Religion and Globalization in Indonesia
Spring 2014 / Summer A 2014
REL / IDH
Time TBA

Room: TBA
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Course Description
Globalization, among other things, has created a “space-time crunch” in which the flow of information and resources around the planet has increased in speed exponentially. This “shift” brings about shifts in human self-understanding and individual identities. It also brings about shifts in how we as human beings make meaning out of our lives living in a “globalized” world. To further complicate the issue, the good and bad effects of globalization are not experienced equally. Those living in “developed” nations are largely benefactors from the results of economic globalization. Those living in “undeveloped” nations usually experience the brunt of the ecological devastation and social change as these nations open up to the “global” market. Finally, “opening up to the global market” often means being forced to some extent to accept the western understanding of the split between the “secular” spaces of politics, economics, and science on the one hand, and the “religious” space that is relegated to subjectivity and private belief.

Indonesia is a particularly unique place to explore the “religious” (among other) effects of globalization because it is a country containing a mixture of religious beliefs and practices (Islam, Christianity, Hinduism, Buddhism, and Indigenous/traditional perspectives, though the latter are not “officially” recognized as such), and because it is dealing with the environmental and social consequences of resource extraction and globalization. Finally, due to the 1945 adoption of the doctrine of Pancasila in Indonesia, whatever “religious pluralism” means it cannot be constructed along the same lines of the secular/religious divide in Euro-Western understandings of pluralism. This doctrine, developed by Sukarno has five major tenants: belief in God; a just and civilized humanitarianism; national unity; the development of an Indonesian democracy through consultation and consensus; and social justice. Whatever pluralism and global citizenship might mean in the Indonesian context, it includes religion rather than assuming a public space of “secularism.” In fact, it may be that western assumptions of “development” are colonizing if that development includes the adoption of a secular science, economics, and politics on the part of

\[1\] Syllabus is subject to change. Note that this course is cross-listed in the Honors College and in Religious Studies. The Spring Semester will be a regular, semester course. The Summer A component is a Study Abroad. Students hoping to Study abroad should take BOTH the Spring and Summer sections. You may take the Spring section without studying abroad, in other words, but you must take the spring section if you want to go on the study abroad portion of the course.
“developing” countries. Unfortunately, there is a strand of Islamic Fundamentalism that has picked up on this otherwise politically left comment, and uses this “anti-development” rhetoric to also justify such things as the subordination of women, discrimination against GLBTQ Indonesians, and limits to what might be considered democratic free speech. As such, this issue will explore multiple ideas of what pluralism might mean in the Indonesian context and could offer some critical assessment of the environmental and social problems associated with globalization based upon a western model.

Topics to be explored might include: Constructions of natural/ecological disasters; Javanese mythology and forest conservation; The construction of an archipelagic identity as a model for planetary citizenship; hybrid religious identities; the use of indigenous peoples in deforestation in Sumatra; The emerge of "Green" Pesantren's (Islamic Day Schools in Indonesia); religious responses to globalization; and changing constructs of gender and sexuality as a result of globalization.

AIM OF THE COURSE
To explore the philosophical and religious sources and forms for the processes known as “globalization” as they pertain to the human and non-human community within the context of Indonesia.

REQUIREMENTS
Recognizing that there are many different learning styles, these requirements are designed to provide you with a variety of ways in which you can demonstrate your engagement with the materials in the course.

Spring Term

1. Class Participation—30%
The first step to doing well in this class is to show up! You can’t be a part of the learning community if you are not present. If you have to be absent from the course, please notify me ahead of time. Any more than two absences (unless there are extenuating circumstances) will result in a lowering of your participation grade. One absence is a free-bee. The second you may use the “get out of class” free card that I am providing on the first day of class. (Just attending all sessions gets you 15%.)

The second step to doing well in the class is to speak up during course discussions. This means you must read materials and attend lectures! I realize that we all exist on a spectrum between introversion and extroversion, but remember that the classroom is as good as all of the voices therein. We all lose if we don’t hear your voice at some point(s) throughout the semester. (This will count for 15%)

The classroom is a community of learners. That is, we are all in the process of critically engaging the lectures and course materials together. Learning should be a collaborative process and it will take all of us to learn this semester. Having said that there are some ground rules that should be followed in course discussions and assignments.

1. Confidentiality: Sometimes we are exploring serious issues in the course that may be hard to speak about or give voice too. I expect that students will respect one another’s privacy in this course and allow room for this type of exploration.
2. Trust and Respect: The classroom is a learning community and it is only as good as the relationships of the people that make up the classroom. Give your classmates the benefit of the doubt before jumping to conclusions about what is said. Also, be sure to state your opinions, questions, ideas and beliefs in a way that is not intentionally disrespectful to others in the class.

3. Academic Honesty. In all written materials, students will be expected to cite sources. Plagiarizing and “Copying” from other students may result in a failing grade. Grading for written assignments will follow the Rubric that is handed out on the first day.

4. Students should be aware of everyone in the classroom and enable each person to contribute to the conversation. Likewise, each participant should refrain from dominating class discussion.

5. In order to facilitate dialogue, on discussion days we may break out into small groups.

2. Quizzes: 30%
   Quizzes: A quiz will be given every three or so weeks on the readings and lectures for the given week; these will be delivered on the blackboard site and will be open for the entire week under which the quiz is listed. There will be 5 quiz sessions.

3. Mid-term, Final Exams—40%
   Each student must take the midterm and final exams. They will be take-home essays. The mid-term given out at the end of class on XXX and due in class on XXX. The final will be given out at the end of the last class on XXX and due at the end of the day on XXX. They will each make up 20% of the grade.

Summer A Requirements (Study Abroad Portion)
1. Participation 40%
   The primary responsibility for students on the Study Abroad portion of the course is to participate fully in the weekly events. Showing up to all events and being present at the events (paying attention, asking questions, etc.) will be essential for this portion of the grade. 20% of the grade will depend upon this.

   The second portion of the participation grade will be writing 3, 1-2 page reflections on your travels for each week of the study abroad portion of the course. These are not just “anything goes” reflections, but rather they should be reflections that tie back into the course readings and lectures. They should be typed (when possible) and turned in to me at the end of each week. These reflection essays should cite and draw from relevant readings, lectures, and cultural outings. 20% of the grade will depend upon this.

2. Globalization Project 60%
   Based upon the readings and lectures from the spring semester, and the “on-the-ground” experiences in Indonesia, each student must complete a “globalization case study” project. This project should have some sort of creative component (such as a self-running power point presentation, some type of artistic representation, or some type of short you tube video) and a 5-page explanation. The 5-page explanation should be spent analyzing the creative project based upon the ideas and experiences from the spring and summer sessions.

PLAGIARISM POLICY
This course adheres strictly to FIU’s plagiarism policy:
This Policy views plagiarism as one form of academic misconduct, and adopts the definition of the university’s Code of Academic Integrity, according to which plagiarism is:

the deliberate use and appropriation of another’s works without any indication of the source and the representation of such work as the student’s own. Any student who fails to give credit for the ideas, expressions or materials taken from another source, including internet sources, is guilty of plagiarism.

Examples of plagiarism include, but are not limited to:

1. Term papers acquired online or from other sources;
2. Copying of original material without attribution;
3. Use of other students’ work;
4. Copying and pasting, verbatim, information from Internet sources, without quotation marks and correct citation.

Plagiarism will result in a failing grade for the course and a referral to the College of Arts and Sciences Dean of Students for academic misconduct.

**Grading Scale**

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<th>Grade</th>
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<td>96-100</td>
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<td>91-95</td>
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**Required TEXTS**

- Selected Readings on course blackboard.

**SCHEDULE**

**Introductions**

**Week 1:** Introduction to Course: The Religions of the Archipelago

**Week 2:** Introduction to Course: Religion in Java and Bali
Week 3: Religion, Nation, and Globalization in Indonesia
-Documentary: The Act of Killing

Week 4: Religion, Nature, and Globalization in Indonesia
-Documentary: The Lapindo Disaster

**Historical Overviews**

Week 5: Pre-Colonial Religious History?
Reading: Selections from Clifford Gertz: Religions of Java.

Week 6: Colonial Religious History
Reading: The Politics of Religion, chapters 1 and 2.

Week 7: Post-Colonial Religious History
Reading: The Politics of Religion, chapters 3 and 4

Week 8: Post-Colonial Religious History
Reading: The Politics of Religion, chapters 5 and 6

Week 9: Post-Colonial Religious History
Reading: The Politics of Religion, chapters 7 and 8

**Contemporary Maps of Religion and Society in Indonesia**

Week 10: Varieties of Islam in Indonesia
Readings: Selections from Mark Woodward, Java Indonesia and Islam; Selections from Nelly Van Dorn-Harder, Women Shaping Islam.

Week 11: Religion, Gender, and Sexuality in Indonesia
Readings: Selections from Tom Boelstorff, The Gay Archipelago; Selections from Nelly Van Dorn-Harder, Women Shaping Islam.
-Documentary: The Waria of Indonesia

Week 12: Redefining “the secular” from the Indonesian Context

Week 13: Religion and Disaster in Indonesia
Readings: Selections from Zain Bagir.
Week 14: Dealing with Fundamentalism  

Week 15: Indonesia in a Planetary Context  

NOTE: The Summer Schedule will be passed out to those interested in the Study Abroad portion of the course on the first day of class.