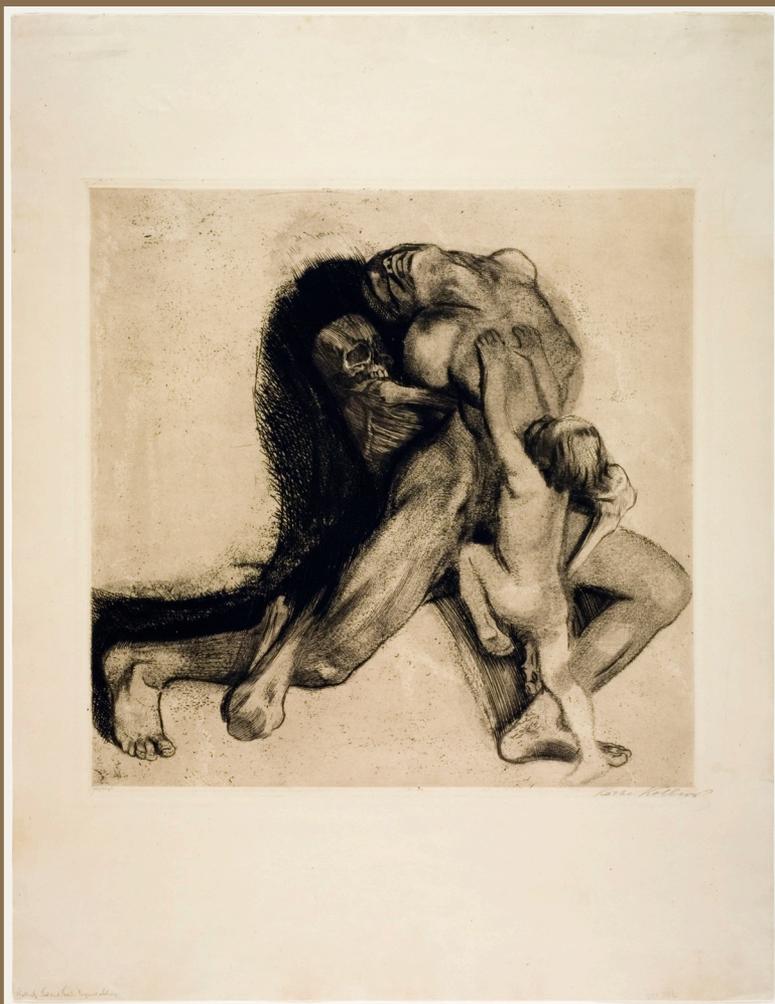


# SOCIAL THOUGHT & RESEARCH

A Continuation of the *Mid-American Review of Sociology*



SOCIAL "MOVEMENTS"

Vol. 28



# **Social Thought & Research**

Vol. 28, 2007

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**On the Cover:** lithograph by Käthe Kollwitz, German Expressionist (1867-1945) entitled *Death and the Woman*. Among the most important of German Expressionist artists of the twentieth century, Kollwitz was born in East Prussia. She grew up in a prosperous home in an atmosphere of religion coupled with radical thought. Early in her marriage to a physician, Kollwitz lived in a poor section of Berlin and witnessed the pain and struggles of working-class women. Many of her works por-

tray the tragic lives of these women, especially the sickness and death they and their children experienced. A committed socialist and pacifist, Kollwitz's social consciousness is reflected in many of her works. She memorialized the death of a murdered communist in 1920. A few years later she produced a series of prints including *Die Freiwilligen* (The Volunteers) and *Nie wieder Krieg* (Never Again War) protesting the futility of war. The Nazi regime condemned Expressionist art as perversion, but Kollwitz was not included in the Munich list of Degenerate Artists. She was, however, forced into private life by the Nazi's and banned from exhibiting her works. (Ironically, the Nazis used some her work in their propaganda.) During this period Kollwitz produced her last major cycle of lithographs, *Death*. The artist died in 1945, near the end of World War II.

*Death and the Woman* was produced in 1910. It depicts the horrible battle with death and disease that Kollwitz witnessed as a young woman in Berlin. Death embraces a struggling woman in its relentless grip. Her body struggles, but the woman's face shows she is resigned to her fate. It is clear that the desperate efforts of her child to save the woman will fail. *Death and the Woman* is a metaphor for the unending tragedy of death that separates mother and child. It presages the agony Kollwitz would experience with the death of her son, Peter, in World War I.

—Bruce C. Carruthers

## Acknowledgments

The staff at *Social Thought and Research* would like to thank all of the individuals that were crucial to the production of Volume 28. Gwen Claassen of the College of Liberal Arts and Sciences Word Processing Division was invaluable; her hard work, diligent attention to detail, and expertise were vital in formatting this volume for publication. Special thanks to Ellen Rife and Kate Meyer of the Spencer Museum of Art for their help in selecting and preparing the cover image for printing. Thanks are also due to the graduate students of the Department of Sociology, for their editorial help in preparing manuscripts. We also wish to thank the faculty and staff of the Department of Sociology for their continued support. Finally, thanks to all of those who offered their time as anonymous reviewers as well as those who submitted their work for Volume 28—your efforts are essential to the journal’s success.

—*Elizabeth Miklya Legerski*

## From the Editor: Introduction to Volume 28

In Volume 28 of *Social Thought and Research (STAR)*, we are fortunate to feature the works of two notable scholars: Kathleen Blee, from the University of Pittsburgh, and Rhacel Salazar Parrenas, from the University of California, Davis. Although their fields of interest within the discipline of sociology diverge somewhat, we have attempted to bring their works together under the title and theme of this volume: Social “Movements.” We utilize the phrase social *movements* as a double entendre in that the expression lends itself to more than one interpretation within the framework of this volume.

In the context of Kathleen Blee’s work, social *movements* is used to represent the more common, ideological type of social movement often described in sociology. Blee’s 2005 Clark Lecture, “Voyeurism, Ethics, and the Lure of the Extraordinary: Lessons from Studying America’s Underground,” and scholarship, which includes titles such as *Inside Organized Racism: Women in the Hate Movement* (2002) and *Women of the Klan: Racism and Gender in the 1920s* (1992), analyzes women’s role in organized racism and their relationship to the historically male Klu Klux Klan movement in the United States. In the context of Rhacel Salazar Parrenas’ work, we use the term social *movements* to describe the actual physical movement of women globally to find paid employment. Parrenas’ 2006 Clark Lecture, “The Gender Ideological Clash in Globalization: Women, Migration, and the Modernization Building Project of the Philippines,” and scholarship, which includes titles such as *Children of Global Migration: Transnational Families and Gendered Woes* (2005) and *Servants of Globalization: Women, Migration, and Domestic Work* (2001), highlights the importance of women’s labor internationally, and the effects of migratory work patterns on families and children.

Research on both forms of social movement have not only expanded the boundaries of sociological scholarship, but have also had important implications for how we understand individual lives. For example, the work of both Blee and Parrenas highlights the importance of gender to understanding all facets of sociology as

well as the importance of women's role as agents of social change. Furthermore, both scholars have also successfully advanced the use of qualitative research methods through their use of rich interview data to describe and theorize the complex contexts which shape women's lives, including their decisions to participate as activists within social movements as well as their employment choices within a globalized economy. Through Blee and Parrenas' work we find that participation in both activities shapes women's identities and understandings of self and society. In interviews with Blee and Parrenas, contained in this volume, we also learn about the methodological challenges of qualitative work, including the difficulties we may face in interpreting what our informants tell us, the complexities of balancing our need to know with personal and professional ethical standards, and our obligations to those who make our work possible through the sometimes difficult disclosure of life experiences and stories.

The cover of this volume was chosen as an illustration of the complex, and often difficult, lives of women. As Bruce Carruthers describes, Kathe Kollwitz's (1867-1945) lithograph *Death and the Woman* portrays the tension between women's role as mothers and the relentlessness of disease and death which often accompanies poverty, struggle, and war.

Following the talks and interviews with Blee and Parrenas, in a qualitative analysis by Matthew Hughey, of the University of Virginia, we learn of the ironically racist activities and remarks of college students participating in antiracist clubs. Unlike the individuals studied in Kathy Blee's work, who openly acknowledge the inherently racist nature of their beliefs, the student organization Hughey analyzes touts itself as a collection of individuals dedicated to the eradication of racism. Nevertheless, what becomes apparent in Hughey's analysis is that the policies, procedures, and individual members of such organizations may actually, although unintentionally, contribute to the persistence of racial inequalities and forms of color-conscious racism.

While Blee describes the historical development of a U.S. social movement and Parrenas describes global patterns of migration among Filipina domestic workers, Afroza Anwary, of Minnesota

State University, Mankato, analyzes the growth of transnational social movements in an era of globalization. She focuses her analysis on the emergence of the anti-sex trafficking movement in Bangladesh and examines the relationship between national, regional, and transnational efforts to curb the exploitation of women (particularly young women) forced into global sex work. She finds that Northern intervention has played a less significant role in the development of anti-sex trafficking laws than the efforts of regional governments and NGO activists.

Following Anwary's assessment of theories of transnational social movements in the context of anti-sex trafficking laws, Justin Berg, of Washington State University, assesses the usefulness of both psychological and sociological perspectives for understanding subjective age identity during the transition to adulthood. In his review of the literature he finds that although psychological perspectives take a more individualistic approach to the development of the adult self, sociological perspectives are more likely to focus on the importance of social roles for the development of an adult identity. Drawing these two perspectives together, Berg offers several theoretical and methodological suggestions for improving research on subjective age identity, including the use of panel and qualitative research designs as well as the need for better conceptualization and operationalization of subjective age identity.

Like Berg, Debbie Kasper, of Sweet Briar College, also draws attention to the importance of conceptualization for our understanding of social phenomena. In her review of a selection of classic sociological works, Kasper makes the argument that privacy, although often described as an individual good, is better conceptualized as a social good. Drawing on the work of classical sociologists such as Goffman, Moore, Simmel, and others, Kasper argues that sociologists in general and privacy scholars in particular have ignored the implications for privacy found within these classical works. In conclusion, Kasper argues that theorizing privacy as a social good allows us to better understand aspects of group solidarity, stratification, and social control.

In a critical review of theories of knowledge and power, Mark Stoddart, of the University of British Columbia, describes how

scholars such as Hall, Smith, hooks, and Haraway have challenged economic theories of power which situate class as the fundamental component of inequitable power relations. By tracing the development of models of power relations from primarily related to ideology, to issues of hegemony and discourse, Stoddart highlights the problematics of Marxist theories, the Frankfurt School, Gramscian theories, Post-structuralist theories, and the usefulness of feminist and critical race theories for understanding power relations. In doing so, he provides a succinct over-view of each perspective on the source and location of institutional and ideological power.

Finally, we conclude Volume 28 with a quantitative analysis by Mark Vermillion, of Wichita State University, who analyzes the relationship between adolescent sport participation and subsequent deviant behavior. Drawing upon social bond theory, Vermillion uses data from the National Education Longitudinal Survey to argue that although sport participation does influence adolescent deviance, other characteristics, such as family factors, have an even more powerful effect on deviant behavior. Such findings illustrate the need to further examine the complex relationship between individuals and larger institutions in order to better understand deviant behavior among adolescents.

As the final volume to be produced under my direction as editor, I am excited to present to you Volume 28 of *Social Thought and Research*. The papers, talks, and interviews presented in this volume highlight the historical/contemporary, social/physical, and personal/global significance of a variety of social *movements*, as we have broadly defined the term. I hope that you will take the time to read each of the pieces contained in this volume and consider their implications for your own personal understanding, academic scholarship, and teaching.