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اسم المادة باللغة الإنكليزية : social change

اسم المحاضرة الثانية باللغة العربية: التغير والمفاهيم الاخرى

Concept of Social Change and some other : اسم المحاضرة الثانية باللغة الإنكليزية

concepts

social evolution:- Herbert Spencer maintains that social evolution is only a part of the general process of evolutionary development in all living matter in the world. Society evolves from the simple form into the complex one as it fulfills the functions of integration and differentiation in its various organs and consequently, out of the same unit of society, different social systems come into existence. According to Spencer, there are three stages in the evolution of society; the first stage is known as ‘integration’, the second as ‘differentiation’ and the final one as ‘determination.’

Social evolutionists identified universal evolutionary stages to classify different societies as in a state of savagery, barbarism, or civilization. Morgan further subdivided savagery and barbarism into sub-categories: low, middle, and high. The stages were based primarily on technological characteristics, but included other things such as political organization, marriage, family, and religion. Since Western societies had the most advanced technology, they put those societies at the highest rank of civilization. Societies at a stage of savagery or barbarism were viewed as inherently inferior to civilized society. Spencer’s theory of social evolution, which is often referred to as Social Darwinism but which he called synthetic philosophy, proposed that war promoted evolution, stating that those societies that conducted more warfare were the most evolved. He also coined the phrase “survival of the fittest” and advocated for allowing societies to compete, thereby allowing the most fit in society to survive. With these ideas, Spencer opposed social policy that would help the poor. Eugenicists used Spencer’s ideas to promote intellectual and ethnic cleansing as a ‘natural’ occurrence.

Nineteenth-century evolutionists contributed to anthropology by providing the first systematic methods for thinking about and explaining human societies; however, contemporary anthropologists view nineteenth-century evolutionism as too simplistic to explain the development of societies in the world. In general, the nineteenth-century evolutionists relied on racist views of human development that were popular at that time. For example, both Lewis Henry Morgan and E. B. Tylor believed that people in various societies have different levels of intelligence, which leads to societal differences, a view

of intelligence that is no longer valid in contemporary science. Nineteenth-century evolutionism was strongly attacked by historical particularists for being speculative and ethnocentric in the early twentieth-century. At the same time, its materialist approaches and cross-cultural views influenced Marxist Anthropology and Neo-evolutionists

Modernization and society

In order to answer this, we must first understand what the modernization is. In social science terminology, modernization is the process by which the country moves from a traditional rural, agricultural community to a more secular, civilized or industrial society (or even after industry). When this happens, the country changes in many ways. Changes in terms of values and beliefs, and the transition from traditional beliefs to scientific and secular beliefs. Changes in geography, with its population becoming more and more urban. It changes economically or moves from subsistence agriculture or something close to it to an economy where almost no farms exist and the country makes its own goods and .services

There are at least two main reasons related to the update. The first is the growth in science that came hand in hand (in Europe) with Enlightenment. The other is the growth of available technology. When a pre-modern country, its people generally do not believe in science. They carry traditional beliefs that generally assume that life is influenced by supernatural powers. They do not believe that life can change in any major way. In Enlightenment, people came to challenge this idea. They came to believe that life is influenced by forces that can be understood by science. For example, they came to believe that the disease was caused by microorganisms, not by demons. Once they have this view, they come to believe that life can be improved. Science can change the way we live, .making us (for example) less afraid of illness or other natural disasters

Science, of course, helps people develop technology. Technology drives update along. Technology allows farmers to grow more food and free people to live in cities. Technology allows the factories to be established, thus giving new urban residents jobs. Technology also improves life, allowing us things to do for entertainment, things that can improve our health, and many other useful innovations. These things lead our society to become more .modern

The update has its good and bad points. On the good side, modernization improves our lives in many tangible ways. It is certainly safer to live in a world where doctors can treat

infections and women are unlikely to die during their birth. It is more livable in a world where we have access to many physical goods to make our lives more comfortable and more enjoyable. Modernization also helps people who are persecuted in traditional society. The modernization offers women more opportunities. It helps to free oppressed .minority groups. In these ways, modernization seems very positive

On the other hand, it can be said that modernization has negative effects. One negative impact on our environment. The update brings technology that consumes energy and leads to things like air pollution and climate change. There is another negative impact (arguably) on our society. The update breaks the social ties that have brought people together in traditional societies. It makes it so that people no longer feel in touch with each other. This .can lead to problems such as crime and the disintegration of family groups