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Research Article

Counterculture and Feminism in Contemporary Postindustrial Societies

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Abstract

This study analyzes social factors associated with counterculture and feminism in contemporary postindustrial societies. The article draws primarily on sociological perspectives from leading postindustrial theorists on counterculture and feminism, while also incorporating relevant recent theoretical work and current empirical data. Consequently, the methodology employed encompasses content analysis, the comparative method, the formal-legal method, and statistical methods. The analysis draws on seminal works on postindustrial society theory, recent scholarly publications, and data from reputable electronic databases. The study begins by defining "postindustrial society," highlighting the prevailing view that a society may be classified as postindustrial when the total value of services provided exceeds the total value of industrial production—a condition observed in most contemporary developed and developing nations. The text then examines the terms "counterculture" and "feminism" within this theoretical framework. The term "counterculture" refers to a system of social values that has recently become dominant—emerging from small social groups comprising youth, "greens," and some ethnic communities—and has lately supplanted the traditional value system of the industrial era. In this context, feminism is understood as the effort to establish equal rights for men and women in contemporary society. The text includes tables with relevant data, and the paper's conclusion provides additional information on the subject.

Keywords

Postindustrial Society, Counterculture, Feminism, Social Values

1. Introduction

This article analyzes counterculture and feminism in contemporary postindustrial societies worldwide. The terms "postindustrial society," "counterculture," and "feminism" are defined primarily in the works of some of the key theorists of postindustrial society—such as Daniel Bell, Herman Kahn, Kenneth Boulding, Zbigniew Brzeziński, Alain Touraine, and Andr éGorz—while also incorporating more recent theoretical perspectives and current statistical data. The analysis adopts the foundational premise of postindustrial theorists: a postindustrial society is one in which the annual value of services provided exceeds the value of total material production; this applies chiefly to developed nations and certain prominent developing countries. Furthermore, the article accepts the view that counterculture encompasses value systems—or specific social values held by particular segments of society or smaller social groups, such as youth, "Green" movements, and certain ethnic and racial groups. Finally, feminism is understood as efforts to achieve equal rights for men and women,

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along with specific advances within the prevailing system of social values.

The text includes an original table listing contemporary postindustrial societies, as well as a table showing the established gender-ratio coefficient for most countries worldwide, from the World Economic Forum. It also presents a chart illustrating the relationship between materialistic and humanistic social values in six European countries from the early 1970s.

The list of contemporary postindustrial countries was compiled using data from the UN portal on trade and development. For both developed and developing nations, the analysis identifies the year in which the value of the service sector—based on national data—surpassed that of the industrial production sector. This point marks a state's transition into a postindustrial phase of development, bringing with it a range of associated characteristics—most notably in culture and the prevailing value system. This system evolves into a "synthetic" value structure, combining core values from the preceding materialistic framework with new humanistic values—the latter largely adopted under the influence of the younger generation, as well as specific social groups such as "the Greens," the technical intelligentsia, and various ethnic and racial groups.

Rankings of gender equality across countries and regions worldwide show that nine European nations rank in the top ten, with Europe also standing out as a leading region in this regard. These findings align with our established list of contemporary postindustrial societies and with data on the probable emergence of a synthetic value system within these nations. Furthermore, this aligns with the theoretical predictions of prominent theorists cited in the text.

2. Materials and Methods

This study analyzed the literature of the most significant authors of the theory of postindustrialism, such as Daniel Bell, Herman Kahn, Kenneth Boulding, Zbigniew Brzezinski, Alvin Toffler, Alain Touraine, and Andr é Gorz, in the original languages and in translation, as well as the additional appropriate theories and empirical literature from recent editions in the original language. Methods used: text analysis, comparative method, formal-legal method, and statistical methods.

3. Results

The most significant finding is that countries with the highest standards in this area—as identified in this year's report on the global gender gap—are among contemporary countries classified as "postindustrial" (a list defined specifically for our article). This list also includes all European nations—a region that ranks highest in the domain. This underscores the effectiveness of a specific, integrated system of social values that, according to our research, is found predominantly in postindustrial societies. Additionally, this article supports key predictions made by postindustrial theorists about how societies enter the postindustrial phase of development.

4. Discussion

4.1. Theoretical Approach to Postindustrial Society

Although they adopt different approaches, postindustrial theorists generally agree that human history has three major epochs and that the most developed societies are now entering a third stage, a new, pluralistic form. The first stage of human development is the agricultural era, which Bell calls the "pre-industrial society," which he classifies as the "game against nature," because "its resources are drawn from extractive industries." He believes that the main occupations of this stage are agriculture, fishing, forestry, and mining. Hence, the work relies on muscular effort; life's rhythm adapts to the seasons, weather conditions, and nature's unpredictability [1], while Kahn [2] and Boulding [3] described it as the first great transition from the pre-agricultural to the agricultural era. Toffler rather called this stage the "First Wave" [4]. Bell presented the second social stage as the industrial era, or "game against fabricated nature," which is centered on man-machine relationships and uses energy to transform the natural environment into a technical environment. According to him, in this stage, energy-driven production replaced muscular labor, enabling higher productivity and the mass production of standardized goods, so the clock and strict temporal schedules came to govern the rhythm of life [1]. For Kahn and Boulding, entering this stage marks the "second great transition" [2, 3]; for Toffler, it was also the "Second Wave" or industrial phase of social development [4].

Bell's third stage is the "post-industrial era," or "game between persons," in which an "intellectual technology," based on information, rises alongside machine technology [1].

For Toffler, this is the "Third Wave" that has radically new characteristics compared to the earlier phase: "The Third Wave brings with it a truly new way of life, based on various renewable energy sources, on production methods that make most factory assembly lines obsolete, on new families that will not be immediate families, on a new institution that could be called the "electronic home", and on radically changed schools and corporations of the future. The civilization on the horizon is still writing a new code of conduct for us and pulling us out of standardization, centralization, and the concentration of energy, money, and power" [4].

Bell defines it as: "A post-industrial society is based on services…What counts is not raw muscle power, or energy, but information. The central person is the professional, for he is equipped, by his education and training, to provide the kinds of skill which are increasingly demanded in the post-industrial society. If an industrial society is defined by the quantity of goods, and marking the standard of living, the post-industrial

society is defined by the quality of life as measured by the services and amenities – health, education, recreation, and the arts – which are now deemed desirable and possible for everyone" [1]. This era Brzezinski called the "technotronic era" because "the post-industrial society is becoming a 'technotronic' society: a society that is shaped culturally, psychologically, socially, and economically by the impact of technology and electronics – particularly in the area of computers and communications" [5].

On the other hand, Touraine and Gorz identify the beginnings of this new form in practices of direct citizen participation through various forms of self-organization. [6, 7].

New explanations of this term generally define postindustrial societies as those in which the total value of services provided has surpassed the total value of industrial production, with analogous changes in social structure, including different value systems.[8] In this sense, a list of postindustrial societies in the contemporary world can be compiled using highly reliable UN data, on the year when the value of services passed the value of industrial production in the country (Table 1).

Table 1. *Contemporary postindustrial societies (developed and developing UN member countries), with the year of meeting service-related requirements, for 2024* (data starting from 1970).*

Country	Year
Albania	1995
Algeria	2012
Andorra	1970
Argentina	1970
Armenia	1995
Australia	1970
Austria	1970
Azerbaijan	1970
Bahamas	1970
Bahrain	1970
Belgium	1970
Brazil	1970
Bolivia	1970
Bosnia and Herzegovina	1993
Bulgaria	1991
Canada	1970
Chile	1970
China	1970
Columbia	1970
Congo	1970
Costa Rica	1970
Croatia	1994
Cuba	1970
Czecia	1970
Denmark	1970
Egypt	1970
Equador	1970
Estonia	1992

Country	Year
Finland	1970
France	1970
Germany	1990
Greece	1970
Honduras	1970
Hong Kong	1970
Hungary	1970
Island	1970
India	1970
Indonesia	1970
Iran	1970
Iraq	1970
Ireland	1970
Island	1970
Italy	1970
Jamaica	1970
Japan	1970
Jordan	1970
Kazakhstan	1992
Kenya	1970
Kuwait	1970
Latvia	1992
Lebanon	1970
Lichtenstein	1970
Lithuania	1992
Luxembourg	1970
Malaysia	1970
Malta	1970
Mexico	1970
Moldavia	1970
Monaco	1970
Mongolia	1970
Montenegro	2008
Morocco	1970
Nederland	1970
New Zealand	1970
Nicaragua	1970
Nigeria	1970
Norway	1970

Country	Year
Pakistan	1970
Panama	1970
Paraguay	1970
Peru	1970
Philippines	1970
Poland	1985
Portugal	1970
Puerto Rico	1970
Qatar	1970
R. Korea	1970
Romania	1997
Russian Federation	1992
San Marino	1970
Saudi Arabia	1970
Serbia	2008
Slovakia	1993
Slovenia	1992
South Africa	1970
Spain	1970
Sweden	1970
Taiwan	1970
Tajikistan	1992
Thailand	1970
Tunis	1970
Turkey	1970
Turkmenistan	1992
UAE	1970
UK	1970
Ukraine	1992
Uruguay	1970
USA	1970
Uzbekistan	1992
Venezuela	1970
Zimbabwe	1971

* Source: UN Trade and Development
https://unctadstat.unctad.org/
datacentre/dataviewer/
UN.GDPComponent

4.2. Some Specificity of Understandings

Meanwhile, a group of authors within the so-called "utopian" stream of the theory of postindustrialism sees the abandonment of traditional values and the growing decadence of modern, developed societies as evidence that existing social systems are superior. They mainly express the need for a transition to a new social order, which should be carried out through broad social action aimed at raising social consciousness to a higher level (whereby, in parliamentary political systems, instead of broad social action, which is proposed, the same effect could be achieved by voting in parliamentary elections for the appropriate parliamentary option—the author's note) [6, 7].

4.3. A View on Counterculture

Bell does not have a positive attitude toward what he calls counterculture: "The counter-culture is a revolution in lifestyle that sanctions the acting out of impulse, the exploration of fantasy, the search for polymorphic pleasure in the name of liberation from restraint. It proclaims itself 'daring' and in revolt against bourgeois society. But in fact, bourgeois culture vanished long ago. What the counter-culture has done is to extend the double tendencies of cultural modernism and capitalist marketing hedonism. It seeks to take the creed of personal freedom, extreme experience, and gender experimentation into areas where the liberal culture—which would accept such ideas in art and imagination—is not prepared to go." [1]

Daniel Bell also emphasizes education, health, world peace, and ecology as the basic social values of the new social form (postindustrial). Namely, he sees the growing importance of technical knowledge and professional skills, making education—especially higher education or theoretical knowledge—a condition for inclusion in a postindustrial society; also, eradicating diseases, increasing the number of people living fulfilling lives, and extending human life make medical services a crucial feature of the advanced world. Furthermore, he noted new social values—world peace and the preservation of the natural environment—arguing for strict controls on new technological solutions to avoid possible secondary and tertiary undesirable effects. Thus, Bell observes the increasing importance of countercultural values, in contrast to the material social values that dominated the industrial period. However, he believes it is necessary to balance these two social aspects, or, as he calls them, the "socializing" and "economizing" factors. This shows that he does not favor a new system of values; rather, he believes that a synthesis of different social value systems is necessary because, in his view, only this way can a modern society ensure further progress [1].

Kahn also believes the new postindustrial social form is characterized by synthesizing different value systems. Kahn takes this concept much more broadly, advocating the synthesis of countercultural and traditional values. He points out that, in Hegel's terms, a society of traditional values would be the thesis, counterculture the antithesis, and the result of their conflict—or rather their combination—the synthesis. A synthesis society would thus retain traditional values, with visible freedoms in the field of sexuality, drugs, and extreme affinities in clothing and behavior, which, however, would not endanger society [2].

Boulding does not offer a view of the value system of a "post-civilizational society"; instead, he observes changes in value systems as part of "great transformations". Thus, he divides values into "primitive," which are genetically determined, and "cultural," i.e., derived from the corresponding culture. In his view, cultural values are transmitted through learning; therefore, individuals' lifespans are crucial: in Paleolithic society, when lifespans were short, there was little opportunity to accumulate knowledge because older individuals' experience did not transfer to the next generation. With the development of agriculture, i.e., during the first great transformation, Boulding argues that human lifespans extended, and thus the accumulation of knowledge and values [3].

Brzezinski also observes a shift in the value system through the historical expansion of human consciousness; according to him, people first directed their consciousness to their own group, then to the tribe, region, nation, and, up to the current continental level, with a tendency to extend it to the entire planet. This means, he concludes, that people have become aware of global problems and take them on as their own. In this sense, he notes concerns about uneven technological development, global poverty, demographic explosion, and threats to peace... However, Brzezinski singles out awareness of the danger of pollution of the human environment because water, air, and natural resources are viewed as a common good of humanity, not merely within national borders. Therefore, he sees a synthesis between the "external" man, focused primarily on material values and characteristic of the industrial period, and the "internal" man, who prefers spiritual values. For Brzezinski, this synthesis of value systems is specific to the new, postindustrial stage that the most developed societies are entering. He therefore has no illusions that all problems have been solved and that the world has finally reached a high level of civilization. He argues that only a small part of the world's population shares these values [5].

Gorz also believes that material growth in modern, developed societies has reached its maximum and that, therefore, the quality of life can no longer be measured by the growth of material production but by a shift toward new, non-material values. He cites numerous studies in developed countries showing that economic demands no longer satisfy workers' needs; instead, non-economic demands related to health care, insurance, working conditions, etc. have emerged [7].

4.4. Empirical Affirmation

The first empirical evidence of intergenerational change in the value system of a certain society from the postindustrial stage of development, in relation to the same society from the

industrial stage, comes from a survey of six Western European countries from 1970, which was repeated annually until 2009, based on more than 300,000 respondents of different ages. The survey asked respondents which social values they preferred most, offering material and immaterial values. Initial results also showed large differences in responses across age groups (Figure 1) [9].

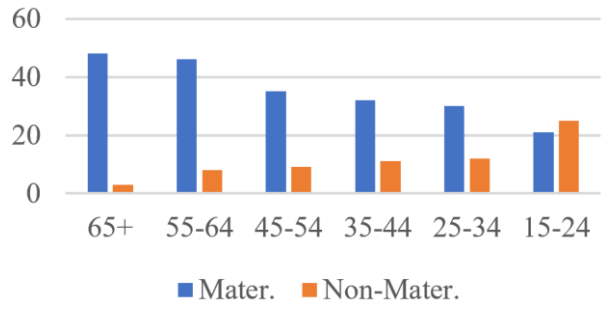


Figure 1. *Respondents' identification of materialistic or non-materialistic values, by age group in Western Europe in 1970.*

Thus, in the first year of the study, older age groups showed greater interest in material values, while younger age groups were more inclined toward intangible values. However, in later studies, as the same respondents grew older, they increasingly shifted their attitudes toward material values, as their ancestors had.

In analyzing the results of this study, it was concluded that intangible values, as they were defined at the time (except perhaps for freedom of speech), do not properly reflect another type of cultural value (humanistic values), so that over time, the results change, which would indicate cultural changes in society toward the acceptance of intangible values. However, in the mentioned countries, over time, very significant humanistic or countercultural issues emerged in which the general public was interested in participating in decision-making, such as the issue of gender equality—especially the issue of the right to abortion—as well as same-sex marriage, etc.

Therefore, according to the mentioned data, as stated in the positions of the authors of the theory of postindustrialism, in the field of the culture of the new social form, there was actually a synthesis of the materialistic value system, which was represented by the respondents in the mentioned research, and the values from the countercultural system, which later appeared in the given societies and became acceptable to the wider population, as could be determined by some other research. Thus, this synthesis of values from different value systems (rational and countercultural) enabled the further development of the given societies in their postindustrial stage [9].

4.5. Issues on Feminism

Within the consensus on the transformation of the value system of modern societies in the direction of increasing the importance of countercultural values in relation to material ones, as well as in the direction of the synthesis of different systems, some authors of the theory of postindustrialism express undivided agreement on the increasing importance of issues related to feminism, e.g., efforts for equality of human rights for men and women in the postindustrial social form.

Kenneth Boulding noted that, at the time, the concept of group power had become remarkably salient. Black power, brown power, student power, and then woman power had become highly charged, meaningful symbols. He thought that these concepts should be examined in the same light. He explained that what we were facing was the development of self-consciousness among groups of people who felt that, in the past, they had lived passively under a threat system that had denied them certain privileges and who had seen themselves establishing their identity as equal members of a society by developing a system of counterthreats, or counterculture [3].

Zbigniew Brzezinski believed that cultural change in America in the 1970s may also have been spurred by growing female rebellion, accelerated by education and new gender movements. In his view, women's massive entry into professions, executive positions, and politics was probably only a generation away then, and abundant evidence showed mounting restlessness because of visible inequalities of opportunity. Such increased feminine assertiveness could spill over into American society's cultural front, somewhat enhancing the general social interest in cultural growth and standards [5].

In actual social theory, the issue of feminism encompasses a wide spectrum of diverse perspectives, among which “international feminism” stands out—a subject explored in a recent scholarly paper:

> “Like other movements, many branches have emerged from it. Consequently, some critics have attested that there is no unified feminism, but rather a vast array of feminisms. Different feminist schools perceive women’s issues from different lenses, yet most of these schools appear to be in opposition to Western feminism: black feminism, Marxist feminism, Third World feminism, post-colonial feminism, and transnational feminism, to name a few. These feminisms share many beliefs and principles, but they do not agree harmoniously on many issues” [10].

Also, a very interesting perspective on this issue is a recent paper on perceptions of feminism as a threat:

> “We find that women and men feel similarly threatened by feminism. Further inductive analysis shows that men’s high levels of feminism threat perceptions are better explained by conservative political and cultural attitudes and are associated with far-right party sympathy. In contrast, women’s perceptions of feminism as a threat are better explained by their generally higher threat perceptions regarding all investigated threat sources and higher levels of anxiety, and they are not associated with a particular party affiliation” [11].

Regarding the issues of contemporary feminism globally, there is an interesting opinion in which, among other issues,

the problem of family and partner violence against women is focused:

> "In the 21st century, debates about marriage and its social role have become increasingly complex, especially in the context of the tension between traditional patriarchal values and feminist efforts to achieve equality between women and men. Conservative ideologies increasingly advocate a return to the traditional division of roles, according to which men occupy a superior position within marriage and the family, while women are expected to be obedient, loyal, and primarily focused on family life. In contrast, feminist theory warns of systemic gender inequality and pervasive violence against women, with women most often the victims of domestic and intimate partner violence, according to available statistics" [12].

Namely, estimates published by the WHO in 2023 indicate that globally, about 1 in 3 (31.6%) of women worldwide (840 million women and girls) have been subjected to either physical and/or sexual IPV or non-partner sexual violence in their lifetime. Worldwide, a quarter (25.8%) of women aged 15–49 years and 24.7% of women aged 15 years and older who have been in a relationship have been subjected to physical and/or sexual violence by any current or former husband or male intimate partner at least once in their lives. According to these data, adolescent girls are at particularly high risk of violence, with more than one in five ever-married or -partnered girls aged 15–19 having already experienced physical and/or sexual violence from an intimate partner. However, in the last 20 years, the average annual decline in IPV has been only 0.2%, and the 1 in 3 figure has remained stagnant, highlighting the very little progress made globally and making it very unlikely that Sustainable Development Goal 5.2 on the elimination of violence against women and girls will be achieved by 2030. At the same time, regional and country-level differences are wide. The highest prevalence of IPV is experienced by women in Oceania (37%), Sub-Saharan Africa (32%), and Southern Asia (31%) [13].

In this context—primarily with the aim of preventing violence against women—an international convention on the elimination of all forms of discrimination against women was adopted by the UN General Assembly in 1979, following a proposal by the World Health Organization. This convention prohibits all types of legal and cultural discrimination; approximately 100 states acceded during the first decade, and 189 states have joined to date, making it binding on member states [14].

Since 2006, the World Economic Forum has conducted research on men's and women's equality across countries using different criteria. According to the 2026 report, Iceland holds the top spot with the highest index in this area, a position it has long maintained. Finland, Norway, Namibia, and Great Britain follow, ranking second through fifth. New Zealand, Sweden, Australia, Germany, and Ireland fill the remaining spots in the top ten, while Europe is the highest-ranked region (Table 2) [15].

Table 2. *Global Gender Gap Report 2026 (with change from the previous position on the list)*.*

Country	Index
1 Iceland	0.930 0.005
2 Finland	0.872-0.006
3 Norway	0.857-0.006
4 Namibia	0.845 0.034 +4
5 United Kingdom	0.842 0.004-1
6 New Zealand	0.828 0.001-1
7 Sweden	0.823 0.006-1
8 Australia	0.819 0.027 +5
9 Germany	0.817 0.013
10 Ireland	0.814 0.013
11 Denmark	0.810 0.019 +3
12 Spain	0.796 -0.001
13 Barbados	0.794 0.008 +2
14 Lithuania	0.791 0.008 +5
15 Moldova	0.791 -0.023 -8
16 Ecuador	0.790 0.016 +9

Country	Index
17 Latvia	0.788 0.010 +4
18 Mexico	0.787 0.011 +5
19 Estonia	0.782 -0.017 -8
20 Philippines	0.780 -0.001
21 Costa Rica	0.779 -0.007 -5
22 France	0.779 0.014 +13
23 Slovenia	0.778 0.008 +6
24 Canada	0.777 0.010 +8
25 Albania	0.775 0.012 +11
26 Burundi	0.771 0.016 +18
27 Switzerland	0.771 -0.014 -10
28 Rwanda	0.769 0.008 +11
29 Chile	0.769 -0.008 -7
30 South Africa	0.766 -0.001 +3
31 Singapore	0.764 0.015 +16
32 Portugal	0.763 -0.003 +2
33 Belgium	0.762 -0.011 -6
34 Colombia	0.761 0.003 +7
35 Guyana	0.759 -0.010 -4
36 Bolivia	0.758 0.010 +12
37 Jamaica	0.757 -0.005 +1
38 Trinidad and Tobago	0.757 -0.015 -10
39 Serbia	0.754 -0.020 -13
40 Austria	0.753 0.018 +16
41 Panama	0.753 0.011 +10
42 Luxembourg	0.752 0.007 +8
43 Liberia	0.751 -0.009 -3
44 Poland	0.751 0.001 +1
45 Argentina	0.751 -0.011 -8
46 Netherlands	0.750 -0.007 -3
47 USA	0.749 -0.008 -5
48 Croatia	0.744 0.015 +16
49 Zimbabwe	0.743 -0.004
50 Guatemala	0.740 0.034 +31
51 Honduras	0.740 0.013 +16
52 Belarus	0.740 0.003 +2
53 Uruguay	0.740 0.020 +18
54 Tanzania	0.736 -0.001 +1
55 Thailand	0.735 0.008 +11

Country	Index
56 Ghana	0.732 0.029 +32
57 Suriname	0.732 -0.006 -5
58 Armenia	0.731 0.000 +1
59 Mozambique	0.728 -0.010 -6
60 Georgia	0.727 -0.003 +3
61 El Salvador	0.724 0.016 +17
62 Bosnia and Herzegovina	0.723 -0.005 +11
63 Botswana	0.722 -0.009 -3
64 Slovakia	0.721 -0.002 +6
65 Kenya	0.721 0.032 +33
66 Ukraine	0.721 -0.009 -4
67 Dominican Republic	0.721 -0.009 -6
68 Gabon	0.721 0.022 +23
69 Cape Verde	0.721 -0.049 -39
70 Mongolia	0.719 -0.009 -5
71 Israel	0.717 0.008 +5
72 Brazil	0.715 -0.004
73 Malta	0.715 -0.011 -5
74 Montenegro	0.715 +10
75 Greece	0.714 0.006 +2
76 Eswatini	0.714 -0.034 -30
77 Czechia	0.712 0.027 +25
78 Cyprus	0.712 0.006 +4
79 Bangladesh	0.712 -0.062 -55
80 Bulgaria	0.710 0.004 +3
81 Madagascar	0.709 -0.025 -23
82 North Macedonia	0.709 0.010 +8
83 Italy	0.708 0.004 +2
84 Viet Nam	0.707 -0.006 -10
85 Hungary	0.707 0.023 +20
86 Paraguay	0.706 0.003 +1
87 Angola	0.705 0.037 +30
88 Kyrgyzstan	0.704 0.007 +7
89 Lao PDR	0.703 0.011 +7
90 Cameroon	0.703 0.005 +3
91 United Arab Emirates	0.702-0.022-22
92 Belize	0.701 0.000-3
93 Timor-Leste	0.701-0.003-7
94 Peru	0.700-0.034-37

Country	Index
95 Kazakhstan	0.700 0.002-3
96 China	0.699 0.013 +7
97 Romania	0.698 0.001-3
98 Azerbaijan	0.697 0.009 +2
99 Malawi	* 0.695 n/a n/a
100 Lesotho	0.693 0.005-1
101 South Korea	0.693 0.006
102 Mauritius	0.691 0.014 +9
103 Comoros	0.689 0.018 +12
104 Malaysia	0.689 0.008 +4
105 Bahrain	0.689 0.004-1
106 Indonesia	0.687-0.004-9
107 Vanuatu	0.686 0.007 +2
108 Zambia	0.684-0.023-29
109 Sierra Leone	0.683 0.006 +3
110 Uzbekistan	0.682 0.003
111 Brunei Darussalam	0.681 0.000-4
112 Benin	0.681 0.005 +1
113 Cambodia	0.680-0.002-7
114 Nigeria	0.676 0.027 +10
115 Burkina Faso	0.676 0.016 +5
116 Togo	0.675 0.019 +5
117 Japan	0.670 0.004 +1
118 Senegal	0.670 0.001-2
119 Maldives	0.669 0.044 +19
120 Nepal	0.669 0.021 +5
121 Bhutan	0.663 0.000-2
122 Côte d’Ivoire	0.660 0.013 +5
123 Gambia	0.660-0.014-9
124 Niger	0.655 0.042 +18
125 Tunisia	0.650-0.003-2
126 Türkiye	0.649 0.017 +9
127 Jordan	0.649-0.006-5
128 Lebanon	0.648 0.016 +8
129 Sri Lanka	0.646 0.000 +1
130 Fiji	0.646-0.002-4
131 India	0.645 0.001
132 Papua New Guinea	0.642 0.003 +1
133 Kuwait	0.641-0.006-5

Country	Index
134 Oman	0.639 0.001
135 Qatar	* 0.638 n/a n/a
136 Tajikistan	0.638-0.008-7
137 Saudi Arabia	0.633-0.010-5
138 Egypt	0.632 0.007 +1
139 Morocco	0.632 0.004-2
140 Mali	0.619 0.002
141 Algeria	0.618 0.004
142 DR Congo	0.595-0.006 +1
143 Pakistan	0.595 0.028 +5
144 Iran	0.585 0.002 +1
145 Chad	0.578 0.007 +1

*World Economic Forum, Global Gender Gap Report 2026, https://www.weforum.org/publications/global-gender-gap-report-2026/digest/

5. Conclusions

Drawing on theoretical research by leading authors on postindustrialism—and in line with the latest interpretations of the concept—we find broad consensus among these theorists that the industrial era is followed by a new social form. This form is characterized not only by a predominantly service-based economy but also by the emergence of new social values, such as education, health, and world peace, as well as countercultural values such as gender equality and environmental protection. Furthermore, the prevailing value system of this new social form synthesizes these new social values with the existing value system from the preceding phase of development—specifically, materialistic values.

In this study, using the established social criterion for a society's transition into a postindustrial phase of development—namely, the point at which the value of the service sector surpasses that of the production sector—we compiled a list of contemporary postindustrial societies worldwide. This list includes both developed and developing nations and provides data for each country on the year the service sector's value exceeded that of the production sector. Also, taking into account the latest report on the global ranking of countries by gender equality, we have observed that the countries at the top of this list also appear on our list of contemporary postindustrial societies—as is the case for all European countries—which probably could be linked to Europe's leading position among regions in terms of gender equality.

Abbreviations

DR Congo	Democratic Republic of the Congo
EU	European Union
GGG	Global Gender Gap
IPV	Intimate Partner Violence
Lao PDR	Lao People's Democratic Republic
R. Korea	Republic of Korea
UAE	United Arab Emirates
UN	United Nations
UK	United Kingdom
USA	United States of America
WHO	World Health Organization

Author Contributions

Dusan Dabovic: Conceptualization, Formal Analysis, Methodology, Resources, Visualization, Writing – original draft

Data Availability Statement

The data that support the findings of this study can be found at: UN Trade and Development, https://unctadstat.unctad.org/datacentre/dataviewer/UN.GDPComponent; World Economic Forum, Global Gender Gap Report 2026, https://www.weforum.org/publications/global-gender-gap-report-2026/digest/; Inglehart R. F. Cultural Evolution. Cambridge: Cambridge University Press; 2018, pp. 26, 38.

Conflicts of Interest

The author declares no conflict of interest.

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Biography



Dusan Dabovic is a socio-legal expert at the non-governmental organization Initiative for Sustainable Development of Vrbovski, in Belgrade, Serbia. He completed his PhD in Socio-legal Studies at the Faculty of Law, Belgrade University, in 2006, and his Master of Arts from the same institution in 1997. Recognized for his exceptional contributions, Dr. Dabovic has worked as an attorney and later as an advisor in various Federal and Republican Ministries of Serbia. He also served as an honorary Associate Professor at the University Brothers Karic and as a correspondent Scientific Associate at the Institute of Foreign Politics and Economy. In recent years, he has also participated in several international scientific research collaborations. Various publishers have published his books in multiple languages.

Research Field

Dusan Dabovic: Socio-Legal Studies, Globalization of Law, Agricultural Law, Contemporary Culture