The Mongols of analogue-tradition, have a chequered history, have been fascinated the world since the beginning of civilization. Their original home the land of the Blue sky is located in the heart of central Asia, in its north is Russia and in its south is China.

The masters of archery and warriors of the steppes have been controlling the regime and in the course of time, with the consolidation of power they stepped in the Europe and knocked the doors of the mighty empires. The greatest of the great in Asia could not dare to match their eyes even with the servants of the servants of the Mongols. With the advancement in the settled life, they surpassed the civilized sedentary states in grandeur and cultural maturity. The epitaphs of barbarism appended with the Mongols by devastated states had to change their opinion in the subsequent years. The beginning of the codification of law, by Chingis khaan in the shape of Yasa «law» of Chingis, was the best example of the state craft of the Mongols. On the cultural front they had the privilege of preserving the traditions of Moriin Khuur «Musical instrument of horse head» and its Khoomii «Monologue music». Their intellect can be judged through the proverbs and idioms in the Mongolian language. The Mongol poetry coupled with the nomadic art and culture has its own significance and did not fade away in the wake of disintegration of Mongolia during the cultural revolution followed by the Russian occupation of Mongolia.

In the field of military organization the Mongols introduced the dismal system for the organization of the marshal post. It has been the wheel of history which is constant and the Mongols were no exception. Once the might of Asia, were reduced to nonentity subjugated and subsequently the country was parcelled out among the foreign powers. It was as late as in 1921 that the Mongols succeeded to regain their last identity by defeating Chinese with the help of red army of Russia. The episode was at tuning point in the history of modern Mongolia. It was instrumental in replacing their traditional Mongol society into a socialist one but the achievements was with escaping the growth of capitalism. During the 70 years of socialist rule, under the patronage of Soviet-union and CAME (communist mutual economic assistance) the basis of socialist economy was laid. Thus the people of Mongolia succeeded to get rid of the lama hegemony, the transformation only in letter but in spirit, too. The society was transformed into several associations which sprung up in the course of time so as to spread the massage of
socialism in every nook and corner. The state encouraged the arat associations by advancing allowances, free health service, free education to their children and many other such privileges. Boarding schools were opened for the arat children, and free boarding and lodging facilities. The communists achieved the target of total literacy under the compulsory educational system. The socialist system ensured the employment, thus established the foundation of a sound social system.

The women were provided equal opportunities in the work programme of the country. Education was considered main source of social transformation and the system provided jobs to every able bodied individual. The status of women was raised and were allowed to work according to their own taste without any discrimination. The change was not only political in character but it provided equal opportunities to the income-benefits, human resources, development in a systematic way was initiated and a work force in men and women came up to shoulder up the responsibilities of the state.

The women who constitutionally were considered equal but in practice was never allowed to enjoy the equal statues, nevertheless, the socialist era broke the shackles of the bounded labour and the women folk started direction towards the social emancipation. However, the emancipation in the socio-economic sphere was at the cost of freedom of expression. The activities of the people were so minutely screened that they dreaded the very name of Dotood yaam «Ministry of Interior» who could imprison any individual on very flimsy grounds. The peoples movements were minutely watched even within their homes. Research workers, scholars were not able to move without the permission of Dotood yaam. The Mongols patronized their national hero Chingis Khaan and had great love for their religion, but under the communist rule, religion and the very name of Chingis Khaan was a scourge and anybody who professed either was miserably punished.

Since the socialist system was disintegrated under its own weight, hence Gorbachev introduced glasnost' and perestroika in USSR, which obviously brought a vertical change among the Mongols especially in the youth who had received education in Russia and Eastern-European countries, hence Il-tod «openness» was introduced in Mongolia.

In 1989, the first democratic movement emerged urging the then communist leaders to give up the previous system and adopt the institutions of democracy and a free market economy. In 1990 national prestige was recaptured by providing the original name to Mongolian People's Republic as Mongol Ulus and multi-party system was introduced. Russia and other Comecon countries were busy
solving their own problems. Mongolia was left alone with tremendous challenges.

Although the change was welcomed by the majority, but the economic shock was so sudden that it topsy-turvyed the whole social structure of the country. A chaotic situation developed in the course of time which resulted in the increase of corruption and terrible inflation and many social problems sprang up thus a socio-cultural transformation is undergoing a substantial change. The present thesis will aim at understanding and analyzing the changing patterns in the proper historical and sociological perspectives. The thesis is divided into six chapters and in the first chapter history of Mongolia in brief has been discussed, in order to highlight the process of the freedom from the feudal Manchus and Chinese. Second chapter deals with the Democracy and market economy shows the recent changes from everyday life and how both government with the help of donor countries and different international organizations, and NGO’s in the country are trying to lead the country on the road of democracy. Third chapter shows the life in the socialist period and achievements during these 70 years with regard to living standard, education, health, social and political life. The fourth chapter is about education and how due to lack of funds it had suffered. Present situation of facing problems due to the lack of funds and reluctance of the parents to send their children to schools. Fifth chapter is about the plight of women in transition women’s unemployment and how they face it. Sixth chapter is about religion and now how revivalism of old customs and traditions are forming the society and growing religious activities in modern Mongolia. And in concluding chapter life as a whole and how onwards Mongolian people will continue their struggle to overcome the social problems and evils which has grown with the market economy.