



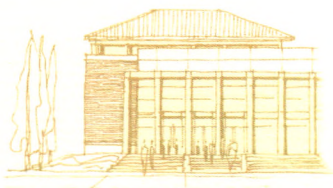
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[专题研究]

宗教与当代国际关系

宗教与当代外交：历史、理论与实践 / 涂怡超
欧洲穆斯林移民的认同焦虑与宗教依赖 / 黄平
当代国际政治中的“民粹宗教” / 李向平
对德国穆斯林移民社会融入的再思考 / 刘睿

试析移民社群对当代美国外交的影响 / 隆德新
作为国际法规范的“保护的责任” / 史晓曦

[专访]

21世纪中国的外交学研究

——张清敏教授访谈 / 本刊特约记者



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——张清敏教授访谈

FOCAL TOPIC:

Religion and Contemporary International Relations

Religion and Diplomacy in the Contemporary Era:

History, Theory, and Practice *Tu Yichao* (10)

With deepening globalization, the resurgence of religion and secularization are interacting in a complex way. Many countries, to varying degrees, have taken into consideration the religious factor in their all-round diplomacy. They refer to religious discourses, integrate religious beliefs, resort to religious origins, utilize the talents well versed in religious affairs, establish new faith-based diplomatic mechanisms, and cooperate with religious organizations at home and abroad. The objective is to strengthen national strategic security, enhance discourse power, build soft power, and construct peace and resolve conflicts. These developments reflect the dynamic balance between non-state actors, which have entered the governance space traditionally reserved for sovereign states through different channels, and sovereign states, which try to accomplish their diplomatic goals abroad through all-round diplomacy. The goals, channels and influences of diplomacy have been diversified due to religious factors, and diplomatic actions have become so complex and all-encompassing that sovereign states are now facing new opportunities and challenges. Therefore, when conducting faith-based diplomacy, it is imperative for sovereign states, to play to its own strength, to have a comprehensive assessment of national interests at the global, regional, national and local level, and to incorporate the structural transition brought about by other countries' medium- and long-term strategy into its own long-term strategy and policy deliberations.

Identity Anxiety and Religious Dependence: The Issue of Muslim Immigrants in Europe from the Perspective of Olivier Roy's

“Neofundamentalism” *Huang Ping* (40)

Muslim immigrants in Europe have a strong anxiety of identity, especially for the second- and third-generation immigrants. Neofundamentalism is a new development of Islamic fundamentalism in the context of globalization, which abandons the strategy of achieving political normalization within the framework of modern nation-state, chooses to revive Islam at the transnational level, and supports the establishment of a global Muslim community on the basis of Islamic law. Due to the unique background of European society, Neofundamentalism in some sense echoes the identity anxiety of Muslim immigrants. Therefore, Neofundamentalism has spread its influences in Europe and has caused various political consequences. Neofundamentalism in European society has several characteristics such as deterritorialisation and reterritorialization, deculturation and re-Islamization, and individualization and *Jihadism*.

Theocratic Democracy and New Statism: “Populist Religion” in Contemporary International

Politics *Li Xiangping* (63)

In recent years, the drastic changes in international religious relations has spilled over into international politics. The global populism has been built and strengthened by different religious styles of different countries. In particular, the impact of populist religion on international politics is the most prominent. The Islam-centered Arabic populism, the Chinese populism based on Buddhism and Confucianism, and Christian populism of Christian fundamentalists and lower-class white people have altogether produced the phenomenon of “populist religion.” It has generated the idea of “theocratic democracy” and “sacred populace,” and has led to the new statism that emphasizes “absolute state” and loyalty to state. These developments have profoundly affected international politics and even contemporary international political thought.

Social Integration of Muslim Immigrants in Germany:
From the Perspective of Interaction between
Religious Identity and Citizenship *Liu Qian* (86)

In recent years, the social integration of Muslim immigrants in Germany has received a lot of attention. This issue touches upon the relationship between religious identity, which is a traditional social bond, and citizenship, which is a cornerstone of modern state. In this context, if Muslim immigrants attempt to integrate themselves into the German society, they have to make their religious identity receptive to the German politico-legal system. Meanwhile, they also need to maintain a positive interaction with the German society in order to realize feelings of attachment in the cultural-psychological sense. In terms of actor's role (subject-object) and behavioral attitude (active-passive), there are four scenarios for the integration of Muslim immigrants in Germany: "both-active integration," "subject-active integration," "object-active integration," and "both-passive integration." During the process of social integration, Muslim immigrants and Germany follow two types of logic, with the former exhibiting the tendency of religious secularization, and the latter relying more on its practical experiences of the "Self—Other"/"internalizing externalities—externalizing internalities" interaction.

ARTICLES

The Influence of Diaspora on Contemporary
American Diplomacy *Long Dexin* (104)

American diaspora diplomacy refers to one or a series of clear and systematic policy plans aimed at improving the effectiveness of development assistance and public diplomacy by means of the resources of diaspora and their economic, social and cultural relations with the homeland. America has not yet established a highly formal approach to these policy plans, but diaspora diplomacy has been conducted mainly through institutionalized global public—private partnerships. Through the Global Diaspora Forum, the African Diaspora Market, and the International Diaspora Engagement Alliance, American diaspora diplomacy exhibits different

characteristics from the traditional diplomacy in terms of environment, actors and mechanisms. American diaspora diplomacy has for the first time institutionally incorporated diaspora into its diplomatic system.

The “Responsibility to Protect” as a Norm of International Law: On the Basis of the Origins of International Law *Shi Xiaoxi* (126)

Due to the vigorous push by the United Nations, the “Responsibility to Protect,” (R2P) as an important concept, has triggered a discussion about collective action by the international society. However, it is still controversial whether this idea has already become a norm of international law. According to the traditional theory of international law, R2P has its weaknesses in terms of its legal validity and normative acceptance. Nevertheless, according to the theory of the origins of international law, the principle of R2P can be traced to human rights covenants, in particular the Charter of the United Nations and the Convention on the Prevention and Punishment of the Crime of Genocide. Furthermore, since R2P has passed the deliberation by the United Nations and has become an unavoidable issue for major policy-making internationally, it should be part of the still-evolving basic values of the international society. In short, R2P is a discourse tactic in international politics instead of an empty political rhetoric without legal validity.

INTERVIEW:

**The Development of International Politics Studies
in China since the 21st Century**

Diplomatic Studies in China in the 21st Century

—An Interview with Professor

Zhang Qingmin *Tian Tianye* (139)

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