Introduction
to
Sociology

AFRICAN CULTURE, CONTEXT AND COMPLEXITY

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Contents

Chapter Twenty-one

Social Movement

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Learning Objectives

The chapter introduces readers to social movement in sociological studies and uses past and current events to show its relevance in the society. Specifically, the chapter will:

1.   Explore the range of meanings of social movement in social science research;
2.   Highlight key historical events that impact on the development of social movement;
3.   Describe some theoretical perspectives that are relevant to understanding social movements;
4.   Use concrete and recent example from Nigeria to ground the theoretical perspectives of social movement.

Introduction

Since the second decade of the 21st century, there have been at least two social movement moments in Nigeria. In January 2012, the Federal Government of Nigeria, through the Petroleum Products Pricing Regulatory Agency, announced an increment in the price of fuel and other petroleum products. Immediately, the cost of transportation surged, and a lot of people became trapped, unable to leave their villages after the Christmas and New Year holidays. Because most economic activities rely on fuel availability, an upward change in cost often disrupts almost all aspects of life, especially for the vast majority of poor Nigerians. In response, Nigerians across social strata mobilised people for collective action against the state with the sole purpose of forcing a reversal to status quo (Adebayo, 2015; Akanle, Adebayo, & Olorunlana, 2014).

The second important social movement moment happened in April 2014 when news broke that 276 girls have been kidnapped from their school by the Boko Haram, a terrorist organisation operating mainly in the Northeast of Nigeria. Clad in unmissable red outfits, parents, relatives, and activists embarked on demonstrations in Abuja. In a matter of days, the tag "Bring Back Our Girls" was adopted to publicise the issue on Twitter and other social media platforms. The Bring Back Our Girls (BBOG) movement generated over five million tweets and attracted voices and actions from world leaders such as Barack Obama and global bodies like the United Nations (Mutsvairo, 2016). In and of itself, the hashtag meant nothing. However, the message it carried addressed the critical social issue that bothers on school safety, violence, insecurity, and governance failures that affect school-age children in depressingly terrorised North-eastern Nigeria. Unlike the fuel subsidy protest which addressed a local issue, the BBOG movement was global in both relevance and scale. This happened

because school kidnapping threatens valued universal ideals and rights that were formulated to protect girls (Chiluwa & Ifukor, 2015) and children in general.

Nonetheless, the reality of social movement is not limited to Nigeria. Before the fuel subsidy protest, the Arab Spring that swept through Tunisia, Egypt and Libya had captured the attention of the world. From Gabon to Zimbabwe, Ugandan, Malawi, Kenya, Ethiopia and South Africa, groups with varied degrees of organisation, sophistication, network, resourcefulness and size made claims on the state on wide-ranging problems. Advocates interested in education, human rights, equality, democratisation, environment and climate protection, openness and transparency, anti-corruption and others were collaborating and mobilising mass support around shared problems with the sole purpose of transforming the structure of the society.

As a concept and reality, a social movement is an important aspect of our world. Hence, scholars have devoted substantial sociological research and theorising efforts to help us understand what it means and its implication for social institutions and the society as a whole. Although we are unable to discuss everything there is to know about social movement in the chapter; an attempt is made to provide a general overview of the topic. The next section looks at conceptions of a social movement, followed by a description of key events that impacted on its development as a major force in the society. After, we shall explore some theoretical perspectives on the social movement. The last main section of the chapter uses the Occupy Nigeria Movement (ONM) as a case study to concretise some of the conceptual and theoretical ideas that we examined. A summary of the chapter is presented as a wrap-up. Review questions, exercises and detailed references are included to guide readers.

Conceptualising Social Movements

The study of social movement is a growing field and is influenced by scholarship in diverse social sciences and humanistic disciplines. This is why the concept of social movement is used differently by scholars. Many definitions struggle with clarifying the extent to which the concept is similar to or different from voluntary organisations, religious groups and associations. There is uncertainty about the extent of the formalisation or degree of organisation of social movements. Since protests are the commonest social movement action, which can involve different crowd sizes, it is also unclear whether all protests qualify as a social movement (*See* relevant terms in Table 1). For example, would violent and armed protests of rebellious and anti-state groups be categorised as being the same as the non-violent ones that took place in India under Mahatma Gandhi and Martin Luther King Jr. in the US?

Table 1: Definitions of common terms in social movement research

Key terms	Definitions
Occupy movement	Mass public action usually marked by series of protests and occupation of public spaces demanding social and political justice against global and national forms of inequalities.
Collective action	An actual mass public protest, representing a transition from mere resource availability to intentional and goal-oriented mobilisation, e.g. picketing, strikes, riots, and boycotts, etc.
Resource	The organisation of tangible and intangible mat

Civil society	A collection of national and international bodies of non-state actors, e.g. NGOs and labour and trade unions etc.
Globalisation	The intensification of connection between national and international trends in political economy and technology.
Social media	New forms of internet-enabled technologies and platforms where geographically and politically diverse communities share huge volumes of information and identity in real time.
Resistance	Collective actions to prevent a specific state of affair, new or old.
Identity	The shared status, values, feelings, or motivation that bind members of a collective together for the same struggle or goal.
Social network	Mobilisation connection, ties and capability between existing organisations and new social movement.

Source: Adeboye and Akinyemi (2018)

From the list of conceptions of social movement displayed in Table 2, it is obvious that there is no one way of defining the concept. While some scholars describe it as a type of collective action aimed at solving a shared problem (1), some define it as a purposeful collective action to change people, institutions or social structure (2). Yet, other scholars conceive it as opinions or beliefs that express preference regarding what should change or stay in the society (3).

Table 2: Conceptions of Social Movement

No.	Authors	Definitions
1	Toch (1965)	Social movements are 'effort[s] by a large number of people to solve collectively a problem that they feel they have in common.'
2	Zald and Ash (1966)	'A social movement is a purposive and collective attempt of a number of people to change individuals or societal institutions and structures.'
3	McCarthy and Zald (1977)	A 'social movement' is 'a set of opinions and beliefs in a population which represents preferences for changing some elements of the social structure and/or reward distribution of a society.'
4	McCarthy and Zald (1977)	'Social movements are voluntary collectivities that people support in order to effect changes in society. Using the broadest and most inclusive definition, a social movement includes all who in any form support the general ideas of the movement. Social movements contain social movement organisation, the carrier organisations that consciously attempt to coordinate and mobilise supporters.'
5	Tarrow (1998)	[The term] Social movement 'I reserve for those sequences of contentious politics that are based on underlying social networks and resonant collective action frames and which develop the capacity to maintain sustained challenges against powerful opponents.'
6	Jenkins and Form (2005)	'Social movements have traditionally been defined as organised efforts to bring about social change.'

Source: Opp (2009), *Theories of political protest and social movements*

In an attempt, Stekelenburg and Klandermans (2009, p. 20) define social movements as 'interlocking networks of groups, social networks, and individuals, and the connection between them is a shared collective identity that tries to prevent or promote societal change by non-institutionalized tactics.'

Despite the variations, however, conceptualising social movement as a process can help us to isolate the key components of most definitions. Using this approach, Della Porta and Diani (2006, p. 20), following Mario Diani, state that as a distinct social process, social movement refers to mechanisms through which people engage in collective action to partake in conflictual relations with identified opponents, linked by dense informal networks and shared collective identity. First, contained in this definition is the idea that, on the whole, social movement actors seek to promote or oppose social change. Secondly, since no single person nor an organised actor can claim to be a social movement, individuals and organised groups connect and interdepend on one another to collaborate and exchange resources to achieve common goals. Third, in the process of collaborating, actors usually manage to develop collective identities which transcend specific events and initiatives. When these three components are in place, we can say that a social movement is in place (Della Porta & Diani, 2006, p. 21).

Some dynamics in the development of social movements

The rise of social movements is largely a product of some disproportionate distribution of societal goods among the different divisions of the society (Roggeband & Klandermans, 2007). Social movements were at the centre of the tumultuous events that characterised the 1960s in different parts of the world: civil rights and anti-war movements were active in the United States, France experienced a revolt, students were protesting in Western Europe and South America, and environmental and women's rights movement were springing up (Della Porta & Diani, 2006). In the view of Roggeband and Klandermans (2007, p. 1), the 1960s was a '…decade of activism, riots, demonstrations, sit-ins, strikes, and many other forms of collective action.' The 1970s also witnessed the religious and Marxists movements and popular protests in Europe and Latin America and, over the course of the next two decades, social movements grew considerably. During this period, social movement became a critical sector of many societies (Roggeband & Klandermans, 2007).

On the African continent, De Waal and Ibreck (2013) mention that three generations of social movements are worthy of note. The first generation basically challenged colonialism and pushed for independence. On the eve of colonial rule and throughout the post-colonial period in Africa, social movements took the shape of ethnic, nationalist, youths, women's and religious movements (Olayode, 2011). Anticolonial struggles led to political independence for most Africans states (Campbell, 2010). The second-generation of social movements, starting in the 1990s, focused on enshrining democratic institutions in Africa's predominantly authoritarian states. Social movements were political during this period because of state failures, inequality and challenges of social, political and economic exclusions, with some of them pushing for secession or autonomy from the states formed by European colonialists (Olayode, 2011). The third generation, continue De Waal and Ibreck (2013), is the Arab Spring which occurred mainly in North Africa. Although De Waal and Ibreck did not provide details

of the logic of this generational demarcation, their framework is useful for tracing the course of the historical development of social movements in modern Africa.

There are key features to understand the evolution of social movements. First, there is a historical contingency involved in social movement moments. Roggeband and Klandermans (2007) invite us to this position when they argue that political contexts of movements should be taken seriously when attempting to understand social movements. In this view, every social movement is a product of the time and context within which it occurred. As a product of specific historical moments, unfavourable political, social and economic conditions and other circumstances impact on whether a social movement would emerge at all – either to fail or succeed.

Second, the target of a social movement is historically diverse, and not oriented towards the state alone as sometimes presumed (Roggeband & Klandermans, 2007). In other words, not all movements are directed at changing government policies. Some target corporations and big businesses alone and others take on both the state and big interests depending on the issues at stake. For instance, the agitation of Ogoni People of the Niger-Delta Nigeria, for responsible environmental practices is useful in thinking about a movement that takes both on state and businesses. The protest over the unethical experiment of Pfizer Pharmaceuticals in Northern Nigeria takes on big business alone.

Third, globalisation has increasingly shaped the framing of issues that social movements tackle and influenced their operations (De Waal & Ibreck, 2013; Roggeband & Klandermans, 2007). According to Roggeband and Klandermans (2007, p. 15), it is 'increasingly difficult to ignore the ways that national states are embedded within broader sets of relationships to other states and to global institutions.' This interconnection is responsible for the rise in transnational, cross-border activism where multiple nodes are connected and mobilised for collective action against an identified target. With the increasing incorporation of states into the global capitalist economy, funds flow legally or illicitly to the social movement to support protests and other activities. Ideas and norms crossed national boundaries unhindered to connect groups with similar agitations in a struggle. Owing to the framework of large-scale interconnectivity that the process of globalisation engenders, activists in the remotest corners of the world are able to establish useful networks in large cities across the world. Also, long and short minutes audio-visual images can be created on handheld devices and transmitted to people elsewhere. With much-improved technologies and cheaper cost of internet access, real-time events are followed and shared within and between an expansively large networks of persons. Even in countries where the internet has increasingly become a target of censorship and control (for instance China in Asia, Syria in the Middle East and Ethiopia in Africa), access to tools like the Virtual Private Network (VPN) continues to permit information exchange.

Fourth, and final, the emergence of the internet and use of social media platforms and web messaging apps introduced crucial transformation to social movements, at least in the last two decades. With social media, social movement messages can reach a wide audience fast. While accelerating the pace of information sharing and mobilisation, De Waal and Ibreck (2013) maintain that social media

provides unprecedented speed and reach, and fast making established structure obsolete in organising a protest. Mutsvairo (2016) also argues that digital technologies, the main architecture of support for social media and web-based systems, have widened the space for political discussion and debates by allowing everyday people partake in the development of journalistic and other informational materials. Accordingly, 'social networks like Twitter and Facebook, as well as messaging platforms such as WhatsApp, have become crucial spaces for the expression of dissent, the mobilisation of activists and conduits to inûuence mainstream media agendas' (Mutsvairo, 2016, p. vi).

From the foregoing, we see that in the development of social movements, there are elements of contingency and diversity of targets, as well as increasing influences of globalisation and social media on how they operate, connect, and collaborate for collective action. We shall see how some of these dynamics play out when we analyse our case study which is based on the experience of Nigeria. For now, it is pertinent that we introduce a number of theoretical views that guide social movement analyses.

Theoretical Perspectives in Social Movement
Classical perspectives
This paradigm represents the pre-1960s approach to social movement analysis. The dominant perspective during this period includes mass society theory, relative deprivation theory, and collective behaviour theory, which were all inspired by the work of a renowned psychologist named Le Bon (Van Stekelenburg & Klnadermans, 2009). What is generally common to these classical theories are their socio-psychological explanations of collective action and protest. To most classical theorists, social movement is a contentious politics engaged by irrational people suffering from subjective tension such as relative deprivation, alienation, displeasure, and resentment. Protesters are believed to be largely working-class people. Social movements and contentious politics, in a classical context, become the resolve and spontaneous reaction of those rendered poor by mass unemployment and industrial strains posed on traditional social life. The primary goal of the collective action, therefore, is the promotion of social change or the amelioration of poor conditions introduced by a broad social change.

The classical perspectives have been criticised on a number of grounds. To some, classical analyses are overly generalised and too simplistic. For example, Stekelenburg and Klandermans (2009) argue on the basis of some consistent studies, that indeed, collective actors are politically active people who are usually 'firmly embedded.' They describe how, given normal circumstances of modern antinomies, the greater worries of sustaining daily survival will constrain the poor from protests. Meaning, therefore, that protesters are not irrational but people with cognitive liberation. Another criticism against classical paradigm actually flows from the conceptual problematic of social movement. The presumption in a classical analysis is that collective action is inherently contentious, and perhaps naturally involves violent demonstrations. In contrast, collective actors' strategies have practically evolved to include non-public and non-contentious actions and demonstrations. But more importantly, the enormity of events in the latter half of the 20th century transformed societies in incredible ways,

thus raising questions about whether the classical perspective is still relevant for explaining social movement.

Resource Mobilisation Perspective

The theory focuses on how social movement groups organise themselves and how they mobilise available resources to achieve their goals. This perspective developed from dissatisfaction with the classical perspective in explaining mass collective action. Advocates of resource mobilisation imagine that everyone is not predisposed to reacting to a situation in the same predictable manner, even if they have common experience. They move beyond asking why people are or feel alienated to answering why they participate in protest despite varying individual dispositions. Attention is shifted to how people mobilise not only themselves but also the available resources needed for collective action. Resources encompass every tangible and intangible material that can be pooled/mobilised by protest organisers. The tangible resources may include money, income, work, concrete space and benefits while the intangible materials include friendship, moral loyalty, faith, authority, skills such as leadership and technology, etc.

Theorists of resource mobilisation edge the strength and/or success of a movement on their networks with pre-existing organisations. As Almeida (2016, p. 108) observes, 'collective mobilisation often first emerges from existing organisations and institutions' including social clubs and other civic groups. Organisations involved in social movements maintain their individual autonomy while they also sustain the exchange of resources. Due to recent changes, the exchange may occur transnationally. Today, international organisations provide resources, or even function as resources themselves, to promote a collective action. For example, Stekelenburg and Klandermans (2009) state that many social movements in Africa are impacted by African diasporas, with funds, skills, alliances, and moral and social remittances being the regular benefits.

However, this perspective is not without criticisms. One of the criticisms is that the theory almost reduced social movement to an economic endeavour where organisers courteously calculate the flow of resources as if it is a formal business venture for material profit. Whereas collective actors are mindful of what, where, and how resources are exchanged and mobilised, Stekelenburg and Klandermans (2009) contend that ideas and passion are more important to them, and they are the reason for their inspiration to organise. The other criticism flows indirectly from the first one: protest doesn't always follow economic calculation of the profitable flow of resources. It has been argued that during moments of deep social and political tribulations, downtrodden people can rationally swing into disruptive mass demonstrations without wasting time on organised resource mobilisation.

Political Process Approach

This theory of social movement shares a common structuralist origin with resource mobilisation approach. It is propelled by the new realisation that social movement and collective action have rational focus and goal orientation, beginning particularly in the 1960's. The emphasis of this theory is on context. Broadly speaking, context describes the environmental, political, and social institutional

factors that shape movements and events wherever they happen. Some influential proponents of this theory include Charles Tilly, Tarrow, and McAdam etc.

There are two dimensions of context by which environmental factors of collective action can be understood. The first is the time dimension, which implies that different eras in history reflect different social movement activities. For example, as we pointed earlier, protesters during the classical era were believed to be predominantly aggrieved working-class people. From the 1960's revolution in social movement activity and contemporary new social movements, participation in protest now cuts across classes. The other dimension to context is the political system in an environment. More than any single factor, social movement activities are largely shaped by the existing political system. This is why movements have different colourations from one country to another. What is implied by time/historical and political dimensions of context is, thus, the constant changing process which continues to shape and reshape movements; hence, the reiteration of social movement dynamics. On the belief that social movement and political context have a continuous mutual influence on each other (Rossi & Bulow, 2015), Fenollosa (2016) suggests that collective action should be studied as a historical event, for only by this approach can we make sense of the intended and the unintended outcomes of mobilisation and protest. Because of this mutual influence, Almeida (2016) argues that a political system can either pose threats or opportunities for collective actors. He explains that while democratisation and liberal state policies present opportunistic environment for development and thriving of social movements, he points out how state repression, state-attributed economic crisis, and environmental disasters constitute a variety of threats for collective action and activists.

However, political process theory has also been critiqued for its own flaw. One flaw is that the theory lacks an explanation of how political context directly links or leads to protest. As Stekelenburg & Klandermans (2009, p. 8) state, 'political opportunities and organisation alone do not produce movements.' What is lacking in the theory is the recognition of collective actors' rational agency, which is needed to interpret not only their situation as requiring change but also to recognise a political situation as opportunities to be appropriated for mobilisation and action.

Identity/framing Perspective
This theory recognises people's capability to give subjective meanings and interpretations to their environment and situation. It holds that individuals can see themselves as having the same identity because of shared status, emotions, motivations, and/or goals. Unlike resource mobilisation and political process perspectives that are primarily structural in approach, identity/framing is informed by social constructivism because of its subjective approach. It is an attempt to explain why the mass of individuals with complex emotions, diverse motivations and dispositions come to construct and subscribe to common identity in the pursuit of a collective goal(s) (Habib & Opoku-Mensah, 2009). Identity theorists also seek to explain why people caught up in the same political and social condition react differently and refuse to partake in collective action to change their situation.

So, in essence, for individuals of diverse motivational backgrounds who participate in collective action, framing theorists explain that the point of connection is the participants' subjective

identification with any of the groups' values, goals, ideologies, and organisers (Habib & Opoku-Mensah, 2009). What is fundamental about identity theory is the role played by group identification. According to this theory, protesters are rational people who use their cognitive liberation capability to decide whether or not they want to identify with any collective. Like other perspectives, however, identity perspective has some limitations. First of all, it fails to account for the political context of protest, which often exerts a strong influence on whether people can even protest. We don't also know from this theory how long it takes from the time that people identify with one another to when they actually engage in collective action.

Occupy Nigeria and Social Movement Theory

As with other African countries, social movements were at the forefront of de-colonisation campaign in Nigeria, and from the 1970s upward, their involvement is intensified due to the problems of militarism, social inequality and poverty that plagued the continent (Olayode, 2011). In the post-independent years, many social movements became political, mobilising and challenging the state on matters that impact negatively on the welfare of the mass of the people. At present, Nigeria is not impervious to the effects of emerging unconventional societies. Indeed, Nigeria's political landscape and social movements' activities have been greatly impacted and have inspired discussions among scholars and policy observers within and outside the country. Nigeria caught the wave of the new social and political order shaping mobilisation and collective actions in contemporary times. In this section, we return to the Occupy Nigeria movement (ONM) with which we started this chapter. Our aim is to ground the concept of social movement in a familiar reality, and then give a further elaboration on key ideas that are relevant for understanding the concept.

The ONM represents the series of struggles that followed January 2012 removal of subsidy on Premium Motor Spirit (PMS) by the federal government of Nigeria. For sure, the subsidy-removal was not a new action by the government (see Adebayo, 2016). What is unprecedented are the series of protests that followed it, the mobilisation process, the networks and resources deployed by the organisers, and the calibre of the organisers and participants. The ONM certainly provoked many revelations that had theoretical implications for reappraising social movement dynamics in Nigeria. The contentious movement following the oil subsidy-removal in Nigeria has been dubbed Occupy Nigeria and/or Harmattan Storm (Egbunike & Olurunnisola, 2015). Many observers of the ONM share the perspective that mobilisation was inspired by social media platforms (Egbunike & Olurunnisola, 2015). On the whole, the ONM set the stage for a new social movement dispensation in Nigeria. In respect of the theoretical perspectives discussed above, we can make the following submission about the ONM:

1. The ONM counters some assumptions of the classical theories about social movement. Against the presumption that protesters are primarily irrational people, ONM organisers and participants are enlightened. To the organisers, the protest was rational and necessary in order to resist unpopular economic policies of the government. Many protestors were accomplished professionals and were therefore not economically disenchanted or socially frustrated by their status – as the classical

perspective presumes. Also, the ONM networks of mobilisation, organisation, and participation cut across class boundaries of middle-class and working-class citizens.

2. Various resources were deployed during the ONM, ranging from tangible to intangible materials. Online activists used their technological/internet expertise to mobilise young denizens. They penetrate multiple social media platforms such as Twitter, Facebook, email, blogs etc. Another essential resource that speaks to the accuracy of resource mobilisation perspective is the international networks of organisation which the ONM leveraged to attract diaspora support (Adebayo & Njoku, 2016). These networks of support rendered financial and ideological assistance, and some others identified with the movement by rallying and picketing in their various countries of residence. Within the Nigerian border, many people who identified with the ONM cause but didn't join the picketing provided financial and material support. The stay-home supporters sent recharge cards via the internet media to those physically present at the various protest sites. While this enabled on-site protestors to share important updates on happening on the ground, it also confirms the role of the internet and new media in the ONM struggles.

3. On the political process perspective, we can mention the liberalism (or weakness) of President Jonathan which constituted a political opportunity for mobilisers. The state, however, posed a threat in that, at some point, military force was later unleashed on protestors. We can also talk about the unintended outcome. Although the goal of total reversal of fuel price was not achieved, the ONM mobilisers and other observers note that the movement reawakened apathetic citizens to state matters and the possibility that Nigerians could shirk socio-cultural and economic differences to push for common demand.

4. In respect of identity/framing perspective, mobilisers were able to frame fuel-subsidy as the only democratic dividend 'ordinary' Nigerians benefit from the profligate state. This carried the emotion and motivation of the protesters to identify with the tag 'ordinary Nigerians' to show their common fate about the state failure (Adebayo, 2016).

Summary of the Chapter

We have explored the range of understandings available on social movement, examined key historical events and dynamics that impacted on its development, and presented important theoretical perspectives on the topic. The final section of the chapter used the example of the ONM to explain aspects of the theoretical perspectives on social movements. We can summarise the chapter as follows:

1. Social movements serve to promote fairness, equality, social justice and human freedom, and other challenges confronting the society.
2. Different conceptions exist but when social movement is understood as a social process, we are able to isolate key ideas that are central to defining the phenomenon. These ideas include that social movement has a targeted opposition and engage this opposition in a conflictual relationship while drawing on dense informal networks, available resources/opportunities, and shared collective identity.

3.   In Africa, three generations of social movement have been identified: the independence/anti-colonial, democratisation, and Arab Spring generations.
4.   Four features are notable in the evolution of social movements: there is a historical contingency to their emergence; their targets are diverse; globalisation is shaping how they frame and tackle issues, and new technologies of the internet and social media are rapidly transforming their operations and mobilisation capacities.
5.   Theoretical perspectives such as the classical, resource mobilisation, political process, and identity/framing perspectives have been used to explain social movements. While each has strengths, they are also limited in some ways.

In conclusion, social movements are plagued by many challenges, and their capacity to make the society more progressive, freer, and just for all, will be determined by the responses of state and society – at the national, regional, global levels. In the future, the spontaneity of many large protests and the growing intertwining of social movements and opposition politics can also threaten the set goals (De Waal & Ibreck, 2013). Also, the increasing reliance of social movements on online campaigns and activism can lead to 'slacktivism' whereby people jolly in pushing messages for the purpose of accumulating 'likes' and (re)tweets without matching offline actions (Adebayo, 2015; Chiluwa, 2015; Chiluwa & Ifukor, 2015).

Review Questions

1.   Briefly describe the role of social movements in contemporary societies.
2.   In your view, what do you consider an adequate and appropriate definition of social movement?
3.   List and describe the features of the three generations of social movement in Africa.
4.   What are the roles of globalisation and social media in the evolution of social movement?
5.   What did classical theorists say about social movements? Give a brief explanation of your agreement or disagreement with their position and suggest an alternative perspective.

Exercises

1.   Think about recent protests in Nigeria. Do you think protests can bring about social change in the country?
2.   Between the #BringBackOurGirls and #EndSARS campaigns, which one is closer to a social movement? List five reasons for your response.

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