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UPSC Mains 2017 Sociology Paper 1

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

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<https://wrapexams.com/upsc/mains/sociology/gs-1/2017/>

Q1(a) · 10 marks

Explain how sociology has emerged as a distinct discipline based on rationality and scientific temper

Sociology GS 1 · 2017 · Sociology

Revision summary

Sociology arose as a science of society after industry and revolution.

Comte named it; **Durkheim**, **Marx**, and **Weber** gave it method and objects.

Rationality is both a method and, in **Weber**, a historical process.

Scientific temper uses comparison, rates, and social facts.

The **Census** later became a public file for that temper.

Introduction

Sociology became a distinct discipline when European order after industry and revolution was treated as a worldly object of reason. Rationality and scientific temper meant explaining groups by evidence and comparison, not by theology or court chronicle.

Body

Rationality as a new object and a new method

- Auguste Comte named sociology as a positive science of social order and progress, placed after biology in a hierarchy of sciences.
- **Max Weber** later made **rationality itself a historical process**: legal-rational authority, calculation, and disenchantment.
- **Karl Marx** treated capitalist production as a lawful, if conflictual, structure that could be studied, not only morally denounced.

Scientific temper

- **Emile Durkheim** demanded **social facts be treated as things**: external, constraining, and comparable, as in the study of suicide rates.
- The French Revolution and the factory made society a problem that natural law and sermons could not settle.
- **Census** counting, later NFHS-type surveys, and comparative history supplied files that a scientific temper could use.

Distinct from neighbours

- Economics kept price, political science kept the office, and psychology kept the mind. Sociology claimed patterned relations among institutions as its own field.

Flow diagram

Industry and revolution -> Sociology

Rationality -> Sociology

Scientific temper -> Sociology

Sociology -> Durkheim facts

Sociology -> Weber action

Sociology -> Marx class

Conclusion

Sociology emerged when Comte, **Durkheim**, **Marx**, and **Weber** treated society as knowable by reason and method. Scientific temper meant evidence, types, and rates. Distinctness is that joint map of relations, not a claim to own every neighbouring fact.

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Q1(b) · 10 marks

Examine ethnomethodological and phenomenological perspective as critique of positivism

Sociology GS 1 · 2017 · Sociology as Science

Revision summary

Positivism measures external facts; these perspectives study meaning and members' methods.

Schutz described the everyday life-world of typifications.

Garfinkel showed order as accomplished, indexical work.

Berger and Luckmann treated institutions as objectivated meanings.

The critique qualifies rates; it does not delete official files.

Introduction

Positivism treats social life as measurable external facts. Phenomenology and ethnomethodology answer that order is accomplished in meaning and in everyday methods. The critique is of a science that skips the actor's world.

Body

Phenomenology against a thing-like society

- Alfred Schutz asked how the everyday life-world is constituted in typifications, not only in variables.
- Edmund Husserl's bracketing, used sociologically, suspends the taken-for-granted so that meaning can be described.
- Peter Berger and Thomas Luckmann showed that institutions are objectivated meanings, not natural objects waiting for a census cell.

Ethnomethodology

- Harold Garfinkel studied the methods members use to produce a sense of fact. Breaching experiments showed how fragile "obvious" order is.
- Indexicality and reflexivity mean that talk and rule are completed in the situation. A positivist codebook cannot fully freeze that work.
- Conversation analysis later showed turn-taking as organised practice, not residual noise.

What the critique does not do

- It does not abolish rates. **Durkheim**'s suicide files still exist. It refuses to treat those files as innocent of office meaning.

Flow diagram

Positivism external facts -> Skips meaning
Schutz phenomenology -> Life-world
Garfinkel ethnomethodology -> Members methods
Life-world -> Critique
Members methods -> Critique

Conclusion

Phenomenology relocates the object in the life-world. Ethnomethodology studies how members make that world accountable. Together they criticise positivism's skip from behaviour to variable without the actor's methods.

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WRAP Exams

Q1(c) · 10 marks

Illustrate with example the significance of variable in sociology research

Sociology GS 1 · 2017 · Sociology as Science

Revision summary

A variable is a concept with more than one comparable value.

It states relations and forces operational definition.

Durkheim's suicide rates illustrate theoretically named variables.

Census and NFHS work variables can hide unpaid care if poorly coded.

Blumer's warning is part of the significance, not a footnote.

Introduction

A variable is a concept that takes more than one value and can be compared across cases. Without named variables, research is a pile of stories. With poorly named ones, it is a pile of numbers that do not answer the question.

Body

Why the variable matters

- **It turns a vague interest, such as "integration", into something that can vary:** church membership, marital status, or urban density in **Durkheim's** suicide study.
- Independent and dependent variables state a claimed relation. Controls guard against a third factor.
- Operational definition ties the name to an indicator, so another researcher can repeat or dispute the measure.

Illustrations

- **Durkheim** treated suicide rate as the dependent variable and integration or regulation as independent. The significance was theoretical, not a love of tables.
- In Indian files, female work as a **Census** or NFHS variable changes meaning if unpaid care is excluded. The variable decides what inequality is seen.
- **Max Weber's** ideal type is not a variable, but it guides which contrasts, such as inner-worldly asceticism, become measurable later.

Caution

- Herbert Blumer warned that variable analysis can freeze meanings actors still negotiate. Significance includes knowing that limit.

Flow diagram

Concept -> Variable values

Variable values -> Indicator coding

Indicator coding -> Relation test

Blumer meaning -> Limit of grids

Conclusion

The variable is significant because it makes comparison and test possible. Durkheim's rates and Census work-status show the gain. The gain is lost if coding hides unpaid labour or living meaning.

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WRAP Exams

Q1(d) · 10 marks

Critically analyse Talcott Parsons conception of pattern variable'

Sociology GS 1 · 2017 · Sociological Thinkers: Karl Marx

Revision summary

Parsons' five dichotomies describe role choices in action systems.

They specify Weber's traditional versus rational-legal contrast.

Indian exams and caste obligations illustrate both poles at once.

Conflict, dependency, and gender critiques limit the modernisation reading.

Use them as types, not as destiny.

Introduction

Talcott Parsons' pattern variables are five dichotomies that describe choices in social action and in the roles of a social system. They map a shift from traditional particularism toward modern achievement. The scheme is powerful as a type, weak as a history of every society.

Body

The five pairs

- **Affectivity versus affective neutrality:** whether feeling is immediately expressed or disciplined, as in friendship versus a clinic.
- **Self-orientation versus collectivity-orientation:** private interest versus a group mandate.
- **Universalism versus particularism:** a rule for all versus a rule for kin or caste.
- **Achievement versus ascription:** performance versus birth.
- **Specificity versus diffuseness:** a limited contract versus a whole-person tie, as in bureaucracy versus joint family.

Use

- The pairs operationalise Max Weber's traditional versus rational-legal contrast inside everyday roles.
- Indian illustrations include the exam (universalism-achievement) beside caste obligation (particularism-ascription).

Critique

- Ralf Dahrendorf and later conflict theory said the scheme underplays power and contradiction.
- Dependency and caste studies show "modern" offices still run on particularistic networks.
- Gender analysis, after Ann Oakley, shows the "neutral professional" often rests on unpaid female care, which the pairs bury as private.

Flow diagram

Pattern variables -> Universalism achievement

Pattern variables -> Particularism ascription

Universalism achievement -> Modern role type

Particularism ascription -> Traditional role type

Power gender caste -> Not a one-way script

Conclusion

Pattern variables are a lucid typology of role choices. They help contrast clinic and kin, exam and caste. They fail if treated as a one-way modernisation script that erases class, gender, and living particularism.

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Q1(e) · 10 marks

Can we equate 'poverty' with 'poor living' ? Elaborate your answer

Sociology GS 1 · 2017 · Sociology

Revision summary

Poverty is scarce command over resources; poor living is the quality of everyday life.

They often coincide but are not identical.

Sen, Townsend, and NFHS indicators show health and exclusion beyond a rupee line.

Informal security and caste humiliation can make living poor without fitting a simple poor tag.

A line crossed is not a life repaired.

Introduction

Poverty is a relation of scarce command over resources, often measured as income or consumption. Poor living is a broader condition of housing, health, dignity, and time. They overlap. They are not the same word.

Body

Why the equation tempts

- Low income usually buys crowded rooms, poor diet, and insecure work. Oscar Lewis's culture of poverty mixed material lack with styles of living.
- **Amartya Sen's capability approach already refused a pure rupee line:** what people can be and do matters.

Why they are not identical

- Peter Townsend treated poverty as relative exclusion from customary living. A cash rise may leave stigma and shut doors.
- **Poor living can exist with some income:** polluted water, caste humiliation, or women's unpaid double day.
- Some low-income households, through kin and public rations, keep a livable routine; some higher-income urban lives are time-poor and isolated.

Indian files

- Tendulkar and later official lines count consumption poverty. NFHS anaemia, sanitation, and crowding measure living that the line can miss.
- Informal labour may earn above a line yet live without security, which is poor living without a simple "poor" tag.

Flow diagram

Poverty resources -> Overlap

Poor living health dignity time -> Overlap

Poverty resources -> Not the same

Poor living health dignity time -> Not the same

Conclusion

Do not equate the two. Poverty names lack of resources. Poor living names the quality of everyday life, including health, honour, and care. Policy that only crosses a rupee line can leave poor living intact.

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WRAP Exams

Q2(a) · 20 marks

Discuss the changing equation of discipline of sociology with other social sciences

Sociology GS 1 · 2017 · Sociology

Revision summary

Sociology began as a claim to the whole of society.

Durkheim, **Weber**, and **Marx** drew borders with mind, meaning, and production.

Mid-century specialisation split the social sciences; Parsons over-unified them.

Historical sociology, political sociology, and ethnography reopened traffic.

Indian caste, gender, and informal labour force a joint equation, not a sealed discipline.

Introduction

Sociology's equation with economics, political science, psychology, history, and anthropology has never been a fixed border. It began as a claim to the whole of society. It now works as a complementary science of relations, methods, and inequalities that specialists still need.

Body

The founding claim

- Auguste Comte placed sociology as queen of the sciences. **Emile Durkheim** later marked social facts off from psychology.
- **Max Weber** shared the interpretative field with history and economics, yet kept social action as the unit.
- **Karl Marx** made the economy social, so a sealed economics of price was already a political fiction.

Mid-century specialisation

- Economics modelled choice. Political science modelled the state. Psychology modelled the mind. Sociology kept survey, class, and role.
- Talcott Parsons tried a grand system that absorbed neighbouring sciences as subsystems. The attempt overreached.

Later mixing

- Rational-choice and network work borrowed from economics without surrendering structure.
- Political sociology, after Stein Rokkan and Indian election studies, treated votes as caste, class, and gender, not only as office.
- Historical sociology, after Barrington Moore and Theda Skocpol, closed the old split of unique history versus types.
- Social anthropology and sociology now share ethnography; the **Census** and NFHS are already joint files.

Indian equation

- M. N. Srinivas, Andre Beteille, and later Dalit and feminist work made caste and gender objects that economics of growth cannot finish.
- Informal labour and SHGs sit across economics and sociology. Civil society sits across political science and sociology.

Present equation

- The useful equation is division of labour plus shared methods.
- Sociology does not own society. It asks how neighbouring objects hang together as structure and meaning.

Flow diagram

Sociology relations -> Economics
Sociology relations -> Political science
Sociology relations -> Psychology
Sociology relations -> History
Sociology relations -> Anthropology
Shared methods files -> Sociology relations

Conclusion

The equation shifted from imperial queen-science to complementary study of relations. **Durkheim**, **Weber**, and **Marx** still mark the classic cuts. Contemporary work mixes methods with economics, politics, history, and anthropology, especially on caste, gender, and informal work in India.

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Q2(b) · 20 marks

Examine the basic postulates of positivism and post-positivism

Sociology GS 1 · 2017 · Sociology

Revision summary

- **Positivism:** external reality, general laws, social facts as things, value-free proof.

Comte and **Durkheim** are the sociological anchors.

- **Post-positivism:** fallible, theory-laden knowledge, falsification, paradigms, named standpoint. Popper, Kuhn, Bhaskar, and Harding mark that shift.

Practice becomes mixed methods without abandoning public tests.

Introduction

- **Positivism holds that social science can copy the success of natural science:** observation, law, and value-free proof. Post-positivism keeps the demand for evidence but drops the mirror theory of knowledge. Both still organise how suicide rates and **Census** cells are read.

Body

Positivist postulates

- Reality is external and knowable through the senses and instruments.
- Science seeks general laws. Auguste Comte's three stages end in the positive stage.
- **Emile Durkheim's rules:** social facts as things, comparative method, rejection of introspection as the main path.
- Value-freedom in demonstration, as **Max Weber** also wanted, even if he was not a Comtean.
- Quantification, operational definitions, and probability sampling as the gold path, later seen in NFHS-style surveys.

Limits already inside the classics

- **Weber** insisted on meaning and ideal types. That is a crack in thin positivism.
- **Marx** treated appearances as ideological. Surface facts are not the last word.

Post-positivist postulates

- Karl Popper replaced verification with falsification. Laws are conjectures that survive tests.
- Thomas Kuhn described paradigms and normal science, so "the facts" arrive inside a community.
- Willard Quine and later critical realists, such as Roy Bhaskar, denied a clean theory-observation split.
- Knowledge is fallible, theory-laden, and still about a real world. Sandra Harding's strong objectivity names standpoint instead of pretending none.

In sociological practice

- **Post-positivism allows mixed methods:** rates plus ethnography, as in studies of informal labour.
- It does not license "anything goes". Claims still need public checks.

Contrast

- **Positivism:** correspondence, verification, spectator observer.

- **Post-positivism:** approximation, test, reflexive observer.

Flow diagram

Positivism -> Laws verification
Positivism -> Facts as things
Post-positivism -> Falsification fallibilism
Post-positivism -> Paradigm standpoint
Evidence still required -> Positivism
Evidence still required -> Post-positivism

Conclusion

Positivism postulated a lawful, observable social world and a value-clean method. Post-positivism keeps reality and evidence but treats knowledge as fallible, theory-laden, and standpoint-aware. **Durkheim's** files remain; the philosophy of those files has shifted.

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Q2(c) · 10 marks

Elaborate the main tenets of interpretative perspective in sociology

Sociology GS 1 · 2017 · Sociology

Revision summary

Interpretative sociology studies meaningful social action.

- **Weber:** Verstehen, ideal types, adequacy of meaning.
- **Mead and Blumer:** self and interaction.
- **Schutz:** life-world; Geertz: thick public symbols.

It complements, rather than deletes, structural explanation.

Introduction

The interpretative perspective studies social action as meaningful conduct oriented to others. It does not deny structure. It refuses to treat meaning as leftover noise after a count.

Body

Core tenets

- **Max Weber** defined sociology as interpretative understanding of social action, using Verstehen and ideal types.
- Action is distinguished from mere behaviour by the subjective meaning the actor attaches.
- Causal explanation in culture still requires adequacy at the level of meaning, then comparison.

Lines of development

- Symbolic interactionism, after George Herbert Mead and Herbert Blumer, locates meaning in interaction and the self.
- Phenomenology, after Alfred Schutz, describes the life-world of typifications.
- Clifford Geertz's thick description ties meaning to public symbols that other readers can contest.

Method

- Documents, talk, and participant observation reconstruct motives.
- Objectivity is checking the reconstruction, not deleting the actor.

Limit

- Structural Marxists said interpretation can miss silent domination. The tenet still stands as a necessary moment, not as the whole science.

Flow diagram

Social action meaning -> Verstehen
Verstehen -> Ideal type
Mead self -> Interaction
Interaction -> Checked account

Conclusion

Interpretative sociology's tenets are meaning, Verstehen, ideal types, and interactional selves. Weber, Mead, Schutz, and Geertz supply the kit. Counts remain usable once meaning is not skipped.

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WRAP Exams

Q3(a) · 20 marks

Discuss distinct sociological method adopted by Emile Durkheim in his study of 'suicide'

Sociology GS 1 · 2017 · Sociological Thinkers: Karl Marx

Revision summary

Durkheim studied suicide rates as social facts, not as a heap of private cases.

Comparison and concomitant variation were the method.

Four types follow integration and regulation.

Psychological and racial accounts were judged insufficient for the pattern.

Official coding and meaning remain later limits of the same files.

Introduction

In Suicide, **Emile Durkheim** used official rates to show that even a lonely death is a social fact. The method was distinct because it treated rates as properties of groups, classified types by cause, and related them to integration and regulation rather than to private despair alone.

Body

Social facts as things

- The Rules of Sociological Method demanded that social facts be treated as external and constraining.
- Suicide rates, not individual cases, were the object. A rate belongs to a church, a family form, or an army, not to a mood.

Comparative statistical method

- **Durkheim** compared countries, religions, marital statuses, and wartime versus peacetime.
- **He sought concomitant variation:** as integration changes, the rate changes.
- Official records were constructed data, not raw truth. He still used them as the best available series.

Typology by social cause

- **Egoistic suicide:** weak integration, as in some Protestant and unmarried groups in his tables.
- **Altruistic suicide:** excess integration, as in obligatory military or caste-like duty.
- **Anomic suicide:** weak regulation when norms collapse in boom or crash.
- **Fatalistic suicide:** excess regulation, noted more briefly, as in oppressive discipline.

What made it sociological

- He rejected purely psychological, climatic, and racial explanations as insufficient for the pattern of rates.
- The method showed that a personal act tracks the moral density of groups.

Limits

- Official labelling of death is an office practice. Later ethnomethodology stressed that coding.
- **Max Weber** would still ask for the meaning of the act, which rates underplay.

- Gendered undercounting and Indian farmer and student suicides need extra institutional analysis, yet the rate-and-type method still travels.

Flow diagram

Social facts rates -> Comparative tables

Comparative tables -> Egoistic altruistic anomic fatalistic

Egoistic altruistic anomic fatalistic -> Integration and regulation

Private motive -> Insufficient for the rate

Conclusion

Durkheim's distinct method was to treat suicide rates as social facts, compare them, and classify types by integration and regulation. It founded a sociology of even the most private act. Later critiques of official coding and meaning qualify the files; they do not erase the method.

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Q3(b) · 20 marks

Analyse Marxian conception of historical materialism as a critique of Hegelian dialectics

Sociology GS 1 · 2017 · Sociological Thinkers: Karl Marx

Revision summary

- **Hegel**: history as dialectical unfolding of Spirit.

Marx keeps process and contradiction, inverts the subject to material production.

Base, superstructure, and class struggle replace the Idea as first mover.

Appearance and commodity fetishism continue a critical dialectic.

Stages must not be read as a mechanical timetable.

Introduction

G. W. F. **Hegel**'s dialectic treated history as the unfolding of Spirit through contradiction. **Karl Marx** kept contradiction and process, and inverted the subject: material production and class, not the Idea, move history. Historical materialism is that inversion as a research programme.

Body

Hegelian dialectics, briefly

- Reality is rational process. Thesis and antithesis are aufgehoben, preserved and cancelled, in a higher synthesis.
- The state and philosophy appear as moments of Spirit's self-knowledge.
- Ludwig Feuerbach had already criticised religion as projected essence; **Marx** pushed the critique into labour and class.

Marx's inversion

- In the German Ideology and the 1859 Preface, being determines consciousness, not the reverse as a first cause.
- Forces and relations of production form a base. Legal and political superstructure, and forms of consciousness, arise on it, with feedback.
- Class struggle is the motor. Modes of production, from ancient to feudal to capitalist, are historical types, not Spirit's costumes.

What is kept from **Hegel**

- Totality, contradiction, and history as process, against a static pile of facts.
- **Critique of appearance**: the commodity form hides social relations, as **Marx** showed in Capital.

What is refused

- The Idea as subject. Workers and owners in a definite labour process are the subjects.
- A merely philosophical resolution of contradiction. Emancipation is practical, through transformation of production.

Later use and caution

- Engels's popular summaries sometimes looked like a mechanical sequence. **Marx's** own analyses of 1848 and of India were more conjunctural.

- **Max Weber** criticised monocausal economic explanation. The critique of **Hegel** still stands as a turn to material life.
- Indian agrarian class and informal labour can be read with this toolkit without waiting for a textbook sequence of stages.

Flow diagram

Hegel Spirit dialectic -> Marx inversion
Marx inversion -> Forces and relations of production
Forces and relations of production -> Class struggle
Class struggle -> Modes of production
Idea as subject -> Rejected

Conclusion

Historical materialism criticises **Hegel** by standing the dialectic on material production and class. Contradiction remains; Spirit does not. The programme is a history of labour and property, not a hymn to the Idea.

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Q3(c) · 10 marks

Examine epistemological foundation of qualitative methods of social research

Sociology GS 1 · 2017 · Research Methods and Analysis

Revision summary

- **Qualitative epistemology:** social reality is meaningful and situated.

Weber, Schutz, and Blumer supply the foundations.

Methods follow people into context rather than only into items.

Reflexivity and saturation are checks, not ornaments.

Indian ethnographies of village, mill, and SHG rest on this claim.

Introduction

Qualitative methods rest on the claim that social reality is meaningful, situated, and historically produced. Knowledge of it comes from interpreting action in context, not only from counting standardised items. That is an epistemology, not a dislike of numbers.

Body

Foundational claims

- **Max Weber's Verstehen:** to know a social fact is to grasp meaning adequate to the actor and then to compare.
- **Alfred Schutz's life-world:** the everyday stock of knowledge is the first given, not a residual.
- **Herbert Blumer's symbolic interactionism:** meaning arises in interaction; methods must follow people into that process.

What follows for method

- Participant observation, unstructured interview, and case study are justified because closed items can miss the object.
- Grounded theory, after Barney Glaser and Anselm Strauss, builds categories from cases until saturation.
- Reflexivity, after Ann Oakley and feminist standpoint work, treats the interview as a relation, not a tap.

Relation to positivism

- The foundation is anti-reduction, not anti-evidence. Documents and talk are still public enough to dispute.
- Indian village studies, mill ethnographies, and SHG life-histories rest on this epistemology.

Flow diagram

Meaningful reality -> Verstehen
 Verstehen -> Observation interview case
 Reflexivity -> Observation interview case
 Observation interview case -> Situated knowledge

Conclusion

Qualitative methods are founded on meaning, context, and interaction as real. Weber, Schutz, and Blumer justify why a codebook can be too early. Reflexivity keeps the account checkable rather than private.

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WRAP Exams

Q4(a) · 20 marks

What is Weberian critique of Marxist notion of social stratification

Sociology GS 1 · 2017 · Stratification and Mobility: Concepts

Revision summary

- **Marx:** stratification as class relation to production, with polarisation.
- **Weber:** class as market situation, plus status honour and party power.

The critique targets economic reduction and two-camp history.

Caste and bureaucracy illustrate status and staff interests.

Class is kept, not deleted.

Introduction

Karl Marx tied stratification to class as a relation to the means of production, with polarisation as the historical tendency. **Max Weber** kept class as market situation and added status and party. The critique is that economic class does not exhaust honour and power.

Body

Marx's notion, as Weber read it

- Class is defined by ownership and surplus extraction. Two great camps tend to form.
- Status and politics are, in the last instance, shaped by the economic structure.
- Ideology veils that structure.

Weber's three orders

- **Class:** shared market chances in goods, labour, and credit, including the propertyless who still differ by skill.
- **Status:** social honour, style of life, and restricted interaction, often through marriage. Caste is a status order of a severe type.
- **Party:** organised power in associations and the state, which can cut across class.

The critique

- Polarisation misses the middle classes, petty owners, and credentialed employees.
- Status can block market equality, as Jewish pariah groups or Indian caste show.
- The state and parties are not mere instruments of a single class. Bureaucracy has its own staff interests.
- Multiple causation replaces a last-instance economic key.

Indian bearing

- Andre Beteille used **Weber** to separate class, status, and power in caste villages.
- Mandal politics is party and status as well as class.
- Informal labour is a class situation that still carries caste honour at the worksite.

What Weber did not erase

- He still treated property as decisive for many life chances. The critique is against reduction, not against class.

Flow diagram

Marx class production -> Polarisation
Weber -> Class market
Weber -> Status honour
Weber -> Party power
Status honour -> Critique of reduction

Conclusion

Weber criticises Marxist stratification by splitting class, status, and party, and by refusing polarisation as the whole story. Caste, honour, and organised power can organise inequality beside the market. Class remains; it is no longer the only axis.

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Q4(b) · 20 marks

Examine gender. Ethnicity and race as major dimensions of social stratification

Sociology GS 1 · 2017 · Stratification and Mobility: Concepts

Revision summary

Gender, ethnicity, and race are major axes of stratification beside class.

Gender organises care, wage, and patriarchy.

Race is a historical classification with institutional effects.

Ethnicity is politicised descent and culture, often a status claim.

Intersection, not separate columns, is the usable model.

Introduction

Class does not exhaust who gets work, honour, and safety. Gender, ethnicity, and race are major dimensions because they organise labour, marriage, and the state as relations of power, not as leftover culture after the wage.

Body

Gender

- Ann Oakley separated sex from gender and made unpaid housework visible as labour.
- **Sylvia Walby treated patriarchy as linked structures:** household, paid work, state, violence, sexuality, and culture.
- R. W. Connell mapped masculinities. Intersection with caste, after Dalit feminist work, blocks a single "women" residual.
- NFHS on anaemia, mobility, and decision-making, and SHG membership, show the Indian file.

Race

- Race is a social classification tied to colonial and slave histories, not a biological essence.
- W. E. B. Du Bois described double consciousness. Oliver Cox linked race to capitalist labour systems.
- Institutional racism in jobs, police, and housing stratifies life chances after formal equality.

Ethnicity

- Ethnicity is a claimed common descent, language, or culture, often politicised in the state.
- **Max Weber** already treated ethnic honour as a status claim.
- Indian illustrations include language movements, tribal status, and minority labour niches. Ethnicity can be a resource and a stigma.

How they interlock

- **Patricia Hill Collins's intersectionality:** dimensions do not add as separate columns.
- A Dalit woman in informal work faces class, caste-ethnicity, and gender at once.
- Stratification theory that keeps only Marxian class, or only Weberian market, misses these axes.

Against reduction

- They are not "natural". They are historically produced closures of opportunity and honour.

Flow diagram

Stratification -> Class
Stratification -> Gender
Stratification -> Ethnicity
Stratification -> Race
Gender -> Intersection
Ethnicity -> Intersection
Race -> Intersection
Class -> Intersection

Conclusion

Gender, ethnicity, and race stratify labour, honour, and violence alongside class. Oakley, Walby, Du Bois, Weber, and intersectional work name the mechanisms. Indian NFHS, caste, and minority labour show they are not optional extras.

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Q4(c) · 10 marks

How can one resolve the issue of reliability and validity in the context of sociological research on inequality ?

Sociology GS 1 · 2017 · Research Methods and Analysis

Revision summary

Reliability is consistency of inequality measures; validity is whether they name the real axis.

Stable **Census** and survey definitions, and inter-coder rules, serve reliability.

Unpaid care, caste honour, and capabilities test validity.

Triangulation and named missingness are the practical resolution.

A reliable index can still miss **Weber's** market situation or Oakley's housework.

Introduction

Research on inequality must measure consistently and measure the right object. Reliability is that consistency. Validity is whether the score is class, caste, gender, or only a convenient proxy. Resolution is design, not a slogan.

Body

Reliability in inequality files

- Stable definitions of work, income, and caste across waves of the **Census** or NSSO/PLFS.
- Inter-coder rules for occupation and for open-ended talk about humiliation.
- Test-retest only where the inequality itself has not shifted in the interval.

Validity

- **Face and content validity:** does "household income" miss women's unpaid labour, as Ann Oakley showed?
- **Construct validity:** does a consumption line capture Townsend's exclusion or Sen's capability?
- Criterion checks against independent records, used cautiously.

Practical resolution

- Triangulate survey, ethnography, and official series.
- **Name missingness:** hidden informal pay, proxy male respondents.
- **Max Weber's meaning-adequacy:** a valid class measure should still make sense in the actor's market situation.
- Do not treat a reliable Gini as a valid map of caste honour.

Flow diagram

Reliability consistency -> Stable definitions

Validity right object -> Unpaid labour honour

Triangulation -> Usable inequality claim

Stable definitions -> Usable inequality claim

Unpaid labour honour -> Usable inequality claim

Conclusion

Resolve the issue by separating consistency from truth, fixing definitions, coding jointly, and triangulating. Inequality research fails when a stable wrong measure is called science.

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WRAP Exams

Q5(a) · 10 marks

What do you understand by informalisation of labour '? Write your answer with special reference to India

Sociology GS 1 · 2017 · Sociological Thinkers: Karl Marx

Revision summary

Informalisation is work without secure contract and social security.

Hart named the sector; Breman showed Indian footloose labour as a system.

PLFS files record a large uncovered workforce.

Gender and caste sort who remains informal.

It is a capitalist form, not a pre-modern leftover.

Introduction

Informalisation is the spread of work without secure contract, social security, or recognised union rights. In India it is not a leftover of tradition. It is how much of capitalism actually hires.

Body

The meaning

- Keith Hart named the informal sector in African cities. Jan Breman showed footloose labour in India as a system, not a waiting room for factories.
- Informalisation can mean never-formal work, or the stripping of once-formal mills and public jobs.

Indian reference

- PLFS and earlier NSSO files show a large majority of workers outside formal social security.
- Construction, home-based garments, domestic work, and gig platforms extend the pattern into cities.
- **Caste and gender organise who stays informal:** Dalit and Adivasi bodies in hazardous tasks, women in unpaid and piece-rate care-linked work.

Relation to capital

- **Karl Marx's** reserve army and Harry Braverman's deskilling help, but Indian informality also uses putting-out and labour contractors.
- The state may celebrate ease of business while the Factories Act circle shrinks.

Flow diagram

Informalisation -> No contract security union
Informalisation -> India majority PLFS
India majority PLFS -> Contractor caste gender
Capital -> Informalisation

Conclusion

Informalisation is insecure, uncovered labour as a durable form. In India it is majority practice, shaped by contractors, caste, and gender, not a brief stop on the way to Fordist jobs.

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WRAP Exams

Q5(b) · 10 marks

Discuss the changing interface between state and civil society in post-independent India

Sociology GS 1 · 2017 · Politics and Society

Revision summary

Civil society sits between household and state as associations and public claim.

Early independent India fused planning, party, and a tutoring state.

Emergency, rights groups, and post-1991 NGOs changed the interface.

RTI and PIL audit the state; identity associations crowd the same space.

Chatterjee's political society qualifies a clean dualism.

Introduction

Civil society is the sphere of associations, movements, and public debate between household and state. In post-independent India the interface has shifted from a developmental tutelage to a more crowded field of NGOs, media, and contested rights.

Body

Early decades

- The Nehruvian state claimed to modernise on behalf of a weak civil society. Planning, public sector, and Congress networks blurred party, state, and association.
- M. N. Srinivas's dominant caste and village panchayats already showed that "civil" life was not a liberal club.

After the 1970s

- Emergency and later JP and civil-liberties groups named the state as a threat as well as a provider.
- Liberalisation after 1991 thickened NGOs, corporate social work, and media while shrinking some public employment.

Present interface

- RTI, PILs, and social audits pull the state into accountability.
- Identity movements and religious associations also occupy civil space, so the sphere is not only secular NGOs.
- Partha Chatterjee's political society reminds that the poor meet the state through claims, not only through bourgeois civil law.

Flow diagram

State -> Developmental tutelage
 Civil society -> NGOs movements media
 State -> NGOs movements media
 Political society poor -> State

Conclusion

The interface moved from a tutoring developmental state to a plural, often conflictual field. Associations now audit and also polarise. Civil society in India remains entangled with caste, party, and welfare, not a clean Western dualism.

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WRAP Exams

Q5(c) · 10 marks

Give an assessment of Durkheimian notion of 'sacred' and 'profane' in sociology of religion

Sociology GS 1 · 2017 · Sociological Thinkers: Karl Marx

Revision summary

- **Durkheim**: sacred and profane as the basic religious classification.

The sacred is society's force in ritual and church.

Festivals and civil religion still fit.

Weber, Marx, and gender show meaning and domination the split misses.

Lived religion often leaks across the border.

Introduction

Emile Durkheim treated the sacred and the profane as the elementary classification of religious life. The sacred is set apart and forbidden; the profane is ordinary practical life. Assessment must keep the power of that split and its limits for salvation religions and inequality.

Body

The notion

- In The Elementary Forms, religion is a unified system of beliefs and practices relative to sacred things, uniting a church.
- The sacred is society's ideal force, felt in collective effervescence.
- Taboo and ritual maintain the border.

Assessment, strengths

- It explains ritual solidarity without requiring a particular god.
- National days, stadiums, and Indian public festivals still mark space and time as set apart.
- Robert Bellah's civil religion is a Durkheimian cousin.

Assessment, limits

- **Max Weber** stressed theodicy, prophets, and inner-worldly asceticism, which a clan totem model underplays.
- **Karl Marx** stressed class veil and protest. The "church" is stratified by caste and gender.
- Everyday lived religion mixes kitchen and shrine, so the border is leaky.

Flow diagram

Religion -> Sacred set apart

Religion -> Profane ordinary

Sacred set apart -> Effervescence church

Weber Marx gender -> Limits

Conclusion

The sacred-profane split remains a strong tool for ritual and group ideal. It is a weaker tool for meaning, domination, and porous domestic worship. Use it for solidarity; do not use it as the whole of religion.

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rkheimian-notion-of-sacred-and-profane-in-sociology-of-religion/](https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2017/give-an-assessment-of-du-
rkheimian-notion-of-sacred-and-profane-in-sociology-of-religion/)

WRAP Exams

Q5(d) · 10 marks

Examine 'patriarchal bargain ' as gendered division of work in contemporary India

Sociology GS 1 · 2017 · Systems of Kinship

Revision summary

Patriarchal bargain is Kandiyoti's name for deals with male-dominated order.

In India it maps unpaid care, respectability, and informal pay.

NFHS, time-use, SHGs, and gig-home work illustrate the living deal.

Agency exists inside the constraint.

Paid work without a rewrite of care is a new bargain, not the end of patriarchy.

Introduction

Deniz Kandiyoti's patriarchal bargain names the deals women strike with male-dominated orders to gain security, honour, or a limited voice. In contemporary India that bargain organises who does unpaid care, who takes informal pay, and who is allowed public mobility.

Body

The concept

- Classic patriarchy offers protection and respectability in return for obedience, fertility, and household labour.
- When the bargain shifts, women may enter paid work yet keep the double day.

Indian division of work

- NFHS and time-use files show women carrying most unpaid domestic and care work even when they earn.
- **SHGs and rural livelihoods programmes can be a new bargain:** credit and meetings without a full rewrite of property.
- Upper-caste respectability may keep women out of certain public jobs; poorer women bargain with contractors in construction and domestic service.
- Gig and home-based work extend paid labour into the house, which looks flexible and remains gendered.

Examination

- The bargain is agency inside constraint, not false consciousness alone.
- It can stall as well as enable. A rise in female work participation is not automatic equality.

Flow diagram

Patriarchal bargain -> Security honour

Patriarchal bargain -> Unpaid care informal pay

India NFHS SHG gig -> Patriarchal bargain

Conclusion

Patriarchal bargain explains why Indian women trade security for a gendered load of care and informal pay. Oakley made housework visible; Kandiyoti names the deal. Contemporary files show the deal changing, not ending.

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WRAP Exams

Q5(e) · 10 marks

Assess the role of mass media as an agent of social change

Sociology GS 1 · 2017 · Social Change in Modern Society

Revision summary

Mass media spread messages across large publics.

They can change nations, consumption, and mobilisation.

Ownership, stereotypes, and rumour limit a progress story.

Anderson, Weber, and agenda-setting help the assessment.

Indian press, TV, and platforms show both literacy and polarisation.

Introduction

- **Mass media carry messages across large publics:** print, broadcast, and now platforms. They can spread new norms, markets, and protests. They can also freeze stereotypes and concentrate ownership. Assessment must hold both.

Body

As an agent of change

- Benedict Anderson linked print capitalism to imagined nations. Indian language presses did similar work.
- Development communication once promised family planning and literacy. Satellite television later remade consumption and celebrity.
- Social media can speed mobilisation, as in some rights campaigns and disaster help.

Limits and reverse effects

- Max Weber already saw the press as a business with staff interests.
- Agenda-setting and cultivation research show media shape what is thinkable, not a simple hypodermic of progress.
- Caste and gender stereotypes travel as fast as reform talk. Paid news and platform bubbles fragment the public.

Indian file

- Doordarshan's earlier monopoly versus cable and phones changed who speaks.
- Media can aid legal literacy and also communal rumour.

Flow diagram

Mass media -> Norms markets protest
Mass media -> Ownership stereotype rumour
Norms markets protest -> Ambiguous change
Ownership stereotype rumour -> Ambiguous change

Conclusion

Mass media are a powerful agent of change in scale and speed, not a guaranteed agent of emancipation. They remake nation, market, and protest while remaining owned, gendered, and caste-coded channels.

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WRAP Exams

Q6(a) · 20 marks

Trace the changing nature of organisation of work in capitalist society over the years

Sociology GS 1 · 2017 · Works and Economic Life

Revision summary

Capitalist work organisation changed from manufacture and factory to line, office, and platform.

Marx analysed cooperation, machines, and the working day.

Taylor and Ford split skill and standardised the product.

Weber and Mills described office and white-collar layers.

India's contractors, informality, and gig apps skip a full Fordist stage.

Introduction

Capitalist work is organised to extract surplus under changing technical and legal forms. From the workshop to the mill, the assembly line, the office, and the platform, the wage relation remains. How time, skill, and control are bundled has shifted.

Body

Early manufacture and the factory

- **Karl Marx** described cooperation, manufacture, and modern industry: tools leave the worker, and the machine sets the pace.
- The working day became a political and legal battlefield, which **Marx** analysed as a limit on absolute surplus value.

Scientific management and Fordism

- F. W. Taylor split conception from execution. Henry Ford added the moving line and a high wage for a standardised product.
- Harry Braverman read this as a long deskilling of craft.

Bureaucracy and the white-collar layer

- **Max Weber**'s rational-legal office organised files and careers.
- C. Wright Mills mapped white-collar work as a new middle of sales and clerks.

Post-Fordism and flexibility

- **From the late twentieth century:** outsourcing, just-in-time, and lean production.
- Women entered paid work in large numbers, yet unpaid care stayed a parallel factory, as Ann Oakley showed.

Informal and platform capitalism, with India

- Jan Breman's circulation of labour, contractors, and putting-out never waited for a Fordist golden age in India.
- Gig apps now organise piece-time with algorithmic control and little social security.
- PLFS files show persistence of self-employment and casual work beside a thin formal core.

What did not change

- The need to control labour time and to cheapen reproduction of labour power.
- Conflict over the working day reappears as unpaid overtime and log-in hours.

Flow diagram

Marx factory -> Taylor Ford

Taylor Ford -> Weber office

Weber office -> Flexibility informal platform

Flexibility informal platform -> Control of time still

Conclusion

Organisation of capitalist work moved from craft and mill through Taylorism and Fordism to flexible, informal, and platform forms. **Marx**, Braverman, and **Weber** name the classic controls. Indian informality shows that Fordism was never the universal middle chapter.

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Q6(b) · 20 marks

What is new in 'new social movement '? Elaborate your answer with special reference to India

Sociology GS 1 · 2017 · Sociological Thinkers: Karl Marx

Revision summary

New social movements organise identity, ecology, gender, and everyday life beside the wage. Touraine, Melucci, and Offe named the European type.

- **India:** Chipko, Narmada, women's and Dalit movements.

Recognition and redistribution often travel together.

Repertoires of strike and march are not abandoned.

Introduction

New social movements are those that, from the late twentieth century, organised around identity, ecology, gender, and peace as much as around the wage. What is new is not the fact of protest. It is the claim, the base, and often the style.

Body

Against the old labour-party model

- Alain Touraine and Alberto Melucci stressed identity, everyday life, and cultural codes.
- Claus Offe noted a shift from distribution to grammar of forms of life, with middle-class and educated cores.
- They are not always "post-material" in poor societies; ecology and displacement are material.

What is new

- **Bases beyond the industrial workplace:** students, women, Adivasis, urban neighbourhoods.
- Issues of body, river, language, and dignity, not only wage and hours.
- Network forms, media, and NGOs beside the classic union and party.
- **Global framing:** environment and human rights talk.

Indian reference

- Chipko and later Narmada Bachao Andolan tied ecology to livelihood and displacement.
- Women's movements after the 1970s raised dowry, work, and law, a gendered public that the old left had underplayed.
- Dalit, Adivasi, and sexuality movements claim recognition as well as redistribution, which Nancy Fraser's pair helps name.
- Farmers' and informal workers' protests show that "new" and "old" often mix.

What is not new

- Charles Tilly's repertoire still includes strike, march, and petition.
- Caste associations and religious mobilisations use new media for old closures.

Caution

- "New" can be a North-Atlantic periodisation. Indian movements long mixed land, faith, and community.

Flow diagram

Labour party wage -> Indian mix
Identity ecology gender -> Indian mix
Identity ecology gender -> Networks media NGO
Indian mix -> Recognition and redistribution

Conclusion

What is new is the centrality of identity, ecology, gender, and networked form beside the wage. In India, Chipko, Narmada, women's and Dalit movements illustrate that mix. The wage and the party have not vanished; the agenda has widened.

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Q6(c) · 10 marks

Examine the dynamics of pressure group in multi-party political system

Sociology GS 1 · 2017 · Politics and Society

Revision summary

Pressure groups influence without taking office.

Multi-party coalitions multiply access points.

Pluralist balance is limited by biased organisation.

- **India:** caste, farmer, and business groups in a federal party maze.

Informal labour remains weakly grouped.

Introduction

Pressure groups seek to influence policy without themselves forming the government. In a multi-party system they find several doors: coalition partners, standing committees, and rival channels of patronage. Dynamics are access, competition, and capture.

Body

Dynamics of access

- David Truman and later pluralists pictured groups as a balance. C. Wright Mills and Marxist critics pictured biased access for business.
- Multi-party coalitions raise the value of small allies and of street veto.

Indian multi-party field

- Caste associations, farmer unions, chambers of commerce, and professional bodies bargain with regional parties.
- **Federalism multiplies venues:** state capital and Centre.
- Identity groups may become parties, so the border with a pressure group is leaky.

Risks

- Clientelism and veto by organised minorities of the well-off.
- Unorganised informal labour has weak group voice, which PLFS informality already suggests.

Flow diagram

Pressure groups -> Multi-party doors
Multi-party doors -> Coalition bargaining
Pressure groups -> Organised bias
Unorganised labour -> Weak voice

Conclusion

In multi-party systems, pressure groups shop among parties and levels of government. The dynamic is more doors and more bias toward those already organised. India shows caste, farm, and business groups using that maze.

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WRAP Exams

Q7(a) · 10 marks

Examine the relationship between the contemporary trends in marriage and changing from family

Sociology GS 1 · 2017 · Systems of Kinship

Revision summary

- **Marriage trends:** later age, more choice talk, more legal exit.
- **Family form:** smaller urban households, dual earners, translocal kin.

Goode's conjugal thesis travels only part way in India.

Caste endogamy and unpaid care still structure the small home.

Marriage rules and family form move together, not as a simple Western copy.

Introduction

Marriage rules used to fix who lives with whom and who inherits. Contemporary trends in age at marriage, choice, divorce, and dual earning pull the family toward smaller, more conjugal, and sometimes more unstable forms. Kin does not vanish.

Body

Trends in marriage

- Later age at marriage, more companionate talk, and, in law, a rise of divorce and of live-in recognition in some courts.
- William Goode predicted a world shift to the conjugal family. Actual paths vary.

Changing family form

- From joint household ideal toward nuclear residence in cities, while remittances keep a translocal jointness.
- Dual-earner and female-headed households appear in NFHS files.
- Chosen families and delayed childbearing in some professional strata.

The link

- When marriage becomes more optional and more breakable, the family leans on friendship, paid care, and the state.
- In India, caste endogamy and arranged-cum-choice hybrids still organise most marriages, so the nuclear home can remain a caste project.
- Ann Oakley reminds that the small family still rests on gendered care.

Flow diagram

Marriage trends -> Family form

Marriage trends -> Later choice divorce

Family form -> Nuclear translocal dual earn

Endogamy care -> Family form

Conclusion

Marriage trends toward later, more chosen, and more dissoluble unions reshape the family toward conjugality and smaller households. Indian caste and class keep the change incomplete. Form follows the marriage rule, not the other way around only.

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WRAP Exams

Q7(b) · 20 marks

Discuss the regional variations of kinship system in Indian society

Sociology GS 1 · 2017 · Sociological Thinkers: Karl Marx

Revision summary

Indian kinship varies by region and community, not as one joint-family script.

- **North:** patriliney, village exogamy, hypergamy.
- **South:** Dravidian cross-cousin alliance within mostly patrilineal groups.

Matriliny in Kerala's past Nayar form and in the Northeast.

Karve, Dumont, and Trautmann map the variation that urban migration now stretches.

Introduction

Indian kinship is not one script. Descent, marriage, residence, and inheritance vary by region, and by caste and tribe inside regions. Irawati Karve mapped zones. Later work added Dravidian cross-cousin rules, north Indian hypergamy, and matriliney in pockets.

Body

North

- Largely patrilineal, patrilocal, with village exogamy and a wide ban on cousin marriage among many caste Hindus.
- Kanyadan and hypergamy, as Louis Dumont and others discussed, shape honour and dowry pressure.
- Joint family talk is strong even when households split.

South and Dravidian zone

- Thomas Trautmann and Karve noted preferential cross-cousin marriage among many groups, which keeps alliances close.
- Patriliney still dominates, but the marriage map differs from the north Indian gotra-village pattern.
- Property and in-law intimacy follow that closer kin net.

East and west

- Bengal and the east show distinctive lineage and marriage practices among caste groups; tribal belts add clan rules.
- The west, including parts of Rajasthan and Gujarat, mixes north Indian exogamy with strong caste associations.

Matriliny and exceptions

- Kerala's Nayar taravad, now much transformed, and Meghalaya's Khasi-Garo matriliney show that patriarchy is not identical with patriliney.
- Himalayan and Himalayan-fringe polyandry in some groups was a demographic-property adaptation.

Caste, tribe, religion

- Kinship varies more by community than by state line. Muslim, Christian, and Parsi personal laws add another layer.

- **Urban migration produces translocal kinship:** the region travels by phone and marriage market.

Why variation matters

- It organises women's mobility, dowry versus bride-price residues, and who counts as heir.
- A single "Indian joint family" question hides this map.

Flow diagram

Indian kinship -> North exogamy hypergamy
Indian kinship -> Dravidian cross-cousin
Indian kinship -> Matriliney pockets
Indian kinship -> Tribe personal law
North exogamy hypergamy -> Gender property
Dravidian cross-cousin -> Gender property

Conclusion

Regional kinship in India varies from north Indian village exogamy and hypergamy to Dravidian cross-cousin alliance, with matriliney and tribal clan systems as further types. Karve, Dumont, and Trautmann remain the map-makers. Gendered work and property still follow these maps.

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Q7(c) · 10 marks

Problematize the concept if secularism in the present context

Sociology GS 1 · 2017 · Sociology

Revision summary

Secularism is a family of settlements, not one wall.

Indian practice leaned toward equal respect and principled distance, with unfinished personal-law reform.

Revival and majoritarian politics problematise neutrality.

Weber's full disenchantment did not arrive.

Specify which secularism rather than treat the word as self-explaining.

Introduction

- **Secularism names a settlement between state and faith:** distance, equal respect, or privatisation of belief. In the present it is a problem because those meanings clash, and because religious publics have not quietly gone home.

Body

Competing meanings

- Western privatisation of religion versus Indian sarva dharma sambhava as principled distance with reform of personal law still unfinished.
- Rajeev Bhargava's contextual secularism tries to hold principled distance without a wall.

Present problems

- Religious revival and majoritarian politics test the neutrality of the state.
- Personal laws, uniform civil code debates, and Census religion tables keep faith public.
- Max Weber's secularisation as disenchantment never fully arrived; Durkheim expected new cults, including the nation.

What problematising is not

- It is not a call to abandon equal citizenship.
- It is a call to specify which secularism, whose injury, and which public ritual the state blesses.

Flow diagram

Secularism -> Privatisation
Secularism -> Principled distance
Revival majoritarianism -> Tests the state
Principled distance -> Equal citizenship

Conclusion

Secularism is problematic today because it is several doctrines at once, and because religion remains a public power. The live task is equal citizenship under principled distance, not a pretend emptying of the sacred.

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WRAP Exams

Q8(a) · 20 marks

Examine any two theories of social change in detail society

Sociology GS 1 · 2017 · Social Change in Modern Society

Revision summary

- **Two theories:** evolutionary-functional change and historical materialism.
- **Durkheim and Parsons:** differentiation, solidarity, adaptive upgrading.
- **Marx:** forces and relations of production, class struggle, modes.
- **Strengths and weaknesses reverse:** order versus conflict, stages versus rupture.

India mixes Sanskritisation, class, and political reservation.

Introduction

Theories of social change try to name what moves a society from one pattern to another. Two usable theories are evolutionary-functional change and historical-materialist change. They disagree on motor, direction, and conflict.

Body

Evolutionary and functional theory

- Auguste Comte and Herbert Spencer pictured stages toward complexity and differentiation.
- **Emile Durkheim** described the shift from mechanical to organic solidarity as division of labour thickens, with anomie as a pathological companion.
- **Talcott Parsons treated change as adaptive upgrading of AGIL subsystems:** economy, polity, law, and culture.
- **Strength:** it names differentiation, law, and education as change sites.
- **Weakness:** it underplays domination and can read history as a one-way modernisation. Dependency theory and caste persistence embarrass a smooth upgrade.

Historical materialism

- **Karl Marx** located change in contradiction between forces and relations of production, fought out as class struggle.
- Modes of production are historical types. Ideology and state are not first movers.
- **Strength:** it explains industrial capitalism, primitive accumulation, and why technology arrives inside property.
- **Weakness:** a mechanical sequence of stages, and a thin account of gender, caste, and status, which **Max Weber** and later feminists added.

Indian use of the two

- Sanskritisation and Westernisation, after M. N. Srinivas, look like status evolution; land reform and informal labour look like class process.
- Mandal and reservations are political change that neither Spencer nor a thin **Marx** fully scripts.

Comparison

- **Motor:** adaptation versus contradiction.
- **Direction:** differentiation versus possible rupture.
- **Agents:** system needs versus classes.

Flow diagram

Evolutionary functional -> Differentiation AGIL

Historical materialism -> Class contradiction

Differentiation AGIL -> Indian mix

Class contradiction -> Indian mix

Status gender -> Indian mix

Conclusion

Functional-evolutionary theory explains differentiation and the risk of anomie. Historical materialism explains property, class, and rupture. A full account of Indian change needs both, plus status and gender, which neither classic pair exhausted.

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Q8(b) · 20 marks

Critically analyse the role of science and technology in bringing about social change

Sociology GS 1 · 2017 · Social Change in Modern Society

Revision summary

Science and technology remake production, health, and communication.

Marx embedded tools in class relations; Ogburn named cultural lag.

Weber treated science as a cultural order, not a neutral engine.

Green Revolution, unpaid care, and platforms show unequal effects.

Beck's risk society names manufactured uncertainties.

Introduction

Science and technology change how people produce, communicate, and die. They do not change society by themselves. Social relations decide who invents, who owns, and who is displaced. A critical analysis treats tools as socially embedded.

Body

How they change society

- **Karl Marx** treated new productive forces as unsettling old relations, from the hand-mill to the steam-mill in a famous formula, always inside class.
- **William Ogburn's cultural lag**: material culture moves first, norms trail, producing strain.
- Medical and contraceptive technologies reshaped fertility, which NFHS still tracks. Digital networks reshape publics.

Critical limits

- Technological determinism forgets **Max Weber's** point that rational science itself is a cultural order of disenchantment.
- Labour-saving tools can cheapen labour or throw it out, as Braverman argued about machines and management.
- Green Revolution raised yields and also differentiated rural classes and groundwater stress.
- Digital platforms create gig informality as well as access to information.

Gender and caste

- Ann Oakley's unpaid care is not automatically cut by gadgets; standards of housework may rise.
- Caste can follow into labs, IITs, and algorithmically sorted jobs.

State and science

- Big science is a state and corporate project. The Indian nuclear, space, and Aadhaar stacks are political technologies.
- Risk society, after Ulrich Beck, names manufactured uncertainties that science both causes and is asked to fix.

Verdict

- Science and technology are powerful levers of change in production, health, and communication.
- Direction of change follows property, state, and honour, not the gadget alone.

Flow diagram

Science technology -> Productive forces
Science technology -> Communication health
Class state gender -> Direction of change
Productive forces -> Direction of change
Communication health -> Direction of change

Conclusion

Science and technology bring change by remaking production, bodies, and publics. Marx, Ogburn, Weber, and Beck prevent a hymn to gadgets. Indian agriculture, care, and digital stacks show both gain and new inequality.

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Q8(c) · 10 marks

Elaborate on various types of religious practices prevalent in India society

Sociology GS 1 · 2017 · Religion and Society

Revision summary

- **Indian practice is plural:** home rites, congregations, pilgrimage, sects, and tribal forms. Srinivas tied practice to caste and village.

Durkheim names festival solidarity; **Weber** names sect and conduct.

Gendered votive rites are a major everyday type.

Census labels do not exhaust syncretic practice.

Introduction

Indian religious practice is plural in community and in form. People worship, fast, pilgrimage, and keep household rites beside congregational and reformist styles. Types overlap in one biography.

Body

Household and life-cycle rites

- Domestic puja, shraddha, and samskaras organise kinship. M. N. Srinivas noted how such practice marks caste and village.
- Women's votive fasts are a gendered everyday religion that temple sociology can miss.

Temple, mosque, gurdwara, church

- Congregational prayer, dana, langar, and parish life produce Durkheimian moral communities of different theologies.
- Bhakti and Sufi shrine practice cut across some elite textual lines.

Pilgrimage and festival

- Tirthas, urs, and public festivals make sacred calendars and local economies.
- Collective effervescence is easy to see; so is commerce.

Reform, sect, and political religion

- Reformist associations, new gurus, and sects, in **Max Weber**'s and Ernst Troeltsch's sense, discipline conduct.
- Civil-religious national ritual sits beside community practice.

Tribal and syncretic forms

- Sacred grove and clan rites persist, sometimes renamed as Hindu or as separate faith in **Census** cells.

Flow diagram

Practices -> Household rites
Practices -> Congregation
Practices -> Pilgrimage festival
Practices -> Sect reform
Practices -> Tribal syncretic

Conclusion

Indian religious practices include domestic rites, congregational worship, pilgrimage, reformist sects, and tribal-syncretic cults. **Durkheim** helps with ritual; **Weber** helps with sect and meaning. No single temple model covers the map.

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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) 20 marks	Q2(c) 10 marks
Q3(a) 20 marks	Q3(b) 20 marks	Q3(c) 10 marks	Q4(a) 20 marks
Q4(b) 20 marks	Q4(c) 10 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) 20 marks	Q6(c) 10 marks	Q7(a) 10 marks	Q7(b) 20 marks
Q7(c) 10 marks	Q8(a) 20 marks	Q8(b) 20 marks	Q8(c) 10 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) · 20 marks Solution

Q2(c) · 10 marks Solution

Q3(a) · 20 marks Solution

Q3(b) · 20 marks Solution

Q3(c) · 10 marks Solution

Q4(a) · 20 marks Solution

Q4(b) · 20 marks Solution

Q4(c) · 10 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) · 20 marks Solution

Q6(c) · 10 marks Solution

Q7(a) · 10 marks Solution

Q7(b) · 20 marks Solution

Q7(c) · 10 marks Solution

Q8(a) · 20 marks Solution

Q8(b) · 20 marks Solution

Q8(c) · 10 marks Solution

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