

ACKNOWLEDGMENTS

The ideas behind this book emerged from a stay at Columbia University's newly created Institute for Religion, Culture, and Public Life in the spring of 2008 (supported by an Alliance grant) and a visiting fellowship at the Stanford Humanities Center in the winter of 2013. At Columbia I was fortunate to participate in a seminar, Challenges to Diverse Models of Secularism in the United States, France, and Turkey, co-organized with Al Stepan and Ahmet Kuru. While at Columbia, I had the chance to engage in numerous thought-provoking conversations with Al Stepan and Mark Lilla.

At Stanford I was able to develop my reflection on the management of religious symbols in the public square, centered on current debates about the permission or prohibition of Islamic veils. Stimulating discussions were provided by my Stanford colleagues, in particular Aron Rodrigue, Jack Rakove, and Keith Baker in the History Department; Michael McConnell, Richard Ford, and Avishai Margalit at the Stanford Law School; Cécile Alduy, Dan Edelstein, and Marie-Pierre Ulloa in the Division of Literatures, Cultures, and Languages; Charlotte Fonrobert in the Department of Religious Studies; and Bruce Cain, David Brady, and Mo Fiorina in the Political Science Department.

Generous support from the France-Stanford Center for Interdisciplinary Study allowed me to run an international conference, The New Politics of Church/State Relations, in December 2015. I am grateful to Laurent Cohen-Tanugi, an international lawyer who then taught at Stanford Law School, for his help in preparing and co-organizing this conference.

Back in France, many of the ideas tested in this bicoastal American environment were further developed in a three-year research seminar, Religion and Globalization, which I conducted at the CERI-Sciences Po with Joseph Maïla (then director of “CAPS,” the policy planning staff of the French Ministry of Foreign Affairs) and Jean-Paul Willaime (then director of the Institut Européen en Science des Religions). Participants in this seminar generated lively discussions and provided an exceptional comparative and global perspective, and this book has greatly benefited from their contributions. A conference on “Religion and Foreign Policy” concluded the seminar on November 5–6, 2013. The proceedings of the conference were published under the title *La diplomatie au défi des religions* (Paris: Odile Jacob, 2014). I wish to thank the co-organizers of the conference (and coeditors of the book), Justin Vaïsse and Jean-Paul Willaime, for their enthusiastic support.

I am also particularly grateful to the successive directors of the CERI—Jean-François Bayart, Christophe Jaffrelot, Christian Lequesne, and Alain Dieckhoff—who supported my research and allowed me to expand its scope beyond the narrow field of American politics.

I could not have written this book without the constant, challenging, and stimulating discussions with my wife, Maria Ruegg, and with the invaluable help, critical comments, and friendly support of my two editors—Ran Halévi at Gallimard and Wendy Lochner at Columbia University Press.

This book is dedicated to the memory of Tony Judt and Al Stepan—two great friends and mentors who knew that good research cannot be restricted to a single scholarly discipline. They both understood that history, to be meaningful, must be long-term history and that political science and political philosophy gain much from a genuine comparative perspective.

