

L2430: ANALYSING RELIGION AND POLITICS
University of Strathclyde, Spring 2014

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Office Hours: Tuesday 1.00 pm – 2.00 pm
 Thursday 1.00 pm – 2.00 pm

Schoolweb: <http://www.strath.ac.uk/humanities/schoolofgovernmentandpublicpolicy/>

Class Meetings: Tuesday 10.00 am – 11:30 am **OR** 11.30 am - 1.00 pm
 in LT 313 (Livingstone Tower)

General

The School Office is Room 4.36 McCance Building. Messages may be left in the appropriate pigeon-hole in McCance 4.40. Information about exams and other matters relevant to Honours students may be posted on the Honours notice board located on the 4th floor of the McCance building.

Myplace

A list of politics courses available on Myplace can be found at: <http://classes.myplace.strath.ac.uk>.

Overview and Aims

Defying the predictions of secularization theory regarding the decline of religion in the modern world, religion is resurfacing in global affairs. The impact of faith upon politics is evident in the 1979 revolution in Iran, in the subsequent, ongoing conflicts in Afghanistan and the Middle East and their implications for international security, in the Catholic Church's contribution to democratization efforts in Latin America and Eastern Europe, in the religious dimension of recent electoral results in the USA, and in the role of Christian actors in current debates on Islam in the EU. The class introduces students to the systematic study of these phenomena mainly using a quantitative methods perspective. Qualitative approaches are also considered. We will examine religion's role in politics across cultures, states and regions. The seminar is about the empirical application of relevant theoretical frameworks.

Schedule (first meeting on **21 Jan 2014**)

Week	Topic
1	Definition and the Social Sciences
2	Measuring Religion
3	Religion in Modernity I
4	Religion in Modernity II
5	Religion, Nation and State



6	Religious Mobilization in Politics
7	Religious Fundamentalism
8	Foreign Affairs/IR; the EU Project
9	Project presentations
10	Revision [ESSAY DEADLINE]

Learning Outcomes

Substantive Knowledge

By the end of the class, it is expected that students will be able to:

- Be familiar with the basic issues related to the study of religion and politics (concepts, theories, methods, cases)
- Evaluate the analytic validity and utility of dominant and often competing literatures in the study of religion and politics
- Demonstrate the ability to apply concepts, theories and methodologies to the study of the political role of religion worldwide.
- Differentiate between academic and normative positions in examining the interplay between religion and politics
- Analyse critically the assumptions underlying public policy as related to religion
- Appreciate the contingent nature of religion's role in politics and its dependence on contextual factors

Skills

Students should also acquire the following general skills:

- The ability to access and use effectively bibliographical and electronic sources of knowledge and information
- The ability to analyse written texts and prepare, articulate and defend reasoned answers to set questions
- Essay planning and written communication skills, organising arguments in a concise and systematic manner and conveying information and ideas
- Working collaboratively with others in order to reach and sustain convincing lines of argument
- Self-motivation and time-management in order to meet specified deadlines
- Experience of how to use empirical cases to evaluate theoretical arguments

General Course Regulations

Plagiarism

Essays which are even partly plagiarised will be subject to penalties and a zero mark may be awarded.

You should read the *Student Guide on Good Academic Practice and the Avoidance of Plagiarism*:

<http://www.strath.ac.uk/media/ps/cs/gmap/academicaffairs/policies/student-guide-to-academic-practice-and-plagiarism.pdf>.

Attendance

In each Honours class **attendance at seminars is compulsory**. Any absence from seminars must be covered by a medical certificate, or a satisfactory explanation, *in person*, to your tutor. Any student missing two seminars without satisfactory explanation will be required to attend a meeting with the Year Co-ordinator and Head of

School.

Academic Policies Procedures and Guidelines

The University's academic policies, procedures and guidelines, including the complaints procedure, are available at: <http://www.strath.ac.uk/staff/policies>.

Disability Equality Scheme

The University is committed to promote and deliver disability equality across all policies and activities. Details of the Disability Equality Scheme are available at: <http://www.strath.ac.uk/disabilityservice/>.

Credit Value

This class has a credit weighting of 20 and an associated 'learning time' of 200 hours. This means that the time spent in seminars is only a small part of the time you need to devote to your studies. The total time spent on reading, presentations, researching and writing assessment essays, and preparing for and sitting the formal examination should be no less than 200 hours.

Assessment and Examination

Formal assessment for the class will consist of a written examination and class work. The degree examination for the class consists of a 2 hour written examination and will require students to attempt 2 questions out of a choice of 8. The exam constitutes two thirds of the final assessment. The class work will consist of an essay of approximately **3000** words in length, counting one third towards the final assessment.

The last day for submission of your essay is **Friday 28th March 2014**. You are encouraged to submit your essay earlier. **We require you to submit your essay electronically via Myplace.**

The provisional mark for and comments on your essay will be made available on or before **Monday 14th April, 2014**.

Essay Question

Using analytical frameworks from at least one of the weekly topics:

Discuss the relationship between religion and politics in a country - or group of related countries - of your choice [Please focus on a case other than the USA]

Format of Teaching and Student Presentations

One 2 hour seminar per week for 10 weeks. Most weekly seminars will open with student presentations, followed by group discussions. A key focus will be on the connection between theoretical claims and the empirical foundations of these claims. Students will undertake extensive reading from the list of sources, as well as keeping abreast of any current national, foreign and international events related to religion and politics. In addition to the weekly presentations, all students will be required to present a brief summary of their project in week 9.

Recommended Books

The class relies heavily on academic journals. The University library website provides electronic access to all journals cited below. Three books may be of particular use: item 1 is comparative and quantitative; item 2 is a focused study of a single case; item 3 is more theoretical.

1. Norris & Inglehart 2004. *Sacred and Secular*. Cambridge University Press.
2. Wald 2007 (5th edition). *Religion and Politics in the US*. Rowman & Littlefield.
3. Davie 2007. *The Sociology of Religion*. Sage Publications.

How to Use the Reading List

You are expected to read at least the starred readings (**marked with ***) in advance of every seminar so that you can contribute to group discussions. You will also need to read non-starred items for your presentation and coursework.

Background readings

These optional readings will provide food for thought and prepare you for this course:

British Supreme Court 2013. Judgment. Dec 11:

www.supremecourt.gov.uk/decided-cases/docs/UKSC_2013_0030_Judgment.pdf

Gatestone 2013. France: A "Secularism Charter" in Every School. Aug 30:

www.gatestoneinstitute.org/3955/france-secularism-charter

Gatestone 2013. Greece: Taxpayer-Funded Mosque Planned in Athens. Nov 20:

www.gatestoneinstitute.org/4059/athens-mosque

BBC 2013. Viewpoint. May 24:

www.bbc.co.uk/news/magazine-22640614

Scottish Government 2012. Religiously Aggravated Offending in Scotland:

www.scotland.gov.uk/Resource/0040/00408745.pdf

Wall Street Journal 2012. On Religious Freedom, Years of Battles Ahead. Jan 27:

online.wsj.com/news/articles/SB10001424052970204573704577184762102923798

New York Times 2011. Is Religion Above the Law? Oct 17:

<http://opinionator.blogs.nytimes.com/2011/10/17/is-religion-above-the-law/>

Week 1 (21 Jan 2014): Definition and the Social Sciences

Allocation to presentation slots (weeks 2 to 8). Class overview and definitions.

Seminar Questions

- What is religion? Can we study it scientifically?

Readings

*Berger 1974. Some Second Thoughts on Substantive versus Functional Definitions of Religion. *Journal for the Scientific Study of Religion* 13: 125-33.

*Wald & Wilcox 2006. Getting Religion. *American Political Science Review* 100: 523-29

*Davie 2007. *The Sociology of Religion*. Sage Publications: chapters 1-2.

Ammerman 2013. Spiritual But Not Religious? *Journal for the Scientific Study of Religion* 52: 258-78

Demerath 2000. The Varieties of Sacred Experience. *Journal for the Scientific Study of Religion* 39: 1-11

Cadge et al. 2011. De-Centering and Re-Centering. *Journal for the Scientific Study of Religion* 50: 437-49

Gill 2001. Religion in Comparative Politics. *Annual Review of Political Science* 4: 117-38

- Iannaccone 1998. Introduction to the Economics of Religion. *Journal of Economic Literature* 36: 1465-95
Emmons & Paloutzian 2003. The Psychology of Religion. *Annual Review of Psychology* 54: 377-402
Yoder 1974. Toward a Definition of Folk Religion. *Western Folklore* 33: 2-15
Chandler 1986. Team Spirit: U.S. Sports Mania Called Folk Religion:
http://articles.latimes.com/1986-12-31/news/mn-1459_1_folk-religion
Morgan 2011. The Gospel of an Icon:
<http://blogs.ssrc.org/tif/2011/03/08/spirituality-mediation-consumption/>

Week 2 (28 Jan 2014): Measuring Religion - the individual level

Seminar Questions

- How do we measure “religion” (as an individual characteristic)?
- How do we measure “politics” (as an individual preference)?
- Causal relationships between religion and politics

Readings

- *Olson & Warber 2008. Belonging, Behaving and Believing. *Political Research Quarterly* 61: 192-204
*Voas 2009. The Rise and Fall of Fuzzy Fidelity in Europe. *European Sociological Review* 25: 155-68
*Davie 1990. Believing without Belonging. *Social Compass* 37: 455-69
Allport & Ross 1967. Personal Religious Orientation and Prejudice. *Journal of Personality and Social Psychology* 5: 432-43
Vernon 1962. Measuring Religion. *Review of Religious Research* 3: 159-65
King 1967. Measuring the Religious Variable. *Journal for the Scientific Study of Religion* 6: 173-90
Voas & Crockett 2005. Religion in Britain. *Sociology* 39: 11-28

Useful sources of relevant information:

- American National Election Study/ANES survey 1948-2008:
http://www.electionstudies.org/studypages/cdf/anes_cdf_var.pdf
British Social Attitudes/BSA survey 2009:
<http://www.esds.ac.uk/doc/6695/mrdoc/pdf/6695questionnaires.pdf>
World Values Survey/WVS data 2005-2008 (choose one, e.g. UK):
<http://www.wvsevsdb.com/wvs/WVSDocumentation.jsp?Idioma=I>
European Social Survey/ESS:
<http://www.europeansocialsurvey.org/data/module-index.html>
Eurobarometer/EB trend file 1970-2002:
http://info1.gesis.org/dbksearch/file.asp?file=ZA3521_cod_v2-0-1.pdf

Week 3 (4 Feb 2014): Religion in Modernity I

Seminar Questions

- How many levels of analysis are there in secularization research?
- Does modernity affect religion? In what way?
- Is pluralism bad for religion?
- Is Europe exceptional?

Readings

- *Dobbelaere 1999. Towards an Integrated Perspective of the Processes Related to the Descriptive Concept of Secularization. *Sociology of Religion* 60: 229-47
- *Chaves 1994. Secularization as Declining Religious Authority. *Social Forces* 72: 749-74
- *Norris & Inglehart 2004. *Sacred & Secular*. Cambridge University Press: chs 1- 3.
- Tschannen 1991. The Secularization Paradigm. *Journal for the Scientific Study of Religion* 30: 396-415
- Halman & Draulans 2006. How Secular is Europe? *British Journal of Sociology* 57: 263-88
- Gill & Lundsgaarde 2004. State Welfare Spending and Religiosity. *Rationality and Society* 16: 399-436
- Immerzeel & Tubergen 2013. Religion as Reassurance? *European Sociological Review* 29: 359-72
- *Davie 2007. *The Sociology of Religion*. Sage Publications: ch. 3.
- Theos 2012. Post-religious Britain?
www.theosthinktank.co.uk/files/files/Post%20Religious%20Britain%20pdf.pdf

Week 4 (11 Feb 2014): Religion in Modernity II

Seminar Questions

- Does modernity affect religion in a uniform way?
- Is pluralism bad for religion?
- Is Europe exceptional?

Readings

- *Kinnvall 2004. Globalization and Religious Nationalism. *Political Psychology* 25: 741-67
- *Iannaccone 1991. The Consequences of Religious Market Structure. *Rationality and Society* 3: 156-77
- *Davie 2007. *The Sociology of Religion*. Sage Publications: ch. 5.
- Stark & Iannaccone 1994. A Supply-side Reinterpretation of the 'Secularization' of Europe. *Journal for the Scientific Study of Religion* 33: 230-52
- Kaufmann et al. 2012. The End of Secularization in Europe? *Sociology of Religion* 73: 69-91
- Stark 1999. Secularization, RIP. *Sociology of Religion* 60: 249-73
- Eisenstadt 2000. Multiple Modernities. *Daedalus* 129: 1-29
- Martin 1978. *A General Theory of Secularization*. Blackwell.
- Spickard 2003. What is Happening to Religion?
<http://tapir.pdc.no/pdf/NJRS/2006/2006-01-2.pdf>

Week 5 (18 Feb 2014): Religion, Nation and State – the aggregate level

Religion also plays a role at the state (aggregate/institutional) level. States often have “warm”, indifferent or “cold” relationships with religion(s).

Seminar Questions

- Models (arrangements) of church-state relations
- Is there a particular arrangement that applies to liberal democracies?
- Are states becoming more or less “secular”?

Readings

- *Fox 2007. Do Democracies Have Separation of Religion and State? *Canadian Journal of Political Science* 40: 1–25
[Supplement to the above article: Religion and State Data 2002, www.thearda.com/Archive/Files/Codebooks/RAS1_CB.asp]
- *Grim & Finke 2007. Religious Persecution in Cross-National Context. *American Sociological Review* 72: 633–58
[Supplement to the above article: International Religious Freedom Data 2008, www.thearda.com/Archive/Files/Codebooks/IRF2008_CB.asp]
- *Minkenberg 2002. Religion and Public Policy. *Comparative Political Studies* 35: 221–47
- Arthur & Holdsworth 2012. The European Court of Human Rights, Secular Education & Public Schooling. *British Journal of Educational Studies* 60: 129–49
- Anderson 2004. Does God Matter, and if so Whose God? Religion and Democratization. *Democratization* 11: 192–217
- Bonney 2013. Established Religion, Parliamentary Devolution and New State Religion in the UK. *Parliamentary Affairs* 66: 425–42
- Woodberry 2012. The Missionary Roots of Liberal Democracy. *American Political Science Review* 106: 244–74.
- Fox & Sandler 2003. Quantifying Religion. *Journal of Church and State* 45: 559–88
- Fox 2006. World Separation of Religion and State into the 21st Century. *Comparative Political Studies* 39: 537–69
- Fox 2012. Government Religion Policy in Western Democracies, 1990 to 2008. *Journal of Contemporary European Studies* 20: 161–80
- Bellah 1967. Civil Religion in America. *Daedalus* 96(1): 1–21
- Ben-Nun Bloom et al. 2013. Globalization, Threat and Religious Freedom. *Political Studies* (early online view)
- Kettell 2013. State Religion and Freedom. *Politics and Religion* 6: 538–69.
- Kettell 2009. On the Public Discourse of Religion: An Analysis of Christianity in the UK. *Politics and Religion* 2: 420–43
- Madeley 2003. A Framework for the Comparative Analysis of Church-State Relations in Europe. *West European Politics* 26: 23–50
- Iannaccone 1988. A Formal Model of Church and Sect. *American Journal of Sociology* 94: 241–68
- Iannaccone et al. 1997. Deregulating Religion. *Economic Inquiry* 35: 350–64
- Grim & Wike 2010. Cross-Validating Measures of Global Religious Intolerance. *Politics and Religion* 3: 102–29
- Barro & McCleary 2004. Which Countries Have State Religions?
http://www.nber.org/papers/w10438.pdf?new_window=1
- Spohn 2003. Multiple Modernity, Nationalism and Religion. *Current Sociology* 51: 265–85
- Mitchell 2006. The Religious Content of Ethnic Identities. *Sociology* 40: 1135–52
- Juergensmeyer 1995. The New Religious State. *Comparative Politics* 27: 379–91
- Rieffer 2003. Religion and Nationalism. *Ethnicities* 3: 215–42
- North & Gwin 2004. Religious Freedom and the Unintended Consequences of State Religion. *Southern Economic Journal* 71: 103–17
- Davis 2001. Separation, Integration, and Accommodation. *Journal of Church and State* 43: 5–17
- Bruce 2003. *Politics and Religion*. Polity: chs 2, 3 & 6.

Useful sources of relevant information:

The EUREL project:

<http://www.eurel.info/>

ARDA country profiles:

<https://www.thearda.com/internationalData/index.asp>

Pew 2013. Restrictions on Religion:

<http://www.pewforum.org/2009/12/17/methodology/>

The Constitute project:

<https://www.constituteproject.org/#/>

International data about states:

<http://www.paulhensel.org/dataintl.html>

Week 6 (25 Feb 2014): Religious Mobilization in Politics – the organizational level

Explanations of the role of religious groups in politics.

Seminar Questions

- Why is religion important in political mobilization and organization?
- Under what conditions is it important?

Readings

- *Wildavsky 1987. Choosing Preferences by Constructing Institutions. *American Political Science Review* 81: 3-21
- *Wald et al. 2005. Making Sense of Religion in Public Life. *Annual Review of Political Science* 8: 121-43:
<http://fridy.com/papers/AnnualReview2005.pdf>
- *Billings 1990. Religion as Opposition. *American Journal of Sociology* 96: 1-31
- Olson 2011. The Essentiality of 'Culture' in the Study of Religion and Politics. *Journal for the Scientific Study of Religion* 50: 639-53
- Lijphart 1979. Religious vs. Linguistic vs. Class Voting. *American Political Science Review* 73: 452-58
- Swidler 1986. Culture in Action. *American Sociological Review* 51: 273-86
- Wald et al. 1988. Churches as Political Communities. *American Political Science Review* 82: 531-48
- Huckfeldt et al. 1989. Alternative Contexts of Political Behaviour. *Journal of Politics* 55: 365-81

A) Parties, Voting and Public Opinion

- Norris & Inglehart 2004. *Sacred & Secular*. Cambridge University Press: chs 6 & 9.
- Raymond 2011. The continued salience of religious voting in the United States, Germany, and Great Britain. *Electoral Studies* 30: 125-35
- van der Brug et al. 2009. Religion and Party Choice in Europe. *West European Politics* 32: 1266-83
- Kotler-Berkowitz 2001. Religion and Voting Behaviour in Great Britain. *British Journal of Political Science* 31: 523-54
- Bruce 2013. Motive and Opportunity: British Christian Parties 1997-2011. *Politics and Religion* 6: 3-24
Special Issue: Religious Parties and the Inclusion-moderation Thesis. *Party Politics* 19(2) 2013 ([all articles](#))
- Stegmueller 2013. Religion and Redistributive Voting in Western Europe. *Journal of Politics* 75: 1064-76
- Campbell 2004. Acts of Faith. *Political Behaviour* 26: 155-80
- Bruce 2003. *Politics and Religion*. Polity: ch. 7.
- Dalton 2006. *Citizen Politics*. CQ Press: ch. 8.
- Layman & Carmines 1997. Religion and Political Behaviour in the United States. *Public Opinion Quarterly* 61: 288-316
- Glaeser & Ponzetto 2005. Strategic Extremism. *Quarterly Journal of Economics* 120: 1283-30
- Andersen 1988. Sources of Pro-Family Belief. *Political Psychology* 9: 229-43
- Wald 2007 (5th ed). *Religion & Politics in the US*. Rowman & Littlefield: chs 7- 9.
- Smith 2005. The Influence of Priests on the Political Attitudes of Roman Catholics. *Journal for the Scientific Study of Religion* 44: 291-306
- Leege & Kellstedt 1993. *Rediscovering the Religious Factor in American Politics*. M.E. Sharpe.
- Himmelstein 1986. The Social Bases of Antifeminism. *Journal for the Scientific Study of Religion* 25: 1-15
- Dillon 1996. Cultural Differences in the Abortion Discourse of the Catholic Church. *Sociology of Religion* 57: 25-36
- Olson et al. 2006. Religion and Public Opinion about Same-Sex Marriage. *Social Science Quarterly* 8: 340-60

- Brewer 2003. The Shifting Foundations of Public Opinion about Gay Rights. *Journal of Politics* 65: 1208-20
- Jelen & Wilcox. 2003. Causes and Consequences of Public Attitudes toward Abortion. *Political Research Quarterly* 56: 489-500
- Barker & Carman 2000. The Spirit of Capitalism? *Political Behaviour* 22: 1-27
- White 1967. The Historical Roots of Our Ecologic Crisis:
http://www.theologylived.com/ecology/white_historical_roots.pdf
- Eckberg & Blocker 1989. Varieties of Religious Involvement and Environmental Concerns. *Journal for the Scientific Study of Religion* 28: 509-17
- Patrikios 2008. American Republican Religion? Disentangling the Causal Link between Religion and Politics. *Political Behavior* 30: 367-89
- Karyotis & Patrikios 2010. Religion, Securitization and Anti-Immigration Attitudes: The Case of Greece. *Journal of Peace Research* 47: 43-57

B) Democratization and Equality

- Ben-Nun Bloom and Arikan 2013. Religion and Support for Democracy: A Cross-national Test of Mediating Mechanisms. *British Journal of Political Science*, 43: 375-97
- Kalyvas 1998. From Pulpit to Party. *Comparative Politics* 30: 293-312
- Kalyvas 1998. Democracy and Religious Politics. *Comparative Political Studies* 31: 292-320
- Tessler 2003. Do Islamic Orientations Influence Attitudes Toward Democracy in the Arab World? *International Journal of Comparative Sociology* 43: 229-49
- Tessler 2002. Islam and Democracy in the Middle East. *Comparative Politics* 34: 337-54
- Fetzer 1998. Religious Minorities and Support for Immigrant Rights in the US, France, and Germany. *Journal for the Scientific Study of Religion* 37: 41-9
- Stepan & Robertson 2003. An Arab more than a Muslim Democracy Gap. *Journal of Democracy* 14: 30-44
- Norris & Inglehart 2002. Islamic Culture and Democracy: Testing the Clash of Civilizations Thesis. *Comparative Sociology* 1: 235-64
- Akinci 1999. The Welfare Party's Municipal Track Record: Evaluating Islamist Municipal Activism in Turkey. *Middle East Journal* 53: 75-94
- Smith & Haas 1997. Revolutionary Evangelicals in Nicaragua. *Journal for the Scientific Study of Religion* 36: 440-54
- Garrard-Burnett 1997. Liberalism, Protestantism, and Indigenous Resistance in Guatemala. *Latin American Perspectives* 24: 35-55
- Gill 1994. Religious Competition and Catholic Political Strategy in Latin America, 1962-79. *American Journal of Political Science* 38: 403-25
- Akoko & Oben 2006. Christian Churches and the Democratization Conundrum in Cameroon. *Africa Today* 52: 24-48
- Chang & Kim 2007. Christian Organizations and Liberation Theology in South Korea. *Sociological Inquiry* 77: 326-55
- Osa 1997. Creating Solidarity: The Religious Foundations of the Polish Social Movement. *East European Politics and Societies*, 11: 339-65
- Alex-Assensoh & Assensoh 2001. Inner-city Contexts, Church Attendance, and African-American Political Participation. *Journal of Politics* 63: 886-901
- Harris 1994. Something Within: Religion as a Mobilizer of African-American Activism. *Journal of Politics* 56: 42-68

Week 7 (4 March 2014): Religious Fundamentalism – the organizational level

This class examines religious fundamentalism as an organizational phenomenon, using explanations that draw on social structure, culture and political opportunity.

Seminar Questions

- What is religious fundamentalism? How can you tell fundamentalist from non-fundamentalist religious movements?
- Conditions that lead to the emergence of fundamentalism

Readings

- *Emerson & Hartman 2006. The Rise of Religious Fundamentalism. *Annual Review of Sociology* 32: 127-44
- *Almond et al. 2003. *Strong Religion*. University of Chicago Press: chs 2-3.
- *Davie 2007. *The Sociology of Religion*. Sage Publications: ch. 9.
- Liebman 1983. Extremism as a Religious Norm. *Journal for the Scientific Study of Religion* 22: 75-86
- Keddie 2003. Secularism and Its Discontents. *Daedalus* 132(3): 14-30
- Juergensmeyer 2003. *Terror in the Mind of God*. University of California press: chs 1 & 11.
- Bushman et al. 2007. When God Sanctions Killing. *Psychological Science* 18: 204-7
- Almond et al. 2003. *Strong Religion*. University of Chicago Press: chs 4-6.

Week 8 (11 March 2014): Foreign Affairs/IR; the EU Project

Seminar Questions

- Are trans-national religious actors important in IR?
- If so, have they always been important?
- Is religion important at the EU level? At what level of analysis?

Readings

- *Santal & James 2011. Religion and International Relations Theory. *European Journal of International Relations* 17: 3-25
- *Nelsen et al. 2001. Does Religion Matter? Christianity and Public Support for the EU. *European Union Politics* 2: 191-217
- *Casanova 2004. Religion, European Secular Identities, and European Integration:
<http://www.eurozine.com/articles/2004-07-29-casanova-en.html>
- Hurd 2004. The Political Authority of Secularism in International Relations. *European Journal of International Relations* 10: 235-62
- Philpott 2000. The Religious Roots of Modern International Relations. *World Politics* 52: 206-45
- Roy 2007. Islam in Europe: <http://www.eurozine.com/articles/2007-05-03-roy-en.html>

A) International Relations

- Sheikh 2012. How Does Religion Matter? Pathways to Religion in International Relations. *Review of International Studies* 38: 365-92
- Huntington 1993. The Clash of Civilizations. *Foreign Affairs* 72(3): 22-49
- Russett et al. 2000. Clash of Civilizations, or Realism and Liberalism Déjà Vu? *Journal of Peace Research* 37: 583-608
- Blaydes & Linzer 2012. Elite Competition, Religiosity, and Anti-Americanism in the Islamic World. *American Political Science Review* 106: 225-43
- Hägel & Peretz 2005. States and Transnational Actors. *European Journal of International Relations* 11: 467-93
- Thomas 2001. Religions in Global Civil Society. *Sociology of Religion* 62: 515-33
- Haynes 2001. Transnational Religious Actors and International Politics. *Third World Quarterly* 22: 143-58
- Hehir 1990. Papal Foreign Policy. *Foreign Affairs* 78(1): 26-48

- Moro 2008. The Catholic Church, Italian Catholics and Peace Movement. *Contemporary European History* 17: 365-390.
- Wald 2008. Homeland Interests, Hostland Politics. *International Migration Review* 42: 273-301
- Wuthnow & Lewis 2008. Religion and Altruistic U.S. Foreign Policy Goals. *Journal for the Scientific Study of Religion* 47: 191-209
- Jelen 1994. Religion and Foreign Policy Attitudes. *American Politics Quarterly* 22: 382-400
- Tessler & Nachtwey 1998. Islam and Attitudes Toward International Conflict. *Journal of Conflict Resolution* 42: 619-36

B) The European Union

- Turam 2004. The Politics of Engagement between Islam and the Secular State. *British Journal of Sociology* 55: 259-81
- Symposium: Religion and the European Union. *West European Politics* 32(6) 2009 ([all articles](#))
- Warner & Wenner 2006. Religion and the Political Organization of Muslims in Europe. *Perspectives on Politics* 4: 457-79
- Schlesinger & Foret 2006. Political Roof and Sacred Canopy? *European Journal of Social Theory* 9: 59-81
- Jansen 2000. Europe and Religions. *Social Compass* 47: 103-12
- Nelsen et al. 2011. Does Religion Still Matter? Religion and Public Attitudes toward Integration in Europe. *Politics & Religion* 4: 1-26
- Bader 2007. The Governance of Islam in Europe. *Journal of Ethnic and Migration Studies* 33: 871 – 86
- Special Issue: Governing Islam in Western Europe. *Journal of Ethnic and Migration Studies* 33(6) 2007 ([all articles](#))
- Kentmen 2008. Determinants of Support for EU Membership in Turkey. *European Union Politics* 9: 487–510
- Khalil 2004. Islam and the Challenges of Modernity. *Georgetown Journal of International Affairs* (Winter/Spring): 97–104

Week 9 (18 March 2014): Project presentations

Each student presents a very short summary of her/his individual research project. Please use the template provided online (Myplace) to structure your presentation and essay.

Week 10 (25 March 2014): Revision week