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UPSC Mains 2016 Sociology Paper 1

Year-wise PYQ pack · WRAP model answers with canonical links

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<https://wrapexams.com/upsc/mains/sociology/gs-1/2016/>

Q1(a) · 10 marks

"Sociology is pre-eminently study of modern societies." Discuss

Sociology GS 1 · 2016 · Religion and Society

Revision summary

Sociology emerged to explain industrial, political, and secular modern order.

Marx, Weber, Durkheim, Mead, and Parsons mapped that object.

Comparison with other types is a method, not a betrayal.

Colonial India is inside modernity's history, not outside sociology.

- **Discuss:** pre-eminently modern, not exclusively the contemporary West.

Introduction

- **Sociology was born as a science of the modern:** industry, the nation-state, class, and a worldly explanation of order. The statement is historically fair as origin. It is too narrow as a permanent object, because modernity is studied through contrast with other types.

Body

Why the claim arose

- Auguste Comte and the French Revolution made post-traditional order the puzzle.
- **Karl Marx** centred capitalist modernity as a mode of production.
- **Max Weber** asked why rationalisation densified in the Occident.
- **Emile Durkheim** studied the division of labour as a modern solidarity problem, using simpler types as a foil.

What "pre-eminently" should mean

- The classic questions are urban, industrial, bureaucratic, and secularising societies.
- George Herbert Mead's self in the city, and Talcott Parsons's differentiated subsystems, are modern maps.

Limits of the slogan

- Historical and anthropological comparison are internal to the discipline, as **Weber's** religions and **Durkheim's** totemism show.

- Colonial and Indian caste-agrarian worlds are modern in being transformed by empire, **Census**, and market, not only as "tradition".
- Robert K. Merton's middle-range work can study a factory or a village school with the same tools.

Flow diagram

Modern society -> SOC Sociology's birth questions

Historical comparison -> SOC

SOC -> Still mostly modern objects

Conclusion

Sociology is pre-eminently a child of modern society and still spends most of its energy there. It is not only a description of the West's present. **Marx**, **Weber**, and **Durkheim** already needed other types to know what was new.

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Q1(b) · 10 marks

What is 'value-free sociology'? Clarify

Sociology GS 1 · 2016 · Sociology as Science

Revision summary

- **Value-free sociology is Weber's split:** values choose questions; proof stays disciplined.

It is not Comte's moral church, not Marx's fusion of theory and practice, not a view from nowhere.

Durkheim's files, Mead's interaction, and Harding's standpoint show the strain.

- **Clarify:** a rule of demonstration, not a ban on moral topics.

Introduction

Value-free sociology, in Max Weber's sense, is not a sociologist without values. It is a rule of demonstration: once the problem is chosen, the proof should not smuggle a moral verdict into the table.

Body

Weber's clarification

- Value-relevance selects the question from cultural concerns. Value-freedom binds the demonstration to evidence and ideal-typical clarity.
- The lecture hall should not be a party pulpit. The citizen may still take a stand after the account.

What it is not

- It is not Auguste Comte's priesthood of humanity, which mixed science with a moral church.
- It is not Karl Marx's unity of theory and practice, which makes critique of class a task of knowledge.
- It is not pretended nowhere. Sandra Harding's strong objectivity names standpoint as a control.

Why the slogan is hard

- Emile Durkheim's "treat social facts as things" already used official morals in the files.
- George Herbert Mead and Ann Oakley show that inquiry is a social relation.
- **Robert K. Merton's ethos of organised scepticism is a cousin:** institutionalised doubt, not emptiness of values.

Flow diagram

Value-relevance -> Problem
Problem -> Evidence demonstration
Evidence demonstration -> Value-free proof
Citizen stand -> After the account

Conclusion

Value-free sociology is **Weber's** discipline of proof after a value-relevant choice of problem. Clarify it as a method rule, not as a heartless or valueless person, and not as a ban on studying injustice.

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WRAP Exams

Q1(c) · 10 marks

Analyze the importance of qualitative methods in social research

Sociology GS 1 · 2016 · Research Methods and Analysis

Revision summary

Qualitative methods recover meaning, process, and context.

Weber, Mead, Blumer, Geertz, and Merton justify that object.

They reach hidden groups and latent functions that tables miss.

They still need triangulation and comparison.

Importance is complementarity with Census and survey magnitudes.

Introduction

Qualitative methods recover meaning, process, and context. They are important because social action is not only a cell in a table. They are not a soft substitute for proof.

Body

What they uniquely do

- Max Weber's verstehen needs talk, documents, and comparison of motives, not only rates.
- George Herbert Mead's self and Herbert Blumer's interaction are seen in situations, which participant observation and unstructured interview catch.
- Clifford Geertz's thick description makes public symbols disputable.

Importance beside numbers

- Emile Durkheim's suicide files still hide the meaning of a death. Qualitative work can interpret a type without replacing the rate.
- Robert K. Merton's latent functions are often found in ethnography of an office or a rite.
- Hidden groups, informal labour, and stigma have no sampling frame; qualitative designs reach them.

Discipline

- Saturation, triangulation, and reflexive notes, as Ann Oakley demanded of the interview, keep the method honest.
- Census and NFHS remain vital for magnitudes. Importance is complementarity.

Flow diagram

Qualitative methods -> Meaning process

Qualitative methods -> Hidden groups

Surveys Census -> Magnitudes

Meaning process -> Social research

Magnitudes -> Social research

Conclusion

Qualitative methods are important because they make meaning, interaction, and latent function visible. **Weber**, Mead, Merton, and Geertz justify that role. Their importance fails only if they refuse comparison and evidence.

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WRAP Exams

Q1(d) · 10 marks

Evaluate Marx's ideas on mode of production

Sociology GS 1 · 2016 · Sociological Thinkers: Karl Marx

Revision summary

- **Mode of production:** forces plus relations, historically specific surplus.

It explains manor versus factory and class as a relation.

- **Strength:** historical type for capitalism and its predecessors.
- **Limits:** sacred, self, status, and unpaid gender labour need other tools.
- **Evaluate:** necessary, not a master key for all social life.

Introduction

For **Karl Marx**, a mode of production is the historically specific combination of forces of production and relations of production. It is the base from which class, state, and ideology are to be understood. The idea is powerful as a historical type, and over-stretched if it becomes a master key for every honour and rite.

Body

The idea

- **Forces:** labour, skill, tools, and cooperation. Relations: property and surplus extraction, as in feudal rent or capitalist wage.
- Asiatic, ancient, feudal, and capitalist modes are types, not a rigid ladder in every region.
- Contradiction between forces and relations drives crisis and possible transformation.

Strengths

- It explains why work organisation differs between manor and factory, which a timeless "society" misses.
- Class is a relation, not a income layer. **Max Weber** still needed this economic core even when he added status and party.
- Indian agrarian and informal capitalism can be read as combined forms, not as a missing Europe.

Limits

- **Emile Durkheim**'s solidarity and sacred, and George Herbert Mead's self, are poorly reduced to surplus alone.
- Gendered unpaid care, after later Marxists and feminists, was underplayed in the classic couple of wage and capital.
- Political and cultural relative autonomy, which **Weber** insisted on, qualifies a thin base-superstructure sketch.

Flow diagram

Forces of production -> Mode of production
 Relations of production -> Mode of production
 Mode of production -> Class and surplus
 Mode of production -> Not all of honour meaning gender

Conclusion

Marx's mode of production remains the best type for historically specific surplus and class. Evaluate it as necessary and not sufficient. Pair it with Weber, Durkheim, and gender analysis rather than discarding the concept.

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WRAP Exams

Q1(e) · 10 marks

"Vertical mobility brings structural change even in a closed social system." Comment

Sociology GS 1 · 2016 · Stratification and Mobility: Concepts

Revision summary

Closed systems still leak persons and group styles.

- **Marx:** class places can hold while individuals circulate.
- **Srinivas:** Sanskritisation may leave hierarchy standing.

Structural change needs new rules of property, office, or honour.

- **Comment:** do not equate vertical mobility with a new system.

Introduction

Vertical mobility is movement up or down a ranked order. A closed system ascribes rank by birth. The statement claims that even there, rises and falls change the structure. Comment: some mobility changes persons; structural change needs a shift in the rules of closure.

Body

Closed systems and leak

- Caste and estate approximate closure. Pitirim Sorokin still found some vertical movement.
- M. N. Srinivas's Sanskritisation is group mobility of style. The ranked structure can remain.

When mobility is not structural change

- **Karl Marx:** circulation of persons can leave class places intact. A few rise; the proletariat remains.
- **Max Weber's** status honour can absorb new wealth without opening marriage.

When it does bite the structure

- Repeated group mobility plus political power, as in Mandal-era office holding, can rewrite legitimate domination in **Weber's** sense.
- Demographic saturation of a rank, or a new mode of production, changes the system, not only the names in it.
- Gendered glass ceilings show that some vertical moves never arrive; that too is structure.

Comment

- The statement overstates "even". Mobility is a solvent only when rules of ascription, property, or office change.
- Treat person-move and structure-move as two measures.

Flow diagram

Vertical mobility -> Persons move
 Vertical mobility -> Sanskritisation style
 Rules of closure change -> Structural change
 Persons move -> Not automatically structure

Conclusion

Vertical mobility in a closed system is often a leak or a style shift, not a new structure. **Marx**, **Weber**, and Srinivas warn against confusing biographies with the hierarchy. Structural change needs altered rules of closure, not only a few successful lives.

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WRAP Exams

Q2(a) · 20 marks

Elucidate the basic premises of Davis' structural-functional theory of social stratification. How far is it relevant in understanding contemporary Indian society.

Sociology GS 1 · 2016 · Stratification and Mobility: Concepts

Revision summary

- **Davis-Moore:** unequal rewards motivate talent into functionally important, scarce positions.
- **Premises:** universality, positional inequality, motivation through prestige and pay.

Tumin, **Marx**, **Weber**, and Merton show tautology, exploitation, status, and latent privilege.

- **India:** exams look like contests; informal labour, caste, and care refute the general claim.

Relevant as merit ideology and some professions; not as the theory of Indian stratification.

Introduction

Kingsley Davis and Wilbert Moore argued that stratification is a functional necessity. Unequal rewards attach to positions so that scarce talent is placed where it is most needed. The premises are neat. Contemporary India shows both the sorting story and its tautology.

Body

Basic premises

- Some positions are more functionally important and more scarce in qualified personnel.
- Society must motivate the talented to train and to occupy those positions.
- Unequal material and prestige rewards are the mechanism of motivation.
- Stratification is thus universal and functionally explained, not a historical accident.
- The theory is about positions, not about eternal families; mobility is thinkable.

Internal problems already named

- **Melvin Tumin** asked **how we know importance except by the reward itself:** tautology.
- Training can be blocked by property, caste, and gender, so the pool of talent is socially produced, not found.
- **Dysfunctions:** wasted talent, hostility, and the hiding of alternative motives such as service or coercion.
- **Karl Marx:** class is exploitation, not a team sorting nurses and CEOs for the common good.
- **Max Weber:** status honour and party power allocate reward beside "function".
- **Robert K. Merton:** apparent functions can hide latent privilege.

Contemporary India: partial relevance

- Exam competition, IITs, and medical seats look like Davis-Moore contests for scarce skill.
- Public office and specialist medicine do need trained personnel; unequal pay is partly a labour-market fact.

Where relevance fails

- Caste and unpaid care, as Ann Oakley-type analysis shows, sort people before "talent" is measured.

- **Informal labour is the majority:** functionally crucial work, low reward, opposite of the premise.
- Mandal politics treats ascription as a claim on office, which the theory reads as interference rather than as a correction of blocked talent.
- Property and English-medium coaching sponsor mobility, Ralph Turner's sponsored type, not a pure contest.
- NFHS nutrition and schooling gaps show that the talent pool is stratified in childhood.

How far

- Relevant as a folk ideology of merit and as a description of some professional labour markets.
- Weak as a general theory of Indian stratification, which remains a mix of class, caste status, and party, in **Weber's** three orders, under a capitalist mode in **Marx's** sense.

Flow diagram

Important scarce positions -> Unequal reward
Unequal reward -> Talent sorted
Tumin tautology -> Critique
Caste care informal -> Critique

Conclusion

Davis-Moore premises treat unequal reward as a functional sorter of talent. Tumin, **Marx**, **Weber**, and Merton dismantle the tautology and the harmony. In India the theory fits some credential races and fails the informal majority, caste closure, and gendered care. Use it as a claim to test, not as the map.

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Q2(b) · 15 marks

Describe the functional prerequisites of social system as given by Talcott Parsons. Examined in the context of a university as a social system.

Sociology GS 1 · 2016 · Sociological Thinkers: Karl Marx

Revision summary

- **Parsons's AGIL:** adaptation, goal attainment, integration, latency.
- **University:** money and staff; degrees and rankings; exams and unions; curriculum and ritual.

Mead, Weber, and Durkheim sit inside socialisation, office, and moral codes.

Conflict over caste, gender, and class shows functions without harmony.

AGIL inventories tasks; it does not settle whose interests they serve.

Introduction

Talcott Parsons listed four functional prerequisites of a social system, remembered as AGIL. A university can be read as a social system of roles, norms, and values. The fit is instructive. It also hides conflict over caste, gender, and what counts as knowledge.

Body

The four prerequisites

- **Adaptation:** securing resources from the environment. For a university: funds, buildings, fees, grants, and staff labour.
- **Goal attainment:** defining and pursuing collective goals. For a university: degrees, research output, rankings, and public service as politically set.
- **Integration:** coordinating units and managing conflict. Examinations, boards, unions, and discipline codes.
- **Latency:** pattern maintenance and tension management. Curriculum as culture, hostels, counselling, convocation ritual, and the "idea" of the university.

University as illustration

- **George Herbert Mead's socialisation of the student self is a latency task:** generalised other of the discipline.
- **Max Weber's** bureaucratic office organises registry and evaluation, the legal-rational staff.
- **Emile Durkheim's** moral education sits in codes of academic honesty, often weakly.

Examination of the fit

- Adaptation can subordinate teaching to grant markets and fee dependence.
- **Goals conflict:** teaching versus ranking, inclusion versus "merit" as cultural capital.
- Integration fails visibly in campus caste violence and gendered harassment; AGIL then names strain, not harmony.
- **Karl Marx:** the university also reproduces class labour-power and ideology, which Parsons folds into latency.
- **Robert K. Merton:** latent functions include credential inflation and elite closure.
- **Ann Oakley-type questions:** whose unpaid care lets a student sit the exam?

Verdict on the exercise

- AGIL is a useful inventory of what any university must somehow do.
- It is a poor theory of whose university it is.

Flow diagram

Adaptation funds -> University system

Goals degrees research -> University system

Integration exams boards -> University system

Latency culture ritual -> University system

Conclusion

Parsons's prerequisites are adaptation, goal attainment, integration, and latency. A university shows all four in funds, goals, rules, and culture. **Marx**, Merton, **Weber**, and feminist critique show that the same functions can reproduce inequality. Use AGIL as a checklist, not as a proof of equilibrium.

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Q2(c) · 15 marks

Is sociology common sense? Give reasons in support of your argument.

Sociology GS 1 · 2016 · Sociology

Revision summary

Common sense is everyday maxims; sociology is disciplined comparison and test.

Durkheim, Marx, Weber, and Merton break prenotions, appearances, and manifest reasons.

Mead and Schutz keep the life-world as the object to interpret.

Gender standpoint and official surveys often overturn household proverb.

- **Argument:** not the same; overlapping object, different method.

Introduction

Common sense is the stock of everyday maxims in a group. Sociology uses that world as data and then breaks its self-evidence. The argument is that sociology is not common sense, though it must start from it.

Body

Why it is not the same

- **Emile Durkheim** demanded that prenotions be discarded and social facts treated as things. Suicide rates contradict the maxim that only personal despair matters.
- **Karl Marx** treated appearances of the market as ideology. Common sense of a "fair wage" can hide surplus value.
- **Max Weber**'s ideal types and value-discipline are method, not proverb.
- Robert K. Merton distinguished manifest common reasons from latent functions the actor may not name.

How common sense still enters

- **Alfred Schutz and George Herbert Mead:** the life-world is already interpreted. Sociology is second-order, not from nowhere.
- Peter Berger called sociology a school of suspicion toward the obvious, not a replacement of living.

Reasons for the argument

- Common sense is local, contradictory, and tied to a standpoint, as Sandra Harding and Ann Oakley show for gender.
- Sociology compares, historicises, and tests. **Census** and NFHS often overturn household common sense about work and nutrition.
- Talcott Parsons's systems language is remote from proverb, for better and worse.
- When sociology merely restates proverb with jargon, it has failed, which proves the standard, not the identity.

Argument in one line

- **Object:** overlapping. Method and accountability: not common sense.

Flow diagram

Common sense -> Starting meanings

Sociology -> Compare test historicise

Starting meanings -> Sociology

Compare test historicise -> Checked account

Conclusion

- **Sociology is not common sense. Durkheim, Marx, Weber, and Merton give reasons:** facts, critique, types, and latent functions. It must still understand common sense as the actors' world, which Mead and Schutz insist on. The discipline begins where the proverb stops being enough.

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Q3(a) · 20 marks

Analyze the manifest and latent functions of 'security of the tenure of bureaucrats' in the light of Merton's theory.

Sociology GS 1 · 2016 · Sociological Thinkers: Karl Marx

Revision summary

- **Merton:** manifest functions are intended; latent are unintended and often unseen.

Tenure manifestly protects rule-bound impersonality and continuity (**Weber**).

Latently it can feed ritualism, goal displacement, and unaccountable delay.

Indian transfers politicise a staff that dismissal cannot easily touch.

Keep the shield; design against trained incapacity.

Introduction

Robert K. Merton split manifest functions, the intended and recognised consequences of a practice, from latent functions, the unintended and often unrecognised ones. Security of tenure for bureaucrats is a legal-rational device in **Max Weber**'s state. Merton's pair shows why tenure can both protect impersonality and breed ritualism.

Body

Manifest functions of tenure

- Protect officers from arbitrary dismissal so that files follow rules, not a minister's mood.
- Attract talent to public office with a career, which Talcott Parsons would read as pattern-maintaining motivation.
- **Support Weber's impersonality:** the person is not the office, and the office outlasts the politician.
- In a democracy, tenure is meant to keep continuity of administration across elected governments.

Latent functions Merton helps name

- **Ritualism:** clinging to means when goals recede, one of Merton's adaptations to strain. Tenure can reward rule-worship.
- **Displacement of goals:** survival of the bureau becomes the aim, as in his essay on bureaucracy.
- **Patronage in hiring despite tenure in staying:** a latent alliance with party, which **Weber** feared as a spoils risk.
- **Conservative lag:** cultural lag in Ogburn's sense, when tenure blocks adaptation to new tasks such as digital service or social audits.
- **For citizens, latent exclusion:** a secure staff facing insecure informal workers, which **Karl Marx** would read as a class fragment of the state.

Dysfunctions, which Merton insisted on

- Inaccessibility, delay, and trained incapacity, in Thorstein Veblen's neighbouring phrase.
- Weak accountability if removal is nearly impossible and performance is unmeasured.
- Gender and caste in posting and promotion can be frozen by a "neutral" seniority that looks like tenure's cousin.

Indian light

- All-India and state services use tenure and promotion ladders. Transfers, not dismissal, become the political weapon, a latent politics around the manifest rule.
- Right to information and courts are counter-devices to latent opacity.

Analysis, not a slogan

- Abolish tenure and you may restore spoils, which was the manifest problem **Weber** and reformers named.
- Merton's lesson is to design against ritualism without destroying the manifest shield.

Flow diagram

Security of tenure -> Impersonality continuity
Security of tenure -> Ritualism goal displacement
Merton -> Impersonality continuity
Merton -> Ritualism goal displacement

Conclusion

Manifestly, tenure secures rule-bound, continuous, impersonal administration. Latently, it can produce ritualism, goal displacement, and a sheltered staff. Merton's theory, read with **Weber**, explains both. Reform the dysfunctions; do not pretend the manifest function is a myth.

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Q3(b) · 15 marks

Describe the basic postulates of scientific method. How far are these followed in sociological research?

Sociology GS 1 · 2016 · Sociology as Science

Revision summary

- **Postulates:** evidence, ordered explanation, public procedure, revisable hypotheses, organised scepticism.

Durkheim, Merton, Census, and NFHS show substantial following.

Weber, Mead, and Marx bend laboratory copies toward meaning, interaction, and critique.

Parsons's untested system talk falls short.

- **How far:** regulative core, not physics in a social lab.

Introduction

Scientific method is a set of postulates about how claims should be made and checked. Sociology follows them in part. Meaning, values, and the lack of a closed laboratory limit a copy of experimental physics.

Body

Basic postulates

- **Empiricism:** claims answer to observation, records, or experiment, not to authority alone.
- **Order and explanation:** events are not miracles; we seek relations among variables.
- **Publicity and replicability:** procedures can be stated so another can try.
- **Fallibilism:** hypotheses are testable and revisable, as Karl Popper stressed against closed dogma.
- Logical consistency and conceptual clarity, which Max Weber's ideal types serve.
- Organised scepticism, in Robert K. Merton's ethos of science.

How far sociology follows

- Emile Durkheim's suicide study is a model of using rates against prenotions.
- Surveys, Census, and NFHS operationalise variables and publish methods.
- Comparative historical work follows publicity more than laboratory replication.

Where it bends

- Weber's verstehen is empirical about meaning, not a laboratory stimulus.
- George Herbert Mead's interaction is hard to replicate as a protocol, yet can be triangulated.
- Value-relevance selects problems; Sandra Harding argues that unnamed values violate the spirit of publicity.
- Karl Marx's critique treats surface empiricism as ideology if relations of production are ignored.
- Talcott Parsons's grand system is often under-tested, which Merton's middle range tried to correct.

Verdict

- Postulates are regulative. Sociological research follows them more in survey and official data, less in unstated ethnography and in unfalsifiable system talk.
- Following them "fully" as physics is the wrong test.

Flow diagram

Empiricism publicity fallibilism -> Sociological research

Sociological research -> Surveys Census tests

Sociological research -> Meaning values history

Conclusion

Scientific method postulates evidence, order, publicity, and revisable hypotheses. **Durkheim**, **Merton**, and survey practice follow that core. **Weber**, **Mead**, **Marx**, and **Harding** show why sociology cannot copy a closed experiment and must still keep the postulates as discipline, not as costume.

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Q3(c) · 15 marks

"Hypothesis is a statement of the relationship between two or more variables." Elucidate by giving example of poverty and illiteracy.

Sociology GS 1 · 2016 · Research Methods and Analysis

Revision summary

A hypothesis states a testable relation among defined variables.

Poverty and illiteracy must be operationalised, as in **Census** literacy and a poverty line.

Links may run both ways; third variables such as caste, region, and gender matter.

Marx, Weber, Durkheim, and Merton demand structure, not two floating traits.

A moral topic is not yet a hypothesis.

Introduction

A hypothesis states a testable link among variables, not a vague topic. Poverty and illiteracy are two such variables. The sentence in the question is a good school definition. Elucidation must add direction, unit, and the risk of reversing cause.

Body

What the definition requires

- **Each variable must be defined:** poverty as consumption or income below a line; illiteracy as inability to read and write with understanding, as **Census** literacy is coded.
- The relation may be association, co-variation, or a causal sketch.
- Robert K. Merton wanted middle-range hypotheses, not a whole philosophy of misery.

Example statements

- **H1:** Higher household poverty is associated with higher probability of adult illiteracy.
- **H2:** Parental illiteracy increases the risk of child poverty in the next generation, a reverse or two-way link.
- **H3:** The relation weakens where public schooling is strong, introducing a third variable.

Elucidation with the pair

- **Emile Durkheim** taught us to ask whether a third social fact, such as caste or region, explains both.
- **Karl Marx** would treat both as outputs of class relations, not as two free-floating traits.
- **Max Weber** would add **status honour**: literacy as a status good, poverty as class situation.
- **Gender:** Ann Oakley's unpaid work and NFHS women's schooling show that "household poverty" is not one person's variable.
- **Direction:** illiteracy can cause poverty through labour-market closure; poverty can cause illiteracy through child labour. A good hypothesis specifies which, or states reciprocity.

What is not a hypothesis

- "Poverty and illiteracy are social problems." That is a value topic, not a relation.
- A table without a stated expected link is exploration, which may still precede a hypothesis.

Flow diagram

Poverty -> Hypothesis of relation

Illiteracy -> Hypothesis of relation

Caste gender school -> Hypothesis of relation

Conclusion

A hypothesis is a specified relation among defined variables. Poverty and illiteracy can be linked as association, as reciprocal causation, or as jointly produced by class and gender. Merton, **Durkheim**, **Marx**, and **Weber** all demand that the statement be clearer than a slogan.

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Q4(a) · 20 marks

Examine Max Weber's method of maintaining objectivity in social research.

Sociology GS 1 · 2016 · Sociology as Science

Revision summary

- **Weber:** values select problems; proof stays value-disciplined.

Ideal types make comparison public and one-sided on purpose.

Verstehen reconstructs meaning and must meet causal checks.

Marx, Mead, Oakley, and Harding name remaining standpoint problems.

Objectivity is a method of accountability, not a view from nowhere.

Introduction

Max Weber's method of objectivity is a craft, not a claim that the sociologist is a machine. He split the choice of problems from the rules of proof, and he built tools-ideal types, verstehen, and value-discipline-to keep the account of action checkable.

Body

Value-relevance and value-freedom

- Cultural values select what is worth knowing. That is inevitable in historical sciences.
- Once the question is set, the demonstration must not insert a party sermon. This is value-freedom as method.
- Objectivity is adequacy to the object and to logical standards, not emptiness of the person.

Ideal type

- An ideal type is a one-sided accentuation of traits for comparison, such as bureaucracy or the spirit of capitalism.
- It is not an average, not a moral ideal, and not a hypothesis by itself.
- **Objectivity here is clarity:** others can see what was accentuated and dispute the fit of a case.

Verstehen as controlled understanding

- Social action is defined by intended meaning. Observation without interpretation misses the object.
- Verstehen is not empathy as proof. Motives are reconstructed and then checked against documents, sequences, and comparison.
- Causal adequacy and adequacy at the level of meaning must go together.

Comparison and historical method

- Objectivity grows from contrasting cases, as in the studies of religion and domination, not from a single nation's proverb.
- Probability, not law in **Durkheim's** strongest sense, is the usual form of claim.

Examination of limits

- **Karl Marx** argued that a class location organises vision; **Weber** underplayed ideology as systematically distorted knowledge.

- George Herbert Mead and later interactionists show the researcher inside the same symbol world.
- **Ann Oakley and Sandra Harding:** the interview and standpoint are not washed out by an ideal type.
- **Emile Durkheim** feared prenotions; **Weber** kept meaning in, which is a different objectivity, not a lesser one.
- Robert K. Merton's organised scepticism is an institutional support **Weber** assumed in the scholarly community.

What to keep

- Name the values that chose the problem.
- State the type.
- Show the evidence for meaning and for cause.
- Allow revision.

Flow diagram

Value-relevance -> Question
Question -> Ideal type
Question -> Checked verstehen
Ideal type -> Objectivity as clarity
Checked verstehen -> Objectivity as clarity
Value-freedom in proof -> Objectivity as clarity

Conclusion

Weber maintains objectivity by value-relevant questions, value-disciplined proof, ideal types, and checked verstehen. The method is stronger than pretended neutrality and weaker if class, gender, and interaction are ignored. Use his craft; do not treat it as a finished shield.

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Q4(b) · 15 marks

"Participant observation is the most effective tool for collecting facts." Comment.

Sociology GS 1 · 2016 · Sociology

Revision summary

Participant observation is powerful for meaning, process, and hidden practice.

Mead, Blumer, Whyte, **Weber**, Merton, and Oakley justify that strength.

Rates, **Census**, NFHS, and historical political economy need other tools.

Bias, reactivity, and scale limit the method.

- **Comment:** most effective for some facts, not for facts as such.

Introduction

Participant observation collects facts by living in a setting and watching interaction from near. It is highly effective for some facts of meaning and process. Calling it the most effective tool for all facts overstates a good method.

Body

Where it is strong

- George Herbert Mead's self and Herbert Blumer's joint action are visible in situ.
- William Foote Whyte's street-corner study showed organisation that a questionnaire would flatten.
- **Max Weber**'s meaning is often recovered by watching what people do with symbols, not only what they tick.
- Robert K. Merton's latent functions of a rite or office appear to a patient observer.
- Hidden work, including unpaid care after Ann Oakley, is often missed unless someone is there.

Where it is not the most effective

- **Emile Durkheim**'s suicide rates and the Indian **Census** need enumerations, not a year in one lane.
- Causal estimates of a scheme's effect need designs that observation alone cannot give.
- National NFHS magnitudes of anaemia or fertility are not village-optional facts of the same kind.
- **Karl Marx**'s mode of production needs historical and statistical files on surplus, not only shop-floor colour.

Costs that reduce "effectiveness"

- Going native, elite sponsorship, and gender closure of settings bias the facts collected.
- **Reactivity:** the observer changes the scene.
- Time and ethics limit coverage.

Comment

- Most effective for processual, meaning-laden, small-scale facts.
- Not most effective for population parameters or long historical series.
- Effectiveness is relative to the question, which is a Weberian, not a slogan, rule.

Flow diagram

Participant observation -> Meaning process latent

Survey Census -> Magnitudes

Research question -> Participant observation

Research question -> Survey Census

Conclusion

Participant observation is among the most effective tools for interactional and latent facts. It is not the most effective tool for all sociological facts. **Durkheim's** rates, **Census** files, and **Marx's** historical economy still collect what presence in one group cannot.

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Q4(c) · 15 marks

Discuss the relationship between poverty and social exclusion

Sociology GS 1 · 2016 · Stratification and Mobility: Concepts

Revision summary

Poverty is resource lack; exclusion is denied participation and honour.

They cause each other without being the same fact.

Marx, Weber, Durkheim, and Merton supply class, status, integration, and blocked means.

Indian caste, gender nutrition, and informal work show splits between rupees and belonging.

Discuss both indicators, not a single line.

Introduction

Poverty is lack of resources relative to a standard of living. Social exclusion is being shut out of participation, rights, and recognition. They overlap and they are not twins. One can be poor inside a community; one can be excluded without being the poorest on a consumption line.

Body

Two concepts

- Poverty, in a Marxian key, is rooted in class relations and surplus. A line of rupees is an indicator, not the whole relation.
- **Exclusion, after later European and Indian debates, names denied citizenship:** work, housing, law, and honour.
- **Max Weber's** class, status, and party already split market chance from honour closure and organised power.

How they relate

- **Poverty often produces exclusion:** no fee, no document, no network, no "clean" occupation.
- **Exclusion produces poverty:** caste boycott, gendered property denial, stigma of disability or locality.
- **Emile Durkheim's** low integration is a cousin of exclusion; anomie can sit with both plenty and want.
- **Robert K. Merton's blocked means is a structural bridge:** approved goals, closed channels.

Indian illustration

- **Census** consumption poverty misses unpaid work and stigma. NFHS shows nutrition exclusion inside non-poor houses, especially for women.
- Dalit and Adivasi exclusion is status and power, not only a poverty residual.
- Informal and gig work can include people in markets while excluding them from social security.

Discussion

- Policy that only raises income may leave honour closed. Policy that only names inclusion may leave class intact.
- **George Herbert Mead's generalised other:** exclusion is also a denied self in public space.

Flow diagram

Poverty resources -> Social exclusion
Social exclusion -> Poverty resources
Status caste gender -> Social exclusion
Class -> Poverty resources

Conclusion

Poverty and social exclusion reinforce each other but are not identical. **Marx** roots want in class; **Weber** and caste studies root closure in honour and party. Measure resources and participation together, as **Census** lines and NFHS dignity gaps both require.

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Q5(a) · 10 marks

Describe the nature of social organization of work in industrial society.

Sociology GS 1 · 2016 · Works and Economic Life

Revision summary

- **Industrial work:** concentrated production, clock, wage, and workplace split from home.
- **Marx:** surplus value and factory command.
- **Weber:** bureaucratic specialisation.
- **Durkheim:** organic division of labour and its pathologies.

Gendered care and informal labour sit beside the classic plant.

Introduction

Industrial society organises work around concentrated production, clock time, and a split between household and workplace. The nature of that organisation is class command plus bureaucratic coordination, not only machines.

Body

Core features

- **Karl Marx:** formally free labour, separation from the means of production, surplus value, and the factory as a site of cooperation under capital.
- **Max Weber:** legal-rational office, files, and specialised competence spread from the firm to the state.
- **Emile Durkheim:** organic solidarity through a fine division of labour, with anomic and forced forms when regulation lags.

Social, not only technical

- Occupations become identities and status groups. Unions and professions organise conflict and closure.
- Gendered unpaid care, as Ann Oakley showed, remains outside the official industrial "work" even when factories need it.
- Talcott Parsons read the occupational role as the modern adaptive axis; informal labour in India qualifies that picture.

Present tense of the type

- Assembly and large plants still fit. Services and platforms scatter the same wage dependence without the old shop-floor group.

Flow diagram

Industrial work -> Factory wage
 Industrial work -> Weberian office
 Industrial work -> Durkheim division of labour
 Unpaid care -> Outside official work

Conclusion

In industrial society, work is socially organised as wage labour, specialised roles, and impersonal command. **Marx**, **Weber**, and **Durkheim** name class, office, and solidarity. Informal and gendered work show the type is never only the male factory.

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WRAP Exams

Q5(b) · 10 marks

Discuss the importance of 'power elite' in democracy.

Sociology GS 1 · 2016 · Politics and Society

Revision summary

- **Mills:** interlocking tops of corporation, military, and political directorate.

Important in democracy because votes may not decide strategic agendas.

Marx, Weber, and Michels are neighbouring accounts of ruling minorities.

Indian business, civil, and party summits are analogues, not copies.

Plural blocs and movements constrain but do not erase elite importance.

Introduction

C. Wright Mills's power elite names the interlocking top of corporation, military, and political directorate. In a democracy this matters because formal votes can coexist with a concentrated command of big decisions.

Body

The claim

- Democracy counts citizens. Strategic decisions about war, investment, and media may still sit in a small overlapping set.
- **Max Weber** already split class, status, and party, and feared bureaucratic and expert staffs beside the demos.
- **Karl Marx**'s ruling class is the ancestor; Mills stressed institutional seats, not only property in the abstract.

Importance in a democracy

- **Agenda setting:** what never becomes an election issue.
- Circulation among a few schools, boards, and postings, which looks like merit and works as closure.
- Robert Michels's iron law of oligarchy in parties is a neighbouring warning.
- **Indian analogue:** business houses, higher civil and security staffs, and party high commands, not a carbon copy of 1950s America.

Limits

- Pluralists argue veto groups fragment power. Caste and regional blocs in India do constrain a single elite.
- Social movements and the vote still periodically disrupt elite unity.
- **Emile Durkheim**'s civic morals remain a counter-ideal of a wider membership.

Flow diagram

Power elite -> Corporation

Power elite -> Military security

Power elite -> Political directorate

Votes movements -> Constraint

Conclusion

The power elite is important in democracy as a theory of concentrated, interlocking command behind the ballot. Mills, **Marx**, and **Weber** explain why. It is not a proof that elections are empty; it is a warning about who sets the possible.

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WRAP Exams

Q5(c) · 10 marks

Is religion playing an important role in increasing fundamentalism? Give reasons for your answer.

Sociology GS 1 · 2016 · Religion and Society

Revision summary

Fundamentalism is modern organised purity, not timeless faith.

Religion matters as text, sect, charisma, and moral community.

Marx, **Weber**, and **Durkheim** explain resources and meanings, not a simple piety motor.

Parties, media, and failed secular promises organise the increase.

- **Answer:** important role as idiom; not a sufficient cause.

Introduction

Fundamentalism is a modern organised claim to restore a pure, inerrant foundation against pluralism. Religion supplies symbols and congregations. It is not a sufficient cause. Politics, media, and insecurity organise the increase.

Body

Reasons to say yes, religion matters

- Sacred texts and the church as moral community, in **Emile Durkheim**'s sense, can be tightened into an exclusive we.
- **Max Weber**'s virtuoso and sect types train high-demand certainty; charisma can fuse with scripture.
- Meaning and theodicy, which **Weber** stressed, become political programmes when the world looks unjust.

Reasons not to blame "religion" as such

- **Karl Marx:** religion is protest and veil; the increase often tracks class and nation, not piety alone.
- Secularisation's incompleteness and the secular state's failures feed reactive faith, which Bryan Wilson's decline thesis did not fully predict.
- Media markets and parties instrumentalise faith. That is organisation, which Robert K. Merton would split into manifest piety and latent power.
- Indian public religion long coexisted with pluralism; the increase of fundamentalism is a political-historical shift, not a sudden birth of belief.

Answer

- Religion is an important resource and idiom of fundamentalism.
- The increase is explained by modern organisation of certainty, not by the mere existence of temples or churches.

Flow diagram

Religious symbols church -> Fundamentalism
Parties media insecurity -> Fundamentalism
Religious symbols church -> Resource not sole cause

Conclusion

Yes, religion plays an important role as sacred resource, sect discipline, and moral community. No, it is not an autonomous engine of the increase. **Weber**, **Durkheim**, and **Marx** together locate fundamentalism in modern politics using religious materials.

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Q5(d) · 10 marks

To what extent is patriarchy a cause for the problems of women? Discuss

Sociology GS 1 · 2016 · Sociology

Revision summary

Patriarchy is systemic male dominance across household, work, and state.

It is a major cause of unpaid care, violence, and restricted agency.

Oakley, Walby, and Engels supply the core tools.

Class and caste intersect; they do not erase the gendered pattern.

- **Extent:** necessary and large, not a sole cause of every problem.

Introduction

Patriarchy is a system of male dominance across household, work, sexuality, culture, and the state. It is a major cause of women's problems. It is not the only cause, because class and caste organise which women suffer what.

Body

Extent as a cause

- Sylvia Walby named linked patriarchal structures. Ann Oakley made unpaid housework visible as a problem of work, not of nature.
- Friedrich Engels tied women's subordination to private property, a Marxist root that still leaves patriarchy a relatively persistent order.
- Violence, restricted mobility, and son preference, which NFHS files, are organised as male right, not as accidents.

Extent as not the only cause

- **Karl Marx:** class decides who can buy safety and schooling. Poor women face a double load.
- Caste honour can intensify control of women as status property, a Weberian closure.
- Talcott Parsons's expressive female role was an ideology of industrial family, not a law of nature, yet class still shapes who stays home.

Discussion

- Patriarchy is a necessary cause of the gendered pattern of problems.
- It is not a sufficient cause of every woman's situation. Intersection is the extent-limit.

Flow diagram

Patriarchy -> Unpaid care wage gap

Patriarchy -> Violence mobility

Class caste -> Intersection

Patriarchy -> Intersection

Conclusion

Patriarchy causes a large share of women's problems in labour, body, and law. Oakley, Walby, and Engels name the mechanisms. Class and caste decide intensity and form. The extent is structural and high, not total and single.

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WRAP Exams

Q5(e) · 10 marks

"Social conflict is both a cause and a consequence of social change." Explain.

Sociology GS 1 · 2016 · Social Change in Modern Society

Revision summary

Conflict causes change when it rewrites class, domination, or law (Marx, Weber, movements).

Change causes conflict when regulation lags and new claimants appear (Durkheim, Ogburn, Merton).

- **Coser:** conflict can also integrate.

Parsons's equilibrium underplays the causal arrow from conflict.

Explain both directions with Indian industrial and Mandal illustrations.

Introduction

Social conflict is a struggle over values, resources, or honour. Social change is a transformation of structure. Conflict produces change when it rewrites rules. Change produces conflict when new groups and strains appear.

Body

Conflict as cause of change

- **Karl Marx:** class struggle is the motor that can transform a mode of production.
- **Max Weber:** charismatic rupture and party struggle recast legitimate domination.
- Social movements turn collective action into new law, as in labour and feminist gains after Ann Oakley made care public.

Change as cause of conflict

- **Emile Durkheim:** a new division of labour without moral regulation yields anomie and conflict.
- **William F. Ogburn's cultural lag:** technique outruns norms, then fights over law.
- **Robert K. Merton:** new goals and blocked means produce deviant conflict.
- Industrialisation and Mandal-type office change in India generated caste and class conflicts as consequences.

Both, not a circle empty of content

- Lewis Coser, after Georg Simmel, argued that conflict can integrate as well as split.
- Talcott Parsons underplayed conflict as a cause; the statement corrects that calm.

Flow diagram

Social conflict -> Social change

Social change -> Social conflict

Class struggle -> Social change

New strains anomie -> Social conflict

Conclusion

Conflict causes change when it reorganises production, domination, or law. Change causes conflict when new strains and claimants appear. Marx, Weber, Durkheim, and Merton explain the two arrows. Neither arrow is automatic success.

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WRAP Exams

Q6(a) · 20 marks

"Globalization has pushed the labour into informal organization of work." Substantiate your answer with suitable examples.

Sociology GS 1 · 2016 · Works and Economic Life

Revision summary

Globalisation searches for flexible labour through subcontract and platforms.

- **Informal work:** weak contracts and social security, strong task control.
- **Examples:** garments, migrant construction, BPO margins, gig apps, care chains.

Marx, Weber, Durkheim, Merton, and Oakley explain core/margin, anomie, cost-shifting, and gender.

India's informal majority was old; global value chains intensified it.

Introduction

Globalisation is the intensified cross-border movement of capital, goods, images, and some people. Informal organisation of work means weak contracts, little social security, and blurred firms. The statement is well supported for a mass of labour, especially in the Global South, and overstated for a protected core.

Body

Mechanisms that informalise

- **Karl Marx's** world market lets capital search for cheaper, more flexible labour. Subcontract is the organisational form.
- **Max Weber's** bureaucratic core remains in headquarters; the margin is a chain of vendors without files.
- Trade liberalisation and export zones demand just-in-time labour, often women in garments, which Ann Oakley-type analysis reads as feminised flexibility.
- Platforms are global in ownership and local in the rider's body, with algorithm command and no tenure.

Examples

- **Garment and electronics supply chains:** a brand in one country, workshops and homeworkers in another, as in Indian Tiruppur or Noida-type clusters.
- **Construction and circular migrants:** global real-estate money, informal maistry systems, no union of the classic mill type.
- **IT and BPOs:** global clients, formal campuses, and a periphery of contract and night work.
- **Gig delivery and ride-hail:** global apps, informal self-employment in law, industrial control in practice.
- **Care chains:** nurses and domestic workers abroad; households at home informalise leftover care.

What the statement must not erase

- Some global firms run highly formal internal labour markets.
- **Emile Durkheim's** occupational groups are weak at the informal margin, producing anomic flexibility.
- Robert K. Merton's latent function of "flexibility" is cost-shifting onto workers.

- The Indian PLFS still shows a large informal majority that predates 1990s liberalisation; globalisation intensified and rebranded it, including in services.
- Talcott Parsons's adaptive economy grew; the integrative union lagged, a cultural lag in Ogburn's sense.

Substantiation, judged

- Push is real through subcontract, export discipline, and platforms.
- Not every worker was previously a mill hand. Agrarian and caste labour were already extra-contractual.
- The new fact is informalisation inside globally linked value chains.

Flow diagram

Global capital brands apps -> Subcontract platforms

Subcontract platforms -> Informal labour

HQ bureaucracy -> Formal core

Informal labour -> Risk shifted to workers

Conclusion

Globalisation has pushed much labour into informal organisation by stretching the firm into chains and apps. **Marx** and **Weber** explain core and margin. Garments, migrants, BPOs, gig work, and care chains are the examples. A formal core remains; it does not cancel the push.

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Q6(b) · 15 marks

"Social change can be brought about through development." Illustrate. from the contemporary situation of India.

Sociology GS 1 · 2016 · Social Change in Modern Society

Revision summary

Development can rewrite production, welfare, and everyday roles.

- **India:** growth, schemes, SHGs, digital state, NFHS fertility and schooling.

Marx, Parsons, and Mead explain structural and self change.

Weber, **Durkheim**, and Merton explain surviving status, anomie, and latent inequality.

- **Illustration:** real change, not automatic equality.

Introduction

Development is planned improvement of production, welfare, and capabilities, usually by the state and market. It can bring social change. In contemporary India it also reproduces caste, class, and gender unless those are named as targets.

Body

How development changes society

- **Karl Marx:** a shift in productive forces and relations is social change, whether called development or accumulation.
- **Talcott Parsons:** differentiation of economy, school, and law is a developmental path.
- Education, health, and infrastructure rewrite everyday time, mobility, and the self, in George Herbert Mead's sense of new generalised others.

Contemporary Indian illustrations

- Liberalisation and growth expanded a consumer middle class and urban work, a class change.
- Rural roads, MGNREGA, and mobiles changed women's public presence in some regions, still constrained by patriarchy.
- SHGs and microcredit made women visible as economic actors, with mixed control over funds.
- Digital payments and Aadhaar reorganised the state's reach, a Weberian intensification of files.
- **NFHS shows fertility decline and schooling gains:** demographic and gender change tied to development services.

Limits of the slogan

- Development without land and labour rights can be dispossession, which **Marx** would not call emancipation.
- Caste remains in hiring and marriage despite GDP. **Max Weber's** status outlasts income.
- **Emile Durkheim's anomie appears in boom cities:** more division of labour, weaker regulation.
- **Robert K. Merton:** manifest growth, latent inequality and cultural lag in Ogburn's sense.
- Environmental harm and informal work show change that is not simply "up".

Illustration judged

- Yes, development has brought occupational, demographic, and state-capacity change in India.

- It is not an automatic solvent of hierarchy.

Flow diagram

Development -> Occupational demographic state change

Development -> Latent inequality

India growth schemes NFHS -> Occupational demographic state change

Caste gender land -> Latent inequality

Conclusion

Development can bring social change, and contemporary India shows that in work, fertility, schooling, and state files. **Marx**, **Parsons**, **Weber**, and **Durkheim** warn that growth, differentiation, and anomie travel together. Illustrate with gains and with persistent caste-gender closure.

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Q6(c) · 15 marks

Examine the role of protest movements in changing the status of Dalits in India.

Sociology GS 1 · 2016 · Politics and Society

Revision summary

Movements turned ranked humiliation into a political public (Ambedkar and after).

They won law, reservations, and some office; they recast the generalised other.

- **Weber:** party changed more than status honour.

Class splits and gender gaps remain.

- **Role:** central and unfinished.

Introduction

Dalit status is a compound of ritual rank, labour, and civic honour. Protest movements have been a principal, not a sole, force in changing that status. Law and development mattered; they were often won or made real by protest.

Body

What movements did

- **Phule, Ambedkar**, and later Dalit Panthers and many regional assertions turned a ranked identity into a political public.
- **Karl Marx's class-for-itself is an imperfect analogue:** caste is not only class, yet organisation and an account of injustice were required.
- Reservations, atrocities law, and temple-entry struggles show movement pressure on the state.
- George Herbert Mead's generalised other shifted for many from a humiliating caste gaze toward a civic and Ambedkarite other.

Status in Weber's three orders

- **Party:** votes and associations, which Rajni Kothari noted as caste-in-politics, here as a counter-hegemonic use.
- **Class:** some occupational shift through education and urban work; informal labour still holds many.
- **Status honour:** endogamy and everyday discrimination change slowest. Protest names them; it does not instantly dissolve them.

Limits

- **Emile Durkheim's** civic cult remains incomplete while atrocities continue.
- A new Dalit middle class can leave agricultural labourers behind, a class split inside the movement field.
- Co-optation and symbolic inclusion without land and safety are Robert K. Merton's latent cooling of protest.
- **Gender:** Dalit women's issues were often secondary, which feminist critique after Oakley and intersectional work names.

Examination

- Role is historically central in converting stigma into rights-talk and office-holding.

- Change of status is uneven across honour, property, and safety.

Flow diagram

Dalit protest movements -> Law office education
Dalit protest movements -> New civic self
Honour endogamy violence -> Uneven status change
Law office education -> Uneven status change

Conclusion

Protest movements changed Dalit status by organising a public, forcing law, and recasting the self. **Weber's** party axis moved more than honour. **Marx's** class split and continuing violence mark the unfinished change. Movements remain necessary because status is still a social fact of domination.

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Q7(a) · 20 marks

"Religious pluralism is the order of present-day societies." Explain by giving suitable examples.

Sociology GS 1 · 2016 · Religion and Society

Revision summary

- **Pluralism:** several faiths and unbelief in one public, as a modern institutional order.

Parsons, **Weber**, Giddens, and Berger explain differentiation and competing sacreds.

Durkheim's single church is strained; civil religion and fundamentalism respond.

- **Examples:** Indian legal-demographic plurality, US denominations, European new presence, Gulf migrants, online publics.

Order means managed coexistence and conflict, not harmony or the end of religion.

Introduction

Religious pluralism is the institutionalised coexistence of several faiths, and of faith with unbelief, in one public. It is a leading order of present-day societies under globalisation and the modern state. It is an order of competition as well as of peace, not a finished harmony.

Body

Why it is an "order" now

- Differentiation, in Talcott Parsons's sense, takes education and law partly out of a single church.
- **Max Weber's** disenchantment and competing value spheres make exclusive sacred monopoly harder to sustain as the only public.
- Migration and media mix congregations in cities. Anthony Giddens's stretched relations are visible in overseas temples and televised ritual.
- Peter Berger first tied pluralism to relativised belief, then noted that faith can also harden in a plural field.

What pluralism is not

- **Emile Durkheim's** one moral community is strained. Civil religion (Robert Bellah) and the nation often try to replace it.
- **Karl Marx:** the market and the state can tolerate many heavens while keeping one class order.
- Fundamentalism is a modern reply to pluralism, not proof that pluralism is absent.

Examples

- **India:** constitutional secularism, **Census** religious communities, personal laws, and shared urban festivals beside riot and polarisation. Pluralism is legal-demographic fact and political contest.
- **United States:** denominational market and civil religion, with evangelical politics as a player, not a monopoly church of the medieval type.
- **Western Europe:** church decline plus Muslim, Hindu, and Pentecostal presence; laïcité and multicultural policy as rival management styles.
- **Gulf labour:** Indian workers inhabit a host religious state and send remittances to plural home towns.
- **Online:** several sacred publics on one phone, a deterritorialised pluralism.

Sociological explanation

- **George Herbert Mead's self can hold more than one generalised other:** kin faith and civic peer.
- **Robert K. Merton:** manifest tolerance, latent status competition among communities.
- **William F. Ogburn:** law of equal citizenship can lag lived segregation, a lag inside pluralism.

Explain the statement's force and limit

- **Force:** few large societies now run a single unchallenged church as the only public faith.
- **Limit:** majorities still dominate; unofficial establishment and violence persist.
- Present-day order is managed pluralism, not the death of religion.

Flow diagram

Religious pluralism -> Differentiated state
Religious pluralism -> Migration media
Religious pluralism -> Competition fundamentalism
India US Europe Gulf -> Religious pluralism

Conclusion

Religious pluralism is a structural order of present-day societies because states, markets, and migrations multiply authorised faiths in one public. **Weber**, Parsons, Berger, and **Durkheim** explain differentiation and the strained church. India, the US, Europe, and migrant circuits are examples. The order includes conflict, not only courtesy.

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Q7(b) · 15 marks

Discuss the contemporary trends in family as a response to social change in modern society.

Sociology GS 1 · 2016 · Social Change in Modern Society

Revision summary

Families respond to industry, school, law, and women's work.

- **Trends:** smaller size, fertility decline, dual earning, migration splits, more female-headed houses.

Parsons and Goode named nuclearisation; **Census** joint forms persist.

Oakley, Walby, **Marx**, and caste alliance explain unpaid care and honour.

Trends are mixed responses, not a finished nuclear script.

Introduction

The family responds to industrial work, schooling, law, and women's employment. Contemporary trends are not a single march to the isolated nuclear household. They are a mix of nuclearisation, persistence of kin, and new strains.

Body

Classic modernisation claims

- **Talcott Parsons:** nuclear family specialised in socialisation and adult personality in industrial society.
- **William J. Goode:** conjugal family as a global trend. Indian **Census** joint households qualify a total path.

Contemporary trends as responses

- Smaller households, later marriage, and fertility decline, which NFHS tracks, respond to costs of children and women's schooling.
- Dual-earner and gig households respond to labour markets; unpaid care still falls on women, as Ann Oakley and Sylvia Walby insist.
- **Migration splits residence from kinship obligation:** remittance families, left-behind elders.
- Divorce, single-person, and female-headed households rise from law, longevity, and male out-migration, not only from "Western values".
- George Herbert Mead's family as first role-game continues, often with media and school as extra others.

What does not vanish

- Caste endogamy and alliance rules still organise marriage, a Levi-Strauss and Dumont point in Indian form.
- **Karl Marx and Engels:** the household still reproduces labour-power for capital.
- **Max Weber's** status honour still polices who is a proper family.

Strain

- **Emile Durkheim's** anomie in rapid city life shows in weak kin support without new institutions.
- **Robert K. Merton:** manifest companionate marriage, latent overload on the couple.

Flow diagram

Modern social change -> Family trends
Modern social change -> Smaller dual-earner
Modern social change -> Kin remittance caste marriage
Unpaid care -> Family trends

Conclusion

- **Contemporary family trends respond to work, school, law, and migration:** smaller units, dual earning, split residence, and more female-headed houses. Parsons's nuclear type is a trend, not the whole. Kin, caste, and unpaid care persist as modern responses, not as simple leftovers.

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Q7(c) · 15 marks

To what extent revolution replaces the existing order of society? Discuss.

Sociology GS 1 · 2016 · Politics and Society

Revision summary

Revolution can replace political order and, in **Marx's** aim, the mode of production.

Charisma routinises into new staff (**Weber**); bureaucracy and oligarchy return (Michels).

Durkheim, Mead, and gender analysis show slow everyday remainder.

India 1947 replaced the colonial state more than caste society.

- **Extent:** high for sovereignty, uneven for class, low for honour in the short run.

Introduction

Revolution is a rapid, extra-ordinary break in political sovereignty and, in the Marxist sense, in the mode of production. It can replace a ruling staff and a legal order. The extent to which it replaces the whole existing society is historically limited.

Body

High extent: what can be replaced

- **Karl Marx:** a social revolution transforms relations of production, not only the palace. 1789 and 1917 aimed at that extent, with different outcomes.
- **Max Weber:** charisma and then a new legal-rational or traditional staff can replace legitimate domination.
- The French Revolutionary calendar of rights and the Soviet property law show deep legal replacement.

Limited extent: what persists

- **Emile Durkheim:** moral density and habits do not change on a decree day. Anomie can follow the break.
- George Herbert Mead's self and everyday generalised others change slowly.
- Family, gender, and unpaid care, as later feminists showed after Oakley, often survive as patriarchal order inside a new state.
- Bureaucracy, in **Weber's** and Robert Michels's keys, reconstitutes minority rule.
- **Robert K. Merton:** manifest new man, latent old networks.

Indian discussion

- National movement and 1947 replaced colonial sovereignty more than village hierarchy. Caste and property showed high persistence.
- **Naxal and other revolutionary projects faced the same extent problem:** state smash versus social structure.

Discussion of extent

- **Political order:** often high replacement of personnel and constitution.
- **Class structure:** possible but reversible or incomplete.
- **Status honour and kinship:** lowest extent of replacement in the short run.

- Talcott Parsons would call a full replacement a new system; most revolutions are hybrid.

Flow diagram

Revolution -> New sovereignty

Revolution -> Possible new production

Kin gender honour habit -> Limited replacement

Conclusion

Revolution can replace sovereignty, law, and a ruling class to a large extent. It replaces everyday honour, gender, and moral habits to a much smaller extent unless a long process follows. **Marx** names the ambition; **Durkheim**, **Weber**, and Mead name the remainder.

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Q8(a) · 20 marks

"Education is a major source of social mobility in contemporary society." Explain.

Sociology GS 1 · 2016 · Social Change in Modern Society

Revision summary

Contemporary bureaucracies and labour markets make credentials a major mobility channel.

Parsons, **Weber**, and Turner explain allocation and contest/sponsored races.

Mandal, **Census**, and NFHS show real occupational and gender-linked shifts.

Bourdieu, **Marx**, Tumin, and Oakley show inherited filters and unpaid-care cuts.

Major source, not a classless contest; inflation can mean running to stand still.

Introduction

Social mobility is movement across class, status, or power. In contemporary society, school and credentials are a major official channel of that movement. They are major, not monopoly. Property, caste, and care still sponsor or block the ladder.

Body

Why education is major now

- Industrial and bureaucratic work, in **Max Weber**'s key, demand certified competence. The office asks for files of degrees.
- Talcott Parsons treated school as an allocating agency on an achievement axis.
- Ralph Turner's contest mobility is the ideology of the exam. Even sponsored mobility uses school as the gate.
- **George Herbert Mead**: school is a new generalised other that can rival the caste or kin other.

How the channel works

- Literacy and higher education raise market chances, which **Census** and labour data still associate with occupation.
- Reservations after Mandal made education-plus-office a state-sponsored mobility path for OBCs and earlier for SC/ST.
- Women's schooling, in NFHS, links to delayed marriage and some agency, a gendered mobility of a sort.

Why "major" is not "sufficient"

- **Pierre Bourdieu**: cultural capital converts inherited style into apparent merit.
- **Karl Marx**: class places can persist while a few circulate through college.
- **Melvin Tumin versus Davis-Moore**: unequal school access wastes talent and calls the result functional.
- **Ann Oakley**: unpaid care and early marriage cut the years that would have been mobility through school.
- Informal and gig labour absorb graduates without class rise.
- Status honour, **Weber**'s second order, still polices marriage despite the degree.

Contemporary society specified

- Credential inflation makes more education necessary to stand still, a Robert K. Merton-type latent effect.
- Coaching markets show that the "source" is often money in the form of school.
- Yet compared with land alone in a closed agrarian order, education is a wider channel than before.

Explanation in sum

- Major source as the legitimate, expanded, bureaucratic channel.
- **Not the only source:** property, party, and migration also move people.
- Measure relative mobility, not inspirational biographies only.

Flow diagram

Education credentials -> Social mobility
Property caste care -> Filters
Filters -> Education credentials
Education credentials -> Credential inflation

Conclusion

Education is a major source of social mobility because contemporary work and the state certify persons through school. **Weber**, Parsons, and Turner explain the channel. **Marx**, Bourdieu, Tumin, and Oakley explain its class and gender filters. Treat it as a central, biased ladder, not as a solvent of structure.

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Q8(b) · 15 marks

How is Durkheim's theory of religion different from Max Weber's theory of religion?

Sociology GS 1 · 2016 · Sociology

Revision summary

- **Durkheim:** sacred/profane, totem, effervescence, church as moral community; society transfigured.
- **Weber:** meaning, salvation, charisma, inner-worldly asceticism, comparative history of rationalisation.
- **Unit and method differ:** social fact versus interpretative action.
- **Modern fate differs:** new cults versus disenchantment.

Both refuse religion as mere individual error.

Introduction

Emile Durkheim and Max Weber both refused a simple "error about gods" theory. They differ on the object, the method, and the historical question. Durkheim asks what religion does for the group. Weber asks what meanings and ethics do in history.

Body

Durkheim's theory

- Religion is a system of beliefs and practices relative to the sacred, uniting a church.
- The sacred-profane split, totem as clan emblem, collective representations, and effervescence are the core.
- God is society transfigured. The Elementary Forms uses a simple case to reach general structures.
- **Function:** solidarity and the social origin of categories of thought.

Weber's theory

- **Religion is a complex of meaning:** theodicy, salvation, and life-conduct.
- Ideal types of prophet, priest, virtuoso, and mass religion; inner-worldly and other-worldly asceticism and mysticism.
- Comparative history of world religions to explain rationalisation and, in the Protestant ethic, a motive for capitalism.
- Charisma and routinisation organise religious domination, linked to his types of legitimate rule.

Differences, lined up

- **Unit:** moral community versus social action and meaning.
- **Method:** social facts and rates of ritual force versus interpretative historical comparison.
- **History:** elementary structures versus world-historical divergence.
- **Economy:** Durkheim does not centre a capitalist ethic; Weber does.
- **Conflict:** Durkheim underplays class and priestly domination, which Karl Marx stressed and Weber partly restored as status and power.
- **Modern fate:** Durkheim expects new cults, including the individual; Weber expects disenchantment and possible iron cage.

Shared ground

- Both treat religion as eminently social, not as a private fantasy only.

Flow diagram

Durkheim -> Sacred church solidarity

Weber -> Meaning theodicy ethic

Weber -> Comparative rationalisation

Durkheim -> Elementary forms

Conclusion

Durkheim's theory is a sociology of the sacred as group solidarity. **Weber's** is a sociology of religious meaning, ethics, and organisation in history. Use **Durkheim** for ritual community; use **Weber** for theodicy, sect, and economic ethics. They complement; they do not translate into one.

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Q8(c) · 15 marks

Distinguish between family and household as sociological concepts.

Sociology GS 1 · 2016 · Systems of Kinship

Revision summary

- **Family:** kinship, descent, alliance, and care norms, including non-resident kin.
- **Household:** coresidence and shared domestic economy, including non-kin.

Mead, Levi-Strauss, Parsons, **Marx**, and Oakley attach to family functions and household labour.

Census and NFHS count households; family obligations often exceed the roof.

Distinction matters for migration, servants, and women's claims.

Introduction

Family and household are often collapsed in everyday talk and in some **Census** tables. Sociologically they answer different questions. Family is a kinship and marriage relation. Household is a residential and commensal unit.

Body

Family

- A set of relations of descent, alliance, and parenthood, with norms of care, sexuality, and succession.
- It can be nuclear, joint, or extended in ideology without sharing one roof.
- **George Herbert Mead:** the family as the first game of roles, which can include absent kin.
- **Claude Levi-Strauss:** alliance may bind groups who never coreside.
- Talcott Parsons specialised the modern family in socialisation; that is a function of a kinship unit, not a house plan.

Household

- Persons who live together and typically share a cooking pot, as **Census** household definitions try to capture.
- **Can include servants, lodgers, and friends:** not all are kin.
- Can exclude migrant spouses and children who remain family.
- **Karl Marx:** the household is often the site of reproduction of labour-power, including unpaid care that Ann Oakley made visible.

Distinction

- Family is jural and moral belonging. Household is a dwelling-and-budget unit.
- **Max Weber's** household communism of consumption is a possible household form, not the whole of kinship.
- **Emile Durkheim's** domestic morals can stretch across several households of a lineage.
- NFHS interviews a household; many family decisions sit with kin outside it.

Why the cut matters

- Policy that targets "household income" can miss women's natal family claims and split-migrant families.

- Calling every **Census** house a "family" hides female-headed residential units that still sit in a patriarchal family system.

Flow diagram

Family kinship alliance -> Care descent marriage
Household residence -> Shared dwelling budget
Family kinship alliance -> Overlap not identity
Household residence -> Overlap not identity

Conclusion

Family names kinship, marriage, and care obligations. Household names who coresides and shares a domestic economy. Mead, Levi-Strauss, **Marx**, and official surveys all need the split. Do not read the cooking pot as the whole of kinship, or the lineage as a single address.

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Compiled answer key

Last pages of this pack. Each question links to the WRAP model answer on wrapexams.com.

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Q1(a) 10 marks	Q1(b) 10 marks	Q1(c) 10 marks	Q1(d) 10 marks
Q1(e) 10 marks	Q2(a) 20 marks	Q2(b) 15 marks	Q2(c) 15 marks
Q3(a) 20 marks	Q3(b) 15 marks	Q3(c) 15 marks	Q4(a) 20 marks
Q4(b) 15 marks	Q4(c) 15 marks	Q5(a) 10 marks	Q5(b) 10 marks
Q5(c) 10 marks	Q5(d) 10 marks	Q5(e) 10 marks	Q6(a) 20 marks
Q6(b) 15 marks	Q6(c) 15 marks	Q7(a) 20 marks	Q7(b) 15 marks
Q7(c) 15 marks	Q8(a) 20 marks	Q8(b) 15 marks	Q8(c) 15 marks

Question-wise key

Q1(a) · 10 marks Solution

Q1(b) · 10 marks Solution

Q1(c) · 10 marks Solution

Q1(d) · 10 marks Solution

Q1(e) · 10 marks Solution

Q2(a) · 20 marks Solution

Q2(b) · 15 marks Solution

Q2(c) · 15 marks Solution

Q3(a) · 20 marks Solution

Q3(b) · 15 marks Solution

Q3(c) · 15 marks Solution

Q4(a) · 20 marks Solution

Q4(b) · 15 marks Solution

Q4(c) · 15 marks Solution

Q5(a) · 10 marks Solution

Q5(b) · 10 marks Solution

Q5(c) · 10 marks Solution

Q5(d) · 10 marks Solution

Q5(e) · 10 marks Solution

Q6(a) · 20 marks Solution

Q6(b) · 15 marks Solution

Q6(c) · 15 marks Solution

Q7(a) · 20 marks Solution

Q7(b) · 15 marks Solution

Q7(c) · 15 marks Solution

Q8(a) · 20 marks Solution

Q8(b) · 15 marks Solution

Q8(c) · 15 marks Solution

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