

## POL 200, Analyzing Politics

### ANNOTATED BIBLIOGRAPHY EXAMPLES

This is a set of excellent annotated bibliographies from previous semesters, to help guide you as to what a very good annotated bibliography paper will look like.

**IMPORTANT NOTE:** This assignment previously incorporated the research question paper, which is now a separate assignment (the first 'half' of your RQ #2 paper). Thus each of these papers starts by describing the research question, definitions, hypotheses. YOUR annotated bib. paper will have only the final two components – the introduction to the source summaries, and the source summaries.

I kept the RQ sections in these examples, as it is probably useful to see what each author was writing about as you look at their annotated bib. sections.

**NOTE** also that it is acceptable to include a citation without a summary; if you find more than the required number of sources, this is a way to record the full list of sources even though only a subset get summarized (see the syllabus for full details on how many sources, etc.).

**Prayer in Public Schools: Supreme Court Decisions,  
Public Opinion, and Noncompliance,  
an Annotated Bibliography**

**Heidi Lawson**

**17 November 2004**

**Analyzing Politics**

A research question I am interested in studying is the nature of the relationship among Supreme Court decisions, public opinion, and the extent to which schools abide by Court decisions regarding prayer in public schools. I wonder to what extent the Supreme Court makes decisions on this issue in accordance with public opinion and, conversely, to what extent public opinion changes in response to a well-publicized Supreme Court opinion. In addition, I am curious about which of these factors has more influence on how schools behave regarding classroom prayer. One would hope that schools would willingly abide by the decisions handed down by the Supreme Court, but as we are aware, that is not always the case. It may be that schools respond more to opinions of the majority in their own districts rather than the Supreme Court. I am curious about the strength of the correlation between public opinion and continued religiosity in schools against the orders of the Court. Without reading much on the topic, I would hypothesize that public opinion would change following a Supreme Court decision, leaning slightly more toward agreement with the Court. Additionally, I expect there is normally mainstream compliance with the Court's decisions but that that compliance is by no means universal. Non-compliance should be greatest in areas where local public opinion is the most opposed to the Court's decision.

I think these questions are particularly important because they regard a fundamental aspect of the individual freedoms on which America was founded. School prayer touches on both the establishment and liberty aspects of the freedom of religion, one of the most cherished rights allotted to us by the founding fathers. Children in particular are susceptible to the influence and opinions presented to them, and we all should be concerned about what messages their schools are sending them. Parents generally want to make sure that they are primarily in charge of their children's religious (or areligious) training, and have a vested interest in what their children may

hear in school regarding this issue. It is important for everyone to know that schools are not encroaching upon our most fundamental freedoms.

I, in particular, would be interested in studying these questions for several reasons. One is obviously a practical consideration that it is an option for my actual thesis this semester. Beyond that, however, I am interested because I plan to become a public school teacher and may encounter issues regarding religious establishment and liberties within my own school. Religious views are among the most personal and important issues in many people's lives, and I am curious about the extent to which they will allow government institutions to affect the way their children see and hear about religion at school.

The main sources for this research are Supreme Court decisions regarding prayer in public schools, of which there are eight, and public opinion following these decisions, which are expressed in various forms. Newspaper articles give sporadic accounts of public opinion and often relate instances of noncompliance. The scholarly journal articles tend to make more systematic analyses of public opinion over time but were not necessarily written in response to Supreme Court decisions. One of the most prevalent problems with public opinion data is that it was not necessarily gathered in conjunction with new decisions, making it harder to find a correlation between Court rulings and public opinion.

Franklin, B.A. (1969, November 23). School in Pennsylvania defying Supreme Court ban on prayer. *The New York Times*, p. 74A.

This article tells of a small town in Pennsylvania in 1969 in which several local school districts tried many different ways to get around the Supreme Court rulings, with which they disagreed. Some districts blatantly defied Court rulings in a hope to get another suit up to the Court and have previous rulings overturned. Others were devising ways in which they could technically abide by the Court's rulings while retaining public prayers and readings of Bible verses in schools. The issue had deeply divided the communities to the point of advocates on both sides receiving threats. This article shows a deep rift between the rulings and public

opinion. If there is evidence of similar occurrences throughout the nation, it should be quite clear that the Court did not sway public opinion in favor of its early decisions.

Gilbert, C. P. & Mueller, P.D. (1996). Citizen attitudes toward prayer in public schools: Secular and sacred dimensions. Presented at the annual meeting of the Society for the Scientific Study of Religion/Religious Research Association.

Groller, I. (1989). School prayer: Americans express a change of attitude on a controversial issue. *Parents*, 28.

Jelen, T. (1995). *Public Attitudes Toward Church and State*. Armonk, NY: M.E. Sharpe.

Kilpatrick, J. K. (1984). Some thoughts on school prayer. *Nation's Business*, 4.

McDonald, T. (1982). "School prayer? It's personal." *Instructor*, 14.

McMillan, R. (1988). School prayer: A problem of questions and answers. *Religion and Public Education*, 15 (2), 200-203.

This article brings to light something of a quandary that has plagued public opinion research regarding school prayer. McMillan highlights the issue of question wording and public misinterpretations of public school prayer as the Supreme Court's decisions have meant it. Many people fail to make the distinction between *public* prayer in schools (banned by the Court) and *private* prayer in schools (not banned by the Court). The author suggests that perhaps some of the negative attitudes from the public on school prayer stem from this misinterpretation of the rulings. He argues that proponents of school prayer are actually ignoring the Bible's admonitions (in Matthew 6:5-8) to pray in private and that school prayer, then, can only be seen as an effort to establish religion rather than devotion to a text which cautions against the very same thing with which the Court finds fault.

Pfeffer, L. (1988). Prayer in public schools: The Court's decisions. *Phi Kappa Phi Journal*, 26-29.

Rosenbaum, D. E. (1984, March 11). Prayer in many schoolrooms continues despite '62 ruling. *New York Times*, p. 1A.

Secret, P.E., Johnson, J.B., & Welch, S. (1986). Racial differences in attitudes toward the Supreme Court's decision on prayer in the public schools. *Social Science Quarterly*, 67, 877-886.

This article distinguishes between the public opinion of Black Americans and White Americans in their attitudes toward school prayer. In general, Blacks were significantly more likely to disagree with the Supreme Court's decisions (in *Engel*, 1962 and *Abington*, 1963) against school prayer. The authors also broke down the sample according to other personal variables, finding that Southerners were more likely to oppose the Court's rulings than were Northerners, those with less education were more opposed to the rulings than those with more

education, and older Americans were more likely to oppose the rulings than were younger Americans. Church attendance also predicted opposition to the rulings. Across categories, the majority of Americans disagreed with the Court on the issue of school prayer. These are helpful distinctions to make when trying to assess the impact of Court rulings on public opinion. Individual variables do have an impact on one's view of the decisions.

Spring, B. (1985, January 18). Can states allow prayer in public schools when some citizens believe it is wrong? *Christianity Today*, 55-57.

Tolchin, M. (1984, March 21). Amendment drive on school prayer loses Senate vote. *New York Times*, p. 1A.

Trussell, C.P. (1964, June 7). House is warned on school prayer. *The New York Times*, p. 67A.

U.S. Supreme Court. (1962). *Engel v. Vitale*, no. 468.

This was the first Supreme Court case decided regarding prayer in the schools. It was a case out of New York in which a public school district had children recite a non-denominational prayer at the beginning of each school day. Justice Black delivered the opinion of the Court striking down the statute. The Court stated that the state had no business composing a prayer for others to recite, particularly school children, and that cases based on the Establishment Clause did not depend on the demonstration of compulsion.

U.S. Supreme Court. (1963). *Abington School District v. Schempp*, no. 142.

This second case of religion in schools was very similar to *Engel*, except that the practice in question here was the recitation of Bible verses rather than a prayer. Again, the Court struck down the practice on the grounds of the Establishment Clause. They held that it was unconstitutional because it coerced children to listen to beliefs that may be contrary to their own and demonstrated a preference for religion over non-religion.

U.S. Supreme Court. (1980). *Stone v. Graham*, no. 80-321.

U.S. Supreme Court. (1985). *Wallace v. Jaffree*, no. 83-812.

U.S. Supreme Court. (1987). *Edwards v. Aguillard*, no. 85-1513.

U.S. Supreme Court. (1990). *Board of Education v. Mergens*, no. 88-1597.

U.S. Supreme Court. (1992). *Lee v. Weisman*, no. 90-1014.

U.S. Supreme Court. (2000). *Santa Fe Independent School District v. Doe*, no. 99-62.

Wilburn, B. (1989, November 3). Prayers ignore Court ban. *Christianity Today*, 38.

Zirkel, P. A. (1984). Comply with the school prayer prohibition. *Instructor*, 23.

This author is a professor of education in Pennsylvania and with this article encourages teachers and school officials to comply with Supreme Court decisions banning school prayer. He writes that removing prayers will cost the schools nothing but will affirm respect for the court system and the Supreme Court in particular, which is necessary for our country to run efficiently. He says that school officials should be among the first to comply with Court orders because they are authority figures that are teaching our children how to behave as responsible citizens. This is an excellent example of an educated citizen lobbying for public support for the Court's decisions. It makes it clear that public opinion in general is still split on this issue and noncompliance is still a significant issue.

**The Purpose of the U.S. Constitution**

An Annotated Bibliography

By: Joel Johnson

11/2/94

Analyzing Politics

Dr. Chris Gilbert

The United States Constitution has been challenged and amended many times since its adoption by the original thirteen states. Blacks have gained freedom and most civil rights, women have overcome centuries of discrimination, and other groups have achieved a more-or-less equal status in American society. Much of the debate over civil rights issues has centered on interpretations of the Constitution. Some legal scholars advocate a strict adherence to the Founding Fathers' original intentions. Others argue that we must mold and shape the Constitution to meet the needs of today's society, thereby shifting the emphasis away from the Founders. I would argue that neither side is completely right, and that we must take a fresh look at our nation's most important documents, namely the Constitution and the Declaration of Independence.

In the course of my paper, I shall attempt to answer this question: What is the purpose of the U.S. Constitution? This question is so absurd in its simplicity, yet it is possibly the most important question we could ask about American society and political culture. Our political beliefs and goals are directly affected by how we view our Constitution.

I shall answer the above question by arguing that the U.S. Constitution is the embodiment--in positive law--of the principles set forth in the Declaration of Independence. In other words, the Declaration contains the principles of natural law that citizens should strive to achieve, while the Constitution expresses those principles in concrete, practical terms. Whereas the Declaration states that all men are created equal, the Constitution has bona fide, positive legal provisions that are meant to foster and protect equality among U.S. citizens. The Declaration is idealistic; the Constitution is realistic. The goal of the Constitution is to preserve in practice all the rights of people defined in the Declaration--in effect to unite theory and practice.

Viewed in this light, the Constitution takes on an entirely different meaning. The text of the Constitution is nothing sacred in and of itself; what's sacred is its purpose--to come as close to the ideals of the Declaration as possible. Therefore, as long as we move toward increased equality and liberty for all people, we may reinterpret or modify the Constitution as needed. The key is that we keep moving toward that ideal goal of equality and liberty, as set forth in the Declaration.

The Constitution was formed through legal and political compromises; as a result, principles were compromised. We must place our deepest reverence not in the text of the Constitution, but rather in the principles that lie behind it. We must be faithful to the intentions of the founders by adhering to the principles of the Declaration, not the specific provisions of the Constitution. The Constitution is a concrete piece of legal work, which reflects and embodies principles, but principles don't exist in the Constitution itself.

What are the consequences of this viewpoint? By reevaluating the purpose of the Constitution, we free ourselves from the notion that the Constitution is sacred and inviolate. We must be able to change it in order to move closer to the principles of the Declaration of Independence. The principles in the Declaration are the real "intentions" of the Framers, and these principles--not the Constitution--should be held inviolate.

Viewing the Constitution in this manner will enable us to move our society closer to those principles stated in the Declaration, like the rights to life, liberty, equality, and the pursuit of happiness. I shall evaluate the consequences of this view for today's society. The American public--especially disadvantaged groups--lack a sense of direction and purpose. By

reevaluating the Constitution, we may rediscover some valuable guiding principles to which Americans should adhere.

### Bibliography

The bibliography for this paper contains several different types of works. Some, like Locke's Second Treatise, are the philosophical works that influenced the Framers of the Constitution. Others, like Rossiter's books, are secondary works that focus on Constitutional history--especially the Convention itself. Authors like Hart and Dworkin debate the existence and essence of natural law, and we may apply Tillich's arguments about spiritual faith to American's faith in the Constitution. Finally, King and West show us how disadvantaged groups in the U.S. need a sense of direction and purpose. Studying these works gives us a better understanding of the Founding Fathers' intentions. We will then be able to reinterpret the Constitution in a new light, and be able to apply it better to the problems of today--especially those of disadvantaged groups.

**Beard, Charles. An Economic Interpretation of the Constitution of the United States. New York: Macmillan, 1952.**

Beard's study of the Founding Fathers has been controversial ever since it was published in 1913--basically because it directly challenged traditional conceptions of the Framers and their motivations. Basically, Beard argues that the Constitution is a reactionary document, a response to the economic instability of the nation under the Articles of Confederation. Essentially, the Founders were trying to protect their own interests; they were not interested in codifying revolutionary principles such as liberty and equality. Beard relies mainly on Treasury Department records from the 1780s, many of which are missing or incomplete. His basic thesis is strong, and it runs counter to my argument that the Founders were motivated by political ideals; for my argument to stand, I must be able to refute Beard's argument.

**Bowen, Catherine (Drinker). Miracle at Philadelphia. Boston: Atlantic-Little, Brown Books, 1986.**

Bowen's book is a highly readable account of the Constitutional Convention of 1787. She does an excellent job of illustrating the political climate of the summer of 1787, drawing extensively on the social history of the times. Her insights into the Founder's motivations are very useful to my paper, and her book gives a good overview of the political forces at work in the colonies.

**Brown, Robert. Charles Beard and the Constitution. Princeton: Princeton University Press, 1956.**

Robert Brown offers a point-by-point critique of Beard's Economic Interpretation. He strenuously objects to Beard's conclusions and use of evidence. Brown challenges almost every piece of evidence Beard brings forth. Brown argues that the Founders were not primarily motivated by economics; although he may be overzealous in his criticism of Beard, his book offers a nice counterbalance to the economic interpretation.

**Corwin, Edward. The "Higher Law" Background of American Constitutional Law. Ithaca, NY: Cornell University, 1955.**

Corwin presents an excellent history of the natural law tradition in Western society, from Plato and Aristotle through Cicero to Blackstone. Corwin concentrates on those philosophers whose books the Founders would have been influenced by. The importance of Corwin is to show that the Founders were well-versed in the principles of natural law; this helps support my argument that the Founders wished to create a document that would preserve the ideals of natural law.

**Dworkin, Ronald. Taking Rights Seriously. Cambridge: Harvard, 1978.**

In this book Dworkin rebels against the analytical (legal positivism) school of jurisprudence by arguing that there is such a thing as natural law. According to Dworkin, natural law consists of principles that guide or should guide our conduct. Natural rights (i.e., liberty, equality) are derived from these first principles. Dworkin will help me argue the existence of natural law and how we should apply it to society.

**Hart, H.L.A. The Concept of Law. Oxford: Clarendon Press, 1991.**

Hart is perhaps the most important representative of the analytical school of jurisprudence, which argues that law is only what is written down in statute books or in court decisions. He doesn't consider custom to be law, and he argues against the concept of natural rights. Basically, Hart takes an empirical view of the law. In order to argue my case successfully, I must be able to sidestep Hart's formidable arguments against natural law.

**Kammen, Michael. A Machine That Would Go of Itself. New York: Alfred A. Knopf, 1986.**

Kammen's book is an excellent history of the ways Americans have viewed the Constitution. Kammen examines all sorts of opinions Americans have held over the years concerning the Constitution. Although I am not primarily concerned about the history of Constitutional interpretation in this paper, Kammen provides a

wealth of insights as to how people have approached certain aspects of Constitutional interpretation in the past.

**King, Martin Luther, Jr. Why We Can't Wait. New York: NAL-Signet, 1964.**

Martin Luther King's book, written during the Birmingham civil rights demonstrations of 1963, is a strong articulation of natural law doctrine. King believes that there is a natural law that determines which laws are just or unjust, and that serves as a goal for society. He recognizes the Black community's need for unity and a collective goal, and he uses the natural law to provide such a goal. When a society's laws contradict the natural law, the oppressed have the right and the obligation to disobey them--but only by peaceful means. King is valuable to my research because he shows how the conception of natural law is key to the advancement of disadvantaged groups.

**Locke, John. Second Treatise of Government. ed. C.B. Macpherson. Indianapolis: Hackett Publishing Co., 1980.**

Locke's Second Treatise was immensely influential among America's leaders in the eighteenth century. Locke argued in favor of a limited constitutional state that respected the individual's right to property. According to Locke, the possession of property would protect one's natural rights and liberties. American thinkers--especially Jefferson--were profoundly influenced by Locke's essay, and the U.S. system was set up largely on Locke's model. Locke may help us explain why the Founders were so concerned with the protection of property--that was the surest way to protect individual rights.

**Montesquieu, Baron de (Charles de Secondat). The Spirit of the Laws. 2 vols. trans. Thomas Nugent. New York: Colonial Press, 1900.**

Montesquieu's Spirit of the Laws had an immense influence on the Founders. His doctrine of separation of powers was a cornerstone of the constitutional system set up in 1787. Montesquieu greatly emphasized the importance of natural law, and every literate American was familiar with his ideas. Montesquieu and Locke are quite close, and by examining their works we may gain a better understanding of the political philosophies of the Founders.

**Rossiter, Clinton. The Political Thought of the American Revolution. New York: Harcourt, Brace & World, Inc., 1963.**

Rossiter's book is extremely valuable to my argument because it deals with the political ideals and motivations of those men who framed the Declaration and the Constitution. Rossiter shows how the Founders were deeply influenced by the idea of natural law. This strongly supports my idea that the founders tried to put down the ideals of natural law into the positive law of the Constitution.

Rossiter, Clinton. 1787: The Grand Convention. New York: Macmillan, 1966.

Rossiter's book is a standard history of the Constitutional Convention; he outlines the various political forces at work at the time, and looks into the motivations and philosophies of the members of the Convention. This is a valuable secondary source, useful for its extensive background material and its insights into the behavior of the Founders.

Tillich, Paul. Dynamics of Faith. New York: Harper & Row, 1957.

In this landmark book, Tillich analyzes the nature of faith brilliantly. For Tillich, faith in something concrete such as the text of the Bible is idolatry. Concrete things are not infinite; therefore we cannot justly worship them. Tillich argues that concrete things like the Bible are symbols that point to the infinite (i.e., God). They are not sacred in and of themselves; only the infinite is sacred. Tillich's arguments are very useful in interpreting the Constitution; he would argue that we should not put our faith in the text of the Constitution. Rather, we should recognize it as a symbol or representation of transcendental (infinite) ideals such as liberty and equality.

West, Cornel. Race Matters. Boston: Beacon Press, 1993.

In this insightful new book, West examines the problems of the black community. He attributes the high rates of crime and poverty among blacks to a growing sense of nihilism. Black youths no longer have any hope of leaving the ghettos. The black community has no sense of direction, no common goal. West contrasts this nihilism with the spiritual unity of the blacks who followed Martin Luther King. West recognizes that racism and the lack of a work ethic contribute to the problems of blacks, but his main emphasis is on the need for good leaders who will guide blacks toward the goal of equality. West's book is useful because it shows the nature of black society's problems, but its main value is that it concentrates on the lack of spiritual goals for blacks. Good leaders emerge who can unite the black community and lead the way to a common goal. Here's where my conception of natural law comes in--as an ideal goal for society, that all Americans must strive toward.

Wills, Garry. Inventing America: Jefferson's Declaration of Independence. Garden City, NY: Doubleday, 1978.

Wills' book examines the creation of the Declaration of Independence in great depth, focusing mainly on Jefferson and the political thought and influences of the late eighteenth century. In the last chapter he focuses on competing interpretations of the Founding Fathers; Wills tends to discredit the idea (Beard's)

that the Framers were selfish money-grubbers who wanted to protect their own interests. Rather, he argues, the Framers were genuinely concerned about protecting the rights of Americans. Wills is a strong supporter of my argument.

**Wills, Garry. Lincoln at Gettysburg. New York: Simon & Schuster, 1992.**

This outstanding book examines how our interpretation of the Constitution and the Declaration of Independence were dramatically changed by Lincoln and his Gettysburg Address. By analyzing the Address and the historical environment in which it was given, Wills shows how Lincoln was able to trace our nation's birth to the Declaration, rather than the Constitution. The Declaration stated that all men are equal, while the Constitution tolerated slavery. Lincoln was able to change the way people viewed the Constitution, and my argument follows Lincoln's and Wills' ideas closely.

**Wood, Gordon. The Creation of the American Republic, 1776-1787. Chapel Hill, NC: University of North Carolina, 1969.**

Wood's hefty book, though an excellent general history of the Revolutionary years, concentrates primarily on the uniqueness of the American republic. He focuses on the innovative nature of American political thought in the eighteenth century, and how the constitutional system adopted was unprecedented in Western society. Wood tends to view the Founders as decent folk, willing to devise a system of government that would protect individual rights, not just their own property rights. This implies that the Founders were concerned with preserving the principles of natural law.

**Wood, Gordon. The Radicalism of the American Revolution. New York: Alfred A. Knopf, 1991.**

Wood's recent book on the Revolutionary period in American history tries to answer some of the same questions raised in his Creation of the American Republic. Wood focuses on what makes the American Revolution unique and what the defining characteristics of American political thought are. Again, Wood argues that the American leaders were not motivated purely by economic interests. Rather, they were concerned with preserving the rights derived from the natural law--this supports my argument well.

**Wright, Benjamin, Jr. American Interpretations of Natural Law. New York: Russell & Russell, 1962.**

Wright's book is key to my thesis, because it examines how the Founding Fathers were profoundly influenced by ideas of natural law. Wright shows how the concept of natural law was taken for granted by the Framers of the Constitution, and how it was never really challenged in the Convention. The natural law wasn't

mentioned except during debates over thorny issues like slavery, which required discussion of basic philosophical principles. In short, Wright's book demonstrates how the Founders adhered to the natural law, and how their actions were guided by the "higher law."

**“Can liberation theology be applied as a tool  
for political change in Latin America?”**

**Matt Brown  
Annotated Bibliography**

Matt Brown  
Research Question

I have chosen to research the impacts of liberation theology in Latin America. I have already done a great deal of analysis on the theological aspects of liberation theology. In doing so I have gained an appreciation of the wider applications of liberation theology into the realm of politics.

My thesis question would be stated, "Can liberation theology be applied as a tool for political change in Latin America?" It is my opinion that liberation theology can be appealed to as a legitimate base for power (both individually and for the poor as a group) and can act as a catalyst for social action. In my thesis, I will analyze both the theological and sociopolitical implications that liberation theology holds for Latin America.

The issue of liberation theology has gained more relevance in the last 30 years due to the growth of liberation churches in Latin America, and the growing impact that these churches and the theology that they teach have had on the arena of politics and government. To understand any structure fully (in this example it is the politics and government of Latin America) we must first understand what basic components it is comprised of. In my opinion, liberation theology is one of those important, basic components.

Essentially, what liberation theology does is to give a voice to the poor of Latin America. The theology of liberation calls for action on the parts of Latin American governments to stop the widespread oppression of their poorest constituents, to provide a basic standard of living for all people, and to be aware that there is an underlying responsibility to the least well off. In this way, liberation theology is inherently a political as well as a theological doctrine.

In the past, the role of the church and religion in connection with Latin American

governments has been glossed over. There have been obvious connections, but none have come close to the convergence between liberation theology and political action. For these reasons, among others, I believe that further analysis into the role of liberation theology as a tool for political change is necessary.

In constructing my library of resources, I looked for articles and books that would provide information about the major themes of my thesis. In general, there are two main themes in my thesis. The first theme deals with the religious side of liberation theology, its beginnings, its growth, its teachings, and its importance as an emerging religious doctrine in Latin America. The second major theme includes how liberation theology has been applied to the realm of politics. What are the tenants of liberation theology that connect its teachings to the political arena? Is liberation theology inherently a political theology? Embedded in these two main themes are the subtexts of Marxism, base communities, mobilization of the poor, the establishment of the Kingdom of God on earth, and the special social, political and religious dynamics of Latin America itself. I have listed the sources that have provided me with the most information pertinent to my major themes and subthemes.

**Berryman, Phillip. *Liberation Theology: essential facts about the revolutionary movement in Latin America--and beyond.* Philadelphia: Temple University Press, c1987.**

This book contains a great deal of background on the birth of liberation theology in Latin America, as well as including a historical perspective on the connection between the Catholic church and the political system in Latin America. It lists the "birthdate" of liberation theology as August 1968 at the Vatican II council meeting in Medellin, Colombia (p.22). From this meeting, a new direction for the Catholic church was initiated. The Catholic church was to be more involved in earthly matters, especially in defending the rights of the poor. Poverty was emphasized as a theological issue, worthy of attention and action on the part of the Catholic church. Furthermore, the Vatican II council had the effect of changing the scriptural emphasis of the Catholic church in Latin America, emphasizing the poor as being close to God and using the example of Jesus' time on earth to identify with the struggle of the poor. Berryman also deals with the connection between liberation theology and politics (although lightly) (125-131), and Marxism (138-150).

**Berryman, Phillip. *The Religious Roots of Rebellion: Christians in Central American Revolutions.* Orbis Books, c1984.**

This book delves into issues pertaining to cases of social uprisings in Central America and their connection to liberation theology. Berryman gives an outline of the "Latin American Church" and offers the reader some insight on what the messages are that the parishioners receive. The book is split into three sections, "The Background", "Experience", and "Issues in Ethics, Church Practice, and Theology". Each section outlines a great deal of information about (political, social, and religious) groups and individuals, and their interaction with each other. The third section ("Issues in Ethics, Church Practice, and Theology") is extremely helpful in analyzing the theological aspects of liberation theology and making a connection between liberation theology

and political activism. Questions dealt with include, "what should be the role of the church in the realm of politics", "does a Christian faith lead to social and *political* activism in the name of the poor?", and "how can the teachings of Jesus be included in a support of sociopolitical action in Latin America?". These pressing questions will help me develop my thesis by shedding light on both the theological and the political issues involved in the liberation theology movement in Latin America.

**Bonino, Jose Miguez. *Doing Theology in a Revolutionary Situation*. Fortress Press, c1975.**

One of the important facets that this source brings to the table is a discussion on the realization of the Kingdom of God on earth. In paving a way for the Kingdom of God to be realized, the old structures that keep people oppressed must be overturned. That is where liberation theology is applied. Bonino provides some startling figures on the level of oppression and poverty (the two terms can be substituted for each other) in Latin America (circa 1975). The level of oppression, poverty, disease and human misery must be challenged. The role of liberation theology is to redefine the identification of the oppressed in Latin America. Liberation theology is a tool which should be used to break the bonds of the oppressed and lead them (along with the rest of the world) to a future where the Kingdom of God can be realized. This book leans toward the religious themes of liberation theology, leaving out an inherent connection between liberation theology and political action.

**Bussmann, Claus. *Who do you say? Jesus Christ in Latin American theology*. Philadelphia: Temple University Press, c1987.**

If I wanted some good quotes, this is the place to find them. I think that what Bussmann did was to go through every book that he could find, pick out the best 10 or 15 quotes about liberation theology, put them in a book and then write a sentence or two about them. Needless to say that this is a valuable source. As the title may give away, this book is primarily about Jesus Christ and the way he is portrayed in liberation theology. Although I checked this book out with the idea that it would be primarily used as a source for the major religious themes of liberation theology (and it does cover that aspect quite well), I have also found that it delves quite deeply into the political aspects of liberation theology. In Chapter 6, Bussmann has a section labeled the "Political Jesus" which makes all kinds of connections between the time that Jesus spend on earth and the political role that he played. Although most of the chapter is composed of long quotes from other sources about the political role of Jesus, the chapter does make some strong arguments that there needs not be a divide between religious doctrine and political action (if we are to take the example of Jesus as paramount). One of the most important points about this section (the "Political Jesus") is that Christ didn't have a political agenda, although his actions (including the timing and place of his birth) have *political* significance. This is one of my most valuable sources.

**Gutierrez, Gustavo. *The God of Life*. Orbis Books, c1991.**

This book outlines the major themes of liberation theology as it applies to the role of God and the teachings of the *Bible*. The basic arguments presented by this book include that the *Bible* is a book about life, and that the Christian God is a God of life. Furthermore, the *Bible* has a special place in its teachings for the poor. The poor are "God's chosen" and have favor in the eyes of God. This favor requires action. The biblical message shows that when Jesus walked upon the earth, that people came to *Him* for healing, and took an active role in asking for redemption and healing. Gutierrez points out one passage where Jesus heals a blind beggar, "*{Jesus} says to him: 'What do you want me to do for you?' (Mk. 10:51). He does not hastily impose his own will on the man, nor does he overwhelm him with help; rather he asks a question and wants to listen. He does not even ask the man the obvious question: 'Do you want me to heal you?' He opens a space in which this marginalized and spurned individual can take the initiative. In Jesus' eyes, the poor are not mere objects of service or help; they are the subjects of desires and rights, they are persons*". One of the basic premises of my thesis is that liberation theology and its teachings give the poor an identity and a voice. Gutierrez's book is full of passages like the one quoted above that shows how the poor in Latin America are challenged (and given examples of how) to take an active role in shaping a better future for themselves.

**Kilne, Harvey F., Wiarda, Howard J. *Latin American Politics and Development*. Westview Press, c1990.**

This book is perhaps the best source in my library for information pertaining to individual countries in Latin America. Every country, from Mexico to Chile to Cuba are included in this book. Included in the beginning of the book is a general overview of the history of Latin America, with the major themes of modernization, patterns of historical development, interest groups and political parties, government machinery and the role of the state, and public policy. I think that this book is an important source because it provides the necessary background information on individual countries that help put the liberation theology movement in a wider context. Without understanding the history of the region, then one could not understand the role that liberation theology plays. After every section, there are suggested reading lists for further sources on individual countries. This source will be extremely helpful if I decide to write my thesis in a case study format.

**Novak, Michael. *Will It Liberate?* Paulist Press, c1986.**

This source gives some of the strongest arguments saying that liberation theology *will not* be an effective tool in Latin America. The premise of the book is that liberation

theology has not effected the vast number of lives that other sources have noted, and that liberation theology should not be considered a useful political tool in Latin America. The basic arguments around liberation theology include that it is too Marxist in perspective, that it cannot coincide with a capitalist economic system (which is seen as needed by Novak to get Latin America out of the social and economic bind it is in), and that overall, liberation theology is too utopian. Novak points out that "liberation theology *intends* to liberate. But does it?" (p.33). Another problem that Novak points out is that liberation theology may rile the crowd up, but it does not give them a plan to formulate a new set of *institutions*, and without these new institutions nothing will change. Liberation theology is seen as opposite to the liberal tradition that we have in this country. A benchmark that Novak would hold as paramount to the rest of the world. In the Appendix, Novak offers case studies on Chile, Brazil, and Argentina.

**Roth, John K. *The Politics of Latin American liberation theology: the challenge to U.S. public policy.* Washington D.C. : Washington Institute Press, c1988.**

This book offers a conglomerate of different viewpoints about liberation theology. This book mainly focuses on the political aspects of liberation theology, the outcomes of liberation theology and whether or not it can be considered a *useful* tool when put into the context of a political agenda. I thought that this book was important because it widened my thesis by examining some of the wider issues of applying liberation theology to politics. Even if I found that liberation theology could be "considered a tool for political change in Latin America" as my thesis question states, I had not given a great deal of thought to whether or not it could be considered a *useful* tool. There seems to be some agreement that liberation theology can promote political involvement in Latin America, but it has its limits. Understanding these limits and their causes will be important in my thesis. This book offers reasons for and against liberation theology being considered a useful tool in reshaping the political and social landscape of Latin America. The main emphasis of this book is to critique the connection between the teachings of liberation theology and the political outcomes. This will be a very valuable source in the analysis and support of my conclusions. Both the pro and con sides are equally represented in this book with clear and supported positions taken by both.

**Segundo, Juan Luis. *Liberation of Theology.* Orbis Books, MaryKnoll, New York, c1976.**

This book makes the connection between liberation theology and the political realm. Chapters 3 and 4 ("The Political Option" and "Ideologies and Faith", respectively) include in-depth analysis of the connections between liberation theology and political action. After digging out from the morass of wordy quotes like this one, "Two choices seem open to us: either we must deny theology any possibility of directing us toward liberative hypothesis and options, thereby restricting it to its hoary

abstract certitudes; or else we must move forward without sufficiently scientific certitudes of a sociological nature, with the result that theology plunges headlong into politics", we get the general idea that there is a possible connection between the teachings of a religious theology and the realm of politics. The main points that this book makes is that a theology, and those who are the leaders of that theology do not have to directly involve themselves in politics to have an impact on the political realm. For example, a leader in the Catholic church does not have to take a "political" stance on welfare, although he may denounce a country that does not provide for a basic standard of living. In the same way that Jesus can be considered a political figure (although he did not have a political *agenda per se*), liberation theology can be connected to the political realm by providing the underlying set of morals and values that will eventually be incorporated into a political stance.

**Sigmund, Paul E. *Liberation Theology at the Crossroads*. Oxford University Press, Inc., c1988.**

The connection between the teachings of liberation theology and politics are clear in this book. The first chapter is a history of the (Catholic) church and how it has been involved in politics, by choice or by necessity since the time of the Romans. The chapter ends with a discussion about the implications of the Second Vatican Council in Medellin. One section reads, "The Second Vatican Council thus moved international Catholicism from a generally conservative and even authoritarian position to one that supported democracy, human rights, and social justice" (p.19). Essentially there was a shakedown that upended the hierarchy of the Catholic church, allowing individuals more freedom to "dirty themselves with the problems of the world" and allowing for a less strict interpretation of the bible. Essentially, what that newfound freedom did was to change the emphasis of Jesus Christ from an incorporeal being to being a human one (a position that was not emphasized by the Catholic church before the Second Vatican Council). Jesus was also framed as a political figure, who sided with the oppressed and the common man. There are also individual chapters on the effects that liberation theology had in Chile (chapter 3), Nicaragua and El Salvador (chapter 7).

These are the most valuable sources that I found in the library. There are a number of other books and articles that I found that offered bits and pieces of information, although the sources listed above were the best ones to start with.

**Fighting Back and Funding Cancer Research**

**An Annotated Bibliography**

**Amy McMullan**

**5 May 2008**

**Analyzing Politics**

For this project, I would like to investigate the relationships between the federal government's contribution to cancer research programs and the effect it has had on the occurrence of cancer and the survival rate, which is represented by individuals who are alive five years after being diagnosed. The five-year survival rate is the typical measure used in the cancer community to measure "survival". I am very passionate about this general topic, as I am highly involved with the American Cancer Society Cancer Action Network's advocacy program. I feel this question should be addressed because of the prevalence of cancer in our country. Last year, approximately 1.5 million Americans were diagnosed with cancer, according to the American Cancer Society. Because of increased cancer research, cancer is able to be prevented, detected and treated effectively.

But conducting cancer research is not cheap. Each year, Congress allocates money to the National Institute of Health, who in turn funds cancer research programs. Currently, the federal government is the largest contributor towards cancer research. However, the fight is far from over. Should the federal government increase its funding to the National Institute of Health, what impact will it have in developing cancer research programs?

Recently, I received an e-mail notification regarding an increase in funding of these programs in the Fiscal Year 2009 Congressional Budget Resolution. In this budget, an increase of \$1 Billion to the National Institute of Health is proposed. Two Senators planned to offer an amendment on the floor to increase funding to the National Institute of Health by \$2.1 Billion. As such, this question is highly relevant at this time and the outcome could have a significant impact on the fight against cancer.

I believe that programs that Congress has supported through the National Institute of Health have likely had a significant impact on the tremendous strides we have made towards preventing, detecting, and treating cancer. My research will primarily focus on the federal government's contribution, as it is the largest contribution. However, one may apply this information to individual contributions, as every dollar counts equally in fighting cancer.

From my research, I have found that major advances have been made due to cancer research. These accomplishments would not have been possible without adequate finances, as cancer research is expensive. But some believe that more should be done in the area of prevention as opposed to treatment. As cancer is a global issue, it is important that research is being supported internationally. However, the United States is leading the way. It is evident that other industrialized countries, specifically in the European Union are not adequately supporting cancer research. Finances make research programs possible and continued funding of these projects is essential to fighting cancer.

Allen, Scott. 2007. "Critics Blast Slow Progress on Cancer." *The Boston Globe* (2 December). <[http://www.boston.com/news/health/articles/2007/12/02/critics\\_blast\\_slow\\_progress\\_on\\_cancer/](http://www.boston.com/news/health/articles/2007/12/02/critics_blast_slow_progress_on_cancer/)>.

This article, written by *Boston Globe* Staff Writer Scott Allen, vents the common frustration of patients dealing with cancer. He feels that the progress is "slow" relative to the nation's investment in cancer research since President Nixon declared a "War on Cancer" in 1971. While there are fewer deaths from cancer, newly formulated drugs offer little help and are expensive. Allen also notes the discrepancies in research and care. Little research has been done on uncommon forms of cancer. In addition, individuals with limited access to health care have trouble receiving treatment due to the extraordinary expense.

American Cancer Society. 2008. "Cancer Facts & Figures 2008."  
<<http://www.cancer.org/downloads/STT/2008CAFFfinalsecured.pdf>>.

Each year, the American Cancer Society publishes a report on current cancer statistics. The report discusses the risks of cancer, the prevalence of cancer by geographical location, and cost analysis of cancer. Included in the report is information on various types of cancer, showing that lung cancer accounts for the most diagnoses and deaths. However, the five-year survival rate has increased from 50% in 1975 to 66% today. This report also discusses the most prevalent types of cancer, and provides information on symptoms, risk factors, treatment, and survival. In the 2008 report, a special section is dedicated to discussing the insurance issues and high cost of medical care for cancer patients.

American Cancer Society. 2007. "Research Milestones."  
<[http://www.cancer.org/downloads/res/Timeline\\_of\\_Accomplishments.pdf](http://www.cancer.org/downloads/res/Timeline_of_Accomplishments.pdf)>.  
(May 1, 2008).

This article examines the progress of cancer research since 1946. The American Cancer Society has contributed to the funding of 42 researchers who have later gone on to win the Nobel Prize for their findings. In addition, the American Cancer Society has been a part of every breakthrough in cancer research since 1946. There are obviously many successes in the field of cancer research. The accomplishments would not have been possible without financial support.

Armstrong, Liz, Guy Dauncey, and Anne Wordsworth. 2007. *Cancer: 101 Solutions to a Preventable Epidemic*. Gabriola Island, BC: New Society Publishers.

This book offers 101 ways in which we can prevent cancer. The authors of this book believe that the majority of cancers can be prevented, and thus, we should focus our research towards preventative measures. Cancer prevention ranges from the individual and community to corporations and the federal government. Changes need to be made in our environment to better prevent cancer. The book concludes with global solutions to preventing cancer, as cancer knows no border. Overall, steps can be taken to prevent cancer. If we can reduce the occurrence of cancer, less funding will be needed to treat cancer patients.

Bud, R.F. 1978. "Strategy in American Cancer Research after World War II: A Case Study." *Social Studies of Science* 8 (November): 425-459.  
<<http://www.jstor.org/stable/284818>>.

Bud examines the history of cancer research, focusing on the time surrounding World War II. Following World War II, cancer research soared and the funds provided to research programs increased greatly. The American Cancer Society and the National Cancer Institute were able to make significant donations to the Sloan-Kettering Institute and the Institute of Cancer Research. The development of chemotherapy was one of the most profound achievements of the cancer research field following the war. Prior to the

war's end, progress in cancer research was practically non-existent, as funds were not allocated to research programs. The financial support of the scientific age has had incredible effects on the study of cancer.

Casper, Monica J. and Adele E. Clarke. 1998. "Making the Pap Smear into the 'Right Tool' for the Job: Cervical Cancer Screening in the USA, circa 1940-95." *Social Studies of Science* 28 (September): 255-290.  
<<http://www.jstor.org/stable/2855603>>.

Davis, Devra. 2007. "Off Target in the War on Cancer." *The Washington Post* (4 November): B01.

Devra Davis, a professor at the University of Pittsburgh and director of the Center for Environmental Oncology, claims that for decades we have been "off target" in our battle against cancer. She believes that environmental causes of cancer should be researched and prevention should start with creating a sustainable, healthy environment. Our pollution of the environment is a direct cause of many cancers. Noted in the article, steps should be taken to combat "tobacco, radiation, sunlight, benzene, asbestos, solvents, and some drugs and hormones" (B01). The United States is beginning to restrict smoking but more must also be done. For example, the European Union legally prohibits certain cancer-causing contaminants in products. Davis is a firm believer that prevention is better than treatment. If research can be focused on preventing cancer, research for treatment of cancer will be less important.

Eckhouse, Seth and Richard Sullivan. 2006. "A Survey of Public Funding of Cancer Research in the European Union." *PLOS Medicine* 3 (July): 0994-0999.  
<[doi:10.1371/journal.pmed.0030267](https://doi.org/10.1371/journal.pmed.0030267)>.

Eckhouse and Sullivan researched how cancer research is funded in the European Union. They identified 139 cancer research funding organizations and surveyed them regarding the funds they contribute to cancer research. Eckhouse and Sullivan found that in the European Union, the United Kingdom, Germany and France contribute the most to cancer research programs, while Malta spent nothing on research efforts. They also found that the United States spends substantially more on cancer research programs than nations of the European Union. For example, spending per capita on such programs totals \$3.30 in the EU, but \$22.76 in the United States.

Hugh-Jones, Philip. 1982. "What's Wrong with the Funding of Cancer Research?" *British Medical Journal* 284 (May):1325-1327.  
<<http://www.pubmedcentral.nih.gov/picrender.fcgi?artid=1498193&blobtype=pdf>>.

National Cancer Institute. 2004. "The Nation's Progress in Cancer Research."  
< <http://www.cancer.gov/nci-annual-report.pdf>>.

