

Chapter 1 : What Does the Bible Say About Social Justice?

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Bring fact-checked results to the top of your browser search. Structure and social organization The term structure has been applied to human societies since the 19th century. Before that time, its use was more common in other fields such as construction or biology. The biological connotations of the term structure are evident in the work of British philosopher Herbert Spencer. He and other social theorists of the 19th and early 20th centuries conceived of society as an organism comprising interdependent parts that form a structure similar to the anatomy of a living body. Although social scientists since Spencer and Marx have disagreed on the concept of social structure, their definitions share common elements. In the most general way, social structure is identified by those features of a social entity a society or a group within a society that persist over time, are interrelated, and influence both the functioning of the entity as a whole and the activities of its individual members. In other words, Durkheim believed that individual human behaviour is shaped by external forces. Similarly, American anthropologist George P. Murdock , in his book *Social Structure* , examined kinship systems in preliterate societies and used social structure as a taxonomic device for classifying, comparing, and correlating various aspects of kinship systems. Several ideas are implicit in the notion of social structure. First, human beings form social relations that are not arbitrary and coincidental but exhibit some regularity and continuity. Second, social life is not chaotic and formless but is, in fact, differentiated into certain groups, positions, and institutions that are interdependent or functionally interrelated. Third, individual choices are shaped and circumscribed by the social environment , because social groups, although constituted by the social activities of individuals, are not a direct result of the wishes and intentions of the individual members. The notion of social structure implies, in other words, that human beings are not completely free and autonomous in their choices and actions but are instead constrained by the social world they inhabit and the social relations they form with one another. Within the broad framework of these and other general features of human society, there is an enormous variety of social forms between and within societies. Some social scientists use the concept of social structure as a device for creating an order for the various aspects of social life. In other studies, the concept is of greater theoretical importance; it is regarded as an explanatory concept, a key to the understanding of human social life. Several theories have been developed to account for both the similarities and the varieties. In these theories, certain aspects of social life are regarded as basic and, therefore, central components of the social structure. Some of the more prominent of these theories are reviewed here. Radcliffe-Brown , a British social anthropologist, gave the concept of social structure a central place in his approach and connected it to the concept of function. In his view, the components of the social structure have indispensable functions for one anotherâ€”the continued existence of the one component is dependent on that of the othersâ€”and for the society as a whole, which is seen as an integrated , organic entity. His comparative studies of preliterate societies demonstrated that the interdependence of institutions regulated much of social and individual life. American sociologist Talcott Parsons elaborated on the work of Durkheim and Radcliffe-Brown by using their insights on social structure to formulate a theory that was valid for large and complex societies. These norms vary according to the positions of the individual actors: Moreover, these norms vary among different spheres of life and lead to the creation of social institutionsâ€”for example, property and marriage. Norms, roles, and institutions are all components of the social structure on different levels of complexity. Contemporary sociologists criticize later definitions of social structure by scholars such as Spencer and Parsons because they believe the work 1 made improper use of analogy , 2 through its association with functionalism defended the status quo, 3 was notoriously abstract, 4 could not explain conflict and change, and 5 lacked a methodology for empirical confirmation.

Chapter 2 : Egyptian Social Structure [calendrierdelascience.com]

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Egyptian Social Structure Egyptian society was structured like a pyramid. At the top were the gods, such as Ra, Osiris, and Isis. Egyptians believed that the gods controlled the universe. Therefore, it was important to keep them happy. They could make the Nile overflow, cause famine, or even bring death. In the social pyramid of ancient Egypt the pharaoh and those associated with divinity were at the top, and servants and slaves made up the bottom. The Egyptians also elevated some human beings to gods. Their leaders, called pharaohs, were believed to be gods in human form. They had absolute power over their subjects. After pharaohs died, huge stone pyramids were built as their tombs. Pharaohs were buried in chambers within the pyramids. Because the people of Egypt believed that their pharaohs were gods, they entrusted their rulers with many responsibilities. Protection was at the top of the list. The pharaoh directed the army in case of a foreign threat or an internal conflict. All laws were enacted at the discretion of the pharaoh. This grain was used to feed the people in the event of a famine. The Chain of Command Ancient Egyptian royalty, nobility, and clergy enjoyed lives of wealth and comfort while farmers and slaves struggled to subsist. No single person could manage all these duties without assistance. The pharaoh appointed a chief minister called a vizier as a supervisor. The vizier ensured that taxes were collected. Working with the vizier were scribes who kept government records. These high-level employees had mastered a rare skill in ancient Egypt – they could read and write. Noble Aims Right below the pharaoh in status were powerful nobles and priests. Only nobles could hold government posts; in these positions they profited from tributes paid to the pharaoh. Priests were responsible for pleasing the gods. Religion was a central theme in ancient Egyptian culture and each town had its own deity. Initially, these deities were animals; later, they took on human appearances and behaviors. Seated here is Thoth, the god of learning and wisdom, carrying a scepter symbolizing magical power. Nobles enjoyed great status and also grew wealthy from donations to the gods. All Egyptians – from pharaohs to farmers – gave gifts to the gods. Soldier On Soldiers fought in wars or quelled domestic uprisings. During long periods of peace, soldiers also supervised the peasants, farmers, and slaves who were involved in building such structures as pyramids and palaces. Skilled workers such as physicians and craftsmen made up the middle class. Craftsmen made and sold jewelry, pottery, papyrus products, tools, and other useful things. Naturally, there were people needed to buy goods from artisans and traders. These were the merchants and storekeepers who sold these goods to the public. The Bottom of the Heap At the bottom of the social structure were slaves and farmers. Slavery became the fate of those captured as prisoners of war. In addition to being forced to work on building projects, slaves toiled at the discretion of the pharaoh or nobles. Farmers tended the fields, raised animals, kept canals and reservoirs in good order, worked in the stone quarries, and built the royal monuments. Social mobility was not impossible. A small number of peasants and farmers moved up the economic ladder. Families saved money to send their sons to village schools to learn trades. These schools were run by priests or by artisans. Boys who learned to read and write could become scribes, then go on to gain employment in the government. It was possible for a boy born on a farm to work his way up into the higher ranks of the government. The Social Pyramid The pharaoh was at the very top of ancient Egyptian society, and servants and slaves were at the bottom. Who was in the middle? Click on this interactive pyramid to find out how merchants, artists, farmers, and others stacked up. Links at the bottom of the page lead to other facts about ancient Egypt. This page comes from Odyssey Online, a website for kids produced by Emory University.

Peace and Social Structure by Johan Galtung, , available at Book Depository with free delivery worldwide.

Although there were not written rules or complex governments, there was a defined structure and social norms that people were expected to conform to if they wanted to be a part of society. Tribes and Clans At the highest level were the tribes or nations. These were large groups of people that had culture, geography, and language in common. Within each tribe were smaller groups called clans. The members of a clan generally shared a common ancestor and were considered related to one another. Each clan had its own symbol or spirit that gave the clan its name. Many of the clan names were animals, but not all of them. Chiefs and Leaders The leaders of the clans and tribes were called chiefs. These men were elected or chosen by the people. They generally did not have total power, but were respected men who provided advice that the tribe or clan generally followed. Tribes may have both a civil leader and a war leader. The civil leader guided the tribe during times of peace while the war leader took over during times of war. Villages and Families Clans were further divided up into villages and families. These groups played a more important role in the daily lives of the people. Large extended families often lived together. Women and Men Women and men had distinctly different roles in both the daily work and in leadership. The chiefs and leaders were generally men, however, this did not mean that the women were powerless. Their opinion was respected and the women usually were the leaders inside the home. Rules and Punishment Punishment varied from tribe to tribe, but generally did not involve physical punishment. People that committed crimes or went against the tribe were usually shamed and rebuked in front of the tribe. In extreme cases, they were expelled from the tribe. What was considered valuable? Native Americans did not put a lot of value into material items. There was little in the way of possessions and ownership. They valued intangible things like respect, honor, and status. In some tribes, the head of the clan was a woman called the "clan mother. Another important leader in Native American society was the religious leader called a medicine man or shaman. Activities Take a ten question quiz about this page. Listen to a recorded reading of this page: Your browser does not support the audio element. For more Native American history:

Chapter 4 : The Edo Period in Japanese History - Victoria and Albert Museum

Auto Suggestions are available once you type at least 3 letters. Use up arrow (for mozilla firefox browser alt+up arrow) and down arrow (for mozilla firefox browser alt+down arrow) to review and enter to select.

All were established in when the UN was founded. Each year, in September, the full UN membership meets in the General Assembly Hall in New York for the annual General Assembly session, and general debate , which many heads of state attend and address. Decisions on important questions, such as those on peace and security, admission of new members and budgetary matters, require a two-thirds majority of the General Assembly. Decisions on other questions are by simple majority. Security Council The Security Council has primary responsibility, under the UN Charter, for the maintenance of international peace and security. It has 15 Members 5 permanent and 10 non-permanent members. Each Member has one vote. Under the Charter, all Member States are obligated to comply with Council decisions. The Security Council takes the lead in determining the existence of a threat to the peace or act of aggression. It calls upon the parties to a dispute to settle it by peaceful means and recommends methods of adjustment or terms of settlement. In some cases, the Security Council can resort to imposing sanctions or even authorize the use of force to maintain or restore international peace and security. The Security Council has a Presidency , which rotates, and changes, every month. Subsidiary organs of the Security Council Economic and Social Council The Economic and Social Council is the principal body for coordination, policy review, policy dialogue and recommendations on economic, social and environmental issues, as well as implementation of internationally agreed development goals. It serves as the central mechanism for activities of the UN system and its specialized agencies in the economic, social and environmental fields, supervising subsidiary and expert bodies. It has 54 Members , elected by the General Assembly for overlapping three-year terms. Trusteeship Council The Trusteeship Council was established in by the UN Charter, under Chapter XIII , to provide international supervision for 11 Trust Territories that had been placed under the administration of seven Member States, and ensure that adequate steps were taken to prepare the Territories for self-government and independence. By , all Trust Territories had attained self-government or independence. The Trusteeship Council suspended operation on 1 November By a resolution adopted on 25 May , the Council amended its rules of procedure to drop the obligation to meet annually and agreed to meet as occasion required -- by its decision or the decision of its President, or at the request of a majority of its members or the General Assembly or the Security Council. Its seat is at the Peace Palace in the Hague Netherlands. The Secretary-General is chief administrative officer of the Organization, appointed by the General Assembly on the recommendation of the Security Council for a five-year, renewable term. UN staff members are recruited internationally and locally, and work in duty stations and on peacekeeping missions all around the world. But serving the cause of peace in a violent world is a dangerous occupation. Since the founding of the United Nations, hundreds of brave men and women have given their lives in its service.

Chapter 5 : United Nations - Wikipedia

Each social contract is a specific peace within a particular conflict helix; each may have within it lower-level conflict (for example, a state within a region of international peace may suffer internal guerrilla war and terrorism); each peace may exist within an ongoing, antagonistic conflict (as internally peaceful states engage in war).

These rights and obligations form the two types of status quo expectations. Note especially that expectations about property--who owns what--are part of the status quo. Obviously, the division between status quo and non-status quo expectations is not clear-cut. The criterion of discrimination is salience to fundamental values, and thus intensity of feeling and commitment. For example, agreements over property such as territory will usually involve strong emotion and commitment, while agreed upon rules or practices, advantages or benefits are less vital and violations more tolerable. However, we are dealing here with a great complexity of social contracts and the subjectivity of underlying interests, meanings, and values. In some situations a rule, payment, or service may be a life-or-death matter or a question of fundamental principle to the parties involved and thus, for this case, a matter of the status quo. Therefore, the classification of expectations under status quo or non-status quo divisions in Table 2. One type of non-status quo expectations is distributional, establishing which party can anticipate what from whom, such as benefits, advantages, and services. The two remaining types guide or prescribe behavior between the parties. The social contract often includes rules, customs, or practices that provide standards or define customary or repeated actions. Such may be commands, authoritative standards, or principles of right actions. They may be binding, acting to control or regulate behavior. Such prescriptive expectations in social contracts are mores long-term, morally binding customs, norms, the law-norms of groups, 23 or the customary or positive law of societies or states. Even the "rules of morality constitute a tacit social contract" Hazlitt, Regardless of whether the focus is the rights or obligations, the distributions, or the guides or prescriptions between parties structured by their social contract, these expectations share one characteristic: With a social contract, each party can reliably foresee and plan on the outcome of its behavior regarding the other, as over, for example, claims, privileges, duties, or services. What responses to anticipate, the prospect of reciprocity, the likelihood of particular sanctions, are clear. Social contracts are thus our social organs of peace, extending into the future mutual paths of social certainty and thus confidence. They may be subconscious, as when co-workers unconsciously avoid sensitive topics over which they might fight. Or, of course, the social contract may be conscious. These three dimensions--in formal versus formal, implicit versus explicit, and subconscious versus conscious--concern the actuality of social contracts, whether they are a latent agreement underlying social behavior or a manifest compact of some kind. A direct social contract is a specific agreement between particular parties. It gives or implies names, dates, places, and definite expectations. Contracts are usually thought of as this kind, such as a construction contract between two firms or a trade treaty among three states. However, direct contracts may overlap or be interconnected through the different parties, and thus form a system of contracts. And these systems themselves may overlap and be interdependent. Out of these diverse, interconnected, and related direct contracts and systems of contracts will develop more general expectations, such as abstract rules, norms, or privileges at the level of the social system itself. No one will have agreed to these expectations per se, nor are they connected to any particular interest, but they nonetheless comprise a social contract albeit an indirect one covering the social system. The prices of goods in a free market comprise such an indirect social contract evolving from the diverse direct contracts between buyers and sellers. One such dimension concerns whether a contract is unique or common. A unique social contract is a one-time-only agreement within a unique situation and concerning nonrepetitive events or interaction between the parties. Such is the implicit agreement wrought in an alley by a thug, whose knife coerces you to hand over your money; another example is a two-hour ceasefire agreement to enable combatants to clear the battlefield of wounded, or a neutral state granting American relief planes a once-only flyover to rush food and medicine to earthquake victims in a neighboring state. By contrast, a common social contract involves repeated events or patterns of interaction. Treaties, legal contracts, constitutions, and charters are usually of this type. Clearly, the unique-common dimension is a

continuum, since between the unique two-minute holdup and the common, overriding political constitution of a state are a variety of social contracts combining in different ways unique and common expectations. Turning to the second generality dimension shown in Table 2. The latter covers a society, community, or a group. While this may seem clear enough, there is an intellectual trap to avoid here--that of always viewing collective social contracts as necessarily constructed, designed, or the explicit and conscious outcome of a rational process of negotiation. The integrated system of abstract rules, norms, mores, and customs spanning a society form an indirect, collective social contract. It is implicit and informal; its expectations are partly conscious, partly unconscious. The system of informal rules of the road is such a collective agreement governing, along with coextensive formal traffic laws, a community of drivers. While no group of people may have formally or consciously agreed to a collective social contract--while such may emerge from various, lower-level social contracts, many of which are conscious agreements--it is still based on a particular balance of powers, now involving all members of the collective. Of course, not all norms, customs, or customary laws are changed, no more than a new bilateral or multilateral contract will discard all previous expectations. New social contracts build on the old. However, a new social contract, collective or otherwise, will be meaningfully different; associated interaction between the parties will change significantly. A narrow contract concerns only a few interests, events, or behaviors, such as a contract to paint a car, a trade treaty increasing the quota on imported sugar, or the price of a Sony television set. Between the narrow and overarching are a variety of middlerange social contracts covering or involving a large amount of behavior, but not the whole society. The third type of dimension shown in Table 2. In the dimension of coerciveness, the parties to social contract may voluntarily accept it, or one or more parties may be coerced into it, either by other parties to the contract or by a third party, such as in a shotgun wedding or governmentally imposed, union-management contract. Between freely determined and coerced contracts are those which one or more parties agree to out of necessity. That is, circumstances, the environment, or events leave virtually no realistic or practical choice. In a one-company mining town where a person has his roots, he may have little, socially meaningful choice but to contract for work with the company. A second polarity-type dimension concerns whether a social contract is solidary, neutral, or antagonistic. Such expectations are common among close friends or relations, lovers, or close-knit communal or religious groups. Antagonistic expectations, however, derive from mutually competitive, divergent, or opposing behavior. A labor-management contract achieved after a long, violent strike is such an antagonistic contract; or a truce between traditional enemies, such as Pakistan and India, North and South Korea, or Israel and Syria. Between solidary and antagonistic contracts lie neutral contracts, 30 those which are strictly a matter of business, a question of the parties coolly and objectively satisfying rather specific interests. Examples are agreements for a bank loan, renting an apartment, importing cotton, or increasing the postage on international mail. Finally, there is the evaluative dimension. One of these concerns whether a social contract is good or bad. Fundamental philosophical controversy centers on the idea of good. For the moment, I mean "good" simply in the sense that one might say a treaty is a good one because it has characteristics that one desires or believes rationally commendable or divinely inspired. This, however, is a confusion of categories, and leads to such strange but consistent by definition expressions as "a positive, negative peace. A second evaluative dimension defines one kind of good social contract: It is this dimension of social contracts that is the major focus of this book. Understanding that a social contract defines a particular peace, my question is: What is a just peace? My answer, developed in Part II is that justice is the freedom of people to form their own communities or to leave undesirable ones. For large-scale societies, just peace is promoted through a minimum government. There is no need to describe each in detail here. Suffice to say that each is a structure of expectations based on a definite balance of interests, capabilities, and wills. Each is a social island of peace. Two types of social orders are of concern here. One is that of groups; the other of societies. Behavior is guided and prescribed by sanction-based law-norms. All this may be codified in organizing documents, such as a charter, constitution, or bylaws; or these may be informal, implicit, or even subconscious understandings and norms evolving from the spontaneous interaction and conflicts of group members, as in a family or clan. Group goals may be diffused or superordinate; the basis of authoritative roles may be legitimacy or threats. These diverse characteristics shape the five groups shown in Table 2. An

organization is structured by an explicit, formal social contract aimed at achieving some superordinate goal profit for a business, military victory for an army, segregating criminals for a prison, education for a university. Expectations are wrapped around this goal: An organization is then an antifield. By contrast, voluntary groups and associations are less organized, not as strongly directed toward some superordinate goal. Goals may even be absent, diffuse, or unarticulated. Coercion or authority play minor roles. Within these groups and associations field forces and processes have considerable freedom and scope, as in a family, friendship group, or neighborhood association. These different groups define different structures of peace, different patterns of our interests and capabilities, of our powers. The second kind of social order shown in Table 2. The three pure types listed have been discussed at length in Vol.

Chapter 6 : Victorian England Social society calendrierdelascience.com

Social order, and thus peace, is a phase in the process of social adjustment between individual psychological worlds. Obviously. All this is but a charcoal sketch of conflict and war.

By the time of European settlement in , Aboriginal peoples had occupied and utilized the entire continent and adapted successfully to a large range of ecological and climatic conditions, from wet temperate and tropical rainforests to extremely arid deserts. Population densities ranged from! Although it is generally agreed that the term social structure refers to regularities in social life, its application is inconsistent. For example, the term is sometimes wrongly applied when other concepts such as custom, tradition, role , or norm would be more accurate. Studies of social structure attempt to explain such matters as integration and trends in inequality. In the study of these phenomena, sociologists analyze organizations, social categories such as age groups , or rates such as of crime or birth. This approach, sometimes called formal sociology, does not refer directly to individual behaviour or interpersonal interaction. Therefore, the study of social structure is not considered a behavioral science; at this level, the analysis is too abstract. It is a step removed from the consideration of concrete human behaviour , even though the phenomena studied in social structure result from humans responding to each other and to their environments. Those who study social structure do, however, follow an empirical observational approach to research, methodology , and epistemology. Social structure is sometimes defined simply as patterned social relationsâ€”those regular and repetitive aspects of the interactions between the members of a given social entity. Even on this descriptive level, the concept is highly abstract: The larger the social entity considered, the more abstract the concept tends to be. For this reason, the social structure of a small group is generally more closely related to the daily activities of its individual members than is the social structure of a larger society. In the study of larger social groups, the problem of selection is acute: Various theories offer different solutions to this problem of determining the primary characteristics of a social group. Before these different theoretical views can be discussed, however, some remarks must be made on the general aspects of the social structure of any society. Social life is structured along the dimensions of time and space. Specific social activities take place at specific times, and time is divided into periods that are connected with the rhythms of social lifeâ€”the routines of the day, the month, and the year. Specific social activities are also organized at specific places; particular places, for instance, are designated for such activities as working, worshiping, eating, and sleeping. Territorial boundaries delineate these places and are defined by rules of property that determine the use and possession of scarce goods. Additionally, in any society there is a more or less regular division of labour. Yet another universal structural characteristic of human societies is the regulation of violence. All violence is a potentially disruptive force; at the same time, it is a means of coercion and coordination of activities. Human beings have formed political units, such as nations, within which the use of violence is strictly regulated and which, at the same time, are organized for the use of violence against outside groups. Furthermore, in any society there are arrangements within the structure for sexual reproduction and the care and education of the young. These arrangements take the form partly of kinship and marriage relations. Finally, systems of symbolic communication , particularly language, structure the interactions between the members of any society. Page 1 of 4.

Chapter 7 : The Social System of Islam

2 (3) Parish social ministry must include both efforts to provide direct service or outreach to people in need and efforts to work for justice and peace by shaping the policies, programs, and.

At the beginning of the seventeenth century, the country was unified under the Tokugawa family after years of civil unrest. The following years were ones of unprecedented peace and prosperity, prompting an increase in artistic, cultural and social development. Although Japan remained a basically agrarian society, towns and cities grew and craft production flourished. Improved transport and communication networks meant that for the first time even the most remote areas had access to goods produced in other parts of the country. Social structure in the Edo period Japan was ruled by the Tokugawa family, with each successive head assuming the rank of Shogun. This was bestowed by the Emperor who, during the Edo period, was merely a figurehead and exercised no political authority. Below the shogun were the military lords of each province. Both shogun and lords were served by retainers called samurai who acted as soldiers and officials. The samurai followed a code of conduct called Bushido The Way of the Warrior , which stressed the mastery of martial arts, frugality, loyalty, courage and honour unto death. Tempered by Confucianism and Zen Buddhism, the samurai was expected to be educated, refined, honest and wise. Japan, - Next in social standing were peasants, the main producers of the rice crop that was taxed to support the needs of the ruling class. Below the farmers in status were the artisans and craftworkers who produced non-agricultural goods. In the lowest social group were merchants who were not directly involved with production. Though this social division was based on the Confucian concept of the natural order of society, it became increasingly inconsistent with social realities. Instead they often channelled their money into social ritual, the pursuit of pleasure and the acquisition of beautiful and often expensive objects. A period of isolation Tankard of lacquer on wood with inlaid mother-of-pearl. The greatest growth was in Edo modern Tokyo , the city established by the first Tokugawa shogun as his new capital. By Edo had more than a million inhabitants. Between and the Tokugawa shogunate, dismayed by the bitter rivalry among the few Europeans in Japan and the zealous work of Catholic missionaries, made an attempt to reduce foreign influence by expelling foreigners and forbidding all contact with the outside world. Exceptions were made for trade with the Chinese and Koreans, which was strictly controlled, and with the Dutch East India Company, which was permitted to operate only from the port of Nagasaki. The Japanese people were forbidden to travel abroad or to build ocean-going ships. Despite these limitations large quantities of ceramics and lacquer were exported to Holland and from there sold to the rest of Europe. Such wares were made specifically for the western market and were immensely popular in European aristocratic circles in the seventeenth and eighteenth centuries. The US demanded that it be allowed to trade with Japan, with the result that ports were slowly re-opened to foreigners. In external pressure combined with growing internal unrest and led to the overthrow of the Tokugawa shogun and the restoration of the Meiji Emperor. The new government realized that the only way in which Japan would be able to compete with the military and industrial might of the West was to transform itself along western lines. Japan modernized rapidly during the Meiji period and this affected all aspects of life. In terms of arts, craft and design, western production methods were adopted and large numbers of goods were produced to respond to the growing western taste for Japanese objects. Chronology The main periods of Japanese history are named after the places where successive capital cities were established. After , the periods were named after the emperor, and this continues today.

Chapter 8 : Qing Dynasty History, Key Events of China's Last Dynasty

THEORIES OF PEACE A Synthetic Approach to Peace Thinking rector of the Department of Social Science in the UNESCO, *The structure of peace thinking* 25

This was the period to This was an extensive period of prosperity, peace, refined responsiveness and great national self-possession for England. But even this era could not survive itself from the social class system. Victorian England social hierarchy demonstrates the social class system and the social divisions of England people on certain terms and conditions in a pre-defined specific ladder of pattern. But there were some changes in social class system during this era as compared to the traditional social class system of England. For an example the aristocrat class got changed to upper class. Some of the increasingly powerful upper middle class categories secured their places in this upper class. The Victorian England social hierarchy is described below in a descending order pattern means starting with the uppermost power holder social class and going on further describing all the classes in brief. The people under this class did not work manually. Their income normally came from the investments made by them or from the inherited lands. Their routine work was fulfilled by the lower class people. This class further got sub divided in three parts as below

- â€” Royal Class â€” This include people from royal family and the spiritual lords of that time.
- â€” Middle Upper Class â€” This class include great officers of the England, the baronets along with temporal lords.
- â€” Lower Upper Class â€” This class include country wealthy gentleman and large scale business men who had made their way with the immense wealth they possessed.

The Middle Class These were the people who used to work meaning they had jobs to do. They made their living from the salaries they got according to the job done. This class included the following sub-classes.

- â€” Higher Level Middle Class â€” These were high in terms of salaries and social status as compared to lower middle class.
- â€” Lower Level Middle Class â€” These were the people who worked on the orders of the higher level middle class people.
- â€” The Working Class These were the group of labors which further got sub divided into two divisions.
- â€” Skilled Class â€” They had unskilled labors working under their supervision.
- â€” Unskilled Class â€” They were lowest category labor people. These were sort of helpless people who depended on others.
- â€” The Poor â€” These were poor people and orphans who relied on the charity of others.
- â€” The Prostitutes â€” These women were at the bottom of the society and an enormous debate took place over them during the Victorian era.

Chapter 9 : Main Organs | United Nations

Structural violence is a term commonly ascribed to Johan Galtung, which he introduced in the article "Violence, Peace, and Peace Research" (). It refers to a form of violence wherein some social structure or social institution may harm people by preventing them from meeting their basic needs.

The Qing Dynasty “ was the last Chinese dynasty, and the longest dynasty ruled by foreigners the Manchus from Manchuria, northeast of the Great Wall. The Qing Dynasty had the most overseas contact, though it was mostly resisted. China glories in the prosperity of the Qing Golden Age, but remembers with shame the forced trade and unequal treaties later in the Qing era. The Qing capital was Beijing, where emperors continued to rule from the Forbidden City. In the age of industrialization, China remained traditional and undeveloped. The dynasty prospered initially, but became increasingly fraught with disasters and attacks toward the end. It lasted years, the fifth longest imperial dynasty, despite many uprisings against the Manchu rulers. It was followed by the Republic of China era “ They were kept north of the Great Wall in subsequent dynasties, and were conquered by the Mongols of the Yuan Empire “ Nurhaci United the Manchus “ The Manchus emerged as a people when a Jurchen tribal ruler named Nurhaci started to conquer other Jurchen tribes in They subjugated the Mongols, and absorbed their troops. In a similar way to Genghis Khan , he utilized the manpower and knowledge of the people he conquered. Nurhaci conquered Shenyang and made it his capital. In , Nurhaci conquered the Ming city of Shenyang and made it the Manchurian capital. The Ming cities gave his empire a greater base of population, and the Manchu empire absorbed them. He continued the attack on the Ming Empire, strengthening his artillery with European technology, and Ming-technician-cast cannon. He created his own artillery corps in Perhaps, he wanted to signify that they were making a fresh start in contrast with the morass of the Ming Empire. Hong Taiji died in , and his son Fulin led the Manchus. Heavily guarded Shanhai Pass had kept out northeastern invaders for centuries. Li Zicheng emerged as the leader of the whole Chinese rebel army and took Beijing with little resistance in Then the Manchus swept aside the rebels and the last of the Ming Dynasty resistance, conquering Beijing in The Beginning of the Qing Dynasty In , the last emperor of the Ming Dynasty had hanged himself after the capital was conquered, and China was in chaos for months. The Qing Jurchen, Mongol, and Ming army swept south. Emperor Shunzhi ruled “ Emperor Shunzhi “ was a 5-year-old when his father died in and he was named emperor. During his rule, the main priority of the court was to conquer the rest of the empire and establish a government for the new empire. The Regent Dorgon Led the Government Dorgon was the regent and ruled on behalf of the child emperor. When Dorgon died in , Emperor Shunzhi started to rule personally when he was 13 until he died at 24 in Qing Dynasty hair styles His policies of reappointing the Ming officials helped the empire to stabilize and prosper. The Manchus did not destroy Beijing and decimate the population as was commonly done. Instead, they persuaded Ming officials and military leaders to surrender to them. The Hairstyle Massacre In , Dorgon decreed that Ming men must shave away their hair apart from Manchu-style pigtails. This started the queue hairstyle that is seen in movies about the Qing Empire. This hairstyle was humiliating, but helped him to identify resisters. According to Confucius, we are given our body, skin and hair from our parents, which we ought not to damage. Traditionally adult Han people did not cut their hair. Dorgon said, "Keep your hair, lose your head; keep your head, cut your hair. But opinions about the queue did change over time. Imperial Examinations Continued “ In , Dorgon reestablished the imperial examinations, held every three years, and in this way, he gained the support of large numbers of literati and the bureaucracy. A problem in the empire increasingly became the lack of modern education. The empire concentrated on Imperial Examinations, studying ancient philosophical and religious texts. The Qing rulers did little to promote the knowledge of the world. Instead, they were isolationist. The reigns of emperors Kangxi and Qianlong was the richest period in the all Chinese feudal dynasties. It is well-known in China as the "Kang-Qian flourishing age". He had one of the longest reigns in dynastic history. Like Kublai Khan at the beginning of the Yuan Dynasty, and Zhu Yuanzhang in the beginning of the Ming Dynasty, during his year rule he set the policy direction for the empire and stabilized it. Restricted Foreign Trade “ The Ming Empire developed a somewhat laissez-faire

attitude to internal trade and industry. But under Emperor Kangxi and his successors, the court more carefully controlled commerce and industry and monopolized important industries, reverting to the economic policies of earlier dynasties. Emperor Kangxi only allowed foreign businessmen to trade with Chinese in four cities: Guangzhou, Xiamen, Songjian, and Ningbo. Emperor Yongzheng – The Golden Age Continues ruled – Emperor Kangxi had a lot of sons by different women, but Emperor Yongzheng – the fourth prince was named as successor in his will. He officially reigned for 61 years as Kangxi did. But he actually reigned till his death in His court was successful early in his reign, but he later his greed set the empire on an unfavorable course. However foreign trade was restricted to only Guangzhou Canton at one point. The empire grew larger, as they subdued Tibet and the Xinjiang regions, inheriting Mongolia from the dynasties founders, and wiping out the Dzungars a large Mongolian tribe of hundreds of thousands. In the middle of their dynastic era, when the empire was at its height, one of the four great classic novels was written called Dream of the Red Chamber. See more on The History of Chinese Literature. After his victories in the west, he tried to conquer the kingdoms of Burma and Vietnam from to and failed at a great cost to the empire. In his later years he indulged in luxuries, sex, and palaces, leaving court matters to corrupt officials. Discontent against Qing rule increased, and people arose in rebellion over heavy taxation. His isolationist actions towards Europeans kept the people from adopting technology and scientific knowledge, and set the stage for later inadequacy and invasions. Emperor Jiaqing ruled – – Qing Decline Began During the s, the dynasty seemed somewhat successful because the population kept growing and the territory stayed intact, but the empire modernized too slowly, and the ruling court dealt poorly with a rapidly changing world and numerous uprisings. The missionaries set up numerous schools and hospitals, educating tens of thousands of students and educating doctors and nurses in Western medicine. They also set up colleges and universities. See more on Christianity in China. The British wanted greater Qing Empire trade, but the Qing court wanted to keep out British opium and influence. Britain defeated China twice in and the Opium Wars to force trade treaties, and gained Hong Kong until under the Treaty of Nanking of Emperor Xianfeng ruled – – Many Rebellions Started From until the end of the dynastic era, the Qing court faced rebellion after rebellion, but they defeated or thwarted all of them. This was however at great cost to the population and the Qing grip on power. The Taiping Rebellion – – 25,, Died! The leader of the Taiping Rebellion was Hong Xiuquan. His quasi-Christian movement had some forward-thinking ideals which the Qing Dynasty disagreed with he banned slavery, men using concubines, arranged marriages, opium use, foot binding, torture, and the worship of idols, and he wanted women to have more equality in society. He made Nanjing his capital, and his army seemed ready to attack Beijing. However, Britain and France sent troops to aid the Qing army. In 13 years, about 25 million people died. It is thought to be the second bloodiest war in history after WWII. It is thought that millions of people were killed in two wars around and from to The Hakka people and the Punti people in the southeast fought a long ethnic war between the years and The Panthay Rebellion was a Muslim rebellion in Yunnan that lasted from to, in which about a million people died. But it is said that she was the real ruler during this long and crucial period of time. The Empress Dowager – started to rule after British and French troops attacked Beijing and destroyed the Summer Palace in To maintain and gain power at the top, Cixi was ruthless in a dangerous court situation where assassinations and plots were the way of life. She had to maintain the traditional system, although this cost millions of lives and kept the empire from progressing. It was partly a war between three Muslim sects, aiming to establish a regional Muslim kingdom. Several million people were killed. Huge Famines – and – Around 35,, Died The Northern Chinese Famine killed about 10 percent of the population of several northern provinces. The great disaster and little aid provided by the Qing government made the people even more discontented with the Qing Dynasty. The Chinese Famine killed about 25 million people. These were two of the biggest famines in world history. It is thought that between 1 to 2 million people died. Loss of the Mandate of Heaven The Chinese believed that Heaven worshipped at the Temple of Heaven would show when a dynasty was to end, and no longer had the support of Heaven, by natural omens like famines, floods, and earthquakes. This belief caused increasing unrest in the empire. Economic Crisis in the Late s After the rebellions and wars in the middle s, and the natural disasters in the late s, the survivors faced foreign economic competition with little outside scientific knowledge. Due to modernization and

imports like cotton clothes, a lot of people lost their work. Railroads and some early factories made traditional e. The Japanese Took Taiwan and Liaoning 5 The Japanese modernized remarkably quickly in the latter part of the 19th century, and started to attack the Qing Empire and take territories for colonies. Manchuria, once the Manchu homeland a part of their empire.