

Chapter 1 : What is social force? definition and meaning - www.nxgvision.com

The political structure of the state has a great deal to do with the dynamics of change. Shift in the power structure is variously reflected in policies and programmes of the government. This book focusses on the efforts of the depressed classes to gain share in the power structure.

By Gilbert Doumit Mar. The border town is highly underdeveloped, and vulnerable to arms trafficking and frequent violent incidents. Local schools, hospitals, and general infrastructure struggle to accommodate the fast-increasing population. Government services and private investors have all but disappeared. Mohamed, recognizing the destructive trend, proposed a win-win solution: He would retrieve the wastewater from the mines to make paint. Mohamed told us in the workshop that he plans to sell the paint to the community, as well as recruit and train young people to paint houses in the area. Mohamed is one of the hundreds of innovative and passionate social entrepreneurs I have met as I travel throughout Tunisia, Yemen, Libya, Iraq, and Lebanon. These social change agents offer unconventional, yet effective approaches that tackle local issues related to the environment, water, education, agriculture, health, and human rights. From my standpoint, the flourishing of social entrepreneurship SE seems to be an epiphenomenon of the Arab uprisings, which emboldened young creative minds in remote areas. Political oppression, lack of freedoms, and corrosive leadership were not the only seedlings of the Arab Spring. The movement also grew from chronic poverty, unemployment, and socio-economic inequities. These revolutions in the MENA region often expanded from provincial areas that were and still are suffering from persistent social and economic grievances. In the aftermath, countries such as Tunisia, Yemen, Libya, Iraq, and Lebanon are going through a critical political transition. In this phase, political players home in on political reform and institution building, yet neglect marginalized populations in rural areas and suburbs. These areas in the periphery are left with weak public services, political instability, and escalation of socio-economic inequalities. They are in quite a pinch: They can rely on neither state nor non-state actorsâ€™ in many instances, the latter organizations are too nascent to be effective, because previous regimes did not tolerate them and because they are too dependent on politically laced international fundingâ€™ to respond to their imminent needs. In a laudable twist, young entrepreneurs are acting as a countervailing force. The energy of the youth felt in the streets a few years ago is now channeling into the workforce. These grassroots movements of SE are not an alternative to the public services and responsibilities of a democratic government. Rather, they can act as the first application of glue that temporarily helps bind together society during an unstable political transition. At Beyond Reform and Development BRD , where I am managing partner, we see SE as a way to bridge the destabilizing and gaping chasm between the political elite and marginalized citizens. Based on our experience in Tunisia and Lebanon, I recommend a three-pronged approach: Transform educational institutions into entrepreneurial spaces. Universities need to provide SE programs within formal education and via extra-curricular activities. These pioneering SE programs developed organically, reflecting the pressing need for social entrepreneurs. Civil society organizations need to increase their focus on supporting SE initiatives. BRD has helped many to develop high-quality services for entrepreneurs, such as incubation, training, mentoring, consulting, and market research. We see them creating job opportunities for widow women in Iraq, solving drinking water problems in rural areas in Lebanon, and giving local craftsman access to urban and international markets in Tunisia. Give social entrepreneurs access to financing mechanisms from start-up to growth phases. Access to capital may be one of the greatest challenges social entrepreneurs face, especially in remote areas. SE initiatives in these marginalized communities need alternative financing mechanisms such as crowdfunding, impact investments, or venture philanthropy funding. The need for funding is acute, and corporations have begun to react. It boils down to this: Funding entrepreneurial initiatives is good business for corporations and governments alike. Companies that integrate corporate social responsibility programs increase leverage for social enterprises, equating to higher returns on investment. Moreover, when governments provide tax incentives for social enterprises, they motivate citizens to create sustainable solutions and, in turn, stability. Social entrepreneurship is a stabilizing force in the wake of the Arab Spring and ensuing political vacuum. As

I have seen in Tunisia and Lebanon, it reintegrates communities on the peripheryâ€”often hotbeds for violenceâ€”and gives them a stake in the new political landscape. As Mohamed did, social entrepreneurship not only paints a new coat on a system that is stonewashed and cracked, but also changes the foundation, giving sidelined communities a chance to prosper. Gilbert Doumit is a social entrepreneur and management consultant. He is the managing partner and co-founder of Beyond Reform and Development, a Pan-Arab public policy and management consulting firm. For over two decades, Doumit has dedicated his work to meaningful change in the MENA region through policy reform, constitutional dialogue, institutional strengthening, and leadership development.

Chapter 2 : The arts and politics - Wikipedia

Social www.nxgvision.com effective urge or impulse that leads to social action. Specifically, a social force is a consensus on the part of a sufficient number of the members of society to bring about social action or social change of some sort.

Wharton professor Jonah Berger Credit: Deborah Feingold Advertisement To live life is to make decisions, yet who actually makes the choices? Everyone makes their own, is the obvious response. And yet this is not quite right. Why Things Catch On. How did you become interested in this topic? When I asked why, he said that while they bought grey BMWs, he had bought a blue one. What was so interesting is that he had been influenced, yet he was completely unaware. When do people act similarly to others and when do they act differently? And how does all this happen without us realizing it? I found all these contradictions intriguing and wanted to find out more. Would you still order the salmon? In situations like these, most of us tend to switch our order and pick something else. Even though research finds that it makes us less satisfied with what we end up eating. So why do we switch? Social influence is like a magnet. Sometimes it attracts and leads us to do the same thing as others, but other times it repels and causes us to do something different. When ordering in group settings, our desire to be different leads us to pick something else, even though it makes us less happy. How would you expect social influence to work when someone decides which presidential candidate to support? We think we pick our candidates based on our personal preferences. Our attitudes, likes and dislikes. But it turns out that party matters more than policy. If people think a given political idea is supported by their party, they love it. But take that same policy, tell people the other side supports it, and suddenly their opinions completely switch. Now they hate it. Clean energy is less expensive, improves national security because we rely less on Arab nations for oil, and allows individuals to generate their own power. All things that conservatives should love. But if you look at why conservative support has lagged, many people point to the fact that clean energy is associated with liberals. If Al Gore supports it, it must not be for me. They also depend on the identity or signal associated with a given behavior. If people we want to look like are doing something, we do it. But if people we want to avoid looking like are doing something, then we stay away. You might think that others only influence us if we know them, or if we at least interact with them at some level. Running with a friend, for example, or talking to someone about running might change how fast or slow we run. But it turns out that the mere fact that someone else is around can change how we behave. Imagine running on the treadmill by yourself versus having someone else in the room at the same time. Even if that other person is just reading a magazine, the mere fact that they are there will impact our motivation, and leading us to run faster or longer. Even if the other person says nothing, the fact that they are there makes us perform worse. So why do others make us better runners but worse parallel parkers? Based on what you have learned about influence, what kind of advice might you offer employers or parents? Employers can use the science of influence to motivate employees and make better group decisions. Peers are a powerful tool. If leveraged correctly they can encourage people to work harder and perform better. We found that being slightly behind at halftime, for example, made NBA teams more likely to win. Applied to an office context, telling a team they are slightly behind the competition on a big pitch, or an employee they are slightly behind a co-worker, should lead people to put in more hours and improve the output. But peers can also lead us astray. If we understand how influence works, we can structure decisions to avoid these pitfalls. We think of peers as causing kids to drink, smoke, and get into other trouble, but they can just as easily serve as motivators that help kids do better. Peers are influential in getting kids to eat more vegetables, watch less TV, and perform better in school. Influence itself is neither good nor bad. If we understand how to use it, we can take advantage of its power. And have you read a recent peer-reviewed paper that you would like to write about? Please send suggestions to Mind Matters editor Gareth Cook. Gareth, a Pulitzer prize-winning journalist, is the series editor of Best American Infographics and can be reached at [garethideas AT gmail](mailto:garethideas@gmail.com).

Chapter 3 : Social Entrepreneurship: A Force for Political Stability

Pros and Cons of Social Media Raise your hand if you remember when MySpace and Friendster were all the rage. Today, we use a Twitter, Facebook, LinkedIn, Instagram and more.

The people were ruled for decades in fear of regimes this year the fear was over taken by hope and dreams of change.. The events also inspired playwright Eve Ensler to start One Billion Rising , a global campaign dedicated to ending violence, and demanding change and justice for women. While recent occurrences of gang rape in India show the problem is far from solved, WakeUpAkhilesh has become a rallying cry to hold Akhilesh Yadav, the chief minister of the northern Indian state of Uttar Pradesh, accountable to his constituents. The fight for change continues. The Benefits of Social Media and Hashtag Unity One of the most powerful aspects of social media is that it provides an environment and a medium for people to express themselves independently, and yet find community. This "hashtag unity," to coin a term, is as real and as powerful as a group of people physically gathered in the same space. It can educate, heal and provoke change by sheer strength of vocal numbers. Consider the resources spent on the military, for the sake of bringing peace to war-ravaged countries, while we struggle at home to find funds for health care and education. Then consider that we may have found a better alternative to reform, thanks to this byproduct of Silicon Valley, able to solve some of our most pressing problems using social media. These issues being brought to light offer all of us the chance to educate and be educated. Quite unexpectedly, social media has become the strongest tool of democracy at our disposal. The issues highlighted above each gained exposure through social media, but that exposure inspired people to take action. Those taking action shared their experiences, which were amplified by social networks spreading them in solidarity. There is action, attention and further action. What are our roles as nonprofits, as members of society? To shine that spotlight, to educate and be part of that hashtag unity. We should take action where we can, but sometimes simply guiding the action of others is enough. There are caveats, of course just as fire can keep you warm and cook your meals, it can also burn your house down. For example, we would never want to encourage or promote any acts of vigilante justice. We lose our power when we give in to revenge, not to mention losing credibility. These social media campaigns offer a self-correcting democratic method, where the story is no longer controlled by only a few people, or people trying to keep things quiet. Our job as citizens is to press for solutions by the proper authorities -- not to take things into our own hands. But without necessarily meaning to it has served as a very powerful tool in imparting democracy, education and justice, both at home and abroad. So what if we put our heads together and did attempt to thoughtfully harness this power? Think of the ways we could educate each other. Think of the ways we could empower people to own their own activism, to truly be the change they wish to see. We can incorporate government and educate via these platforms, but we can also go beyond government, training others in advocacy and activism so they can help themselves. Social media put an oft-ignored disease into the collective consciousness. It got laws changed in India. Yes, there is more to do -- always. But as more of us take on the burden, the lighter it will be.

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Any effective urge or impulse that leads to social action. Specifically, a social force is a consensus on the part of a sufficient number of the members of society to bring about social action or social change of some sort. In the plural, the social forces are the typical basic drives, or motives, which lead to the fundamental types of association and group relationship. Are there forces at work here? Is this, in fact, a dynamic or equilibrium field? The answer is that it is a dynamic field within which the mutual perceptions and behavior of individuals are a balance of vector powers or forces. One set of forces are the powers toward manifestation mutually exerted on each other by the fields of expression. In the sociocultural field these forces are then the fields of expression transformed to the mode of power. If he is charismatic and exciting his field of expression will command considerable power over our perception; if he is a bore we will have to exercise conscious force to maintain perceptual contact. Since these powers toward manifestation bear in the same direction towards another field, I can treat them all as one vector of power pointed in the direction of the other field and with a magnitude equalling the amount of power the field has to be manifest, as illustrated in Figure 1. The location of each field in this two-dimensional space is a function of the relative wealth and philosophical-religious meanings these fields manifest. This is not to say that their spatial position defines their actual intentions, values, and potency, but only that which each perceives. The actual intentions of a person is a subjective affair which we can never really know but only infer from his field of expression. That is, the greater the differences from us in wealth and philosophy-religion, the more these differences are forced upon our perception. Considering the sociocultural space as a whole, our attention tends to be drawn to the foreigner, the flamboyantly dressed person, a well-known athlete, a reputed gangster, and so on. The more others differ from ourselves, the more their social reality impacts on our perception. Thus, distance in sociocultural space is not analogous to distance in physical space. In the latter, gravity, magnetism, and other forces become attenuated with distance, as for example in the law that the force of attraction between two physical bodies is the product of their masses divided by their squared distance. In sociocultural space, distances between individual fields measure their manifest differences in intentions, values, and potency. And the distance from individual i to j may not be the same as from j to i . Later I will discuss this in more detail, since the idea of social distance has played a useful role in sociological thought. That is, we confront reality with our own vector of transformation. However, this perspective is no constant, but a partial function of the particular occasion. For example, our perspective on our spouses will vary as we are in bed together, listening to a concert, eating with our children, or faced with danger. An occasion, therefore, is very much a part of the sociocultural space. It is relative to individual fields of expression and has sociocultural location in terms of its meaning, value, and norm, class and status relevance. The vector from i to occasion is that of perspective transformation from i . This confronts the distance vector vector of power "from j . To be more specific about this relationship, let us take a closer look at the occasion. This itself is a complex field of expression, a mosaic of manifestations, dispositions, and so on. We intuit an occasion through the relevant patterns involved by factoring it into meaningful components. Thus, an occasion may manifest both religious and aesthetic meanings and values, or be relevant to our prestige. Now, the occasion as part of the sociocultural space is thus defined on all the spatial components, even. Similarly, then, the perspective vector from i to the occasion will be defined on all the components, as will be the distance vector. The product of the perspective and distance vectors is then the weighting of each component of the sociocultural distance vector by the corresponding component of the perspective. That is, the manifest aspects of another relevant to our wealth and philosophy-religion will be weighted by those parts of an occasion associated with these components for us. An equation may help clarify this weighting. Then, for Figure

Chapter 5 : Understanding Society: Large social forces?

How Social Media Is Ruining Politics. It is turning out to be more encompassing and controlling, more totalizing, than earlier media ever was.

The result has been a rise in identity-based animus of one party toward the other that extends far beyond the issues. As the chart above illustrates, the partisan gap in how Americans evaluate their presidents is wider now than at any time in the modern era. And Democrats and Republicans have become much more ideologically polarized. The same Pew Research Center study also found a doubling in the past two decades in the share of Americans with a highly negative view of the opposing party. Two-thirds of consistent conservatives and half of consistent liberals say most of their close friends share their political views. And liberals say they would prefer to live in cities while conservatives are partial to small towns and rural areas. In their child-rearing norms, conservatives place more emphasis on religious values and obedience, while liberals are more inclined to stress tolerance and empathy. And in their news consumption habits, each group gravitates to different sources. To be clear, not all of America is divided into these hostile camps. Even as partisan polarization has deepened, more Americans are choosing to eschew party labels. This group is heavily populated by the young, many of whom are turned off by the cage match of modern politics. No generation in history has ever been so allergic to a party label. As ever, many Americans are pragmatists, ready to meet in the middle. Yet nowadays these Americans are the new silent majority. Those most averse to political compromise are ideologically consistent conservatives and liberals, majorities of whom want their side to prevail. And recent elections have produced something else unprecedented in American political history — one party winning the popular vote in five of the past six presidential contests even as the other party has recently run up its biggest congressional and statehouse majorities in a century. In , for example, just The old turning out in force more than the young is nothing new — that seems hard wired into the human life cycle. And so the cycle of mean-spirited, broken politics perpetuates itself. The public remains in a foul mood, frustrated by stagnant incomes, a shrinking middle class and gruesome global terrorism. Moreover, most Republicans and many Democrats say they believe that, on the issues that matter most to them, the other side is winning. And not since the early s has a majority of the public said the nation is on the right track, making these past dozen years the longest sustained stretch of national pessimism since the onset of polling. This campaign has already illuminated deep fissures not just between both parties but within them. A lot of political business will get transacted between now and November. No matter what the outcome, the political firmament is likely to look different next year.

Chapter 6 : Demographic trends shaping US politics in and beyond

Social Forces Founded in by pioneering sociologist and social activist Howard Odum, Social Forces is recognized as a top journal of social research in the U.S. and internationally. Though it highlights sociological inquiry, the journal also explores realms shared with social psychology, anthropology, political science, history, and economics.

The social effects of this period were considerable. They took mainly the form of the displacement of classes. As already noted, there was a general disturbance in Bengal caused by the permanent settlement, whereby the lesser landholders were reduced to the condition of

History and usage of the term The term class first came into wide use in the early 19th century, replacing such terms as rank and order as descriptions of the major hierarchical groupings in society. This usage reflected changes in the structure of western European societies after the industrial and political revolutions of the late 18th century. Feudal distinctions of rank were declining in importance, and the new social groups that were developing—the commercial and industrial capitalists and the urban working class in the new factories—were defined mainly in economic terms, either by the ownership of capital or, conversely, by dependence on wages. Although the term class has been applied to social groups in a wide range of societies, including ancient city-states, early empires, and caste or feudal societies, it is most usefully confined to the social divisions in modern societies, particularly industrialized ones. Social classes must be distinguished from status groups; the former are based primarily upon economic interests, while the latter are constituted by evaluations of the honour or prestige of an occupation, cultural position, or family descent. Early theories of class Theories of social class were fully elaborated only in the 19th century as the modern social sciences, especially sociology, developed. The relations between the classes are antagonistic because they are in conflict over the appropriation of what is produced, and in certain periods, when the mode of production itself is changing as a result of developments in technology and in the utilization of labour, such conflicts become extreme and a new class challenges the dominance of the existing rulers of society. The dominant class, according to Marx, controls not only material production but also the production of ideas; it thus establishes a particular cultural style and a dominant political doctrine, and its control over society is consolidated in a particular type of political system. Rising classes that gain strength and influence as a result of changes in the mode of production generate political doctrines and movements in opposition to the ruling class. Contemporary theories of class Subsequent theories of class have been chiefly concerned with revising, refuting, or providing an alternative to Marxism. Early in the 20th century, German sociologist Max Weber questioned the importance of social classes in the political development of modern societies, pointing out that religious mores, nationalism, and other factors played significant roles. Weber proposed limiting the concept of class to impersonal income distinctions between groups, thereby distinguishing class from social status, collectivities, or political hierarchies. But the Marxian emphasis on the importance of class conflict. Many opponents of Marxist theory have focused attention on the functional interdependence of different classes and their harmonious collaboration with each other. And indeed, by the mid-20th century, it seemed undeniable that the classes in capitalist societies had tended to lose some of their distinctive character, and the antagonism between them had declined to such an extent that in most economically advanced countries it no longer produced serious political conflict. That trend seemed to have been arrested by the early 21st century, however, as growing inequality of wealth and income became a major political issue in some advanced countries, particularly the United States. Sociologists generally posit three classes: The upper class in modern capitalist societies is often distinguished by the possession of largely inherited wealth. The ownership of large amounts of property and the income derived from it confer many advantages upon the members of the upper class. They are able to develop a distinctive style of life based on extensive cultural pursuits and leisure activities, to exert a considerable influence on economic policy and political decisions, and to procure for their children a superior education and economic opportunities that help to perpetuate family wealth. Historically, the principal contrast with the upper class in industrial societies was provided by the working class, which traditionally consisted of manual workers in the extractive and manufacturing industries. There are considerable differences within the working class, however, and a useful

distinction exists between skilled, semiskilled, and unskilled workers that broadly corresponds to differences in income level. What characterizes the working class as a whole is a lack of property and dependence on wages. Associated with this condition are relatively low living standards, restricted access to higher education, and exclusion, to a large extent, from the spheres of important decision making. Aside from the dramatic rise in living standards that occurred in the decades after World War II, the main factor affecting the working class since the mid-20th century was a general shift in the economy from manufacturing to service industries, which reduced the number of manual workers. In the United States and Britain, among other countries, the decline in traditional manufacturing industries left a core of chronically unemployed persons isolated from the economic mainstream in decaying urban areas. This new urban substratum of permanently jobless and underemployed workers has been termed the underclass by some sociologists. The middle class may be said to include the middle and upper levels of clerical workers, those engaged in technical and professional occupations, supervisors and managers, and such self-employed workers as small-scale shopkeepers, businesspersons, and farmers. At the top—wealthy professionals or managers in large corporations—the middle class merges into the upper class, while at the bottom—routine and poorly paid jobs in sales, distribution, and transport—it merges into the working class. Learn More in these related Britannica articles:

Chapter 7 : Social Media as a Formidable Force for Change | HuffPost

While it is hard to suggest that social media is the absolute most powerful force in global politics, it has definitely become one of them in the digital age with the advent of Web technologies, rapid growth of access, and the way we use social media platforms.

Regulation As far as government regulation goes in the 21st century, the comparatively middle-of-the-road Bush administration, which was largely a holding pattern regarding government regulation of business, was followed by a liberal Obama administration that substantially increased industry regulation. This makes planning difficult, particularly if your business is in a highly regulated industry such as finance and banking. One good thing about this, however, is that it calls attention to the necessity of constructing business strategies that have an awareness of how those strategies will be viewed by current and future regulators. Under the Trump administration, the emphasis has been on freezing or rolling back environmental regulation. Trump appointees number approximately a few hundred, with many positions still unfilled, as of mid The federal government employs more than 2. It would be a mistake to conclude that at ground level, the regulatory environment has changed in any extreme way. Many of these holdovers, such as employees in the Environmental Protection Agency, as well as the FBI and the Consumer Federal Protection Agency, have been vocal and not sympathetic with administration rollbacks. Even when rollbacks have been initiated, the outcomes may take months to years -- by which time, a future administration may discontinue them. An Example of the Difficulty of Deregulation In , the Trump administration announced they would rescind the Clean Power Plan, a policy that was in line with administration support of a financially troubled coal industry. But first there was a mandatory two-day hearing followed by thousands of written comments, all of which had to be read before a cost-benefit analysis supporting the rollback could be constructed. Because certain rollback dangers have not been addressed greenhouse gas, for example replacement regulations will have to be written and approved before the rollback can be initiated. No one knows how long this will take, but if it takes longer than November , which is almost certain, the balance of power in Congress may shift in a way that prevents the Clean Power Plan from ever being rescinded. Probably the best response to these shifts in the regulatory environment is to keep close track of regulatory changes as they are enacted, and to respond proactively to new requirements, but not to anticipate proposed regulatory changes that may never occur. What this means is that for you, an employer, you cannot rely solely on government policy when conducting your business. You need to take these social movements and legal entities into account. At some point, it is almost inevitable that even the best-run business may find itself in an unwelcome spotlight. As it turned out, the two men were waiting for the arrival of a third person before they placed their order. This, despite a Starbucks senior manager that had stated that a part of their mission was to support social integration. But it took only one manager to make the company look bad. Starbucks, however, reacted promptly and proactively, announcing that more than 8, Starbucks would close for one day to facilitate workshops on racial bias, in cooperation with various civil rights groups. Another incident a couple of weeks later, involved the controversial arrest of an African-American patron of Waffle House, which is another retail food establishment. This incident, however, turned out quite differently. Following this, thousands of angry Waffle House patrons used Twitter and Facebook to announce that they would never eat there again. Social media is a very efficient conduit, and what could have been a small public relations problem, can escalate quickly. If unaddressed, boycotts can follow.

Chapter 8 : SOCIAL FORCES, PERSPECTIVE, EXPECTATIONS, BEHAVIOR

This article discusses three recent books that analyze patterns of political conflict and regime change in postcolonial Asia and Africa using a social forces approach to political analysis.

Continue to article content Our political discourse is shrinking to fit our smartphone screens. While en route to Alaska to promote his climate agenda, the president took a photograph of a mountain range from a window on Air Force One and posted the shot on the popular picture-sharing network. Looking forward to sharing it with you. Ever since the so-called Facebook election of , Obama has been a pacesetter in using social media to connect with the public. Ted Cruz live-streams his appearances on Periscope. Hillary Clinton and Jeb Bush spar over student debt on Twitter. If Sanders is a king, Trump is a god. What Trump understands is that the best way to dominate the online discussion is not to inform but to provoke. If traditional print and broadcast media required candidates to be nouns—stable, coherent figures—social media pushes them to be verbs, engines of activity. Their Twitter tiff was an exception to their generally anodyne presence on social media. They promote his appearances, offer kudos to his endorsers and provide links to his merchandise store. Her Facebook feed is a mirror image of her Twitter feed, and both aim to give followers a warm-and-fuzzy feeling about the candidate. Twice before in the last hundred years a new medium has transformed elections. In the s, radio disembodied candidates, reducing them to voices. It also made national campaigns far more intimate. Politicians, used to bellowing at fairgrounds and train depots, found themselves talking to families in their homes. The blustery rhetoric that stirred big, partisan crowds came off as shrill and off-putting when piped into a living room or a kitchen. Gathered around their wireless sets, the public wanted an avuncular statesman, not a firebrand. With Franklin Roosevelt, master of the soothing fireside chat, the new medium found its ideal messenger. In the s, television gave candidates their bodies back, at least in two dimensions. With its jumpy cuts and pitiless close-ups, TV placed a stress on sound bites, good teeth and an easy manner. Image became everything, as the line between politician and celebrity blurred. Born actors, they could project a down-home demeanor while also seeming bigger than life. Today, with the public looking to smartphones for news and entertainment, we seem to be at the start of the third big technological makeover of modern electioneering. This shift is changing the way politicians communicate with voters, altering the tone and content of political speech. It might best be described as a Snapchat personality. It bursts into focus at regular intervals without ever demanding steady concentration. Social media favors the bitty over the meaty, the cutting over the considered. It also prizes emotionalism over reason. The more visceral the message, the more quickly it circulates and the longer it holds the darting public eye. In something of a return to the pre-radio days, the fiery populist now seems more desirable, more worthy of attention, than the cool wonk.

Chapter 9 : A Social Force in Politics - Mittal Publications

In social science and politics, power is the ability to influence or outright control the behaviour of people. The term "authority" is often used for power perceived as legitimate by the social structure.

Innovative thinking about a global world Saturday, February 9, Large social forces? We often analyze the world around us in terms of large social forces and trends -- globalization, the rise of ethnic identities, the spread of global capitalism, the rise of China as a coming super-power. These large forces are the "folk theories" through which we try to make sense of the world as it changes around us. But do these constructs actually make sense from an analytical, social scientific point of view? Or are they more akin to the large supra-historical categories advanced by pseudo-historians such as Toynbee or Spengler? One reason for drawing that last conclusion is a justified skepticism about large impersonal social causes. This critical concern comes along with another: Presumably globalization works differently in Australia, Kenya, and London. So the term is more of an umbrella than a specific theory of how the world works. But all of this said -- is there any rigorous and scientifically justifiable use for the idea of large social forces? I think there is such a use. The concerns just mentioned are entirely valid. The examples I can think of come largely from the economic realm, but I am sure we could come up with cultural and social examples too. The stock market crash of created financial and business consequences all over the United States. And the alterations in demand and price for commodities such as cotton or coal had consequences throughout the world. Small peasant farmers in North China were forced to reconfigure their cropping regimes as a result of events that took place on Wall Street. So we can say that the Great Depression was a large social force and one whose consequences were global in scope. In each case we have an example of a large social cause. And we have a good understanding of the "transmission belt" through which these local events can have global consequences. It is the degree of integration among separate agents and groups that is created by national and global markets, communications systems, and transportation systems. Markets have foundations that are both global and local. They signal future events to millions of independent actors throughout space. These actors modify their behavior. And these shifts in turn create new market situations. So the rapid transmission of information, people, and products constitutes the microfoundational account that is needed for asserting the large social force. There are similar stories that can be told for the transmission of ideas and cultural variations -- e. Stephen Greenblatt has some great examples of the transmission of cultural ideas in *Marvelous Possessions: The Wonder of the New World*. So the forces of globalization are real enough. And they depend upon mechanisms of transmission that create a systemic interdependence of behavior in widely separated places. Moreover, the examples give us an idea about how to characterize the idea that "globalization is changing the world.