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But he provides clinching evidence for a logic of cultural development that even his toughest critics can not ignore."—Herbert Kitschelt, Professor of Political Science, Duke University Related Books

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Inglehart argues that during the Modernization phase a society undergoes economic, cultural, and political changes. "Economic development is linked with a syndrome of changes that includes not only industrialization, but also urbanization, mass education, occupational specialization, bureaucratization, and communications development, which in turn are linked with still broader cultural, social, and political changes" (8).

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Ronald Inglehart is one of the very few scholars to have remained consistently engaged with both the study of political culture and the development of modernization theory over the past few decades. In *Modernization and Postmodernization*, he presents the cumulative results of decades of research on the interrelationships among cultural values, democracy, and capitalism.

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Pp. x, 453. \$60.00. \$18.95, paper.) *Modernization and Postmodernization* is Ronald Inglehart's most convincing demonstration of the theory of intergenerational value change, the cornerstone of his scholarship. This theory of cultural change in societies, now almost thirty years old, paints a picture of relative intragenerational value stability, with the possibility of slow, but significant cultural dynamism over time through intergenerational population replacement.

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Based on the University of Michigan's long-running and massive World Values Survey, this book provides substantial empirical support for the concept of modernization -- that is, that economic, social, and political development are linked in coherent ways and that all societies undergoing modernization tend to follow certain consistent trajectories. While eschewing deterministic or linear theories of historical development, Inglehart notes that virtually all highly developed societies are ...

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Modernization and Postmodernization: Cultural Economic and ...

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Modernization and Postmodernization: Inglehart, Ronald ...

In *Modernization and Postmodernization* (1997) Inglehart argued that economic development, cultural change, and political change go together in coherent and, to some extent, predictable patterns. Inglehart theorised that industrialization leads to related changes such as mass mobilization and diminishing differences in gender roles.

Ronald Inglehart argues that economic development, cultural change, and political change go together in coherent and even, to some extent, predictable patterns. This is a controversial claim. It implies that some trajectories of socioeconomic change are more likely than others--and consequently that certain changes are foreseeable. Once a society has embarked on industrialization, for example, a whole syndrome of related changes, from mass mobilization to diminishing differences in gender roles, is likely to appear. These changes in worldviews seem to reflect changes in the economic and political environment, but they take place with a generational time lag and have considerable autonomy and momentum of their own. But industrialization is not the end of history. Advanced industrial society leads to a basic shift in values, de-emphasizing the instrumental rationality that characterized industrial society. Postmodern values then bring new societal changes, including democratic political institutions and the decline of state socialist regimes. To demonstrate the powerful links between belief systems and political and socioeconomic variables, this book draws on a unique database, the World Values Surveys. This database covers a broader range than ever before available for looking at the impact of mass publics on political and social life. It provides information from societies representing 70 percent of the world's population--from societies with per capita incomes as low as \$300 per year to those with per capita incomes one hundred times greater and from long-established democracies with market economies to authoritarian states.

This book presents a revised version of modernisation theory.

Cultural Evolution argues that people's values and behavior are shaped by the degree to which survival is secure; it was precarious for most of history, which encouraged heavy emphasis on group solidarity, rejection of outsiders, and obedience to strong leaders. For under extreme scarcity, xenophobia is realistic: if there is just enough land to support one tribe and another tribe tries to claim it, survival may literally be a choice between Us and Them. Conversely, high levels of existential security

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inghart Published 2 July 1997 encourage openness to change, diversity, and new ideas. The unprecedented prosperity and security of the postwar era brought cultural change, the environmentalist movement, and the spread of democracy. But in recent decades, diminishing job security and rising inequality have led to an authoritarian reaction. Evidence from more than 100 countries demonstrates that people's motivations and behavior reflect the extent to which they take survival for granted - and that modernization changes them in roughly predictable ways. This book explains the rise of environmentalist parties, gender equality, and same-sex marriage through a new, empirically-tested version of modernization theory.

This book presents a revised version of modernisation theory.

Societies around the world have experienced a flood of information from diverse channels originating beyond local communities and even national borders, transmitted through the rapid expansion of cosmopolitan communications. For more than half a century, conventional interpretations, Norris and Inglehart argue, have commonly exaggerated the potential threats arising from this process. A series of firewalls protect national cultures. This book develops a new theoretical framework for understanding cosmopolitan communications and uses it to identify the conditions under which global communications are most likely to endanger cultural diversity. The authors analyze empirical evidence from both the societal level and the individual level, examining the outlook and beliefs of people in a wide range of societies. The study draws on evidence from the World Values Survey, covering 90 societies in all major regions worldwide from 1981 to 2007. The conclusion considers the implications of their findings for cultural policies.

This book traces changes in the social and political orientations of the publics of Britain, France, Italy, Spain, West Germany, Ireland, Denmark, Portugal, Belgium, The Netherlands, Greece and Luxembourg from 1970 to 1988. It charts the persistence of distinctive national outlooks in many domains, alongside the emergence of a European consensus within the framework of an increasingly integrated European Community. Written by leading social scientists from Western Europe and the United States, this book helps chart the future for Europe after 1992.

The formation of states in early modern Europe has long been an important topic for historical analysis. Traditionally, the political and military struggles of kings and rulers were the favoured object of study for academic historians. This book highlights new historical research from Europe 's northern frontier, bringing ' the people ' back into the discussion of state politics, presenting alternative views of political and social relations in the Nordic countries before industrialisation. The early modern period was a time that witnessed initiatives from people from many groups formally excluded from political influence, operating outside the structures of central government, and this book returns to the subject of contentious politics and state building from below.

A comprehensive overview of postmodernization and social change, written for students of social theory, cultural studies and urban and political sociology.

This book develops a theory of existential security. It demonstrates that the publics of virtually all advanced industrial societies have been moving toward more secular

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orientations during the past half century, but also that the world as a whole now has more people with traditional religious views than ever before. This second edition expands the theory and provides new and updated evidence from a broad perspective and in a wide range of countries. This confirms that religiosity persists most strongly among vulnerable populations, especially in poorer nations and in failed states. Conversely, a systematic erosion of religious practices, values and beliefs has occurred among the more prosperous strata in rich nations.

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