**Religion, Diversity and Toleration in Central and Eastern Europe**

**Course Code:** WSM.IE-L145D

**Language of Instruction:** ENGLISH

**Course Instructor:** Mr. Scott Simpson  
Senior Lecturer, Institute of European Studies, Jagiellonian University  
Academic interests: Ritual Studies, New Religious Movements, Contemporary Paganism in Central and Eastern Europe, History and Sociology of Food and Drink  
http://www.ces.uj.edu.pl/about-faculty-and-staff/faculty/scott-simpson

**Description:** The aim of the course is to introduce the students to the distinctive characteristics of the religious aspect of Central and Eastern Europe with a special focus on the most recent developments: from the new Europe of the early 1990s through to daily current events that occur over the course of the semester.

Although suppressed and persecuted in the Communist past, religion has now openly returned to the social scene, public life and discussions in the mass media. What are the avenues of religious transformation? What kind of relevance, if any, does religion have for modern social life? Is Central and Eastern Europe completely different from the West in this respect? Do religion and religious institutions play any role in the visions of the European Union for this region? How is religion used to legitimise ethnic identities and political regimes? How do religious institutions factor into power relationships?

**Type of course:**

**Year of Studies:**

**Number of ECTS points:** 4.5

**Prerequisites (if applicable):**
This seminar does not require prior academic study of Religion, nor does it require language skills other than English.  
This is a seminar designed for postgraduate students.

**Intended Learning Outcomes:**

The student…

EK1: …has ordered and extended knowledge of the terminology used in the Humanities and Social Sciences. (K_W03+)

EK2: …has extended knowledge about European cultural heritage and contemporary cultural life in Europe, as well as the functioning of the most important institutions in this field. (K_W17++)

EK3: …has the ability to read with comprehension and critically analyse texts pertinent to European studies and have the ability to compare them to texts presenting different views on the subject, confront them and draw his or her own conclusions. (K_U02++)

EK4: …is capable of critical analysis, evaluation and synthesis of new and complex ideas. (K_U05+)

EK5: …has the ability to follow and critically interpret phenomena and problems in contemporary European societies with respect to European political culture and European identities. (K_U16+++)

**Notices and announcements:**

Scott Simpson: ssimpson@ces.uj.edu.pl, scott.simpson@uj.edu.pl  
Tel: +48 (602) 51-32-73

COURSE ORGANISATION
### Winter Semester
**Time and Place:** will be posted by CES in the online calendar
**Course type:** Lecture/seminar

### Contact hours: 30

### Breakdown of ECTS credits:
- 1.0 ECTS = 30 hours classroom participation
- 1.0 ECTS = 30 hours reading
- 1.0 ECTS = 30 hours paper research, writing
- 0.5 ECTS = 15 hours news presentation
- 0.5 ECTS = 15 hours reading presentation
- 0.5 ECTS = 15 hours review (own research + course materials) for oral examination

### Didactic methods used:
Explanatory lectures, assigned reading, seminars, unstructured and structured discussion, topical workshops, press review.

### Mode and criteria of assessment of learning outcomes:
- **EK1 (K_W03):** term paper, oral examination
- **EK2 (K_W17):** reading presentation, term paper, oral examination
- **EK3 (K_U02):** reading presentation, news presentation, term paper
- **EK4 (K_U05):** news presentation, term paper
- **EK5 (K_U16):** news presentation, term paper, oral examination

### Assessment

#### Assignments:
1. Every student must select and introduce one of the topical assigned reading selections to the other members of the seminar. (Readings will be chosen during the second meeting.)
2. Every student must select and introduce a current news item (ie, published between the end of the previous meeting and the current meeting) related to religion in Central and Eastern Europe to the other members of the seminar. (Dates will be assigned during the second meeting.)
3. Every student must write a short term paper (approximately 6 standard pages which is roughly 10,800 characters including spaces) on a current topic concerning religion in Central and Eastern Europe.
4. There will be an oral exam in which the student will discuss their own terms paper and presentations, as well as general questions from the course.

The conditions for passing the course and the final mark are composed of four elements:

1. participation in the course (regular presence and activity) - 10%
2. presentation of reading - 10%
3. presentation of news item – 10%
4. term paper - 50%
5. oral examination - 20%

**COURSE STRUCTURE**

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<th>Session Title</th>
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<td>1.</td>
<td>Introduction</td>
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<td>2.</td>
<td>Models of toleration and diversity: Milet, republic, Uniate, citizen</td>
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<td>3.</td>
<td>Religion, intolerance, violence, and genocide</td>
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<td>4.</td>
<td>Religion and national identity</td>
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<td>5.</td>
<td>Secularization, non-belonging, and disbelief</td>
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<td>6.</td>
<td>Church-State relations, religion, politics, and law</td>
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<td>7.</td>
<td>Religion and education in CEE</td>
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<td>8.</td>
<td>Religion and gender in CEE</td>
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<td>9.</td>
<td>New Religious Movements in CEE</td>
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<td>10.</td>
<td>Religion, migrants, &amp; refugees in Europe</td>
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**DETAILED COURSE STRUCTURE**

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<th>Session no. 1</th>
<th>Introduction</th>
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<tr>
<td><strong>Format</strong></td>
<td>Lecture</td>
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</table>
| **Aim of the session, main issues discussed** | Overview of course mechanics, subject matter  
Religious history and its consequences |
| **Key readings for the session** (Required for classroom discussion and may be tested on the final exam.) | Mojzes, P. (1999). "Religious Topography of Eastern Europe". Journal of Ecumenical Studies; 36 (1/2): 7-44.  
| **Questions for class discussion (based on readings)** |               |
| **Optional further readings** (Note: optional reading will be made available to students, but they will not be part of the material required for classroom discussion or the oral exam. They are offered as a resource for those students who would like to read more on a particular subject.) | Bohdanowicz, L. (1942). The Muslims in Poland: Their Origin, History, and Cultural Life. pp.163-180 |

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<tr>
<th>Session no. 2</th>
<th>Models of toleration and diversity: Milet, republic, Uniate, citizen</th>
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<td><strong>Format</strong></td>
<td>Lecture/seminar</td>
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| **Aim of the session, main issues discussed** | News review  
Multiple models of toleration  
Multiple vectors of diversity |
### Session no. 3

**Religion, Intolerance, Violence, and Genocide**

**Format**
- Lecture/seminar

**Aim of the session, main issues discussed**
- News review
- Religion and violence

**Key readings for the session**

**Questions for class discussion (based on readings)**
- What causes religious violence?
- How do religions react to violence?

**Optional further readings**

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### Session no. 4

**Religion and national identity**

**Format**
- Seminar

**Aim of the session, main issues discussed**
- News review
- Religion and national identity in CEE

**Key readings for the session**
- Elenskii, V. “Ukrainian Orthodoxy and the Ukrainian Project” *Russian Politics and Law*, vol. 52, no. 4, July–August 2014, pp. 7–33

**Questions for class discussion (based on readings)**
- Why and how is national identity based in religion in CEE? How are religious symbols used as national symbols?

**Optional further readings**
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<tr>
<th>Session no. 5</th>
<th>Secularization, Non-belonging, and Disbelief</th>
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<tr>
<td><strong>Format</strong></td>
<td>Seminar</td>
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</table>
| **Aim of the session, main issues discussed** | News review  
Secularization theory  
Non-belonging and social networks  
Disbelief and identity |
CBOS, (2013) “Non-Believers in Poland” Report, 4 pages  
| **Questions for class discussion (based on readings)** | How is secularization affecting CEE and what sectors are still resisting its influence? How does non-belonging affect social structures? How does non-belief affect identity? |

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<th>Session no. 6</th>
<th>Church-State relations. Religion, politics, and law</th>
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<td><strong>Format</strong></td>
<td>Seminar</td>
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| **Aim of the session, main issues discussed** | News review  
Freedom of conscience and religion  
Established churches  
Legitimisation |
### Key readings for the session

Brownlie, I. (ed.) Basic Documents on Human Rights "Universal Declaration of Human Rights" pp. 21-27 (especially article 18), "Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief" pp.109-112
Constitution of the Republic of Poland - available in several places including:
- [http://www.poland.pl/info/information_about_poland/constitution.htm](http://www.poland.pl/info/information_about_poland/constitution.htm) (especially the preamble and article 53)
Treaty Establishing a Constitution for Europe [http://ue.eu.int/igcpdf/en/04/cg00/cg00087-re01.en04.pdf](http://ue.eu.int/igcpdf/en/04/cg00/cg00087-re01.en04.pdf) (in particular articles II-70, II-81, III-118 and the preamble "Drawing inspiration from...")

### Questions for class discussion (based on readings)

How do the states of CEE define and regulate religion and religious organisations? How has the concept of ‘freedom of conscience and religion’ developed in CEE?

### Optional further readings


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<th>Session no. 7</th>
<th>Religion and Education in CEE</th>
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<td>Seminar</td>
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</table>
| **Aim of the session, main issues discussed** | News review  
Religious education in schools  
The influence of religious institutions over education curricular in CEE. |
| **Key readings for the session** | Shnirelman, V. “Reflections on the textbooks in religious education in contemporary Russia” British Journal of Religious Education Vol. 34, No. 3, September 2012, pp.263–279  
Willems, J. (2012). “Foundations of Orthodox Culture” in Russia Confessional or Nonconfessional |
<table>
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<tr>
<th>Questions for class discussion (based on readings)</th>
<th>How should religion and ethics be taught in schools?</th>
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<tr>
<td>Optional further readings</td>
<td>Children’s religion textbooks from Polish schools (seminar leader’s collection)</td>
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**Session no. 8**

**Religion and Gender in CEE**

**Format**
Seminars

**Aim of the session, main issues discussed**
Gender and anti-gender in CEE religion

**Key readings for the session**

**Questions for class discussion (based on readings)**
Why has the concept of ‘gender’ been controversial in CEE?

**Optional further readings**

**Session no. 9**

**New Religious Movements in CEE**

**Format**
Lecture/seminar

**Aim of the session, main issues discussed**
NRM, cult
Autochthonic and imported

**Key readings for the session**

**Questions for class discussion (based on readings)**
How do the appearance of NRMs affect identity in CEE?
How do autochthonic and imported NRMs differ in their reception?
How do NRMs create legitimacy and social roles for themselves?
Optional further readings

Cirklova, J. “Buddhism as a Value Source in the Course of New Identity and Lifestyle Formation in the Czech Republic", Contemporary Buddhism, Vol. 13, No. 2, November 2012

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<th>Session no. 10</th>
<th>Religion, Migrants, &amp; Refugees in Europe</th>
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<td><strong>Format</strong></td>
<td>Seminar</td>
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</table>
| **Aim of the session, main issues discussed** | News review
Religion and migrants (Poles in UK, Islam in Europe) |
| **Questions for class discussion (based on readings)** | How does religion help migrants?
How do migrants of ‘other’ religions affect receiving societies? |
| **Optional further readings** | More readings on this topic will be assigned as they are published. |

Exam date: TBA