

KUSHMANDA SAMPLE QUESTION-ANSWERS:-

CGPSC MAIN EXAM

QUESTION PAPER -7(SOCIOLOGY)

What are interview method and type of interview methods?

Ans. – It involves a person designated as the interviewer asking questions (mostly) in a face to face contact to the other person or persons, designated as the interviewee who give answer to those question. The interview method of collecting data involves presentation of oral – verbal stimuli and reply in terms of oral – verbal responses.

1) ***Personal interviews*** – Personal interview method require a person known as the interviewer asking the question generally in a face to face contact to other person or persons.

a) ***Structured interview*** – Involves the use of set of predetermined question and of highly standardized techniques of recording.

b) ***Unstructured interviews*** are characterized by flexibility of approach to questioning.

c) ***Focused interview*** is meant to focus attention on the given experience of Respondent and its effects.

d) ***Clinical interviews*** – is concerned with broad underlying feelings or motivation or with course of individual's life experience.

e) ***Non directive interview*** – is simply to encourage the respondent to talk about the given topic with minimum of direct questions.

f) ***Telephone interview*** – this method of collecting information consists of contacting respondents on telephone itself.

Q. 2 What are the objectives of social research?

Ans. The purpose of research is to discover answer to question through the application of scientific procedure. The aim of social research is to find out the truth which is hidden and which has not been discovered yet. Following are the objective of social research –

- 1) To gain familiarity with a phenomenon or to achieve new insight into it (Studies with this object in view are termed as exploratory or formularize research studies).*
- 2) To portray accurately the characteristics of a particular individual, similar or a group (Studies with this objective in view are known as description research studies)*
- 3) To determine the frequency with which it occurs or with which it is associated with something else. (Studies with this object in view are known as diagnostic research studies)*
- 4) To test a hypothesis of a causal relationship between variables (Such studies are known as hypothesis testing research studies).*

3.What are advantages of questionnaire?

Ans. –

- 1) Questionnaire contains specific, clear cut direction; the persons changed with the collection of data need expert themselves on offering additional explanation or instruction.*
- 2) Since the questionnaire approach makes it possible to cover, at the same time, a large number of people spread over a large territory, it is more economical in terms of money, in terms of money, time and energy.*
- 3) It is impersonal technique.*

4) It ensures anonymity. The respondent has a great confidence that they will not be identified as holding a particular view or opinion.

5) It is free from the bias of the interviewer.

6) Respondents have adequate time to go through questions and answer at his ease.

7) Large samples can be made use of and thus the result can be made more dependable and reliable.

8) These are low cost even when the universe is large and widely spread geographically.

4. What do you mean by caste in Indian context?

Ans:

- The English word 'caste' is actually a borrowing from the Portuguese casta, meaning pure breed.

- The word refers to a broad institutional arrangement that in Indian languages

(beginning with the ancient Sanskrit) is referred to by two distinct terms,

varna and jati. Varna, literally 'colour', is the name given to a four-fold

division of society into brahmana, kshatriya, vaishya and shudra, though this

excludes a significant section of the population composed of the 'outcastes',

foreigners, slaves, conquered peoples and others, sometimes referred to as the

panchamas or fifth category.

5. What is jati?

Ans:

- *Jati is a generic term referring to species or kinds of anything, ranging from inanimate objects to plants, animals and human beings.*
- *Jati is the word most commonly used to refer to the institution of caste in Indian languages, though it is interesting to note that, increasingly, Indian language speakers are beginning to use the English word 'caste'.*

Q.4. What are the common features of caste system in India?

Ans:

The features of caste are the following:

- 1 Caste is determined by birth – a child is “born in to” the caste of its parents. Caste is never a matter of choice. One can never change one’s caste, leave it, or choose not to join it, although there are instances where a person may be expelled from their caste.*
- 2 Membership in a caste involves strict rules about marriage. Caste groups are “endogamous”, i.e. marriage is restricted to members of the group.*
- 3 Caste membership also involves rules about food and food-sharing. What kinds of food may or may not be eaten is prescribed and who one may share food with is also specified.*
- 4 Caste involves a system consisting of many castes arranged in a hierarchy of rank and status. In theory, every person has a caste, and every caste has a specified place in the hierarchy of all castes. While the hierarchical position of many castes, particularly in the middle ranks, may vary from region to region, there is always a hierarchy.*

5 Castes also involve sub-divisions within themselves, i.e., castes almost always have sub-castes and sometimes sub-castes may also have sub-sub-castes. This is referred to as a segmental organisation.

6 Castes were traditionally linked to occupations. A person born into a caste could only practice the occupation associated with that caste, so that occupations were hereditary, i.e. passed on from generation to generations.

5.What are the different senses in which 'secularism' has been understood in India?

Ans: The Indian meanings of secular and secularism include the western sense but also involve others. The most common use of secular in everyday language is as the opposite of communal. So, a secular person or state is one that does not favour any particular religion over others. Secularism in this sense is the opposite of religious chauvinism and it need not necessarily imply hostility to religion as such. In terms of the state-religion relationship, this sense of Kabir secularism implies equal respect for all religions, rather than separation or distancing. For example, the secular Indian state declares public holidays to mark the festivals of all religions.

6.What is social exclusion?

Ans: Social exclusion refers to ways in which individuals may become cut off from full involvement in the wider society. It focuses attention on a broad range of factors that prevent individuals or groups from having opportunities open to the majority of the population. In order to live a full and active life, individuals must not only be able to feed, clothe and house themselves, but should also have access to essential goods and services such as education, health, transportation, insurance, social security, banking and even access to the police or judiciary. Social exclusion is not accidental but systematic – it is the result of structural features of society.

7. What are three key principles of social stratification?

Ans:

1. Social stratification is a characteristic of society, not simply a function of

individual differences. Social stratification is a society-wide system that unequally distributes social resources among categories of people. In the most technologically primitive societies – hunting and gathering societies, for instance – little was produced so only rudimentary social stratification could exist. In more technologically advanced societies where people produce a surplus over and above their basic needs, however, social resources are unequally distributed to various social categories regardless of people's innate individual abilities.

2. Social stratification persists over generations. It is closely linked to the family and to the inheritance of social resources from one generation to the next. A person's social position is ascribed. That is, children assume the social positions of their parents.

Within the caste system, birth dictates occupational opportunities. A Dalit is likely to be confined to traditional occupations such as agricultural labour, scavenging, or leather work, with little chance of being able to get high-paying white-collar or professional work. The ascribed aspect of social inequality is reinforced by the practice of endogamy.

That is, marriage is usually restricted to members of the same caste, ruling out the potential for blurring caste lines through inter-marriage.

3. Social stratification is supported by patterns of belief, or ideology. No system of social stratification is likely to persist over generations unless it is widely viewed as being either fair or inevitable. The caste system, for example, is justified in terms of the opposition of purity and pollution, with the Brahmins designated as the most superior and Dalits as the most inferior by virtue of their birth and occupation. Not everyone, though, thinks of a system of inequality as legitimate.

Typically, people with the greatest social privileges express the strongest support for systems of stratification such as caste and race. Those who have experienced the exploitation and humiliation of being at the bottom of the hierarchy are most likely to challenge it.

8. What is sanskritization?

Ans:

- *Sanskritisation' refers to a process where by members of a (usually middle or lower) caste attempt to raise their own social status by adopting the ritual, domestic and social practices of a caste (or castes) of higher status.*
- *Although this phenomenon is an old one and predates Independence and perhaps even the colonial period, it has intensified in recent times.*
- *The patterns for emulation chosen most often were the brahmin or kshatriya castes; practices included adopting vegetarianism, wearing of sacred thread, performance of specific prayers and religious ceremonies, and soon.*
- *Sanskritisation usually accompanies or follows a rise in the economic status of the caste attempting it, though it may also occur independently. Subsequent research has led to many modifications and revisions being suggested for this concept.*

9. What were the different kind of social change?

Ans:

- *Sanskritization: The term sanskritisation was coined by M.N. Srinivas. It may be briefly defined as the process by which a 'low' caste or tribe or other group takes over the customs, ritual, beliefs, ideology and style of life of a high and, in particular, a 'twice-born (dwija) caste'. The impact of Sanskritisation is*

manysided. Its influence can be seen in language, literature, ideology, music, dance, drama, style of life and ritual. It is primarily a process that takes place within the Hindu space though Srinivas argued that it was visible even in sects and religious groups outside Hinduism. Studies of different areas, however, show that it operated differently in different parts of the country. In those areas where a highly Sanskritised caste was dominant, the culture of the entire region underwent a certain amount of Sanskritisation.

- Westernization refers to the emergence of a westernised sub-cultural pattern through a minority section of Indians who first came in contact with Western culture. This included the sub culture of Indian intellectuals who not only adopted any cognitive patterns, or ways of thinking, and styles of life, but supported its expansion.*
- secularisation has usually meant a process of decline in the influence of religion. Indicators of secularisation have referred to levels of involvement with religious organisations (such as rates of church attendance), the social and material influence of religious organisations, and the degree to which people hold religious beliefs. Recent years have, however, seen an unprecedented growth of religious consciousness and conflict world over.*