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Review: 'Historical Dictionary of the Civil Rights Movement'

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are still underrepresented. Religion's role in social stratification persists. Pyle's analyses of education and gender reflect similar tendencies. Graduates of the "Select 12" colleges are disproportionately represented in the elite, despite the supposed democratization of higher education since World War II. And while women have increased their presence within the elite, they remain on the edges, away from the center of power.

Pyle acknowledges that the next twenty years will see greater diversity in the Establishment. Nevertheless, he argues, conservative-led cuts in funding for higher education and rollbacks of affirmative action will help to maintain the Establishment as a white male Protestant reserve. Even if the individuals change and become more heterogeneous, the ethos will remain a WASP ethos.

This is an admirable piece of sociology. Pyle makes arguments that are both strong and useful. His discussions of theory are clear, as is his presentation of the statistical results. He acknowledges the weaknesses in using *Who's Who* as the index for membership in the Establishment, but convincingly argues that it is the best index available. The book is accessible to the nonspecialist, but scrupulous enough for the most quantitative of sociologists.

Nevertheless, the book feels a bit bloodless. Pyle describes here the social status of a sample of people who happen to be members of the Protestant Establishment, but we never see the people themselves. Throughout, Pyle is indebted to E. Digby Baltzell, whose book *The Protestant Establishment* describes the society built by the men whose Establishment Pyle quantifies. Pyle's account, however, lacks Baltzell's vivid images of the Establishment's place in American society.

This reader also wonders about the consequences of this persistence of the Establishment. Men with Ivy League educations and mainline Protestant church memberships may have the kind of career success that lands them in *Who's Who*, but how does their gender, their education, or their religion shape the way they behave? Although these people are prominent, does the Establishment shape American culture as it might have fifty years ago? Hutchison and his colleagues say no; the Protestant Establishment no longer has political or cultural clout. Pyle's analysis might be strengthened if he paid more attention to the public role of the Establishment. Nevertheless, Pyle urges us not to count the Protestant Establishment out. It has adapted itself to the changes in American society since World War II and continues to reproduce itself in a supposedly meritocratic society.

Daniel Sack

Material History of American Religion Project

***Historical Dictionary of the Civil Rights Movement.* By Ralph E. Luker.**
Lanham, Md.: Scarecrow Press, 1997. xxxviii + 331 pp. \$68.00 cloth.

Ralph E. Luker's *Historical Dictionary of the Civil Rights Movement* is a great resource. Using his experiences as a Civil Rights activist and scholar, Luker provides a comprehensive reference source of the U.S. Civil Rights movement. Among the most refreshing aspects of this dictionary are lively entries regarding women in the movement. Luker gives attention to the work of well-known and lesser-known women in a manner that few major Civil Rights studies have. Luker provides a time line that demonstrates a thesis shared by many scholars. That thesis is that the Civil Rights movement did not begin with the Montgomery Bus Boycott and end with the assassination of

Dr. King; rather, it is a movement that began much earlier and continues today. Luker's dictionary also chronicles significant Civil Rights court cases.

The one fault I find with Luker's dictionary is its lack of entries concerning Catholics in the Civil Rights movement. These omissions are of concern, especially in light of recent research about Catholics and Civil Rights. Despite this lacuna, Luker's work is a great asset for anyone interested in the Civil Rights movement. He provides rich historical accounts and interesting interpretations of the events. No doubt the *Historical Dictionary of the Civil Rights Movement* contains keys to many new research projects, dissertations, and monographs.

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Feminization of the Clergy in America: Occupational and Organizational Perspectives. By Paula D. Nesbitt. New York: Oxford University Press, 1997. xii + 283 pp. \$35.00 cloth.

This ambitious volume sets out to explore the social and cultural struggles behind two competing protestations stemming from women's accelerated entry into theological schools and the ordained ministry in recent decades. Those reluctant to see women ordained have lamented increasing percentages of female seminarians and clergy relative to their male counterparts, expressing anxiety toward the impact of this changing ratio upon the economic and social status of the clerical profession and resentment toward the demasculinization, or "feminization," of the ministerial occupation at large. Those who strongly advocate women's entry into the clergy, on the other hand, have accused denominational leaders of gender discrimination and male hypocrisy, as most women who do enter the ministry find themselves stuck under a proverbial glass ceiling in the church while their male colleagues move upward into prestigious positions of authority. Nesbitt, herself an ordained Episcopal priest, seeks to uncover the social reality of these rival indictments, and the result is a keen examination of the feminization of the clergy in twentieth-century America.

Nesbitt's case studies for this investigation are the Episcopal Church and the Unitarian Universalist Association (UUA), whose very different organizational structures allow the author to distinguish occupational trends that occur across historically distinct denominations. Her research focuses on the occupational biographies of 399 female and 974 male Episcopal clergy, and 77 female and 119 male UUA clergy, ordained between 1920 and 1990. Such a sampling, obtained from denominational clerical directories, enables Nesbitt to trace changes in clerical profiles over time, including such factors as geographic or denominational migration and job mobility, without relying on the (inevitably distorted) memories of the persons included. While the historian will regret the lack of "thick description" resulting from this quantitative sociological approach, Nesbitt's crisp reliance on documented statistics yields an account that is virtually free of polemical intrusion or insinuation and is, partially for that reason, refreshingly persuasive.

The author's conclusions, which, as hypotheses, frame the organization of the book, are as follows: First, comparing male and female clerical careers across denominations yields striking similarities. Second, gender proves to be an important factor—indeed, the most important factor, above other variables such as age and educational status—in predicting differences between male