

DOI 10.31558/2519-2949.2024.2.9

UDC 316.34

ORCID ID: <https://orcid.org/0000-0001-5640-2605>**Goncharuk-Cholach T., West Ukrainian National University**ORCID ID: <https://orcid.org/0000-0002-2623-5399>**Chuhur R., West Ukrainian National University**ORCID ID: <https://orcid.org/0009-0005-9040-0693>**Kovtyn I., West Ukrainian National University**

## SOCIAL MOVEMENTS: DETERMINING THE METHODOLOGICAL FOUNDATIONS OF THE STUDY

*The article examines the main types of social movements: expressive, utopian, reform, revolutionary movements; resistance movements; defines their main characteristics, the essence of the concept of "ideal types" within different paradigms of social movements. An attempt is made to identify the most effective theoretical and methodological foundations for analysing the "ideal types" of social movements, the expediency of using the latest political science concepts as a theoretical basis for the study of "ideal types" of social movements is considered. Attention is focused on the paradigm of "ideal types" of social movements, which has cognitive potential for the analysis of modern protest movements. The differences that exist between social movements and social institutions are shown, which consist of the difference between them in terms of periods of existence and institutional nature. The author reveals a close connection between social movements and the development of communications, which is a practical tool for the direct participation of citizens in solving their pressing social issues. The authors of the study draw attention to the fact that movements should not be confused with organizations, since social movements can include many organizations, have unstable cultural patterns, and acquire a stable form of behavior, their own norms and a system of ordered and clearly hierarchized social statuses. It follows that social movements can act as pressure groups only by chance and seek to achieve only those goals that are most useful to society, using generally accepted norms. It is especially emphasized that social movements can be defined as the essence of protest actions aimed at supporting social change, a collective attempt to pursue common interests or achieve a common goal through collective action outside the established institutions, and it is through them that we have all the necessary tools and means in our hands to respond to this kind of change promptly and make the transformation process less painful.*

**Ключові слова:** *social movements, ideal types, expressive movements, utopian movements, reform movements, revolutionary movements; resistance movements*

**Problem statement.** In society, one can often see processes that are collective actions of individuals who are not part of any organization, community, or social group. Such actions are a type of social process and are called social movements.

Social movements refer to collective actions that are aimed at intensive communication, coordinated, and focused on achieving a specific goal. This understanding of the phenomenon emphasizes a very significant natural characteristic. Another very important feature of social movements should be emphasized, namely, that the participation of an individual in any social movement is free and voluntary.

In addition, participants in social movements are bound by a common creed or common beliefs based on interest. This means that a social movement can be aimed at achieving certain changes in society or, conversely, at preserving the so-called status quo in a particular area of public relations.

Social movements are distinguished by their focus on transformation and the absence of specific life cycles. They do not have a stable institutional status. Social movements are the subject of our research.

**Analysis of recent research and publications.** Different thinkers have explained the interpretation of social movements in different periods. In the nineteenth century, social movements were seen as a set of actions aimed primarily at supporting social change. But in the twentieth century, a representative of the American school of interactionists, political scientist R. Turner (1919-2013), defined a social

movement as "a set of collective actions aimed at supporting social change or supporting resistance to social change in society or a social group" [9, p. 173-181].

A slightly different interpretation of the social movement is found in the French researcher A. Touraine (1928-2023): "A social movement is a special type of struggle..., it is a conflict action through which agents of opposing classes oppose each other in the struggle for social control over the cultural orientations of their societies... The social movement of the masses, therefore, has two dimensions: a conflict with the enemy and a project of socio-cultural orientation". He calls social movements historical subjects of action at the societal level, and offers an image of society as a system of action in which social movements become the object of study" [5]. As we can see, each era brings its understanding of the social movement, as this concept takes on new colors in the modern world.

**The purpose of the article.** To determine the theoretical and methodological foundations of the analysis of social movements. To achieve this goal, it is necessary to analyze theoretical approaches to the study of social movements, to consider the main characteristics of the paradigm of "ideal types" of social movements, and to determine the feasibility of using the latest political science concepts to analyze "ideal types" of social movements.

**The main research material.** Today's social movements are a form of social protest against the unresolved and deepening of old and the emergence of many new social problems (environmental issues, militarisation, regional conflicts, declining quality of life, etc.) against the background of a crisis of confidence in public authorities, traditional trade unions, political parties, and other political institutions. Citizens' awareness of the shortcomings of representative democracy, and their desire for direct participation in solving pressing social issues contribute to their consolidation, and the development of communications is a practical tool for realizing this desire. This state of affairs encourages researchers to study the impact of social movements on contemporary society. Most of them in their studies proceed from the fact that the popularity of social movements can be conditionally used in both "negative" and "positive" senses.

It is clear that in a stratified society, the division into "positive" and "negative" effects of information on representatives of different social strata can only be conditional since their interests differ depending on their place in the system of social production. This direction of the discourse is currently due to the prevailing "neoliberal" paradigm, which, although gradually losing its almost monopolistic position due to the aggravation of global crises in the world economy, continues to dominate as the ideological support for the system that has developed in the world in recent decades [2, p.50].

At the same time, the principles of building a system that would counteract certain negative manifestations associated with social activity and movement seem important not only in terms of the existing system but also in the future – in the formation of new, alternative social and economic processes.

The beginning of social movements is rooted in a state of anxiety, and its driving force arises, on the one hand, from dissatisfaction with this form of life, and, on the other hand, from desires and hopes for some new forms of existence. If we trace the development of the social movement, it emerged in a new period of life. For this reason, social movements had to contribute primarily to the emergence of innovations in various spheres of society.

Contemporary political scientists argue that such movements are aimed not only at supporting social change but also at opposing it. It is important to know that social movements are not social institutions. The main difference between them is their period of existence and their institutional nature. Whereas social institutions are relatively stable and steady, social movements are highly dynamic and have an uncertain life cycle.

While institutions maintain the social order and are supported by all members of society who consider institutions to be a valuable aspect of cultural life that supports the existing social system, social movements, in turn, are not as institutionalized and include a limited number of individuals from different backgrounds, while the majority of individuals have either an indifferent or hostile attitude towards existing social movements.

If a social movement gains massive support from society, it ceases to function as a social movement and turns into a social institution, becoming an integral part of society. Similarly, movements should not be confused with organizations, as organizations are formal social entities with formal membership, a charter or relevant rules of the organization, and an internal hierarchical structure of statuses and roles, while social movements may include many organizations, but despite this, their activities are based on the efforts and actions of people who share the proclaimed ideas and values or sympathize with them [4, p.80].

As practice has shown, many social movements have virtually no signs of the organization; moreover, while organizations are in most cases based on traditional patterns and support stable, predictable behavior of individuals, social movements assume instability of cultural patterns and, accordingly, changed patterns of behavior.

As a result of their development, social movements may acquire some stable forms of behavior, their own norms, and systems of ordered and clearly hierarchized social statuses. In this case, the social movement disappears as such and a social organization or several organizations emerge. Social movements can also act as a pressure group to perform certain actions, i.e. to influence official state officials, the purpose of which is to influence the governance institutions in society. Examples include movements in support of the president, a parliamentary group, and other officials and bodies.

An analysis of political struggle reveals that most pressure groups are not political movements and seek to achieve only those goals that are most beneficial to society, using generally accepted norms. However, they are initially deliberately aimed at supporting or resisting changes in these norms and values. Social movements can act as pressure groups only by chance.

Social movements are very relevant and promising problems to study and attract many scholars. Of particular interest are the prerequisites for the emergence and study of the nature of social movements. There are several popular ways to study them, including

- Local study. This focuses on the internal content of the movement without taking into account the socio-cultural context;
- historical study. This method includes the problems of the emergence and development of social movements, the problems of internal content, and the resulting data from the study of documents, archives, newspapers, and similar documented sources of information, combined with the results of public opinion polls;
- a comparative study of membership in a social movement. This approach analyses the behavior of not only ordinary members of movements, but also leaders, using statistics according to their age, gender, political and economic status, profession, education, and other characteristics, or interviews and the biographical method. The first quantitative approach gives us an understanding of what and why all movement members are connected, while the second qualitative approach allows us to identify their common feelings and motivations for behavior;
- content analysis. It involves the study of social movement reports, speeches, and propaganda statements of leaders [8].

Before moving on to the classification of social movements, it should be noted that they are not always comparable to each other, as one movement may be only an intermediate stage for another, larger social movement, and several movements may mix in different life cycles.

Moreover, different social movements can take on different characters and shades: from extremist to political to economic and religious; and can cover both small social groups and large social units (strata, classes, castes). In this regard, it is customary to distinguish a classification of the most general features and to identify the so-called "ideal types".

Ideal types refer to social movements that are distinguished solely based on a single feature. In reality, such ideal types are extremely rare or non-existent. It is customary to distinguish the following types of social movements:

- expressive
- utopian
- movements for reforms;
- revolutionary movements;
- resistance movements [1, p. 38].

Now let us try to identify the main features of each of these types, which will allow us to more fully and deeply understand the nature of social processes and social movements.

Expressive movements arise within a limited social system that cannot be transformed in any way and from which it is impossible to escape. Individuals, changing their own attitude to such an unattractive reality, adapt to it through various forms of emotional expression (dance, art, music, rituals, etc.). They originated in ancient times and represented various mysteries in Ancient Greece, Ancient Rome, Persia, and India. Today, expressive movements can be observed among young people in the subcultures they have created (hippies, rockers, punks, etc.). Most often, dymb movements are associated with a belief in a better past life, i.e. they refer to the exploits and glory of past generations

and revive the symbolism and lifestyle of their ancestors. Their characteristic is to idealize the past and compare it with the present.

Utopian movements proclaim utopian ideas. After the publication of Thomas More's work *Utopia*, the word began to denote an ideal society, a society of perfection that is possible only in human fantasies. But Thomas More was not the only one to create a model of an ideal society. In addition to him, Plato dealt with this problem in ancient times, as evidenced by his works *The Ideal State* and *The Republic*. Utopian ideas gained great popularity in the eighteenth and nineteenth centuries, and in our time, a great contribution was made by the American researcher B. Skinner. The first utopian movements were religious movements and sects that proclaimed the idea of equality and the implementation of God's will. Secular communities, which followed utopian ideas, proclaimed the image of a good, constructive, sacrificial person while relegating the idea of personal happiness to the background, so utopian existence was short-lived, despite the eternal ideals of perfection. An example is the utopian movements that proclaimed social equality under capitalism.

Reform movements are movements that aim to change certain areas and the structure of society. It is important to distinguish reforms from modernization. Whereas reforms are partial and imply changes in some particular aspect of life, modernization involves the complete destruction and construction of an entirely new system, i.e. a complete transformation of social life. Two conditions are necessary for the emergence of such a phenomenon as a reform movement:

- a positive attitude towards order and a focus on certain negative aspects of social life;
- the ability to express one's opinion and actively act in support of or against a particular reform [7].

It is not difficult to guess that reform movements usually arise in democratic societies where the necessary conditions of freedom exist, and they cannot develop in totalitarianism. Examples of such movements include abolitionist movements (for the abolition of certain laws), feminist movements (for gender equality), movements that ban something (ban on pornography, construction of nuclear power plants, etc.) Currently, society is not ready to fully accept such movements, but it is gradually getting used to them.

Revolutionary movements aim to eliminate the existing social system and completely destroy it, followed by the creation of a new social order. They are understood as "an unexpected, rapid, usually violent complete change of the social system, structure and functions of many major social institutions". Revolutionary movements in this case are not coups d'état. The main difference is that coups d'état leave social institutions and the system of power in society unchanged, changing only the people in power, while revolutionary movements involve gradual, large-scale changes, such as the Industrial Revolution, the scientific and technological revolution, and the sexual revolution.

If the reform movement tries to change only some of the shortcomings of the existing system, revolutionary movements will not take any action, explaining that such a social system does not deserve to be saved. History has shown that revolutionary movements most often arise in societies where revolution is the only way out of the situation and the only means of eliminating the imperfections of the social system, this applies to authoritarian regimes, and in democratic societies, the development of revolutionary movements is minimal, as reforms postpone revolution "it is no coincidence that communist movements are not developed in traditionally democratic countries such as Sweden, Switzerland, Belgium or Denmark, and are strongly developed in those countries where there is a degree of American scientists L. Edward and C. Brinton (School of Natural History), who also study revolutionary movements, identified their most typical stages of successful development. They include:

- accumulation of deep social unrest and dissatisfaction over several years;
- the inability of intellectuals to successfully criticize the existing situation in a way that the majority of the population understands;
- a call to action, to revolt against a social myth or belief system that justifies this call;
- a revolutionary explosion caused by the fluctuations and weakness of the ruling elite;
- the period of moderate rule, which is reduced to attempts to control various groups of revolutionaries or to make concessions to quell the outbursts of discontent among the people;
- the rise to prominence of extremists and radicals who seize power and destroy any opposition;
- the period of the terror regime;
- return to a calm state, stable government, and some standards of the former pre-revolutionary life [6].

It should once again be noted that it is difficult to determine whether a given social movement is reformist or revolutionary in nature, as it may include both active members and radicals, as well as passive reformers.

If we talk about resistance movements, these are the efforts and actions of certain social groups and communities aimed at opposing destruction up to transformation. Such movements arise among those dissatisfied with the too rapid course of the process and, as a rule, are always accompanied by reform and revolutionary movements. As a rule, resistance movements include individuals who lose their privileges in the process of reforms or will not have a place and social position in the reformed society at all.

In addition to the above typology, there are the following types of social movements:

– Depending on the type of change:

1) progressive or innovative. Such movements seek to introduce various innovations into society. These can be new institutions, laws, lifestyles, religious views, etc. Examples of such social movements include republican, socialist, and feminist movements;

2) conservative or retroactive. This type of movement aims to return to a previously existing way of life. For example, various environmental, monarchist, etc.

– depending on the attitude to change:

1) aimed at changing social structures. Such movements can transform into or join political parties and organizations, but most of them remain outside the reformist political system;

2) aimed at changing individuals. Examples of such movements include religious and sectarian movements.

– Depending on the method of work:

1) peaceful (non-violent) – use peaceful means to achieve their goals;

2) violent – use methods of armed struggle.

– depending on the area of distribution:

1) global movements with global goals, e.g. international, movement of world social forms, etc;

2) local movements, which have a local level, i.e., regional objectives;

3) multi-level movements that include and combine the solution of problems at all levels (local, regional, national, and international) [3, p. 94-97].

Now let's take a brief look at the life cycles of social groups. There are no two social groups that go through the same stages of development, but there are four stages that are common to all:

– anxiety

– excitement;

– formalization

– institutionalisation [4, p. 83].

At the first stage, there is mass uncertainty about the future, and social discontent accumulates, at the second stage, all this discontent is focused on certain problems, and all the causes of failure are identified with certain real objects. In the third stage, a number of agitators and figures emerge who systematize the movement's activity and ideology. In the fourth stage, the movement is practically embedded in an organization, i.e. it has its own rules, codes, symbols, etc. There is also a fifth stage – the stage of movement disintegration, but not all political scientists share this opinion, because in reality, for many social movements, this is not the final stage.

We should not forget that a social movement can cease to exist at any stage. Depending on various factors (internal, external, as a result of achieving their own goals), movements can break up into smaller organizations or disappear altogether. First and foremost, social movements are a way of changing society.

**Conclusions.** Thus, from all of the above, we can conclude that the development of society is a complex, multidimensional, and extremely contradictory phenomenon consisting of multidirectional or cyclic processes and transformations. The complexity and contradictions are exacerbated by the need to find a normative and value vector for each period of time, although it is difficult, and it is desirable that this vector is directed towards a generally accepted understanding of progress, although this does not necessarily have to be the case. Social movements emerge through social processes and are one of the means of changing the whole society, which means that they will always remain an extremely painful phenomenon. Social movements can be defined as the essence of protest actions aimed at supporting social change, "a collective attempt to pursue common interests or achieve a common goal through collective action outside the established institutions". Expressive, utopian, revolutionary, and reformist social movements have played an important role in the development of society. Practice shows that when social movements achieve their goals, they cease to exist as movements and turn into institutions and organizations. It is through social movements that we have all the necessary tools and means in our hands to respond to this kind of change on time and make the transformation process less painful.

**References:**

1. Honcharuk-Cholach T. V. (2020) Intensiyyi doslidzhennya sotsial'noyi nerivnosti ta stratyfikatsiyi vid antychnosti do s'ohodennya. *Hileya: naukovyy visnyk*, Vyp. 157. S. 35-41.
2. Honcharuk-Cholach T., Huryk M., Dzhuhla N. (2022). Lokalizatsiya polityky v konteksti suchasnykh naukovykh doslidzhen'. *Hileya: naukovyy visnyk*, Vyp. 167-168. S. 48-52.
3. Honcharuk-Cholach T., Dzhuhla N. (2018). Politychna sotsiolohiya: navchal'nyu posibnyk. Ternopil': TNEU «Ekonomichna dumka», 234 s.
4. Horovy V. M. (2012). IT-subkul'tury v strukturi suchasnoho suspil'stva. *Ukrayina: podiyi, fakty, komentari*, 5. S. 76–85.
5. Turen Alen. Povernennya diyal'noyi lyudyny. Narys sotsiolohiyi: <http://www.henryfarrell.net/publicchoice>.
6. Drezner D. W. (2017). Introduction: blogs, politics, and power: a special issue of Public Choice. Springer Science+Business Media. Sept. 27. Mode of access: <http://www.henryfarrell.net/publicchoice>.
7. Farrell H. (2017) The power and politics of blogs. Springer Science+Business Media. Sept. 12. Mode of access: <http://www.danieldrezner.com/research/blogpaperfinal>
8. Grossman L. K. (2015). The electronic republic: reshaping democracy in America. New York, 304 p.
9. Turner R. (1999). The Cowboy Way: The Western Leader in Film, 1945-1995. New York: Bloomsbury, 272 p.

**Гончарук-Чолач Т., Чигур Р., Ковтун І. Соціальні рухи: визначення методологічних засад дослідження**

*У статті розглянуто основні типи соціальних рухів: експресивні, утопічні, рухи за реформи, революційні рухи; рухи опору; визначено їх основні характеристики, сутність поняття «ідеальні типи» у межах різних парадигм соціальних рухів. Здійснено спробу виокремлення найбільш ефективних теоретико-методологічних засад для аналізу «ідеальних типів» соціальних рухів, розглянуто доцільність використання новітніх політологічних концепцій як теоретичної основи дослідження «ідеальних типів» соціальних рухів. Акцентовано увагу на парадигмі «ідеальних типів» соціальних рухів, яка має пізнавальний потенціал для аналізу сучасних протестних рухів. Показано відмінності, які існують між соціальними рухами та соціальними інститутами, які полягають у розходженні їх один від одного періодами існування та інституційним характером. Виявлено тісний зв'язок між соціальними рухами та розвитком комунікацій, що є практичним інструментом реалізації прямої участі громадян у вирішенні ними своїх актуальних суспільних питань. Автори дослідження звертають свою увагу на те, що не варто плутати рухи з організаціями, оскільки соціальні рухи можуть включати в себе безліч організацій, мають нестійкість культурних патернів та набувають стабільної форми поведінки, власної норми і системи упорядкованих і чітко ієрархізованих соціальних статусів. Звідси випливає, що соціальні рухи можуть виконувати функції груп тиску виключно випадковим чином і прагнуть досягти лише тих цілей, які найбільш корисні суспільству, використовуючи при цьому загальноприйняті норми. Особливо наголошується на тому, що соціальні рухи можна визначати як сутність протестних дій спрямованих на підтримку соціальних змін, колективну спробу здійснити спільні інтереси або добитися спільної мети за допомогою колективної дії поза рамками встановлених інститутів і саме через них у наших руках є всі необхідні інструменти і засоби, щоб вчасно реагувати на даного роду зміни і робити процес трансформації не таким болісним.*

**Keywords:** *соціальні рухи, ідеальні типи, експресивні рухи, утопічні рухи, рухи за реформи, революційні рухи; рухи опору*