

Vol 4 Issue 8 Feb 2015

ISSN No :2231-5063

International Multidisciplinary
Research Journal

Golden Research
Thoughts

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RNI MAHMUL/2011/38595

ISSN No.2231-5063

Golden Research Thoughts Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial board. Readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

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MODERNIZATION AND FAMILY LIFE : A SOCIOLOGICAL INQUIRY

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Abstract:-This paper discusses The world is now dominated by modernizing societies, and modernizing societies must continue to grow in adaptive complexity at least as fast as other competitor societies in order to survive. Modernization is a post-Second World War formulation when the Asian, African and Latin American countries became free from the colonial rules and moved on the path of development. These countries formed a political region, known as the 'Third World'. The rapid growth of modernizing societies has the consequence that the world is a smaller place with each passing year, while technological improvements mean that ever more of the world is suitable for modernization. the processes of modernization and industrialization from a very general and primarily sociological point of view. It does so also, it should be remembered, from a position within the very processes it describes. The phenomena of industrialization and modernization that are taken to have begun some two centuries ago and that were not until much later identified as distinct and novel concepts have yet arrived at any recognizable. This is a comprehensive sociological study of the processes and problems of modernization in contemporary India. It refers to the vast range of changes that are taking place today in the forms and functions of the Indian 'social structure' and 'traditions'. undergoing adaptive changes towards modernization How have the caste, family and village systems responded to the forces of modernization What could be the future critical issues of modernization in India.

Keywords:modernization, , revolution, complexity, Desirability, Social cohesion, Economism, ethos of modernization, Macro-structural,

INTRODUCTION

modernization, in sociology, the transformation from a traditional, rural, agrarian society to a secular, urban, industrial society. Modern society is industrial society. To modernize a society is, first of all, to industrialize it. Historically, the rise of modern society has been inextricably linked with the emergence of industrial society. All the features that are associated with modernity can be shown to be related to the set of changes that, no more than two centuries ago, brought into being the industrial type of society. This suggests that the terms industrialism and industrial society imply far more than the economic and technological components that make up their core. Industrialism is a way of life that encompasses profound economic, social, political, and cultural changes. It is by undergoing the comprehensive transformation of industrialization that societies become modern. Modernization seems to have two main phases. Up to a certain point in its course, it carries the institutions and values of society along with it, in what is generally regarded as a progressive, upward movement. Initial resistance to modernization may be sharp and prolonged, but it is generally doomed to failure. Beyond some point, however, modernization begins to breed discontent on an increasing scale. This is due in part to rising expectations provoked by the early successes and dynamism of modern society. Groups tend to make escalating demands on the community, and these demands become increasingly difficult to meet. More seriously, modernization on an intensified level and on a world scale brings new social and material strains that may threaten the very growth and expansion on which modern society is founded. In this second phase, modern societies find themselves faced with an array of new problems

whose solutions often seem beyond the competence of the traditional nation-state. At the same time, the world remains dominated by a system of just such sovereign nation-states of unequal strengths and conflicting interests. Yet challenge and response are the essence of modern society. In considering its nature and development, what stands out initially at least is not so much the difficulties and dangers as the extraordinary success with which modern society has mastered the most profound and far-reaching revolution in human history. A discussion of modernity in social sciences is considered to be fashionable today. India witnessed modernity during the British rule. Before this we had feudalism of ancient and medieval periods. Our country has suffered enough at the hands of feudal rulers and colonial exploitation. Though modernity has been introduced in this country soon after the downfall of Mughal Empire, we got democracy despite having industrialization and urbanization after the attainment of independence and the promulgation of constitution. It is reasonable to ask the question: how are we so much interested in the theory and processes of modernity? It is certain that the European countries experienced modernity in the aftermath of enlightenment, and India after the operation of constitution. But, why are people so much involved in modernization after the lapse of such a long span of time? It is not difficult to analyze the answer to this question. There are a large number of factors, which explain our concern for modernity. Before we attempt to define modernity, let us look at the intensification of its processes.

OBJECTIVES OF THE PAPER:

- * To study the modern family life.
- * To find out the Impact of modernization on Indian society.

Methodology: The study is based on Secondary data review was done to understand the macro aspects of issues and provided the basis for this study. the research aim and objectives, the article mainly based on secondary data are drawn classified from the Publications of books, monthly journals, article, magazines, and also was used internet.

The Concept of Modernization: The concept of modernization explains the structural and institutional processes of transition from traditional methods of production to modern and advanced methods of production or ways of life. The concept holds that the modernization of cities or states through economic development encourages the pursuits and advancement of social and political development. Berliner (1977:443-461) argues that there cannot be urbanization without industrialization. This implies that economic activities or industrialization provides the institutional mechanisms for the growth and dynamics of urbanization. Therefore, the more industrialized a society or a city is the more urbanized it becomes. However, for Emile Durkheim something is lost in the process of modernization or urbanization, but much is gained. Durkheim's concept of mechanical solidarity bears similarity to Ferdinand Tönnies' Gemeinschaft (community). Both Tönnies and Durkheim agree that urbanization erodes mechanical solidarity and sense of community or common identity. But Durkheim further explains that modernization or urbanization generates a new type of bonding which he called organic solidarity. This new form of specialization and interdependence which leads to growth of industrial cities or urban centers with modern forms of economic activities and production, as emphasis on traditions and norms are weakened. Thus, urbanization in modern societies offers more individual choice and impersonal ties or secondary relationships necessary for strengthening the values of social, economic and political development of societies. However, in explaining the patterns of urbanization the modernization school of thought adopted two basic analytical tools. These tools of analysis are the evolutionary perspective and the functionalist approach. The evolutionary approach emphasizes that social changes that stimulate urbanization are unidirectional, progressive and gradual.

Meaning, definitions and aspects of modernity: The meaning and definitions of modernity are controversial. There are theorists who argue that the contemporary society is a modern society. It is bureaucratic-rational-secular and democratic-capitalist. There is no alternate to it. There are also theorists who contemplate that there have been substantial changes in recent years and that we have moved into a new postmodern world. Modernity was also a subject matter of classical theorists. They had experienced it, and also lived in it. And, then, there are contemporary thinkers such as Habermas and others who have also witnessed the new forms of modernity. The classical thinkers, namely, Marx, Weber, Durkheim and Simmel, though disagreed on the perspectives of modernity, agreed on the core features, which constituted it. Before we define and analyze the meaning of modernity as is taken by contemporary theorists, we first deal with the classical theorists who used the concept of modernity.

S.C. Dube identifies three points which are common to both the concepts:

- (i) Modernization is a process of change which distinguishes between three stages of society, viz., traditional, transitional and modern.
- (ii) Development makes distinction between undeveloped, developing and developed societies.
- (iii) The concept of modernization is evolutionary.

Historically, almost all the societies have moved, after Renaissance, on the path of modernization – a process of change in society, where people's actions are based on rationality, innovation and excessive use of technology.

Samuel P. Huntington points out the following nine characteristics of modernization, which are also used as indices of development:

1. Modernization and development are radical processes of change in technology and culture. These may be identified with the change from nomadic to agrarian age and the current change from agrarian to urban-industrial culture.
2. These are complex and multidimensional processes linked with cognitive, behavioural and institutional reform and structural reformations in society.
3. These are grand processes which originate at a place and then encompass other parts of the world with their ideology and technology.
4. These are long-term processes and develop in due course.
5. Both the concepts are systematic and change in one dimension entails change in others.
6. These processes involve several stages of change.
7. These are homogenizing processes under which variations between societies are reduced.
8. Both are irreversible processes, with occasional inconsistencies and commotions.
9. These are progressive, indispensable and desirable processes and contribute in the long run to physical and cultural prosperity of human beings.

The revolution of modernity: It is this process that is somewhat misleadingly called the Neolithic revolution, implying that new stone tools were at the root of this vast change. It is now generally accepted that the new technology was not the principal factor. Nevertheless what took place was undoubtedly a revolution. Mobile bands became settled village communities. The development of the plow raised the productivity of the land a thousand fold, and in response the human population of the planet increased dramatically. More significantly, herding and agriculture for the first time created a surplus of food. This allowed some members of the population to abandon subsistence activities and become artisans, merchants, priests, and bureaucrats. This division of labour took place in a newly concentrated physical environment. In the 4th millennium bc cities arose, and with them trade, markets, government, laws, and armies. The technology and social organization of the Neolithic revolution remained the basis of all civilization until the coming of industrialism. With remarkably few additions—the invention of the stirrup was an important one—what served ancient Mesopotamia and ancient Egypt of the third and second millennium observed as the foundation of all the states and empires of the ancient world, from China and India to Greece and Rome. And it served equally the European Middle Ages, which in some respects, notably in technology, actually fell back from the achievements of the ancient world. Not until the 17th and 18th centuries in Europe did humankind make another leap comparable to that of the Neolithic revolution. It is against this very slowly evolutionary background that the revolution that underlay modernity must be seen.

Desirability of modernization: While there are strong objective arguments for the inevitability (i.e. very high probability) of continued modernization, the case for the desirability of modernization has to be made. Naturally, arguments for the desirability of a social system are seldom clear cut, since they depend on individual judgments which are a matter of perspective as well as knowledge. The process of modernization inevitably creates losers as well as winners. Further- more long-term gains may entail short-term costs. Nonetheless, if the contrast is drawn between traditional societies and modern societies then there would appear to be a very general consensus that life is better in modernizing societies better for most people, most of the time. But these were all transitional stages, and society could not have been frozen or stabilized to preserve them. Modernization has its ups and downs, its economic and other social system cycles, its better and worse times — but in the long-term a modernizing society must keep growing in complexity. The overall superiority of life in modernizing societies compared with traditional ones can be seen by the massive migration of able-bodied peasant populations away from the land and into the cities whenever this is possible and allowed (and despite what are often appalling conditions in the cities). Between societies, there is a migration towards the most modernized societies (except where traditional societies forbid their population to leave, or modernizing societies prevent them from entering). Modernizing societies are not only more prosperous, but usually more peaceful and less coercive than traditional societies dominated by soldiers and priests.

Modernization and complexity: Increasing adaptive complexity of societies enables the increased efficiency of information-processing, where information-processing has an abstract meaning. 'Information' includes all entities with meaning in systems (such as money, agricultural produce, industrial goods, human minds), while 'processing' includes any transforming social activities such as economic production in factories, trade, markets, formal education, the health services and the activities of the mass media. For example, increased economic productivity entails increased complexity of information-processing by increased division and specialization of labour, increased complexity of organization, and the use of complex machines and (more recently) computers.

Social cohesion: Maintenance of stable social cohesion is the main problem for traditional rulers, and processes such as growth, or specialization of labour will be sacrificed to maintain the cohesion of a stable structure. Any significant social change is potentially a threat to structure, and new knowledge, institutions or technologies may be suppressed. Social cohesion is imposed vertically, from above, by hierarchical command. Hence, traditional socialization typically entails the inculcation of obedience to the prevailing order. Modernizing society, by contrast, implicitly adopts the growth of adaptive complexity as its core value, and a modernizing system of education and socialization will (by comparison with traditional education/socialization systems) tend to inculcate the desirability of growth and functional specialization as core values. Existing social structures are often sacrificed when they conflict with these modernizing processes (for example the class system impairs flexible functional specialization and tends to be dismantled by modernization). Social cohesion naturally remains vital, since all social systems have self-reproduction as their primary function (if they did not, they would not exist), but social cohesion becomes an indirect by-product of the growth in adaptive complexity.

Economism: There are many fundamental misconceptions about modernization, the commonest of which is that modernization entails subordinating all of society to the goal of maximizing economic growth a doctrine sometimes termed 'economism'. By this definition, modernizers are accused of advocating that economic imperatives such as profit and productivity ought to be regarded as the ultimate social good.

The ethos of modernization: Because modernization is inevitable and (on the whole) desirable, it would make sense that modernizing societies ought to have an explicit ethos of modernization — that modernization is morally the best available option. This does not mean that modernization is without significant disadvantages, but the disadvantages are less than those of traditional societies, and there are grounds for optimism that the problems can (mostly) be ameliorated by the modernization process itself. Modernizing societies are not only superior to traditional ones, but also more hopeful because of their potential for self-correction and creative problem solving. A modernizing ethos would state (among other things) that growth is desirable, increased technical capability is desirable, increased cognitive capacity of social systems is desirable, specialization and complexity are desirable, competition and selection of systems is desirable, and democracy is desirable. For the individual this implies that more education is a good thing, social and geographic mobility are praiseworthy, and a flexible attitude towards life and work is beneficial. The modernizing ethos would be optimistic, would look forward to things improving, and would plan on that basis. In other words, the process of modernization is supported by what used to be called a 'belief in progress', a belief that things are getting better. A modernizing society is optimistic about the unknown. The idea is that although we don't already know how to solve the unknown problems that we will encounter in the future, we have 'faith' that (so long as we ensure that modernization continues) by the time the future arrives, we will know.

Economic, Political and Socio-Cultural Modernization: Modernization takes place in all the three domains of society, viz., socio-cultural, political and economic, though the extent of modernization is not necessarily uniform in them. Economic modernization refers to a change of outlook towards earning profit, rational economic activity, frequent use of sophisticated technology and consistent effort to bring about innovative changes in the production system. The agrarian economy, which was only consumption-oriented, has metamorphosed into the industrial one. Modern political system was a great political change that followed the European Renaissance, which caused the separation of church from state. These two were united during the pre Renaissance period. The revolutionary change that introduced the modern political systems founded on the principles of equality, liberty and democracy and the state was completely liberated from the control of the church and declared to be secular. Secular state means that the state will neither practice a religion nor interfere in the practice of religion by its citizens. It will also not allow any citizen to misuse religion in order to gain political mileage. Modernization is essentially a process of culture change, which brings about rational and scientific world view and new social values due to which changes in social, economic and political systems take place. Under the influence of modernization, the conspicuous changes that have taken place in the traditional Indian social structure and, for that matter, in most of traditional societies of the world are from authoritarianism to democracy, particularism to universalism, holism to individualism, ethnicity to humanism, dogmatism and emotionality to rationality, joint family to nuclear family, ascribed status to achieved status, inequality to equality, male chauvinism to women empowerment etc. Indian society has undergone a good deal of modernization.

Macro-structural Changes and Modernization: Industrialization, urbanization and democratization are the processes of macro-structural changes. The changes in these fields have exhibited modernization effect but resilience to the traditional structural realities continues to be effective showing again a process of assimilation, instead of replacement. The history of modern industrial development in India is not old. It started hardly one and a half century ago but gathered acceleration only half a century before. There has indeed been impressive industrial growth over the last few decades but a minute analysis would be required to find out the sociological reality of industrial modernization in the country. The ideology of industrial modernization of India represented a combination of

capitalist and socialist approaches of development, which led to the policy of mixed economy and lasted until the New Economic Policy (NEP) was adopted by the government in 1991 in favour of liberalization, privatization and globalization. Entrepreneurial development is a key to industrial expansion. It is also an indication of industrial modernization. Entrepreneurs are the real contributors to structural modernization in society.

Changing Theoretical Perspectives of Modernization: Ever since 1960s, when the concept of modernization came to light, it has passed through many paradigm shifts in response to emerging challenges in the society. Every following decade till 1990s appears to have experienced a new conceptualization of modernization. Jeffrey Alexander (1994) in his essay "Modern, Anti, Post, and Neo: How social theories have tried to understand the 'New World' of our times" distinguishes four stages of theoretical construction in social sciences. In 1960s, the modernization theory constructed the western development as a universal model. Nation-building, participation, economic growth and cultural rationalization constituted the model for transformation of the less developed countries. The capitalist form of development became the ideal economic system. In the 1970s came out the theory of underdevelopment, popularly known as dependency theory or the world system theory. This theory emerged out of the situation of exploitation of the resources of the less developed countries by the developed ones and thus keeping the former constantly dependent upon the latter. This view is radically opposed to the capitalist mode of development but it should not be treated as a Marxist view. Andre Gunder Frank and Immanuel Wallerstein have propounded the world system theories with only a minor difference in their approaches.

Modernization and Development: Modernization and development, due to historical and contextual similarities, are so close to each other that these are often used interchangeably. Modernization refers to the change in attitude and orientation of people towards such a pattern of life, the outcome of working on those lines is called development. The early writings on modernization had two basic theoretical orientations: one, economic and technological development brings about change in culture and social structure as it happened in the West; and two, there has been the effect of innovation, technology and development of the West on the non-industrialized societies. The theory of modernization sprouted from the functionalist sociology of Talcott Parsons. Parsons wrote how the relationships change when a society transits from non-industrial to industrial one. He draws a list of five specific dichotomous choices (pattern variables) which would determine role orientations. In the case of a non-industrial society transforming into an industrial one, the changes in relationship have been depicted even before Parsons in the evolutionary perspective in sociology. Emile Durkheim presented change in society from mechanical to organic solidarity and Ferdinand Tonnies distinguished *gemeinschaft* from *gesellschaft* in the same sense to express the shift. associated with modernity :In a broader way, modernity is associated with the following: 1. Industrialization and urbanization,2. Development,3. Democracy,4. Capitalism.,5. Superiority of power,6. Free market,7. Optimism,8. The search for absolute knowledge in science, technology, society and politics, The idea that gaining knowledge of the true self was the only foundation for all other knowledge,10. Rationality.

Impact of Modernization on Indian Society:The impact of the West on India, following Alatas, can be discussed in five phases. The first phase is that of hostile contact with the conquest of Alexander, etc., followed by contact of peaceful interchange as the result of trade and commerce of successive centuries. The second phase began by the end of the fifteenth century when Vasco de Gama arrived with his ships at Calicut in 1498 A.D. Within a few years, the Portuguese occupied Goa. But the effect of these westerners was relatively restricted. The third phase began when East India Company established its rule in the beginning of the eighteenth century and later on the British rule was established in the country by the middle of the eighteenth century. This was the first step in the expansion of western culture in India. The fourth phase commenced with the beginning of the nineteenth century following the industrial revolution. With the economic exploitation of India by the British as source of raw materials, began the spread and dominance of western culture in social and cultural fields too. The fifth and the last phase began after the political independence of the country in 1947. What has been the impact of the western culture on our society in terms of effect on our culture and our social systems?

SUMMARY AND CONCLUSION:

The western scholars started to study the social change as taking place in these post-colonial societies with a comparative perspective by using the West as a reference model. The society, polity and economy of the West, as it developed towards the close of the 18th century in response to Industrial Revolution and Renaissance came to be considered as modern and those of the Third World as traditional. Modernization, thus, came to be defined as the changes taking place in the social structure, cultural world view and the economic system in the less developed countries as a result of the influence of western societies. However, Yogendra Singh, writing on modernization of Indian traditions, emphasized that, for historical reasons, not all changes may be called modernization. The basic direction of change in India, due to western contact, was towards modernization but in the process a variety of traditional institutions also got reinforced. Modernization and development have many common characteristics due

to which both overlap each other and are sometimes used interchangeably. However, the concepts have their separate analytical and heuristic significance. The lack of distinctiveness is natural because the processes started simultaneously and determined each other's progress. It is important to note that the processes of development and modernization, except for a few aspects of them, have not been found to be uniform and ubiquitous in the world. The 'inevitability' of modernization is based upon the idea that competition will tend strongly to select the most efficient societies, and these will also be the most adaptively complex societies. The selection pressure will therefore be for societies to become ever more adaptively complex, therefore more functionally specialized and differentiated. In the sense that the replacement of hunter-gatherer societies by 'traditional' agricultural societies was 'inevitable', so the replacement of traditional societies by modernizing ones is inevitable.

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