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UPSC Mains 2020 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-1/2020/>

Q1(a) · 10 marks

How did the intellectual forces lead to the emergence of sociology? Discuss.

Sociology GS 1 · 2020 · Sociology

Revision summary

Intellectual forces made society worldly, comparable, and criticisable.

Montesquieu, Smith, Rousseau, and Comte prepared comparison, market, inequality, and a named science.

Marx, Durkheim, and Weber filled the space with class, social facts, and action.

Nisbet's conservative problems also fed the tradition.

Ideas licensed the discipline; industry made it urgent.

Introduction

Sociology emerged when European thought made society a worldly object. Intellectual forces did not build factories, but they licensed a science of order and change. Auguste Comte named that science; older ideas made the name thinkable.

Body

Enlightenment and comparison

- Reason treated laws and manners as human products. Montesquieu compared types of society before the word sociology.
- Progress theories, from Condorcet to Saint-Simon, asked for a science that would reorganise the social body.

Political economy and moral philosophy

- Adam Smith's division of labour and David Hume's morals supplied regularities of exchange and sympathy.
- Jean-Jacques Rousseau politicised inequality. Karl Marx later inverted contract into class, but the intellectual permission was already there.

Science, history, and the German path

- Positivism, after Comte, demanded laws of society on the model of the natural sciences.

- German historicism and later **Max Weber** insisted on meaning and the ideal type, another intellectual door.
- **Emile Durkheim** used scientific rhetoric to fix social facts as a distinct object.

Discuss

- Ideas led by opening a space. Industry and revolution supplied the urgency. Robert Nisbet added conservative themes of community and authority.

Flow diagram

Enlightenment -> Sociology
Political economy -> Sociology
Positivism -> Sociology
Meaning and history -> Sociology

Conclusion

Intellectual forces-Enlightenment comparison, political economy, positivism, and the German science of meaning-made sociology possible. Comte, **Marx**, **Durkheim**, and **Weber** occupied that space. Ideas led; they did not replace the shock of the factory and the revolution.

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Q1(b) · 10 marks

Is sociology a value-free science ? Discuss.

Sociology GS 1 · 2020 · Sociology as Science

Revision summary

- **Weber:** value-relevance in questions; value-discipline in proof.

Marx, Gouldner, and Harding reject a personless science.

- **Oakley:** the interview is already a moral relation.

Census categories carry values into counts.

- **Verdict:** not value-free; yes to disciplined demonstration.

Introduction

Value-freedom would mean that the sociologist's morals do not decide the proof. **Max Weber** split value-relevance in choosing a problem from value-discipline in demonstration. Sociology can be value-disciplined. It is not a view from nowhere.

Body

The Weberian answer

- Problems are selected because they matter to a culture. That is not a sin.
- Ideal types and evidence must not preach. The demonstration aims at adequacy of meaning and causal check.

Why a hard no

- **Karl Marx** treated knowledge as tied to class standpoint. Alvin Gouldner later called value-free sociology a myth of the academic marketplace.
- Sandra Harding's strong objectivity asks that standpoint be named. Hidden values are bias.
- Ann Oakley showed the interview as a moral relation, not a neutral pipe.

A working discuss

- Positivist counting still encodes categories, as **Census** caste and work cells show.
- Public sociology, after Michael Burawoy, argues for a conversation of values with publics, not a pretence of none.

Verdict

- Not value-free as a personless machine.
- Yes to value-discipline in method.

Flow diagram

Values -> Problem choice
Problem choice -> Disciplined demonstration
Value-free myth -> Hides standpoint
Disciplined demonstration -> Sociology as science

Conclusion

Sociology is not value-free in problem choice or in the researcher's location. It can still bind claims to evidence in **Weber's** sense. Harding and Gouldner are right against the myth. The honest science names values and then tests.

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<https://wrapexams.com/upsc/mains-answers/sociology-gs-1/2020/is-sociology-a-value-free-science-discuss/>

WRAP Exams

Q1(c) · 10 marks

Methodology is a system of rules, principles and procedures, which forms. scientific investigation. Comment.

Sociology GS 1 · 2020 · Sociology as Science

Revision summary

Methodology is a system of principles, rules, and procedures.

It forms scientific investigation by making claims checkable.

Durkheim and **Weber** wrote method as discipline.

Blumer and feminist standpoint show theory inside procedure.

Census and NFHS are procedures, not theory-free machines.

Introduction

Methodology is the reasoned system that turns a question into a checkable inquiry. Rules, principles, and procedures do form scientific investigation. The comment is that they are not a cookbook independent of theory.

Body

What the statement gets right

- Principles such as reliability, validity, and public procedure separate science from anecdote.
- Procedures-sampling, coding, ethnography, comparison-make replication and critique possible.
- **Emile Durkheim**'s Rules tried to fix such a system for social facts. **Max Weber**'s method essays did the same for meaning.

The subtle limit

- Methodology is theory-laden. Herbert Blumer warned that variable procedures can freeze living meanings.
- Feminist methodology, after Dorothy Smith and Ann Oakley, added standpoint as a principle, not a mood.
- Indian **Census** and NFHS procedures are scientific and still encode office categories.

Comment

- Treat methodology as a system that forms investigation.
- Do not treat it as a machine that replaces the research question.
- Mixed methods are two procedure-sets, still under one methodological argument.

Flow diagram

Principles -> Methodology

Rules -> Methodology

Procedures -> Methodology

Methodology -> Scientific investigation

Theory standpoint -> Methodology

Conclusion

- **The statement is sound:** methodology is a system of rules, principles, and procedures that forms scientific work. **Durkheim** and **Weber** built such systems. The comment is that theory and standpoint sit inside the system. Procedure without principle is only a kit.

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WRAP Exams

Q1(d) · 10 marks

'Ideal Types of Max Weber are mental constructs, they do not correspond to the reality. Give your views.'

Sociology GS 1 · 2020 · Sociological Thinkers: Karl Marx

Revision summary

Ideal types are logically accentuated mental constructs.

They are not photographs of reality.

They correspond as yardsticks for comparison and causal work.

Bureaucracy and charisma are examples.

- **Misuse:** treating "ideal" as morally best or as a full copy of India.

Introduction

Max Weber called the ideal type a mental construct. It heightens selected features for comparison. The statement is right that it is not a photograph of a case. It is wrong if "do not correspond" means they are fantasies.

Body

What **Weber** meant

- The ideal type is formed by logical accentuation of elements of reality. Bureaucracy, the Protestant ethic, and charisma are such tools.
- No empirical office is only legal-rational. The type is a yardstick.

Views: correspondence without copy

- **Correspondence here is usefulness:** we measure deviation of a panchayat or a platform firm from the bureaucratic type.
- If types floated free of reality, they would fail his demand for causal and meaning adequacy.
- **Karl Marx's** modes of production are also constructs. **Weber** was more explicit about the mental work.

Misuses

- Treating the type as a golden age or as a moral ideal. "Ideal" means logically pure, not ethically best.
- Forcing India into a European type without remainder, as caste in a "class society" type shows.

Verdict

- **Mental constructs:** yes.
- **No correspondence:** no. They correspond as maps, not as portraits.

Flow diagram

Empirical mix -> Accentuation
Accentuation -> Ideal type
Ideal type -> Compare cases
Compare cases -> Measured deviation

Conclusion

Weber's ideal types are mental constructs that do not copy a person or an office. They correspond to reality as selective instruments for comparison. The view to hold is: construct, not fiction; yardstick, not photograph.

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WRAP Exams

Q1(e) · 10 marks

Analyse the relevance of 'Pattern variables' in the study of social change.

Sociology GS 1 · 2020 · Sociological Thinkers: Karl Marx

Revision summary

Parsons's pattern variables are dichotomies of action choice.

They map traditional versus modern role styles.

Relevant for tracking schools, offices, and clinics.

- **Indian change is a mix:** office universalism with marital particularism.

Not a destiny tale of the West.

Introduction

- **Talcott Parsons's pattern variables are five dichotomies of choice in action:** affectivity-neutrality, self-collectivity, particularism-universalism, ascription-achievement, diffuseness-specificity. They remain relevant as a language of change. They are weak as a one-way story of modernity.

Body

The tool

- Traditional action leans toward affectivity, collectivity, particularism, ascription, and diffuseness.
- Modern occupational systems lean toward the opposite poles. That was Parsons's map of differentiation.

Relevance for social change

- One can track a school exam, a hospital, or a civil service as a shift toward universalism and achievement.
- Indian modernisation debates, after Yogendra Singh, used such mixes rather than a total flip.
- M. N. Srinivas's Sanskritisation is change along honour, not along Parsons's achievement pole alone.

Limits

- The variables can hide class and caste power as mere "ascription".
- Change is often simultaneous particularism in marriage and universalism in the office.
- Gendered care stays affective and diffuse while the market claims neutrality.

Analysis

- Relevant as a checklist of institutional styles.
- Not relevant as proof that the West's poles are the destiny of every society.

Flow diagram

Pattern variables -> Ascription particularism

Pattern variables -> Achievement universalism

Social change -> Institutional mixes

Institutional mixes -> Pattern variables

Conclusion

Pattern variables help name how roles change when institutions differentiate. They are relevant for studying schools, offices, and clinics. They fail if social change is reduced to a march from ascription to achievement. Use them to describe mixes, as Indian caste-class already forces.

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Q2(a) · 20 marks

What are the reactions of R.K. Merton to the functionalism of social anthropologists ? Bring out the limitations of latent functions.

Sociology GS 1 · 2020 · Sociological Thinkers: Karl Marx

Revision summary

Anthropological functionalism treated customs as serving a unified whole.

Merton rejected unity, universal function, and indispensability.

He offered manifest/latent, dysfunction, and alternatives.

Latent functions fail when unfalsifiable, when they hide whose order is served, and when they freeze change.

Gendered unpaid labour can be misread as latent family stability.

Use as hypothesis, not as a blessing of every custom.

Introduction

Social anthropologists such as Bronislaw Malinowski and A. R. Radcliffe-Brown treated items of culture as serving the whole of a small society. Robert K. Merton reacted by cutting that grand functionalism down. He kept function as a tool and named its overclaims, including the limits of latent functions.

Body

Anthropological functionalism as Merton met it

- Malinowski tied customs to individual needs. Radcliffe-Brown tied them to the persistence of the social structure.
- **Both leaned toward a postulate of universal functionalism:** every item serves the system.
- Small-scale, relatively bounded societies made the whole look obvious.

Merton's reactions

- **He rejected three postulates:** functional unity of the whole, universal functionalism, and functional indispensability.
- Complex, conflictual societies, which Karl Marx had already stressed, cannot be read as one clan.
- He introduced manifest and latent functions, dysfunctions, and functional alternatives.
- Middle-range theory replaced a theory of everything. The Hopi rain dance could bind without making rain.

What he kept

- The question "what does this practice do?" remains. Veblen's conspicuous consumption is a latent-status function.

Limitations of latent functions

- The observer may invent a hidden use. Latent function can become an unfalsifiable story.
- Unanticipated consequences are not automatically functions. A leak may only harm.
- **Conflict:** whose system is served? Caste ritual may integrate the dominant and exclude others.

- **Gender:** latent "stability" of the family can be unpaid female labour, which Ann Oakley made visible.
- **Static bias:** explaining persistence underplays change and power, which later conflict theory pressed.

Balance

- Use latent functions as hypotheses about hidden contributions.
- **Demand evidence, name dysfunctions, and specify the unit:** group, class, or society.

Flow diagram

Malinowski Radcliffe-Brown -> Item serves whole

Merton -> No unity no indispensability

Merton -> Latent function

Latent function -> Invented use domination stasis

Conclusion

Merton reacted to anthropological functionalism by dropping unity, universality, and indispensability, and by splitting manifest from latent. Latent functions are limited when they excuse domination, invent uses, or freeze conflict. Keep the tool; bind it with dysfunction, alternatives, and a named beneficiary.

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Q2(b) · 15 marks

How are Hierarchy and Exclusion the major impediments in the transformation of societies ? Discuss.

Sociology GS 1 · 2020 · Stratification and Mobility: Concepts

Revision summary

Hierarchy moralises rank; exclusion hoards opportunities.

Together they capture factories, votes, and schools for old groups.

Weber, Tilly, Dumont, Walby, Barth, and Du Bois name the mechanisms.

Census and NFHS gaps are the evidence.

Transformation without opening doors is elite modernisation.

Introduction

Transformation means a durable shift in how resources, honour, and power are organised. Hierarchy ranks people. Exclusion shuts doors. Together they slow, distort, or capture change so that the new factory or the new vote still feeds the old rank.

Body

Hierarchy as impediment

- Louis Dumont and Indian caste show rank as a moral cosmos, not only a pay scale. Reform then looks like pollution.
- **Max Weber**'s status honour and party oligarchies, after Robert Michels, keep transformation inside a thin elite, as Pareto's circulation also warns.
- Gender hierarchy, as Sylvia Walby argued, can survive industrialisation as a double day.

Exclusion as impediment

- **Charles Tilly's durable inequality**: opportunity hoarding and exploitation block newcomers.
- Land, English schooling, and networks exclude groups from the modern sector. **Census** and NFHS gaps are the file.
- Ethnic and racial boundaries, after Fredrik Barth and W. E. B. Du Bois, turn citizenship into a gated good.

How they jointly stall transformation

- Modernisation theory expected class to replace ascription. Hierarchy re-enters as caste in the union and race in the city.
- **Karl Marx** expected polarisation to simplify struggle. Exclusion fragments the proletariat into honour ranks.
- Affirmative action tries to cut exclusion; hierarchy re-marks the reserved seat as lesser merit.

Discuss

- They are major impediments, not the only ones. Capital flight and state violence also stall change.
- Transformation that ignores them becomes elite modernisation.

Flow diagram

Hierarchy -> Capture of new institutions

Exclusion -> Capture of new institutions

Capture of new institutions -> Stalled transformation

Open chances -> Actual change

Conclusion

Hierarchy ranks worth; exclusion hoards chances. They impede transformation by capturing new institutions for old groups. **Weber**, Tilly, Walby, and Indian caste-class show the mechanism. Count new laws, then ask who still cannot enter.

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Q2(c) · 15 marks

Explain democracy as an order of society. What are the factors preventing people's participation in politics?

Sociology GS 1 · 2020 · Politics and Society

Revision summary

- **Democracy as social order:** voice, contest, accountability in the structure of society.

Tocqueville, Marshall, Habermas, and Gramsci frame soil and hegemony.

Participation is blocked by informal labour time, caste, gendered care, cultural capital, and party oligarchy.

Mills's mass society and Michels's iron law remain current.

Legal polls without social entry are a thin order.

Introduction

Democracy as an order of society is more than an election calendar. It is a way of distributing legitimate voice, contest, and accountability through the social structure. **Max Weber's** legal-rational domination and T. H. Marshall's citizenship are its institutional face. Participation still fails for many.

Body

Democracy as social order

- Alexis de Tocqueville saw associations and equality of condition as the social soil of democracy.
- Jürgen Habermas pictured a public sphere of argument. **Antonio Gramsci** warned that hegemony can make consent without voice.
- C. Wright Mills feared a mass society where institutions dwarf the citizen.
- In India, the Constitution, parties, and panchayats are the order; caste sabhas are a rival order.

Factors preventing participation

- **Class:** informal labour lacks time, papers, and union cover. **Karl Marx's** long working day still applies.
- **Caste and ethnicity:** intimidation and vote-bank brokerage substitute for deliberation.
- **Gender:** unpaid care and honour codes keep women from meetings, as NFHS mobility and decision indicators show.
- **Education and language:** bureaucratic forms exclude, which Pierre Bourdieu called cultural capital.
- Robert Michels's oligarchy inside parties. Money and media concentration.
- Fear, clientelism, and a thin civil society.

Link

- When these factors bite, democracy remains a legal order with a hollow social order.

Flow diagram

Democracy as order -> Citizenship contest associations

Class caste gender oligarchy -> Low participation

Citizenship contest associations -> PART People's participation

Low participation -> Hollow legal order

Conclusion

Democracy as a social order is citizenship, contest, and associative life, not only a poll. Class, caste, gender, cultural capital, and party oligarchy prevent people's participation. Tocqueville and Habermas name the hope. Mills, Michels, and Indian informal labour name the block.

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Q3(a) · 20 marks

Capitalism has brought increasing informalisation of work in society. Substantiate your answer.

Sociology GS 1 · 2020 · Sociological Thinkers: Karl Marx

Revision summary

Capitalism cheapens labour by expanding uncovered, insecure work.

Marx's reserve army and subcontracting are the mechanisms.

Hart and Breman refute the leftover story.

Women's home-based work and gig apps show the present.

- **PLFS:** a small regular core, a large informal majority.
- **Increasing:** flexibility as competitive strategy, not only persistence of farms.

Introduction

Capitalism did not only build the formal factory. It also produces insecure, uncovered work as a flexible shell around the core. Informalisation is increasing where contracts thin, chains lengthen, and platforms rent labour without employing it. The claim can be substantiated.

Body

Why capitalism informalises

- **Karl Marx's** reserve army and the need to cheapen labour explain expulsion from the protected core.
- Profit seeks to shed social security. Subcontracting and piece-rates push risk down the chain, which world-system writers after A. G. Frank also mapped globally.
- **Max Weber's** formal organisation exists; capital uses it for some and denies it to others.

Historical substantiation

- Keith Hart named the informal sector; Jan Breman showed Indian circular migrants as the normal capitalist labour process, not a pre-modern leftover.
- Deindustrialisation in the North replaced mill jobs with casual services. Daniel Bell's post-industrial hope missed this.
- Export garment and electronics chains rest on home-based and workshop labour, much of it women, as feminist labour studies show.

Indian and platform evidence

- PLFS and **Census** class-of-worker data show a large self-employed and casual majority beside a small regular-wage sliver.
- Gig apps present a fetish of self-employment while controlling time and rating, a Marxist appearance with a Weberian digital cage.
- SEWA's constituency grew because the form grew.

Increasing, not only persistent

- **Formalisation drives can coexist with new informal layers:** contractors inside "formal" firms.
- Global competition after liberalisation rewarded flexibility more than the standard employment relation.

Qualification

- Some sectors still formalise. The trend the question names is the expanding insecure shell, not the death of every factory Act.

Flow diagram

Capitalist accumulation -> Shed security

Shed security -> Informalisation

Global subcontract -> Informalisation

Platforms -> Informalisation

Formal core -> Shed security

Conclusion

Capitalism increases informalisation by using uncovered labour as a cheap, flexible condition of accumulation. **Marx**, Hart, Breman, and feminist home-work studies substantiate the mechanism. Indian PLFS and gig platforms substantiate the present. The factory was never the whole of capitalist work; it is less of it now.

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Q3(b) · 15 marks

Critically Analyse Durkheim's views on elementary forms of religious life and role of religion Also discuss the consequences of religious revivalism in contemporary society.

Sociology GS 1 · 2020 · Religion and Society

Revision summary

- **Elementary forms:** sacred-profane, totem, effervescence, moral community.
- **Role of religion:** integration and classification.
- **Critique:** meaning, class, gender, and evolutionary overreach.

Revivalism consecrates identity; consequences are belonging, policing, conflict, and sometimes welfare.

Durkheim explains the energy; not the enemy-making.

Introduction

In The Elementary Forms of Religious Life, **Emile Durkheim** read the sacred as society's ideal, produced in ritual. Religion's role was moral community. The analysis still explains solidarity. It underplays meaning, gender, and conflict. Revivalism today uses that solidarity with new media and parties.

Body

Elementary forms and role

- Sacred and profane, totem, and collective effervescence are the elementary grammar.
- The clan worships itself in a symbol. The church is a moral community.
- **Role:** integration, classification of the world, and periodic recharging of belief.

Critical analysis

- **Max Weber** asked about theodicy, virtuosi, and this-worldly asceticism, which a clan model misses.
- **Karl Marx** treated religion as protest and veil. **Durkheim** underplayed inner domination.
- **Feminist readings:** whose sacred order? Priesthood and purity often rank women.
- Aboriginal Australia as the elementary case is an evolutionary overreach.

Religious revivalism: consequences

- Revival re-sacralises identity in a differentiated world. Robert Bellah's civil religion can turn nationalist.
- Consequences include intensified belonging, moral policing, communal conflict, and a challenge to secular law.
- It can also fund welfare and dignity movements. Not every revival is only harm.
- Contemporary media amplify effervescence beyond the local cult.

Joint discuss

- **Durkheim** helps explain why revival feels like energy.
- He does not explain why revival targets minorities or women unless power is added.

Flow diagram

Durkheim -> Sacred ritual community
Sacred ritual community -> Integration
Weber Marx gender -> Limits
Revivalism -> Identity energy
Revivalism -> Policing conflict welfare

Conclusion

Durkheim's elementary forms explain religion as ritual solidarity and classify its role as moral community. **Weber**, **Marx**, and gender critique limit the group-mirror. Revivalism today consecrates identity with political and media force. Use **Durkheim** for the charge; use conflict theory for the target.

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Q3(c) · 15 marks

Discuss the consequences of Across Region marriage on kinship system in modern Indian society.

Sociology GS 1 · 2020 · Sociological Thinkers: Karl Marx

Revision summary

Across-region marriage links distant kinship belts through migration and bureaus.

Alliance stretches; cousin-exchange and local mama networks weaken.

Caste matching and natal isolation can persist or worsen.

Feminist cases of abandonment mark the dark edge.

Kinship is re-spatialised, not abolished.

NFHS still shows the wider patriarchal context.

Introduction

Across-region marriage links spouses from distant language and kinship belts, often through bureaus or labour migration. It pulls against Irawati Karve's north-south types and against village endogamy of caste. Consequences for kinship are real and uneven.

Body

What changes

- Affinal networks stretch across states. The local circle of mama and cousin-exchange, in the Dravidian type, cannot repeat as before.
- Language and food in the household become negotiated. Children may grow bilingual kin terms.
- Patrilocal absorption of the bride can intensify isolation when natal kin are a train away.

What persists

- Caste matching often still operates at a distance. The marriage is regional, not always inter-caste.
- Honour, dowry bargains, and son preference, which NFHS still records, travel with the bride.
- Karve's north Indian pattern of natal distance can worsen, not vanish.

Consequences

- **New support gaps:** less everyday help from sisters and mothers. More phone kinship.
- Risk of abandonment and trafficking stories in some north-Indian bride-import cases, which feminist work documented.
- Slow cosmopolitisation of the urban middle class, after the new-middle-class consumption map.
- Legal parentage and live-in case law sit in the same modern field of the household.

Discuss

- Kinship is not ended. It is re-spatialised.
- The system becomes more conjugal and more brittle for the in-married woman.

Flow diagram

Across-region marriage -> Long-distance affines

Long-distance affines -> Thin natal support

Caste honour -> Across-region marriage

Thin natal support -> Bride isolation risk

Conclusion

Across-region marriage stretches alliance, thins everyday natal support, and can isolate brides even while it looks modern. Caste and patriarchy often persist at a distance. Karve's regional systems mix rather than melt. Consequence: a more conjugal, more fragile kinship for many women, with phone ties substituting for the courtyard.

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Q4(a) · 20 marks

Is humanity at the mercy of Nature, Science and Technology ? Comment in the light of pandemic situation.

Sociology GS 1 · 2020 · Social Change in Modern Society

Revision summary

COVID-19 showed bodily dependence on nature and on laboratory technique.

- **Exposure was socially structured:** crowding, care work, migrant walks.

Beck's risk society and Latour's hybrids fit better than raw surrender.

Science healed and also excluded and surveilled.

Vaccine nationalism showed hierarchy in science itself.

- **Comment:** dependent, not equally at mercy.

Introduction

The COVID-19 pandemic showed humans as bodies in a viral ecology, as patients of laboratories, and as subjects of apps, lockdowns, and vaccines. Mercy here means dependence without control. Humanity was not helpless in every sense. It was exposed.

Body

Nature

- A zoonotic virus reminded us that society sits in nature, which **Karl Marx** already treated as metabolism with the earth.
- Density, wet markets, and global travel are social natures, not a revenge of a pure wilderness.
- **Ulrich Beck's risk society:** manufactured uncertainties return as side-effects of our own organisation.

Science and technology

- Virology, oxygen plants, and mRNA platforms were conditions of survival, not optional culture.
- **Bruno Latour's hybrids:** the virus-in-the-PCR-machine is neither raw nature nor pure society.
- **Technology also harmed:** misinformation, exclusion from telemedicine, and surveillance apps.

Mercy or relation?

- **Emile Durkheim's** social facts include mortality rates that no one person authors, as the pandemic curve showed.
- **Max Weber's rationalisation met a limit:** calculation lagged the pathogen.
- Informal labour and migrant walks in India showed that "humanity" was stratified. Ann Oakley's care work and caste crowding were the real mercy map.

Comment

- **At the mercy of nature:** yes as bodies; no as if culture did not shape exposure.
- **At the mercy of science and technology:** dependent on them, and also governed by those who own labs and platforms.
- The pandemic was a teacher of interdependence, not of simple surrender.

After the peak

- Vaccine nationalism and patent fights showed science as a world-system good, after Immanuel Wallerstein's sense of hierarchy.
- Memory of lockdown is now a social fact for a cohort.

Flow diagram

Viral nature -> Exposure
Science technology -> Exposure
Science technology -> Vaccine oxygen
Class caste gender -> Exposure
Exposure -> COVID-19 situation

Conclusion

In the pandemic, humanity was at the mercy of a natural pathogen and of the sciences and techniques that named, tracked, and sometimes healed it. Comment: dependence is real; equal mercy is false. **Marx's** metabolism, Beck's risk, and Indian migrant labour show a structured exposure, not a single human fate.

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Q4(b) · 15 marks

According to Durkheim, "The major function of education is the transmission of society's norms and values." Discuss.

Sociology GS 1 · 2020 · Sociology

Revision summary

- **Durkheim:** education methodically socialises; major function is moral transmission.

Needed for organic solidarity and occupational ethics.

School rituals still fit.

Bourdieu and Althusser add class reproduction and ideology.

Gender and caste ask whose values.

Transmission is major, not sole.

Introduction

Emile Durkheim treated education as the methodical socialisation of the young. Its major function is to transmit the moral rules that a differentiated society still needs. The sentence is the core of Moral Education and Education and Sociology. It is incomplete as a map of schools today.

Body

Durkheim's claim

- In organic solidarity, the child must learn a common morality plus a specialised occupational ethic.
- **The school is a social fact:** discipline, attachment to the group, and autonomy as a modern ideal.
- Transmission is not a family leftover. The nation and the occupational group require a public teacher.

What the claim illuminates

- Uniforms, assemblies, and civics still ritually charge belonging, a cousin of collective effervescence.
- Exam systems transmit achievement values that Talcott Parsons later typed.

Limits in discussion

- **Pierre Bourdieu:** schools transmit class cultural capital while claiming a common morality.
- **Louis Althusser:** education as ideological state apparatus, closer to **Karl Marx** than to a neutral church of the nation.
- **Gender and caste:** whose norms? Ann Oakley and Indian classroom studies show a double curriculum.
- **Conflict and change:** transmission can fail, or transmit rebellion, which Robert Merton's latent functions allow.

Discuss

- Major function, yes, for **Durkheim's** problem of moral integration.
- **Not the only function:** allocation, credentialing, and exclusion are major too.

Flow diagram

Education -> Transmit norms values

Transmit norms values -> Moral integration

Hidden curriculum -> Education

Conclusion

Durkheim is right that education's classic function is to transmit society's norms and values in a methodical way. Bourdieu, Althusser, and feminist and caste critique show that "society" is stratified. Discuss the sentence as a necessary moral function, not as the whole of the school.

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Q4(c) · 15 marks

Critically assess social mobility in closed and open systems.

Sociology GS 1 · 2020 · Stratification and Mobility: Concepts

Revision summary

- **Mobility:** movement across class, status, or power.
- **Closed systems:** birth, endogamy, honour; Sanskritisation as group style.
- **Open systems:** achievement ideology and actual status attainment.
- **Critique:** Bourdieu, gender, caste, and class close the open school.

Measure tables; do not trust the label.

Introduction

Social mobility is movement across ranks of class, status, or power. Pitirim Sorokin distinguished vertical and horizontal, individual and group. Closed systems tie rank to birth. Open systems tie it to achievement. Real societies mix, so assessment must be critical.

Body

Closed systems

- Caste, estate, and racial caste-like orders restrict marriage and occupation.
- M. N. Srinivas's Sanskritisation is group mobility of style, not an open individual market.
- **Max Weber's** status closure explains how honour survives a wage.

Open systems

- Industrial class societies promise school-to-job mobility. Peter Blau and Otis Dudley Duncan measured status attainment.
- The promise is never pure. Pierre Bourdieu's cultural capital closes the "open" school.

Critical assessment

- **India:** reservations open some doors; endogamy and informal labour close others. **Census** education tables show both.
- **Gender:** women's mobility through jobs can coexist with hypergamy rules. NFHS still maps constrained movement.
- Openness can be ideological, as Davis and Moore's functionalism made unequal reward look necessary.
- **Karl Marx:** even open markets rest on a class that is hard to leave across generations.

Verdict

- Closed and open are poles. Mobility exists in both, of different kinds.
- **Assessment:** measure intergenerational tables, then name the closures that the word "open" hides.

Flow diagram

Closed -> Ascription endogamy
Open -> School market
Ascription endogamy -> Group style mobility
School market -> Bourdieu reproduction
Real societies -> Closed
Real societies -> Open

Conclusion

Closed systems restrict individual vertical mobility and allow some group mimicry. Open systems increase occupational movement and still reproduce class, caste, and gender through school and honour. Sorokin, Weber, Bourdieu, and Srinivas are the assessment kit. Do not take the label "open" as a completed fact.

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Q5(a) · 10 marks

In the context of globalisation, has the scope of sociology been changing India ? Comment.

Sociology GS 1 · 2020 · Sociology

Revision summary

Globalisation widened Indian sociology toward migration, cities, and world-system links.

Village, caste, and kinship were not deleted.

Burawoy and Wallerstein supply the translocal frame.

Census and NFHS still anchor large-scale structure.

- **Comment:** changed scale and topics; same object of patterned relations.

Introduction

Globalisation densified cross-border flows of capital, media, and labour. Indian sociology's scope has widened from village and caste monographs toward migration, cities, and world-system links. The classic object-structured relations among groups has not been replaced.

Body

What changed in scope

- Village studies after M. N. Srinivas remain, but call centres, campuses, and diasporas entered the field.
- Immanuel Wallerstein and later global ethnography, after Michael Burawoy, made the local a node, not an isolate.
- Gender, informal labour, and media, which Ann Oakley-style questions demand, are now ordinary Indian topics.
- Comparative work uses Census and NFHS beside transnational care chains.

What did not dissolve

- Caste, kinship, and the state are still core. Globalisation reorganises them; it does not delete the syllabus object.
- Auguste Comte's named science still studies order and change, now at several scales.

Comment

- Scope has changed in scale and in topics.
- It has not changed into a residual cultural studies of malls.
- The risk is chasing funder themes and losing the village file that still holds most lives.

Flow diagram

Globalisation -> Translocal cities media

Indian sociology -> Caste village state

Translocal cities media -> Indian sociology

Caste village state -> Indian sociology

Conclusion

In globalisation, Indian sociology's scope has changed toward translocal work, cities, and inequality in a world market. Caste and agrarian structure remain inside that scope. Comment: expansion of field, not a new discipline. Keep the joint map **Durkheim** and **Weber** taught, now with a world-system edge.

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WRAP Exams

Q5(b) · 10 marks

Discuss the importance and sources of hypothesis in social research.

Sociology GS 1 · 2020 · Research Methods and Analysis

Revision summary

A hypothesis is a testable relation that directs evidence.

It is important for discipline, middle-range theory, and public check.

- **Sources:** theory, **Census**/NFHS puzzles, ethnography, policy.

Grounded theory uses working conjectures, not a void.

If nothing could refute it, it is not yet a research hypothesis.

Introduction

A hypothesis is a testable statement of a relation, often derived from a theory. It is important because it directs what counts as evidence. It is not a guess to decorate a questionnaire.

Body

Importance

- It links **Emile Durkheim**'s demand for social facts to a checkable claim, as in suicide and integration.
- It disciplines **Max Weber**'s verstehen so meaning becomes a type that can fail.
- Without it, surveys dump tables. Robert Merton's middle-range work lives on hypotheses.
- Falsifiability, in a modest sense, separates research from sermon.

Sources

- **Theory:** **Marx** on class, Bourdieu on capital, feminist standpoint on care.
- **Prior studies and official files:** **Census** cells that puzzle, NFHS gaps.
- Ethnographic hunches after fieldwork, then restated as hypotheses.
- Practical policy questions, which still need a sociological mechanism.

Caution

- Grounded theory may delay a formal hypothesis, yet still works with working conjectures.
- A hypothesis that cannot be observed is not yet a research tool.

Flow diagram

Theory files field -> Hypothesis

Hypothesis -> Test in research

Test in research -> Claim revised

Conclusion

Hypotheses matter because they make social research a check, not a tour. Sources are theory, prior data, field hunches, and policy puzzles. **Durkheim**, **Weber**, and Merton all required a stated relation. Write it so a table or a case can wound it.

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WRAP Exams

Q5(c) · 10 marks

What are the problems in observing social facts in Durkheim's views?

Sociology GS 1 · 2020 · Sociology

Revision summary

Social facts are external and constraining; they are not introspected.

- **Problems:** preconceptions, observer feeling, and office-made statistics.
- **Durkheim:** define externally and compare.

Blumer and Weber add meaning and value-relevance.

Oakley adds the interview as a social relation.

Suicide files illustrate the official-classification problem.

Introduction

- **Emile Durkheim asked observers to treat social facts as things:** external, constraining, and general. The problems he named, and those his method creates, sit in how we see those facts without turning them into private opinions or into the researcher's wish.

Body

Problems he himself flagged

- Social facts are not given to introspection. The observer's feelings are not the fact.
- Official statistics, as in Suicide, are already classified by offices. Definition and recording vary.
- Preconceptions-everyday words such as crime or religion-must be discarded for constructed definitions.

Problems his rule creates

- Treating facts as things can freeze meanings that actors still negotiate, which Herbert Blumer later stressed.
- The observer is also in society. Value-relevance, as Max Weber argued, selects which fact is seen.
- Gendered and colonial preconceptions hid women's work and caste as "custom".

Practical observation problems

- Access, lying, and the interview as a relation, after Ann Oakley.
- Rates without ethnography miss how a death became a suicide file.

Durkheim's remedies

- Define by external characteristics, compare, and seek concomitant variation.
- Use law, rates, and institutions as indicators, not as inner states.

Flow diagram

Social facts -> Observation

Prenotions feeling -> Problems

Official classification -> Problems

External definition comparison -> Durkheim remedy

Conclusion

For **Durkheim**, the problems of observing social facts are prenotions, inner feeling, and impure official files. His remedy is definition, externality, and comparison. Later sociology added standpoint, meaning, and gender as further problems his "thing" rule underplayed.

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Q5(d) · 10 marks

State the reasons for the various religious beliefs and practices in pre-modern societies.

Sociology GS 1 · 2020 · Religion and Society

Revision summary

Pre-modern religion served explanation, solidarity, kinship, and kingship.

- **Tylor and Frazer:** intellectualist accounts of soul and magic.
- **Durkheim:** group ritual; variety follows social morphology.
- **Weber:** theodicy and meaning.
- **Marx:** tribute and protest in religious form.
- **Redfield:** layered little and great traditions.

Introduction

Pre-modern societies housed many beliefs and practices because religion did several jobs at once: explanation, solidarity, kingship, and seasonal work. Variety followed from ecology, kinship, and political form, not from a single superstition.

Body

Intellectual and existential reasons

- E. B. Tylor's animism and James Frazer's magic-religion-science sequence offered early intellectualist reasons: to explain dream, death, and crop.
- **Max Weber stressed theodicy:** suffering needs a meaningful cosmos.

Social reasons

- **Emile Durkheim:** ritual produces the sacred as the group's ideal. Clans, tribes, and castes therefore differ as groups differ.
- Ancestor cults follow descent. Irawati Karve's kinship types predict different funeral and marriage rites.

Political and economic reasons

- Kingship and priesthood dualise power. **Karl Marx** read much practice as a veil of tribute, yet peasants also protested in religious idiom.
- Agricultural calendars need festivals. Pastoral and forest groups need other spirits.

Why various, not one

- Diffusion, conquest, and little-and-great traditions, after Robert Redfield, mix layers.
- Pre-modern is not simple. Empires already had plural cults.

Flow diagram

Explain bind rule work -> Beliefs practices

Many groups ecologies -> Variety

Beliefs practices -> Variety

Conclusion

Various pre-modern beliefs and practices arose to explain misfortune, bind groups, organise kinship, and legitimate rule and work. Tylor, **Durkheim**, and **Weber** name intellectual, social, and meaning reasons. Variety tracks many groups and ecologies, not a single primitive mind.

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WRAP Exams

Q5(e) · 10 marks

Does the institution of marriage continue to be sacred in Indian society? Comments.

Sociology GS 1 · 2020 · Sociology

Revision summary

Marriage remains sacred for most as ritual, honour, and endogamy.

NFHS and **Census** show near-universal marriage.

Live-in law and companionate ideals thin the halo for some.

Karve's kinship still gates the sacred circle.

- **Comment:** continued sacred core; contractual margin; gendered policing.

Introduction

Sacred here means set apart, ritually charged, and morally obligatory. In India, marriage remains widely sacred as honour and sacrament for many communities. Law, live-in judgments, and delayed urban weddings have desacralised it for a minority. The institution continues, with a thinner halo in some classes.

Body

Continuity of the sacred

- **Census** and NFHS still show near-universal marriage, especially for women, and strong stigma of never-marrying.
- Caste endogamy and wedding ritual keep **Durkheim's** sacred-profane split around the knot.
- Irawati Karve's kinship systems still organise who may marry.

Cracks

- Courts on live-in unions treat some households as legal without a full rite.
- Divorce, delayed marriage, and the new middle class's companionate talk, after Anthony Giddens, thin the sacrament into a contract.
- Inter-caste and across-region marriages profane older sacred boundaries even when a wedding occurs.

Comment

- Sacred for the majority as honour; legally more contractual than before.
- Not dead. Not untouched.
- Gendered sacredness still polices women more than men.

Flow diagram

Marriage -> Ritual honour endogamy

Marriage -> Contract live-in delay

Ritual honour endogamy -> Majority sacred

Contract live-in delay -> Urban legal margin

Conclusion

Marriage continues to be sacred in Indian society as a mass honour rite and a kinship rule. Comment: the sacred persists, while law and urban class practice add a contractual edge. NFHS universality and live-in case law can both be true.

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WRAP Exams

Q6(a) · 20 marks

Discuss the new labour codes and their impact on formal and informal labour in India.

Sociology GS 1 · 2020 · Works and Economic Life

Revision summary

Four codes unify wages, IR, social security, and safety.

- **Formal labour:** more flexibility, contested union rights.
- **Informal labour:** majority still without a clear employer; gig cover is a promise.

Marx's contract appearance and Weber's formal law both apply.

PLFS and SEWA mark the gap between gazette and life.

Impact is split and implementation-dependent.

Introduction

India's new labour codes consolidate many laws into four codes on wages, industrial relations, social security, and occupational safety. They aim at ease of business and a wider social-security net. Impact splits along the formal-informal line that Jan Breman described, rather than ending that line.

Body

What the codes try to do

- Unify definitions of wage and worker, raise some thresholds, and allow electronic compliance.
- Social security code promises to cover gig and unorganised workers on paper.
- Industrial relations code changes thresholds for standing orders, hire-and-fire, and strike notice.

Impact on formal labour

- Firms may gain flexibility in retrenchment and in who counts as a factory.
- Unions fear a thinner right to strike and a harder path to recognition, which Robert Michels already saw as an organisational fight, now rewritten by statute.
- Regular-wage workers in large units remain the core that Max Weber's formal law actually reaches.

Impact on informal labour

- Most Indian workers, in PLFS terms, were never inside the old factory Acts. A code does not by itself create an employer.
- Gig and platform clauses can be a door to portable benefits if implemented. They can also legalise the self-employment appearance that Karl Marx would call a fetish of the contract.
- Women in home-based work, as feminist labour studies after Ann Oakley insist, still need to be named as workers, not as helpers.
- Inspection capacity and state rules will decide whether street vendors and construction gangs see a net or only a portal.

Sociological assessment

- Formalisation without voice is a paper shift.
- Informalisation of the formal, through contractors, may continue inside "code-compliant" firms.

- SEWA-type organising remains the practical complement to the statute.

Discuss

- **Potential:** a wider legal umbrella.
- **Risk:** flexibility for capital, delayed cover for the majority.

Flow diagram

Labour codes -> Formal core flexibility
Labour codes -> Informal gig on paper
Implementation voice -> Actual cover
Informal gig on paper -> Implementation voice

Conclusion

The new labour codes rewrite the formal core's flexibility and promise a social-security umbrella for informal and gig work. Impact on formal labour is more immediate in industrial relations. Impact on informal labour depends on implementation, inspection, and whether an employer can be found. Breman, PLFS, and feminist labour studies warn against celebrating the gazette as a changed society.

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Q6(b) · 15 marks

According to Mills, "Elites rule in institutional terms rather than psychological terms." Comment.

Sociology GS 1 · 2020 · Sociology

Revision summary

- **Mills:** power elite rules via commanding institutions, not psychology.

Corporation, military, and political directorates interlock.

Weber and Michels support the office view.

Gramsci, Lukes, and feminist theory add consent and gender.

Bourdieu's habitus is socialised psyche, not Mills's rejected mass mind.

- **Comment:** right as a method; incomplete as a full map of rule.

Introduction

C. Wright Mills argued that the American power elite rules because it commands the commanding institutions of corporation, military, and state. Psychology of "great men" or crowd moods does not explain that command. The sentence is a method rule: look at offices, not at souls.

Body

What Mills meant

- The Power Elite (1956) fused three institutional hierarchies. Interlocking directorates, careers, and social traffic make a coherent minority.
- Pareto's residues and Le Bon's crowds are the psychological rivals he rejected as sufficient.
- Rule is the capacity of those institutions to set war, work, and welfare.

Comment: strength

- **Max Weber** already made office and party central. Mills specified a mid-century United States.
- It travels to India as IAS-corporate-party nexuses better than as a theory of national character.
- Robert Michels's oligarchy is institutional, which supports Mills.

Comment: limits

- Gramsci's hegemony and Steven Lukes's third face add consent and preference-shaping that are not only boardrooms.
- **Feminist theory:** households and gendered institutions also rule, which Mills underplayed.
- Psychology is not zero. Selection into elites still uses habitus, after Pierre Bourdieu, which is socialised psyche, not Mills's target.

Verdict

- Right against great-man and mass-mind stories.
- Incomplete if institutions are read without ideology and gender.

Flow diagram

Corporation military state -> Elite rule

Great man crowd mind -> Insufficient

Mills -> Corporation military state

Hegemony gender -> Needed extras

Conclusion

- **Mills's sentence is sound:** elites rule through institutional command, not through a special psychology of leaders or masses. Comment: keep the institutional test; add hegemony, gender, and habitus so the office is not a hollow box. Pareto's circulation still occurs, but inside those institutions.

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Q6(c) · 15 marks

Analyse the strengths and weaknesses of social survey method in social research.

Sociology GS 1 · 2020 · Sociology as Science

Revision summary

Surveys estimate population rates with known error.

NFHS and NSSO illustrate Indian strengths.

- **Weaknesses:** thin meaning, missing frames, social desirability, weak process.

Blumer, Weber, and Oakley name those limits.

Use for prevalence; pair with fieldwork for why.

Introduction

The social survey asks standardised questions of a sample to describe a population. NFHS and NSSO are Indian strengths of the method. Weakness begins when meaning, power, and absence from the frame are forced into a tick.

Body

Strengths

- Probability surveys estimate rates with known error, which ethnography cannot.
- **Comparison over time and regions:** fertility, work, and education become public facts, as Emile Durkheim needed rates.
- Policy can be checked. Anonymised large N reduces some interviewer whims.
- Mixed with a census frame, it can represent hidden rural interiors better than a city anecdote.

Weaknesses

- Max Weber's meaning thins in a closed option. Herbert Blumer warned of frozen variables.
- Frames miss pavement dwellers and some migrants. Informal labour is undercounted.
- **Ann Oakley:** the interview is a relation; a schedule can still extract.
- Social desirability on caste, violence, and income. Translation fails across languages.
- Causation is weaker than a well-chosen comparison of processes.

Analysis

- Use surveys for prevalence and gradients.
- Do not use them as the whole of verstehen or of class struggle.
- Strength is at its peak when the question matches a well-defined indicator.

Flow diagram

Social survey -> Rates comparison error
Social survey -> Meaning frame gaps
NFHS NSSO NSSO -> Rates comparison error
Ethnography -> Meaning process

Conclusion

Social surveys are strong for population rates, comparison, and democratic publicity of facts. They are weak for meaning, unlisted lives, and causal process. **Durkheim** needs them; Geertz cannot live on them. Analyse by matching tool to claim, as NFHS versus a village ethnography shows.

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WRAP Exams

Q7(a) · 20 marks

Technology has accelerated the process of development and dependency. Discuss.

Sociology GS 1 · 2020 · Social Change in Modern Society

Revision summary

Technology can raise yields, health, and administrative capacity.

The same tools can deepen dependency through patents, platforms, and data rents.

Frank, Wallerstein, and Cardoso map dependent development.

Gig modernisation can be informalisation.

Gendered care is not automatically solved by apps.

Both processes accelerate; ownership decides the mix.

Introduction

Technology raises productivity and connects markets. That can look like development. The same tools can deepen dependency when patents, platforms, and standards sit in a core. A. G. Frank and Immanuel Wallerstein named the second process. Both can run together.

Body

Acceleration of development

- W. W. Rostow treated technique as a take-off lever. Green Revolution yields and digital public goods in India show real gains in output and delivery.
- **Max Weber's rationalisation:** calculation, records, and machines thicken modern organisation.
- Public health techniques cut some deaths. That is development as capability, after **Amartya Sen**.

Acceleration of dependency

- **Frank's development of underdevelopment:** technology arrives as a package with surplus drain.
- Patents, software stacks, and platform rents keep the periphery as a user. Cardoso's dependent development still fits some manufacturing.
- Labour platforms informalise work while looking modern, a capitalist shell Jan Breman would recognise.
- **Data colonialism:** Indian users feed models owned elsewhere.

How they couple

- A UPI rail can be developmental and still sit on hardware and chip dependencies.
- **Skill polarisation:** a few engineers, many gig riders. Class, not only nation, is the unit.
- **Gender:** care apps do not automatically end unpaid labour, as Ann Oakley would note.

Discuss

- Technology is not a neutral accelerator. It accelerates the path already structured by class and world-system.

- Delinking every chip is fantasy. Bargaining over standards and public tech is the political middle.

Flow diagram

Technology -> Productivity health delivery

Technology -> Patents platforms drain

World-system class -> Which arrow wins

Technology -> Which arrow wins

Conclusion

Technology has accelerated development as productivity, health, and state capacity. It has also accelerated dependency as patents, platforms, and informalised modern work. Frank and Wallerstein remain relevant; Rostow's one-way machine does not. Discuss both arrows, and name who owns the tool.

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Q7(b) · 15 marks

Phenomenological perspectives in sociology reject many of the assumptions of positivism. Comment.

Sociology GS 1 · 2020 · Sociology as Science

Revision summary

Phenomenology studies the lifeworld given to actors (Schutz).

It rejects positivism's nowhere observer, thing-like facts, and covering-law monopoly.

- **Garfinkel:** members produce the fact.

Weber is a neighbour on meaning.

- **Comment:** reject objectivist assumptions; keep evidence and typicality.

Do not throw away rates; ask how they were made.

Introduction

Phenomenological sociology, after Alfred Schutz and later Berger and Luckmann, studies the lifeworld as it is given to actors. Positivism, in the Comte-Durkheim textbook sense, seeks external laws and thing-like facts. The first does reject many of the second's assumptions. It does not reject all discipline.

Body

Positivist assumptions under fire

- **Society as a thing observed from nowhere. Schutz:** the observer is already a member with a stock of knowledge.
- Law-like covering statements as the only science. Phenomenology wants typical structures of meaning.
- Separation of fact and everyday language. Harold Garfinkel's ethnomethodology radicalised this: members' methods produce the fact.

What is rejected

- Naive behaviourism and a questionnaire that skips the definition of the situation, which Herbert Blumer also attacked.
- **Emile Durkheim's** "treat as things" if it erases intended meaning. **Max Weber** is a neighbour, not an enemy.

What is not a total war

- Phenomenology still wants typicality and evidence. It is not a diary cult.
- Large rates can still be used if one asks how they were produced in offices.

Comment

- The rejection is real on objectivism, covering-law pride, and the innocent fact.
- A useful sociology keeps Schutz for meaning and **Durkheim** for constraint, rather than a sectarian purge.

Flow diagram

Positivism -> Facts as things laws
Phenomenology -> Lifeworld meaning
Phenomenology -> Reject nowhere observer
Lifeworld meaning -> Typical structures

Conclusion

Phenomenological perspectives reject positivism's view-from-nowhere, thing-like facts, and covering-law monopoly. Schutz, Berger and Luckmann, and Garfinkel lead that rejection. Comment: they do not reject public evidence. Pair lifeworld with structure so the comment does not become anti-science.

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Q7(c) · 15 marks

Critically assess the Marxian theory of 'Alienation'."

Sociology GS 1 · 2020 · Sociology

Revision summary

- **Alienation:** estrangement from product, process, species-being, and others.

Capital's fetishism is a related later concept.

- **Strength:** names loss beyond the wage, including gig work.
- **Limits:** essentialist human nature, mill-centric picture, unfinished cure in state socialism.

Feminist care and informal labour require an expanded reading.

Assess as critique of the wage form, not as a complete psychology.

Introduction

In the 1844 manuscripts, **Karl Marx** named alienation as the worker's estrangement from product, process, species-being, and other humans under wage labour. The theory is a powerful critique of capitalist work. It is also philosophically loaded and historically dated in some examples.

Body

The four moments

- **Product:** the object stands over the worker as capital.
- **Process:** labour is external, forced, not a free life-activity.
- **Species-being:** creative social humanity is reduced to a means of survival.
- **Others:** competition replaces association. Commodity fetishism in Capital is a later cousin.

Critical strengths

- It names a lived loss that wage tables miss. Gig ratings and assembly lines still fit.
- It links work to a theory of the human, not only to a pay dispute.
- Feminist social-reproduction writers extend it to unpaid care as alienated or invisibilised labour.

Critical limits

- The species-being claim is essentialist. Later **Marx** stressed historical relations more than a fixed human nature.
- Peasants, informal self-employment, and public-sector professions do not all match the Manchester mill.
- **Max Weber** saw meaning in some vocations; not all modern work is the same estrangement.
- Actually existing socialist factories did not automatically end alienation, which questions a simple property switch.

Assessment

- Keep alienation as a critique of wage command and the commodity form.
- Drop the hope that a single seizure of plants ends every estrangement of bureaucracy and gender.

Flow diagram

Wage labour -> Alienation
Alienation -> Product
Alienation -> Process
Alienation -> Species-being
Alienation -> Others
Essentialism mill bias -> Limits

Conclusion

- **Marxian alienation remains a strong assessment of capitalist wage work:** product, process, humanity, and others. Fetishism later sharpened the appearance. Critique the essentialist species-being and the mill-only picture. Informal India and feminist care expand it; Soviet offices warn against a magic cure.

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Q8(a) · 20 marks

How does Marx view social conflict as an essential element in social change?

Sociology GS 1 · 2020 · Sociological Thinkers: Karl Marx

Revision summary

- **Marx:** class struggle is the essential motor of historical change.

Forces versus relations of production create structural conflict.

The state is a stake, not a referee.

Everyday exploitation is conflict; revolution is its decisive form.

Weber, gender, and caste add other essential conflicts.

Without struggle, the mode reproduces with crises.

Introduction

For **Karl Marx**, history moves through contradiction in the mode of production. Social conflict, above all class struggle, is not a breakdown of order. It is the essential motor that transforms one set of relations into another. Peaceful growth without that conflict is, in his view, a surface.

Body

Conflict as the motor

- **The Communist Manifesto:** the history of hitherto existing society is the history of class struggles.
- Forces of production develop inside relations of production until they fetter. Conflict then becomes revolutionary.
- The state is a stake in that conflict, not a neutral umpire.

Essential, not accidental

- Unlike **Emile Durkheim**'s pathology of conflict, **Marx** treats antagonism as structural.
- Unlike a simple riot, class conflict can be more or less conscious. Ideology delays, it does not cancel, the essential role.
- Alienation and exploitation are the everyday form; open struggle is the political form.

How change happens

- Quantitative fights over the working day prepare qualitative change of the mode.
- A new class becomes universal in its claim, then founds a new order.
- Colonial and peasant wars were later fitted, unevenly, into this engine.

Limits to mark while answering "how"

- **Max Weber**'s status and party conflicts also change societies without a two-class script.
- Gender and caste struggles are essential in India and were under-theorised in the classic texts.
- Ralf Dahrendorf and later conflict theory kept conflict as motor while dropping the guaranteed socialist end.

View in one line

- No class conflict, no transformation of the mode; only reproduction with crises.

Flow diagram

Mode of production -> Contradiction
Contradiction -> Class struggle
Class struggle -> Social change
Ideology -> Delayed consciousness

Conclusion

Marx views social conflict as essential because contradiction in production must be fought out as class struggle to change the historical form of society. Exploitation is the standing conflict; revolution is its decisive pitch. Use the view as a theory of structural change, and add **Weber**, gender, and caste so "essential" does not mean "only".

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Q8(b) · 15 marks

What is the impact of gender division of labour on the development of society?

Sociology GS 1 · 2020 · Sociological Thinkers: Karl Marx

Revision summary

Gendered work splits unpaid care from paid public labour.

It subsidises capitalist growth and human development of children.

It also blocks women's capabilities, skills, and voice.

Oakley, Walby, Hartmann, and Sen frame the impact.

NFHS and PLFS are the Indian files.

Development that ignores time-use is a male public account.

Introduction

The gender division of labour assigns men and women different work, especially unpaid care versus paid public work. Development as growth and capability is shaped by that split. A GDP story that ignores it misreads both progress and stagnation.

Body

The division

- Ann Oakley made housework visible as labour. Sylvia Walby placed the household as a patriarchal structure.
- PLFS low female labour-force rates often hide home-based and care work.
- R. W. Connell's gender order organises masculinities around the breadwinner ideal.

Impacts on development

- Unpaid care subsidises the wage, which Marxist feminists after Heidi Hartmann named. Capitalist development rides that subsidy.
- **Human development:** children's nutrition and schooling depend on that labour, as NFHS health files imply.
- Growth can rise while women's time poverty deepens. Amartya Sen's capabilities then diverge by sex.
- Informalisation often feminises the cheap shell of the economy.

Impacts that block development

- Exclusion from skills and assets slows the talent pool, against even Davis-Moore sorting.
- Violence and restricted mobility, in NFHS, cut public participation and entrepreneurship.
- Development policy that only adds microcredit without cutting care loads reproduces the split.

Reciprocal note

- Some development, such as public childcare, can re-divide labour. That is rare and fought for.

Flow diagram

Gender division of labour -> Unpaid care subsidy
Gender division of labour -> Feminised informal wage
Unpaid care subsidy -> Development as growth
Gender division of labour -> Lost capabilities
Lost capabilities -> Uneven development

Conclusion

The gender division of labour underwrites development by supplying unpaid care and cheap feminised work, and it blocks development by wasting capabilities and voice. Oakley, Walby, Hartmann, and Sen are the measures. Count GDP, then count time.

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Q8(c) · 15 marks

Examine how social movements come to an end. Illustrate with examples.

Sociology GS 1 · 2020 · Politics and Society

Revision summary

Movements end by success, co-option, repression, split, or exhaustion.

Institutionalisation can be victory and an ending of the street form.

Michels and Tilly explain oligarchy and closed opportunity.

Labour deals, anti-corruption peaks, and NGO displacement illustrate.

Women's movements often cycle rather than die.

Examine which form ended, not only the grievance.

Introduction

Social movements are collective challenges with some continuity and a public claim. They end in several ways: success, split, repression, co-option, or fade. Ending is a process, not a single death certificate. Resource mobilisation and political process theories help name the paths.

Body

Paths of ending

- **Success and institutionalisation:** the claim becomes law or a party. The movement as extra-institutional actor thins. Indian independence organisations and some environmental PILs illustrate.
- **Co-option:** leaders enter office; the cadre loses the street. Robert Michels's oligarchy is a cousin.
- **Repression and labelling:** the state criminalises the claim. Charles Tilly's repertoires meet a closed opportunity.
- **Faction and identity split:** goals multiply until the "we" breaks.
- **Exhaustion and generation change:** emotions cool, after Durkheimian effervescence fades.
- **Goal displacement:** the organisation survives as an NGO while the movement ends.

Illustrations

- Many labour strikes end in a wage deal and demobilisation.
- Some new social movements, after Alain Touraine, become lifestyle scenes.
- Anti-corruption waves in India have peaked, entered parties, and receded as street force.
- Women's movements rarely "end"; they cycle, which feminist scholars stress against a male riot model.

Examine

- "End" can mean the campaign, not the grievance.
- Success can look like death of the extra-institutional form.
- Informal labour movements may end for a season and return, as Breman's workers circulate.

Flow diagram

Social movement -> Success institution

Social movement -> Co-option

Social movement -> Repression

Social movement -> Split fatigue

Success institution -> End as street actor

Conclusion

Movements end through victory, absorption, repression, split, or fatigue. Tilly, Michels, and resource-mobilisation theory map those doors. Indian nationalist, labour, anti-corruption, and women's campaigns illustrate different endings. Examine the form that dies, not only whether the file closed.

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Compiled answer key

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

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

Question-wise key

Q1(a) · 10 marks Solution

Q1(b) · 10 marks Solution

Q1(c) · 10 marks Solution

Q1(d) · 10 marks Solution

Q1(e) · 10 marks Solution

Q2(a) · 20 marks Solution

Q2(b) · 15 marks Solution

Q2(c) · 15 marks Solution

Q3(a) · 20 marks Solution

Q3(b) · 15 marks Solution

Q3(c) · 15 marks Solution

Q4(a) · 20 marks Solution

Q4(b) · 15 marks Solution

Q4(c) · 15 marks Solution

Q5(a) · 10 marks Solution

Q5(b) · 10 marks Solution

Q5(c) · 10 marks Solution

Q5(d) · 10 marks Solution

Q5(e) · 10 marks Solution

Q6(a) · 20 marks Solution

Q6(b) · 15 marks Solution

Q6(c) · 15 marks Solution

Q7(a) · 20 marks Solution

Q7(b) · 15 marks Solution

Q7(c) · 15 marks Solution

Q8(a) · 20 marks Solution

Q8(b) · 15 marks Solution

Q8(c) · 15 marks Solution

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