

## **POU44271. RELIGION AND POLITICS**

**MT 2025-26**

**Seminars: Fridays 4-6 pm, DOSR0.54**

**Lecturer:** Dr. Gizem Arikan

**Office:** 4.02 (3 College Green)

**Email:** [arikang@tcd.ie](mailto:arikang@tcd.ie)

**Office Hours:** Fridays 11.00 am -1.00 pm or by appointment

### **Module description**

This module explores the relationship between religion and political outcomes from multiple disciplinary perspectives, including sociology, psychology, economics, and political science. It introduces both classical and recent approaches to the study of religion and contemporary religious change.

The module is organized around two broad themes: The first theme focuses on religious change in modern societies. While many Western societies appear to be secularizing, religion continues to shape important political outcomes such as elections, voting behavior, and conflict. How should we understand this apparent paradox? Is religion truly in decline, or is it taking on new forms? Can religion “return” as a major force in modern societies?

The second theme centers on explaining religion’s influence from many perspectives: Religion is often a double-edged sword. In some contexts it fosters pro-social outcomes such as civic engagement or support for democratic norms, while in others it underpins prejudice, intolerance, and even violence and conflict. Readings under this theme examine the social, institutional, and psychological dynamics that help explain these contrasting effects.

### **Learning aims**

This module aims to develop students’ understanding of the changing role of religion in modern societies and its complex influence on political life. It encourages critical engagement with interdisciplinary theories and approaches, and reflection on the conditions under which religion fosters integration or conflict.

### **Learning outcomes**

On successful completion of this module students should be able to:

- Discuss the main trends in religion and religiosity in the past decades,
- Explain and critically assess competing theories of religious change and secularization,

- Analyze the mechanisms through which religion shapes political outcomes,
- Apply classical theories and contemporary empirical evidence to analyze religion's influence on democracy, immigration, climate change, and the resurgence of authoritarianism.

### **Course organization**

This is a seminar course that relies heavily on active student participation. Each class typically begins with an overview of the topic, where I provide background, situate the readings within the broader literature, and clarify key concepts, theories, and methods. The remainder of the session will be devoted to discussion and in-class group activities. Groups will be asked to submit short notes or outputs from these activities, which will count toward the participation grade (see below).

To benefit fully from the course, students are expected to review the assigned readings or materials before class and come prepared to engage in discussion.

Detailed information on weekly topics, readings, and supplementary materials will be available on Blackboard.

### **Office hours and contact with students**

I will respond to your e-mails within 48 hours on weekdays during the teaching weeks and 24 hours (again, on weekdays) during the exam period. If you send an email during the weekend, do not expect to receive an immediate reply.

In case you have any questions about course content, readings, or class discussions, you can raise them during office hours.

Please note that I will not be able to answer substantive questions concerning course content via e-mail. In case you have such questions, please set up an appointment for office hours or raise them during class meetings. Please bear in mind that I will not cover the lecture material for you during office hours, as office hours are not intended to replace lectures.

Office hours for this term are Fridays 11.00 am - 1.00 pm. These are drop-in hours, meaning, students do not need to make an appointment with me to come and see me during this time slot.

In case the office hours clash with your other modules or responsibilities, please let me know and we can try to make an appointment for a different day and time.

## Assessment details

10% Short assignments (3)

5% Seminar participation

35% Blog post

50% Final essay

***Seminar participation.*** Participation in seminars counts for 5% of your final grade. This is not based on attendance alone. Each week, you will be asked to complete **short in-class activities**, either individually or in groups. These may include answering discussion questions, working on a case study, or producing short written outputs. Activities will **usually require you to engage directly with the week’s readings**, so it is essential that you come to class prepared.

You can think of these activities as pass/fail in-class quizzes. To receive the full 5% for participation, you must achieve **at least 6 passes** across the term: A “pass” means you (or your group) successfully completed the activity by responding to it directly and incorporated the required reading material into your answer.

In line with the Department of Political Science policy, the maximum grade for participation is capped at 80%. This means that submitting more than 6 activities will **not** raise your grade above this cap.

However, if you fail one activity (receive an “F”), you may complete an additional activity in a later week to make up for it.

**Important:** Absences do not exempt you from participation, and late submissions are not possible. If you miss a seminar due to illness or other reasons, the only way to compensate is by attending and completing the next class’s activity. Therefore, it is your responsibility to participate consistently throughout the term rather than leaving requirements to the final weeks.

***Short assignments.*** These short assignments are designed to keep you engaged with the course material in hands-on, creative ways. Together they make up 10% of your final grade, with each assignment carrying equal weight. Full details for each task will be provided in a separate document on Blackboard.

**Short assignment #1, due on 8 October, 5pm.** The first short assignment is a data exercise. You will use the World Values Survey (or European Social Surveys) Online Analysis Tool to select and analyse a one or two variables on religion. You may choose to focus on a single country or compare across two countries, and you can either examine a single time point or track change over time.

I then ask you to present the results in a clear table or figure and explain, in no more than 500 words (excluding references), how your findings support or challenge one of the theories or concepts discussed in Weeks 1-3. References to the theories or concepts you use must be included.

**Short assignment #2, due on 19 November, 5pm.** The second short assignment asks you to creatively engage with the dual role of religious communities, drawing on the readings and discussions from Weeks 8-9. You will either find or take a photo or create a meme that highlights the “double-edged sword” nature of religious groups.

You will then submit this photo/meme along with a short written explanation (no more than 500 words, excluding references) that situates your image or meme in relation to at least one of the theories, concepts or empirical findings from the required readings. Your explanation should make explicit how the visual piece captures the ambivalent power of religious communities: both their unifying and dividing effects. References to the theories or concepts you use must be included.

**Short assignment #3, due on 3 December, 5 pm.** The final short assignment is a communication challenge: make a 60-90 second video where you answer the question: *Do religious elites (or religious competition between them) really matter for politics today?* Think of it as explaining your answer to an informed but non-specialist audience, almost like making a short TikTok or Instagram reel for people curious about religion and politics.

Your video should focus either on 1) religious elites and their influence (Week 10) on an issue of your choosing (e.g. climate change, immigration, democratization), or 2) religious competition (Week 11) and its impact on an issue or topic of your choosing (e.g. political activism, ethnic mobilization, or conflict).

Your job is not to summarize an article, but to pick an angle, make your case, and back it up with at least one reading from the syllabus. The best videos will be clear, engaging, and show that you can communicate complex ideas in a concise, accessible way.

**Mid-term essay (blog post).** I will ask you to write a blog post (1,200 words plus/minus 10%, NOT counting bibliography), which will count towards 35% of your final mark. The deadline for this assignment is:

- **3 November (Monday), 5pm**

Blog posts are a widely used tool for communicating research and ideas to a broader public. They are less formal than academic essays, allowing for a more flexible and personal style. However, they must still present a clear **argument**, engage critically with a **specific question or topic**, and be grounded in **scientific evidence and citations**. You should also address counter-arguments where relevant.

Blogs will also encourage you to work on your digital communication skills by integrating visual content to support your arguments.

I will provide further guidelines and specific instructions later, but here are some examples that could help you get a sense of the expected output: [Link 1](#), [Link 2](#), [Link 3](#). Also see these practical guidelines from the author of the post, Dr. Amy Erica Smith [on writing blog posts](#) (ignore #3).

You will choose your own question or key argument for the blog post, but **it must be based on Theme 1 of the module** (“Religious change in modern societies”). This theme addresses questions such as: Is religion really in decline, or is it resurging in certain domains? How should we understand the paradoxes of secularization and religious vitality? Why does religion decline in some contexts but remain salient in others? Possible approaches include:

- Taking a position on the question of religious decline or resurgence (e.g. “Is religion declining, or is there a revival/backlash?”).
- Analyzing a specific case study or comparing different countries.
- Writing a response or rebuttal to one of the required or optional readings, videos, or blog posts from the course.

You are strongly encouraged to consult me about your chosen research question or argument. Where possible, you are encouraged to **build on short assignment #1** as the basis for your blog post.

Your post should integrate both required/optional readings from the course and relevant external resources. The most important requirement is that it develops a key argument: state your position clearly, defend it with evidence, and respond to likely counter-arguments.

**Final essay.** You will write a (classic academic) essay on a topic of your own choosing, **based on Theme 2 of the module** (“Religion’s political influence”). The final essay will count towards 50% of your final grade. The word count is 2,500 words (plus/minus +/-10%, NOT counting bibliography), and will be submitted on:

- **19 December, Friday 5pm**

Theme 2 explores the double-edged role of religion in politics: it can have sharply different consequences for political outcomes, depending on many things. Your essay should develop a **clear research question and argument** around this theme. Possible approaches may include, but not limited to:

- Analyzing and explaining the dual role of religion within a single issue or domain (e.g. education policy, political violence, political polarization),

- Explaining cross-case variation through a case study or comparative analysis (e.g. across countries, denominations, or historical periods), to account for the effect of religion on a chosen issue (e.g. support for democracy)
- Evaluating the broader implications of religion for a pressing contemporary challenge (e.g. climate change, authoritarian revival), either in general terms or through a focused case study or set of cases.

Your essay must **draw on required and optional readings from Theme 2 of the module** and also integrate relevant external academic sources. Please note that, the final essay **cannot build on your blog post**, but it can build on assignments #2 or #3.

Again, I strongly encourage all students to **consult with me** about their essay idea before they begin.

More information on final essays will be posted under Blackboard. Overall, the essay should have a clearly stated research question or puzzle and argument, discuss the evidence that supports the argument and raise and respond to potential counter-arguments or counter-evidence.

### *Late submissions for short assignments, midterm and final essays*

All assignments must be submitted by the stated deadlines. Late submissions without an approved extension or valid extenuating circumstances will be subject to penalties as outlined in Trinity's [Late Submission of Assessments Policy](#) and departmental guidelines.

- Requests for extensions must be made in advance of the submission deadline by the student's Tutor.
- Students with a Learning Educational Needs Summary (LENS) that specifies "flexible assessment deadlines" may email me directly concerning their extension requests.
- Work submitted up to five calendar days late, without prior approval from the instructor or valid extenuating circumstances (e.g. medical certificate, LENS report, Tutor's note), will be penalised at a rate of 5 marks per day.
- Work submitted more than five calendar days late, without an approved extension or evidence of extenuating circumstances, will not be accepted for marking.
- NOTE that these rules do not apply only to the participation grade, which is based on in-class activities and requires attendance and submission on the day of the class.

It is the student's responsibility to be aware of deadlines and to plan accordingly.

## Academic Integrity

Academic integrity is the pursuit of scholarly activity free from fraud and deception. Academic dishonesty, including, but not limited to, cheating on an exam or assignment, plagiarizing, representing someone else's work as your own, submitting work previously used without the informing and taking the consent of the instructor, fabricating of information or citations, etc. will not be tolerated.

It is a student's responsibility to ensure that research sources are properly acknowledged. Plagiarism comes in many forms but it is mainly seen as stealing someone else's words or ideas and passing them off as your own. The key point is to be aware that all work that is submitted by students must be work that they have completed themselves, with any material that has not been produced by the student (e.g. ideas, quotations etc.) being clearly indicated through proper referencing.

Plagiarism is often not intentional –it happens because students are not fully aware of what counts as academic dishonesty. I strongly recommend that you familiarize yourselves with academic integrity and good research and writing practices to avoid plagiarism:

- Consult the TCD Library guide at: <https://libguides.tcd.ie/academic-integrity/>

Plagiarism will lead to automatic failure and the matter will be reported to the student's tutor and the dean of the faculty; severe penalties are likely to ensue, including possible exclusion from the exam or even the College, in accordance with College policy.

## Use of Generative AI Tools in Learning and Assignments

In line with Trinity College Dublin and School guidelines, the use of Generative AI (e.g. ChatGPT, Copilot, Gemini, Claude, etc.) will be permitted in this module with **strict limitations**. The aim is to support your learning while ensuring that your submitted work reflects your own ideas, critical thinking, and academic integrity.

### *Permitted uses of AI for learning and assignments:*

- Clarifying concepts or definitions (e.g. What does “endogeneity” mean? Why is it important? What is the advantage of experimental methods?) to aid your learning.
- Brainstorming for ideas or general directions on your research projects or their components.
- Proofreading, grammar, or clarity checks. Rephrasing *your own* ideas for clarity.

### *Prohibited uses:*

- Generating research questions, literature reviews, empirical strategies, or proposal sections.

- Suggesting or providing references, evidence, or data. AI tools often produce inaccurate, biased, or fabricated references.
- Writing any substantive part of your assignments
- Summarising or paraphrasing academic readings, lecture material, or source texts. You must engage directly with the material yourself to be able to learn
- Rewriting large sections of your work using AI (“plagiarism-by-proxy”).

***Disclosure requirement:***

All submitted assignments (Research Question, Literature Review, Empirical Strategy, and Final Proposal) must include a **Generative AI Use Statement**, disclosing the tool (name, publisher, URL), how it was used, and (if beyond basic proofreading) provide details of prompts, dates, and how outputs were adapted.

***Responsibility:***

You are fully accountable for the originality, accuracy, and integrity of your work. Any undisclosed or inappropriate use of AI tools will be treated as academic misconduct and subject to the same penalties as plagiarism under College policy.

**Disability policy**

Students with a disability are encouraged to register with the [Disability Service](#) to seek supports where the disability could affect their ability to participate fully in all aspects of the course.

**Mental Health**

If you have any concerns or are experiencing personal and interpersonal difficulties, you can contact the Student Counselling Services and get some support and resources to help you: [https://www.tcd.ie/Student\\_Counselling/](https://www.tcd.ie/Student_Counselling/)

## Seminar Schedule and Readings

*The first set of materials is the required readings/materials of the week. There are also optional/further readings/materials for each week for students who would like to read more about the topic. You are expected to come to class meetings having done/reviewed the required ones.*

### ***Theme 1. Religious Change: Secularization, Religious Persistence, and Political Backlash***

#### **Week 1: Introduction to the module. Is religion declining?**

Watch: Voas, David. Why there is no way back for religion in the West. TEDx University of Essex. [15:53] [Link](#)

Pew Research Center. 2022. Key Findings from the Global Religious Futures Project. [Link](#)

Monayron, Par Gaëlle. 2024. Do we still need religion to understand the world? (trans. by J. Stolz). *L'Uniscopes*. [Link](#)

Schneider, Bill. 2022. The dangerous paradox of the religious polarization of American politics. *The Hill*. [Link](#)

#### *Optional*

Fox, Jonathan. 2023. How secular and religiously free are Europe's "secular" states?. *International Journal for Religious Freedom* 16(2): 27-55.

The Irish Times. 2023. Census 2022: Catholicism declines, 'no religion' and Hinduism climb in latest data. [Link](#)

Pew Research Center. 2019. A Closer Look at How Religious Restrictions Have Risen Around the World. [Link](#)

#### **Week 2: Secularization theory: Demand-side explanations**

Watch: Classical Secularisation Theories [08:44]. [Link](#)

Inglehart, Ronald. 2021. *Religion's Sudden Decline*. Chapters 3, (SKIM) 5-7.

- An overview of Inglehart's book and its key arguments can be found in [this video](#)

(SKIM) Ruck, Damian J., R. Alexander Bentley, and Daniel J. Lawson. 2018. Religious change preceded economic change in the 20th century. *Science advances* 4, no. 7 (2018): eaar8680.

- Detailed discussion of the article in [The Conversation](#)

Turpin, Hugh. 2023. Response: Secularization with Irish characteristics. *Religion, Brain & Behavior* 15(2): 222–232.

- This article is a response from Turpin to commentaries on his recent book *Unholy Catholic Ireland Religious Hypocrisy, Secular Morality, and Irish Irreligion*. Currently our Library does not carry a copy of the book. His presentation of the key ideas and empirical analyses of the book can be found [here](#) and [here](#).

*Optional*

Watch: Fertility and Faith: A Conversation with Philip Jenkins [1:01:28] [Link](#)

- If you are interested in Jenkins' arguments, you can also skim [this special issue](#) of *Religion, Brain, & Behavior*

Dhima, Kostanca, and Matt Golder. 2021. Secularization Theory and Religion. *Politics and Religion* 14(1): 37-53.

Voas, David. 2009. The Rise and Fall of Fuzzy Fidelity in Europe. *European Sociological Review* 25(2): 155-168.

### **Week 3: Supply-side explanations and explaining religious vitality**

Stark, Roger and Laurance R. Iannaccone (1994). A Supply-side Reinterpretation of the “Secularization” of Europe. *Journal for the Scientific Study of Religion* 33: 230-252.

Ridge, Hannah M. 2020. State Regulation of Religion: The Effect of Religious Freedom on Muslims' Religiosity. *Religion, State & Society* 48(4): 256-275.

*Optional:*

Chaves, Mark and Philip S. Gorski. 2001. Religious Pluralism and Religious Participation. *Annual Review of Sociology* 27: 261–281.

Krech, Volkhard et al. 2013. Religious Diversity and Religious Vitality: New Measuring Strategies and Empirical Evidence. *Interdisciplinary Journal of Research on Religion* 9(3): 2-21.

Helbling, Marc and Richard Traunmüller. 2016. How State Support of Religion Shapes Attitudes toward Muslim Immigrants: New Evidence from a Sub-national Comparison. *Comparative Political Studies* 49(3): 391-424.

**Short assignment #1 due on 8 October, 5pm**

#### **Week 4: Religious resurgence and secular backlash**

(SKIM) Stolz, Jörg and David Voas. 2023. Explaining Religious Revival in the Context of Long-Term Secularization. *Religions* 14: 723.

Baker, Joseph O., and Andrew L. Whitehead. 2024. Faith over Fear? Christian Nationalism and Cultural Fears in the United States. *Nations and Nationalism*. Forthcoming.

Campbell, David E., Geoffrey C. Layman, John C. Green, and Nathanael G. Sumaktoyo. 2018. Putting Politics First: The Impact of Politics on American Religious and Secular Orientations. *American Journal of Political Science* 62 (3): 551-565.

- See the Atac and Adler (2025) article under optional readings for application in a different context.

#### *Optional*

Szendrő Brendan. 2025. Globalization and Religious Resurgence: A Comparative Analysis. *Politics and Religion* 18(2):190-210.

Torrekens, Corinne, Nawal Bensaïd and Dimokritos Kavadias. 2021. Young Belgian Muslims: Between Religious Reactivity and Individualization. *Ethnic and Racial Studies* 45(11): 2049-2068.

Ibrahim Enes Atac, and Gary J Adler Jr. 2025. Religious Rebound, Political Backlash, and the Youngest Cohort: Understanding Religious Change in Turkey. *Social Forces* 103(3): 1144–1166.

Margolis, Michele. 2018. *From Politics to the Pews: How Partisanship and Political Environment Shape Religious Identity*. Chapters 1-3.

#### **Week 5: Political elites and religious salience**

Smith Amy Erica and Taylor C. Boas. 2024. Religion, Sexuality Politics, and the Transformation of Latin American Electorates. *British Journal of Political Science* 54(3):816-835.

Peker, Efe. 2022. Finding Religion: Immigration and the Populist (Ee)discovery of Christian Heritage in Western and Northern Europe. *Religions* 13(2): 158.

#### *Optional*

Layton, Matthew L., Amy Erica Smith, Mason W. Moseley, and Mollie J. Cohen. 2021. Demographic Polarization and the Rise of the Far Right: Brazil's 2018 Presidential Election. *Research & Politics* 8(1): 2053168021990204.

Cremer, Tobias. 2022. Defenders of the Faith? How Shifting Social Cleavages and the Rise of Identity Politics are Reshaping Right-Wing Populists' Attitudes towards Religion in the West." *Religion, State & Society* 50(5): 532-552.

## ***Theme 2. Discussing Religion's Influence: Beliefs, Communities, and Elites***

### **Week 6: Religious beliefs matter: The Weberian tradition**

(SKIM) Weber, Max. [1930] 2001. *The Protestant Ethic and the Spirit of Capitalism*. Routledge. Chapters 1, 2, 5.

Woodberry, Robert D. 2012. The Missionary Roots of Liberal Democracy. *American Political Science Review* 106(2): 244-274.

- (SKIM) Nikolova, Elena, and Jakub Polansky. 2021. Conversionary Protestants Do Not Cause Democracy. *British Journal of Political Science*, 51: 1723–1733.

Kane, John V., and Samuel L. Perry. 2024. Belief in Divine (versus Human) Control of Earth Affects Perceived Threat of Climate Change. *NPJ Climate Action*. 3: 78

*Optional:*

Cantoni, Davide. 2015. The Economic Effects of the Protestant Reformation: Testing the Weber Hypothesis in the German Lands. *Journal of the European Economic Association* 13(4): 561-598.

### **Week 7: Reading week.**

**Blog post assignment due on 3 November, 5pm**

### **Week 8: Religious communities matter: Durkhemian tradition**

(SKIM) Durkheim, Emile. [1912]1995. *The Elementary Forms of Religious Life*. The Free Press. Chapter 1 and Conclusion.

Putnam, Robert and David E. Campbell. 2010. *American Grace: How Religion Divides and Unites Us*. New York: Simon & Schuster. Chapter 13.

Pew Research Center. 2019. Religion's Relationship to Happiness, Civic Engagement and Health Around the World. [Link](#)

Fleischmann, Fenella, Borja Martinovic and Magdalena Böhm. 2016. Mobilising Mosques? The Role of Service Attendance for Political Participation of Turkish and Moroccan Minorities in the Netherlands. *Ethnic and Racial Studies* 39(5): 746-763.

*Optional:*

Lim, Chaeyoon and Robert D. Putnam. 2010. Religion, Social Networks, and Life Satisfaction. *American Sociological Review* 75(6): 914-933.

Becker, Sascha and Ludger Woessmann. 2018. Social Cohesion, Religious Beliefs, and the Effect of Protestantism on Suicide. *The Review of Economics and Statistics* 100(3): 377-391.

Campante, Filipe and David Yanagizawa-Drott. 2015. Does Religion Affect Economic Growth and Happiness? Evidence from Ramadan. *The Quarterly Journal of Economics* 130(2): 615-658.

McKenzie, Brian D. 2004. Religious Social Networks, Indirect Mobilization, and African-American Political Participation. *Political Research Quarterly* 57(4): 621–632.

### **Week 9: Religious communities – A double-edged sword?**

Norenzayan, Ara. 2013. *Big Gods: How Religion Transformed Cooperation and Conflict*. Princeton University Press. Chapter 9.

Ben-Nun Bloom, Pazit, Gizem Arikan, and Marie Courtemanche. 2015. Religious Social Identity, Religious Belief, and Anti-Immigration Sentiment. *American Political Science Review* 109(2): 203-221.

Brooke Steven, Youssef Chouhoud, and Michael Hoffman M. 2023. The Friday Effect: How Communal Religious Practice Heightens Exclusionary Attitudes. *British Journal of Political Science* 53(1): 122-139.

#### *Optional:*

Ginges, Jeremy, Ian Hansen, and Ara Norenzayan. 2009. Religion and Support for Suicide Attacks. *Psychological Science* 20(2): 224-230.

Atran, Scott. 2016. The Devoted Actor: Unconditional Commitment and Intractable Conflict across Cultures. *Current Anthropology* 57(13): 192-203.

Sumaktoyo Nathanael G. 2021. Faith and Friendship: Religious Bonding and Interfaith Relations in Muslim Countries. *Politics and Religion* 14(4): 634-662.

#### *Alternative perspectives:*

Hadjar, Andreas, et al. Devoutness to Islam and the Attitudinal Acceptance of Political Violence Among Young Muslims in Germany. *Political Psychology* 40(2): 205–222.

De Juan et al., 2015. The Pacifying Effects of Local Religious Institutions: An Analysis of Communal Violence in Indonesia. *Political Research Quarterly* 68(2): 211-224.

**Short assignment #2 due on 19 November, 5pm**

## **Week 10: Religious elites matter... or do they?**

### *Climate change*

McCallum, Malcolm L. 2019. Perspective: Global Country-by-Country Response of Public Interest in the Environment to the Papal Encyclical, *Laudato Si'*. *Biological Conservation* 235: 209-225.

Schonfeld, Bryan, and Sam Winter-Levy. 2020. Factual or Moral Persuasion in the United States? Evidence from the Papal Encyclical on Climate Change. *Working Paper*. [Link](#)

Li, Nan, et al., 2016. Cross-Pressuring Conservative Catholics? Effects of Pope Francis' Encyclical on the US Public Opinion on Climate Change." *Climatic Change* 139(3): 367-380.

- Summary of key findings of this article could be found in [this link](#)
- Also see: Scanlon, Kate. 2023. Poll: US Catholics' views on climate show no significant 'Laudato Si' effect years later. [Link](#)

### *Democratization*

Watch: Daniel Philpott on Religion and Democratization [4:15] [Link](#)

Philpott, Daniel, Timothy Samuel Shah, and Monica Toft. 2011. From Faith to Freedom: The Role of Religious Actors in Global Democratic Progress. Available at SSRN. [Link](#)

Stephan, Maria. 2024. Faith and the Authoritarian Playbook. *Sojourners*. [Link](#)

## **Week 11: Religious competition matters**

Smith, Amy Erica. 2016. When Clergy are Threatened: Catholic and Protestant Leaders and Political Activism in Brazil. *Politics and Religion* 431-455.

Trejo, Guillermo. 2009. Religious Competition and Ethnic Mobilization in Latin America: Why the Catholic Church Promotes Indigenous Movements in Mexico. *American Political Science Review* 103(3): 323-342.

Isaacs, Matthew. 2017. Faith in Contention: Explaining the Salience of Religion in Ethnic Conflict. *Comparative Political Studies* 50(2): 200-231.

**Short assignment #3 due on 3 December, 5 pm**

## **Week 12: Revision and final essay discussion**

**Final essay due on 19 December, 5pm**