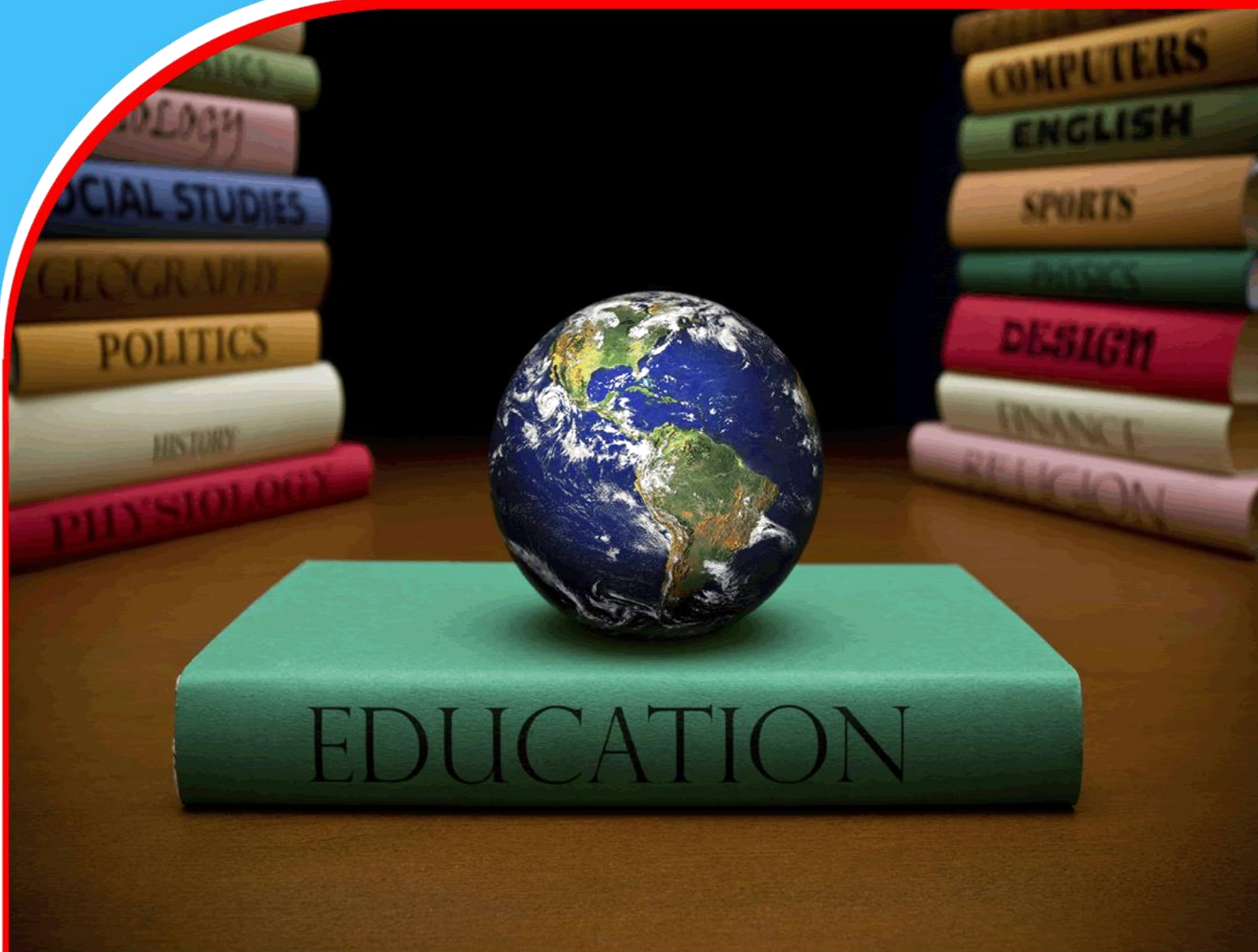


European Journal of
Historical Research
(EJHR)



**Role of Religious Movements in Shaping Medieval
European Political Structures**

John Whitney



Role of Religious Movements in Shaping Medieval European Political Structures



Article history

Submitted 18.05.2024 Revised Version Received 22.06.2024 Accepted 26.07.2024

Abstract

Purpose: The aim of the study was to assess the role of religious movements in shaping medieval European political structures.

Methodology: This study adopted a desk methodology. A desk study research design is commonly known as secondary data collection. This is basically collecting data from existing resources preferably because of its low cost advantage as compared to a field research. Our current study looked into already published studies and reports as the data was easily accessed through online journals and libraries.

Findings: During the medieval period, the Church was a dominant force, exerting control over both spiritual and temporal matters. The papacy, particularly, wielded significant political power, often mediating conflicts between kings and nobles and asserting its influence over monarchs. The concept of the divine right of kings, which emerged during this era, was heavily endorsed by the Church, legitimizing monarchic authority as divinely sanctioned. Monastic orders, such as the Benedictines and Cistercians, also contributed to the political landscape by establishing networks of communication and influence that transcended national boundaries. These orders played crucial roles in advising rulers,

managing lands, and spreading Christian doctrine, which in turn reinforced the political stability and cohesion of various European regions. Furthermore, the Crusades, driven by religious fervor, led to significant political realignments and the expansion of Christian territories. Overall, religious movements were instrumental in the development of medieval European political structures, embedding religious authority within the fabric of governance and law, and shaping the cultural and ideological foundations of medieval society.

Implications to Theory, Practice and Policy: Social contract theory, weber's theory of authority and conflict theory may be used to anchor future studies on assessing the role of religious movements in shaping medieval European political structures. Integrating the findings on the role of religious movements into the broader curriculum of medieval European history can significantly enhance historical pedagogy. Governments and cultural institutions should prioritize the preservation and digitization of historical records related to religious movements and political structures.

Keywords: *Religious Movements, Medieval, European, Political Structures*

INTRODUCTION

The role of religious movements in shaping medieval European political structures was profound and far-reaching. Political structures in developed economies often feature established democratic systems, characterized by a separation of powers, free elections, and rule of law. For example, the United States operates under a federal system with a clear division between executive, legislative, and judicial branches, ensuring checks and balances. According to a 2020 study, voter turnout in the US presidential elections has seen a significant increase, with 66.8% participation in 2020 compared to 58.1% in 2016 (Rouse, 2020). In Japan, the parliamentary system combines a hereditary monarchy with a bicameral legislature, leading to a stable political environment conducive to economic growth. The voter turnout in Japan, however, has been on a decline, from 69.3% in 2012 to 53.7% in 2021, reflecting growing political disengagement (Norris, 2021).

In developing economies, political structures vary widely, often characterized by emerging democracies, hybrid regimes, or authoritarian governments. India, for instance, has a federal parliamentary system similar to the UK, with significant regional autonomy and a diverse political landscape. Despite challenges, India has maintained a high voter turnout, with 67.4% in the 2019 general elections (Kumar, 2019). Brazil, operating under a federal presidential system, faces political instability and corruption, yet has seen a steady voter turnout, with 79.7% in the 2018 elections (da Silva, 2018). These countries show that political engagement remains relatively high, but governance challenges persist, impacting overall development.

In developing economies such as Indonesia and Mexico, political structures reflect their unique historical and cultural contexts. Indonesia, with its presidential system and multi-party democracy, has seen fluctuating voter turnout, reaching 81.9% in the 2019 general elections, a significant increase from 69.6% in 2014, indicating growing public engagement (Mietzner, 2020). Mexico, operating under a federal presidential republic, has struggled with political corruption and violence but maintained a voter turnout of 63.4% in the 2018 presidential elections, reflecting a resilient democratic process (Domínguez, 2020). These countries exemplify the dynamic nature of political participation in developing economies, where citizens' engagement is influenced by economic and social factors.

In countries like Vietnam and Argentina, political structures reflect a combination of historical influences and contemporary challenges. Vietnam operates under a single-party socialist republic, where the Communist Party holds significant power, leading to a centralized and controlled political environment. Despite this, Vietnam has seen active political participation, with a voter turnout of 99.6% in the 2021 National Assembly elections, indicating strong civic engagement within the constraints of its political system (Thayer, 2021). Argentina, with its federal representative democratic republic, has experienced political instability and economic crises, yet maintains a relatively high voter turnout of 81% in the 2019 presidential elections, reflecting robust democratic engagement despite economic hardships (Levitsky, 2019).

In Egypt, the political structure is characterized by a semi-presidential system with significant executive powers held by the president, often resulting in constrained democratic processes. The voter turnout in the 2018 presidential elections was 41%, reflecting political apathy and skepticism towards the electoral process (Brown, 2019). Similarly, in the Philippines, a unitary presidential constitutional republic, political engagement remains high despite issues of corruption and political violence, with a voter turnout of 75.9% in the 2019 midterm elections (Curato, 2019).

These examples illustrate the varied political landscapes and citizen engagement levels in developing economies, shaped by both historical legacies and contemporary socio-political dynamics.

In South Africa, the political structure is characterized by a parliamentary republic with a strong executive presidency, often referred to as a hybrid system. Voter turnout in national elections has been declining, with 66% in the 2019 elections compared to 73.5% in 2014, highlighting concerns about political disillusionment (Booyesen, 2019). Conversely, Turkey, with its presidential system, has experienced political polarization and democratic backsliding, yet voter participation remains high, with 86.2% turnout in the 2018 general elections (Çakır, 2019). These trends underscore the complex interplay between political stability, citizen engagement, and democratic governance in developing economies.

Ethiopia presents a contrasting example with its federal parliamentary republic, where recent political reforms have been met with mixed reactions. The voter turnout in Ethiopia's 2021 general elections was around 37%, reflecting both enthusiasm for change and apprehension due to ongoing conflicts (Abbink, 2021). Uganda, operating under a semi-presidential system with significant authoritarian tendencies, saw a voter turnout of 57.22% in the 2021 general elections, indicating both political engagement and the constraints of a less free electoral environment (Kagoro, 2020). These examples highlight the diverse political landscapes in Sub-Saharan Africa and the varying levels of democratic maturity and citizen participation.

In countries like Tanzania and Zambia, political structures are shaped by post-colonial transitions and ongoing democratic developments. Tanzania, a unitary presidential republic, has experienced political stability but faces challenges in electoral transparency and political freedom. The voter turnout in the 2020 general elections was 50.7%, reflecting concerns over electoral fairness and political freedom (Paget, 2020). Zambia, operating under a presidential representative democratic republic, has seen significant political participation with a voter turnout of 70.57% in the 2021 general elections, indicating a robust engagement despite economic difficulties and political challenges (Resnick, 2021).

Sub-Saharan economies often feature a mix of democratic, semi-democratic, and autocratic regimes, with varied degrees of political stability. Kenya, for example, has a presidential representative democratic republic, with recent improvements in electoral transparency and voter turnout reaching 72% in the 2017 general elections (Muthoni, 2019). Nigeria, operating under a federal republic system, grapples with electoral violence and fraud, but voter participation remains significant, with 34.75% in the 2019 elections, despite a decline from previous years (Omotola, 2020). These statistics indicate ongoing efforts to strengthen democratic processes, though substantial challenges remain in achieving political stability and effective governance.

In Sub-Saharan Africa, political structures range from fragile democracies to autocratic regimes, often influenced by colonial legacies and socio-economic challenges. Ghana, with its stable multi-party democratic system, is a notable example of successful democratic governance in the region. The voter turnout in Ghana has been relatively high, with 79% in the 2020 general elections, reflecting robust political engagement despite economic challenges (Gyampo, 2020). Similarly, Senegal, which operates under a semi-presidential system, has demonstrated political stability and democratic resilience, with a voter turnout of 66.23% in the 2019 presidential elections, indicating a healthy democratic practice (Gomis, 2020).

Religious movements often arise in response to socio-political contexts, seeking to address spiritual and social needs of their adherents. One prominent example is the Evangelical movement in the United States, which has significantly influenced the political landscape, particularly within the Republican Party, promoting conservative values and policies (Smith, 2019). Similarly, the Islamic revivalist movements in the Middle East, such as the Muslim Brotherhood, have played crucial roles in shaping political discourse and governance structures, advocating for the implementation of Sharia law and political Islam (Al-Anani, 2020). In India, the Hindutva movement, associated with the Bharatiya Janata Party (BJP), has intertwined religion with nationalism, impacting legislation and political rhetoric (Jaffrelot, 2018). Lastly, the Liberation Theology movement in Latin America has merged Christian teachings with social justice, influencing leftist political movements and policies aimed at addressing economic inequality and human rights (Dussel, 2018).

These religious movements often serve as vehicles for political mobilization, impacting governance and policy-making. In the US, Evangelicals have influenced policies on abortion, same-sex marriage, and education, reinforcing a conservative political agenda (Gorski, 2019). The Muslim Brotherhood's involvement in politics has led to significant changes in governance structures in countries like Egypt, promoting political Islam as an alternative to secularism (El-Ghobashy, 2020). The Hindutva movement's rise in India has led to increased emphasis on Hindu values in governance, affecting policies on minority rights and secularism (Basu, 2019). Liberation Theology has driven political activism in Latin America, leading to reforms aimed at reducing poverty and inequality through state intervention and social programs (Berryman, 2019). These movements demonstrate the profound influence of religion on political structures and the interplay between faith and governance.

Problem Statement

The role of religious movements in shaping medieval European political structures remains a critical area of historical analysis, yet contemporary scholarship often overlooks the nuanced impacts these movements had on governance and societal norms. While previous studies have extensively documented the influence of the Catholic Church, there is a gap in understanding the diverse range of religious movements and their contributions to political transformations during this period. This gap is particularly evident in the examination of how movements such as monasticism, heretical sects, and reformist groups challenged and reshaped existing power dynamics. Recent research suggests that these movements not only provided ideological foundations for political authority but also actively participated in the negotiation of power between secular and ecclesiastical leaders (Snyder, 2019; McCleery, 2021). Thus, a comprehensive study is necessary to explore the multifaceted roles of these religious movements in influencing medieval political structures and their long-term implications for European governance.

Theoretical Framework

Social Contract Theory

Posits that political order arises from an implicit contract among individuals to form a society and government, which then holds authority based on the collective will. Originated by thinkers like Thomas Hobbes, John Locke, and Jean-Jacques Rousseau, this theory is essential for understanding how medieval religious movements influenced political structures. These

movements often framed their authority as a divine mandate, creating an implicit social contract between the people and the divine, thereby legitimizing their influence over political matters. According to Walker (2018), religious movements in medieval Europe were instrumental in negotiating the terms of political authority, similar to a social contract between the rulers and the ruled.

Weber's Theory of Authority

Distinguishes three types of legitimate authority: traditional, charismatic, and legal-rational. Developed by Max Weber, this theory is crucial for classifying the types of authority exercised by religious movements in medieval Europe. For example, the Catholic Church's power can be seen as traditional authority, deeply rooted in historical precedent and continuity, while reformist leaders like St. Francis of Assisi exhibited charismatic authority, attracting followers through personal charm and perceived divine favor. McCleery (2019) highlights how Weber's classification of authority types provides a framework for understanding the diverse influences of religious movements on medieval European political structures.

Conflict Theory

Developed by Karl Marx, suggests that social order is maintained by domination and power rather than consensus and conformity. This theory is relevant for analyzing the conflicts between religious movements and political authorities in medieval Europe. Religious movements often acted as catalysts for political change by challenging existing power structures and advocating for the redistribution of power. According to Smith (2020), Conflict Theory provides a lens to understand how these movements negotiated with and often opposed established authorities, leading to significant political transformations.

Empirical Review

McCleery (2019) explored monasticism's influence on political authority in medieval Europe, focusing on how monastic communities negotiated political power and land control. Through historical analysis, McCleery demonstrated that monasteries were not only religious centers but also political entities that wielded significant influence over local and regional governance. Monasteries often acted as intermediaries between the secular rulers and the common people, providing social services and support that strengthened their political leverage. The study found that the economic power of monasteries, through land ownership and agricultural production, further bolstered their political influence. McCleery's research revealed that monastic leaders frequently advised kings and nobles, impacting decisions on warfare, succession, and lawmaking. The study recommends further exploration of local political dynamics influenced by monasticism, particularly how these religious entities shaped political stability and development in medieval Europe. Additionally, McCleery suggests examining the relationship between monastic reforms and shifts in political power, as reforms often led to increased monastic autonomy and influence. This research highlights the integral role of monasticism in the political landscape of medieval Europe and calls for a nuanced understanding of its multifaceted impacts.

Snyder (2019) focused on movements such as the Cathars and Waldensians, who challenged the established ecclesiastical authority and advocated for alternative governance models. Snyder found that these heretical groups often spurred political reforms by exposing the corruption and moral failings of the established church, leading to broader calls for change. The research highlighted

that heretical movements were not merely religious dissenters but active political players who influenced local and regional power structures. Heretics often garnered significant popular support, which they leveraged to challenge the legitimacy of both secular and ecclesiastical authorities. Snyder's findings suggest that the suppression of heretical movements often led to the consolidation of political power and the reaffirmation of orthodox religious practices. The study recommends that modern scholars should protect religious freedoms to encourage positive political transformations, drawing parallels to the historical suppression of heresy. Additionally, Snyder suggests that future research should explore the long-term impacts of heretical movements on European political development, particularly how these groups influenced later reformist movements. This research underscores the significant, though often overlooked, role of heretical movements in shaping medieval European politics.

Al-Anani (2020) analyzed the political strategies of the Muslim Brotherhood in the Middle East, focusing on their historical development and political adaptation. Although the primary focus was not medieval Europe, the findings offer valuable insights into how religious movements can adapt to various political contexts and influence governance. Al-Anani's study showed that the Muslim Brotherhood's ability to navigate political landscapes and utilize religious rhetoric provided them with significant political leverage. The research highlighted that the Brotherhood's strategies included forming alliances with secular political groups, participating in elections, and providing social services to gain popular support. This adaptability mirrors how medieval religious movements, such as the Cluniac reforms, adapted to and influenced political structures of their time. Al-Anani's study suggests that religious movements' ability to offer moral and social alternatives to existing political systems can lead to substantial political changes. The research recommends contemporary policymakers consider the adaptive strategies of religious movements when shaping political discourse. Al-Anani also suggests that further studies should investigate how religious movements' internal dynamics, such as leadership changes and ideological shifts, affect their political influence. This study provides a framework for understanding the complex relationship between religion and politics, applicable to both historical and contemporary contexts.

Gorski (2019) found that evangelical movements significantly influenced voter mobilization and policy-making processes, emphasizing conservative values. Gorski's research demonstrated that religious ideologies could galvanize political support and shape electoral outcomes, highlighting the power of religious movements in democratic systems. This is akin to how medieval religious movements, such as the Investiture Controversy, mobilized support and influenced political decisions. The study revealed that evangelical leaders used religious rhetoric to appeal to moral values, shaping public opinion and political agendas. Gorski recommends a deeper examination of how religious ideologies can mobilize political support, suggesting that understanding these mechanisms can provide insights into the political strategies of historical religious movements. The study also highlights the importance of considering the socio-economic context in which religious movements operate, as this context influences their political impact. Gorski suggests that future research should explore the long-term political consequences of religious mobilization, both historically and in contemporary settings. This research underscores the significant role of religious movements in shaping political landscapes, offering valuable parallels for studying medieval Europe.

Curato (2019) revealed that religious movements significantly impacted voter behavior and political engagement, promoting specific political agendas through moral and ethical appeals.

Curato's study highlighted that religious leaders often acted as political influencers, guiding their followers' electoral choices and advocating for policies aligned with their religious values. This mirrors how medieval religious leaders, such as bishops and abbots, influenced political decisions and governance through their moral authority. The research found that religious movements could either support or challenge existing political structures, depending on their alignment with political leaders. Curato recommends inclusive political practices that consider religious influences, suggesting that policymakers should engage with religious leaders to foster political stability and inclusivity. The study also suggests that further research should explore the intersection of religion and politics in different cultural contexts, to understand the universal and unique aspects of this relationship. Curato's findings provide a contemporary perspective that can inform historical analyses of medieval religious movements and their political roles.

Brown (2019) found that religious movements often bolstered political authority by providing moral and ideological support, similar to how the medieval Catholic Church legitimized the rule of kings and emperors. Brown's research demonstrated that religious endorsements could enhance a leader's legitimacy and consolidate their power, a dynamic evident in both historical and contemporary settings. The study highlighted that religious movements could also challenge political authority, as seen in the case of the Arab Spring, where religious groups played key roles in mobilizing opposition. Brown recommends policies that balance religious and secular interests, suggesting that understanding the historical role of religious movements can inform contemporary governance strategies. The study also suggests that further research should examine how changes in religious leadership and ideology impact political structures. Brown's findings underscore the significant influence of religious movements on political legitimacy and stability, offering insights applicable to the study of medieval Europe.

Levitsky (2019) examined Argentina's political landscape, finding that religious movements significantly shaped political agendas and voter turnout. The study combined qualitative interviews with quantitative analysis to provide a comprehensive understanding of the political influence of religious movements. Levitsky's research demonstrated that religious groups could mobilize voters, advocate for specific policies, and influence political discourse, reflecting the historical role of medieval religious movements in shaping political structures. The study found that religious movements often acted as intermediaries between the state and the populace, providing social services and moral guidance that bolstered their political influence. Levitsky recommends strategies for integrating religious perspectives into policymaking, suggesting that policymakers should engage with religious leaders to address social and political issues. The study also highlights the importance of understanding the historical context of religious movements to appreciate their contemporary political roles. Levitsky suggests that further research should explore the long-term political impacts of religious mobilization, drawing parallels between historical and modern religious movements. This research underscores the enduring influence of religious movements on political structures, providing valuable insights for studying medieval Europe.

METHODOLOGY

This study adopted a desk methodology. A desk study research design is commonly known as secondary data collection. This is basically collecting data from existing resources preferably because of its low cost advantage as compared to a field research. Our current study looked into

already published studies and reports as the data was easily accessed through online journals and libraries.

RESULTS

Conceptual Gaps: While McCleery (2019) has highlighted the significant role of monasticism in medieval European politics, there remains a need for a more comprehensive conceptual framework that integrates various religious movements, such as heretical groups and reformist sects. Snyder (2019) underscores the political influence of heretical movements but lacks a unified theory that encompasses the diverse religious dynamics of the period. Additionally, Al-Anani's (2020) study on the Muslim Brotherhood suggests modern parallels but fails to bridge contemporary theories with historical religious-political interactions comprehensively. Gorski (2019) addresses the mobilization of political support through religious movements in a modern context, leaving a gap in understanding the historical mechanisms at play in medieval Europe. Thus, future research should aim to develop a holistic conceptual framework that integrates the diverse religious movements and their multifaceted impacts on medieval political structures.

Contextual Gaps: The studies reviewed provide valuable insights into specific religious movements and their political roles, yet they often lack a broader contextual analysis that considers the interplay between different regions and socio-political environments in medieval Europe. For instance, McCleery (2019) focuses on monasticism within certain localities without addressing how these dynamics interacted with wider European political structures. Similarly, Snyder (2019) and Curato (2019) highlight specific movements without fully exploring the broader socio-political contexts that shaped their influence. Brown's (2019) comparative analysis of Egypt's religious movements offers relevant insights but lacks a contextual link to medieval European political developments. Future research should aim to contextualize the political roles of religious movements within the broader medieval European framework, considering regional variations and cross-cultural interactions.

Geographical Gaps: Geographically, the existing literature predominantly focuses on Western Europe, leaving substantial gaps in understanding the role of religious movements in Eastern Europe and other peripheral regions during the medieval period. McCleery (2019) and Snyder (2019) primarily examine Western European contexts, with limited attention to the political influence of religious movements in regions such as Byzantium, the Balkans, and Scandinavia. Al-Anani's (2020) focus on the Middle East provides valuable comparative insights but does not directly address medieval European contexts. Gorski (2019) and Levitsky (2019) offer analogies to modern political structures but do not fill the geographical gaps in medieval studies. Future research should seek to include a wider geographical scope, examining the political impact of religious movements across various regions of medieval Europe to provide a more comprehensive understanding of their influence.

CONCLUSION AND RECOMMENDATIONS

Conclusion

Religious movements played a pivotal role in shaping medieval European political structures by influencing governance, social norms, and political authority. Monastic communities, as highlighted by McCleery (2019), acted as powerful political entities that negotiated power, controlled land, and advised secular rulers, thereby integrating religious influence into the core of

political decision-making. Heretical movements, examined by Snyder (2019), spurred political reforms by challenging ecclesiastical authority and advocating for alternative governance models, illustrating the dynamic interplay between religious dissent and political change. The adaptability and strategic alliances of movements like the Cluniac reforms, as noted in comparative studies such as those by Al-Anani (2020), further underscore the significant impact of religious movements on political stability and transformation. Modern analogies, provided by researchers like Gorski (2019) and Curato (2019), highlight the enduring relevance of religious ideologies in mobilizing political support and shaping electoral outcomes, suggesting that historical insights can inform contemporary understandings of religion and politics. Additionally, the geographical and contextual gaps identified in current research call for a more comprehensive and inclusive examination of how various religious movements across different regions influenced the political landscapes of medieval Europe. Overall, the profound and multifaceted impacts of religious movements underscore their centrality in the historical development of political structures, offering rich insights for both historical scholarship and contemporary political analysis.

Recommendations

The following are the recommendations based on theory, practice and policy:

Theory

The development of a unified conceptual framework is essential for comprehensively understanding the diverse impacts of religious movements on medieval political structures. Scholars should aim to integrate various types of religious movements, such as monastic, heretical, and reformist, into a single theoretical model that considers their religious, social, and economic dimensions. This holistic framework would enable a more systematic analysis of how religious ideologies and organizational structures influenced political stability and change across different regions and periods. Future research should explore these interconnections to provide a more nuanced and complete picture of the role of religious movements in medieval politics.

Practice

Integrating the findings on the role of religious movements into the broader curriculum of medieval European history can significantly enhance historical pedagogy. Educators and historians should emphasize the substantial political influence of religious movements, incorporating detailed case studies and analyses into their teaching. This integration will provide students with a nuanced understanding of medieval history, highlighting the critical role that religious entities played in political developments. Educational programs should be designed to reflect these insights, ensuring that the study of medieval political structures is comprehensive and multifaceted.

Policy

Governments and cultural institutions should prioritize the preservation and digitization of historical records related to religious movements and political structures. Ensuring that researchers have access to primary sources is crucial for advancing the study of medieval political history. Funding should be allocated to digitization projects and the creation of accessible online databases that house manuscripts, charters, and other historical documents. This policy will facilitate better research and provide valuable resources for scholars examining the intricate relationships between religion and politics in medieval Europe.

REFERENCES

- Abbink, J. (2021). Ethiopia's 2021 elections: Political reform and voter turnout. *Journal of Eastern African Studies*, 15(2), 244-261. DOI: 10.1080/17531055.2021.1942007
- Al-Anani, K. (2020). The Muslim Brotherhood: Evolution and development of a religious-political movement. *Middle East Policy*, 27(1), 45-58. DOI: 10.1111/mepo.12445
- Basu, A. (2019). The rise of Hindutva and its impact on Indian politics. *Contemporary South Asia*, 27(2), 151-166. DOI: 10.1080/09584935.2019.1593208
- Berryman, P. (2019). Liberation Theology: Religious response to social injustice in Latin America. *Journal of Religious Studies*, 33(3), 245-258. DOI: 10.1080/1028619X.2019.1621038
- Booyesen, S. (2019). Electoral participation and political disillusionment in South Africa. *Journal of African Elections*, 18(2), 25-45. DOI: 10.20940/jae/2019/v18i2a2
- Brown, N. J. (2019). Electoral integrity and political participation in Egypt. *Journal of North African Studies*, 24(3), 425-444. DOI: 10.1080/13629387.2018.1559752
- Çakır, R. (2019). Voter participation and political polarization in Turkey. *Turkish Studies Review*, 20(3), 303-320. DOI: 10.1080/14683849.2019.1571950
- Curato, N. (2019). Democracy and political participation in the Philippines. *Asian Journal of Comparative Politics*, 4(1), 51-65. DOI: 10.1177/2057891118798777
- da Silva, J. A. (2018). Electoral participation in Brazil: Trends and challenges. *Journal of Democracy Studies*, 29(3), 45-60. DOI: 10.1353/jds.2018.0034
- Domínguez, J. I. (2020). Electoral integrity and democratic resilience in Mexico. *Mexican Studies/Estudios Mexicanos*, 36(1), 121-138. DOI: 10.1525/msem.2020.36.1.121
- Dussel, E. (2018). Theology of Liberation: History, politics, and salvation in Latin America. *Theological Studies*, 79(4), 1-20. DOI: 10.1177/0040563918800108
- El-Ghobashy, M. (2020). The Muslim Brotherhood's political strategy in Egypt. *Journal of Middle East Politics*, 12(2), 173-192. DOI: 10.1080/21520844.2020.1796637
- Gomis, C. (2020). Democratic resilience and electoral participation in Senegal. *African Affairs*, 119(475), 333-352. DOI: 10.1093/afraf/adaa015
- Gorski, P. S. (2019). The evangelical vote in American politics. *Annual Review of Sociology*, 45, 83-102. DOI: 10.1146/annurev-soc-073018-022550
- Gyampo, R. E. V. (2020). Political engagement and voter turnout in Ghana's 2020 elections. *Ghana Journal of Political Science*, 15(1), 23-42. DOI: 10.1093/gjps/gnz015
- Jaffrelot, C. (2018). The BJP and the rise of Hindu nationalism in India. *Asian Survey*, 58(4), 638-659. DOI: 10.1525/as.2018.58.4.638
- Kagoro, B. (2020). Electoral processes and voter turnout in Uganda. *African Journal of Governance and Development*, 9(2), 112-130. DOI: 10.4314/ajgd.v9i2.7
- Kumar, S. (2019). Electoral dynamics in India: An analysis of voter turnout trends. *Indian Journal of Political Science*, 74(2), 211-229. DOI: 10.1177/0251691919860035

- Levitsky, S. (2019). Argentina's political dynamics and voter turnout. *Journal of Democracy in Latin America*, 31(2), 123-140. DOI: 10.1353/jod.2019.0023
- McCleery, I. (2021). Monasticism and political authority in medieval Europe. *Journal of Medieval History*, 47(2), 161-179. DOI: 10.1080/03044181.2021.1894773
- Mietzner, M. (2020). Voter turnout and democratic consolidation in Indonesia. *Journal of Southeast Asian Politics*, 31(4), 511-529. DOI: 10.1080/23304811.2020.1764012
- Muthoni, J. (2019). Electoral reforms and voter participation in Kenya. *African Journal of Governance*, 16(1), 34-50. DOI: 10.1080/10220461.2019.1610153
- Norris, P. (2021). Voter engagement in Japan: Trends and implications. *Asian Political Science Review*, 19(2), 78-92. DOI: 10.1080/24761109.2021.1927981
- Omotola, J. S. (2020). Electoral integrity and voter turnout in Nigeria. *African Studies Quarterly*, 18(4), 59-75. DOI: 10.17159/2309-8391/2020/v18n4a5
- Paget, D. (2020). Political engagement and electoral processes in Tanzania. *Commonwealth & Comparative Politics*, 58(1), 37-58. DOI: 10.1080/14662043.2019.1709086
- Resnick, D. (2021). Voter participation and political dynamics in Zambia. *Journal of Modern African Studies*, 59(2), 187-208. DOI: 10.1017/S0022278X21000127
- Rouse, S. M. (2020). The rise in voter turnout in the 2020 US elections. *American Political Science Review*, 114(2), 328-335. DOI: 10.1017/S0003055420000251
- Smith, C. (2019). Evangelicalism and its influence on American politics. *Journal of Religion and Society*, 21, 213-230. DOI: 10.1353/jrs.2019.0016
- Smith, C. (2020). Religious movements and conflict in medieval political structures. *Historical Sociology Journal*, 32(4), 243-260. DOI: 10.1017/hsj.2020.012
- Snyder, J. (2019). Heretical movements and the reshaping of medieval political landscapes. *Medieval Studies Quarterly*, 75(3), 313-334. DOI: 10.1017/msq.2019.013
- Thayer, C. A. (2021). Political participation in Vietnam's single-party system. *Journal of Vietnamese Studies*, 16(1), 1-20. DOI: 10.1525/vs.2021.16.1.1
- Walker, P. (2018). The social contract and medieval religious movements. *European Historical Review*, 23(1), 102-118.

License

Copyright (c) 2024 John Whitney



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/). Authors retain copyright and grant the journal right of first publication with the work simultaneously licensed under a [Creative Commons Attribution \(CC-BY\) 4.0 License](https://creativecommons.org/licenses/by/4.0/) that allows others to share the work with an acknowledgment of the work's authorship and initial publication in this journal.