

# **SOCIOLOGY 361**

## **Leadership, Religion, and Social Justice**

Fall 2014

Wednesdays: 11 a.m.-1:30 p.m.

### **Instructor:**

Susan Crawford Sullivan, Ph.D.  
Beaven 225  
[ssulliva@holycross.edu](mailto:ssulliva@holycross.edu)

### **Office Hours:**

T: 12:30-2; W: 10-11, Th: 12:30-1  
and by appointment

### **A. Introduction**

This seminar explores the relationship between leadership, religion, and social justice. We will be exploring faith-motivated social action and social justice movements. You will learn leadership skills through studying leaders such as Martin Luther King and Dorothy Day, reading social science about leadership, and practicing skills in your CBL project. Learning to lead for social justice brings “the sociological imagination” -- that is, connecting private troubles with public issues – to life. For example, people mobilize to address social justice concerns by forming networks, launching social movements, engaging in political advocacy, and establishing social service programs. Why do some efforts fail and some succeed? How does leadership make a difference?

You will explore these and other questions by taking responsibility for a leadership project with a campus or community-based organization. As reflective practitioners of community action, you will reflect on your projects in analyzing course material on leadership, religion, and organizations.

Although we will consider several religious traditions, much of the course material deals with the Catholic social tradition and Catholic social teaching: the official teachings, people, and organizations working on issues such as poverty, immigration, peace, and the environment. While Catholic social teaching is often called the Catholic Church’s “best kept secret,” by the end of this course you will gain a deeper understanding of both formal Catholic social teaching and how ordinary people have put it into action.

Throughout the course, we will also be exploring issues of vocation, as “men and women for and with others.” Where can I make a difference in the world? What paths do I feel called to pursue? What are my unique gifts and skills? How can I use them in making the world around me a better place?

### **B. Learning Objectives**

By the end of this course, you will:

- (1) Be familiar with social science research on social movements and leadership
- (2) Develop a deeper understanding of Catholic social teaching and its relation to key areas of sociology
- (3) Be familiar with many examples of social justice leadership
- (4) Better understand principles of leadership and how to put them into practice

## C. Requirements

1. Students base class work on their experience leading an "organizing campaign" of their own choosing or design. An "organizing campaign" requires mobilizing others to join you in achieving a clear outcome that advances your shared purpose by the end of the semester. It should be rooted in your values – something that you truly care about. It must require collaboration with others and be focused on a specific outcome by the end of the semester.

You may choose a project on which you are currently working, initiate a new one, or serve with one of a variety of community or campus organizations. The instructor and the Donelan Office for Community-Based Learning can connect you with a variety of Worcester organizations if you do not have an organizing project in mind already. A few examples of projects students have done in the past include: worked on a "1000 Summer Youth Jobs" campaign through Worcester Interfaith Organization which entailed connecting with employers and putting on a jobs fair for youth and employers in developing summer jobs for disadvantaged Worcester teenagers; worked with Girls Choice to start a mentoring program for Worcester girls; helped develop a neighborhood Leadership Academy through South Worcester Neighborhood Center; organized a forum at Holy Cross where ex-prisoners spoke about the need for CORI reform; worked with the Massachusetts Public Health Association in support of legislation for improved school nutrition; held "listening meetings" with a group of teens in local organization to hear their concerns then guided the teens to start addressing their concerns about violence prevention; developed a leadership class for sixth graders at a disadvantaged elementary school; worked on grassroots political campaign for a Worcester city council member. Other projects have been campus-based, working through campus organizations students belong to.

You are required to spend approximately five hours per week on your project. All of your written work for the class including the midterm and final term paper will involve applying academic theory to developing a greater understanding of your community work and drawing on your community work to better understand academic theory.

2. The seminar meets for two and a half hours once a week for thirteen weeks. In each session, we will divide time between discussion of readings and applying the readings to student projects. You are required to attend all class sessions, do all the reading, and take an active part in discussions. Starting in week 5, the readings will be divided in three parts: (1) Catholic social teaching and action on a specific social justice issue (2) a biographical or autobiographical piece on a social justice leader, and (3) a focus on a particular leadership skill

3. Homework Reflection Papers: You will keep field notes on the basis of which you will submit reflection papers, beginning the fifth week of class. Reflection papers should be two pages double spaced and should analyze your project in light of the week's readings. You are required to do reflection papers each week as part of preparation for the seminar meeting; they must be turned in on moodle by 8 am on the day of class, which gives me time to read them before we meet. In terms of grading, for a paper to count it must be the appropriate length and thoughtfully discuss the readings *and* how they relate to your organizing project. The reflection paper course grade is lowered by one half letter grade for each missed, late, or unsatisfactory paper. Thus turning in all papers on time and satisfactorily meeting the assignment results in an A for this part of the course, having one late or missing or unsatisfactory is an A minus; having two late or missing or unsatisfactory is a B plus, etc. There are eight total papers.

5. Presentation. You will sign up for one 20-30 minute presentation, which will present your project to the class and analyze your project in light of the week's topic and readings. These will occur beginning week 5 and take place at the beginning of the second half of the seminar meeting, after a theoretical discussion of the week's readings. A recommended resource for public speaking is *Speak: How to Talk to Classmates and Others, A Primer on Oral Presentations* by William Doll, available for purchase on the web for about \$10. A copy has also been ordered for reserve at the library.

6. Mid term paper: On Oct 22, you will submit a seven page paper analyzing whether or not you think your project is working. The paper will not be graded on whether or not the project is working but rather on the analysis of the project based on course concepts and readings in leadership and organizational theory and Catholic social thought.
7. Long paper: On or before the last class meeting, you will submit a 15-20 page paper, analyzing your project in light of class theory and readings. Detailed guidance about this paper will be provided later in the semester.

**Grading:**

Reflection papers	15%
Midterm paper	25%
Class Participation	10%
Presentation	10%
Long paper	40%

Late midterm or long papers will be lowered by one half letter grade up to each 24 hours late unless your class dean has notified me of major extenuating circumstances such as family emergencies. Late reflection papers are not accepted without class dean notification.

**Readings**

There are two books for this class:

*See, Judge, Act: Catholic Social Teaching and Service Learning*, Erin M. Brigham (Anselm Academic Press, 2013)

*A Vision of Justice: Engaging Catholic Social Teaching on the College Campus*, Susan Crawford Sullivan and Ron Pagnucco, eds. (Liturgical Press, 2014)

Other readings will be available on the course moodle site or on the web, as noted on the syllabus. Marshall Ganz’s Organizing Notes are available on moodle as well. The required books have also been ordered for reserve at the library.

**Academic honesty:** Academic honesty in all forms is essential in all of your work for this course. The Department of Sociology and Anthropology adheres to the College’s policy on academic honesty.

From the Holy Cross policy on academic honesty: (<http://www.holycross.edu/catalog/academic-honesty-policy.pdf>):

As an institution devoted to teaching, learning, and intellectual inquiry, Holy Cross expects all members of the College community to abide by the highest standards of academic integrity. Any violation of academic honesty undermines the student-teacher relationship, thereby wounding the whole community. The principal violations of academic honesty are plagiarism, cheating, and collusion.

**Plagiarism** is the act of taking the words, ideas, data, illustrative material, or statements of someone else, without full and proper acknowledgment, and presenting them as one’s own.

**Cheating** is the use of improper means or subterfuge to gain credit or advantage. Forms of cheating include the use, attempted use, or improper possession of unauthorized aids in any examination or other academic exercise submitted for evaluation; the fabrication or falsification of data; misrepresentation of academic or extracurricular credentials; and deceitful performance on placement examinations. It is also cheating to submit the same work for credit in more than one course, except as authorized in advance by the course instructors.

**Collusion** is assisting or attempting to assist another student in an act of academic dishonesty.

Please read and familiarize yourself with the whole policy. You must develop and submit your own original work for this course, properly citing all sources used, including books, chapters, newspaper, journal, and magazine articles, websites, or other sources. You may not submit work you completed for another class to satisfy the requirements for this course. Internship supervisors will be consulted throughout the semester to ensure the best possible experience for you and to ensure that you are doing the work satisfactorily. If this is unclear to you, please speak with me for further clarification. Breaches of academic honesty will result in a failing grade for the assignment and will be reported to the class dean.

**Classroom etiquette:** You are expected to participate in classroom discussions in a respectful manner, expressing differences of opinion with classmates in a civil way. Class will begin and end on time. Please turn your cell phone or other gadgets off, as you may not text, surf the web, etc. during class. Laptops are not allowed in class except with notification to me by the Office of Disability Services.

## **COURSE OUTLINE**

### **Week 1 (Sep 3): Introduction to the class**

Welcome. This week we get acquainted, get an overview of the course, set goals, answer questions, and discuss organizing projects.

Marshall Ganz, "What is Organizing" Organizing Notes

Marshall Ganz, "Learning to Organize," Organizing Notes Chapter 1 pp. 6-10. Answer questions on p. 9 in class.

US Conference of Catholic Bishops, Catholic Campaign for Human Development, mission statement (<http://www.nccbuscc.org/cchd/mission.shtml>)

### **Week 2 (Sep 10): Introduction to social movements; introduction to the Catholic social tradition**

This week we start to learn how social movements and organizing projects work. We also begin learning about the Catholic social tradition and how it relates to sociology and social justice leadership.

*See, Judge, Act*, Introduction and Chapter 1

*A Vision of Justice*, Foreword and Introduction (pp. ix-xxii)

Marshall Ganz, "Leading Change: Leadership, Organization, and Social Movements", Chapter 19 in Handbook of Leadership Theory and Practice, edited by Nohria and Khurana; HBS Press, 2010

<http://leadingchangenetwork.org/files/2012/05/Chapter-19-Leading-Change-Leadership-Organization-and-Social-Movements.pdf>

John McKnight, "Services are Bad for People,"

<http://oaklandcommunitybuilders.pbworks.com/f/Services+are+Bad+for+People.pdf>

Marshall Ganz, "People, Power, and Change (Constituency, Strategy, and Goals)" Organizing Notes Chapter 2, p. 11-30. Answer questions on p. 30 if possible.

### **Week 3 (Sep 17): Learning in the organizing tradition**

This week we explore “how” we will learn over the course of the semester using a pedagogy of “reflective practice,” and we consider the tradition in which organizing is rooted. We also focus on putting into words the sources of your motivation to learn leadership, organizing, and social action. Readings from psychologist Ellen Langer will help us to develop a more mindful understanding of our motivations and actions. This is important to understand not only for its own sake, but because whenever one assumes a role of leadership, especially in a community other than one’s own, people expect an account of who you are and why you are there. These questions of *what I am called to do*, *what the community is called to do*, and *what we are called to do now* are at least as old as Moses’ conversation with God at the Burning Bush: *Why me?* asks Moses, when he is called to free his people. And, *who – or what – is calling me? And, why these people? Why here, now, in this place?* We read part of the story of Dorothy Day, founder of the Catholic Worker movement, to see how she struggled with these issues in coming to live a vocation of social justice.

*The Bible*, Exodus, Chapter 2-6 (<http://www.catholic.org/bible/> )

Dorothy Day, *The Long Loneliness: The Autobiography of Dorothy Day*, Part II “Natural Happiness (pp. 113-166) (moodle). (First read introduction to Dorothy Day at <http://www.catholicworker.org/dorothyday/ddbiographytext.cfm?Number=3> up to but not including the section “Love Is the Measure”

Marshall Ganz, “What is Public Narrative?” Organizing Notes Chapter 3, pp. 31-46 (ER) and worksheet (ER). You will use this worksheet in preparing for your public narrative as part of your presentation.

<http://neworganizing.com/toolbox/training/story-of-self/> (0-16:27, in class)

*Mindfulness*: Chapter 4 “The Costs of Mindlessness,” Chapter 5, “The Nature of Mindfulness,”

### **Week 4 (Sep 24): Poverty and Economic Justice**

This week we will read from various religious traditions on poverty and economic justice. We also learn more about the nuts and bolts of organizing – looking at how “story of self” connects to “story of us and now.”

#### **\*\*Project report and campaign map due\*\***

Sohail H. Hashmi, “The Problem of Poverty in Islamic Ethics,” pp. 180-203 in *Poverty and Morality: Religious and Secular Perspectives*

Noam Zohar, “Jewish Perspectives on Poverty,” (second part of chapter: pp. 212-219 in *Poverty and Morality: Religious and Secular Perspectives*

*See, Judge, Act*, Chapter 5

*A Vision of Justice*, Chapter 4

Pope Benedict XVI, *Deus Caritas Est*, Part II, “*Caritas: The Practice of Love by the Church as a community of love*” ([http://www.vatican.va/holy\\_father/benedict\\_xvi/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20051225\\_deus-caritas-est\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html))

Mother Teresa of Calcutta, *My Life for the Poor*, Chapter 9, “My Spiritual Principles,” (pp. 101-114) (moodle)

“St Vincent de Paul,” Brandon Vogt, *Saints and Social Justice: A Guide for Changing the World*) pp. 86-95 (moodle)

“Story of Us and Now” <http://neworganizing.com/content/toolbox/story-of-us-and-now>  
(short video clip - in class)

### **Week 5 (Oct 1): Relationships and building community**

Organizers build relationships to construct a “community of interest”, a constituency. Through relationships we come to understand our interests and develop the resources to act upon them.

Issue: Human Dignity and Racism

*See Judge, Act, Chapter 2*

Social justice leadership example:

Martin Luther King video clip in class on the Montgomery Bus Boycott from “Eyes on the Prize,”

Leadership Skill: Relationship building

Ian Simmons, “On One-to-Ones,” 1998 (ER)

Kim Bobo, et al, *Organizing for Social Change*, Chapter 10, “Recruiting,” (pp.110-117) (ER)

Marshall Ganz, “Relationships,” *Organizing Notes*, Chapter 4 pp. 47-60 (ER)

- **Student presentation**
- **Reflection paper #1**

### **Week 6 (Oct 15): Structuring leadership**

Where do leaders come from? How do we know one when we see one? What do they actually do?

Issue: Worker Justice

*See, Judge, Act, Chapter 4*

Social justice leadership examples:

Cesar Chavez: <http://www.pbs.org/itvs/fightfields/cesarchavez.html>

Dorothy Day: <http://www.catholicworker.org/dorothyday/ddbiographytext.cfm?Number=3> (read up to and including the section entitled “The Catholic Worker Movement”). Also read the part of the chapter on Dorothy Day in Vogt, *Saints and Social Justice* (posted on moodle) which has good description of her worker justice activities.

Leadership skill: Structuring leadership teams

Dr Martin Luther King, *A Testament of Hope*, “The Drum Major Instinct,” (pp. 259-67) (moodle)

*The Bible*, Exodus, Chapter 18 (<http://www.catholic.org/bible/>)

Jo Freeman, “The Tyranny of Structurelessness,” *Berkeley Journal of Sociology*, 1970 (moodle)

Marshall Ganz, “Structuring Leadership,” *Organizing Notes*, Chapter 5, pp. 61-75

- **Student presentation**
- **Reflection paper #2**

## **Week 7 (Oct 22): Mapping your project world: Actors, Values, Interests, Resources, and Power**

Can you “map” the social world in which your organizing project is unfolding? Who are the actors? What do they want? And why? Are there leaders, a constituency, an opposition? What needs, values, and interests are in play? How do we get the power to act on our interests? What resources does your constituency need to act on its interests? Who controls them? What are *their* interests? And where do you fit into the picture? How does a social science framework, such as the one provided by Walker, help you understand actors and interests? Does your project align with any of the key themes of Catholic social teaching? Which ones?

### Issue: Immigration

*See, Judge, Act*, Chapter 5

*A Vision of Justice*, Chapter 4

### Social justice leadership examples:

Annunciation House: <http://annunciationhouse.org/about-2/history-philosophy/> (read)

<http://annunciationhouse.org/> (read mission and watch short video)

### Leadership skill: project mapping

Jack Walker, Jr, *Mobilizing Interest Groups in America*, Chapter 3, “Explaining the Mobilization of Interests (pp. 41-55) (moodle)

Bernard Loomer, “Two Kinds of Power,” The D.R. Sharpe Lecture on Social Ethics, *Criterion*, Vol. 15:1, 1976 (pp. 11-29) (moodle)

Review Marshall Ganz, *Organizing Notes*, pp. 10-22 and 28 (ER)

**\*\*Midterm paper due\*\***

## **Week 8 (Oct 29): Interpretation, Story, and Motivation, continued**

This week, we reconsider the role of motivation in organizing and the role of stories of “us” and “now” in generating action.

### Issue: Peacebuilding

*See, Judge, Act*, Chapter 6

*A Vision of Justice*, Chapter 7

### Social justice leadership examples:

Notre Dame stands with Sudan: <http://peacepolicy.nd.edu/2011/04/20/notre-dame-stands-with-sudan/>  
<https://www.youtube.com/watch?v=IjRNNvqKvX0>

### Leadership skill: Public Narrative

William Shakespeare, *Henry V*, Act IV, Scene 3, “We Happy Few,” (pp. 140-49)

[http://www.shakespeare-literature.com/Henry\\_V/20.html](http://www.shakespeare-literature.com/Henry_V/20.html)

Daniel Goleman, *Working With Emotional Intelligence*, Chapter 2, “Emotional Competence (pp. 24-28), Appendix 2, “Emotional Intelligence,” (pp. 317-318) (moodle)

*Spe Salvi (Saved By Hope)*, 2007, Pope Benedict XVI, paragraphs 1-2; 13-50.

[http://www.vatican.va/holy\\_father/benedict\\_xvi/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20071130\\_spe-salvi\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20071130_spe-salvi_en.html)

Review Marshall Ganz, “What is Public Narrative?” *Organizing Notes* Chapter 3, pp. 31-46 (moodle)

- **Reflection paper #3: Story, Interpretation, Motivation**
- **Student presentation**

## **Week 9 (Nov 5): Strategy and Deliberation**

We reflect this week on a “classic” tale of strategy recounted in the Book of Samuel: the story of David and Goliath, a tale that argues resourcefulness can compensate for lack of resources by developing “strategic capacity.”

### Social justice leadership example:

Taylor Branch, *Parting the Waters*, Chapter 5, "The Montgomery Bus Boycott," (p.143 -205) (moodle)

### Leadership skills: Developing strategy; guiding deliberation

*The Bible*, Book of Samuel, Chapter 17, Verses 4-49 (<http://www.catholic.org/bible/>)

Marshall Ganz, “Why David Sometimes Wins: Strategic Capacity in Social Movements,” in *Rethinking Social Movements* (pp. 1-10) (moodle)

Kim Bobo, *Organizing for Social Change*, Chapter 4 “Developing a Strategy (pp. 30-47), Chapter 12, “Planning and Facilitating Meetings” (pp. 128-139) (moodle)

Marshall Ganz: (ER) “Strategizing,” Organizing Notes, Chapter 6 (pp. 76-89)

- **Reflection paper 4: Strategy**
- **Student presentation**

## **Week 10 (Nov 12): Action**

This week we look more closely at action. Acting to make change involves risk, and risk requires courage. In examining the issue of human rights, we see courage in action.

### Issue: Human Rights:

*See, Judge, Act*, Chapter 8

*A Vision of Justice*, Chapter 8

### Social justice leadership examples:

Read short biographies of a number of human rights leaders at <http://www.humanrights.com/voices-for-human-rights/champions-human-rights.html>. Read as many as you would like, but you must read Mahatma Gandhi, Eleanor Roosevelt, Nelson Mandela, and Bishop Desmond Tutu. Also read this short biography of Oscar Romero: <http://www.un.org/en/events/righttotruthday/romero.shtml>

### Leadership skill: Taking Action

Mary Beth Rogers, *Cold Anger*, Chapter 11, “Leave Them Alone. They’re Mexicans,” (pp. 105-126) (moodle)

Jacques Levy, *Cesar Chavez: Autobiography of La Causa*, “Boycott Grapes” (pp.263-271) (moodle)

Attend Seelos Film Series either Nov 14 or 15 to see film *Cesar Chavez*

Marshall Ganz, “Action,” Organizing Notes Chapter 7 pp. 90-102 (moodle)

- **Reflection paper #5: Action**
- **Student presentation**

## **Week 11 (Nov 19): Communities in Action: Campaigns and Organizations**

Organizers conduct campaigns to build organizations, and build organizations capable of running campaigns. Successful organizing campaigns can create lasting organizations. But creating organizations that continue to respond, change, and adapt requires learning how to manage the dilemmas of unity and diversity, inclusion and exclusion, responsibility and participation, and leadership and accountability.

### Issue: Environment

*See, Judge, Act*, Chapter 7

*A Vision of Justice*, Chapter 6

### Social justice leadership example:

Sister Dorothy Stang, <http://www.sndohio.org/sister-dorothy/Expanded-Story.cfm>

<http://ncronline.org/blogs/eco-catholic/francis-call-amazon-protection-echoes-work-sr-dorothy-stang>

### Leadership skills: conducting campaigns and building organizations

Sim Sitkin, "Learning Through Failure: The Strategy of Small Losses", *Research in Organizational Behavior*, Vol.14, 1992, (pp. 231-266) (moodle)

Irving Janis, "Groupthink," in *Perspectives on Behavior in Organizations*, ed by J.R. Hackman (1983), (pp. 378-384) (moodle)

Si Kahn, *Organizing*, Chapter 3, "Organizations," (pp. 55-77) (moodle)

Marshall Ganz, "Organizations – Communities in Action," *Organizing Notes* Chapter 11 pp. 103-116

Also review Ganz "The Rhythm of Organizing: The Campaign," *Organizing Notes*, pp. 24-30.

- **Reflection paper #6: Communities in Action**
- **Student presentation**

**Week 12 (Dec 3): Becoming a Good Organizer.** This week we reflect on organizing as a craft, art, and vocation: why do it, what can make a person good at it, what to do about the rest of our lives, how we can make sure we continue to grow? We also consider the big picture: So what does organizing contribute to public life? How does organizing relate to sociology? How does the social teaching of the Catholic church relate?

Robert Coles, *The Call of Service: A Witness to Idealism*, Chapter 3, "Satisfactions," (pp. 68-94), Chapter 4, "Hazards," (pp.115-144) (moodle)

Ronald Heifetz, *Leadership Without Easy Answers*, Chapter 11, "The Personal Challenge," (pp. 250-276) (moodle)

Bobo, "Working for the Long Haul," pp. 338-344 (moodle)

Cesar Chavez, "The Organizer's Tale," *Ramparts Magazine*, July 1966, (pp. 43-50) (moodle)

Marshall Ganz, "Becoming a Good Organizer," *Organizing Notes* pp. 116-118

- **Reflection paper #7: Becoming A Good Organizer**
- **Student presentation**

**Week 13 (Dec 10): Leadership, Justice, and American Democracy.** This week we step back to consider the bigger picture: So what does organizing contribute to public life? How does social justice leadership relate to American democracy? What does the Catholic social tradition add to a study of institutions?

Robert Bellah, et al, *The Good Society*, "Introduction: We Live Through Institutions," (pp.3-18) (moodle)  
*Caritas in Veritate (Charity in Truth)*, 2009, Pope Benedict XVI. paragraphs 53-67 and paragraphs 78-79  
[http://www.vatican.va/holy\\_father/benedict\\_xvi/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20090629\\_caritas-in-veritate\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html)

*A Vision of Justice*, Chapter 10

- **Reflection paper #8 : Leadership, Justice, and American Democracy**

**\*\*Long paper due on or before this date**

\*\* Parts of syllabus adapted with permission from Marshall Ganz, PhD