

1: The Sixties: A Decade of Protest and Change by Alyssa Canales on Prezi

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The protest "fired up young musicians to write campaigning new songs to argue the case against the bomb and whip up support along the way. Suddenly many of those in skiffle groups playing American songs were changing course and writing fierce topical songs to back direct action. Men and women, stand together Do not heed the men of war Make your minds up now or never Ban the bomb for evermore. A former agitprop actor and playwright. MacColl, a prolific songwriter and committed leftist, some years earlier had penned "The Ballad of Ho Chi Minh" , issued as single on Topic Records, and "The Ballad of Stalin" , commemorating the death of that leader. This was a common trend in popular music of the s and s. The romantic lyrics of pop songs in the s gave way to words of protest. In , when Lennon and Yoko Ono were married, they staged a week-long "bed-in for peace" in the Amsterdam Hilton , attracting worldwide media coverage. The Lennons went to great lengths including a press conference attended by staff from Jet and Ebony magazines to explain that they had used the word nigger in a symbolic sense and not as an affront to African Americans. The benefit was attended by some 20, people, and three days later the State of Michigan released Sinclair from prison. Sabbath also protested environmental destruction, describing people leaving a ruined Earth " Into the Void " including, " Iron Man ". Renaissance added political repression as a protest theme with " Mother Russia " being based on One Day in the Life of Ivan Denisovich and being joined on the second side of their album Turn of the Cards by two other protest songs in "Cold Is Being" about ecological destruction and "Black Flame" about the Vietnam War. The Clash , one of the pioneers of the punk movement, who protested class economics, race issues, and authoritarianism As the s progressed, the louder, more aggressive Punk movement became the strongest voice of protest, particularly in the UK, featuring anti-war, anti-state, and anti-capitalist themes. According to Search and Destroy founder V. Vale , "Punk was a total cultural revolt. It was a hardcore confrontation with the black side of history and culture, right-wing imagery, sexual taboos, a delving into it that had never been done before by any generation in such a thorough way. See also Punk ideology. The leading voice of protest in Thatcherite Britain in the s was Billy Bragg , whose style of protest song and grass-roots political activism was mostly reminiscent of those of Woody Guthrie , however with themes that were relevant to the contemporary Briton. He summarized his stance in "Between the Wars" , in which he sings: This video was played several times at the Democratic National Convention. The single quickly hit the number one spot in the United Kingdom. Several mixes of the track features actor Patrick Allen, who recreated his narration from the Protect and Survive public information films for certain inch mixes the original Protect and Survive soundtracks were sampled for the 7-inch mixes. Music of this genre has often courted controversy, and some of the more outwardly anti-British songs have been effectively banned from the airwaves in both England and the Republic of Ireland. The song also faced an all-out ban in the UK, and has never been re-released or appeared on any Paul McCartney or Wings best-ofs. The Wolfe Tones have become legendary in Ireland for their contribution to the Irish rebel genre. The band has been recording since and has attracted worldwide fame and attention through their renditions of traditional Irish songs and originals, dealing with the former conflict in Northern Ireland. The song makes reference to two separate massacres in Irish history of civilians by British forces " Bloody Sunday and Bloody Sunday " however, unlike other songs dealing with those events, the lyrics call for peace as opposed to revenge.

2: Africa Uprising: Popular Protest and Political Change, Branch, Mampilly

Start studying US History Chapter An Era of Protest and Change. Learn vocabulary, terms, and more with flashcards, games, and other study tools.

Embed from Getty Images Peaceful stances against unequal civil rights have been successful throughout history and nonviolent movements can lead to meaningful systemic change. Reflecting back on several landmark moments can act as a guide for action in these tumultuous times to gain equality for all lives in society. Here are five peaceful protests which led to positive social, and political changes. Followed by dozens, Gandhi walked over miles leading protesters to the Arabian Sea to pick up a small handful of salt out of the muddy waters of the sea. Seventeen years later, after this peaceful yet defiant act, India gained independence from Britain. Peaceful protests like the Suffrage Parade shared the voices of over 5, courageous women speaking out for the right to equal political participation. This protest can remind us peaceful acts have the power to change the system. He led a five-year strike in Delano, Calif. This caused more than 17 million Americans to boycott California grapes, which helped secure unions, better wages and security for farmworkers. Her defiant act symbolized greater civil rights, spreading the message that all people deserve equal seats. Supreme Court ruled a year later in , segregation on public buses unconstitutional. I was not tired physically, or no more tired than I usually was at the end of a working day. I was not old, although some people have an image of me as being old then. No, the only tired I was, was tired of giving in. In , more than , Estonians gathered for five nights to protest Soviet rule. This was known as the Singing Revolution. In , after decades of Soviet rule, a country with just 1. Real political, social change stems from acts of nonviolence. While media bombards us with stories of bloodshed, the true spotlight should be on those standing together today asking for equality for all. What do Global Citizens do? Did we mention our hashtag, shOwup?

3: The s and s: An Era of Protest and Change

At first, AIM was designed to help Indians living in urban ghettos. After time, AIM was addressing all civil rights issues, particularly the securing of land, legal rights, and self-government for the Native Americans.

Last year, just prior to the elections, both parties came out to address us, and the most rosiest promises were made to us: I am saying that even the president of this country does not know Ennerdale. Drugs is rife here. Our children are dying. And when you later come to the knowledge of why your son was killed, you find out that he was killed for a bag of tik metamphetamines. How long are we supposed to plea? How long are they going to come here and take us for a ride? But, as is evident from the notes of despair and frustration in her voice, this is also about being seen and heard, about being recognized as a citizen. The latest spate of protests in Gauteng province were just the latest manifestations of what has become a daily occurrence in South Africa for at least the last decade and a half. Many of them have however turned violent, and have been met with violent responses from the police, resulting in the deaths of protesters. Among these count the protest where Andries Tatane was killed by police following a community protest in Ficksburg in the Free State province in , and the massacre of 36 miners at Marikana following a labour protest Wasserman They were just another mini-front against which the government must wage war: Protesters use disruption of traffic, occupation of buildings and burning barricades to make their voices heard. A community leader participating in one of these protests articulated the frustration with the poor as they struggle to be heard by the authorities, or by the media: The result is that the public sphere, which is also served and supported by the mainstream media, has become bifurcated and mirrors the inequality of post-colonial African states and other places in the Global South Heller If the mainstream media is supposed to be a tool for deepening democracy and development in Africa as it is often claimed to be, why is it necessary for protesters to resort to burning and barricading? But it also raises more general questions about media in Africa: What does this say about the role of the mainstream media in the African public sphere? What are the implications of this relationship between media and protest for theoretical understandings of the media in African democracies? And, not the least, it raises questions for scholars: What are the appropriate approaches to these questions, and how do we use them to build theory in media studies? Not all protests in Africa are led by the poorest of the poor. The participants in these protests therefore used media in other ways than those burning tyres in the hope of securing a photograph in a mainstream newspaper. Given the inequalities in access to digital media in Africa, the potential for social media platforms to enhance protest action is higher among middle class and affluent publics than among the poor. Social movements aimed at attracting support from international audiences have also shown to be more likely to use the globalizing potential of digital technologies to greater effect Wasserman Even without factoring in the inequalities of access, the potential for digital technologies to effect social change is a highly contested issue in media scholarship a point we will return to later. Nevertheless, digital media have played an important role in many of these protests, especially those involving the youth, as a vehicle for mobilisation, organisation and group identity construction. Protests of various kinds in Africa have therefore thus to a large extent become mediated events, albeit in different degrees and in different ways. Conflicts that erupt in violence tend to be covered in the mainstream media, while protests involving the youth, the middle class or global networks tend to rely more on digital technologies. The media do however not only provide support for protests by giving them wider exposure or amplifying mobilisation and organisation efforts. In post-colonial societies, a fierce defence of freedom of the media is often seen as important to avoid lapsing into the authoritarianism of the past. The antagonism between the media and government generated by overly aggressive watchdog journalism can also work in favour of authoritarian governments who could turn their supporters against the media, or invoke culturalist or nationalist values to dismiss criticism as un-African, as has happened in several African countries in the post-colonial era. How then, given the increasingly mediated nature of protests in Africa as well as the contested nature of media coverage and the complex ways in which media are appropriated for mobilisation, should we understand the relationship between media, protest and social change in African societies? I would like to make four broad

points that might serve as guidelines for approaching this question and hopefully provide us with an entry point into more, and broader, questions about the media, society and change in Africa. Questioning the media-democracy link Point number one is that the mainstream media coverage of protests prompts us to question the link between media, democracy and participation in African contexts. In many African countries, the mainstream print and broadcast media are either captured by the state or by elites. This means that protests are likely to be presented as threatening to the political or economic status quo. Most reports in this sample were action-oriented and focused on the violent nature of conflicts. The voices of protesters were largely absent or muted in this coverage and the language of emotion is usually not recognised as legitimate political expression. Overall, this led newspapers to view the state of democracy in the country as quite low. Tabloid media, with their orientation towards working-class and poor audiences Wasserman , had the highest number of reports on community protests of all these papers but were also the most negative about the state of democracy. If protests are considered legitimate expressions of democratic dissent, this problematic relationship between the mainstream media and protests prompts us to revisit the direct link between media, democratisation and civic participation that we often find in discourses about deliberative democracy in post-colonial African contexts. The social is political, and contested Perhaps because of the compromised nature of mainstream media reporting on protests, or because of the optimism attached to the advent of new technologies, much hope has been put in the possibility of digital media platforms, especially social media, to support social activism. For some, the relative ease of communication, accessibility, speed and reach of digital media, especially delivered via mobile phones, enables activists to mobilise supporters, spread information about their cause cheaply to a wide, potentially global audience and produce alternative news discourses. Not everyone shares this optimism however, and this brings us to the second point: The social is political, and contested. Debates between cyber-optimists and cyber-pessimists, or techno-utopians and techno-dystopians Christensen Those who celebrate the potential of social media to mobilize support for activism often take their cue from the Arab Spring protests. Campaigns such as BringbackourGirls, Kony and FeesmustFall have provided further support to optimistic accounts of the hashtag as a central rallying point of global activism. As mentioned above, hashtags on Twitter, Facebook pages or Whatsapp groups can provide protesters with the means to mobilise, organise and construct group identities, also transnationally and among diasporic networks. Social media have also made it possible to enlist the participation of citizens in campaigns and in the co-production of alternative news discourses. The mobile phone has proved an invaluable tool in this regard. User-generated videos are spread not only online but also reach mainstream media agendas, as has been the case for instance in the murder of the Mozambican immigrant Mido Macia at the hands of South African police, that was shot on a mobile phone and sent to the tabloid Daily Sun. From there, it went viral and was picked up by mainstream media, leading to protests against the police and eventually to the conviction of eight police officers. Most recently, social media sites have played an important role in the South African student protests in and Twitter was the most used social media platform during the Fees Must Fall protests much more than Facebook and afforded young people an opportunity to participate in political discussions from which they otherwise often feel excluded Bosch The mainstream news often had to play catch-up with social media, as they were out of touch with the student movement and had to rely on Twitter to follow the action. The result was that online news reports often consisted of little more than a series of screengrabs from Twitter. The potential of social media to support protest in such a way that it leads to meaningful social change has however also been called into question by techno-pessimists. These critics point to the weak ties that prevent sustainable organisation-building and low-risk participation that has little impact or may wither in the face of pressure. Digital technologies can also be used by the opponents of social change, by employing them for surveillance, disinformation and repression Christensen Moreover, it provides a tool for African governments partnering with Facebook to strengthen control and surveillance over online dissidents. Several African countries, like Gabon, Ethiopia, Chad, Uganda, Zimbabwe and South Africa have in recent years shown that they are willing and capable of shutting down the Internet or blocking mobile signals to stifle unfavorable content Nyabola Social media can, and are, often also used as a retrogressive tool to spread hate speech and racism or to oppose movements for change, as has also been particularly evident in South Africa where racist

tweets have created several high-profile controversies in recent years. It would be a mistake, however, to perpetuate techno-optimism and techno-pessimism as two sides of a binary. Instead, the question is how online and offline action are both related to broader social and political dynamics, how the affordances of social media measure up against structural and historical determinants and, especially how social media becomes integrated in the daily lived experiences of Africans. This brings me to my third point. Social media amplify rather than determine. Instead of debating whether social media do or do not facilitate protests, or whether tweets are or are not less powerful than toyi-toying, we should rather direct our focus to the society within which these protests and the concomitant media use are taking place. In other words, we should avoid a media-centric approach and rather adopt a social-centric approach. Social media amplify existing political forces and facilitate or amplify them rather than determine an outcome. Social media are also deeply embedded in power relations and social dynamics which may differ considerably not only between different political contexts on the continent, but also between different political actors, social movements and media users. One way in which social media may amplify existing power relations relates to the point already mentioned about access – unequal gender relations and income disparities may be mirrored by the differential levels of access and use of social media, both in terms of who gets to tweet, text and post as well as who gets to read and respond to those messages. Instead of seeing social media as being inserted into African societies with the potential of determining social and political outcomes they should rather be seen as being embedded in those societies. This embeddedness of social media in political and social histories means that these platforms are appropriated, adopted and adapted within cultural contexts where other forms of political expression pre-exist. In African contexts, these may include singing, marching, dancing toyi-toying, displaying of placards, graffiti and conspicuous wearing of T-shirts and caps that provide additional symbolic resources for activists to draw on. Depending on their agenda and constituencies, social movements may therefore decide to prioritise different kinds of communication, and combine traditional forms of communication with social media in different ways.

Wasserman What is needed therefore is an understanding of the use of social media in protests, and the impact thereof on social change, that avoids technological determinism. Rather, the amplification of social histories and power relations through social media has to be understood from the vantage point of their users, adopting a perspective informed by the specific textures of their everyday lives. This brings me to my final point. The challenges for research

An understanding of the relationship between media and protests in Africa that takes its point of departure in the everyday lives of media users and that sees social media as embedded in specifics of local contexts, raises several challenges for researchers. In the first instance, research into media and protests in Africa has to avoid treating Africa as a monolith. To reiterate the point made right at the start, research should allow for differences within and across African movements, societies and countries even as it recognises the importance of comparative work across African contexts and between Africa and other parts of the Global South. Focusing on Africa as the context of study should avoid repetition of the familiar approaches to African media studies that treat Africa as an exception or a case study to illustrate theories developed in the Global North, but allow for theory-building from the ground up. The dominant macro-analyses of social media in Africa, for instance connection rates, usage figures and costing, should be complemented by a much wider and deeper engagement with the social and cultural dimensions of adoption, appropriation and amplification taking place through social media in local contexts. The relationship between social media and mainstream media in terms of how protests are mediated needs careful exploration against the background of local power dynamics. The challenge here is not to succumb to the simplistic binaries of techno-utopianism vs techno-dystopianism, or -optimism vs -pessimism, which invariably pit limitations against affordances, but to see the mediation of protests as multi-faceted social phenomena that require sensitivity to context and complexity. Most of all, understanding the link between media, protest and social change in Africa poses the challenge to researchers to suspend their assumptions about the relationship between media, politics and society, especially when these assumptions have either been based on theories developed in the Global North or based on overarching structural factors alone, and to engage in critical listening. A listening approach to media studies

Wasserman entails spending time immersed in specific localities, actively seeking out lesser-heard voices and hearing people rather than

merely protesters, media users or even as citizens. The concept of listening is one that has already been developed in the areas of politics and citizenship Bickford and applied to studies of the media in multicultural societies Dreher The central point of such an approach is that the media is used in the first instance not as a platform to express voice, but a space for receptivity and openness to other voices, heard across the divides of difference. This would apply within nations and regions where ethnic or class differences often harden into opposing positions in the media. But this approach can also guide researchers in a global context to suspend their assumptions and certainties that are grounded on realities in the North, to listen and try and understand how media in African settings might require different theoretizations. Moreover, knowledge produced in this way in the South may then again also inform and illuminate practices and theories in the North, in a true dialectical fashion Such an openness and receptivity is a challenge that, if taken up properly, will yield rich and nuanced understandings of the relationship between media, protest and social change in Africa and further afield. Rebellion of the poor: Review of African Political Economy 37 Deadly riots in Mozambique over rising prices. The Dissonance of Democracy: Listening, Conflict and Citizenship. Cornell University Press Bosch, T.

4: Protest and Change in the 60s and 70s

The following lessons will focus on three areas of protest and change in the 60s and 70s including the Counterculture, the Women's Rights Movement/Second Wave Feminism, and the Environmental concerns that emerge in the 60s and 70s.

Introductory Narrative to Lesson: By this time, students have already had an introduction to the Cold War and have thoroughly studied the culture and politics of the 60s, including the Korean War. Students also have significant background knowledge about the origins, outcome and protest in response to the Vietnam War. This unit will move into the culture of protest and change that take place throughout the 60s and 70s. These lessons can be during consecutive classes or can stand alone. In the first lesson, music is used primarily as a lens to view popular culture at the time and to debate the influence of that culture on the masses of people throughout the United States. In the second and third lesson, music is used primarily as evidence of the need for change and the culture of protest that was prevalent at the time. In addition, music is memorable. In order to make meaningful connections between the student as a learner and active listener, many lessons will connect the historical context to relevant topics today. Finally, music is fun. In this lesson, students will answer the essential question—“did music of the 60s and 70s help or hinder the goals of feminists? In this lesson, students will answer the essential question—“what environmental concerns emerged in the 60s and 70s through the writings of Rachel Carson and how did music provide a platform for expressing these concerns? Instructional Goals or Objectives: Students will be able to describe the goals of second wave feminists. Students will be able to construct a sound argument to explain the role of popular culture in promoting or hindering the goals of feminists in the 60s and 70s. Students will be able to determine the most pressing environmental concerns of the 60s and 70s. To begin the lesson, students will Think-Pair-Share a response to the following question: Students will write their response in their scrapbook, will discuss their thoughts with a neighbor and then will share with the entire group. Review basic goals of radical and liberal feminists. Provide information on resistance to this movement. Students should jot down their responses to some of the provided analysis questions for each song but they should not be required to formally answer all. These notes will simply provide a guide for completing the final writing prompt in which students answer the question—“Did music promote or hinder the goals of feminists in the 60s and 70s? As a class, discuss student responses to the posed question. Does this have positive or negative implications? Discuss student ideas as a class and then clear up any misunderstandings. Allow students time to complete research to fill in notes on graphic organizer. Legislation that was created in the 60s and 70s as a response to the environmental concerns of those decades: Environmental concerns that Carson speaks of that, in some way, linger or are more prevalent today: New environmental concerns that exist today: Discuss student responses and fill in information students may have missed. Play the song a second time, if need be. Using the lyrics of the song, create a poster to serve as a banner for the Environmental Protection Agency. Your poster should include the following: Students present their posters to the class. To begin the lesson, students will complete the following task: With a partner, create a list of as many significant events and individuals that you believe led protests or created change in the 60s and 70s. Students will write their response in their scrapbook and then will share with the entire class. Then create a long list on the marker board with all student responses. Sample student responses should include: Discuss with students what makes a song specifically a protest song. Read the song background article aloud with students. Discuss any student responses or reactions to the article. Choose five lines from the song lyrics that you believe most strongly represent the idea of protest and change. Then defend your choices by making a connection between each lyric and an event that happened in history or an individual that promoted protest and change in the 60s and 70s. There are guiding questions with the lyrics to help you make connections. Finally, write a brief argument that proves "Blowin in the Wind" was definitely a song of protest and change.

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Chapter An Era of Protest and Change Chapter An Era of Protest and Change Counterculture People that adopted values that ran counter to mainstream culture What was the counterculture and what impact did it have on society? It blatantly opposed traditional American ways, like women wearing trousers and men with long hair. Most members of the counterculture tended to be white, middle-class college youth. Generation gap A lack of understanding and communication between the older and younger generations What factors influenced the rise of the counterculture? Experimentation with music, drugs, art, sexuality, and spirituality. Why did the counterculture fall apart? Women wanted equal pay for work and equal opportunities for employment. It led to the rise of feminism. Feminism The theory of political, social, and economic equality for men and women Betty Friedan Betty Friedan American feminist, activist and writer. It began with women looking at the civil rights movement. This sparked their interest in them winning equality. To try and gain equal rights in things like employment and pay for men and women Roe v. They can work in the same jobs as men, they now have the right to abortion, etc. How did the rights movements of the s and s expand rights for diverse groups of Americans? Latinos and Native Americans worked to secure their civil rights in the s and s. Activists also worked to expand the rights of consumers and people with disabilities. Most for better paying jobs, but some came as refugees trying to escape the harsh laws of dictators. It was also to attain political strength for Latinos What were some of the demands of Latino groups in the s and the s? Their demands were better labor and working conditions, more political representation, and more recognition of their culture in school. After time, AIM was addressing all civil rights issues, particularly the securing of land, legal rights, and self-government for the Native Americans. They wanted to secure land and legal rights Ralph Nader He was a consumer rights leader. He pointed out the dangers of products to the consumer. One of these was a dangerous car whose gas tank was in the front. How did rights for consumers and people with disabilities expand during the s and s? Many people made groups and camps to help them. Also, many laws were passed for their equal rights. Rachel Carson She was an environmental activist saying that us humans were hurting the environment. She also wrote the book Silent Spring that sparked many other environmental actions. What forces gave rise to the environmental movement and what impact did they have? Because of the Three Mile Island incident Americans became more aware of the dangers of nuclear power and more laws were put into place protecting the environment. Why did some people oppose the environmental movement? Some complained that it stripped individuals of their property rights, that it would decrease the value of land, and that it might hamper business and jobs by diverting funds to clean air, water, etc.

6: Protest Quotes (quotes)

The protest movement against that incursion owed much to the example of the civil rights workers. It was also the model for Native and Chicano groups that sprang up during the 's, as it was for social protest groups, which included women's liberation, prison reform, welfare rights, and environmentalism.

The term "change" was not created by Barack Obama just for his election campaign in , it was simply used again, when the times called for it. And, since successful popular music always reflects the mood of society, artists had no problem finding plenty of ways to get their protest points across. Below are some protest song videos. Below the videos is a brief list of just some of the music which inspired and motivated young people to take up social concerns and political activism. To really appreciate the impact and power the above protest songs had on people of their generation, examine the LYRICS of the songs. Of course, there are hundreds of other protest songs, but for this assignment, choose from the well-known ones above and do the following: Select any three of the above song titles, links or videos from those above, and submit the lyrics and year of that song, along with your brief analysis of what ACTION that song is trying to create in the listener. Indicate the chorus and verses in each song to which you provide lyrics. Use YouTube to find videos of the songs not provided here. If you find your own links, make sure you are watching the actual performer and not some kid in their garage lip-syncing the lyrics that occurs sometimes with YouTube videos. Provide specific phrases from the song lyrics to prove your points. You will have to do a bit of digging and research to investigate this story that became a song. But, it will be worth your time. Tell me, in your own words, how this song may have helped draw attention to the aftermath of the event. Include in your response the answers to these questions: There are four guys in this band: Which one of them wrote this song? Was the song biased? Who is it favoring? Who is it against? Who are the people and events and places they mention in the song? When did this event happen, and when? Who is the woman mentioned repeatedly in the song only as "her"? Make your response to this question 2 above at least one page, single spaced, point type, in a Word document. Links to visit or re-visit!

7: A Decade of Protest and Change Jeopardy Template

Change: in the air, on the air [updated with two protest videos from] From the s through today, there have been times of major social upheaval in the United States, when the political climate was ripe for change.

Repertoire of contention A protest can take many forms. The [7] Dynamics of Collective Action project considers the repertoire of protest tactics and their definitions to include: Reference to speeches, speakers, singing, preaching, often verified by indication of sound equipment of PA and sometimes by a platform or stage. Ordinarily will include worship services, speeches, briefings. Reference to moving from one location to another; to be distinguished from rotating or walking in a circle with picket signs which by definition, constitutes a picket. Most vigils have banners, placards, or leaflets so that people passing by, despite silence from participants, can ascertain for what the vigil stands. The modal activity is picketing; there may be references to picket line, to informational picketing; holding signs; "carrying signs and walking around in a circle". Holding signs or placards or banners is not the defining criteria; rather, it is holding or carrying those items and walking a circular route, a phrase sometimes surprisingly found in the permit application. Explicit protest that involves crossing barricade, sit-in of blacks where prohibited, use of "colored" bathrooms, voter registration drives, crossing barricades, tying up phone lines. These celebrate or protest status transitions ranging from birth, death dates of individuals, organizations or nations, seasons, to re-enlistment or commissioning of military personnel, to the anniversaries of same. These are sometimes referenced by presenting flowers or wreaths commemorating or dedicating or celebrating status transitions or its anniversary; e. Electoral campaign and other issues Information distribution: Menorah, Creche Scene, graffiti, cross burnings, signs, standing displays Attack by instigators Ethnic group victim of physical attack, by collective group not-one-on-one assault, crime, rape. Riot, melee, mob violence: Strike, slow down and sick-ins employee work protest of any kind: Regular air strike through failure of negotiations, or wildcat air strike. Make note if a wildcat strike. Organized refusal to buy or use a product or service, rent strikes. If specifically named as such in report, and must be the predominant activity form. Could involve disclosure of information to "educate the public" or influence various decision-makers. Organization formation announcement or meeting announcement: Conflict, attack or clash, no instigator: This includes any boundary conflict in which no instigator can be identified, i. There is considerable overlap with the Dynamics of Collective Action repertoire, although the GNA repertoire includes more specific tactics. Together, the two projects help define tactics available to protesters and document instances of their use. Abhishek Tiwari 8-B and Lori Hall [8] have devised a typology of six broad activity categories of the protest activities described in the Dynamics of Collective Action project. Literal, symbolic, aesthetic and sensory - Artistic, dramaturgical, and symbolic displays street theater, dancing, etc. Tactile exchanges of information petitions, leaflets, etc. Highly visible and most diverse category of activity; impacts on society police response, media focus, impact on potential allies, etc. Solemnity and the sacred " Vigils, prayer, rallies in format of religious service, candlelighting, cross carrying, etc. Events where sacred activity is the primary focus are rarely responded to by police with force or presence. Solemnity usually provides a distinct quietness or stillness, changing the energy, description, and interpretation of such events Institutional and conventional " Institutionalized activity or activity highly dependent on formal political processes and social institutions press conferences, lawsuits, lobbying, etc. Often conflated with non-confrontational and nonviolent activities in research as the other or reference category. More acceptable because it operates, to some degree, within the system. Historically contentious issue in regard to the practice of protest due to this integration within the system. Movement in space " Marches or parades processional activities from one spatio-temporal location to another, with beginning or ending places sometimes chosen for symbolic reasons. Picket lines often used in labor strikes but can be used by nonlabor actors but the key differences between picket and processionals are the distance of movement. Events that take the form of a procession are logistically much more difficult to police even if it is for the safety of protesters. Marches are some of the largest events in this period. Civil disobedience " Withholding obligations, sit-ins, blockades, occupations, bannering, camping, etc. In some way, these activities directly or

technically break the law. Usually given most attention by researchers, media, and authorities. Collective violence and threats – Collective violence such as pushing, shoving, hitting, punching, damaging property, throwing objects, verbal threats, etc. Rare in occurrence, rarely condoned by the public or onlookers particularly the media. Usually met with equivalent or overwhelming force in response to authorities. At times in U. Some forms of direct action listed in this article are also public demonstrations or rallies. Protest march , a historically and geographically common form of nonviolent action by groups of people. Picketing , a form of protest in which people congregate outside a place of work or location where an event is taking place. Often, this is done in an attempt to dissuade others from going in "crossing the picket line" , but it can also be done to draw public attention to a cause. Street protesters demonstrate in areas with high visibility, often employing handmade placards such as sandwich boards or picket signs in order to maximize exposure and interaction with the public. Lockdowns and lock-ons are a way to stop movement of an object, like a structure or tree and to thwart movement of actual protesters from the location. Users employ various chains, locks and even the sleeping dragon for impairment of those trying to remove them with a matrix of composted materials. Die-ins are a form of protest where participants simulate being dead with varying degrees of realism. In the simplest form of a die-in, protesters simply lie down on the ground and pretend to be dead, sometimes covering themselves with signs or banners. Much of the effectiveness depends on the posture of the protesters, for when not properly executed, the protest might look more like a "sleep-in". For added realism, simulated wounds are sometimes painted on the bodies, or usually "bloody" bandages are used. Protest song is a song which protests perceived problems in society. Over time, the songs have come to protest more abstract, moral issues, such as injustice , racial discrimination , the morality of war in general as opposed to purely protesting individual wars , globalization , inflation, social inequalities , and incarceration. The idea is to ironically reappropriate the aesthetics of cheerleading, for example by changing the chants to promote feminism and left-wing causes. Many radical cheerleaders some of whom are male, transgender or non-gender identified are in appearance far from the stereotypical image of a cheerleader. Critical Mass bike rides have been perceived as protest activities. Written demonstration[edit] Written evidence of political or economic power, or democratic justification may also be a way of protesting. Letters to show political power by the volume of letters: For example, some letter writing campaigns especially with signed form letter Civil disobedience demonstrations[edit] Any protest could be civil disobedience if a "ruling authority" says so, but the following are usually civil disobedience demonstrations: Public nudity or topfree to protest indecency laws or as a publicity stunt for another protest such as a war protest or animal mistreatment e. See also Nudity and protest.

8: The Social is Political: Media, Protest and Change in Africa – Media in the South

A few might take the opportunity to protest, but it'll just be a voice crying in the wilderness. Noise is relative to the silence preceding it. The more absolute the hush, the more shocking the thunderclap.

The protest movement against that incursion owed much to the example of the civil rights workers. These movements will be considered, along with the reasons for the Vietnam War, and how they tied together. These were not only a product, but also the destruction, of the liberal consensus. It will be argued that the main reason all of these movements emerged was due the accommodationist nature of the liberal consensus. When these movements became too strong and could no longer be appeased, they turned their anger against those moderates who had originally supported them in their struggles. In liberal consensus grew the elements of how America viewed itself. The preservation of capitalism was vital, avoiding the excesses of right and left. Yet there was still a denial of fundamental internal problems. Opposition to this policy meant only Soviet inspiration or madness! The anti-communist thought had very little to do with what the USSR or communist thought were actually about. New wealth and liberal policy also ensured the huge growth of higher education, which were to become hotbeds of student radicalism. Advertising had taught baby boomers to pursue a self indulgent lifestyle of luxury, freedoms, and sex. Some challenged this world, some adapted it, others accepted it readily. Poor Mexican and Afro Americans resented exclusion from this new affluence. A reason given for many who avoided service in Vietnam was that life was just too good to spend in a foxhole in Vietnam. They rejected liberalism, and what it stood for. Government members, including William Fulbright, wrote to the president expressing their attitudes on this matter, concerned that LBJ was allocating too much attention and resources to the Vietnamese conflict. Their leaders were mostly assimilationist, preferring to survive by adapting to the system. LULAC, more militant in its younger years, waned into moderation. After WWII many were moving into the middle class and sensed that acceptance depended on their ability to fit in with Anglo-American lifestyles. Anglo-Americans were not much interested in Mexican culture, which was now largely confined to south of the border. The number of Hispanics in education increased enormously, but discrimination was still rife amongst the poor still living in urban barrios. Most Mexican-Americans were not initially sympathetic to the civil rights movement, but became more so as their own struggle increased. This was assisted when Mexican-Americans also began to win a legitimate share of political power. Like the counter-culture the young rejected contemporary white society and strove to regain their Hispanic culture. They could not be contained by a faltered liberal consensus. It became more focused throughout the 20th century, beginning with leaders like Booker T. After WWII it was considered that America could hardly fight a war against international fascism and racism without attempting to get its own house in order. Liberals, particularly those in the north, began to incorporate civil rights into the consensus. Martin Luther King Jr. Time magazine compared him to Ghandi, portraying him as peaceful and religious. His role was compared to a evangelical revivalist, in the ilk of Billy Graham, who was highly respected in the community. Edgar Hoover of the FBI became suspicious of King and pressed for phone tapping and other surveillance. So while King and others tried to work within the liberal system, they were also victims of its sinister underside. Two major elements influenced the rise of the civil rights mass movement. First was the mass migration of blacks during WWII. Kennedy had hardly been interested in civil rights until prompted by his constituents. Secondly, northern white liberals were motivated by the injustices that were going on in the south. Television brought racist violence into their living rooms. The resistance to federal law by white southerners threatened state rights and brought much violence. As rights were won in the south the protest shifted north, moving from civil rights to political and economic issues. Liberals, such as Stephen Currier of the Taconic Foundation, had even provided monetary assistance. It was one thing to impose liberal intellectual thought on the south, accepting it in the north was another thing. Poor black conditions had actually deteriorated in the north and the west whilst the civil rights fight had been going on the south. Around this time northern whites began to abandon the Democratic Party in large numbers. Under these pressures the civil rights movement began to split. The black struggle began to be seen by some in an imperialistic sense, where negroes would have to violently throw off

the shackles of white domination. Rap Brown, and Frantz Fanon. Many black leaders disliked the accommodating attitudes of white liberals, who were seen as limiting to their aims. Blacks believed white actions were only tokenistic, while according to opinion polls, whites considered blacks as wanting to move too fast. The war that ensued would eventually shatter the fragile consensus. Liberal intellectuals had quickly protested, stating that communism was misunderstood. However, the anti-war movement was quite divided. There was the non-political counter-culture more commonly known as the drug culture, non-militant activists, and the militant and dogmatic. The SDS not only railed against the war, but minority rights, apathy and the impotence of capitalist affluence. UC Berkeley was attacked for repression of free speech and for being complicit with militarism. Only those without " Unlike previous wars, those serving in Vietnam came disproportionately from lower classes. The revolutionary Che Guevara was considered the new hero, yet judging from many protesters actions it is doubtful they ever carefully studied his writings! As groups formed, split along ideological lines, and re-formed, they drove divisions into the fabric of American society. That society could no longer agree on reforms needed, and their pace. It had been moved from a time of consensus into accommodation, and finally to bitter division. The huge cost to the US, including the lives of 50,000 of its citizens, removed the chance of greater reforms that may have assisted the poor and minority groups. Just as important was that the " It created divisions between rich and poor, black and white, young and old, Anglo and Hispanic, north and south. Romantic liberal ideals had been tested, and found wanting. Any reproduction in print or in any fixed or for-profit medium is not allowed without written permission. If any of these pages are copied, downloaded or printed the copyright statement must remain attached.

9: Songs of Protest, Revolution & Change in America | HubPages

Protests can bring change, like Black Lives Matter did, and they can topple governments, as they did in Egypt. But in the case of the former, the protests became a movement that reached off the

Goethe and Mendelssohn. Introduction : states struggle between workers and the world economy Uncertain Demographics and Fiscal Sustainability East High Senior Yearbook (High School Musical 3 (Senior Year)) Forms Manual to Accompany Cases and Materials on Oil and Gas Law (American Casebook Series) Whales (Blastoff! Readers (Oceans Alive (Oceans Alive) Lego and arduino projects Effective teaching strategies book Crick as experimentalist attacking the genetic code Structural Welding Code Steel (Aws D1.1-92) Proteins (Rookie Read-About Health) Old France in the New World Berlitz Euro Disney Travel Guide The 13 principles of faith = Apparatus for F. Scott Fitzgeralds The great Gatsby The Acts of Judas Thomas. Consideration of H.R. 5221. The Greek and English quarrel. Vocational Technical Schools-East 8th Editon Girl Most Likely To (Red Dress Ink Novels) Clear speech fourth edition Myths And Legends Of Our New Possessions Mean ole lion sheet music The Book of LARP Live Action Role Playing Dams change the landscape RADER DR RADER NO DIET PROGRAM Navigations (1589, 1598) A Grammar of Modern Cornish Congruency of scientists motives with their organizations provisions for satisfying them Conclusion: Francis Schaeffers legacy. The cook-pot casserole book Males, Nails, Sample Sales Legal aspect of monopoly F. Parsons 2016 jaguar xf owners manual Arms length transactions. Robots Return, by Robert Moore Williams Civil Democratic Islam Deathwatch falling star The neuropsychological differentiation between Alzheimers disease and subcortical vascular dementia David Building bulletins.