

Sociology

1

Q#2

1- Introduction: Views of Karl Marx and Max Weber on the role of religion in society:

Religion is the belief system of individuals in society which they hold true. The views of Karl Marx and Max Weber on religion are paradoxical. Karl Marx views religion as a tool of social exploitation and resistance to social change. On the flip side, Max Weber views religion as a tool of social and economic revolution. In the face of contemporary challenges throughout the world, the views of Karl Marx seem to hold some weight as people become rigid in case of their belief system. Moreover, many societies resist reforms when it is linked to their religion.

2- Comparison of the views of Karl Marx and Max Weber on the role of religion in society:

Views of Karl Marx	Views of Max Weber
<p>(2.1) Religion as a tool of social exploitation: Karl Marx sees religion as a rigid belief system that causes social exploitation. Example: Social conflict perspective of Karl Marx: Karl Marx social conflict perspective explains that religion of different schools of thoughts in society creates conflict and clashes in society which breed social chaos and violence.</p>	<p>Religion as a driving force of social reforms: Max Weber considers religion as a tool of social reforms. He opposes Karl Marx views on religion. Example: Protestantism and capitalism are intertwined: Max Weber compared Protestants religion and capitalist system which are similar to each other.</p>
<p>(2.2) Religion impedes social change:</p>	<p>Religion brings social change:</p>

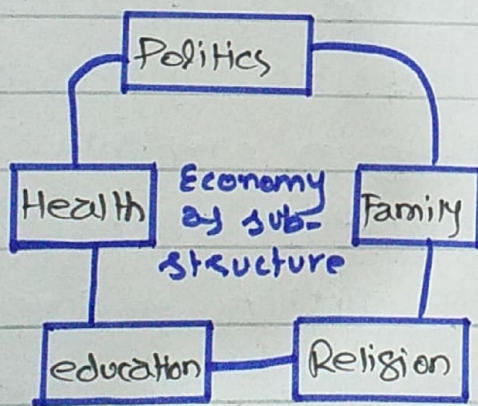
Karl Marx argues that religion resists people to bring social reforms as they are rigid about their belief system.

Example: Catholics

Max Weber argues that religion compels people to bring socio-economic reforms as it is a driving force for people.

Example: Protestants

(2.3) Economy is the substructure on which superstructure of society is based including religion:



Religion can also sometimes shape economic structure of society:

Similarities:

Protestantism	Capitalist
Perspectives:	Perspectives:
Own glory	Wealth
Pre-destined	Individualism
Asceticism	Profit
Notion of calling	Ethics

Karl Marx in his book, Das Kapital, explains that how economy shapes

Max Weber in his book, Protestant Ethic and Spirit of Capitalism argues

every institution in society including religion. So, economy is base.

that protestants religion shaped economic structure of society.

(2.4) Religion is inseparable from government system:
Karl Marx views religion as part of government system.

Religion is individual matter and government is secular:
Max Weber views religion as individual matter and it has no link with government.

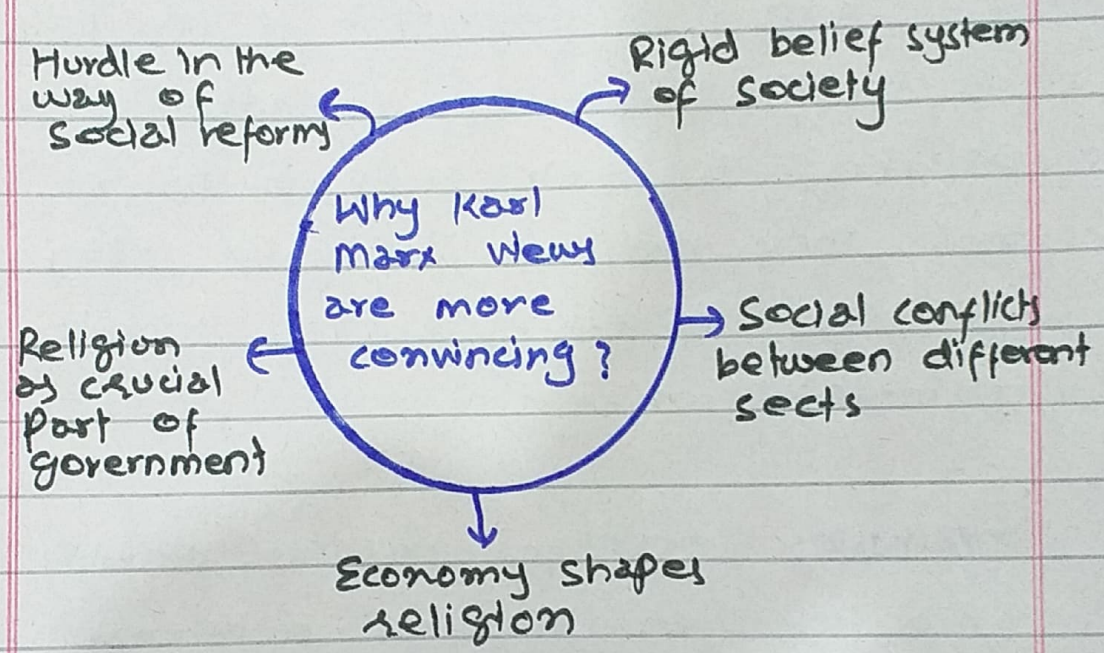
(2.5) Religion relieves people in the times of adversity:
People are spiritual and their religion provides them peace.

Religion is only a source to bring revolution in society:
Religion compels people to bring revolution in society.

3- Why the Views of Karl Marx seem more compelling than Max Weber?

The views of Karl Marx are more compelling than Max Weber because of the following reasons:

“ Religion is the sigh of the oppressed people, sentiments of the heartless world and soul of the soulless condition”
 — Karl Marx



(3.1) Religion makes individuals of society to become rigid in their belief system:

Religion is the crucial part of society. In case of rituals, belief and values of religion, people becomes strict and firmly attached to their belief system.

Example: Religion as the ideology

of two-nation theory of Pakistan.
It is the basis of the Independence of Pakistan.

(3.2) Religion fosters sectarian conflicts in society: Social conflict perspective of Karl Marx:

People are so rigidly attached to their religious values that they do not tolerate other religious beliefs, creating social disintegration.

Example: Sectarian conflicts between Shia and Sunni Muslims between Iran and Saudi Arabia.

(3.3) Economy sometimes shapes religious beliefs in society:

Economy shapes national interests. It is the cornerstone in the nation's foreign policy. Therefore, in case of economic policies, sometimes societies keep their religion aside.

7

Example: In Israel-Palestine war, the Muslim community is not united on a single platform to provide support to Palestine. It is majorly because of their priority to their economic interests.

(3.4) Religion and government system are interlinked in many nations:

Religion sometimes shapes government policies in some countries. It is the driving force behind nations' socio-political and economic system.

Example: Pakistan is its prime example. The constitution of Pakistan has been crafted according to Shariah.

(3.5) Religion impedes social reforms:

Religion being the primary source of some nations

8

Cultures resist social reforms as people do not accept changes in their belief system.

Example: Mostly rural communities resist reform because they have attachment with their religion. Afghanistan and its religious policies and resistance to modern reforms is its striking example.

4- Conclusion:

The views of Karl Marx and Max Weber are opposite to each other on the role of religion in society. Karl Marx argues that religion hinders social changes while Max Weber considers it as a tool of social change. However, in the current scenario of social conflicts and rigid belief systems, the perspective of Karl Marx is more convincing than Max Weber.

Q #3

1- Introduction: Concept of symbolic interactionism:

Society is the system of designative borders in which people live, interact and share a culture according to John J. Macdonald.

The symbolic interactionism perspective is that society forms as a result of interactions among individuals of society.

In contemporary societies, people interact with each other at individual, family, community, national and international level which help them to maintain social order, stability, solidarity and social integration in society.

2. Concept of symbolic interactionism:

“ The framework of building theory that sees society as the product of everyday

interactions among people"

— John J. Macionis in 'Sociology'

3- How does symbolic interactionism approach apply to contemporary society?

Symbolic interactionism is a micro-level approach that explains society's stability and order in terms of individuals' interactions with each other.

(3.1) Symbolic interaction at individual level determines individual's self-image:

George Herbert Mead theory of self-development:

According to George Herbert Mead, social interaction of people play cardinal role in shaping self-image. He derived this theory from Ch. Cooley 'looking glass self theory'.

11

This theory explains that how individuals view themselves in society and behave accordingly.

Example: IF people label someone as criminal after he did some minor crime, then he may become hardcore criminal.

It happens because he views himself according to the perspective of people.

(3.2) Without symbolic interactions people cannot grow in society:

Interaction among members of society are imperative as it builds their cognitive skills. Without interactions, people can become stagnant in their growth.

Case study of Anna: In 1938, in Pennsylvania, sociologists did research on Anna. She was

Kept in a store room for five years. without any interaction with the outside world. After five years of without interaction, her brain did not develop and she was unresponsive. She died at the age of ten. It highlights the importance of symbolic interaction in the growth of individuals.

(3.3) Symbolic interactions at family level foster security, solidarity and progress in society:

The family system is the apt example how members of family cooperate with each other during the times of adversity and safeguard each other through consoling the grieved members of society.

Example: Family system of Pakistan:
The culture of -Pakistan

largely advocates family system. Mechanical solidarity is found among family members due to which they are each others' support system.

(3.4) Symbolic interactions at community level build social integration in society:

At community level, people have a sense of commonness. C.H. Cooley calls it 'we feeling'. They have shared goals and desires. Therefore, they cooperate with each other to achieve common goals.

Example: Symbiotic relations between members of rural community which Ibn-Khaldun called 'Al-Asabiyah' in his book Muqaddimah, help them to resolve their social problems and conflicts.

(3.5) Symbiotic interactions at organizational level enhance cooperation and collaboration among people: Emile Durkheim's organic solidarity perspective:

Emile Durkheim in his book 'Social Solidarity and the Division of Labour' argues that organic solidarity among people of urban areas maintains social fabric of society. It explains the basis of symbolic interaction among individuals of different organizations in urban areas which promote unity and cooperation in society.

Example: Cooperation between members of UN, SAARC, SCO and other organizations.

(3.6) Symbolic interactions at national level bolster national integration:

The members of one nation have a sense of unity and patriotism. Therefore, they interact with each other in every area of life.

Example: Interaction between people of different provinces of Pakistan e.g; Pashtun, Sindhi, Balochi, Punjabi. Unity in solving social problems.

(3.7) Symbolic interactionism at international level maintains global peace and stability:

Despite of having different cultures, people of different countries interact with each other to enhance economic development, social progress and stability.

Example: Unicef, doctors without borders, UNDP, WB, IMF, are all examples of international cooperation.

(3.8) Symbolic interaction among members of society to control deviance and crime:

People play crucial role in controlling deviant behaviours in their families, communities and societies. They interact with each other to reform deviant individuals to reintegrate them in society.

Example: Rehabilitation centers in society to reform deviant behaviours.

4- Conclusion:

The microlevel approach of symbolic interactionism sees society as stable unit just because of the interactions among individuals of society at different levels. It fosters social unity, solidarity and integration that maintain peace in society.

Q #6

1- Introduction: Functions and dysfunctions of education in society:

According to Robert K. Merton, functions of any social patterns are the intended and recognized consequences while deviance from normal patterns brings dysfunction in society.

In case of education system, its function is mental development of individuals, source of earning and creative thinking. While the dysfunctions of education include widening gap between rich and poor, males and females and rural and urban areas.

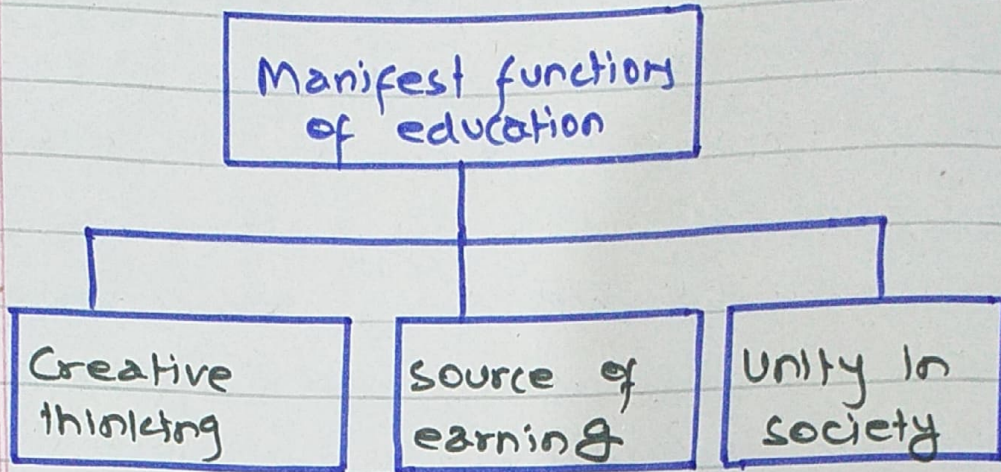
However, addressing issues in education system can transform dysfunctions into functions.

2- Functions of education in society:

Education has multifarious manifest and latent functions which are following:

18

(2.1) Manifest functions of education in Society:



(i) Education enhances mental growth and development:

Source of creative thinking:

Broad perspectives and dissenting opinions can be learnt through education. Therefore, education system bolsters creative thinking by grooming individuals of society.

Example: Innovation in technology occur due to brain drains of society as education induces in them ability of creative thinking that brings revolution.

(ii) Education provides skills for employment: Functionalist perspective:

According to social functionalist perspective, each institution in society has particular function that plays its role in social integration. Similarly, education instills skills and training of members of society that help them to secure source of earning.

Example: According to Pew research center, those people who have vocational training earn more money than unskilled labours.

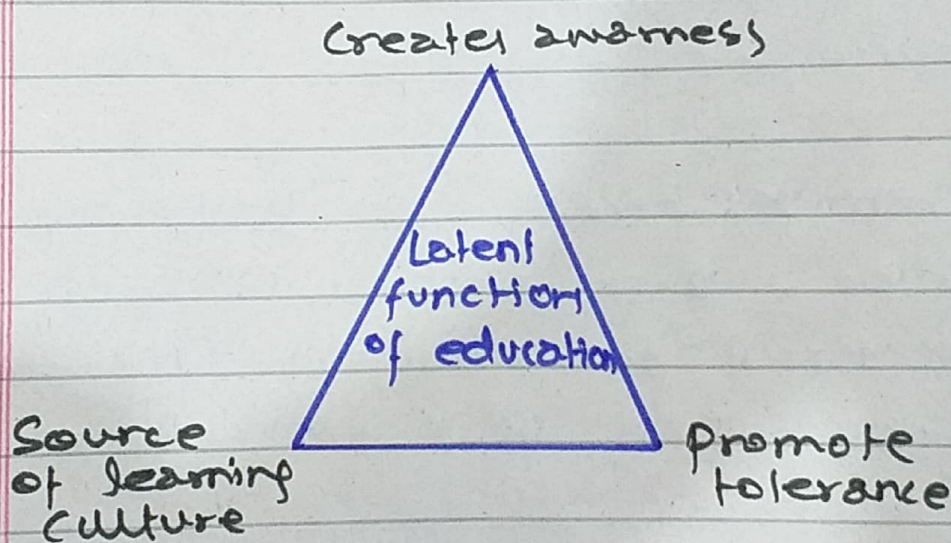
(iii) Education promotes unity in society by bringing students from different background together:

Students from multiple backgrounds, ethnicities, caste and class bring together through

educational institutions that fosters unity and solidarity in society.

Example: Multiculturalism in education system in Nordic countries helps them to build social unity.

(2.2) Latent functions of education in society:



(i) Education creates awareness among people about their rights in society:

Through passive learning of rights of different societies, student becomes aware

about their rights.

Example: Social movements are mostly perpetuated by literate members and groups of society as they are aware about their rights.

(ii) Education instills cultural values, traditions and norms in individuals:

Education's secondary function is internalization of culture of society. It is basic institution that instills traditions of society.

Example: Learning about history of a country in educational institutions helps them to learn about their cultures.

(iii) Education promotes tolerance in society:

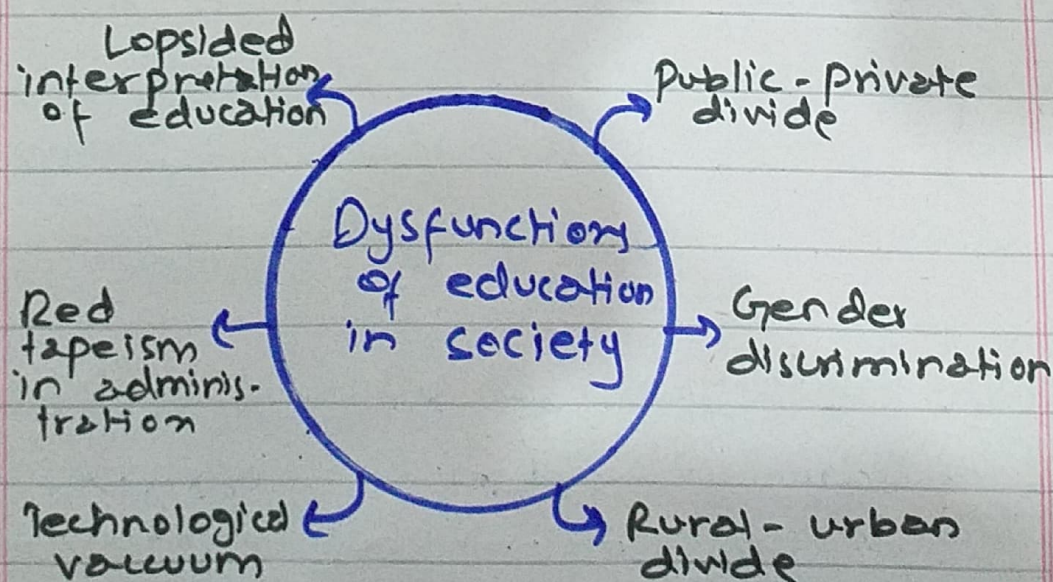
In educational institutions,

different religions, classes, castes and cultures are taught. Therefore, it promotes inter-faith and inter-cultural harmony.

Example: Case study of extensive educational system of Finland with integration of inter-faith harmony:

In Finland, different subjects about religions and cultures have been integrated which help them to promote tolerance in society.

3- Dysfunctions of education in society:



(3.1) The widening gap between public and private schools creates inferiority complex among poor segment of society; Karl Marx social conflict perspective:

“Social inequality increases conflicts between rich and poor”

— Karl Marx

‘Communist Manifesto’

According to Karl Marx, the widening gap between rich and poor segments of society increases social conflicts. Similarly, the increasing gap between public and private schools increases gap between rich and poor, leading to social inequality.

Example: The gap between public and private schools in Pakistan.

(3.2) Education system dysfunctions include gender discrimination:
Less enrollment of girls in schools while more enrollment of boys deepens gender discrimination.

Example: Gender discrimination in educational institutes of Afghanistan:

In Afghanistan, girls enrollment is only 20 pc while boys enrollment is 60 pc according to World Bank report.

(3.3) Rural-urban divide in education system increases disparity in society:
More schools in urban areas while less number of schools in rural areas also perpetuate disparity in society.

Example: According to Unicef report, only 15 pc schools in Balochistan have electricity

and student - teacher ratio is 39:1.

(3.4) Red tapeism in administrative structure of education augments its dysfunctions:
max weber perspective:

According to max weber, mostly bureaucratic structures of institutions are designed in a hierarchy which increase delaying tactics. Similarly, in educational institutes, slow administrative procedures further erodes public trust on them.

(3.5) Technological vacuum in developing countries provides hurdles in development:

Lack of technology in marginalized countries resist their development in research.

Example: Technological lag in Pakistani universities

(3.5) Lopsided interpretation of religion in some educational institutes promotes social intolerance:

Most of the educational institutions such as madrasah system in Pakistan instill extremist views about religion in students, perpetuating social intolerance.

4- Conclusion:

Although education plays cardinal role in incorporating social values, creative thinking, tolerance and integration, its drawbacks in the form of administrative delaying tactics, gender-discrimination and public-private divide increase its dysfunctions in society, enhancing social intolerance.

Q # 5

1- Introduction: Impact of globalization on family structures:

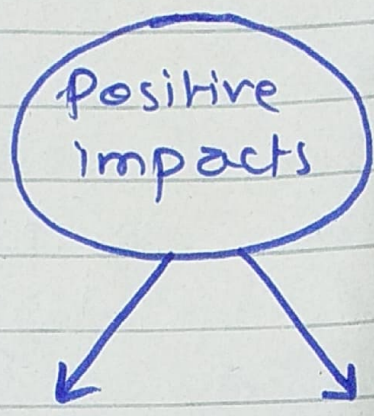
Globalization is a liberal free trade economic system which has made world a global village. Globalization has significantly influenced family structures. Its positive impacts are women empowerment and family planning system while negative impacts include promoting nuclear family structures and cultural homogenization. Therefore, it has potentially challenged conventional norms of families such as patriarchy, hidebound cultural norms and child labour.

2- Repercussions of globalization on family structures and dynamics:

Globalization's positive impacts on family structures are following:

"Globalization is a positive force"

Joseph Nye 'Globalization of Global Politics'



Awareness about family planning

Women empowerment

(2.1) Globalization has created awareness about family planning and less children; functionalist perspective:

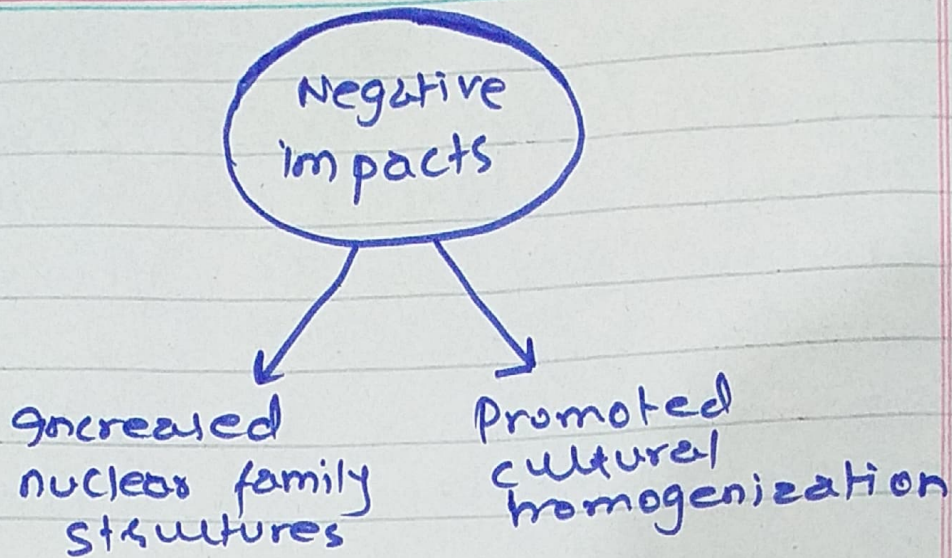
Globalization played major role in promoting use of contraceptives, particularly in less-developed countries by creating awareness about the importance of less children.

Case Study of Bangladesh: In Bangladesh, after its independence, almost 6.5 children had been produced per family. However, due to the prevalence of contraceptives, it has controlled number of children. Now, only 2.5 children are produced in one family.

(2.2) Globalization has empowered women by providing employment opportunities:

Many organizations have fixed quota for women that work beyond borders. Therefore, globalization has increased opportunities for women, increasing their empowerment.

Example: Multinational corporation such as McDonalds employ women as well as men, enhancing women inclusion in economy.



(2.3) Globalization has bolstered nuclear family structures:

Owing to increasing globalization, the western values of family structures flowed from West to East. Therefore, many families structures have changed from extended family to nuclear family.

Example: Increasing nuclear families in Pakistan and old homes for old people:

many people have adopted western values of sending old people in old homes. For example, Eidhi center in Pakistan has

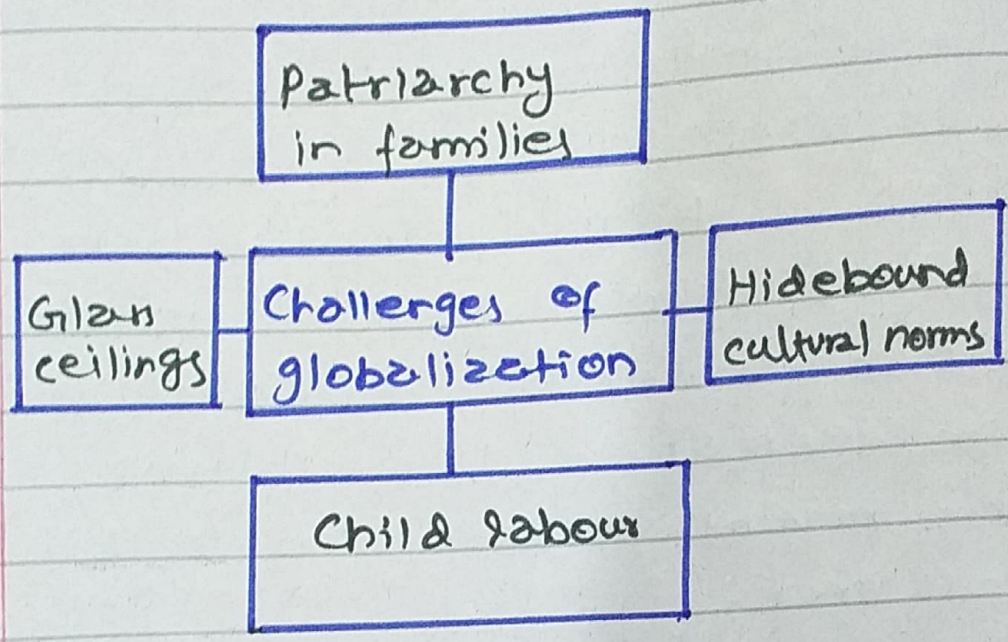
many old people which reflects increasing nuclear family structure in Pakistan.

(2.4) Globalization increased risks of cultural homogenization; Threat to family values and cultures:

Rising globalization led to increasing social media which contributes in the amalgamation of cultures by mixing Western and Eastern cultures.

Example: Change in dressing in Pakistan: Globalization has increased wearing jeans shirt in Pakistan, which greatly influenced its family dynamics by overshadowing its traditional dress of Shalwar Kameez.

3- How has globalization challenged the conventional ideas of a family?



(3.1) Globalization has challenged patriarchal norms of families:

with globalization, awareness about family values spreaded throughout the world. therefore, it challenged the conventional norms of accepting males as dominant members of families while women

as suppressed members of families.

Case study of Second wave of feminism: Second wave of feminism significantly influenced patriarchal norms. It demanded the elimination of male supremacy.

(3.2) Globalization challenged the hidebound cultural norms of society:

Many societies suppress women in the name of repressive cultures. Therefore, globalization also challenged such oppressive norms in families.

Example: Sati was banned in India. Similarly, marriage with Guran, Wani, Karo kari became illegal in Pakistan.

(3.3) Globalization has also challenged child labour:

Families considered child labour as a source of income for their families. However, globalization played critical role in spreading awareness about children rights.

Example: United Nations Convention on the Rights of the Child passed which many countries have ratified, including Pakistan.

(3.4) Globalization has removed glass ceiling and empowered women in unconventional fields:

Women were considered to only join doctor, teachers and nurse jobs. However, globalization has greatly changed this mentality in many countries, increasing representation of women in other fields.

Example: Inclusion of women in Air force, Army, managerial jobs, and heads of countries in many countries.

4- Conclusion:

Globalization is a double-edged sword. It played crucial role in changing family structures both in positive and negative ways. It challenged traditional norm of families such as patriarchal structures of families and extended family structures.

1. Discuss the key ideas of Emile Durkheim regarding social integration.
2. Compare and contrast the views of Karl Marx and Max Weber on the role of religion in society. With whose ideas you seem to agree more?
3. Examine the concept of symbolic interactionism in the context of contemporary society.
4. Discuss the contributions of Talcott Parsons to the field of structural-functionalism. What is the relevant criticism on Parsons' ideas?
5. Analyze the impact of globalization on family structures and dynamics. How has it challenged the conventional ideas of a family?
6. Explain the functions and dysfunctions of education in society.
7. Evaluate the role of social movements in fostering social change. How do various characteristics of a leader impact a social movement?