

SOCI 360

**SOCIAL
MOVEMENTS
AND
COMMUNITY
CHANGE**

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(DR. K)**



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**1. The Symbolic Construction of
Movements**

Della Porta, Chp 3: Collective Action and Culture

a. Social problems are subjective. (p65-66)

- i. What defines a social problem is not objective circumstance, but how a given circumstance is **interpreted and recognized** by society itself.
- ii. **Definition is created through symbolic conflict.**
- iii. **Social movements** create a shared, symbolic **expression of values.**



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The Symbolic Construction of Movements

b. Ideology (p67) – a system of beliefs that **motivates action** – has been the traditional way of explaining movement activism.

However, inherent in ideology are **two aspects of culture** that are distinct:

Values and Norms – the interpretative tools that people use to make sense of their world.



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The Symbolic Construction of Movements

c. *The Role of Values: Inglehart, et al* (p68)

People have values that are consistent with their needs.

Maslow's Hierarchy of Needs

"Material" needs (survival) come before
"Post-material" needs (self-fulfilment)

Generational changes in the *post-WWII* world altered values as a result of a shift in the culture *from materialist to post-materialist values.*



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The Symbolic Construction of Movements

d. Problems with M vs. PM values (p70-72)

i. **False Dualism:** "When the possibility of a co-existence of the two value orientations is taken into account, more complex configurations may emerge."

ii. **Other distinctions exist:** for example, authoritarianism vs. libertarianism

iii. **Must values be translated into action? NO. There is another mechanism...**



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2. Post-Materialist Movements

The Women's Liberation Movement

a. Three Waves of Feminism

Feminism is a social movement that resurges through history.

i. **First wave** of feminism took place in the late 19th and early 20th centuries. The wave formally began at the Seneca Falls Convention in 1848, when 300 men and women rallied to the cause of equality for women. Elizabeth Cady Stanton (d.1902) drafted the Seneca Falls Declaration outlining the new movement's ideology and political strategies.

ii. **The second wave** is truly "post-materialist" and began in the 1960s continued into the 1990s. This wave unfolded in the context of the anti-Vietnam War and civil rights movements and the growing self-consciousness of a variety of minority groups around the world.

iii. **The third wave** of feminism began in the mid-1990s and is informed by post-colonial and post-modern thinking. In this phase many constructs have been destabilized, including the notions of "universal womanhood," body, gender, sexuality and heteronormativity.



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Post-Materialist Movements: Rights The Women's Liberation Movement

b. Activist Spotlight: [Jo Freeman](#)

When a student at Berkeley, Freeman became a member of the 1950s and 1960s Civil Rights movement and Students for a Democratic Society (SDS). Freeman learned many of the strategies and tactics of social movements from that experience.

In developing her own connections to the nascent feminist movement, Freeman found herself dispossessed from the movement as new identities fractured organization.

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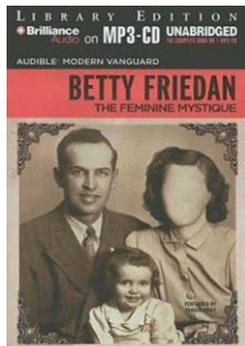
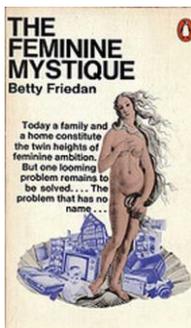
Post-Materialist Movements: Rights and Women's Liberation

c. Post-Materialist Values as expressed through media

Gender Roles and Work: Women's roles in the 1950s often focused on subservience to men, with women taking the social position of subject, but this time not in terms of the vote but in terms of work: in the '50s, a woman's place was in the home, NOT in the workplace. This social norm was represented in advertising of the time.

Ad copy reads: "For men only... Brand new man talking power-packed patterns that tell her it's a man's world... and make her so happy it is. And man!... how that Van Heusen seamanship makes the fine fabrics hold their shape. And for Christmas... here's the Christmas tie that's really different."

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Post-Materialist Movements: Equal Rights

d. Not Every Battle Won – the ERA

During the 1970s activists fought for an amendment to the Constitution to guarantee women’s rights. They proposed the Equal Rights Amendment (ERA) to outlaw discrimination based on sex. The National Woman’s Party had proposed a similar amendment in 1923 but it never got very far. However, in 1972 Congress approved the ERA, and many states ratified it over the course of the decade.

However, many opponents came forward to fight the ERA. Conservative activist Phyllis Schlafly founded STOP ERA to block the amendment’s ratification. Schlafly and her supporters argued that the ERA would break up families by encouraging women to focus on careers rather than on motherhood. Gradually, these kind of arguments weakened support for the amendment. In June 1982 it fell three states short of ratification.

Source: U.S. high school history textbook excerpt from “The Equal Rights Amendment,” page 915 in *Call To Freedom* by Sterling Stuckey and Linda Kerrigan Salvucci, 2000

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Post-Materialist Movements: Equal Rights

d. Not Every Battle Won – the ERA

The fight over the ERA revealed that many women believed that the women’s movement primarily served wealthy white women. Many non-white women and working class women felt left out. These women felt that the leaders of NOW and other feminist groups simply did not understand the problems they faced every day. Referring to Gloria Steinem, Cathy Tuley stated, “I feel she’s fighting for women like herself, professional women, and that she’s not thinking of women in the whole sense, just part of them.”

The movement also offended many middle class women. They felt that it minimized the importance of the family and condemned women who chose to be full time homemakers. These women viewed *Roe vs. Wade* and the ERA as threats to traditional family life. Critics warned that the ERA “would nullify (cancel) any laws that make any distinction between men and women.” Eventually, they argued, men and women would even be forced to share public restrooms!

Source: U.S. high school history textbook excerpt from “The Women’s Movement Gains Momentum,” page 95: in *The American Nation* by Paul Boyer, 2001

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Post-Materialist Movements: Equal Rights

e. Reproductive Rights

Another arena of battle in the fight for women's rights has been over reproduction, involving birth control (the "pill" was approved for contraceptive use in 1960) as well as post-pregnancy measures – **abortion**, which is still a hot issue.

The argument is that women can not have equal rights unless they have unlegislated control over their own bodies and reproductive choices. In the 1950s and 60s abortion was illegal. Nonetheless it still took place. "In **the 1950s**, about a **million illegal abortions a year** were performed in the U.S., and over a thousand women died each year as a result" (feminism.com). Many women tried to perform **self-abortions using metal clothes hangers** to scrape their own uterus (thus the anti-hanger button on the following pages).



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Post-Materialist Movements: Equal Rights

e. Reproductive Rights

In **1972**, the landmark Supreme Court decision **Roe v. Wade** gave women the right to choose whether a legal abortion, thus "**legalizing**" abortion. Strict measures were put into place to make sure it was medically safe and that the fetus was not "viable" at the time of abortion (thus third trimester abortions, for instance, were not sanctioned)

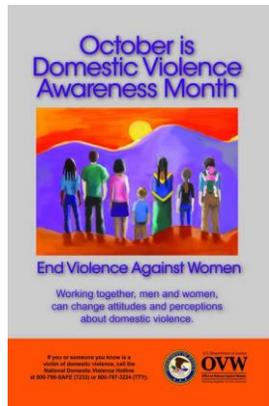
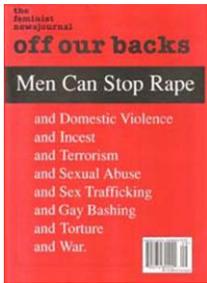
Many court cases challenging Roe v. Wade since 1972 have chipped away at this right, to point that conservatives have packed the Supreme Court with members that are **now likely to revisit Roe v. Wade and potentially remove this right** of independence and self-agency which women fought for and won 50 years ago.



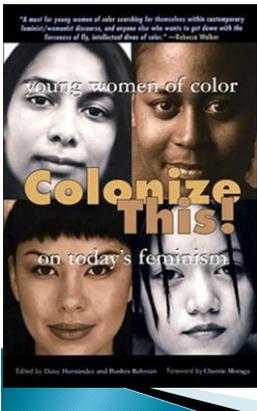
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← "A must for young women of color searching for themselves within contemporary feminist/womanist discourse, and anyone else who wants to get down with the fierceness of fly, intellectual divas of color." Rebecca Walker

Third-wave feminism emerged in the 1990s as a growing number of younger women of color felt left behind by the second wave of feminism and started focusing on how the history of colonialism has influenced the perception and actuality of women's rights differently for majorities versus minorities.

← Edited by Daisy Hernandez and Bushra Rehman, Foreword by Cherrie Moraga

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