מושגים מתורגמים דורות סוציולוגיים

Mannheim does not clearly specify exactly what constitutes 'knowledge' in empirical terms, other than suggesting that words (as the repositories of the meanings that constitute a style of thought or a world view) are significant objects for study (see Mannheim 1960:245).

מונחים מנהיים:

**Concrete Group—Social Location**

*Sociology of Knowledge* by Karl Mannheim

דור כמעשה' generation as actuality

'גורל משותף' common actuality

"מיקום מעמדי מודע ((Marx “conscious class.”

ב"מגרש" lot

Class consciousness

biological rhythm of birth and death



“age groups”

קבוצת 'אחאים' או 'חבורה' (cohort קבוצת שווים

**Social Location, class location, social class position**

**Generational location**

**Generational consciousness**

**Social events**

**Social change, social progress**

**External units**

**Timeline calendar**

**Generation of actuality**

**The nature of time – between biography and history**

****

*continuous emergence*



This *negative* delimitation, however, does not exhaust the matter. Inherent in a *positive* sense in every location is a tendency pointing towards certain definite modes of behavior, feeling, and thought.

We shall therefore speak in this sense of a tendency “inherent
in” every social location;

'המרכיב החברתי' (rhythm of history)

“fresh contact”

a “new life.”

“elasticity of mind.”

“Consciously recognized models

“knowledge”

“memories”

constant “rejuvenation” of society

“similarity of location”

“ability to start afresh”

“conservative” and “progressive”

“dialectic.” “dialectically”

 “first impressions,”

“childhood experiences”

*natural view*

a new *milieu*

potentially fresh contact,”

*The uninterrupted generation series*

“live his own life.”

“crystallizing agents,”

*generation style*

“stratification of experience,”

The most important point we have to notice is the following: not every generation location—not even every age group—creates new collective impulses and formative principles original to itself and adequate to its particular situation. Where this does happen, we shall speak of a *realization of potentialities inherent* in the location, and it appears probable that the frequency of such realizations

is closely connected with the tempo of social change.**\*** When as a result of an acceleration in the tempo of social and cultural transformation basic attitudes must change so quickly that the latent, continuous adaptation and modification of traditional patterns of experience, thought, and expression is no longer possible, then the various new phases of experience are consolidated somewhere, forming a clearly distinguishable new impulse, and a new center of configuration. We speak in such cases of the formation of a new generation style, or of a new *generation entelechy*.

Here too, we may distinguish two possibilities. On the one hand, the generation unit may produce its work and deeds unconsciously out of the new impulse evolved by itself, having an intuitive awareness of its existence as a group but failing to realize the group's character as a generation unit. On the other hand, groups may consciously experience and emphasize their character as generation units

“…Both discourse analysts and ordinary language users are primarily interested in meaning: what is this text or talk about, what does it mean, and what implications does it have for language users? ...” (van Dijk, 2014:111-112).

Intentional Community-IC ו'קהילות שיתופיות חדשות' (New Intentional Commune-NIC).

# Table 1. *Comparison of the New Intentional Collective Communities Studied*

|  |  |
| --- | --- |
|  | Community |
|  | Migvan | Jaffa | Yuval | Kama |
| Membership in an association of communities  | + | + | + | + |
| Location in Israel | South | Center | North | South |
| Year of founding | 1987 | 2003 | 1999 | 2005 |
| Approximate number of members in community (men/women) | 17 people (9/8) | 10 (5/5) | 7 (3/4) | 34 (15/19) |