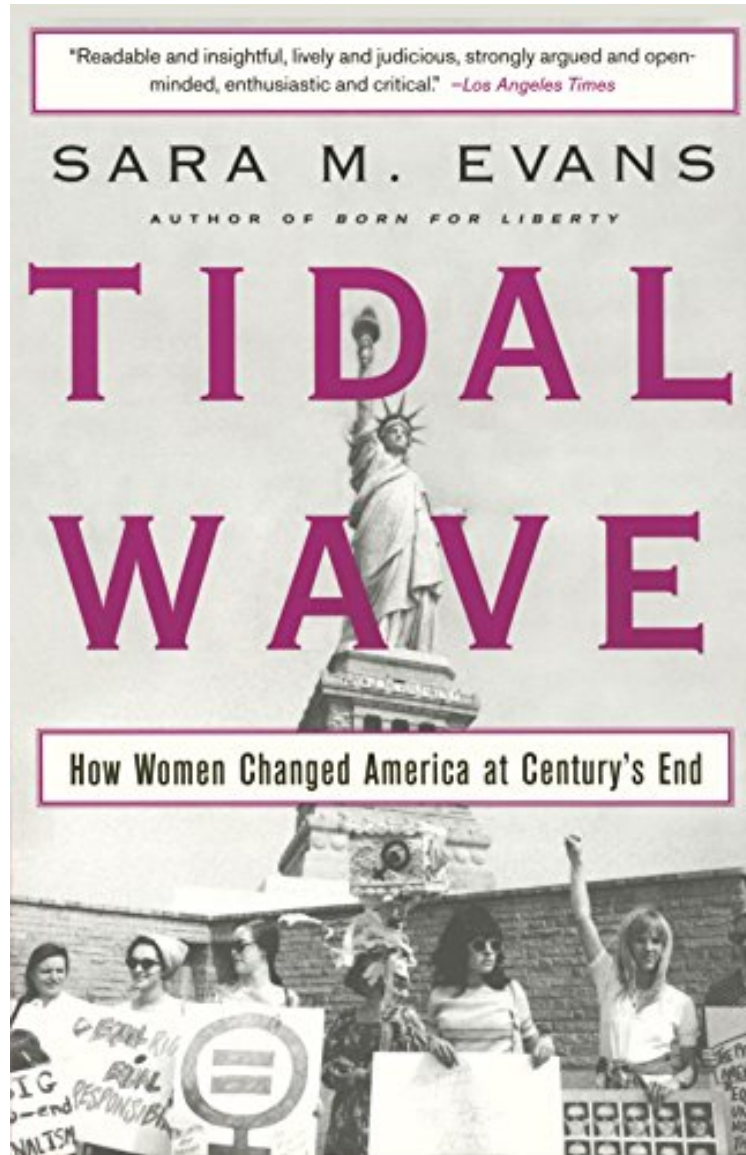


(Mobile pdf) Tidal Wave: How Women Changed America at Century's End

Tidal Wave: How Women Changed America at Century's End

Sara Evans

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Sara Evans : Tidal Wave: How Women Changed America at Century's End before purchasing it in order to gage whether or not it would be worth my time, and all praised Tidal Wave: How Women Changed America at Century's End:

0 of 0 people found the following review helpful. Not too bad
By The Sassy Countess
There is some information that I did not know. However, this is not my preferred timeline, and it wasn't great so it did not grab my attention.
1 of 1 people found the following review helpful. A HISTORIAN ANALYZES THE RESULTS OF THE WOMENS MOVEMENT
By Steven H Propp
Sara M. Evans (born 1943) is a Regents Professor Emeritus in the history department at the University of Minnesota. She has also worked as the editor of *Feminist Studies* and a consulting editor of the *Journal of American History*. She has written/co-written other books such as *Born for Liberty: A History of American Women*, *Personal Politics: The Roots of Women's Liberation in the Civil Rights Movement the New Left*, *Free Spaces: The Sources of Democratic Change in America*, *Journeys that Opened up the World: Women, Student Christian Movements, and Social Justice, 1955-1975*, *Wage Justice: Comparable Worth and the Paradox of Technocratic Reform*, etc.
She wrote in the first chapter of this 2003 book, For the purposes of this book my focus is on the [womens] movement itself in all its diversity of ideas, constituencies, strategies, and organizations Perhaps its most distinctive characteristic has been the challenge to the boundary between the personal and the political captured in an early slogan, *The Personal Is Political*. Under this banner, the movement politicized issues that had long been deemed outside the purview of politics, including sexuality, domestic violence, and the exercise of authority within the family. It also confronted the ancient association of men and maleness with public life and women and femaleness domesticity (personal life and subordination). The result was a far more radical challenge than efforts simply to gain admission for women into the public world of civic and economic rights. It raised questions about the nature of politics and about our very understanding of maleness and femaleness with all it implies for personal relationships, sexuality, and the family, and in so doing, it questioned one of the most fundamental and intimate forms of the hierarchy, one that has been used to explain, justify, and naturalize other forms of subordination. The result of this feminist challenge has been a political, legal, and cultural maelstrom that continues to this day. (Pg. 3)
She continues, I argue here that the brilliant creativity and the longevity of feminism in the late twentieth century is grounded in the breathtaking claim that the personal is the political. At the same time, this confluence of personal-private and public-political contained the seed of the movements repeated episodes of fragmentation and self-destruction. One of the motives behind the writing of this book is my own awareness that the loss of historical memory would have far-reaching consequences. It would force future generations to invent feminism as if they had no shoulders on which to stand, repeating the unfortunate experience of many in the 1960s Certainly I am not the only historian who wishes to spare the next generation the rage we experienced about having been cut off from our own history in all its complexity. (Pg. 4-5)
She notes, [starting in the 1960s] professional women began to organize themselves. In academia, professors organized caucuses to pressure their associations to set up formal committees on the status of women Between 1969 and 1972, such groups sparked 30 studies on women in academic disciplines, documenting the extent of discrimination in detail. Academic womens caucuses did not simply pressure for professional advancement: some went so far as to challenge the intellectual premises of their professions at the American Historical Association (AHA) Male historians reacted with incredulity, claiming the mantle of scholarly objectivity and accusing the women of political bias. It was a turbulent, angry meeting at the usually decorous AHA. (Pg. 83)
She admits, When Robin Morgan set out to promote *Sisterhood is Powerful* in 1970, she was astonished to discover that the exhausting debates that had consumed her in New York were fundamentally irrelevant to most of the groups springing up across the country. Indeed, in most cities the decentralized nature of womens liberation groups meant that schism was avoided for several years. By the early seventies, though, womens liberation organizations across the country were wracked with tension over seemingly irreconcilable perspectives. After only 6 or 7 years, the womens liberation movement had splintered. (Pg. 108)
She observes, The breadth of the womens movement and the mainstreaming of what had been extremely marginal issues only a decade before became visible in 1977 at the massive International Womens Year Conference in Houston, Texas and the 50 state conferences that preceded it The Houston conference, consisting of about 2,000 delegates and 18,000 additional observers, made clear that the womens movement had spread well beyond its original white, middle-class base: 35 percent of the delegates were nonwhite and nearly one in five was low-income. (Pg. 139-140)
She recounts, Cultural feminism received an ideological boost with the emergence of lesbian feminism The *Furies* were only one of dozens, perhaps hundreds, of lesbian communes, many of which persisted through the seventies and into the eighties. In such environments, talk of womens culture seemed natural, linked to a separatist vision of economic as well as cultural independence. When the *Furies* broke up in 1972, its members took the quest for female self-sufficiency in new directions. Having given up the view that they could withdraw into an entirely female world, they nonetheless set out to establish womens businesses and outlets for womens artistic expressions. One such company was *Olivia records*, founded in 1973 by five women. Former *Furies* member Ginner Berson described their decision-making process: We asked ourselves, what are we going to do next in the womens movement?... the way for women to get power was through economics, by controlling our own economic situation we wanted to be in a position to be able to affect large numbers of women, and that had to be through media So we put the two together and got a womens recording company. Other former *Furies* were involved in founding *Women in Distribution*, *Diana Press*, *Moonforce Media*, *Quest: A Feminist Quarterly*, and *Sagaris Institute*. (Pg. 147-148)
In the 1990s, [Christina Hoff] Sommers, [Camille] Paglia, and Elizabeth Fox-Genovese tore into the womens movement for its individualism (Fox-Genovese),

puritanism (Paglia), and rage (Sommers) with books like *Who Stole Feminism?: How Women Have Betrayed Women*. For all their differences, they shared a sharp edge of personal grievance toward what they viewed as a feminist establishment. Each had been embroiled in battles with other feminist scholars. It is ironic that they describe an all-powerful cultlike Mafia of feminist scholars when the experience of many students in the 1980s was that their faculty were too worried about being successful in academia to be activists. The accusation that feminists were obsessed with women as victims had a kernel of truth. Some were. Rhetorical excesses showed up in the parts of the movement still seeking absolutes. (Pg. 221) She comments about Third Wave feminism, When the Third Wave women appeared in the mid-1990s they set out to claim a place within feminism distinct from that of their literal and figurative mothers. Third Wavers not only differentiate themselves from their feminist elders, they also participate in a public debate with others of their own generation about what feminism might mean and how it needs to change. When Third Wavers meet resistance, unfortunately, is from some Second Wavers unwilling to hear that the world is different. Feminists who have been active for more than three decades are understandably tired. Younger women are often ignorant about and cavalierly dismissive of the struggles of previous generations. By the same token, older generations have trouble listening to and supporting younger women's efforts to claim the movement as their own and assert leadership for struggles that will be no less difficult than those in the past. The early years of women's liberation were marked by a full measure of youthful hubris and intolerance toward elders on the Left (Pg. 230-232) She concludes, Feminism in the twenty-first century inherits all the complexities and contradictions stirred up in the late twentieth century. Personal politics was the wellspring of feminism's power to reshape the landscape legally, institutionally, and personally because it named the realities of power and inequality in the most deeply personal and private aspects of women's lives. As personal politics entered increasingly differentiated public spaces, however, the women's liberation movement found it difficult to be EFFECTIVELY radical, to rethink traditional constructions of public and private AS A POLITICS. (Pg. 232) She ends with the statement, women have been central to the initiation of a global civic infrastructure that holds the potential for public problem solving in a world fraught with environmental destruction, murderous violence, and extreme disparities between the wealthy and the poor. American women will continue to play a critical role in that struggle, knowing that massive change is possible but there is no end in sight. (Pg. 238) There have been a number of histories of the modern women's movement [e.g., *Moving the Mountain: The Women's Movement in America since 1960*, *When Everything Changed: The Amazing Journey of American Women from 1960 to the Present*, *The World Split Open: How the Modern Women's Movement Changed America*, *American Feminism: a Contemporary History*], and this one will be an excellent supplement to other histories. 0 of 0 people found the following review helpful. professional service. By Angelosend it to my boyfriend, Quality product, thick enough not to bend with a solid, comfortable grip. Couldn't ask for a better product for the price. so fast, receive it next day. love it. so good.

As recently as 1960 few women worked outside the home, married women could not borrow money in their own names, schools imposed strict quotas on female applicants, and sexual harassment did not exist as a legal concept. In *Tidal Wave*, Sara M. Evans, one of our foremost historians of women in America, draws on an extraordinary range of interviews, archives, and published sources to tell for the first time the incredible story of the past forty years in women's history. Encompassing the so-called Second Wave of feminism (1960s and 1970s) and the Third Wave (1980s and 1990s), Evans challenges traditional interpretations of women's history at every turn. Covering politics, economics, popular culture, marriage, and family, and including the perspectives of women ranging from leaders of NOW to little-known women who simply wanted more out of their lives, *Tidal Wave* paints a vast canvas of a society in upheaval. The movement's shocking success is evinced, Evans notes, by the simple fact that we now live in a country in which all women are feminists, in practice if not in name.

From Publishers Weekly Evans, who has taught women's history at the University of Minnesota since 1976 and written several books on feminism, including *Born for Liberty and Personal Politics*, has attempted here the nearly impossible: to write a nonpartisan, totally inclusive account of modern (i.e., 1960-2002) feminism in America. A movement with slogans like "the personal is political"; which demanded, at times, self-criticism and anti-elitist nonleaders; and generally rejected party-line politics is necessarily a difficult one to document, much less to summarize. But Evans is determined to write down as much of this history as possible, "to affirm for future generations that they do indeed have a history, by turns glorious and distressing, on which they can build." She sees feminism as a rising tide in the late 1960s and '70s, engendering an undertow pulling women back in the '80s, resulting in a resurgence of women in the '90s. Evans views the women's movement as a "tidal wave" destined to prevail (even if the steady in-and-out of tides might also suggest the power of the status quo). She lays out her chapters chronologically, with a wealth of detail on people, ideas, organizations and acronyms, all carefully identified. Personal accounts of the movement, like Roxanne Dunbar-Ortiz's *Outlaw Woman*, are more engaging than this condensed, encyclopedic overview; still, it will be a useful textbook for women's studies classes. Copyright 2003 Reed Business Information, Inc. From Booklist Astronauts and senators, CEOs and surgeons: the roles for women in society today are impressive and, perhaps in certain quarters,

taken for granted. Evans is here to remind us that things were not always this way. After the suffrage movement of the early twentieth century obtained for women the right to vote, the impetus to achieve other forms of equality languished until the 1960s, when a combination of circumstances and attitudes coalesced to accelerate the women's movement into what Evans terms the "second wave." Like a tidal wave in nature, the feminist movement in the late twentieth century started out as a groundswell, a powerful grassroots effort to raise the collective and individual consciousness of a nation. Evans, with an intimate "behind-the-scenes" approach, analyzes how and why disparate and diverse factions operated independently and simultaneously toward divergent, but ultimately corresponding, goals. Meticulously researched and with an unequivocal respect for detail and balance, Evans offers a comprehensive and compelling historical overview of the status and role of women in contemporary society. Carol Haggas Copyright American Library Association. All rights reserved Los Angeles Times Readable and insightful, lively and judicious, strongly argued and open-minded, enthusiastic and critical. Booklist Meticulously researched and with an unequivocal respect for detail and balance, Evans offers a comprehensive and compelling historical overview of the status and role of women in contemporary society. Kirkus s A well-written, critical overview of feminism's real contribution, useful and timely. The Washington Post [Evans'] depictions...vivify, as no generalizations could, the extraordinary creative reach of the movement.