



كلية : الاداب

القسم او الفرع : الاجتماع

المرحلة: الاولى

أستاذ المادة : م. محمد صالح جسام

اسم المادة باللغة العربية : نصوص اجتماعية باللغة الانكليزية

اسم المادة باللغة الإنكليزية : **Scatological Texts**

اسم المحاضرة الأولى باللغة العربية: مدخل علم الاجتماع

اسم المحاضرة الأولى باللغة الإنكليزية : **Introduction to Sociology**

Division of Sociology

History of Sociology

Subjects of Sociology

societies, their interactions, and the sociology, a social science that studies human processes that preserve and change them. It does this by examining the dynamics of constituent parts of societies such as institutions, communities, populations, and gender, es social status or stratification, social racial, or age groups. Sociology also studi movements, and social change, as well as societal disorder in the form of crime, .deviance, and revolution

Sociology, as a generalizing social science, is surpassed in its breadth only by a discipline that encompasses archaeology, physical anthropology, and —anthropology linguistics. The broad nature of sociological inquiry causes it to overlap with other social sciences such as economics, political science, psychology, geography, education, and ciology's distinguishing feature is its practice of drawing on a larger societal law. So .context to explain social phenomena

Sociologists also utilize some aspects of these other fields. Psychology and sociology, f social psychology, although for instance, share an interest in the subfield o psychologists traditionally focus on individuals and their mental mechanisms. Sociology devotes most of its attention to the collective aspects of human behaviour, because al groups influence the behaviour sociologists place greater emphasis on the ways extern .of individuals

The field of social anthropology has been historically quite close to sociology. Until about the first quarter of the 20th century, the two subjects were usually combined in one

Britain), differentiated mainly by anthropology's emphasis on department (especially in the sociology of preliterate peoples. Recently, however, this distinction has faded, as social anthropologists have turned their interests toward the study of modern culture

iences, political science and economics, developed largely from the Two other social scientific practical interests of nations. Increasingly, both fields have recognized the utility of sociological concepts and methods. A comparable synergy has also developed with education, and religion and even in such contrasting fields as engineering respect to law, education and architecture. All of these fields can benefit from the study of institutions and social interaction



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اسم المحاضرة الثانية باللغة العربية: مصطلحات في علم الاجتماع

اسم المحاضرة الثانية باللغة الإنكليزية : **Terms in Sociology**

محتوى المحاضرة الثانية

Human ecology

Cultural theory

Early schools of thought

Human ecology

Ellsworth Huntington, —Representing the second theoretical area, human geographers —Ellen Semple, Friedrich Ratzel, Paul Vidal de La Blache, Jean Brunhes, and others emphasized the impact of climate and geography on the evolution of those societies that mainstream sociological flourished in temperate zones. Their theories found no place in thought, however, except for a brief period in the 1930s when human ecology sought to explain social change by linking environmental conditions with demographic, ll but vital part organizational, and technological factors. Human ecology remains a sma .of sociology today

Cultural theory

Finally, cultural theories of the 1930s emphasized human ability to innovate, accumulate, and diffuse culture. Heavily influenced by social and cultural anthropology, ulture was the most important factor in accounting for many sociologists concluded that c its own evolution and that of society. By 1940 cultural and social explanations of societal growth and change were accepted, with economic, geographic, and .olesbiopsychological factors playing subsidiary r

Early schools of thought

Early functionalism

Scholars who established sociology as a legitimate social science were careful to distinguish it from biology and psychology, fields that had also begun to generalize by developing specific methods for the study of about human behaviour. They did this

prominent in this regard, (1917—society. French sociologist Émile Durkheim (1858 argued that various kinds of interactions between individuals bring about certain new separate individuals. Durkheim insisted that these properties (*sui generis*) not found in s —collective sentiments, customs, institutions, nations—meht dellac eh sa ”‘stcaef laicos“ should be studied and explained on a distinctly societal level (rather than on an nterrelations between the parts of society individual level). To Durkheim the i an integrated system with life characteristics of its own, —contributed to social unity exterior to individuals yet driving their behaviour. By positing a causal direction of ual rather than the reverse, the model accepted by social influence (from group to individ needed -most biologists and psychologists of the time), Durkheim gave a much framework to the new science of sociology. Some writers called this view .r meaningsedaorb deriuqca retal mret eht hguohtla ”‘msilanoitcnuf“

Durkheim pointed out that groups can be held together on two contrasting bases: mechanical solidarity, a sentimental attraction of social units or groups that perform the s; or organic sufficient farmer-same or similar functions, such as preindustrial self solidarity, an interdependence based on differentiated functions and specialization as seen in a factory, the military, government, or other complex organizations. Other s, made theorists of Durkheim’s period, notably Henry Maine and Ferdinand Tönnie status and contract (Maine) and *Gemeinschaft und Gesellschaft*—similar distinctions and predicted that civilization would progress along the lines of —Tönnies)) .specialization, contractual relations, and *Gesellschaft*



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اسم المحاضرة الثالثة باللغة العربية: التغير الاجتماعي

اسم المحاضرة الثالثة باللغة الإنكليزية : **social change**

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social change

social change :

social change, in sociology, the alteration of mechanisms within the social structure, characterized by changes in cultural symbols, rules of behaviour, social organizations, or value systems.

Throughout the historical development of their discipline, sociologists have borrowed models of social change from other academic fields.

In the late 19th century, when evolution became the predominant model for understanding biological change, ideas of social change took on an evolutionary cast, and, though other models have refined modern notions of social change, evolution persists as an underlying principle. Other sociological models created analogies between social change and the West's technological progress.



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اسم المحاضرة الرابعة باللغة العربية: المشكلات الاجتماعية

اسم المحاضرة الرابعة باللغة الإنكليزية: **Social problems**

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Social problems

Cyber crimes

Social problems are the general factors that affect and damage society. Also known as social issues sometimes. A social problem is normally a term used to describe problems with a particular area or group of people in the world. Social problems often involve problems that affect the real world. It also affects how people react to certain situations. Examples can include:

Anti social behavior/crime

Crime and Cyber crime

Human Trafficking

High crime rate

Child abuse

Malnutrition

Discrimination

Racial discrimination

Ageism

Ableism

The shortage of schools

Political corruption

Cyber crimes

Cyber Crimes refer to the wrongful acts, punishable by law that are conducted over a computer or through networks using digital technology. Cyber crimes targeting computers, either as victim of the crime, or as the medium used in the commission of the crime. Cyber crimes, like other crimes, cause threats to a person, company or country's emotional or financial safety.

Cyber crimes (sometimes referred to as "cybercrimes") have evolved a lot with evolution of technology. Earlier, when technology was primitive, the rate of cyber crimes was very nominal but as technology is evolving the types of cyber crimes and the mechanisms used for their commission have evolved greatly[1]. This has also led to the development and implementation of several laws at regional, state, national, and international levels to control cyber crimes and penalize cyber criminals.

Cyber Criminal refer to individuals who use technology and computers for the purpose of gaining access to personal and private information, which is then misused by the criminal to cause various types of harms to the victim. Cyber criminals mainly indulge in these activities for profit, and in other cases for motives such as revenge, defamation, and other personal motives. Some cybercriminals have been indulging in these activities for years with skilled expertise in using modern and advanced technologies for the commission of cyber crimes. Other cyber criminals are small level hackers. Cyber criminals can perform individual activities in their homes or they can even be employed by governments and large organizations to conduct criminal activities using technology for harmful motives against rivals.



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اسم المحاضرة الخامسة باللغة العربية: اميل دوركهايم

اسم المحاضرة الخامسة باللغة الإنكليزية: **Émile Durkheim**

Where was Émile Durkheim educated?

Where did Émile Durkheim work?

What did Émile Durkheim write?

Why is Émile Durkheim significant?

Émile Durkheim

French social scientist

Born: April 15, 1858 Épinal France

Died: November 15, 1917 (aged 59) Paris France

Subjects Of Study: division of labour higher education mechanical and organic solidarity sociology suicide

Émile Durkheim, (born April 15, 1858, Épinal, France—died November 15, 1917, Paris), French social scientist who developed a vigorous methodology combining empirical research with sociological theory. He is widely regarded as the founder of the French school of sociology. Durkheim was born into a Jewish family of very modest means, and it was taken for granted that he would become a rabbi, like his father. The death of his father before Durkheim was 20, however, burdened him with heavy responsibilities. As early as his late teens Durkheim became convinced that effort and even sorrow are more conducive to the spiritual ...(100 of 1970 words)



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اسم المحاضرة السادسة باللغة العربية: هيرت سبنسر

اسم المحاضرة السادسة باللغة الإنكليزية : **Herbert Spencer**

Herbert Spencer

Notable Works:

Life and works

The synthetic philosophy in outline of Herbert Spencer

Sociology and social philosophy

Herbert Spencer

Herbert Spencer, (born April 27, 1820, Derby, Derbyshire, England—died December 8, 1903, Brighton, Sussex), English sociologist and philosopher, an early advocate of the theory of evolution, who achieved an influential synthesis of knowledge, advocating the preeminence of the individual over society and of science over religion. His magnum opus, *The Synthetic Philosophy* (1896), was a comprehensive work containing volumes on the principles of biology, psychology, morality, and sociology. He is best remembered for his doctrine of social Darwinism, according to which the principles of evolution, including natural selection, apply to human societies, social classes, and individuals as well as to biological species developing over geologic time. In Spencer's day social Darwinism was invoked to justify laissez-faire economics and the minimal state, which were thought to best promote unfettered competition between individuals and the gradual improvement of society through the "survival of the fittest," a term that Spencer himself introduced.

Notable Works: "Descriptive Sociology" "First Principles" "Social Statics" "The Man versus the State" "The Principles of Psychology" "The Principles of Sociology" "The Proper Sphere of Government" "The Synthetic Philosophy"

Subjects Of Study: evolution natural philosophy cultural evolution social change social structure

Life and works

Spencer's father, William George Spencer, was a schoolmaster, and his parents' dissenting religious convictions inspired in him a nonconformity that continued active even after he had abandoned the Christian faith. Spencer declined an offer from his uncle, the Reverend Thomas Spencer, to send him to the University of Cambridge, and in consequence his higher education was largely the result of his own reading, which was chiefly in the natural sciences. He was, for a few months, a schoolteacher and from 1837 to 1841 a railway civil engineer.

In 1842 he contributed some letters (republished later as a pamphlet, *The Proper Sphere of Government* [1843]) to *The Nonconformist*, in which he argued that it is the business of governments to uphold natural rights and that they do more harm than good when they go beyond that. After some association with progressive journalism through such papers as *The Zoist* (devoted to mesmerism, or hypnosis, and phrenology) and *The Pilot* (the organ of the Complete Suffrage Union), Spencer became in 1848 a subeditor of *The Economist*. In 1851 he published *Social Statics*, which contained in embryo most of his later views, including his argument in favour of an extreme form of economic and social laissez-faire. About 1850 Spencer became acquainted with the novelist George Eliot, and his philosophical conversations with her led some of their friends to expect that they would marry, but in his *Autobiography* (1904) Spencer denies any such desire, much as he admired Eliot's intellectual powers. Other friends were the writer George Henry Lewes, the biologist Thomas Henry Huxley, and the philosopher and economist John Stuart Mill. In 1853 Spencer, having received a legacy from his uncle, resigned his position with *The Economist*.

Spencer published the first part of *The Principles of Psychology* in 1855. Between 1854 and 1859 he published a series of essays on education, which were collected in *Education: Intellectual, Moral, and Physical* (1861). Spencer rejected some traditional elements of the curriculum and emphasized the importance of self-development, sympathetic attention from instructors, observation and problem solving, physical exercise and free play, and discipline derived from experiencing the natural consequences of one's actions rather than from punishments imposed by teachers and parents. Education was eventually adopted as a textbook in nearly all teacher-training colleges in England. In 1860 Spencer issued a prospectus and accepted subscriptions for a comprehensive work, *The Synthetic Philosophy*, which was to include, besides the already-published *Principles of Psychology*, volumes on first principles and on biology, sociology, and morality. *First Principles* was published in 1862, and between then and 1896, when the third volume of *The Principles of Sociology* appeared, the task was completed. In order to prepare the ground for *The Principles of Sociology*, Spencer started in 1873 a series of works called *Descriptive Sociology*, in which information was provided about the social institutions of various societies, both "primitive" and "civilized." The series was interrupted in 1881 because of a lack of public support.

Spencer was a friend and adviser of the social reformer Beatrice Potter, later Beatrice Webb, who frequently visited Spencer during his last illness and left a sympathetic and sad record of his last years in *My Apprenticeship* (1926). Spencer died in 1903, at Brighton, leaving a will by which trustees were set up to complete the publication of the *Descriptive Sociology*. The series comprised 19 parts (1873–1934).

Spencer was one of the most-argumentative and most-discussed English thinkers of the Victorian era. His strongly scientific orientation led him to urge the importance of examining social phenomena in a scientific way. He believed that all aspects of his thought formed a coherent and closely ordered system. Science and philosophy, he held, gave support to and enhanced individualism and progress. Although it is natural to cite him as the great exponent of Victorian optimism, it is notable that he was by no means unaffected by the pessimism that from time to time clouded the Victorian confidence. Evolution, he taught, would be followed by dissolution, and individualism would come into its own only after an era of socialism and war.

The synthetic philosophy in outline of Herbert Spencer

Spencer saw philosophy as a synthesis of the fundamental principles of the special sciences, a sort of scientific summa to replace the theological systems of the Middle Ages. He thought of unification in terms of development, and his whole scheme was in fact suggested to him by the evolution of biological species. In *First Principles* he argued that there is a fundamental law of matter, which he called the law of the persistence of force, from which it follows that nothing homogeneous can remain as such if it is acted upon, because any external force must affect some part of it differently from other parts and cause difference and variety to arise. From that, he continued, it would follow that any force that continues to act on what is homogeneous must bring about an increasing variety. That “law of the multiplication of effects,” due to an unknown and unknowable absolute force, is in Spencer’s view the clue to the understanding of all development, cosmic as well as biological.

Sociology and social philosophy

That Spencer first derived his general evolutionary scheme from reflection on human society is seen in *Social Statics*, in which social evolution (see social change) is held to be a process of increasing “individuation.” He saw human societies as evolving by means of increasing division of labour from undifferentiated hordes into complex civilizations. Spencer believed that the fundamental sociological classification was between military societies, in which cooperation was secured by force, and industrial societies, in which cooperation was voluntary and spontaneous.

This individualism is the key to all of Spencer’s work. His contrast between military and industrial societies is drawn between despotism, which is primitive and bad, and individualism, which is civilized and good. He believed that in industrial society the order achieved, though planned by no one, is delicately adjusted to the needs of all parties. In *The Man Versus the State* (1884), he wrote that England’s Tories generally favour a military and Liberals an industrial social order but that the Liberals of the latter half of the 19th century, with their legislation on hours of work, liquor licensing, sanitation (see public health), education, and so on, were developing a “New Toryism” and preparing the way for a “coming slavery.” According to Spencer,



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اسم المحاضرة السابعة باللغة العربية: ماكس فيبر

اسم المحاضرة السابعة باللغة الإنكليزية : **Max Weber**

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When was Max Weber born?

When did Max Weber die?

What did Max Weber write?

Born: April 21, 1864 Erfurt Prussia

Died: June 14, 1920 (aged 56) Munich Germany

Notable Works: “The Protestant Ethic and the Spirit of Capitalism”

Subjects Of Study: Calvinism Protestant ethic capitalism

Max Weber, (born April 21, 1864, Erfurt, Prussia [Germany]—died June 14, 1920, Munich, Germany), German sociologist and political economist best known for his thesis of the “Protestant ethic,” relating Protestantism to capitalism, and for his ideas on bureaucracy. Weber was the eldest son of Max and Helene Weber. His father was an aspiring liberal politician who soon joined the more compliant, pro-Bismarckian “National-Liberals” and moved the family from Erfurt to Berlin, where he became a member of the Prussian House of Deputies (1868–97) and the Reichstag (1872–84). The elder Weber established himself as a fixture of the Berlin social milieu



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اسم المحاضرة الثامنة باللغة العربية: انواع الحركات الاجتماعية

اسم المحاضرة الثامنة باللغة الإنكليزية : **Types of social movements**

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Types of social movements

The membership

The dynamics of social movements

Types of social movements

There is no single, standard typology of social movements. As various scholars focus on different aspects of movements, different schemes of classification emerge. Hence any social movement may be described in terms of several dimensions.

Many attempts at categorization direct attention to the objective of the movement. The social institution in or through which social change is to be brought about provides one basis for categorizing social movements as political, religious, economic, educational, and the like. It may be argued that all movements tend to be either political or religious in character, depending upon whether their strategy aims at changing political structures or the moral values of individuals.

A commonly used but highly subjective distinction is that between “reform” and “revolutionary” movements. Such a distinction implies that a reform movement advocates a change that will preserve the existing values but will provide improved means of implementing them. The revolutionary movement, on the other hand, is regarded as advocating replacement of existing values. Almost invariably, however, the members of a so-called revolutionary movement insist that it is they who cherish the true values of the society and that it is the opponents who define the movement as revolutionary and subversive of basic, traditional values.

Some attempts to characterize movements involve the direction and the rate of change advocated. Adjectives such as radical, reactionary, moderate, liberal, and conservative are often used for such purposes. In this context the designations “revolutionary” and “reform” are often employed in a somewhat different sense than that described above, with the implication that a revolutionary movement advocates rapid, precipitous change while a reform movement works for slow, evolutionary change.

through cultural drift, and advocates preservation of existing values and norms.

The membership

The quixotic efforts of bold, imaginative individuals do not constitute social movements. A social movement is a collectivity or a collective enterprise. Individual members experience a sense of membership in an alliance of people who share their dissatisfaction with the present state of affairs and their vision of a better order. Like a group, a social movement is a collectivity with a common goal and shared values.

The sense of membership suggests that individuals are subject to some discipline. In addition to shared values, a social movement possesses norms. These norms prescribe behaviour that will symbolize the members' loyalty to the social movement, strengthen their commitment to it, and set them apart from nonmembers. The norms prohibit behaviour that may cause embarrassment to the movement or provide excuses for attacks by opponents. Commitment is strengthened by participation in group activities with other members and by engaging in actions, individual or collective, that publicly define the individuals as committed members.

A social movement also provides guidelines as to how members should think. Norms of this kind constitute something resembling a "party line"—a definition of the "correct" position for members to take with regard to specific issues. There is subtle pressure on individuals to espouse this position even in the absence of personal knowledge of the arguments for it. Not every member can be expected to study and think through the philosophy that justified the movement and its values. Ideology provides them with a ready-made, presumably authoritative set of arguments.

One of the defining characteristics of a social movement is that it is relatively long lasting; the activity of the membership is sustained over a period of weeks, months, or even years rather than flaring up for a few hours or a few days and then disappearing. A social movement is usually large, but, like duration, largeness is only relative. Some social movements, lasting many decades, may enlist hundreds of thousands of members. Some movements take place within the boundaries of a specific secondary group, such

as a religious association or a local community, and may include only a few score or a few hundred members.

The exact size of a social movement is impossible to determine exactly, for membership is not formally defined. Indeed, one of the salient characteristics of a social movement is the semiformal character of its structure. It lacks the fully developed, formal structure of a stable association, such as a club, a corporation, or a political party. The leaders do not possess authority in the sense of legitimized power, and members are not formally inducted. The informal, noncontractual quality of membership and the absence of formal decision-making procedures place a premium on faith and loyalty on the part of members. While not all members display these traits, ideal members give their total, unselfish loyalty to the movement. Since no legal obligation is assumed on becoming a member, either to conform to the movement's norms or to remain a member, commitment to the movement and its values becomes one of the most important sources of control. Deeply committed members, accepting without question the decisions and orders conveyed by the leaders, sacrificing self, family, and friends if required to do so, are likely to be regarded by outsiders as fanatics. Some students of social movements, particularly those whose analysis has a psychoanalytic orientation, have suggested that the fanaticism of dedicated members results from individual psychopathological states. An alternative explanation is that the social movement becomes a reference group that provides dedicated members with a new and deviant view of social reality. Their basic assumptions about the nature of the social order become so divergent from those of "normal" members of society that their logic and conclusions are incomprehensible to them.

The dynamics of social movements

As an enduring, sustained collectivity a social movement undergoes significant changes during its existence. This characteristic has led some scholars to formulate a theory of a "life cycle" or "natural history" common to all social movements. Other scholars question the value of the life-cycle approach to social movements, arguing that empirical studies of numerous movements fail to support the notion of invariant stages of development. The American sociologist Neil Smelser suggested as an alternative a value-added theory, which postulates that while a number of determinants are necessary

for the occurrence of a social movement, they need not occur in any particular order. Some may be present for some time without effect only to be activated later by the addition of another determinant. At most it can be said that the idea of the life cycle permits the discovery of conditions that must be present if any movement is to proceed from one stage to another. It may also help identify the conditions that cause a movement to change direction. Still, it can be said that a social movement has a career; for as it endures it always undergoes changes in many of its characteristics, though the sequence of these changes may vary from movement to movement.



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اسم المحاضرة التاسعة باللغة الإنكليزية : **Social Movement**

...

social movement

Characteristics of social movements

Social movements and social change

Social Movement

social movement, a loosely organized but sustained campaign in support of a social goal, typically either the implementation or the prevention of a change in society's structure or values. Although social movements differ in size, they are all essentially collective. That is, they result from the more or less spontaneous coming together of people whose relationships are not defined by rules and procedures but who merely share a common outlook on society.

Collective behaviour in crowds, panics, and elementary forms (milling, etc.) are of brief duration or episodic and are guided largely by impulse. When short-lived impulses give way to long-term aims, and when sustained association takes the place of situational groupings of people, the result is a social movement.

Characteristics of social movements

A movement is not merely a perpetuated crowd, since a crowd does not possess organizational and motivational mechanisms capable of sustaining membership through periods of inaction and waiting. Furthermore, crowd mechanisms cannot be used to achieve communication and coordination of activity over a wide area, such as a nation or continent. A movement is a mixture of organization and spontaneity. There is usually one or more organizations that give identity, leadership, and coordination to the movement, but the boundaries of the movement are never coterminous with the organizations. For example, although organizations such as California's Sierra Club are influential in the movement to preserve the

natural environment, anyone who works for the cause and interacts with other workers for this purpose is a member of the conservationist movement. The famous John Brown was not a member of any major abolitionist organization, but his martyrdom made him a leader and symbol for the movement, even though organizational leaders were reluctant to recognize him.

Social movements and social change

All definitions of social movement reflect the notion that social movements are intrinsically related to social change. They do not encompass the activities of people as members of stable social groups with established, unquestioned structures, norms, and values. The behaviour of members of social movements does not reflect the assumption that the social order will continue essentially as it is. It reflects, instead, the faith that people collectively can bring about or prevent social change if they will dedicate themselves to the pursuit of a goal. Uncommitted observers may regard these goals as illusions, but to the members they are hopes that are quite capable of realization. Asked about their activities, members of a social movement would not reply, "I do this because it has always been done" or "It's just the custom." They are aware that their behaviour is influenced by the goal of the movement: to bring about a change in the way things have "always" been done or sometimes to prevent such a change from coming about.



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اسم المحاضرة العاشرة باللغة العربية: الماركسية والطبقة الاجتماعية

اسم المحاضرة العاشرة باللغة الإنكليزية **Marxism and social class**

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Where did Marxism come from?

Why is Marxism important?

How is Marxism different from other forms of socialism?

How does Marxism differ from Leninism?

social class

Marxism

Marxism, a body of doctrine developed by Karl Marx and, to a lesser extent, by Friedrich Engels in the mid-19th century. It originally consisted of three related ideas: a philosophical anthropology, a theory of history, and an economic and political program.

There is also Marxism as it has been understood and practiced by the various socialist movements, particularly before 1914. Then there is Soviet Marxism as worked out by Vladimir Ilich Lenin and modified by Joseph Stalin, which under the name of Marxism-Leninism (see Leninism) became the doctrine of the communist parties set up after the Russian Revolution (1917). Offshoots

social class

social class, also called class, a group of people within a society who possess the same socioeconomic status. Besides being important in social theory, the concept of class as a collection of individuals sharing similar economic circumstances has been widely used in censuses and in studies of social mobility. The term class first came into wide use in the early 19th century, replacing such terms as rank and order as descriptions of the major hierarchical groupings in society. This usage reflected changes in the structure of western European societies after the industrial and political revolutions of the late 18th century. ...(100 of 1309 words)



كلية : الاداب

القسم او الفرع : الاجتماع

المرحلة: الاولى

أستاذ المادة : م. محمد صالح جسام

اسم المادة باللغة العربية : نصوص اجتماعية باللغة الانكليزية

اسم المادة باللغة الإنكليزية : **Scatological Texts**

اسم المحاضرة الحادية عشر باللغة العربية: التوصيف الاجتماعي للعائلة

اسم المحاضرة الحادية عشر باللغة الإنكليزية: **Socioeconomic aspects of the family**

...

Socioeconomic aspects of the family

The modern family

Family in cultures

Socioeconomic aspects of the family

At its best, the family performs various valuable functions for its members. Perhaps most important of all, it provides for emotional and psychological security, particularly through the warmth, love, and companionship that living together generates between spouses and in turn between them and their children. The family also provides a valuable social and political function by institutionalizing procreation and by providing guidelines for the regulation of sexual conduct. The family additionally provides such other socially beneficial functions as the rearing and socialization of children, along with such humanitarian activities as caring for its members when they are sick or disabled. On the economic side, the family provides food, shelter, clothing, and physical security for its members, some of whom may be too young or too old to provide for the basic necessities of life themselves. Finally, on the social side, the family may serve to promote order and stability within society as a whole.

Historically, in most cultures, the family was patriarchal, or male-dominated. Perhaps the most striking example of the male-dominated family is the description of the family given in the Hebrew Bible (or Old Testament), where the male heads of the clans were allowed to have several wives as well as concubines. As a general rule, women had a rather low status. In Roman times the family was still patriarchal, but polygamy was not practiced, and in general the status of women was somewhat improved over that suggested in the Hebrew Bible, although they still were not allowed to manage their own affairs. The Roman family was an extended one. The family as it existed in medieval Europe was male-dominated and extended.

In the West, industrialization and the accompanying urbanization spawned—and continue to spawn—many changes in family structure by causing a sharp change in life and occupational styles. Many people, particularly unmarried youths, left farms and went to urban centres to become industrial workers. This process led to the dissolution of many extended families.

The modern family that emerged after the Industrial Revolution is different from the earlier model. For instance, patriarchal rule began to give way to greater equality between the sexes. Similarly, family roles once considered exclusively male or female broke down. Caring for the home and children, once the exclusive duty of the female, is often a shared activity, as, increasingly, is the earning of wages and the pursuit of public life, once the exclusive domain of the male. The structure of the family is also changing in that some couples choose not to marry legally and instead elect to have their children out of wedlock; many of these informal relationships tend to be of short duration, and this—as well as the rise in levels of divorce—has led to a rapid increase in the number of one-parent households.



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اسم المحاضرة الثانية عشر باللغة العربية: وسائل التواصل الاجتماعي

اسم المحاضرة الثانية عشر باللغة الإنكليزية : Social Media

Advantages of Social Media

Disadvantages of Social Media

Advantages of Social Media

Connectivity

Connectivity is among the most significant benefits of social media. It can link countless users at any time, everywhere. Information could be spread globally through social media and its connectedness, making it simple for people to interact with one another. It results in global relationships.

Education

The use of social media in education is commendable. Learners and educators can enroll in global collaborative platforms to facilitate constructive learning. It also aids in skill improvement by fostering knowledge and creativity.

Information and Updates

Stay informed about events happening across the globe or in other people's lives using social media. In contrast to television, radio, or newspapers, social media lets everyone convey information accurately by presenting the real picture. It aids in showcasing real-world news across the globe.

Awareness

People have become more conscious thanks to social media. It serves as a channel for information, thus paving the way to innovation and success via developing their knowledge and abilities. Social media well-covers global events, making people more aware of their surroundings.

Share Anything With Others

Social media is the best platform to convey feelings and opinions - a song, a poem, a

work of art, a decadent dessert, or anything else. Anyone can let their creativity shine through the platform for it to be shared by millions of others. Sharing the artistic works with others could open the door to achievement and several milestones.

Helps in Building Communities

Live in a diverse world where individuals from different cultures, beliefs, and backgrounds exist. Social media brings these people together by linking them on a common platform. Thus, fostering a sense of unity facilitates the development of community links. For instance, food lovers can join the community of food bloggers, while gamers can join communities focused on gaming, etc.

Noble Cause

Noble deeds can be promoted on social media. It is the ideal tool for endorsing causes like giving donations to those with cancer, for instance, to those who need money for treatment. While everyone can use social media to assist others in finance, it is also the simplest and fastest way to advance any worthwhile cause.

Mental Health

Social media serves as an excellent stress reliever. Several groups can support people battling against stress, depression, and loneliness. By creating a feeling of elation, these communities can bestow a brighter attitude while also helping develop healthy relationships with others, thus enhancing mental health.

Advantages of Social Media for Business

Social media improves company relationships by fostering goodwill among users; its promotion increases sales, which in turn increases profitability. The comments and feedback left by customers are a fantastic resource for businesses. Due to the user likes garnered, companies can experience enhanced popularity and a boost in revenue.

Promotion

Social media is a great supporter of internet commerce and marketing. Posts and promotions facilitate effective user connections and contribute to the profitability of a business. It fosters user relationships and endorses customer loyalty, which is crucial for any company's expansion.

Disadvantages of Social Media

Affects Social-Emotional Connection

Social media hampers emotional bonds. Everything is conveyed through texts digitally, which can stunt expressions. Ingenuity is lost when people who would ideally visit one another to convey greetings only send text messages instead of hugs.

Decreases Quick-witted Skill

With the decrease in real face-to-face conversations and in-person chats, quick-wittedness is rare. Sense of humor and sporty tête-à-têtes have been compromised – the sense of love, friendship, fun, and enjoyment have all disappeared due to the effects of social media on human mental health.

Causing Distress to Someone's Feelings

People who use social media to communicate lack empathy and do not wink an eyelid when they have to hurt someone. The latest trolls, negative comments, and feedback are

all witnesses to the hard-heartedness that has evolved due to the invisible nature of social media.

Present Physically Not Mentally

Spending time with each other is about being 'present' and in the moment. As friends and family gather, create memories by speaking to one another about times past, present and future. Unfortunately, today with social media being made available on the mobile phone, people spend time with each other 'scrolling' through posts.

Lacking Understanding and Thoughtfulness

Feelings are conveyed through word and voice – but to do this, there is a need to be physically present in front of the other person to communicate feelings effectively. However, social media gives it a different hue when anyone puts them into a text, thus masking the real meaning.

Lack of Quality Family Time

Social media has been the cause of many disrupted relationships simply because families cannot spend quality time with each other. Family time has taken a hit with 'me' and privacy taking precedence (due to the quality of texts that appear on social media).

Cyberbullying

People, particularly children, have been victims of cyberbullying where threats, cons, and other negative activities easily ensnare them. Fake news and rumors spread effortlessly, leading to depression and suicide.

Hacking

The vulnerability of social media has also thrown light on how easy it is to gather a person's data. Privacy settings must be constantly updated and profile locked to avoid such situations.

Facilitates Laziness

Spending hours on the couch glued to our smartphones results in several health problems such as obesity, stress, and high blood pressure. Technology and accompanying social media have led to a rise in laziness among people due to no physical activity or exercise.

Addiction

A serious issue among youth social media addiction has led to disastrous consequences. While checking social media and using the smartphone in moderation is not bad, productive time and energy are wasted due to overuse.

Cheating and Relationship Issues

Individuals are now using social media as a platform for dating and marriage. However, chances are that the information provided on the profile is false, eventually leading to a toxic relationship or even divorce

The Bottom Line

It's been said that information is power. Without a means of distributing information, people cannot harness its power. One positive impact of social media is in the distribution of information in today's world. Platforms such as Facebook, LinkedIn, Twitter, and others have made it possible to access information at the click of a button.