

PART : II

QUESTION = 2

Introduction:

Classical sociological theories - Functionalism, Conflict Theory and the Weberian perspective were developed to explain the foundations of social order, power distribution and inequality during the transition of modernity. Although contemporary societies are more complex, globalized and technology driven, these theories continue to offer valuable analytical tools. Their relevance lies not in literal application but in their ability to explain enduring structural patterns of power, stratification and social control.

Functionalism: Order, Stability and Legitimation of Inequality.

Functionalism, associated with Emile Durkheim and later Talcott

Parsons, view society as an integrated system whose institutions perform functions necessary for social stability. Durkheim, argued that social order is maintained through shared norms, values and collective conscience.

In contemporary societies, functionalism remains relevant in explaining institutional persistence. For instance, education systems contribute to socialize individual into dominant values, such as meritocracy and discipline. The continued acceptance of unequal outcomes is often justified through functionalist logic, as argued by Davis and Moore, who claimed that inequality motivates individuals to fill important social roles.

Empirically, modern capitalist societies still rely on this legitimization. However, evidence challenges functionalist evidences and assumptions. OECD data shows that social mobility is declining, suggesting that

inequality does not merely reflect merit or functional necessity. Critics argue that functionalism underplays power asymmetries and ignores how institutions often reproduce privilege rather than promote cohesion.

Thus, while functionalism helps explain social order and institutional stability, it fails to adequately address conflict, coercion and structural injustice in contemporary societies.

Conflict Theory: Power and Inequality.

Rooted in Karl Marx's historical materialism, conflict theory explains inequality as a product of unequal control over economic resources. Marx argued that capitalism generates exploitation through surplus value extraction and that political and legal institutions protect ruling-class interests.

This framework remains highly relevant. According to Oxfam (2018), the richest 1%.

captured nearly two-thirds of global wealth created since 2021, validating Marx's prediction of capital concentration. The expansion of platform and gig economies further reflects labor exploitation. The ILO (2023) reports that platform workers face income insecurity and limited social protection, reinforcing class-based inequalities. However, conflict theory often reduces power to economic class and overlook non-economic forms of domination.

Weberian Perspective

Max Weber offers a multidimensional view of power by incorporating class, status and party. He emphasized rational-legal authority as the foundation of modern governance. This perspective explains the dominance of bureaucratic institutions, regulatory bodies and technocratic elites in contemporary societies. Professionals and experts often

exercise power through institutional authority rather than ownership of capital. However, Weber's approach is largely descriptive and offers limited solutions for reducing inequality.

QUESTION = 4

Introduction:

Ferdinand Tönnies conceptualized social change as a shift from *Gemeinschaft* (community) to *Gesellschaft* (society). *Gemeinschaft* is characterized by close-knit relationships, shared values and moral consensus, while *Gesellschaft* is based on impersonal contractual and rational relations. Modernization, urbanization and industrialization have accelerated this transition globally. In developing countries, this transformation has produced mixed outcomes for social cohesion, moral regulation and community life.

Free Community Bonds To Rational Associations.

In traditional societies, social relations were rooted in kinship, religion and locality. Tonnies argued that *Gemeinschaft* rested on "natural will", where individuals acted out of shared identity and obligation. However, modern economies prioritize efficiency, mobility and specialization, leading to *Gesellschaft*, governed by "rational will" and self-interest.

In developing countries, rapid urbanization has intensified this shift. Rural-to-urban migration in countries like Pakistan, India and Nigeria has weakened extended family systems and village solidarities. Urban life replaces face-to-face relations with market-based interactions, reducing emotional attachment and collective responsibility.

Implications for Social Cohesion.

The decline of Gemeinschaft weakens social cohesion. Durkheim's concept of mechanical solidarity, based on similarity and shared norms, gives way to organic solidarity, based on interdependence. However, in developing societies this transition is often incomplete. According to UN-Habitat (2022), rapid urban growth without adequate institutional development results in fragmented communities and social exclusion, particularly in informal settlements.

As a result, individuals experience isolation rather than integration, undermining trust and collective action.

Moral Regulation and Anomie

Durkheim warned that weak regulation in modern societies lead to anomie, a state of normlessness. Developing countries face acute anomic conditions due to economic inequality, unemployment and weak institutions. Traditional moral authorities - family,

religion. elders have lost influence, while modern legal-rational systems fail to fully replace them.

Empirical studies by the World Bank (2011) link rising urban crime and youth deviance in developing countries to weakened informal social controls and lack of moral integration.

Transformation of Community Life

Community life has shifted from obligation-based solidarity to interest-based networks. While digital platforms and civil society organizations create new forms of association, they lack the depth and moral binding of traditional communities. Robert Putnam's concept of declining social capital helps explain reduced civic engagement and trust in modernizing societies.

QUESTION = 7

Role of Culture and Ideology .

Culture and ideology play a central role in maintaining social order by shaping beliefs, norms and values that regulate human behavior. Culture provide shared meanings and expectations, while ideology legitimize the existing social arrangements by presenting them as natural, necessary or just. Together, they reduce the need for constant coercion by encouraging voluntary conformity.

From a functionalist perspective, thinkers like Durkheim argued that shared cultural values creates social solidarity and moral regulation. Institutions such as education, religion and media transmit dominant norms, promoting obedience, discipline and respect for authority. For example, civic

education fosters loyalty to the state and acceptance of legal rules, contributing to social stability.

However, conflict theorists challenge this view. Marx argued that ideology function as a tool of domination, serving ruling-class interests. He described ideology as "false consciousness", which masks exploitation and inequality. Contemporary examples include consumer culture and meritocracy narratives that justify economic inequality by attributing success to individual effort rather than structural advantage.

Formal Mechanisms of Social Control

Formal social control operates through codified rules and regulations and institutions such as law, police, courts and prisons. These mechanisms ensure order through surveillance, punishment and deterrence.

In modern societies, bureaucratic regulation and legal authority emphasized by Weber, are central to maintaining order. However, excessive reliance on formal control can lead to over-policing, human rights violations and declining public trust, as seen in many developing and developed societies.

Informal Mechanisms of Social Control

Informal social control operates through family, peer groups, religion, customs and community norms. These mechanisms rely on approval, shame, and moral pressure rather than legal force. In many societies, informal controls are more effective and less costly. However, modernization, urbanization and digitalization have weakened traditional informal controls, leading to social fragmentation and moral uncertainty.

Conclusion :

Social order is maintained through cultural consent and social control, but stability endures only when formal institutions are fair and informal norms remain strong. Overreliance on coercion or ideology risks eroding legitimacy and social trust.

QUESTION = 8

Introduction :

Social change and development have been explained through several major theories. Evolutionary theory inspired by Spencer and Comte, views societies as progressing linearly from simple to complex forms. While it emphasizes gradual transformation, it is criticized for ethnocentrism and assuming Western societies as the "ideal" endpoint.

Modernization Theory :

Modernization theory, advanced by Rostow and Parsons, links development to industrialization, technology advancement and cultural values such as work ethic and rationality. It assumes all societies can follow the Western development path.

Empirically, it explains South Korea's rapid post-war industrialization but fails to account for structural global inequalities and local contexts.

Dependency Theory :

Dependency theory, emerging from Latin American scholars like Frank and Cardoso, argues that underdevelopment results from exploitative economic and political relations between the Global North and South. Peripheral economies remain dependent on core nations through unequal trade.

debt and foreign investment. For instance, many African countries export raw materials while importing expensive manufactured goods, limiting local industrialization.

World- Systems Theory :

World- Systems theory, by Immanuel Wallerstein, expands dependency theory by analyzing the global capitalists system as interconnected network of core, semi-periphery and periphery states. It highlights structural constraints on peripheral nations but can underplay domestic policy failures.

Explaining Underdevelopment

Among these, Dependency and World- Systems theories best explain underdevelopment in Global South, as they account for historical exploitation, structural inequality and

external constraints. Pakistan, India, and much of Sub-Saharan Africa show persistent poverty and industrial dependence, not due to cultural deficits, but because of unequal integration into the global economy (Frank, 1967; Wallerstein, 1974).
