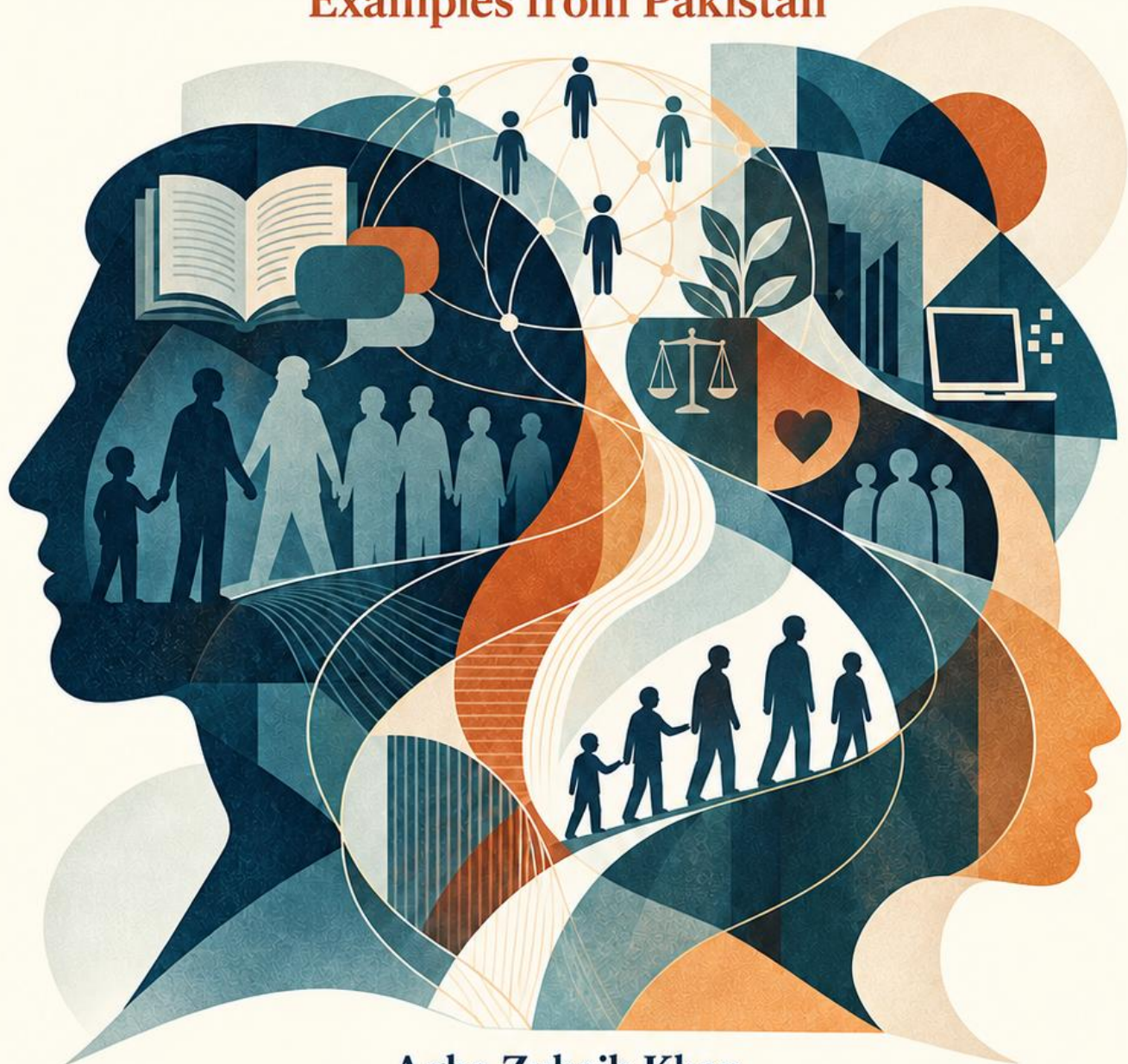


CSS | PMS
— SOCIOLOGY —
CULTURE

**Comprehensive Notes with MCQs
for CSS Sociology**

**With Past-Paper Analysis and
Examples from Pakistan**



Agha Zuhaib Khan

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Culture: Comprehensive Notes for CSS PMS Sociology

Concepts, Sociological Perspectives, Pakistani Examples, and Past-Paper Analysis

Culture provides the meanings through which people understand their world and the expectations through which they organize collective life. It influences what individuals consider desirable, respectable, sacred, normal, or unacceptable. Language, family customs, moral beliefs, educational practices, technology, dress, and everyday manners all form part of culture.

However, culture is more than a collection of traditions. It is also a changing and contested system of meanings. Individuals acquire culture through socialization, reinterpret it through interaction, and sometimes challenge it through collective action. Institutions preserve cultural patterns, while migration, education, technological innovation, and globalization introduce new possibilities.

For CSS Sociology, therefore, a strong understanding of culture must connect **meaning, socialization, social order, diversity, power, and social change**. The attached papers repeatedly require these connections.

1. Past-Paper Analysis: How FPSC Has Examined Culture

1.1 Scope and limitations of the uploaded compilation

Although the filename covers **2016–2026**, the uploaded PDF contains papers for **ten examination years: 2016–2020 and 2022–2026**. The **2021 paper is absent**. Consequently, its questions cannot be verified from this attachment.

The compilation includes the objective sections for 2024, 2025, and 2026, but not for all earlier years. Any analysis of MCQs must therefore remain limited to the objective sections actually available.

Using a clear criterion—a descriptive question or sub-question explicitly addressing culture or one of the listed cultural concepts—the chapter appears in **nine of the ten available annual papers**. There are **thirteen relevant numbered question slots**, although some combine culture with other topics and the 2022 appearance is a ten-mark note. These are not thirteen questions devoted exclusively to the whole chapter.

1.2 Year-wise descriptive questions

The following table paraphrases the questions while retaining their actual focus.

Year	Question What the examiner asked	Preparation required
2016 Q4	Comment on culture becoming a tool through which a ruling regime transforms citizens' outlook.	Culture and power, ideology, political socialization, consent, and cultural domination.
2017 Q4	Discuss sociocultural factors that promote or retard social and cultural change.	Cultural adaptability, resistance, education, traditions, values, and institutional change.
2017 Q7	Explain culture's role in socializing individuals into useful members of society and the cultural patterns involved.	Functions of culture, socialization, internalization, norms, values, and role learning.
2018 Q2	Differentiate ethnocentrism and xenocentrism and assess their implications for peace and development in Karachi.	Conceptual comparison followed by contextual analysis of identity, prejudice, exclusion, and conflict.
2019 Q2	Explain the gap between material and non-material culture and suggest how cultural lag can be reduced.	Ogburn, unequal rates of change, consequences, and practical remedies.
2019 Q4	Comment on how ethnocentrism promotes social change and maintains social order.	A balanced assessment of solidarity, mobilization, conformity, exclusion, and resistance.
2019 Q6	Explain how cultural ethos can obstruct social change and discuss planned social change.	Entrenched values, vested interests, resistance, participation, and reform.
2020 —	No direct descriptive question on the specified culture concepts.	Religion, social action, and social change offer related applications, but should not be counted as direct chapter questions.

Year	Question	What the examiner asked	Preparation required
2021	—	Paper missing from the compilation.	No verified conclusion possible.
2022	Q8(ii)	Write a note on cultural relativism.	Definition, contextual understanding, significance, examples, and limitations.
2023	Q7	Alongside society and its types, define culture and distinguish material from non-material culture.	Conceptual foundations, examples, and the relationship between the two forms.
2024	Q2	Discuss culture and socialization, emphasizing mechanisms through which individuals internalize cultural elements.	Explain how learning occurs, rather than merely listing agencies.
2025	Q3	Differentiate social and cultural change and discuss resistance in Pakistani society and culture.	Distinction, interdependence, cultural barriers, structural constraints, and Pakistani examples.
2026	Q3	Evaluate culture as meanings embedded in power structures; discuss cultural elements, cultural lag, and relativism in relation to adaptation and moral conflict.	An integrated, theoretical, and critical answer.
2026	Q8	Discuss drivers of social and cultural change and globalization's effects on Pakistani practices, norms, and identities.	Technology, demography, education, economy, globalization, and cultural transformation.

1.3 What the pattern reveals

The questions follow several recurring approaches.

First, the examiner tests **conceptual understanding**, as in the distinction between material and non-material culture in 2023. Second, culture appears as a mechanism of **socialization and social reproduction**, particularly in 2017 and 2024. Third, the papers examine **cultural differences and judgments**, including ethnocentrism, xenocentrism, and relativism. Fourth, they repeatedly connect culture with **change, resistance, and adaptation**.

The 2016 and 2026 questions add an essential dimension: **culture operates within relations of power**. An answer that presents culture only as a harmonious body of shared traditions will therefore remain incomplete.

These patterns establish the chapter's importance in the available papers; they do not guarantee a particular future question.

1.4 Objective questions relevant to this chapter

The available objective sections also test concepts that have not appeared as standalone descriptive questions.

Year Selected concepts tested

2024 Cultural relativism as a critique of ethnocentrism; multiculturalism; cultural lag.

2025 Socialization; mores; Ogburn and cultural lag; Bourdieu's habitus; the culture industry; ideological state apparatuses.

2026 Culture as superorganic; internalized norms; education as cultural transmission; formal control; assimilation.

Subcultures, high culture, popular culture, acculturation, and multiculturalism should therefore remain part of comprehensive preparation even where direct descriptive repetition is limited.

2. Meaning and Nature of Culture

2.1 Culture as a learned way of life

In sociology, **culture is the socially learned and transmitted system of meanings, values, beliefs, norms, practices, symbols, and material objects associated with a group or society.**

E. B. Tylor's classic formulation in *Primitive Culture* (1871) treated culture as a broad whole encompassing knowledge, belief, art, morality, law, custom, and socially acquired capacities. Its central contribution is the recognition that culture extends far beyond literature or fine arts.

Clifford Geertz's interpretive approach places greater emphasis on meaning. From this perspective, sociological analysis asks what actions, objects, and rituals signify to participants.

A wedding, for example, is not simply a gathering involving clothing, food, and music. It may communicate ideas about kinship, respectability, gender, religious obligation, family reputation, and social status. Culture enables participants to understand these meanings.

2.2 Culture and society

Culture and society are closely connected but analytically distinct. **Society concerns organized social relationships; culture concerns the meanings and ways of life associated with those relationships.**

A school illustrates this distinction. Its relationships among teachers, pupils, administrators, and parents constitute part of its social organization. Its expectations concerning discipline, achievement, punctuality, language, and respect constitute aspects of its culture.

Neither exists in isolation. Relationships require shared meanings, while meanings survive through social interaction. This distinction is also central to the introductory treatment in [OpenStax's discussion of culture and society](#).

2.3 Culture is not equivalent to refinement or education

Every human society possesses culture. Formal literacy, wealth, technological development, or familiarity with elite art does not determine whether a population is “cultured” in the sociological sense.

An agricultural community's knowledge of seasons, oral narratives, kinship expectations, food preparation, and dispute settlement forms a cultural system. University qualifications

represent particular cultural achievements; they do not establish the presence or absence of culture itself.

Calling an entire community “without culture” substitutes a judgment of superiority for sociological explanation.

2.4 Ideal culture and real culture

Ideal culture consists of the standards people profess. **Real culture** consists of their actual practices.

A society may publicly value merit while individuals seek appointments through personal connections. It may praise simplicity while families feel pressure to organize expensive weddings.

The discrepancy does not mean that ideals are irrelevant. Ideals can provide standards through which citizens criticize conduct and demand reform. However, the gap reveals why sociologists must examine behaviour alongside public declarations.

3. Characteristics of Culture

3.1 Culture is variable

Culture varies across societies, regions, classes, generations, and historical periods. People meet common human needs through different arrangements.

Marriage exists widely, but rules concerning partner selection, residence, ceremonies, and family involvement differ. Likewise, expectations about dress, hospitality, privacy, and appropriate speech vary.

Pakistan itself contains considerable cultural diversity. Regional languages, occupational communities, urban and rural settings, religious traditions, and socioeconomic circumstances contribute to different cultural experiences. No regional or ethnic population should be treated internally uniform.

Cultural variation demonstrates that familiar practices are not necessarily universal or biologically inevitable.

3.2 Culture is learned

Individuals acquire culture through observation, instruction, imitation, participation, and interaction. They are not born knowing a particular language, greeting, religious ritual, or standard of politeness.

Biology makes learning possible, but it does not prescribe the specific cultural content learned. Hunger is biological; expectations about acceptable foods, meal timing, and table manners are cultural.

Because culture is learned, it can also be relearned and modified. A person entering a new occupation or society can acquire unfamiliar practices.

3.3 Culture is social

Culture develops through collective life. A private preference becomes culturally significant when others recognize, share, or respond to it.

Language provides the clearest example. A word communicates because speakers share an understanding of its meaning. Similarly, marriage rituals, professional ethics, and national symbols depend on collective recognition.

Individuals create innovations, but their wider cultural significance depends on social uptake.

3.4 Culture is shared

Shared cultural expectations make interaction intelligible. People can participate in a classroom, market, or religious gathering because they possess some common understanding of the situation.

However, shared culture does not imply complete agreement. People may recognize the same symbol while disagreeing about its meaning. Citizens may share national identification while disputing the relationship between language, religion, and citizenship.

Thus, culture involves both **common reference points and contested interpretations**.

3.5 Culture is transmissive and cumulative

Culture passes between generations and among contemporaries. Language, storytelling, education, observation, apprenticeship, and media enable this transmission.

It is also cumulative. Each generation inherits knowledge and practices that it can preserve, modify, or reject. Agricultural techniques, scientific knowledge, and literary traditions can therefore develop beyond the experience of any single individual.

Transmission does not produce exact copies. A family may preserve a wedding custom while changing its expense, duration, or meaning.

3.6 Culture is dynamic

Culture changes through invention, discovery, contact, migration, conflict, and reinterpretation.

Digital communication, for instance, introduces new expectations concerning availability, friendship, reputation, and privacy. Older customs also change when participants reinterpret them in new circumstances.

Different components change at different speeds. This unevenness is crucial to the concept of cultural lag.

3.7 Culture is adaptive

Culture helps populations respond to environmental and social conditions. Housing, clothing, food preservation, livelihood practices, and cooperative arrangements may develop in response to particular needs.

Adaptation does not mean every established custom remains beneficial. A practice suitable under earlier conditions may become ineffective or harmful after circumstances change.

Moreover, a practice may benefit one group while imposing costs on another. A critical answer must therefore ask: **adaptive for whom, under what conditions, and with what consequences?**

3.8 Culture is symbolic and superorganic

Culture depends heavily on symbols: objects, words, gestures, and actions that carry socially recognized meanings. A flag is physically a piece of fabric, but its cultural significance may involve citizenship, sacrifice, and belonging.

Culture is sometimes described as **superorganic** because it operates beyond biological inheritance and outlives particular individuals. Languages and institutions survive through social transmission rather than genetic reproduction.

The term does not mean that culture exists without people. It means that cultural patterns cannot be adequately explained by individual biology alone.

Past-paper relevance: These characteristics support the 2023 foundational question, the 2024 discussion of internalization, and the 2026 MCQ on culture's superorganic nature.

4. Types of Culture: Material and Non-Material

4.1 Material culture

Material culture includes the physical objects and built environments that people create and use: houses, roads, tools, clothing, vehicles, books, machinery, and communication devices.

These objects reveal more than technical capability. They may express social hierarchy, identity, aesthetic preferences, and historical experience. A house can communicate ideas about privacy and family organization; clothing can indicate occupational membership or ceremonial significance.

Material culture therefore combines practical use with symbolic meaning.

4.2 Non-material culture

Non-material culture includes intangible meanings and standards, such as language, values, beliefs, norms, moral expectations, and knowledge.

A classroom building belongs to material culture. Expectations about the authority of teachers, the value of education, and appropriate student behaviour belong to non-material culture.

Likewise, a printed legal document is a physical object, while the rules and ideas of justice it expresses are non-material.

4.3 Their relationship

Dimension	Material culture	Non-material culture
Basic form	Physical objects and built environments	Meanings, knowledge, beliefs, and expectations
Examples	Vehicles, buildings, clothing, machinery	Courtesy, religious beliefs, language, moral values
Main analytical question	What do people make and use?	What meanings and rules guide their use?
Interaction	Creates opportunities and constraints	Influences design, acceptance, and use

The distinction is analytical rather than absolute. A smartphone is material, but the etiquette surrounding messages, expectations of immediate replies, and ideas about online privacy are non-material.

Influence runs in both directions. Technology may alter interaction, while values influence which technologies people adopt and how they use them.

Past-paper relevance: This distinction appeared directly in **2023 Q7** and forms the foundation of **2019 Q2 on cultural lag**.

5. Functions of Culture

5.1 Transfer of knowledge

Culture preserves accumulated experience and makes it available to others. Through language, education, oral history, and practical training, people learn skills without having to discover everything independently.

Farmers may learn cultivation methods from experienced relatives, while medical students acquire knowledge through organized education. Both processes involve cultural transmission, although their methods of validating knowledge differ.

Culture can transmit errors and prejudices as well as useful knowledge. Its educational function must therefore include critical examination and correction.

5.2 Defining situations

Culture helps individuals interpret what is happening and what conduct is appropriate.

People behave differently at a funeral, job interview, wedding, and examination because they recognize different expectations. The same action may carry different meanings in different settings: loud laughter can express celebration in one situation and disrespect in another.

The idea of the **definition of the situation**, associated with W. I. Thomas, highlights how interpretations guide action. When people act on a definition, that interpretation can produce real consequences.

For example, interpreting a disagreement as a minor misunderstanding encourages negotiation; interpreting it as an attack on collective honour may intensify conflict.

5.3 Providing patterns of behaviour

Culture supplies established ways of acting in recurring situations. Greetings, professional etiquette, family obligations, and market conventions reduce uncertainty.

These patterns make cooperation possible because individuals can anticipate others' responses. Customers expect an exchange after payment, and students expect some relationship between academic performance and evaluation.

However, behaviour patterns can also normalize unequal treatment. Their familiarity does not automatically make them just.

5.4 Moulding personality

Culture influences aspirations, emotional expression, self-understanding, and habits. Socialization teaches individuals what counts as success, respectability, responsibility, or failure.

A setting that strongly rewards obedience may encourage deference, whereas one that rewards questioning may encourage assertiveness. Such tendencies are influences, not fixed outcomes. Family differences, personal experiences, social position, and individual agency produce variation within every cultural setting.

Culture therefore **shapes personality without mechanically determining it**.

5.5 Creating identity and solidarity

Shared language, memories, rituals, and symbols generate belonging. Collective celebrations and mourning can connect individuals to a wider community.

Durkheim's analysis helps explain how shared representations and rituals sustain solidarity. Yet solidarity within one group may coexist with exclusion of outsiders.

5.6 Regulating conduct and legitimizing authority

Culture supports social order by making certain expectations appear legitimate. Individuals often obey norms because they consider them appropriate, rather than because punishment is immediately threatened.

The same process can legitimize unequal authority. Ideas concerning class, gender, age, or status may make unequal arrangements appear natural. A comprehensive answer must therefore consider both culture's integrative functions and its capacity to reproduce domination.

6. Elements of Culture

6.1 Norms

Norms are socially recognized expectations concerning appropriate behaviour. They translate general cultural standards into guidance for particular situations.

For instance, respect may be a value, while allowing another person to finish speaking is a norm that expresses it. Norms can prescribe desirable behaviour or prohibit unacceptable conduct.

Folkways

Folkways concern ordinary conventions of everyday life, such as greetings, dress etiquette, and table manners. Their violation usually produces relatively mild reactions, although severity depends on context.

Mores

Mores carry substantial moral significance. Expectations concerning honesty, care of dependants, and serious obligations often fall within this category.

Their violation is more likely to produce strong condemnation because members believe something morally important is at stake.

Taboos

Taboos are powerful prohibitions attached to conduct considered deeply unacceptable. Incest prohibitions are a common example, although societies differ in how they define prohibited relationships.

Laws

Laws are formally enacted or recognized rules enforced through authorized institutions. They may reflect moral expectations, but law and morality are not identical.

Some laws regulate technical matters, while some moral expectations remain outside formal law.

6.2 Values

Values are broad standards concerning what is good, desirable, or important. Justice, loyalty, achievement, hospitality, freedom, and equality are examples.

Values guide choices but do not necessarily produce consensus. Societies contain competing values, and individuals may face conflicts between them. Loyalty to relatives may

conflict with merit-based recruitment; privacy may conflict with demands for collective oversight.

Such conflicts help explain why cultural life is not perfectly integrated.

6.3 Beliefs

Beliefs are propositions people accept as true. They may concern religion, society, nature, causation, or everyday experience.

The distinction from values is straightforward: **beliefs concern what people think is true; values concern what they consider desirable.**

A person may believe that education improves employment prospects and value educational achievement. Beliefs vary in evidential support and should not be treated as scientifically established merely because they are widely shared.

6.4 Sanctions

Sanctions are responses that encourage conformity or discourage violations. They may be positive or negative, formal or informal.

Type	Example	Function
Formal positive	An institutional award for achievement	Officially rewards approved conduct
Formal negative	A disciplinary penalty or fine	Officially discourages violations
Informal positive	Praise, appreciation, or social approval	Reinforces conduct through everyday interaction
Informal negative	Criticism, ridicule, or withdrawal of approval	Discourages conduct through social pressure

Sanctions work most effectively when people consider the underlying expectations legitimate. Excessive punishment can produce outward compliance without genuine acceptance.

6.5 Customs

Customs are established practices sustained through repetition and collective acceptance. Wedding arrangements, hospitality practices, and ways of observing festivals can become customary.

A custom is a repeated practice; a norm is an expectation. They overlap when people believe that a customary practice ought to be followed.

Customs can preserve identity and mutual assistance. They can also impose burdens when people feel compelled to maintain costly or exclusionary practices.

6.6 Symbols and language

Although the supplied list emphasizes norms, values, beliefs, sanctions, and customs, symbols and language are necessary to explain how these elements operate.

Symbols carry meanings beyond their physical form. Language permits people to communicate complex ideas, preserve knowledge, classify experiences, and imagine alternatives.

Language also connects culture with power. When institutions give greater prestige to one language, speakers with access to it may enjoy educational or occupational advantages. The issue is institutional recognition, not any inherent superiority of the language or its speakers.

6.7 How cultural elements operate together

Consider hospitality. A community may value generosity, believe that welcoming guests expresses good character, expect hosts to offer refreshments, and maintain customary forms of reception. Praise rewards generous hosts, while criticism discourages perceived neglect.

Culture thus operates as an interconnected system rather than a disconnected list of definitions.

Past-paper relevance: This integrated explanation is especially useful for **2024 Q2** and **2026 Q3**.

7. Culture and Socialization

7.1 Meaning of socialization

Socialization is the lifelong process through which individuals learn, interpret, and internalize the expectations and competencies needed for social participation.

Culture supplies much of the content; socialization explains how people acquire and use it. Through socialization, individuals learn language, social roles, emotional expectations, moral standards, and ways of relating to others.

It is not confined to childhood. Entering a profession, becoming a parent, migrating, or joining a new organization can require further learning.

7.2 Primary and secondary socialization

Primary socialization occurs in early life through close relationships, especially within the family and immediate caregiving environment. It establishes basic language, identity, trust, and behavioural expectations.

Secondary socialization occurs through wider settings such as schools, peer groups, workplaces, religious organizations, and media. It introduces more specialized roles and expectations.

These categories overlap. Families continue to influence adults, while children encounter wider institutions at an early age.

7.3 Formal socialization

Formal socialization involves deliberate, organized instruction within recognized institutional arrangements.

Schools teach academic knowledge and explicit rules. Professional organizations train members in occupational responsibilities. Public-service training introduces official procedures and institutional expectations.

Formal institutions also communicate unintended lessons. A school's **hidden curriculum** may teach punctuality, competition, obedience, gender expectations, or assumptions about authority through its everyday organization.

7.4 Non-formal and informal socialization

The syllabus uses “non-formal socialization.” In an examination answer, explain your usage because non-formal and informal learning can be distinguished.

Informal socialization occurs through ordinary interaction: observing parents, participating in peer groups, consuming entertainment, or experiencing approval and criticism.

Non-formal learning, in a narrower educational sense, is organized learning outside the formal education system, such as community workshops or youth programmes.

Thus, cultural learning may be formally institutionalized, organized outside formal institutions, or acquired informally through everyday life.

7.5 Mechanisms of internalization

Imitation and observation

Individuals learn by observing others, especially significant people. Children may imitate adults' language, habits, and responses to conflict.

Instruction and explanation

Parents, teachers, and peers explicitly explain rules and their meanings. Understanding why a rule matters can encourage deeper acceptance than commands alone.

Rewards and sanctions

Praise, approval, correction, and penalties communicate which behaviours others expect. Repeated responses can strengthen habits and attachments.

Identification

Individuals adopt practices associated with admired people or groups. Family members, teachers, public figures, and online personalities can become models.

Role-taking

George Herbert Mead emphasized learning to view situations from others' standpoints. Through interaction, individuals develop an understanding of expectations beyond their immediate impulses.

His concept of the **generalized other** describes an orientation toward the expectations of the wider community.

Reflected appraisal

Charles Horton Cooley's **looking-glass self** explains how self-conceptions develop through imagined judgments of others. Individuals interpret how others see them and develop feelings about themselves accordingly.

Habit and participation

Repeated participation makes practices familiar and sometimes automatic. A person may come to follow a convention without consciously recalling how it was learned.

7.6 Internalization versus outward compliance

A person who follows a rule only under supervision displays compliance. A person who accepts it as appropriate demonstrates internalization.

This distinction explains why social order cannot depend exclusively on policing. Shared legitimacy and habitual acceptance reduce the need for continuous external enforcement.

7.7 Agencies of socialization

The family introduces language and early moral expectations. Schools provide formal knowledge and institutional routines. Peers supply belonging and alternative standards. Religious institutions communicate moral interpretations and collective identities. Workplaces teach occupational roles.

Media and digital platforms connect individuals with cultural models beyond their immediate surroundings. Online approval, visibility, and repeated exposure may influence aspirations and behaviour. However, users also interpret, resist, and reshape messages.

7.8 Socialization and agency

Socialization does not turn individuals into passive copies of society. People receive conflicting messages and exercise judgment.

A student may learn deference at home, critical discussion at university, and assertiveness at work. Managing these expectations can produce reflection and cultural change.

Past-paper relevance: For **2017 Q7** and **2024 Q2**, explain the relationship between culture and socialization, then show the mechanisms through which learning occurs. **2023 Q3 on Mead** provides a closely related theoretical connection.

8. Transmission of Culture

8.1 Intergenerational transmission

Families and institutions pass language, memory, moral expectations, and practical knowledge from older to younger generations.

This transmission preserves continuity, but younger members may reinterpret what they inherit. They can retain a language or ritual while challenging associated inequalities.

8.2 Transmission among contemporaries

Peers exchange slang, fashions, political ideas, professional knowledge, and technological practices. Cultural transmission therefore does not move only from adults to children.

Younger people may also teach older relatives new technologies, demonstrating that influence can move in multiple directions.

8.3 Enculturation and diffusion

Enculturation refers to learning the culture of one's social environment. It overlaps with socialization but places particular emphasis on cultural acquisition.

Diffusion is the spread of cultural traits between groups or societies. Food, clothing styles, musical forms, technologies, and ideas can diffuse through migration, trade, education, and media.

Borrowing is usually selective. Receiving communities adapt cultural elements to local meanings rather than necessarily reproducing them unchanged.

8.4 Transmission as reproduction and transformation

Culture survives because it is transmitted, but transmission also creates opportunities for change. A traditional musical form may reach a new audience through digital production. Its continuity depends partly on modification.

Consequently, cultural preservation should not automatically be equated with keeping every practice unchanged.

9. Cultural Relativism

9.1 Meaning

Cultural relativism is the effort to understand practices within their cultural and historical context rather than immediately judging them through one's own standards.

It asks what a practice means to participants, how it developed, and what social relationships sustain it.

For example, a researcher examining family involvement in marriage should investigate participants' understandings of obligation, security, affection, and consent rather than assuming that every arrangement has the same meaning.

9.2 Methodological and moral relativism

Methodological cultural relativism is an approach to inquiry: suspend premature judgment to understand a practice accurately.

Moral relativism is a stronger philosophical claim that moral judgments depend entirely on cultural standards.

The distinction matters. Contextual understanding does not require unconditional approval. A sociologist can explain why a practice persists while critically examining coercion, exclusion, or harm.

9.3 Significance

Cultural relativism reduces ethnocentric distortion, improves comparative research, and supports more respectful interaction. It also encourages reformers to understand local meanings before designing interventions.

A programme developed without such understanding may misinterpret resistance or overlook existing sources of cooperation.

9.4 Limitations and moral conflicts

Cultures contain internal disagreements. Statements such as “this is our culture” may express the position of dominant members while concealing objections from less powerful participants.

A serious analysis therefore asks whose interpretation counts and whether members can dissent freely.

Cultural diversity does not provide an unlimited justification for harm. UNESCO's declaration explicitly connects cultural diversity with human rights and rejects its use to restrict those rights. See [UNESCO's Universal Declaration on Cultural Diversity, Article 4](#).

9.5 Relativism and social adaptation

Contextual understanding can make reform more effective by connecting new arrangements with locally meaningful concerns. Yet moral conflict arises when accepted practices clash with competing principles of dignity, equality, or autonomy.

The strongest position combines cultural understanding with attention to power, consent, consequences, and internal criticism.

Past-paper relevance: 2022 Q8(ii) requires a focused note. 2026 Q3 requires a more critical discussion of adaptation and moral conflict.

10. Subcultures

10.1 Meaning and formation

A subculture is a distinctive set of meanings and practices within a wider society. Its members share some broader cultural features while maintaining particular styles, vocabularies, values, or identities.

Subcultures may develop around occupation, age, locality, religion, leisure, or shared experience. Medical professionals, university students, artists, and online gaming communities may develop recognizable subcultural patterns.

People can participate in several subcultures simultaneously.

10.2 Social significance

Subcultures create belonging and provide resources for interpreting shared experiences. Occupational subcultures can strengthen cooperation, while youth subcultures may provide spaces for experimentation.

They can also reinforce exclusion or unhealthy practices. Whether a subculture contributes positively cannot be decided from its difference alone; its actual norms and consequences require examination.

10.3 Subculture and counterculture

A **counterculture** actively challenges important values of the dominant culture. A subculture need not do so.

A community organized around a musical interest may differ from mainstream tastes without opposing the wider social order. A movement rejecting established gender or economic hierarchies may have countercultural dimensions.

Difference should therefore not automatically be equated with deviance or hostility.

11. Ethnocentrism and Xenocentrism

11.1 Ethnocentrism

Ethnocentrism involves treating one's own cultural standards as the normal or superior measure for judging others. William Graham Sumner's *Folkways* (1906) is closely associated with the concept.

It may appear when a group interprets unfamiliar customs as inferior simply because they differ from its own practices.

Cultural attachment alone is not necessarily ethnocentric. Valuing one's language or traditions becomes ethnocentric when it entails unwarranted superiority or devaluation of others.

11.2 Solidarity and social order

Ethnocentric outlooks can strengthen internal loyalty and encourage conformity. They establish clear boundaries between insiders and outsiders and may support collective mobilization.

This helps explain the premise of **2019 Q4**. Nevertheless, group solidarity and wider social order are not identical. Cohesion within one group can undermine cooperation across society.

11.3 Conflict and resistance

Ethnocentrism can encourage stereotyping, discrimination, exclusion, and resistance to useful borrowing. It may turn policy disagreements into contests over group worth.

It can also obstruct social change when innovations are rejected because they originated elsewhere rather than assessed on their merits.

11.4 Xenocentrism

Xenocentrism is the tendency to consider another culture inherently superior to one's own.

Examples include assuming that imported products are better regardless of quality or treating foreign accents and lifestyles as automatic signs of intelligence and prestige.

Admiration for a specific foreign achievement is not necessarily xenocentrism. The problem is uncritical preference based on origin.

11.5 Comparison

Dimension	Ethnocentrism	Xenocentrism
Presumed superiority	One's own culture	Another culture
Typical bias	Devalues outsiders	Devalues local culture
Possible consequences	Exclusion, prejudice, resistance to borrowing	Cultural inferiority, status imitation, neglect of local capacities
Critical alternative	Evaluate practices contextually and on evidence	Evaluate practices contextually and on evidence

11.6 Application to Karachi

For **2018 Q2**, the strongest answer connects ethnocentrism with mechanisms rather than blaming an ethnic community.

Where linguistic or ethnic identities become associated with political competition and perceived exclusion, ethnocentric narratives may strengthen distrust. Stereotypes can then influence residential preferences, employment networks, or political mobilization.

However, urban conflict cannot be reduced to culture alone. Governance, inequality, competition over resources, political organization, and security conditions also matter.

Xenocentrism has a different analytical relevance: imported status preferences and the devaluation of local languages or products may reinforce social distance. It should not be presented as an equally direct cause of urban violence without supporting evidence.

12. Cultural Lag

12.1 Ogburn's explanation

William F. Ogburn developed the concept of cultural lag in *Social Change with Respect to Culture and Original Nature* (1922).

Cultural lag describes a situation in which interdependent cultural components change at different rates, creating maladjustment. The familiar formulation concerns technological or material change moving faster than the norms, laws, and institutions needed to accommodate it.

Difference in speed alone is insufficient: the concept becomes especially useful when delayed adjustment creates a consequential mismatch.

12.2 How cultural lag develops

An innovation creates new possibilities. Existing rules were developed under earlier conditions and may provide inadequate guidance. Uncertainty, conflict, or harm follows until institutions and expectations adjust.

OpenStax similarly explains cultural lag through the uneven adjustment of cultural components in its discussion of [cultural change](#).

12.3 Illustrative examples

Digital communication and privacy

Communication technologies can make recording and sharing information easy, while users' understanding of consent and institutional safeguards develop more slowly.

Educational technology and assessment

New tools may alter how students obtain information or produce assignments before institutions clarify what counts as legitimate assistance and how learning should be assessed.

Mechanization and occupational adjustment

New machinery may change labour requirements faster than workers can acquire alternative skills or institutions can provide retraining.

These examples identify possible mechanisms; specific claims about their scale require empirical evidence.

12.4 Causes of lag

Established habits, uncertainty, limited institutional capacity, unequal resources, and vested interests may delay adjustment. Moral disagreement can also make responses difficult when innovations raise unfamiliar questions.

Not every delay is irrational. Careful evaluation may be appropriate where consequences remain uncertain.

12.5 Consequences

Cultural lag may produce regulatory gaps, intergenerational tensions, unclear responsibilities, occupational insecurity, or unequal exposure to risk.

It can also stimulate debate and reform. More precisely, **recognition of maladjustment and attempts to resolve it** can encourage adaptation; the lag itself should not automatically be described as beneficial.

12.6 Reducing cultural lag

Effective adjustment requires coordinated institutional responses. Education can improve understanding, professional bodies can develop standards, and affected groups can help shape workable rules.

Reform must also address material constraints. Advising individuals to adapt achieves little when training, resources, or institutional support remain inaccessible.

12.7 Criticism

Ogburn's approach can be interpreted too technologically if every cultural development is treated as a reaction to inventions. Ideas and moral movements can themselves drive institutional and material change.

Nor is the fastest response always the best response. The important issue is whether adjustment is informed, equitable, and effective.

Past-paper relevance: 2019 Q2 asks for remedies, while 2026 Q3 requires connections with meanings, power, adaptation, and moral conflict.

13. High Culture and Popular Culture

13.1 High culture

High culture refers to forms that prestigious institutions or influential groups recognize as refined or distinguished. Depending on the setting, examples may include classical music, fine arts, specialized literature, or particular forms of theatre.

“High” describes social prestige, not an objectively superior human worth.

13.2 Popular culture

Popular culture consists of widely circulated and consumed forms such as television dramas, films, popular music, sports entertainment, fashion, and online content.

It provides enjoyment, shared references, and public discussion. It can also communicate assumptions about class, gender, consumption, and success.

13.3 Bourdieu: taste and cultural capital

Pierre Bourdieu’s *Distinction* connects cultural taste with social position. Familiarity with prestigious language, styles, and institutions can function as **cultural capital** when schools or employers recognize it as valuable.

His concept of **habitus** refers to durable, socially formed dispositions that shape perception and action. Such dispositions influence preferences without making every action consciously calculated or completely predetermined.

This perspective explains why cultural judgments can reproduce inequality while appearing to reward individual merit alone.

13.4 The culture industry

Adorno and Horkheimer’s concept of the **culture industry** examines the standardized commercial production of entertainment. Their critique asks whether culture becomes organized primarily around profit, repeated formulas, and consumer conformity.

A balanced answer also recognizes active audiences. People interpret media differently and may use popular culture to criticize authority or create alternative identities.

13.5 Changing boundaries

High and popular culture overlap. Classical performances can reach mass audiences through digital platforms, while once-marginal forms may acquire institutional prestige.

Past-paper relevance: The 2025 MCQs on **habitus** and the **culture industry** make these theoretical connections useful.

14. Multiculturalism, Assimilation, and Acculturation

14.1 Multiculturalism

Multiculturalism recognizes and supports cultural diversity within a common political community.

Distinguish the **fact of diversity** from **multiculturalism as an approach to managing diversity**. A society can contain many cultural groups while excluding some from recognition or equal participation.

A substantive multicultural approach concerns language, representation, institutional access, and equal citizenship, as well as festivals and cultural expression.

14.2 Significance and tensions

Multiculturalism can strengthen belonging by allowing people to participate without abandoning every inherited identity.

However, recognition alone does not eliminate inequality. Celebrating cultural difference achieves little if educational and economic barriers remain intact.

It must also protect disagreement within groups. Respect for a community should not give its dominant members unrestricted authority over others.

14.3 Assimilation

Assimilation is a process through which distinctions between a group and a wider or dominant society diminish.

It can involve language, everyday practices, institutional participation, social networks, and identification. These dimensions do not necessarily change together.

Assimilation may arise gradually through interaction or result from pressure to abandon minority practices. Analysis should distinguish opportunities for participation from coercive cultural erasure.

14.4 Acculturation

Acculturation concerns cultural change resulting from sustained contact between groups.

It does not require complete abandonment of an earlier identity. A migrant may adopt workplace practices and learn another language while retaining family customs and religious commitments.

Contact may influence both groups, although unequal power often makes change asymmetrical.

14.5 Comparison

Concept	Central process or principle	Possible outcome
Enculturation	Learning one's cultural environment	Cultural competence
Diffusion	Spread of cultural traits	Selective borrowing
Acculturation	Change through sustained cultural contact	Adaptation, blending, or selective retention
Assimilation	Reduction of distinctions between groups	Greater cultural or social incorporation
Multiculturalism	Recognition of diversity within shared institutions	Continued difference alongside common citizenship

14.6 Pakistani application

Internal migration offers a useful example. A person moving to a large city may acquire new linguistic and occupational practices while maintaining regional food, language, and kinship connections. This illustrates acculturation without necessarily complete assimilation.

Multicultural integration would allow participation in common institutions without treating regional identity as an obstacle to citizenship.

Past-paper relevance: Multiculturalism appears in the **2024 MCQs**, and assimilation in the **2026 MCQs**. Both also strengthen answers on globalization and cultural change.

15. Culture, Power, and Sociological Perspectives

15.1 Functionalism

Functionalism emphasizes culture's contribution to coordination, solidarity, and continuity. Shared norms make expectations predictable, while socialization connects individuals with institutional roles.

Its limitation is the tendency to understate conflict or assume that established arrangements benefit everyone.

15.2 Conflict perspectives

Conflict approaches ask who defines legitimate culture and whose interests particular meanings support.

Schools, media, and other institutions may present the preferences of influential groups as universal standards. This can reproduce inequality through apparently neutral judgments about language, taste, or respectability.

Culture nevertheless also provides resources for resistance. Ideas of justice and dignity can challenge established power.

15.3 Gramsci and cultural hegemony

Antonio Gramsci's concept of **hegemony** explains how domination can operate through consent. Influential groups sustain authority partly when their interpretations become accepted as common sense.

For **2016 Q4**, this helps explain how cultural narratives might align loyalty to the country with loyalty to a particular government. A critical answer should distinguish shared national identity from unquestioning support for rulers.

15.4 Althusser and ideological institutions

Louis Althusser examined institutions such as education, religion, and media as sites through which ideology is reproduced.

This perspective directs attention to everyday learning and representation, although institutions are not perfectly unified and participants can resist dominant messages.

15.5 Symbolic interactionism

Symbolic interactionism examines how people create, interpret, and modify meanings in interaction.

It explains why the same gesture or object can mean different things in different settings and why culture changes through everyday negotiation.

15.6 Feminist perspectives

Feminist sociology investigates how cultural expectations shape gender roles, authority, work, and representation.

For example, presenting unpaid care as a natural female obligation can conceal its social organization and economic significance. Analysis should also recognize women's agency and differences associated with class, locality, and other social positions.

15.7 Integrating the perspectives

A strong answer moves between levels. It examines how people interpret a practice, how institutions reinforce it, whose interests it serves, and how it changes.

This integrated method is especially important for **2026 Q3**, which explicitly places cultural meanings within power structures.

16. Cultural Change, Resistance, and Globalization

16.1 Social change and cultural change

Social change concerns transformations in relationships, institutions, roles, and social organization. **Cultural change** concerns transformations in meanings, values, beliefs, knowledge, and practices.

They overlap but are not identical. Changes in women's employment affect social roles and organizational arrangements; changing beliefs about appropriate occupations represent cultural change.

16.2 Forces promoting change

Technology creates new capacities and forms of interaction. Education exposes individuals to alternative explanations and aspirations. Migration brings different practices into contact. Economic transformation alters livelihoods and household arrangements.

Demographic change influences needs and expectations, while social movements contest established meanings. These forces interact rather than operating independently.

16.3 Resistance and cultural ethos

Cultural ethos refers to a group's characteristic moral orientation or underlying tone of values and sentiments.

Resistance may arise when proposed change appears to threaten identity, authority, livelihood, or solidarity. Vested interests may invoke tradition to protect advantages, but resistance can also reflect legitimate concerns about exclusion or poorly designed reform.

It is therefore inadequate to explain every obstacle as "backward culture." Poverty, institutional weakness, and lack of access may prevent adoption even where attitudes are favourable.

16.4 Planned social change

Planned change deliberately seeks to transform practices or institutions.

Effective reform begins with an accurate diagnosis, involves affected groups, provides practical resources, and evaluates consequences. For example, promoting education requires more than changing attitudes: families also need accessible institutions and credible opportunities.

The distinction between cultural and structural barriers is essential to **2019 Q6** and **2025 Q3**.

16.5 Globalization and cultural transformation

Globalization intensifies flows of information, people, products, and meanings. It can produce several outcomes.

Homogenization occurs when similar formats and consumption patterns spread widely. **Hybridization** occurs when imported and local forms combine. **Glocalization** describes adaptation of global forms to local circumstances. Cultural revival may also occur when communities respond by renewing interest in language and heritage.

These outcomes can coexist.

16.6 Applied examples from Pakistan

Pakistani cultural practices can be examined through the interaction of regional traditions, religious interpretations, migration, education, commercial media, and digital communication.

Examples include locally adapted online educational content, regional-language cultural production, changing family communication across distances, and the combination of global media formats with local themes.

The important analytical question is not whether culture has become wholly “traditional” or “Western.” It is **which practices change, through what mechanisms, for whom, and with what consequences.**

Past-paper relevance: This section directly supports **2017 Q4, 2019 Q6, 2025 Q3, and 2026 Q8.**

17. How to Construct Strong Answers to the Verified Questions

17.1 Culture and socialization: 2017 and 2024

Begin with a clear argument: culture provides meanings and expectations, while socialization enables individuals to acquire and reinterpret them.

Then explain internalization through observation, instruction, sanctions, identification, role-taking, and participation. Use family, school, peer, and media examples. Introduce Mead or Cooley where their ideas clarify the process.

Conclude by recognizing agency: socialization reproduces culture but also creates opportunities for revision.

17.2 Ethnocentrism and xenocentrism: 2018 and 2019

Define and distinguish the concepts before assessing consequences.

For the Karachi question, connect identity-based judgments with exclusion and political competition, while acknowledging structural causes. For the 2019 question, explain how internal solidarity may support group order while weakening wider integration.

Avoid treating cultural pride and cultural superiority as identical.

17.3 Cultural lag: 2019

Explain Ogburn's argument, demonstrate the mismatch through a concrete example, and trace its consequences.

Because the question asks how to fill the gap, devote substantial attention to institutional adaptation, education, participation, and resources. End with the qualification that appropriate adjustment matters more than speed alone.

17.4 Cultural relativism: 2022

A strong ten-mark note should connect definition, contextual interpretation, research value, an example, and limitations.

The key distinction is between understanding a practice and granting it unconditional moral approval.

17.5 Culture, power, adaptation, and moral conflict: 2026

This question requires an integrated argument rather than separate dictionary entries.

A suitable central claim is:

Culture organizes meaning through institutions and unequal power relations; cultural lag exposes mismatches requiring adjustment, while cultural relativism improves contextual understanding but raises questions about the limits of cultural justification.

Explain cultural elements, show how institutions privilege certain meanings, and connect lag and relativism through one developed example. Digital communication is useful because it involves technology, privacy norms, generational differences, institutional authority, and competing moral expectations.

17.6 Globalization and change: 2026

Organize the answer around causal relationships. Show how technology, migration, education, and economic change affect particular practices and identities.

Discuss both opportunities and tensions, including hybridization, unequal access, commercialization, and cultural revival. Avoid presenting globalization as a uniform process affecting everyone equally.

18. Key Theorists and Their Appropriate Use

Thinker	Relevant contribution	Best use in an answer
E. B. Tylor	Broad, socially acquired conception of culture	Meaning and scope
Clifford Geertz	Culture as a system of meanings	Interpretation and symbolism
Émile Durkheim	Collective representations, solidarity, moral regulation	Functions and social order
William Graham Sumner	Folkways and ethnocentrism	Norms and cultural judgment
Charles Horton Cooley	Looking-glass self	Self-development
George Herbert Mead	Role-taking and the generalized other	Internalization and socialization
William F. Ogburn	Cultural lag	Uneven change and adjustment
Antonio Gramsci	Cultural hegemony	Culture, consent, and political power
Pierre Bourdieu	Habitus, cultural capital, and distinction	Taste, education, and inequality
Adorno and Horkheimer	Culture industry	Commercial entertainment
Louis Althusser	Ideological state apparatuses	Institutions and ideological reproduction

Use theories to explain a mechanism. Merely inserting several names does not make an answer analytical.

Conclusion

Culture is a learned, shared, symbolic, and changing system through which people organize social life. It transmits knowledge, defines situations, guides conduct, shapes personality, and creates belonging. At the same time, it can legitimize inequality, exclude outsiders, and generate conflict over whose meanings should prevail.

The verified CSS papers require students to move beyond definitions. Comprehensive preparation must connect cultural elements with socialization, material change with institutional adjustment, diversity with citizenship, and shared meanings with power. The strongest answers explain these relationships through accurate concepts, relevant theories, contextual examples, and balanced critical analysis.

CSS Sociology: Culture MCQS

These practice questions cover conceptual understanding, sociological theories, and application. **Select the single best answer. The answer key appears at the end.**

Meaning, Characteristics, and Types of Culture

1. Which statement best represents the sociological meaning of culture?

- A. The artistic achievements of educated social classes
- B. The learned meanings, practices, and objects associated with social life
- C. The inherited biological characteristics of a population
- D. The formal institutions responsible for governing society

2. The classic definition of culture as a “complex whole” encompassing knowledge, belief, art, morals, law, and custom is associated with:

- A. Max Weber
- B. Talcott Parsons
- C. Herbert Spencer
- D. E. B. Tylor

3. Which statement most accurately distinguishes society from culture?

- A. Society concerns organized relationships; culture concerns shared meanings and ways of life.
- B. Society consists of traditions; culture consists of the people who practise them.
- C. Society includes only formal institutions; culture includes only informal groups.
- D. Society is biologically inherited; culture is individually invented.

4. A child learns the language spoken by the people raising her, regardless of her biological ancestry. This most directly demonstrates that culture is:

- A. Genetically determined
- B. Universally identical
- C. Socially learned
- D. Entirely individual

5. Describing culture as “superorganic” means that cultural patterns:

- A. Exist independently of all human activity
- B. Extend beyond biological inheritance and survive through social transmission
- C. Develop exclusively from inherited psychological traits
- D. Belong only to technologically advanced societies

6. Differences in marriage ceremonies across regions most directly demonstrate culture's:

- A. Variability
- B. Biological uniformity
- C. Institutional isolation
- D. Resistance to transmission

7. A community modifies its housing practices in response to changing environmental conditions. Which characteristic of culture is most evident?

- A. Ethnocentrism
- B. Exclusiveness
- C. Uniformity
- D. Adaptability

8. The proposition that culture is shared should be understood to mean that:

- A. Every member interprets all cultural symbols identically.
- B. Cultural differences disappear within national boundaries.
- C. Members possess common reference points despite possible disagreements.
- D. Individuals cannot challenge collective expectations.

9. A society publicly endorses merit-based recruitment, but personal connections frequently influence appointments. This illustrates a difference between:

- A. Material culture and cultural diffusion
- B. Ideal culture and real culture
- C. Acculturation and assimilation
- D. Cultural universals and biological traits

10. Which pair correctly identifies material and non-material culture, respectively?

- A. Religious beliefs and a place of worship
- B. Hospitality and cooking utensils
- C. Professional ethics and a hospital building
- D. A school building and educational values

Functions and Elements of Culture

11. Culture's cumulative character enables societies to:

- A. Preserve and build upon knowledge acquired by earlier generations
- B. Transmit acquired skills through biological reproduction

- C. Eliminate disagreements between successive generations
- D. Maintain every inherited practice without modification

12. A person behaves differently at a funeral and a wedding because cultural knowledge helps that person:

- A. Eliminate differences in social status
- B. Avoid all forms of emotional expression
- C. Define the situation and recognize appropriate conduct
- D. Separate individual action from social expectations

13. Which statement best explains culture's influence on personality?

- A. Culture produces identical personalities among its members.
- B. Personality develops independently of cultural experience.
- C. Biological inheritance determines all culturally meaningful behaviour.
- D. Culture shapes dispositions while allowing individual variation and agency.

14. A society considers honesty desirable and expects students not to cheat. Honesty and the prohibition against cheating represent, respectively:

- A. A sanction and a belief
- B. A value and a norm
- C. A custom and a material object
- D. A law and a cultural universal

15. Expectations concerning everyday greetings and ordinary table manners are generally classified as:

- A. Folkways
- B. Taboos
- C. Formal sanctions
- D. Legal codes

16. Norms that carry substantial moral significance are called:

- A. Fashions
- B. Habits
- C. Mores
- D. Artifacts

17. A strongly prohibited act that members of a society regard as deeply unacceptable is best described as a:

- A. Folkway
- B. Taboo
- C. Status symbol
- D. Cultural preference

18. A university officially awards a scholarship for exceptional academic performance. This is an example of a:

- A. Formal positive sanction
- B. Informal positive sanction
- C. Formal negative sanction
- D. Informal negative sanction

19. Friends ridicule a member of their group for repeatedly breaking an accepted social convention. Their reaction is a:

- A. Formal positive sanction
- B. Formal negative sanction
- C. Informal positive sanction
- D. Informal negative sanction

20. Which statement correctly distinguishes beliefs from values?

- A. Beliefs regulate conduct, whereas values are always legal rules.
- B. Beliefs are collective practices, whereas values are physical objects.
- C. Beliefs concern what is accepted as true; values concern what is desirable.
- D. Beliefs are biologically inherited, whereas values are institutionally enforced.

21. Which statement best distinguishes customs from norms?

- A. Customs are established practices; norms are expectations about appropriate conduct.
- B. Customs are always written; norms are always unwritten.
- C. Customs require state enforcement; norms require religious enforcement.
- D. Customs concern individuals only; norms concern societies only.

22. A national flag carries meanings of belonging and collective identity beyond its physical appearance. It therefore functions as a:

- A. Biological indicator
- B. Formal sanction
- C. Demographic category
- D. Cultural symbol

Culture, Socialization, and Transmission

23. The relationship between culture and socialization is best expressed by which statement?

- A. Socialization creates biological traits that later become cultural.
- B. Culture provides meanings and expectations that socialization helps individuals acquire.
- C. Culture concerns adults, whereas socialization concerns children exclusively.
- D. Socialization replaces shared meanings with purely individual preferences.

24. Learning basic language and early expectations through close relationships with caregivers is an example of:

- A. Anticipatory socialization
- B. Occupational socialization
- C. Primary socialization
- D. Political assimilation

25. Which situation most clearly illustrates formal socialization?

- A. A child casually observes a sibling's behaviour.
- B. Friends exchange slang during conversation.
- C. Viewers imitate the clothing of a fictional character.
- D. Recruits complete an organized institutional training programme.

26. Lessons about obedience, competition, and punctuality communicated through everyday school routines are commonly associated with the:

- A. Cultural lag
- B. Hidden curriculum
- C. Looking-glass self
- D. Counterculture

27. A person follows a norm because it is considered appropriate, even when nobody is watching. This best illustrates:

- A. Internalization
- B. External coercion
- C. Situational compliance
- D. Cultural diffusion

28. Mead's concept of the "generalized other" refers to:

- A. A particular person whose approval an individual seeks
- B. An outsider unfamiliar with a group's customs

- C. The organized expectations of the wider community
- D. A biological tendency toward collective behaviour

29. Cooley's "looking-glass self" emphasizes the development of self-concept through:

- A. The direct inheritance of parental personality
- B. Imagined perceptions and judgments of others
- C. The withdrawal of individuals from social interaction
- D. The exclusive influence of formal education

30. Which example best illustrates cultural diffusion?

- A. A child acquires a first language within the family.
- B. A worker receives a penalty for violating an organizational rule.
- C. A community praises members for observing its customs.
- D. A musical style spreads between societies through migration and media.

31. Learning the cultural practices of one's own social environment is most specifically described as:

- A. Assimilation
- B. Xenocentrism
- C. Enculturation
- D. Cultural lag

Cultural Differences and Cultural Judgments

32. Methodological cultural relativism requires researchers to:

- A. Understand practices in their cultural context before making judgments
- B. Accept every customary practice as morally justified
- C. Rank societies according to their similarity to the researcher's society
- D. Assume that all members of a cultural group hold identical views

33. Which statement best identifies a limitation of uncritical cultural relativism?

- A. It necessarily prevents researchers from understanding local meanings.
- B. It makes comparison between cultural practices logically impossible.
- C. It assumes material culture always changes faster than beliefs.
- D. It can conceal internal inequalities when dominant voices define a group's culture.

34. A professional community develops distinctive jargon and ethical expectations while remaining part of the wider society. It is best described as a:

- A. Counterculture
- B. Subculture
- C. Cultural universal
- D. Separate civilization

35. What principally distinguishes a counterculture from a subculture?

- A. A counterculture must possess its own territory.
- B. A counterculture consists only of young people.
- C. A counterculture actively challenges important dominant cultural values.
- D. A counterculture cannot share any practices with the wider society.

36. A person judges another community's customs as inferior simply because they differ from the person's own customs. This illustrates:

- A. Ethnocentrism
- B. Acculturation
- C. Cultural relativism
- D. Multiculturalism

37. Assuming that foreign products are superior merely because they originate abroad is an example of:

- A. Cultural pluralism
- B. Ethnocentrism
- C. Enculturation
- D. Xenocentrism

38. Which assessment of ethnocentrism is sociologically most defensible?

- A. It always promotes peaceful relations between communities.
- B. It may strengthen internal solidarity while intensifying exclusion of outsiders.
- C. It is identical to any form of attachment to one's cultural heritage.
- D. It affects individual preferences but cannot influence institutions.

Cultural Lag, Cultural Prestige, and Power

39. The concept of cultural lag is most closely associated with:

- A. William F. Ogburn
- B. George Herbert Mead
- C. William Graham Sumner
- D. Charles Horton Cooley

40. Which situation most clearly illustrates cultural lag?

- A. Two communities maintain different wedding customs.
- B. A regional food becomes popular in another country.
- C. Digital technology expands faster than institutions develop adequate privacy safeguards.
- D. A migrant learns a new language while retaining an earlier identity.

41. Which response most directly addresses cultural lag?

- A. Preserve all existing rules regardless of changed conditions.
- B. Reject innovations solely because they originated elsewhere.
- C. Assume that every social problem will disappear through technological development.
- D. Coordinate institutional reform, public learning, and resources for adjustment.

42. In sociology, the term “high culture” primarily refers to cultural forms that:

- A. Are naturally superior to all other forms of expression
- B. Receive prestige and recognition from influential groups or institutions
- C. Are consumed by the largest number of people
- D. Remain completely separate from class and educational differences

43. Familiarity with prestigious language styles and artistic traditions becomes cultural capital when it:

- A. Is biologically transmitted across generations
- B. Eliminates distinctions between social classes
- C. Receives institutional recognition that can provide social advantages
- D. Prevents individuals from entering professional occupations

44. Bourdieu’s concept of habitus refers to:

- A. Durable, socially formed dispositions that guide perception and action
- B. Official penalties imposed for violating institutional rules
- C. The complete abandonment of an inherited cultural identity
- D. The rapid transmission of technological innovations across societies

45. Adorno and Horkheimer’s concept of the “culture industry” chiefly examines:

- A. The preservation of cultural traditions through oral storytelling
- B. The standardized commercial production of cultural entertainment
- C. The biological foundations of artistic expression
- D. The disappearance of economic interests from media production

46. Gramsci's concept of cultural hegemony explains how power can be maintained through:

- A. The complete absence of shared beliefs
- B. Technological change operating independently of institutions
- C. Cultural differences that prevent any collective agreement
- D. Consent shaped by dominant interpretations becoming accepted as common sense

Multiculturalism, Assimilation, Acculturation, and Change

47. Which arrangement best reflects multiculturalism?

- A. Minority groups gain citizenship only after abandoning their languages.
- B. Cultural communities remain excluded from common public institutions.
- C. Diverse identities receive recognition alongside participation in shared institutions.
- D. Every cultural group must adopt an identical lifestyle.

48. A migrant adopts local workplace practices and learns another language while retaining inherited religious customs. This most directly illustrates:

- A. Acculturation without necessarily complete assimilation
- B. Complete assimilation without cultural change
- C. Ethnocentrism without intercultural contact
- D. Cultural lag without institutional change

49. Assimilation is best understood as a process involving:

- A. The acquisition of culture exclusively during early childhood
- B. The spread of an isolated cultural trait between societies
- C. The institutional celebration of permanently separate identities
- D. The reduction of cultural or social distinctions between groups

50. A global entertainment format is modified to incorporate local languages, humour, and traditions. This is most specifically an example of:

- A. Cultural isolation
- B. Globalization
- C. Cultural lag
- D. Xenocentrism

Answers

- | | | |
|-------|-------|-------|
| 1. B | 17. B | 35. C |
| 2. D | 18. A | 36. A |
| 3. A | 19. D | 37. D |
| 4. C | 20. C | 38. B |
| 5. B | 21. A | 39. A |
| 6. A | 22. D | 40. C |
| 7. D | 23. B | 41. D |
| 8. C | 24. C | 42. B |
| 9. B | 25. D | 43. C |
| 10. D | 26. B | 44. A |
| 11. A | 27. A | 45. B |
| 12. C | 28. C | 46. D |
| 13. D | 29. B | 47. C |
| 14. B | 30. D | 48. A |
| 15. A | 31. C | 49. D |
| 16. C | 32. A | 50. B |
| | 33. D | |
| | 34. B | |