

In the order of existence, no good is measureless. A biological quality can only fulfill the purposes it is meant to serve on condition that it does not transgress certain limits. So with social phenomena. If, as we have just seen, excessive individuation leads to suicide, insufficient individuation has the same effects. When man has become detached from society, he encounters less resistance to suicide in himself, and he does so likewise when social integration is too strong. (**Durkheim** from *Suicide*).

In the social production which men carry on they enter into definite relations that are indispensable and independent of their will; these relations of production correspond to a definite stage of development of their material powers of production. The sum total of these relations of production constitutes the economic structure of society—the real foundation, on which rise legal and political superstructures and to which correspond definite forms of social consciousness. (**Marx**, from *A Contribution to the Critique of Political Economy*.)

Bureaucracy, thus understood, is fully developed in political and ecclesiastical communities only in the modern state, and, in the private economy, only in the most advanced institutions of capitalism. Permanent and public office authority, with fixed jurisdiction, is not the historical rule but rather the exception. This is so even in large political structures such as those of the ancient Orient, the Germanic and Mongolian empires of conquest, or of many feudal structures of state. (Max **Weber**, *Wirtschaft und Gesellschaft*, part III, chap. 6, pp. 650-78)

The self is not so much a substance as a process in which the conversation of gestures has been internalized within an organic form. This process does not exist for itself, but is simply a phase of the whole social organization of which the individual is a part. (From George Herbert Mead, *Mind, Self, and Society*.) (**Symbolic Interactionist**)

Suppressing the knowledge produced by any oppressed group makes it easier for dominant groups to rule because the seeming absence of an independent consciousness in the oppressed can be taken to mean that subordinate groups willingly collaborate in their own victimization maintaining the invisibility of Black women and our ideas is critical in

structuring patterned relations of race, gender and class inequality that pervade the entire social structure. (Hill Collins,1990) (**Feminism**)

The problem of the twentieth century is the problem of the color-line,--the relation of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea. (Dubois, Souls of Black Folk)

Our world is being remade. Mass production, the mass consumer, the big city, big-brother state, the sprawling housing estate, and the nation-state are in decline: flexibility, diversity, differentiation, and mobility, communication, decentralization and internationalization are in the ascendant. In the process our own identities, our sense of self, our own subjectivities are being transformed. We are in transition to a new era. (Hall et al., 1988). **Postmodernism.**