Two Faces of the Reality: New Social Movements

Cemile Zehra Köroğlu, Social Work Department, Uşak University, Uşak, Turkey
Muhammet Ali Köroğlu, Social Work Department, Uşak University, Uşak, Turkey

ABSTRACT

Human has constituted societies, and create language and culture as vital institutions, because it is a social being. In spite of individual differences, created common values and institutions become possible through the collective action to meet the needs of human. Social movements and new social movements should also be evaluated from this perspective. When considered social movements as an attempt to meet the needs of the community and solve the problems, one can say that they have existed in every period of the history. Today, the social movements that emerged especially after the 1960s are called new social movements because they are expressions of different problems and needs. This conceptualization is especially true for the Western world. Today, the social movements emerging especially in the Islamic world and East have some similarities and differences. In terms of following these similarities and differences, Turkey is an important example.

KEYWORDS

INTRODUCTION

When community and social life are taken as a basis, it cannot be said that any society is entirely stable, closed to changes and differences at no time in history. Contrarily, in all societies from the most primitive to the most modern ones, social differences, rebelling to its location, struggling for changing its position and themes like change have been taken into consideration. This emerged as in the form of transformation of discontent, oppression, marginalization into rebellion or a philosophy of one’s own life and meaning the world into action socially and massively. From this perspective, it is possible to claim that many social movements have appeared with a variety of purposes and principles in all periods of history. Sometimes economic conditions and sometimes religious, cultural and political conditions have become the driving force of a social movement. Although, sciences, such as politics and sociology allow us to analyze the conceptual meaning of social movements, these sciences often are put forward by the modern era. As a result, most social movements that have been analyzed stem from the modern period. Here, especially, social movements which emerged in Western societies after the 18th century have been taken into account. However, no matter how different the reason, principles, objectives of a social movement; no society is isolated from social movement, demand and change.

Turkey, compared to other Islamic countries around it, has a political system that has given the opportunity to many different social movements to come into the public sphere and struggle there. In contrast, it is not possible to mention a fully political public sphere in other Islamic countries.
There is no political area between the state and society. Therefore, emerging social movements have transformed into either rigid political movements targeting to seize the state or movements supporting to the state and having no originality. This structure produces militarism, even terrorism rather than the social movements in the contemporary sense. It is possible to see many examples of this situation in the Islamic world over the last decade. In countries such as Libya, Syria, Iraq and Lebanon, many groups have emerged against the traditional authoritarian regimes, and all of them have been trying to establish the relationship between state and society by arming. This feeds the chaos and terrorism. This image recalls thirty years wars in the West.

As a typical example of this analysis can be viewed in the Muslim Brotherhood movement in Egypt. Today, Muslim Brotherhood which is the one of the most important social movements of the world is a rooted movement founded in 1928. Since its inception has survived under a severe state repression, and despite this, it was able to create alternative religious, cultural and economic institutions (Davis, Robinson 2015, pp. 80). This movement transformed into a political party, and came to power a short time ago, but it was removed from government through a coup. It has been forced to confront the state violence immediately after this. Naturally, it is not possible the emergence of new social movements in such a society and state equation. Because, in a society where is lack of basic human rights and political rights as the most sacred rights of our civilization; feminists, environmentalists, anti-nuclear and so on. Movements are not to be expected.

When assessed in terms social movements, both traditional and modern Turkey provide us with a unique context to study social movements and economic prosperity. As in the past, many secular and religious movements are present in today’s Turkey. Ironically, these kind of movements have not been considered specifically in the general social movement literature. Only by tackling religious social movements or just secular movements in Turkey, we can identify dozens of different social movements. Many social movements can be examined in particular such as Feminist Movement of Turkey, other women’s movements, environmental movements (like Bergama and Valley of Fırtına Boycott), movements related to human rights and humanitarian law violations, identity movements and political movements. Likewise, in the category of religious social movements, many individual mystical movements, political and other movements struggle for participation in the public sphere. Although some of the religious social movements express historical continuity, many have emerged in the modern era and have been in constant change ever since. For Turkey, particularly the process of growing political and economic liberalism since 1980s has shaped social movements, especially in terms of religious social movements. From this period, religious communities have received a greater share of economic prosperity and have had the opportunity of better organization to make their voices heard. Departing from this observation, this chapter aims to review the concept of social movement in Turkey within the framework of three main periods: a) religious and social movements during the imperial period; b) religious and social movements between the years of 1923-1950 and; c) recent religious and social movements. With flourishing economic prosperity in the latter period, two social groups, that have turned into social movements and have achieved significant advantages to express themselves in the public sphere, step to the fore, i.e. the Kurdish ethnic movement and Islamic groups. Because classical theories of social movements are insufficient to explain social movements in both categories, a new paradigm is advocated.

**Defining Social and Religious Movements**

The most rampant discussions about social movements entail the definition of what a social movement actually is, how it should be dealt with and for which social conditions and reasons it has appeared. In general, social movements have been conceptualized as an “organized effort expended by remarkable number of people to change one or more major features of society (or else resisting to be changed). This concept has been coined by Saint-Simon who had to describe the opposition movements in France in the beginning of the 18th century” (Marshall, 1999, p.746). Undoubtedly, the meaning of the concept has developed and has been enriched throughout history. Today, the concept of asocial
Related Content

New Domestic Rituals: Note on Design Anthropology
[www.igi-global.com/chapter/new-domestic-rituals/165253?camid=4v1a](www.igi-global.com/chapter/new-domestic-rituals/165253?camid=4v1a)

Creative Collaboration and Online Social Media: Can Facebook be Used as a Tool to Support the Process of Collaborative Creation?
[www.igi-global.com/article/creative-collaboration-online-social-media/54233?camid=4v1a](www.igi-global.com/article/creative-collaboration-online-social-media/54233?camid=4v1a)

Interactive 360 Degree Holographic Installation
[www.igi-global.com/article/interactive-360-degree-holographic-installation/196219?camid=4v1a](www.igi-global.com/article/interactive-360-degree-holographic-installation/196219?camid=4v1a)
Alchimia: A Non-Touch Interactive Artwork

[www.igi-global.com/article/alchimia/197393?camid=4v1a](www.igi-global.com/article/alchimia/197393?camid=4v1a)