

SOCIAL INSTITUTIONS AND SOCIAL CHANGE UNDER NATIONAL SOCIALIST RULE pdf

1: Social Institutions (Stanford Encyclopedia of Philosophy)

Social institutions and social change under national socialist rule; an analysis of a process of escalation into mass destruction.

Social and Political Impact of the First Phase of the Industrial Revolution From to , the population of England and Wales doubled, from nine million to eighteen million. During the same period, the proportion of people living in cities rose from 10 percent to 50 percent. Put together, the population of the cities of England and Wales rose from about nine hundred thousand to nine million, a 1,percent increase, in fifty years. The increase in population shocked people at the time. As early as , the English economist Thomas Robert Malthus " wrote an essay, "The Principles of Population," predicting widespread famine on the grounds that while population seemed to be proceeding at a geometrical rate 2, 4, 8, 16 , food production was only growing at an arithmetical rate 2, 4, 6, 8. Malthus blamed the lower classes for having too many children and proposed that laws be passed limiting the number of children people were allowed to have. Although the catastrophe predicted by Malthus never occurred partly because there was a huge increase in productivity in agriculture, partly because the rate of increase in population slowed , his opinions were widely accepted at the time, particularly his conclusion that poor people were to blame for the profound social changes that accompanied the Industrial Revolution. These social changes had several causes and consequences: The consolidation of farmlands as a result of the enclosure movement, in which wealthy aristocrats petitioned the government to own lands that communities used to share, pushed poorer people off the farms and into towns and cities see Chapter 1. The dramatic rise in the number of factories provided jobs for some of these former farmers. These workers were relatively unskilled compared to master craftspeople , but they could be trained to operate the new machinery being introduced. The flow of rural people into cities overwhelmed the physical facilities. Poorly built, inexpensive houses were developed and people crowded into them. Public health facilities, such as adequate sewage systems, could not keep pace with the growth in population. Words to Know Anarchism: A social philosophy that advocates voluntary associations among people as a form of self-government, as opposed to central governments dominated by a monarch or other central figure. A form of government in which all the people own property, including both land and capital, in common. A political and economic system in which the people control both the government and also major elements of the economy, such as owning or tightly regulating factories. The nature of work in factories"long hours sixteen-hour work-days were not uncommon , monotonous labor, widespread employment of children"worsened issues of health. Low wages resulted in crowded housing, inadequate sanitation, and inadequate diets. Serious environmental changes took place. Coal was the universal fuel to power factories and heat homes. Soot, a byproduct of burnt coal, covered English cities, turning many buildings black over time and contributing to air pollution , both inside poorly ventilated factories and outside. Lack of sewage treatment plants resulted in raw human waste running into streams and rivers. As late as , a leading English scientist, Michael Faraday " , wrote a letter to the editor of the Times of London describing a boat ride on the River Thames, which runs through London: The appearance and the smell of the water forced themselves at once on my attention. The whole of the river was an opaque pale brown fluid. Their complexion is sallow and pallid"with a peculiar flatness of feature, caused by the want of a proper quantity of adipose substance [fat] to cushion out the cheeks. Their stature low"the average height of four hundred men, measured at different times, and different places, being five feet six inches. Their limbs slender, and playing badly and ungracefully. A very general bowing of the legs. Great numbers of girls and women walking lamely or awkwardly, with raised chests and spinal flexures. Nearly all have flat feet, accompanied with a down-tread, differing very widely from the elasticity of action in the foot and ankle, attendant upon perfect formation. But the overworking does not apply to children only; the adults are also overworked. The increased speed given to machinery within the last thirty years, has, in very many instances, doubled the labour of both. Changes in English society as a result of industrialization gave

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rise to changes in government as well. The Reform Bill of The British Parliament in the early s was a far different institution than it has become. For generations, the Parliament in London included aristocrats and high church officials, sitting in the House of Lords , and wealthy, prominent citizens who sat in the House of Commons. Only people who owned a significant amount of property could vote in parliamentary elections for the House of Commons no one in the House of Lords was elected; everyone there either inherited a seat as an aristocrat, or became a member by virtue of his position in the Church of England , the official religion. The majority of people, including all women and working men without property, had no voice in government. And since members of the House of Commons often represented towns, rather than a specific number of people, changes in England over the centuries had created some odd situations. For example, centuries of land erosion had caused much of the coastal town of Dunwich to fall into the sea; its population in had fallen to thirty-two voters. Nevertheless, the town still sent a representative to Parliament, as it had for generations. On the other hand, Manchester, England, had become an important center of manufacturing, with sixty thousand residents. But Manchester had no representation in Parliament, since it was not a large town when the composition of Parliament had last been changed hundreds of years earlier. Small towns like Dunwich that still sent representatives despite their reduced size were called "rotten boroughs," a term that reflected another fact of British democracy: Since it was public knowledge how a person voted, voters could be and were bribed to vote for a particular person as a member of Parliament. In some cases, a single wealthy individual controlled Parliamentary representation by monitoring voters to make sure they voted as he had paid them to vote. In other instances, wealthy individuals, such as business owners, traveled to a rotten borough and in effect bought a seat in Parliament by bribing voters in a small town. By , the Industrial Revolution had created a new source of social and economic power: So it was not surprising that wealthy business owners wanted to share in political power as well. The major landmark of political change brought about by the Industrial Revolution was the Reform Bill of In November , the leader of the Whig party , an aristocrat named Charles, Earl Grey " , organized a campaign to make Parliament more representative of the population. Such a campaign arose from fears that the growing population of cities could lead to a violent revolution by desperate workers who had no voice in government, much like the French Revolution of During that conflict, mobs of workers, facing starvation, overthrew the king, executed aristocrats, and declared a republic a system of government in which there is no monarch and officials are elected by the people. The reform movement was opposed by the Conservative Party also called the Tories , whose parliamentary majority rested partly on Conservative representatives from rotten boroughs. In , despite Conservative opposition, the House of Commons passed a reform act that would give more people a vote and would send representatives to Parliament from cities like Manchester. But the House of Lords defeated the bill. In response, rioting broke out in several English cities. The Bishop of Exeter complained to the Prime Minister, the Duke of Wellington, that he did not feel safe coming to Bristol "an industrial city, like Manchester, without parliamentary representation" to consecrate a church, due to the threat of violence. Anger over being left out of representation was widely felt, and the bishop told Wellington he had heard of plans for a revolt against land owners among the poorest citizens. This report hardly came as news to the Duke of Wellington. His own house was attacked by a mob that broke thirty windows before it was disbursed by a servant firing a rifle from the roof. Four months later, the Reform Bill passed, on April 13, , giving industrial cities like Manchester and Liverpool representation in Parliament. But even so, British democracy was sharply limited. Only about 14 percent of British males were qualified to vote to qualify, a man had to own a minimum amount of property, which excluded most men who worked in factories. Women were not allowed to vote. Some members of Parliament represented fewer than three hundred people, while other members from urban districts such as Liverpool represented over eleven thousand. However limited in scope, the Reform Act of was a direct reflection of the widespread changes spurred by the Industrial Revolution. The growth of cities caused by industrialization put in sharp focus how outdated the English parliamentary system had become. And many citizens realized after the act was passed just how much more reform was needed. The Sadler Report Although the Reform Bill of failed to provide

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factory workers with a vote or any political power, the conditions under which they worked and lived did become a political issue the following year. A member of the House of Commons, Michael Sadler " held hearings in to highlight the working conditions of children in particular. Even though he lost an election and was no longer a member of Parliament, he published the results of his hearings in anyway. The published report included the testimony of child factory workers, who told of long hours, low pay, and dangerous working conditions, especially in textile mills. The Sadler Report caused a storm of public indignation. Some critics faulted him for asking leading questions phrased in a way to elicit the sort of answers he wanted to hear. And while some factories might have adopted more humane policies, many others were guilty of abusing children, just as Sadler documented. For decades afterward, the testimony of these young workers would be cited as an illustration of how greedy factory owners exploited children. The Factory Act of Lord Ashley Anthony Ashley Cooper, " , known as Lord Ashley until and later as the Earl of Shaftesbury was instrumental in persuading Parliament to pass the Factory Act of , which set standards for employment of children in textile factories and only in textile factories. The act required that children aged thirteen to eighteen could not be employed more than twelve hours a day, during which ninety minutes had to be allowed for meal breaks. Younger children, aged nine through twelve, could only work for nine hours a day, and no child could work between 8: This act was bitterly opposed by many factory owners, but other acts followed that imposed even more regulations on the working conditions in factories. The laws were passed to address business practices like those of Richard Arkwright " , who made an immense fortune by introducing machinery into textile manufacturing see Chapter 3. Workers in his factories worked eleven hours a day, from 6 a. About two-thirds of his employees were children, although Arkwright refused to employ five-year-olds, as some of his competitors did. He waited until children were six to put them to work eleven hours a day. On the other end of the age scale, Arkwright refused to employ anyone over the age of forty. Factory owners objected that the regulations Parliament passed trampled on their rights as free Englishmen to conduct their businesses as they saw fit, and also violated the rights of other free Englishmen, the workers, from agreeing to work as they chose. The Factory Act of opened a debate, which has never really ended, over the role of government in regulating economic activity. Robert Owen Robert Owen " , a self-made man and successful factory owner, was one of the earliest industrialists to recognize the need to reform the factory system. Owen was not interested just in making money. He was a member of the Manchester Literary and Philosophical Society, which held meetings to discuss issues of the day, including the plight of workers employed in factories. He improved the housing provided to his workers, and he actively worked to combat alcoholism and spousal abuse among his employees. In Owen established the Institute for the Formation of Character, which provided daytime schooling for children from age two to ten, and offered classes at night for older children and for adults. And although some efforts were made in Parliament to pass laws limiting the length of the workday and requiring inspections of factories to make sure regulations were enforced, it took many years for even modest regulations to be passed by Parliament. In the meantime, Owen tried to take his ideas to the United States , where he hoped for a more welcome reception. But within four years the experiment fell into disarray. The community was overcrowded, and people who settled there could not agree among themselves on how to run the ventures.

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Art and culture See also: However, these institutions may be considered private or autonomous, whilst organised religion and family life certainly pre-date the advent of the nation state. The Neo-Marxist thought of Antonio Gramsci, for instance, distinguishes between institutions of political society police, the army, legal system, etc. For example, in *Schenck v. United States*, the circumstance of which made that speech case special Informal institutions[edit] Informal institutions have been largely overlooked in comparative politics, but in many countries it is the informal institutions and rules that govern the political landscape. To understand the political behaviour in a country it is important to look at how that behaviour is enabled or constrained by informal institutions, and how this affects how formal institutions are run. For example, if there are high levels of extrajudicial killings in a country, it might be that while it is prohibited by the state the police are actually enabled to carry out such killings and informally encouraged to prop up an inefficient formal state police institution. An informal institution tends to have socially shared rules, which are unwritten and yet are often known by all inhabitants of a certain country, as such they are often referred to as being an inherent part of the culture of a given country. Informal practices are often referred to as "cultural", for example clientelism or corruption is sometimes stated as a part of the political culture in a certain place, but an informal institution itself is not cultural, it may be shaped by culture or behaviour of a given political landscape, but they should be looked at in the same way as formal institutions to understand their role in a given country. Informal institutions might be particularly used to pursue a political agenda, or a course of action that might not be publicly popular, or even legal, and can be seen as an effective way of making up for lack of efficiency in a formal institution. For example, in countries where formal institutions are particularly inefficient, an informal institution may be the most cost effective way or actually carrying out a given task, and this ensures that there is little pressure on the formal institutions to become more efficient. The relationship between formal and informal institutions is often closely aligned and informal institutions step in to prop up inefficient institutions. However, because they do not have a centre, which directs and coordinates their actions, changing informal institutions is a slow and lengthy process. Social science perspectives[edit] While institutions tend to appear to people in society as part of the natural, unchanging landscape of their lives, study of institutions by the social sciences tends to reveal the nature of institutions as social constructions, artifacts of a particular time, culture and society, produced by collective human choice, though not directly by individual intention. Sociology traditionally analyzed social institutions in terms of interlocking social roles and expectations. Social institutions created and were composed of groups of roles, or expected behaviors. The social function of the institution was executed by the fulfillment of roles. Institutions can be seen as "naturally" arising from, and conforming to, human nature—a fundamentally conservative view—or institutions can be seen as artificial, almost accidental, and in need of architectural redesign, informed by expert social analysis, to better serve human needs—a fundamentally progressive view. Adam Smith anchored his economics in the supposed human "propensity to truck, barter and exchange". Modern feminists have criticized traditional marriage and other institutions as element of an oppressive and obsolete patriarchy. Economics, in recent years, has used game theory to study institutions from two perspectives. Firstly, how do institutions survive and evolve? In this perspective, institutions arise from Nash equilibria of games. For example, whenever people pass each other in a corridor or thoroughfare, there is a need for customs, which avoid collisions. Such a custom might call for each party to keep to their own right or left—such a choice is arbitrary, it is only necessary that the choice be uniform and consistent. Such customs may be supposed to be the origin of rules, such as the rule, adopted in many countries, which requires driving automobiles on the right side of the road. Secondly, how do institutions affect behaviour? In this perspective, the focus is on behaviour arising from a given set of institutional rules. In these models, institutions determine the rules i. Douglass North argues, the

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very emergence of an institution reflects behavioral adaptations through his application of increasing returns. For example, the Cournot duopoly model is based on an institution involving an auctioneer who sells all goods at the market-clearing price. While it is always possible to analyze behaviour with the institutions-as-equilibria approach instead, it is much more complicated. A " memetic institutionalism " has been proposed, suggesting that institutions provide selection environments for political action, whereby differentiated retention arises and thereby a Darwinian evolution of institutions over time. Public choice theory , another branch of economics with a close relationship to political science, considers how government policy choices are made, and seeks to determine what the policy outputs are likely to be, given a particular political decision-making process and context. Credibility thesis purports that institutions emerge from intentional institution-building but never in the originally intended form. In history, a distinction between eras or periods, implies a major and fundamental change in the system of institutions governing a society. Political and military events are judged to be of historical significance to the extent that they are associated with changes in institutions. In European history, particular significance is attached to the long transition from the feudal institutions of the Middle Ages to the modern institutions, which govern contemporary life. Theories of institutional change[edit] In order to understand why some institutions persist and other institutions only appear in certain contexts, it is important to understand what drives institutional change. Acemoglu, Johnson and Robinson assert that institutional change is endogenous. They posit a framework for institutional change that is rooted in the distribution of resources across society and preexisting political institutions. These entrepreneurs weigh the expected costs of altering the institutional framework against the benefits they can derive from the change. Lipsky argues that patterns of institutional change vary according to underlying characteristics of issue areas, such as network effects. This produces a phenomenon called path dependence, which states that institutional patterns are persistent and endure over time. Once a choice is made during a critical juncture, it becomes progressively difficult to return to the initial point where the choice was made. James Mahoney studies path dependence in the context of national regime change in Central America and finds that liberal policy choices of Central American leaders in the 19th century was the critical juncture that led to the divergent levels of development that we see in these countries today. Though institutions are persistent, North states that paths can change course when external forces weaken the power of an existing organization. This allows other entrepreneurs to affect change in the institutional framework. This change can also occur as a result of gridlock between political actors produced by a lack of mediating institutions and an inability to reach a bargain. North, Wallis, and Weingast divide societies into different social orders: Open access orders and limited access orders differ fundamentally in the way power and influence is distributed. As a result, open access institutions placed in limited access orders face limited success and are often coopted by the powerful elite for self-enrichment. Transition to more democratic institutions is not created simply by transplanting these institutions into new contexts, but happens when it is in the interest of the dominant coalition to widen access. This can eventually lead to institutions becoming stuck on local maxima , such that for the institution to improve any further, it would first need to decrease its overall fitness score e. The tendency to get stuck on local maxima can explain why certain types of institutions may continue to have policies that are harmful to its members or to the institution itself, even when members and leadership are all aware of the faults of these policies. Under this analysis, says Ian Lustick, Japan was stuck on a "local maxima", which it arrived at through gradual increases in its fitness level, set by the economic landscape of the s and 80s. Without an accompanying change in institutional flexibility, Japan was unable to adapt to changing conditions, and even though experts may have known which changes the country needed, they would have been virtually powerless to enact those changes without instituting unpopular policies that would have been harmful in the short-term. For example, Lustick observes that any politician who hopes to run for elected office stands very little to no chance if they enact policies that show no short-term results. Unfortunately, there is a mismatch between policies that bring about short-term benefits with minimal sacrifice, and those that bring about long-lasting change by encouraging institution-level adaptations. Lustick himself notes that identifying the inability of institutions to adapt as a

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symptom of being stuck on a local maxima within a fitness landscape does nothing to solve the problem. At the very least, however, it might add credibility to the idea that truly beneficial change might require short-term harm to institutions and their members. David Sloan Wilson notes that Lustick needs to more carefully distinguish between two concepts: This may be relatively simple in evaluating the economic prosperity of a society, for example, but it is difficult to see how objectively a measure can be applied to the amount of freedom of a society, or the quality of life of the individuals within. Institutionalisation The term "institutionalization" is widely used in social theory to refer to the process of embedding something for example a concept, a social role, a particular value or mode of behavior within an organization, social system, or society as a whole. The term may also be used to refer to committing a particular individual to an institution, such as a mental institution. To this extent, "institutionalization" may carry negative connotations regarding the treatment of, and damage caused to, vulnerable human beings by the oppressive or corrupt application of inflexible systems of social, medical, or legal controls by publicly owned, private or not-for-profit organizations. The term "institutionalization" may also be used in a political sense to apply to the creation or organization of governmental institutions or particular bodies responsible for overseeing or implementing policy, for example in welfare or development.

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3: Libertarian socialism - Wikipedia

Political institutions first emerged in _____ societies as they acquired surpluses and developed greater social inequality. Elites took control of politics and used custom or traditional authority to justify their position.

A Gallup poll in August found that 57 percent of Democrats said they view socialism positively, while only 47 percent had a favorable view of capitalism. Only 16 percent of Republicans thought well of socialism. Why we will have it! Thus Scandinavian countries with generous social safety nets become the real-world proof that socialism works. Corey Robin, in a New York Times op-ed, acknowledges that definitions have always been a burden for American socialists. How do you create a society where work is optional? This is because socialism has never been a particularly stable or coherent program, a point I made in these pages in It has always been best defined as whatever socialists want it to be at any given moment. That is because its chief utility is as a romantic indictment of the capitalist status quo. As many of the defenders of the new socialist craze admit, socialism is the off-the-shelf alternative to capitalism, which has been in bad odor since at least the financial crisis of But this has always been the case. The cost for this kind of socialism is typically a few points of GDP growth and the sort of sclerotic, corporatist economy that invites populist uprisings at the mere hint of reform and makes integration of immigrants much more difficult. But to talk about socialism as a function of practical politics means gliding past its underlying appeal. After all, there are countless other ideologies that can be similarly reduced to the desire for power expressed by certain elites or certain segments of the aggrieved masses themselves. The most obvious example is, of course, nationalism, which has more in common with socialism than is ordinarily believed. From the French Jacobins to the Italian Fascists, nationalists tend to be in favor of state-directed economics, the redistribution of wealth, and a collectivist or communal organization of society. It is too atomizing, too cut-throat, and mostly unconcerned with how we should all live together. These critiques came in response to both the chaos and the promise that accompanied the spread of the industrial revolution. It should be no wonder that the collapse of the old order was marked with a certain amount of nostalgia for the stability of ancient regimes. John Ruskin, one of the leading intellectuals and the premier art critic of the Victorian era, defined the Social Question thus: Given a number of human beings, with a certain development of physical and mental faculties and of social institutions, in command of given natural resources, how can they best utilize these powers for the attainment of the most complete satisfaction? For the broad and diverse socialist faction, this was largely a question of economic arrangements. The old system dominated by exploitive aristocrats deserved to be interred, but the idea that it should be replaced by a new aristocracy of wealth did not seem much better. The solution lay in following through on the democratic and populist project, by giving not just political power to the people but economic power as well. To secure for the workers by hand or by brain the full fruits of their industry and the most equitable distribution thereof that may be possible upon the basis of the common ownership of the means of production, distribution, and exchange, and the best obtainable system of popular administration and control of each industry or service. The Labour Party is a democratic socialist party. It believes that by the strength of our common endeavour we achieve more than we achieve alone, so as to create for each of us the means to realise our true potential and for all of us a community in which power, wealth, and opportunity are in the hands of the many, not the few. In his party conference speech defending the change, Blair explained: Socialism for me was never about nationalization or the power of the state, not just about economics or even politics. It is a moral purpose to life, a set of values, a belief in society, in co-operation, in achieving together what we cannot achieve alone. We are not simply people set in isolation from one another, face to face with eternity, but members of the same family, same community, same human race. This is my socialism and the irony of all our long years in opposition is that those values are shared by the vast majority of the British people. Many hard core and doctrinaire socialists balked at all this, but Blair was on to something. Socialism as a thoroughgoing system had failed. But the central emotion behind it had not. And that emotion has only

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deepened in the two-plus decades since Blair spoke. They do not want to live in a country with an economic system that could never have produced the iPhone or the Internet. What they want is a greater sense of social solidarity. People want to feel that they are allied with one another, fighting toward a common goal together for the good of the tribe, marching to the same drumbeats. This is innate in us. Our tribal brains crave social solidarity every bit as much as our palates crave foods that are sweet, fatty, or salty. We can train ourselves to resist the cravings or channel them toward productive ends. But very few of us can eliminate the craving itself. And the socialists have a point. Doctrinaire or applied socialism is what you get when you try to apply a romantic abstraction to the real world. Similarly, love is an abstraction, a Platonic ideal. The shadow it casts in the real world often takes the form of marriage. There are many great and enduring marriages, but even the most happily married men or women will readily concede that the reality feels a lot different from the fantasy. Think about how unhappily married men describe marriage. They follow the drumbeats of extramarital attraction in search of a fantasy that is more exciting and authentic. Capitalism engenders a similar midlife crisis in many people. They reject the routine and boredom for the dream of something better or perfect that they rarely find. Too clever by half, seems to be the common reaction and a common criticism of Tony Blair. Simply put, we humans are social beings. We are born into families and live in communities. And those societies maintain a level of autonomy apart from that of the state. In other words, the government cannot trample the structure of social ecosystems that makes life worthwhile. When the Obama administration told nuns that they must pay for birth control or attempted to cleanse the Church from the adoption business, the state was doing precisely what Taparelli had condemned years earlier. What makes the document so important is how it tried to split the difference between capitalism and socialism. Leo argued that capitalism was too cruel and atomizing. But he also argued that socialism was too contrary to natural law. We read in the pages of holy Writ: If one fall he shall be supported by the other. Woe to him that is alone, for when he falleth he hath none to lift him up. The Church found such an arrangement in the old guild system: They were the means of affording not only many advantages to the workmen, but in no small degree of promoting the advancement of art, as numerous monuments remain to bear witness. It is gratifying to know that there are actually in existence not a few associations of this nature, consisting either of workmen alone, or of workmen and employers together, but it were greatly to be desired that they should become more numerous and more efficient. The primary modern example of guilds, according to the Church, was the labor union. We help lead a movement for social and economic justice in America and the world. The guilds were cartels set up not strictly by laborers but by producers. Among other things, they barred competition, dictated what consumers could legally buy, set prices, and, perhaps most perniciously stifled innovation. What the Church favored was not a free-market society with strong labor rights and collective bargaining. Ten years before *Rerum Novarum*, Pope Pius set up a commission of Church officials and outside intellectuals to study the idea of corporatism. The Other Great Ism. It is and has been a standard form of government all around the world. In open-access societies, rules are written impersonally, which is to say that all are equal in the eyes of the law, and people have a right to form associations that are independent of state intervention so long as they adhere to the basic rules of the system. In America, *Quadressimo Anno* hit like a thunderclap. Catholic social reformers embraced it as a blueprint for the needed reorganization of American life. Father John Ryan, one of the most important progressives of the 20th century, embraced it as the blueprint for a nonviolent social revolution. Under the National Recovery Administration, industries were cartelized. A left-wing system might empower labor leaders, government bureaucrats, progressive intellectuals, universities, certain minority groups, and one set of industries. A right-wing system might reward a different set of industries as well as traditional religious groups and their leaders, an ethnic majority, aristocrats, or perhaps rural interests. Today, in America, we associate defense of the market with the political right, although the new nationalist fervor aroused by Donald Trump and his defenders may overturn that somewhat. Just as Obama picked economic winners and losers to the benefit of his coalition, Trump rewards industries that are crucial to his. Since the birth of free-market economics, the team jerseys have changed many times. Under Napoleon, for instance, champions of the free

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market were denizens of the political left. Consider this generic critique of capitalism, paraphrased from Mueller: The unceasing search for profit unsettles authentic forms of living. Civic engagement, in politics and culture, is downgraded to a second-class concern that must always defer to economic efficiency. The citizen is no longer interested in shared sacrifice, preferring personal gain. As the machine of capitalism becomes more and more efficient, human beings are reduced to specialized automatons, motivated by instant gratification. To sustain this new orientation, capitalists market new products as needs instead of wants ask a teenager whether she needs a cellphone or merely wants one. The workers are transformed into consumers who define themselves in terms of what they have. Even the family is not safe from the constant stoking of acquisitiveness, as advertising penetrates the home. This critique, in one form or another, has been a staple of the left since the end of the Second World War. It can be found in the speeches of Ralph Nader, the writing of Naomi Klein, and across the whole range of writings from the Frankfurt School Marxists. Second, competition from commodities that could be produced more cheaply abroad was destroying the traditional guild-based modes of production, and the social and political structures with which they were intertwined. They caused wives to demand more from their husbands. They created undue pressure on guilds and local tradesmen who had been making the same products the same way for generations.

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4: Socialism Is So Hot Right Now--An explanation for the enduring power of very bad ideas

3 economic and social problems and political confrontation soon led to the break down of society that enabled National Socialism to emerge. â€œ The National Socialist 'welfare state' ().

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 speciesâ€”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 groundsâ€”they could be refuted by a growing mass of

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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* (1918). 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

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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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5: Institution - Wikipedia

The term, "social institution" is somewhat unclear both in ordinary language and in the philosophical literature (see below). However, contemporary sociology is somewhat more consistent in its use of the term.

Accounts of Social Institutions Any account of social institutions must begin by informally marking off social institutions from other social forms. Moreover, there are a variety of theoretical accounts of institutions, including sociological as well as philosophical ones. Indeed, many of these accounts of what are referred to as institutions are not accounts of the same phenomena; they are at best accounts of overlapping fields of social phenomena. Social institutions need to be distinguished from less complex social forms such as conventions, rules, social norms, roles and rituals. The latter are among the constitutive elements of institutions. Social institutions also need to be distinguished from more complex and more complete social entities, such as societies or cultures, of which any given institution is typically a constitutive element. A society, for example, is more complete than an institution since a society "at least as traditionally understood" is more or less self-sufficient in terms of human resources, whereas an institution is not. Thus, arguably, for an entity to be a society it must sexually reproduce its membership, have its own language and educational system, provide for itself economically and "at least in principle" be politically independent. Moreover, many institutions are systems of organisations. For example, capitalism is a particular kind of economic institution, and in modern times capitalism consists in large part in specific organisational forms "including multi-national corporations" organised into a system. Further, some institutions are meta-institutions; they are institutions organisations that organise other institutions including systems of organisations. For example, governments are meta-institutions. The institutional end or function of a government consists in large part in organising other institutions both individually and collectively ; thus governments regulate and coordinate economic systems, educational institutions, police and military organisations and so on largely by way of enforceable legislation. Nevertheless, some institutions are not organisations, or systems of organisations, and do not require organisations. For example, the English language is an institution, but not an organisation. Moreover, it would be possible for a language to exist independently of any organisations specifically concerned with language. Again, consider an economic system that does not involve organisations, e. An institution that is not an organisation or system of organisations comprises a relatively specific type of agent-to-agent interactive activity, e. In this entry the concern is principally with social institutions including meta-institutions that are also organisations or systems of organisations. However, it should be noted that institutions of language, such as the English language, are often regarded not simply as institutions but as more fundamental than many other kinds of institution by virtue of being presupposed by, or in part constitutive of, other institutions. Searle, for example, holds to the latter view Searle A case might also be made that the family is a more fundamental institution than others for related reasons, e. Sometimes what is meant is a particular token, e. Being central and important to a society, such roles are usually long lasting ones; hence institutions are typically trans-generational. Having informally marked off social institutions from other social forms, let us turn to a consideration of some general properties of social institutions. Here there are four salient properties, namely, structure, function, culture and sanctions. Roughly speaking, an institution that is an organisation or system of organisations consists of an embodied occupied by human persons structure of differentiated roles. These roles are defined in terms of tasks, and rules regulating the performance of those tasks. Moreover, there is a degree of interdependence among these roles, such that the performance of the constitutive tasks of one role cannot be undertaken, or cannot be undertaken except with great difficulty, unless the tasks constitutive of some other role or roles in the structure have been undertaken or are being undertaken. Further, these roles are often related to one another hierarchically, and hence involve different levels of status and degrees of authority. Finally, on teleological and functional accounts, these roles are related to one another in part in virtue of their contribution to respectively the end s or function s of the institution; and the realisation of these

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ends or function normally involves interaction among the institutional actors in question and external non-institutional actors. The assumption here is that the concept of an end and of a function are distinct concepts. Note that on this conception of institutions as embodied structures of roles and associated rules, the nature of any institution at a given time will to some extent reflect the personal character of different role occupants, especially influential role occupants, e. Moreover, institutions in this sense are dynamic, evolving entities; as such, they have a history, the diachronic structure of a narrative and usually a partially open-ended future. Aside from the formal and usually explicitly stated, or defined, tasks and rules, there is an important implicit and informal dimension of an institution roughly describable as institutional culture. Culture in this sense determines much of the activity of the members of that institution, or at least the manner in which that activity is undertaken. It is sometimes claimed that in addition to structure, function and culture, social institutions necessarily involve sanctions. It is uncontroversial that social institutions involve informal sanctions, such as moral disapproval following on non-conformity to institutional norms. However, some theorists, e. XV , argue that formal sanctions, such as punishment, are a necessary feature of institutions. Formal sanctions are certainly a feature of many institutions, notably legal systems; however, they do not seem to be a feature of all institutions. Consider, for example, an elaborate and longstanding system of informal economic exchange among members of different societies that have no common system of laws or enforced rules. Again, a spoken language such as pidgin English, is presumably an institutions; yet breaches of its constitutive norms and conventions might not attract any formal sanctions. Thus far we have informally marked off social institutions from other social forms, and we have identified a number of general properties of social institutions. It is now time to outline some of the main theoretical accounts of social institutions. Notwithstanding our understanding of social institutions as complex social forms, some theoretical accounts of institutions identify institutions with relatively simple social forms—especially conventions, social norms or rules. Let us refer to such accounts as atomistic theories of institutions Taylor Schotter is a case in point Schotter as is North North The best known contemporary form of atomism is rational choice theory and it has been widely accepted in, indeed it is in part constitutive of, modern economics. According to Lewis, conventions are regularities in action that solve coordination problems confronted by individual agents. Agents conform to the regularity because they prefer to do so, given others conform, and they believe that others will conform. For criticisms see Miller The individual agents are not themselves defined in terms of institutional forms, such as institutional roles. Hence atomistic theories of institutions tend to go hand in glove with atomistic theories of all collective entities, e. Moreover, atomistic theories tend to identify the individual agent as the locus of moral value. On this kind of view, social forms, including social institutions, have moral value only derivatively, i. Moreover, some account of the interdependence of action in question is called for, e. Assume that the conventions, norms or rules in question are social in the sense that they involve the required interdependence of action, e. Nevertheless, such interdependence of action is not sufficient for a convention, norm or rule, or even a set of conventions, norms or rules, to be an institution. Governments, universities, corporations etc. Accordingly, a mere set of conventions or norms or rules does not constitute an institution. Accordingly, a problem for atomistic accounts of social institutions is the need to provide an account of the structure and unity of social institutions, and an account that is faithful to atomism, e. By contrast with atomistic accounts of social institutions, holistic—“including structuralist-functionalist”—accounts stress the inter-relationships of institutions structure and their contribution to larger and more complete social complexes, especially societies function. Thus according to Barry Barnes Barnes In so far as they treat individuals, the treatment comes after and emerges from analysis of the system as a whole. They describe the function of the economy as the production of goods and services essential to the operation of the other institutions and hence the system as a whole. Of particular concern to these theorists was the moral decay consequent in their view upon the demise of strong, mutually supportive social institutions. Durkheim, for example, advocated powerful professional associations. He said Durkheim p. A system of moral morals is always the affair of a group and can operate only if the group protects them by its authority. It is made up of

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rules which govern individuals, which compel them to act in such and such a way, and which impose limits to their inclinations and forbid them to go beyond. Now there is only one moral power—moral, and hence common to all—which stands above the individual and which can legitimately make laws for him, and that is collective power. To the extent the individual is left to his own devices and freed from all social constraint, he is unfettered by all moral constraint. It is not possible for professional ethics to escape this fundamental condition of any system of morals. Since, then, the society as a whole feels no concern in professional ethics, it is imperative that there be special groups in the society, within which these morals may be evolved, and whose business it is to see that they are observed. Moreover, here the meta-institution of government obviously has a pivotal directive and integrative role in relation to other institutions and their inter-relationships, even though government is itself simply one institution within the larger society. Further, holistic accounts of institutions lay great stress on institutional roles defined in large part by social norms; institutional roles are supposedly largely, or even wholly, constitutive of the identity of the individual human agents who occupy these roles. Individuals participate in a number of institutions and hence occupy a number of institutional roles; hence the alleged possibility of their identity being constituted by a number of different institutional roles. Many such holistic accounts deploy and depend on the model, or at least analogy, of an organism. On this holistic, organicist model, social institutions are analogous to the organs or limbs of a human body. Each organ or limb has a function the realisation of which contributes to the well-being of the body as a whole, and none can exist independently of the others. Thus the human body relies on the stomach to digest food in order to continue living, but the stomach cannot exist independently of the body or of other organs, such as the heart. Likewise, it is suggested, any given institution, e. This political conservatism transmutes into political authoritarianism when society is identified with the system of institutions that constitute the nation-state and the meta-institution of the nation-state—the government—is assigned absolute authority in relation to all other institutions. Hence the contrasting emphasis in political liberalism on the separation of powers among, for example, the executive, the legislature and the judiciary. Holistic accounts of social institutions often invoke the terminology of internal and external relations. An internal relation is one that is definitive of, or in some way essential to, the entity it is a relation of; by contrast, external relations are not in this way essential. Thus being married to someone is an internal relation of spouses; if a man is a husband then necessarily he stands in the relation of being married to someone else. Likewise, if someone is a judge in a court of law then necessarily he stands in an adjudicative relationship to defendants. Evidently, many institutional roles are possessed of, and therefore in part defined by, their internal relations to other institutional roles. However, the existence of institutional roles with internal relations to other institutional roles does not entail a holistic account of social institutions. For the internal relations in question might not be relations among institutional roles in different institutions; rather they might simply be internal relations among different institutional roles in the same institution. On the other hand, the existence of institutional roles with internal relations does undermine the attempts of certain forms of atomistic individualism to reduce institutions to the individual human agents who happen to constitute them; ex hypothesi, the latter are not qua individual human persons in part defined in terms of their relations to institutional roles. Here it is important to distinguish the plausible view that institutions are not reducible to the individual human persons who constitute them from the controversial view that institutions are themselves agents possessed of minds and a capacity to reason. Peter French is an advocate of the latter view French If we ascribe intentions to organisations, e. Moreover, a being with such a network of propositional attitudes would be capable of high level thought, and therefore be possessed of a language in which to do this thinking. Such a corporate agent is self-reflective; it not only distinguishes its present from both its past and its future, and itself from other corporations, it reflects on itself for the purpose of transforming itself. Such a being has higher order propositional attitudes, including beliefs about its own beliefs and intentions, and conceives of itself as a unitary whole existing over time.

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6: Durkheim, Emile | Internet Encyclopedia of Philosophy

Social management often emphasizes top down control by government, while social governance entails at least three 'greater emphases': that is, on joint participation and beneficial interaction of multiple social subjects under the leadership of the Party committee and the government, on democracy, rule of law, and application of.

At the height of his success, Hitler was the master of the greater part of the European continent. German rule in the east was extended to wide areas of the Baltic states, Belorussia now Belarus, Ukraine, and European Russia; Poland and the protectorate. The roots of Nazism had peculiarly German roots. It can be partly traced to the Prussian tradition as developed under Frederick William I, Frederick the Great, and Otto von Bismarck, which regarded the militant spirit and the discipline of the Prussian army as the model for all individual and civic life. These two traditions were later reinforced by the 19th-century adoration of science and of the laws of nature, which seemed to operate independently of all concepts of good and evil. Adolf Hitler third from right participating in a Nazi parade in Munich, c. Library of Congress, Washington, D. The defeat and the resulting disillusionment, pauperization, and frustration—particularly among the lower middle classes—paved the way for the success of the propaganda of Hitler and the Nazis. The Treaty of Versailles, the formal settlement of World War I drafted without German participation, alienated many Germans with its imposition of harsh monetary and territorial reparations. The significant resentment expressed toward the peace treaty gave Hitler a starting point. The ruinous inflation of the German currency in wiped out the savings of many middle-class households and led to further public alienation and dissatisfaction. Hitler added to Pan-Germanic aspirations the almost mystical fanaticism of a faith in the mission of the German race and the fervour of a social revolutionary gospel. Posing as a bulwark against communism, Hitler exploited the fears aroused in Germany and worldwide by the Bolshevik Revolution in Russia and the consolidation of communist power in the Soviet Union. Thus, he was able to secure the support of many conservative elements that misunderstood the totalitarian character of his movement. He stressed the fact that all propaganda must hold its intellectual level at the capacity of the least intelligent of those at whom it is directed and that its truthfulness is much less important than its success. Hitler found this common denominator in the Jews, whom he identified with both Bolshevism and a kind of cosmic evil. Nazism attempted to reconcile conservative, nationalist ideology with a socially radical doctrine. In so doing, it became a profoundly revolutionary movement—albeit a largely negative one. Rejecting rationalism, liberalism, democracy, the rule of law, human rights, and all movements of international cooperation and peace, it stressed instinct, the subordination of the individual to the state, and the necessity of blind and unswerving obedience to leaders appointed from above. It also emphasized the inequality of men and races and the right of the strong to rule the weak; sought to purge or suppress competing political, religious, and social institutions; advanced an ethic of hardness and ferocity; and partly destroyed class distinctions by drawing into the movement misfits and failures from all social classes. Although socialism was traditionally an internationalist creed, the radical wing of Nazism knew that a mass base existed for policies that were simultaneously anticapitalist and nationalist. However, after Hitler secured power, this radical strain was eliminated. Totalitarianism and expansionism Working from these principles, Hitler carried his party from its inauspicious beginnings in a beer cellar in Munich to a dominant position in world politics 20 years later. The Nazi Party originated in and was led by Hitler from Through both successful electioneering and intimidation, the party came to power in Germany in and governed through totalitarian methods until, when Hitler committed suicide and Germany was defeated and occupied by the Allies at the close of World War II. Between and the party established full control of all phases of life in Germany. With many Germans weary of party conflicts, economic and political instability, and the disorderly freedom that characterized the last years of the Weimar Republic, Hitler and his movement gained the support and even the enthusiasm of a majority of the German population. In particular, the public welcomed the strong, decisive, and apparently

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effective government provided by the Nazis. Germans were swept up in this orderly, intensely purposeful mass movement bent on restoring their country to its dignity, pride, and grandeur, as well as to dominance on the European stage. Despite its economic and political success, Nazism maintained its power by coercion and mass manipulation. The Nazi regime disseminated a continual outpouring of propaganda through all cultural and informational media. The underside of its propaganda machine was its apparatus of terror, with its ubiquitous secret police and concentration camps. It fanned and focused German anti-Semitism to make the Jews a symbol of all that was hated and feared. By means of deceptive rhetoric, the party portrayed the Jews as the enemy of all classes of society. Opposition to the regime was destroyed either by outright terror or, more frequently, by the all-pervading fear of possible repression. Opponents of the regime were branded enemies of the state and of the people, and an elaborate web of informers—often members of the family or intimate friends—imposed utmost caution on all expressions and activities. Justice was no longer recognized as objective but was completely subordinated to the alleged needs and interests of the Volk. In addition to the now-debased methods of the normal judicial process, special detention camps were erected. In these camps the SS exercised supreme authority and introduced a system of sadistic brutality unrivaled in modern times. This endeavour was confined, in , to lands inhabited by German-speaking populations, but in Germany began to subjugate non-German-speaking nationalities as well. His first years were spent in preparing the Germans for the approaching struggle for world control and in forging the military and industrial superiority that Germany would require to fulfill its ambitions. With mounting diplomatic and military successes, his aims grew in quick progression. There the German master race, or Herrenvolk, would rule over a hierarchy of subordinate peoples and organize and exploit them with ruthlessness and efficiency. With the initial successes of the military campaigns of 1941, his plan was expanded into a vision of a hemispheric order that would embrace all of Europe, western Asia, and Africa and eventually the entire world. Nazism as a mass movement effectively ended on April 30, 1945, when Hitler committed suicide to avoid falling into the hands of Soviet troops completing the occupation of Berlin. Out of the ruins of Nazism arose a Germany that was divided until 1949. In the 1950s gangs of neo-Nazi youths in eastern Germany staged attacks against immigrants, desecrated Jewish cemeteries, and engaged in violent confrontations with leftists and police. Learn More in these related Britannica articles:

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7: social change | Definition, Theory, & Examples | www.enganchecubano.com

Examples of social institutions include economic, governmental, educational, family and religious institutions. Social institutions are comprised of a group of people who have come together for a common problem-solving goal.

Toryism supported a hierarchical society with a monarch who ruled by divine right. Tories opposed the idea that sovereignty derived from the people and rejected the authority of parliament and freedom of religion. However, the Glorious Revolution destroyed this principle to some degree by establishing a constitutional government in England, leading to the hegemony of the Tory-opposed Whig ideology. Faced with defeat, the Tories reformed their movement, now holding that sovereignty was vested in the three estates of Crown, Lords and Commons [48] rather than solely in the Crown. Toryism became marginalized during the long period of Whig ascendancy in the 18th century. Edmund Burke "Conservatives typically see Richard Hooker" as the founding father of conservatism, along with the Marquess of Halifax", David Hume" and Edmund Burke" Halifax promoted pragmatism in government whilst Hume argued against political rationalism and utopianism. He supported the American Revolution of", but abhorred the violence of the French Revolution" He accepted the liberal ideals of private property and the economics of Adam Smith", but thought that economics should remain subordinate to the conservative social ethic, that capitalism should be subordinate to the medieval social tradition and that the business class should be subordinate to aristocracy. He favored an established church, but allowed for a degree of religious toleration. Despite their influence on future conservative thought, none of these early contributors were explicitly involved in Tory politics. Hooker lived in the 16th century, long before the advent of toryism, whilst Hume was an apolitical philosopher and Halifax similarly politically independent. Burke described himself as a Whig. In the first half of the 19th century, many newspapers, magazines and journals promoted loyalist or right-wing attitudes in religion, politics and international affairs. Burke was seldom mentioned, but William Pitt the Younger" became a conspicuous hero. Sack finds that the Quarterly Review promoted a balanced Canningite toryism as it was neutral on Catholic emancipation and only mildly critical of Nonconformist Dissent; it opposed slavery and supported the current poor laws; and it was "aggressively imperialist". The effect was to significantly strengthen conservatism as a grassroots political force. Conservatism no longer was the philosophical defense of the landed aristocracy, but had been refreshed into redefining its commitment to the ideals of order, both secular and religious, expanding imperialism, strengthened monarchy and a more generous vision of the welfare state as opposed to the punitive vision of the Whigs and liberals. Although conservatives opposed attempts to allow greater representation of the middle class in parliament, they conceded that electoral reform could not be reversed and promised to support further reforms so long as they did not erode the institutions of church and state. These new principles were presented in the Tamworth Manifesto of, which historians regard as the basic statement of the beliefs of the new Conservative Party. They saw the Anglican Church and the aristocracy as balances against commercial wealth. This marked the beginning of the transformation of British conservatism from High Tory reactionism towards a more modern form based on "conservation". The party became known as the Conservative Party as a result, a name it has retained to this day. However, Peel would also be the root of a split in the party between the traditional Tories led by the Earl of Derby and Benjamin Disraeli and the "Peelites" led first by Peel himself, then by the Earl of Aberdeen. The split occurred in over the issue of free trade, which Peel supported, versus protectionism, supported by Derby. The majority of the party sided with Derby whilst about a third split away, eventually merging with the Whigs and the radicals to form the Liberal Party. Despite the split, the mainstream Conservative Party accepted the doctrine of free trade in In the second half of the 19th century, the Liberal Party faced political schisms, especially over Irish Home Rule. Leader William Gladstone himself a former Peelite sought to give Ireland a degree of autonomy, a move that elements in both the left and right-wings of his party opposed. These split off to become the Liberal Unionists led by Joseph Chamberlain, forming a coalition with the Conservatives before merging with them in The Liberal

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Unionist influence dragged the Conservative Party towards the left as Conservative governments passing a number of progressive reforms at the turn of the 20th century. By the late 19th century, the traditional business supporters of the Liberal Party had joined the Conservatives, making them the party of business and commerce. In the interwar period, conservatism was the major ideology in Britain [66] [67] [68] as the Liberal Party vied with the Labour Party for control of the left. After the Second World War, the first Labour government under Clement Attlee embarked on a program of nationalization of industry and the promotion of social welfare. The Conservatives generally accepted those policies until the s. Margaret Thatcher, during her leadership the Conservative Party has shifted their economic policies to the right, as well as Thatcherism. Joseph de Maistre Another form of conservatism developed in France in parallel to conservatism in Britain. Latin conservatism was less pragmatic and more reactionary than the conservatism of Burke. Eventually, conservatives added Gaullism, patriotism, and nationalism to the list of traditional values they support. Conservatives were the first to embrace nationalism, which was previously associated with liberalism and the Revolution in France. His "revolutionary conservatism" was a conservative state-building strategy designed to make ordinary Germans not just the Junker elite more loyal to state and emperor, he created the modern welfare state in Germany in the s. According to Kees van Kersbergen and Barbara Vis, his strategy was: Though Adolf Hitler succeeded in garnering the support of many German industrialists, prominent traditionalists openly and secretly opposed his policies of euthanasia, genocide and attacks on organized religion, including Claus von Stauffenberg, Dietrich Bonhoeffer, Henning von Tresckow, Bishop Clemens August Graf von Galen and the monarchist Carl Friedrich Goerdeler. More recently, the work of conservative Christian Democratic Union leader and Chancellor Helmut Kohl helped bring about German reunification, along with the closer integration of Europe in the form of the Maastricht Treaty. Today, German conservatism is often associated with politicians such as Chancellor Angela Merkel, whose tenure has been marked by attempts to save the common European currency Euro from demise. Conservatism in the United States American conservatism is a broad system of political beliefs in the United States that is characterized by respect for American traditions, support for Judeo-Christian values, economic liberalism, anti-communism and a defense of Western culture. Liberty within the bounds of conformity to Conservatism is a core value, with a particular emphasis on strengthening the free market, limiting the size and scope of government and opposition to high taxes and government or labor union encroachment on the entrepreneur. American conservatives consider individual liberty as long as it conforms to Conservative values, small government, deregulation of the government, economic liberalism and free trade, as the fundamental traits of democracy, which contrasts with modern American liberals, who generally place a greater value on social equality and social justice.

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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.

His family was devoutly Jewish, and his father, grandfather, and great grandfather were all rabbis. He graduated in and began teaching the subject in France. In he was appointed to teach Social Sciences and Pedagogy at the University of Bordeaux, allowing him to teach the first ever official sociology courses in France. Also in , Durkheim married Louise Dreyfus, with whom he would eventually have two children. A Study in Sociology , Suicide. In , Durkheim was finally given a promotion in the form of the chair of the Science of Education at the Sorbonne. In he became a full professor and in , his position was changed to formally include sociology. Henceforth he was chair of the Science of Education and Sociology. Here he gave lectures on a number of subjects and published a number of important essays as well as his final, and most important, major work *The Elementary Forms of Religious Life* , *Forms*. The outbreak of World War I would prove to have disastrous consequences for Durkheim. From this Durkheim would never recover and in November he died of a stroke, leaving his last great work, *La Morale* *Morality* , with only a preliminary introduction. During his lifetime, Durkheim was politically engaged, yet kept these engagements rather discrete. Nevertheless, he supported a number of socialist reforms, and had a number of important socialist friends, but never committed himself to the party and did not make political issues a primary concern. Despite his muted political engagement, Durkheim was an ardent patriot of France. He hoped to use his sociology as a way to help a French society suffering under the strains of modernity, and during World War I he took up a position writing anti-German propaganda pamphlets, which in part use his sociological theories to help explain the fervent nationalism found in Germany. Intellectual Development and Influences Durkheim was not the first thinker to attempt to make sociology a science. Auguste Comte, who wished to extend the scientific method to the social sciences, and Herbert Spencer, who developed an evolutionary utilitarian approach that he applied to different areas in the social sciences, made notable attempts and their work had a formative influence on Durkheim. However, Durkheim was critical of these attempts at sociology and felt that neither had sufficiently divorced their analyses from metaphysical assumptions. While Durkheim incorporated elements of evolutionary theory into his own, he did so in a critical way, and was not interested in developing a grand theory of society as much as developing a perspective and a method that could be applied in diverse ways. With Emile Boutroux, Durkheim read Comte and got the idea that sociology could have its own unique subject matter that was not reducible to any other field of study. Gabriel Monod and Numa Denis Fustel de Coulanges, both historians, introduced Durkheim to systematic empirical and comparative methods that could be applied to history and the social sciences. Charles Renouvier, a neo-Kantian philosopher, also had a large impact on Durkheim. Between and , Durkheim spent an academic year visiting universities in Germany. What Durkheim found there impressed him deeply. Importantly these scholars were relating morality to other social institutions such as economics or the law, and in the process were emphasizing the social nature of morality. Arguably the most important of these thinkers for Durkheim was Wundt, who rejected methodological individualism and argued that morality was a sui generis social phenomenon that could not be reduced to individuals acting in isolation. Early in his career Durkheim wrote dissertations about Jean-Jacques Rousseau and Montesquieu, both of whom he cited as precursors to sociology. Before this time, as in *Division*, Durkheim focused on how the material and morphological elements of a society affected it. The most important of these, arguably, is Kant, whose moral and epistemological theories were of great influence. This can be partly explained by the fact that the Durkheimian school of thought was greatly reduced when many of his most promising students were killed in WWI, that Durkheim went to such great lengths to divorce sociology from philosophy, or by the fact that his thought has been, and continues to be, simplified and

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misunderstood. Nevertheless, his ideas had, and continue to have, a strong impact in the social sciences, especially in sociology and anthropology. However, these thinkers never discuss Durkheim at length, or acknowledge any intellectual debt to him. Society and the Study of Social Facts According to Durkheim, all elements of society, including morality and religion, are products of history. As they do not have a transcendent origin and are part of the natural world, they can be studied scientifically. In particular, Durkheim viewed his sociology as the science of the genesis and functioning of institutions, with institutions being all of the beliefs and modes of conduct instituted by the collectivity. A fundamental element of this science is the sociological method, which Durkheim created specifically for this purpose. An important corollary to the above definition is that social facts are also internal to individuals, and it is only through individuals that social facts are able to exist. In this sense, externality means interior to individuals other than the individual subject. In order to fully grasp how social facts are created and operate, it must be understood that for Durkheim, a society is not merely a group of individuals living in one particular geographical location. Rather, society is an ensemble of ideas, beliefs, and sentiments of all sorts that are realized through individuals; it indicates a reality that is produced when individuals interact with one another, resulting in the fusion of individual consciences. It is a *sui generis* reality, meaning that it is irreducible to its composing parts and unable to be explained by any means other than those proper to it. In other words, society is greater than the sum of its parts; it supercedes in complexity, depth, and richness, the existence of any one particular individual and is wholly new and different from the parts that make it up. This psychic reality is sometimes although especially in Division referred to by Durkheim with the term *conscience collective*, which can alternately be translated into English as *collective conscience* or *collective consciousness*. What is more, society and social phenomena can only be explained in sociological terms, as the fusion of individual consciences that, once created, follows its own laws. It cannot be explained, for example, in biological or psychological terms, or be reduced to the material forms of a society and its immediate vital necessities, as is the case in historical materialism. Social facts are key, since they are what constitute and express the psychic reality that is society. Through them individuals acquire particular traits, such as a language, a monetary system, values, religious beliefs, tendencies for suicide, or technologies, that they would never have had living in total isolation. In *Rules*, Durkheim delineates two different classes of social facts. The first class concerns social facts of a physiological, or operative, order. In these cases it is easy to see how society imposes itself onto the individual from the outside. The first class of social facts also contains currents of opinion, or social phenomena that express themselves through individual cases. Examples include rates of marriage, birth, suicide or migration patterns. In these cases, the operation of society on the individual is not so obvious. Nevertheless, these phenomena can be studied with the use of statistics, which accumulate individual cases into an aggregate and express a certain state of the collective mind. The second class of social facts is of a morphological, or structural, order. It is often concerned with the demographic and material conditions of life and includes the number, nature, and relation of the composing parts of a society, their geographical distribution, the extent and nature of their channels of communication, the shape and style of their buildings, and so forth. While at first glance it might not be evident how the second class of social facts is influenced by collective ways of thinking, acting, or feeling, they indeed have the same characteristics and the same elements of externality and constraint as the first class. Durkheim then provides a set of rules for studying social facts. The first and most important rule is to treat social facts as things. What Durkheim means by this is that social facts have an existence independent of the knowing subject and that they impose themselves on the observer. Social facts can be recognized by the sign that they resist the action of individual will upon them; as products of the collectivity, changing social facts require laborious effort. The next rule for studying social facts is that the sociologist must clearly delimit and define the group of phenomena being researched. This structures the research and provides the object of study a condition of verifiability. The sociologist must also strive to be as objective towards the facts they are working on as possible and remove any subjective bias or attachment to what they are investigating. Finally, the sociologist must systematically discard any and all preconceptions and

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closely examine the facts before saying anything about them. Durkheim applied these rules to empirical evidence he drew primarily from statistics, ethnography, and history. Durkheim treated this data in a rational way, which is to say that he applied the law of causality to it. At this, Durkheim introduced an important rationalist component to his sociological method, namely the idea that by using his rules, which work to eliminate subjective bias, human behavior can be explained through observable cause and effect relationships. Accordingly, he often used a comparative-historical approach, which he saw as the core of the sociological method, to eliminate extraneous causes and find commonalities between different societies and their social facts. In so doing, he strove to find general laws that were universally applicable. Durkheim also argued that contemporary social facts could only be understood in relation to the social facts preceding and causing them. Accordingly, Durkheim followed the historical development of political, educational, religious, economic, and moral institutions, particularly those of Western society, and explicitly made a strict difference between historical analysis and sociology: In other words, sociology searches for the causes and functions of social facts as they change over time. In the early part of his career, Durkheim focused on the second class of social facts, or the structural organization of society. Later, social facts of the first class, such as suicide rates, religion, morality, or language became his primary topics of interest. In his later works, Durkheim focused more on questions of a normative nature, or how individuals come to think and act in similar ways, and less on actual physical or legal constraints. Here society still imposes itself onto the individual, but social facts are seen in a more positive light, as the enablers of human activity or as sources of strength for the individual. As time wore on Durkheim eventually ceased using the word constraint altogether. Within this realist position there are two important claims. First, Durkheim makes an ontological claim concerning the sui generis reality of social facts. Hence, Durkheim is arguing that social facts have particular properties of being and that they can be discovered and analyzed when the sociologist treats them in the proper, scientific way. Durkheim strongly refuted such accusations. In response to the first critique, it must be remembered that social facts are both exterior and interior to individuals, with externality in this case meaning interior to individuals other than the individual subject. To say that social facts exist independent of all individuals is an absurd position that Durkheim does not advocate. Only on a methodological level, in order to study social facts from the outside as they present themselves to individuals, does the sociologist abstract social facts from the individual consciences in which they are present. In response to the second critique, Durkheim maintains that social facts, as manifestations of a psychic, or ideational, reality, do not have a material substratum. They can only be observed through the more or less systematized phenomenal reality to be analyzed as empirical data that expresses them. *The Sociology of Knowledge*: His most definitive statement on the subject can be found in *Forms*, a book dedicated not only to studying religion, but also to understanding how logical thought arises out of society. Other works, such as *Pragmatism and Sociology*, a posthumous lecture series given late in his life, elaborate his views. Not only are our common beliefs, ideas, and language determined by our social milieu, but even the concepts and categories necessary for logical thought, such as time, space, causality, and number, have their source in society with the latter claim Durkheim challenges the entire philosophical tradition going back to Aristotle. This logical structure helps to order and interpret the world, ensuring that individuals have a more or less homogenous understanding of the world and how it operates, without which human society would not be possible. And since every society has had some form of logical system to guide its understanding of things, it follows that there has never been a society that is pre-logical or one that has lived in disorder or chaos. Furthermore, Durkheim rejects the idea of the *Ding an sich*, or the transcendent thing in itself. This means that the world exists only as far as it is represented, and that all knowledge of the world necessarily refers back to how it is represented. As Durkheim explains, words, or concepts, are unlike individual sensory representations, which are in a perpetual flux and unable to provide a stable and consistent form to thought. Concepts are impersonal, stand outside of time and becoming *le devenir*, and the thought they engender is fixed and resists change. Consequently, language is also the realm through which the idea of truth is able to come into being, since through language individuals are able to conceive of a world of stable ideas that are

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common to different intelligences. Thus, language conforms to the two criteria for truth that Durkheim lays out, impersonality and stability.

9: Conservatism - Wikipedia

Social change (or Social development) is a general term which refers to change in the nature, the social institutions, the social behavior or the social relations of a society, community of people, or other social structures;.

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