**SOLVED PAST PAPER OF SOCIOLOGY 2015**

**Long Questions:**

**Q1: Define the term “Sociology”? Is sociology is science? If Yes, give your comments in the favor of scientific nature of Sociology ?**

**A:** [Sociology](http://www.asanet.org/sites/default/files/savvy/introtosociology/Documents/Etymology.htm) is the scientific study of society, including patterns of social relationships, social interaction, and culture.  The term sociology was first used by Frenchman Auguste Compte in the 1830s.

The word Sociology was taken from two different foreign words:

Socious: a Latin term which means companion or associate

Logos: a Greek term for study

Sociology is a science which is difficult than other sciences. It helps to understand the society. So, it has its own characteristics.

They are as follows:

**1.** Sociology is an independent Science

**2.** Sociology is a social science, not a physical science (it studies human beings, the social behavior, social activities as well as social life.)

**3.** Sociology is the pure science, not an applied science. (Sociology is a subject where there are no practical works. Sociology observes then society in a theoretical way but not in practical way)

**4.** Sociology is abstract science, not concurred one.

**5.** Sociology is all about generalizing, not particularizing or individualizing.

**6.** Sociology is a categorical or positive science not a normative one. (It concerns with what is like but does not concern with what should be or what ought to be.)

**7.** Sociology is bot rational and empirical science. (it is both dynamic with relations and the theories and observation, experimentation)

**Q2: Critically examine the ‘Major Perspectives’ in sociology ? ( Functionalist, Conflict and Internationalist ).**

**A:** There are three main sociological perspectives:  
**Symbolic Interactions:**

This perspective focuses on symbols that can be found in society, what those symbols mean to each of us, and how those symbols affect the way we interact with others in our society.   
**Functionalism:**

This perspective is an oddly positive way to look at society. It explains that each part of society is dependent on other parts of society and vice versa. All aspects of our society are interdependent, and rely on each other to function. Functionalism is a very passive way to look at sociology. It does not challenge the way things are, but in fact believes that whatever is happening in society is supposed to happen.  
  
**Conflict Theory:** A more negative approach to sociology. Conflict theory focuses on how certain parts of our society are in conflict with each other, and how the "elite" members of our society oppressed the lower class for their own gain.

**Q3: Define the term ‘Culture’? Also discuss Elements, Salient Features and a form of culture in detail?**

**A:** Culture was defined earlier as the symbols, language, beliefs, values, and artifacts that are part of any society. As this definition suggests, there are two basic components of culture: ideas and symbols on the one hand and artifacts (material objects) on the other. The first type, called nonmaterial culture, includes the values, beliefs, symbols, and language that define a society. The second type, called material culture, includes all the society’s physical objects, such as its tools and technology, clothing, eating utensils, and means of transportation.

**Symbols:**

Every culture is filled with symbols, or things that stand for something else and that often evoke various reactions and emotions. Some symbols are actually types of nonverbal communication, while other symbols are in fact material objects.

Let’s look at nonverbal symbols first. A common one is shaking hands, which is done in some societies but not in others. It commonly conveys friendship and is used as a sign of both greeting and departure.  for example, if we nod our head up and down, we mean yes, and if we shake it back and forth, we mean no.

**Language:**

Perhaps our most important set of symbols is language. In English, the word chair means something we sit on. In French, the word chaise means the same thing. As long as we agree how to interpret these words, a shared language and thus society are possible. By the same token, differences in languages can make it quite difficult to communicate. For example, imagine you are in a foreign country where you do not know their language and they do not know yours. Worse yet, you forgot to bring your dictionary that translates their language into yours, and vice versa, and your iPhone battery has died. You become lost. How will you get help? What will you do? Is there any way to communicate your plight?

**Norms:**

Cultures differ widely in their norms, or standards and expectations for behaving. We already saw that how people behave when drunk stems from society’s expectations of how they should behave when drunk. Norms of drunken behavior influence how we behave when we drink too much.

Norms are often divided into two types, formal norms and informal norms.

**Values:**

Values are another important element of culture and involve judgments of what is good or bad and desirable or undesirable. A culture’s values shape its norms. In Japan, for example, a central value is group harmony. The Japanese place great emphasis on harmonious social relationships and dislike interpersonal conflict.

**Features of Culture:**

**.** Culture is learned

**.** Culture is social

**.** Culture is shared

**.** Culture is transmitted

**.** Culture is continuous

**.** Culture is accumulative

**.** Culture is integrated

**.** Culture is changing

**.** Culture varies from society to society

**.** Culture is responsive

**.** Culture is gratifying

**.** Linked with society

**Forms of Culture:**

Material culture refers to the physical features that define a particular culture, society, or group, such as homes, schools, businesses, churches, nightlife, etc. These structures develop a perceptual schema of describing the members and overall atmosphere of a society. For example, Penticton, BC is known as “Penticton & Wine Country” because of the vast vineyards.

On the other hand, non-material culture refers to the non-physical aspects (languages, symbols, norms, values) of a culture or society which serve to define the feelings, morals, or beliefs of the people in that group. Southern Alberta has a dominant Mormon population of approximately 10, 000 people. As a result, perceptions of people in those areas are conceived based on their religious background.

**Short Questions**

**Q4: Write a note on difference between Society and Community?**

**A:** **Community:**

Population is one of the most essential characteristics of a community irrespective of the consideration whether people have or do not have conscious relations.

A community by nature is discrete as compared with society.

For community area or locality is very essential and that perhaps is the reason that the community had a definite shape.

A community has comparatively narrow scope of community sentiments and as such it cannot have wide heterogeneity.

The scope of community is narrow than that of society because community came much later than the society. Though the primitive people might not have understood the importance of community but they realized that of the society and lived in it.

In a community every effort is made to avoid differences or conflicts and to bring likeness as nearly as possible because cooperation and conflicts cannot exist in a community.

**Society:**

Population is important but here the population is conditioned by a feeling of oneness. Thus conscious relations are more important than the mere population for a society.

By nature and character society is abstract.

Society is area less and shapeless and for a society area is no consideration.

A society has heterogeneity and because of its wide scope and field can embrace people having different conflicts.

The society has much wider scope as compared with the community.

In a society likeness and conflict can exist side by side and in fact the scope of society is so vast that there is every possibility of adjustment.

**Q5: How ‘Critical Thinking’ help us for learning process and problem solving?**

**A:** Critical thinking is the ability to think clearly and rationally, understanding the logical connection between ideas.  Critical thinking has been the subject of much debate and thought since the time of early Greek philosophers such as Plato and Socrates and has continued to be a subject of discussion into the modern age.

Critical thinking might be described as the ability to engage in reflective and independent thinking.

Someone with critical thinking skills can:

. Understand the links between ideas.

. Determine the importance and relevance of arguments and ideas.

. Recognize, build and appraise arguments.

. Identify inconsistencies and errors in reasoning.

. Approach problems in a consistent and systematic way.

. Reflect on the justification of their own assumptions, beliefs and values.

**Critical thinking** is thinking about things in certain ways so as to arrive at the best possible solution in the circumstances that the thinker is aware of. In more everyday language, it is a way of thinking about whatever is presently occupying your mind so that you come to the best possible conclusion.

**Q6: How conformity help us to bring peace, order and stability in society?**

**A:** Conformity is such a strong influence in society that it’s impossible to understand human behavior without it. Psychological experiments show that people will deny the evidence of their own eyes in order to conform to other people.

But as Professor John C. Turner says conformity is not always the norm:

“Anyone who looks outside the window at daily events around the globe will find that […] resistance, conflict and change are as normal as the sun rising.”

Understanding when we conform has all kinds of practical real-world benefits, depending on your aims: it can help you understand your own behavior as well as understand how others will behave under a variety of different situational pressures. Everyone should be aware of these factors and how they affect the most important areas of their social life.

**Q7: Define “Ibn e Khaldum” Laws of Sociology?**

**A:** The law of 3 stages are the logical, Mental-Physical and Positive.

**OR (Theory)**

**The law of the three stages:**

The structure of the Course explains why the law of the three stages (which is often the only thing known about Comte) is stated twice. Properly speaking, the law belongs to dynamic sociology or theory of social progress, and this is why it serves as an introduction to the long history lessons in the fifth and sixth volumes. But it equally serves as an introduction to the work as a whole, to the extent that its author considers this law the best way to explain what positive philosophy is.

The law states that, in its development, humanity passes through three successive stages: the theological, the metaphysical, and the positive. The first is the necessary starting point for the human mind; the last, its normal state; the second is but a transitory stage that makes possible the passage from the first to the last. In the theological stage, the human mind, in its search for the primary and final causes of phenomena, explains the apparent anomalies in the universe as interventions of supernatural agents. The second stage is only a simple modification of the first: the questions remain the same, but in the answers supernatural agents are replaced by abstract entities. In the positive state, the mind stops looking for causes of phenomena, and limits itself strictly to laws governing them; likewise, absolute notions are replaced by relative ones. Moreover, if one considers material development, the theological stage may also be called military, and the positive stage industrial; the metaphysical stage corresponds to a supremacy of the lawyers and jurists.[[2](https://plato.stanford.edu/entries/comte/notes.html" \l "2)].

This relativism of the third stage is the most characteristic property of positivism. It is often mistakenly identified with scepticism, but our earlier remark about dogmatism prevents us from doing so. For Comte, science is a “connaissance approchée”: it comes closer and closer to truth, without reaching it. There is no place for absolute truth, but neither are there higher standards for the fixation of belief. Comte is here quite close to Peirce in his famous 1877 paper.

The law of the three stages belongs to those grand philosophies of history elaborated in the 19th century, which now seem quite alien to us (for a different opinion, see Schmaus (1982)). The idea of progress of Humanity appears to us as the expression of an optimism that the events of the 20th century have done much to reduce (Bourdeau 2006). More generally, the notion of a law of history is problematic (even though it did not seem so to Mill (1842, bk. VI, chap. X)). Already Durkheim felt forced to exclude social dynamics from sociology, in order to give it a truly scientific status.

These difficulties, however, are far from fatal to this aspect of Comte's thought. Putting aside the fact that the idea of moral progress is slowly regaining some support, it is possible to interpret the three stages as forms of the mind that co-exist whose relative importance varies in time. This interpretation seems to be offered by Comte himself, who gives several examples of it in his history lessons. The germs of positivity were present from the beginning of the theological stage; with Descartes, the whole of natural philosophy reaches the positive stage, while moral philosophy remains in the metaphysical stage