CONTENTS OF COLLECTIONS

1. Institutionalized Relations Between Regimes and Movements. Meyer & Tarrow The Social Movement Society: Contentious Politics for a New Century
   a. David S. Meyer and Sidney Tarrow A Movement Society: Contentious Politics for a New Century. SMS.
   b. The Structure and Culture of Collective Protest in Germany since 1950, Dieter Rucht SMS
   c. Are the Times A-Changin'? Assessing the Acceptance of Protest in Western Democracies, Matthew Crozat SMS
   d. The Institutionalization of Protest in the United States, John D. McCarthy and Clark McPhail SMS
   e. Policing Protest in France and Italy: From Intimidation to Cooperation? Donatella della Porta Olivier Fillieule, and Herbert Reiter SMS
   f. Institutionalization of Protest during Democratic Consolidation in Central Europe, Jan Kubik SMS
   g. Democratic Transitions as Protest Cycles: Social Movement Dynamics in Democratizing Latin America, Patricia L. Hipsher SMS
   h. A Movement Takes Office, Bert Klandermans, Marlene Roefs, and Johan Olivier SMS
   i. Stepsisters: Feminist Movement Activism in Different Institutional Spaces, Mary Fainsod Katzenstein SMS
   j. Transnational Advocacy Networks in the Movement Society, Margaret E. Keck and Kathryn Sikkink SMS

   b. Della Porta, D. (1996). Social Movements and the State: Thoughts on the Policing of Protest. CP: 62-92. Changes in the policing of protest, detailed case information on Italy and Germany. Her main point is the need for an interactive model, as the state changes in response to movements as much as movements change in response to the state.
   g. McAdam, D. (1996). The Framing Function of Movement Tactics: Strategic Dramaturgy in the American Civil Rights Movement. CP: 338-355. A summary of the civil rights movement as strategic dramaturgy. The key is that tactics are frames and there are frames about tactics, that a key were battles over the interpretation of tactics as legal or illegal, moral or immoral.
   i. McCarthy, J. D. (1996). Constraints and Opportunities in Adopting, Adapting, and Inventing. CP: 141-151. A discursive essay stressing the diversity of forms of mobilizing structures, using a 2x2 typology which contrasts informal and formal structures, and movement and nonmovement
McCarthy, J. D., J. Smith, et al. (1996). Accessing Public, Media, Electoral, and Governmental Agendas. CP Concerned with specifying the social structural contexts that condition movement framing efforts, and condition the repertoires of tactics within these structures. Groups with more resources tend to use more "insider" tactics. The article links the agenda-setting literature with ideas of strategy and tactics.


Rucht, D. (1996). The Impact of National Contexts on Social Movement Structures: A Cross-Movement and Cross-National Comparison. CP: 183-204. How national contexts affect movement structures. Compares the women's and environmental movements in France, West Germany, and the US. He argues that there are distinct national differences in political contexts, but that it is also clear that the structures change across time within countries, and argues that these changing structures are what should be meant by opportunities.

Tarrow, S. (1996). States and Opportunities: The Political Structuring of Social Movements. CP: 41-61. Develops a typology of state-building as a source of social movements, giving examples from the US, France, etc. Critiques the idea of the political opportunity structure as one thing.

Voss, K. (1996). The Collapse of a Social Movement: The Interplay of Mobilizing Structures, Framing, and Political Opportunities in the Knights of Labor. CP: 227-258. Argues the Knights lost not because they were weak but because organized employers were strong.


Readings from J. Craig Jenkins and Bert Klandermans, eds., The Politics of Social Protest: Comparative Perspectives on States and Social Movements. 12


Judith Hellman. "Women's Struggle in a Worker's City: Feminist Movements in Turin." The whole book is better but out of print; useful case in which union women were central and autonomous feminists had no base.

km-6. Stephen Hellman. "Feminism and the Model of Militancy in an Italian Communist Federation: Challenges to the Old Style of Politics." Gender politics in the party, the work/home nexus where work is the party.


Policies in France." Talk about alliances, content of debates for 3 issues (inter-war suffrage, inter-war birth control, 1970s abortion). no explicit research methodology but lots of talk about whose ideas were connect to whose, and distinctions, subdivisions. useful.


   b. Sonia Alvarez. “The (Trans)formation of Feminism(s) and Gender Politics in Democratizing Brazil.”
   c. Patricia Chuchryk. “From Dictatorship to Democracy: The Women’s Movement in Chile.”
   d. Maria del Carmen Feijoó with Marcela María Alejandra Nari. “Women and Democracy in Argentina.”
   g. Norma Stoltz Chinchilla. “Feminism, Revolution, and Democratic Transitions in Nicaragua.”

6. Culture. Focus will be articles in Hank Johnston and Bert Klandermans, eds. *Social Movements and Culture.* (jk)


a. 1. Susan Eckstein. "Power and Popular Protest in Latin America." opening survey chapter. emphasizes historical-structural approach, not individual. quick critical lit review. Then theoretical overview: forms of protest, social bases of defiance (production, market, race ethnic, gender, politics, religion), contextual factors (local institutions, class alliances, cultures of resistance; elite support; state structures; exit options), impact of protest.


Experiences." In Susan Eckstein, ed. Power and Popular Protest: Latin American Social Movements. 1989. UNC Press. pp 203-240. Catholic church in Brazil and Colombia (progressive vs conservative). base communities created by church actors. have apolitical impact, but are centrally religious. details of how they work in the two countries and end up with different impacts relating to how they are embedded in larger structures.


l. See also readings in Jane Jacquette’s The Women’s Movement in Latin America. (#20)

8. Chapters in Goodwin et al, Passionate Politics. (PP)
   b. Barker, C. (2001). Fear, laughter, and collective power: the making of solidarity at the Lenin shipyard in Gdansk, Poland, August 1980. PP: 175-194. Vague anger turned into a major strike/ Participants remember sudden shifts in emotions, from fear to pride then derision at officials, solemn silence to fierce shouting, doubt to pleasure, panic to confidence. Emotions are not things but qualities of action or thought; emotions and cognitions are part of the meaning of action or thought or speech, part of dialogical context, intensity of emotion is important, there are rapid qualitative breaks in emotion. Narrative of the strike showing examples.
   c. Berezin, M. (2001). Emotions and political identity: mobilizing affection for the polity. PP: 83-98. Italian fascists employed public rituals to induce strong feeling of national belonging, emotional underside to political identities. Political identities are not natural, have to be constructed. Liberalism represses political emotion. Details of emotional tropes in fascism.
   f. Dobbin, F. (2001). The business of social movements. PP: 74-80. Both movement activists & scholars of movements increasing see the "passions" motivating behavior turned into "interests" and thus turn passionate behavior into calculative behavior. Tied to rationalization and demystification of social life. Economcs model of organizing. People make sense of their own behavior through the interest frame. Mistake to believe what people say about their own motives.
with oppositional consciousness arguments]
o. Stein, A. (2001). Revenge of the shamed: the Christian Right's emotional culture war. Passionate Politics: Emotions and Social Movements. J. Goodwin, J. M. Jasper and F. Polletta. Chicago, The University of Chicago Press: 115-132. Christian conservative activists reported selfless commitment to higher authorities, but also feelings of rejection, passivity, powerlessness. Try to construct views of selves as strong and independent, in contrast to weak, shameful others (gays & lesbians). See selves as victims of external forces, but believe in individualist ethos. Individualism helps them deny shame but also exacerbates it. Lead them to resent the world. [My skimming makes this seem like the kind of psychologizing that led to the RM revolution.]
q. *Wood, E. J. (2001). The emotional benefits of insurgency in El Salvador. Passionate Politics: Emotions and Social Movements. J. Goodwin, J. M. Jasper and F. Polletta. Chicago, The University of Chicago Press: 267-281. Salvadoran peasants took pleasure and pride in their rebellion, regardless of calculation of success. Collective action for its own sake: to assert agency was to reclaim dignity. Protest itself was the goal. Only later, when repression was lighter, was their pride in achieving interests. [links to oppositional consciousness]
9. Chapters in Mansbridge & Morris, Oppositional Consciousness