

## 1: Social reform and change in Britain

*The book explores the background of rural life today, probing beneath some of the idealized concepts of rural Utopia which have developed in the last two decades. A major theme is that understanding the nature of social change in rural England requires examination of the rural and particularly of the agricultural economy.*

Meredydd Rix Meredydd Rix. Meredydd Rix That to was one of the most turbulent eras in English history is a truism that requires little 1 argumentation. While it was no-doubt a culmination of socio-political and socioeconomic factors which engendered this social change, it was the economic impact of a contracted population which is the key factor in explaining social change in the period From then until the end of the period, population growth stagnated as it was checked by the omnipresence of plagues and infectious diseases: This led to the rebalancing of the people-to-land ratio. With fewer agricultural labourers, labour was at a premium, far exceeding the pre-plague levels. However, there is a problem with this thesis. I an not saying in any way that medieval society was based on a natural economy. For more information See RH Hilton. The Decline of Serfdom in England. See S H Rigby. For more info see Philip Slavin. The Crisis of the Fourteenth Century Reassessed: Between Ecology and Institutions " Evidence from England For instance two manors of Durham Priory had death rates of 21 and 78 per cent respectively. Death rates also vary in terms of social stratum: See Robert S Gottfried. The Economic Impact of the Black Death. Death 8 In , , , , , , , , 2 and Wages and Earnings in Late Medieval England: Evidence from Enforcement of the Labour Laws. The Economic History Review. Indeed the Phelps-Brown-Hopkins Index shows that while nominal-wages rose by This is to say that while labourers may have been earning more, their wages were worth less due to post-plague inflation. Despite this, when looking at a broader context, one can see a substantial increase in real-wages, due 13 to the deflation of the latter part of the period. Now with the scarcity of labour, commutation became possible, allowing landless workers to be selective in their employment and demand higher wages. Thus, it seems likely that it was the demographic adversity of the period , which rebalanced incomes more favourably towards the wage-labourer, which is the salient factor in explaining social change in the fourteenth-century. However, the one institution at the centre of social-stratigraphy in late-medieval England was the church. Is it possible then, that it was fundamental changes to the church that led to social change in the 17 period? The Great Schism of accentuated political divides in Europe, with the French-backed papacy purporting control from Avignon and the Holy-Roman and English-backed papacy claiming authority from Rome, as well as a short-lived papacy set up in Pisa in This philosophy had wider implications over the authority of all established order. Traditional historiography has asserted that Lollardy was essentially a grassroots-level movement, finding 19 mass-support in the lower-echelons of society; the halfyardlanders and yeoman-farmers, lesser-gentry and 20 parochial clergy, and links have been made between the Lollards and social unrest. The oft-quoted example 11 th John Munro. Before and After the Black Death: Money, Prices and Wages in 14 Century England. For original index see E. Phelps Brown and S. The Oxford Companion to British History. Food and Eating in Medieval Europe. Continuum International Publishing Group. A Rural Society after the Black Death: However, there are a number of issues with this view. McFarlane has proved conclusively that 22 Lollardy and Wycliffism was a movement at the top of the social strata: However, these socioeconomic divisions existed well before or even , so this would seem an unsatisfactory conclusion. Perhaps then, one should look at the growing sense of similarity between the classes; notably 21 John Ball was well known for his socially-motivated sermons. See Andrew Bradstock, Christopher Rowland. See Fiona Somerset, Jill C. The Crown and the Lollards: Tolerance, Intolerance and State Policy. Wycliffite Representations of the Third Estate. English Society in the Later Middle Ages: This shook the preconceived notions of the trifunctional-system that men 33 such as Gower took as a truism. As so often in the history of social change it was the politicisation of the common people that precipitated a change in social structure; now commoners became the cheap war-machinery of the monarchy, imbuing the everyday-man with a new sense of worth. As Payling asserts, this relatively- rapid ascent to prominence saw the enabling of a national voice; no longer were the yeoman-farmers, lesser- 38 gentry and townspeople unrepresented; they had a voice in

London with influence over national affairs. However, it would be a mistake to overemphasise this empowerment. Most of those who felt 39 represented by MPs were already the local social elite; the lesser-gentry and landowners. The rural and urban poor were still largely unrepresented on a national or even local scale. Moreover, there are questions over the power of the Commons as a political body. The monarchy technically still had the power to veto parliament. Rise of the Commons. A Short History of Parliament: Parliament Rolls of Medieval England, Essays in Medieval History. Thus it was a change in attitudes, coupled with economic changes that is the most salient factor in social change between Such usurpationary-closure is well documented throughout the period. To finance further warfare the third poll-tax in four years was passed by Parliament in 50 December with sporadic rebellions springing-up as a consequence throughout south-eastern England converging on London. Added to this overbearing taxation was the growing sense that magnates were 52 profiteering from the levies: John of Gaunt and Latimer were accused of embezzlement. All of this in a political-context where the state and landowners tried to crush 54 post-plague social-mobility , where manorialism met with regular local-conflict and where non-Catonian 55 attitudes swept the English populace; The revolt did not come out of the blue but was a natural escalation of class-conflict. English society in the Later Middle Ages: Class, Status and Gender. In turn these subordinate groups will attempt to win a greater share of the resources. Demographic change was the primary explanation for social change. Manorialism varied according to the geography with pastoral areas being much less manorial. For more information see Eileen Power. The English third estate were no longer prepared to do this. Thus it could be well argued that it was economic factors th which ultimately led to social change in the 14 century, as they enabled social-mobility and changed attitudes. This had detrimental effects on the already-faltering manorial system as lords found themselves spending increasing amounts on labour as a consequence of a much-smaller agricultural labour-pool. In essence lords became rentiers bound to a fixed 66 income. Now peasants could inherit and hold more land than 68 ever before , being free to exploit it exclusively for their own profit, giving them greater disposable-income and financial-security. Thus it could be well argued that it was indeed economic factors which led to social-change in the period. Indeed it was at this time when the wool trade, that great backbone of the English economy, saw radical changes which would mark a crucial turning point in English rural society between 56 J A Raftis. Relative is where lords can increase their profit by increasing the productivity of their enterprises, absolute is where lords can increase their profit only by taking a larger proportion at the expense of the labour force. Past and Present No. By it is generally accepted that labour services were no longer in use. This is a fallacy. This would allow the king to tax monopoly profits by means of a heavy export duty and raise loans from merchants on the security of the duty. One of the aims of the Staple system was to exclude foreign merchants from buying directly from the producers; that could only be done by English middlemen. Moreover, as a result of the agrarian changes which resulted from the shrinking of the agricultural-labour-pool, English wool production changed from large-scale demesne production to smaller-scale peasant production, as great holdings were broken-up and leased. Social change in rural England then, cannot be seen in isolated terms, it was as much a result of the entrepreneurial opportunities of commerce as the changing agrarian systems and of tenure, though it was undoubtedly in both cases economically driven. To conclude, social change in English rural society was the result of an aggregation of short, medium and long-term factors; political, social and demographic. The population decline caused a labour-premium which gave peasants greater clout in usurpationary-closure, which was intern accentuated by a change in attitudes engendered by the war with France. Thus the overbearing economic effect of demographic change is the most significant factor in explaining social change in rural England between Death Simon Penn and Christopher Dyer. Economic History Review th John Munro.

*The book is a study of social change in rural England. It examines the changes in country life in Rutland, the area which lost its county status in 1844. It examines the class divided society of pre-war days, and the links between the aristocracy and lower social classes.*

Agriculture[ edit ] Major advances in farming made agriculture more productive and freed up people to work in industry. The new mechanisation needed much larger fields – the layout of the British countryside with the patchwork of fields divided by hedgerows that we see today. Industrial Revolution[ edit ] Historians typically date the coming of the Industrial Revolution to Britain in the mid-18th century. Not only did existing cities grow but small market towns such as Manchester , Sheffield and Leeds became cities simply by weight of population. Middle class and stability[ edit ] The middle class grew rapidly in the 18th century, especially in the cities. The merchant class prospered with imperial trade. Wahrman argues that the new urban elites included two types: By the 18th century a self-proclaimed middle class, with a particular sociocultural self-perception, had emerged. Religion[ edit ] Historians have emphasized the importance of religion, including the domination of the Anglican establishment. Baptists , Congregationalists , Methodists , and Quakers were all allowed to pray freely. These groups took the opportunity of the expanding empire and set up in the Thirteen Colonies , where they expanded rapidly after the First Great Awakening. In response to the religious and moral apathy of the common people, Methodist preachers set up societies divided into classes – intimate meetings where individuals were encouraged to confess their sins to one another and to build each other up. They also took part in love feasts which allowed for the sharing of testimony and mutual surveillance of moral behavior. The success of Methodist revivals in reaching the poor and working classes concentrated their attention on spiritual goals rather than political grievances. The language and self images of people are the chief targets of cultural studies. Of special importance is the concept of an emerging consumer society. Studies of middle- and upper-class manners, tastes, and fashions have proliferated, along with studies of gender, and national, and racial identities. It can even be argued that these changes eclipsed the massive shifts in society during the 20th century; certainly many of the developments of the 20th century have their roots in the 19th. The technology of the Industrial Revolution had a great impact on society. Inventions not only introduced new industries for employment, but the products and services produced also altered society. Culturally there was a transition away from the rationalism of the Georgian period and toward romanticism and mysticism with regard to religion, social values, and the arts. The status of the poor is one area in which huge changes occurred. Both writers held a fascination for people, society and the details of everyday life but in Austen the poor are almost absent, mainly because they were still the rural poor, remote and almost absent from the minds of the middle classes. For Dickens, only a few years later, the poor were his main subject, as he had partly suffered their fate. The poor now were an unavoidable part of urban society and their existence and plight could not be ignored. Industrialisation made large profits for the entrepreneurs of the times, and their success was in contrast not only to the farm workers who were in competition with imported produce but also to the aristocracy whose landowning wealth was now becoming less significant than business wealth. The British class system created an intricate hierarchy of people which contrasted the new and old rich, the skilled and unskilled, the rural and urban and many more. The army was called to the areas of Luddite activity such as Lancashire and Yorkshire and for a time there were more British soldiers controlling the Luddites than fighting Napoleon in Spain. The squalid, dangerous and oppressive conditions of many of the new Victorian factories and the surrounding communities which rose to service them became important issues of discontent, and the workers began to form trade unions to get their working conditions addressed. The most widely known case was that of the Tolpuddle Martyrs of 1834, an early attempt at a union whose members were tried on a spurious charge, found guilty and transported to Australia. The sentence was challenged and they were released shortly afterwards, but unions were still threatened. It was not until the formation of the TUC in 1868 and the passing of the Trade Union Act that union membership became reasonably legitimate. Many pieces of legislation were passed to improve working conditions, including the Ten Hours Act to reduce working hours,

and these culminated in the Factory Act. Beginning in and lasting until , many farmers and rural workers were hard-pressed for a stable income. With the decline in wheat prices and land productivity many countrymen were left looking for any hope of prosperity. Although the British parliament gave substantial aid to farmers and laborers, many still complained that rents were too high, wages too low, and the hours laborers were required to work were too long for their income. As a result, many workers turned to unions to have their concerns heard and, with the acts listed above as proof, were able to achieve some success. With a healthier environment, diseases were caught less easily and did not spread as much. Technology was also improving because the population had more money to spend on medical technology for example, techniques to prevent death in childbirth so more women and children survived , which also led to a greater number of cures for diseases. However, a cholera epidemic took place in London in 1849 killing 14,000, and subsequently in 1854 killing 10,000. This anomaly was attributed to the closure and replacement of cesspits by the modern sewerage systems. Stage coaches, canal boats, steam ships and most notably the railways all speeded up the movement of people, goods and ideas. New communication methods were very fast if not instantaneous, including the telegraph, the telephone and the trans-oceanic cable. Trains opened up leisure destinations, especially seaside resorts. The Bank Holidays Act created a number of fixed holidays which the middle class could enjoy. Large numbers travelling to quiet fishing villages such as Worthing , Brighton , Morecambe and Scarborough began turning them into major tourist centres, and people like Thomas Cook saw arranging for domestic and foreign tourism as a viable business model. Steam ships such as the SS Great Britain and SS Great Western made international travel more common but also advanced trade, so that in Britain it was not just the luxury goods of earlier times that were imported into the country but essentials such as grain and meat from North America and Australia. One more important innovation in communications was the Penny Black , the first postage stamp , which standardised postage to a flat price regardless of distance sent. The Victorians were impressed by science and progress, and felt that they could improve society in the same way as they were improving technology. The model town of Saltaire was founded, along with others, as a planned environment with good sanitation and many civic, educational and recreational facilities, although it lacked a pub, which was regarded as a focus of dissent. Similar sanitation reforms, prompted by the Public Health Acts and , were made in the crowded, dirty streets of the existing cities, and soap was the main product shown in the relatively new phenomenon of advertising. Victorians also strove to improve society through many charities and relief organisations such as the Salvation Army , the RSPCA and the NSPCC , and at the same time there were many people such as Florence Nightingale trying to reform areas of public life. Women and the family[ edit ] Reformers organized many movements to obtain greater rights for women; voting rights did not come until the next century. It is too much to claim that the Victorians "invented childhood," but they deemed it the most significant phase of life. Legislation reduced the working hours of children while raising the minimum working age, and the passing of the Education Act set the basis for universal primary education. In local government elections , single women ratepayers received the right to vote in the Municipal Franchise Act. This right was confirmed in the Local Government Act and extended to include some married women. It was very difficult to secure divorce on the grounds of adultery, desertion, or cruelty. The first key legislative victory came with the Matrimonial Causes Act , which passed over the strenuous opposition of the highly traditional Church of England. The new law made divorce a civil affair of the courts, rather than a Church matter, with a new civil court in London handling all cases. A woman who obtained a judicial separation took the status of a feme sole, with full control of her own civil rights. Additional amendments came in , which allowed for separations handled by local justices of the peace. The Church of England blocked further reforms until the final breakthrough came with the Matrimonial Causes Act.

### 3: English society - Wikipedia

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Cultural roots[ edit ] Classic New England Congregationalist church in Peacham, Vermont Historian Samuel Eliot Morison uses the metaphor of wine to describe the relationship between present New England culture and its past: The wine of New England is not a series of successive vintages, each distinct from the other, like the wines of France; it is more like the mother-wine in those great casks of port and sherry that one sees in the bodegas of Portugal and Spain, from which a certain amount is drawn off every year, and replaced by an equal volume of the new. Thus the change is gradual and the mother wine of still gives bouquet and flavor to what is drawn in New England has developed a distinct cuisine , dialect , architecture , and government. Religion[ edit ] Today, New England is the least religious part of the U. In , less than half of those polled in Maine, Massachusetts, New Hampshire, and Vermont claimed that religion was an important part of their daily lives. Southernmost New England in Connecticut is among the ten least religious states, 53 percent, of those polled claimed that it was. The literature of New England has had an enduring influence on American literature in general, with themes such as religion, race, the individual versus society, social repression, and nature, emblematic of the larger concerns of American letters. Ralph Waldo Emerson was born in Boston. Nathaniel Hawthorne , romantic era writer, was born in historical Salem ; later, he would live in Concord at the same time as Emerson and Thoreau. All three of these writers have strong connections to The Old Manse , a home in the Emerson family and a key center of the Transcendentalist movement. Emily Dickinson lived most of her life in Amherst, Massachusetts. According to reports, the famed Mother Goose , the author of fairy tales and nursery rhymes was originally a person named Elizabeth Foster Goose or Mary Goose who lived in Boston. Anne Sexton , also taught by Lowell, was born and died in Massachusetts. Vincent Millay and Robert P. Coffin were born in Maine. Marquand grew up in Newburyport, Massachusetts. Pulitzer Prize winner John Cheever , a novelist and short story writer, was born in Quincy, Massachusetts and set most of his fiction in old New England villages based on various South Shore towns around there. Annie Proulx was born in Norwich, Connecticut. Ethan Frome , written in by Edith Wharton , is set in turn-of-the-century New England, in the fictitious town of Starkfield, Massachusetts. Like much literature of the region, it plays off themes of isolation and hopelessness. New England is also the setting for most of the gothic horror stories of H. Lovecraft , who lived his life in Providence, Rhode Island. Real New England towns such as Ipswich , Newburyport , Rowley , and Marblehead featured often in his stories alongside fictional locations such as Dunwich, Arkham, Innsmouth and Kingsport. Lovecraft often expressed an appreciation for New England in his personal correspondence, and believed that returning to the area was the reason that his writing improved after he left New York City. Jack Kerouac , pioneer of the Beat Generation and author of the novel On the Road was born in Lowell, Massachusetts in and was later also buried there after his death in Mark Twain thought Hartford was the most beautiful city in the U. John Updike , originally from Pennsylvania , eventually moved to Ipswich, Massachusetts , which served as the model for the fictional New England town of Tarbox in his novel Couples. Robert Frost was born in California, but moved to Massachusetts during his teen years and published his first poem in Lawrence ; his frequent use of New England settings and themes ensured that he would be associated with the region. He is the professor emeritus of American literature and creative writing at the University of New Hampshire. Pulitzer Prize-winning novelist and short story writer Steven Millhauser , whose short story "Eisenheim the Illusionist" was adapted into the film The Illusionist , was born in New York City and raised in Connecticut. More recently, Stephen King , born in Portland, Maine , has used the small towns of his home state as the setting for much of his horror fiction, with several of his stories taking place in or near the fictional town of Castle Rock. Derek Walcott , a playwright and poet who won the Nobel Prize for Literature , taught poetry at Boston University. Largely on the strength of its local writers, Boston was for some years the center of the U. Boston remains the home of publishers Houghton Mifflin and Pearson

Education, and was the longtime home of literary magazine *The Atlantic Monthly*. Merriam-Webster is based in Springfield, Massachusetts. The New England English dialect and Boston accent are native to the region. The Boston accent and accents closely related to it cover eastern Massachusetts, New Hampshire, and Maine. Contra dancing and country square dancing are popular throughout New England, usually backed by live Irish, Acadian, or other folk music. Traditional knitting, quilting and rug hooking circles in rural New England have become less common; church, sports, and town government are more typical social activities. These traditional gatherings are often hosted in individual homes or civic centers; larger groups regularly assemble at special-purpose ice cream parlors that dot the countryside. New England leads the U. New England was for some time an important center of American classical music. Prominent modernist composers also come from the region, including Charles Ives and John Adams. In rock music, the region has produced bands as different as Aerosmith, Phish, the Pixies, and Boston. Dick Dale, a Quincy, Massachusetts native, helped popularize surf rock. The region has also become a hotbed for Hardcore Punk and Heavy Metal music especially with regards to Metalcore and Deathcore. Media[ edit ] The leading U. New England Cable News is the largest regional hour cable news network in the U. Many areas in southern Connecticut often listen to NYC based radio stations as well as local stations.

### 4: BBC - History - British History in depth: The Rural Exodus

*Reshaping rural England: a social history / Alun Howkins. HN E5 H69 Identity and agency in England, / edited by Henry French & Jonathan Barry.*

Poor Relief A workhouse is established at Edinburgh. Owen was a founder of utopian socialism and the cooperative movement People Out-relief, that is, benefits or cash outside the poorhouse is made available in Glasgow. Poor Relief John Howard published his book, "The State of the Prisons", based on the study he had made of prison conditions on tours of Britain and Europe. It was secure, well-built, healthy, separated men, women and children. It allowed parishes to form Poor Law Unions in order to build poorhouses. These were the first anti-slavery works by a mainstream Anglican writer who had personally seen the suffering and were, therefore, very influential. Abolition slavery Society for the Abolition of the Slave Trade founded in Britain Abolition slavery Josiah Wedgwood wealthy industrialist and much respected man actively participated in abolition, becoming a member of one of the abolition committees. Poor Relief The Speenhamland system. A code for out-relief was drawn up by magistrates in Speenhamland, Berkshire. The Speenhamland system acquired some notoriety in the following years; it was believed to lead employers to pay unduly low wages while workers were forced to claim relief. By the time of his death in , he had established 19 free schools providing services for children and infants living in the lower-income areas of London Education People Health and Morals of Apprentices Act was passed, the very first piece of factory legislation. Factories Support for vaccination grew. Jenner was awarded government funding, and in the Royal Jennerian Institute was founded. Women A bill for abolition of slavery passes in House of Commons but is rejected in the House of Lords. Abolition Slavery The British begin patrols of African coast to arrest slaving vessels. Abolition Slavery Mary Carpenter was born, educational and social reformer Education People Elizabeth Fry makes her first visit to Newgate Prison to do what she could to alleviate the suffering of the women and children there Prison Reform Angela Coutts was born, she was the wealthiest Victorian woman in Britain and a philanthropist People Elizabeth Fry and eleven other Quakers formed the Association for the Improvement of the Female Prisoners in Newgate. She gave evidence to the House of Commons about conditions in prison, using evidence from her tour of British prisons. Her evidence influenced Sir Robert Peel to reform prison conditions in Prison Reform Treaty between Britain and Spain to abolish slave trade Abolition Slavery John Pounds in Portsmouth began teaching poor children without charging fees. He actively recruited children and young people to his school. Education People Cotton Mills Act. The Act required that no child under the age of nine was to be employed in cotton mills, with a maximum day of 16 hours for all those under But once again the means of enforcing such legislation remained a serious problem. About 60, people gathered to hear Henry Hunt and others speak in favour of political reforms and rights for the poor. When Hunt arrived the yeomanry were sent by magistrates to arrest him. They slashed their way through the crowd killing eleven and injuring hundreds, including women. English social reformer and statistician, and the founder of modern nursing. People Anti-Slavery Society founded in Britain. Prison Reform Factory Act. No children were to work in factories under the age of nine though by this stage numbers were few. A maximum working week of 48 hours was set for those aged 9 to 13, limited to eight hours a day; and for children between 13 and 18 it was limited to 12 hours daily. The Act also required children under 13 to receive elementary schooling for two hours each day. This established a national Commission for England and Wales. Abolition Slavery Octavia Hill was born. English social reformer, whose main concern was the welfare of the inhabitants of cities, especially London People - Chartists movement formed. The aim of the Chartists was to gain political rights and influence for the working classes. These included a vote for all men aged over 21, but, just like the Levellers, they did not ask for votes for women. Emancipation Child Custody Act enabled a mother to be given custody of children under seven. Poor Law Edwin Chadwick, the secretary of the Poor Law Commission, and one of the main authors of the report, wrote a Report on the Sanitary Condition of the Labouring Population of Great Britain, identifying sanitation as a principal issue. Sanitation Mines and Collieries Act. Women and children were excluded from the mines and as a consequence became unemployed Women Mining Lord Shaftesbury became the president

of the ragged schools. He used his knowledge of the schools, the refuges, and his understanding of the living conditions among low-income families to pursue changes in legislation. He served as the president of the Ragged School Union for 39 years. In , the Union adopted the name "Shaftesbury Society", in his honour. Education Children Charles Dickens became associated with the Ragged Schools and donated money to them Education Children Ragged Schools Union was established to combine resources throughout the country, providing free education, food, clothing, lodging and other home missionary services for these children.

### 5: Exclusive countryside? Social inclusion and regeneration in rural areas | JRF

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Essay on Social Change: Meaning, Characteristics and other details Article shared by: Here is your essay on Social Change! Change is the internal law. History and science bear ample testimony to the fact that change is the law of life. On the stage of the world, scenes follow scenes, acts follow acts, and drama follows drama. The wheel of time moves on and on. The old dies and the young steps into the world. We ring out the old and ring in the new. A child changes into a boy, a boy into a youth and then into a man. The bud changes into a flower. The dawn turns into morning, morning into noon, noon into afternoon and afternoon into night. No change is permanent, it is subject to change. This is observed in all spares of activity. Flowing water is wholesome, and stagnant water is poisonous. Only when it flows through and alters with changes, it is able to refresh and recreate. Change is an ever-present phenomenon. It is the law of nature. Society is not at all a static phenomenon, but it is a dynamic entity. It is an ongoing process. The social structure is subject to incessant changes. Individuals may strive for stability, yet the fact remains that society is an every changing phenomenon; growing, decaying, renewing and accommodating itself to changing conditions. The human composition of societies changes over time, technologies expand, ideologies and values take on new components; institutional functions and structures undergo reshaping. Hence, no society remains complete static. Incessant changeability is very inherent nature of human society. A social structure is a nexus of present relationships. It exists because social beings seek to maintain it. It continues to exist because men demand its continuance. But the existing social structure is influenced by many factors and forces that inevitably cause it to change. Society is thus subject to continuous change. The change of man and society has been the central and quite dominant concern of sociology right from the time when it emerged as branch of learning. Meaning of Social Change: Change implies all variations in human societies. When changes occur in the modes of living of individuals and social relation gets influenced, such changes are called social changes. Social change refers to the modifications which take place in life pattern of people. It occurs because all societies are in a constant state of disequilibrium. Hence, social change would mean observable differences in any social phenomena over any period of time. Social change is the change in society and society is a web of social relationships. Hence, social change is a change in social relationships. Social relationships are social processes, social patterns and social interactions. These include the mutual activities and relations of the various parts of the society. Social change may be defined as changes in the social organization, that is, the structure and functions of the society. Whenever one finds that a large number of persons are engaged in activities that differ from those which their immediate forefathers were engaged in some time before, one finds a social change. Whenever human behaviour is in the process of modification, one finds that social change is occurring. Human society is constituted of human beings. Social change means human change, since men are human beings. To change society, as says Davis, is to change man. The composition of the population changes through the life cycle and thus the occupation or roles changes; the members of society undergo physiological changes; the continuing interactions among member modify attitudes and expectations; new knowledge is constantly being gained and transmitted. The question to what social change actually means is perhaps the most difficult one within the scientific study of change. For the present purpose it should suffice to examine definitions that are frequently used to conceptualise change. By analyzing all the definitions mentioned above, we reach at the conclusion that the two type of changes should be treated as two facts of the same social phenomenon. Two type of changes are e. These two type of changes should not, however, be treated separately because a change in one automatically induces changes in the other. For example, a change in the attitude of the people may bring about changes in the social structure. Towards the close of the 19 century, there was a tendency in the countries of Western Europe for families to grow smaller in size. In this case, a change in the attitude of the people is mainly responsible for change in the social structure. On the other hand,

a change in the social structure may bring about attitudinal change among the members of the society. Transformation of rural society into industrial society is not simply a change in the structure of society. For example, industrialisation has destroyed domestic system of production. The destruction of domestic system of production has brought women from home to factory and office. The employment of women gave them a new independent outlook. Hence, these two type of changes should not be treated separately but both of them should be studied together. The problem of social change is one of the central foci of sociological inquiry.

**Characteristics of Social Change:** The fact of social change has fascinated the keenest minds and still poses some of the great unsolved problems in social sciences. The phenomenon of social change is not simple but complex. It is difficult to understand this in its entirety. The unsolved problems are always pressurising us to find an appropriate answer. To understand social change well, we have to analyse the nature of social change which are as follows:

**Social Change is Social:** Social relationships are understood in terms of social processes and social interactions and social organizations. Thus, the term social change is used to describe variation in social interactions, processes and social organizations. Only that change can be called social change whose influence can be felt in a community form. The changes that have significance for all or considerable segment of population can be considered as social change.

**Social Change is Universal:** Change is the universal law of nature. The social structure, social organization and social institutions are all dynamic. Social change occurs in all societies and at all times. No society remains completely static. Each society, no matter how traditional and conservative, is constantly undergoing change. Here adjustment take place and here conflict breaks down adjustment. Here there is revolution and here consent. Here men desire for achieving new goals, and here they return to old ones.

**Social Change occurs as an Essential law:** Change is the law of nature. Social change is also natural. Change is an unavoidable and unchangeable law of nature. By nature we desire change. Our needs keep on changing to satisfy our desire for change and to satisfy these needs, social change becomes a necessity. The truth is that we are anxiously waiting for a change.

**Social Change is Continuous:** Society is an ever-changing phenomenon. It is undergoing endless changes. These changes cannot be stopped. Society is subject to continuous change. Here it grows and decays, there it finds renewal, accommodates itself to various changing conditions. Society is a system of social relationship. But these social relationships are never permanent. They are subject to change.

### 6: Green and pleasant land? Social change in rural England.

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Chapter 14 Social Change: In June, the governor of Georgia signed the Caleb Soroan Act, named for an year-old student who died in a car accident caused by his texting while driving. The bill made it illegal for any drivers in Georgia to text unless they were parked. After Caleb died, his family started a campaign, along with dozens of his high school classmates, to enact a texting while driving ban. They signed petitions, started a Facebook page, and used phone banks to lobby members of their state legislature. Vermont enacted a similar ban about the same time. The new laws in Georgia and Vermont increased the number of states banning texting while driving to Downey, Downey, M. It was February, and a student at the University of Massachusetts, Amherst, had been living in a tent for days. His goal was to call attention to the importance of clean energy. To dramatize the problem of climate change, the group had engaged in sleep-outs in various parts of the state, including one on the Boston Common, a famed public park in that city, over a series of weekends in late About students were arrested on trespassing charges for staying in the park after it was closed at Amherst sleeps out to protest climate change. The change we see in people is often very obvious, as when they have a growth spurt during adolescence, lose weight on a diet, or buy new clothes or get a new hairstyle. The change we see in society is usually more gradual. Unless it is from a natural disaster like an earthquake or from a political revolution, social change is usually noticeable only months or years after it began. This sort of social change arises from many sources: But some social change stems from the concerted efforts of people acting in social movements to alter social policy, as the news story on the student in the tent illustrates, or even the very structure of their government. This chapter examines the types and sources of social change. We begin by looking generally at social change to understand its overall significance. We then turn to the study of population, as changes in population can and do have important implications for changes in society itself. We also look at urbanization, which over the centuries has changed the social landscape profoundly. Finally, we look at social movements, which involve purposive efforts by groups of people to bring about changes they think necessary and desirable in society. Discuss the functionalist and conflict perspectives on social change. Describe the major sources of social change. Social change The transformation of culture especially norms and values, behavior, social institutions, and social structure over time. We are familiar from earlier chapters with the basic types of society: In looking at all of these societies, we have seen how they differ in such dimensions as size, technology, economy, inequality, and gender roles. In short, we have seen some of the ways in which societies change over time. Another way of saying this is that we have seen some of the ways in which societies change as they become more modern. To understand social change, then, we need to begin to understand what it means for a society to become more modern. We considered this briefly in Chapter 2 "Culture and Society" and expand on it here. Modernization Modernization The process and impact of becoming more modern. Modernization has been an important focus of sociology since its origins in the 19th century. An introduction to macrosociology 11th ed. First, as societies evolve, they become much larger and more heterogeneous. This means that people are more different from each other than when societies were much smaller, and it also means that they ordinarily cannot know each other nearly as well. Larger, more modern societies thus typically have weaker social bonds and a weaker sense of community than small societies and more of an emphasis on the needs of the individual. In particular, they become larger and more heterogeneous, they lose their traditional ways of thinking, and they gain in individual freedom and autonomy. Perhaps you had this contrast in mind when you were applying to college and had a preference for either a small or a large institution. In a small college, classes might average no more than 20 students; these students get to know each other well and to have a lot of interaction with the professor. In a large university, classes might hold students or more, and everything is more impersonal. Large universities do have many advantages, but they probably do not have as strong a sense of community as is found at small colleges. A second aspect of modernization is a loss of traditional ways of thinking. This allows a society to be creative

and to abandon old ways that may no longer be appropriate, but it also means a weakening or even loss of the traditions that helped define the society and gave it a sense of identity. A third aspect of modernization is the growth of individual freedom and autonomy. As societies grow, become more impersonal, and lose their traditions and sense of community, their norms become weaker, and individuals thus become freer to think for themselves and to behave in new ways. The rules of sociological method. If we want a society that values individual freedom, Durkheim said, we automatically must have a society with deviance. Is modernization good or bad? This is a simplistic question about a very complex concept, but a quick answer is that it is both good and bad. Original work published said that modernization meant a shift from *Gemeinschaft* small societies with strong social bonds to *Gesellschaft* large societies with weaker social bonds and more impersonal social relations. An outline of interpretive sociology G. University of California Press. Original work published was also concerned about modernization. The hallmarks of modernization, he thought, are rationalization, a loss of tradition, and the rise of impersonal bureaucracy. He despaired over the impersonal quality of rational thinking and bureaucratization, as he thought it was a dehumanizing influence. The division of labor in society. Original work published took a less negative view of modernization. However, he also thought that these societies stifled individual freedom and that social solidarity still exists in modern societies. This interdependence of roles, Durkheim said, creates a solidarity that retains much of the bonding and sense of community found in premodern societies. Beyond these abstract concepts of social bonding and sense of community, modern societies have certainly been a force for both good and bad in other ways. They have led to scientific discoveries that have saved lives, extended life spans, and made human existence much easier than imaginable in the distant past and even in the recent past. But they have also polluted the environment, engaged in wars that have killed tens of millions, and built up nuclear arsenals that, even with the demise of the Soviet Union, still threaten the planet. Modernization, then, is a double-edged sword. It has given us benefits too numerous to count, but it also has made human existence very precarious. Sociological Perspectives on Social Change Sociological perspectives on social change fall into the functionalist and conflict approaches. As usual, both views together offer a more complete understanding of social change than either view by itself Vago, Social change 5th ed. Upper Saddle River, NJ: Gradual change is necessary and desirable and typically stems from such things as population growth, technological advances, and interaction with other societies that brings new ways of thinking and acting. However, sudden social change is undesirable because it disrupts this equilibrium. To prevent this from happening, other parts of society must make appropriate adjustments if one part of society sees too sudden a change. Conflict theory Because the status quo is characterized by social inequality and other problems, sudden social change in the form of protest or revolution is both desirable and necessary to reduce or eliminate social inequality and to address other social ills. The Functionalist Understanding The functionalist understanding of social change is based on insights developed by different generations of sociologists. Early sociologists likened change in society to change in biological organisms. Taking a cue from the work of Charles Darwin, they said that societies evolved just as organisms do, from tiny, simple forms to much larger and more complex structures. When societies are small and simple, there are few roles to perform, and just about everyone can perform all of these roles. As societies grow and evolve, many new roles develop, and not everyone has the time or skill to perform every role. People thus start to specialize their roles and a division of labor begins. Several decades ago, Talcott Parsons, Parsons, T. Evolutionary and comparative perspectives. Parsons said that society is always in a natural state of equilibrium, defined as a state of equal balance among opposing forces. Gradual change is both necessary and desirable and typically stems from such things as population growth, technological advances, and interaction with other societies that brings new ways of thinking and acting. However, any sudden social change disrupts this equilibrium. Photo courtesy of Kashfi Halford, [http:](http://) The functionalist perspective has been criticized on a few grounds. The perspective generally assumes that the change from simple to complex societies has been very positive, when in fact, as we have seen, this change has also proven costly in many ways. It might well have weakened social bonds, and it has certainly imperiled human existence. Functionalist theory also assumes that sudden social change is highly undesirable, when such change may in fact be needed to correct inequality and other deficiencies in the status quo. Conflict

Theory Whereas functional theory assumes the status quo is generally good and sudden social change is undesirable, conflict theory assumes the status quo is generally bad. It thus views sudden social change in the form of protest or revolution as both desirable and necessary to reduce or eliminate social inequality and to address other social ills. Another difference between the two approaches concerns industrialization, which functional theory views as a positive development that helped make modern society possible. In contrast, conflict theory, following the views of Karl Marx, says that industrialization exploited workers and thus increased social inequality. In one other difference between the two approaches, functionalist sociologists view social change as the result of certain natural forces, which we will discuss shortly. In this sense, social change is unplanned even though it happens anyway. Conflict theorists, however, recognize that social change often stems from efforts by social movements to bring about fundamental changes in the social, economic, and political systems. Critics of conflict theory say that it exaggerates the extent of social inequality and that it sometimes overemphasizes economic conflict while neglecting conflict rooted in race and ethnicity, gender, religion, and other sources. Its Marxian version also erred in predicting that capitalist societies would inevitably undergo a socialist-communist revolution.

### 7: Social Change: Population, Urbanization, and Social Movements

*Social change, in sociology, the alteration of mechanisms within the social structure, characterized by changes in cultural symbols, rules of behaviour, social organizations, or value systems. Throughout the historical development of their discipline, sociologists have borrowed models of social.*

Not bad for odd years. Although the Industrial Revolution had already begun, Britain in had changed little in centuries. It was a rural country, dominated by agriculture. For most, the world was restricted to their village - where their family had probably lived for generations - and the nearest market town, not surprising when the fastest thing on earth was a galloping horse, covering miles a day at best. If you lived in Somerset, London was almost foreign, much as it had been in Horizons were limited and life was slow. It was horsepower or nothing, and daylight and the seasons ruled the countryside. But all that was about to change. Although the steam engine was first invented in by James Watt, for decades his monopoly had prevented significant development and kept prices high. It was only in the nineteenth century that the real impact of steam would be fully felt. And what an impact. It was faster, more powerful, and could work independently of natural power sources, such as water. Traction engines saw fields ploughed twenty times faster than before, and factories could be anywhere. They chose towns and cities. At a time of massive population expansion in Britain from 9 million in to 36 million in , cities were expanding even faster. Once islands in a sea of fields, needing the agricultural economy to sustain them, they forged ahead as farmworkers made redundant by steam migrated to the nearest town to find work. Manchester and Sheffield quadrupled between and , Bradford and Glasgow grew eightfold. Cities were the masters now. The birth of the steam locomotive and the railway networks made it easier and more commonplace. In the Stockton and Darlington Railway opened, followed by the Liverpool and Manchester Railway five years later. The age of the railway had begun, reducing transport times, lowering transport costs, consuming raw materials and stimulating investment. Soon it was possible to travel from London to Bristol in hours rather than days at speeds of around 60 mph. But what did this actually mean? Reduced travel times inevitably shrank the country and widened horizons from local to national. The old days of local time as in Bristol jarred with railways that crossed the country and ran to a national timetable, and in the rail companies successfully lobbied Parliament to abolish it. The edges of Britain were joining up with the centres - the cities. If rail travel shrank the country, the telegraph crushed it. But this was nothing compared to the revolution of the telegraph. It opened in the s and soon went stratospheric - within ten years exchanging telegrams had become part of everyday life. By the mid s London was connected with New York and ten years later messages could be exchanged between London and Bombay in minutes. This had vast implications for business and communication. The telegraph marked the start of truly global markets and news. It marked an irreversible acceleration in the pace of commercial and everyday life. New mass communication via the telegraph, newspapers and - from - the telephone meant that the rate of change accelerated further. New inventions, like the X-ray in , could be flashed around the globe in days. The age of media frenzy had arrived. Time was money and efficiency became increasingly important. Although division of labour had been conceived by Adam Smith and illustrated by a pin factory in *The Wealth of Nations* in , it could now become fully realised. This specialisation and - by implication - individualisation of labour was in marked contrast to the rural means of production, in which the family was the means of production, consumption and socialisation. With greater speed came a greater need for industries and businesses to make more and make it quicker. Steam made this possible and changed working life forever. Gone were the days when work was dictated by natural forces: Factories had foremen and life became correspondingly more regimented. The clocking-on machine was invented in and time and motion studies to increase efficiency would be introduced only some twenty years later. But it was not all bad news. Agricultural incomes depended on variable harvests and weather. Factories provided secure and predictable income, but long hours. Working life was becoming increasingly regulated, and the working week was reorganised to promote ever-greater efficiency. The old custom of St. Monday - when no work was done - was gradually phased out and to compensate, work stopped around midday on Saturday and did not resume until Monday morning. Many of

the middle class itself a new term dating only from became concerned about the godlessness of the working classes when it emerged that only 50 per cent of the eligible population attended a church service on Census Sunday in 1851. The new rat race. But if the Anglican Church was seen to be losing the working classes, Methodism was increasingly popular. It fitted the ethos of the age. Methodism stressed hard work and self-discipline, and this sentiment was reflected in the rise of evening classes for the working classes. It was every man for himself. The modern world was opening up new opportunities for those who would work hard enough to take them. A new breed of self-made man - never a woman - had emerged. Proud of his accomplishments, these nineteenth century yuppies encapsulated the spirit of this cut-throat capitalism, sitting at their desks, twanging their braces and figuring out how to make more moolah. This spirit of competition extended even as far as science. The nineteenth century was a world of free markets, free trade and laissez-faire government, with all moves towards paternalism - in areas such as public health and poor laws - fiercely resisted. Rural decline. Meanwhile, the countryside was attracting ever less interest. The Corn Laws spelled out the shifting balance of power. Passed in 1815 to fix the price of corn and protect the interests of the agriculturists that then dominated Parliament, they were repealed only 31 years later, against bitter protest from landowners and loud applause from industrialists. So what happened to our child of ? Raised in a slow, rural life, he probably migrated to the city, leaving behind his old cosy community to start afresh on his own. Working in a factory, he would have been on his own: But every decade would have seen ground breakingly new inventions and the pace of life pick up: What is certain is that the world must have seemed ever smaller, while spinning ever faster.

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*Changes in rural areas. Rural areas of Britain are changing rapidly in the face of globalisation, economic restructuring, migration, and other social and policy changes.*

Sociologists are interested in identifying how change is initiated; for what or whose purposes and with what consequences. While some aspects of social change create positive results for instance, democracy and human rights expanded in the aftermath of the American and French revolutions , many have unintended consequences for instance, the expanded availability of communications technology blurs conventional boundaries between home and work. While social change might seem inevitable, its causes and pace vary over time. While social change in other historical periods was often forced by disease, famine or war, social change in more recent times has been increasingly linked to technology. These transitions are not necessarily discrete. For instance, within modern contexts, traditional forms of interaction such as face-to-face coexist with technologically directed interaction such as instant messaging. Causes of Social Change Causes of Social Change Overview Social change is broadly defined as the transformation of cultural, economic, political and social institutions and relationships over time. Sociologists are interested in identifying how change is initiated, for what or whose purposes and with what consequences. In fact, not all social groups view and respond to social change as positive. While social change might seem inevitable from a contemporary perspective, its causes and pace vary over time. In past historical periods social change was often forced by disease, famine or war: For instance, within contemporary contexts, traditional forms of interaction such as face-to-face coexist with technologically directed interaction such as instant messaging. Finally, not all social groups appreciate social change. While liberal reformers are typically in favor of social change because they define social change in terms of social improvement , social conservatives are more hesitant about social change because they are concerned about the loss of tradition, for instance, in relation to authority. Defining Social Change Social change is broadly defined as the transformation of cultural, economic, political and social institutions and relationships over time. In order to chart social change, it is necessary to develop a baseline a point against which all data are measured and to create reliable instruments of measurement. Both the French and American Revolutions were engendered by and ushered in ideas such as democracy, equality and liberty, which had consequences for social arrangements, institutions and relationships. The spread of Enlightenment thinking a belief in scientific objectivity and in reason as a counter to superstition and religious dogma among the European and American educated classes in the eighteenth century created a new spirit of possibility that prompted nineteenth century commentators such as August Comte, Alexis de Tocqueville, Karl Marx and Emile Durkheim to ask questions about the kinds of social changes that might be desirable for society; to explore the causes of social change; and to understand its consequences Seidman, Thus, sociology emerged as a discipline focused on identifying, understanding and interpreting the various dimensions of industrial society Bas, , p. Indeed, at the heart of sociology is a dynamic or diachronic view of society as constantly changing in response to certain economic, social or political forces. Sociological analysis seeks to chart such changes and explain why they are occurring. These concerns became especially pressing from the late eighteenth and early nineteenth century when traditional social arrangements such as the authority of the established church and an agrarian way of life began to shift and were challenged by the emergence of science, technology and mass production Straus, ; when society was shifting from a predominantly rural population organized around subsistence farming to an urban, industrialized population Bas, Industrialization brought with it new living arrangements the growth of cities and population growth; intellectual and cultural change through the spread of ideas about democracy and equality via new media, such as penny news sheets ; and increasing secularism as scientific thought challenged religious beliefs. Classical Models of Social Change In contrast to feudal societies, which remained static for a long period, or which were seen to change in cyclical ways, to be modern is to live with social change and in an environment in which "all that is solid melts into air" Berman, However, classical sociologists and social commentators have differed in their explanations for change and in their view of its consequences. First, late eighteenth century Enlightenment thinkers, such as

David Hume and Adam Ferguson, argued that scientific reason would stimulate social change for the moral advancement of society. Concomitantly, social change became synonymous with the idea of social progress. Second, Marx saw social change as necessary and as the product of conflict and revolution. He observed that while "philosophers have only interpreted the world, the point is to change it" , p. Third, the French sociologist, Emile Durkheim argued that social change occurs through a process of differentiation in which society moves from mechanical solidarity to organic solidarity. For Durkheim, the pressing problem wrought by modernity was the state of anomie created by social confusion as traditional norms were challenged and changed. These macro-models have been developed to explain broad shifts from one kind of society agrarian to another industrial , and processes of social organization, such as industrialization. Further Insights Industrialization Industrialization " the transformation of a society based primarily on agriculture to one based on manufacture " was associated mainly with changes in technology e. This transformation of work had implications for household arrangements and family relationships. For instance, legislation in nineteenth century England made it progressively more difficult for women and children to participate in factory-based work, contributing to a sexual division of labor buttressed by the emergence of a Victorian ideology of separate spheres Bradley, For instance, while one of the main social changes in Western Europe and in the US since the Second World War has been the expansion of women in the workplace, there are persistent divisions between the kinds of work available to women and the levels at which it is available and the pay women receive for their work. Post-industrial Society Patterns of work and employment have shifted throughout the twentieth and into the twenty-first century. For instance, fewer people now work in manufacturing and the factory system has been largely replaced by other systems for instance, outsourcing. More recently, manufacturing has been relocated from first world countries to developing countries, leading some researchers to argue that work is becoming increasingly post-industrial and globalized. Post-industrial society refers to social organization that is not industrial as defined above and is highly complex. The entire section is 4, words. Unlock This Study Guide Now Start your hour free trial to unlock this page Causes of Social Change study guide and get instant access to the following:

### 9: Essay on Social Change: Meaning, Characteristics and other details

*The social history of England evidences many social and societal changes over the history of England, from Anglo-Saxon England to the contemporary forces upon the Western world. These major social changes have both internally and in its relationship with other nations.*

The changing social order Social change in the broadest sense is any change in social relations. Viewed this way, social change is an ever-present phenomenon in any society. A distinction is sometimes made then between processes of change within the social structure, which serve in part to maintain the structure, and processes that modify the structure societal change. The specific meaning of social change depends first on the social entity considered. Changes in a small group may be important on the level of that group itself but negligible on the level of the larger society. Similarly, the observation of social change depends on the time span studied; most short-term changes are negligible when examined in the long run. Small-scale and short-term changes are characteristic of human societies, because customs and norms change, new techniques and technologies are invented, environmental changes spur new adaptations, and conflicts result in redistributions of power. This universal human potential for social change has a biological basis. It is rooted in the flexibility and adaptability of the human species—the near absence of biologically fixed action patterns instincts on the one hand and the enormous capacity for learning, symbolizing, and creating on the other hand. The human constitution makes possible changes that are not biologically that is to say, genetically determined. Social change, in other words, is possible only by virtue of biological characteristics of the human species, but the nature of the actual changes cannot be reduced to these species traits. Historical background Several ideas of social change have been developed in various cultures and historical periods. Three may be distinguished as the most basic: These three ideas were already prominent in Greek and Roman antiquity and have characterized Western social thought since that time. The concept of progress, however, has become the most influential idea, especially since the Enlightenment movement of the 17th and 18th centuries. Social thinkers such as Anne-Robert-Jacques Turgot and the marquis de Condorcet in France and Adam Smith and John Millar in Scotland advanced theories on the progress of human knowledge and technology. Progress was also the key idea in 19th-century theories of social evolution, and evolutionism was the common core shared by the most influential social theories of that century. This line of thought has since been disputed and disproved. The most encompassing theory of social evolution was developed by Herbert Spencer, who, unlike Comte, linked social evolution to biological evolution. According to Spencer, biological organisms and human societies follow the same universal, natural evolutionary law: Evolutionary thought also dominated the new field of social and cultural anthropology in the second half of the 19th century. Tylor postulated an evolution of religious ideas from animism through polytheism to monotheism. He assumed that monogamy was preceded by polygamy and patrilineal descent by matrilineal descent. Karl Marx and Friedrich Engels too were highly influenced by evolutionary ideas. The Marxian distinctions between primitive communism, the Asiatic mode of production, ancient slavery, feudalism, capitalism, and future socialism may be interpreted as a list of stages in one evolutionary development although the Asiatic mode does not fit well in this scheme. The originality of the Marxian theory of social development lay in its combination of dialectics and gradualism. Underlying this discontinuous development was the more gradual development of the forces of production technology and organization of labour. Marx was also influenced by the countercurrent of Romanticism, which was opposed to the idea of progress. He distinguished between the community *Gemeinschaft*, in which people were bound together by common traditions and ties of affection and solidarity, and the society *Gesellschaft*, in which social relations had become contractual, rational, and nonemotional. Weber rejected evolutionism by arguing that the development of Western society was quite different from that of other civilizations and therefore historically unique. The work of Durkheim, Weber, and other social theorists around the turn of the century marked a transition from evolutionism toward more static theories. Evolutionary theories were criticized on empirical grounds—they could be refuted by a growing mass of research findings—and because of their determinism and Western-centred optimism. Theories of cyclic

change that denied long-term progress gained popularity in the first half of the 20th century. Although the interest in long-term social change never disappeared, it faded into the background, especially when, from the 1920s until the 1950s, functionalism, emphasizing an interdependent social system, became the dominant paradigm both in anthropology and in sociology. Neoevolutionist theories were proclaimed by several anthropologists, including Ralph Linton, Leslie A. White, Julian H. Steward, Marshall D. Sahlins, and Elman Rogers Service. These authors held to the idea of social evolution as a long-term development that is both patterned and cumulative. Unlike 19th-century evolutionism, neoevolutionism does not assume that all societies go through the same stages of development. Instead, much attention is paid to variations between societies as well as to relations of influence among them. The latter concept has come to be known by the term acculturation. In addition, social evolution is not regarded as predetermined or inevitable but is understood in terms of probabilities. Finally, evolutionary development is not equated with progress. Revived interest in long-term social change was sparked by attempts to explain the gaps between rich and poor countries. Some modernization theories have been criticized, however, for implying that poor countries could and should develop "or modernize" in the manner of Western societies. Modernization theories have also been criticized for their lack of attention to international power relations, in which the richer countries dominate the poorer ones. His world systems theory, however, has been attacked for empirical reasons and for its failure to account for the collapse of Soviet regimes and their subsequent movement toward capitalism and democracy.

**Patterns of social change** Theories of social change, both old and new, commonly assume that the course of social change is not arbitrary but is, to a certain degree, regular or patterned. The three traditional ideas of social change—decline, cyclic change, and progress—have unquestionably influenced modern theories. Yet because these theories are not scientifically determined, they fail to make an explicit distinction between decline and progress. In fact, the qualities of decline and progress cannot be derived scientifically that is, from empirical observations alone but are instead identified by normative evaluations and value judgments. If the study of social change is to be conducted on scientific and nonnormative terms, then, only two basic patterns of social change can be considered: Often the time span of the change determines which pattern is observed.

**Cyclic change** Much of ordinary social life is organized in cyclic changes: These short-term cyclic changes may be regarded as conditions necessary for structural stability. Other changes that have a more or less cyclic pattern are less predictable. One example is the business cycle, a recurrent phenomenon of capitalism, which seems somewhat patterned yet is hard to predict. A prominent theory of the business cycle is that of the Soviet economist Nikolay D. Kondratyev, who tried to show the recurrence of long waves of economic boom and recession on an international scale. He charted the waves from the end of the 18th century, with each complete wave comprising a period of about 50 years. Subsequent research has shown, however, that the patterns in different countries have been far from identical. Long-term cyclic changes are addressed in theories on the birth, growth, flourishing, decline, and death of civilizations. Toynbee conceived world history in this way in the first volumes of *A Study of History* (1939), as did Spengler in his *Decline of the West*. These theories have been criticized for conceiving of civilizations as natural entities with sharp boundaries, thinking that neglects the interrelations between civilizations.

**One-directional change** This type of change continues more or less in the same direction. Such change is usually cumulative and implies growth or increase, such as that of population density, the size of organizations, or the level of production. The direction of the change could, however, be one of decrease or a combination of growth and decrease. Yet another change may be a shift from one pole to the other of a continuum—from religious to secular ways of thinking, for example. Such a change may be defined as either growth of scientific knowledge or decline of religion. The simplest type of one-directional change is linear, occurring when the degree of social change is constant over time. Another type of social change is that of exponential growth, in which the percentage of growth is constant over time and the change accelerates correspondingly. Population growth and production growth are known to follow this pattern over certain time frames. A pattern of long-term growth may also conform to a three-stage S curve. In the first phase the change is slow enough as to be almost imperceptible. Next the change accelerates. In the third phase the rate of change slackens until it approaches a supposed upper limit. The model of the demographic transition in industrializing countries exhibits this pattern. In the first premodern or preindustrial

stage both the birth rate and the mortality rate are high, and, consequently, the population grows very slowly; then mortality decreases, and the population grows much faster; in the third stage both the birth rate and the mortality rate have become low, and population growth approaches zero. The same model has been suggested, more hypothetically, for the rates of technological and scientific change. Combined patterns of change Cyclic and one-directional changes may be observed simultaneously. This occurs in part because short-term change tends to be cyclic while long-term change tends to follow one direction. For example, production rates of industrializing countries exhibit the pattern of short-term business cycles occurring within long-term economic development. These patterns cannot be applied simply and easily to social reality. At best, they are approximations of social reality. Comparing the model with reality is not always possible, because reliable data are not always available. Moreover, and more important, many social processes do not lend themselves to precise quantitative measurement. Processes such as bureaucratization or secularization, for example, can be defined through changes in a certain direction, but it is hard to reach agreement on the dimensions to be measured. It remains to be seen whether long-term social change in a certain direction will be maintained. The transformation of medieval society into the Western nations of the 20th century may be conceived in terms of several interconnected long-term one-directional changes. Some of the more important of these changes include commercialization, increasing division of labour, growth of production, formation of nation-states, bureaucratization, growth of technology and science, secularization, urbanization, spread of literacy, increasing geographic and social mobility, and growth of organizations. Many of these changes have also occurred in non-Western societies. Most changes did not originate in the West, but some important changes did, such as the Industrial Revolution and the rise of capitalism. These changes subsequently had a strong impact on non-Western societies. Additionally, groups of people outside western Europe have been drawn into a global division of labour, with Western nation-states gaining dominance both politically and economically. The extent to which these changes are part of a global long-term social development is the central question of social evolution. Although knowledge concerning this question is far from complete, some general trends may be hypothesized. One trend is seen in the technological innovations and advances in scientific knowledge that have harnessed natural forces for the satisfaction of human needs. Among these innovations were the use of fire, the cultivation of plants, the domestication of animals dating from about bce, the use of metals, and the process of industrialization.

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