

RELIGION AND CONFLICT, LSHV 354-40

Mondays, 6:00 PM – 9:45 PM, Maguire 103

Course Description

Religious terrorism is on the rise. Even a cursory glance at world affairs will show that religion is at the heart of today's ongoing struggle between nations and ideology. Religion may be a motivator and catalyst in rallying popular support for waging war, and in fact may play a significant role in nurturing communal strife among various faith groups in their struggle to achieve governmental control.

This is a graduate course designed to acquaint students with the analytical study of religion and conflict on the world stage. By design, the course is interdisciplinary, covering areas in religion (theology/philosophy), sociology (ethno-religious & identity conflicts), ethics and politics. Students will have an opportunity to focus on one or more of these areas for their semester paper. This course will help students comprehend the global resurgence of religion in intra-state and international affairs, and will focus on specific areas in the world where religion is the primary issue. We will address the role religion plays in these conflicts, and offer possible resolutions.

Through classroom lecture and discussion, reading assignments, media and student presentations, we will address the role religion plays in various conflicts, the determination of whether religion is the basis of a given conflict, and possible resolutions to these conflicts.

Instructor

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Office Hours: Mondays, 5:00 – 5:45 PM, ICC Atrium, or by appointment

Course Goals

To provide an intellectual framework and analytical tools for students to discuss, reflect upon, understand, and propose solutions to a variety of religion and conflict issues throughout the world.

Learning Objectives

The following objectives are built into the pedagogy of this course syllabus:

1. To provide an awareness, knowledge & understanding of the global resurgence of religiously motivated conflict and violence

2. To help students understand the cultural, psychological, political & religious/theological foundations for religion and conflict on the world stage
3. To provide the building blocks for students to develop models of reconciliation and peace to religion and conflict issues on the world stage

Evaluation

Students are expected to attend lectures, read assigned texts, submit term paper & essays, and participate in discussion, as well as display an ability to absorb, comprehend, and analyze the course material.

Course Requirements

- Reading Assignments
- Submit three short analytical essays (3 pages each, max) on assigned readings
Topics will be distributed for take home one week in advance
- Submit one 20 page paper; DLS has additional requirements
- Individual Oral Presentation: a 10 minute review of your semester paper

Study Groups

Depending on class size, study groups (usually four) will be formed to prepare class presentations on world “hot spots.” These 20 minute group presentations will take place near the end of the semester.

Grading Policy

Final grade for the course will be based on the following:

1. Class Participation/Discussion	10%
2. Analytical Essays	30% (10 X 3)
3. Research Paper	40%
4. Oral Presentation	20%

Grade Table

93-100 % = A
 90 - 92 % = A-
 87 - 89 % = B+
 83 - 86 % = B
 80 - 82 % = B-
 77 - 79 % = C+
 73 - 76 % = C
 70 - 72 % = C-
 67 - 69 % = D+
 60 - 66 % = D
 Below 60 % = F

Disabilities Statement

If you believe you have a disability, then you should contact the Academic Resource Center (arc@georgetown.edu) for further information. The Center is located in the Leavey Center,

Suite 335. The Academic Resource Center is the campus office responsible for reviewing documentation provided by students with disabilities and for determining reasonable accommodations in accordance with the Americans with Disabilities Act (ADA) and University policies.

Use of Electronic Devices

Electronic devices will be turned off at the beginning of class.

Class Attendance and Late Arrival

Attendance is mandatory, and roll call will be taken at the beginning of each class. Students with two absences for any reason may receive a failing grade for the course. If you miss a class it is your responsibility to make up any assignments on time and obtain class handouts.

Readings Assignments

Required readings for each class are listed below, and should be completed before the class period. Weekly readings are listed in order of priority. All others are highly recommended, and may be referred to in class. Shorter articles will be uploaded to Canvas. Additional websites and recently declassified government documents will be made available in class.

Title IX at Georgetown

<https://titleix.georgetown.edu/>

Sexual Misconduct

Title IX of the Education Amendments of 1972 (“Title IX”) prohibits discrimination based on sex in any educational programs, which includes sexual harassment or any acts of sexual misconduct. Title IX requires the University, upon becoming aware of any incident of sexual harassment and misconduct to respond appropriately to protect and maintain the safety of the University community, including students, faculty, and staff.

Georgetown University prohibits sexual misconduct, including sexual harassment, sexual assault, domestic/dating violence, and stalking.

Discrimination based on sex, including sexual misconduct and discrimination based on pregnancy or parenting status, subverts the University's mission and threatens permanent damage to the educational experience, careers, and well-being of students, faculty, and staff.

Please know that as a faculty member I am committed to supporting survivors of sexual misconduct, including relationship violence and sexual assault. However, University policy also requires me to report any disclosures about sexual misconduct to the Title IX Coordinator, whose role is to coordinate the University’s response to sexual misconduct.

Georgetown has a number of fully confidential professional resources who can provide support and assistance to survivors of sexual assault and other forms of sexual misconduct. These resources include:

Jen Schweer, MA, LPC

Associate Director of Health Education Services for
Sexual Assault Response and Prevention
(202) 687-0323
jls242@georgetown.edu

Erica Shirley

Trauma Specialist
Counseling and Psychiatric
Services (CAPS)
(202) 687-6985
els54@georgetown.edu

More information about campus resources and reporting sexual misconduct can be found at: <https://sexualassault.georgetown.edu/get-help>.

Pregnancy Adjustments and Accommodations

Georgetown University is committed to creating an accessible and inclusive environment for pregnant and parenting students. Students may request adjustments based on general pregnancy needs or accommodations based on a pregnancy-related complication. Specific adjustments will be handled on a case by case basis and will depend on medical need and academic requirements.

Students seeking a pregnancy adjustment or accommodation should follow the process laid out at: <https://titleix.georgetown.edu/student-pregnancy>.

Course Syllabus

Week 1, May 21

Introduction to the Course**Foundations of Religious Conflict**

Karen Armstrong, *The Battle for God* (New York: Random House, 2000), Part One: The Old World and the New, 3-97.

Jerald D. Gort & Hendrik M. Vroom, "Religion, Conflict and Reconciliation," in Jerald D. Gort, Ed., *Religion, Conflict and Reconciliation: Multifaith Ideals and Realities* (New York: Editions Rodopi B.V., 2004), 1-10.

Hendrik M. Vroom, "The Nature of Religious Conflict: Some Philosophical Considerations," Gort, 24-34.

Waleed El-Ansary, "Revisiting the Qur'anic Basis for the Use of War Language," in Qamar-ul Huda, Ed., *Crescent and Dove: Peace and Conflict Resolution in Islam* (Washington: The United States Institute of Peace, 2010), 63-71.

Week 2, May 28 **NO CLASS**, Memorial Day Holiday

Week 3, June 4

What Initiates Religious Conflict?

Madeleine Albright, *The Mighty & the Almighty: Reflections on America, God, and World Affairs* (New York: Harper Perennial, 2007), Part One: God, Liberty, Country, 3-105.

Connie Aarsbergen, "Teleological Thinking as a Cause of Conflict," Gort, 145-153.
 Andre Droogers, "Why Do Religious Groups Become Involved in Conflicts?" Gort, 367-371.

Marc Gopin, *Between Eden and Armageddon* (Oxford: University Press, 2000), Chapter Three, "Why Modern Culture Fails to Understand Religiously Motivated Violence," 35-64.

The Chicago Council on Global Affairs, *Engaging Religious Communities: A New Imperative for U.S. Foreign Policy*, 2010.
http://www.thechicagocouncil.org/UserFiles/File/Task%20Force%20Reports/2010%20Religion%20Task%20Force_Full%20Report.pdf

Robert D. Kaplan, *Warrior Politics* (New York: Random House, 2003), 3-64.

Walter Russell Mead, "God's Country?" *Foreign Affairs*, September/October 2006, Vol. 85, No. 5, pp. 24-115

Week 4, June 11

Religious Conflict from Family Myth and Culture

First Analytical Essay Questions Distributed

Karen Armstrong, *The Battle for God*, 135-166.

Marc Gopin, *Holy War, Holy Peace* (Oxford: University Press, 2002), 7-57.

Michael L. Gross, "Killing the Innocent: The Dilemma of Terrorism," Chapter Eight in *Moral Dilemmas of Modern War* (Cambridge: Cambridge University Press, 2010), 178-204.

Seyyed Hossein Nasr, *The Heart of Islam* (San Francisco: Harper, 2004), Chapter One, "One God, Many Prophets, 1-54; Chapter Two, "The Spectrum of Islam," 55-112.

Oliver Roy, *Secularism Confronts Islam* (New York: Columbia University Press, 2007).

Yaroslav Trofimov, *Faith At War* (New York: Henry Holt & Co, 2006), 1-82.

Week 5, June 18

Organized Religion as a Locus of Blame

First Analytical Essay Due

Mark Juergensmeyer, ed., *Terror in the Mind of God: The Global Rise in Religious Violence*, 3rd ed. (Berkeley: The University of California Press, 2003). Or, Juergensmeyer, *Global Rebellion* (Berkeley: The University of California Press, 2008).

Akbar Ahmad, *Journey into Islam* (Washington: Brookings Institution, 2007), Chapter Two, "The Struggle within Islam," 49-82.

Jack Nelson-Pallmeyer, *Is Religion Killing Us? Violence in the Bible and the Quran* (New York: Continuum, 2003), 1-94.

Shabbir Akhtar, "The Moral Challenge of Secular Humanism," *The Qur'an and the Secular Mind: A Philosophy of Islam*, Routledge, 2008, pp. 90-115

Madeleine Albright, *The Mighty & the Almighty*, Part Two, "Cross, Crescent, Star," 109-154.

Marc Gopin, *Holy War, Holy Peace*, 58-91.

Week 6, June 25

On the Road to Transformation

Andreas Armbrorst, "A Profile of Religious Fundamentalism and Terrorist Activism," *Defence Against Terrorism Review*, Vol. 2, No. 1, Spring 2009, pp. 51-71.

Marc Gopin, *Holy War, Holy Peace*, 92-100.

Zeki Saritoprak, "Bediüzzaman Said Nursi's Paradigm of Islamic Nonviolence," Qamar-ul Huda, Ed., *Crescent and Dove*, 95-106.

Michael Nazir-Ali, *Conviction and Conflict* (London: Continuum, 2006), 1-83.

Week 7, July 2

Second Analytical Essay Distributed

Models of Reconciliation in Abrahamic Religions

Madeleine Albright, *The Mighty and the Almighty*, 123-144.

Tzvi Marx, "Theological Preparation for Reconciliation in Judaism," Gort, 93-104.

Cees Van der Kooi, "Three Models of Reconciliation: A Christian Approach," Gort, 104-116.

Marc Gopin, "What is Missing from Religious Approaches to War & Peace," Chapter Four, *Between Eden and Armageddon*, 65-86.

Edward W. Said, *From Oslo to Iraq* (New York: Vintage Books, 2004), 1-71.

Week 8, July 9

Models of Reconciliation: Judaism

Second Analytical Essay Questions Due

Jerald D. Gort, "Religion, Conflict and Reconciliation: Ecumenical Initiatives Amidst Human Brokenness and Community Divisions," Gort, 117-133.

Marc Gopin, Chapter Six, "Patterns of Abrahamic Reconciliation," *Holy War & Holy Peace*, 103-143.

_____, Chapter Six, "Healing Religious/Secular Conflict," *Between Eden and Armageddon*, 115-138.

Juan R.I. Cole, "The Rise of Religious and Ethnic Mass Politics in Iraq," in David Little and Donald K. Swearer, eds., *Religion and Nationalism in Iraq* (Cambridge: Harvard University Press, 2006), 43-62.

Menachem Klein, *A Possible Peace Between Israel and Palestine* (New York: Columbia University Press, 2007)

Week 9, July 16

Models of Reconciliation: Islam

Topic for Final Research Paper Must be Approved by Today

Anton Wessels, "Can the Children of Abraham be Reconciled: Ishmael and Isaac in the Bible and the *Qur'an*," Gort, 134-144.

Ronald Young, "American Jews, Christians, and Muslims Working Together in the Middle East," in David R. Smock, *Interfaith Dialogue and Peace Building*, David R. Smock, Ed. (Washington, DC: The United States Institute of Peace, 2002), 63-71.

Khaled Abou el Fadl, "Conflict Resolution as a Normative Value in Islamic Law," in Douglas Johnson, Ed., *Faith-Based Diplomacy: Trumping Realpolitik* (New York: Oxford University Press, 2003).

Ibrahim Kalin, "Islam and Peace: A Survey of the Sources of Peace in the Islamic Tradition," in Qamar-ul Huda, Ed., *Crescent and Dove*, 3-37.

Vartan Gregorian, *Islam: A Mosaic, Not a Monolith* (Washington, DC: The Brookings Institution, 2003).

Ron Geaves, *Aspects of Islam* (Washington: Georgetown University Press, 2005).

Week 10, July 23

Models of Reconciliation: Islam, continued

Third Analytical Essay Distributed

Piet Meiring, "Truth and Reconciliation in Post-Apartheid South Africa," Gort, 279-289.

Farid Esack, "An Islamic View of Conflict and Reconciliation in the South African Situation," Gort, 290-297.

Asma Afsaruddin, "Recovering the Early Semantic Purview of *Jihad* and Martyrdom," Qamar-ul Huda, Ed., *Crescent and Dove*, 39-62.

"Itjihad: Reinterpreting Islamic Principles for the Twenty-First Century," *Special Report 125* (Washington, DC: The United States Institute of Peace, 2004).

Andrew Rice, "Evangelicals V. Muslims in Africa," *New Republic*, August 9, 2004.

Akbar Ahmed, *Journey into Islam*, 127-192.

Peter W. Galbraith, *The End of Iraq* (New York: Simon & Schuster, 2006).

Week 11, July 30

Models of Reconciliation: the Balkans

Third Analytical Essay Questions Due

Robert Kaplan, *Balkan Ghosts* (New York: St Martin's Press), Part One: "Yugoslavia: Historical Overtures," 3-78.

David Steele, "Contributions of Interfaith Dialogue to Peacebuilding in Former Yugoslavia," *Interfaith Dialogue and Peace Building*, David R. Smock, Ed, 73-88.

Donna Winslow, "Religion, Conflict and Reconciliation in Bosnia Herzegovina," Gort, 340-355.

Michael Sells and Paul Mojzes in David Little and Donald K. Swearer, eds., *Religion and Nationalism in Iraq*, Case Study: Bosnia & Herzegovina, 144-181.

Week 12 Aug 6

Last Class

The Road to Peace

Interfaith Dialogue

Liberation Theology

Final Student Oral Class Presentations

Scott Appleby, *The Ambivalence of the Sacred: Religion, Violence, and Reconciliation* (New York: Rowman and Littlefield, 1998).

Marc Gopin, *Holy War, Holy Peace*, 186-197.

Craig R. Charney and Nicole Yakatan, "A New Beginning: Strategies for a More Fruitful Dialogue with the Muslim World," Council of Foreign Relations, May 2005.

Mohammed Abu-Nimer, "The Miracles of Transformation through Interfaith Dialogue: Are You a Believer?" in David R. Smock, *Interfaith Dialogue and Peace Building*, 15-32.

Gustavo Gutiérrez, *A Theology of Liberation* (Maryknoll, NY: Orbis Books, 2000).

Reza Eslami-Somea, "Human Rights and Islamic Reform," Qamar-Ul Huda, Ed, *Crescent and Dove*, 127-150.

Mohammed Abu-Nimer, Amal I. Khoury, and Emily Welty, *Unity in Diversity: Interfaith Dialogue in the Middle East* (Washington: The U.S. Institute of Peace, 2007), 3-41, 43-94, 207-231

READING LIST

Akbar Ahmed, *Journey into Islam* (Washington, DC: Brookings Institution Press, 2007)

Michael Nazir-Ali, *Conviction and Conflict* (London: Continuum, 2006).

Madeleine Albright, *The Mighty & the Almighty: Reflections on America, God, and World Affairs* (New York: Harper Perennial, 2007).

Scott Appleby, *The Ambivalence of the Sacred: Religion, Violence, and Reconciliation* (New York: Rowman and Littlefield, 1998).

Karen Armstrong, *The Battle for God: Fundamentalism in Judaism, Christianity and Islam* (London: Harper Collins, 2000).

Juan R.I. Cole, "The Rise of Religious and Ethnic Mass Politics in Iraq," in David Little and Donald K. Swearer, eds., *Religion and Nationalism in Iraq* (Cambridge: Harvard University Press, 2006), 43-62.

Ron Geaves, *Aspects of Islam* (Washington, DC: Georgetown University Press, 2005).

Marc Gopin, *Between Eden and Armageddon* (Oxford: University Press, 2000).

_____, *Holy War, Holy Peace* (Oxford: University Press, 2002).

Jerald D. Gort, Ed., *Religion, Conflict and Reconciliation* (Amsterdam: Editions Rodopi B.V., 2002).

Gustavo Gutiérrez, *A Theology of Liberation* (Maryknoll, NY: Orbis Books, 2000).

Qamar-ul Huda, Ed., *Crescent and Dove* (Washington, DC: The United States Institute of Peace, 2010).

Mark Juergensmeyer, *Terror in the Mind of God: The Global Rise of Religious Violence*, 3rd ed. (Berkeley: University of California Press, 2003).

_____, *Global Rebellion: Religious Challenges to the Secular State, from Christian Militias to Al Qaeda* (Berkeley: University of California Press, 2008).

Robert D. Kaplan, *Warrior Politics* (New York: Random House, 2003).

Khaled Abou el Fadl, "Conflict Resolution as a Normative Value in Islamic Law," in Douglas Johnson, Ed., *Faith-Based Diplomacy: Trumping Realpolitik* (New York: Oxford University Press, 2003).

Seyyed Hossein Nasr, *The Heart of Islam* (San Francisco: Harper, 2004), Chapter One, “One God, Many Prophets, 1-54; Chapter Two, “The Spectrum of Islam,” 55-112.

Raphael Patai, *The Arab Mind* (New York: Hatherleigh Press, 2007). Chapter Nine, “The Islamic Component of Arab Responsibility,” 152-164; Chapter 10, “Extremes and Emotions, Fantasy and Reality,” 165-189.

Jack Nelson-Pallmeyer, *Is Religion Killing Us? Violence in the Bible and the Quran* (New York: Continuum, 2003), 1-94.

Edward W. Said, *From Oslo to Iraq* (New York: Vintage Books, 2004), 1-71.

Cynthia Sampson, “Religion and Peacebuilding,” in William Zartman and Lewis Rasmussen, eds., *Peacemaking in International Conflict* (Washington: The United States Institute of Peace, 1997).

David R. Smock, Ed., *Interfaith Dialogue and Peace Building* (Washington, DC: The United States Institute of Peace, 2002).

_____, *Religious Perspectives on War* (Washington, DC: The United States Institute of Peace, 2003).

Yaroslav Trofimov, *Faith At War* (New York: Henry Holt & Co, 2006), 1-82.

Recommended

Kevin Avruch, *Culture and Conflict Resolution* (Washington: U.S. Institute of Peace, 1998).

Marcus Borg, *Jesus: A New Vision* (San Francisco: Harper & Row, 1987).

D. Smith-Christopher, ed., *Subverting Hatred: The Challenge of Nonviolence in Religious Tradition* (Boston: Boston Research Center for the Twenty-first Century, 1998).

William Chittick, ed., *The Essential Seyyed Hussein Nasr* (Bloomington, Indiana: World Wisdom, Inc, 2007).

John Dominic Crossan, *Jesus: A Revolutionary Biography* (San Francisco: Harper San Francisco, 1995).

Bruce Feiler, *Abraham: A Journey to the Heart of Three Faiths* (New York: Harper-Collins, 2002).

The Chicago Council on Global Affairs, *Engaging Religious Communities: A New Imperative for U.S. Foreign Policy*, 2010.

http://www.thechicagocouncil.org/UserFiles/File/Task%20Force%20Reports/2010%20Religion%20Task%20Force_Full%20Report.pdf

Farid Esack, *Qu'ran, Liberation and Pluralism: An Islamic Perspective on Interreligious Solidarity Against Oppression* (Oxford, U.K.: Oneworld Publications, 1997).

John L. Esposito, *Unholy War: Terror in the Name of Islam* (New York: Oxford University Press, 2003).

_____, Darrell J. Fasching and Todd Lewis, *Religion and Globalization: World Religions in Historical Perspective* (New York: Oxford University Press, Oct 2007).

_____. *The Future of Islam* (New York: Oxford University Press, 2010).

Thomas Farr, *World Faith and Freedom: Why International Religious Freedom Is Vital to American National Security* (New York: Oxford, 2008).

Imam al-Ghazali, *The Duties of Brotherhood in Islam* (Markfield, UK: The Islamic Foundation, 2007).

Dore Gold, *The Fight for Jerusalem* (Washington: Regnery Publishing, 2007).

Vartan Gregorian, *Islam: A Mosaic, Not a Monolith* (Washington: The Brookings Institution Press, 2003).

Lee Griffith, *The War on Terrorism and the Terror of God* (Grand Rapids: Eerdmans, 2002).

Michael L. Gross, *Moral Dilemmas of Modern War* (New York: Cambridge University Press, 2010).

Ted Robert Gurr (with contributors), *Minorities at Risk: A Global View of Ethnopolitical Conflict* (Washington: United States Institute of Peace, 1993).

Yvonne Yazbeck Haddad and Barbara Freyer Stowasser, Eds., *Islamic Law and the Challenges of Modernity* (Walnut Creek, CA: Altamira Press, 2004).

Richard Horsley, *Jesus and the Spiral of Violence: Popular Jewish Resistance in Roman Palestine* (Minneapolis: Fortress Press).

Douglas Johnson, ed., *Faith-Based Diplomacy: Trumping Realpolitik* (New York: Oxford University Press, 2003).

Robert Kaplan, *Balkan Ghosts* (New York: St Martin's Press, 2005).

_____, *Warrior Politics* (New York: Vintage Books, 2003).

Henry Kissinger, *Does America Need A Foreign Policy?* (New York: Simon & Schuster, 2001).

Menachem Klein, *A Possible Peace Between Israel and Palestine* (New York: Columbia University Press, 2007).

David Little and Donald K. Swearer, eds., *Religion and Nationalism in Iraq* (Cambridge: Harvard University Press, 2006).

“Mujahid Usamah Bin Laden Talks Exclusively to *Nida’ul Islam* about the New Powder Keg in the Middle East,” *Nida’ul Islam*, <http://www.islam.org.au>.

John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (Washington, DC: The United States Institute of Peace, 1997).

Neil MacCormick, “Nation and Nationalism,” in Ronald Beiner, ed., *Theorizing Nationalism* (Albany: State University of New York, 1999).

Martin E. Marty, “Is Religion the Problem,” *Tikkun* (Mar./Apr. 2002).

Robert J. Miller, ed., *The Apocalyptic Jesus: A Debate* (Santa Rosa, CA: Polebridge, 2001).

Abdullahi Ahmed An-Na’im, *Islam and the Secular State* (Cambridge, MA: Harvard University Press, 2008).

Seyyed Hossein Nasr, *The Heart of Islam* (San Francisco: Harper, 2004).

Mohammed Abu-Nimer, Amal I. Khory, and Emily Welty, *Unity in Diversity: Interfaith Dialogue in the Middle East* (Washington: The United States Institute of Peace, 2007).

Robert A. Pape, *Dying to Win: The Strategic Logic of Suicide Terrorism* (New York: Random House, 2005).

Raphael Patai, *The Arab Mind* (New York: Hatherleigh Press, 2007).

Oliver Roy, *Secularism Confronts Islam* (New York: Columbia University Press, 2007).

_____, *Holy Ignorance* (New York: Columbia University Press, 2010).

Richard E. Rubenstein, “Unanticipated Conflict and the Crisis of Social Theory,” in John Burton and Frank Dukes, eds., *Conflict: Readings in Management and Resolution* (New York: St Martin’s Press, 1990).

Abdulaziz A. Sachedina, “The Development of *Jihad* in Islamic Revelation and History,” in James Turner Johnson and John Kelsay, eds., *Cross, Crescent and Sword: The*

Justification and Limitations of War in Western and Islamic Tradition (New York: Greenwood, 1990).

Abdul Aziz Said, Nathan C. Funk, and Ayse S. Kadayifci, eds., *Peace and Conflict Resolution in Islam: Precept and Practice* (Lanham, MD: University Press, 2001).

Edward W. Said, *From Oslo to Iraq and the Road Map* (New York: Vintage Books, 2004).

Regina M. Schwartz, *The Curse of Cain: The Violent Legacy of Monotheism* (Chicago: University Press, 1997).

Michael Sells, *The Bridge Betrayed: Religion and Genocide in Bosnia* (Berkeley: University of California Press, 1998).

Jessica Stern, *Terror in the Name of God: Why Religious Militants Kill* (New York: Harper-Collins, 2003).

Yaroslav Trofimov, *Faith at War* (New York: Henry Holt & Co, 2006).

William Vendley and David Little, "Implications for Communities: Buddhism, Islam, Hinduism, and Christianity," in Douglas Johnston and Cynthia Sampson, eds., *Religion: The Missing Dimension of Statecraft* (New York: Oxford University Press, 1994).
Gerhard von Rad, *Holy War in Ancient Israel* (Grand Rapids: William B. Eerdmans, 1991).

Srdjan Vrcan, "The Religious Factor in the War in Bosnia and Herzegovina" in Paul Mojzes, eds., *Religion and the War in Bosnia* (Atlanta: American Academy of Religion Books, 1998).

Frinke Wilmer, *The Social Construction of Man, the State of War: Identity, Conflict and Violence in the Former Yugoslavia* (London: Routledge Publishing, 2002).

John Yoder, *The Politics of Jesus* (Grand Rapid: William B. Eerdmans, 1972).

Sami Zubaida, *Islam, the People and the State* (New York: St. Martin's Press, 2009).

United Nations and U.S. Government Documents; Additional Websites

Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief. <http://www.ohchr.org/english/law/religion.htm>

Special Rapporteur of the Commission on Human Rights on freedom of religion or belief. <http://www.ohchr.org/english/issues/religion/index.htm>

UNCHR Annual Report on Religious Intolerance.

<http://www.ohchr.org/english/issues/religion/annual.htm>

UNCHR Press Releases on Religious Intolerance .

<http://www.unhchr.ch/huricane/hurricane.nsf/FramePage/intolerance?OpenDocument&Start=1&Count=7&Expand=1>

Universal Declaration of Human Rights. <http://www.unhchr.ch/udhr.>

European Convention for the Protection of Human Rights and Fundamental Freedoms.

<http://www.echr.coe.int/Convention/webConvenENG.pdf>

International Religious Freedom Report, US Dept. of State.

<http://www.state.gov/g/drl/irf/>

The Oslo Declaration on Freedom of Religion or Belief.

http://www.oslocoalition.org/html/oslo_declaration.html

National Consortium for the Study of Terrorism, U.S. Department of Homeland Security,
List of Terrorist Organizations by Ideology: Religion:

http://www.start.umd.edu/start/data/tops/terrorist_organizations_by_ideology.asp

Additional documents will be made available during the semester.