

WRAP Exams · wrapexams.com

Prelims PYQ, Mains model answers, and copy evaluation. Write to the desk for this paper, a doubt, or the AI waitlist.

ask@wrapexams.com · +91 85951 84903 · wrapexams.com

UPSC Mains 2019 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-1/2019/>

Q1(a) · 10 marks

Discuss the historical antecedents of the emergence of Sociology as a discipline

Sociology GS 1 · 2019 · Sociology

Revision summary

Sociology emerged when industry, the state, and revolution made society a problem.

Enlightenment comparison and Saint-Simon-Comte positivism supplied permission.

Nisbet's conservative themes of community and authority also fed the field.

Marx, **Durkheim**, and **Weber** turned the name into a discipline.

Census offices made method a public craft.

Introduction

Sociology named itself in nineteenth-century Europe when industrial capitalism, the nation-state, and revolution made society a problem. The antecedents are older ideas plus those shocks. Auguste Comte gave the name; the questions were already on the table.

Body

Intellectual antecedents

- Enlightenment reason treated institutions as human products open to criticism, as Montesquieu's comparison of laws already showed.
- Scottish moralists such as Adam Smith studied the division of labour and morals as regularities, not as church mystery.
- Saint-Simon demanded a science of social reorganisation after the French Revolution. Comte turned that programme into a hierarchy of sciences.

Material and political shocks

- The Industrial Revolution created factories, cities, and new classes that parish custom could not explain.
- The French Revolution showed that political order can collapse and be remade. Conservative reaction, which Robert Nisbet stressed, made community and authority into problems.
- Colonial encounters supplied comparison, even when Europe used that comparison to rank others.

From philosophy to a discipline

- **Karl Marx** analysed class and the mode of production. **Emile Durkheim** fixed social facts. **Max Weber** studied social action and rationalisation.
- Universities, statistical bureaux, and the census made a career and a method possible.

Flow diagram

Enlightenment comparison -> Sociology

Industry and revolution -> Sociology

Comte name -> Sociology

Marx Durkheim Weber -> Sociology

Conclusion

Sociology emerged from Enlightenment comparison, industrial and revolutionary crisis, and the later classic trio of **Marx**, **Durkheim**, and **Weber**. Comte named the science. The antecedents are both ideas and the factory-state world that made those ideas urgent.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/discuss-the-historical-antecedents-of-the-emergence-of-sociology-as-a-discipline/>

Q1(b) · 10 marks

Davis and Moore made it clear that social stratification is a functional necessity and also an unconscious device. Discuss

Sociology GS 1 · 2019 · Stratification and Mobility: Concepts

Revision summary

- **Davis and Moore:** unequal rewards fill important roles; the device is unconscious.
- **Tumin:** importance is politically defined.

Marx and Weber add exploitation, status, and party.

Caste and gender close talent before sorting begins.

Use the thesis for incentives; do not use it as a full theory of inequality.

Introduction

Kingsley Davis and Wilbert Moore argued that unequal rewards place talent in functionally important roles. Stratification is, for them, a necessity of complex society and a device that works without a planner. The claim is neat. It is also contested.

Body

Functional necessity

- Some positions are more functionally important and harder to fill. Higher prestige and pay attract training and effort.
- The family and school sort people into those slots. Inequality is treated as a mechanism of allocation, not as theft.
- **The device is unconscious:** no committee sits to invent caste or class. The pattern is said to arise as a system need.

Limits of the thesis

- Melvin Tumin asked who decides importance. Power, not function, often sets pay, as inherited wealth shows.
- **Karl Marx** treated class as exploitation, not as a talent contest. **Max Weber** added status and party.
- Indian caste and gender close talent before the market opens. M. N. Srinivas's Sanskritisation is group honour, not Davis-Moore sorting.
- **Census** and NFHS inequalities of education and work sit poorly with a pure necessity story.

Discussion

- The thesis names a real problem of filling skilled roles.
- Calling the device unconscious hides who benefits. Necessity is an overclaim.

Flow diagram

System need for talent -> Davis Moore
Davis Moore -> Unequal rewards
Power ascription -> Tumin Marx caste
Tumin Marx caste -> Not pure necessity

Conclusion

Davis and Moore made stratification a functional sorter that no one designs. Tumin, Marx, and caste-gender closure show that power and ascription also allocate. Treat the thesis as a hypothesis about incentives, not as a defence of every hierarchy.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/davis-and-moore-made-it-clear-that-social-strati-cation-is-a-functional-necessity-and-also-an-unconscious-device-discuss/>

WRAP Exams

Q1(c) · 10 marks

What is the Marxist concept of 'fetishism of commodities'?

Sociology GS 1 · 2019 · Sociology

Revision summary

- **Fetishism of commodities:** social relations among producers appear as relations among things.

Exchange-value hides labour time as price.

The illusion is socially real, not a personal superstition.

Lukács extended it as reification.

Gig pay and piece-rates still carry the appearance.

Introduction

In *Capital*, **Karl Marx** named commodity fetishism as the way products of labour appear as things with a life of their own. Social relations among producers take the form of relations among objects on the market. The mystery is in the form of the commodity, not in a primitive idol.

Body

The concept

- A commodity has use-value and exchange-value. In exchange, labour time is expressed as a price.
- Producers do not meet as co-workers. They meet through things. The social character of labour is hidden in the object.
- **Fetish here means a social illusion that is real in its effects:** money and capital seem to grow by themselves.

What it is not

- It is not only consumer advertising. Georg Lukács later extended it toward reification of the whole of life.
- It is not a claim that use-values are imaginary. Bread still feeds. The fetish is the market form.

Sociological use

- Informal piece-rates and gig apps still present a wage as a thing the platform "gives", hiding the relation.
- **Census** occupational tables count jobs; they do not by themselves show this appearance.

Flow diagram

Social labour -> Commodity form
Commodity form -> Things seem alive
Things seem alive -> Class relation hidden

Conclusion

Commodity fetishism is **Marx's** name for social labour appearing as a relation among things. Price looks natural; class is displaced. Lukács and later labour studies keep the concept usable beyond the nineteenth-century factory.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/what-is-the-marxist-concept-of-fetishism-of-commodities/>

WRAP Exams

Q1(d) · 10 marks

Present a sociological review on the 'new middle class'

Sociology GS 1 · 2019 · Sociological Thinkers: Karl Marx

Revision summary

- **New middle class:** salaried professionals and managers, not owners of capital.

Mills, Wright, and Bourdieu map white-collar dependence and cultural capital.

Indian liberalisation made consumption the public face.

Caste and gender still cut the slab.

A minority layer beside informal labour.

Introduction

The new middle class names salaried professionals, managers, and service workers who live by credentials rather than by a small shop or a landed title. In India it is also a public culture of consumption. Review means placing that group in class theory, not celebrating it.

Body

Who is named

- C. Wright Mills described white-collar employees dependent on large organisations. Erik Olin Wright placed managers and experts in contradictory class locations.
- **Pierre Bourdieu stressed cultural capital:** taste and education as class weapons.
- In India, Dipankar Gupta and later work on liberalisation tied the label to private jobs, malls, and English.

Review

- The group is real as a labour and consumption cluster. It is not a substitute for **Marx's** bourgeoisie that owns means of production.
- Caste and gender cut the same salary slab. A new flat does not erase endogamy.
- NSSO and **Census** work categories show a thin formal salaried layer beside a huge informal majority.

Limits of the phrase

- "New" can hide older clerks and teachers. "Middle" can hide property and rent.
- Globalisation made the culture visible; it did not make India a middle-class nation.

Flow diagram

New middle class -> Credentials salary
New middle class -> Consumption culture
Ownership of capital -> Bourgeoisie
Caste gender -> New middle class

Conclusion

The new middle class is a credentialed, often urban, consumption class with contradictory locations. Mills, Wright, and Bourdieu supply the tools. Indian liberalisation made it loud. It remains a minority layer, not the structure of society.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/present-a-sociological-review-on-the-new-middle-class/>

WRAP Exams

Q1(e) · 10 marks

Explain the probability sampling strategies with examples

Sociology GS 1 · 2019 · Sociology

Revision summary

- **Probability sampling:** known chance of selection and estimable error.

Simple random, systematic, stratified, cluster, and multistage PPS are the toolkit.

NFHS and NSSO are Indian illustrations.

A missing frame blocks the method.

Quota and snowball are not probability designs.

Introduction

Probability sampling gives every unit a known, non-zero chance of selection. It supports estimates of error. It is the design behind the **Census** sample surveys and NFHS, not behind a college queue.

Body

Simple random and systematic

- Simple random sampling draws from a complete frame, as in a lottery of listed households.
- Systematic sampling takes every k-th unit after a random start. It fails if the list has a hidden period.

Stratified and cluster

- Stratified sampling draws within sex, region, or rural-urban strata so rare groups are not missed. NFHS stratifies.
- Cluster sampling draws villages or blocks first, then households. It cuts cost and raises design effect.

Multistage and PPS

- Multistage combines clusters. The Indian NSSO and NFHS use stages from region to household.
- Probability proportional to size gives large villages a higher chance, then weights restore the estimate.

Example and limit

- A voter list can frame a city ward. Informal pavement workers often have no list, so probability design needs a mapped area sample.

Flow diagram

Sampling frame -> Known chance
Known chance -> Simple random
Known chance -> Stratified
Known chance -> Cluster multistage
Cluster multistage -> NFHS NSSO NSSO

Conclusion

Simple random, systematic, stratified, cluster, and multistage PPS are the main probability strategies. NFHS and NSSO illustrate them. Without a frame, the strategy cannot start. State the chance; do not call a quota a random sample.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/explain-the-probability-sampling-strategies-with-examples/>

WRAP Exams

Q2(a) · 20 marks

According to Mead, "We play a key role in our own socialization."

Sociology GS 1 · 2019 · Sociology

Revision summary

- **Mead:** the self arises in communication; play and the game build the generalised other.

The "I" and the "Me" make socialisation two-sided.

Cooley and Goffman support the active looking-glass and performance.

Oakley shows gender scripts that are still negotiated.

Class, caste, and media limit equal role-taking.

Introduction

George Herbert Mead treated the self as a social process, not as a ready soul. Socialisation is not a stamp on clay. The person takes the role of the other, answers, and so helps to make the self that society also makes. That is the key role.

Body

Self as process

- In *Mind, Self and Society*, the self arises in communication. Gestures become significant symbols when they mean the same to self and other.
- The "I" is the spontaneous response. The "Me" is the organised set of attitudes of others that one assumes.
- **Play and the game are stages:** first one role, then the organised team. The generalised other is the community's standpoint.

Why we are not only products

- Charles Horton Cooley's looking-glass self already made imagination of others' view central. Mead made it a theory of action.
- The child does not merely copy. She tries roles, fails, and adjusts. Agency sits inside the "I".
- Erving Goffman later showed performance and saving face. That is still Mead's active participant, now on a staged encounter.

Socialisation as joint work

- Family, school, and peer group supply the others. The person selects, resists, and recombines those voices.
- Ann Oakley showed gender is taught as work and identity. Girls and boys still negotiate the script, which is Mead's point against a pure mould.
- Indian illustrations include the bilingual child who switches caste-polite and school-English selves, and NFHS talk on decision-making inside households.

Limits

- Mead underplayed class, caste, and the state as unequal others. Pierre Bourdieu's habitus is heavier than an equal conversation.
- Sigmund Freud's unconscious is not Mead's "I". Structural constraint can drown role-taking.
- Media and algorithms now supply generalised others that no neighbourhood assembled.

Assessment of the sentence

- The sentence is right against a one-way filling of the child.
- It is incomplete if "we" means a free chooser outside institutions.

Flow diagram

Significant others -> Me

I spontaneous spontaneous -> Self

Me -> Self

Game generalised other -> Me

Self -> Socialisation as joint

Conclusion

Mead's claim is that socialisation is role-taking in which the "I" answers the "Me". We help to write the self that others also write. Oakley and Goffman extend the activity. Class and caste show that not every player holds the same script.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/according-to-mead-we-play-a-key-role-in-our-own-socialization/>

Q2(b) · 20 marks

Bring out the significance of Ethnography in social research

Sociology GS 1 · 2019 · Sociology

Revision summary

Ethnography is prolonged observation of everyday worlds.

Malinowski, Geertz, Whyte, and Srinivas show organisation and thick meaning.

It operationalises verstehen and members' methods.

Informal labour and village studies need it.

It complements, and does not replace, **Census** and NFHS rates.

Introduction

Ethnography is prolonged, first-hand study of a group's everyday world through observation, talk, and records. Its significance is not colour for a survey. It is a way of seeing meaning, practice, and power that a questionnaire often misses.

Body

What it uniquely yields

- Bronislaw Malinowski's Trobriand fieldwork set the standard of living among the people and seeing the imponderabilia of actual life.
- Clifford Geertz's thick description ties public symbols to local sense, so the account can be disputed.
- William Foote Whyte's street-corner study showed organisation in a world that official files called disorganised.

Significance for theory

- **Emile Durkheim's rates need a complement:** how suicide or worship is done in situ.
- **Max Weber's** verstehen is operationalised as watching action with intended meaning.
- Herbert Blumer's symbolic interaction and Harold Garfinkel's ethnomethodology both live on ethnographic attention to members' methods.
- M. N. Srinivas's village studies and Sanskritisation came from staying, not from a one-shot poll.

Practical uses

- Informal labour, caste panchayats, and SHG meetings are poorly counted until someone sits there.
- Policy failure, as in clinic queues or school midday meals, shows in practice what NFHS cells only hint.
- Multi-sited work now follows migrants and apps across places.

Limits and ethics

- Small N, researcher effect, and the colonial history of the gaze are real.
- Ann Oakley and feminist ethnography demand that the relation of interview be named.
- It cannot replace **Census** totals. Its significance is validity of meaning, not a national percentage.

Why it still matters

- Without ethnography, variables float free of the life they name.
- With only ethnography, structure and comparison thin out.

Flow diagram

Ethnography -> Prolonged presence

Prolonged presence -> Meaning practice power

Meaning practice power -> Theory building

Survey Census -> Rates

Ethnography -> Validity of meaning

Conclusion

Ethnography matters because it recovers practice, meaning, and the hidden organisation of everyday life. Malinowski, Geertz, Whyte, and Srinivas show the yield. Pair it with surveys and archives. Do not treat it as a soft extra.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/bring-out-the-significance-of-ethnography-in-social-research/>

Q2(c) · 10 marks

What is 'reserve army of labour' ? Present the position of feminist scholars on this

Sociology GS 1 · 2019 · Sociology

Revision summary

- **Reserve army:** surplus labour that capital expands and contracts to discipline wages.

Floating, latent, and stagnant forms in **Marx**.

- **Feminists:** women as flexible wage reserve and unpaid reproductive labour.

Oakley and social-reproduction theory make housework part of the army's base.

NSSO "low participation" often hides that tank.

Introduction

Marx's reserve army of labour is the surplus population that capital can draw in or expel as accumulation needs. It disciplines the employed by the threat of replacement. Feminist scholars asked who that army is, and how unpaid care fills and hides it.

Body

The Marxist concept

- In Capital, the industrial reserve army includes the floating, latent, and stagnant surplus.
- Unemployment is not an accident. It is a lever of wages and a condition of expansion.
- Informal and migrant workers in India often live this function even without a factory roll.

Feminist positions

- **Heidi Hartmann and later Marxist feminists argued that women are a flexible reserve:** drawn into wartime and export factories, sent back to the household.
- Silvia Federici and social-reproduction writers treated unpaid domestic labour as the hidden condition of the wage, not a private leftover.
- Ann Oakley made housework visible as work. The "non-working" woman is already labour.
- Indian scholarship on home-based garment work and SHGs shows women as both cheap wage labour and a care reserve. NSSO low female labour-force rates often misread this.

Tension

- A reserve-army story that only counts the male unemployed misses the household as a labour tank.

Flow diagram

Capital accumulation -> Reserve army
 Reserve army -> Wage discipline
 Unpaid care -> Reserve army
 Feminist reading -> Unpaid care

Conclusion

The reserve army is capital's surplus labour that regulates the wage. Feminists relocate much of that surplus in gendered households and informal shops. Oakley, Hartmann, and social-reproduction theory make the concept usable for India only if unpaid care is counted.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/what-is-reserve-army-of-labour-present-the-position-of-feminist-scholars-on-this/>

WRAP Exams

Q3(a) · 20 marks

Discuss the importance of interpretative understanding of social phenomena and explain its limitations

Sociology GS 1 · 2019 · Sociology

Revision summary

Verstehen recovers intended meaning; society is not only a rate.

Weber, Mead, Blumer, Schutz, and Geertz are the toolkit.

It improves validity for honour, policy use, and everyday practice.

- **Limits:** bias, small N, missed structure, and official scripts.

Combine types with comparison and Census or NFHS files.

Introduction

Interpretative understanding seeks the meaning of action for the actor. Max Weber named it verstehen. It is important because rates without meaning are thin. It is limited because meaning is not a private feeling that ends the argument.

Body

Why it matters

- Weber defined sociology as interpretative study of social action oriented to others. Motive and intended meaning are part of the object.
- Symbolic interaction, after George Herbert Mead and Herbert Blumer, treats society as ongoing definition of the situation.
- Clifford Geertz's thick description and Alfred Schutz's phenomenology recover the everyday lifeworld that positivist grids skip.
- Indian fieldwork on caste honour, live-in stigma, or SHG talk fails if only cells are read.

What it adds to explanation

- Emile Durkheim's suicide rates still need why this death was classified and named.
- Policy uptake depends on how people read a scheme, not only on budget lines.
- Validity of meaning rises when the account can be checked against talk, documents, and comparison.

Limitations

- Objectivity is harder. Weber split value-relevance from demonstration, but the researcher's standpoint still enters, as Sandra Harding warned.
- Small cases do not yield NFHS percentages. Reliability across observers is a fight.
- Structural constraint, which Marx and later Bourdieu stressed, can be missed if every outcome is "meaning".
- Actors may lie, forget, or use official scripts. Verstehen is not credulity.
- Hidden groups and power make some meanings unsaid. Ann Oakley's interview as a social relation applies.

A working balance

- Use interpretation to build types and then test them with comparison and files.

- Do not treat a diary as a **Census**, or a **Census** as a mind.

Flow diagram

Social action -> Weber verstehen
Weber verstehen -> Ideal types
Standpoint scale structure -> Checks
Weber verstehen -> Checks
Counts files -> Checks

Conclusion

Interpretative understanding is important because social phenomena are meaningful action, as **Weber** stated. Geertz, Mead, and Schutz show the yield. Limits are standpoint, scale, structure, and deception. Pair meaning with constraint and with counts.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/discuss-the-importance-of-interpretative-understanding-of-social-phenomena-and-explain-its-limitations/>

Q3(b) · 20 marks

Are all world religions patriarchal ? Substantiate your answer with examples

Sociology GS 1 · 2019 · Sociology

Revision summary

Dominant forms of major religions have organised male sacred and legal authority.

Hindu dharma, Abrahamic clergy, Buddhist nun rules, and Confucian kinship illustrate.

Goddess cults, women saints, and reform block a total "all".

Walby and feminist theology name the structure without freezing it.

NFHS tracks outcomes; revival often re-inscribes patriarchy.

Introduction

Patriarchy here means organised male authority over women in law, ritual, property, and the sacred story. Most historically dominant world religions have been patriarchal in that sense. "All" is too clean. Internal dissent, goddess cults, and reform complicate a single yes.

Body

A careful yes on the main formations

- Classical Hindu dharma texts ranked women with dependents. Temple priesthood and coparcenary were long male. Bhakti and later reform still fought that grain.
- Abrahamic traditions coded God, prophecy, and clergy as male in their dominant forms. Islamic family law and Catholic priesthood illustrate institutional male gatekeeping.
- Buddhist sangha included nuns, yet the eight garudhammas and androcentric scriptures show a hierarchy. Confucian kinship was explicitly patriarchal.

Why "all" overreaches

- Shakta and village goddess traditions place female sacred power at the centre, even when everyday kinship stays male-headed.
- Sufi and bhakti women saints, and Quaker or some Protestant equal ministries, show counter-currents.
- Sylvia Walby's structures of patriarchy can sit inside a religion without exhausting it. **Max Weber's** theodicy and charisma also produce female founders.

Feminist substantiation

- Mary Daly and later feminist theology read the monotheisms as sacralising male rule.
- Leela Dube and Indian feminist work tied purity, marriage, and caste to religious honour.
- **Census** religion tables do not measure patriarchy, but NFHS on mobility, son preference, and decision-making tracks gendered outcomes across communities.

Contemporary mix

- Personal law reform, women's entry to some priesthoods, and court cases on temple entry show religion as a field of struggle, not a frozen yes.
- Fundamentalist revival often re-sacralises male control. That is evidence of patriarchy, not of a timeless essence.

Answer

- Dominant historical forms of the world religions have been patriarchal.
- They are not patriarchal in every strand, every period, or every local cult.

Flow diagram

World religions -> Clerical legal cores
Clerical legal cores -> Patriarchal order
Goddess bhakti reform -> Exceptions and struggle
Gender outcomes -> Patriarchal order

Conclusion

- **A substantiated answer is:** largely yes for the classic clerical and legal cores; not yes for every goddess cult, mystic current, or reform. Walby, **Weber**, and Indian feminist ethnography keep the claim empirical. NFHS outcomes show the social harvest of those cores.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/are-all-world-religions-patriarchal-substantiate-your-answer-with-examples/>

Q3(c) · 10 marks

What, according to Merton, is the difference between 'unanticipated consequences' and 'latent functions' ? Give examples to elaborate

Sociology GS 1 · 2019 · Sociological Thinkers: Karl Marx

Revision summary

- **Unanticipated consequences:** unforeseen results of purposive action (Merton 1936).
- **Latent functions:** unrecognized contributions of a practice to the system.

A surprise is not automatically a function.

Rain dance, conspicuous consumption, and scheme leakage illustrate the cut.

Keep actor aim and system use distinct.

Introduction

Robert K. Merton distinguished the outcome of action from the function of a practice for a system. Unanticipated consequences are unforeseen results of purposive action. Latent functions are unrecognized and unintended contributions to social order. They overlap, but they are not the same cut.

Body

Unanticipated consequences

- In his 1936 essay, purposive action can yield results the actor did not want or see: ignorance, error, imperious values, and self-defeating prediction.
- Example: a ban on liquor that grows a black market. The aim was temperance; the surprise is a new trade.

Latent functions

- In Social Theory and Social Structure, manifest functions are intended and recognized. Latent functions are neither.
- Example: the rain dance may fail as meteorology (manifest claim) yet bind the clan (latent function). Veblen's conspicuous consumption displays status while claiming utility.

The difference

- Unanticipated consequences are about the actor's purpose and surprise. They may be dysfunctional.
- Latent functions are about the system's ongoing uses, which an observer names. A surprise is not yet a function.
- **Hopi ritual and Indian temple festivals can illustrate both:** a missed rain (unanticipated relative to the prayer) and solidarity (latent function).

Elaboration

- MGNREGA may intend rural work and also, latently, weaken tied labour. A leak of funds is an unanticipated consequence, not a function unless someone shows a system use.

Flow diagram

Purposive action -> Unanticipated consequences

Ongoing practice -> Latent function

Unanticipated consequences -> May be eufunction or dysfunction

Latent function -> System use unrecognized

Conclusion

For Merton, unanticipated consequences are surprises of action. Latent functions are hidden contributions to a social pattern. The first can harm; the second is a functional claim. Keep the actor's aim and the system's use on separate lines.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/what-according-to-merton-is-the-difference-between-unanticipated-consequences-and-latent-functions-give-examples-to-elaborate/>

Q4(a) · 20 marks

Modernization presupposes class society; however caste, ethnicity and race are still predominant. Explain

Sociology GS 1 · 2019 · Stratification and Mobility: Concepts

Revision summary

Modernisation theory presupposed achievement and class in place of ascription.

Marx's class remains real; it does not erase caste, ethnicity, and race.

Srinivas, **Weber**, Barth, and Du Bois explain persistent closures.

These ranks organise marriage, votes, and labour inside markets.

Predominance is empirical gating, not the death of class.

Introduction

Modernisation theory expected industrial growth to replace ascriptive ranks with class in a market. **Karl Marx** made class the motor of capitalist society. Yet caste, ethnicity, and race still organise marriage, votes, and work. The presupposition was a hope, not a completed history.

Body

The presupposition

- **Marx** treated capitalist modernity as polarising owners and workers. Status leftovers would thin.
- Talcott Parsons and later modernisation writers expected achievement, universalism, and a class society of occupations.
- **Max Weber** already warned that status groups and ethnic honour can close the market.

Why caste persists

- M. N. Srinivas showed Sanskritisation and vote banks, not a simple melt.
- Endogamy, ritual rank, and discrimination in hiring keep caste as a property of the modern economy, as later census-blind markets still show in NSSO work gaps.
- Louis Dumont overstated holism, but he was right that rank did not vanish at the factory gate.

Ethnicity and race

- Fredrik Barth treated ethnicity as boundary, not as leftover culture. Urban labour markets reproduce those boundaries.
- W. E. B. Du Bois and later racialisation theory show race as a modern classifier of labour, not a pre-modern residue.
- Immanuel Wallerstein placed race and ethnicity inside the world-system's labour hierarchy.

Predominance without the end of class

- Class still structures land, capital, and informal wage. Caste and race organise who enters which class slot.
- Yogendra Singh's modernisation of Indian tradition is a mix, not a replacement.
- Political ethnicity and communal mobilisation use modern media and the census category itself.

Explanation

- Modernisation needs a class map to think the market. It does not dissolve ascription.
- Predominance means these identities still gate life-chances, as NFHS and education gaps show.

Flow diagram

Modernisation script -> Class society
Actual modernity -> Class society
Actual modernity -> Caste
Actual modernity -> Ethnicity
Actual modernity -> Race
Caste -> Gate life-chances

Conclusion

Class society was the modernisation script. **Weber**, Srinivas, Du Bois, and Barth explain why caste, ethnicity, and race remain predominant as closures inside capitalism. **Marx**'s class is not cancelled; it is cross-cut. The factory did not finish the work of the varna or the colour line.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/modernization-presupposes-class-society-however-caste-ethnicity-and-race-are-still-predominant-explain/>

Q4(b) · 20 marks

Compare and Contrast the contributions of Marx and Weber on social stratification in capitalist society

Sociology GS 1 · 2019 · Sociological Thinkers: Karl Marx

Revision summary

- **Marx:** capitalist stratification is class from ownership and surplus value.
- **Weber:** class as market chance plus status honour plus party power.

Both reject natural talent hierarchies.

Weber's triad explains caste and lifestyle inside capitalism.

Informal labour needs **Marx**; honour and credentials need **Weber**.

Introduction

Karl Marx and Max Weber both placed capitalism at the centre of modern rank. Marx reduced stratification to class rooted in the relations of production. Weber kept class and added status and party. Comparison is about property versus a triad.

Body

Marx on capitalist stratification

- **Two great classes:** bourgeoisie and proletariat, defined by ownership of means of production.
- Surplus value and exploitation are the hidden engine. Other ranks are secondary or ideological.
- Polarisation, a reserve army, and class struggle are the dynamics. The state is a committee of the ruling class in the strong version.

Weber on capitalist stratification

- **Class is market situation:** goods, labour, and skills, including the propertyless with credentials.
- Status is social honour, lifestyle, and restricted intercourse. Caste is an extreme status group.
- Party is organised power in associations and the state. Bureaucracy is a rank of its own.

Points of contact

- Both reject a purely individual talent story such as Davis and Moore.
- Both see the market as historically specific, not natural.
- Weber accepted class as economically determined life-chances, which is a Marxist neighbourhood.

Contrasts

- **Marx:** one axis and a revolutionary horizon. **Weber:** plural axes and no guaranteed proletarian unity.
- **Marx:** labour theory of value. **Weber:** life-chances without that theory.
- Status can cut class, as poor Brahmins and rich traders show in India.
- Nationalist and caste parties fit Weber's party better than a single class party.

Capitalist society today

- Informal labour and gig work fit Marx's wage relation stretched thin.

- Consumption lifestyles and honour crimes fit **Weber's** status.
- **Census** and NSSO class-of-worker tables need both ownership and honour to be read.

Flow diagram

Marx -> Ownership exploitation

Weber -> Class status party

Ownership exploitation -> Capitalist stratification

Class status party -> Capitalist stratification

Conclusion

Marx contributed the property core of capitalist class. **Weber** contributed the triad of class, status, and party. In capitalist society they complement: exploitation without honour is incomplete; honour without property is incomplete. Use both on Indian caste-class.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/compare-and-contrast-the-contributions-of-marx-and-weber-on-social-stratification-in-capitalist-society/>

Q4(c) · 10 marks

What, according to Irawati Karve, are the Major difference between North Indian and South Indian Kinship system?

Sociology GS 1 · 2019 · Sociology

Revision summary

- **Karve:** North Indian kinship stresses exogamy, hypergamy, and natal distance of the bride. South Indian Dravidian type prefers cross-cousin marriage and closer daughter ties.

Kin terms encode who may marry.

Dumont's alliance theory neighbours this contrast.

NFHS consanguinity still traces the southern pattern in parts.

Introduction

Irawati Karve mapped Indian kinship by region, language, and marriage rule. North and South are types, not watertight boxes. The major differences sit in descent emphasis, marriage among kin, and the shape of the bride's tie to her natal home.

Body

North Indian type

- Preferential marriage is outside a wide circle of kin. Village exogamy is common in many northern belts.
- The bride is absorbed into the husband's patriline. Natal ties are thinned by distance and hypergamy.
- Gotra and clan bans stretch far. Kinship language marks wife-givers and wife-takers as unequal.

South Indian type

- Dravidian kinship, as Karve read it, allows and often prefers cross-cousin marriage.
- The woman remains a daughter in a closer kin field. Exchange repeats across generations.
- Terminology classifies cross and parallel kin differently, which organises who is a spouse.

Why it matters

- Louis Dumont also stressed alliance in the south. Karve tied the contrast to culture regions, not only to a Brahmanical text.
- **Census** marriage tables and later NFHS on consanguinity still echo the southern preference in some states.
- Neither type is "more modern". Both organise property and care.

Caution

- East, west, and tribal systems, and urban mixing, sit outside a blunt north-south binary.

Flow diagram

Karve -> North wide exogamy

Karve -> South cross-cousin

North wide exogamy -> Bride absorbed

South cross-cousin -> Repeated alliance

Conclusion

For Karve, the North emphasises wide exogamy and a sharp transfer of the bride; the South emphasises cross-cousin alliance and closer natal continuity. Terminology, village rule, and hypergamy versus repeated exchange are the major differences.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/what-according-to-irawat-i-karve-are-the-major-difference-between-north-indian-and-south-indian-kinship-system/>

Q5(a) · 10 marks

Differentiate between 'Life-chances' and 'Life-style' with suitable examples

Sociology GS 1 · 2019 · Sociology

Revision summary

- **Life-chances:** typical probabilities of goods and work from class (**Weber**).
- **Life-style:** honourable conduct that marks status groups.

Veblen and Bourdieu show style as display and habitus.

Indian diet, English, and gates illustrate style; NFHS and NSSO illustrate chances.

Money and honour do not move on the same clock.

Introduction

Max Weber used life-chances for the typical probabilities of goods, work, and satisfaction that follow from class situation. Life-style is the honourable way of living that marks a status group. One is a market probability. The other is a display and a closure.

Body

Life-chances

- Class situation shapes chances of housing, health, and school. A casual construction worker and a software employee do not share those probabilities.
- NSSO consumption and NFHS nutrition track life-chances as measurable odds, not as taste.
- **Karl Marx**'s exploitation sits under many of those odds, though **Weber** did not use surplus value.

Life-style

- Status groups restrict marriage, food, and dress. Thorstein Veblen's conspicuous consumption is life-style as honour.
- Pierre Bourdieu's habitus and taste make life-style a class weapon, closer to **Weber** than to a free hobby.
- Vegetarian marking, English schooling, and gated colonies in India are life-style closures that also protect chances.

Difference with examples

- Two clerks may share life-chances yet split by caste diet and wedding circle.
- A newly rich trader may buy a car (chance) before the old elite accept his table (style).
- **Census** work status speaks to chances; marriage ads speak to style.

Flow diagram

Status group -> Life-style

Life-chances -> Health school work

Life-style -> Honour closure

Conclusion

Life-chances are Weber's class probabilities of goods and survival. Life-style is status honour in everyday practice. They interact: style can lock chances, and money can buy a new style only slowly. Keep the pair; do not collapse them into income.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/differentiate-between-life-chances-and-life-style-with-suitable-examples/>

WRAP Exams

Q5(b) · 10 marks

Discuss the issues of access and exclusion in higher education in India

Sociology GS 1 · 2019 · Sociology

Revision summary

Higher education in India expanded seats without equal access.

Bourdieu's cultural capital and English coaching filter entry.

Caste, gender, care, and fees exclude before and after admission.

Privatisation markets access.

AISHE and **Census** show a steep pyramid.

Introduction

Higher education is a ladder of credentials and a field of honour. Access is who enters. Exclusion is who is kept out by fees, language, caste, gender, and geography. Expansion of colleges has not ended that dual.

Body

Access

- Public universities, reservations, and scholarships opened doors after independence. Pierre Bourdieu would still call the exam a cultural filter.
- English-medium schooling and coaching towns concentrate access in a few urban belts.
- AISHE and **Census** literacy-to-graduate steps show a pyramid, not a pipeline.

Exclusion

- Fees, hostel shortage, and unpaid care keep many women and rural poor out, as NFHS and time-use hints show.
- Caste discrimination in classrooms and hostels is exclusion after entry. Dalit student movements named that.
- Disability, minority language, and informal-labour households lack the "college-going" habitus.

Issues that bind both

- Privatisation sells access to those who can pay and excludes the rest as a market outcome.
- Quality gaps mean a degree that does not convert to Weberian life-chances.
- Reservation is a tool of access; stigma and poor school foundations limit its yield.

Flow diagram

Higher education -> Access expansion
Higher education -> Exclusion filters
Exclusion filters -> Fees language caste gender
Access expansion -> Credentials

Conclusion

Access expanded on paper. Exclusion continues through money, language, caste, gender, and care. Bourdieu's cultural capital and Weber's credentials explain why a new college on the map is not equal entry. Count graduates and also who never sits the exam.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/discuss-the-issues-of-access-and-exclusion-in-higher-education-in-india/>

WRAP Exams

Q5(c) · 10 marks

What is civil society ? Present a note on civil society engagement with science and technology policy in India

Sociology GS 1 · 2019 · Social Change in Modern Society

Revision summary

- **Civil society:** associations and publics between family and state.

Gramsci, Tocqueville, and Habermas are the frame.

- **Indian S&T engagement:** people's science, Bhopal, dams, GM, trials, RTI.

Unequal scientific capital limits who sits on committees.

Consultation is not yet co-decision.

Introduction

- **Civil society is associative life between family and state:** unions, movements, professional bodies, and publics that argue. Antonio Gramsci placed hegemony there. In India it has also knocked on the laboratory door.

Body

Civil society

- Alexis de Tocqueville saw associations as schools of democracy. Jürgen Habermas pictured a public sphere of critical talk.
- It is not only NGOs. Uncivil groups also organise. The test is public argument, not a registration certificate.

Engagement with S&T policy

- People's science movements, the Kerala Sasthra Sahithya Parishad, and later right-to-information work asked that expertise be accountable.
- Campaigns on Bhopal, big dams, GM crops, nuclear siting, and drug trials forced environmental and ethical review.
- Patient groups and disability networks entered medical technology debates. Farmers' groups contested seed law.

Limits

- Donor-led NGOs can thin into project talk. The state may consult and still decide.
- Scientific capital, as Bourdieu would say, is unequally held. Informal labour rarely sits on expert committees.

Note

- Engagement is real in EIA hearings, PILs, and open-data fights. It is uneven in who speaks for "the people".

Flow diagram

Civil society -> Public argument
Civil society -> S and T policy
S and T policy -> Bhopal dams GM trials
Expert closure -> S and T policy

Conclusion

Civil society is organised public life outside office and kin. In Indian S&T policy it has forced accountability on disaster, dams, seeds, and trials. Gramsci and Habermas frame the hope. Capture and expert closure frame the limit.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/what-is-civil-society-present-a-note-on-civil-society-engagement-with-science-and-technology-policy-in-india/>

Q5(d) · 10 marks

Critique A.G. Frank's 'development of underdevelopment'

Sociology GS 1 · 2019 · Sociology

Revision summary

- **Frank:** underdevelopment is produced by metropolitan linkage, not delayed take-off.

This wrecks Rostow's stages and names drain.

Wallerstein generalised the insight.

East Asian states and internal class limit a frozen satellite.

- **Critique:** keep linkage; reject one-fate delinking.

Introduction

Andre Gunder Frank argued that satellite economies are made poor by their ties to metropolitan capitalism. Underdevelopment is produced, not a waiting room before take-off. The thesis hit modernisation theory. It also over-smoothed history.

Body

The claim

- Surplus is drained through colonial and neo-colonial trade. The core develops; the periphery is underdeveloped.
- Latin American cases were his field. Immanuel Wallerstein later widened this to a world-system.

What the critique gets right

- W. W. Rostow's stages ignored empire. Frank made dependency a structure, not a culture of laziness.
- Indian deindustrialisation debates and later unequal terms of trade sit in this neighbourhood.

Limits

- Bill Warren and some Marxists said capitalism can still industrialise the periphery. East Asian developmental states challenge a frozen satellite.
- The thesis underplays internal class, caste, and the state, which Fernando Henrique Cardoso's dependent development partly restored.
- Agency of peasants, unions, and postcolonial planning vanishes if only the metropole acts.
- Culture and gender are thin in the drain model.

Verdict

- Keep the production of poverty through linkage.
- Drop the implication that delinking is the only door and that all peripheries share one fate.

Flow diagram

Metropolis -> Surplus drain

Surplus drain -> Underdevelopment

East Asian paths -> Limits of freeze

Internal class state -> Limits of freeze

Conclusion

Frank's development of underdevelopment correctly attacked staged modernisation. Drain through the world market is real. East Asia, internal class, and postcolonial states show that satellites are not doomed copies. Use Frank as a warning, not as a complete map.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/critique-a-g-franks-development-of-underdevelopment/>

Q5(e) · 10 marks

How well do you think Tönnies, Durkheim, Weber and Marx predicted the character of Modern society ? Critique

Sociology GS 1 · 2019 · Sociological Thinkers: Karl Marx

Revision summary

Tönnies, Durkheim, Weber, and Marx hit contract, differentiation, bureaucracy, and class.

Community, anomie, the iron cage, and the commodity still travel.

They under-predicted caste, gender, and religious-national re-enchantment.

Treat the classics as types, not closed forecasts.

Modernity is their order plus ascriptive returns.

Introduction

Ferdinand Tönnies, Emile Durkheim, Max Weber, and Karl Marx each drew a type of modernity: association, organic solidarity, rationalisation, and capitalism. They predicted well on the large drift. They missed how caste, gender, and new media would re-enchant and re-ascribe.

Body

Hits

- Tönnies's shift from Gemeinschaft to Gesellschaft names urban contract, yet community did not die; it relocated in caste associations and apps.
- Durkheim's differentiation and the cult of the individual still fit exams, rights, and occupational codes. Anomie also still fits.
- Weber's bureaucracy, calculation, and iron cage describe the office and the platform algorithm.
- Marx's commodity, class, and world market remain the grammar of informal and formal work.

Misses

- None centred gender as Ann Oakley later required. Care work still holds modernity up.
- Indian modernity kept caste, which their European types under-predicted.
- Religious revival and nationalism re-enchanting what Weber thought would thin.
- Consumer identity and new middle-class style, after Bourdieu, sit beside class polarisation.

Critique

- They predicted the character of a capitalist-rational order better than they predicted its cultural leftovers and returns.
- Use them as types, not as finished prophecy.

Flow diagram

Tonnies Gesellschaft -> Modern character
Durkheim organic -> Modern character
Weber rationalisation -> Modern character
Marx capitalism -> Modern character
Caste gender revival -> Under-predicted

Conclusion

The four predicted differentiation, contract, bureaucracy, and class with lasting accuracy. They under-predicted ascription, gender, and sacred politics. The character of modern society is their map plus those returns. Critique the prophecy, not the tools.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/how-well-do-you-think-tonnies-durkheim-weber-and-marx-predicted-the-character-of-modern-society-critique/>

Q6(a) · 20 marks

Why is gender dimension of social stratification ? How does gender intersect other dimensions of inequality based on caste, class, race and ethnicity ?

Sociology GS 1 · 2019 · Stratification and Mobility: Concepts

Revision summary

Gender stratifies labour, honour, and the body in its own right.

Oakley, Walby, and Connell name care, patriarchy, and masculinities.

It intersects class as cheap and unpaid labour.

It intersects caste through endogamy and purity.

Race and ethnicity police women as group boundaries.

NFHS and PLFS show the joint odds.

Introduction

Stratification is not only class. Gender organises labour, honour, and the body as a durable rank. It is a dimension because it allocates life-chances in its own right, and because it cuts every other axis. Intersection is the joint, not an add-on.

Body

Why gender is a dimension

- Ann Oakley split sex from gender and made housework labour. Unpaid care is a class-like relation inside the home.
- **Sylvia Walby named patriarchy as linked structures:** household, paid work, state, violence, sexuality, culture.
- R. W. Connell mapped a gender order and masculinities. Rank is relational, not a women's residual.
- NFHS on anaemia, mobility, and decision-making, and PLFS on female work, show patterned odds, which is **Weber's** life-chances in a gendered key.

Intersection with class

- A wage table that codes only the male earner hides the double day. Heidi Hartmann tied patriarchy to capitalism's cheap flexible labour.
- Erik Olin Wright's contradictory locations still sit on a care subsidy.

Intersection with caste

- Endogamy and purity rules, as Leela Dube showed, make caste a gender system.
- Dalit feminist work, with Patricia Hill Collins's matrix of domination as a cousin, refuses a single "woman".
- Campus and labour-market exclusion stack jati with gender.

Race and ethnicity

- **W. E. B. Du Bois's colour line is lived in gendered work:** domestic service, hyper-visibility, and violence.

- Ethnic honour codes often police women's sexuality as the boundary of the group, as Fredrik Barth's boundary thesis implies.

How to analyse, not list

- Do not add inequalities as a heap. Ask how one institution, such as marriage or a factory, organises several ranks at once.
- **Census** and NFHS cells become intersectional only when the question names the joint.

Flow diagram

Gender order -> Stratification
Class -> Stratification
Caste -> Stratification
Race ethnicity -> Stratification
Gender order -> Class
Gender order -> Caste
Gender order -> Race ethnicity

Conclusion

Gender is a dimension of stratification because it systematically allocates work, honour, and safety. It intersects caste, class, race, and ethnicity by gating who may labour, marry, and speak. Oakley, Walby, Collins, and Dube are the tools. A class-only ladder is a male public fiction.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/why-is-gender-dimension-of-social-stratification-how-does-gender-intersect-other-dimensions-of-inequality-based-on-caste-class-race-and-ethnicity/>

Q6(b) · 20 marks

What are the theoretical models of societal power ? Which one of them is most applicable in advanced industrial societies ?

Sociology GS 1 · 2019 · Sociology

Revision summary

- **Power models:** class, elite, pluralism, Lukes's three faces, **Foucault**, and gender order.

Advanced industrial societies concentrate corporate-state elites, as Mills argued.

Pluralism fits some issue areas, not the core.

Lukes adds agenda and preference shaping.

Foucault fits audit and surveillance.

A Mills-Lukes bundle is the most applicable, not a single saint.

Introduction

Societal power is the capacity to shape outcomes against resistance and to set the agenda. Models disagree on who holds it: a ruling class, competing elites, a plural field, or a capillary discipline. Advanced industrial societies fit a mix, with elite-institutional and agenda models doing the most work.

Body

Marxist and neo-Marxist models

- **Karl Marx** located power in class ownership and the state as a committee of capital in the strong reading.
- **Antonio Gramsci** added hegemony in civil society. Nicos Poulantzas stressed the state's relative autonomy.

Elite models

- Gaetano Mosca, Vilfredo Pareto, and Robert Michels saw organised minorities. C. Wright Mills's power elite fused corporation, military, and political directorates in the United States.

Pluralist and elite-pluralist

- Robert Dahl's polyarchy pictured shifting veto groups. Critics said this ignored non-decisions.

Steven Lukes and **Foucault**

- **Lukes's three dimensions:** visible conflict, agenda-setting, and preference-shaping.
- Michel **Foucault**'s disciplinary and later governmentality models disperse power into experts, clinics, and the self.

Feminist models

- Sylvia Walby and R. W. Connell treat gender order as societal power, not a private leftover.

Applicability in advanced industrial societies

- Pure pluralism under-describes concentrated corporate and state power, which Mills still illuminates.
- Pure class reduction misses status, parties, and expert rule, which **Max Weber** and Bourdieu's fields capture.

- **Lukes plus a Millsian elite core is most applicable:** visible elections, hidden agendas, and institutional fusion.
- **Foucault** explains surveillance and audit culture in firms and welfare states, not the whole of capital.
- Gendered power remains structural in care and pay gaps, as labour-force files show.

Verdict

- No single classic model is enough.
- The most applicable bundle is elite-institutional power with Lukes's quiet dimensions, checked by residual pluralism in some issue areas.

Flow diagram

Marx class -> Societal power
Mills elite -> Societal power
Dahl pluralism -> Societal power
Lukes dimensions -> Societal power
Foucault discipline -> Societal power
Advanced industrial -> Mills elite
Advanced industrial -> Lukes dimensions

Conclusion

Models of societal power run from **Marx**'s class to Mills's elite, Dahl's pluralism, Lukes's faces, and **Foucault**'s discipline. Advanced industrial societies are not town-meeting polyarchies. Mills and Lukes travel best, with Gramsci and feminist theory for consent and gender. Use **Foucault** for the office, not as a replacement for who owns the office.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/what-are-the-theoretical-models-of-societal-power-which-one-of-them-is-most-applicable-in-advanced-industrial-societies/>

Q6(c) · 10 marks

What is affirmative action ? Substantiate theoretical positions on affirmative actions with example

Sociology GS 1 · 2019 · Sociology

Revision summary

Affirmative action uses group criteria to repair unequal starting lines.

Rawls, Sen, and Ambedkar supply justice arguments.

Critics allege reverse discrimination; radicals call it too thin.

Indian reservation and US admissions are the cases.

- **Bourdieu:** merit already hides cultural capital.

Introduction

Affirmative action is a public correction of historical exclusion by using group criteria in education, jobs, or contracts. It treats equal treatment as inadequate when starting lines differ. India names much of this as reservation.

Body

The idea

- Formal equality ignores accumulated caste, race, and gender disadvantage. John Rawls's difference principle is a cousin: inequalities must help the least advantaged.
- Amartya Sen's capability approach asks whether people can actually convert a right into a functioning.

Theoretical positions

- **Liberal compensatory:** repair past discrimination, then return to colour- or caste-blind rules. Time-bound reservations argue this.
- **Social justice and representation:** B. R. Ambedkar treated political and educational safeguards as ongoing against a graded inequality.
- **Critique from the right:** reverse discrimination and efficiency loss, a Davis-Moore style talent worry.
- **Radical critique:** without land and capital reform, seats in a college are a thin patch.

Examples

- Indian reservations in legislatures, public jobs, and higher education.
- United States affirmative action in university admissions, later constrained by courts.
- Gender quotas on some panchayats show descriptive representation without an automatic end to unpaid care.

Substantiation

- Bourdieu explains why "merit" already encodes cultural capital. Affirmative action names that bias.
- Exclusion in higher education, as Census graduate gaps show, is the empirical warrant.

Flow diagram

Historical exclusion -> Affirmative action

Affirmative action -> Seats jobs contracts

Formal merit -> Blind rules

Affirmative action -> Corrected chances

Conclusion

Affirmative action is structured preference to equalise chances after group exclusion. **Rawls**, **Sen**, and **Ambedkar** support it as justice; merit-only critics deny the group cut. Indian reservation is the large example. It is necessary and incomplete without wider redistribution.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/what-is-a-rmative-action-substantiate-theoretical-positions-on-a-rmative-actions-with-example/>

Q7(a) · 20 marks

What is 'informal labour' ? Discuss the need for and challenges in regulating informal labour in the post-industrial society

Sociology GS 1 · 2019 · Works and Economic Life

Revision summary

- **Informal labour:** work without secure contract and social security.

Hart, ILO, and Breman named the field; PLFS shows Indian scale.

Post-industrial services and gigs informalised rather than ended it.

Regulation is needed for safety and gender-visible care work.

- **Challenges:** many principals, livelihood fear, weak inspection.

Portable benefits beat paper formalisation.

Introduction

Informal labour is work without secure contract, social security, or full legal coverage. Jan Breman and others showed it as the majority condition in India, not a leftover of farms. Post-industrial society did not end it. Platforms and outsourcing grew it.

Body

What it is

- **Keith Hart named the informal sector in Ghana. ILO later stressed decent-work deficits:** no leave, no pension, no voice.
- It includes street vending, home-based piece-work, casual construction, and now gig delivery.
- **Karl Marx's** reserve army and self-employment sit inside it. **Census** and PLFS class-of-worker tables show the scale.

Need for regulation

- Without rules, wages and safety are private bargains between unequal parties. **Max Weber's** formal law does not reach the shed.
- Gendered home-based work, as Ann Oakley and Indian feminist labour studies show, is invisible unless named.
- Cities need vendors and riders; public health and traffic need standards.
- Tax and welfare states otherwise rest on a thin formal sliver.

Post-industrial twist

- **Daniel Bell's service society promised knowledge work. Much service work is informalised:** care, logistics, click-work.
- Global value chains push risk down to informal units, which A. G. Frank's linkage thesis still illuminates.

Challenges of regulation

- No single employer. Who is the principal for a gig app or a chain of contractors?
- Workers fear loss of flexibility and police harassment if licensing is only a squeeze.
- State capacity and corruption. Inspectors can become another rent.
- SEWA-type organising shows voice is possible; it is hard to scale to national codes.

- Over-formalisation without social security can destroy livelihoods, as some street-vendor drives showed.

A workable line

- Register the work, not only the firm. Portable benefits beat a fake factory Act on a cart.

Flow diagram

Informal labour -> No contract security

Post-industrial platforms -> Informal labour

Safety welfare voice -> Regulation

No employer capacity fear -> Regulation

Conclusion

Informal labour is insecure, uncovered work that post-industrial platforms have expanded. Regulation is needed for safety, gender justice, and a welfare base. The challenge is to find an employer, avoid mere policing, and build portable security. Breman, ILO, and SEWA mark the field.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/what-is-informal-labour-discuss-the-need-for-and-challenges-in-regulating-informal-labour-in-the-post-industrial-society/>

Q7(b) · 20 marks

Feminist scholars argue that 'New media' is masculine and hence reinforces structural hierarchies rather than reconfiguring them.

Comment

Sociology GS 1 · 2019 · Sociology

Revision summary

New media can be masculine in ownership, design culture, and violence.

Walby, Connell, and Collins travel to platforms.

Harassment and the gaze reinforce old honour.

SHG groups and protest naming show partial reconfiguration.

- **Comment:** hierarchies are rebuilt more than dissolved; struggle continues.

Digital divides by sex and rural location remain.

Introduction

New media names platforms, phones, and user-generated networks. Feminist scholars argue that design, ownership, and online violence remain masculine, so hierarchies of gender, and often caste and class, are rebuilt in code. The claim is strong. It is not the whole of every chat group.

Body

Why "masculine"

- **R. W. Connell's masculinities and Sylvia Walby's cultural structure travel online:** who codes, who funds, whose body is the joke.
- Early internet cultures prized a hacker-bro style. Platform firms remain male-heavy in power, if not in user counts.
- Donna Haraway's cyborg was a hope of reconfiguration. Much Web 2.0 practice looks more like Laura Mulvey's gaze in a new machine.

Reinforcement of hierarchies

- Trolling, non-consensual images, and rape threats police women's speech. That is old honour in a new feed.
- Algorithms amplify sensational harm. Informal women workers on phones still face unpaid care, as time-use shows.
- Caste and racial hate pages use the same tools. Patricia Hill Collins's matrix fits the comments section.
- Attention markets commodify intimacy, which Marxist feminists read as another extraction.

Reconfiguration that the sentence underplays

- SHG WhatsApp groups, Dalit women's writing, and #MeToo-style naming opened publics that print gatekeepers shut.
- **Ann Oakley's point that the interview is a relation also fits:** users are not only victims; they are co-authors.
- **Access gaps remain:** **Census** digital divides by sex and rural location.

Comment

- The argument is right about ownership, design default, and violence.
- It over-claims if it says no reconfiguration occurs. Struggle is the better word than freeze.
- New media is masculine as a structure of power, not as a biological user majority.

Flow diagram

New media -> Masculine ownership design
Masculine ownership design -> Gender caste class
Counterpublics -> Partial reconfiguration
Gender caste class -> Policing of speech

Conclusion

Feminist scholars are right that new media often reproduces masculine and other hierarchies through design, firms, and harassment. Haraway's reconfiguration remains a project, not a delivery. Indian SHG and protest uses show cracks. Comment: structure holds; it is not sealed.

Open WRAP page — [https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/feminist-scholars-argue-t
hat-new-media-is-masculine-and-hence-reinforces-structural-hierarchies-rather-than-recon-guring-them-comm
ent/](https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/feminist-scholars-argue-that-new-media-is-masculine-and-hence-reinforces-structural-hierarchies-rather-than-reconfiguring-them-comment/)

Q7(c) · 10 marks

Discuss the concept of circulation of elite

Sociology GS 1 · 2019 · Sociology

Revision summary

- **Pareto:** history as circulation of elites, lions and foxes.

Mosca and Michels add ruling class and oligarchy.

- **Mills:** circulation may stay inside institutional directorates.

Marx expected class abolition; Pareto expected a new minority.

Gender and property limit who circulates.

Introduction

Vilfredo Pareto argued that history is the circulation of elites, not the end of rule by a minority. Lions and foxes, residues of combination and persistence, replace one another. The concept is about organised minorities, not about the disappearance of class.

Body

The concept

- Gaetano Mosca's ruling class and Robert Michels's iron law of oligarchy neighbour Pareto.
- Circulation can be slow infiltration or sudden replacement after decay and violence.
- **Elites are those who excel in the valued capacities of the time:** force, cunning, wealth, or votes.

Sociological use

- C. Wright Mills asked whether American directorates circulate among themselves rather than with the public.
- Indian political families, IAS-corporate doors, and caste associations show circulation inside a thin layer.
- **Karl Marx** expected class overthrow. Pareto expected a new elite with a new ideology.

Limits

- Psychological residues underplay property and gender. Sylvia Walby's structures are not a fox's trick.
- Democracy can widen recruitment without ending minority rule, which is Michels's sting.
- **Census** occupational tops are not a full elite map; parties and honour matter, as **Max Weber** said.

Flow diagram

Mass -> Organised minority
Organised minority -> Circulation
Circulation -> New elite
Decay force cunning -> Circulation

Conclusion

Circulation of elites names the replacement of one organised minority by another. Pareto, Mosca, and Michels are the core. It warns against a simple mass age. It fails if it ignores class, caste, and gender as the soil of who can even enter the circle.

Open WRAP page —

<https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/discuss-the-concept-of-circulation-of-elite/>

WRAP Exams

Q8(a) · 20 marks

In the light of judicial intervention on 'Live-in relationships', discuss the future of marriage and family in India

Sociology GS 1 · 2019 · Systems of Kinship

Revision summary

Courts recognised some live-in unions as in the nature of marriage for protection.

They did not abolish marriage or copy a Western pact.

Census and NFHS still show near-universal marriage and endogamy.

- **Future:** plural legal recognition at the margin; honour marriage at the centre.

Feminist protection, not lifestyle, is the sociological core of the cases.

Caste control continues beside the bench.

Introduction

Indian courts have, in several judgments, treated long, consensual live-in unions as attracting some protections of a relationship in the nature of marriage, especially for women and children. That intervention does not abolish marriage. It signals a legal future in which family is more than one ritual form.

Body

What the courts did

- Protection of Women from **Domestic Violence Act** recognised relationships in the nature of marriage.
- Supreme Court observations on live-in as not criminal, and on legitimacy and maintenance in some fact-patterns, reduced the monopoly of the wedding as the only door to rights.
- The judiciary did not create a full French-style civil pact. It patched harm.

Marriage and family as they stand

- **Census** and NFHS still show marriage as nearly universal, early for many women, and caste-endogamous.
- Irawati Karve's regional kinship and patriarchal residence have not vanished because a bench spoke.
- Family remains the site of care, property, and honour. Ulrich Beck's individualisation is only a thin urban layer.

Future paths

- **Pluralisation:** marriage stays the honourable default; live-in becomes a legally seen margin in cities.
- Women's property and exit rights may slowly follow the court, as they did after maintenance case law.
- **Backlash:** families and personal-law politics may tighten control, which is a Durkheimian sacred of the group.
- Children of live-in unions push the law toward parentage over ritual.

Sociological reading

- Anthony Giddens's confluent love describes the aspiration, not the Indian majority.

- Feminist legal studies, after Ann Oakley and Indian women's groups, treat the intervention as protection, not as a lifestyle ad.
- **Caste panchayats still punish choice. The future is dual:** court file and street honour.

Discussion

- The future of marriage is likely modification, not death.
- The future of family is continued centrality with more legally visible non-marital cores in a minority.

Flow diagram

Judicial intervention -> Some rights without wedding

Marriage honour -> Family as default

Live-in minority -> Some rights without wedding

Caste honour -> Resistance

Conclusion

Judicial intervention on live-in relationships uncoupled some rights from the wedding without dethroning marriage. NFHS and **Census** still describe a marrying society. The plausible future is a legally plural family field under a still-strong marital honour code. Courts opened a side door; they did not rebuild the house.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/in-the-light-of-judicial-intervention-on-live-in-relationships-discuss-the-future-of-marriage-and-family-in-india/>

Q8(b) · 20 marks

How, according to Merton, are deviant subcultures generated ?

Sociology GS 1 · 2019 · Sociology

Revision summary

- **Merton:** strain between universal success goals and unequal means.

Adaptations cluster into subcultures with local morals.

- **Cohen:** status frustration and inversion of school values.
- **Cloward and Ohlin:** criminal, conflict, retreatist opportunity structures.

Indian exam and street economies illustrate.

Add gender and labelling to the generator.

Introduction

Robert K. Merton started from a strain between culturally approved goals and legitimate means. Deviant subcultures are generated when groups share an adaptation to that strain and build a local moral world around it. Albert Cohen and later Cloward and Ohlin developed the subcultural step that Merton's typology invited.

Body

Strain as the generator

- American culture, for Merton, stresses success. Legitimate means are unequally distributed by class.
- Anomie here is a mismatch, not **Durkheim's** complete normlessness.
- Innovation, ritualism, retreatism, and rebellion are adaptations. Conformity is the majority.

From adaptation to subculture

- When innovators or rebels cluster, they teach techniques and justifications. That is a subculture.
- **Albert Cohen's delinquent boys:** status frustration in school produces a reactive subculture that inverts middle-class measures.
- **Cloward and Ohlin:** the form of subculture depends on illegitimate opportunity structures-criminal, conflict, or retreatist.

How generation works, in Merton's spirit

- Structural exclusion plus a shared success myth produces strain.
- Interaction in neighbourhoods, gangs, or workplaces supplies a solution and a name.
- Neutralisation and a local honour code stabilise deviance as normal for members.

Indian illustrations

- Exam coaching and cheating rings as innovation around educational success goals.
- Extortion economies in some urban pockets as criminal opportunity structures.
- Caste or student groups can be subcultures of conformity as well as of deviance; the generator is still strain plus association.

Limits

- **Feminist critique:** strain theory was male-street. Girls' deviance and honour punishments were under-theorised.
- Labelling theory, after Howard Becker, says the audience helps generate the subculture by tagging it.
- Not all subcultures are deviant. Merton's question is specifically about rule-breaking worlds.

Flow diagram

Cultural goals -> Means gap
Means gap -> Merton adaptations
Merton adaptations -> Shared solution
Shared solution -> Deviant subculture
Illegitimate opportunity -> Deviant subculture

Conclusion

For Merton, deviant subcultures grow when strained actors share adaptations and build a local code, especially where illegitimate means are available. Cohen and Cloward-Ohlin specify the group step. Classed schools and opportunity structures are the engines. Gender and labelling must be added so the generator is not only a boys' street.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/how-according-to-merton-are-deviant-subcultures-generated/>

Q8(c) · 10 marks

How is terrorism a new form of asymmetrical warfare ? What are some of the challenges in trying to win the war on terrorism ?

Sociology GS 1 · 2019 · Sociology

Revision summary

Terrorism offsets military inequality with civilian spectacle and hiding.

It targets the state's monopoly of force and a watching public.

- **Newness:** networks, media, transnational reach.
- **War-on-terror challenges:** no capital, recruitment via repression, emergency law.

The metaphor of winning a war fits states better than cells.

Introduction

Asymmetrical warfare is conflict between unequal military capacities. Terrorism uses spectacular violence against civilians and symbols to offset that inequality. It is "new" in global media reach and networked cells, not in the fact of irregular fear.

Body

Asymmetry

- Regular armies hold territory and uniforms. Terrorist groups hold timing, hiding, and the news image.
- **Max Weber's** state monopoly of legitimate force is the target. The attack seeks a political audience, as Charles Tilly's violence-as-politics reminds us.
- **Newness:** transnational finance, encrypted media, and cities as stages, after 9/11 as a world event.

Challenges of a "war on terrorism"

- The enemy is a network, not a capital to occupy. Michels-style organisation can be cellular.
- Winning hearts sits against profiling that produces labelling and new recruits, a Mertonian unanticipated consequence.
- Democracies risk emergency laws that thin civil society, which Gramsci would read as coercive substitution for hegemony.
- Distinguishing insurgency, communal riot, and terrorism is a political act, not a clean file.

Limit of the war metaphor

- Wars end with surrender. Terror campaigns can pause, split, and rename.
- Development, honour, and foreign policy sit outside a purely military win.

Flow diagram

State army -> Asymmetry
Terror network -> Asymmetry
Media spectacle -> Terror network
War metaphor -> No capital to take

Conclusion

Terrorism is asymmetrical because the weak use civilian spectacle against the strong state's monopoly of force. Media and networks make the form newly global. Winning a war on terrorism is challenged by cells without capitals, by recruitment through repression, and by the mismatch of war language with a political-network problem.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2019/how-is-terrorism-a-new-form-of-asymmetrical-warfare-what-are-some-of-the-challenges-in-trying-to-win-the-war-on-terrorism/>

WRAP Exams

Compiled answer key

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

ask@wrapexams.com · wrapexams.com

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) 20 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) · 20 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

WRAP Exams · Write. Read. Analyse. Practice. · <https://wrapexams.com/upsc/mains/sociology/gs-1/2019/> ·
ask@wrapexams.com · wrapexams.com

WRAP Exams