

Chapter 1 : Modernization theory - Wikipedia

*Paul Robinson's The Modernization of Sex surveys the work of three pioneering sex researchers: Havelock Ellis, Alfred Kinsey, and William Masters. (Virginia Johnson, although named in the book's subtitle, doesn't really count, since Robinson's chapter on Masters and Johnson shows, she was always very much Master's subordinate.)*

Overview[ edit ] Modernization theory both attempts to identify the social variables that contribute to social progress and development of societies and seeks to explain the process of social evolution. Modernization theory is subject to criticism originating among socialist and free-market ideologies, world-systems theorists, globalization theorists and dependency theorists among others. Modernization theory stresses not only the process of change but also the responses to that change. It also looks at internal dynamics while referring to social and cultural structures and the adaptation of new technologies. Modernization theory maintains that traditional societies will develop as they adopt more modern practices. Proponents of modernization theory claim that modern states are wealthier and more powerful and that their citizens are freer to enjoy a higher standard of living. Developments such as new data technology and the need to update traditional methods in transport, communication and production, it is argued, make modernization necessary or at least preferable to the status quo. That view makes critique of modern difficult since it implies that such developments control the limits of human interaction, not vice versa. It also implies that human agency controls the speed and severity of modernization. Supposedly, instead of being dominated by tradition, societies undergoing the process of modernization typically arrive at forms of governance dictated by abstract principles. Traditional religious beliefs and cultural traits, according to the theory, usually become less important as modernization takes hold. As Kendall notes, "Urbanization accompanied modernization and the rapid process of industrialization. When modernization increases within a society, the individual becomes increasingly important, eventually replacing the family or community as the fundamental unit of society. Origins[ edit ] Sociological theories of the late 19th century such as Social Darwinism provided a basis for asking what were the laws of evolution of human society. By the late s opposition developed because the theory was too general and did not fit all societies in quite the same way. It is argued that globalization is related to the spreading of modernization across borders. Global trade has grown continuously since the European discovery of new continents in the Early modern period ; it increased particularly as a result of the Industrial Revolution and the midth century adoption of the shipping container. Annual trans-border tourist arrivals rose to million by and almost tripled since, reaching a total of over 1. Communication industries have enabled capitalism to spread throughout the world. Telephony, television broadcasts, news services and online service providers have played a crucial part in globalization. S president Lyndon B. Johnson was a supporter of the modernization theory and believed that television had potential to provide educational tools in development. Globalists are globalization modernization theorists and argue that globalization is positive for everyone, as its benefits must eventually extend to all members of society, including vulnerable groups such as women and children. Democratization and modernization[ edit ] The relationship between modernization and democracy is one of the most researched studies in comparative politics. There is academic debate over the drivers of democracy because there are theories that support economic growth as both a cause and effect of the institution of democracy. Latin America, argue that economic performance affects the development of democracy in at least three ways. First, they argue that economic growth is more important for democracy than given levels of socioeconomic development. Second, socioeconomic development generates social changes that can potentially facilitate democratization. Third, socioeconomic development promotes other changes, like organization of the middle class, which is conducive to democracy. Rostow, Politics and the Stages of Growth ; A. In the s, some critics argued that the link between modernization and democracy was based too much on the example of European history and neglected the Third World. One historical problem with that argument has always been Germany whose economic modernization in the 19th century came long before the democratization after Berman, however, concludes that a process of democratization was underway in Imperial Germany, for "during these years Germans developed many of the habits and mores that are now

thought by political scientists to augur healthy political development". They argue the ideal social and cultural conditions for the foundation of a democracy are born of significant modernization and economic development that result in mass political participation. They say political regimes do not transition to democracy as per capita incomes rise. Rather, democratic transitions occur randomly, but once there, countries with higher levels of gross domestic product per capita remain democratic. Contrary to Przeworski, this study finds that the modernization hypothesis stands up well. Partial democracies emerge as among the most important and least understood regime types. Technology[ edit ] New technology is a major source of social change. Social change refers to any significant alteration over time in behavior patterns and cultural values and norms. Since modernization entails the social transformation from agrarian societies to industrial ones, it is important to look at the technological viewpoint; however, new technologies do not change societies by itself. Rather, it is the response to technology that causes change. Frequently, technology is recognized but not put to use for a very long time such as the ability to extract metal from rock. Technology makes it possible for a more innovated society and broad social change. That dramatic change through the centuries that has evolved socially, industrially, and economically, can be summed up by the term modernization. Cell phones, for example, have changed the lives of millions throughout the world. That is especially true in Africa and other parts of the Middle East , where there is a low cost communication infrastructure. With cell phone technology, widely dispersed populations are connected, which facilitates business-to-business communication and provides internet access to remoter areas, with a consequential rise in literacy. Countries that are seen as modern are also seen as developed, which means that they are generally more respected by institutions such as the United Nations and even as possible trade partners for other countries. The extent to which a country has modernized or developed dictates its power and importance on the international level. However, rather than replicating the stages of developed nations, whose roots of modernization are found with the context of industrialization or colonialism , underdeveloped nations should apply proximal interventions to target rural communities and focus on prevention strategies rather than curative solutions. Additionally, a strong advocate of the DE-emphasis of medical institutions was Halfdan T. Related ideas have been proposed at international conferences such as Alma-Ats and the "Health and Population in Development" conference, sponsored by the Rockefeller Foundation in Italy in , and selective primary healthcare and GOBI were discussed although they have both been strongly criticized by supporters of comprehensive healthcare. According to Seymour Martin Lipset, economic conditions are heavily determined by the cultural, social values present in that given society. Critics insist that traditional societies were often destroyed without ever gaining the promised advantages if, among other things, the economic gap between advanced societies and such societies actually increased. The net effect of modernization for some societies was therefore the replacement of traditional poverty by a more modern form of misery , according to these critics. Criticism[ edit ] From the s, modernization theory has been criticized by numerous scholars, including Andre Gunder Frank [22] and Immanuel Wallerstein born By one definition, modern simply refers to the present, and any society still in existence is therefore modern. Proponents of modernization typically view only Western society as being truly modern and argue that others are primitive or unevolved by comparison. That view sees unmodernized societies as inferior even if they have the same standard of living as western societies. Opponents argue that modernity is independent of culture and can be adapted to any society. Japan is cited as an example by both sides. Some see it as proof that a thoroughly modern way of life can exist in a non western society. Others argue that Japan has become distinctly more western as a result of its modernization. As Tipps has argued, by conflating modernization with other processes, with which theorists use interchangeably democratization, liberalization, development , the term becomes imprecise and therefore difficult to disprove. Modernization theory has also been accused of being Eurocentric , as modernization began in Europe, with the Industrial Revolution , the French Revolution and the Revolutions of Macionis and has long been regarded as reaching its most advanced stage in Europe. Anthropologists typically make their criticism one step further and say that the view is ethnocentric and is specific to Western culture. Dependency theory[ edit ] One alternative model on the left is Dependency theory. It emerged in the s and argues that the underdevelopment of poor nations in the Third World derived from systematic imperial and neo-colonial exploitation of raw materials. It is a central contention of dependency

theorists such as Andre Gunder Frank that poor states are impoverished and rich ones enriched by the way poor states are integrated into the " world system ". Dependency theory rejected this view, arguing that underdeveloped countries are not merely primitive versions of developed countries, but have unique features and structures of their own; and, importantly, are in the situation of being the weaker members in a world market economy.

Chapter 2 : The modernization of sex | Sarah Doyle Women's Center

*The modernization of sex must surely refer to the process by which this most intimate human activity has been made increasingly public, or turned into a product, or simply brought into step with.*

The judge said that his decision had been influenced by the previous decisions in B. Both the provincial and federal governments had made it known that they would not oppose the court bid. One of the couples, Chris Vogel and Richard North, had legally sought the right to marry, in a high-profile case in , but had been denied. G and Nova Scotia A. G against the Provincial Government requesting that it issue same-sex marriage licences. Neither the federal nor the provincial governments opposed the ruling. Same-sex marriage in Newfoundland and Labrador Two lesbian couples brought suit on November 4, to have Newfoundland and Labrador recognize same-sex marriage. As with the previous decisions, the Provincial Government did not oppose the suit; moreover, the Federal Government actually supported it. The case went to trial on December 20 and the next day, Mr. Justice Derek Green ordered the Provincial Government to begin issuing marriage licences to same-sex couples, an order with which the Provincial Government announced it would comply. Same-sex marriage in New Brunswick Two same-sex couples brought suit in April to request an order requiring the Government of New Brunswick to issue same-sex marriage licences. This was granted in June The Progressive Conservative Premier of New Brunswick , Bernard Lord , who personally opposed same-sex marriage, pledged to follow a directive to provide for same-sex marriages from the courts or from Parliament. Same-sex marriage in the Northwest Territories On May 20, , a gay male couple with a daughter brought suit in the Northwest Territories for the right to marry. The territorial Justice minister, Charles Dent , had previously said that the Government would not contest such a lawsuit. The case was to be heard on May 27 but ended when the Federal Government legalized same-sex marriage. Discussion in Parliament, â€”[ edit ] The shift in Canadian attitudes towards acceptance of same-sex marriage and recent court rulings caused the Parliament of Canada to reverse its position on the issue. Lehman suggests that between and , Canadian public opinion on legalizing same-sex marriage underwent a dramatic shift: Just after the Ontario court decision, it voted to recommend that the Federal Government not appeal the ruling. However, the definition of marriage is a federal law. A draft of the bill was issued on July Marriage, for civil purposes, is the lawful union of two persons to the exclusion of all others. Nothing in this Act affects the freedom of officials of religious groups to refuse to perform marriages that are not in accordance with their religious beliefs. The draft bill was subsequently referred to the Supreme Court; see below. On September 16, , a motion was brought to Parliament by the Canadian Alliance now the Conservative Party to once again reaffirm the heterosexual definition of marriage. The same language that had been passed in was brought to a free vote, with members asked to vote for or against the definition of marriage as "the union of one man and one woman to the exclusion of all others. The September vote was extremely divisive, however. Several Liberals retained their original stance, however, and thus the vote was not defined purely along party lines. Controversially, over 30 members of the House did not attend the vote, the majority of whom were Liberals who had voted against legalizing same-sex marriage in In the end, the motion was narrowly rejected by a vote of Is the annexed Proposal for an Act respecting certain aspects of legal capacity for marriage for civil purposes within the exclusive legislative authority of the Parliament of Canada? If not, in what particular or particulars, and to what extent? If the answer to question 1 is yes, is section 1 of the proposal, which extends capacity to marry to persons of the same sex, consistent with the Canadian Charter of Rights and Freedoms? Does the freedom of religion guaranteed by paragraph 2 a of the Canadian Charter of Rights and Freedoms protect religious officials from being compelled to perform a marriage between two persons of the same sex that is contrary to their religious beliefs? Prime Minister Paul Martin later added a fourth in January Is the opposite-sex requirement for marriage for civil purposes, as established by the common law and set out for Quebec in s. If not, in what particular or particulars and to what extent? The addition of a fourth question considerably delayed the opening of the court reference until well after the June general election, raising accusations of stalling. In its hearings that began in October , the Supreme Court of Canada accused the Government of using

the court for other goals when the Government declined to appeal rulings that altered the definition of marriage in several provinces. The court stated that such a ruling is not necessary because the Federal Government had accepted the rulings of provincial courts to the effect that the change was required. The court also ruled that given freedom of religion in the Charter of Rights, and wording of provincial human rights codes, it was highly unlikely that religious institutions could be compelled to perform same-sex marriages, though because solemnization of marriage is a matter for provincial governments, the proposed bill could not actually guarantee such protections. On December 9, , Prime Minister Paul Martin indicated that the Federal Government would introduce legislation expanding marriage to same-sex couples. Same-Sex Marriage reference question. The law included a notwithstanding clause in an attempt to protect the amendment from being invalidated under the Charter. However, the amendment was invalid since, under the Canadian Constitution , the definition of marriage is a federal right. See Same-sex marriage in Alberta for further discussion of the issue. Complicating matters, Conservative Party Leader Stephen Harper indicated that a Conservative government would work to restore the prohibition on same-sex marriage if Parliament voted to do so in a free vote. The bill passed second reading on May 4 and third reading on June 28, with votes of and , respectively. Debate was launched on July 4, and a Liberal closure motion limited debate on the bill to only four hours. Second reading and committing the bill occurred on July 6, with a vote of The Senate passed Bill C on third reading by a margin of 47 to 21 on July 19, Members of the 39th Canadian Parliament and same-sex marriage The Conservative Party , led by Stephen Harper , won a minority government in the federal election on January 23, Harper had campaigned on the promise of holding a free vote on a motion to re-open the debate on same-sex marriage. A news report from CTV on May 31, , showed that a growing number of Conservatives were wary about re-opening the debate on same-sex marriage. One cabinet minister stated he just wanted the issue "to go away", while others including Chuck Strahl and Bill Casey were undecided, instead of directly opposed. This motion was defeated the next day in a vote of nays to yeas.

*The Modernization of Sex has 9 ratings and 0 reviews: Published June 16th by Cornell University Press, pages, Paperback.*

Philani H Dhlamini Name: Philani H Dhlamini Reg No: Social Sciences Course Name: Social Administration Course Code: October While the Modernization and Dependency theories identify conflicting causes for the under-development of the Third World, they equally suggest competing solutions for the development of the same. Both theories contrast in terms of the reasons as to why the countries of Third World status are suffering from a lack of development. Differing solutions are proposed by the opposing theories, giving entirely different strategies for the Third World to embrace. At the level of the individual, it implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being. A society develops economically as its members increase jointly their capacity for dealing with the environment. Underdevelopment is usually perceived as being the direct opposite of development itself, however it must be viewed more realistically as an inadequacy rather than a complete deficiency. Underdevelopment makes sense only as a means of comparing levels of development. The theory identifies the problem as being the existence of counter-productive traditions and social practices which must be eradicated in order for the Third World countries to modernize and develop. The Third World countries need to catch up with the remainder of the world according to the 5 stages of development outlined by Bill Rostow. The concept of escaping the state of being left behind insists that a move from underdevelopment which is essentially primitive to development which is supposedly modern is necessary. In an ideological perception, the lack of Western Capitalism is the centre to the problem of underdevelopment and an ideological conversion in society is key to developing wholly for the Less Economically Developed Countries. The solutions proposed by this theory can be found in the five stages of development suggested by Bill Rostow. The suggested solution is that The Third World should seek to progress through these particular stages in order to catch up with the fast-paced First World. This entire path will then lead to a stage where eventually the Third World will be experiencing high life expectancy, education and adequate healthcare. Another solution offered by the Modernization theory is that of a three dimensional change within the Third World countries. These dimensions include an infrastructural dimension, a social dimension and a political dimension: However, in criticism of the Modernization Theory, it is a theory whose methodology towards the desired objective is based upon conformity. The theory assumes it is necessary for all Third World countries to conform to the development strategies employed by the Western societies. This makes the theory discriminatory in terms of tradition, because it insists that Third World traditions are irrelevant and incapable compared to Western traditions. In addition, the Theory assumes that the current state of Western societies is an ideal to be strived for and desired. However, as is common knowledge, the First World countries in present-day are no manner near perfection; often plagued with recurring economic downfalls and financial crises with existing cases of poverty, high accounts of anti-social behaviour and other social discrepancies. The Dependency Theory however, is opposed to all the assessments and solutions offered by the Modernization Theory. The Dependency Theory argues that the plight of the Third World is as a result of the rapid economic growth and economic development in the First World countries. This means that the wealthy get wealthier at the expense of the already impoverished; in example, embrace a scenario in a home with ten people that are all expected to share all available foodstuff in the household. If the foodstuff is adequate for exactly ten people, the moment any individual possesses enough food to fit two or more people means that another person will go without food and be in a state of hunger or poverty. From a global perspective development is distorted and dependency theorists argue that development in the First World is not beneficial to the Third World as is commonly suggested. The main solution offered by the dependency theory is de-linking, a solution consisting of a socialist revolution and strengthening of internal markets. De-linking means achieving a socialist revolution which is a dramatic break away from Western capitalism which is exploitive, leaving the political power and resources in the hands of the working class. Delinking also refers to a withdrawal from import and export activity in global trade markets, insisting

instead upon seeking to grow the internal markets in Third World countries. This is a contrast to the Modernization Theory which encourages external solutions in the form of foreign aid and investment, whereas the Dependency Theory argues that there is a need for internal solutions focusing on growing the country from within, distributing resources until substantial stability is achieved in order to begin developing significantly. Criticism against the Dependency theory is that it is geographical in its claims, it seeks to undermine the Western First World countries. By urging that the third world can only develop at the expense of the developed nations ceasing to be progressive. Secondly, the issue of blaming Western exploitation is only relatively true because the reasons for underdevelopment in the Third World are not entirely due to distribution favouring the Western societies. Whilst it is correct to say that the First World experiences certain advantages as a result of Third World underdevelopment, this is not the only reason as to why it is failing to develop significantly. In conclusion, both theories pose varying perspectives into the issues belittling development in the Third World. The major arguments to note are: Just as much as the reasons proposed contradict each other, the solutions offered are entirely conflicting answers to the problem. The Modernization theory believes that external solutions should be implemented, whereas the Dependency theory insists that only internal solutions will bring change to the issue of development. How Europe Underdeveloped Africa. The Stages of Economic Growth:

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*Sexology as intellectual history. Robinson treats the ""sexual modernists""--Havelock Ellis, Kinsey and Masters and Johnson--strictly as theoreticians, ignoring practical and biographical considerations and analyzing their ideas and assumptions in much the same way scholars approach philosophers or.*

### Chapter 5 : The Modernization of Sex: Havelock Ellis, Alfred Kinsey, William Masters, and Virginia Johnson

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