

QUESTION No. 2:

Marriage is a culturally sanctioned union between two or more people that establishes certain rights and obligations between people, between them and their children and society backed by economic, social and religious obligations. Our region which includes **South Asia** and **Middle East** is a home to diverse cultures and communities which their unique marriage practices. There are some different type of marriage practices carried out in our region.

I. Arranged Marriages:

Arranged marriages are the common marriages in South Asian culture, organized by families, often with the help of matchmakers. These are common practice in Pakistan and India and other South Asian countries as well where families after meetup tie knots of their beloved ones.

For example:

In Rural areas of India and Pakistan arranged marriages are still prevalent.

II. Love Marriages:

Love marriages also known as self-arranged

marriages are becoming increasingly popular in both urban and rural areas of South Asia. In this type of marriage, individuals choose their own partner without the involvement of family. It may include cousin marriage. This type of marriage is often seen as a way to promote individual freedom and autonomy and to challenge the social norms.

For example:

In Pakistan, in past few years, love marriages have been widely accepted especially among the younger generation. According to **Pakistan Bureau of Statistics**, 47% of the love marriage cases have been recorded in the past few years.

III. Endogamy:

Endogamy is the practice of marrying within one's own social group such as caste or tribe. This practice is common in some communities particularly in India. Endogamy is often seen as a way to maintain social and cultural identity, as well as to preserve family traditions and property.

For example:

In India, a Brahmin may marry a Brahmin. Similarly in Pakistan, Shia sect may marry in a Shia sect.

IV. Polygyny:

Polygyny is seen as the practice of having multiple wives. This practice is permitted in Muslim majority countries. Polygyny is often seen as a way to provide economic and social security for women, particularly in societies where men have greater economic and social power.

For example:

Polygyny is highly practiced in Saudi Arabia where there is a culture of keeping multiple wives. It is also practiced in Pakistan.

V. Levirate:

Levirate is a practice of widow marrying her late husband's brother. This practice is found in some African and indigenous communities. Levirate is often seen as a way to ensure the widow's economic security and to maintain family ties.

For example:

In some African cultures such as **Masai** people of East Africa, levirate marriage is practiced, if a man dies his brother may marry his widow to ensure her economic security and to maintain family ties.

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II. Sororate:

Sororate is the practice of widower marrying his late wife's sister. This practice is often found in some indigenous communities. It is often seen as a way to maintain family ties and provide economic and social support for widower and children.

For example:

In some African culture such as **Zulu people** practice sororate marriage where if a woman dies, her sister marry her husband to ensure continuation of family.

Some other types of marriages include child marriages, forced marriages, cousin marriages, etc. endogamy etc.

Impacts of marriages on social patterns:

Different types of marriages have different impacts on our social patterns. Some of them are:

i. Reinforcing social hierarchies:

Arranged marriages and endogamy often reinforce social hierarchies, as families seek to maintain or improve their social status through strategic alliances. For example In Pakistan and India arrange marriages

reinforce exchange of dowry which involves social alliances.

ii. Strong cultural ties:

Marriages promote strong cultural ties as when two different people from different cultures tie together they promote cultural cohesion and strong ties between different cultures.

iii. Promoting social mobility:

Love marriages and intercaste marriages promote social mobility as individuals from lower socio-economic backgrounds may marry into more affluent families. For example in **Pakistan**, love marriages have broken down social barriers and promote mobility.

iv. Maintaining family ties:

Levirate and sororate marriages help to maintain family ties and ensure economic security for widow and widowers. For example in **South Africa**, levirate and sororate marriages help to maintain family ties.

v. Challenging traditional norms:

Love marriages and inter-caste marriages often promote challenge traditional norms and promote social change.

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Apart from this forced marriages could lead to physical and emotional challenges as well as individual autonomy limitation. Similarly, child marriages could lead to health complications, employment issues, educational and financial crisis etc.

In conclusion, the diverse type of marriages practiced in our region reflect the diversity of our culture and promoting complexity of our region. It has many social impacts on social patterns including reinforcing social hierarchies, strong cultural ties and challenging cultural norms etc.

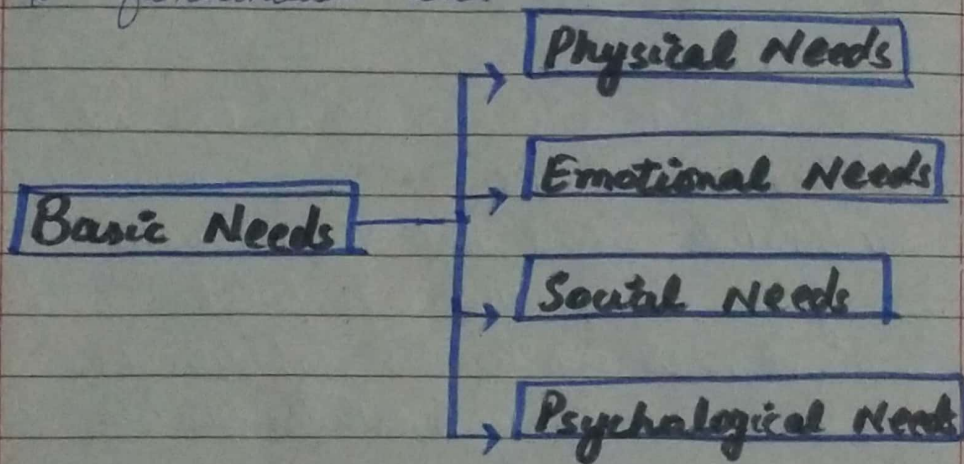
QUESTION NO. 3:

Functionalism is a theoretical framework in sociology that examines society as a complex system. This includes various interconnected parts such as social institutions, norms, values and cultures. Functionalists contend that these components work together to make society run in harmony and peace. According to the functionalists, various components of the society are interconnected and interdependent. They view society as a **whole** rather focusing on individual parts. They propose that culture develops in response to the fundamental needs

of human beings. These needs encompass physical, social, emotional and psychological necessities. Culture provides the necessary norms, values and practices that enable individuals and societies to fulfil their needs ultimately ensuring their survival and well being.

II. Basic needs of human-beings:

Some of the basic needs of human according to functionalists are:



Functionalists believe that human beings have basic physical needs like food, water, shelter and clothing etc. Similarly, they also possess some emotional needs like love, affection, belonging. Moreover, as man is a social animal so man possesses social needs like status, recognition etc. Psychological needs are also very important for human beings including self-esteem, personal growth, fulfilment etc.

III. Culture as response to basic needs:

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Culture develop different systems as response to basic needs.

a. Food production and distribution system:

Functionalists argue that culture develops systems for food production and distribution to fulfil the physical needs for nutrition. e.g. development of farming practices, tools and technology to produce food, hunting and gathering, food storage and preservation, food distribution etc.

b. Family kinship structures:

Functionalists contend that culture develops family and kinship structures to fulfil emotional needs such as love, affection etc. such as nuclear families, extended families, clan system etc.

c. Social hierarchies and status:

According to functionalists culture develops social hierarchies and status system to fulfil social needs such as caste system, class system, social clubs and organizations etc.

d. Education and personal development institution:

Functionalists argue that culture develops education and personal development institutions

to fulfil psychological needs like self-esteem, personal growth and fulfilment etc. These include formal education schools, personal growth programs etc.

IV. Thoughts of different functionalists:

i. Emile Durkheim:

Emile Durkheim, a French sociologist argue that culture provides social solidarity and cohesion fulfilling our social and emotional needs. He believed that culture promotes social integration, provides moral guidance and fosters collective identity.

ii. Bronislaw Malinowski:

Malinowski emphasized on culture as fulfilling our physical and psychological needs. He believed that culture provides basic necessities, fulfil psychological needs and promotes social stability.

iii. Talcott Parson:

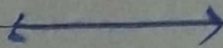
Parson, an American sociologist, developed the concept of "**social system**" which highlights how culture provides the norms and values necessary for social order and stability. He believed that culture provides a shared value system, regulates social interaction and promotes socialization.

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iv. Robert Merton:

Robert Merton, an American sociologist, introduced the concept of "manifest" and "latent" functions which helps us understand how culture can fulfil both intended and unintended needs.

In conclusion, functionalists argue that culture develops in response to basic needs of human beings. Culture provides the norms, values and practices necessary for fulfilling our physical, emotional and psychological needs.



QUESTION No. 4:

Primitive systems of redistribution of material and resources include traditional methods used by ancient societies to allocate goods and services. In contrast, modern systems of redistribution are more complex and often involve government intervention. Further we will explore the contrast between primitive and modern systems of redistribution.

I. Primitive systems of redistribution:

Primitive system of redistribution were often based on reciprocity, kinship and shared social norms. Some of the

examples include:

1. Gift economy:

In some indigenous cultures, goods and services were shared without expectation of payment or reciprocity. For example, **Native American** potlatch ceremonies where goods and services are shared as gifts.

2. Kinship based redistribution:

In traditional African societies, resources were often distributed within extended family networks. For example, Igbo people's "osu" system.

3. Communal sharing:

In some ancient societies, resources were shared communally, with no concept of private ownership e.g. Inca Empire's mit'a system. These primitive methods or systems were less controversial because:

- a- Redistribution was based on shared social norms and expectations reducing conflict and inequality.
- b- Goods and services were often exchanged reciprocally promoting a sense of fairness and mutual obligation.
- c- Primitive societies often had limited social stratification, reducing social and economic

Inequalities

Modern systems of redistribution:

Modern systems of redistributions are often more complex and involve government intervention. These include:

1. Progressive taxation:

Governments redistribute tax through progressive taxation where the wealthy are taxed at a higher rate.

2. Social welfare programs:

Governments provide social welfare programs such as unemployment benefits and healthcare to support the vulnerable populations.

3. International Aid:

Governments and organizations provide international aid to support economic development and humanitarian efforts.

Modern systems are more controversial because:

- a- Modern systems can perpetuate economic and social inequalities, leading to debates about fairness and justice.
- b- Government interventions can be seen as inefficient leading to controversy.

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c- International aid and globalization can create dependencies and undermine local economies, leading to controversy.

In conclusion, primitive systems of redistribution were often less controversial than modern systems. Primitive systems were based on shared norms, reciprocity and limited social stratification whereas modern systems are often more complex involving government intervention thus modern systems are more controversial.

QUESTION No. 5:

Religion is a complex and multifaceted phenomena that has evolved over time.

Anthropologists have proposed various evolutionary schemes to explain the development of religion. Anthropologists examine that how fear, life cycle, rituals and practices contributed to the development of religion, drawing

Fear and the origin of religion:

Fear is the fundamental human emotion that has driven the development of religion. Early humans feared natural phenomena, death,

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and the unknown, leading to the emergence of religious beliefs. Anthropologists such as **Edward Burnett Tylor** proposed the concept of "**animism**" where early humans attributed supernatural powers to natural phenomena.

Sir James George Frazer suggested that early humans used magic to control natural phenomena, leading to development of religious rituals.

Life cycle and strengthening of Religion:

The life cycle became an integral part of religion practices as humans evolved. Life cycle events such as:

Birth: Marked by rituals that welcomed the newborns into community.

Marriage: Marked by rituals that united the couples and reinforced social bonds.

Death: Marked by the rituals that helped the deceased transition to afterlife.

Anthropologist such as **Arnold van Gennep** proposed the concept of "**rites of passage**" where lifecycle events are marked by rituals that transition individuals from one social status to another.

Rituals and Practices: Physical shape of religion:

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Rituals and practices gave physical shape to religion. Anthropologists such as:

Emile Durkheim emphasized the importance of rituals in creating social solidarity and reinforcing collective consciousness.

Malinowski introduced concept of "mythopraxis" emphasizing the role of myths and rituals.

In conclusion fear, life cycle, rituals and practices contributed to the development of religion.