

Social Work (MSW)- Classwork

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Question MCQ

Who said that 'Society is union in itself' ?

- a. F H Giddings
- B. Adam Smith
- C. J Galpin
- ✓ d. C Cooley

Charles Cooley. "looking glass self".

Who among the following has said the caste system has organic links with the tribal culture in India?

- a. T. B Naik
- ✓ b. Verrier Elwin
- C. G. s Ghrye
- d. W. V Gingson



Match list I with List II

LIST- I (COLUMN-I)

LIST-II (COLUMN-II)

(A)

- (i) Human society
 - (ii) Marriage and family in India
 - (iii) Hindu social organization
 - (iv) Social structure
- P N prabhu
 - G. P Murdock
 - K. M Kapadia
 - Kingsley Davis

"universal family"

According to T. B Bottomore the historical approach in sociology has taken two principal forms which are influenced by:

- ✗ I) Philosophy of history
- ✓ II) Ethnographic descriptions

- ✗ I) Philosophy or history
- ✓ II) Ethnographic descriptions
- ✓ III) Systematic empirical research - *Statistics.*
- ✗ IV) Biological theory of evolution

RESPONSE

✓ II and III

I and II

IV and I

III and IV

Which is the smallest agency of informal education?

- A. School
- b. Community
- ✓ c. Family
- d. Religion

Assertion(A)

Social work has not been able to establish its identity in India.

False

Reason(R)

Social work practice is broad based. ✓ True

RESPONSE

- A. Both A and R are true but R is NOT the correct explanation of A
- B. Both A and R are true and R is the correct explanation of A
- ✓ C. A is false but R is true
- d. Both A and R are false ✗

Hypergamy is

Inter-caste marriage x
pratiloma marriage castes. (marriage with higher + lower caste)
✓ anuloma marriage man of a higher caste + woman of a lower caste
gandharva marriage no showoff marriage + economic status.

Match List-I List-II

LIST- I (COLUMN-I)

LIST-II (COLUMN-II)

- | | |
|-----------------------------|-------------------|
| (A) Jajmani system | (i) Anomie |
| (B) <u>Normlessness</u> | (ii) Civilization |
| (C) <u>Material culture</u> | (iii) Caste |
| (D) Super organic | (iv) Culture |

↳ Herbert Spencer.

Which one of the following cannot be dealt by social work as

Pre-conscious
✓ Unconscious
Sub-conscious
Conscious

↳ psychoanalysis + psychological therapy.
p-psychotherapy

Arrange the following phases of field work in social work in an order of sequence:

- (i) Placement phase (iii).
- (ii) Orientation phase (i).
- (iii) exploration-assessment-action phase (ii).

- (ii) Orientation phase (i).
- (iii) exploration-assessment-action phase (ii).
- (iv) Evaluation phase (iv).

- Mead delineates three stages in which the concept of self-arises and develops; the stage of imitative acts, the play stage and the

Infant stage

✓ Game stage

Skill stage

Adult stage

Which of the following is the correct sequence of evolution of marriage according to L. H. Morgan?

- A. Synodyasmain
- B. Monogamy
- C. Group marriage
- D. Consanguinous
- E. Patriarchal

- ↳ Group marriage.
- ↳ Consanguinous.
- ↳ Synodyasmain.
(Complex marriage).
- ↳ Patriarchal.
- ↳ Monogamy

The statement "Society is union in itself" is associated with Charles Cooley, who was an American sociologist. Cooley is best known for his concept of the "looking glass self" and his contributions to symbolic interactionism, a sociological perspective that emphasizes the importance of symbols and social interactions in shaping human behavior.

Cooley's idea of "society is union in itself" reflects his view that society is not just a collection of individuals but a complex system of interconnected relationships. He believed that individuals are not isolated entities but are deeply influenced by their social environment and the relationships they have with others. In this sense, society is seen as a unified whole, where the interactions and relationships among its members play a crucial role in shaping the collective experience.

It's important to note that while Cooley's ideas align with the statement, the exact phrasing may vary in different contexts or translations. However, the essence of the concept is captured in his works on social psychology and sociology.

The statement that the caste system has organic links with tribal culture in India is associated with Verrier Elwin. Verrier Elwin was a British anthropologist, ethnologist, and missionary who spent a significant part of his life studying the tribal communities in India.

Elwin was known for his pioneering work in understanding and documenting the lives of various tribal groups in India. He argued that the caste system, which is a social stratification system in traditional Indian society, has its roots or organic links with the tribal cultures of India. According to him, certain elements of the caste system, such as the division of labor, social hierarchy, and community relationships, could be traced back to the social structures present in tribal communities.

His views on the organic links between the caste system and tribal culture were influential in shaping discussions about the historical and cultural origins of the caste system in India. It's important to note that this perspective is just one among many theories and interpretations of the origins of the caste system, and there are various other historical, religious, and sociological perspectives on this complex social phenomenon.

(i) *Human society - G. P. Murdock:* G. P. Murdock was an American anthropologist known for his work on cross-cultural studies of societies. He developed the concept of the "universal family" and identified common features of family structures across different cultures.

(ii) *Marriage and family in India - K. M. Kapadia:* K. M. Kapadia was an Indian sociologist who made significant contributions to the study of family and marriage in India. His research focused on the diversity of family structures and marriage practices in the Indian context.

(iii) *Hindu social organization - P. N. Prabhu:* P. N. Prabhu was an Indian sociologist who specialized in the study of Hindu social organization. His work contributed to understanding the intricacies of the social structure within Hindu society.

(iv) *Social structure - Kingsley Davis:* Kingsley Davis was an American sociologist known for his contributions to the study of social structure. He explored various aspects of social organization and demographic trends.

This matching aligns the individuals with their respective areas of expertise or contributions in the field of sociology and anthropology.

T. B. Bottomore, a sociologist, identified two principal forms that have influenced the historical approach in sociology. Let's break down the options:

1) Philosophy of history - This refers to the theoretical understanding and interpretation of historical processes and events. While philosophy of history is an important aspect of sociology, it is not explicitly mentioned by Bottomore in the context of the historical approach.

II) Ethnographic descriptions - Ethnography involves the detailed study and description of specific cultures and societies. Bottomore recognizes the significance of ethnographic descriptions in understanding the historical development of societies.

III) Systematic empirical research - Systematic empirical research involves the collection and analysis of data to draw conclusions about social phenomena. This approach is also acknowledged by Bottomore as a key influence on the historical approach in sociology.

IV) Biological theory of evolution - While biological evolution may be relevant in certain discussions within sociology, it is not explicitly mentioned by Bottomore as one of the principal forms influencing the historical approach.

Therefore, the correct response is II and III, as both ethnographic descriptions and systematic empirical research are recognized by T. B. Bottomore as important influences on the historical approach in sociology.

The smallest agency of informal education among the options provided is:

Family

Informal education refers to the learning that occurs in daily life outside of formal educational institutions like schools. Among the options, the family is typically considered the smallest agency of informal education.

1. ***Scope and Scale:*** Families are usually smaller units compared to communities or religious institutions. In terms of the number of individuals involved, a family tends to be more limited.
2. ***Intimacy and Proximity:*** Education within a family is often characterized by close relationships, direct interactions, and daily activities. Family members interact closely on a regular basis, providing an environment for informal learning.
3. ***Primary Socialization:*** Families play a primary role in the socialization process of individuals. Children learn fundamental values, behaviors, and norms through daily interactions within the family setting.
4. ***Informal Nature:*** Informal education is often spontaneous and unstructured. Family interactions, conversations, and activities contribute significantly to the informal learning process.

While schools, communities, and religious institutions also contribute to informal education, the family is typically the smallest and most immediate unit where informal learning takes place on a day-to-day basis.

While social work as a field has made significant contributions in India, the assertion (A) that "Social work has not been able to establish its identity in India" is not entirely accurate. Social work has indeed gained recognition and made important contributions to various social issues in the country.

The reason (R) that "Social work practice is broad-based" is true. Social work is a multidisciplinary field that addresses a wide range of social problems and issues. The broad-based nature of social work is not a hindrance to its identity but rather reflects the comprehensive approach it takes in addressing diverse social challenges.

Therefore, while the assertion is false, the reason is true, and it does not serve as a correct explanation

for the assertion.

Hypergamy refers to the practice of marrying someone from a higher social or economic class or background. Among the options provided:

- ***Inter-caste marriage:** This refers to marriage between individuals from different castes. Hypergamy, however, is more focused on social or economic status rather than caste alone.
- ***Pratiloma marriage:** Pratiloma marriage is a term used to describe marriages in which a person from a higher caste marries someone from a lower caste. This is the opposite of anuloma marriage.
- ***Anuloma marriage:** Anuloma marriage involves a union between a man of a higher caste and a woman of a lower caste. Hypergamy shares similarities with the concept of anuloma marriage, but it is broader as it can also encompass considerations beyond caste, such as economic status.
- ***Gandharva marriage:** This type of marriage is based on mutual consent and understanding between the bride and groom, often without the need for elaborate ceremonies or rituals. While hypergamy involves considerations of social and economic status, it doesn't necessarily align directly with the concept of gandharva marriage, which is more about the mode of marriage than the social status of the partners.

Given the options, anuloma marriage is the closest to the concept of hypergamy, as both involve marriages where one partner is from a higher social or economic status. Therefore, the most appropriate option is:

Anuloma marriage

The correct matching for List I (Column I) and List II (Column II) is as follows:

- (A) Jajmani system - (iii) Caste
- (B) Normlessness - (i) Anomie
- (C) Material culture - (iv) Culture
- (D) Super organic - (ii) Civilization

- ***Jajmani system*** is a traditional economic system in rural India based on the reciprocal relationships between different caste groups. Therefore, it is associated with the concept of ***Caste***.

- ***Normlessness*** is another term for ***Anomie***, which refers to a state of normlessness or a breakdown of social norms in a society.

- ***Material culture*** refers to the physical objects, artifacts, and possessions that are part of a society's way of life. It is a component of ***Culture***.

- ***Super organic*** is a term used by sociologist Herbert Spencer to describe social phenomena that exist above and beyond the individual level. It is associated with the concept of ***Civilization***.

Social work primarily deals with conscious and sub-conscious aspects of individuals. It is not equipped to directly address pre-conscious and unconscious elements, as these are more within the domain of psychoanalysis and psychological therapy. Let's break down the terms:

1. ***Conscious:*** This refers to thoughts, feelings, and perceptions that an individual is aware of at a given moment. Social work often addresses conscious thoughts and behaviors by working with individuals to understand and manage their current challenges and issues.
2. ***Sub-conscious:*** The sub-conscious mind contains thoughts and feelings that are not currently in the individual's awareness but can be brought to consciousness. Social work can help individuals explore and understand some aspects of their sub-conscious by facilitating self-reflection and awareness.
3. ***Unconscious:*** The unconscious mind, as per psychoanalytic theories, consists of thoughts, memories, and desires that are not accessible to conscious awareness. Dealing with the unconscious typically falls within the purview of psychotherapy, where methods like psychoanalysis are employed by trained psychologists.
4. ***Pre-conscious:*** The pre-conscious mind holds thoughts that are not currently in the individual's awareness but can be easily brought to consciousness. Similar to the unconscious, addressing the pre-conscious is often a task for psychotherapists rather than social workers.

Social workers focus on practical, real-world issues and challenges that individuals face in their daily lives. They work with clients to address current problems, enhance coping mechanisms, and improve overall well-being. While they may assist individuals in gaining self-awareness and exploring emotions, the depth of exploration into the unconscious mind is typically beyond the scope of social work practice. This is a task more suited for professionals in the field of psychology and psychotherapy.

The correct sequence for the phases of fieldwork in social work is:

1. ***Orientation phase (ii):*** This is the initial stage where the social worker becomes familiar with the agency, community, or organization they will be working with. It involves understanding the setting, the population served, and the goals of the intervention.
2. ***Exploration-Assessment-Action phase (iii):*** This is the main phase where the social worker engages in activities such as exploring the needs and concerns of the individuals or community, conducting assessments to understand the situation, and then taking appropriate action based on the assessment findings.
3. ***Placement phase (i):*** This phase involves the social worker being placed in a specific role within the organization or community. It may include tasks such as establishing relationships, understanding roles and responsibilities, and becoming integrated into the setting.
4. ***Evaluation phase (iv):*** After the action has been taken, the social worker evaluates the outcomes and impact of the intervention. This phase helps in determining the effectiveness of the social work intervention and making any necessary adjustments for future work.

Explanation:

- ***Orientation phase:*** It is crucial to start with an orientation phase to gain a clear understanding of the context and the individuals or community involved. This sets the foundation for effective social work practice.
- ***Exploration-Assessment-Action phase:*** This is the core phase where the social worker gathers information, assesses needs, and implements appropriate interventions. It follows the orientation phase to ensure that actions are informed by a thorough understanding of the situation.

- ***Placement phase:** Once the social worker has a good grasp of the context and has planned interventions, they are placed in a specific role to carry out their work effectively.
- ***Evaluation phase:** After actions have been taken, it is essential to evaluate the outcomes and impact. This helps in learning from the experience, improving future interventions, and ensuring accountability in the social work process.

This sequential order ensures a systematic and effective approach to social work fieldwork, with each phase building on the insights and progress made in the preceding phases.

George Herbert Mead, a sociologist and philosopher, outlined three stages in the development of the self. The correct completion of the sequence is:

1. ***Imitative stage:** In this stage, individuals, especially infants, imitate the gestures and actions of others. Through this imitation, they begin to develop a sense of self-awareness and learn about their own bodies in relation to the environment.
2. ***Play stage:** During the play stage, typically occurring in early childhood, individuals learn to take on the roles of others in their play activities. They start to understand the perspectives of different roles and learn to coordinate their own actions with those of others.
3. ***Game stage:** The game stage represents a more advanced level of social interaction. Individuals learn to understand the roles and expectations of multiple others simultaneously. They begin to grasp the concept of the generalized other, which involves understanding the norms and values of society as a whole.

The correct completion is:

Game stage

Explanation:

- ***Infant stage:** This term is not commonly used in the context of Mead's theory. Instead, the stages are typically referred to as the imitative stage, play stage, and game stage.
- ***Skill stage:** This term is not part of Mead's original framework. Mead's emphasis is on social interaction and the development of self through the stages of imitation, play, and game.
- ***Adult stage:** Mead's theory doesn't specifically delineate an "adult stage" as a separate phase. The game stage is considered the culmination of the development of self in interaction with others.

Understanding these stages helps in comprehending how individuals develop a sense of self through social interaction and the internalization of societal norms and expectations. The progression from imitation to play to the game stage reflects the increasing complexity of one's understanding of the social world and one's role within it.

Lewis Henry Morgan, an American anthropologist, proposed a sequence of evolution for marriage systems in his book "Ancient Society" (1877). The correct sequence, according to Morgan, is as follows:

1. ***Group marriage (C):** According to Morgan, early human societies practiced a form of group marriage, where multiple men and women were considered married to each other within a social group.

2. *Consanguineous marriage (D):* This stage involved a system where individuals married within their own blood relations, such as cousins. Morgan suggested that this stage followed group marriage.
3. *Synodyasmian (A):* Synodyasmian, also known as "complex marriage," is a term Morgan used to describe a more advanced form of marriage where individuals had more specific and selective relationships. This stage involved a more complex set of rules and arrangements.
4. *Patriarchal marriage (E):* Morgan suggested that the evolution of marriage systems culminated in patriarchal marriage, characterized by the dominance of one man over one or more women within a family unit.
5. *Monogamy (B):* According to Morgan, monogamy evolved as a later stage in the development of marriage systems, where individuals formed exclusive, lifelong pair bonds.

Explanation:

Morgan's sequence is based on his study of various cultures and his theory of social evolution. It's important to note that this sequence is an anthropological theory and doesn't necessarily reflect a universal or linear progression for all societies. Different societies may have different marriage systems, and not all cultures necessarily follow this specific evolutionary path. However, Morgan's work has been influential in the study of kinship and marriage systems in anthropology.