**SOCIOLOGY**

**UNIT 5**

**Industrialisation** or **industrialization** is the period of social and economic change that transforms a human group from an agrarian society into an industrial society, involving the extensive re-organisation of an economy for the purpose of manufacturing.

**industrialization**. **Industrialization** occurs when industry is introduced on a large scale to a region or country — for **example**, when an economy goes from being based on agriculture to being based on manufacturing and other industries. ... This period is called the **Industrial Revolution**.

Generally, relations between agriculture and industry exist in a framework either of an **industrialization strategy** with an internal dynamic directed toward economic self-development, or a **strategy** with an external dynamic, tending to integrate the economy into the international capitalist system.

There were several factors that combined to make Great Britain an ideal place for**industrialization**. First, the Agricultural Revolution of the 18th century created a favorable climate for **industrialization**. ... Britain had a vast supply of mineral resources used to run industrial machines, such as coal.

Soviet growth strategy was focused on fast growth through intensive **industrialization**. It involved the self-development of an industrial base, concentrated in capital goods or "means of production," also dubbed "Sector A" according to Marxian jargon.

A technological revolution is a period in which one or more technologies is replaced by another technology in a short amount of time. It is an era of **accelerated** technological progress characterized by new innovations whose rapid application and diffusion cause an abrupt change in society.

What was the greatest invention of the 20th century?

**And so, without further ado and in no particular order, here are my nominees for the ten greatest inventions/discoveries of the twentieth century:**

* Nuclear Power. ...
* The Personal Computer. ...
* The Airplane. ...
* The Automobile. ...
* Rocketry. ...
* The Submarine. ...
* Antibiotics. ...
* Television.

**MODELS OF INDUSTRIALISATION :-**

These are the models of industrialization :-

* 1. Collectivist
  2. Anarchist
  3. Free market

COLLECTIVISM

 "Collectivism is the emphasis on collective rather than individual action or identity." Collectivist group or culture exists for the purpose of maximizing the common goal of all the individuals. It stresses on the interdependence of every human being and in few cases the value of cohesion within the social group. They mainly focus on community, society, or the nation. There are two types of collectivism horizontal and vertical. Horizontal collectivism focuses on collective decision-making among the equal individuals, say, for example decentralization (cooperative enterprise). Vertical Collectivism follows hierarchical structure, for example centralization (military hierarchy).  
  
Collectivist culture is often portrayed as the polar opposite of individualistic culture. Theoretically collectivist culture goes beyond the prime motive of an individual need as opposed to individualistic culture. Collectivist culture emphasizes on teamwork and cooperation. They place large importance on family cohesion, solidarity, and conformity. People in this group tend to stress group goals and follow the expectation and rules of the group. They are interdependent on each other, exhibit more empathy and reciprocity. The rights in a collectivist society are ascertained by mutual respect and understanding that every individual has a certain responsibility or task to carry out for the betterment of their society or culture. People in a collectivist group are willing to sacrifice their personal goals, even when their obligation towards the group are personally disadvantageous.  
  
*A classic example of Collectivist culture is the voting system. After people vote for their President or any person, and a leader is selected by the population, everyone has to accept him/her as their leader, despite the fact if they have voted for him/her or not. Here the will of the supporters i.e. the collective mattered a lot, because it is because of this group, that particular man became the president. The will of the group was far more important than the individual will.*

**Characteristics of Collectivist Culture**

▸ Self-reliance is accepted when it aims at not troubling others with our own burdens in the collective group. People following collectivist culture have been grilled since childhood to obey, listen, tolerate, and sacrifice personal ambition. They are aware of how dependent they are on others.

▸ They are scared of the criticism coming from another group, this is what prevents them from attaining individual goals.

▸ In such a culture, people are highly attached to one another and they are held high in regard when they do something for the group or the society. Since they have to depend on the group for their survival and recognition, they are aware of their behavior and manners in the same collective group.

▸ Individual motives are suppressed rather than encouraged. Us is the center of importance, and ideal group is the one who works hard with all the members in the group. A student studies hard to score higher marks for his family, not for himself. A person before leaving his job has to think about his family and consult them before taking any decision.

▸ In collectivist culture, status in based on the sex, age, family. People are most comfortable with vertical hierarchical relationship. The father and the son, husband and wife, wife and kids, elder brother and younger brother, the former relations are superior, while latter are inferior. Inferiors have to obey the orders or suggestions of the former.

▸ Cooperation is one such thing which keeps them together. They should not do anything which acts as a threat in the collective group. Competition or jealousy are often looked down upon or are prohibited. However, members of one group can compete with members of other group.

**Benefits Of Collectivist Culture**

▸ Collectivist culture follows the principle of unification and common goal, families are considered necessary for personal growth.  
  
▸ Another advantage is that individuals in collectivist culture are close-knit and naturally they care about each other, which is a feature missing in individualistic culture.  
  
▸ Effective communication is another benefit. Nobody is left out in the loop and everybody's opinion and viewpoint is considered.  
  
▸ Family is given an upper hand, they are their first priority. They emphasize on loyalty towards each family member.

**Examples of Collectivist Culture**

Collectivist culture has been practiced in many fields such as economic, government, political, education throughout history and in many societies. Countries which promote collectivist culture are:  
  
▸ India  
▸ Panama  
▸ Columbia  
▸ Pakistan  
▸ Costa Rica  
▸ Peru  
▸ Taiwan  
▸ Belarus  
▸ South Korea  
▸ Armenia  
▸ El Salvador  
▸ Armenia  
▸ Portugal  
▸ Japan  
▸ China  
▸ Latin America

**The Anarchist Revolution**

An Anarchist is a man who does not believe that government is a good thing for the people. He is, in fact, a man who believes in and strives for liberty. Liberty is to him not a superstition, or a god of which to make images, but a practical theory or plan of action. The first step necessary in establishing liberty will be, clearly, the abolition of government, and this will mean the organisation of industry by the workers themselves, not by any outside power — in other words, the Anarchist Revolution. For the moment this may seem wildly impossible; but if we give it a little consideration, a new side to the question comes into view.

In the first place, is there not something quite wrong and mixed up in your ideas, for I assume you are not an Anarchist? You believe in Government as a necessary part of our social life, and yet you will not like to say that you deny and reject Liberty. This is so with almost all people who are not Anarchists — they spend one half of their intellect apologising for their belief in government, and the other half in excusing themselves for their love of liberty. They are in just the same position in regard to their political beliefs as the Christians are in regard to their religious ideal. The Christians build churches to the glory of Christ and worship him; should any man speak against him, they are horrified; but when it comes to practical life, they do not in the least apply their religion.

 The word refers to a loosely related network of ideas and movements that emerged during the 19th and 20th centuries. Anarchists have all agreed that humans would be better of without the rule of any state government or centralized political power. But they have never agreed on exactly how and why humans would be better off, or what should follow the overthrow of the centralized state. It is hardly surprising that the anarchist movements have no clear structure that defines them or holds them together. After all, the word *anarchy* means "without any foundational structure." Anarchists are the most radical of individualists. So they are bound to go off in many different directions.

One of the things anarchists have disagreed about is the role of violence. Some have espoused principled nonviolence; most have not. But anarchism has an important place in the history of the idea of nonviolence, because its views on authority, social change, and direct action for change exerted a sizeable influence on the principled nonviolence tradition in the U.S. Because anarchism is such a varied and vaguely defined trend, any attempt to summarize it must be rather tentative and subjective. Every interpreter will describe the movement somewhat differently. This chapter offers one interpretation of the main ideas that most anarchists have shared, as well as some of the important differences among them.

**THE HUMAN CONDITION: POSSIBILITIES AND IMPEDIMENTS**

Anarchism centers on two basic beliefs. First, every individual human being is entitled to full freedom and dignity, simply by virtue of being human. Second, because human beings are natural creatures, freedom means the unfettered flow of natural forces within and among us. Most anarchist thought emerges from the interplay between two ideals: the desire for maximum individual freedom and the desire to live according to nature.

For anarchists, a society is only the sum of the individuals who live in that society. Society has no separate existence or effects apart from the actions of individuals. So the idea that we should limit our freedom to abide by society's rules, or protect society's interests, is spurious. It rests on the false premise that there is something called "society" existing apart from and above the individuals who make up society. Since there is nothing but individuals, maximum individual freedom is the only logical ideal.

This does not mean that individuals should act purely randomly or chaotically. Rather it is a call to follow the dictates of nature. Human life, like every other form of life, is a flow of creative energy that follows natural laws. True freedom means being free to develop organically by the laws of nature. By studying nature, we can learn the values that should guide human society.

What do anarchists see when they look at nature? Nature is organic. All its parts are interconnected and constantly interacting, so each part influences all others. Nature is spontaneous. It changes constantly, and the changes emerge naturally from the ever-changing interactions among its parts; the changes are never forced or commanded from above. Because it is organic and spontaneous, nature is diverse. Its changes are constantly producing new forms and ever-greater variety; any attempt to stifle that diversity stifles the flow of life itself. Nature is cooperative. Contrary to the popular Darwinian view, cooperation and not competition drives evolution; every individual creature naturally acts to promote the good of the whole species and the whole ecosystem. This cooperation, like everything else in nature, is spontaneous, not commanded by a central authority. Yet the result is not chaos. When individuals are totally free, they spontaneously create the forms of order that are best for them. So there is no conflict between the individual and the group; what is best for one is best for all.

According to anarchists, these qualities of nature can be applied to human society. When a society is organic, spontaneous, diverse, and cooperative, it is not only most rational but also happiest. To prove this, however, we must break down the huge groupings and institutions most of us live under today. We must live and work in small groups, where each individual can participate in making all the decisions that shape his or her life. In such small groups, the norms come from direct face-to-face relationships. There is no central authority, so all actions can be voluntary. Everyone can see that the group is an organism, in which every individual's acts affect all others. So it is constantly evolving as its constituent members evolve. Therefore diversity flourishes. Everyone can see that what benefits one benefits all. There is no attempt to enforce one person's good over another's. Therefore cooperation flourishes.

Cooperation extends beyond the small group. Groups can relate to each other in the same way that individuals interact: naturally, freely, and spontaneously. When two groups can help each other, they will naturally form mutually helpful connections. On some occasions, those connections may become relatively permanent, so that the union of two or more groups forms a larger group. That larger group may then link up with other larger groups, if it seems natural and mutually beneficial to do so. But these conjoined groups do not create centralized organizations or administrative structures that become ends in themselves. Their connections are not permanently institutionalized or legally binding. They last as long as they are needed to get something done that needs to be done.

In an anarchist community, as in any other, there is work that must be done. But work takes on a whole new meaning. It is not a way to get rich and accumulate material goods, nor to get power over others, nor to exploit nature. Neither is work a way to change the world. Anarchists do not want to change the world, they simply want to be free to live in it. The only goal of their work is to meet basic human needs. But it turns out that relatively few hours of work are needed for that. Beyond basic needs, work is not goal-oriented at all. Rather, it is a spontaneous expression of each person's unique creative impulses. People work because it feels good, because they enjoy it, because they are doing or creating something intrinsically valuable to them.

If it is all so natural and seemingly easy, why don't we already live this way? Why does this sound like such a distant utopian dream? The anarchists have nearly always agreed that the primary problem is centralized political authority, especially as it is embodied in the modern nation-state. The state is the root of all evil. The state, by its very nature, must rely on coercive force for its authority. Every political state claims that it alone has the right to define what kinds of force are legitimate. Logically, then, the state's own use of force is always held to be legitimate. And the state inevitably backs up its claims by the threat of force as the ultimate sanction. In all these ways, the state exercises tyranny over every individual. When individuals challenge the state in the name of their own freedom, the state will always use coercive force to prevent genuine social change. The state cannot make individual freedom its end, because it is always using coercion as its means. Freedom can only be attained through freedom; freedom must be the means as well as the end.

In modern industrial societies, the state is even more coercive because it is so intimately linked with capitalism. State power is obviously used to oppress the rights of workers. More subtly, capitalism infringes on the rights of all people to live fully human lives. It forces the natural diversity of life into its narrow channels of production and consumption. It forces us to measure the quality of life, and all qualities, by strictly economic measures of quantity and efficiency. The enormous size of modern institutions (required by capitalism's economies of scale) requires us to coordinate our lives under someone else's rules. Because we live under unnatural, abstract norms and institutions, all of our relationships become artificial, forced, and ultimately coercive.

Some anarchists extend their critique to include modern technology as a fundamental part of the problem. Technology is oppressive, they argue, for several reasons. It cuts us off from nature. It allows the people in authority to maintain their power. It reduces the mind to goal-oriented, problem-solving technological reasoning and treats that limited form of reasoning as the only source of truth. Thus reason imprisons us. Its strict rules impose uniformity of thought and stifle spontaneity. For these critics of reason, a spontaneous life is more valuable than the artificial categories created by the intellect.

Other anarchists have a much more positive view of reason and technology. Although anarchism has a reputation of being disorderly and irrational, it is largely a product of the 18th century Enlightenment, which proclaimed that human reason can and should discover the orderly laws of nature. Many anarchists believe that reason, when used rightly, enables us to live a more natural life. The right use of reason is science, the most dependable source of truth. These anarchists see themselves applying scientifically proven laws of nature to human society.

Rationalist anarchists and scientists share the Enlightenment ideal of the free individual following his or her own reasoning wherever it may lead, unfettered by any authority. (The first anarchists were particularly concerned to free themselves from what they saw as the oppressive rule of religious authority.) For these anarchists, freedom is the ability to follow the dictates of reason. So they stress the central role of education in helping all people become rational. The positive view of reason often leads to a positive view of technology as the key to keeping a high material standard of living without a centralized economic system. It is also important to note that there has always been a third group of anarchists, who see the whole debate about reason as misguided. They believe that it is possible and necessary to create a new synthesis that will harmonize reason and nature, or mind and body.

Whatever their views about reason and technology, anarchists all agree on resisting the modern industrial state, which emerged in Europe and the U.S. in the 19th century. In that era, the movement had its greatest appeal among people who experienced in their own lives the shift from a predominantly rural, agricultural, decentralized society to the highly centralized, urban, industrial culture. It began in Britain and France in the early 19thcentury. By the latter 19th and early 20th centuries, its center of influence had shifted to eastern and southern Europe and the U.S. West, where industrialization was just beginning and people could recall what pre-industrial life was like. In each of these places, it appealed most to farmers, miners, lumberjacks, and skilled craftsmen, who were closest to pre-modern occupations. These people were most sensitive to the power of the centralized capitalist state, because they lived in places where it was newest and most obviously disruptive of old, established way.

Anarchism is marked by a certain nostalgia for the pre-modern past. Sometimes anarchists tend to romanticize the lives of peasants or "primitives," who supposedly lived a spontaneous life in tune with nature. It is easy for anarchists to project into this imagined past their ideal of small organic communities, free of external constraints. So they may imagine their movement as a return to some kind of primitive purity.

Yet anarchists who are committed to modern science and rationality recognize that modernity is inescapable. This also means that large-scale industry is inescapable. By the early 20th century, anarchism in most places was adapting to industrial society. Increasingly, it focused more on economic than political forces. It developed an ideal of factories run solely by the workers, organized into small producer groups called syndics. Syndicalism became the most popular form of anarchism in the first half of the 20th century. But it still appealed more to skilled workers than to the proletariat on the assembly lines.

**Free market:**

A **free market** is an [idealized](https://en.wikipedia.org/wiki/Idealized_cognitive_model) [system](https://en.wikipedia.org/wiki/Market_(economics)) in which the prices for goods and services are determined by the [open market](https://en.wikipedia.org/wiki/Open_market) and by [consumers](https://en.wikipedia.org/wiki/Consumer). In a free market the laws and forces of [supply and demand](https://en.wikipedia.org/wiki/Supply_and_demand) are free from any intervention by a [government](https://en.wikipedia.org/wiki/Forms_of_government), by a price-setting monopoly, or by other authority.

### General principles

[The Heritage Foundation](https://en.wikipedia.org/wiki/The_Heritage_Foundation), a [right-wing](https://en.wikipedia.org/wiki/Right-wing_politics) [think tank](https://en.wikipedia.org/wiki/Think_tank), tried to identify the key factors necessary to measure the degree of freedom of economy of a particular country. In 1986 they introduced the [Index of Economic Freedom](https://en.wikipedia.org/wiki/Index_of_Economic_Freedom), which is based on some fifty variables. This and other similar indices do not *define* a free market, but measure the *degree* to which a modern economy is free, meaning in most cases, free of state intervention. The variables are divided into the following major groups:

* Trade policy,
* [Fiscal burden of government](https://en.wikipedia.org/wiki/Fiscal_burden_of_government),
* Government intervention in the economy,
* Monetary policy,
* Capital flows and foreign investment,
* Banking and finance,
* Wages and prices,
* Property rights,
* Regulation, and
* Informal market activity.

These free market principles are what helped America transition to a free market economy. International free trade improved the country and in order for Americans to prosper from a strong economy they had no choice but to embrace it.] Each group is assigned a numerical value between 1 and 5; IEF is the arithmetical mean of the values, rounded to the nearest hundredth. Initially, countries which were traditionally considered capitalistic received high ratings, but the method improved over time. Some economists, like [Milton Friedman](https://en.wikipedia.org/wiki/Milton_Friedman) and other [laissez-faire economists](https://en.wikipedia.org/wiki/Laissez-faire) have argued that there is a direct relationship between economic growth and economic freedom, and some studies suggest this is true.[[21]](https://en.wikipedia.org/wiki/Free_market#cite_note-CHICAGO-21) Ongoing debates exist among scholars regarding methodological issues in empirical studies of the connection between economic freedom and economic growth. These debates and studies continue to explore just what that relationship entails.

The principles of a free market are defined as:

1. Individual Rights: "We are each created with equal individual rights to control and to defend our life, liberty and property and to voluntary contractual exchange."
2. Limited Government: "Governments are instituted only to secure individual rights, deriving their just powers from the [consent of the governed](https://en.wikipedia.org/wiki/Consent_of_the_governed)."
3. Equal Justice Under Law: "Government must treat everyone equally; neither rewarding failure nor punishing success."
4. Subsidiarity: "Government authority must reside at the lowest feasible level."
5. Spontaneous Order: "When individual rights are respected, unregulated competition will maximize economic benefit for society by providing the most goods and services possible at the lowest cost."
6. Property Rights: "Private ownership is the most efficient way to sustainably utilize resources."
7. The Golden Rule: "Deal with others honestly and require honesty in return."

**Cultural issues, consumer society and sociological concens :**

The economic trends were the work of factories , workshops, and textiles. In conclusion the industrial revolution **changed** the world. The things that helped **change** the world with **industrialization** were urbanization, capitalism, and social and economic impacts. ... Factories would have to be built so people could have jobs.

The **Industrial Revolution impacted** the environment. The world saw a major increase in population, which, along with an increase in living standards, led to the depletion of natural resources. The use of chemicals and fuel in factories resulted in increased air and water pollution and an increased use of fossil fuels.

Working in new **industrial** cities had an **effect** on **people's lives** outside of the factories as well.For many skilled workers, the quality of **life** decreased a great deal in the first 60 years of the **Industrial Revolution**. Skilled weavers, for example, lived well in pre-**industrial** society as a kind of middle class.

The Industrial Revolution had many positive effects. Among those was an increase in wealth, the production of goods, and the standard of living. People had access to healthier diets, better housing, and cheaper goods. In addition, education **increased**during the Industrial Revolution.