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القسم او الفرع : الاجتماع

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اسم المادة باللغة العربية : نصوص اجتماعية باللغة الانكليزية

اسم المادة باللغة الإنكليزية : **Scatological Texts**

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

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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.