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Contents Related to Social Studies

Social studies is defined by the American National Council for Social Studies as "the integrated study of the social sciences and humanities to promote civic competence"

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Society: A Conceptual Understanding

- ✓ Individual is the basic component of society. The interaction of individuals with each other gives birth to group. The social groups interact with each other and develop relationships with each other, leads to a society.
- ✓ The player in football or the other games came together is not a society, but just an aggregate of people.
- ✓ Within the society there are patterns and groupings on the basis of likeness and differences.
- ✓ The term society has been derived from a Latin word Socius that means association or companionship. Thus society means 'A larger group of individuals who are associative with each other.
- ✓ A group of people broadly distinguished from other groups by mutual interests, participation in characteristic relationships, shared institutions, and a common culture: rural society; literary society.
- ✓ An organization or association of persons engaged in a common profession, activity, or interest: a folklore society; a society of bird watchers.
- ✓ Companionship; company: enjoys the Society of Friends and family members.
- ✓ a large group of people who live together in an organized way, making decisions about how to do things and sharing the work that needs to be done.

Definition from Expert:

- ✓ Prof Wright: It is a system of relationships that exists among the individuals of the groups.
- ✓ MacIver: It is a web of social relationship, which is always changing.

Evolution of Society focusing its production techniques:

Societies are social groups that differ according to subsistence strategies, the ways that humans use technology to provide needs for them. Although humans have established many types of societies throughout history, anthropologists tend to classify different societies according to the degree to which different groups within a society have unequal access to advantages such as resources, prestige, or power. Virtually all societies have developed some degree of inequality among their people through the process of social stratification, the division of members of a society into levels with unequal wealth, prestige, or power. Sociologists place societies in three broad categories: pre-industrial, industrial, and postindustrial.

Pre-industrial

In a pre-industrial society, food production, which is carried out through the use of human and animal labor, is the main economic activity. These societies can be subdivided according to their level of technology and their method of producing food. These subdivisions are hunting and gathering, pastoral, horticultural, agricultural, and feudal.

1. Hunting and gathering

The main form of food production in such societies is the daily collection of wild plants and the hunting of wild animals. Hunter-gatherers move around constantly in search of food. As a result, they do not build permanent villages or create a wide variety of artifacts, and usually only form small groups such as bands and tribes. However, some hunting and gathering societies in areas with abundant resources lived in larger groups and formed complex hierarchical social structures such as chiefdoms. The need for mobility also limits the size of these societies. They generally consist of fewer than 60 people and rarely exceed 100. Statuses within the tribe are relatively equal, and decisions are reached through general agreement. The ties that bind the tribe are more complex than those of the bands. Leadership is personal—charismatic—and used for special purposes only in tribal society. There are no political offices containing real power, and a chief is merely a person of influence, a sort of adviser; therefore, tribal consolidations for collective action are not governmental. The family forms the main social unit, with most societal members being related by birth or marriage. This type of organization requires the family to carry out most social functions, including production and education.

2. Pastoral

Pastoralism is a slightly more efficient form of subsistence. Rather than searching for food on a daily basis, members of a pastoral society rely on domesticated herd animals to meet their food needs. Pastoralists live a nomadic life, moving their herds from one pasture to another. Because their food supply is far more reliable, pastoral societies can support larger populations. Since there are food surpluses, fewer people are needed to produce food. As a result, the division of labor (the specialization by individuals or groups in the performance of specific economic activities) becomes more complex. For example, some people become craft workers, producing tools, weapons, and jewelry. The production of goods encourages trade. This trade helps to create inequality, as some families acquire more goods than others do. These families often gain power through their increased wealth. The passing on of property from one generation to another helps to centralize wealth and power. Over time emerge hereditary chieftainships, the typical form of government in pastoral societies.

3. Horticultural

Fruits and vegetables grown in garden plots that have been cleared from the jungle or forest provide the main source of food in a horticultural society. These societies have a level of technology and complexity similar to pastoral societies. Some horticultural groups use the slash-and-burn method to raise crops. The wild vegetation is cut and burned, and ashes are used as fertilizers. Horticulturists use human labor and simple tools to cultivate the land for one or more seasons. When the land becomes barren, horticulturists clear a new plot and leave the old plot to revert to its natural state. They may return to the original land several years later and begin the process again. By rotating their garden plots, horticulturists can stay in one area for a fairly long period of time. This allows them to build semi permanent or permanent villages. The size of a village's population depends on the amount of land available for farming; thus villages can range from as few as 30 people to as many as 2000.

As with pastoral societies, surplus food leads to a more complex division of labor. Specialized roles in horticultural societies include craftspeople, shamans (religious leaders), and traders. This role specialization allows people to create a wide variety of artifacts. As in pastoral societies, surplus food can lead to inequalities in wealth and power within horticultural political systems, developed because of the settled nature of horticultural life.

4. Agrarian

Agrarian societies use agricultural technological advances to cultivate crops over a large area. Sociologists use the phrase Agricultural Revolution to refer to the technological changes that occurred as long as 8,500 years ago that led to cultivating crops and raising farm animals. Increases in food supplies then led to larger populations than in earlier

communities. This meant a greater surplus, which resulted in towns that became centers of trade supporting various rulers, educators, craftspeople, merchants, and religious leaders who did not have to worry about locating nourishment. Greater degrees of social stratification appeared in agrarian societies. For example, women previously had higher social status because they shared labor more equally with men. In hunting and gathering societies, women even gathered more food than men. However, as food stores improved and women took on lesser roles in providing food for the family, they increasingly became subordinate to men. As villages and towns expanded into neighboring areas, conflicts with other communities inevitably occurred. Farmers provided warriors with food in exchange for protection against invasion by enemies. A system of rulers with high social status also appeared. This nobility organized warriors to protect the society from invasion. In this way, the nobility managed to extract goods from “lesser” members of society.

5. Feudal

Feudalism was a form of society based on ownership of land. Unlike today's farmers, vassals under feudalism were bound to cultivating their lord's land. In exchange for military protection, the lords exploited the peasants into providing food, crops, crafts, homage, and other services to the landowner. The estates of the realm system of feudalism was often multigenerational; the families of peasants may have cultivated their lord's land for generations.

Industrial

Between the 15th and 16th centuries, a new economic system emerged that began to replace feudalism. Capitalism is marked by open competition in a free market, in which the means of production are privately owned. Europe's exploration of the Americas served as one impetus for the development of capitalism. The introduction of foreign metals, silks, and spices stimulated great commercial activity in European societies.

Industrial societies rely heavily on machines powered by fuels for the production of goods. This produced further dramatic increases in efficiency. The increased efficiency of production of the industrial revolution produced an even greater surplus than before. Now the surplus was not just agricultural goods, but also manufactured goods. This larger surplus caused all of the changes discussed earlier in the domestication revolution to become even more pronounced. Once again, the population boomed. Increased productivity made more goods available to everyone. However, inequality became even greater than before. The breakup of agricultural-based feudal societies caused many people to leave the land and seek employment in cities. This created a great surplus of labor and gave capitalists plenty of laborers who could be hired for extremely low wages.

Post-industrial

Post-industrial societies are societies dominated by information, services, and high technology more than the production of goods. Advanced industrial societies are now seeing a shift toward an increase in service sectors over manufacturing and production. The United States is the first country to have over half of its work force employed in service industries. Service industries include government, research, education, health, sales, law, and banking.

Western

The development of the Western world has brought with it the emerging concepts of Western culture, politics, and ideas, often referred to simply as "Western society". Geographically, it covers at the very least the countries of Western Europe, North America, Australia, and New Zealand. It sometimes also includes Eastern Europe, South America, and Israel.

The cultures and lifestyles of all of these stem from Western Europe. They all enjoy relatively strong economies and stable governments, allow freedom of religion, have chosen democracy as a form of governance, favor capitalism and international trade, are heavily influenced by Judeo-Christian values, and have some form of political and military alliance or cooperation.

Information society

Although the concept of information society has been under discussion since the 1930s, in the modern world it is almost always applied to the manner in which information technologies have impacted society and culture. It therefore covers the effects of computers and telecommunications on the home, the workplace, schools, government, and various communities and organizations, as well as the emergence of new social forms in cyberspace.

One of the European Union's areas of interest is the information society. Here policies are directed towards promoting an open and competitive digital economy, research into information and communication technologies, as well as their application to improve social inclusion, public services, and quality of life.

Knowledge society

As access to electronic information resources increased at the beginning of the 21st century, special attention was extended from the information society to the knowledge society. An analysis by the Irish government stated, "The capacity to manipulate, store and transmit large quantities of information cheaply has increased at a staggering rate over recent years. The digitisation of information and the associated pervasiveness of the Internet are facilitating a new intensity in the application of knowledge to economic activity, to the extent that it has become the predominant factor in the creation of wealth. As much as 70 to 80 percent of economic growth is now said to be due to new and better knowledge.

Virtual Society:

A virtual community is a social network of individuals who interact through specific social media, potentially crossing geographical and political boundaries in order to pursue mutual interests or goals. Some of the most pervasive virtual communities are online communities operating under social networking services.

Sociology; A conceptual paradigm

- **Sociology is** the study of society
- A social science involving the study of the social lives of people, groups, and societies

- **Sociology is the scientific study of social behavior**, including its origins, development, organization, and institutions. It is a social science that uses various methods of empirical investigation and critical analysis to **develop a body of knowledge** about social order, social disorder and social change.
- **Sociology is the study of human social relationships and institutions**. Sociology's subject matter is **diverse, ranging from crime to religion, from the family to the state, from the divisions of race and social class to the shared beliefs of a common culture, and from social stability to radical change in whole societies**.
- *Unifying the study of these diverse subjects of study is sociology's purpose of understanding how human action and consciousness both shape and are shaped by surrounding cultural and social structures.*
- Sociology is an exciting and illuminating field of study that analyzes and explains important matters in our personal lives, our communities, and the world.
 - ❖ **At the personal level, sociology investigates the social causes and consequences of such things as romantic love, racial and gender identity, family conflict, deviant behavior, aging, and religious faith.**
 - ❖ *At the societal level, sociology examines and explains matters like crime and law, poverty and wealth, prejudice and discrimination, schools and education, business firms, urban community, and social movements.*
 - ❖ **At the global level, sociology studies such phenomena as population growth and migration, war and peace, and economic development.**
- Sociologists emphasize the careful gathering and analysis of evidence about social life to **develop and enrich our understanding of key social processes**. The research methods sociologists use are varied. *Sociologists observe the everyday life of groups, conduct large-scale surveys, interpret historical documents, analyze census data, study video-taped interactions, interview participants of groups, and conduct laboratory experiments.*
- **Students who have been well trained in sociology know how to think critically about human social life, and how to ask important research questions**. They know how to design good social research projects, carefully collect and analyze empirical data, and formulate and present their research findings. Students trained in sociology also know how to help others understand the way the social world works and how it might be changed for the better. Most generally, they have learned how to think, evaluate, and communicate clearly, creatively, and effectively. These are all abilities of tremendous value in a wide variety of vocational callings and professions.

Origins

- Social analysis has origins in the **common stock of Western knowledge and philosophy**, and has been carried out from as far back as the time of **ancient Greek philosopher Plato**, if not before. The origin of the survey, i.e., the collection of information from a sample of individuals, can be traced back to at least the Domesday Book in 1086, *while ancient philosophers such as Confucius wrote on the importance of social roles*. There is evidence of **early sociology in medieval Islam**. Some consider **Ibn Khaldun, a 14th-century Arab Islamic scholar from North Africa (Tunisia)**, to have been the first sociologist and father of sociology (see Early Islamic philosophy#Branches); his *Muqaddimah* was perhaps the first work to advance social-scientific reasoning on social cohesion and social conflict.
- The word *sociology* (or "*sociologie*") is derived from both Latin and Greek origins. The Latin word: *socius*, "companion"; the suffix *-logy*, "the study of" from Greek-λογία from λόγος, *lógos*, "word", "knowledge".
- It was first coined in 1780 by the French essayist Emmanuel-Joseph Sieyès (1748–1836) in an unpublished manuscript.
- Sociology was later defined independently by the **French philosopher of science, Auguste Comte (1798–1857)**, in 1838. Comte used this term to describe a new way of looking at society. Comte had earlier used the term "social physics", but that had subsequently been appropriated by others, most notably the Belgian statistician Adolphe Quetelet.

Foundations of the academic discipline

Formal academic sociology was established by Émile Durkheim (1858–1917), who developed positivism as a foundation to practical social research. While Durkheim rejected much of the detail of Comte's philosophy, he retained and refined its method, maintaining that the social sciences are a logical continuation of the natural ones into the realm of human activity, and insisting that they may retain the same objectivity, rationalism, and approach to causality. Durkheim set up the first European department of sociology at the University of Bordeaux in 1895, publishing his *Rules of the Sociological Method* (1895). For Durkheim, sociology could be described as the "science of institutions, their genesis and their functioning". Durkheim's monograph, *Suicide* (1897) is considered a seminal work in statistical analysis by contemporary sociologists.

Scope

Culture

While, cultural sociology sees all social phenomena as inherently cultural. Sociology of culture often attempts to explain certain cultural phenomena as a product of social processes, while cultural sociology sees culture as a potential explanation of social phenomena.

Art, music and literature

Sociology of literature, film, and art is a subset of the sociology of culture. This field studies the social production of artistic objects and its social implications. None of the founding fathers of sociology produced a detailed study of art, but they did develop ideas that were subsequently applied to literature by others.

Criminality, deviance, law and punishment

Criminologists analyse the nature, causes, and control of criminal activity, drawing upon methods across sociology, psychology, and the behavioural sciences. The sociology of deviance focuses on actions or behaviours that violate norms, including both formally enacted rules (e.g., crime) and informal violations of cultural norms.

Sociology of law

The study of law played a significant role in the formation of classical sociology. Durkheim famously described law as the "visible symbol" of social solidarity. The sociology of law refers to both a sub-discipline of sociology and an approach within the field of legal studies. Sociology of law is a diverse field of study that examines the interaction of law with other aspects of society, such as the development of legal institutions and the effect of laws on social change and vice versa. For example, an influential recent work in the field relies on statistical analyses to argue that the increase in incarceration in the US over the last 30 years is due to changes in law and policing and not to an increase in crime; and that this increase significantly contributes to maintaining racial stratification.

Communications and information technologies

The sociology of communications and information technologies includes "the social aspects of computing, the Internet, new media, computer networks, and other communication and information technologies".

Media

As with cultural studies, media study is a distinct discipline that owes to the convergence of sociology and other social sciences and humanities, in particular, literary criticism and critical theory. Though the production process or the critique of aesthetic forms is not in the remit of sociologists, analyses of socializing factors, such as ideological effects and audience reception, stem from sociological theory and method. Thus the 'sociology of the media' is not a sub discipline, but the media is a common and often-indispensable topic.

Economic sociology

Economic sociology arose as a new approach to the analysis of economic phenomena, emphasising class relations and modernity as a philosophical concept. The relationship between capitalism and modernity is a salient issue, perhaps best demonstrated in Weber's *The Protestant Ethic and the Spirit of Capitalism* (1905) and Simmel's *The Philosophy of Money* (1900). The contemporary period of economic sociology, also known as *new economic sociology*, was consolidated by the 1985 work of Mark Granovetter titled "Economic Action and Social Structure:

Work, employment, and industry

The sociology of work, or industrial sociology, examines "the direction and implications of trends in technological change, globalisation, labour markets, work organisation, managerial practices and employment relations to the extent to which these trends are intimately related to changing patterns of inequality in modern societies and to the changing experiences of individuals and families the ways in which workers challenge, resist and make their own contributions to the patterning of work and shaping of work institutions."

Education

The sociology of education is the study of how educational institutions determine social structures, experiences, and other outcomes. It is particularly concerned with the schooling systems of modern industrial societies. A classic 1966 study in this field by James Coleman, known as the "Coleman Report", analysed the performance of over 150,000 students and found that student background and socioeconomic status are much more important in determining educational outcomes than are measured differences in school resources (*i.e.* per pupil spending).

Environment

Environmental sociology is the study of human interactions with the natural environment, typically emphasizing human dimensions of environmental problems, social impacts of those problems, and efforts to resolve them. As with other sub-fields of sociology, scholarship in environmental sociology may be at one or multiple levels of analysis, from global (e.g. world-systems) to local, societal to individual. Attention is paid also to the processes by which environmental problems become *defined* and *known* to humans. As argued by notable environmental sociologist John Bellamy Foster, the predecessor to modern environmental sociology is Marx's analysis of the metabolic rift, which influenced contemporary thought on sustainability. Environmental sociology is often interdisciplinary and overlaps with the sociology of risk, rural sociology and the sociology of disaster.

Human ecology

Human ecology deals with interdisciplinary study of the relationship between humans and their natural, social, and built environments. In addition to Environmental sociology, this field overlaps with architectural sociology, urban sociology, and to some extent visual sociology. In turn, visual sociology—which is concerned with all visual dimensions of social life—overlaps with media studies in that it utilizes photography, film and other technologies of media.

Family, gender, and sexuality

Family, gender and sexuality form a broad area of inquiry studied in many sub-fields of sociology. The sociology of the family examines the family, as an institution and unit of socialisation, with special concern for the comparatively modern historical emergence of the nuclear family and its distinct gender roles. The notion of "childhood" is also significant. As one of the more basic institutions to which one may apply sociological perspectives, the sociology of the family is a common component on introductory academic curricula. Feminist sociology, on the other hand, is a normative sub-field that observes and critiques the cultural categories of gender and sexuality, particularly with respect to power and inequality.

Health, illness, and the body

The sociology of health and illness focuses on the social effects of, and public attitudes toward, illnesses, diseases, mental health and disabilities. This sub-field also overlaps with gerontology and the study of the ageing process. Medical sociology, by contrast, focuses on the inner-workings of medical organisations and clinical institutions. In Britain, sociology was introduced into the medical curriculum following the Goodenough Report (1944).

Death, dying, bereavement

A subfield of the sociology of health and illness that overlaps with cultural sociology is the study of death, dying and bereavement, sometimes referred to broadly as the sociology of death. This topic is exemplified by the work of Douglas Davies and Michael C. Kearl.

Knowledge and science

The sociology of knowledge is the study of the relationship between human thought and the social context within which it arises, and of the effects prevailing ideas have on societies. The term first came into widespread use in the 1920s, when a number of German-speaking theorists, most notably Max Scheler, and Karl Mannheim, wrote extensively on it. With the dominance of functionalism through the middle years of the 20th century, the sociology of knowledge tended to remain on the periphery of mainstream sociological thought.

Peace, war, and conflict

This subfield of sociology studies, broadly, the dynamics of war, conflict resolution, peace movements, war refugees, conflict resolution and military institutions. As a subset of this subfield, military sociology aims toward the systematic study of the military as a social group rather than as an organisation. It is a highly specialized sub-field which examines issues related to service personnel as a distinct group with coerced collective action based on shared interests linked to survival in vocation and combat, with purposes and values that are more defined and narrow than within civil society. Military sociology also concerns civilian-military relations and interactions between other groups or governmental agencies. Topics include the dominant assumptions held by those in the military, changes in military members' willingness to fight, military unionization, military professionalism, the increased utilization of women, the military industrial-academic complex, the military's dependence on research, and the institutional and organizational structure of military.

Political sociology

Historically political sociology concerned the relations between political organisation and society. A typical research question in this area might be: "Why do so few American citizens choose to vote?" In this respect questions of political opinion formation brought about some of the pioneering uses of statistical survey research by Paul Lazarsfeld. A major subfield of political sociology developed in relation to such questions, which draws on comparative history to analyse socio-political trends.

Population and demography

Demographers or sociologists of population study the size, composition and change over time of a given population. Demographers study how these characteristics impact, or are impacted by, various social, economic or political systems. The study of population is also closely related to human ecology and environmental sociology, which studies a population's relationship with the surrounding environment and often overlaps with urban or rural sociology. Researchers in this field may study the movement of populations: transportation, migrations, diaspora, etc., which falls into the subfield known as Mobilities studies and is closely related to human geography. Demographers may also study spread of disease within a given population or epidemiology.

Race and ethnic relations

The sociology of race and of ethnic relations is the area of the discipline that studies the social, political, and economic relations between races and ethnicities at all levels of society. This area encompasses the study of racism, residential segregation, and other complex social processes between different racial and ethnic groups. This research frequently interacts with other areas of sociology such as stratification and social psychology, as well as with postcolonial theory. At the level of political policy, ethnic relations are discussed in terms of either assimilationism or multiculturalism. Anti-racism forms another style of policy, particularly popular in the 1960s and 70s.

Religion

The sociology of religion concerns the practices, historical backgrounds, developments, universal themes and roles of religion in society. There is particular emphasis on the recurring role of religion in all societies and throughout recorded history. The sociology of religion is distinguished from the philosophy of religion in that sociologists do not set out to assess the validity of religious truth-claims, instead assuming what Peter L. Berger has described as a position of "methodological atheism". It may be said that the modern formal discipline of sociology *began* with the analysis of religion in Durkheim's 1897 study of suicide rates among Roman Catholic and Protestant populations.

Social change and development

The sociology of change and development attempts to understand how societies develop and how they can be changed. Within this field, sociologists often use macro-sociological methods or historical-comparative methods. In contemporary studies of social change, there is overlaps with international development or community development. However, most of the founders of sociology had theories of social change based on their study of history.

SOCIETY: humanly created organization or system of interrelationships that connects individuals in a common culture. All the products of human interaction, the experience of living with others around us. Humans create their interactions, and once created the products of those interactions has the ability or power to act back upon humans to determine or constrain action. Often, we experience society (humanly created organization) as something apart from the individuals and interactions that create it.

Community:

- ✓ A **community** is a social unit of any size that shares common values. Although embodied or face-to-face **communities** are usually small, larger or more extended **communities** such as a national **community**, international **community** and virtual **community** are also studied.
- ✓ A group of people living in the same place or having a particular characteristic in common.

Difference between Community and Society

- 1) Society is a web of social relationships. It includes every relationship which established among the people. This social relationship may be direct or indirect, organized or unorganized, conscious or unconscious. But community consists group of individuals.
- 2) A definite geographical area is not necessary for society. It is universal and pervasive; but, a definite geographical area is essential for a community.
- 3) Community Sentiment or a sense of "we feeling" is not essential in a society; community sentiment is indispensable for a community. There can be no community in the absence of community sentiment.

CULTURE: sets of traditions, rules, symbols that shape and are enacted as feelings, thoughts, and behaviors of groups of people. Referring primarily to be learned behavior as distinct from that which is given by nature, or biology, culture has been used to designate everything that is humanly produced (habits, beliefs, arts, and artifacts) and passed from one generation to another. In this formulation, culture is distinguished from nature, and distinguishes one society from another.

LANGUAGE: a system of verbal symbols through which humans communicate ideas, feelings, experiences. Through language these can be accumulated and transmitted across generations. Language is not only a tool, or a means of expression, but it also structures and shapes our experiences of the world and what we see around us.

VALUES: preferences- ideas people share about what is good, bad, desirable, undesirable. These are usually very general, abstract, cut across variations in situations.

NORMS: concepts and behaviors that constitute the normal. Behavioral rules or standards for social interaction. These often derive from values but also contradict values; sometimes derives from statistical norms but often not. Serve as both guides and criticisms for individual behavior. Norms establish expectations that shape interaction.

INSTITUTIONS: patterns of activity reproduced across time and space. Practices that are regularly and continuously repeated. Institutions often concern basic living arrangements that human beings work out in the interactions with one another and by means of which continuity is achieved across generations. The basic building blocks of societies.

STATUS: socially defined niches, positions (student, professor, administrator).

ROLE: every status carries a cluster of expected behaviors, how a person in that status is expected to think, feel, as well as expectations about how they should be treated by others. The cluster of expected duties and behaviors that has become fixed in a consistent and reiterated pattern of conduct.

GROUP: two or more people regularly interacting on the basis of shared expectations of others' behavior; interrelated statuses and roles.

SOCIAL STRUCTURE: Structure refers to the pattern within culture and organization through which social action takes place; arrangements of roles, organizations, institutions, and cultural symbols that are stable over time, often unnoticed, and a changing almost invisibly. Structure both enables and constrains what is possible in social life. If a building were a society, the foundation, supporting columns, and beams would be the structure which both constrains and enables the various.

SOCIAL STRATIFICATION: the division of people socio-economically into layers or strata. When we talk of social stratification, we draw attention into the unequal positions occupied by individuals in society. In the larger traditional societies and in industrialized countries today there is stratification in terms of wealth, property, and access to material goods and cultural products.

RACE: A human group that defines itself and/or is defined by other groups as different...by virtue of innate and immutable physical characteristics. It is a group that is socially defined on the bases of physical criteria.

ETHNICITY: cultural practices and outlooks of a given community of people that set them apart from others. Members of ethnic groups see themselves as culturally distinct from other groups in a society, and are seen by those others to be so in return. Many different characteristics may distinguish ethnic groups from one another but the most usual are language, history or ancestry - real or imagined, religion, and styles of dress or adornment. Ethnic differences are wholly learned.

Heredity:

The passing on of physical or mental characteristics genetically from one generation to another.

- ✓ Why do children look like their parents?
- ✓ Why do brothers and sisters resemble with each other?
- ✓ This is because we 'inherit' traits from parents
- ✓ The passing of traits from parents to child is the basis of heredity.

Social Inequality:

Social inequality refers to the ways in which socially-defined categories of persons (according to characteristics such as gender, age, 'class' and ethnicity) are differentially positioned with regard to access to a variety of social 'goods', such as the labour market and other sources of income, the education and healthcare systems, and forms of political representation and participation. These and other forms of social inequality are shaped by a range of structural factors, such as geographical location or citizenship status, and are often underpinned by cultural discourses and identities defining, for example, whether the poor are 'deserving' or 'undeserving'.

Social Change: refers to an alteration in the **social** order of a society. **Social change** may include **changes** in nature, **social** institutions, **social** behaviours, or **social** relations.

Social Reform:

A **reform** movement is a kind of **social** movement that aims to make gradual change, or change in certain aspects of society, rather than rapid or fundamental changes. A **reform** movement is distinguished from more radical **social** movements such as revolutionary movements.

Development: an event constituting a new stage in a changing situation.

Social Development: Harmonized political and social changed and those changes must be planned.

Sustainable Development: "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. It contains within it two key concepts:

Poverty:

Condition where people's basic needs for food, clothing, and shelter are not being met. Poverty is generally of two types: (1) Absolute poverty is synonymous with destitution and occurs when people cannot obtain adequate resources (measured in terms of calories or nutrition) to support a minimum level of physical health. Absolute poverty means about the same everywhere, and can be eradicated as demonstrated by some countries. (2) Relative poverty occurs when people do not enjoy a certain minimum level of living standards as determined by a government (and enjoyed by the bulk of the population) that vary from country to country, sometimes within the same country. Relative poverty occurs everywhere, is said to be increasing, and may never be eradicated.

Unemployment

Unemployment occurs when a person who is actively searching for employment is unable to find work. Unemployment is often used as a measure of the health of the economy. The most frequently cited measure of unemployment is the unemployment rate. This is the number of unemployed persons divided by the number of people in the labor force.

Social Welfare

“is the organized system of social services and institutions, designed to aid individuals and groups to attain satisfying standards of life and health, and personal and social relationships that permit them to develop their full capacities and to promote their well being in harmony with the needs of their families and the community.”

Social Security

By social security we understand a program of protection provided by society against those contingencies of modern life - sickness, unemployment, old-age, dependency, industrial accidents and invalidism against which the individual cannot be expected to protect himself and his family by his own ability or foresight.

3 categories of social security:

- ✓ Social Assistance
- ✓ Social Service
- ✓ Social Insurance

Social policy: is a term which is applied to various areas of policy, usually within a governmental or political setting (such as the welfare state and study of social services).^[1]

It can refer to guidelines, principles, legislation and activities that affect the living conditions conducive to human welfare, such as a person's quality of life.

Empowerment

Sociological empowerment often addresses members of groups that social discrimination processes have excluded from decision-making processes through - for example - discrimination based on disability, race, ethnicity, religion, or gender. Empowerment as a methodology is often associated with feminism: see consciousness-raising.

Gender equality, also known as sex **equality**, **genderegalitarianism**, sexual **equality** or **equality** of the genders, is the view that men and women should receive equal treatment, and should not be discriminated against based on **gender**.

Empathy vs. Sympathy

Empathy is the ability to *experience* the feelings of another person. It goes beyond **sympathy**, which is caring and understanding for the suffering of others. Both words are used similarly and often interchangeably (incorrectly so) but differ subtly in their emotional meaning.

Basic Needs

"Basic needs" refers to those fundamental requirements that serve as the foundation for survival. Access to the basic needs of life, including **shelter**, **food**, and **clothing** is necessary to the development of a strong community and a necessary precursor to individual self-sufficiency.

Fundamental Rights

Fundamental rights are a generally regarded set of legal protections in the context of a legal system, wherein such system is itself based upon this same set of *basic, fundamental*, or inalienable rights. Such rights thus belong without presumption or cost of privilege to all human beings under such jurisdiction. The concept of human rights has been promoted as a legal concept in large part owing to the idea that human beings have such "fundamental" rights, such that transcend all jurisdiction, but are typically reinforced in different ways and with different emphasis within different legal systems.

Human rights are **rights** inherent to all **human** beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. We are all equally entitled to our **human rights** without discrimination. These **rights** are all interrelated, interdependent and indivisible.

Social Legislation: Bill-Law/Act-Code, Ordinance, Order etc.

In capitalist countries, the aggregate of legal norms regulating the conditions of hired workers and measures to assist persons without means of support. The principal elements of social legislation are labor laws and social security. Along with laws reflecting the gains of the working class, social legislation also includes antilabor laws. In Soviet books on law, the term "bourgeois social legislation" is sometimes used to designate only the aggregate of legal norms that protect the interests of the proletariat, in contrast to antilabor laws. In bourgeois legislation, progressive social norms are closely associated with reactionary antilabor laws.

Profession and Occupation

The words occupation and profession are interchangeable. Profession and occupation are almost the same, with only minor differences between them. The difference between occupation and profession can be stated with a simple example: Designing a building would be called a profession, whereas, constructing a building is an occupation.

A profession needs extensive training and specialized knowledge. On the other hand, an occupation does not need any extensive training. A person with an occupation need not have specialized knowledge of his trade.

Social Taboo:

Social taboo is, a practice, habit, object or any material or abstract thing that is not in conformity with accepted practice in that society, and hence discouraged by the members of that society, community, etc., . It would depend on various things such as country, language denomination, ethnic differences, or generally how orthodox or unorthodox the majority of those societies are. For instance, in the Asian countries, even in 2008, smoking or taking alcohol in public places is considered taboo. Men shaking hands with women is considered a taboo by the Moslem countries. Marrying outside one's caste is still considered a taboo in India and in some of the south East Asian countries.

Social Evolution:

Evolution is the gradual development of something. It is the process by which different kinds of living organism are believed to have developed from earlier forms during the history of the earth. Likewise this social evolution is the process of social development from an early simple type of social organization to one that is complex and highly specialized. The gradual development of society and social forms, institutions are usually through a series of peaceful stages are incorporating by social evolution.

Techniques of Production:

Pre-industrial Society

In a pre-industrial society, food production, which is carried out through the use of human and animal labor, is the main economic activity. These societies can be subdivided according to their level of technology and their method of producing food. These subdivisions are hunting and gathering, pastoral, horticultural, agricultural, and feudal.

A. Hunting and gathering

The main form of food production in such societies is the daily collection of wild plants and the hunting of wild animals. Hunter-gatherers move around constantly in search of food. As a result, they do not build permanent villages or create a wide variety of artifacts, and usually only form small groups such as bands and tribes. However, some hunting and gathering societies in areas with abundant resources lived in larger groups and formed complex hierarchical social structures such as chiefdoms. The need for mobility also limits the size of these societies. They generally consist of fewer than 60 people and rarely exceed 100. Statuses within the tribe are relatively equal, and decisions are reached through general agreement. The ties that bind the tribe are more complex than those of the bands. Leadership is personal—charismatic—and used for special purposes only in tribal society. There are no political offices containing real power, and a chief is merely a person of influence, a sort of adviser; therefore, tribal consolidations for collective action are not governmental. The family forms the main social unit, with most societal members being related by birth or marriage. This type of organization requires the family to carry out most social functions, including production and education.

B. Pastoral

Pastoralism is a slightly more efficient form of subsistence. Rather than searching for food on a daily basis, members of a pastoral society rely on domesticated herd animals to meet their food needs. Pastoralists live a nomadic life, moving their herds from one pasture to another. Because their food supply is far more reliable, pastoral societies can support larger populations. Since there are food surpluses, fewer people are needed to produce food. As a result, the division of labor (the specialization by individuals or groups in the performance of specific economic activities) becomes more complex. For example, some people become craft workers, producing tools, weapons, and jewelry. The production of goods encourages trade. This trade helps to create inequality, as some families acquire more goods than others do. These families often gain power through their increased wealth. The passing on of property from one generation to another helps to centralize wealth and power. Over time emerge hereditary chieftainships, the typical form of government in pastoral societies.

C. Horticultural

Fruits and vegetables grown in garden plots that have been cleared from the jungle or forest provide the main source of food in a horticultural society. These societies have a level of technology and complexity similar to pastoral societies. Some horticultural groups use the slash-and-burn method to raise crops. The wild vegetation is cut and burned, and ashes are used as fertilizers. Horticulturists use human labor and simple tools to cultivate the land for one or more seasons. When the land becomes barren, horticulturists clear a new plot and leave the old plot to revert to its natural state. They may return to the original land several years later and begin the process again. By rotating their garden plots, horticulturists can stay in one area for a fairly long period of time. This allows them to build semi permanent or permanent villages. The size of a village's population depends on the amount of land available for farming; thus villages can range from as few as 30 people to as many as 2000.

As with pastoral societies, surplus food leads to a more complex division of labor. Specialized roles in horticultural societies include craftspeople, shamans (religious leaders), and traders. This role specialization allows people to create a wide variety of artifacts. As in pastoral societies, surplus food can lead to inequalities in wealth and power within horticultural political systems, developed because of the settled nature of horticultural life.

D. Agrarian

Agrarian societies use agricultural technological advances to cultivate crops over a large area. Sociologists use the phrase Agricultural Revolution to refer to the technological changes that occurred as long as 8,500 years ago that led to cultivating crops and raising farm animals. Increases in food supplies then led to larger populations than in earlier communities. This meant a greater surplus, which resulted in towns that became centers of trade supporting various rulers, educators, craftspeople, merchants, and religious leaders who did not have to worry about locating nourishment. Greater degrees of social stratification appeared in agrarian societies. For example, women previously had higher social status because they shared labor more equally with men. In hunting and gathering societies, women even gathered more food than men. However, as food stores improved and women took on lesser roles in providing food for the family, they increasingly became subordinate to men. As villages and towns expanded into neighboring areas, conflicts with other communities inevitably occurred. Farmers provided warriors with food in exchange for protection against invasion by enemies. A system of rulers with high social status also appeared. This nobility organized warriors to protect the society from invasion. In this way, the nobility managed to extract goods from “lesser” members of society.

E. Feudal

Feudalism was a form of society based on ownership of land. Unlike today's farmers, vassals under feudalism were bound to cultivating their lord's land. In exchange for military protection, the lords exploited the peasants into providing food, crops, crafts, homage, and other services to the landowner. The estates of the realm system of feudalism was often multigenerational; the families of peasants may have cultivated their lord's land for generations.

Industrial

Between the 15th and 16th centuries, a new economic system emerged that began to replace feudalism. Capitalism is marked by open competition in a free market, in which the means of production are privately owned. Europe's exploration of the Americas served as one impetus for the development of capitalism. The introduction of foreign metals, silks, and spices stimulated great commercial activity in European societies.

Industrial societies rely heavily on machines powered by fuels for the production of goods. This produced further dramatic increases in efficiency. The increased efficiency of production of the industrial revolution produced an even greater surplus than before. Now the surplus was not just agricultural goods, but also manufactured goods. This larger surplus caused all of the changes discussed earlier in the domestication revolution to become even more pronounced. Once again, the population boomed. Increased productivity made more goods available to everyone. However, inequality became even greater than before. The breakup of agricultural-based feudal societies caused many people to leave the land and seek employment in cities. This created a great surplus of labor and gave capitalists plenty of laborers who could be hired for extremely low wages.

Post-industrial

Post-industrial societies are societies dominated by information, services, and high technology more than the production of goods. Advanced industrial societies are now seeing a shift toward an increase in service sectors over manufacturing and production. The United States is the first country to have over half of its work force employed in service industries. Service industries include government, research, education, health, sales, law, and banking.

✚ Capitalism

▪ *Early capitalism*

The introduction of the capitalist mode of production spans the period from Mercantilism to Imperialism and is usually associated with the emergence of modern industrial society. The primary form of property is the possession of objects and services through state guaranteed contract. The primary form of exploitation is wage labour (see *Das Kapital*, wage slavery and exploitation). The ruling class is the bourgeoisie, which exploits the proletariat. Capitalism may produce one class (bourgeoisie) who possess the means of production for the whole of society and another class who possess only their own labour power, which they must sell in order to survive. The key forces of production include the overall system of modern production with its supporting structures of bureaucracy, and the modern state, and above all finance capital.

▪ *Late capitalism*

State capitalism and Corporate capitalism (also known as *Monopoly capitalism*), is a universal form encompassing all recent actually existing economic forms based on the nation state and global process of capital accumulation, whether avowedly capitalist or socialist, which was known only in its more or less pure capitalist forms in the time of Marx and Engels. Today this form predominates in the so-called modern mixed economy based largely on oligarchial multinational corporations with its highly socialized and globalized system of production. In particular, the failed centrally-planned economic systems of the defunct communist bloc nation states are not to be confused with communism as an actually existing mode of production in spite of, or more to the point as a result of, their (failed) realization of central planning. Fredrick Engels hypothesized that state capitalism would emerge as the final form of capitalism before the contradictions reach a point where capitalism cannot sustain itself and socialism emerges as its successor.

The hallmark of late capitalism is consumerism and financialization, a process whereby "making money", literally, becomes the dominant industry - both of these practices are a means to sustain the flow and accumulation of capital.

✚ Socialism

▪ *Socialism (lower-stage communism)*

The socialist mode of production is the post-capitalist economic system that emerges when the accumulation of capital is no longer sustainable due to falling rates of profit in (real) production, and social conflict arising from the contradictions between the level of technology and automation in the economy with the capitalist form of social organization. A socialist society would consist of production being carried out, organized in a manner to directly satisfy human needs, with the working-class cooperatively or publicly owning the means of production.

▪ *Communism (upper-stage communism)*

The ideal of communism did and does refer to a hypothetical future state of affairs where the good of all is obtained by scientific management (whence the name "scientific socialism") to obtain democratically determined social goals. Karl Marx made a distinction between "lower stage communism" and "upper-stage communism", with the former usually being called socialism.

Prefiguring forms of communism can be seen in communes and other collective living experiments. Communism is meant to be a classless society, with the management of things replacing the management of people. Particular productive forces are not described, but are assumed to be more or less within the reach of any contemporary capitalist society. Despite the imminent potential for communism, some economic theorists have hypothesized that communism is more than a thousand years away from full implementation and of course it is the position of anti-communists and those who have "buried" socialism that it will never be realized at all, that the capitalist mode is the end to which historical development drives and halts having reached its "perfect and eternal" form or that the whole concept of mode of production is a falacy all together. Engels and Marxist doctrine identify the emergence of communism as the reciprocal process to the "withering away" of the nation-state and the class system it supports.

✚ Articulation of modes of production

In any specific society or country, *different* modes of production might emerge and exist alongside each other, linked together economically through trade and mutual obligations. To these different modes correspond different social classes and strata in the population. So, for example, urban capitalist industry might co-exist with rural peasant production for subsistence and simple exchange and tribal hunting and gathering. Old and new modes of production might combine to form a hybrid economy.

The Industrial Revolution

The Industrial Revolution, which took place from the 18th to 19th centuries, was a period during which predominantly agrarian, rural societies in Europe and America became industrial and urban. Prior to the Industrial Revolution, which

began in Britain in the late 1700s, manufacturing was often done in people's homes, using hand tools or basic machines. Industrialization marked a shift to powered, special-purpose machinery, factories and mass production. The iron and textile industries, along with the development of the steam engine, played central roles in the Industrial Revolution, which also saw improved systems of transportation, communication and banking. While industrialization brought about an increased volume and variety of manufactured goods and an improved standard of living for some, it also resulted in often grim employment and living conditions for the poor and working classes.

The Industrial Revolution was the transition to new manufacturing processes in the period from about 1760 to sometime between 1820 and 1840. This transition included going from hand production methods to machines, new chemical manufacturing and iron production processes, improved efficiency of water power, the increasing use of steam power, the development of machine tools and the rise of the factory system. Textiles were the dominant industry of the Industrial Revolution in terms of employment, value of output and capital invested; the textile industry was also the first to use modern production methods. The Industrial Revolution began in Great Britain and most of the important technological innovations were British.

BRITAIN: BIRTHPLACE OF THE INDUSTRIAL REVOLUTION

Before the advent of the Industrial Revolution, most people resided in small, rural communities where their daily existences revolved around farming. Life for the average person was difficult, as incomes were meager, and malnourishment and disease were common. People produced the bulk of their own food, clothing, furniture and tools. Most manufacturing was done in homes or small, rural shops, using hand tools or simple machines.

As demand for British goods increased, merchants needed more cost-effective methods of production, which led to the rise of mechanization and the factory system.

Impact of Industrial Revolution (Technological, Social & Intellectual)

Textiles – Mechanized cotton spinning powered by steam or water greatly increased the output of a worker. The power loom increased the output of a worker by a factor of over 40. The cotton gin increased productivity of removing seed from cotton by a factor of 50. Large gains in productivity also occurred in spinning and weaving of wool and linen, but they were not as great as in cotton.

Steam power – The efficiency of steam engines increased so that they used between one-fifth and one-tenth as much fuel. The adaptation of stationary steam engines to rotary motion made them suitable for industrial uses. The high pressure engine had a high power to weight ratio, making it suitable for transportation. Steam power underwent a rapid expansion after 1800.

Iron making – The substitution of coke for charcoal greatly lowered the fuel cost for pig iron and wrought iron production. Using coke also allowed larger blast furnaces, resulting in economies of scale. The cast iron blowing cylinder was first used in 1760. It was later improved by making it double acting, which allowed higher furnace temperatures. The puddling process produced a structural grade iron at a lower cost than the finery forge. The rolling mill was fifteen times faster than hammering wrought iron. Hot blast (1828) greatly increased fuel efficiency in iron production in the following decades.

Metallurgy

A major change in the metal industries during the era of the Industrial Revolution was the replacement of wood and other bio-fuels with coal. For a given amount of heat, coal required much less labour to mine than cutting wood and converting it to charcoal, and coal was more abundant than wood

Steam power

The development of the stationary steam engine was an important element of the Industrial Revolution; however, for most of the period of the Industrial Revolution, the majority of industrial power was supplied by water and wind. In Britain by 1800 an estimated 10,000 horsepower was being supplied by steam. By 1815 steam power had grown to 210,000 hp. Small power requirements continued to be provided by animal and human muscle until the late 19th century

Machine tools

The Industrial Revolution created a demand for metal parts used in machinery. This led to the development of several machine tools for cutting metal parts. They have their origins in the tools developed in the 18th century by makers of clocks and watches and scientific instrument makers to enable them to batch-produce small mechanisms.

Chemicals

The large scale production of chemicals was an important development during the Industrial Revolution. The first of these was the production of sulphuric acid by the lead chamber process invented by the Englishman John Roebuck (James Watt's first partner) in 1746. He was able to greatly increase the scale of the manufacture by replacing the relatively expensive glass vessels formerly used with larger, less expensive chambers made of riveted sheets of lead. Instead of making a small amount each time, he was able to make around 100 pounds (50 kg) in each of the chambers, at least a tenfold increase.

Cement

In 1824 Joseph Aspdin, a British bricklayer turned builder, patented a chemical process for making portland cement which was an important advance in the building trades. This process involves sintering a mixture of clay and limestone to about 1,400 °C (2,552 °F), then grinding it into a fine powder which is then mixed with water, sand and gravel to produce concrete. Portland cement was used by the famous English engineer Marc Isambard Brunel several years later when constructing the Thames Tunnel. Cement was used on a large scale in the construction of the London sewerage system a generation later.

Gas lighting

Another major industry of the later Industrial Revolution was gas lighting. Though others made a similar innovation elsewhere, the large-scale introduction of this was the work of William Murdoch, an employee of Boulton and Watt, the Birmingham steam engine pioneers. The process consisted of the large-scale gasification of coal in furnaces, the purification of the gas (removal of sulphur, ammonia, and heavy hydrocarbons), and its storage and distribution. The first gas lighting utilities were established in London between 1812 and 1820. They soon became one of the major consumers of coal in the UK. Gas lighting had an impact on social and industrial organization because it allowed

factories and stores to remain open longer than with tallow candles or oil. Its introduction allowed night life to flourish in cities and towns as interiors and streets could be lighted on a larger scale than before.

Glass making

A new method of producing glass, known as the cylinder process, was developed in Europe during the early 19th century. In 1832, this process was used by the Chance Brothers to create sheet glass. They became the leading producers of window and plate glass. This advancement allowed for larger panes of glass to be created without interruption, thus freeing up the space planning in interiors as well as the fenestration of buildings. The Crystal Palace is the supreme example of the use of sheet glass in a new and innovative structure..

Paper machine

A machine for making a continuous sheet of paper on a loop of wire fabric was patented in 1798 by Nicholas Louis Robert who worked for Saint-Léger Didot family in France. The paper machine is known as a Fourdrinier after the financiers, brothers Sealy and Henry Fourdrinier, who were stationers in London. Although greatly improved and with many variations, the Fourdrinier machine is the predominant means of paper production today.

The method of continuous production demonstrated by the paper machine influenced the development of continuous rolling of iron and later steel and other continuous production processes.

Agriculture

The British Agricultural Revolution is considered one of the causes of the Industrial Revolution because improved agricultural productivity freed up workers to work in other sectors of the economy. Industrial technologies that affected farming included the seed drill, the Dutch plough, which contained iron parts, and the threshing machine.

Mining

Coal mining in Britain, particularly in South Wales started early. Before the steam engine, pits were often shallow bell pits following a seam of coal along the surface, which were abandoned as the coal was extracted. In other cases, if the geology was favourable, the coal was mined by means of an adit or drift mine driven into the side of a hill. Shaft mining was done in some areas, but the limiting factor was the problem of removing water. It could be done by hauling buckets of water up the shaft or to a sough (a tunnel driven into a hill to drain a mine).

Transportation

At the beginning of the Industrial Revolution, inland transport was by navigable rivers and roads, with coastal vessels employed to move heavy goods by sea. Wagon ways were used for conveying coal to rivers for further shipment, but canals had not yet been widely constructed. Animals supplied all of the motive power on land, with sails providing the motive power on the sea. The first horse railways were introduced toward the end of the 18th century, with steam locomotives being introduced in the early decades of the 19th century.

Factory system

Prior to the Industrial Revolution most of the workforce was employed in agriculture, either as self-employed farmers as land owners or tenants, or as landless agricultural laborers. By the time of the Industrial Revolution the putting-out system whereby farmers and townspeople produced goods in their homes, often described as *cottage industry*. Typical putting out system goods included spinning and weaving. Merchant capitalist provided the raw materials, typically paid workers by the piece, and were responsible for the sale of the goods. Embezzlement of supplies by workers and poor quality were common problems. The logistical effort in procuring and distributing raw materials and picking up finished goods were also limitations of the putting out system.

Standards of living

The effects on living conditions the industrial revolution have been very controversial, and were hotly debated by economic and social historians from the 1950s to the 1980s. A series of 1950s essays by Henry Phelps Brown and Sheila V. Hopkins later set the academic consensus that the bulk of the population, that was at the bottom of the social ladder, suffered severe reductions in their living standards. During 1813–1913, there was a significant increase in worker wages.

Food and nutrition

Chronic hunger and malnutrition were the norm for the majority of the population of the world including Britain and France, until the late 19th century. Until about 1750, in large part due to malnutrition, life expectancy in France was about 35 years, and only slightly higher in Britain. The US population of the time was adequately fed, much taller on average and had life expectancy of 45–50 years.

Housing

In *The Condition of the Working Class in England* in 1844 Friedrich Engels described backstreet sections of Manchester and other mill towns, where people lived in crude shanties and shacks, some not completely enclosed, some with dirt floors. These shantytowns had narrow walkways between irregularly shaped lots and dwellings. There were no sanitary facilities. Population density was extremely high. Eight to ten unrelated mill workers often shared a room, often with no furniture, and slept on a pile of straw or sawdust. Toilet facilities were shared if they existed. Disease spread through a contaminated water supply. Also, people were at risk of developing pathologies due to persistent dampness.

Clothing and consumer goods

Consumers benefited from falling prices for clothing and household articles such as cast iron cooking utensils, and in the following decades, stoves for cooking and space heating.

Population increase

According to Robert Hughes in *The Fatal Shore*, the population of England and Wales, which had remained steady at 6 million from 1700 to 1740, rose dramatically after 1740. The population of England had more than doubled from 8.3 million in 1801 to 16.8 million in 1850 and, by 1901, had nearly doubled again to 30.5 million. Improved conditions led to the population of Britain increasing from 10 million to 40 million in the 1800s. Europe's population increased from about 100 million in 1700 to 400 million by 1900.

Social structure and working conditions

In terms of social structure, the Industrial Revolution witnessed the triumph of a middle class of industrialists and businessmen over a landed class of nobility and gentry. Ordinary working people found increased opportunities for employment in the new mills and factories, but these were often under strict working conditions with long hours of labour dominated by a pace set by machines. As late as the year 1900, most industrial workers in the United States still worked a 10-hour day (12 hours in the steel industry), yet earned from 20% to 40% less than the minimum deemed

necessary for a decent life. However, harsh working conditions were prevalent long before the Industrial Revolution took place. Pre-industrial society was very static and often cruel—child labour, dirty living conditions, and long working hours were just as prevalent before the Industrial Revolution.

Factories and urbanisation

Industrialisation led to the creation of the factory. Arguably the first highly mechanised was John Lombe's water-powered silk mill at Derby, operational by 1721. Lombe learned silk thread manufacturing by taking a job in Italy and acting as an industrial spy; however, since the silk industry there was a closely guarded secret, the state of the industry there is unknown. Because Lombe's factory was not successful and there was no follow through, the rise of the modern factory dates to somewhat later when cotton spinning was mechanised.

Child labour

The Industrial Revolution led to a population increase but the chances of surviving childhood did not improve throughout the Industrial Revolution, although *infant* mortality rates were reduced markedly.^{[84][85]} There was still limited opportunity for education and children were expected to work. Employers could pay a child less than an adult even though their productivity was comparable; there was no need for strength to operate an industrial machine, and since the industrial system was completely new, there were no experienced adult labourers. This made child labour the labour of choice for manufacturing in the early phases of the Industrial Revolution between the 18th and 19th centuries. In England and Scotland in 1788, two-thirds of the workers in 143 water-powered cotton mills were described as children.

Luddites

The rapid industrialisation of the English economy cost many craft workers their jobs. The movement started first with lace and hosieryworkers near Nottingham and spread to other areas of the textile industry owing to early industrialisation. Many weavers also found themselves suddenly unemployed since they could no longer compete with machines which only required relatively limited (and unskilled) labour to produce more cloth than a single weaver. Many such unemployed workers, weavers and others, turned their animosity towards the machines that had taken their jobs and began destroying factories and machinery. These attackers became known as Luddites, supposedly followers of Ned Ludd, a folklore figure. The first attacks of the Luddite movement began in 1811. The Luddites rapidly gained popularity, and the British government took drastic measures, using the militia or army to protect industry. Those rioters who were caught were tried and hanged, or transported for life.

Organisation of labour

The Industrial Revolution concentrated labour into mills, factories and mines, thus facilitating the organisation of *combinations* or trade unions to help advance the interests of working people. The power of a union could demand better terms by withdrawing all labour and causing a consequent cessation of production. Employers had to decide between giving in to the union demands at a cost to themselves or suffering the cost of the lost production. Skilled workers were hard to replace, and these were the first groups to successfully advance their conditions through this kind of bargaining.

Intellectual paradigms and criticism

Capitalism

The advent of the Age of Enlightenment provided an intellectual framework which welcomed the practical application of the growing body of scientific knowledge—a factor evidenced in the systematic development of the steam engine, guided by scientific analysis, and the development of the political and sociological analyses, culminating in Scottish economist Adam Smith's *The Wealth of Nations*. One of the main arguments for capitalism, presented for example in the book *The Improving State of the World*, is that industrialisation increases wealth for all, as evidenced by raised life expectancy, reduced working hours, and no work for children and the elderly.

Socialism

Socialism emerged as a critique of capitalism. Marxism began essentially as a reaction to the Industrial Revolution.^[112] According to Karl Marx, industrialisation polarised society into the bourgeoisie (those who own the means of production, the factories and the land) and the much larger proletariat (the working class who actually perform the labour necessary to extract something valuable from the means of production). He saw the industrialisation process as the logical dialectical progression of feudal economic modes, necessary for the full development of capitalism, which he saw as in itself a necessary precursor to the development of socialism and eventually communism.

Romanticism

During the Industrial Revolution an intellectual and artistic hostility towards the new industrialisation developed, associated with the Romantic Movement. Its major exponents in English included the artist and poet William Blake and poets William Wordsworth, Samuel Taylor Coleridge, John Keats, Lord Byron and Percy Bysshe Shelley. The movement stressed the importance of "nature" in art and language, in contrast to "monstrous" machines and factories; the "Dark satanic mills" of Blake's poem "And did those feet in ancient time". Mary Shelley's novel *Frankenstein* reflected concerns that scientific progress might be two-edged.

- ✓ Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.
- ✓ Culture is the systems of knowledge shared by a relatively large group of people.
- ✓ Culture is communication, communication is culture.
- ✓ Culture in its broadest sense is cultivated behavior; that is the totality of a person's learned, accumulated experience which is socially transmitted, or more briefly, behavior through social learning.
- ✓ A culture is a way of life of a group of people--the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next.
- ✓ Culture is learnt
- ✓ It is social
- ✓ Culture is shared
- ✓ Transmissive
- ✓ Continuous and cumulative
- ✓ Dynamic and adapted
- ✓ Cultures varies from society to society

Material Culture:

Material culture is the physical evidence of a culture in the objects and architecture they make, or have made. The term tends to be relevant only in archeological studies, but it specifically means all material evidence which can be attributed to culture, past or present.

Non Material Culture:

Culture consists of both material culture and non-material culture. Thoughts or ideas that make up a culture are called the non-material culture. In contrast to material culture, non-material culture does not include any physical objects or artifacts.

CULTURAL DETERMINISM

- The position that the ideas, meanings, beliefs and values people learn as members of society determines human nature. People are what they learn. Optimistic version of cultural determinism place no limits on the abilities of human beings to do or to be whatever they want. Some anthropologists suggest that there is no universal "right way" of being human. "Right way" is almost always "our way"; that "our way" in one society almost never corresponds to "our way" in any other society. Proper attitude of an informed human being could only be that of tolerance.
- The **optimistic version** of this theory postulates that human nature being infinitely malleable; **human being can choose the ways of life they prefer.**
- The **pessimistic version** maintains that people are what they are conditioned to be; this is something over which they have no control. Human beings are passive creatures and do whatever their culture tells them to do. This explanation leads to behaviorism that locates the causes of human behavior in a realm that is totally beyond human control.

CULTURAL ETHNOCENTRISM

Ethnocentrism is the belief that one's own culture is superior to that of other cultures. It is a form of reductionism that reduces the "other way" of life to a distorted version of one's own. This is particularly important in case of global dealings when a company or an individual is imbued with the idea that methods, materials, or ideas that worked in the home country will also work abroad. Environmental differences are, therefore, ignored. Ethnocentrism, in relation to global dealings, can be categorized as follows:

- ❖ Important factors in business are overlooked because of the obsession with certain cause-effect relationships in one's own country. It is always a good idea to refer to checklists of human variables in order to be assured that all major factors have been at least considered while working abroad.
- ❖ Even though one may recognize the environmental differences and problems associated with change, but may focus only on achieving objectives related to the home-country. This may result in the loss of effectiveness of a company or an individual in terms of international competitiveness. The objectives set for global operations should also be global.
- ❖ The differences are recognized, but it is assumed that associated changes are so basic that they can be achieved effortlessly. It is always a good idea to perform a cost-benefit analysis of the changes proposed. Sometimes a change may upset important values and thereby may face resistance from being implemented. The cost of some changes may exceed the benefits derived from the implementation of such changes.

Cultural Relativism: Truth Is Relative

- ❖ Cultural relativism is the view that no culture is superior to any other culture when comparing systems of morality, law, politics, etc. It's the philosophical notion that all cultural beliefs are equally valid and that truth itself is relative, depending on the cultural environment. Those who hold to cultural relativism hold that all religious, ethical, aesthetic, and political beliefs are completely relative to the individual within a cultural identity. Relativism often includes moral relativism (ethics depend on a social construct), situational relativism (right or wrong is based on the particular situation), and cognitive relativism (truth itself has no objective standard)

MANIFESTATIONS OF CULTURE

Cultural differences manifest themselves in different ways and differing levels of depth. Symbols represent the most superficial and values the deepest manifestations of culture, with heroes and rituals in between.

- Symbols are words, gestures, pictures, or objects that carry a particular meaning which is only recognized by those who share a particular culture. New symbols easily develop, old ones disappear. Symbols from one particular group are regularly copied by others. This is why symbols represent the outermost layer of a culture.
- Heroes are persons, past or present, real or fictitious, who possess characteristics that are highly prized in a culture. They also serve as models for behavior.

- Rituals are collective activities, sometimes superfluous in reaching desired objectives, but are considered as socially essential. They are therefore carried out most of the times for their own sake (ways of greetings, paying respect to others, religious and social ceremonies, etc.).
- The core of a culture is formed by values. They are broad tendencies for preferences of certain state of affairs to others (good-evil, right-wrong, natural-unnatural). Many values remain unconscious to those who hold them. Therefore they often cannot be discussed, nor can they be directly observed by others. Values can only be inferred from the way people act under different circumstances.
- Symbols, heroes, and rituals are the tangible or visual aspects of the practices of a culture. The true cultural meaning of the practices is intangible; this is revealed only when the practices are interpreted by the insiders.

Cultural diffusion is the spread of cultural beliefs and social activities from one group to another. The mixing of world cultures through different ethnicities, religions and nationalities has increased with advanced communication, transportation and technology.

LAYERS OF CULTURE

People even within the same culture carry several layers of mental programming within themselves. Different layers of culture exist at the following levels:

- The national level: Associated with the nation as a whole.
- The regional level: Associated with ethnic, linguistic, or religious differences that exist within a nation.
- The gender level: Associated with gender differences (female vs. male)
- The generation level: Associated with the differences between grandparents and parents, parents and children.
- Family Level:
- Personal Level
- The social class level: Associated with educational opportunities and differences in occupation.
- The corporate level: Associated with the particular culture of an organization. Applicable to those who are employed.

Cultural lag & Cultural Conflict:

The term cultural lag refers to the notion that culture takes time to catch up with technological innovations, and that social problems and conflicts are caused by this lag. Subsequently, cultural lag does not only apply to this idea only, but also relates to theory and explanation. It helps by identifying and explaining social problems and also to predict future problems.

As explained by James W. Woodward, when the material conditions change, changes are occasioned in the adaptive culture, but these changes in the adaptive culture do not synchronize exactly with the change in the material culture, this delay is the culture lag. The term was coined by sociologist William F. Ogburn in his 1922 work *Social change with respect to culture and original nature*. His theory of cultural lag suggests that a period of maladjustment occurs when the non-material culture is struggling to adapt to new material conditions. This resonates with ideas of technological determinism, in that it presupposes that technology has independent effects on society at large.

According to Ogburn, cultural lag is a common societal phenomenon due to the tendency of material culture to evolve and change rapidly and voluminously while non-material culture tends to resist change and remain fixed for a far longer period of time. Due to the opposing nature of these two aspects of culture, adaptation of new technology becomes rather difficult. This distinction between material and non-material culture is also a contribution of Ogburn's 1922 work on social change.

Cultural lag creates problems for a society in a multitude of ways. The issue of cultural lag tends to permeate any discussion in which the implementation of some new technology is a topic. For example, the advent of stem cell research has given rise to many new, potentially beneficial medical technologies; however these new technologies have also raised serious ethical questions about the use of stem cells in medicine. Cultural lag is seen as a critical ethical issue because failure to develop broad social consensus on appropriate applications of modern technology may lead to breakdowns in social solidarity and the rise of social conflict

For example: Childhood Development - Since the 1980's, video games have become increasingly popular. Many children, even at very young ages, have tablets on which they play regularly. However, research is increasingly supporting the idea of limiting these activities because of proof that children's long term overuse of technology is negatively impacting the development of some motor skills and social skills. The development of games and technology far outpaced the development of research regarding the impact of use of that technology. That lag has, possibly, resulted in stunted development in early childhood for many children.

Cultural conflict

Cultural conflict is a type of conflict that occurs when different cultural values and beliefs clash. It has been used to explain violence and crime.

Wider definition

Jonathan H. Turner defines it as a conflict caused by "differences in cultural values and beliefs that place people at odds with one another". On a micro level, Alexander Grewe discusses a cultural conflict between guests of different culture and nationality as seen in a British 1970 sitcom, *Fawlty Towers*. He defines this conflict as one that occurs when **people's** expectations of a certain behavior coming from their cultural backgrounds are not met, as others have different cultural backgrounds and different expectations.

Cultural conflicts are difficult to resolve as parties to the conflict have different beliefs. Cultural conflicts intensify when those differences become reflected in politics, particularly on a macro level. An example of cultural conflict is the debate over abortion. Ethnic cleansing is another extreme example of cultural conflict. Wars can also be a result of a cultural conflict; for example the differing views on slavery were one of the reasons for the American civil war.

Civilization:

- ✓ The term Civilization is derived from the Latin word 'civitas' which means a city.
- ✓ The society, culture, and way of life of a particular area.
- ✓ Civilization is also used to cover all the social organizations and other attainments of man which mark him off from other animals.
- ✓ Evolved from culture
- ✓ It refers to those devices and instruments by which nature is controlled.
- ✓ The stage of human social development and organization which is considered most advanced.
- ✓ The process by which a society or place reaches an advanced stage of social development and organization.
- ✓ A civilization is generally defined as an advanced state of human society containing highly developed forms of government, culture, industry, and common social norms.
- ✓ Of course, not all scholars agree with this definition. In fact, there is much debate over what constitutes a civilization and what does not. Furthermore, who determines what is 'advanced' and what is not?

Relationship between Culture and Civilization

- ✓ Civilization is the making of culture rather its an embodiment of culture. They both go hand in hand, although culture keeps on changing with changing times but it does abide unique to a particular civilization which is quite evident from the existing civilizations throughout the globe.
- ✓ Culture is the totality of knowledge, beliefs, art and customs shared by a human group. Civilization is the organized development of one or more cultures within an urban center (from Latin *civis*, citizen).
- ✓ Culture is a subset of civilization, mostly.
- ✓ Culture has a precise standard of measurement but not culture
- ✓ Civilization is always advancing but not culture
- ✓ The products of civilizations are more easily communicated than those of culture
- ✓ Civilization is borrowed without loss or change but not culture.
- ✓ Civilization is external but culture is internal
- ✓ Culture can be tangible or intangible whereas civilization is something that is more tangible because it is what you see as a whole

Historical Civilizations:

Ancient Egypt

Ancient Egypt was a civilization of ancient Northeastern Africa, concentrated along the lower reaches of the Nile River in what is now the modern country of Egypt. It is one of six civilizations globally to arise independently. Egyptian civilization coalesced around 3150 BC (according to conventional Egyptian chronology) with the political unification of Upper and Lower Egypt under the first pharaoh. The history of ancient Egypt occurred in a series of stable Kingdoms, separated by periods of relative instability known as Intermediate Periods: the Old Kingdom of the Early Bronze Age, the Middle Kingdom of the Middle Bronze Age and the New Kingdom of the Late Bronze Age. The ancient Egyptians built their pyramids, tombs, temples and palaces out of stone, the most durable of all building materials. Although earthquakes, wars and the forces of nature have taken their toll, the remains of Egypt's monumental architectural achievements are visible across the land, a tribute to the greatness of this civilization. These building projects took a high degree of architectural and engineering skill, and the organization of a large workforce consisting of highly trained craftsmen and labourers.

Apart from the pyramids, Egyptian buildings were decorated with paintings, carved stone images, hieroglyphs and three-dimensional statues. The art tells the story of the pharaohs, the gods, the common people and the natural world of plants, birds and animals. The beauty and grandeur of these sites are beyond compare. How the ancient Egyptians were able to construct these massive structures using primitive tools is still a mystery.

Mesopotamia

Mesopotamia is a name for the area of the Tigris–Euphrates river system, corresponding to modern-day Iraq, Kuwait, the northeastern section of Syria, as well as parts of southeastern Turkey and of southwestern Iran. Widely considered to be the cradle of civilization by the Western world, Bronze Age Mesopotamia included Sumer and the Akkadian, Babylonian, and Assyrian empires, all native to the territory of modern-day Iraq. In the Iron Age, it was controlled by the Neo-Assyrian and Neo-Babylonian Empires. The indigenous Sumerians and Akkadians (including Assyrians and Babylonians) dominated Mesopotamia from the beginning of written history (c. 3100 BC) to the fall of Babylon in 539 BC, when it was conquered by the Achaemenid Empire. It fell to Alexander the Great in 332 BC, and after his death, it became part of the Greek Seleucid Empire.

Sumer Civilization:

Sumer was the southernmost region of ancient Mesopotamia (modern-day Iraq and Kuwait) which is generally considered the cradle of civilization. The name comes from Akkadian, the language of the north of Mesopotamia, and means "land of the civilized kings". The Sumerians called themselves "the black headed people" and their land, in cuneiform script, was simply "the land" or "the land of the black headed people". In the biblical Book of Genesis Sumer is known as Shinar. According to the Sumerian King List, when the gods first gave human beings the gifts necessary for cultivating society, they did so by establishing the city of Eridu in the region of Sumer. While the Sumerian city of Uruk is held to be the oldest city in the world, the ancient Mesopotamians believed that it was Eridu and that it was here that order was established and civilization began.

Babylon

Babylon is the most famous city from ancient Mesopotamia whose ruins lie in modern-day Iraq 59 miles (94 kilometres) southwest of Baghdad. The name is thought to derive from *bav-ilor bav-ilim* which, in the Akkadian language of the time, meant 'Gate of God' or 'Gate of the Gods' and 'Babylon' coming from Greek. The city owes its fame (or infamy) to the many references the Bible makes to it; all of which are unfavourable. In the Book of Genesis, chapter 11, Babylon is featured in the story of The Tower of Babel and the Hebrews claimed the city was named for the confusion which ensued after God caused the people to begin speaking in different languages so they would not be able to complete their great tower to the heavens (the Hebrew word *bavel* means 'confusion').

Babylon also appears prominently in the biblical books of Daniel, Jeremiah, and Isaiah, among others, and, most notably, The Book of Revelation. It was these biblical references which sparked interest in Mesopotamian archaeology and the expedition by the German archaeologist Robert Koldewey who first excavated the ruins of Babylon in 1899 CE. Outside of the sinful reputation given it by the Bible, the city is known for its impressive

walls and buildings, its reputation as a great seat of learning and culture, the formation of a code of law which pre-dates the Mosaic Law, and for the Hanging Gardens of Babylon which were man-made terraces of flora and fauna, watered by machinery, which were cited by Herodotus as one of the Seven Wonders of the World.

Assyria

Assyria was the region in the Near East which, under the Neo-Assyrian Empire, reached from Mesopotamia (modern-day Iraq) through Asia Minor (modern Turkey) and down through Egypt. The empire began modestly at the city of Ashur (known as Subartu to the Sumerians), located in Mesopotamia north-east of Babylon, where merchants who traded in Anatolia became increasingly wealthy, and that affluence allowed for the growth and prosperity of the city. According to one interpretation of passages in the biblical Book of Genesis, Ashur was founded by a man named Ashur son of Shem, son of Noah, after the Great Flood, who then went on to found the other important Assyrian cities. A more likely account is that the city was named Ashur after the deity of that name sometime in the 3rd millennium BCE; the same god's name is the origin for 'Assyria'. The biblical version of the origin of Ashur appears later in the historical record after the Assyrians had accepted Christianity, and so it is thought to be a re-interpretation of their early history which was more in keeping with their belief system. The Assyrians were a Semitic people who originally spoke and wrote Akkadian before the easier to use Aramaic language became more popular. Historians have divided the rise and fall of the Assyrian Empire into three periods: The Old Kingdom, The Middle Empire, and The Late Empire (also known as the Neo-Assyrian Empire), although it should be noted that Assyrian history continued on past that point, and there are still Assyrians living in the regions of Iran and Iraq, and elsewhere, in the present day. The Assyrian Empire is considered the greatest of the Mesopotamian empires due to its expanse and the development of the bureaucracy and military strategies which allowed it to grow and flourish.

Ancient China

In Asia, a civilization developed many thousands of years ago that still endures to this day. This civilization is known as China, or the Chinese Civilization. Like the Indus Valley Civilization, China's strength lied in the fact that it was cut off from the rest of the world. Surrounded by oceans, mountains, and by the Gobi Desert, their homeland was virtually inaccessible to outside invaders.

The Xia Dynasty (2070 BC - 1600 BC) is the first dynasty in China to be described in ancient historical chronicles. The Records of the Grand Historian and the Classic of Rites say that Yu the Great, the founder of the Xia dynasty, was the grandson of Zhuanxu, one of the legendary "Five Emperors" who were the first rulers of China.

Indus Valley Civilization (IVC)

The Indus Valley Civilization (IVC) was a Bronze Age civilisation (3300–1300 BCE; mature period 2600–1900 BCE, pre-Harappan cultures starting c.7500 BCE in northwest Indian subcontinent (including present day Pakistan, northwest India) and also in some regions in northeast Afghanistan. Along with Ancient Egypt and Mesopotamia, it was one of three early civilisations of the Old World, and the most widespread among them, covering an area of 1.25 million km². It flourished in the basins of the Indus River, one of the major rivers of Asia, and the now dried up Sarasvati River, which once coursed through northwest India and eastern Pakistan together with its tributaries flowed along a channel, presently identified as that of the Ghaggar-Hakra River on the basis of various scientific studies. Due to the spread of the civilization along both the river valleys, some scholars use the term Indus-Sarasvati Civilisation.

At its peak, the Indus Civilization may have had a population of more than 5 million. Inhabitants of the ancient Indus river valley developed new techniques in handicraft (carnelian products, seal carving) and metallurgy (copper, bronze, lead, and tin). The Indus cities are noted for their urban planning, baked brick houses, elaborate drainage systems, water supply systems, and clusters of large non-residential buildings.

Hebrews

In at least one branch of their descendants the Semitic peoples of Babylonia still live. Ancient Babylon has disappeared, and its land has become a waste, inhabited by a feeble folk bearing little or no kinship to the mighty race of earth's first empire builders. But the Hebrews of today are the living tree that has sprung from that marvelous root of Babylonian culture, character, and religion. To the Hebrews, our modern world is indebted for the germ of its religious thought, the realization of the one almighty Power enfolding the universe, "the all-wise and the all-loving too." This thought, though not in its full clearness, the Hebrews carried with them in their departure from Babylonia. They carried also the Babylonian shrewdness at trade, and keenness at figures, and, as a less valuable inheritance, an instinctive leaning towards the unclean ritual of Ishtar, the nature goddess, or love goddess, of ancient Summer. Abraham, the founder of the Hebrew race, was a Semite, dwelling, as the Bible tells us, in the city of "Ur of the Chaldees." This may mean either the great Sumerian city of Ur, or a particular suburb of Babylon which had the same name. In the latter case, which is the one that recent research makes more probable, Abraham's own eyes and those of his kinsfolk rested often and familiarly on the sights of the great metropolis in the days of Sumu-abi and the first powerful Semitic kings. Amid these surroundings there came to the patriarch the impulse, God-given as are all high impulses, to leave the oppressive civilization for a freer, purer life. We have no means of setting exact dates to these wanderings of Abraham and his descendants. If we make the first migration from Ur coincident with the Elamite conquest, the time would be about 2285 B.C. Joseph's period of rule in Egypt must have been not far from the year 1720 B.C.; and the exodus under Moses may have occurred about 1300 B.C.

Ancient Greece

Ancient Greece was a civilization belonging to a period of Greek history that lasted from the Archaic period of the 8th to 6th centuries BC to the end of antiquity (c. 600 AD). Immediately following this period was the beginning of the Early Middle Ages and the Byzantine era. Included in ancient Greece is the period of Classical Greece, which flourished during the 5th to 4th centuries BC. Classical Greece began with the repelling of a Persian invasion by Athenian leadership. Because of conquests by Alexander the Great of Macedonia, Hellenistic civilization flourished from Central Asia to the western end of the Mediterranean Sea.

Classical Greek culture, especially philosophy, had a powerful influence on the Roman Empire, which carried a version of it to many parts of the Mediterranean Basin and Europe. For this reason Classical Greece is generally considered to be the seminal culture which provided the foundation of modern Western culture and is considered as the cradle of Western civilization. Ancient Greece is called 'the birthplace of Western civilisation'. About 2500 years

ago, the Greeks created a way of life that other people admired and copied. The *Romans* copied Greek art and Greek gods, for example. The Ancient Greeks tried out *democracy*, started the *Olympic Games* and left new ideas in science, art and philosophy (thinking about life).

Ancient Rome

Ancient Rome was an Italic civilization that began on the Italian Peninsula as early as the 8th century BC. Located along the Mediterranean Sea and centered on the city of Rome, it expanded to become one of the largest empires in the ancient world^[1] with an estimated 50 to 90 million inhabitants (roughly 20% of the world's population and covering 6.5 million square kilometers (2.5 million sq mi) during its height between the first and second centuries AD. Ancient Roman society has contributed to modern government, law, politics, engineering, art, literature, architecture, technology, warfare, religion, language and society. A civilization highly developed for its time, Rome professionalized and expanded its military and created a system of government called *res publica*, the inspiration for modern republics such as the United States and France. It achieved impressive technological and architectural feats, such as the construction of an extensive system of aqueducts and roads, as well as large monuments, palaces, and public facilities.

Mayan Civilization:

The Maya are probably the best-known of the classical civilizations of **Mesoamerica**. Originating in the Yucatán around 2600 B.C., they rose to prominence around A.D. 250 in present-day southern **Mexico**, **Guatemala**, northern **Belize** and western Honduras. Building on the inherited inventions and ideas of earlier civilizations such as the **Olmec**, the Maya developed astronomy, calendrical systems and hieroglyphic writing. The Maya were noted as well for elaborate and highly decorated ceremonial architecture, including temple-pyramids, palaces and observatories, all built without metal tools. They were also skilled farmers, clearing large sections of tropical rain forest and, where groundwater was scarce, building sizeable underground reservoirs for the storage of rainwater. The Maya were equally skilled as weavers and potters, and cleared routes through jungles and swamps to foster extensive trade networks with distant peoples.

The Maya are an indigenous people of Mexico and Central America who have continuously inhabited the lands comprising modern-day Yucatan, Quintana Roo, Campeche, Tabasco, and Chiapas in Mexico and southward through Guatemala, Belize, El Salvador and Honduras. The designation *Maya* comes from the ancient Yucatan city of Mayapan, the last capital of a Mayan Kingdom in the Post-Classic Period. The Maya people refer to themselves by ethnicity and language bonds such as *Quiche* in the south or *Yucatec* in the north (though there are many others). The 'Mysterious Maya' have intrigued the world since their 'discovery' in the 1840's by John Lloyd Stephens and Frederick Catherwood but, in reality, much of the culture is not that mysterious when understood. Contrary to popular imagination, the Maya did not vanish and the descendants of the people who built the great cities of Chichen Itza, Bonampak, Uxmal and Altun Ha still exist on the same lands their ancestors did and continue to practice, sometimes in a modified form, the same rituals which would be recognized by a native of the land one thousand years ago.

Inca Civilization

The Inca Empire, or Inka Empire (Quechua: Tawantinsuyu), was the largest empire in pre-Columbian America. The administrative, political and military center of the empire was located in Cusco in modern-day Peru. The Inca civilization arose from the highlands of Peru sometime in the early 13th century.

From 1438 to 1533, the Incas used a variety of methods, from conquest to peaceful assimilation, to incorporate a large portion of western South America, centered on the Andean mountain ranges, including, besides Peru, large parts of modern Ecuador, western and south central Bolivia, northwest Argentina, north and north-central Chile, and southern Colombia into a state comparable to the historical empires of Eurasia.

Clash of Civilization by S.P. Huntington.

The **Clash of Civilizations (COC)** is a theory that people's cultural and religious identities will be the primary source of conflict in the post-Cold War world. It was proposed by political scientist Samuel P. Huntington in a 1992 lecture at the American Enterprise Institute, which was then developed in a 1993 *Foreign Affairs* article titled "The Clash of Civilizations?", in response to his former student Francis Fukuyama's 1992 book, *The End of History and the Last Man*. Huntington later expanded his thesis in a 1996 book *The Clash of Civilizations and the Remaking of World Order*.

Huntington began his thinking by surveying the diverse theories about the nature of global politics in the post-Cold War period. Some theorists and writers argued that human rights, liberal democracy, and capitalist free market economy had become the only remaining ideological alternative for nations in the post-Cold War world. Specifically, Francis Fukuyama argued that the world had reached the 'end of history' in a Hegelian sense.

Huntington believed that while the age of ideology had ended, the world had only reverted to a normal state of affairs characterized by cultural conflict. In his thesis, he argued that the primary axis of conflict in the future will be along cultural and religious lines. As an extension, he posits that the concept of different civilizations, as the highest rank of cultural identity, will become increasingly useful in analyzing the potential for conflict.

In the 1993 *Foreign Affairs* article, Huntington writes:

It is my hypothesis that the fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural. Nation states will remain the most powerful actors in world affairs, but the principal conflicts of global politics will occur between nations and groups of different civilizations. The clash of civilizations will dominate global politics. The fault lines between civilizations will be the battle lines of the future.

Major civilizations according to Huntington

Huntington divided the world into the "major civilizations" in his thesis as such:

Western civilization, comprising the United States and Canada, Western and Central Europe, Australia and Oceania. Whether Latin America and the former member states of the Soviet Union are included, or are instead their own separate civilizations, will be an important future consideration for those regions, according to Huntington. The traditional Western viewpoint identified Western Civilization with the Western Christian (Catholic-Protestant) countries and culture.

Latin American. Includes Central America, South America (excluding Guyana, Suriname and French Guiana), Cuba, the Dominican Republic, and Mexico. May be considered a part of Western civilization. Many people of the Southern Cone regard themselves as full members of the Western civilization.

The Orthodox world of the former Soviet Union, the former Yugoslavia (except Croatia and Slovenia), Bulgaria, Cyprus, Greece and Romania.

Countries with a non-Orthodox majority are usually excluded (Shia Muslim Azerbaijan, Sunni Muslim Albania and most of Central Asia, Roman Catholic Slovenia and Croatia, Protestant and Catholic Baltic states). However, Armenia is included, despite its dominant faith, the Armenian Apostolic Church, being a part of Oriental Orthodoxy rather than the Eastern Orthodox Church.

The Eastern world is the mix of the Buddhist, Chinese, Hindu, and Japonic civilizations.

- The Buddhist areas of Bhutan, Cambodia, Laos, Mongolia, Myanmar, Sri Lanka, and Thailand are identified as separate from other civilizations, but Huntington believes that they do not constitute a major civilization in the sense of international affairs.
- The Sinic civilization of China, the Koreas, Singapore, Taiwan, and Vietnam. This group also includes the Chinese diaspora, especially in relation to Southeast Asia.
- Hindu civilization, located chiefly in India, Bhutan and Nepal, and culturally adhered to by the global Indian diaspora.
- Japan, considered a hybrid of Chinese civilization and older Altaic patterns.

The Muslim world of the Greater Middle East (excluding Armenia, Cyprus, Ethiopia, Georgia, Israel, Malta and South Sudan), northern West Africa, Albania, Bangladesh, Brunei, Comoros, Indonesia, Malaysia, Pakistan and Maldives.

The civilization of Sub-Saharan Africa located in Southern Africa, Middle Africa (excluding Chad), East Africa (excluding Ethiopia, the Comoros, Mauritius, and the Swahili coast of Kenya and Tanzania), Cape Verde, Ghana, the Ivory Coast, Liberia, and Sierra Leone. Considered as a possible 8th civilization by Huntington.

Huntington's thesis of civilizational clash

Russia and India are what Huntington terms 'swing civilizations' and may favor either side. Russia, for example, clashes with the many Muslim ethnic groups on its southern border (such as Chechnya) but—according to Huntington—cooperates with Iran to avoid further Muslim-Orthodox violence in Southern Russia, and to help continue the flow of oil. Huntington argues that a "Sino-Islamic connection" is emerging in which China will cooperate more closely with Iran, Pakistan, and other states to augment its international position.

Huntington also argues that civilizational conflicts are "particularly prevalent between Muslims and non-Muslims", identifying the "bloody borders" between Islamic and non-Islamic civilizations. This conflict dates back as far as the initial thrust of Islam into Europe, its eventual expulsion in the Iberian reconquest and the attacks of the Ottoman Turks on Eastern Europe and Vienna. Huntington also believes that some of the factors contributing to this conflict are that both Christianity (which has influenced Western civilization) and Islam are:

- Missionary religions, seeking conversion of others
- Universal, "all-or-nothing" religions, in the sense that it is believed by both sides that only their faith is the correct one
- Teleological religions, that is, that their values and beliefs represent the goals of existence and purpose in human existence.
- Religions that perceive irreligious people who violate the base principles of those religions to be furthering their own pointless aims, which leads to violent interactions.

More recent factors contributing to a Western-Islamic clash, Huntington wrote, are the Islamic Resurgence and demographic explosion in Islam, coupled with the values of Western universalism—that is, the view that all civilizations should adopt Western values—that infuriate Islamic fundamentalists. All these historical and modern factors combined, Huntington wrote briefly in his *Foreign Affairs* article and in much more detail in his 1996 book, would lead to a bloody clash between the Islamic and Western civilizations. The political party Hizb ut-Tahrir also reiterate Huntington's views in their published book, *The Inevitability of Clash of Civilisation*.

Why Civilizations will Clash

Huntington offers six explanations for why civilizations will clash:

1. **Differences among civilizations are too basic in that civilizations** are differentiated from each other by history, language, culture, tradition, and, most important, religion. These fundamental differences are the product of centuries, so they will not soon disappear.
2. **The world is becoming a smaller place. As a result, the interactions across the world are increasing,** and they intensify civilization consciousness and awareness of differences between civilizations and commonalities within civilizations.
3. **Due to the economic modernization and social change, people are separated from longstanding local identities. Instead, religion has replaced this gap,** which provides a basis for identity and commitment that transcends national boundaries and unites civilizations.
4. **The growth of civilization-consciousness** is enhanced by the dual role of the West. On the one hand, the West is at a peak of power. At the same time, a return-to-the-roots phenomenon is occurring among non-Western civilizations. A West at the peak of its power confronts non-Western countries that increasingly have the desire, the will and the resources to shape the world in non-Western ways.
5. **Cultural characteristics and differences are less mutable** and hence less easily compromised and resolved than political and economic ones.
6. **Economic regionalism is increasing. Successful economic regionalism will reinforce civilization-consciousness.** Economic regionalism may succeed only when it is rooted in a common civilization.

The West versus the Rest

Huntington suggests that in the future the central axis of world politics tends to be the conflict between Western and non-Western civilizations, in Kishore Mahbubani's phrase, the conflict between "the West and the Rest." He offers three forms of general actions that non-Western civilization can take in response to Western countries.

1. Non-Western countries can attempt to achieve isolation in order to preserve their own values and protect themselves from Western invasion. However, Huntington argues that the costs of this action are high and only a few states can pursue it.
2. According to the theory of "band-wagoning" non-Western countries can join and accept Western values.
3. Non-Western countries can make an effort to balance Western power through modernization. They can develop economic, military power and cooperate with other non-Western countries against the West while still preserving their own values and institutions. Huntington believes that the increasing power of non-Western civilizations in international society will make the West begin to develop a better understanding of the cultural fundamentals underlying other civilizations. Therefore, Western civilization will cease to be regarded as "universal" but different civilizations will learn to coexist and join to shape the future world.

Criticism:

In an article explicitly referring to Huntington, scholar Amartya Sen (1999) argues that "diversity is a feature of most cultures in the world. Western civilization is no exception. The practice of democracy that has won out in the modern West is largely a result of a consensus that has emerged since the Enlightenment and the Industrial Revolution, and particularly in the last century or so. To read in this a historical commitment of the West—over the millennia—to democracy, and then to contrast it with non-Western traditions (treating each as monolithic) would be a great mistake"

In his 2003 book *Terror and Liberalism*, Paul Berman argues that distinct cultural boundaries do not exist in the present day. He argues there is no "Islamic civilization" nor a "Western civilization", and that the evidence for a civilization clash is not convincing, especially when considering relationships such as that between the United States and Saudi Arabia. In addition, he cites the fact that many Islamic extremists spent a significant amount of time living and/or studying in the Western world. According to Berman, conflict arises because of philosophical beliefs various groups share (or do not share), regardless of cultural or religious identity.

Edward Said issued a response to Huntington's thesis in his 2001 article, "The Clash of Ignorance". Said argues that Huntington's categorization of the world's fixed "civilizations" omits the dynamic interdependency and interaction of culture. A longtime critic of the Huntingtonian paradigm, and an outspoken proponent of Arab issues, Edward Said (2004) also argues that the clash of civilizations thesis is an example of "the purest invidious racism, a sort of parody of Hitlerian science directed today against Arabs and Muslims" (p. 293).

Noam Chomsky has criticized the concept of the clash of civilizations as just being a new justification for the United States "for any atrocities that they wanted to carry out", which was required after the Cold War as the Soviet Union was no longer a viable threat.

Ideas on Capitalism, Socialism, Communism –Marxism etc

Capitalism

Capitalism is an economic system based on private ownership of the means of production and the creation of goods and services for profit. Central characteristics of capitalism include private property, capital accumulation, wage labour

and competitive markets. In a capitalist market economy, investments are determined by private decision and the parties to a transaction typically determine the prices at which they exchange assets, goods, and services

Characteristics of Capitalism:

Two-class system: Historically a capitalist society was characterized by the split between two classes of individuals- the capitalist class, which owns the means for producing and distributing goods (the owners) and the working class, who sell their labor to the capitalist class in exchange for wages.

Profit motive: Companies exist to make a profit. The motive for all companies is to make and sell goods and services only for profits.

Minimal government Intervention: Capitalist societies believe markets should be left alone to operate without government intervention.

Competition: True capitalism needs a competitive market. Without competition, monopolies exist and instead of the market setting the prices, the seller is the price setter, which is against the conditions of capitalism.

Willingness to change: The last characteristic of capitalism is the ability to adapt and change. Technology has been a game changer in every society and the willingness to allow change and adaptability of societies to improve inefficiencies within economic structures is a true characteristic.

Socialism

Socialism is such kind of social and economic system in which the means of production and their ownership belongs to social ownership and it's also a management of cooperative economy. Simultaneously it's also a political ideology aiming at establishing such society.

(Economics) an economic, social or political theory or system in which the means of production, distribution, and exchange are owned by the community collectively, usually through the state. It is characterized by production for use rather than profit, by equality of individual wealth, by the absence of competitive economic activity, and, usually, by government determination of investment, prices, and production levels.

Socialism is the primary stage of communism. Social or state ownership of resources is its economic base.

There are two types of socialism

- a) **Utopian Socialism**
- b) **Scientific Socialism**

Soviet Russia was the first country established socialism in 1917. Later it also got reflection in China in 1949 through a series of Cultural Revolution.

Characteristics of Socialism:

1. It's a cooperative management or cooperative economy
2. Absence of private ownership and profit.
3. Production limit depends on demand of the population and state as whole.
4. Properties and resources of the society eg. Industry, land, factories etc. generally owned by state.
5. Planned economic development of the community members.
6. The basic principle of socialism is everyone shall contribute as per capacity and receive as per demand.
7. Equal distribution of resources.
8. The purpose of production system concentrated to the welfare of the population as whole.
9. Absence of exploitation of labor.
10. Basic needs of the population shall be mitigated by state.

Criticism

1. Bureaucracy and red tapism
2. Not business friendly
3. Lack of resources
4. Absence of proper utilization of resources
5. Crisis of consumer choice or sovereignty
6. Crisis to inspiration for entrepreneurship
7. No economic freedom.
8. Authoritarian state.
9. Lack of personal freedom

Communism

In political and social sciences, **communism** (from Latin *communis* – common, universal) is a social, political, and economic ideology and movement whose ultimate goal is the establishment of the communist society, which is a socio-economic order structured upon the common ownership of the means of production and the absence of social classes, money, and the state.

Two stages of Communism including: Socialism and Communism itself.

Differences between Communism and Socialism

1. Socialism is commonly regarded as an economic system that seeks to achieve equality among members of society. Communism, on the other hand, is both an economic system that seeks equality among members of society and a political ideology that advocates a classless and stateless society and rejects religion. It is regarded as a more extreme form of socialism.
2. In socialism, the resources of the economy are managed and controlled by the people themselves through communes or councils while in communism, management and control rest on a few people in a single authoritarian party.
3. Socialists distribute wealth to the people based on an individual's productive efforts while communists' farm out wealth based on an individual's needs.
4. Socialists can own personal properties while communists cannot.
5. Socialism allows capitalism to exist in its midst while communism seeks to get rid of capitalism.
6. They differ, however, in the management and control of the economy.
7. Socialism is the early stage of communism.

Marxism

Marxism is a method of socioeconomic analysis, originating from the mid-to-late 19th century works of German philosophers Karl Marx and Friedrich Engels, that analyzes class relations and societal conflict using a materialist interpretation of historical development and a dialectical view of social transformation.

Another view it is the system of economic and political thought developed by Karl Marx, along with Friedrich Engels, especially the doctrine that the state throughout history has been a device for the exploitation of the masses by a dominant class, that class struggle has been the main agency of historical change, and that the capitalist system, containing from the first the seeds of its own decay, will inevitably, after the period of the dictatorship of the proletariat, be superseded by a socialist order and a classless society.

By Marx, the stages of social evolution are:

- 2.1 Primitive communism
- 2.2 Slave society
- 2.3 Feudalism
- 2.4 Capitalism
- 2.5 Socialism
- 2.6 Communism

Socialist Movement:

A group of person who advocates or practices socialism. For example the World **Socialist Movement** (WSM) is an international organisation of **socialist** parties created in 1904 with the founding of the **Socialist** Party of Great Britain. The member parties share a common classical Marxist worldview and an adherence to **socialism** defined as a distinct economic system from capitalism.

Cooperative movement:

A **cooperative** ("coop") or **co-operative** ("co-op") is an autonomous association of people who voluntarily cooperate for their mutual social, economic, and cultural benefit. Cooperatives include non-profit community organizations and businesses that are owned and managed by the people who use their services (a consumer cooperative) or by the people who work there (a worker cooperative) or by the people who live there (a housing cooperative), hybrids such as worker cooperatives that are also consumer cooperatives or credit unions, multi-stakeholder cooperatives such as those that bring together civil society and local actors to deliver community needs, and second and third tier cooperatives whose members are other cooperatives.

Social stratification

Social stratification is a society's categorization of people into socioeconomic strata, based upon their occupation and income, wealth and social status, or derived power (social and political). As such, stratification is the relative social position of persons within a social group, category, geographic region, or social unit. In

modern Western societies, social stratification typically is distinguished as three social classes: (i) the upper class, (ii) the middle class, and (iii) the lower class; in turn, each class can be subdivided into strata, e.g. the upper-stratum, the middle-stratum, and the lower stratum. Moreover, a social stratum can be formed upon the bases of kinship or caste, or both.

FUNCTIONAL THEORIES OF SOCIAL STRATIFICATION

The theory was "logically" constructed to show why social stratification and inequality are positively functional, and therefore necessary in all but the simplest human societies. The second theory is from the more abstract and general functional perspective of Talcott Parsons. This theory does not contradict that of Davis and Moore, but its focus is on social order more generally and the function of social stratification for the overall maintenance of social order.

The Functionalist View of Stratification:

Main principles of structural functionalism:

- a. Societies are complex systems of interrelated and interdependent parts, and each part of a society significantly influences the others.
- b. Each part of a society exists because it has a vital function to perform in maintaining the existence or stability of society as a whole; the existence of any part of a society is therefore explained when its function for the whole is identified. In other words, the function of anything, which is assumed to be "beneficial function" explains why a structure exists.
- c. The tendency of society is toward stability, harmony, or equilibrium, in other words toward balance. Society is seen as a self-regulating system and all of the constituent elements of a society must contribute to maintaining this state of harmony.
- d. Overall, the assumption of functionalism is that all social structures contribute to the maintenance of the system and the existence of any given structure is explained by means of its consequences (functions) which must, by definition be beneficial to the maintenance of stable order.

Marxist Theory of Social Stratification

In Marx's view, social stratification is created by people's differing relationship to the means of production: either they own productive property or they labor for others.

In Marxist theory, the capitalist mode of production consists of two main economic parts: the substructure and the Superstructure. In a capitalist society, the ruling class, or the bourgeoisie, owns the means of production, such as machines or tools that can be used to produce valuable objects. The working class, or the proletariat, only possess their own labor power, which they sell to the ruling class in the form of wage labor to survive. These relations of production—employer-employee relations, the technical division of labor, and property relations—form the base of society or, in Marxist terms, the substructure. From this material substructure, the superstructure emerges. The superstructure includes the ideas, philosophies and culture of a society. In a capitalist society, the ruling class promotes its own ideologies and values as the norm for the entire society, and these ideas and values are accepted by the working class.

A temporary status quo could be achieved by employing various methods of social control—consciously or unconsciously—by the bourgeoisie in various aspects of social life. Eventually, however, Marx believed the capitalist economic order would erode, through its own internal conflict; this would lead to revolutionary consciousness and the development of egalitarian communist society. In this communist society, the state would own the means of production, and it would equally distribute resources to all citizens. The means of production would be shared by all members of society, and social stratification would be abolished.

Social Stratification of Bangladesh

Social stratification of Bangladeshi society on the basis of wealth and income is very similar to the scenario of the other third world country. It is broadly divided into three classes: high class, middle class and lower class. The imagery of stratification formulated by Karl Marx is of a very different kind. Rejecting the multilayered view of society, Marx emphasized a simple, sharp economic division between groups- or classes. Marx knew that in the short run many other differences between groups were significant, but in the long run he believed the essential division to be between those who own the means of production in capitalistic societies. The sociologist Max Weber agreed with some of Marx's views, but he felt that Marx had oversimplified the terms of stratification. According to Weber, social stratification is not a matter of economic status alone. Weber identified three distinct but related dimensions of social stratification: economic status or wealth, political status or power, and social status or prestige. Attainment of one of these statuses, Weber emphasized, does not necessarily imply attainment of others. In short, social position is a far more complex phenomenon than Marx envisioned¹. In the context of Bangladesh there are different social groups in urban and rural areas. They have different opportunity on the basis of their income. There are huge inequalities among these groups. People who have higher income and wealth get access into health care system, advanced education system. People who have lower income and wealth don't get proper health care and education. People of middle income group and wealth comparatively get more advantage in society than the lower income group but get less advantage than the higher income group. Social stratification: Stratification can be defined various ways, but most commonly refers to institutionalized inequalities in power, wealth, and status between categories of persons within a single social system. Anthony Giddens defined social stratification as "the existence of structured inequalities between groups in society, in terms of their access to material or symbolic rewards." According Light Keller "social stratification is the structured ranking of people hierarchy, which refers to division of a society into layers (or strata) of people who have unequal amounts of scarce but desirable resource, life chances, and social influences. D. Jary & J. Jary "Social stratification is defined as the hierarchically organized structures of social inequality."

According to F. R. Khan “Social stratification is the division of society into groups or categories linked with each other by the relationships of superiority and subordination.” The idea of stratification comes from geology which studies the ways rocks form into levels or strata. The concept of stratification describes how society is organized in layers; some people in a higher layer or strata than others. Unlike rocks, social stratification is made by people in society, for instance the class system in the Bangladesh is an example of social stratification. Social strata are groups of people, for instance a group of people who all belong to the same social class. Social strata are organized in a hierarchy. This is where one group or strata lies one on top of each other. Those in the top group in society are seen to be better than those at the bottom. For instance in a society where age stratification exists – the older people are, the higher up the social strata they move. Individuals and groups have unequal access to advantages and disadvantages in society based on their position within the stratification scheme. The more favored group or strata are placed at the top of the hierarchy and the less privileged are placed at the bottom. This means that those at the top, for instance those in the top social class, are usually able to have large, comfortable homes, a lot of material possessions, luxury holidays, and lots of savings and so on. They usually also have access to very good education, often private, and they also tend to experience better health and live longer than those in lower social classes. This contrasts with those in the lower social classes whose life chances are affected by this type of stratification. For example, those in the lower social classes in the Bangladesh tend to live in slum that is unhealthy and overcrowded, their children don’t get proper education and they experience poor health. Social stratification is a way of organizing society, like rungs on a ladder or layers of rock.

Social stratification can be organized in terms of:

- Class
- Gender
- Race and Ethnicity
- Age
- Disability

Social stratification creates a hierarchy – the group who are better off at the top and the least well off group at the bottom.

Year	Population	Yearly % Change	Yearly Change	Migrants (net)	Median Age	Fertility Rate	Density (P/Km ²)	Urban Pop %	Urban Population	Country's Share of World Pop	Global Rank
2015	160,411,249	1.20%	1,857,155	-408,112	25.8	2.20	1,114	30%	48,724,917	2.19%	8

Source: <http://www.worldometers.info/world-population/bangladesh-population/>

Ethnic groups:

Bengali 98%, other 2% (includes tribal groups, non-Bengali Muslims) (1998)

Religions:

Muslim 89.5%, Hindu 9.6%, other 0.9% (2004)

Population:

166,280,712 (July 2014 est.)

country comparison to the world: 8

Age structure:

0-14 years: 32.3% (male 27,268,560/female 26,468,883)

15-24 years: 18.8% (male 14,637,526/female 16,630,766)

25-54 years: 38% (male 29,853,531/female 33,266,733)

55-64 years: 5.9% (male 4,964,130/female 4,870,447)

65 years and over: 5% (male 4,082,544/female 4,237,592) (2014 est.)

Dependency ratios:

total dependency ratio: 52.2 %

youth dependency ratio: 44.9 %

elderly dependency ratio: 7.3 %

Median age:

total: 24.3 years

male: 23.8 years

female: 24.8 years (2014 est.)

Population growth rate:

1.2% (2014 est.)

Birth rate:

21.61 births/1,000 population (2014 est.)

Death rate:

5.64 deaths/1,000 population (2014 est.)

Sex ratio:

at birth: 1.04 male(s)/female

0-14 years: 1.03 male(s)/female

15-24 years: 0.88 male(s)/female

25-54 years: 0.9 male(s)/female

55-64 years: 0.95 male(s)/female

65 years and over: 0.96 male(s)/female

total population: 0.95 male(s)/female (2014 est.)

female: 43.09 deaths/1,000 live births (2014 est.)

Life expectancy at birth:

total population: 70.65 years

country comparison to the world: 149

male: 68.75 years

female: 72.63 years (2014 est.)

Total fertility rate:

2.45 children born/woman (2014 est.)

Health expenditures:

3.7% of GDP (2011)

country comparison to the world: 174

[see also: Health expenditures country ranks]

Education expenditures:

2.2% of GDP (2009)

country comparison to the world: 161

[see also: Education expenditures - percent of GDP country ranks]

Literacy:

definition: age 15 and over can read and write

total population: 57.7%

male: 62%

female: 53.4% (2011 est.)

Child labor - children ages 5-14:

total number: 4,485,497

percentage: 13 % (2006 est.)

Unemployment, youth ages 15-24

total: 9.3%

country comparison to the world: 114

male: 8%

female: 13.6% (2005)

Resources of Bangladesh

Bangladesh is bounded by India on the west the northeast, Myanmar on the southeast and the Bay of Bengal on the south. It forms the largest delta in the world. The land of Bangladesh is flat, with some up-lands in the northeast and the southeast. The

great plain lies almost at sea level along the southern part of the country and raises gradually towards the north. Land elevation in the plain varies from 1 to 90 meters above the mean sea level. The maximum elevation is 1230 m at Keocradang Hill district. The population of Bangladesh is 130 million having an area of 147570 sq km. and thus making a population density of 880 per square kilometer.

Resources

Resources mean supply of raw materials etc. that a country can use to bring wealth. Sustainable resource management is a concept in which any resource used in such way that after sometimes it could be returnable when we manage any resource that should be in sustained way. We have three types of resources as-

ü Natural resources.

ü Human resources.

ü Produced resources or capital: .

The process of economic development of any country involves the growth of national output which in turn leads to a rise of per capita output. To achieve an expansion of national output, it is essential to combine these three types of resources. There is no doubt that the process of economic development depends on sustainable management of favorable natural resources.

Natural Resources

Natural resource determines the course of development and constitutes the challenge which may or may not be accepted by the human mind, we have the following natural resource as-

✓ **Land:**

Total land area	147000 sq. km.
Agricultural land	122955 sq. km.
Total forest	16000 sq. km.
Rivers beds	9405.2 sq.km.
Urban	791.3 sq. km.
Homestead	10847.5 sq. km.

✓ **Water resources:**

Water resources of Bangladesh consist of three major components-

- Rainfall.
- Stream flow and
- Ground water storage.

Internal renewable water resources are about 105 km³ per year, while inflowing transboundary rivers provide another 1,100 km³ annually (average 1977-2001). Bangladesh heavily depends on the flow of the **Brahmaputra**, **Meghna** and **Ganges river** basins that originate in India, Nepal and China. Bangladesh is a riverine country having more than 230 rivers of 11739 km length. For hydrological purposes, the country is divided into six regions – North West, north central, north east, south west, south east and eastern hilly. All the regions are bounded by the major rivers like the Jamuna, the Padma, the Meghna, the old Brahmaputra, etc. all converge empty into the Bay of Bengal. The volume of water is huge. The rivers are estimated to discharge 5.0 million cubic feet water per second at peak period. The contrast between high and low runoff is dramatic. During the lowest month the total runoff is only about 20000 cubic feet per second. The overall force and movement of water are significant. The sediment carried downstream by the river system has been estimated as 2.4 billion tones annually. Significant amount of lands are eroded by the water movement especially along unprotected river banks. The flooding brings enough silt and makes the soil fertile. The flooding deposits new soils and the ponds of the water left by the flooding can facilitate chemical reactions to produce a nitrogen fixing process in the soils where a suitable green algae is present.

✓ **Fisheries:**

Bangladesh is one of the world's leading inland fisheries producer with a production of 1.7 million tones during 2003–2004, with marine catch total of 0.5 million tones and a total production from aquaculture of 0.9 million tones during 2003–2004; Bangladesh's total fish production for the year 2005 totaled above 2.1 million tones. Food and Agriculture Organization of the United Nations (FAO) in 2005 ranked Bangladesh as sixth largest aquaculture producing country with its estimated production of 0.9 million tones in 2003. Generally speaking fishery resources of Bangladesh are either inland or marine. The principles rivers and their tributaries, canal, pond, lakes, reservoirs comprise the inland fisheries. The marine resources comprise the bay of Bengal under the districts of Coxesbazar, Chittagong, Khulna, Patuakhali, Bhola etc. about 1.2 million fisherman draw their livelihood from fisheries.

✓ **Forest:**

Wood is the main fuel for cooking and other domestic requirements. It is not surprising that population pressure has had an adverse effect on the indigenous forests. By 1980 only about 16 percent of the land was forested, and forests had all but disappeared from the densely populated and intensively cultivated deltaic plain. Aid organizations in the mid-1980s began looking into the possibility of stimulating small-scale forestry to restore a resource for which there was no affordable substitute.

The largest areas of forest are in the Chittagong Hills and the Sundarbans. The evergreen and deciduous forests of the Chittagong Hills cover more than 4,600 square kilometres (1,800 sq mi) and are the source of teak for heavy construction and boat building, as well as other forest products. Domesticated elephants are still used to haul logs. The Sundarbans, a tidal mangrove forest covering nearly 6,000 square kilometres (2,300 sq mi) along the Bay of Bengal, is the source of timber used for a variety of purposes, including pulp for the domestic paper industry, poles for electric power distribution, and leaves for thatching for dwellings.

✓ **Mineral resources:**

Because of a different geological environment, important mineral deposits of Bangladesh are NATURAL GAS, COAL, LIMESTONE, HARDROCK, GRAVEL, BOULDER, GLASS SAND, construction sand, WHITE CLAY, BRICK CLAY, PEAT, and beach sand heavy minerals. Tertiary Barail shales occurring within the oil and gas windows have generated natural gas and oil found in Bangladesh. After generation, gas and oil have migrated upward through multi-kilometre rock layers above, to reach and accumulate in suitable SANDSTONE reservoirs in the Neogene Bhuban and Bokabil rock units. Gravel, glass sand, construction sand, peat, and beach sand are found in the Holocene sediments, and white clay (kaolin) is found in the late Pleistocene sediments in the small hills mainly in the northern part of the country. White clay and glass sand deposits have also been discovered in the north-western part below the surface. Exploitation of the deposits of limestone, construction sand, gravel, glass sand, white clay and beach sand are done through small scale quarrying. The subsurface white clay and glass sand deposits have not been mined yet. Developments of subsurface coal and hardrock mines are going on.

Natural Gas is the most important resources for our country. By using these resources properly we can bring our economy to a very higher position. From the very past time our scientists have discovered that our country has a huge amount of natural gas, but we can start to discover these gas fields just after 1950.

✓ **Coal**

Coal is an important mineral resource for Bangladesh. We have some reserve of coal, but we do not have sufficient amount of coal reserve. In different places of Bangladesh these are different types of coal have been discovered but some of them are not economically profitable. So that places have no effect in our economy. We have in different types of coal those areas-

- Bituminous coal (best coal in Bangladesh)
- Pit coal
- Lignite coal (worst coal in Bangladesh)

Though Bangladesh have different places where coal are founded but all of them are not profitable. Some of them are totally untouched; some of them have poor quality coal. Only few of them have good quality coal and economically profitable.

✓ **Marine resources**

Bangladesh's marine waters cover an area of roughly 166,000 km², of which the EEZ accounts for 141,000 km². Many believe that the verdict went in favour of Bangladesh and we could win more area. But not everyone thinks like that. My opinion is that the issue has been resolved and dispute finally ended. We can now start planning about the resources, prospects and proper maritime management.

✓ **Energy and power resources:**

resently, 68% of the total population (including renewable energy) has access to electricity and per capita generation is 348 kWh, which is very low compared to other developing countries. Recognizing the fact the present government has prioritized the power sector right from its election manifesto. As per the manifesto, electricity generation in the country was supposed to be 5000 MW by the year 2011 and 7000 MW by 2013. The government has been successful in meeting these targets and has even been able to achieve higher level of precedents. The government aims to generate an additional 15,000 MW electricity, within 2016 under short, medium and long term plan. This target is much higher than the one stated in the election manifesto.

Land Resource

Land must be described as a nonrenewable (fixed stock) resource although it has a renewable capacity to support most form of biological life. Land is the part of the world not covered by the oceans. Soil is a thin covering over the land consisting of a mixture of minerals, organic materials, living organism, an air and water that together support the growth of plant life.

In Bangladesh our total land in different sector-

Total land area	147000 sq. km.
Agricultural land	122955 sq. km.
Total forest	16000 sq. km.
Rivers beds	9405.2 sq.km.
Urban	791.3 sq. km.
Homestead	10847.5 sq. km.

Agricultural Resources:

Bangladesh has a primarily agrarian economy. Agriculture is the single largest producing sector of the economy since it comprises about 18.6% (data released on November, 2010) of the country's GDP and employs around 45% of the total labor force. The performance of this sector has an overwhelming impact on major macroeconomic objectives like employment generation, poverty alleviation, human resources development and food security.

Climate

Bangladesh experiences a variety of climate conditions over a year, which varies from place to place; there are three distinct climatic seasons in Bangladesh-The pre-monsoon season from end of March to mid-June and has moderate humidity but high temperatures and evaporation rates. The monsoon season extend from June through mid-October. It is characterized by high humidity, low solar radiation and frequent but intermittent rainy periods. A cool dry winter season extends from about mid-October to early March in which there is negligible rainfall, low humidity and high solar radiation.

Atomic mineral

In Bangladesh scientist have found a very few amount of atomic mineral. Those are-

- ✓ Zinkon
- ✓ Rutel
- ✓ Ziolute
- ✓ Menite
- ✓ Leucoxene
- ✓ Magnetite etc

Salt

Though salt is one kind of mineral resource but for our country it could not be called mineral resource. Main source of salt in our country is sea water. For this reason it could not be called mineral resource in our country.

Tidal power:

Though tidal power has a great opportunity in Bangladesh but we can see that we are not using these resources properly we have one and only electricity production center where tidal power are use as main source. which is situated in Kaptai in Rangamati district. Our government should have to take proper care and give proper attention in this sector by using tidal power we can produce more electricity.

Hydro power

Hydro power is a renewable energy source. Energy is produced by hydraulic turbines that rotate with the force of rushing water (higher to lower elevation). It is one of the most clean and cheapest ways of producing energy, but it can also investment for developing countries.

Solar power

Solar power uses photovoltaic cells (PV's) to gather thermal energy directly from the sun and use it to produce electricity. One community could be supplied by one field of PV's. Passive solar cells could also be used to heat water, replacing the need for today's hot water heaters. PV's do not emit any greenhouse gases, but they are very expensive and more development is needed in order for this to be realistic energy source for the future.

Urbanization is a population shift from rural to urban areas, "the gradual increase in the proportion of people living in urban areas", and the ways in which each society adapts to the change. It is predominantly the process by which towns and cities are formed and become larger as more people begin living and working in central areas. The world is undergoing the largest wave of urban growth in history. More than half of the world's population now lives in towns and cities, and by 2030 this number will swell to about 5 billion. Much of this urbanization will unfold in Africa and Asia, bringing huge social, economic and environmental transformations.

Urbanization has the potential to usher in a new era of well-being, resource efficiency and economic growth. But cities are also home to high concentrations of poverty. Nowhere is the rise of inequality clearer than in urban areas, where wealthy communities coexist alongside, and separate from, slums and informal settlements.

Urbanization is not merely a modern phenomenon, but a rapid and historic transformation of human social roots on a global scale, whereby predominantly rural culture is being rapidly replaced by predominantly urban culture. The first major change in settlement patterns was the accumulation of hunter-gatherers into villages many thousand years ago. Village culture is characterized by common bloodlines, intimate relationships, and communal behavior whereas urban culture is characterized by distant bloodlines, unfamiliar relations, and competitive behavior. This unprecedented movement of people is forecast to continue and intensify during the next few decades, mushrooming cities to sizes unthinkable only a century ago.

Causes: Urbanization occurs as individual, commercial flight, social and government action reduce the time and expense of commuting and transportation and improve opportunities for jobs, education, housing, and transportation. Living in a city can provide opportunities of proximity, diversity, and marketplace competition. As against this, there may be alienation issues, stress, increased cost of living, and negative social aspects that result from mass marginalization. Suburbanization, which is happening in the cities of the largest developing countries, may be regarded as an attempt to balance these negative aspects of urban life while still allowing access to the large extent of shared resources.

In cities, money, services, wealth and opportunities are centralized. Many rural inhabitants come to the city to seek their fortune and alter their social position. Businesses, which provide jobs and exchange capital, are more concentrated in urban areas. Whether the source is trade or tourism, it is also through the ports or banking systems, commonly located in cities, that foreign money flows into a country.

Many people move into cities for the economic opportunities, but this does not fully explain the very high recent urbanization rates in places like China and India. Rural flight is a contributing factor to urbanization. In rural areas, often on small family farms or collective farms in villages, it has historically been difficult to access manufactured goods, though the relative overall quality of life is very subjective, and may certainly surpass that of the city. Farm living has always been susceptible to unpredictable environmental conditions, and in times of drought, flood or pestilence, survival may become extremely problematic.

Particularly in the developing world, conflict over land rights due to the effects of globalization has led to less politically powerful groups, such as farmers, losing or forfeiting their land, resulting in obligatory migration into cities. In China, where land acquisition measures are forceful, there has been far more extensive and rapid urbanization (54%) than in India (36%), where peasants form militant groups (e.g. Naxalites) to oppose such efforts. Obligatory and unplanned migration often results in rapid growth of slums. This is also similar to areas of violent conflict, where people are driven off their land due to violence. Bogota, Colombia is one example of this.

Cities offer a larger variety of services, including specialist services not found in rural areas. These services requires workers, resulting in more numerous and varied job opportunities. Elderly people may be forced to move to cities where there are doctors and hospitals that can cater for their health needs. Varied and high quality educational opportunities are another factor in urban migration, as well as the opportunity to join, develop, and seek out social communities.

Urbanization also creates opportunities for women that are not available in rural areas. This creates a gender-related transformation where women are engaged in paid employment and have access to education. This may cause fertility to decline. However, women are sometimes still at a disadvantage due to their unequal position in the labour market, their inability to secure assets independently from male relatives and exposure to violence

Effects :

Economic Effects: As cities develop, effects can include a dramatic increase and change in costs, often pricing the local working class out of the market, including such functionaries as employees of the local municipalities. For example, Eric Hobsbawm's book *The age of revolution: 1789–1848* (published 1962 and 2005) chapter 11, stated "Urban development in our period [1789–1848] was a gigantic process of class segregation, which pushed the new labouring poor into great morasses of misery outside the centres of government and business and the newly specialized residential areas of the bourgeoisie. The almost universal European division into a 'good' west end and a 'poor' east end of large cities developed in this period." This is likely due the prevailing south-west wind which carries coal smoke and other airborne pollutants downwind, making the western edges of towns preferable to the eastern ones. Similar problems now affect the developing world, rising inequality resulting from rapid urbanization trends. The drive for rapid urban growth and often efficiency can lead to less equitable urban development.

Environmental Effects: The existence of Urban heat islands has become a growing concern over the years. An urban heat island is formed when industrial and urban areas produce and retain heat. Much of the solar energy that reaches rural areas is consumed by evaporation of water from vegetation and soil. In cities, where there is less vegetation and exposed soil, most of the sun's energy is instead absorbed by buildings and asphalt; leading to higher surface temperatures. Vehicles, factories and industrial and domestic heating and cooling units release even more heat. As a result, cities are often 1 to 3 °C (1.8 to 5.4 °F) warmer than surrounding landscapes.^[28] Impacts also include reducing soil moisture and a reduction in reabsorption of carbon dioxide emissions.

Health Effects:

In the developing world, urbanization does not seem to translate into a significant increase in life expectancy. Rapid urbanization has brought increased mortality from non-communicable diseases associated with lifestyle, including cancer and heart disease. Differences in mortality from contagious diseases vary depending on the particular disease.

Urban health levels are better in comparison those in rural areas on average. However, residents in poor areas such as slums and informal settlements suffer "disproportionately from disease, injury, premature death, and the combination of ill-health and poverty entrenches disadvantage over time."

Industrialisation

Industrialisation or industrialization is the period of social and economic change that transforms a human group from an agrarian society into an industrial one, involving the extensive re-organisation of an economy for the purpose of manufacturing. As industrial workers' incomes rise, markets for consumer goods and services of all kinds tend to expand and provide a further stimulus to industrial investment and economic growth.

Positive Effects

Industrialization had many positive effects on society in Europe in the 18th and 19th centuries. The creation of power machines and factories provided many new **job opportunities**. The new machinery increased production speed of good and gave people the ability to **transport raw materials**. Industrialization also led to urbanization. **Urbanization** is the movement of people into cities and city building. Citizens wanted to live closer to the factories that they worked at. The Western World went from **rural and agricultural to urban industrial**. Industrialization in Europe is known for rapid development of manufacturing and trade.

Steam Engine:

The newly invented steam engine provided cheap movement of goods through waterways. Canals were built so resources could be transported with ease.

The Railroad System:

The inventions of railroads dramatically revolutionized life in Britain. The railroads gave manufacturers a cheap way to transport their products. Fresh food could also be delivered to distant towns. The railways also gave people opportunities to travel. Traveling meant that people met people from other cities which resulted in long distance relationships and marriages. Time standards, newspapers and mail systems were also invented.

Road Transportation:

John McAdam, a Scottish engineer improved roads a lot. He created a new layout for roads so they are safer and more effective. The road beds consisted of large stones which helped with drainage. On the top were finely crushed rocks.

Overall, industrialization helped life in Europe a lot. It **raised the standards of living** since new materials and products were available for public use.

Negative Effects

Despite its many positive effects, industrialization had a negative impact on Europe too. Urban areas doubled, tripled, or quadrupled in size which led to **over crowding in cities**. Sometimes a large population is a good thing, but in this case the population was too big and caused many **health problems**. Living conditions were dirty and unhealthy. Cities were unsanitary and diseases filled the streets. There were no sanitation codes in cities. Many citizens got very sick.

Work in Factories:

Factory work was **dirty and dangerous**. Bosses strictly disciplined their employees and treated them harshly. The workers were underpaid and overworked. They didn't get enough money for the labor they were providing. One also had a short life expectancy if they worked in a factory. The hours in a workday were very long too because the factories were indoors and didn't have to use sunlight to decide business hours. The government also provided no regulations for the treatment of a businesses employees.

Child Labor:

Businesses started to hire children to work in factories because their small could reach into tiny holes and it is easier for them to do things which require small hands or bodies.

Even though the Industrial Revolution helped Europe in so many ways, it also harmed Europe. The **lack of sanitation** got many people sick. Work conditions also hurt citizens a lot by causing **fatigue and illnesses**. Children were also taken from their homes on the farm to work in dirty and scary factories.

Crime:

In ordinary language, the term crime denotes an unlawful act punishable by a state. The term "crime" does not, in modern criminal law, have any simple and universally accepted definition, though statutory definitions have been provided for certain purposes. The most popular view is that crime is a category created by law; in other words, something is a crime if declared as such by the relevant and applicable law. One proposed definition is that a crime or offence (or criminal offence) is an act harmful not only to some individual or individuals but also to a community, society or the state ("a public wrong"). Such acts are forbidden and punishable by law.

The notion that acts such as murder, rape and theft are to be prohibited exists worldwide. What precisely is a criminal offence is defined by criminal law of each country. While many have a catalogue of crimes called the criminal code, in some common law countries no such comprehensive statute exists.

❖ Elements of a Crime

- **Actus Reus** is the **physical element** of a crime. It can be in the form of an act, an omission or a state of affairs. It's the actual conduct which caused the crime. (Such as for a battery; the actus reus is the unlawful application of force (touching)).
- **Mens Rea** is the **mental element** of a crime. It's what goes on inside the defendant's mind. It can be in the form of direct intention, indirect (oblique) intention or recklessness. (Eg. the mens rea of a battery is intention or recklessness).
- **Both are required for a crime.**

❖ **Criminology:** Criminology (from Latin *crimen*, "accusation"; and Greek *-λογία*, *-logia*) is the scientific study of the nature, extent, management, causes, control, consequences, and prevention of criminal behavior, both on the individual and social levels.

❖ **Victimology:** Study from the perspective of victim.

❖ **Juvenile delinquency**, also known as "juvenile offending", is participation in illegal behavior by minors (juveniles, i.e. individuals younger than the statutory age of majority). Most legal systems prescribe specific procedures for dealing with juveniles, such as juvenile detention centers, and courts.

❖ Cybercrime:

Computer crime, or **cybercrime**, is any crime that involves a computer and a network. The computer may have been used in the commission of a crime, or it may be the target. As Internet usage is growing daily the world is coming closer. The World Wide Web sounds like a vast phenomenon but surprisingly one of its qualities is bringing the world closer making it a smaller place to live in for its users. However, it has also managed to create another problem for people who spend long hours browsing the Cyber World – which is cyber crimes. While law enforcement agencies are trying to tackle this problem, it is growing steadily and many people have become victims of hacking, theft, identity theft and malicious software. One of the best ways to avoid being a victim of cyber crimes and protecting your sensitive information is by making use of impenetrable security that uses a unified system of software and hardware to authenticate any information that is sent or accessed over the

❖ Types of CyberCrimes

However, before you can understand more about this system, let us find out more about cyber crimes.

When any crime is committed over the Internet it is referred to as a cyber crime. There are many types of cyber crimes and the most common ones are explained below:

Hacking: This is a type of crime wherein a person's computer is broken into so that his personal or sensitive information can be accessed. In the United States, hacking is classified as a felony and punishable as such. This is different from ethical hacking, which many organizations use to check their Internet security protection. In hacking, the criminal uses a variety of software to enter a person's computer and the person may not be aware that his computer is being accessed from a remote location.

Theft: This crime occurs when a person violates copyrights and downloads music, movies, games and software. There are even peer sharing websites which encourage software piracy and many of these websites are now being targeted by the FBI. Today, the justice system is addressing this cyber crime and there are laws that prevent people from illegal downloading.

Cyber Stalking: This is a kind of online harassment wherein the victim is subjected to a barrage of online messages and emails. Typically, these stalkers know their victims and instead of resorting to offline stalking, they use the Internet to stalk. However, if they notice that cyber stalking is not having the desired effect, they begin offline stalking along with cyber stalking to make the victims' lives more miserable.

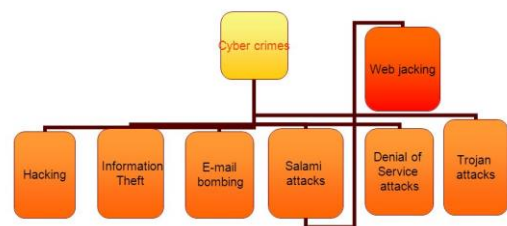
Identity Theft: This has become a major problem with people using the Internet for cash transactions and banking services. In this cyber crime, a criminal accesses data about a person's bank account, credit cards, Social Security, debit card and other sensitive information to siphon money or to buy things online in the victim's name. It can result in major financial losses for the victim and even spoil the victim's credit history.

Malicious Software: These are Internet-based software or programs that are used to disrupt a network. The software is used to gain access to a system to steal sensitive information or data or causing damage to software present in the system.

Child soliciting and Abuse: This is also a type of cyber crime wherein criminals solicit minors via chat rooms for the purpose of child pornography. The FBI has been spending a lot of time monitoring chat rooms frequented by children with the hopes of reducing and preventing child abuse and soliciting.

- **Two relevant Concepts of Probation and Parole**
- **Crime and Punishment**

Different Types of Cybercrimes



Crisis in Modern Family Life

Domestic violence

Domestic violence (DV) is violence that happens within the family. The legal and social understanding of the concept of DV differs by culture. The definition of the term "domestic violence" varies, depending on the context in which it is used.^[66] It may be defined differently in medical, legal, political or social contexts. The definitions have varied over time, and vary in different parts of the world.

Family violence

Family violence is a broader definition, often used to include child abuse, elder abuse, and other violent acts between family members.

Child abuse is defined by the WHO as:

"Child maltreatment, sometimes referred to as child abuse and neglect, includes all forms of physical and emotional ill-treatment, sexual abuse, neglect, and exploitation that results in actual or potential harm to the child's health, development or dignity. Within this broad definition, five subtypes can be distinguished – physical abuse; sexual abuse; neglect and negligent treatment; emotional abuse; and exploitation."

Elder abuse is, according to the WHO: "a single, or repeated act, or lack of appropriate action, occurring within any relationship where there is an expectation of trust which causes harm or distress to an older person".^[71]

Parental abuse of children (child abuse)

Child abuse is the physical, sexual or emotional maltreatment or neglect of a child or children.^[72] In the United States, the Centers for Disease Control and Prevention (CDC) and the Department for Children and Families (DCF) define child maltreatment as any act or series of acts of commission or omission by a parent or other caregiver that results in harm, potential for harm, or threat of harm to a child.^[73] Child abuse can occur in a child's home, or in the organizations, schools or communities the child interacts with. There are four major categories of child abuse: neglect, physical abuse, psychological or emotional abuse, and sexual abuse.

Parental abuse by children

Abuse of parents by their children is a common but under reported and under researched subject. Parents are quite often subject to levels of childhood aggression in excess of normal childhood aggressive outbursts, typically in the form of verbal or physical abuse. Parents feel a sense of shame and humiliation to have that problem, so they rarely seek help and there is usually little or no help available anyway.^{[74][75]}

Elder abuse

Elder abuse is "a single, or repeated act, or lack of appropriate action, occurring within any relationship where there is an expectation of trust, which causes harm or distress to an older person."^[76] This definition has been adopted by the World Health Organization from a definition put forward by Action on Elder Abuse in the UK. Laws protecting the elderly from abuse are similar to, and related to, laws protecting dependent adults from abuse.

The core element to the harm of elder abuse is the "expectation of trust" of the older person toward their abuser. Thus, it includes harms by people the older person knows or with whom they have a relationship, such as a spouse, partner or family member, a friend or neighbor, or people that the older person relies on for services. Many forms of elder abuse are recognized as types of domestic violence or family violence.

Forced and child marriage

Forced and child marriages are practiced in certain regions of the world, particularly in Asia and Africa, and these types of marriages are associated with a high rate of domestic violence.

A forced marriage is a marriage where one or both participants are married without their freely given consent.^[81] The line between forced marriage and consensual marriage may become blurred, because the social norms of many cultures dictate that one should never oppose the desire of one's parents/relatives in regard to the choice of a spouse; in such cultures it is not necessary for violence, threats, intimidation etc. to occur, the person simply "consents" to the marriage even if he/she doesn't want it, out of the implied social pressure and duty. The customs of bride price and dowry that exist in parts of the world can lead to buying and selling people into marriage.

A child marriage is a marriage where one or both spouses are under 18. Child marriage was common throughout history but is today condemned by international human rights organizations. Child marriages are often arranged between the families of the future bride and groom, sometimes as soon as the girl is born. Child marriages can also occur in the context of marriage by abduction.

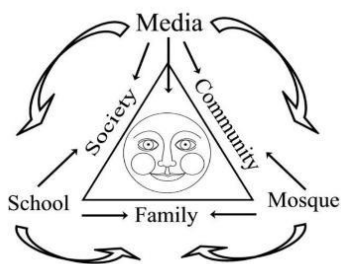
Work-family balance

Further information: Work–life balance and Work–family balance in the United States

Work-family balance is a concept involving proper prioritizing between work/career and family life. It includes issues relating to the way how work and families intersect and influence each other. At a political level, it is reflected through policies such as maternity leave and paternity leave. Since the 1950s, social scientists as well as feminists have increasingly criticized gendered arrangements of work and care, and the male breadwinner role, and policies are increasingly targeting men as fathers, as a tool of changing gender relations.

Grand Parenting; And Development of Children:

Modern days explore the roles of grandparents at a time when they are needed more than ever before. With her trademark humor and insight, the popular nationally syndicated columnist discusses today's grandparenting challenges while reminding us that one thing is absolutely essential: unconditional love. With ease and commonsense wisdom, her warm and urgent commentaries discuss the special demands of teenage grandchildren, resolving conflicts with grown children, visitation rights, how grandparents can raise grandchildren themselves, and much more.



Socialization, also spelled socialization, is a term used by sociologists, social psychologists, anthropologists, political scientists, and educationalists to refer to the lifelong process of inheriting and disseminating norms, customs, and ideologies, providing an individual with the skills and habits necessary for participating within their own society. Socialization is thus "the means by which social and cultural continuity are attained

a continuing process whereby an individual acquires a personal identity and learns the norms, values, behavior, and social skills appropriate to his or her social position.

Stages of Socialization:

There are five stages of socialization which mark this transition; investigation, socialization, maintenance, re-socialization, and remembrance. During each stage, the individual and the group evaluate each other which lead to an increase or decrease in commitment to socialization. This socialization pushes the individual from prospective, new, full, marginal, and ex member.

Stage 1: Investigation This stage is marked by a cautious search for information. The individual compares groups in order to determine which one will fulfill their needs (*reconnaissance*), while the group estimates the value of the potential member (*recruitment*). The end of this stage is marked by entry to the group, whereby the group asks the individual to join and they accept the offer.

Stage 2: Socialization Now that the individual has moved from prospective member to new member, they must accept the group's culture. At this stage, the individual accepts the group's norms, values, and perspectives (*assimilation*), and the group adapts to fit the new member's needs (*accommodation*). The acceptance transition point is then reached and the individual becomes a full member. However, this transition can be delayed if the individual or the group reacts negatively. For example, the individual may react cautiously or misinterpret other members' reactions if they believe that they will be treated differently as a new comer.

Stage 3: Maintenance During this stage, the individual and the group negotiate what contribution is expected of members (role negotiation). While many members remain in this stage until the end of their membership, some individuals are not satisfied with their role in the group or fail to meet the group's expectations (*divergence*).

Stage 4: Resocialization -If the divergence point is reached, the former full member takes on the role of a marginal member and must be resocialized. There are two possible outcomes of resocialization: differences are resolved and the individual becomes a full member again (*convergence*), or the group expels the individual or the individual decides to leave (*exit*).

Stage 5: Remembrance In this stage, former members reminisce about their memories of the group, and make sense of their recent departure. If the group reaches a consensus on their reasons for departure, conclusions about the overall experience of the group become part of the group's *tradition*.

Types of Socialization

Primary socialization for a child is very important because it sets the ground work for all future socialization. Primary Socialization occurs when a child learns the attitudes, values, and actions appropriate to individuals as members of a particular culture. It is mainly influenced by the immediate family and friends. For example if a child saw his/her mother expressing a discriminatory opinion about a minority group, then that child may think this behavior is acceptable and could continue to have this opinion about minority groups.

Secondary socialization Secondary socialization refers to the process of learning what is the appropriate behavior as a member of a smaller group within the larger society. Basically, it is the behavioral patterns reinforced by socializing agents of society. Secondary socialization takes place outside the home. It is where children and adults learn how to act in a way that is appropriate for the situations they are in. Schools require very different behavior from the home, and Children must act according to new rules. New teachers have to act in a way that is different from pupils and learn the new rules from people around them. Secondary Socialization is usually associated with teenagers and adults, and involves smaller changes than those occurring in primary socialization. Such examples of Secondary Socialization are entering a new profession or relocating to a new environment or society.

Anticipatory socialization Anticipatory socialization refers to the processes of socialization in which a person "rehearses" for future positions, occupations, and social relationships. For example, a couple might move in together before getting married in order to try out, or anticipate, what living together will be like.¹Research by Kenneth J. Levine and Cynthia A. Hoffner suggests that parents are the main source of anticipatory socialization in regards to jobs and careers.

Re-socialization Re-socialization refers to the process of discarding former behavior patterns and reflexes, accepting new ones as part of a transition in one's life. This occurs throughout the human life cycle. Re-socialization can be an intense experience, with the individual experiencing a sharp break with his or her past, as well as a need to learn and be exposed to radically different norms and values. One common example involves re-socialization through a total institution, or "a setting in which people are isolated from the rest of society and manipulated by an administrative staff".

Organizational socialization

Organizational socialization is the process whereby an employee learns the knowledge and skills necessary to assume his or her organizational role. As newcomers become socialized, they learn about the organization and its history, values, jargon, culture, and procedures. This acquired knowledge about new employees' future work environment affects the way they are able to apply their skills and abilities to their jobs.

Group socialization Group socialization is the theory that an individual's peer groups, rather than parental figures, influences his or her personality and behavior in adulthood. Adolescents spend more time with peers than with parents. Therefore, peer groups have stronger correlations with personality development than parental figures do. For example, twin brothers, whose genetic makeup is identical, will differ in personality because they have different groups of friends, not necessarily because their parents raised them differently.

Gender socialization Henslin (1999:76) contends that "an important part of socialization is the learning of culturally defined gender roles." Gender socialization refers to the learning of behavior and attitudes considered appropriate for

a given sex. Boys learn to be boys and girls learn to be girls. This "learning" happens by way of many different agents of socialization. The family is certainly important in reinforcing gender roles, but so are one's friends, school, work and the mass media. Gender roles are reinforced through "countless subtle and not so subtle ways" (1999:76).

Racial socialization Racial socialization has been defined as "the developmental processes by which children acquire the behaviors, perceptions, values, and attitudes of an ethnic group, and come to see themselves and others as members of the group". The existing literature conceptualizes racial socialization as having multiple dimensions. Researchers have identified five dimensions that commonly appear in the racial socialization literature: cultural socialization, preparation for bias, promotion of mistrust, egalitarianism, and other.

Planned socialization Planned socialization occurs when other people take actions designed to teach or train others—from infancy on.

Natural Socialization Natural socialization occurs when infants and youngsters explore, play and discover the social world around them. Natural socialization is easily seen when looking at the young of almost any mammalian species (and some birds). Planned socialization is mostly a human phenomenon; and all through history, people have been making plans for teaching or training others.

Positive socialization Positive socialization is the type of social learning that is based on pleasurable and exciting experiences. We tend to like the people who fill our social learning processes with positive motivation, loving care, and rewarding opportunities.

Negative socialization Negative socialization occurs when others use punishment, harsh criticisms or anger to try to "teach us a lesson;" and often we come to dislike both negative socialization and the people who impose it on us. There are all types of mixes of positive and negative socialization; and the more positive social learning experiences we have, the happier we tend to be—especially if we learn useful information that helps us cope well with the challenges of life. A high ratio of negative to positive socialization can make a person unhappy, defeated or pessimistic about life

Agents/Means of Socialization

□ **The Family** The family is the most important agent of socialization because it is the center of the child's life, as infants are totally dependent on others. Not all socialization is intentional, it depends on the surrounding. The most profound effect is gender socialization; however, the family also shoulders the task of teaching children cultural values and attitudes about themselves and others. Children learn continuously from the environment that adults create. Children also become aware of class at a very early age and assign different values to each class accordingly

□ **Religion** Agents of socialization differ in effects across religious traditions. Some believe religion is like an ethnic or cultural category, making it less likely for the individuals to break from religious affiliations and be more socialized in this setting. Parental religious participation is the most influential part of religious socialization—more so than religious peers or religious beliefs.

□ **Peer group** A peer group is a social group whose members have interests, social positions and age in common. This is where children can escape supervision and learn to form relationships on their own. The influence of the peer group typically peaks during adolescence however peer groups generally only affect short term interests unlike the family which has long term influence.

□ **Economic systems** Socialization within an economic system is the process of learning the consequences of economic decisions. Socialization impacts decisions regarding "acceptable alternatives for consumption," "social values of consumption alternatives," the "establishment of dominant values," and "the nature of involvement in consumption".

□ **Legal systems** Children are pressured from both parents and peers to conform and obey certain laws or norms of the group/community. Parents' attitudes toward legal systems influence children's views as to what is legally acceptable.^[42] For example, children whose parents are continually in jail are more accepting of incarceration.

□ **Penal systems:** The penal systems act as an agent of socialization upon prisoners and the guards. Prison is a separate environment from that of normal society; prisoners and guards form their own communities and create their own social norms. Guards serve as "social control agents" who discipline and provide security.

□ **Language** People learn to socialize differently depending on the specific language and culture in which they live. A specific example of this is code switching. This is where immigrant children learn to behave in accordance with the languages used in their lives: separate languages at home and in peer groups (mainly in educational settings). Depending on the language and situation at any given time, people will socialize differently.

□ **Mass media** The mass media are the means for delivering impersonal communications directed to a vast audience. The term *media* comes from Latin meaning, "middle," suggesting that the media's function is to connect people. Since mass media has enormous effects on our attitudes and behavior, notably in regards to aggression, it is an important contributor to the socialization process.



Urban Ecology

Urban ecology is the scientific study of the relation of living organisms with each other and their surroundings in the context of an urban environment. The urban environment refers to environments dominated by high-density residential and commercial

buildings, paved surfaces, and other urban-related factors that create a unique landscape dissimilar to most previously studied environments in the field of ecology.

Urban ecology is a recent field of study compared to ecology as a whole. The methods and studies of urban ecology are similar to and comprise a subset of ecology. The study of urban ecology carries increasing importance because, more than 50% of the world's population today is living in urban areas. At the same time, it is estimated that within the next forty years, two-thirds of the world's population will be living in expanding urban centers. The ecological processes in the urban environment are comparable to those outside the urban context. However, the types of urban habitats and the species that inhabit them are poorly documented. Often, explanations for phenomena examined in the urban setting as well as predicting changes because of urbanization are the center for scientific research.

Urban Ecology Dealing with Urban effects on the environment

Humans are the driving force behind urban ecology and influence the environment in a variety of ways, such as modifying land surfaces and waterways, introducing foreign species, and altering biogeochemical cycles. Some of these effects are more apparent, such as the reversal of the Chicago River to accommodate the growing pollution levels and trade on the river. Other effects can be more gradual such as the change in global climate due to urbanization.

Modification of land and waterways

Humans place high demand on land not only to build urban centers, but also to build surrounding suburban areas for housing. Land is also allocated for agriculture to sustain the growing population of the city. Expanding cities and suburban areas necessitate corresponding deforestation to meet the land-use and resource requirements of urbanization.

Along with manipulation of land to suit human needs, natural water resources such as rivers and streams are also modified in urban establishments. Modification can come in the form of dams, artificial canals, and even the reversal of rivers. Reversing the flow of the Chicago River is a major example of urban environmental modification. Urban areas in natural desert settings often bring in water from far areas to maintain the human population and will likely have effects on the local desert climate. Modification of aquatic systems in urban areas also results in decreased stream diversity and increased pollution.

Trade, shipping, and spread of invasive species

Both local shipping and long-distance trade are required to meet the resource demands important in maintaining urban areas. Carbon dioxide emissions from the transport of goods also contribute to accumulating greenhouse gases and nutrient deposits in the soil and air of urban environments. In addition, shipping facilitates the unintentional spread of living organisms, and introduces them to environments that they would not naturally inhabit. Introduced or alien species are populations of organisms living in a range in which they did not naturally evolve due to intentional or inadvertent human activity. Increased transportation between urban centers furthers the incidental movement of animal and plant species. Alien species often have no natural predators and pose a substantial threat to the dynamics of existing ecological populations in the new environment where they are introduced. Such invasive species are numerous and include house sparrows, ring-necked pheasants, European starlings, brown rats, Asian carp, American bullfrogs, emerald ash borer, kudzu vines, and zebra mussels among numerous others, most notably domesticated animals.

Urban heat island effect

The urban heat island is a phenomenon in which central regions of urban centers exhibit higher mean temperatures than surrounding urban areas. Much of this effect can be attributed to low city albedo, the reflecting power of a surface, and the increased surface area of buildings to absorb solar radiation. Concrete, cement, and metal surfaces in urban areas tend to absorb heat energy rather than reflect it, contributing to higher urban temperatures. Brazel et al. found that the urban heat island effect demonstrates a positive correlation with population density in the city of Baltimore. The heat island effect has corresponding ecological consequences on resident species. However, this effect has only been seen in temperate climates.

Greenhouse gases

Greenhouse gas emissions include those of carbon dioxide and methane from the combustion of fossil fuels to supply energy needed by vast urban metropolises. Other greenhouse gases include water vapor, nitrous oxide, and ozone. Increases in greenhouse gases due to urban transport, construction, industry and other demands have been correlated strongly with increase in temperature. Sources of methane are agricultural dairy cows and landfills.

Acid rain and pollution

Processes related to urban areas result in the emission of numerous pollutants, which change corresponding nutrient cycles of carbon, sulfur, nitrogen, and other elements. Ecosystems in and around the urban center are especially influenced by these point sources of pollution. High sulfur dioxide concentrations resulting from the industrial demands of urbanization cause rainwater to become more acidic. Such an effect has been found to have a significant influence on locally affected populations, especially in aquatic environments. Wastes from urban centers, especially large urban centers in developed nations, can drive biogeochemical cycles on a global scale.

Civil engineering and sustainability

Cities should be planned and constructed in such a way that minimizes the urban effects on the surrounding environment (urban heat island, precipitation, etc.) as well as optimizing ecological activity. For example, increasing the albedo, or reflective power, of surfaces in urban areas, can minimize urban heat island, resulting in a lower magnitude of the urban heat island effect in urban areas. By minimizing these abnormal temperature trends and others, ecological activity would likely be improved in the urban setting.

Need for remediation

Urbanization has indeed had a profound effect on the environment, on both local and global scales. Difficulties in actively constructing habitat corridor and returning biogeochemical cycles to normal raise the question as to whether such goals are feasible. However, some groups are working to return areas of land affected by the urban landscape to a more natural state. This includes using landscape architecture to model natural systems and restore rivers to pre-urban states.

Orientalism is a term that is used by art historians, literary and cultural studies scholars for the imitation or depiction of aspects in Middle Eastern, South Asian, African and East Asian cultures (Eastern cultures). These depictions are usually done by writers, designers and artists from the West. In particular, Orientalist painting, depicting more specifically "the Middle East", was one of the many specialisms of 19th-century Academic art, and the literature of Western countries took a similar interest in Oriental themes.

Since the publication of Edward Said's *Orientalism* in 1978, much academic discourse has begun to use the term "Orientalism" to refer to a general patronizing Western attitude towards Middle Eastern, Asian and North African societies. In Said's analysis, the West essentializes these societies as static and undeveloped—thereby fabricating a view of Oriental culture that can be studied, depicted, and reproduced. Implicit in this fabrication, writes Said, is the idea that Western society is developed, rational, flexible, and superior.

Occidentalism

The term Occidentalism is used to refer to images of "The West" in one of two main ways: a) stereotyped and sometimes dehumanizing views on the Western world, including Europe and the English-speaking world; and b), ideologies or visions of the West developed in either the West or non-West. The former definition stresses negative constructions of the West and is often focused on the Islamic world. The latter approach has a broader range and includes both positive and negative representations. The term was used in the latter sense by James G. Carrier in his book *Occidentalism: Images of the West* (1995), and subsequently by Ian Buruma and Avishai Margalit in their book *Occidentalism: the West in the Eyes of its Enemies* (2004). The term is an inversion of Orientalism, Edward Said's label for stereotyped Western views of the East. A number of earlier books had also used the term, sometimes with different meanings, such as Chen Xiaomei's *Occidentalism: A Theory of Counter-Discourse in Post-Mao China* (New York: Oxford, 1995).

Social Problem

- ✓ Social problem is any difficulty or misbehavior of fairly large number of persons which we wish to remove or correct.
- ✓ A social problem may be defined as a situation which has influenced a good majority of people; they believe that this situation itself is responsible for their difficulties or displeasures which may be reformed.

Characteristics of Social Problem:

1. That people agree on what are the social problems
2. Originated from society itself.
3. It's an abstract idea but you can feel.
4. Influences are massive or on greater portion of the societal people.
5. Against the existing values and norms
6. Change oriented and multidimensional.
7. Interdependence among social problems.
8. Varies from society to society in terms of problem nature.

Cycle: Interdependency is the cycle. Example: Poverty promotes illiteracy and that promote malnutrition and which promote poverty!!!

Causes of Social Problems:

- Social problems as the outcome of industrialization
- Defective social structure
- In equal distribution of resources
- Mental stress and deviant behavior.
- Social Change
- Defective structure of population
- Absence of basic human needs
- Cultural lag and cultural conflict etc.

Major Social Problems in Bangladesh

1. Unemployment
2. Poverty
3. Drug Addiction
4. Cyber Crime
5. Illiteracy
6. Early Marriage
7. Dowry
8. Slum etc.

In the abstract, **property** is that which belongs to or with something, whether as an attribute or as a component of said thing. In the context of this article, property is one or more components (rather than attributes), whether physical or incorporeal, of a person's estate; or so belonging to, as in being owned by, a person or jointly a group of people or a legal entity like a corporation or even a society. (Given such meaning, the word property is uncountable, and as such, is not described with an indefinite article or as plural.) Depending on the nature of the property, an owner of property has the right to consume, alter, share, redefine, rent, mortgage, pawn, sell, exchange, transfer, give away or destroy it, or to exclude others from doing these things

Types of Property

Under the law, though, there are three categories of property. Most people have two types and some have all three.

1. Real property is land and buildings. Anyone who owns a house or a condo owns real property. (A mobile home is not real property because one does not own the land the vehicle sits on.)

2. Personal property is divided into two categories. *Intangible personal property* is cash and its equivalents: mutual funds, stocks, insurance policies, savings and checking accounts, even the wad of bills you may have stuffed in your sock drawer.

3. Tangible personal property is a large category of what people own. It's anything you can touch. It's the baseball card collection, jewelry, furniture, housewares, clothes, automobiles, coin and stamp collections.

On the basis of Ownership, there are three types of property:

1. Private property
2. Shared Property
3. State Owned Property

A **religion** is an organized collection of beliefs, cultural systems, and world views that relate humanity to an order of existence. Many religions have narratives, symbols, and sacred histories that aim to explain the meaning of life, the origin of life, or the Universe. From their beliefs about the cosmos and human nature, people may derive morality, ethics, religious laws, or a preferred lifestyle.

Many religions may have organized behaviors, clergy, a definition of what constitutes adherence or membership, holy places, and scriptures. The practice of a religion may include rituals, sermons, commemoration or veneration (of a deity, gods, or goddesses), sacrifices, festivals, feasts, trances, initiations, funerary services, matrimonial services, meditation, prayer, music, art, dance, public service, or other aspects of human culture. Religions may also contain mythology.

In the ancient and medieval world, the etymological Latin root *religio* was understood as an individual virtue of worship. The typical dictionary definition of **religion** refers to a "**belief in, or the worship of, a god or gods**"¹ or the "**service and worship of God or the supernatural**".

The development of religion has taken different forms in different cultures. Some religions place an emphasis on belief, while others emphasize practice. Some religions focus on the subjective experience of the religious individual, while others consider the activities of the religious community to be most important. Some religions claim to be universal, believing their laws and cosmology to be binding for everyone, while others are intended to be practiced only by a closely defined or localized group. In many places religion has been associated with public institutions such as education, hospitals, the family, government, and political hierarchies.

Anthropologists John Monaghan and Peter Just state that, "it seems apparent that one thing religion or belief helps us do is deal with problems of human life that are significant, persistent, and intolerable. One important way in which religious beliefs accomplish this is by providing a set of ideas about how and why the world is put together that allows people to accommodate anxieties and deal with misfortune.

Demographics of the Religions

The list of still-active religious movements given here is an attempt to summarize the most important regional and philosophical influences on local communities, but it is by no means a complete description of every religious community, nor does it explain the most important elements of individual religiousness.

The five largest religious groups by world population, estimated to account for 5.8 billion people and 84% of the population, are Christianity, Islam, Buddhism, Hinduism (with the relative numbers for Buddhism and Hinduism dependent on the extent of syncretism) and traditional folk religion.

Five largest religions	2010 (billion)	2010 (%)
Christianity	2.2	32%
Islam	1.6	23%
Hinduism	1.0	15%
Buddhism	0.5	7%
Folk religion	0.4	6%
Total	5.8	84%

Source: Wikipedia

A. Abrahamic

Abrahamic religions are monotheistic religions which believe they descend from Abraham.

1. **Judaism** is the oldest Abrahamic religion, originating in the people of ancient Israel and Judea. The Torah is its foundational text, and is part of the larger text known as the Tanakh or Hebrew Bible. It is supplemented by oral tradition, set down in written form in later texts such as the Midrash and the Talmud. Judaism includes a wide corpus of texts, practices, theological positions, and forms of organization. Within Judaism there are a variety of movements, most of which emerged from Rabbinic Judaism, which holds that God revealed his laws and commandments to Moses on Mount Sinai in the form of both the Written and Oral Torah; historically, this assertion was challenged by various groups. The Jewish people were scattered after the destruction of the Temple in Jerusalem in 70 CE. Today there are about 13 million Jews, about 40 per cent living in Israel and 40 per cent in the United States. The largest Jewish religious movements are Orthodox Judaism (Haredi Judaism and Modern Orthodox Judaism), Conservative Judaism and Reform Judaism.
2. **Christianity** is based on the life and teachings of Jesus of Nazareth (1st century) as presented in the New Testament. The Christian faith is essentially faith in Jesus as the Christ, the Son of God, and as Savior and Lord. Almost all Christians believe in the Trinity, which teaches the unity of Father, Son (Jesus Christ), and Holy Spirit as three persons in one Godhead. Most Christians can describe their faith with the Nicene Creed. As the religion of Byzantine Empire in the first millennium and of Western Europe during the time of colonization, Christianity has been propagated throughout the world. The main divisions of Christianity are, according to the number of adherents:
 - Catholic Church, headed by the Pope in Rome, is a communion of the Western church and 22 Eastern Catholic churches.
 - Eastern Christianity, which include Eastern Orthodoxy, Oriental Orthodoxy, and the Church of the East.
 - Protestantism, separated from the Catholic Church in the 16th-century Reformation and split in many denominations.
3. **Islam** is based on the Quran, one of the holy books considered by Muslims to be revealed by God, and on the teachings (hadith) of the Islamic prophet Muhammad, a major political and religious figure of the 7th century CE. Islam is the most widely practiced religion of Southeast Asia, North Africa, Western Asia, and Central Asia, while Muslim-majority countries also exist in parts of South Asia, Sub-Saharan Africa, and Southeast Europe. There are also several Islamic republics, including Iran, Pakistan, Mauritania, and Afghanistan.
 - Sunni Islam is the largest denomination within Islam and follows the Quran, the hadiths which record the sunnah, whilst placing emphasis on the sahabah.

- Shia Islam is the second largest denomination of Islam and its adherents believe that Ali succeeded Muhammad and further places emphasis on Muhammad's family.
- Ahmadiyya adherents believe that the awaited Imam Mahdi and the Promised Messiah has arrived, believed to be Mirza Ghulam Ahmad by Ahmadis.
- There are also Muslim revivalist movements such as Muwahhidism and Salafism.

4. **The Bahá'í Faith** is an Abrahamic religion founded in 19th century Iran and since then has spread worldwide. It teaches unity of all religious philosophies and accepts all of the prophets of Judaism, Christianity, and Islam.

B. Iranian

Iranian religions are ancient religions whose roots predate the Islamization of Greater Iran. Nowadays these religions are practiced only by minorities.

1. **Zoroastrianism** is based on the teachings of prophet Zoroaster in the 6th century BC. Zoroastrians worship the creator Ahura Mazda. In Zoroastrianism good and evil have distinct sources, with evil trying to destroy the creation of Mazda, and good trying to sustain it.
2. **Mandaism** is a monotheistic religion with a strongly dualistic worldview. Mandaeans are sometime labeled as the "Last Gnostics".
3. **Kurdish** religions include the traditional beliefs of the Yazidi, Alevi, and Ahl-e Haqq. Sometimes these are labeled Yazdânism.

C. Indian

1. **Hinduism** is a synecdoche describing the similar philosophies of Vaishnavism, Shaivism, and related groups practiced or founded in the Indian subcontinent. Concepts most of them share in common include karma, caste, reincarnation, mantras, yantras, and darśana. Hinduism is the most ancient of still-active religions, with origins perhaps as far back as prehistoric times. Hinduism is not a monolithic religion but a religious category containing dozens of separate philosophies amalgamated as Sanātana Dharma, which is the name by which Hinduism has been known throughout history by its followers.
2. **Jainism**, taught primarily by Parsva (9th century BCE) and Mahavira (6th century BCE), is an ancient Indian religion that prescribes a path of non-violence for all forms of living beings in this world. Jains are found mostly in India.
3. **Buddhism** was founded by Siddhattha Gotama in the 6th century BCE. Buddhists generally agree that Gotama aimed to help sentient beings end their suffering (dukkha) by understanding the true nature of phenomena, thereby escaping the cycle of suffering and rebirth (saṃsāra), that is, achieving nirvana.
4. **Sikhism** is a monotheistic religion founded on the teachings of Guru Nanak and ten successive Sikh gurus in 15th century Punjab. It is the fifth-largest organized religion in the world, with approximately 30 million Sikhs. Sikhs are expected to embody the qualities of a *Sant-Sipāhī*—a saint-soldier, have control over one's internal vices and be able to be constantly immersed in virtues clarified in the Guru Granth Sahib. The principal beliefs of Sikhi are faith in *Waheguru*—represented by the phrase *ik ōankār*, meaning one God, who prevails in everything, along with a praxis in which the Sikh is enjoined to engage in social reform through the pursuit of justice for all human beings.

D. East Asian religions

East Asian religions (also known as Far Eastern religions or Taoic religions) consist of several religions of East Asia which make use of the concept of Tao (in Chinese) or Dō (in Japanese or Korean). They include:

- Taoism and Confucianism, as well as Korean, Vietnamese, and Japanese religion influenced by Chinese thought.
- Chinese folk religion: the indigenous religions of the Han Chinese, or, by metonymy, of all the populations of the Chinese cultural sphere. It includes the syncretism of Confucianism, Taoism and Buddhism, Wuism, as well as many new religious movements such as Chen Tao, Falun Gong and Yiguandao.
- Other folk and new religions of East Asia and Southeast Asia such as Korean shamanism, Chondogyo, and Jeung San Do in Korea; Shinto, Shugendo, Ryukyuan religion, and Japanese new religions in Japan; Satsana Phi in Laos; Cao Đài, Hòa Hảo, and Vietnamese folk religion in Vietnam.

E. African traditional

African traditional religion encompasses the traditional religious beliefs of people in Africa. In north Africa, these religions have included traditional Berber religion, ancient Egyptian religion, and Waaq. West African religions include Akan religion, Dahomey (Fon) mythology, Efik mythology, Odini of the Igbo people, Serer religion, and Yoruba religion, while Bushongo mythology, Mbuti (Pygmy) mythology, Lugbara mythology, Dinka religion, and Lotuko mythology come from central Africa. Southern African traditions include Akamba mythology, Masai mythology, Malagasy mythology, San religion, Lozi mythology, Tumbuka mythology, and Zulu mythology. Bantu mythology is found throughout central, southeast, and southern Africa.

- ❖ **Crisis in Religion/Religious Faith (Identity, Gender Roles, Power, Autonomy and Attachment)**
- ❖ **Inter-religious Dialogue for global peace and solidarity**

Interfaith dialogue describes exchanges among religious practitioners and communities on matters of doctrine and issues of mutual concern in culture and politics. Explore the engagement of the world's religious traditions around theological questions and in their efforts to collaborate on questions of peace, human rights, and economic and social development.)

Social change refers to an alteration in the social order of a society. Social change may include changes in nature, social institutions, social behaviors, or social relations. Social change may refer to the notion of social progress or socio-cultural evolution, the philosophical idea that society moves forward by dialectical or evolutionary means. It may refer to a paradigmatic change in the socio-economic structure, for instance a shift away from feudalism and towards capitalism. Accordingly, it may also refer to social revolution, such as the Socialist revolution presented in Marxism, or to other social movements, such as Women's suffrage or the Civil rights movement. Social change may be driven by cultural, religious, economic, scientific or technological forces. Developmental psychology can play a role in social change.

Major changes in contemporary Bangladesh Society

1. Demographic Shifts

One of the most obvious changes currently occurring is the change in the relative global population distribution between countries. In the recent decades, developing countries became a larger proportion of world population, increasing from 68% in 1950 to 82% in 2010, while population of the developed countries has declined from 32% of total world population in 1950 to 18% in 2010. Bangladesh society is not an exception in this connection and currently the country has 28% urban people and Dhaka city is covering 17 million peoples.

2. Gendered patterns of work and care

In much of the city areas of the country, changes from distinct men's and women's work to more gender equal patterns have been economically important since the mid 20th century.

3. Social

Structure:

The structure of a society affects its rate of change in subtle and not immediately apparent ways. A society which vests great authority in the very old people as classical China did for centuries is likely to be conservative and stable. According to Ottenberg a society which stresses conformity and trains the individual to be highly responsive to the group such as the Zunis is less receptive to the change than a society like the Ileo who are highly individualistic and tolerate considerable cultural variability.

4. Attitudes

and

Values:

To people in developed nations and societies change is normal. Children there are socialized to anticipate and appreciate change. By contrast the Trobriand Islanders off the coast of New Guinea had no concept of change and did not even have any words in their language to express or describe change. Societies differ greatly in their general attitude toward change. People who revere the past and preoccupied with traditions and rituals will change slowly and unwillingly. When a culture has been relatively static for a long time the people are likely to assume that it should remain so indefinitely. They are intensely and unconsciously ethnocentric; they assume that their customs and techniques are correct and everlasting. A possible change is unlikely even to be seriously considered.

5. Massive uses of Technological products/items:

The technological factors represent the conditions created by man which have a profound influence on his life. In the attempt to satisfy his wants, fulfill his needs and to make his life more comfortable man creates civilization. Technology is a byproduct of civilization. When the scientific knowledge is applied to the problems in life it becomes technology. Technology is a systematic knowledge which is put into practice that is to use tools and run machines to serve human purpose. Science and technology go together. In utilizing the products of technology man brings social change. The social effects of technology are far-reaching.

6. Increased rate of enrollment in educational center from women side

7. Transforming to the right based society (Human rights, fundamental rights, gender based rights, ethnic rights etc.)

8. Traditional social institutions are losing their appeal (family, religion, maktab, temple etc)

9. Massive urbanization

10. Loneliness and Insecurity

11. Political turbulence

12. Social chaos, terrorism etc.

Social control is a concept that refers to the ways in which people's thoughts, feelings, appearance, and behavior are regulated in social systems. One way this is done is through coercion, from imprisoning those who commit a crime to physicians administering drugs that make difficult patients more manageable. Social control, however, is mainly done through socialization in which people come to identify with a social system and its values and norms, thereby acquiring a stake in maintaining those values and norms.

Need for Social Control

Social solidarity is essential for the existence of society. No two persons are alike in their nature, ideas, attitudes and interests. Every individual is a separate personality. There are cultural differences among the individuals. As a matter of fact society is a heterogeneous organization. If every individual is allowed unrestricted freedom to act and behave, it may create social disorder. For an orderly social life social control is necessary. The aims of social control are to bring out conformity, solidarity and continuity of a particular group or society.

Social control is necessary for maintaining order in the society. It is necessary for every society or group to maintain its social order and this is possible only when its members behave in accordance with that social order. An important objective of social control is to maintain the old order. Although enforcement of the old order in a changing society may hinder social progress, yet it is necessary to maintain continuity and uniformity in society.

Without social control social unity would be a mere dream. Social control regulates behavior in accordance with established norms which brings uniformity of behavior and leads to unity among the individuals. The family maintains its unity because its members behave in a similar manner in accordance with family norms.

No two men are alike in their attitudes, ideas, interests and habits. Even the children of same parents do not have the same attitudes, habits or interests. Men believe in different religions, dress, eat differently and have different ideologies. There are so many differences in the ways of living of the people that at every moment there is the possibility of clash between them. In modern times this possibility has all the more increased because man has become too self-centred. Social control is necessary to protect social interests and satisfy common needs. If social control is removed and every individual is left to behave freely society would be reduced to a state of lawlessness.

Agents of Social Control

Some sociologists have classified the social control into informal and formal means. and mores are some of the informal means of social control. They are very powerful in primary social groups where interaction is on a personal basis. The effectiveness of the informal means of control though somewhat lessened in modern large communities wherein contacts tend to be impersonal may still be observed in small villages. In modern times the informal methods have given place to formal ones such as laws, education, coercion and codes. From holistic point of view, following are prominent types of agent in social control.

1. Religion
2. Education
3. Art and Architecture
4. Sympathy,
5. Sociability,
6. Resentment,
7. The sense of justice
8. Public opinion,
9. Folkways
10. Social values
11. Sanctions (Separations)
12. Reward and punishment.

Factors affecting Social Life

A social factor includes cultural norms and values. Political, economic and religious institutions constitute an important part of the social milieu and often decide how the environmental resources will be utilized by people and for whose benefit these will be utilized. As such, these factors put constraints on resource utilization.

The social environment can be understood in terms of broad structural arrangements of the society. Let us first be clear about what we mean by social structure. Social structure has been described as the network of social institutions. It is a complex of various groups and institutions, which constitute the society.

The existence of human society requires certain arrangements, which can be delineated in terms of patterned relationships between groups and institutions. The minimum requirements seem to be:

1. **An economic system** dealing with the production and distribution of goods. It includes poverty, unemployment, social security etc.
2. **A system of communication**, which includes developing a language and also technology so that information can flow from one part to other. Language changes according to one's culture. To illustrate new scientific knowledge new technical language has had to be evolved to explain various concepts in science and technology. Various media, print and electronic are all a part of communication technology.
3. **Arrangements including family**, education or raising a well balanced family including the education of children so that every individual is able to contribute towards society.
4. **A system of authority and power**. This is done through political institutions, which are necessary for the attainment of public goals.
5. **A system of ritual, serving to maintain** or to increase social cohesion and to give social recognition to significant personal events such as birth, courtship, marriage, and death
6. **Culture**
7. So, the question arises "What is culture?" Culture is the man-made part of the environment. It determines social environment and social action. Culture guides a person to select a particular set of behavior that is permitted to him by his biological heritage.
8. **The legal system** helps to regulate the social mores of society. It defines the rights and privileges of the citizens. It can play an important role in conserving the natural habitat. For example, Conservation Law can affect – how much habitat is destroyed, how much hunting and poaching occurs, and which species will or will not be hunted. Similarly, appropriate legislation can ensure proper land use by preventing undue urbanization of agricultural land by fixing a suitable proportion of built-up area to green belts, which function as lungs of the large cities. Legislative measures can also ensure a judicious and equitable distribution of land.
9. **Environment:**
10. **Accidents**
11. **Death and Dyeing**
12. **Information & Technology**
13. **Social Change**
14. **War, Conflict, Terrorism**

Leadership; Concept and Style

Leadership is both a research area and a practical skill, regarding the ability of an individual or organization to "lead" or guide other individuals, teams, or entire organizations.

Leadership Styles

1. Autocratic or authoritarian

Under the autocratic leadership style, all decision-making powers are centralized in the leader, as with dictators. Leaders do not entertain any suggestions or initiatives from subordinates. The autocratic



management has been successful as it provides strong motivation to the manager. It permits quick decision-making, as only one person decides for the whole group and keeps each decision to him/herself until he/she feels it needs to be shared with the rest of the group.

2. Participative or democratic

The democratic leadership style consists of the leader sharing the decision-making abilities with group members by promoting the interests of the group members and by practicing social equality. This has also been called shared leadership.

3. Task-oriented and relationship-oriented

Task-oriented leadership is a style in which the leader is focused on the tasks that need to be

performed in order to meet a certain production goal. Task-oriented leaders are generally more concerned with producing a step-by-step solution for given problem or goal, strictly making sure these deadlines are met, results and reaching target outcomes.

Relationship-oriented leadership is a contrasting style in which the leader is more focused on the relationships amongst the group and is generally more concerned with the overall well-being and satisfaction of group members. Relationship-oriented leaders emphasize communication within the group, shows trust and confidence in group members, and shows appreciation for work done.



Bureaucracy

- A system of government in which most of the important decisions are made by state officials rather than by elected representatives.
- A **bureaucracy** is "a body of non-elective government officials" and/or "an administrative policy-making group". Historically, bureaucracy was government administration managed by departments staffed with non-elected officials. Today, *bureaucracy* is the administrative system governing any large institution

Features (Characteristics) Of Weber's Bureaucracy:

Weber has given a number of features of bureaucracy. Accordingly, following features suggest the characteristics of bureaucratic organisations.

1. Administrative Class:

Bureaucratic organizations generally have administrative class responsible for maintaining coordinative activities of the members.

2. Hierarchy:

The basic feature of bureaucratic organization is that there is hierarchy of positions in the organisation. Hierarchy is a system of ranking various positions in descending scale from top to bottom of the organisation. In bureaucratic organisation, offices also follow the principle of hierarchy that is each lower office is subject to control and supervision by higher office.

3. Division of Work:

Work of the organisation is divided on the basis of specialisation to take the advantages of division of labour. Each office in the bureaucratic organisation has specific sphere of competence.

4. Official Rules:

A basic and most emphasized feature of bureaucratic organization is that administrative process is continuous and governed by official rules. Bureaucratic organization is the antithesis of ad hoc, temporary, and temporary and unstable relations. A rational approach to organization calls for a system of maintaining rules to ensure twin requirements of uniformity and coordination of efforts by individual members in the organization.

5. Impersonal Relationships:

A notable feature of bureaucracy is that relationships among individuals are governed through the system of official authority and rules. Official positions are free from personal involvement, emotions and sentiments. Thus, decisions are governed by rational factors rather than personal factors. This impersonality concept is used in dealing with organisational relations as well as relations between the organisation and outsiders.

6. Official Record:

Bureaucratic organisation is characterised by maintenance of proper official records. The decisions and activities of the organisation are formally recorded and preserved for future reference. This is made possible by extensive use of filing system in the organisation. An official record is almost regarded as encyclopedia of various activities performed by the people in the organization.

Benefits of Bureaucracy:

The following are the advantages of Bureaucracy:

1. The rules and procedures are decided for every work it leads to, consistency in employee behaviour. Since employees are bound to follow the rules etc., the management process becomes easy.
2. The duties and responsibilities of each job are clearly defined there is no question of overlapping or conflicting job duties.
3. The selection process and promotion procedures are based on merit and expertise. It assists in putting right persons on right jobs. There is optimum utilisation of human resources.
4. The division of labour assists workers in becoming experts in their jobs. The performance of employees improves considerably.
5. The enterprise does not suffer when some persons leave it. If one person leaves then some other occupies that place and the work does not suffer.

Disadvantages of Bureaucracy:

The following are the disadvantages of Bureaucracy:

1. This system suffers from too much of red tape and paper work.
2. The employees do not develop belongingness to the organisation.
3. The excessive reliance on rules and regulations and adherence to these policies inhibit initiative and growth of the employees. They are treated like machines and not like individuals. There is neglect of human factor.
4. The employees become so used to the system, they resist to any change and introduction of new techniques of operations.

Ethics & Technology

Ethics or moral philosophy is the branch of philosophy that involves systematizing, defending, and recommending concepts of right and wrong conduct. The term ethics derives from the Ancient Greek word, which is derived from the word *ethos* (habit, "custom"). The branch of philosophy axiology comprises the sub-branches of ethics and aesthetics, each concerned with values.

As a branch of philosophy, ethics investigates the questions "What is the best way for people to live?" and "What actions are right or wrong in particular circumstances?" In practice, ethics seeks to resolve questions of human morality, by defining concepts such as good and evil, right and wrong, virtue and vice, justice and crime. As a field of intellectual enquiry, moral philosophy also is related to the fields of moral psychology, descriptive ethics, and value theory.

Three major areas of study within ethics recognized today are:

1. Meta-ethics, concerning the theoretical meaning and reference of moral propositions, and how their truth values (if any) can be determined
2. Normative ethics, concerning the practical means of determining a moral course of action
3. Applied ethics, concerning what a person is obligated (or permitted) to do in a specific situation or a particular domain of action

Ethics in Technology

Ethics in technology is a sub-field of ethics addressing the ethical questions specific to the Technology Age. Some prominent works of philosopher Hans Jonas are devoted to ethics of technology. It is often held that technology itself is incapable of possessing moral or ethical qualities, since "technology" is merely tool making. But many now believe that each piece of technology is endowed with and radiating ethical commitments all the time, given to it by those that made it, and those that decided how it must be made and used. Whether merely a lifeless amoral 'tool' or a solidified embodiment of human values "ethics of technology" refers to two basic subdivisions:-

- ✚ The ethics involved in the development of new technology—whether it is always, never, or contextually right or wrong to invent and implement a technological innovation.
- ✚ The ethical questions that are exacerbated by the ways in which technology extends or curtails the power of individuals—how standard ethical questions are changed by the new powers.

In the former case, ethics of such things as computer security and computer viruses asks whether the very act of innovation is an ethically right or wrong act. Similarly, does a scientist have an ethical obligation to produce or fail to produce a nuclear weapon? What are the ethical questions surrounding the production of technologies that waste or conserve energy and resources? What are the ethical questions surrounding the production of new manufacturing processes that might inhibit employment, or might inflict suffering in the third world? In the latter case, the ethics of technology quickly break down into the ethics of various human endeavors as they are altered by new technologies. For example, bioethics is now largely consumed with questions that have been exacerbated by the new life-preserving technologies, new cloning technologies, and new technologies for implantation. In law, the right of privacy is being continually attenuated by the emergence of new forms of surveillance and anonymity. The old ethical questions of privacy and free speech are given new shape and urgency in an Internet age. Such tracing devices as RFID, biometric analysis and identification, genetic screening, all take old ethical questions and amplify their significance. Several courses regarding the ethics of technology are available. Generally speaking, utilization of source texts and film are used to engage students.

Technology can have positive and negative impact on social interactions

With the proliferation of technologies that are able to overcome the obstacles of time and space (e.g., airplanes, cars, the Internet), one would think that these tools would be used to gain an understanding of other cultures, meet people all over the world, maintain and strengthen familial relationships, communicate effectively with others, and help people to become more socially adept. However, some technological advances cause people to be distracted, overly stressed, and increasingly isolated. Many people are involved in an abundant number of relationships through technology, but sometimes the quantity of these associations leaves people feeling qualitatively empty. Obviously, technology has had a profound impact on what it means to be social.

Society is likely on the cusp of a social revolution, during which it will be important to redefine socially appropriate and acceptable behaviors (with regard to digital or virtual interaction). We are at a point in history where very few people have given critical thought to new social realities created by technology and what those realities mean for the individual and society. In this section we closely examine a few social technologies that influence leisure. The section first looks at virtual communities, social networking sites, and today's communication tools. Then we critically reflect on gaming and television. Think about how each technology affects your social life and social skills. Keep in mind that these are only a few of the technologies that may affect you socially. A comprehensive list is not feasible here.

A study of students and information technology found that 85 percent of undergraduates surveyed used social networking sites (Salaway et al., 2008) (see figure 8.2). Many of the respondents reported using such sites daily. Figure 8.3 indicates how undergraduate students use social networking sites. This report found indications that use of these sites is increasing yearly. Let us now look critically at whether this trend is positive.

The use of social networking sites has both positive and negative consequences. It is amazing how someone can find a long-lost friend through a social networking site, enabling them to reconnect. In a society where people have become quite mobile and family and friends are often geographically separated, it is convenient to keep in touch through technology.

However, one need not look far to find problems associated with social networking sites. There is a lively debate about whether Internet addictions are real. To me it appears to be a real problem (perception is often reality in a social context) with which people have to grapple. Some assert that these Web sites contributed to cheating on significant others, often leading to divorce. People have been fired from their jobs or put under pressure because they use these sites at work or because something is posted on a site that undermined the person's professional standing.

Although divorce and loss of employment are serious issues, perhaps they are not as common as other problems that have the potential to stem from social networking sites. Narcissism—excessive interest in one's appearance and in oneself—is sometimes manifested on social networking sites. These Web sites have been found to be an avenue for people to display their narcissistic traits online (Buffardi & Campbell, 2008). I often wonder whether people use these sites to display their popularity to the world rather than use them as a vehicle to develop meaningful relationships.

Creating meaningful relationships is often about sharing our lives with others, and technology can allow us to do so through photos, videos, text, and music. In conducting research for my doctoral dissertation, I looked at how eight senior citizens used technology and how it affected their lives. My hope was to find that they used technology to stay in touch with friends, family, and people with similar interests. Although the participants did use e-mail to stay in touch with family and friends, almost all of the study participants talked about how vapid chat rooms and discussion boards seemed to be. Most had tried chatting a few times and then gave up because they viewed it as a waste of time (similar reasons were given by undergraduates in the ECAR study who did not use social networking sites). However, one participant was a chat room monitor for a fantasy baseball site. As he spent more time in that chat room he began to realize that it was not as shallow as he first imagined. People were in that virtual community because of a shared or common interest. Gradually he got to know people and care about their lives. He was eventually able to meet some of these new, online friends in person and said they connected as if they had known each other for years.

While working on my dissertation I visited many chat rooms and discussion boards that catered to older adults. After visiting many such sites, I began to be discouraged because of the inane nature of many of the conversations. However, I stumbled on one online discussion board in which two World War II veterans wrote about their experiences in the war. They also lamented the fact that where they lived, there were no more veterans of that war left. They felt alone and isolated, but this chat room was a forum where they fit in again. They were able to share similar interests and experiences.

Perhaps overcoming a sense of isolation is one of the greatest features of online communities and virtual worlds. Someone might feel like an outcast in her own community or family but might find someone online with similar hobbies, pursuits, and interests. Consider someone who enjoys photography as a serious leisure pursuit. This person would be able to share that passion with people all over the world by using the Internet and its powerful tools (e-mail, video chat, discussion boards, online video, family Web sites). However, simply sharing common interests and pursuits with people through technology does not necessarily have a positive impact on social skills and social development.

Gaming and Social Development

Gaming is an instance where you may encounter potentially serious social setbacks. I lead a group of Boy Scouts who share a love of a certain online virtual world game. This game seems to be all they talk about. When given other opportunities for deep, respectful, meaningful conversation, these boys are sometimes rather inept. Although linking their online gaming to poor social skills might be spurious, studies show negative social impacts of some video games. One study tested whether high exposure to video games increased aggression over time. It was found that playing violent video games is a significant risk factor for later physical aggression in both Japan and the United States—for boys and girls (Anderson et al., 2008).

However, linking video games to poor social skills and behaviors often misses the bigger picture. People might participate in other activities (take football, for example) in which the social problems that arise from the activity may be the same or even worse than those of gaming. Evidently it is not enough to simply blame the medium. In fact, in many instances, gaming may aid in relationship building. The 13th Annual MediaWise Video Game Report Card (Walsh & Gentile, 2008) indicated that 75 percent of gamers play with other people. Since my family received a Wii as a gift, we have spent countless hours of enjoyment playing together. Naturally, overindulgence in this one activity would have deleterious results, but the limited time we do spend playing together seems to strengthen our family.

Television and Social Development

Television is another technology that has mixed reviews with regard to social skills and social lives. Some researchers suggest that spending a limited amount of time watching wholesome programs can strengthen families and friendships. Others believe that television contributes to the downfall of social values in this country. It does seem that many people spend less time with others in their community than they do with the people they watch daily on television. Television tends to be a passive medium, which requires little skill and thought on our part (although some programming bucks this trend). Therefore, television provides little opportunity for meaningful interaction while watching. Watchers simply sit there and ingest what is presented to them without having to respond or react to another person. Obviously this can have serious effects on people's social skills because viewers are not practicing how to relate to and deal with other people.

Exposure to what is viewed on television can have some other serious effects on people's social lives. For example, exposure to television shows with sexual content may increase the chance of teen pregnancy (see figure 8.4) (Chandra et al., 2008). Furthermore, when some people see violence, sex, and all manner of lasciviousness on television, they may be prone to mimic the behavior and think that it is acceptable. Were everyone to copy the social behaviors portrayed on television, our society would lack morals, and many levels of individuals' lives would be destroyed.

It is apparent that technology has the potential to harm or enhance your social skills and social life. The key is to analyze how technology affects you socially. Do technologies help you build positive, meaningful relationships, or do technologies hinder this process? Are you better able to communicate, listen, and share because of the technologies in your life? Do you use technologies to improve your relationships and build new ones? Are you letting a few choice people know who you are and what you contribute to this world, or are you merely distracting yourself with shallow pursuits? Does technology increase or decrease your concern for others, your compassion for others, and your desire to serve them? Such are the critical questions regarding technology and social development.

Globalization

The worldwide movement toward economic, financial, trade, and communications integration. Globalization implies the opening of local and nationalistic perspectives to a broader outlook of an interconnected and interdependent world with free transfer of capital, goods, and services across national frontiers.

Aspect of Globalization

The concept of globalization is a very recent term, only establishing its current meaning in the 1970s, which emerged from the intersection of four interrelated sets of 'communities of practice': academics, journalists, publishers/editors, and librarians. In 2000, the International Monetary Fund (IMF) identified four basic aspects of globalization: **trade and transactions, capital and investment movements, migration and movement of people, and the dissemination of knowledge**. Further, environmental challenges such as global warming, cross-boundary water and air pollution, and over-fishing of the ocean are linked with globalization. Globalizing processes affect and are affected by business and work organization, economics, socio-cultural resources, and the natural environment.

1. Trade and Transactions

International trade is the exchange of capital, goods, and services across international borders or territories. In most countries, such trade represents a significant share of gross domestic product (GDP). Industrialization, advanced transportation, multinational corporations, off shoring and outsourcing all have a major impact on world trade. The growth of international trade is a fundamental component of globalization.

2. Economic globalization

Economic globalization is the increasing economic interdependence of national economies across the world through a rapid increase in cross-border movement of goods, service, technology and capital. Whereas the globalization of business is centered on the diminution of international trade regulations as well as tariffs, taxes, and other impediments that suppresses global trade, economic globalization is the process of increasing economic integration between countries, leading to the emergence of a global marketplace or a single world market. Depending on the paradigm, economic globalization can be viewed as either a positive or a negative phenomenon. Economic globalization comprises the globalization of production, markets, competition, technology, and corporations and industries. Current globalization trends can be largely accounted for by developed economies integrating with less developed economies by means of foreign direct investment, the reduction of trade barriers as well as other economic reforms and, in many cases, immigration

3. Socio-cultural Globalization Cultural globalization

Socio-cultural Globalization Cultural globalization refers to the transmission of ideas, meanings and values around the world in such a way as to extend and intensify social relations. This process is marked by the common consumption of cultures that have been diffused by the Internet, popular culture media, and international travel. This has added to processes of commodity exchange and colonization which have a longer history of carrying cultural meaning around the globe. The circulation of cultures enables individuals to partake in extended social relations that cross national and regional borders. The creation and expansion of such social relations is not merely observed on a material level. Cultural globalization involves the formation of shared norms and knowledge with which people associate their individual and collective cultural identities. It brings increasing interconnectedness among different populations and cultures.

4. Politics

In general, globalization may ultimately reduce the importance of nation states. Supranational institutions such as the European Union, the WTO, the G8 or the International Criminal Court replace or extend national functions to facilitate international agreement. In particular, the globalization of the US grand strategy may have already reduced the importance of both nation states and the above-mentioned supranational institutions. Some observers attribute a relative decline in US power to globalization, particularly due to the country's high trade deficit. This led to a global power shift towards Asian states, particularly China, which unleashed market forces and achieved tremendous growth rates. As of 2011, the Chinese economy was on track to overtake the United States by 2025.

5. Media and public opinion

A 2005 study by Peer Fiss and Paul Hirsch found a large increase in articles negative towards globalization in the years prior. In 1998, negative articles outpaced positive articles by two to one. In 2008 Greg claimed this rise in opposition to globalization can be explained, at least in part, by economic self-interest. The number of newspaper articles showing negative framing rose from about 10% of the total in 1991 to 55% of the total in 1999. This increase occurred during a period when the total number of articles concerning globalization nearly doubled. A number of international polls have shown that residents of Africa and Asia tend to view globalization more favorably than residents of Europe or North America. In Africa, a Gallup poll found that 70% of the population views globalization favorably. The BBC found that 50% of people believed that economic globalization was proceeding too rapidly, while 35% believed it was proceeding too slowly.

6. Population growth

The world population has experienced continuous growth since the end of the Great Famine and the Black Death in 1350, when it stood at around 370 million. The highest rates of growth – global population increases above 1.8% per year – were seen briefly during the 1950s, and for a longer period during the 1960s and 1970s. The growth rate peaked at 2.2% in 1963, and had declined to 1.1% by 2011. Total annual births were highest in the late 1980s at about 138 million, and are now expected to remain essentially constant at their 2011 level of 134 million, while deaths number 56 million per year, and are expected to increase to 80 million per year by 2040. Current projections show a continued increase in population (but a steady decline in the population growth rate), with the global population expected to reach between 7.5 and 10.5 billion by 2050.

7. Health

Global health is the health of populations in a global context that transcends the perspectives and concerns of individual nations. Health problems that transcend national borders or have a global political and economic impact are emphasized. It has been defined as 'the area of study, research and practice that places a priority on improving health and achieving equity in health for all people worldwide'. Thus, global health is about worldwide improvement of health, reduction of disparities, and protection against global threats that disregard national borders. The application of these principles to the domain of mental health is called Global Mental Health.

8. International tourism

Globalization has made tourism a popular global leisure activity. The World Tourism Organization defines tourists as people "traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes". The World Health Organization (WHO) estimates that up to 500,000 people are in flight at any one time.

9. International sports

Modern international sports events can be big business for as well as influencing the political, economical, and other cultural aspects of countries around the world. Especially with politics and sports, sports can affect countries, their identities, and in consequence, the world.

10. International education

According to the United Nations Educational, Scientific and Cultural Organization (UNESCO) in their 2009 World Conference on Higher Education report, Over 2.5 million students were studying outside their home country. UNESCO also predicted that the number of international students might rise approximately to 7 million by the year 2020. The main destinations preferred by international students are the United States, United Kingdom, Germany, France, Canada and Australia. Overall, the number of international students more than doubled to over 2 million between 2000 and 2007. However the sharpest percentage increases of international students have occurred in New Zealand, Korea, the Netherlands, Greece, Spain, Italy and Ireland.

11. Global Natural Environment

The natural environment encompasses all living and non-living things occurring naturally on Earth or some region thereof. It is an environment that encompasses the interaction of all living species. The natural environment is contrasted with the built environment, which comprises the areas and components that are strongly influenced by humans. It is difficult to find absolutely natural environments; it is common that the naturalness varies in a continuum, from ideally 100% natural in one extreme to 0% natural in the other. More precisely, we can consider the different aspects or components of an environment and see that their degree of naturalness is not uniform but, instead, there exists a coupled human–environment system.

12. The global workforce

The global workforce is the international labor pool of workers, including those employed by multinational companies and connected through a global system of networking and production, immigrant workers, transient migrant workers, telecommuting workers, and those in export-oriented employment or contingent work and other precarious employment. As of 2012, the global labor pool consisted of approximately 3 billion workers, with around 200 million unemployed.

Criticism of Globalization

Criticism of globalization is skepticism of the claimed benefits of globalization. Many of these views are held by the anti-globalization movement. However, other groups are also critical of globalization. Political scientist and author Claus Leggewie has divided the critics into six groups: leftists, radical leftists, the academic left, reformers from the business world, critics with a religious base and right-winged opponents.

A. Economic Effects

i. Limitations on growth

The founder of Local Futures (formerly the International Society for Ecology and Culture), Helena Norberg-Hodge, has suggested that globalization does not work for all the economies that it affects, and that it does not always deliver the economic growth that is expected of it. Globalization has been described as an "uneven process" in Africa due to the global integration of some groups happening alongside the marginalization or exclusion of others. Tensions resulting from this were a cause of the conflict in the Niger Delta.

ii. Power of transnational corporations

Globalization has fueled the rise of transnational corporations, and their power has vaulted to the point where they can now rival many nation states. Of the world's one hundred largest economies, forty-two of them are corporations. Many of these transnational corporations now hold sway over many nation states, as their fates are intertwined with the nations that they are located in. Based in Finland, Nokia represents nearly two-thirds of the stock market's value, and provides a large share of the nation's tax revenue. With this much power, managers of the company have unprecedented influence in the politics of Finland.

B. Environmental Effects

a. Damage from transnational corporations

In Nigeria, the exacerbation of environmental problems including air pollution, water pollution, noise pollution, land degradation and erosion has been attributed to the presence of the international petroleum industry as a result of globalization.

b. Infectious diseases

Infectious diseases, such as SARS and Ebola, have traveled across the world due to increased world trade and tourism.

c. Invasive organisms

The spread of invasive species has been accelerated by globalization.

C. Social Effects

a) Growing inequality

The Governor of the Bank of England, Mark Carney, put forward globalization as a factor of an increase in the inequality of outcomes in societies.

b) Loss of languages

Acceleration in language death has been attributed to globalization, and is predicted to continue.

c) Prejudice

Professor Conor Gearty, of the London School of Economics, has suggested that global freedom of movement, brought on by globalization, has increased the scope for prejudice within societies.

D. Growing Polarization of Society

E. Limited Migration and Labor Flow

F. Oppressive Democratization

G. Conflicting Socio-Cultural Identities

H. Adverse Accessibility and Mobility

I. Lower Environmental Quality

Human Rights

Human rights are moral principles or norms, which describe certain standards of human behavior, and are regularly protected as legal rights in municipal and international law. They are commonly understood as inalienable fundamental rights "to which a person is inherently entitled simply because she or he is a human being," and which are "inherent in all human beings" regardless of their nation, location, language, religion, ethnic origin or any other status. They are applicable everywhere and at every time in the sense of being universal, and they are egalitarian in the sense of being the same for everyone. They require empathy and the rule of law and impose an obligation on persons to respect the human rights of others. They should not be taken away except as a result of due process based on specific circumstances; for example, human rights may include freedom from unlawful imprisonment, torture, and execution.

Universal Declaration of Human Rights (UDHR-1948)

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3.

Everyone has the right to life, liberty and security of person.

Article 4.

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5.

No one shall be **subjected to torture or to cruel, inhuman or degrading treatment or punishment.**

Article 6.

Everyone has the right to recognition everywhere as a person before the law.

Article 7.

All are equal before the law and are entitled without any discrimination **to equal protection of the law.** All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8.

Everyone has the **right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.**

Article 9.

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10.

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11.

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.

No one shall be subjected **to arbitrary interference with his privacy, family, home or correspondence,** nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13.

(1) **Everyone has the right to freedom of movement and residence** within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14.

(1) **Everyone has the right to seek and to enjoy in other countries asylum from persecution.**

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15.

(1) **Everyone has the right to a nationality.**

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16.

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17.

(1) **Everyone has the right to own property alone as well as in association with others.**

(2) No one shall be arbitrarily deprived of his property.

Article 18.

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19.

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20.

- (1) **Everyone has the right to freedom of peaceful assembly and association.**
(2) No one may be compelled to belong to an association.

Article 21.

- (1) **Everyone has the right to take part in the government of his country**, directly or through freely chosen representatives.
(2) Everyone has the right of equal access to public service in his country.
(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22.

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23.

- (1) **Everyone has the right to work, to free choice of employment**, to just and favourable conditions of work and to protection against unemployment.
(2) Everyone, without any discrimination, has the right to equal pay for equal work.
(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24.

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25.

- (1) Everyone has the **right to a standard of living adequate for the health and well-being of himself and of his family, including** food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26.

- (1) **Everyone has the right to education.** Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27.

- (1) **Everyone has the right freely to participate in the cultural life of the community**, to enjoy the arts and to share in scientific advancement and its benefits.
(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28.

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29.

- (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.
(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30.

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Human Rights in Bangladesh Constitution (Fundamental Rights)**Classification of Fundamental Rights**

The Fundamental Rights enumerated in the Bangladesh Constitution may be classified in to following three groups:

A. Absolute Rights:

- | | |
|--|--|
| 1. Equality before law, (Art. 27). | 2. Protection of right to life and personal liberty (Art.32) |
| 2. Discrimination on grounds of religion etc (Art.28). | 3. Right to lawful profession, occupation or business (Art.40) |
| 3. Equity of opportunity in public employment (Art.29). | 4. Protection of property right (Art.42) |
| 4. Prohibition of foreign titles etc (Art.30). | |
| 5. Safe guards as to arrest and detention (Art.33). | |
| 6. Prohibition of forced labour (Art.34). | |
| 7. Protection in respect of trial and punishment (Art.35). | |
| 8. Enforcement of Fundamental Rights (Art.44). | |

B. Rights on which reasonable restriction can be imposed:

1. Freedom of movement (Art.36).
2. Freedom of Assembly (Art.37).
3. Freedom of Association (Art.38).
4. Freedom of thought and conscience and of speech (Art.39).

C. Fundamental rights which has been practically left to the legislature

5. Freedom of religion (Art. 40)
6. Protection of home and correspondence.

C. Fundamental rights which has been practically left to the legislature

1. Right to protection of law (Art.31)

এক নজরে বাঙ্গালী ও বাংলাদেশ: শিকড়ের সন্ধান

বঙ্গ, বাঙ্গালাহ, বাংলা, বাংলাদেশ বা **বঙ্গদেশ**, দক্ষিণ এশিয়ার উত্তরপূর্বে অবস্থিত একটি ঐতিহাসিক এবং ভৌগোলিক অঞ্চল। এই বঙ্গ বর্তমানে একটি স্বতন্ত্র রাষ্ট্র বাংলাদেশ এবং ভারতের একটি রাজ্য পশ্চিমবঙ্গ দ্বারা গঠিত। কিন্তু পূর্বে অবিভক্ত বাংলার বেশ কিছু অঞ্চল (ব্রিটিশ রাজের সময় কালে) বর্তমানে পশ্চিমবঙ্গের পার্শ্ববর্তী ভারতীয় রাজ্য বিহার, অসম ও ওড়িশা অন্তর্ভুক্ত ছিল। এই বাংলার অধিবাসীরা বাঙালি জাতি হিসেবে অভিহিত হয়ে থাকেন এবং বাংলা ভাষা এই অঞ্চলের প্রধান ভাষা।

বাঙালি জাতি হল বঙ্গদেশ অর্থাৎ বাংলাদেশ ও ভারতের পশ্চিমবঙ্গ, ত্রিপুরা, অসম ও আন্দামান ও নিকোবর দ্বীপপুঞ্জ বসবাসকারী মানব সম্প্রদায় যাদের ইতিহাস অন্ততঃ চার হাজার বছর পুরোনো। এদের মাতৃভাষা বাংলা। এই নৃগোষ্ঠীর সর্বাধিক ঘনত্ব দেখা যায় অধুনা বাংলাদেশ ও ভারতবর্ষের পশ্চিমবঙ্গ রাজ্যে। তবে এছাড়াও অনেক বাঙালি ছড়িয়ে ছিটিয়ে আছে ভারতের আরো নানা রাজ্যে, যেমনঃ ত্রিপুরা, অসম, ঝাড়খণ্ড, বিহার, ওড়িশা, উত্তর প্রদেশ, মহারাষ্ট্র, দিল্লী, কর্ণাটক এবং ভারতের উত্তরপূর্ব সীমান্তের রাজ্যগুলিতে (অরুণাচল প্রদেশ, মণিপুর, মেঘালয়, মিজোরাম, নাগাল্যান্ড)। এছাড়াও মধ্যপ্রাচ্য, জাপান, মালয়েশিয়া, মায়ানমার, যুক্তরাজ্য, মার্কিন যুক্তরাষ্ট্র ইত্যাদি দেশে অনেক বাঙালি আছেন।

আগে এদেশের সভ্যতাকে অনেকেই অর্বাচিন বলে মনে করলেও বঙ্গদেশে চার হাজারেরো বেশি প্রাচীন তাম্রাশ্ম (chalcolithic) যুগের সভ্যতার নির্দশন পাওয়া গেছে। যেখানে দ্রাবিড়, তিব্বতী-বর্মী ও অস্ট্রো-এশীয় নরসম্প্রদায়ের বাস ছিল বলে ধারণা করা হচ্ছে। বঙ্গ বা বাংলা শব্দটির সঠিক ব্যুৎপত্তি জানা নেই তবে অনেকে মনে করেন এই নামটি এসে থাকতে পারে দ্রাবিড় ভাষী বং নামক একটি গোষ্ঠী থেকে যারা এই অঞ্চলে আনুমানিক ১০০০ খ্রিষ্টপূর্বাব্দে বসবাস করত।

বাঙালীর ভৌগোলিক নৃতত্ত্ব

পন্ডিতদের মতে আজ থেকে দশ লক্ষ বছর আগে (প্লাস্টোসিন যুগে) গঙ্গা, ব্রহ্মপুত্র ও মেঘনা যে পলি বহন করে আনে তা দিয়েই এই বঙ্গ ব'দ্বীপ গঠিত হয়। এই দ্বীপ অনেক দ্বীপমালার সমষ্টিও বটে। এই অংশটা তুলনামূলক নবীণ হলেও বাংলাদেশের কিছু অংশ প্রাচীন বলে বিভিন্ন প্রমাণাদি পাওয়া যায়। সাতশ কোটি বছর আগের (পারমিয়ান যুগের) কয়লা পাওয়া গেছে বাজশাহী, বগুড়া ও দিনাজপুরে। বিভিন্ন অঞ্চলে প্রাপ্ত মাটির নমুনা অনুসারে বাঙালার প্রাচীর এসব অঞ্চলের অস্তিত্ব ছিলো বলে জানা যায়।

ক্রম কত বছর আগে যুগ এলাকা গঠন

০১ ২৭ কোটি বছর পারমিয়ান যুগ রাজশাহী, বগুড়া, দিনাজপুর গান্ডোয়ান কয়লা

০২ ৬ কোটি বছর আগে প্যালিওসেন-ইয়োসেন সিলেট বগুড়া জয়ন্তিয়া শিলা

০৪ ৪ কোটি বছর অলিগেনসন যুগ বগুড়া বরাইল গঠন

০৫ ৩ কোটি বছর মায়োসিন যুগ সিলেট সুরমা গুচ্ছ শীলা

০৬ আড়াই কোটি বছর মায়ো পলোসিন যুগ পার্বত্য চট্টগ্রাম ও সিলেট ডুপিটলা গঠন

০৭ ১ কোটি ১০ লক্ষ বছর প্যালিওসিন কাল সিলেট ও নেত্রকোণা ডিহিং গঠন

০৮ আড়াই লক্ষ বছর প্লাস্টোসিন কাল মধুপুর কর্দম

০৯ ১০ হাজার বছর আধুনিক কাল মেঘনা বিধেয় পলি অঞ্চল পলিমাটি

গূত্র: আদিবাঙ্গালী : পৃষ্ঠা ০৯,

প্রাচীন বাংলার জনপদ

চতুর্থ শতক হতে গুপ্ত যুগ, গুপ্ত পরবর্তী যুগ, পাল, সেন প্রভৃতি আমলের উতকীর্ণ শিলালিপি ও সাহিত্য গ্রন্থে প্রাচীন বাংলার জনপদগুলোর নাম পাওয়া যায়। এসব জনপদ ঠিক কোথায় কতখানি জায়গা জুড়ে ছিল তা বলা যায় না। তবে প্রাচীনকালের প্রাপ্ত বিভিন্ন ঐতিহাসিক উপাদান হতে তাদের অবস্থান সস্বন্ধে মোটামুটি আঁচ পাওয়া যায়। নিচে কয়েকটি জনপদের বর্ণনা দেয়া হলো।

প্রাচীন যুগে বাংল অখন্ড কোন রাজ্য ছিল না। ভিন্ন ভিন্ন নামে খন্ডে খন্ডে বিভিন্ন জনপদে বিভক্ত ছিল সমগ্র বাংলা। প্রাচীন জনপদগুলোর সীমা ও বিস্তৃতি সঠিকভাবে নির্ণয় করা কঠিন। বিভিন্ন সময়ে ও রাজন্যবর্গের শাসনামলে এর সীমা ও পরিধির পরিবর্তন ঘটেছে। তাই প্রাচীন বাংলার কোন সুনির্দিষ্ট সীমারেখা ছিল না।

নিম্নে প্রাচীন জনপদগুলোর নাম উল্লেখ করা হল-

নাম সীমানা

বঙ্গ -কুষ্টিয়া, যশোর, নদীয়া, শান্তিপুর, ঢাকা, ফরিদপুর এবং বৃহত্তর ময়মনসিংহ।

রাঢ় -পশ্চিমবঙ্গের দক্ষিণাঞ্চল।

সমতট -কুমিল্লা ও নোয়াখালী।

হরিকেল -পার্বত্য চট্টগ্রাম, চট্টগ্রাম, ত্রিপুরা, সিলেট।

আরাকান -কল্পবাজার, বার্মার কিয়দংশ, কর্ণফুলী নদীর দক্ষিণাঞ্চল।

চন্দ্রদ্বীপ -বরিশাল।

গৌড় -রাজশাহী, নওগাঁ, নাটর, মালদহ, পশ্চিম দিনাজপুর।

বিক্রমপুর -মুন্সীগঞ্জ এবং পার্শ্ববর্তী অঞ্চল।

চ -রংপুর, জলপাইগুড়ি, আসামের কামরূপ জেলা।

বরেন্দ্র/বারিন্দী -বগুড়া, পাবনা, ও রাজশাহীর অংশবিশেষ।

সপ্তর্গাও -খুলনা এবং সমুদ্র তীরবর্তী অঞ্চল।

পৌন্ড্র -বগুড়া, রাজশাহী, রংপুর ও দিনাজপুর জেলার অংশবিশেষ।

মৌর্য সাম্রাজ্য (৩২৪-১৮৫ খ্রীস্টপূর্ব)

মৌর্য সাম্রাজ্যের প্রতিষ্ঠাতা চন্দ্রগুপ্ত (৩২৪-৩০০খ্রীস্টপূর্ব)। তিনি গ্রীকদের বিতাড়িত করেন। ইহাই ভারতবর্ষে প্রথম ঐক্যবদ্ধ সাম্রাজ্য।

গুপ্ত সাম্রাজ্য

১. মৌর্য সাম্রাজ্যের পতনের পর প্রায় পাঁচ শতাব্দী পর্যন্ত উত্তর ভারতে কোন রাজ শক্তি ছিল না। চতুর্থ শতাব্দীতে

গুপ্ত বংশের উত্থান ঘটে। প্রথম হিন্দু সাম্রাজ্য। গুপ্ত বংশের প্রতিষ্ঠাতা শ্রীগুপ্ত। তিনি মহারাজ উপাধি ব্যবহার করতেন। সম্ভবত তিনি মগধের (বঙ্গ দেশের) কোন একটি ক্ষুদ্রাংশের রাজা ছিলেন। সমুদ্রগুপ্ত (৩৪০-৩৮০) প্রথম চন্দ্রগুপ্তের পুত্র। তিনি গুপ্ত বংশের শ্রেষ্ঠ রাজা ছিলেন। তার দ্বিগ্বিজয়ের জন্য ঐতিহাসিকগণ তাকে ভারতীয় নেপোলিয়ন নামে আখ্যায়িত করেন।

গৌড় বংশ

গুপ্ত সাম্রাজ্যের পতনের পর যে সকল স্বাধীন রাজ্য গড়ে উঠে তার মধ্যে গৌড় রাজ্য ছিল অন্যতম। এই রাজ্যের সর্বাধিক ক্ষমতাশালী রাজা ছিলেন শশাঙ্ক। ৬১৯ সালেও শশাঙ্ক ক্ষমতায় ছিলেন। তিনি হর্ষবর্ধনের সমসাময়িক।

শশাঙ্ক

ছিলেন বৌদ্ধ ধর্মের নিগ্রহকারী। ৬০৬ সালে আরোহণ। প্রাচীন জনপদ গুলোকে সর্বপ্রথম একত্রিত করেন - রাজা শশাঙ্ক

পালবংশ (৭৫০-১১৭৫)

১. শশাঙ্কের মৃত্যু পর তার দুর্বল উত্তরাধিকারীগণের মধ্যে আত্মকলহ, অনৈক্য ও বহিরাক্রমণের ফলে শতবর্ষব্যাপী (৬৫০-৭৫০) সমগ্র বঙ্গদেশে গভীর অরাজকতা ও বিশৃঙ্খলা বিরাজমান ছিল। তদানীন্তন বঙ্গেও এই অরাজকতা পরিস্থিতিকে 'মাৎস্যন্যায়' বলে বর্ণনা করা হয়। এই অবস্থায় দেশের নেতৃস্থানীয় ব্যক্তিগণ গোপাল নামক এক ব্যক্তিকে রাজা নির্বাচিত করেন। গোপাল (৭৫০-৭৭০) এর প্রতিষ্ঠিত বংশই পাল বংশ। তিনি ছিলেন বৌদ্ধ ধর্মাবলম্বী ক্ষত্রিয়।

সেন আমল (১১৭৫-১২০৫)

১. এদের আদিভূমি দক্ষিণাত্যের কর্ণাটক। সেখানে তারা ব্রাহ্মণ ছিলেন, কালক্রমে তারা ক্ষত্রিয় বৃত্তি গ্রহণ করেন। তারা পালদের অধীনে চাকরি করেন। পালদের দুর্বলতার সুযোগে একাদশ শতাব্দীতে সামন্তসেন (১০৫০-১০৭৪সাল) এবং তার পুত্র হেমন্তসেন (১০৭৪-১০৯৭) পশ্চিমবঙ্গে একটি ক্ষুদ্র রাজ্য প্রতিষ্ঠা করেন। বল্লালসেনের পর তার পুত্র লক্ষণ সেন (১১৭৯-১২০৫)

সিংহাসনে আরোহণ করেন। লক্ষণ সেনের আমলে ফরিদপুর, ঢাকা, ময়মনসিংহ ছিল বঙ্গ।

মধ্যযুগ: ১২০৪-১৭৫৬

বাংলা অঞ্চলে প্রথম ইসলামের প্রচার হয় দ্বাদশ শতকে সুফী ধর্মপ্রচারকদের দ্বারা। পরবর্তীতে বাংলা ইসলামীয় রাজত্বের অধিকারভুক্ত হলে বাংলায় প্রায় সব অঞ্চলেই দ্রুত ইসলামের প্রসার ঘটে। দিল্লীর দাস বংশের সুলতানীর একজন তুর্কী সেনাপতি বখতিয়ার খলজী সেন বংশের রাজা লক্ষ্মণ সেনকে পরাজিত করে বাংলার এক বিশাল অংশ দখল করেন। অতঃপর দিল্লীর বিভিন্ন সুলতান রাজবংশ ও বা তাদের অধীনস্থ স্থানীয় সামন্ত রাজারা বাংলায় রাজত্ব করে। ষোড়শ শতকে মুঘল সেনাপতি ইসলাম খান বাংলা দখল করেন। কিন্তু ধীরে ধীরে দিল্লীর মুঘল সরকারের নিযুক্ত শাসকদের হাত ছাড়িয়ে আপাত-স্বাধীন মুর্শিদাবাদের নবাবদের রাজত্ব শুরু হয়, যারা দিল্লীর মুঘল সরকারের শাসন কেবল নামে মাত্র মানত।

স্বাধীনতা আন্দোলন

বাঙালিরা ভারতের স্বাধীনতা আন্দোলনে খুবই মূল্যবান ভূমিকা পালন করে। বাঙ্গালি মুসলমানরা সর্বপ্রথম ব্রিটিশ বিরোধী আন্দোলনের সূচনা করে। ১৭৫৭ সালে পলাশীর যুদ্ধে নবাব সিরাজউদ্দৌলার পরাজয়ের ফলে শাসন ক্ষমতা যে এদেশীয়দের কাছ থেকে বিদেশীদের হাতে চলে গিয়েছিল, এটা বুঝতে এখানকার জনগণের বেশ সময় লেগেছিল। ১৭৬০ খৃস্টাব্দে চট্টগ্রামের এবং ১৭৬৫ খৃস্টাব্দে বাংলার দেওয়ানি লাভের সাথে শাসন ক্ষমতাও তারা কুক্ষিগত করতে অগ্রসর হয়। পলাশীর যুদ্ধের পর এই রাজনৈতিক পট পরিবর্তন জনমনে বিশেষ রেখাপাত করেনি।

ঘটনা প্রবাহ (ব্রিটিশ পিরিয়ড)

১. পলাশী যুদ্ধ-১৭৫৭ (ইংরেজ-নবাব সিরাজউদ্দৌলার)
২. বঙ্গারের যুদ্ধ-১৭৬৪ (ইংরেজ-মীর কাশেম)
৪. ফকির সন্ন্যাসী বিদ্রোহ ১৭৬০-১৮০০
৩. চীরস্থায়ী বন্দোবস্ত -১৭৯৩
৫. তিতুমীরের নেতৃত্বে মুসলিম সাধারণ সমাজ বিশেষ করে রায়তের অধিকার আদায়ের আন্দোলন ১৮৩০-৩২।
৬. ব্রিটিশ আধিপত্য বিস্তারের বিরুদ্ধে সর্বশেষ এবং সর্বাধিক রক্তক্ষয়ী প্রয়াস ছিল সিপাহি বিদ্রোহ ১৮৫৭। উত্তর ভারতের প্রায় সমস্ত বড় বড় শহরে এই বিদ্রোহ সংঘটিত হয়। বিদ্রোহের লক্ষ্য ছিল শ্রেতাঙ্গরা। সিপাহি বিদ্রোহ অনেকটা আকস্মিক ছিল, ভারতের বিশাল জনগোষ্ঠীর এই বিদ্রোহে অংশ গ্রহণের সুযোগ ছিল না। এই সীমাবদ্ধতা যদি না থাকতো, তবে নিঃসন্দেহে এর ফলাফল অন্যরূপ হতো।
৭. রানীর শাসন কোম্পানীর শাসনের স্থলে (১৮৫৮)
৮. কংগ্রেস প্রতিষ্ঠা (১৮৮৫)
৯. মুসলিম লীগ প্রতিষ্ঠা (১৯০৬)
১০. বঙ্গভঙ্গ

বঙ্গভঙ্গ ইতিহাসে ঘটে দুবার: ১৯০৫ সালে ব্রিটিশ রাজত্বকালে বঙ্গভঙ্গ, যাতে উদবেলিত বাঙালির প্রবল প্রতিবাদস্বরূপ বঙ্গভঙ্গ আন্দোলন হলে ১৯১১ সালে এই বঙ্গভঙ্গ রদ হয়। দ্বিতীয়বার বাংলা ভাগ হয় ১৯৪৭ সালে ভারত স্বাধীন হবার সময়— বাংলার মুসলিমপ্রধান পূর্ব ভাগ পূর্ব পাকিস্তান হিসাবে পাকিস্তানের অংশগত হয় ও হিন্দু প্রধান পশ্চিম

ভাগ পশ্চিমবঙ্গ নামে ভারতের অংশ থাকে। পূর্ব পাকিস্তান এক রক্তক্ষয়ী মুক্তিযুদ্ধের পর হয় অধুনা স্বাধীনবাংলাদেশ।

১১. উপমহাদেশে মুসলিম সমাজে তুরক্ষে খলিফার পক্ষ নিয়ে অসহযোগ ও খিলাফত আন্দোলন শুরু করার পরিকল্পনায় মৌলানা মনিরুজ্জামান ইসলামাবাদী ছিলেন প্রধান সংগঠকদের মধ্যে অন্যতম। ১৯২০ সালের প্রথম দিকে বঙ্গীয় প্রাদেশিক খিলাফত কমিটি গঠিত হয়।

১২. ঢাকা বিশ্ববিদ্যালয় প্রতিষ্ঠা-১৯২১

১৩. ভারত শাসন আইন-১৯৩৭

১৪. লাহোর প্রস্তাব -১৯৪০

১৫. দেশ বিভাগ-১৯৪৭

পাকিস্তান শাসনামল ৪৭-৭১

১৬. ভাষা আন্দোলন-১৯৫২

১৭. যুক্তফ্রন্ট এর নির্বাচন-৫৪

১৮. ৫৮ সামরিক শাসন (আইয়ুব খান) এবং তার মৌলিক গণতন্ত্র

১৯. ৬৬ এর ৬ দফা

২০. ৬৯ এর অভ্যুত্থান

২১. ৭০ এর নির্বাচন

২২. মুক্তিযুদ্ধ ও বাংলাদেশ ৭১-২০১৫

২৩. বঙ্গবন্ধু শাসনামল: ৭২-৭৫

২৪. জিয়া শাসনামল: ৭৬-৮০

২৫. এরশাদ শাসনামল ৮০-৯০

২৬. খালেদা: ৯১-৯৬

২৭. হাসিনা: ৯৬-২০০১

২৮. খালেদা: ২০০১-০৬

২৯. মইন-ফখরুদ্দিন শাসনামল

৩০ হাসিনা শাসনামল চলমান

Concepts related to Government/Political Science/Social Studies

Politics

- The activities associated with the governance of a country or area, especially the debate between parties having power.
- Politics is the means by which people determine whose views of government will prevail.
- the [activities](#) of the [government](#), [members](#) of law-making [organizations](#), or [people](#) who [try](#) to [influence](#) the way a [country](#) is [governed](#):
- Politics itself is a mixture of the high and the low. Politics is the realm in which we attempt to realize some of our highest aspirations: our desire for political freedom, our longing for justice, our hope for peace and security. At the same time, politics is laced with individuals and groups seeking their selfish interests at the expense of others.

State:

A nation or territory considered as an organized political community under one government.

Constitution

- "Constitutions is the way of life that the state has chosen for itself" by Aristotle
- A body of fundamental principles or established precedents according to which a state or other organization is acknowledged to be governed.

Government

A group of people that governs a community or unit. It sets and administers public policy and exercises executive, political and sovereign power through customs, institutions, and laws within a state. A government can be classified into many types--democracy, republic, monarchy, aristocracy, and dictatorship are just a few.

Rights:

Rights are legal, social, or ethical principles of freedom or entitlement; that is, *rights* are the fundamental normative rules about what is allowed of people or owed to people, according to some legal system, social convention, or ethical theory

Pluralism

A condition or system in which two or more states, groups, principles, sources of authority, etc., coexist.

Dogmatism

The tendency to lay down principles as undeniably true, without consideration of evidence or the opinions of others.

Bill, Law, Ordinance

- A **bill** is proposed legislation under consideration by a [legislature](#). A bill does not become law until it is passed by the legislature and, in most cases, approved by the [executive](#).
- **Law** is a system of rules that are enforced through social institutions to govern behaviour. Laws can be made by a collective legislature or by a single legislator, resulting in statutes, by the executive through decrees and regulations, or by judges through binding precedent, normally in common law jurisdictions.
- Ordinance is an authoritative order. In the context of Bangladesh, President declared ordinance while the parliament not active enough to deal a sudden situation.

Civil Society

Civil society can be thought of as associational life. It's the organized activities and institutions in which people with shared interests and values participate. Civil society is neither based on for-profit business or the government. Civil society, instead, is somewhere in between the public sector and the private sector. In fact, some refer to it as the third sector. Examples of associational life include participation in organizations and institutions - such as business associations - charitable organizations, unions, social movements, community organizations and political advocacy groups.

Fundamental Rights vs. Human Rights

Fundamental rights are similar to human rights but are different in the sense that they have legal sanction and are enforceable in a court of law whereas human rights do not have such sanctity and are not enforceable in courts. Then there is difference of universal appeal because fundamental rights are country specific that have been made keeping in mind the history and culture of a country whereas human rights are designed in such a way that they are of even more basic nature and apply to all human beings across the world without any discrimination. The right to a dignified human life is one such human right which cannot be questioned whether you are in US or in a poor African country.

Government – a political order that maintains and perpetuates the community. It is said to possess “sovereignty” if it can successfully assert its claim to rule. And it is said to “legitimate” if its claim to rule (authority) is willingly accepted.

Nation is a distinct group of people who share a common background including any or all of the following: geographic location, history, racial or ethnic characteristics, religion, language, culture, and belief in common political ideas.

Nation-state – most distinctive and largest self-sufficient political configuration in the modern world... its actions and reactions affect not only the welfare and destiny of its own people but, increasingly, the fate of peoples in other lands

Public Opinion

Public opinion, an aggregate of the individual views, attitudes, and beliefs about a particular topic, expressed by a significant proportion of a community. Some scholars treat the aggregate as a synthesis of the views of all or a certain segment of society; others regard it as a collection of many differing or opposing views.

Good Governance

Good governance is about the processes for making and implementing decisions. It's not about making 'correct' decisions, but about the best possible process for making those decisions.

Good decision-making processes, and therefore good governance, share several characteristics. All have a positive effect on various aspects of local government including consultation policies and practices, meeting procedures, service quality protocols, councillor and officer conduct, role clarification and good working relationships.

Bureaucracy

A bureaucracy (/ˈbjʊːrəkɹəsi/) is "a body of non-elective government officials" and/or "an administrative policy-making group". Historically, bureaucracy was government administration managed by departments staffed with nonelected officials

Decentralization:

Decentralization or decentralisation is the process of redistributing or dispersing functions, powers, people or things away from a central location or authority.

"Federal"

"Federal" refers to the form of our government: An alliance of States with close cultural and economic ties associated together in a "federation" with a national government to which is delegated supremacy over the States in specifically defined areas.

What is Power?

Power is the ability to command obedience from others using force or influence. It is the capacity to affect another person's behavior by the threat of sanction. The sanction may be negative or positive. Therefore, a political leader may have the ability to control the actions of others by promising those who support him wealth or honour, or he may threaten to deny such rewards to those who oppose him. Sanctions are used if there is no compliance.

What is Sovereignty?

Sovereignty is the power that an independent country has to govern itself without any form of interference or intrusion. It is the power of supremacy that a truly independent nation enjoys. It is the supreme power and authority of the state over its citizens and operations. It is the power of the state to make laws and enforce them with all the means of coercion it cares to use without any interference by other states.

The modern term “state” is derived from the word “status”. It was Niccolo Machiavelli (1469-1527) who first used the term “state” in his writings. His important work is titled as “Prince” The state is the most universal and most powerful of all social institutions. It is the highest form of human association. It is necessary because it comes into existence out of the basic needs of life. It continues to remain for the sake of good life. **According to Woodrow Wilson “State are a people organized for law within a definite territory”**. The most commonly used definition is Max Weber's, which describes the state as a compulsory political organization with a centralized government that maintains a monopoly of the legitimate use of force within a certain territory. General categories of state institutions include administrative bureaucracies, legal systems, and military or religious organizations. Finally state can be defined as an organized political community living under a single system of government

The question about the origin of the state has been discussed for centuries. In the historical and philosophical arena, this question is a debated issue among scholars. With no concrete evidence to support any of the proposed theories, it remains as speculation. All of the most accepted theories do agree that the state must have certain basic elements: territory, population, government and sovereignty.

Theories of State:

Force Theory

This theory proposes that the origin of state is developed through the use of force. One person or a small group of people claim control over the population in a specific area by force. Once the rule is well established the state is established. This theory is generally a result of war. One example: Adolf Hitler and his control over Germany that led to the attempted control of Europe, as well as the mass genocide of the Jewish population.

Natural Theory

The social urge of the human being to be within a group of people in the community as in sociology describes that “man is a social being.” The social group provides the political development to stay and work together with common standard law in the community later on transform as a state.

Patriarchal Theory

The origin of the state evolves from the enlargement of family under the authority of the parents or the elders. Later on, it will develop into a tribe, kingdom then state.

Evolutionary Theory

This theory states that the state evolved over time, starting with the primitive family. One person in the family was determined to be the leader of the family. On a primitive level, a basic government was formed. Over decades, the family became a clan and a clan became a tribe. The state was identified when the tribe settled in a designated area and claimed it as their own.

Divine Right Theory

The divine right theory holds that God created the state. God gave certain individuals of royal birth the divine right to rule. Since God divinely ordained its rulers and they were accountable to God, the population obeyed the ruler as they were required to obey God. This theory existed in many countries such as England and Europe throughout the Middle Ages.

Social Contract Theory

In the social contract theory, a specific population within a given designated area gave up as much power to a government as needed to promote the well-being of all. Specifically, the community population and the leader have a contract. The state has power and authority over the territory. The community receives certain services such as a safe, crime-free area in which to live and keep their rights protected. This theory was developed in the 17th and 18th centuries by philosophers such as Thomas Hobbes, John Locke and Jean Jacques Rousseau. The U.S. political system is based on the social contract theory.

What are the important elements of the State?

These definitions draw attention to the fact that the state has four essential elements. These are: (1) population, (2) territory, (3) government, (4) sovereignty (or independence). The first two elements constitute the physical or material basis of the state while the last two form its political and spiritual basis.

1. Population: The state is a human institution. So population is its primary element. There is no hard and fast rule about population. The ancient Greek writers like Plato and Aristotle favored a small population. According to Plato, an ideal state should have a population of 5040. Aristotle laid down a general principle that the population of a state should be large enough to make it sufficient and small enough to make good government possible. It must be remembered that both of them were thinking in terms of small city-states. In modern times, Rousseau, prompted by considerations of direct democracy, fixed the number at 10,000. In modern times states vary greatly from the few thousands of Monaco or of San Marino to the crores of China or of India. The modern tendency is in favour of large states. All that can be said is that a large population is an advantage from the point of view of military defense. However, a large population can be a liability if the resources of the state are not adequate for its maintenance. One of the main problems faced by developing countries is over-population. Thus there should be a happy balance between the size of the population and material wealth of a state.

2. Territory: A definite and more or less permanent territory is also regarded as an essential element of the state. In modern times, the citizens are bound together by residence on a common territory. Land, water and air space comprise the territory of a state. As in population, so in territory, no limit can be laid down. Small states and large ones exist side by side. We have tiny states like San Marino with an area of less than twenty-five square miles. On the other hand, there are giant states like the Russian Republic, China, U. S. A., and Australia with millions of square miles. According to international law, all states are equal in status and right, no matter how unequal they are in population and area. It is claimed that small states are good for efficient administration and inculcating among the people a sense of unity and love for the state. However, the truth is that a small state is at a disadvantage in its relations with larger ones. Small states are under the influence of one or the other large and powerful state. It is said in favour of large states that they are strong in defense and because of availability of resources they are economically self-sufficient. It may be pointed out that the power and security of a state are not determined only by the size of its territory. Some other factors in this regard are geographical location, resources and climate.

3. Government: A people occupying a definite territory cannot form a state unless they are politically organized i.e., unless they possess a government. Government is the political organization of the state. It is the concrete and visible instrument of state power. According to Garner, government is the agency through which "common policies are determined and by which common affairs are regulated." The state wills and acts through the government. Government must be effective; it must possess the capacity to maintain order and enforce obedience. Without a government there would be lawlessness and anarchy and ultimately the state would be dissolved. Government consists of three organs, namely, legislature, executive and judiciary. The legislature makes laws; the executive enforces laws while the judiciary adjudicates cases or disputes. There are different kinds of government in different states such as monarchy, democracy and dictatorship. Most of developed states

are democracies. Many developing countries including India have democratic governments. Whatever may be the form of government, one thing is clear - there can be no state without government.

4. Sovereignty: By far the most important characteristic of the state is its sovereignty. It is the characteristic which distinguishes the state from all other associations. It denotes the supreme power or the final authority from which there is no appeal. Sovereignty has two aspects internal and external. Internally viewed, the state has supreme power over all individuals and associations within its fixed area. It can compel obedience of its people to its laws and commands. Externally viewed, the state is free from control of any foreign state or alien rule. Before independence India was not a state as it was ruled by the British. Similarly, the Indian federation consists of many constituent units called 'states', but they are really not states in the eyes of international law, as they are not sovereign. In the same vein, the United Nations (UN) is not a state as it is not sovereign. It should be noted, however, that absolute sovereignty is a legal concept. In actual practice no state is able to exercise unlimited power either over individuals and associations within its territorial domain or in its international relations. A state respects and abides by international laws, treaties and the policies of the international organizations like the UN and its agencies. A number of writers who have attacked the concept of absolute sovereignty on theoretical grounds also hold that it is undesirable. H. J. Laski, for example, regards it as incompatible with the interests of humanity and world peace.

5. International Recognition: In modern times relations among nations have grown and many international organizations and institutions have come into being. Therefore some scholars have argued that international recognition be an essential element of state. The recognition of the sovereign status of a new state by other states is called international recognition. According to famous jurist, Oppenheim, "A state is and becomes an international person by recognition only and exclusively. But there is no agreement on how many countries would have to recognize a new state so that the latter gains statehood in the eyes of international law. Recognition has also a political dimension. China was already a full-fledged state for many years before the UN was established in 1945. China came under communist rule in 1949. Communist China was not recognized by the US for cold war. So communist China, though ruling the mainland China, was not allowed to become the member of the UN due to America's opposition. Communist China took its legitimate place in the UN in 1970's only after the establishment of rapprochement between the US and communist china. It needs to be emphasized that even when communist China was not a member of the UN, it was very much a state. Absolute sovereignty is not feasible. A state needs to abide by international laws. Otherwise there will be international anarchy causing serious threats to international peace and security. Laski has rightly argued that unlimited sovereignty is a threat to world peace and humanity.

Necessity of the State:

1. State is the Natural Institution:

Man is a social animal. His nature impels him and necessities compel him to live in society and enter into social relations with others. He is by nature a gregarious animal. He always wants to live and remain in the company of fellow human beings. State is needed by him for providing security law and order as well as for punishing all criminals and anti-social elements.

2. State is a Social Necessity:

When man lives in the company of others, he naturally develops social relations with other human beings. He forms family and several other groups. He gets involved in a system of relations. He inherits several relations and throughout his life remains bound up with these.

Further, his physical and economic necessities always force him to form economic trade and cultural relations. He and his society need security for their life, property and relations. The state serves this need, by protecting the society from internal and external dangers.

3. Economic Necessity of State:

In each society the people need the state because provides currency and coinage for the conduct of economic business and trade relations. State formulates and implements all financial policies and plans for the benefit of all the citizens. It provides financial help to the poor and weaker sections of society. By providing security law and order, the state helps the people to carry out their economic relations and activities.

4. State secures Peace, Security and Welfare of all in Society:

Social relations continuously need peace, security and order. Man is a social being. However along-with it some selfishness is also a part of his being. At times, selfishness of some persons can cause some difficulties and harms to others. This is prevented by the state. While living in society, man needs protection for his life and property. This is provided by the state.

5. State is needed for Protection against War and External Enemies:

State is needed for getting protection and security against external aggressions, wars and internal disturbances and disorders. The society needs the state for security, peace, order stability and protection against external aggressions and wars.

State maintains defence forces for fighting external wars and meeting aggressions. The state works for the elimination of terrorism and violence.

State is the sovereign political institution of each society. It protects the people and tries to ensure conditions for their happiness, prosperity and development

Each society needs the State. It satisfies several important needs of society:

- (1) State provides security against external aggressions and war. For this purpose the state maintains an army.
- (2) State ensures security against internal disturbances disorders and crimes. For this purpose the state maintains police.
- (3) State legally grants and guarantees the rights of the people.
- (4) The state issues and regulates currency and coinage.
- (5) State undertakes steps for the creation of necessary conditions for the socio-economic-politico-cultural development of the people.
- (6) State grants citizenship and protects their interests and rights.
- (7) State conducts foreign relations, foreign trade and economic relations.
- (8) State secures the goals of national interest in international relations.

Government: Concept, Organs/body, types and functions

A group of people that governs a community or unit. It sets and administers public policy and exercises executive, political and sovereign power through customs, institutions, and laws within a state. A government can be classified into many types-- democracy, republic, monarchy, aristocracy, and dictatorship are just a few.

Organs of Government:

To ensure that these representatives work effectively, and to control misuse of power and authority by them, the democratic governments are generally divided in three broad organs or branches of government. These are legislative, executive and judiciary branch.

The legislative branches makes the laws, that defines rights and obligations of the people and of various arms of government, and defines rules of conduct of various actions and functions affecting the well being of the collective good of the society.

FUNCTIONS

- i. its main function is law making
- ii. it approves annual budget
- iii. it give approval to nominees of chief executive
- iv. ratification of treaty negotiated by the executive
- v. it performs semi-judicial function in some countries
- vi. it can carry out investigation on issue of public interest
- vii. it performs enlightenment campaigns through its activities like debates

The Executive branch is responsible for managing the affairs of the country in accordance with the laws passed by the judiciary branch, This includes among other things collecting taxes, and operation of common services in the society such as roads, water supply, policing, and defence.

It is in two forms (a) Parliamentary Executive and (b) Presidential Executive

FUNCTIONS OF EXECUTIVE

- i. implementation of laws
- ii. Maintenance of law and order through police
- iii. making of law through its power of delegated legislation
- iv. it prepares budget
- v. it oversees day to day running of the administration
- vi. the chief executive signs bills into law
- vii. it initiates bills into parliament

The judiciary branch is responsible for interpreting the laws passed by legislative branch, and settling disputes between people and between people and government regarding correct application of law. It also awards appropriate punishment for violation of law.

FUNCTIONS OF THE JUDICIARY

- i. it interprets laws
- ii. it settles conflicts in the society
- iii. it protect the right of individuals
- iv. it protects the constitution from both executive and legislature

Government can be classified into several types. Some of the more common types of governments are:

1. Democracy

The word "democracy" literally means "rule by the people." In a democracy, the people govern.

2. Republic

A literal democracy is impossible in a political system containing more than a few people. All "democracies" are really republics. In a republic, the people elect representatives to make and enforce laws.

3. Monarchy

A monarchy consists of rule by a king or queen. Sometimes a king is called an "emperor," especially if there is a large empire, such as China before 1911. There are no large monarchies today. The United Kingdom, which has a queen, is really a republic because the queen has virtually no political power.

4. Aristocracy

An aristocracy is rule by the aristocrats. Aristocrats are typically wealthy, educated people. Many monarchies have really been ruled by aristocrats. Today, typically, the term "aristocracy" is used negatively to accuse a republic of being dominated by rich people, such as saying, "The United States has become an aristocracy."

5. Dictatorship

A dictatorship consists of rule by one person or a group of people. Very few dictators admit they are dictators; they almost always claim to be leaders of democracies. The dictator may be one person, such as Castro in Cuba or Hitler in Germany, or a group of people, such as the Communist Party in China.

6. Anarchy - a condition of lawlessness or political disorder brought about by the absence of governmental authority.

7. Authoritarian - a form of government in which state authority is imposed onto many aspects of citizens' lives.

8. Commonwealth - a nation, state or other political entity founded on law and united by a compact of the people for the common good.

9. Communist - a system of government in which the state plans and controls the economy and a single -- often authoritarian -- party holds power; state controls are imposed with the elimination of private ownership of property or capital while claiming to make progress toward a higher social order in which all goods are equally shared by the people (i.e., a classless society).

10. Confederacy (Confederation) - a union by compact or treaty between states, provinces or territories that creates a central government with limited powers; the constituent entities retain supreme authority over all matters except those delegated to the central government.

11. Constitutional - a government by or operating under an authoritative document (constitution) that sets forth the system of fundamental laws and principles that determines the nature, functions and limits of that government.

12. Constitutional monarchy - a system of government in which a monarch is guided by a constitution whereby his/her rights, duties, and responsibilities are spelled out in written law or by custom.

13. Islamic republic - a particular form of government adopted by some Muslim states; although such a state is, in theory, a theocracy, it remains a republic, but its laws are required to be compatible with the laws of Islam.

13. Oligarchy - a government in which control is exercised by a small group of individuals whose authority generally is based on wealth or power.

Parliamentary government (Cabinet-Parliamentary government) - a government in which members of an executive branch (the cabinet and its leader - a prime minister, premier or chancellor) are nominated to their positions by a legislature or parliament, and are directly responsible to it; this type of government can be dissolved at will by the parliament (legislature) by means of a no-confidence vote or the leader of the cabinet may dissolve the parliament if it can no longer function.

Presidential - a system of government where the executive branch exists separately from a legislature (to which it is generally not accountable).

Theocracy - a form of government in which a Deity is recognized as the supreme civil ruler, the Deity's laws are interpreted by ecclesiastical authorities (bishops, mullahs, etc.); a government subject to religious authority.

Totalitarian - a government that seeks to subordinate the individual to the state by controlling not only all political and economic matters, but also the attitudes, values and beliefs of its .

Major Functions of Modern Government:

Major functions of modern government include (1) foreign diplomacy, (2) military defense, (3) maintenance of domestic order, (4) administration of justice, (5) protection of civil liberties, (6) provision for and regulation of the conduct of periodic elections, (7) provision for public goods and services, (8) promotion of economic growth and development, (9) operation of social-insurance programs to prevent future poverty, and (10) operation of social-welfare programs to alleviate existing poverty.

a. **Foreign Diplomacy.** Handling *foreign diplomacy* is one of the most important functions performed by the national, or central, government of a *sovereign state*--i.e., the central government of a completely independent political society that maintains formal diplomatic relations with a significant number of other sovereign states in the world, sovereign states whose central governments officially recognize the independence, or sovereignty, of the particular political society and are willing to maintain diplomatic relations with its established, existing central government. Foreign diplomacy is the process of a sovereign state conducting *formally peaceful* relations with another sovereign state--i.e., all formal relationships and interactions short of war. In handling foreign diplomacy, the central governments of sovereign states may apply pressure and issue warnings and veiled--and not so veiled--threats to one another as well as negotiate, bargain, compromise, and conclude treaties and alliances with each other.

b. **Military Defense.** A political society's national, or central, government is responsible for preserving the security of that society from foreign aggression. The government maintains armed forces and, when necessary, utilizes them to protect the territory and people it governs from attack and invasion by foreign powers. Military defense is one of the oldest and most important functions of government.

b. **Domestic Order.** A government must control the people it seeks to govern and protect. The government must maintain *internal peace*--i.e., peace among individuals and groups within the society. In the Preamble to the United States Constitution, internal peace, or domestic order, is referred to as "*domestic tranquillity*." Ensuring domestic tranquillity was another great purpose for which the Constitution was ordained and established.

c. **Administration of Justice.** To enforce the "rule of law," a government must operate a system of laws and courts that (1) makes all adult citizens equal under the law and (2) provides them equal opportunities to obtain just settlement of their civil disputes and receive fair treatment if suspected or accused of engaging in criminal activity. In other words, the government must operate a system of administering justice, a system which gives to every person what is his due.

d. **Protection of Civil Liberties.** A most important function of government in a constitutional democratic society is to protect civil liberties--i.e., preserve and safeguard the basic rights and liberties guaranteed by the Constitution to the individual members of the society. In American society, the basic, constitutionally guaranteed rights and liberties which government must preserve and protect include (1) the right to free exercise of religion, (2) freedom of speech and press, (3) the right to hold peaceful meetings and to organize, or associate, for peaceful purposes, (4) the right to petition the government for a redress of grievances, (5) the right to equal protection of the laws, (6) immunity from deprivation of life, liberty, or property without due process of law.

e. **Provision for and Regulation of the Conduct of Elections.** In a constitutional democratic society, a vitally important constitutional duty of government is to (1) provide for free and meaningful elections, held at frequent intervals to fill major public-policy decisionmaking offices in the government, and (2) regulate the conduct of these elections so as to ensure that they are carried on fairly, honestly, and peacefully.

In the U.S.A., performance of the duty of providing for and regulating the conduct of elections is primarily the responsibility of the fifty states. The national government, however, also has some important powers and responsibilities in connection with this particular governmental function.

f. **Provision for Public Goods and Services.** *Public goods and services* are goods and services provided by government. They are goods and services provided by *public* institutions, rather than by private institutions.

Governments can and do tax citizens to raise money to spend on goods and services which will or are expected to benefit all or virtually all citizens but which, according to widespread perceptions within the society, are not likely to be supplied through voluntary, market-induced activities of private individuals, groups, and firms. The market mechanism and profit motive in the private sector of the economy, according to widespread perceptions, cannot be relied upon to satisfactorily provide these goods and services.

g. **Promotion of Economic Growth and Development.** The central government of a modern society seeks to facilitate and foster the growth and development of the nation's overall economy. The government actively pursues public policies--especially in the areas of taxation, foreign trade, and regulation of and subsidies for domestic economic activities--designed to promote increased capital formation and industrial production, higher levels of commercial activity within the society, a more favorable balance of trade with foreign nations, and hence low levels of unemployment and widespread economic prosperity among the members of its own society.

h. **Social Insurance.** In order to ensure the income security of citizens and thereby prevent future poverty, contemporary governments in relatively wealthy societies provide for *social insurance*--government-mandated insurance programs designed to protect the individual members of society from economic misfortune widely perceived to be due to circumstances beyond the control of the individuals, circumstances such as old age, physical disability, poor health, and temporary unemployment.

The benefits distributed under a social-insurance program are paid for by the program's participants; the benefits are not funded out of general-tax revenues. The benefits are paid out of the program's trust fund, to which the beneficiaries have made compulsory contributions. Each participant in the program is required to contribute to his own protection against future impoverishment.

i. **Social Welfare.** *Social-welfare policy*--also known as "*public assistance*," "*public aid*," and "*public welfare*"--consists of government programs to provide assistance to the poor. These programs are designed to alleviate existing poverty, providing aid to particular categories of persons who are unable to adequately support themselves, due to circumstances widely perceived within the society to be beyond the control of the indigent persons. The categories of persons eligible for public assistance generally include (1) women with dependent children in families where the father is absent or unemployed and (2) persons who, though aged, blind or disabled, are not covered by social-insurance programs and are therefore ineligible for benefits under them.

What is Local Self Govt.?

According to encyclopedia of Social Science, 'Local self-government is the government which has a territorial non-sovereign community, having or possessing the legal right to impose taxes and use of it and the necessary organization to regulate its own affairs.'

Local government in Bangladesh:

Local government is a vital organization for managing local economy and development and consolidating the democracy at the sub-national and grassroots level of any country. It is an integral part of the central government of a country, recognized or created under law for the management of local affairs of a human settlement, promoting pro-people and participatory development at the field level. Capable local institution is deemed as one of the fundamental pre-requisites for sustainable development of the country, which can share and promote people's urge, aspiration and wisdom. The Bangladesh polity has been subjected to tremendous stresses ever since its independence in December 1971. Its governmental outlook underwent several changes at every change of regime, and the system of local government also underwent similar changes.

Constitutional framework:

Article 59. Local Government

(1) Local Government in every administrative unit of the Republic shall be entrusted to bodies, composed of persons elected in accordance with law. (2) Everybody such as is referred to in clause (1) shall, subject to this Constitution and any other law, perform within the appropriate administrative unit such functions as shall be prescribed by Act of Parliament, which may include functions relating to-

(a) administration and the work of public officers;
(b) the maintenance of public order;
(c) the preparation and implementation of plans relating to public services and economic development.

Article 60. Powers of local government bodies:

For the purpose of giving full effect to the provisions of article 59 Parliament shall, by law, confer powers on the local government bodies referred to in that article, including power to impose taxes for local purposes, to prepare their budgets and to maintain funds.

Development of Local Govt. System in Bangladesh

Mujib Regime:

President's Order 7 issued in 1972 by the AWAMI LEAGUE government headed by SHEIKH MUJIBUR RAHMAN dissolved all the existing local government bodies. The government appointed certain committees for performing the functions of these defunct bodies. **Moreover, the names of the Union Council and District Council were changed to Union Panchayet (later renamed Union Parishad) and Zila Board (later renamed District Prishad), respectively.** However, no such committees were appointed in the thana and division level. After the assassination of President Sheikh Mujibur Rahman and the fall of Awami League government (August 1975) the development process relating to local government suffered a temporary setback.

Zia Regime:

In 1976, the Local Government Ordinance (LGO) issued by the government of General ZIAUR RAHMAN made provisions for the formation of three types of rural local government: **Union Parishad, Thana Parishad and Zila Parishad.**

Ershad Regime:

In 1982, the military government headed by General HUSSAIN M ERSHAD constituted a ten-member committee for administrative reorganisation. Based on the committee's recommendations the government undertook major steps to reorganise the existing local bodies at thana level in particular. On 23 December 1982 the Local Government (Thana Parishad and Thana Administration Reorganisation) Ordinance was promulgated to introduce major changes with respect to the system of local government at the thana level. Under the reorganised set-up, thana was designated as the focal point of administration.

Responsibility for all development activities at the local level was transferred to the Thana Parishad which was hub centre for development along with Union Parishad and Zila Parishad.

BNP regime (1991-1996):

The government of Bangladesh Nationalist Party under BEGUM KHALEDA ZIA chose to change the upazila system and set up instead democratically designed decentralized structures at the appropriate levels. Nothing appreciable, however, was done during the five years of BNP rule. **Elections to constitute fresh Union Parishads were held in 1992 in accordance with the provision of the Local Government (Union Parishad) Ordinance of 1983, but to constitute local bodies at other higher levels a bill to that end was submitted to Jatiya Sangsad in 1992.** Unfortunately it remained a pending case in the Sangsad until the end of 1996. Therefore, local government reforms have remained in limbo throughout the period of BNP government.

SHEIKH HASINA (1996-01):

Since 1996 like its predecessors SHEIKH HASINA government also formed a Local Government Commission to suggest viable local bodies based on the principles of local democracy. **Accordingly, a four-tier local government namely Gram Parishad, Union Parishad, Upazila Parishad and Zila Parishad was recommended by the Commission which is still in the process of implementation.** In the mean time the Union Parishad has been constructed following its elections in 1997. To facilitate increased representation of the women folk one unique and unprecedented measure has been adopted in the form of their direct election in the three wards of the Union Parishad. The Seventh Jatiya Sangsad has approved the formation of the Upazila Parishad.

BNP regime (2001-06):

During this period there were four tiers of administrative body; functions included public welfare, maintenance of law and order, revenue collection, development and adjudication.

- (i) Gram sarker
- (ii) Union Parishad
- (iii) Upazilla Parishad
- (iv) Zilla Parishad

AWAMI LEAGUE regime (2008...):

At the present day, there were three tiers of administration in rural Bangladesh and 2 two tiers of administration in urban area.

i) Union Parishad Structure

Union parishad is the oldest and lowest local govt system. It has been functioning for more than hundred years for the rural development of the country. At present we have 4480 Union parishad, Union parishads (-----) are run by the directly elected representatives. Its roles and representatives are guided by different levels, rules and circulars is --- time to time.

Structure:

1. Chairman : There shall be a chairman of Union Parishad directly elected by the voters of the Union.
2. Members : Nine members shall be directly elected from the nine wards constituting the Union.
3. Women members : Three seats shall be reserved for women. Each of the women members shall be directly elected by the male and female voters of three wards within a Union.



4. Official members : The Block Supervisor (Directorate of Agriculture), Health Assistant , Family Planning Assistant, Family Welfare Worker, Ansar/VDP and all other field staff of government departments working at Union level will be the official members of Union Parishad. They will have no voting right .
5. Others members : Representatives of Muktiyoddah, Cooperative Societies Disadvantages groups/Professions _e. g> weavers, fishermen. landless workers, destitute women, etc) will be members of Union Parishad without voting right.

ii) Upazilla Parishad

Each **Upazilla Parishad** (or council) has a *chairman*, a *vice chairman* and a *woman vice chairman*. All three are elected through direct popular election. Union Parishad chairmen within the upazila are considered as the members of the *porishod*. The post of a *woman vice chairman* was created to ensure at least one-third woman representation in the all elected posts of the local government. On 22 January 2010 the first election in 18 years of Upazilla Parishad was held.

iii) Zilla Parishad

Composition of Zilla Parishads.- (1) The Zilla Parishad shall consist of the following members, namely:-

- (a) representative members;
- (b) nominated members;
- (c) women members;
- (d) official members.

(2) The Members of Parliament of the Zila and the Chairmen of the Upazillas Parishads and the Paurasabhas shall be members of the Zila Parishad ex officio.

(3) The nominated members and women members shall be nominated by the Government from amongst the men and women living in the district, and their total number shall not exceed the total number of the representative members of the Zila Parishad.

(4) The Deputy Commissioner of the Zila and other Government Officials working in the Zila as determined by the Government shall be the official members of the Zila Parishad successively.

(5) The official members shall not have the right of vote in any meeting of the Zila Parishad.

Urban Areas

1. **City Corporation:** Currently there are 11 city corporations in Bangladesh. Mainly a mayor, councillor and reserved counselor from women are the part of this corporation.

2. **Municipality:**

Constitute of Municipality. (1) as soon as may be after the commencement of this Ordinance, there shall be constituted, in accordance with the provisions of this Ordinance, a municipality.

(2) Municipality shall be formed with composition of following persons, namely:

- a) Mayor ;
- b) Councilors, same number as government defined ward numbers through gazette notification.
- c) Female councilors, as defined number reserved for female.

Functions of Local government:

The main functions included policy implementation, integration, public welfare, maintenance of law and order, revenue collection, development and adjudication.

a) Reserved Functions:

- Police
- Magistracy
- Judiciary
- Revenue

b) Development Functions:

- Agriculture
- Fishery
- Water
- Power
- Horticulture
- Forestry
- Livestock
- Social welfare

Fascism

: a way of organizing a society in which a government ruled by a dictator controls the lives of the people and in which people are not allowed to disagree with the government

Fascism is a form of extreme right-wing ideology that celebrates the nation or the race as an organic community transcending all other loyalties. It emphasizes a myth of national or racial rebirth after a period of decline or destruction. To this end, fascism calls for a "spiritual revolution" against signs of moral decay such as individualism and materialism, and seeks to purge "alien" forces and groups that threaten the organic community. Fascism tends to celebrate masculinity, youth, mystical unity, and the regenerative power of violence. Often, but not always, it promotes racial superiority doctrines, ethnic persecution, imperialist expansion, and genocide. At the same time, fascists may embrace a form of internationalism based on either racial or ideological solidarity across national boundaries. Usually fascism espouses open male supremacy, though sometimes it may also promote female solidarity and new opportunities for women of the privileged nation or race.

Fascism's approach to politics is both populist--in that it seeks to activate "the people" as a whole against perceived oppressors or enemies--and elitist--in that it treats the people's will as embodied in a select group, or often one supreme leader, from whom authority proceeds downward. Fascism seeks to organize a cadre-led mass movement in a drive to seize state power. It seeks to forcibly subordinate all spheres of society to its ideological vision of organic community, usually through a totalitarian state. Both as a movement and a regime, fascism uses mass organizations as a system of integration and control, and uses organized violence to suppress opposition, although the scale of violence varies widely.

Characteristics of Fascism

- Unprincipled opportunism
- Ideological dishonesty
- Unprincipled opportunism
- Nationalism and super-patriotism with a sense of historic mission.
- Aggressive militarism even to the extent of glorifying war as good for the national or individual spirit.
- Use of violence or threats of violence to impose views on others (fascism and Nazism both employed street violence and state violence at different moments in their development).
- Authoritarian reliance on a leader or elite not constitutionally responsible to an electorate.
- Cult of personality around a charismatic leader.
- Reaction against the values of Modernism, usually with emotional attacks against both liberalism and communism.
- Exhortations for the homogeneous masses of common folk (Volkish in German, Populist in the U.S.) to join voluntarily in a heroic mission_often metaphysical and romanticized in character.
- Dehumanization and scapegoating of the enemy_seeing the enemy as an inferior or subhuman force, perhaps involved in a conspiracy that justifies eradicating them.
- The self image of being a superior form of social organization beyond socialism, capitalism and democracy.
- Elements of national socialist ideological roots, for example, ostensible support for the industrial working class or farmers; but ultimately, the forging of an alliance with an elite sector of society.
- Abandonment of any consistent ideology in a drive for state power.

The United Nations

Overview

The United Nations is an international organization founded in 1945. It is currently made up of 193 Member States. The mission and work of the United Nations are guided by the purposes and principles contained in its founding Charter.

Due to the powers vested in its Charter and its unique international character, the United Nations can take action on the issues confronting humanity in the 21st century, such as peace and security, climate change, sustainable development, human rights, disarmament, terrorism, humanitarian and health emergencies, gender equality, governance, food production, and more.

The UN also provides a forum for its members to express their views in the General Assembly, the Security Council, the Economic and Social Council, and other bodies and committees. By enabling dialogue between its members, and by hosting negotiations, the Organization has become a mechanism for governments to find areas of agreement and solve problems together.

History of UN formation:

The **United Nations (UN)** is an intergovernmental organization to promote international co-operation. A replacement for the ineffective League of Nations, the organization was established on 24 October 1945 after World War II in order to prevent another such conflict. At its founding, the UN had 51 member states; there are now 193. The headquarters of the United Nations is in Manhattan, New York City, and experiences extraterritoriality. Further main offices are situated in Geneva, Nairobi and Vienna. The organization is financed by assessed and voluntary contributions from its member states. Its objectives include maintaining international peace and security, promoting human rights, fostering social and economic development, protecting the environment, and providing humanitarian aid in cases of famine, natural disaster, and armed conflict.

During the Second World War, US President Franklin D. Roosevelt initiated talks on a successor agency to the League of Nations, and the United Nations Charter was drafted at a conference in April–June 1945; this charter took effect 24 October 1945, and the UN began operation. The UN's mission to preserve world peace was complicated in its early decades by the Cold War between the US and Soviet Union and their respective allies. The organization participated in major actions in Korea and the Congo, as well as approving the creation of the state of Israel in 1947. The organization's membership grew significantly following widespread decolonization in the 1960s, and by the 1970s its budget for economic and social development programmes far outstripped its spending on peacekeeping. After the end of the Cold War, the UN took on major military and peacekeeping missions across the world with varying degrees of success.

At a glance

1. 1 January 1942 || The name "United Nations" is coined

The name "United Nations", coined by United States President Franklin D. Roosevelt was first used in the Declaration by United Nations of 1 January 1942, during the Second World War, when representatives of 26 nations pledged their Governments to continue fighting together against the Axis Powers.

2. In 1945, representatives of 50 countries met in San Francisco at the United Nations Conference on International Organization to draw up the United Nations Charter. Those delegates deliberated on the basis of proposals worked out by the representatives of China, the Soviet Union, the United Kingdom and the United States at Dumbarton Oaks, United States in August-October 1944.
3. The Charter was signed on 26 June 1945 by the representatives of the 50 countries. Poland, which was not represented at the Conference, signed it later and became one of the original 51 Member States.
4. The United Nations officially came into existence on 24 October 1945, when the Charter had been ratified by China, France, the Soviet Union, the United Kingdom, the United States and by a majority of other signatories. United Nations Day is celebrated on 24 October each year.

Main Organs

The main organs of the UN are the General Assembly, the Security Council, the Economic and Social Council, the Trusteeship Council, the International Court of Justice, and the UN Secretariat. All were established in 1945 when the UN was founded.

1. General Assembly

The General Assembly is the main deliberative, policymaking and representative organ of the UN. All 193 Member States of the UN are represented in the General Assembly, making it the only UN body with universal representation. **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. The General Assembly, each year, elects a GA President to serve a one-year term of office.

2. 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.

- Daily programme of work of the Security Council
- Subsidiary organs of the Security Council

5 Permanent Security Council Member States are: USA, UK, France, Russia and China,

3. 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. It is the United Nations' central platform for reflection, debate, and innovative thinking on sustainable development.

4. Trusteeship Council

The Trusteeship Council was established in 1945 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 1994, all Trust Territories had attained self-government or independence. The Trusteeship Council suspended operation on 1 November 1994. By a resolution adopted on 25 May 1994, 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.

5. *International Court of Justice*

The International Court of Justice is the principal judicial organ of the United Nations. Its seat is at the **Peace Palace in The Hague** (Netherlands). **It is the only one of the six principal organs of the United Nations not located in New York (United States of America).** The Court's role is to settle, in accordance with international law, legal disputes submitted to it by States and to give advisory opinions on legal questions referred to it by authorized United Nations organs and specialized agencies. The ICJ is composed of 15 judges who serve 9-year terms and are appointed by the General Assembly; every sitting judge must be from a different nation.

6. *Secretariat*

The Secretariat comprises the **Secretary-General and tens of thousands of international UN staff members who carry out the day-to-day work of the UN as mandated by the General Assembly and the Organization's other principal organs.** 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.

Official Languages

There are six official languages of the UN. **These are Arabic, Chinese, English, French, Russian and Spanish.** The correct interpretation and translation of these six languages, in both spoken and written form, is very important to the work of the Organization, because this enables clear and concise communication on issues of global importance.

Funding:

The UN is financed from assessed and voluntary contributions from member states. The General Assembly approves the regular budget and determines the assessment for each member. This is broadly based on the relative capacity of each country to pay, as measured by its gross national income (GNI), with adjustments for external debt and low per capita income.^[157] The two-year budget for 2012–13 was \$5.512 billion in total.

Specialized agencies

The UN Charter stipulates that each primary organ of the UN can establish various specialized agencies to fulfill its duties. Some best-known agencies are the International Atomic Energy Agency, the Food and Agriculture Organization, UNESCO (United Nations Educational, Scientific and Cultural Organization), the World Bank, and the World Health Organization (WHO). The UN performs most of its humanitarian work through these agencies. Examples include mass vaccination programmes (through WHO), the avoidance of famine and malnutrition (through the work of the WFP), and the protection of vulnerable and displaced people (for example, by UNHCR).

Functions of UNO:

- **Maintain International Peace and Security**

The UN, after approval by the Security Council, sends peacekeepers to regions where armed conflict has recently ceased or paused to enforce the terms of peace agreements and to discourage combatants from resuming hostilities. Since the UN does not maintain its own military, peacekeeping forces are voluntarily provided by member states. These soldiers are sometimes nicknamed "Blue Helmets" for their distinctive gear. The peacekeeping force as a whole received the Nobel Peace Prize in 1988.

- **Promote Sustainable Development**

Another primary purpose of the UN is "to achieve international co-operation in solving international problems of an economic, social, cultural, or humanitarian character". Numerous bodies have been created to work towards this goal, primarily under the authority of the General Assembly and ECOSOC. In 2000, the 192 United Nations member states agreed to achieve eight Millennium Development Goals by 2015.

- **Protect Human Rights**

One of the UN's primary purposes is "promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion", and member states pledge to undertake "joint and separate action" to protect these rights. **In 1948**, the General Assembly adopted a Universal Declaration of Human Rights, drafted by a committee headed by Franklin D. Roosevelt's widow, Eleanor, and including the French lawyer René Cassin. The document proclaims basic civil, political, and economic rights common to all human beings, though its effectiveness toward achieving these ends has been disputed since its drafting. The Declaration serves as a "common standard of achievement for all peoples and all nations" rather than a legally binding document, but it has become the basis of two binding treaties, the 1966 International Covenant on Civil and Political Rights and International Covenant on Economic, Social and Cultural Rights. In practice, the UN is unable to take significant action against human rights abuses without a Security Council resolution, though it does substantial work in investigating and reporting abuses.

- **Uphold International Law**

- **Deliver Humanitarian Aid**

Welcome to the United Nations, Bangladesh

It has been over 40 years since Bangladesh's flag was first raised at the United Nations Headquarters in New York, beginning a proud era of partnership built on mutual trust and respect. Since this beginning, Bangladesh has been an active member of the global community. Perhaps due to its own history of conflict, just 17 years after the country's independence, the first Bangladeshi troops served in the United Nations Iran-Iraq Military Observer Group (UNIMOG) in 1988. All in all, the country has participated in 18 Peacekeeping missions, with almost 8,700 peacekeepers deployed since UNIMOG, including important contributions such as the first all-women's police force in Haiti. The commitment of Bangladesh to protect peace is underpinned by the UN principles of equality, tolerance, freedom, peace and non-violence, principles which are also enshrined in the country's Constitution. All of which serve as a reminder of the ethos of the UN and Bangladesh partnership.

Over the last 40 years, UN and Bangladesh partnership has contributed to the 30 per cent increase of Bangladesh's real per-capita income, and within this period the poverty rate reduced by 60 per cent. This has been encouraged by targeted investment in social programmes and the progressive policies of governments, which have also positioned Bangladesh to be on track to achieve 15 out of 34 of the relevant targets of the Millennium Development Goals (MDGs). As Bangladesh moved up the development ladder, UN assistance also started focusing on knowledge brokering, advocacy and technical assistance, recognising that sustainable development is closely linked to strong structures, systems and human capital. The interventions highlighted in this interactive timeline commemorating 40 years of partnership are not exhaustive, but are rather meant to illustrate key milestone achievements of UN and Bangladesh partnership. They have had a nation-wide impact on the overall development gains in the last 40 years, and many of which started long before the MDGs were introduced. For more information on the UN's contribution to Bangladesh's development progress, visit our online timeline commemorating 40 years of UN and Bangladesh partnership.

- ✚ Philosophers are highly judgmental and don't yield without logic and rationale.
- ✚ Ancient Greece was the motherland of early philosophical thought.
- ✚ **Wonder** is said to be the origin of philosophy. The Greek thinkers **wondered at the phenomena of the world and tried to explain them** by a fundamental principle.
- ✚ Thales (600 BC) the founder of philosophy looked upon **water as the primary stuff of the world**. How the universe created! it was the main theme of his thinking. Though his statement is **so funny** in today's context, but definitely it was highly valiant and pre-cursor of free thinking in that time. He tried to think by his sense being free from prevailing different beliefs, religions, stories, poems, prejudice etc to explain the mystery of life and its destiny
- ✚ Anaximander, student of Thales and philosopher as well identified **infinity of things/materials** are the primary stuff of the world.
- ✚ Anaximander regarded the **infinite air** as the fundamental reality.
- ✚ **Pythagoreanism** originated in the 5th century BCE, based on teachings, or beliefs held by Pythagoras and his followers, the Pythagoreans, who were considerably influenced by mathematics, music and astronomy.
- ✚ Xenophanes, a Greek poet from the Archaic period, was born c. 570 BCE and died c. 478 BCE. He is most well-known today for his philosophical criticisms. **"The all is one and the one is God."**
- ✚ **Parmenides** and the question of 'being'. He explained the 'being' the primary stuff of the universe. Without 'being' nothing can be generated according to his opinion. Simultaneously nothing can be generated from zero existence. Of course being not created by it-self as well. Rather it's meaningless to search the ultimate being.
- ✚ **Xeno, another philosopher stated that plurality and velocity are not true rather illusive or imagination.**
- ✚ Heraclitus conceived of the **fire** as the only reality. 'Nothing is permanent; change is inevitable' quoted by him. **Everyday sun rises in new get up and you cannot step twice into the same river, for fresh waters are even flowing in upon you.**
- ✚ **Empedocles thought of earth, water, fire and air as the permanent substances. And thus the Greek Philosophy originated in wonder.**
- ✚ **Sophism** is a method of teaching. In ancient Greece, *sophists* were a category of teachers who specialized in using the techniques of philosophy and rhetoric for the purpose of teaching arete — excellence, or virtue — predominantly to young statesmen and nobility. The practice of charging money for education and providing wisdom only to those who could pay led to the condemnations made by Socrates, through Plato in his dialogues, as well as Xenophon's Memorabilia.
- ✚ **Protagoras, a prominent philosopher of sophism stated "there are no universal standard of truth, beauty, righteousness".** Man is the measure of all things. In response to the question of his fellow pupils about his supporting ideology, then he told "What is true to me, is true for me and what is true to you is true to you.
- ✚ **Later philosophers widespread their thinking level from such limited area of questions.** Those incorporated the basic demands of human being, duty and responsibility, individuals position in universe, roles in society and state etc.
- ✚ Other philosophies have no exception but modern western philosophies sprang from doubt.
 - ❖ I think therefore I exist and this is undoubted.

The meaning & nature of philosophy

- ✓ The Ancient Greek word *philosophia* was likely coined by Pythagoras and literally means "love of wisdom" or "friend of wisdom.
- ✓ Literally means **love of wisdom**.
- ✓ Philosophy is all about **our beliefs and attitudes about us and the world**.
- ✓ It's an **attempt to arrive at a rational conception of the reality as a whole**.
- ✓ It enquires into the **nature of the universe in which we live, the nature of the human soul, and its destiny, and the nature of the God or the absolute and their relation to one another**.
- ✓ **It is the art of thinking all things logically, systematically and persistently**.
- ✓ **It's the criticism of life**.
- ✓ **Philosophy is the rational attempt to have a world view not contented view of the whole reality, thus sciences gives us a sectional view. For example:**
 - Mathematical Sciences deal with numbers and figures, Physics deals with heat, light, motion, sound, electricity and magnetism, Chemistry deals with chemical phenomena
 - Likewise politics, sociology, economics, psychology etc..... give us particular sectional view.
- ✓ But philosophy harmonizes the highest conclusions of the different sciences, coordinates them with one another and gives a rational conception of the whole world.
- ✓ It is first of all the activity of **stating, as clearly and as convincingly as possible**, what we believe and what we believe in.
- ✓ It is the effort to appreciate the **differences between one's own views and others views**, to be able to argue with someone who disagrees and resolve the difficulties that they may throw in your path.
- ✓ Philosophy is the attempt to **coordinate different ideas into a single viewpoint and defending what you beliefs**

Conceptual Interpretation:

- ✚ Philosophy is the study of the fundamental nature of knowledge, reality, and existence, especially when considered as an academic discipline.
- ✚ Philosophy is the study of general and fundamental problems, such as those connected with reality, existence, knowledge, values, reason, mind and language.

By the term 'scope' of anything you have to mean 'the area of work' of that thing. When you ask 'what is the scope of art' - you mean with what kind of things is art connected, what are the different works that art does, what are the causes, what are the uses and abuses etc. In the same way, when you ask "what is the scope of philosophy", you mean the type of works that philosophy does. Philosophy itself is generally considered a type of social science, like sociology or psychology. That's because early philosophy was primarily concerned with describing the best way to live and organize society. From that spawned many other disciplines: economics, political science, law, linguistics, literary and art criticism, and theology—along with sociology and psychology. Though many of philosophy's original topics have evolved into other fields of study over time, the discipline remains rich and varied. Modern philosophy contains six main branches of thought, each with their own unique focus:

✓ **Metaphysics: the nature of reality and the universe or the science of being**

The theory of reality and the ultimate nature of all things. The aim of metaphysics is a comprehensive view of the universe, an overall world view. It is the branch of philosophy that deals with the first principles of things, including abstract concepts such as being, knowing, identity, time, and space. Metaphysics is the philosophy or theory of the 'real'. Knowledge that is studied in epistemology automatically leads us to the question of the 'known'. You know, but what do you know? Knowledge is different from mere thought or imagination. Hence, like thought is related to thing in order to be complete, knowledge is linked with the known in order to be meaningful. So, philosophy has a distinct branch devoted to understanding 'what is known'.

✓ **Epistemology: the study of knowledge and how it is acquired.**

The study of knowledge, including such questions as "what can we know? And how do we know anything? And what is truth? Epistemology is the philosophy of knowledge. It is often called theory of knowledge also. We have the experience or concept or phenomenon of knowledge. Philosophy explains that concept. And that is called epistemology. It is not knowledge of any other thing, but discussion on the problem of knowledge itself. If you know about 'atoms' in physics, that constitutes the 'knowledge' of atoms. In epistemology, you do not consider knowledge of anything –atom or molecule or whatever, but the fact of knowledge itself. Here you study what is knowledge, how does it originate, what is its limitation, can we know everything about a phenomenon, etc.

✓ **Cosmology:** the branch of philosophy dealing with the origin and general structure of the universe, with its parts, elements, and laws, and especially with such of its characteristics as space, time, causality, and freedom.

✓ **Axiology:** "value, worth"; and -λόγος, -logos) is the philosophical study of value. It is either the collective term for ethics and aesthetics—philosophical fields that depend crucially on notions of worth—or the foundation for these fields, and thus similar to value theory and meta-ethics.

✓ **Logic:** how to develop valid arguments; includes mathematical logic. And the study of the formal structures of sound thinking and good argumentation.

✓ **Ethics:** the study of right and wrong and how people should live. After knowing what knowledge is and after grappling with the issue of the known, you have learnt quite a bit about the world and your life in it. A question will naturally arise in your mind. If the world is what it seems to be-then how shall I live in this world? How do I behave in it? For you will be continuously facing more than one alternative courses of action and you will be forced to choose among them. And you have to use your discretion while choosing. Any consideration that you will bring to bear on your choices will have what is commonly called the 'moral' implication. If you are walking on the pavement and an old man has fallen down- you will have two choices before you: (a) let me pick up the person, (b) why should I waste my time? Let me hurry up in my work. But you will see that there is an instinctive or rational (We cannot specify what it is at this point) impulse in you to help the person. This is your voice of conscience or your wisdom or whatever you might call it. But you feel like doing 'good'. This sense of goodness or propriety or duty is central to all human thought and behaviour. Ethics is the study of human conduct based on moral impulses and wisdom.

✓ **Political philosophy** is the study of topics such as **politics**, liberty, justice, property, rights, law, and the enforcement of a legal code by authority: what they are, why (or even if) they are needed, what, if anything, makes a government legitimate, what rights and freedoms it should protect and why, what form it ...

✓ **Aesthetics:** beauty, art and artistic perception.

It is concerned with the inquiry into the nature of beauty. In fact aesthetics is concerned with the creation and appreciation of all arts.

✓ **Philosophy of history** refers to the theoretical aspect of history. The term **philosophy of history** refers to the theoretical aspect of history, in two senses. It is customary to distinguish **critical philosophy of history** from **speculative philosophy of history**. Critical philosophy of history is the "theory" aspect of the discipline of academic history, and deals with questions such as the nature of historical evidence, the degree to which objectivity is possible, etc. Speculative philosophy of history is an area of philosophy concerning the eventual significance, if any, of human history.^[1] Furthermore, it speculates as to a possible teleological end to its development—that is, it asks if there is a design, purpose, directive principle, or finality in the processes of human history. Part of Marxism, for example, is speculative philosophy of history. Another example is "historiosophy", the term coined by Gershom Scholem to describe his understanding of history and metaphysics. Though there is some overlap between the two aspects, they can usually be distinguished; modern professional historians tend to be skeptical about speculative philosophy of history.

✓ **Philosophy of language** explores the nature, the origins, and the use of language. **Philosophy of language** is concerned with four central problems: the nature of meaning, **languageuse**, **language** cognition, and the relationship between **language** and reality.

✓ **Philosophy of law** (often called **jurisprudence**) explores the varying theories explaining the nature and the interpretations of law. **Philosophy of law** is a branch of **philosophy** and jurisprudence that studies basic questions about **law** and legal systems, such as "what is **law**?", "what are the criteria for legal validity?", "what is the relationship between **law** and morality?", and many other similar questions.

✓ **Philosophy of mind** explores the nature of the mind, and its relationship to the body, and is typified by disputes between dualism and materialism. In recent years there has been increasing similarity between this branch of philosophy and cognitive science.

✓ **Philosophy of religion** explores questions that often arise in connection with one or several religions, including the soul, the afterlife, God, religious experiences, analysis of religious vocabulary and texts, and the relationship of religion and science.

✓ **Philosophy of science** explores the foundations, methods, history, implications, and purpose of science.

✓ **Feminist philosophy** explores questions surrounding gender, sexuality, and the body including the nature of feminism itself as a social and philosophical movement.

✓ **Philosophy of film** analyzes films and filmmakers for their philosophical content and style explores film (images, cinema, etc.) as a medium for philosophical reflection and expression.

✓ **Metaphilosophy** explores the aims of philosophy, its boundaries, and its methods.

✓ **Philosophy of Architecture** is a branch of philosophy of art, dealing with aesthetic value of architecture, its semantics and relations with development of culture.

Philosophical method (or philosophical methodology) is the study of how to do philosophy. A common view among philosophers is that philosophy is distinguished by the ways that philosophers follow in addressing philosophical questions. There is not just one method that philosophers use to answer philosophical questions. A number of remarkable methods in the domain of philosophy can be found and are mentioned as follow:

1. **Dogmatism: Dogmatism is a way of thinking that is stubborn and narrow-minded, often because of prejudice and bigotry. This word has nothing to do with dogs. Rather, it has to do with being dogmatic: holding onto a view or set of views no matter what.**

Dogma an established principle, tenet, or system of doctrines put forward to be received on authority, as opposed to one deduced from experience or reasoning; a positive, magisterial, or arrogant expression of opinion. It serves as part of the primary basis of an ideology or belief system, and it cannot be changed or discarded without affecting the very system's paradigm, or the ideology itself. The term can refer to acceptable opinions of philosophers or philosophical schools, public decrees, religion, or issued decisions of political authorities. Dogmatism is the dogmatic procedure of pure reason without previous criticism of its own powers. It dogmatically assumes the truth of certain fundamental principles, and deduces conclusions from them without enquiring into the capacity of the organ of knowledge to comprehend the reality. It plunges into metaphysical speculations without a preliminary enquiry into the origin and conditions of the validity of knowledge. It seeks to give ontology or metaphysics without a prior epistemology.

2. **SCEPTICISM: A method of obtaining knowledge through systematic doubt and continual testing**

Philosophy is said to have begun with wonder. The marvel of creation evokes the admiration of man, and its mysteriousness excites his wonder; and this wonder naturally leads to a serious enquiry into the nature of things, for man is not content to rest in a state of awe based on ignorance and is curious to know the truth behind the enthralling wonder of the world. He investigates, speculates, argues and discusses, and comes to a settled opinion of the nature of things in this wonderful world. This becomes his philosophy. Modern man, however, seems to have stepped into the region of philosophy through doubt and skeptical thinking. Man commenced doubting the validity of authority and dogma no less than that of accepted traditional beliefs. Descartes started with doubting everything, even the validity of thought itself. Later, Kant, too, followed the critical method of enquiry in philosophy. Bradley was of the opinion that the chief need of philosophy is "a sceptical study of first principles." However, he adds: "By scepticism is not meant doubt about or disbelief in some tenet or tenets. I understand by it an attempt to become aware and to doubt all preconceptions."

3. **THE CRITICAL METHOD OF KANT**

জ্ঞান বিষয়ে তার মতবাদকে বিচারবাদ বলা হয়। তিনি বলেন, মানুষের মধ্যে থাকা ধারণা ও কাটাগরির কাঠামো দিয়ে জগৎ ও তার নিয়মানুবর্তিতাকে আমরা দেখি। তিনি বস্তুকে প্রকৃতই জানা যায় এমন অনুমানকে খারিজ করে দেন। অধিবিদ্যাকে অসম্ভব বলে বর্ণনা করেন। KANT জানান, আমরা শুধু অভিজ্ঞতার জগৎ (ফেনোমেনাল ওয়ার্ল্ড) জানতে পারি। কিন্তু এর বাইরে বস্তুর জগৎ (নোমেনাল ওয়ার্ল্ড) জানতে পারি না। কারণ প্রথমটি আমাদের ইন্দ্রিয় দ্বারা ধরা পড়ে। কিন্তু দ্বিতীয়টি ধরা পড়ে না। একে তিনি বিষয়-বিষয়ীর সমস্যা বলে চিহ্নিত করেন। - See more at:

<http://bangla.thereport24.com/article/101034/index.html#sthash.QzCH0va8.dpuf>

Kant follows the method of the analysis of the conditions and limits of knowledge. He points out that, though the material of our knowledge is supplied by the senses, the universality and the necessity about it comes from the very nature and constitution of the understanding, which is the knower of all things in the world. But the world which we thus know through synthetic *a priori* knowledge is not the real world, for, it is built by the materials supplied by the senses, which gain the characters of universality and necessity when they are brought into shape by the categories provided by the understanding. **The world of reality cannot be known by the powers that man possesses at present. If we had been endowed with a consciousness-in-general or an intellectual intuition uninfluenced by the judgments and categories of the understanding, it would have been possible for us to know the reality as such; but as this kind of consciousness is not possessed by us, we cannot know reality. What we know are just empirical facts or phenomena constructed by percepts and concepts common to all men.** The postulates of reality that reason advances are only necessities felt by it and not realities in themselves.

4. **THE DIALECTICAL METHOD OF HEGEL**

হেগেলের মতে, সভ্যতার বিকাশ হয় দ্বন্দ্বিক উপায়ে বা প্রক্রিয়ায়। হেগেলের দ্বন্দ্বিকতা (Dialectics) হল তিনটি বিষয়ের সমন্বয়-প্রস্তাব(Thesis), প্রতিপ্রস্তাব(Anti-thesis), সংশ্লেষণ(synthesis)। বিষয়টি সোজা ভাষায় এরকম- কেউ একটা কথা বা প্রস্তাব বলল অর্থাৎ থিসিস দিল। আরেকজন কথাটার প্রতিবাদ বা প্রতিপ্রস্তাব করল অর্থাৎ এ্যান্টিথিসিস দিল। এই বাদ(Thesis) প্রতিবাদের(Anti-thesis) মধ্য থেকে যে নতুন আধিকতার গ্রহণযোগ্য কথাটির উৎপত্তি হয় তা হল synthesis. সিনথিসিসের মাধ্যমে প্রাপ্ত নতুন চিন্তাটি নতুন প্রস্তাব(থিসিস) হিসাবে কাজ করবে আবার একটা পর্যায়ে এর প্রতিপ্রস্তাব(এ্যান্টিথিসিস) আসবে। একইভাবে "থিসিস" ও "এ্যান্টিথিসিসের" সংশ্লেষণে নতুন থিসিস তৈরী হবে এবং এভাবে সভ্যতার বিকাশের দ্বন্দ্বিক প্রক্রিয়া চলতে থাকবে অনির্দিষ্টকালের জন্য.... এটাই হল দ্বন্দ্বিকতাবাদ।

Kant's critical method was taken much further and completed by Hegel in a staggering system of idealism built by means of what he termed the dialectical method. This method of Hegel consists in the constructive dialectical process of opposition and reconciliation. Thesis, antithesis and synthesis are its moments. The existence of the finite and its assertion of itself as such is the thesis. This thesis naturally evokes the existence and assertion of the finite that is its opposite. This is its antithesis. The relation between the thesis and the antithesis implies a reconciliation of these two in a higher synthesis brought about by the evolving force of the Whole, which transcends the isolated factors of the existence and the assertion of the thesis and the antithesis. This reconciliation results in the cooperation of the thesis and the antithesis and in a blend of the existence and the assertion of the unity of the synthesis. Then this synthesis itself becomes a thesis to which there is an antithesis. The two again get unified and transcended in a still higher synthesis. This process of dialectical unification in higher and higher syntheses continues in various grades, progressively, until the Absolute is reached, where all contradiction is finally and fully reconciled. For Hegel, the forms and matter of Kant constitute an organism in which they blend to make up the universal Whole. Forms are one with matter; thought is one with reality; knowledge is being. The internal and external are identical processes. The categories of Kant are the framework, not merely of thought, but of reality itself.

5. **INTUITIONISM: The theory that certain truths or ethical principles are known by intuition rather than reason.**

It is the theory that primary truths and principles (especially those of ethics and metaphysics) are known directly by intuition. Intuitionism is a philosophy of mathematics that was introduced by the Dutch mathematician L.E.J. Brouwer (1881–1966). Intuitionism is based on the idea that mathematics is a creation of the mind. The truth of a mathematical statement can only be conceived via a mental construction that proves it to be true and the communication between mathematicians only serves as a means to create the same mental process in different minds. This view on mathematics has far reaching implications for the daily practice of mathematics, one of its consequences being that the principle of the excluded middle, $(A \vee \neg A)$, is no longer valid. Indeed, there are propositions, like the Riemann hypothesis, for which there exists currently neither a proof of the statement nor of its negation. Since knowing the negation of a statement in intuitionism means that one can prove that the statement is not true, this implies that both A and $\neg A$ do not hold intuitionistically, at least not at this moment. The dependence of intuitionism on time is essential: statements can become provable in the course of time and therefore might become intuitionistically valid while not having been so before.

6. **THE INTEGRAL METHOD**

Swami Sivananda's method combines **revelation, meditation and reason in one**. To him, all methods of sense-function and the mental approach to Truth have to be set aside as faulty for the reason that their deliverances are untrustworthy, being logically indefensible and psychologically warped by the defects of the instruments. Infallible knowledge is to be had only in the intuition of Reality, and all knowledge derived through the senses, understanding and reason falls short of it in an enormous degree. No other method of approach to Truth than communion with being as such can give us ultimately reliable knowledge. Unless the knower and the known are identified in knowledge, knowledge is not true, but gives us only a semblance of what we really seek to obtain.

7. **The Socratic method** of philosophical disquisition consists in arguing out the entire anatomy of the subject in question, in the manner of a dialogue. The *prima facie* view is refuted by exposing the inconsistencies and contradictions involved in accepting it as true. The teacher professes entire ignorance all the while, finally eliciting the truth from the mouth of the questioner himself, by the ingenious method of subtle examination, through questioning, dividing and analysis. This technique of argument is based on a complete knowledge of the fundamental component elements of the subject of the argument and their relation to the constitution and condition of the intellect

and reason of the opposite party concerned in the discussion, and also on grounding the argument in the most basic facts acceptable to that party.

Greek Philosophy

Life and Philosophy of Socrates (477BC-399BC)

Socrates was born **470 BC**, in Athens, Greece. We know of his life through the writings of his students, including Plato and Xenophon. His "Socratic method," laid the groundwork for Western systems of logic and philosophy. Socrates was the son of Sophroniscus, an Athenian stone mason and sculptor, and Phaenarete, a midwife. Because he wasn't from a noble family, he probably received a basic Greek education and learned his father's craft at a young age. It is believed Socrates worked as mason for many years before he devoted his life to philosophy. Contemporaries differ in their account of how Socrates supported himself as a philosopher. Both Xenophon and Aristophanes state Socrates received payment for teaching, while Plato writes Socrates explicitly denied accepting payment, citing his poverty as proof.

Socrates married Xanthippe, a younger woman, who bore him three sons—Lamprocles, Sophroniscus and Menexenus. There is little known about her except for Xenophon's characterization of Xanthippe as "undesirable." He writes she was not happy with Socrates's second profession and complained that he wasn't supporting family as a philosopher. By his own words, Socrates had little to do with his sons' upbringing and expressed far more interest in the intellectual development of Athens' young boys.

Athenian law required all able bodied males serve as citizen soldiers, on call for duty from ages 18 until 60. According to Plato, Socrates served in the armored infantry—known as the hoplite—with shield, long spear and face mask. He participated in three military campaigns during the Peloponnesian War, at Delium, Amphipolis, and Potidaea, where he saved the life of Alcibiades, a popular Athenian general. Socrates was known for his courage in battle and fearlessness, a trait that stayed with him throughout his life. Later he became the member of senate.

Socrates Philosophy: An overview

Socrates believed that philosophy should achieve practical **results for the greater well-being of society**. He attempted to establish **an ethical system based on human reason rather than theological doctrine**. He pointed out that human choice was motivated by the desire for happiness. **Ultimate wisdom comes from knowing oneself**. The **more a person knows, the greater his or her ability to reason** and make choices that will bring true happiness. Socrates believed that this translated into politics with the best form of government being neither a tyranny nor a democracy. Instead, **government worked best when ruled by individuals who had the greatest ability, knowledge, and virtue and possessed a complete understanding of themselves**.

A. Socratic Method/ Socratic irony

Perhaps his most important contribution to Western thought is his dialectic method of inquiry, known as the Socratic which he largely applied to the examination of key moral concepts such as the Good and Justice. It was first described by Plato in the *Socratic Dialogues*. To solve a problem, it would be broken down into a series of questions, the answers to which gradually distill the answer a person would seek. The influence of this approach is most strongly felt today in the use of the scientific method, in which hypothesis is the first stage. The development and practice of this method is one of Socrates' most enduring contributions, and is a key factor in earning his mantle as the father of political philosophy, ethics or moral philosophy, and as a figurehead of all the central themes in Western philosophy.

B. Theory of Knowledge:

1. Know thyself:

"Know thyself" is an ancient Greek aphorism inscribed in the forecourt of the Temple of Apollo at Delphi according to Pausanias (Greek writer). The aphorism was attributed to: Chilon of Sparta, Heraclitus, Pythagoras, Socrates, Solon of Athens, Thales of Miletus, Phe-monoe...so, the authorship is uncertain. The meaning, I guess, is get to know yourself - if you don't know yourself and you are unpredictable to yourself, you are an enemy to yourself! Knowing yourself you'll be able to know everybody and everything else! (Online opinion)

2. Virtue is knowledge

Virtue—all virtue—is knowledge is the main philosophy of Socrates.

The statement "I know that I know nothing" is often attributed to Socrates, based on a statement in Plato's *Apology*. The conventional interpretation of this is that Socrates' wisdom was limited to an awareness of his own ignorance. Socrates considered virtuousness to require or consist of *phronēsis*, "thought, sense, judgement, practical wisdom, [and] prudence." Therefore, he believed that wrongdoing and behavior that was not virtuous resulted from ignorance and that those who did wrong knew no better. The only time he actually claimed to be wise was within *Apology*, in which he says he is wise "in the limited sense of having human wisdom". It is debatable whether Socrates believed humans (as opposed to gods like Apollo) could actually become wise. On the one hand, he drew a clear line between human ignorance and ideal knowledge; on the other, Plato's *Symposium* (Diotima's Speech) and *Republic* (Allegory of the Cave) describe a method for ascending to wisdom.

For example, while it is typical to think that one can be wise without being temperate, Socrates rejects this possibility on the grounds that wisdom and temperance both have the same opposite: folly. Were they truly distinct, they would each have their own opposites. As it stands, the identity of their opposites indicates that one cannot possess wisdom without temperance and vice versa.

This thesis is sometimes paired with another Socratic, view, that is, that virtue is a form of knowledge (*Meno* 87e-89a; cf. *Euthydemus* 278d-282a). Things like beauty, strength, and health benefit human beings, but can also harm them if they are not accompanied by knowledge or wisdom. If virtue is to be beneficial it must be knowledge, since all the qualities of the soul are in themselves neither beneficial nor harmful, but are only beneficial when accompanied by wisdom and harmful when accompanied by folly.

C. No One Errs Knowingly/No One Errs Willingly

Socrates famously declares that no one errs or makes mistakes knowingly (*Protagoras* 352c, 358b-b). Here we find an example of Socrates' intellectualism. When a person does what is wrong, their failure to do what is right is an intellectual error, or due to their own ignorance about what is right. If the person knew what was right, he would have

done it. Hence, it is not possible for someone simultaneously know what is right and do what is wrong. If someone does what is wrong, they do so because they do not know what is right, and if they claim they have known what was right at the time when they committed the wrong, they are mistaken, for had they truly known what was right, they would have done it.

Socrates therefore denies the possibility of *akrasia*, or weakness of the will. No one errs willingly (*Protagoras* 345c4-e6). While it might seem that Socrates is equivocating between knowingly and willingly, a look at *Gorgias* 466a-468e helps clarify his thesis. Tyrants and orators, Socrates tells Polus, have the least power of any member of the city because they do not do what they want. What they do is not good or beneficial even though human beings only want what is good or beneficial. The tyrant's will, corrupted by ignorance, is in such a state that what follows from it will necessarily harm him. Conversely, the will that is purified by knowledge is in such a state that what follows from it will necessarily be beneficial.

D. All Desire is for the Good

One of the premises of the argument just mentioned is that human beings only desire the good. When a person does something for the sake of something else, it is always the thing for the sake of which he is acting that he wants. All bad things or intermediate things are done not for themselves but for the sake of something else that is good. When a tyrant puts someone to death, for instance, he does this because he thinks it is beneficial in some way. Hence his action is directed towards the good because this is what he truly wants (*Gorgias* 467c-468b).

5. Philosophy of Politics

It is argued that Socrates believed "ideals belong in a world only the wise man can understand", making the philosopher the only type of person suitable to govern others. In Plato's dialogue the *Republic*, Socrates openly objected to the democracy that ran Athens during his adult life. It was not only Athenian democracy: Socrates found short of ideal any government that did not conform to his presentation of a perfect regime led by philosophers, and Athenian government was far from that. It is, however, possible that the Socrates of Plato's *Republic* is colored by Plato's own views. During the last years of Socrates' life, Athens was in continual flux due to political upheaval. Democracy was at last overthrown by a junta known as the Thirty Tyrants, led by Plato's relative, Critias, who had once been a student and friend of Socrates. The Tyrants ruled for about a year before the Athenian democracy was reinstated, at which point it declared an amnesty for all recent events.

Socrates' opposition to democracy is often denied, and the question is one of the biggest philosophical debates when trying to determine exactly what Socrates believed. The strongest argument of those who claim Socrates did not actually believe in the idea of philosopher kings is that the view is expressed no earlier than Plato's *Republic*, which is widely considered one of Plato's "Middle" dialogues and not representative of the historical Socrates' views. Furthermore, according to Plato's *Apology of Socrates*, an "early" dialogue, Socrates refused to pursue conventional politics; he often stated he could not look into other's matters or tell people how to live their lives when he did not yet understand how to live his own. He believed he was a philosopher engaged in the pursuit of Truth, and did not claim to know it fully. Socrates' acceptance of his death sentence after his conviction can also be seen to support this view.

6. Philosophy of Religion:

McPherran finds that Socrates was not only a rational philosopher of the first rank, but a figure with a profoundly religious nature as well, believing in the existence of gods vastly superior to ourselves in power and wisdom and sharing other traditional religious commitments with his contemporaries. However, Socrates was just as much a sensitive critic and rational reformer of both the religious tradition he inherited and the new cultic incursions he encountered. McPherran contends that Socrates saw his religious commitments as integral to his philosophical mission of moral examination and, in turn, used the rationally derived convictions underlying that mission to reshape the religious conventions of his time. As a result, Socrates made important contributions to the rational reformation of Greek religion, contributions that incited and informed the theology of his brilliant pupil, Plato

7. Philosophy of Law:

Socrates understands of legal obligation rests a lot on analogies with personal morality. He holds that there are two reasons why we are obliged to obey the laws.

1. Gratitude: the laws play a role for us like the role played by people to whom we are obliged to be grateful.
2. Contract: Socrates agreed to obey the laws.

We pushed on the strength of these analogies, particularly as they apply to Socrates's specific case.

We also raised questions about one of Socrates's premises: one must never do a wrong in response to a wrong. We asked whether disobedience would really be a wrong or be harmful to the laws.

Trial & Death:

The **Trial of Socrates** (399 BC) was held to determine the guilt of the philosopher of two charges: corrupting the youth of the city-state and asebeia (impiety) against the pantheon of Athens. Specifically, the accusers cited two impious acts by Socrates: "failing to acknowledge the gods that the city acknowledges" and "introducing new deities".

The jury was not swayed by Socrates's defense and convicted him by a vote of 280 to 221. Possibly the defiant tone of his defense contributed to the verdict and he made things worse during the deliberation over his punishment. Athenian law allowed a convicted citizen to propose an alternative punishment to the one called for by the prosecution and the jury would decide. Instead of proposing he be exiled, Socrates suggested he be honored by the city for his contribution to their enlightenment and be paid for his services. The jury was not amused and sentenced him to death by drinking a mixture of poison hemlock.

Before Socrates's execution, friends offered to bribe the guards and rescue him so he could flee into exile. He declined, stating he wasn't afraid of death, felt he would be no better off if in exile and said he was still a loyal citizen of Athens, willing to abide by its laws, even the ones that condemned him to death. Plato described Socrates's execution in his *Phaedo* dialogue: Socrates drank the hemlock mixture without hesitation. Numbness slowly crept into his body until it reached his heart. Shortly before his final breath, Socrates described his death as a release of the soul from the body.

New Trial: On May 2012, almost 2,500 years later, the trial of Socrates was repeated. This time Socrates was acquitted in a historical trial which was not a re-enactment but a modern perspective based on current legal framework supplemented with ancient Greek elements and comical theatrics.

PLATO – BIOGRAPHY (428BC-347BC)

Plato is philosophy and philosophy is Plato.

Plato was born around the year 428 BCE in Athens. His father died while Plato was young, and his mother remarried to Pyrilampes, in whose house Plato would grow up. Plato's birth name was Aristocles, **and he gained the nickname Platon, meaning broad, because** of his broad build. His family had a history in politics, and Plato was destined to a life in keeping with this history.

Plato was in military service from 409 BC to 404 BC. When the Peloponnesian War ended in 404 BC he joined the Athenian oligarchy of the Thirty Tyrants, one of whose leaders was his uncle Charmides. The violence of this group quickly prompted Plato to leave it. In 403 BC, when democracy was restored in Athens, he had hopes of pursuing his original goal of a political career. Socrates' execution in 399 BC had a profound effect on Plato, and was perhaps the final event that would convince him to leave Athenian politics forever.

Plato left Attica along with other friends of Socrates and traveled for the next twelve years. After 399 BC Plato began to write extensively. It is still up for debate whether he was writing before Socrates' death, and the order in which he wrote his major texts is also uncertain. However, most scholars agree to divide Plato's major work into three distinct groups.

Plato returned to Athens in 387 BC and, on land that had once belonged to Academos, **he founded a school of learning which he called the Academy. Plato's school is often described at the first European university.** Its curriculum offered subjects including astronomy, biology, mathematics, political theory, and philosophy. Plato hoped the Academy would provide a place where thinkers could work toward better government in the Grecian cities. He would preside over the Academy until his death.

Plato's most influential work, **The Republic**, is also a part of his middle dialogues. It is a discussion of the virtues of justice, courage, wisdom, and moderation, of the individual and in society. It works with the central question of how to live a good life, asking what an ideal State would be like, and what defines a just individual. These lead to more questions regarding the education of citizens, how government should be formed, the nature of the soul, and the afterlife. The dialogue finishes by reviewing various forms of government and describing the ideal state, where only philosophers are fit to rule. The *Republic* covers almost every aspect of Plato's thought.

His final years at the Academy may be the years when he wrote the "Later" **dialogues, including the Parmenides, Theatetus, Sophist, Statesman, Timaeus, Critias, Philebus, The Statesman and Laws.** Socrates has been relegated a minor role in these texts. Plato uses these dialogues to take a closer look at his earlier metaphysical speculations. He discusses art, including dance, music, poetry, architecture and drama, and ethics in regards to immortality, the mind, and Realism. He also works with the philosophy of mathematics, politics and religion, covering such specifics as censorship, atheism, and pantheism. In the area of epistemology he discusses a priori knowledge and Rationalism. In his theory of Forms, Plato suggests that the world of ideas is constant and true, opposing it to the world we perceive through our senses, which is deceptive and changeable.

In 347 Plato died, leaving the Academy to his sister's son Speusippus. The Academy remained a model for institutions of higher learning until it was closed, in 529 CE, by the Emperor Justinian.

Philosophy of Plato

1. Theory of Justice:

One's search for the meaning of justice in Plato's "Republic" would finally lead to two definitions:
-Justice is Harmony.

-Justice is doing one's own job.

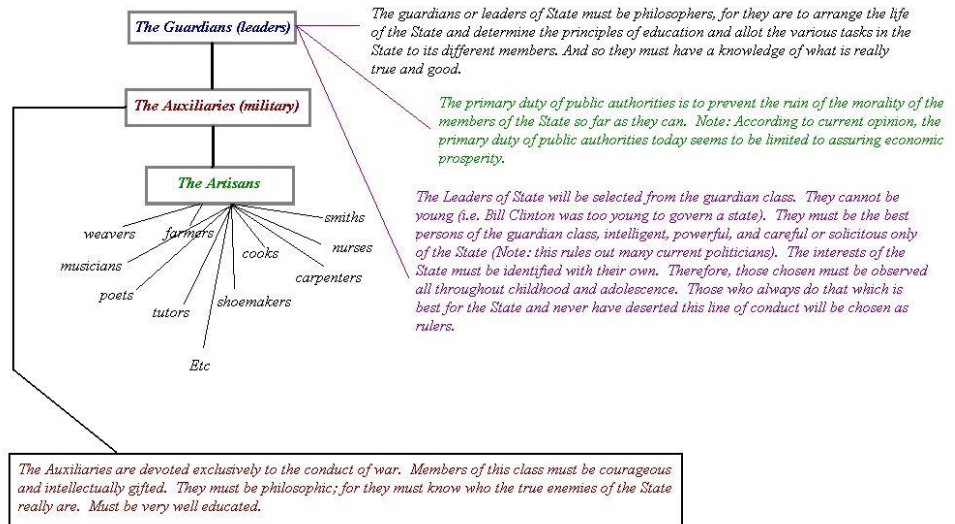
In his philosophy Plato gives a prominent place to the idea of justice. Plato was highly dissatisfied with the prevailing degenerating conditions in Athens. The Athenian democracy was on the verge of ruin and was ultimately responsible for Socrates's death. The amateur meddlesomeness and excessive individualism became main targets of Plato's attack. This attack came in the form of the construction of an ideal society in which justice reigned supreme, since Plato believed justice to be the remedy for curing these evils. After criticizing the conventional theories of justice, Plato gives us his own theory of justice according to which, individually, justice is a 'human virtue' that makes a person self-consistent and good; socially, justice is a social consciousness that makes a society internally harmonious and good. According to Plato, justice is a sort of specialization. He says that justice is artificial and conventional. It is the child of fear. He says that it is good to be unjust but bad to suffer injustice. Plato also rejects his definition of justice been tune, according to Plato, justice is something internal. It relates to the soul and resides in the heart of individual and the State. **According to Plato, there are three faculties in an individual.**

1. Reason (Wisdom)
2. Courage (Spirit)
3. Appetite (Desire)

The proper inter-relationship of these faculties in the individual is justice. Justice further demands that the two faculties of density.

To Plato, **State is a magnified individual. Reason in individual represents the guardian class in the ideal state. Courage represents the warriors and the Appetite represents the Artisans in the state. Now justice in the State means that there should be three classes in the State on functional basis.** There should be proper relationship among them. They should perform their allotted duties and not to interfere in the affairs of one another and the warriors and Artisans should be under the control of the guardians. Justice thus means, "The will to concentrate on one's own spheres of duty and not to middle with the spheres of others".

2. **Ideal State of Plato** Plato's Ideal State is based on the following principles or features: Plato was influenced of the Pythagorean theory of the human nature. Pythagoras classifies human nature in three sections that are reason, courage and appetite. Plato says that state is a living body and state represents the same features at large level, which an individual represents at small level. Individuals are the organs of the state. As an organ cannot survive without body, similarly, an individual is nothing out of the state. State is composed of classes and these classes are its parts. **He based his ideal state on the three major classes.**



The ruling class, highly educated in philosophy, is to administer the state.

A military class, having courage and physical strength, is to defend the state while professional class is needed to be ruled and to deal with the ordinary or common daily affairs of the state. So, he bases his ideal state on the three major classes, which are the ruling class, military class and the **professional class**. **These classes are also known as the guiding class, auxiliary class and professional class.** For his ideal state, he deprived the two **important classes of private ownership of property and children**. He wanted to save youth from moral degradation and to ensure sacred state.

Rule of Philosopher King

His ideal state is ruled by the philosopher king who gets regular education up to 50 years age especially in the field of philosophy. A philosopher studies human life and nature and can face the problems with arguments. **Government is an art that is effectively dealt by reason better than courage and appetite.** Plato's state administration requires reason and intelligence. **Monarchy is the Best form of Government** According to Plato, the best form of government is absolute monarchy. He says that a philosopher king is a true statesman and he would provide everyone his 'due'. **According to Plato, absolute monarchy is not tyranny because the rule of the philosopher king is on the basis of reason and not on appetite.** He serves all his subjects on equal footings. He is superior to law because law is the recognized form of customs and public opinion that are not too pure while a philosopher has true wisdom and he is the outcome of Platonic educational scheme.

Plato's System of Education: Plato provided for a state regulated education system i.e. an education system run by the state. His three classes of the state are the output of his educational scheme. **Plato holds that body is in need of food and soul is in need education.** He wanted a welfare and model state having its foundation on his education system.

Primary Education:

- **In the age range 16 years, children are told stories to enable them to differentiate in good and bad.**
- **In the age range 16-18 years are given physical and mental education** and physically they are trained in athletic, gymnastic and music while mentally special courses of logic, astronomy, mathematics and philosophy are given.
- **In the age ranging 18-20 years, the citizens are philosophically educated.** The described limit is enough for the professional class.

In secondary education, physically strong are given physical education for ten years and it produces military class while mentally strong are given mental education to produce the administrators like teachers, collectors and magistrates etc.

And finally; those who are very intelligent in the secondary mental education are specially educated in detailed philosophy up to 50 years and then they become the rulers.

Aristotle

Biography:

Aristotle (384—322 B.C.E.) Aristotle is a towering figure in ancient Greek philosophy, making contributions to logic, **metaphysics**, mathematics, physics, biology, botany, ethics, politics, agriculture, medicine, dance and theatre. He was a student of **Plato** who in turn studied under Socrates.

- ✓ At the age of 18 he came to Plato's Academy and left it after the burial of Plato.
- ✓ 343-347 teaching period of Alexander
- ✓ Established Lyceum in 334 BC
- ✓ The number of his books 400/1000. The **Politics** is one of the Master Pieces.

Aristotle's view about the origin of Philosophy:

- As organized whole including both pragmatic and others information.
- Knowledge for itself (as fuel for mind)
- Sources of knowledge are mainly experience and wisdom.
- Aristotle considered ethics to be a practical rather than theoretical study, i.e., one aimed at becoming good and doing good rather than knowing for its own sake. He wrote several treatises on ethics, including most notably, the *Nicomachean Ethics*.
- Aristotle taught that virtue has to do with the proper function (*ergon*) of a thing. An eye is only a good eye in so much as it can see, because the proper function of an eye is sight. Aristotle reasoned that humans must have a function specific to humans, and that this function must be an activity of the *psuchē* (normally translated as *soul*) in accordance with reason (*logos*). Aristotle identified such an optimum activity of the soul as the aim of all human deliberate action, *eudaimonia*, generally translated as "happiness" or sometimes "well being". To have the potential of ever being happy in this way necessarily requires a good character (*ēthikē aretē*), often translated as moral (or ethical) virtue (or excellence).

Aristotle taught that to achieve a virtuous and potentially happy character requires a first stage of having the fortune to be habituated not deliberately, but by teachers, and experience, leading to a later stage in which one consciously chooses to do the best things. When the best people come to live life this way their practical wisdom (*phronesis*) and their intellect (*nous*) can develop with each other towards the highest possible human virtue, the wisdom of an accomplished theoretical or speculative thinker, or in other words, a philosopher

Philosophical Method of Aristotle:

Inductive Method or Empirical method (Generalization or specification from greater experiences or perspective)

Philosophy of State: (Details available at PDF file on origin of state/philosophy)

- ✓ What is state and state as a community:
- ✓ State is a creation of nature.
- ✓ Authority of the state
- ✓ Ultimate purpose of the state to ensure the maximum wellbeing of all
- ✓ Man is political being
- ✓ Man is by nature a social and political being and who does not live in society he is beast of god.

Philosophy of Family

- ✓ Family as a model for the state
- ✓ Family, Marriage, Child bearing etc are the duties of the state.

Philosophy of Wealth:

- ✓ Against the Plato's view
- ✓ Human instinct deserves wealth
- ✓ The limit of gathering resources or private ownership should be defined by state

Philosophy of Slavery:

- ✓ It's legal and even ethical.
- ✓ The difference between master and slave is justifiable in the sense of law and nature.
- ✓ It's the balance of wisdom and physical force.
- ✓ Master is the representative of argument

A cursory overview on: Roman Philosophy, Medieval Philosophy and Modern Philosophy

Roman Philosophy:

Roman men didn't begin studying philosophy until about 200 BC. At that time, the Romans were conquering Greece, and so a lot of Roman soldiers and generals spent a lot of time in Greece, and got a chance to talk to Greek philosophers. The Romans found out that Greek philosophers like Socrates, Plato, and Aristotle had been doing a lot of thinking about philosophy just recently. Some Romans got interested, and by about 50 BC these Romans were even beginning to write philosophy themselves, though most of it was pretty much just translating Greek philosophy into Latin. One of the first Roman men (Men wouldn't let women study philosophy) **who wrote about philosophy was Lucretius**. Lucretius followed Greek Epicurean philosophy. He left us a long poem, called *On the Nature of Things*, explaining Epicurean philosophy in Latin for men who couldn't read Greek. **Cicero was another man who wrote about philosophy at just about the same time as Lucretius. Cicero was mostly a Skeptic philosopher. Like other Skeptics, Cicero thought that you should question any ideas or facts you heard about, and always ask "How do they know that?" or "How can they be sure?" or "What about this other thing?"**. Cicero tried to use philosophy to make men more logical thinkers, so that they would make better decisions about how to run the government. But Cicero also held some stoic ideas, especially that men should try to be as good as possible. About a hundred years later, in the time of the emperors Claudius and Nero, **another philosopher called Seneca wrote another set of essays about Stoic philosophy. Seneca thought that men should not waste time on things that really didn't matter. Instead, they should use their time well, to help improve the world, and to improve their own minds by studying philosophy.** Soon after Claudius, many men and women began to look for a closer, more direct relationship to the gods or to God. Some people, like the Christian Gnostics, tried to use magic spells and secret knowledge to get closer to God. The Christian followers of Montanus thought you could get closer to God through prayer. Pagan Neo-Platonists used philosophical ideas that came from Plato's ideas about the perfect form to try to perfect themselves and get closer to God that way. Later Christians developed their own philosophical ideas. St. Augustine and St. Ambrose both studied earlier philosophers and tried to create a Christian philosophy that would include both Christian ideas and Greek and Roman philosophy, including both Aristotle and Neo-Platonism. The fall of the Roman Empire did not stop men (or a few women) from thinking about these ideas. In both the Islamic Empire and medieval Europe, men like al Tusi and Maimonides and Thomas Aquinas continued to try to make religion agree with philosophy, and to try to get closer to God through philosophy. Bibliography and further reading about Roman philosophy:

Medieval philosophy:

Medieval philosophy is the philosophy in the era now known as medieval or the Middle Ages, **the period roughly extending from the fall of the Western Roman Empire in the 5th century C.E. to the Renaissance in the 16th century.** *Medieval philosophy, understood as a project of independent philosophical inquiry, began in Baghdad, in the middle of the 8th century, and in France, in the itinerant court of Charlemagne, in the last quarter of the 8th century.* It is defined partly by the process of rediscovering the ancient culture developed in Greece and Rome in the classical period, and partly by the need to address theological problems and to integrate sacred doctrine with secular learning.

The history of medieval philosophy is traditionally divided into two main periods: the period in the Latin West following the Early Middle Ages until the 12th century, when the works of Aristotle and Plato were preserved and cultivated and the 'golden age' of the 12th, 13th and 14th centuries in the Latin West, which witnessed the culmination of the recovery of ancient philosophy, along with a reception of its Arabic commentators, and significant developments in the field of Philosophy of religion, Logic and Metaphysics.

The medieval era was disparagingly treated by the Renaissance humanists, who saw it as a barbaric 'middle' period between the classical age of Greek and Roman culture, and the 'rebirth' or *renaissance* of classical culture. Modern historians consider the medieval era to be one of philosophical development, heavily influenced by Christian theology. One of the most notable thinkers of the era, Thomas Aquinas, never considered himself a philosopher, and criticized philosophers for always "falling short of the true and proper wisdom to be found in Christian revelation".

The problems discussed throughout this period are the relation of faith to reason, the existence and simplicity of God, the purpose of theology and metaphysics, and the problems of knowledge, of universals, and of individuation.

➤ Utopian Philosophy

A utopia is an imagined community or society that possesses highly desirable or nearly perfect qualities. Utopian ideals often place emphasis on egalitarian principles of equality in economics, government and justice, though by no means exclusively, with the method and structure of proposed implementation varying based on ideology. According to Lyman Tower Sargent "[t]here are socialist, capitalist, monarchical, democratic, anarchist, ecological, feminist, patriarchal, egalitarian, hierarchical, racist, left-wing, right-wing, reformist, free love, nuclear family, extended family, gay, lesbian, and many more utopias".

The word was coined by Sir Thomas More from the Greek language for his 1516 book *Utopia* (in Latin), describing a fictional island society in the Atlantic Ocean. The term has been used to describe both intentional communities that attempt to create ideal societies, and the imagined societies portrayed in fiction. Alternative views on structural and qualitative attributes of society have spawned other concepts, most prominently dystopia.

➤ Modern philosophy

Modern philosophy is a branch of philosophy that originated in Western Europe in the 17th century, and is now common worldwide. It is not a specific doctrine or school (and thus should not be confused with *Modernism*), although there are certain assumptions common to much of it, which helps to distinguish it from earlier philosophy.

The 17th and early 20th centuries roughly mark the beginning and the end of modern philosophy. How much if any of the Renaissance should be included is a matter for dispute; likewise modernity may or may not have ended in the twentieth century and been replaced by post modernity. How one decides these questions will determine the scope of one's use of "modern philosophy." This article will focus on the history of philosophy beginning from Rene Descartes through the early twentieth century ending in Ludwig Wittgenstein.

The major figures in philosophy of mind, epistemology, and metaphysics **during the 17th and 18th centuries are roughly divided into two main groups. The "Rationalists,"** mostly in France and Germany, argued all knowledge must begin from certain "innate ideas" in the mind. **Major rationalists were Descartes, Baruch Spinoza, Gottfried Leibniz, and Nicolas Malebranche.**

The "Empiricists," by contrast, held that knowledge must begin with sensory experience. Major figures in this line of thought are John Locke, George Berkeley, and David Hume (These are retrospective categories, for which Kant is largely responsible.) Ethics and political philosophy are usually not subsumed under these categories, though all these philosophers worked in ethics, in their own distinctive styles. Other important figures in political philosophy include Thomas Hobbes and Jean-Jacques Rousseau.

In the late eighteenth century Immanuel Kant set forth a groundbreaking philosophical system which claimed to bring unity to rationalism and empiricism. Whether or not he was right, he did not entirely succeed in ending philosophical dispute. Kant sparked a storm of philosophical work in Germany in the early nineteenth century, beginning with German idealism. The characteristic theme of idealism was that the world and the mind equally must be understood according to the same categories; it culminated in the work of Georg Wilhelm Friedrich Hegel, who among many other things said that "The real is rational; the rational is real."

Hegel's work was carried in many directions by his followers and critics. **Karl Marx appropriated both Hegel's philosophy of history and the empirical ethics dominant in Britain,** transforming Hegel's ideas into a strictly materialist form, setting the grounds for the development of a science of society. Søren Kierkegaard, in contrast, dismissed all systematic philosophy as an inadequate guide to life and meaning. For Kierkegaard, life is meant to be lived, not a mystery to be solved. Arthur Schopenhauer took idealism to the conclusion that the world was nothing but the futile endless interplay of images and desires, and advocated atheism and pessimism. Schopenhauer's ideas were taken up and **transformed by Nietzsche, who seized upon their various dismissals of the world to proclaim "God is dead" and to reject all systematic philosophy and all striving for a fixed truth transcending the individual. Nietzsche found in this not grounds for pessimism, but the possibility of a new kind of freedom.**

19th-century British philosophy came increasingly to be dominated by strands of neo-Hegelian thought, and as a reaction against this, **figures such as Bertrand Russell and George Edward Moore** began moving in the direction of analytic philosophy, which was essentially an updating of traditional empiricism to accommodate the new developments in logic of the German mathematician Gottlob Frege.

What is religion?

- The belief in and worship of a superhuman controlling power, especially a personal God or gods.

- A **religion** is an organized collection of [beliefs](#), [cultural systems](#), and [world views](#) that relate [humanity](#) to an order of existence. Many religions have [narratives](#), [symbols](#), and [sacred histories](#) that aim to explain the [meaning of life](#), the [origin of life](#), or the [Universe](#). From their beliefs about the [cosmos](#) and [human nature](#), people may derive [morality](#), [ethics](#), [religious laws](#), or a preferred [lifestyle](#).

What is Science?

- The intellectual and practical activity encompassing **the systematic study** of the structure and behavior of the physical and natural world **through observation and experiment**
- Anyone can have an idea about how nature works. Some people think their idea is correct because "it seems right" or "it makes sense." But for a scientist (who could be you!), this is not enough. A scientist will test the idea in the real world. An idea that predicts how the world works is called a **hypothesis**.
- If an idea, or hypothesis, correctly predicts how something will behave, we call it a **theory**. If an idea explains all the facts, or evidence, that we have found, we also call it a **theory**.

The scientific method: is a body of techniques for investigating phenomena, acquiring new knowledge, or correcting and integrating previous knowledge

The steps of the scientific method are to:

- Ask a Question
- Do Background Research
- Construct a Hypothesis
- Test Your Hypothesis by Doing an Experiment
- Analyze Your Data and Draw a Conclusion
- Communicate Your Results

What is Philosophy?

The study of the fundamental nature of knowledge, reality, and existence, especially when considered as an academic discipline.

A philosophy is a way of thinking. Science is the way in which you examine your environment

*Optimism is a mental attitude or world view. A common idiom used to illustrate optimism versus pessimism is a glass with water at the halfway point, where the **optimist** is said to see the glass as half full and the **pessimist** sees the glass as half empty.*
Avkvev`x nIqvi Rb` GKUv gRvi D`vniY n`Q GiKg Ó gy`vi Dci w`q KvK D`o hvlqvi mgq gj Z`vM K`i †Mj, Avkvev`xRb GLv`b I`^všÍbv Ly`R GUv e`j †h fvwM`m Mia Do`Z cv`ibv!!

These are the prominent architectural sites of the country.

1. National Parliament Bhavan, Dhaka
2. Saheed Minar , DU -Dhaka
3. National Monumental (Shaver, DU)
4. Oparejo Bangla (Kala Bhavan, DU)
5. Raju Baskarjo (TSC-DU)
6. Ma o shishu (Bangabandhu Hall, DU)
7. Jaggroto Chowrongi (Gazipur)
8. War Cemetry (Comilla & CTG)
9. Aam Chotor (Rajshahi)
10. Shapla Chottor (Motijheel, Dhaka)
11. Doyeal Cottor (Karzon Hall premise)
12. Tin Netar Majar (Opposite of Bangla Academy)
13. Moder Gorob (Bangla Academy Premise)
14. Uttara Gonovhaban
15. Bangabhavan
16. Karjon Hall (DU premise)
17. Harding Bridge
18. Jomuna Bridge
19. Sona Masjid Dhaka (Chapai Nowab Gonj)
20. Novo Theater (Dhaka /Rangpur)
21. Bashundhara City/Jamuna Future Park.(Dhaka)
22. Sabash Bangladesh (RU)
23. Ahsan Manjil (Old Dhaka, Adjacent to Sadargat)
24. Shat Gombuj Masjid (Bagerhat)
25. Tajhat Rajbari/Jaminder bari (Rangpur)

The Scientific Method

