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UPSC Mains 2018 Sociology Paper 1

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

Official UPSC stems in exam order. Each live answer sits on one WRAP URL; this PDF is the year pack, not a second copy of the article. Open the link under a question for the full page.

<https://wrapexams.com/upsc/mains/sociology/gs-1/2018/>

Q1(a) · 10 marks

The focal point of sociology rests on interaction. How do you distinguish it from common sense?

Sociology GS 1 · 2018 · Sociology

Revision summary

Sociology focuses on interaction as action oriented to others.

Weber, Mead, and Goffman named that object.

Common sense is Schutz's unexamined stock of typifications.

Durkheim's rates and caste studies show why everyday talk is not enough.

Sociology uses common-sense language and then tests it.

Introduction

- **Sociology's focal point is interaction:** action oriented to others, in George Herbert Mead's and **Max Weber's** sense. Common sense also talks about people. The distinction is method, not the topic.

Body

Interaction as the object

- **Weber** defined social action as meaningfully oriented to others. Mead's conversation of gestures makes the self in interaction.
- Erving Goffman later showed the interaction order as a domain with its own rules of face.

How this is not common sense

- **Common sense is the stock of typifications Alfred Schutz described:** it works because it is not questioned.
- Sociology makes those typifications an object. It compares, names power, and checks against documents and rates.
- **Emile Durkheim's** suicide rates already showed that everyday motives do not explain the pattern of a social fact.
- Caste "everyone knows" is common sense. M. N. Srinivas and Andre Beteille turned it into a researchable structure.

Overlap

- Sociology starts from common-sense language. It does not stay there.

Flow diagram

Interaction -> Sociology

Common sense typifications -> Everyday life

Sociology -> Compare evidence theory

Common sense typifications -> Unquestioned stock

Conclusion

Interaction is the sociological object. Common sense is the unexamined practical knowledge of that same field. Distinction lies in comparison, theory, and public evidence, not in living on another planet.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2018/the-focal-point-of-sociology-rests-on-interaction-how-do-you-distinguish-it-from-common-sense/>

Q1(b) · 10 marks

Distinguish between fact and value in Weber's Protestant Ethic and the Spirit of Capitalism

Sociology GS 1 · 2018 · Sociological Thinkers: Karl Marx

Revision summary

Weber split value-relevance of the problem from value-discipline in proof.

The question of modern capitalism is culturally selected.

The claimed fact is elective affinity with inner-worldly asceticism.

Ideal types organise the comparison.

The book does not preach Calvinism as a duty.

Introduction

In The Protestant Ethic, **Max Weber** separated the values that select a historical problem from the facts he claimed to demonstrate. The book is a test case of that distinction, not a sermon for Calvinism.

Body

Value-relevance

- **Weber** cared about the uniqueness of modern rational capitalism. That interest is value-relevant: a cultural problem of his age.
- He did not pretend that the choice of question was value-free.

Facts he argued

- Elective affinity between inner-worldly asceticism, especially Calvinist calling, and a methodical spirit of accumulation.
- Correlation is historical and meaningful, not a laboratory law.
- **He used ideal types:** the Protestant ethic and the spirit of capitalism are constructs for comparison.

Value-freedom in demonstration

- The essay does not say that capitalism is good or that Protestants should return.
- **Later chapters and his other work admit multiple causes:** law, cities, and calculable state.

The distinction inside the text

- **Fact:** a documented elective affinity.
- **Value:** why that affinity matters to us as moderns, which is outside the proof.

Flow diagram

Value-relevance question -> Protestant Ethic

Protestant Ethic -> Elective affinity as claimed fact

Value-freedom in proof -> Elective affinity as claimed fact

Sermon -> Not the method

Conclusion

Weber's book distinguishes value-relevance in choosing the riddle of capitalism from factual demonstration of an elective affinity. The Protestant Ethic is evidence-led interpretation, not a moral tract.

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WRAP Exams

Q1(c) · 10 marks

Do you think T and Me are central terms in Mead's work

Sociology GS 1 · 2018 · Sociology

Revision summary

- **Yes:** I and Me are central in Mead.

Me is the organised attitudes of others, the self as object.

I is the unpredictable response that allows novelty.

Play, game, and generalised other form the Me.

Blumer's interactionism inherits the pair.

Introduction

Yes. George Herbert Mead's 'I' and 'Me' are central because they name how the self is both a social object and a spontaneous actor. Without them, his social behaviourism collapses into a one-way mirror of society.

Body

The Me

- The Me is the organised set of attitudes of others that the individual assumes.
- It is the self as object, formed in play, the game, and the generalised other.
- Charles Horton Cooley's looking-glass is a cousin, but Mead stresses taking the role of the other in interaction.

The I

- The I is the response of the organism to the Me, never fully predictable.
- It is the source of novelty, impulse, and moral innovation.

Why they are central

- Mind, self, and society are one process. Language is the medium.
- **Herbert Blumer's symbolic interactionism rests on this duality:** structure in the Me, agency in the I.

Limit

- The pair underplays material class and unconscious desire. It remains central for interactionist sociology.

Flow diagram

Generalised other -> Me social object
Me social object -> I novel response novel response
I novel response -> Interaction
Interaction -> Generalised other

Conclusion

'I' and 'Me' are central terms. They explain how society enters the self and how the self can still surprise. Mead's work is unintelligible without that pair.

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WRAP Exams

Q1(d) · 10 marks

What is the difference between natural and social inequality examples from caste and class dimensions

Sociology GS 1 · 2018 · Stratification and Mobility: Concepts

Revision summary

Natural inequality is physical difference; social inequality is instituted rank.

Rousseau drew the classic cut.

Caste rank is endogamy and occupation, not nature.

Class is property and market chance, not a talent queue.

Davis-Moore naturalises class; Tumin and Marx refuse that.

Introduction

Natural inequality refers to differences of body, age, or innate capacity that no society invents. Social inequality is the ranking of those differences, and of invented ranks, into honour, property, and power. Caste and class show the social production of rank.

Body

The cut

- Jean-Jacques Rousseau separated natural or physical inequality from moral or political inequality.
- **Sociology studies the second:** rules of marriage, property, and office.

Caste dimension

- Skin, strength, or intelligence do not map onto varna-jati rank.
- Louis Dumont stressed hierarchical holism; M. N. Srinivas showed mobility of style, not a natural ladder.
- Endogamy and occupation closure are social facts, as Emile Durkheim would name them.

Class dimension

- **Karl Marx:** class is a relation to means of production, not a natural talent queue.
- Kingsley Davis and Wilbert Moore claimed unequal reward sorts natural talent. Melvin Tumin answered that blocked schooling wastes talent and naturalises class.
- A Dalit graduate in informal work shows social closure over "natural" skill.

Caution

- Bodies differ. The error is to treat caste or class as nature's own sorting.

Flow diagram

Bodily difference -> Not caste class

Instituted rank -> Endogamy honour

Instituted rank -> Property market

Nature talk -> Justifies rank

Conclusion

Natural inequality is bodily difference. Social inequality is instituted rank. Caste honour and class property are social. Treating them as nature is an ideology of the hierarchy.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2018/what-is-the-difference-between-natural-and-social-inequality-examples-from-caste-and-class-dimensions/>

WRAP Exams

Q1(e) · 10 marks

What are the new forms of family in developed societies? Discuss

Sociology GS 1 · 2018 · Systems of Kinship

Revision summary

Developed societies show plural family forms beyond the lifelong conjugal pair.

Dual-earner, lone-parent, step, same-sex, cohabiting, and transnational types are central.

Goode's thesis was incomplete; Beck describes negotiated biographies.

Class and gendered care still structure the new forms.

Choice and instability must not be confused.

Introduction

Developed societies still have households of kin, but the conjugal, lifelong, two-parent form is no longer the only recognised type. New forms are legal and statistical facts, not only lifestyles.

Body

What is new

- Dual-earner and dual-career couples, with paid care filling gaps that Ann Oakley made visible as housework.
- Lone-parent families, reconstituted or step-families after divorce, and delayed or child-free partnerships.
- Same-sex marriage and parenting where law has moved.
- Living apart together, cohabitation without marriage, and chosen families of friends.
- Transnational families of migrants who parent by remittance and screen.

Discussion

- William Goode's conjugal family was a halfway type, not the end of history.
- Ulrich Beck and Elisabeth Beck-Gernsheim described the negotiated, individualised biography of love.
- Class still stratifies who can afford these forms. Poor households may look "new" through instability rather than choice.

Continuities

- Gendered care often survives inside the new forms.

Flow diagram

Conjugal lifelong type -> Plural forms
Plural forms -> Dual earner
Plural forms -> Lone parent step
Plural forms -> Same-sex cohabit LAT
Plural forms -> Transnational

Conclusion

New forms in developed societies include dual-earner, lone-parent, reconstituted, same-sex, cohabiting, and transnational families. They pluralise the household. They do not abolish care inequality or class.

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WRAP Exams

Q2(a) · 20 marks

Is non-positivist methodology scientific? Illustrate.

Sociology GS 1 · 2018 · Sociology as Science

Revision summary

Non-positivist method studies meaning, context, and domination.

It is scientific when claims are checkable and comparative.

Weber, Geertz, Marx, and Harding illustrate disciplined versions.

Oakley's housework interviews corrected official work variables.

It is unscientific as private story or as a fake national rate.

Introduction

Non-positivist methodology studies meaning, context, and critique rather than copying a thin natural-science model. It is scientific when it makes public, checkable claims. It is unscientific when it treats empathy as proof.

Body

What non-positivist method is

- **Max Weber's interpretative sociology:** Verstehen plus causal adequacy.
- **Phenomenology and ethnography:** Alfred Schutz's life-world, Clifford Geertz's thick description.
- **Critical traditions:** Karl Marx's critique of appearance; feminist standpoint after Sandra Harding and Dorothy Smith.
- **Historical comparison:** Barrington Moore, not a laboratory.

Why it can be scientific

- Science here means disciplined inference, not a sacred physics costume.
- **Karl Popper's falsifiability can apply to interpretative claims:** a reading can fail against documents.
- Triangulation, respondent checks, and prolonged fieldwork, as in William Foote Whyte, reduce private projection.
- Weber's ideal type is a tool of comparison, hence of test.

Illustrations

- Weber's Protestant Ethic is non-positivist in method and still an evidenced historical argument.
- Village ethnography that maps who eats with whom is checkable by another observer.
- Ann Oakley's interviews on housework produced a finding that Census work-status had missed, later echoed in time-use files.

When it is not scientific

- Unchecked storytelling, or using standpoint as a veto on evidence.
- Treating a single life-history as a national rate, which NFHS and the Census still own.

Verdict

- Non-positivist method is scientific as interpretative and critical discipline.

- It is not scientific as a licence to skip comparison.

Flow diagram

Non-positivist method -> Verstehen critique ethnography

Verstehen critique ethnography -> Public checks

Public checks -> Scientific

Unchecked empathy -> Not scientific

Conclusion

Yes, non-positivist methodology can be scientific if claims are public, comparative, and open to failure. **Weber**, Geertz, and feminist standpoint illustrate that path. It fails when meaning is only the researcher's wish.

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Q2(b) · 15 marks

Explain Durkheim's basic arguments on suicide. Can you analyse high suicide rates of contemporary Indian society with Durkheim's theory?

Sociology GS 1 · 2018 · Sociological Thinkers: Karl Marx

Revision summary

- **Durkheim:** suicide rates as social facts of integration and regulation.
- **Four types:** egoistic, altruistic, anomic, fatalistic.

Indian farmer suicides read as agrarian anomie; exams as isolation plus unbounded race.

Gendered fatalism must be added.

NCRB files need the same caution as his European records.

Introduction

Emile Durkheim argued that suicide rates are social facts produced by integration and regulation. Contemporary Indian high rates in some groups can be read with that theory if official files and new institutions are named, not if we only moralise despair.

Body

Durkheim's basic arguments

- The object is the rate, not the isolated motive.
- **Egoistic suicide follows weak integration:** too little belonging.
- **Altruistic suicide follows excess integration:** obligatory death.
- **Anomic suicide follows weak regulation:** norm collapse in boom, crash, or marital disruption.
- **Fatalistic suicide follows excess regulation:** oppressive discipline.
- Psychological, climatic, and racial accounts fail the comparative pattern.

Contemporary India

- NCRB series are constructed data, like Durkheim's official records.
- **Farmer suicides in commercialised agrarian belts fit anomie:** debt, price shock, and thinned village regulation, with caste and contractor extra.
- Student and exam suicides mix egoism of competitive isolation with anomie of an unbounded credential race.
- Women's deaths need fatalism and gender, which Durkheim underwrote.
- War-like altruistic types are rarer; honour and family coercion can still produce obligatory deaths.

Limits of the transplant

- Agrarian markets, informal labour, and media shame are institutions Durkheim did not map.
- Undercounting and legal labelling bias the Indian rate.
- The theory still beats a purely psychiatric national story.

Flow diagram

Durkheim rates -> Integration regulation

Integration regulation -> Four types

Indian farmers students gender -> Four types

Official coding -> Constructed data

Conclusion

Durkheim's arguments tie suicide rates to integration and regulation through four types. Indian farmer, student, and gendered deaths can be analysed in that grammar if debt, exams, and family discipline are treated as social regulators. The files remain official constructions.

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Q2(c) · 15 marks

Evaluate if social stratification is functional for society.

Sociology GS 1 · 2018 · Sociological Thinkers: Karl Marx

Revision summary

- **Davis and Moore:** unequal reward places talent in important roles.
- **Tumin:** tautology and wasted talent.
- **Marx and Weber:** class exploitation and status closure.

Caste and unpaid care invert the functional premise.

A placement function in some jobs does not justify inherited hierarchy.

Introduction

Kingsley Davis and Wilbert Moore argued that stratification is functional because unequal reward places the talented in important roles. Evaluation must test that claim against waste, conflict, and honour systems such as caste.

Body

The functional claim

- Some positions are more necessary and harder to fill.
- Unequal prestige and pay motivate training.
- Stratification is thus a device of placement, not a mere injustice.

Critiques

- **Melvin Tumin:** barriers of birth waste talent; the theory is tautological about "importance".
- **Karl Marx:** stratification is exploitation, functional for a class, not for "society".
- **Max Weber:** status honour can block the market the functionalists need.
- Caste in India assigns rank by birth. M. N. Srinivas's Sanskritisation is group mimicry, not open sorting.
- **Gender:** unpaid care, after Ann Oakley, is vital work with low reward, which inverts the Davis-Moore premise.

Partial use

- Some credential races do sort skills in modern labour markets.
- That is compatible with large non-functional residues of ascription.

Verdict

- Stratification is functional for reproducing a given order.
- It is not shown to be functionally necessary in its actual, inherited form.

Flow diagram

Davis Moore -> Placement function
Tumin Marx Weber -> Waste exploitation honour
Caste gender -> Waste exploitation honour
Placement function -> Partial in labour markets

Conclusion

The Davis-Moore thesis overstates a placement function and understates birth, caste, gender, and class power. Stratification can coordinate a division of labour. That does not make existing hierarchies the optimal or just device for society as a whole.

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WRAP Exams

Q3(a) · 20 marks

Does the collapse of functionalism and bankruptcy of Marxism coincide with the rupture of modernity? Discuss.

Sociology GS 1 · 2018 · Sociology

Revision summary

Parsonian functionalism collapsed under conflict and 1960s critique.

Marxism faced 1989, missing polarisation, and gender-race gaps.

Lyotard named the fall of metanarratives as a postmodern rupture.

Giddens and Beck describe radicalised or reflexive modernity, not an end.

Indian capitalism and caste show modern structures still at work.

Introduction

From the 1960s, Parsonian functionalism lost authority and Marxist certainties split or stalled. Postmodern and late-modern writers called this a rupture of modernity. The coincidence is partial. Institutions of capitalism, state, and science did not end when the two grand theories wobbled.

Body

Collapse of functionalism

- Talcott Parsons' system over-integrated conflict and history.
- C. Wright Mills, Ralf Dahrendorf, and later phenomenology accused it of a conservative consensus myth.
- 1960s movements made "system needs" look tone-deaf.

Bankruptcy charges against Marxism

- Actually existing socialism, 1989, and missing polarisation in rich capitalism damaged a textbook sequence.
- The New Left, feminism, and race studies said class did not exhaust domination.
- Cultural Marxists and world-systems theory, after Immanuel Wallerstein, were reconstructions, not a simple death.

Rupture of modernity?

- Jean-François Lyotard named incredulity toward metanarratives, including functional progress and Marxist emancipation.
- Zygmunt Bauman's liquid modernity and Ulrich Beck's reflexive modernity describe a changed, not ended, modern.
- **Anthony Giddens:** modernity radicalises, it does not politely close.

Why coincidence is overstated

- **Max Weber's** iron cage and rationalisation already doubted both consensus and redemptive history.
- Indian liberalisation, informal labour, and caste politics show modern institutions thickening, not a postmodern holiday.
- Feminist and Dalit theory criticised both functionalism and orthodox Marxism without leaving modernity's questions of rights and the state.

Discussion

- Intellectual collapse of two school orthodoxies did coincide with a crisis of modern self-confidence.
- That is not the same as the end of modern structures.

Flow diagram

Functionalism collapse -> Crisis of grand theory

Marxism crisis -> Crisis of grand theory

Crisis of grand theory -> Rupture talk

Capital state science -> Modernity continues

Rupture talk -> Partial coincidence

Conclusion

Functionalism's fall and Marxism's crisis travelled with a rupture in modern self-description. They did not prove that modernity itself ended. **Weber**, Giddens, and Indian capitalist-caste modernity show continuity with new risks and voices.

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Q3(b) · 15 marks

Define patriarchy. How does patriarchy manifest in interpersonal relations?

Sociology GS 1 · 2018 · Sociology

Revision summary

Patriarchy is male domination reproduced across household, work, sexuality, and state.

- **Walby:** related structures; Connell: gender order.

Interpersonally it appears in decision, interruption, violence, and the care bargain.

- **West and Zimmerman:** gender as done in interaction.

NFHS files record the Indian everyday.

Introduction

Patriarchy is a system of male domination over women and of older males over juniors, reproduced in household, work, sexuality, and the state. Sylvia Walby treated it as related structures. It is not only a bad father.

Body

Definition

- **Classical sense:** rule of the father over the household.
- **Feminist sense:** a durable gender order that privileges masculinities, after R. W. Connell, and extracts unpaid care, after Ann Oakley.
- **Intersection:** Dalit and minority women face a compounded patriarchy, not a generic "woman".

Interpersonal manifestations

- Who interrupts, who decides money, and who fears violence in the home.
- **Kandiyoti's patriarchal bargain:** women trade security for deference in everyday talk.
- **Doing gender, after Candace West and Don Zimmerman:** compliments, care, and sexual double standards in interaction.
- Erving Goffman's face-work often scripts women as supportive audience.
- Workplace mentoring, jokes, and the second shift at home after paid work.

Indian files

- NFHS on decision-making, mobility, and spousal violence.
- Kin talk that polices a daughter-in-law's voice more than a son's.

Flow diagram

Patriarchy system -> Household

Patriarchy system -> Paid work

Patriarchy system -> Interpersonal talk violence care

Interpersonal talk violence care -> Bargain and doing gender

Conclusion

Patriarchy is a structured gender order, not a single tyrant. It shows in who speaks, who cares, who pays, and who is safe. Walby, Oakley, and interactionist work link the system to those everyday scenes.

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WRAP Exams

Q3(c) · 15 marks

What is the difference between anomie in Merton and Durkheim? Explain.

Sociology GS 1 · 2018 · Sociological Thinkers: Karl Marx

Revision summary

- **Durkheim:** anomie as weak regulation and unbounded desire, seen in suicide and rapid differentiation.
- **Merton:** anomie as strain between cultural success and class-rationed means.

Adaptations include innovation and ritualism.

Indian exams often fit Merton; market crashes can still fit Durkheim.

They share a normative vocabulary, not the same mechanism.

Introduction

Both use anomie for a mismatch in the normative order. Emile Durkheim meant weak regulation of passions and goals. Robert K. Merton meant a strain between culturally prescribed success and unequal legitimate means. The difference is regulation versus structured opportunity.

Body

Durkheim's anomie

- In The Division of Labour, anomie is insufficient moral regulation when differentiation is too fast.
- **In Suicide, anomic suicide follows boom, crash, or marital shock:** goals become unbounded.
- The problem is a missing ceiling on desire, a social fact of deregulation.

Merton's anomie

- In Social Structure and Anomie, American culture stresses money success for all.
- The class structure rations education and jobs.
- Innovation, ritualism, retreatism, and rebellion are adaptations, with conformity as the fifth.
- Crime as innovation is a sociological, not a biological, outcome.

The difference

- **Durkheim:** collapse or weakness of rules that limit goals.
- **Merton:** rules of success stay strong while means are blocked; strain is built into stratification.
- Durkheim worries about boundless desire. Merton worries about a bound success ethic plus unequal doors.
- **Indian exam and informal-labour worlds often look Mertonian:** huge success talk, narrow formal means. Agrarian price shock can still look Durkheimian.

Flow diagram

Durkheim -> Weak regulation unbounded goals
Merton -> Success goals blocked means
Success goals blocked means -> Five adaptations
Weak regulation unbounded goals -> Anomic suicide

Conclusion

Durkheim's anomie is deregulation of goals. Merton's is strain between universal success goals and unequal means. Use **Durkheim** for shocks that lift the ceiling; use Merton for a stable culture of success inside a closed opportunity structure.

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Q4(a) · 20 marks

According to Marx, how are human beings alienated from their human potential and what does he suggest to change this?

Sociology GS 1 · 2018 · Sociology

Revision summary

Human potential for **Marx** is free, social, creative labour.

Capitalism alienates workers from product, process, species-being, and others.

Wage labour and fetishism produce that split.

Change is practical transformation of property, not moral advice.

Shorter hours and associated production are the direction, not a full blueprint.

Introduction

For **Karl Marx**, human potential is conscious, social, creative labour that makes a world. Under capitalism that activity is alienated. Change requires transforming property in the means of production, not a moral pep talk to the worker.

Body

Species-being and potential

- **In the 1844 Manuscripts, humans are species-beings:** they produce freely, in society, and can treat the product as their own objectification.
- Potential is not a hidden soul. It is uncrippled productive life.

Four moments of alienation

- **From the product:** the object belongs to another and confronts the worker as capital.
- **From the labour process:** work is external, commanded, often deskilled later as Harry Braverman showed.
- **From species-being:** labour becomes a means to wages, not a free life-activity.
- **From other humans:** class relation replaces cooperative production.

How capitalism produces this

- Wage labour and private ownership split conception from the worker's control.
- Commodity fetishism in Capital hides social relations behind things.
- The more productive the worker, the more capital faces her as a foreign power.

What **Marx** suggests

- Practical, revolutionary transformation of property, not only interpretation, as the Theses on Feuerbach insist.
- **Association of producers:** abolish the wage-capital relation that makes alienation routine.
- Shorter working day and collective control as preconditions of free time, already political in Capital.
- He did not offer a detailed factory blueprint. He offered a change of social relations.

Indian echo

- Informal and gig work extend alienation without a classic mill. The product and the app still confront the worker as another's.

Flow diagram

Species-being creative labour -> Alienation
Alienation -> Product
Alienation -> Process
Alienation -> Species-being
Alienation -> Others
Change property association -> Species-being creative labour

Conclusion

Marx's humans are alienated from product, process, species-being, and others when labour is sold to capital. He proposes changing that property relation through collective practice. Potential returns only when production is again a social, self-directed activity.

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Q4(b) · 15 marks

Schooling does not ensure upward mobility of all members of this society. Discuss with reference in class societies.

Sociology GS 1 · 2018 · Sociological Thinkers: Karl Marx

Revision summary

Schooling is the liberal mobility ladder in class societies.

Bourdieu, Bernstein, and Bowles-Gintis show reproduction through culture, language, and discipline.

- **Marx:** persons may move while class places remain.

Indian coaching and incomplete enrolment display the filter.

Credentials are necessary for some jobs, not sufficient for universal rise.

Introduction

Class societies promise mobility through school. The promise is real for some and a filter for many. Schooling certifies; it does not dissolve class places.

Body

The promise

- Talcott Parsons and liberal policy treat the school as an achievement ladder.
- Ralph Turner's contest mobility is the official story of the exam.

Why not all rise

- **Pierre Bourdieu:** cultural capital and habitus convert family class into school success.
- **Samuel Bowles and Herbert Gintis:** school reproduces labour discipline for class places.
- **Basil Bernstein:** restricted and elaborated codes track home class into language.
- **Karl Marx:** circulation of persons can leave class structure intact.

Indian class society

- Private coaching, English, and elite colleges convert money into ranks.
- Reservations open some doors and still meet unpaid care and informal work after the degree.
- NFHS and education tables show steep class and caste gradients in completion.

What school does

- It is a necessary credential in many markets.
- It is not a sufficient engine of universal upward mobility.

Flow diagram

Schooling -> Credentials
Credentials -> Some rise

Conclusion

In class societies, schooling sorts and legitimates more than it equalises. Bourdieu, Bowles-Gintis, and Indian coaching markets show why not all members rise. Mobility of a few is compatible with a stable class structure.

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WRAP Exams

Q4(c) · 15 marks

Discuss the challenges thrown by religious revivalism to a secular nation-state.

Sociology GS 1 · 2018 · Politics and Society

Revision summary

Revivalism politicises faith and crowd.

It challenges secular law, public space, education, and the monopoly of force.

Bellah's civil religion can turn exclusive.

Indian principled distance is strained by majoritarian and street politics.

The live defence is equal citizenship, not forced unbelief.

Introduction

A secular nation-state claims citizenship above a single church. Religious revivalism re-sacralises public life and often a people. The challenge is to law, monopoly of force, and equal membership.

Body

What revivalism does

- It intensifies practice, organisation, and political claim, not only private piety.
- **Max Weber's** prophets and **Max Weber's** later charisma help; so does **Durkheim's** sacred crowd, now on television.

Challenges to the secular state

- **Personal law and uniform codes:** which community's family is the nation.
- **Public space:** procession, conversion politics, and blasphemy as tests of equal protection.
- **Education and history:** textbooks as sacred memory.
- Violence and vigilantism rival the state's monopoly of force.
- Majoritarian revival can turn the nation itself into a church, which Robert Bellah's civil religion warned can be inclusive or exclusive.

Indian present

- Constitutional secularism as principled distance, after Rajeev Bhargava, is strained by street veto and party- mobilised faith.
- Minority security and majority hurt become competing languages.

What the state can still do

- Equal civil rights, prosecution of violence, and refusal to baptise one faith as the nation.
- It cannot pretend Weberian disenchantment is complete.

Flow diagram

Religious revivalism -> Personal law street school

Religious revivalism -> Nation as church

Secular state -> Equal citizenship

Nation as church -> Challenge

Personal law street school -> Challenge

Conclusion

Religious revivalism challenges the secular nation-state by recoding law, street, school, and belonging. The state is tested on equal citizenship, not on emptying belief. Civil religion can support the republic or swallow it.

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Q5(a) · 10 marks

Is the theory of cultural lag valid in present times? Discuss

Sociology GS 1 · 2018 · Sociology

Revision summary

- **Ogburn:** material culture leads, adaptive culture lags.

Gig law, privacy, and bioethics still show that gap.

Marx and **Weber** deny that technology is an uncaused first mover.

Movements can lead or block adoption.

Valid as strain theory, not as determinism.

Introduction

William Ogburn's cultural lag says material culture, especially technology, changes first and adaptive culture of norms, law, and family trails. The theory is still valid as a diagnostic of strain. It is invalid as a one-way law of gadgets over society.

Body

What still holds

- Digital platforms arrived faster than labour law, privacy, and gig social security.
- Medical technology outran ethics of surrogacy, data, and end-of-life.
- Green Revolution and now climate tools moved faster than agrarian institutions.

Limits in present times

- **Karl Marx** already made relations of production steer which technologies are adopted.
- **Max Weber**'s rationalisation is a cultural engine, not a lagging tail.
- **Social movements can lead:** environmental norms sometimes block a dam or a gene crop before full deployment.
- Gendered unpaid care, after Ann Oakley, may intensify with new gadgets that raise housekeeping standards.

Verdict

- Valid as a middle-range notice of mismatched tempos.
- Invalid as technological determinism.

Flow diagram

Material technology -> Adaptive norms law
Class state movements -> Material technology
Adaptive norms law -> Present strain gig data

Conclusion

Cultural lag remains a useful name for law and norms trailing digital and biomedical change. Present times also show culture and power steering technology. Use Ogburn as a warning, not as a master key.

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WRAP Exams

Q5(b) · 10 marks

Are social movements primordial in means and progressive in agenda? Explain

Sociology GS 1 · 2018 · Politics and Society

Revision summary

The claim pairs old means with progressive ends.

Tilly shows repertoires stick; some Indian movements fit.

Digital PIL and majoritarian restoration break the pair.

Touraine already mixed cultural means and new agendas.

Treat means and agenda as independent variables.

Introduction

- **The formula splits means and ends:** old repertoires of march, shrine, and kinship, with new rights talk. Some movements fit. Many do not. Means can be networked and new; agendas can restore hierarchy.

Body

When the formula fits

- **Charles Tilly's repertoire is sticky:** petition, strike, fast, and pilgrimage recur.
- Chipko and some temple-entry or shrine-based mobilisations used familiar sacred and village means for livelihood or dignity claims.
- Identity movements may use caste association form for reservation, a modern state agenda.

When it fails

- Progressive means can be digital campaigns and PIL, not primordial at all.
- Agendas may be majoritarian restoration, not emancipation.
- Alain Touraine's new social movements already mixed cultural means and post-wage agendas.
- Farmers' tractor marches were industrial means with mixed agrarian agendas.

Explanation

- Means and agendas vary independently. Primordial and progressive are not a necessary pair.

Flow diagram

Means old or new -> Independent mix

Agenda restore or reform -> Independent mix

Primordial means progressive agenda -> Only some cases

Conclusion

Some Indian movements wrap new claims in old ritual means. The generalisation is false. Means can be modern and agendas conservative, or the reverse. Analyse each movement's repertoire and aim.

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Q5(c) · 10 marks

Does scientific method make Sociology a Science? Illustrate your answer with Durkheim's method.

Sociology GS 1 · 2018 · Sociology as Science

Revision summary

Scientific method is necessary for sociology as public, comparative knowledge.

- **Durkheim:** social facts as things, suicide rates, concomitant variation.

That illustration founds a science of society.

It is not sufficient as a physics costume.

Weber's meaning and official coding remain scientific issues.

Introduction

A scientific method of public evidence and comparison is necessary for sociology to be a science. It is not sufficient if the object is wrongly reduced. Durkheim's suicide study is the illustration of both the gain and the remaining debate.

Body

Durkheim's method as science

- **Treat social facts as things:** external, constraining, and measurable as rates.
- Comparative concomitant variation across religion, family, and country.
- Reject introspection as the main path. Auguste Comte's positive programme is here made operational.

What this achieves

- A pattern of suicide that private motives cannot explain.
- Repeatable tables, later extendable to NCRB-type files.

Why method is not a full baptism

- **Max Weber** still required meaning. Official coding is itself a social practice.
- Karl Popper would ask whether types are at risk of failure.
- If "scientific method" means only physics-like laws, Durkheim already stretched the copy.

Answer

- Method makes sociology scientific in the sense of disciplined, comparative knowledge.
- The object remains society, not particles.

Flow diagram

Scientific method -> Durkheim rates comparison

Durkheim rates comparison -> Sociology as science of facts

Weber meaning -> Still science of society

Sociology as science of facts -> Still science of society

Conclusion

Durkheim shows that a scientific method of rates and comparison can found sociology as a science of social facts. It does not freeze the discipline as a lesser physics. Meaning and coding remain later scientific problems, not a return to guesswork.

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WRAP Exams

Q5(d) · 10 marks

Distinguish between qualitative techniques of data collection with suitable examples from Indian society.

Sociology GS 1 · 2018 · Research Methods and Analysis

Revision summary

Qualitative techniques differ by scene, talk, and record.

- **Participant observation:** Srinivas-type village or workplace.
- **Interviews:** life-history and semi-structured, including SHG and farm talk.
- **Focus groups:** public argument, as in women's meetings.

Documents and oral history outlast the visit.

Introduction

Qualitative techniques collect meaning in words, scenes, and documents rather than only in preset items. They differ by how the researcher enters the field and how talk is produced. Indian examples make the distinction practical.

Body

Participant observation

- The researcher shares a setting over time.
- Example: village caste dining, mill shop-floor, or a call-centre shift, in the lineage of M. N. Srinivas's field village.

Interview types

- **Unstructured life-history:** a woman SHG member's work and care, after Ann Oakley's lesson that the interview is a relation.
- **Semi-structured:** a farmer on debt, with a guide but not a closed form.

Focus group

- Group talk on a public theme, such as a panchayat women's meeting on sanitation.
- Interaction among members is data, not noise.

Documents and oral history

- Personal law papers, mill archives, or Partition memory.
- Example: reading a caste-association newsletter beside talk.

Distinction

- Observation sees practice. Interviews hear accounts. Groups show public argument. Documents outlast the visit.
- All still need reflexivity and consent.

Flow diagram

Qualitative collection -> Participant observation

Qualitative collection -> Life-history interview

Qualitative collection -> Focus group

Qualitative collection -> Documents oral history

Conclusion

Qualitative techniques are distinguished by entry, talk format, and record. Indian village, SHG, mill, and association files illustrate observation, interview, group, and document. They are complementary, not a single soft method.

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Q5(e) · 10 marks

In social mobility possible in closed systems of stratification ? Illustrate from research work.

Sociology GS 1 · 2018 · Stratification and Mobility: Concepts

Revision summary

Closed systems restrict mobility by birth and marriage.

Sanskritisation is group status mobility in caste research.

Mandal routes are political mobility.

Hypergamy can move women without opening the group.

Leaks do not equal an open class contest.

Introduction

Closed systems tie rank to birth and police marriage. Mobility is restricted, not always zero. Research shows group mimicry, political routes, and rare individual leaks rather than a free contest.

Body

Closure as the rule

- **Caste and estate approximate closed systems:** ascription, endogamy, and honour.
- **Max Weber's** status group is the mechanism of closure inside a market.

Research illustrations

- **M. N. Srinivas's Sanskritisation:** a caste group raises style and claim, which is collective status mobility, not open class circulation.
- **Mandal-era OBC politics:** mobility through the state, which Andre Beteille read as mixing class, status, and power.
- Louis Dumont stressed holism; empirical village studies still found some occupation shift at the edges.
- Gendered hypergamy moves women as persons without opening the caste for men of the lower group.

Answer

- Possible as limited, often group and political, mobility.
- Not possible as equal contest mobility of the liberal school myth.

Flow diagram

Closed ascription -> Limited mobility
Limited mobility -> Sanskritisation
Limited mobility -> Reservations party
Limited mobility -> Not contest of all

Conclusion

Closed systems allow some mobility of groups, styles, and political quotas. Srinivas and Mandal research illustrate that. They do not become open class systems by those leaks.

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WRAP Exams

Q6(a) · 20 marks

Discuss the nature of social organization of work in capitalist society with reference to the Limits of the working day.

Sociology GS 1 · 2018 · Works and Economic Life

Revision summary

Capitalist work organises time for surplus.

- **Marx:** necessary versus surplus labour; absolute and relative surplus value.

The working day's legal limit is a class outcome, then offset by intensity.

Weber, Taylor, and Braverman describe office and deskilling.

Indian informal and unpaid care days remain weakly limited.

Introduction

Capitalist work is socially organised to command labour time for surplus. **Karl Marx's** chapter on the working day shows that this command meets a political and bodily limit. The organisation of work is therefore a struggle over hours, intensity, and who counts as a worker.

Body

Capital's drive

- The working day has a necessary part that reproduces labour power and a surplus part that capital seeks to extend.
- Absolute surplus value lengthens the day; relative surplus value intensifies it through machines and cooperation.

Social organisation

- The factory clock, fines, and later Taylor's split of conception and execution organise time.
- **Max Weber's** office adds career time and files. Harry Braverman tied scientific management to deskilling.
- Gender organises a second unpaid day of care, which Ann Oakley made visible. Capital depends on that limit being unpaid.

The limit of the working day

- **Marx** treated the Factory Acts as a class victory that capital then answers with intensity.
- Law, union, and inspectorate are social organisations of the limit, not gifts of technique.
- **Informal and gig work in India often sit outside that legal day:** log-in hours, piece rates, and contractors, as Jan Breman showed for circulation.

Present form of the same struggle

- Overtime culture in offices, warehouse scans, and platform incentives recreate an unbounded day.
- PLFS informality means most Indian workers never had a Fordist legal day to lose.

Nature of the organisation

- It is simultaneous technical cooperation and domination.
- The working day's limit is the political skin of that organisation.

Flow diagram

Capital -> Working day
Working day -> Length
Working day -> Intensity machines
Factory Acts unions -> Political limit
Informal gig care -> Day still unbounded

Conclusion

Capitalist work organisation is command of time for surplus, through mill, office, and platform. Marx's working day is the key limit, always reopened by intensity and informality. Gendered unpaid hours and Indian contractors show whose day is legally bounded.

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Q6(b) · 15 marks

Distinguish between family and household with reference to the concept of development of the household.

Sociology GS 1 · 2018 · Systems of Kinship

Revision summary

Family is kinship; household is coresidence and consumption.

Census and NFHS count households, not the full family net.

- **Household development:** wage, migration, partition, female headship.
- **Shah:** household cycle rather than a one-way nuclear end.

Welfare that targets the household can miss family patriarchy.

Introduction

Family is a kinship and marriage relation of belonging. Household is a residential and consumption unit that may or may not match that relation. Development of the household names how that residential-economic unit changes with work, migration, and the state.

Body

Family versus household

- **Family:** who is kin, who may marry, who inherits. Irawati Karve's kinship map is about family.
- **Household:** who shares a hearth, budget, and roof. The **Census** house and NFHS household are this unit.
- A migrant's family can span two houses. A hostel mess is a household without a family.

Development of the household

- From a peasant joint production unit toward wage-dependent urban flats, remittance houses, and female-headed units.
- **A. M. Shah and others showed the Indian household cycle:** partition, not a simple death of the joint family.
- Development programmes target the household as a welfare unit, which can hide intra-household patriarchy, after Ann Oakley and Kandiyoti.

Why the distinction matters

- Poverty lines and rations attach to households; honour and endogamy attach to families.
- SHGs may develop women's cash inside a household whose property remains a patriarchal family.

Flow diagram

Family kin marriage -> May span houses

Household hearth budget -> Census NFHS unit

Development wage migration welfare -> Household hearth budget

Patriarchy -> Both units

Conclusion

Family is kin belonging; household is coresidence and common consumption. Development of the household is the changing economic-residential form under wage, migration, and welfare. Do not read a smaller house as the end of the family.

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WRAP Exams

Q6(c) · 15 marks

Explain with examples, the explanatory and exploratory designs of social research.

Sociology GS 1 · 2018 · Sociology

Revision summary

Exploratory design maps unclear fields with flexible qualitative tools.

Explanatory design tests named relations with comparison and controls.

Durkheim's suicide is explanatory; a first gig ethnography is exploratory.

They often sequence; mixing is legitimate.

Do not sell a case as a national explanation.

Introduction

Research design is the plan that links question to evidence. Exploratory design maps an unclear field. Explanatory design tests a stated relation. Both are scientific when their claims match their reach.

Body

Exploratory design

- Used when concepts are weak or the population is hidden.
- **Tools:** unstructured interview, participant observation, pilot survey, theoretical sampling after Glaser and Strauss.
- Example: first mapping of gig riders' unpaid waiting time, or of a new sect's household practice.
- **Output:** types, hypotheses, and better indicators, not a national rate.

Explanatory design

- **Used when a relation is named:** an independent and a dependent variable, with controls.
- **Tools:** comparative tables in **Durkheim's** suicide, multivariate survey models, historical comparison.
- Example: does female education associate with lower fertility in NFHS after controlling wealth? Does contractor use raise injury in a mill sample?
- **Max Weber** still wants meaning-adequacy inside explanation.

How they sequence

- Exploration often precedes explanation. Reversing them produces false precision.
- **Mixed designs are common:** ethnography to interpret a **Census** pattern.

Indian caution

- An exploratory village case cannot "explain India". An explanatory NFHS model cannot "understand" a ritual without further meaning work.

Flow diagram

Exploratory -> Types hypotheses

Types hypotheses -> Explanatory test

Explanatory test -> Stated relation

Ethnography plus survey -> Fuller claim

Conclusion

Exploratory design discovers the map. Explanatory design tests a relation. Gig ethnography and Durkheimian or NFHS comparisons illustrate the pair. Match the design to the question's maturity.

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Q7(a) · 20 marks

How can Parsons' AGIL framework be used to analyse key problems in a society? Discuss.

Sociology GS 1 · 2018 · Sociological Thinkers: Karl Marx

Revision summary

- **AGIL:** Adaptation, Goal attainment, Integration, Latency.

Key problems can be placed and then traced as spillovers.

Indian informal labour, state capacity, communal rupture, and care crisis fit the boxes.

The gain is a whole-system map.

Class, caste, and gender must be added against a consensus bias.

Introduction

- **Talcott Parsons' AGIL names four functional problems every social system must meet:**

Adaptation, Goal attainment, Integration, and Latency. The framework can diagnose key problems as failures or strains in those boxes. It cannot, by itself, name who wins from the failure.

Body

The four functions

- **Adaptation:** economy and environment. Problem examples: unemployment, informal insecurity, ecological shock.
- **Goal attainment:** polity. Problems: weak capacity, capture, or emergency rule.
- **Integration:** law, solidarity, citizenship. Problems: communal rupture, caste veto, anomie in **Durkheim's** sense.
- **Latency (pattern maintenance):** family, school, culture. Problems: care crisis, school that cannot socialise, value conflict.

How to use it on key problems

- Place the problem in a primary box, then trace spillover. Agrarian distress is Adaptation, then Integration when protest rises.
- Indian liberalisation can be read as Adaptation reform that strained Latency in household care and Integration in labour.
- Gender inequality sits in Latency (unpaid care, after Ann Oakley) and Adaptation (segmented labour).
- **Max Weber's** legitimacy is a Goal-attainment and Integration issue Parsons tried to systematise.

Gains

- It forces a whole-system look instead of a single-institution sermon.
- It links economy, state, law, and family in one page.

Limits

- Conflict theorists, after Ralf Dahrendorf, say "system problems" hide domination.
- **Karl Marx** would relocate Adaptation inside class, not beside it as a neutral box.
- Caste and patriarchy are not mere latency glitches.

- The scheme is better as a checklist than as a history.

Flow diagram

Adaptation economy -> Key problems
Goal attainment polity -> Key problems
Integration law solidarity -> Key problems
Latency family culture -> Key problems
Key problems -> Spillover across boxes

Conclusion

AGIL analyses key problems as strains in economy, polity, solidarity, and cultural reproduction, and as spillovers among them. Use it to map Indian informal labour, care, and civic rupture. Then add class, caste, and gender, which Parsons underplayed.

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Q7(b) · 15 marks

What is labour commitment? Discuss it with reference to studies of manufacturing industry.

Sociology GS 1 · 2018 · Sociological Thinkers: Karl Marx

Revision summary

Labour commitment is stable attachment of time and skill to the workplace.

Kerr's industrialism thesis expected it to grow.

Indian mill and Breman studies found circulation and rural-caste ties.

Braverman and Burawoy stress control and manufactured consent.

Employers may organise against full commitment.

Introduction

Labour commitment is the extent to which workers stably attach time, skill, and loyalty to an industrial workplace. Early industrial sociology asked why commitment failed in new factories. Later work asked whether management wanted full commitment at all.

Body

The concept

- Commitment includes showing up, learning the job, and accepting industrial time.
- It is social, not a natural work ethic. **Max Weber's** calling is one cultural source; hunger and contract are others.

Manufacturing studies

- Clark Kerr and colleagues pictured a logic of industrialism that would produce committed labour.
- Indian mill studies, including those around Bombay and Jamshedpur, found rural links, caste recruitment, and circulating labour rather than a full break.
- **Jan Breman's work on south Gujarat showed footloose labour:** management may prefer a non-committed, easily dismissed workforce.
- **Harry Braverman:** deskilling reduces the need for craft commitment and raises the need for control.
- **Michael Burawoy distinguished making out on the shop floor:** consent is produced, not assumed.

Discussion

- High commitment was a Fordist wish in some cores.
- Informalised manufacturing uses contractors precisely to limit commitment on the employer's side.

Flow diagram

Labour commitment -> Stable industrial time
Manufacturing studies -> Caste village contractors
Management -> Sometimes wants non-commitment
Caste village contractors -> Labour commitment

Conclusion

Labour commitment names stable attachment to industrial work. Manufacturing studies show it is produced by culture, wage, and control, and often avoided through circulation and contractors. Indian mills never fully matched the committed industrial-man thesis.

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Q7(c) · 15 marks

What, according to Pareto, are the basic characteristics of elites? Discuss.

Sociology GS 1 · 2018 · Sociology

Revision summary

- **Pareto:** elites are the highest in any activity, governing and non-governing.

They circulate; aristocracies die.

Lions use force and persistence; foxes use combination and cunning.

Derivations are the stories they tell.

Mills and Indian caste-class closure qualify the psychology.

Introduction

Vilfredo Pareto treated elites as the highest stratum in any field of activity, circulating rather than disappearing. Their basic characteristics are superiority of talent in that field, use of force and persuasion, and a mix of residues that he labelled lions and foxes.

Body

Who the elite are

- A small governing elite plus a non-governing elite of talent in other spheres.
- Not a moral elect. Elite means the best at a given activity, including crime.

Basic characteristics

- **Circulation:** elites decay and are replaced; history is a graveyard of aristocracies.
- **Residues:** Class I combination (foxes, cunning, innovation) and Class II persistence of aggregates (lions, force, tradition).
- **Derivations:** the justifications elites tell, which are not the real motors.
- Use of force and fraud; foxes who cannot use force fall to lions.
- **Psychic and social heterogeneity:** the mass is not a uniform people in the **Rousseau** sense.

Discussion

- Pareto criticised both Marxist class monopoly and democratic self-rule as derivations.
- C. Wright Mills later named a power elite of institutions, more structural than residues.
- **Indian illustration:** a political fox-like combinational elite beside a force-backed local lion stratum; circulation through elections is partial.

Limit

- Residue psychology underplays property and caste as durable closure.

Flow diagram

Elite top stratum -> Circulation
Elite top stratum -> Lions force
Elite top stratum -> Foxes cunning
Derivations -> Public justifications

Conclusion

Pareto's elites are the top performers who rule by force and cunning, circulate, and justify themselves with derivations. Lions and foxes are the basic types. Use the scheme for circulation; add class and caste that Pareto thinned out.

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WRAP Exams

Q8(a) · 20 marks

"The sociological imagination enables us to grasp SOCIOLOGY and biography and the relationship between the two in society." - C.W.Mills . Explain.

Sociology GS 1 · 2018 · Sociological Thinkers: Karl Marx

Revision summary

- **Mills:** sociological imagination links biography, history, and structure.

Personal troubles become public issues when rates and institutions are seen.

He criticised Parsons' grand theory and survey empiricism without history.

Weber's ethic-and-life is an ancestor of that link.

Indian informal labour, gender, and caste are lived as biography inside structures.

Introduction

C. Wright Mills's sociological imagination is the capacity to see private lives inside public structures and historical time. Biography is not a sealed self. History is not a distant chronicle. Society is their relation.

Body

The three questions

- What is the structure of this society as a whole?
- Where does it stand in human history?
- What varieties of men and women now prevail, and how are they selected?

Personal trouble and public issue

- Unemployment as a personal trouble is one CV. As a public issue it is a rate, a class, and a policy.
- Mills opposed both grand theory without people, as in Talcott Parsons, and abstracted empiricism of surveys without history.

History and biography

- A mill worker's life in Mumbai is a biography inside deindustrialisation and informalisation, which Jan Breman's type of labour regime historically situates.
- A woman's double day is biography inside patriarchy, which Ann Oakley and NFHS files make public.
- **Max Weber** already tied the Protestant's inner life to a historical ethic; Mills generalises that move for the mid-century United States and beyond.

What the imagination does

- It translates "I failed" into "what institutions failed how many".
- It refuses fate and mere gossip.

Indian use

- Farmer suicide as biography plus agrarian history, readable also with **Durkheim's** rates.
- Caste humiliation as a life and as a structure of endogamy and office.

Limit

- Imagination is a craft, not a method recipe. It still needs evidence.

Flow diagram

Biography -> Sociological imagination

History -> Sociological imagination

Social structure -> Sociological imagination

Sociological imagination -> Public issues from private troubles

Conclusion

Mills meant that sociology holds together a person's story and an epoch's structure. The imagination is that holding. Without it, we get either lonely blame or empty system talk. With it, troubles become issues located in history.

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Q8(b) · 15 marks

What is sects? Discuss their role in multi-religious societies with empirical examples.

Sociology GS 1 · 2018 · Religion and Society

Revision summary

A sect is a voluntary, strict fellowship versus a church of birth and grace.

Weber and Troeltsch set the contrast; Wilson typed later forms.

In multi-religious societies they reform, convert, and draw fences.

- **Examples:** Ambedkarite Buddhism, Arya Samaj, Pentecostal growth.

They can protect a minority or raise conflict with neighbours and the nation.

Introduction

A sect is a voluntary, disciplined religious group that breaks from a church or a loose tradition to demand intense commitment. Ernst Troeltsch and **Max Weber** contrasted church and sect. In multi-religious societies sects organise belonging, reform, and sometimes conflict.

Body

What a sect is

- Membership is earned by conversion or strict observance, not by birth alone.
- **Max Weber:** the sect is a community of the religiously qualified; the church is a compulsory institution of grace.
- Bryan Wilson later typed conversionist, revolutionist, and introversionist sects.

Role in multi-religious societies

- They can reform a majority faith from within, as bhakti and Sikh panth histories show in a broad sense of disciplined fellowship.
- **They mark boundaries in a crowded sacred market:** Arya Samaj shuddhi, Tablighi intensity, Pentecostal churches in South India.
- They may protect a minority's everyday life, or raise tension with neighbours and the state.
- Robert N. Bellah's civil religion is not a sect; sects can refuse the nation's sacred.

Empirical examples

- **Indian:** Lingayat debates over separate religion, neo-Buddhist conversion after **Ambedkar**, and missionary-derived churches as sect-to-denomination paths.
- **Comparative:** Protestant sects in the United States as voluntary religion beside a Catholic church type.

Caution

- **Census** religion labels smear sect and community. Field roles differ.

Flow diagram

Sect voluntary intense -> Reform conversion
Sect voluntary intense -> Boundary in plural field
Church by birth -> Contrast type
Sect voluntary intense -> State tension or protection

Conclusion

Sects are intense voluntary fellowships of the qualified. In multi-religious India they reform, convert, and fence groups. Weber and Troeltsch name the type; Ambedkarite Buddhism and reform associations show the living roles, including peace and polarisation.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2018/what-is-sects-discuss-their-role-in-multi-religious-societies-with-empirical-examples/>

Q8(c) · 15 marks

In what way did Durkheim perceive religion as functional to society?

Sociology GS 1 · 2018 · Sociological Thinkers: Karl Marx

Revision summary

- **Durkheim:** religion is society in sacred form.
- **Functions:** integration, regulation, cognitive categories, continuity.

Effervescence and church make the force felt as external.

He did not predict a simple end of religion.

Marx, caste, and gender limit the harmony of that function.

Introduction

Emile Durkheim perceived religion as society worshipping its own ideal. Its function is to create, renew, and moralise solidarity. Gods are real as social forces, not as private errors.

Body

Core perception

- In The Elementary Forms, religion is beliefs and practices relative to the sacred, uniting a church.
- Collective effervescence generates the feeling of an external force, which is the group.
- The sacred-profane split classifies the world and protects the group's ideal.

Functions named

- **Integration:** a moral community, from clan to nation.
- **Regulation:** rites and interdicts discipline conduct, related to his suicide types.
- **Cognitive:** categories of time, space, and cause are socially forged in ritual, a strong claim.
- **Continuity:** funerals and commemorations bind generations.

What "functional" does not mean here

- It does not mean every priest is useful to every class. Karl Marx's veil is a different problem Durkheim underplayed.
- It does not predict simple secular disappearance; he expected new cults, including the individual.

Later use

- Robert Bellah's civil religion is a functional reading of national ritual.
- Gendered and caste temples show the moral community is stratified.

Flow diagram

Religion -> Sacred ritual
Sacred ritual -> Effervescence
Effervescence -> Solidarity regulation categories
Solidarity regulation categories -> Society's ideal

Conclusion

Durkheim saw religion as functionally producing solidarity, moral regulation, and basic categories through sacred ritual. The function is for the group's ideal. It is not a full theory of salvation, inequality, or inner faith.

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WRAP Exams

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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