



RELIGIONS, BELIEFS, AND WORLD AFFAIRS (I-SERIES)

COURSE INFORMATION

Course Number: GVPT 210

Term: Spring 2022

Credits: 3

Lecture Days: MW 1:00 – 1:50pm

Lecture Room: SMH 2102

GenEd: DSHS, DVUP, SCIS

Zoom Meeting ID: 976 380 0611

Instructor: Prof. John McCauley

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Office: Chincoteague 2117E

Office Hours: MW 2-2:30pm, office/virtual

T 8:30-10am, virtual

TEACHING ASSISTANTS

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OVERVIEW

This I-Series course is intended to introduce students to a fascinating and challenging Big Question: how do religion and politics mix in the global context? For a long period in the 20th Century, religion seemed to be decreasing in importance. In the last generation, however, events like the September 11 attack, the Tibetan monks' protest, the spread of Truth and Reconciliation Commissions, and numerous wars fought in the name of God have brought religion back to prominence in world affairs. In this course, we will explore the contemporary impact of religions on politics around the world, through four broad themes: how to understand religion in politics, the relationship between religion and the state, religious groups as sources of conflict and peace, and other contemporary religio-political challenges.

The course will be taught from a political science perspective, so students will understand how political science can account for the power of religions. It is not a course on theology or belief systems; instead, we will treat religion as a key identity type and as an important informal institution in shaping power and political outcomes. It is intended for an audience of diverse interests. The overarching goals of the course are that students 1) engage in broad and creative thinking regarding this topic of significant contemporary importance, and 2) develop intellectual tools for tackling challenging topics and big questions.

This course is not designed as a study of individual countries or religions; it is a theme-based course. Nevertheless, in exploring the themes and trends that link religion and politics around the world, we will draw empirical evidence and examples from countries in Africa, Asia, Latin America, Europe, and the Middle East, as well as the U.S. In addition, you will have opportunities to explore the details of specific countries and/or religions in your own research.

WELLBEING MESSAGE

We continue to face less than ideal circumstances for learning, connecting, and growing, and we must keep in mind that everyone is facing different kinds of challenges. Despite these challenges, we will make progress together. To ensure that we can do so, the TAs and I will do everything we can to support you. If you face extenuating circumstances that might affect your performance in the class, let us know ***right away*** so we can be of help to you. We don't need to know details; you can share whatever information you are comfortable providing. We just want to be able to assist you prior to the end of the semester, when it becomes more difficult. Please feel very comfortable reaching out.

If you are ill or otherwise unable, do not come to class; if you let us know, we can accommodate you. Please do not abuse our flexibility. Honesty will be very important this semester.

As long as the university requires it, keep your mask on inside. Full covid-related protocols and policies can be found at <https://umd.edu/4Maryland>.

COURSE STRUCTURE & REQUIREMENTS

The course is taught in two in-person lectures per week, on Mondays and Wednesdays from 1:00 – 1:50pm, and in Friday discussion sections. In registering for the course, you are making a commitment to attend all of these meetings.

There are four requirements for this course. First, students are expected to come to each meeting and to remain engaged. Second, we expect students to complete the assigned readings and to be regular contributors in student-centered discussion sections. Third, there will be four assessments that students complete to gauge learning and progress. Finally, students will have the opportunity to research and write on a substantive topic of interest related to religion and politics in a particular country or part of the world. The relative weights accorded to each of these requirements are as follows:

- Assessment 1 (Feb 14): 20 percent
- Assessment 2 (Mar 7): 5 percent
- Assessment 3 (Apr 6): 20 percent
- Assessment 4 (May 9): 20 percent
- Research Project (Apr 29): 20 percent
- Participation (graded in two parts): 15 percent

READINGS

The readings for this course are essential for understanding the themes and controversies discussed in class; to do well and to get as much as possible out of the course, you will have to do all of them. All readings are provided via the course website at www.elms.umd.edu. Select GVPT 210 and you'll find the readings for each meeting under the Files tab.

In addition to the required readings, an optional book is listed on the syllabus for each lecture topic. There is no expectation that you read the optional books; they are provided for those students who may be interested in pursuing additional reading on a topic of interest.

RESEARCH PROJECT

Students will conduct research on the relationship between religion and politics in a country or region of their choosing and will submit 8-10 page papers. The project will include specific research tasks as well as an opportunity for you to explore a particular issue of your choosing related to religion and politics in that context.

TEACHING TEAM

In addition to the professor, this course relies on trained Undergraduate Teaching Assistants to assist the instructor and to provide leadership and support to students. Per university guidelines, they will grade objective material that follows a well-defined rubric, but the course professor will ultimately be responsible for all grading. They work in close collaboration with the course professor, and research indicates that the learning process is enhanced with the presence of Undergraduate Teaching Assistants. They will guide discussion sections and will be available to you through their own office hours. The discussion sections are really about you as students.

CLASSROOM ETIQUETTE

Given the nature of both religion and politics, we are likely to have lively discussions, to disagree with some of the things we hear and read, and to feel passionately about our own positions. It is critical that we treat our classmates with the utmost respect, while also sharing our own honest views. It is a great skill to be able to listen carefully to opposing views and to treat topics of passion with open-mindedness and honest analysis. Let's do that during this semester.

Please arrive on time to the lectures and discussion sections with your cell phones on silent mode and stowed away. If you need to step away from a meeting, please do so with as little disruption as possible.

ABSENCE & OTHER POLICIES

Use of computers is prohibited in class. Any student who wishes to receive special permission to use a computer (solely for the purpose of note-taking) must see the professor. Inappropriate or unauthorized use of computers will count as an absence. The same goes for cell phones, obviously. The exception is if you are asked to take part in an online poll or quiz during class.

Absences and Late Work: If you would like your absence to be excused, you are required to email the instructor or TA regarding your absence, *in advance* of the class if at all possible, and to bring documentation supporting your excused absence when you return. This is especially true for discussion sections, as it will be impossible to contribute to your grade if you are not present. Work submitted past the deadline will be penalized. In the event that students cannot complete the regular course assessments due to excused absences, the course professor will provide alternative assessments for students to make up missing work and complete the course. According to university policy, these alternative assignments are permitted and cannot be the basis for an Arbitrary and Capricious grading claim.

Attendance and Participation Grades: While we do not deduct points based simply on attendance, one must be present in order to contribute to the course, which is what we expect. There will be four quizzes or other markers of your engagement during randomly selected lectures throughout the semester, and only notification in advance or official documentation can result in an excused absence for those events. Those will count toward your participation grade, as will your engagement in each week's discussion section.

Make-up Policy for Major Scheduled Grading Events: Make-up exams are granted based on compliance with University policy: illness (of the student or a dependent), religious observance (where the nature of the observance prevents the student from being present during the class period), participation in university activities at the request of university authorities, or compelling circumstances beyond the student's control. Students claiming excused absence for a graded event must apply in writing and furnish documentary support for their assertion that the absence resulted from one of these causes.

Academic Honesty: All material submitted for evaluation is expected to be your work and your work alone, unless otherwise stated in the instructions. Such material must adhere to the University's Code of Academic Integrity. Any instances of academic dishonesty or cheating on exams will be referred to the Office of Student Conduct as per University policy. Please avoid putting yourself in a bad situation.

You may share a Google Doc for the four assessments, but not for each day's lecture. Students are expected to take their own notes, as doing so is a form of learning.

Accommodations: If you have the right to accommodations for class or exams due to a religious observance or disability (or any other reason), please inform the course professor during the first week of class. It is the student's responsibility to discuss exam scheduling and provide the proper documentation well before the quiz or exam. Failure to do so may affect your accommodation.

Communication: Email and Elms messaging are the primary means of communication outside of the classroom. Messages to the class will come via Elms emails and announcements. It is the students' responsibility to either have Elms announcements/messages forwarded to their email or to check Elms on a daily basis. If something needs to be addressed urgently, you can call.

Names/Pronouns and Self-Identifications: The University of Maryland recognizes the importance of a diverse student body, and we are committed to fostering inclusive and equitable classroom environments. I invite you, if you wish, to tell us how you want to be referred to both in terms of your name and your pronouns (he/him, she/her, they/them, etc.). The pronouns someone indicates are not necessarily indicative of their gender identity. Visit trans.umd.edu to learn more. Additionally, how you identify in terms of your gender, race, class, sexuality, religion, and dis/ability, among all aspects of your identity, is your choice to disclose or not (e.g., should it come up in classroom conversation about our experiences and perspectives) and should be self-identified, not presumed or imposed. I will do my best to address and refer to all students accordingly, and I ask you to do the same for all of your fellow Terps.

Grading: Grades are assigned based on a set standard, generally expressed in relation to a grading rubric or guide. Students are not graded relative to each other. All effort will be made to return assignments within a reasonable period after they are submitted.

Percentage	Letter Grade	Qualitative Description
93-100 90-92	A A-	Achievement that is <u>outstanding</u> relative to the level necessary to meet course requirements.
87-89 83-86 80-82	B+ B B-	Achievement that is <u>clearly above</u> the level necessary to meet course requirements.
77-79 73-76 70-72	C+ C C-	Achievement just meets the course requirements.
67-69 60-66	D+ D	Achievement that is worthy of credit even though it fails to fully meet the course requirements.
0-59	F	Work that was either completed but not worthy of credit, or incomplete

Re-grading: All questions about your grades and all re-grade requests must be submitted via email to the TAs and the course professor within three days of the day on which the exam/assignment is returned. Your request must specify a substantive explanation for your concern. The exam/assignment will be re-graded, so your final grade may be higher/lower/unchanged.

Additional Policies: Please refer to <http://www.ugst.umd.edu/courserelatedpolicies.html> for additional policies. Topics include academic integrity, student conduct, sexual misconduct, discrimination, accessibility, student rights regarding undergraduate courses, course evaluations, covid-related policies, and campus resources for students. It is your responsibility to understand your rights and responsibilities as expressed in these policies. You will also find on this page information about valuable resources to support academic success in this course, as well as overall health and well-being. Again, if you require special assistance or face any extenuating circumstances that could affect your performance in class, please come see me right away.

SCHEDULE AND ASSIGNMENTS

Jan 24: Introduction – Bringing religion and politics together

- Read this syllabus.
- Dynarski, Susan. 2017. “For better learning in college lectures, lay down the laptop and pick up a pen.” Brookings Institution. Aug 10. <https://www.brookings.edu/research/better-learning-in-college-lectures-lay-down-the-laptop-and-pick-up-a-pen/>.

Jan 26: What makes religion different from other political groups and identities?

- Sonu Bedi. 2007. “What is So Special about Religion? The Dilemma of the Religious Exception.” *Journal of Political Philosophy* 15, 2: 235-249.
- Ana Sandoiu. 2018. “What Religion Does to Your Brain.” *Medical News Today*. July 20: 1-10.
- Erica Evans. 2020. “Here’s What the Science Says about the Links between Religion and Health.” *Deseret News*, June 13.
<https://www.deseret.com/indepth/2020/6/13/21273906/coronavirus-faith-religion-health-science-link-prayer-study-longevity-covid-19-substance-use>.

Optional: Brubaker, Rogers. 2015. *Grounds for Difference*. Cambridge, MA: Harvard U. Press.

Jan 31: Measuring and testing our ideas about religion and politics

- McCauley, John F. and Daniel N. Posner. 2019. "The Political Sources of Religious Identification: Evidence from the Burkina Faso-Cote d'Ivoire Border." *British Journal of Political Science* 49, no. 2: 421-441. [Research Article]
- OKCupid. 2014. “The How Religious Are You? Test.” [Take the paper-version test included in your reading files].
- Winston, Diane. 2010. “What Americans Really Need to Know about Religion.” *Huffington Post*, October 6.

Optional: Esmer, Yilmaz and Thorlief Pettersson, eds. 2007. *Measuring and Mapping Cultures: 25 Years of Comparative Value Surveys*. Leiden, Netherlands: Brill Press.

Feb 2: Secularization around the World

- Bruce, Steve. 2002. *God is Dead*. Malden, MA: Blackwell Publishers. Ch. 1.

- Economist. 2022. “The world’s religions face a post-pandemic reckoning.” 8 Jan. <https://www.economist.com/international/2022/01/08/the-worlds-religions-face-a-post-pandemic-reckoning>.

Optional: Berger, Peter. 1968. *The Sacred Canopy: Elements of a Sociological Theory of Religion*. Garden City, NY: Doubleday Press.

Feb 7: Reversing Secularization: the Return of Religion

- Shah, Timothy Samuel and Monica Toft. 2006. “Why God is Winning.” *Foreign Policy*, July/Aug. pp. 38-43.
- Miller, Donald. 2014. “Religion Faces an Unrecognizable Future.” In *What is the Future of Religion?* Slate.com Big Ideas Series. <http://www.slate.com/bigideas/what-is-the-future-of-religion>.
- Economist. 2020. “A Religious Challenge to ‘No Contact’ with Isolated Indigenous Groups.” July 9. <https://www.economist.com/the-americas/2020/07/09/a-religious-challenge-to-no-contact-with-isolated-indigenous-groups>.

Optional: Norris, Pippa and Ronald Inglehart. 2004. *Sacred and Secular: Religion and Politics Worldwide*. New York: Cambridge University Press.

Feb 9: Classic views on the political importance of religion

- Max Weber. 1904 [1958]. *The Protestant Ethic and the Spirit of Capitalism*. New York: Scribner’s Sons Press: Ch. 5, 155-183.
- Karl Marx. 1843 [2009]. “A Contribution to the Critique of Hegel’s Philosophy of Right: Introduction.” *Deutsch-Französische Jahrbücher* [translated], pp. 1-5.

Optional: Weber, Max. 1904 [1958]. *The Protestant Ethic and the Spirit of Capitalism*. New York: Scribner’s Sons Press.

Feb 14: ASSESSMENT DAY!

Feb 16: Religion and the State I: State-sponsored Religions

- Fazili, Yousra. 2010. “Between Mullah’s Robes and Absolutism: Conservatism in Iran.” *SAIS Review of International Affairs* 30, 1: 39-55.
- Economist. 2019. “Could State-Guided Faith Be a Trend of the Future?” Jan 17.

Optional: Green, Nile, ed. *Afghanistan's Islam: From Conversion to the Taliban*. Berkeley, CA: University of California Press.

Feb 21: Religion and the State II: State-sponsored Restrictions of Religion

- Asad, Talal. 2006. "French Secularism and the Islamic Veil Affair." *Hedgehog Review* (Spring & Summer): 93-106.
- Economist. 2014. "The State and Islam: Converting the Preachers." December 13.
- Nilay Saiya. 2019. "Religion, State, and Terrorism: A Global Analysis." *Terrorism and Political Violence*, 31:2, 204-223. [Research Article]

Optional: Wolfreys, James. 2018. *Republic of Islamophobia: The Rise of Respectable Racism in France*. London: Hurst Publishers.

Feb 23: Religion and the State III: Public vs. Private, Separation of Religion & State

- Washington Post. 2019. "Supreme Court rules that Maryland 'Peace Cross' honoring military dead may remain on public land." June 20.
https://www.washingtonpost.com/politics/courts_law/supreme-court-says-maryland-peace-cross-honoring-military-dead-does-not-constitute-government-endorsement-of-religion/2019/06/20/a63c4c24-9365-11e9-b570-6416efdc0803_story.html.
- New York Times. 2020. "Will Mandatory Face Masks End the Burka Bans?" May 19.
<https://www.nytimes.com/2020/05/19/style/face-mask-burqa-ban.html>.
- Economist. 2012. "Talmud and Cheesecake: Israel Is Moving Toward a More Pluralistic Judaism." July 28.

Optional: Hurd, Elizabeth Shakman. 2015. *Beyond Religious Freedom: the New Global Politics of Religion*. Princeton, NJ: Princeton University Press.

Feb 28: Religion and Democracy

- Nancy Ammerman and Grace Davie. 2018. "Is Religion Bad for Democracy?" *The Conversation*. June 28. <https://theconversation.com/is-religion-bad-for-democracy-97351>.
- Rached Ghannouchi. 2016. "From Political Islam to Muslim Democracy." *Foreign Affairs* 95, 5 (Sept/Oct): 58-75.

Optional: Smith, Amy Erica. 2019. *Religion and Brazilian Democracy: Mobilizing the People of God*. New York: Cambridge University Press.

Mar 2: Religion, Party Politics, and Social Movements

- Tony Read. 2020. “Why Hong Kong’s Christians and Churches Cannot Ignore the Protest Movement.” Hong Kong Free Press, 20 March. <https://hongkongfp.com/2020/03/20/hong-kongs-christians-churches-cannot-ignore-protests/>.
- New York Times. 2017. “Your Rabbi? Probably a Democrat. Your Baptist Pastor? Probably a Republican. Your Catholic Priest? Who Knows.” The Upshot, June 12. <https://www.nytimes.com/interactive/2017/06/12/upshot/the-politics-of-americas-religious-leaders.html>.
- Ross, Bobby. 2020. “Why the Black Lives Matter Movement Is So Controversial to Many Christians.” Christian Chronicle, July 8. <https://christianchronicle.org/why-the-black-lives-matter-movement-is-so-controversial-to-many-christians/>.

Optional: Putnam, Robert and David Campbell. 2011. *American Grace: How Religion Divides and Unites Us*. New York: Simon & Schuster.

Mar 7: ASSESSMENT DAY!

Mar 9: The Clash of Civilizations

- Huntington, Samuel P. 1993. “The Clash of Civilizations?” *Foreign Affairs* 72, 3: 22-49.
- Said, Edward. 2001. “The Clash of Ignorance.” *The Nation*, Oct 22.

Optional: Huntington, Samuel P. 1996. *The Clash of Civilizations and the Remaking of World Order*. New York: Simon & Schuster.

Mar 14: Fundamentalisms

- Armstrong, Karen. 2006. “Resisting Modernity: The Backlash Against Secularism.” *Harvard International Review*: 40-45.
- Cox, Harvey. 2009. “Why Fundamentalism Will Fail.” *Boston Globe*. 2008.

Optional: Marty, Martin and R. Scott Appleby. 1993. *Fundamentalisms and the State: Remaking Politics, Economies, and Militance*. Chicago: University of Chicago Press.

Mar 16: Religion and Conflict

- Toft, Monica, Daniel Philpott, and Timothy Shah. 2009. “Religious Civil Wars: Nasty, Brutish, and Long.” In *God’s Century: Resurgent Religion and Global Politics*. New York: Norton & Company. Ch. 6.
- Olumide Jokotade. 2016. “Rwandan Genocide: How Religion May Have Aided the Massacre of Over 500,000 Tutsis.” *Ventures Africa*, Nov 29. <http://venturesafrica.com/blog/2016/11/29/catholic-church-rwandan-genocide/>.

Optional: McCauley, John F. 2017. *The Logic of Ethnic and Religious Conflict in Africa*. New York: Cambridge University Press.

Mar 20 – 27: Spring Break

Mar 28: Religion and Terrorism

- Berman, Eli. 2009. “Why Are Religious Terrorists So Lethal?” In *Radical, Religious, and Violent: The New Economics of Religious Terrorism*, Boston: MIT Press. Ch. 1.
- Time Magazine. 2013. “The Face of Buddhist Terror.” July 1. <http://content.time.com/time/magazine/article/0,9171,2146000,00.html>.
- Kalinga Seneviratne. 2019. “Why a White Christian Isn’t Called a Terrorist.” IDN-In-Depth News. <https://www.indepthnews.net/index.php/the-world/asia-pacific/2588-why-a-white-christian-isn-t-called-a-terrorist>.

Optional: Stern, Jessica. 2004. *Terror in the Name of God: Why Religious Militants Kill*. New York: Harper Collins.

Mar 30: Religion and Conflict Resolution

- McCauley, John F. 2014. “Measuring and Reducing Religious Bias in Post-Conflict Zones: Evidence from Côte d’Ivoire.” *Political Psychology* 35, 2: 267-289. [Research Article]
- Magid, Jacob. 2022. “1,000-strong multifaith crowd rallies around Jewish community at post-standoff vigil.” Times of Israel, Jan 18. <https://www.timesofisrael.com/1000-strong-multifaith-crowd-rallies-around-jewish-community-at-post-standoff-vigil/>.
- Girma, Mohammed. 2021. “Religion was once Ethiopia’s Saviour. What it can do to pull the nation from the brink.” The Conversation. 15 Nov.

<https://theconversation.com/religion-was-once-ethiopias-saviour-what-it-can-do-to-pull-the-nation-from-the-brink-171763>.

Optional: Vinson, Laura Thaut. 2017. *Religion, Violence, and Local Power-Sharing in Nigeria*. New York: Cambridge University Press.

Apr 4: Religion, Cooperation, and Peace

- Smock, David R., ed. 2006. "Religious Contributions to Peacemaking: When Religion Brings Peace, Not War." *United States Institute of Peace, PeaceWorks Series*. pp. 1-20.
- Obama's Speech in Cairo. June 4, 2009. Printed in the New York Times.
- Klocek, Rivers, and Tombe, USIP. 2021. "New Evidence: How Religion Aids Peaceful Change. 30 Sept. <https://www.usip.org/publications/2021/09/new-evidence-how-religion-aids-peaceful-change#:~:text=New%20USIP%20research%20sharpens%20an,often%20than%20we%20may%20think>.

Optional: Saiya, Nilay. 2018. *Weapon of Peace: How Religious Liberty Combats Terrorism*. Cambridge, UK: Cambridge University Press.

Apr 6: ASSESSMENT DAY!

Apr 11: Religion as an Alternative to Danger, Instability, and Violence

- Bazan, Louis E. et al. 2010. "Migrant Gangs, Religion, and Tattoo Removal." *Peace Review: a Journal of Social Justice* 14, 4: 379-383.
- Cammett, Melanie. 2014. "How Hezbollah Helps (and What they Get out of It)." *Washington Post*. Oct 2.

Optional: Brenneman, Robert. 2011. *Homies and Hermanos: God and Gangs in Central America*. New York: Oxford University Press.

Apr 13: Religion and Positive Social Outcomes

- Patrick Fagan. 2006. "Why Religion Matters Even More: The Impact of Religious Practice on Social Stability." Heritage Foundation Report. <https://www.heritage.org/civil-society/report/why-religion-matters-even-more-the-impact-religious-practice-social-stability#:~:text=%5B1%5D%20Religious%20practice%20promotes%20the,%2C%20and%20well%2Dbehaved%20children>.

- Bulbulia, Joseph and Andrew Mahoney. 2008. "Religious Solidarity: The Hand Grenade Experiment." *Journal of Cognition and Culture* 8: 295-320. [Research Article]

Optional: Norenzayan, Ara. 2015. *Big Gods: How Religion Transformed Cooperation and Conflict*. Princeton, NJ: Princeton University Press.

Apr 18: Religion and Civil Liberties

- Baltimore Sun. 2019. "Maryland banned a school from voucher program over anti-LGBT views. It says that violates religious freedom." July 15.
<https://www.baltimoresun.com/education/bs-md-voucher-lawsuit-20190715-rkfgeecdezbafoxn64b4sc54-story.html>.
- Foreign Policy. 2014. "Why Is It So Easy to Arrest a Person for Blasphemy in Pakistan?" July 1.
- Martin Luther King, Jr. 1963. Letter from Birmingham Jail.

Optional: Lord, Ceren. 2018. *Religious Politics in Turkey: From the Birth of the Republic to the AKP*. New York: Oxford University Press.

Apr 20: Religion, Humanitarianism, and Foreign Policy Interventions

- Preston, Andrew. 2012. "Why Is American Foreign Policy So Religious?" *Religion & Politics*. May 7.
- Ariel Levy. 2020. "A Missionary On Trial." *New Yorker*. April 6.
<https://www.newyorker.com/magazine/2020/04/13/a-missionary-on-trial>.

Optional: Marsden, Lee. 2016. *Religion and US Foreign Policy*. New York: Routledge.

Apr 25: Religion and Gender

- Blaydes, Lisa and Drew Linzer. 2008. "The Political Economy of Women's Support for Fundamentalist Islam." *World Politics* 60, 4: 576-609. [Research Article]
- Marshall, Katherine. "Faith, Gender, and International Relations." In Timothy Shah et al, eds. *Rethinking Religion*, Oxford, Ch. 11.

Optional: Marshall, Katherine and Susan Hayward. 2015. *Women, Religion, and Peacebuilding: Illuminating the Unseen*. Washington DC: US Institute of Peace.

Apr 27: Religion and Development

- Thomas, Scott. 2004. "Faith and Foreign Aid: How the World Bank Got Religion and Why it Matters." *The Brandywine Review of Faith and International Affairs*: 21-29.
- Religious Freedom and Business Foundation. 2015. "Seven Ways Religious Freedom Contributes to Sustainable Development. Aug 10. <https://religiousfreedomandbusiness.org/2/post/2015/08/seven-ways-religious-freedom-contributes-to-sustainable-development.html>.
- Damian Ruck. 2018. "Religious Decline Was the Key to Economic Development in the 20th Century." *The Conversation*, July 24. <https://theconversation.com/religious-decline-was-the-key-to-economic-development-in-the-20th-century-100279>.

Optional: McCleary, Rachel and Robert Barro. 2019. *The Wealth of Religions: The Political Economy of Believing and Belonging*. Princeton, NJ: Princeton University Press.

Apr 29: RESEARCH PROJECTS DUE!

May 2: Religion, Geography, and the Environment

- Wihbey, John. 2012. "Green Muslims, Eco-Islam, and Evolving Climate Change Consciousness." *Yale Climate Connections*, April 11.
- Economist. 2015. "What Would Jesus Do About Global Warming?" June 18. <https://www.economist.com/the-americas/2015/06/18/what-would-jesus-do-about-global-warming>.
- Muller, Tobias and Esra Özyürek. 2021. "religious communities can make the difference in winning the fight against climate change." *The Conversation*, Dec 1. <https://theconversation.com/religious-communities-can-make-the-difference-in-winning-the-fight-against-climate-change-172192>.

Optional: Waskow, Arthur, ed. 2000. *Torah of the Earth: Exploring 4,000 Years of Ecology in Jewish Thought*. Woodstock, VT: Longhill Publishers.

May 4: Conclusion – Summarizing Religion’s Place in World Politics

- Ferrer, Jorge N. 2012. "The Future of World Religion: Four Scenarios, One Dream." *Tikkun Magazine* (Winter): 14-16, 63-64.

May 9: ASSESSMENT DAY!