

Eiesland, Nancy – Graduate Division of Religion
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July 7, 2003

Project Summary

As we indicated on our application for the *2003 Piedmont Project (PP)*, we were looking for ways to incorporate environmental issues into a new course, tentatively titled “Social Movements and Religious Change. We are planning to offer this seminar Spring 2004. Our planned seminar appears quite different from those most of our peers in the PP are designing: (1) We are designing it as a graduate seminar, rather than an undergraduate course. (2) We are co-teaching this course, sharing and alternating responsibility for different segments of the course. (3) We come from different divisions within Emory and will offer this course with graduate students in Sociology as well as the Candler School of Theology in mind.

Consequently, we face two brain teasers: We need to find a way to structure this course in didactically useful manner, so that we can expose students to the requisite theoretical frameworks and methodological approaches common in both fields. We know this will be a challenge, because we are essentially bridging the social sciences and the humanities, and the PP is not designed to help with that aspect of course development. We have decided that Nancy will lead the first segment (weeks 1-3), Regina will lead the second segment (weeks 4-6) and we will truly co-teach and lead class discussion for the remainder of the semester. More specifically, the PP has been useful in helping us address the second challenge, i.e. the need to incorporate environmental concerns as a substantive issue into the course.

This course builds on two specialty graduate seminars each of us has taught: Nancy’s “Contemporary American Religion” and Regina’s seminar on “Social Movements.” We were struggling with whether we should simply have one section (i.e., 1-2 weeks) deal explicitly with the environmental movement, or whether we should have the environment run through the course like a red thread. Keeping in mind that our prime goal is to make religion the red thread connecting all course sections, we were leaning towards the former approach, as it is very difficult to select readings that “hit” all three targets at once: mobilization, religion, and the environment. But as a result of the PP experience, we have decided to rethink our premise that all targets must be hit simultaneously, and at all times. Thus, we have expanded the inclusion of readings dealing with environmental aspects of social movements, so that we highlight environmentalist issues from the point of view of several, seemingly unconnected movements.

As the preliminary syllabus we attach illustrates, we attempt to do so e.g., by approaching the issue of abortion in the women’s movement from a “zero population growth” perspective (see Staggenborg, Buechler), rather than relying solely on policy or ideological analysis of the two opposing camps. Similarly, our treatment of the civil rights movement includes readings on environmental racism, our segment on the labor movement will contain readings on hazardous work conditions, because those affect humans directly (as workers) and indirectly (via water and air quality, the food chain). Our segment on the disability movement will take a global perspective and illustrate mobilization with the 1998 anti-landmine treaty in mind.

Overall, we feel we have benefitted greatly from our participation in this year's PP. It has helped us move beyond the "idea for a seminar" towards a concrete goal and structure for our course. Moreover, we think that the most important strengths of the program consist in the deft combination of presentations and group discussions. While the former helped trigger ideas of *where* (which segments/movements) environmental issues might be incorporated into the syllabus, the latter helped us brainstorm with peers about *how* to incorporate these issues more concretely. Feedback from our colleagues was particularly useful regarding suggestions for literature and classroom discussion formats. The interdisciplinary make-up of our group greatly enhanced our experience and the payoff from these brainstorming sessions. Because we all approach environmental issues from different angles, the presence of our peers from across the university helped highlight areas of inquiry and raise questions about which we would otherwise never think. Finally, the experience has already spurred Regina to think about redesigning her course on race relations, to reflect a larger component on environmental issues in the undergraduate as well as graduate versions of her course.

Course Syllabus

COURSE PROPOSAL

Submitted to the 2003 Piedmont Project

July 2003

Emory University

Atlanta, GA 30322

Doctoral Seminar on Social Movements and Religious Change

Co-taught by

Dr. Regina Werum, Department of Sociology and

Dr. Nancy Eiesland, Graduate Division of Religion

COURSE OVERVIEW:

The purpose of this course is to introduce students to classical and contemporary theories about social movements and religion. We will cover a range of 20th-century movements. While we will point a spotlight on various international social movements -- ranging from the labor movement to the disability movement -- we will focus mostly on the U.S.

During the first three weeks we will set the stage for why it is important to examine religion from a social movements perspective, and vice versa. In other words, we will address the questions "Why is religion important?" and "What are theoretical approaches to religion most useful for considering social movements?" During the second three weeks, students will become familiar with micro-level as well as macro-level theoretical traditions. This means, we will discuss a broad range of sociological theories aimed at addressing related questions: "What causes social movements? Under which conditions do they succeed or fail? Why and under which conditions do individuals participate? How is the rise and decline of movement organizations as well as social movement "cycles" related to economic trends, to developments in specific social institutions, or to cultural and ideological shifts? "

The remaining weeks are broadly organized under the theme "How does religion manifest itself in social movements?" We address questions such as "Is religion merely an instrument, or is it more?" "How do we use social movement theory to think about the connection between religion and movements?" We will use a "spotlight approach" designed to let us see how different theoretical and methodological approaches

are employed by empirical researchers. This means students will be exposed to readings on a select set of social movements, many (though not all) of which will somehow address issues related to religion. We choose this approach because we believe that researchers' ability to answer specific questions is shaped by the movement we study, the historical context in which the movement occurred, and by inevitable data constraints and methodological choices. By the end of the semester, students should be familiar with theoretical and methodological issues that affect the fields of religion and social movements alike.

The reading load will be approximately 150-200 pages per week. Each student will write a research proposal due at the end of the semester made to resemble a grant proposal. In exceptional circumstances, advanced students may choose instead to submit a dissertation/thesis chapter. Students will negotiate parameters of each paper with the instructors. In addition, students will be asked to lead seminar discussions and to submit regular, written commentaries/critical syntheses on the week's readings. To date, we have not worked out the specifics but expect that students will turn in roughly 5 written weekly assignments and lead discussion twice in the course of the semester. We are thinking that the research paper will count for 45% of the final grade, with in-class presentations and regular participation counting for 30%, and the 5 written assignments equaling 25%.

WEEKLY SCHEDULE:

Weeks 1 through 3: Setting the Stage

Week 1 Introduction

- Weber, Max, Weber, Max. 1904 [1997]. "The Protestant Ethic and the Spirit of Capitalism," selections in Classical Sociological Theory: A Reader, Ian McIntosh, ed. New York: New York University Press. (read pp.113-131)
- Weber, Max. 1922 [1964]. The Sociology of Religion, translated by Ephraim Fischhoff. Boston: Beacon Press. (read chapters 1-2, 6, pp.1-31, 80-94)
- Dillon, Michelle. 2003. "The Sociology of Religion in Late Modernity" in The Handbook of the Sociology of Religion
- Wuthnow, Robert. 1988. "Sociology of Religion." Ch. 15 in Handbook of Sociology.

Week 2 Why is Religion Important?

- Tarrow, S. 1998. Power in Movement. Second ed. Ch. 2, 3.
- Feher, Ferenc. 1990. "The Cult of the Supreme Being and the Limits of the Secularization of the Political." "Ch. 9 in The French Revolution and the Birth of Modernity.
- Williams, Rhys. 2001. Promise Keepers and the New Masculinity : Private Lives and Public Morality. (excerpts).
- Smith, Chris. 1995. "The Spirit and Democracy: Base Communities, Protestantism, and Democratization in Latin America." Sociology of Religion.
- Smith, Chris. Resisting Reagan. (Excerpt)
- Wood, Robert L. 1994. "Faith in Action: Religious Resources for Political Success in Three Congregations." Sociology of Religion 55(4):397-417.

Week 3 How Do Religion Scholars Explain Social Change?

- Williams, Rhys. 1994. "Movement Dynamics and Social Change: Transforming Fundamentalist Ideology and Organizations." Ch. 28 in Accounting for Fundamentalisms.
- Eiesland, Nancy. "Contending with a Giant." Ch.8 in Contemporary American Religion: An Ethnographic Reader.
- Billings, Dwight. 1990. "Religion as Opposition: A Gramscian Analysis." American Journal of Sociology: 96
- Jasper, James. The Art of Moral Protest : Culture, Biography, and Creativity in Social Movements. (excerpts) maybe ch. 4(culture and sm theory) or ch 7 (on recruiting animal rights empathizers, discusses role of religiosity and ethnicity empirically)
- Smith, Chris. Disruptive Religion. (excerpt – maybe ch. by Williams and Blackburn?), ch. by Hart?)
- Zald, Mayer and John McCarthy. 1998. "Religious Groups as Crucibles of Social Movements." In Sacred Companies: Organizational Aspects of Religion and Religious Aspects of Organizations.

Week 4: Classic Sociological Theories:

- Park, R. 1967. On Social Control and Collective Behavior. Chs. 14 and 15.
- Smelser, N. 1962. Theory of Collective Behavior. Ch. 1-3.
- Turner, R. 1969. "The Public Perception of Protest." ASR.
- Turner, R. and L. Killian. 1972. Collective Behavior. Chs. 13 and 20.
- McPhail, C. 1989. "Blumer's Theory of Collective Behavior." Sociological Quarterly.

Week 5: Resource Mobilization Theory (RMT)

- Zald, M. and R. Ash. 1966. "Social Movement Organizations: Growth, Decay, and Change." Social Forces.
- McCarthy, J. and M. Zald. 1973. "The Trend of Social Movements in America: Professionalization and Resource Mobilization." General Learning Press.
- Tilly, C. 1978. From Mobilization to Revolution.

Oberschall, A. 1973. "Mobilization, Leaders, and Followers in the Civil Rights Movement." Ch. 6 in Social Conflicts and Social Movements.

Freeman, J. 1983. "On the Origins of Social Movements." Ch. 1 Freeman (ed.) Social Movements of the '60s and '70s.

Week 6: Recent Theoretical Developments

Tarrow, S. 1998. Power in Movement. Second ed. Ch. 1, 5, 6, 7, 8 .

Gamson, W. 1990 [1975]. Ch. 6 and 9 in The Strategy of Social Protest.

Klandermans, B. 1991. "New SM and Resource Mobilization: The European and the American Approach Revisited." In Rucht (ed.) Research on SM.

Calhoun, C. 1993. "New Social Movements of the Early 19th Century." Social Science History.

Pichardo, N. 1997. "New Social Movements: A Critical Review." Annual Review of Sociology.

Snow, D. et al. 1986. "Frame Alignment Processes, Micromobilization, and Movement Participation." ASR.

Gitlin, T. 1980. The Whole World is Watching: Mass Media in the Making and Unmaking of the New Left. (Excerpt)

Meyer, D. and S. Staggenborg. 1996. "Movements, Countermovements, and the Structure of Political Opportunities." AJS.

Weeks 7 through 12: How Does Religion Manifest itself in Social Movements?

Week 7: The Labor and Farm Workers' Movements

Mirola, Bill. 2003. "Asking for Bread, Receiving a Stone: The Rise and Fall of Religious Ideologies in Chicago's Eight-Hour Movement." Social Problems.

Amenta, E. and Y. Zylan. 1991. "It Happened Here: Political Opportunity, the New Institutionalism, and the Townsend Movement," ASR.

Piven, F. and R. Cloward. 1977. "The Unemployed Workers' Movement" and "The Industrial Workers' Movement." Ch. 1, 2 & 3 in Poor People's Movements.

Kerbo, H and R. Shaffer. 1992. "Lower Class Insurgency and the Political Process: The Response of the U.S. Unemployed, 1890-1940." Social Problems.

Jenkins, C. and C. Perrow. 1977. "Insurgency of the Powerless: Farm Worker Movements (1946-1972)". ASR.

Pulido, Alberto. 1991. "Are You an Emissary of Jesus Christ? Justice, the Catholic Church, and the Chicano Movement." Explorations in Ethnic Studies.

Mooney, Patrick and Theo Majka. 1995. Farmers and Farm Workers' Movements: Social Protest in American Agriculture. Ch. 6 and 7.

Wahl, Ana_Maria; Gunkel, Steven E. 1999. "Due Process, Resource Mobilization, and the Occupational Safety and Health Administration, 1971_1996: The Politics of Social Regulation in Historical Perspective."

Rhys H. Williams and Jeffrey Blackburn. .Many Are Called But Few Obey: Ideological Commitment and Activism in Operation Rescue." In Disruptive Religion, Christian Smith, ed.

Week 8: The Women's Movement

Higginbotham, Evelyn Brooks. 1993. Righteous Discontent : The Women's Movement in the Black Baptist Church, 1880_1920. (excerpt)

Blee, Kathleen. 1991. "Womanhood and the Klan Fraternity" Ch. 2 in Women of the Klan.

Buechler, S. 1990. "Ideologies and Visions" and "Opposition and Countermovements." Ch. 3 and 5 in Women's Movements in the United States.

Barnett, B.M. 1993. "Invisible Black Southern Women Leaders in the CRM." Gender and Society.

Rupp, L. and V. Taylor. 1987. "The Women's Rights Movement" and "Theoretical Overview and Conclusions" Ch. 4 and 9 in Survival in the Doldrums.

Echols, A. 1989. "Breaking Away from the Left." Ch. 3. in Daring to Be Bad.

- Katzenstein, Mary Fainsod. 1998. Faithful and Fearless: Moving Feminist Protest inside the Church and Military. Princeton, NJ: Princeton University Press. (read chapters 5-6, pp.107-158)
- Staggenborg, S. 1991. Ch. 2 in The Pro-Choice Movement: Organization & Activism in the Abortion Conflict. (Excerpt)
- Luker, Kristin. A World Views of the Activists.@ ch. 7 in Abortion and the Politics of Motherhood.

Week 9: The Civil Rights Movement

- Morris, Aldon. 1984. The Origins of the Civil Rights Movement.
- McAdam, D. 1982. Political Process and the Development of Black Insurgency, 1930-1970. (excerpt)
- Meier, A. and E. Rudwick. 1975. "A House Divided." Ch. 12 in CORE: A Study in the Civil Rights Movement, 1942-1968.
- McAdam, D. 1986. "Freedom High: The Summer of '64." Ch. 3 in Freedom Summer.
- Snow, D. et al. 1980. "Social Networks and Social Movements: A Microstructural Approach." ASR.
- Bullard, Robert D. 2000. Dumping in Dixie: Race, Class, and Environmental Quality. (Excerpt)
- Pulido, Laura. 1996. "Multiracial Organizing among Environmental Justice Activists in Los Angeles." Ch. in Rethinking Los Angeles.

Week 10: The Lesbian/Gay/Bi Rights Movement

- Adam, B. 1995 [1987]. The Rise of a G & L Movement. (excerpts)
- Echols, Alice. 1975. "The Eruption of Difference." Ch. 5. in Daring to be Bad.
- Werum, R and B. Winders. 2001. "Who's 'In' and Who's 'Out'? State Fragmentation and the Struggle Over Gay Rights, 1974-1999." Social Problems.
- Jeness, V. 1995. "Social Movement Growth, Domain Expansion, & Framing Process." Social Problems.
- Franzen, T. 1993. "Differences and Identities." Signs.
- Bates, Vernon L. 2000. "The Decline of a New Christian Right Social Movement Organization: Opportunities and Constraints." Review of Religious Research.
- Frank, David J. and Elizabeth McEneaney. 1999. "The Individualization of Society and the Liberalization of State Policies on Same-Sex Sexual Relations, 1984-1999." Social Forces 77:3:911-944.

Week 11: The Environmental Movement

- Kearns, Laurel. 1996. "Saving the Creation: Christian Environmentalism in the United States." Sociology of Religion.
- Peek, Charles et al. 1997. "Religion and Ideological Support for Social Movements: The Case of Animal Rights." Journal for the Scientific Study of Religion.
- Meyer, D. 1993. "Institutionalizing Dissent: The U.S. Structure of Political Opportunity and the End of the Nuclear Freeze Movement." Sociological Forum.
- Capek, S. 1993. "The 'Environmental Justice' Frame." Social Problems.
- Cable, S. et al. 1988. "Differential Paths to Political Activism: Comparisons of Four Mobilization Processes after the Three Mile Island Accident." Social Forces.
- Kitschelt, H. 1986. "Political Opportunity Structures and Political Protest: Anti-Nuclear Movements in Four Democracies." British Journal of Political Science.

Week 12: The Disability Movement

Acheson, Nicholas and Arthur Williamson. 2001. "The Ambiguous Role of Welfare Structures in Relation to the Emergence of Activism among Disabled People." Disability & Society.

Driedger, Diane. 1989. Last Civil Rights Movement: Disabled Peoples' International.

Pointon, Ann. 1999. "Out of the Closet: New Images of Disability in the Civil Rights Campaign." Ch in Social Policy, the Media and Misrepresentation.

Week 13: The Home Schooling Movement

Bates, Vernon. 1991. "Lobbying for the Lord: The New Christian Right Home-Schooling Movement and Grassroots Lobbying." Review of Religious Research.

Stevens, Mitchell L. 2001. Kingdom of Children.