**Sociology Past Paper 2015**

**Short Questions**

**(Q1) What is the difference between a community and a society?**

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| **Community** | **Society** |
| Population is one of the most essential characteristics of a community irrespective of the consideration whether people have or do not have conscious relations. | 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. |
| A community by nature is discrete as compared with society. | By nature, and character society is abstract. |
| For community area or locality is very essential and that perhaps is the reason that the community had a definite shape. | Society is area less and shapeless and for a society area is no consideration. |
| A community has comparatively narrow scope of community sentiments and as such it cannot have wide heterogeneity. | A society has heterogeneity and because of its wide scope and field can embrace people having different conflicts. |
| 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. | The society has much wider scope as compared with the community. |
| 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. | 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. |

**(Q2) How "Critical Thinking" help us for learning process and problem solving?  
What is Critical Thinking?**

When examining the vast literature on critical thinking, various definitions of critical thinking emerge. Here are some samples:

* "Critical thinking is the intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action"

**How Critical Thinking Can Help You Solve Problems**  
  
Critical thinking is a process in which a person will use their mind to analyze or study information. The information that is studied will typically be offered as something that is absolute. However, the person that is studying will reason on it in order to determine if they are in agreement with it.

Critical thinking is important for situations where logic needs to be used to solve a problem. Many researchers feel that schools should place a higher emphasis on critical thinking instead of memorization.   
  
There are a number of problems with learning by memorizing facts, especially when it is used for solving problems. People who memorize information may not be able to apply that information in a useful way if their critical thinking skills are not well developed. Critical thinking seeks to find relationships between things that appear to be unrelated.

## The Critical Thinking Process

You should be aware that none of us think critically all the time.

Sometimes we think in almost any way but critically, for example when our self-control is affected by anger, grief or joy or when we are feeling just plain ‘bloody minded’.

On the other hand, the good news is that, since our critical thinking ability varies according to our current mindset, most of the time we can learn to improve our critical thinking ability by developing certain routine activities and applying them to all problems that present themselves.

Once you understand the theory of critical thinking, improving your critical thinking skills takes persistence and practice.

**(Q3) How conformity help us to bring peace, order and stability in society?**

Conformity are very helpful in every type of society to bring the peace stability, order. All societies provide for these standards specking’s appropriate or in-appropriate behavior. The standard which regulates behavior have been term as social norms.  
The concept of norm is the central idea of Sociology, Norms are not formed in all groups in relation to every kind of behavior.

**(Q4) Define "Ibn-e-Khaldun Law of Sociology?**Ibn Khaldun (1332-1406 AD) He was born in Tunisia in 1332 AD Ibn Khaldun is the Sheikh of all social scientists. He was a philosopher of history and the first social scientist. He was the first major Islamic thinker who emphasized empirical thought over normative theory. Ibn Khaldun made three very important contributions to social sciences. He emphasized the importance of empirical facts, developed a theory of change and identified tribal solidarity as the driver of change.  
Father of sociology: Ibn e Khaldun’s findings and research on social changes, concept of al asbiya and Muqaddima, gave him the status of father of sociology. He coined the term Umraniya and introduced the scientific method of study. The last volume deals largely with the events of his own life and is known as Al-Tasrif. This was also written in a scientific manner and initiated a new analytical tradition in the art of writing autobiography. Ibn Khaldun's influence on the subject of history, philosophy of history, sociology, political science and education has remained paramount ever since his life. His books have been translated into many languages, both in the East and the West, and have inspired subsequent development of these sciences. For instance, Prof. Gum Ploughs and Kolosio consider Muqaddimah as superior in scholarship to Machiavelli's The Prince written a century later, as the former bases the diagnosis more on cultural, sociological, economic and psychological factors.

**Long Questions**

**(Q1) Define the term "Sociology"? Is Sociology a Science?  
If Yes, give your comments in the favor of the scientific nature of Sociology?**

Sociology is the study of human social relationships and institutions. Sociology’s subject matter is diverse, ranging from crime to religion, from the family to the state, from the divisions of race and social class to the shared beliefs of a common culture, and from social stability to radical change in whole societies. Unifying the study of these diverse subjects of study is sociology’s purpose of understanding how human action and consciousness both shape and are shaped by surrounding cultural and social structures.  
Sociology has been defined in a number of ways by different sociologists. No single definition has yet been accepted as completely satisfactory. In fact, there are lot of definitions of sociology as there are sociologists. For our purpose of study a few definitions may be cited here.  
Auguste Comte, the founding father of sociology, defines sociology as the science of social phenomena "subject to natural and invariable laws, the discovery of which is the object of investigation".

 Kingsley Davis says that "Sociology is a general science of society".

 Harry M. Johnson opines that "sociology is the science that deals with social groups".

 Emile Durkheim: "Science of social institutions".

 Park regards sociology as "the science of collective behavior".

 Small defines sociology as "the science of social relationships".

**Is Sociology a Science?  
Sociology is a science; to study social behavior, problems and tendencies, social scientists use the same controlled research methods that are used in other sciences.** Data is collected under the same controlled conditions and statistically analyzed by the same methods.

Sociology can be considered a science as it involves systematic methods of empirical research, analysis of data, and the assessment of theories. It asks questions which Sociology can be quantified.   
The scientific study of human social behavior. As the study of humans in their collective aspect, sociology is concerned with all group activities: economic, social, political, and religious. Sociologists study such areas as bureaucracy, community, deviant behavior, family, public opinion, social change, social mobility, social stratification, and such specific problems as crime, divorce, child abuse, and substance addiction. Sociology tries to determine the laws governing human behavior in social contexts.

**(Q2) Critically examines the "Major Perspectives" in Sociology. (Functionalist, Conflict and Interactionalist)**Sociologists analyze social phenomena at different levels and from different perspectives. From concrete interpretations to sweeping generalizations of society and social behavior, sociologists study everything from specific events (the **micro** level of analysis of small social patterns) to the “big picture” (the **macro** level of analysis of large social patterns).  
Sociologists today employ three primary theoretical perspectives: the symbolic interactionist perspective, the functionalist perspective, and the conflict perspective. These perspectives offer sociologists theoretical paradigms for explaining how society influences people, and vice versa.

## The symbolic interactionist perspective

The **symbolic interactionist perspective**, also known as **symbolic interactionism**, directs sociologists to consider the symbols and details of everyday life, what these symbols mean, and how people interact with each other. Although symbolic interactionism traces its origins to Max Weber's assertion that individuals act according to their interpretation of the meaning of their world, the American philosopher **George H. Mead** (1863–1931) introduced this perspective to American sociology in the 1920s.

According to the symbolic interactionist perspective, people attach meanings to symbols, and then they act according to their subjective interpretation of these symbols. Verbal conversations, in which spoken words serve as the predominant symbols, make this subjective interpretation especially evident. The words have a certain meaning for the “sender,” and, during effective communication, they hopefully have the same meaning for the “receiver.” In other terms, words are not static “things”; they require intention and interpretation. Conversation is an interaction of symbols between individuals who constantly interpret the world around them. Of course, anything can serve as a symbol as long as it refers to something beyond itself. Written music serves as an example. The black dots and lines become more than mere marks on the page; they refer to notes organized in such a way as to make musical sense. Thus, symbolic interactionists give serious thought to how people act, and then seek to determine what meanings individuals assign to their own actions and symbols, as well as to those of others.

### The functionalist perspective

According to the **functionalist perspective**, also called **functionalism**, each aspect of society is interdependent and contributes to society's functioning as a whole. The government, or state, provides education for the children of the family, which in turn pays taxes on which the state depends to keep itself running. That is, the family is dependent upon the school to help children grow up to have good jobs so that they can raise and support their own families. In the process, the children become law‐abiding, taxpaying citizens, who in turn support the state. If all goes well, the parts of society produce order, stability, and productivity. If all does not go well, the parts of society then must adapt to recapture a new order, stability, and productivity. For example, during a financial recession with its high rates of unemployment and inflation, social programs are trimmed or cut. Schools offer fewer programs. Families tighten their budgets. And a new social order, stability, and productivity occur.

Functionalists believe that society is held together by **social consensus**, or cohesion, in which members of the society agree upon, and work together to achieve, what is best for society as a whole. Emile Durkheim suggested that social consensus takes one of two forms:

**1)** **Mechanical solidarity  
2)** **organic solidarity**

### The conflict perspective

### The conflict perspective, which originated primarily out of Karl Marx's writings on class struggles, presents society in a different light than do the functionalist and symbolic interactionist perspectives. While these latter perspectives focus on the positive aspects of society that contribute to its stability, the ****conflict perspective**** focuses on the negative, conflicted, and ever‐changing nature of society. Unlike functionalists who defend the status quo, avoid social change, and believe people cooperate to effect social order, conflict theorists challenge the status quo, encourage social change (even when this means social revolution), and believe rich and powerful people force social order on the poor and the weak. Conflict theorists, for example, may interpret an “elite” board of regents raising tuition to pay for esoteric new programs that raise the prestige of a local college as self‐serving rather than as beneficial for students.

**(Q3) Define the Term "Culture". Also discuss the Elements, Salient Features, and forms of a Culture in details?**

Culture is people’s way of life. It is their pattern of behavior, which has been created by human beings. Culture includes: *Intangible* (non-material) items like values, beliefs, norms, language, and ideas (ideologies: perception of reality) that govern the way of life. The way we play our roles.

+ Tangible things – material objects. Human beings have created this way of life, which includes both

material and non-material objects. Hence some Anthropologists call it as man- made part of the

environment. Culture is the patterns of behavior and the products of the patterns of behavior.

**Also discuss the Elements:**

**Symbols:** Anything that carries a particular meaning recognized by people who share culture. Whistle, flashing light, thumbs up are all symbols.

Human beings have the capacity to create symbols with different meanings associated with each. These symbols are used as means of communication and thereby become part of our language.

Even the buildings, dress, the flag, and a type of color may be taken as symbols indicating some aspect of human behavior as well as society’s outlook. Red, green, white, blue, pink, each of the colors stands for something in the society. Blue jeans are quite commonly used in Pakistan. Can you find out that these are symbol of what?

**Language:** System of symbols that allows members of a society to communicate with one another.

Symbols may be oral and these could be written words. We have oral cultural traditions. Human beings have developed different alphabet as part of written language. *Language is the major means of cultural* *transmission.* Is language uniquely human?

**Values:** Culturally defined standards of desirability, goodness, and beauty that serve as broad guidelines for social living. *What ought to be.*

Examples of values: Equal opportunity, Achievement or success, Material comfort, Activity and work.

Science, Freedom, Physical fitness, Health, Punctuality. Wealth, Education, Competition and Merit.

Honesty, Dignity of labor, Patriotism. Justice and Democracy. Environmental protection, Charity and Development.

Sometimes there could be inconsistency in the values which can lead to conflict.

**Beliefs:** Specific statements that people hold to be true. Values are broad principles that underlie beliefs.

Values are abstract standard of goodness, while beliefs are particular matters that individuals consider to be true or false.

**Norms:** Rules and expectations by which a society guides the behavior of its members. These are the shared expectations of the people that govern their behavior.

Proscriptive norms: Mandating what we should not do. Forbidding from certain actions.

Prescriptive norms: What we should do.

**Some specific features of culture:**

**Universality:**

Culture is universal. There is no society without culture. As part of the cultures

there are many aspects that are found in almost all the societies. For example the institutions like marriage and family, religion, education, polity, economy, and sports are found all over the world.

Societies have developed values, norms, beliefs, and other patterns of behavior that govern the system of marriage and family. One could find such a pattern all over the world, and the same is applicable to religion, education, political behavior, economic behavior, and so on.

**Variability:**

There is variability in the universals of culture. By looking at the institution of

marriage and family one could see so much of variation in it within Pakistan, notwithstanding the differences in other societies. The arranged marriages, love marriages, exchange marriages, marriages by purchase, marriages within as well as outside the kin network, are all variations that are

found in Pakistan

**Learned:**

Culture is learned through the process of interaction with others. It is not inherited

through the biological process. We learn to talk, to walk, and to act as our elders train us. Nature has given us the potential to talk but we speak variety of languages, which are all created by human beings and there is so much of variation within as well as outside Pakistan. Also, human being have the capacity to learn a variety of languages. Similarly, other ways of life, which is culture, are learned.

**Transmitted:**

Culture does not end with the death of a person or a group. During its lifetime that individual or group tries to pass on its culture to the future generation. This is how every new crop of babies does not start from a scratch rather they build on what they have already received. That is how culture grows and that is how our culture becomes richer ad richer.

**Changing:**

Culture is continuously changing. The patterns of behavior transmitted by one generation to another are continuously in the process of modification for catering to the changing needs of time and demands of people. New technologies are developed and are borrowed from other groups and societies. With the increase in the contact between different societies the cultures are changing very fast and may be moving toward some kind of global culture.