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Faith and Power

Evangelical Advocacy: A Response to Global Poverty

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Faith and Power

These resources highlight interfacing faith and power. Particularly integrating mission and ministry with those who hold power in society

Ammerman, Nancy Tatom. "Religious Identities and Religious Institutions" in the *Handbook of the Sociology of Religion*, ed. Michele Dillon. New York: Cambridge University Press, 2003.

Religion is a critical construct for understanding contemporary social life. It illuminates the everyday experiences and practices of many individuals, is a significant component of diverse institutional processes including politics, gender relations, and socioeconomic inequality, and plays a vital role in public culture and social change. This handbook showcases current research and thinking in the sociology of religion. Aimed at students and scholars who want to know more about the sociology of religion, this handbook also provides a resource by integrating broader questions of sociology (e.g. demography, ethnicity, life course, inequality, political sociology) and is designed for understanding the multilayered nature of religion as a sociological phenomenon.

Appiah, Anthony. *Cosmopolitanism: Ethics in a World of Strangers*. New York: Norton, 2006.

Kwame Anthony Appiah's landmark new work, featured on the cover of the *New York Times Magazine*, challenges the separatist doctrines espoused in books like Samuel Huntington's *The Clash of Civilizations*. Reviving the ancient philosophy of "cosmopolitanism," a school of thought that dates to the Cynics of the fourth century BC, Appiah traces its influence on the ethical legacies of the Enlightenment, the French Revolution, and the UN's Universal Declaration of Human Rights. Raised in Ghana, educated in England, and now a distinguished professor in the United States, Appiah promises to create a new era in which warring factions will finally put aside their supposed ideological differences and will recognize that the fundamental values held by all human beings will usher in a new era of global understanding.

Aron, Raymond. "Social Structure and Ruling Class." *British Journal of Sociology*. 1, no. 1:1-16, no. 2: 126-43, 1950.

Asma, Stephen. "A Review of PBS's *The Question of God*." *Chronicle Review*, September 12, 2004.

Austin, Ron. "Christians in Hollywood: A Treatment." *Image*. 43:94-100, 2005.

Balmer, Randall. *Mine Eyes Have Seen the Glory: A Journey into the Evangelical Subculture in America*. New York: Oxford, University Press, 2000a.

A journey into the world of conservative Christians in America, this 4th edition covers the highways and byways of American evangelicalism including a revival in Florida, an Indian reservation in the Dakotas, a trade show for Christian booksellers, and a fundamentalist Bible camp in the Adirondacks, the "Painter of Light," Thomas Kinkade, and Rick Warren, author of *The Purpose-Driven Life*. Through the eyes of evangelicals Balmer meets on his journeys, we arrive at a more accurate and balanced understanding of an abiding tradition that is both rich in

theological insights and mired in contradictions. This text offers readers a genuine insight into the appeal that the evangelicals movement holds for thousands of Americans.

_____. "The Kinkade Crusade." *Christianity Today*. December 4, 2000b.

Barney, Jay B. "Organizational Culture: Can It Be a Source of Sustained Competitive Advantage?" *Academy of Management Review* 11:656-65, 1986.

Bartels, Larry M. "What's the Matter with *What's the Matter with Kansas?*" Presentation at the annual meeting of the meeting of the American Political Science Association, Washington, September 1-4, 2005.

Bendix, Reinhard. *Work and Authority in Industry*. New York: Wiley, 1956.

Berger, Peter. *The Sacred Canopy: Elements of a Sociological Theory of Religion*. Garden City, N.J., Doubleday, 1967.

This important contribution to the sociology of religion provides an analysis that clarifies the often ironic interaction between religion and society. Berger is noted for his concise and lucid style.

Berger, Peter L. and Thomas Luckmann. *The Social Construction of Reality*. Garden City, N.J., Doubleday, 1966.

This book reformulates the sociological subdiscipline known as the sociology of knowledge. Knowledge is presented as more than ideology, including as well false consciousness, propaganda, science and art.

Bolce, Louis, and Gerald De Maio. "Our Secularist Democratic Party." *Public Interest* (Fall) 2002.

Borelli, Mary Anne. "Campaign Promises, Transition Dilemmas: Cabinet Building and Executive Representation." In *The Other Elites: Women, Politics, and Power in the Executive Branch*, ed. Mary Anne Borelli and Janet M. Martin. Boulder, CO: Lynne Rienner, 1997.

Bowers, John W., Donovan J. Ochs, and Richard J. Jensen. *The Rhetoric of Agitation and Control*, 2nd ed. Prospect Heights, IL: Waveland, 1993.

This compelling text is a careful examination of the rhetoric of dissent. *The Rhetoric of Agitation and Control* provides a framework for the study of agitation and responses to that agitation. The third edition offers a profile of past and current movements, such as the street theatre of Chicago in 1968 and the innovative and technological rhetorical techniques found in the Battle in Seattle. The modus operandi of today's protests continues to evolve from that of the 1960s and 1970s. As BlackBerries and the Internet replace tie-dyed shirts and flower power, contemporary students

and scholars alike will find this edition of *The Rhetoric of Agitation and Control* to be a helpful tool in studying the progression of social and protest movements.

Brooks, David. "The Organization Kid." *Atlantic Monthly*, (April) 2001.

_____. "Who is John Stott?" *New York Times*. (November 20) 2004.

Carpenter, Joel. *Revive Us Again: The Reawakening of American Fundamentalism*. New York: Oxford University Press, 1997.

By the late 1920s, fundamentalism in America was intellectually bankrupt and publicly disgraced. Humiliated by the famous Scopes "monkey trial," this once respected movement retreated from the public forum and seemed doomed to extinction. Fundamentalism not only survived, but reemerged as a thriving and influential public movement. Each news story has the impact of fundamentalism in American society. Contrary to the popular opinion, fundamentalism was alive and well in America in the late 1920s, and used its isolation to build new strength from within. Developing a pervasive network of organizations outside of the church: Fuller Theological Seminary, Moody Bible Institute, publishing, mass media—radio, T.V., youth movements, and missionary work. No outside publicity occurred until Billy Graham burst on the scene in 1949. The movement has never been stagnant or purely reactionary. It is based on an evolving ideology subject to debate, and dissension: a theology that adapts to changing times. This topic that is all too often reduced to caricature, brings fresh insight into the continuing influence in modern America.

Clarkson, Frederick. *Eternal Hostility: The Struggle Between Theocracy and Democracy*. Monroe, ME: Common Courage Press, 1997.

What is behind the violence against abortion clinics, attacks on gays and lesbians and the growing power of the religious right? The bombers and assassins who sometimes make news, is a growing, if not well understood, movement that encompasses Pat Robertson's Christian Coalition, the Unification Church of Sun Myung Moon and the Promise Keepers--the lead agency of the so-called Christian men's movement. Drawing on years of rigorous research, Clarkson exposes the wild card of the "theology of vigilantism" which urges the enforcement of "God's law" and argues for fundamentalist revolution against constitutional democracy. Contrary to popular belief, these figures are usually neither nuts nor alone.

Colson, Charles. "Christians in Politics: Being Salt or Being Suckers." *Rutherford*. (March) 1994.

Conlin, Michelle. "Religion in the Workplace: The Growing Presence of Spirituality in Corporate America." *Business Week*. (October 25) 1999.

Crouch, Andy. *Culture Makers: Recovering our Creative Calling*. Downers Grove, IL: InterVarsity Press, 2007.

It is not enough to condemn culture. Nor is it sufficient merely to critique culture or to copy culture. Most of the time, we just consume culture. But the only way to change culture is to create culture. Crouch calls Christians to be culture makers. For too long, Christians have had an insufficient view of culture and have waged misguided "culture wars." But we must reclaim the cultural mandate to be the creative cultivators that God designed us to be. He navigates the dynamics of cultural change and probes the role and efficacy of our various cultural gestures and postures. Keen biblical exposition demonstrates that creating culture is central to the whole scriptural narrative, the ministry of Jesus and the call to the church. He guards against naive assumptions about "changing the world," but points us to hopeful examples from church history and contemporary society of how culture is made and shaped. Ultimately, our culture making is done in partnership with God's own making and transforming of culture.

Cutlim, Scott M. *Fund-Raising in the United States: Its Role in American Philanthropy*. New Brunswick: Rutgers University Press, 1965.

Dahl, Robert A. *Who Governs? Democracy and Power in an American City*. New Haven: Yale University Press, 1961.

In this now-classic work, offers a powerful interpretation of the location of political power in American urban communities. In a new Foreword, Douglas W. Rae offers an assessment of Dahl's achievement in this, Dahl's greatest and most influential book. "Dahl is never dogmatic, and never imagines that the world stands still to accommodate either the democratic ideal or his own pluralistic theory of city politics ...Who Governs? is Dahl's liveliest and most remarkable book."

Diamond, Sara. *Roads to Dominion: Right-Wing Movements and Political Power in the United States*. New York: Guilford Press, 1995.

The American right wing, which began as a small clique of post-World War II conservative intellectuals, transformed into a well-heeled, grassroots movements representing millions of ordinary citizens. Diamond traces the development of four types of right-wing movements over the past 50 years--the anticommunist conservative movement, the racist Right, the Christian Right, and the neoconservatives, providing an astute historical analysis of each. The book traces the development of the Christian Right, from its early activity during the Cold War period straight through to its heyday as a powerful grassroots movement during the 1980s and 1990s. Diamond explains the Right's fifty-year quest for power and how to understand and even predict the Right's influence on day-to-day policymaking in the United States by observing some consistent patterns in the Right's relationships with political elites and government agencies. In predictable ways, the Right engages in conflict and collaboration with the state.

Domhoff, William G. *Who Rules America Now? Power, Politics and Social Change*. New York: McGraw-Hill, 5th ed., 2006.

Drawing from a power elite perspective and the latest empirical data, Domhoff's classic text is an invaluable tool for teaching students about how power operates in U.S. society. Domhoff argues that the owners and top-level managers in large income-producing properties are far and away the dominant figures in the U.S. Their corporations, banks, and agribusinesses come

together as a corporate community that dominates the federal government in Washington and their real estate, construction, and land development companies form growth coalitions that dominate most local governments. By providing empirical evidence for his argument, Domhoff encourages students to think critically about the power structure in American society and its implications for our democracy.

Dyer, W. Gibb, Jr. "The Cycle of Cultural Evolution in Organizations." In *Gaining Control of Corporate Culture*, ed. Ralph H. Gilman et al. San Francisco: Jossey-Bass, 1985.

Leading authorities share their approaches to understanding, managing and changing organizational cultures. Includes methods for identifying cultural norms, reinforcing the positive aspects of existing culture, and building new cultures that support organizational goals and strategies.

Ecklund, Elaine Howard. "Irreconcilable Conflict? How Scientists Understand the Relationship Between Religion and Science," Sociology Department Workshop, Princeton University (November 28), 2005.

_____. *Korean American Evangelicals: New Models for Civic Life*. New York: Oxford University Press, 2006.

Studies of religion among our nation's newest immigrants largely focus on how religion serves the immigrant community -- for example by creating job networks and helping retain ethnic identity in the second generation. In this book Ecklund widens the inquiry to look at how Korean Americans use religion to negotiate civic responsibility, as well as to create racial and ethnic identity. She compares the views and activities of second generation Korean Americans in two different congregational settings, one ethnically Korean and the other multi-ethnic. She also conducted more than 100 in-depth interviews with Korean American members of these and seven other churches around the country, and draws extensively on the secondary literature on immigrant religion, American civic life, and Korean American religion. Her book is a unique contribution to the literature on religion, race, and ethnicity and on immigration and civic life.

Eskridge, Larry, and Mark A. Noll. *More Money, More Ministry: Money and Evangelicals in Recent North American History*. Grand Rapids, MI: Eerdmans, 2000.

More Money, More Ministry explores the role that money has played in the growth of North American evangelicalism over the last 150 years - including its uneasy, sometimes ambivalent place in evangelical consciousness. Experts on the contemporary religious scene discuss how evangelicals have recently thought about, used, and raised money, looking in particular at Christian nonprofit organizations, fund-raising strategies, advertising and consumerism, evangelical higher education, financial scandals, and the connection between money and theology. As engaging to read as it is incisive, *More Money, More Ministry* provides a provocative view of the relation of finance and faith.

Fine, Gary Alan and Sheryyl Kleinman. "Rethinking Subculture: An Interactionist Analysis."
American Journal of Sociology. 85, no. 1:1-20.

Frank, Thomas. *What's the Matter with Kansas? How Conservatives won the Heart of America*.
New York: Metropolitan Books, 2004.

Funny and painful, this text unravels the great political mystery of our day: Why do so many Americans vote against their economic and social interests? Frank answers the riddle by examining his home state, Kansas—a place once famous for its radicalism that now ranks among the nation's most eager participants in the culture wars. Charting what he calls the "thirty-year backlash"—the popular revolt against a supposedly liberal establishment—Frank reveals how conservatism, once a marker of class privilege, became the creed of millions of ordinary Americans. This is a vivid portrait of an upside-down world where blue-collar patriots recite the Pledge while they strangle their life chances; where small farmers cast their votes for a Wall Street order that will eventually push them off their land; and where a group of frat boys, lawyers, and CEOs has managed to convince the country that it speaks on behalf of the People.

Gallup George H., and D. Michael Lindsay. *Surveying the Religious Landscape: Trends in U.S. Beliefs*. Harrisburg, PA: Morehouse, 1999.

These surveys will appeal to those who track religion professionally, but they will also be of interest to clergy, church members, and others interested in the spiritual landscape of today. A wide variety of beliefs and practices are surveyed including: belief in God, attendance at church or synagogue, religious beliefs of today's teenagers, views about the interaction between politics and religion, life after death, questions of ethics, and others. Surveys address the differences in beliefs among those of various faith perspectives, races, age groups, genders, and those in varying geographic locations.

Glock, Charles Y., and Rodney Stark. *Religion and Society in Tension*. Chicago: Rand McNally, 1965.

Hodgkinson, Virginia A. *Giving and Volunteering in the United States*. Washington:
Independent Sector, 1990.

Hunter, Floyd. *Community Power Structure: A Study of Decision Makers*. Chapel Hill:
University of Carolina Press, 1969.

In this study of busy, complex Regional City—and it is a real city—the author has analyzed the power structure from top to bottom. He has searched out the men of power and, under fictitious names, has described them as they initiate policies in their offices, their homes, their clubs. They form a small, stable group at the top of the social structure. Their decision-making activities are not known to the public, but they are responsible for whatever is done, or not done, in their community. The African American community is also studied, with its own power structure and its own complicated relations with the large community. The book should be of particular value to sociologists, political scientists, city-planning executives, Community Council members, social workers, teachers, and research workers in related fields. As a vigorous and readable

presentation of facts, it should appeal to the reader who would like to know how his/her own community is run.

Woodward, Joe, "Solving the Secular Paradox: How Can Christianity Influence World Culture?" *Calgary Herald*. June 19, 2005.

Wuthnow, Robert. *Meaning and Moral Order: Explorations in Cultural Analysis*. Berkeley: University of California Press, 1987.

Meaning and Moral Order goes beyond classical, neoclassical, and poststructural theories of culture in its attempt to move away from problems of meaning to a more objective concept of culture. Innovative, controversial, challenging, it will compel scholars to rethink many of the assumptions on which the study of ideology, ritual, religion, science, and culture have been based.

_____. *Communities of Discourse*. Cambridge: Harvard University Press, 1989.

Sociologist Robert Wuthnow notes remarkable similarities in the social conditions surrounding three of the greatest challenges to the status quo in the development of modern society - the Protestant Reformation, the Enlightenment, and the rise of Marxist Socialism.

_____. *Acts of Compassion: Caring for Others and Helping Ourselves*. Princeton: Princeton Press, 1995.

Robert Wuthnow finds that those who are most involved in acts of compassion are no less individualistic than anyone else--and that those who are the most intensely individualistic are no less involved in caring for others.

Wuthnow, Robert and Virginia A. Hodgkinson. eds. *Faith and Philanthropy in America*. San Francisco: Jossey-Bass, 1990.

Examines the patterns of charitable activity among members of several major faiths and traces the historical and theological roots of giving traditions.

Wuthnow, Robert and D. Michael Lindsay. "The Role of Foundations in American Religion." Working Paper. Center for the Study of Religion, Princeton, University, 2006.