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UPSC Mains 2021 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-1/2021/>

Q1(a) · 10 marks

Europe was the first and the only place where modernity emerged. Comment

Sociology GS 1 · 2021 · Sociology

Revision summary

Modernity is a cluster of capitalism, state, science, and clock time.

Europe was an early combination, as **Weber**, **Marx**, and Giddens show.

"Only" ignores colonial modernity, Japan, and multiple modernities.

Wallerstein places Europe inside a world-system.

- **Comment:** first is historical; only is false.

Introduction

Modernity names industrial capitalism, the nation-state, science, and a disenchanted, clock-timed everyday life. Europe was an early cluster of those forms. Calling it the only birthplace turns a historical sequence into a civilisational monopoly.

Body

Europe as an early cluster

- **Max Weber** tied Occidental rationalisation, the Protestant ethic, and legal-rational bureaucracy to a distinctive European path, not to a racial essence.
- **Karl Marx** located the first full capitalist mode in Western Europe, then showed that capital must expand as a world market.
- Anthony Giddens lists industrialism, capitalism, surveillance, and industrial war as institutional dimensions that first densified in Europe.

Why "only" fails

- S. N. Eisenstadt's multiple modernities treats Japan, Turkey, and postcolonial states as modern in their own institutional mixes, not as failed copies of Paris.
- Colonial rule exported factories, censuses, and law to India while blocking full citizenship. That is a dependent modernity, not the absence of modernity.
- Meiji Japan, Soviet planning, and later East Asian developmental states show industrial-rational orders outside the North-West European core.

Comment

- "First" is a careful historical claim about sequence and combination.
- "Only" is Eurocentric. It ignores colonial co-production and later centres of accumulation.
- Immanuel Wallerstein already placed Europe's rise inside a world-system, not inside a sealed continent.

Flow diagram

European cluster -> Capitalism state science

Colonial and Asian paths -> Capitalism state science

European cluster -> First as sequence

Only as monopoly -> Fails empirically

Conclusion

Europe was a first dense site of capitalist-industrial modernity. It was never the sole possible site. **Weber** and **Marx** explain the European lead; Eisenstadt, colonial India, and later Asian paths refute the monopoly.

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Q1(b) · 10 marks

Do you think ethnomethodology helps us in getting reliable and valid data ? Justify your answer

Sociology GS 1 · 2021 · Sociology

Revision summary

Garfinkel studies members' methods, indexicality, and accountability.

That can validate how categories are produced, including official ones.

Reliability of national rates needs stable instruments such as **Census** and NFHS.

Cicourel links ethnomethodology to the making of statistics.

- **Justify:** yes for interactional validity; no as a sole reliability design.

Introduction

Harold Garfinkel's ethnomethodology studies the methods members use to produce a sense of orderly social fact. It can raise validity for meaning in situ. It is a weak tool if the aim is reliable population measurement.

Body

What it can validate

- Indexical talk and accountability show how a category such as "household" or "migrant" is done in interaction, which a **Census** cell conceals.
- Breaching experiments reveal the background expectancies that actors treat as natural. That is a validity check on the researcher's prenotions, in **Durkheim's** sense of discarding common-sense.
- Aaron Cicourel showed that official rates are assembled in offices. Ethnomethodology makes those assembly rules visible.

Where reliability fails

- Reliability needs stable instruments and repeatable coding. Garfinkel's unique scenes and ad hocing do not yield test-retest scores like NFHS items.
- The findings travel poorly across settings unless they are turned into a documented method, not a one-off breach.
- The observer is inside the production of order, so another team may not recover the same transcript of "what happened".

Justification

- Use it for valid reconstruction of members' methods and for critique of official data.
- Do not use it alone for national rates. Mix it with standardised instruments when reliability of counts is the claim.

Flow diagram

Ethnomethodology -> Validity of members methods

Ethnomethodology -> Weak population reliability

Official stats -> Cicourel assembly

Validity of members methods -> Mixed with survey

Weak population reliability -> Mixed with survey

Conclusion

Ethnomethodology helps valid data on how people make social facts accountable. It does not, by itself, give reliable census-like series. Garfinkel and Cicourel justify a division of labour with survey method, not a replacement of it.

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Q1(c) · 10 marks

Discuss the challenges involved in collecting data through census method

Sociology GS 1 · 2021 · Sociology

Revision summary

A census seeks complete enumeration; coverage of migrants and the homeless is weak.

Definitions of work and household threaten comparability.

Trust, NPR-type list fears, and enumerator quality shape answers.

Census 2011 stands; Census 2021 slipped in the pandemic.

Official completeness is organised, not natural.

Introduction

A census aims at complete enumeration of a defined population at a moment. The Indian Census is the largest such file. Completeness is a claim, not a gift. Coverage, definition, politics, and logistics all leak.

Body

Coverage and mobility

- Homeless persons, nomads, and circular migrants are easy to miss. The 2020 lockdown reverse flow showed how many workers had no stable urban address for a house-list.
- Dual counting and omission both rise when households split across village and city.

Definition and comparability

- "Work", "household", and "head" are sociological decisions. Small wording shifts wreck time series, which is a reliability problem, not a social miracle.
- Caste and religion items are politically sensitive. Undercount, over-claim, and boycott all distort cells.

Organisation and trust

- Cost, training of enumerators, and literacy of respondents produce non-sampling error.
- Debates around the National Population Register after Census 2011 raised fear of how lists would be used. Fear is a data-collection fact.
- The 2021 Census was delayed in the pandemic, so the "moment" of the nation slipped.

Method limit

- Durkheim already treated official counts as constructed. A census is a social organisation of knowledge, not a photograph.

Flow diagram

Census complete count -> Migrants homeless
Census complete count -> Work household caste
Census complete count -> Trust NPR politics
Census complete count -> Cost training delay
Migrants homeless -> Constructed data

Conclusion

Census challenges are coverage of mobile labour, unstable definitions, political trust, and huge logistics. **Census 2011** and the missed 2021 round make the Indian case plain. Treat the file as indispensable and as constructed.

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Q1(d) · 10 marks

Explain whether Durkheim's theory of Division of Labour is relevant in the present day context

Sociology GS 1 · 2021 · Sociological Thinkers: Karl Marx

Revision summary

- **Durkheim**: specialisation shifts solidarity from likeness to interdependence.

Global supply chains illustrate organic solidarity.

Anomie and forced division of labour fit gig work, caste-typed jobs, and lockdown rupture.

Marx and unpaid care mark the gaps.

Relevant, not sufficient.

Introduction

Emile Durkheim treated the division of labour as the move from mechanical solidarity of likeness to organic solidarity of interdependence. The map still reads factories, professions, and global supply chains. Abnormal forms also still read gig precarity and lockdown rupture.

Body

What still fits

- Organic solidarity is visible when a phone, a vaccine, or a garment gathers parts and skills across countries.
- Restitutive law, contracts, and professional ethics remain the glue of specialised work, as he expected.
- **The non-contractual basis of contract still matters**: trust, standards, and logistics make exchange possible.

Abnormal forms today

- Anomic division of labour appears when rules lag behind new trades, as in platform work without clear hours or security.
- Forced division of labour appears when caste, gender, and race assign tasks irrespective of talent.
- The 2020 reverse migration showed how urban organic links can snap when the state and firm treat labour as disposable.

Limits

- **Durkheim** underplayed class exploitation that **Marx** placed at the centre of the same specialisation.
- He did not theorise unpaid care, which Ann Oakley made visible as labour outside the factory map.
- Relevance is high for interdependence and anomie; it is incomplete as a full political economy.

Flow diagram

Division of labour -> Mechanical likeness

Division of labour -> Organic interdependence

Organic interdependence -> Global supply chains

Anomie forced Division of labour -> Gig lockdown caste

Conclusion

Durkheim's division of labour remains relevant for global interdependence and for diagnosing anomie and forced specialisation. It is not a complete theory of gig work, care, or class. Use it with **Marx** and gender analysis.

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Q1(e) · 10 marks

Critically examine Max Weber's theory of Social Stratification.

Sociology GS 1 · 2021 · Stratification and Mobility: Concepts

Revision summary

- **Weber:** class, status, and party are distinct orders of inequality.

Class is market chance; status is honour and closure; party is organised power.

Caste and credentials fit status; associations fit party.

Marx, gender, and elite theory mark the limits.

Keep the triad; do not erase class polarity.

Introduction

Max Weber split stratification into class, status, and party. Class is market position. Status is honour and style of life. Party is organised power. The triad still explains why income, caste honour, and office do not move as one.

Body

The three orders

- Class situation is chance in the commodity and labour markets, including property and skill.
- Status groups close social intercourse and marriage. Indian caste is a strong status order in this sense.
- **Parties live in the house of power:** parties, unions, and caste associations seek to influence the state.

Critical gains

- Against a one-factor Marxist reduction, a clerk and a small owner may share status honour while differing in class.
- Closure theory, later developed by Frank Parkin, grows from **Weber's** status and party.

Critical limits

- **Karl Marx** still captures the durable capital-labour split that **Weber's** market classes can fragment into a catalogue.
- Gender and race were not built in. Sylvia Walby's patriarchy and racialised labour markets need extra dimensions.
- Party can look plural while a power elite, as C. Wright Mills argued, still concentrates command.

Verdict

- Use **Weber** to read caste, education credentials, and organised politics beside class.
- Do not use the triad as a denial of capitalist class structure.

Flow diagram

Weber -> Class market

Weber -> Status honour

Weber -> Party power

Class market -> Stratification

Status honour -> Stratification

Party power -> Stratification

Conclusion

Weber's class-status-party model is a powerful multidimensional map, especially for honour and organised power in India. It is incomplete on gender and can underplay class polarity. Critical use keeps all three orders without flattening **Marx**.

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Q2(a) · 20 marks

From the viewpoint of growing importance of multidisciplinary, how do you relate sociology to other social sciences ?

Sociology GS 1 · 2021 · Sociology

Revision summary

Sociology maps patterned relations among institutions; neighbours cut one axis.

Comte, Durkheim, Weber, and Marx named the joint object in different ways.

COVID-19, supply chains, and capabilities force shared problems.

Census and NFHS are already cross-science files.

Multidisciplinary is complementary method, not a takeover.

Introduction

- **Multidisciplinary is forced by problems that no single faculty owns:** pandemic, climate, inequality, and digital labour. Sociology relates to other social sciences as the science of patterned relations among institutions. It borrows cuts of price, office, mind, and past, and returns a map of how those cuts hang together.

Body

Sociology's object beside specialists

- Auguste Comte placed sociology at the peak of the sciences of order and progress. The hierarchy is dated; the claim that society is a joint object is not.
- **Emile Durkheim** fixed social facts as external and constraining. That object is not a residual heap of what economics leaves out.
- **Max Weber** defined interpretative study of social action. Meaning is shared with history and anthropology, not owned by one department.
- **Karl Marx** made the mode of production a social relation, so economics is already sociological if it is honest.

Neighbours in a multidisciplinary problem

- Economics specialises in allocation. Sociology asks how caste, gender, and informality ration who may sell labour, as gig platforms and unpaid care show.
- Political science specialises in the state. Sociology studies the social bases of parties, pressure groups, and everyday domination.
- Psychology takes the person. Sociology takes roles, crowds, and institutions in which that person is trained, from Mead's self to **Census** literacy.
- History narrates unique sequences. Sociology seeks types, while using 2020 lockdown as a historical shock that reveals structure.
- Social anthropology shares kinship, ritual, and fieldwork. Large files such as the **Census** and NFHS are already joint demographic-sociological resources.

Why multidisciplinary has grown

- COVID-19 mixed epidemiology, the state, household care, and migrant work. No one science could write the event.
- Global supply chains mix trade theory with Durkheimian interdependence and Wallerstein's world-system core and periphery.

- **Amartya Sen's capabilities sit across economics and sociology:** what people can do is socially organised.

The useful relation

- Multidisciplinary work is not a smoothie of jargon. Each science keeps a method; sociology's part is structure, inequality, and meaning.
- The limit is complementary explanation, not a takeover, and not common sense dressed as "holism".

Flow diagram

Pandemic climate inequality -> Multidisciplinarity
Sociology joint map -> Economics
Sociology joint map -> Political science
Sociology joint map -> Psychology
Sociology joint map -> History
Sociology joint map -> Anthropology
Multidisciplinarity -> Sociology joint map

Conclusion

Growing multidisciplinarity does not dissolve sociology. It makes the joint map more necessary. Relate sociology to economics, political science, psychology, history, and anthropology as specialised cuts of one social life, in the line of Comte, **Durkheim**, **Weber**, and **Marx**, and on files such as **Census**, NFHS, and lockdown migration.

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Q2(b) · 20 marks

How far are sociologists justified in using positivist approach to understand social reality ? Explain with suitable illustrations

Sociology GS 1 · 2021 · Sociology

Revision summary

- **Positivism:** observe, operationalise, compare, seek laws.

Comte named it; **Durkheim** illustrated it with suicide and division of labour.

Census and NFHS are contemporary illustrations of measurable constraint.

Lockdown rates can test anomie if coding is stable.

Weber and Garfinkel show the meaning and assembly that numbers miss.

Introduction

A positivist approach treats social reality as observable, law-seeking, and independent of the researcher's wish. The researcher states a concept, operationalises it, collects comparable facts, and tests relations. Auguste Comte named the programme. **Emile Durkheim** gave its classic sociological form.

Body

The positivist sequence

- Discard prenotions. Define the phenomenon as a social fact, external and constraining, not as a sermon.
- **Build indicators:** rates, ranks, and yes-no codes that another worker could apply.
- **Seek regularities:** comparison across groups, times, or places, in the spirit of Comte's statics and dynamics.
- Prefer correlation and concomitant variation over introspection as the first proof.

Durkheim as illustration

- Suicide was not explained by the private poem of despair. Official counts were classified as egoistic, altruistic, anomic, and fatalistic, then related to integration and regulation.
- The Division of Labour used law types as an indicator of solidarity. That is operationalisation, not a photograph of feeling.

Contemporary illustrations

- **Census** work-participation and household type are positivist files on structure, if definitions are held stable.
- NFHS anaemia, fertility, and decision-making items test claims about gender inequality as measurable constraint.
- Crime and accident series, used carefully, can test anomie after a shock such as lockdown, when rules of work collapsed for migrants.

How explanation is written

- **The form is:** variation in X (integration, class, education) is associated with variation in Y (suicide, fertility, mobility), other things held as comparable.
- Ideal types in a loose Comtean sense are not required; variables and hypotheses are.

Limits that still belong in the answer

- **Max Weber** insisted that meaning of action is not a thing. Positivism underplays Verstehen.
- Harold Garfinkel and Cicourel show that the "fact" is assembled in talk and offices.
- Illustration does not mean the approach is sufficient. It means it can explain rates and patterns that common sense cannot see.

Flow diagram

Positivist approach -> Define operationalise
Define operationalise -> Rates Census NFHS
Rates Census NFHS -> Regularities
Regularities -> Explain phenomena
Weber meaning -> Limits

Conclusion

Positivist explanation operationalises social facts, compares, and tests regularities. **Durkheim's** suicide, **Census** and NFHS indicators, and shock-period rates illustrate the method. **Weber** and ethnomethodology mark what rates miss: meaning and the making of the record.

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Q2(c) · 10 marks

How is sociology related to common sense ?

Sociology GS 1 · 2021 · Sociology

Revision summary

Common sense is everyday recipes; sociology studies and breaks them.

- **Durkheim:** discard prenotions.
- **Schutz, Garfinkel, Giddens:** science still depends on members' meanings.

Mills links biography and history.

Proof is evidence, not proverb.

Introduction

Common sense is the stock of recipes people use to go on in everyday life. Sociology starts from that stock and then breaks it. The relation is neither identity nor contempt. It is disciplined distance.

Body

Distance from prenotions

- **Durkheim** required the sociologist to discard prenotions. Suicide as sin or as weather is common sense; the rate as a social fact is not.
- Peter Berger and Thomas Luckmann showed that the everyday world is already constructed. Sociology studies that construction instead of repeating it.

Dependence on common sense

- Alfred Schutz and later Garfinkel treated the life-world as the condition of any science of action. Without members' meanings, variables are empty.
- **Anthony Giddens's double hermeneutic:** sociology interprets a world that already interprets itself, then returns concepts such as "class" into common talk.

Productive tension

- C. Wright Mills's sociological imagination links biography to history, which common sense keeps apart.
- Common sense said lockdown was only a health rule. Sociology asked why migrant workers walked home.

Relation stated

- Sociology uses common sense as topic and as a warning.
- It does not use it as proof.

Flow diagram

Common sense recipes -> Topic for sociology
Common sense recipes -> Prenotions to discard
Sociology -> Double hermeneutic
Topic for sociology -> Sociology
Prenotions to discard -> Sociology

Conclusion

Sociology is related to common sense as critique and as resource. **Durkheim** breaks prenotions; Schutz and Giddens show that meaning is already there. The 2020 migrant exodus is a case where common sense of "stay home" hid a structure of informal work.

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WRAP Exams

Q3(a) · 20 marks

How do qualitative and quantitative methods supplement each other in sociological enquiry?

Sociology GS 1 · 2021 · Research Methods and Analysis

Revision summary

Quantification maps distribution; qualitative work recovers meaning and process.

They supplement through triangulation, sequence, nesting, and better instruments.

Durkheim's rates and **Weber's** understanding are the classic pair.

Census, NFHS, Srinivas, and lockdown migration illustrate the mix.

Do not sell a story as a national rate.

Introduction

Quantitative methods count and compare. Qualitative methods recover meaning, process, and context. They supplement each other because social facts are both rates and accounts. A complete enquiry uses each where the other is blind.

Body

What each does well

- **Quantifies:** **Census**, NFHS, and suicide files show distribution, correlation, and change over time.
- **Qualifies:** ethnography, interviews, and ethnomethodology show how a migrant, a patient, or an enumerator produces the category that the table later freezes.
- **Durkheim's** rates need **Weber's** Verstehen if the researcher claims to know why the rate moved.

Forms of supplementation

- **Triangulation:** the same claim is checked by a number and by a case. Lockdown reverse migration was both a visible stream and, later, incomplete official counts.
- **Sequence:** a survey finds a gap in women's work; Oakley-style interviews explain unpaid care that the code missed.
- **Nested design:** a statistical map of gig work, then purposive cases of riders, then a return to better indicators.
- **Instrument building:** qualitative talk writes better census items on household and work; quantitative pretests check those items.

Classic and Indian pairings

- **Marx's** volumes mix factory inspectors' numbers with the lived working day.
- Cicourel and Garfinkel show why a crime rate needs a study of coding.
- M. N. Srinivas's fieldwork and the **Census** caste-occupation tables together describe mobility better than either alone.

What supplementation is not

- It is not a polite average of two weak studies.
- It is not dressing an anecdote as a national percentage.

- **Reliability and validity remain distinct:** numbers can be reliable and invalid; stories can be vivid and untypical.

Practical rule

- Let the question choose the lead method. Let the other method test, interpret, or redesign it.

Flow diagram

Quantitative rates -> Triangulation
Qualitative meaning -> Triangulation
Triangulation -> Sociological enquiry
Lockdown migrants -> Quantitative rates
Lockdown migrants -> Qualitative meaning

Conclusion

Qualitative and quantitative methods supplement as triangulation, sequence, nesting, and instrument design. **Durkheim** and **Weber** already implied the pair. **Census**, NFHS, and lockdown ethnography of migrants show it in India. Use both without confusing a case with a census.

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Q3(b) · 20 marks

Critically examine the dialectics involved in each mode of production as propounded by Karl Marx

Sociology GS 1 · 2021 · Sociological Thinkers: Karl Marx

Revision summary

A mode pairs forces and relations; dialectics is their contradiction and class struggle.

Communal, slave, feudal, and capitalist modes have distinct antagonisms.

- **Capitalism:** social production versus private appropriation, crisis, and reserve army.

Global chains and Indian informal labour are present forms of that dialectic.

The scheme is a type, incomplete on gender and caste, not a calendar.

Introduction

For **Karl Marx**, a mode of production is a pairing of productive forces and social relations of production. Dialectics means that each mode develops through internal contradiction, class struggle, and negation, not through a smooth climb of ideas. The sequence is historical and conflictual.

Body

The general dialectic

- Forces of production (tools, cooperation, science) grow inside relations of property and surplus extraction.
- Those relations, once progressive, become fetters. Class antagonism is the visible form of the contradiction.
- The negation of the negation is a new mode, not a return to the same village in a new costume.

Pre-capitalist modes

- **Primitive communal forms:** low forces, common appropriation; contradiction is still thin, yet surplus and rank begin to split the commune.
- **Slave mode:** the slave is property. The dialectic is between the need for labour and the slave's lack of interest in productivity, plus revolt.
- **Feudal mode:** serf and lord around land. Growth of towns, money, and serf flight contradict extra-economic coercion.
- The Asiatic mode, used cautiously by **Marx**, stressed a strong appropriating state over village communities. Later writers warned against a frozen "Orient".

Capitalist mode

- **Capital versus wage labour is the central contradiction:** social production and private appropriation.
- Competition forces accumulation, reserve army, and crises of overproduction. Use-value and exchange-value pull apart.
- The same mode produces, dialectically, the proletariat as a possible collective subject, which is not an automatic happy ending.

Present reading

- Global supply chains socialise production across borders while value is captured in cores, as later dependency and world-system writers argued from a Marxist root.
- Informal and gig labour in India show surplus extraction without the full legal wage relation of the factory volume.
- **Lockdown 2020 made the contradiction blunt:** social labour of migrants, private ability of capital and the state to halt movement.

Critical caveats

- Modes are types, not a railway timetable for every society.
- Gendered unpaid care and caste are not fully inside the original mode scheme.
- Dialectics is a method of contradiction, not a prophecy dated to a year.

Flow diagram

Forces of production -> Contradiction
Relations of production -> Contradiction
Contradiction -> Class struggle
Class struggle -> New mode
Capital vs labour -> GVC gig lockdown

Conclusion

Marx's dialectics in each mode is the clash of expanding forces with fettering relations, fought as class struggle. Slave, feudal, and capitalist forms show different pairs. The present global and informal scene still fits the capitalist contradiction if we add care, caste, and world-system hierarchy.

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Q3(c) · 10 marks

Do you agree with Max Weber's idea that bureaucracy has the potential to become an iron cage ? Justify your answer

Sociology GS 1 · 2021 · Sociology

Revision summary

- **Weber:** legal-rational bureaucracy is technically superior and can cage the spirit.

The Protestant vocation fades; methodical work remains as file and career.

Ritzer restates this as McDonaldisation.

WFH dashboards and COVID lists extend the cage.

Informal organisation and caprice mark the limits.

Introduction

Max Weber saw bureaucracy as the technically superior form of legal-rational domination. The same process of rationalisation can imprison conduct in a steel-hard casing: calculation without spirit. The iron cage is efficiency turned into fate.

Body

From vocation to casing

- The Protestant ethic once linked methodical work to salvation. In a disenchanted world, the same method remains as career, file, and target, without the ethic.
- **Bureaucracy:** office hierarchy, written rules, impersonality, and specialised competence. It outlasts the charismatic founder.

Why "cage"

- The individual cannot escape the large organisation if survival needs its certificates, salaries, and apps.
- Politics itself is bureaucratised. Parties and welfare states rule through files.
- **George Ritzer's McDonaldisation is a popular restatement:** efficiency, calculability, predictability, and control.

Present illustrations

- Work-from-home dashboards and gig-app ratings extend the cage into the household.
- COVID-19 contact-tracing and relief lists showed both life-saving administration and surveillance.

Limits

- **Weber** also saw bureaucracy as indispensable. The alternative is often personal caprice, not a garden of freedom.
- Informal organisation, as later industrial sociology showed, still lives inside the file.

Flow diagram

Rationalisation -> Bureaucracy

Bureaucracy -> Iron cage

Iron cage -> Files apps WFH ratings

Informal life -> Never total

Conclusion

The iron cage is rationalisation sedimented as inescapable office and calculation. Bureaucracy remains technically strong and politically necessary. WFH platforms and pandemic lists show the cage's reach; informal life shows it is never total.

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Q4(a) · 20 marks

Explain the concept of social mobility. Describe with suitable illustrations how education and social mobility are related to each other

Sociology GS 1 · 2021 · Stratification and Mobility: Concepts

Revision summary

Education is the modern channel of mobility and a filter of class and status.

Contest and sponsored routes, including Mandal, coexist.

Bourdieu's cultural capital and **Weber**'s credentials explain reproduction.

Census, NFHS, coaching, and gig certificates are the Indian files.

Persons can rise while the class structure holds.

Introduction

Social mobility is movement across class, status, or power. Education is the main modern claim to open that movement. It is also a machine that reproduces advantage through credentials, language, and coaching. The relation is therefore double: channel and filter.

Body

Education as an opening

- Pitirim Sorokin treated school as a testing and selecting agency in more open systems.
- Ralph Turner's contest mobility pictures a race of examined talent. The Indian examination belt lives on that promise.
- Reservations after Mandal used the state and the classroom as a sponsored route for OBC mobility, not a pure market race.

Education as reproduction

- Pierre Bourdieu's cultural capital, habitus, and titled degrees explain why the same school does not equalise class.
- Kingsley Davis and Wilbert Moore treated unequal schooling as functional sorting. Melvin Tumin answered that blocked access wastes talent and calls inequality functional by tautology.
- **Max Weber's status groups use credentials as closure:** the degree is a title of honour as well as a skill.

Indian files

- English-medium private coaching and unpaid care time split the "open" exam by class and gender.
- NFHS and **Census** literacy show female and rural lags that cap intergenerational occupational shift.
- Gig certificates and short skill courses look like mobility and often recycle informal work.

Group versus person

- M. N. Srinivas's Sanskritisation is group mobility of style, sometimes using education as a badge.
- **Marx's warning remains:** persons may rise while class places stay. A few engineers do not abolish the informal majority.

Discussion

- Mobility through education is real where public quality and scholarships cut the ticket price of cultural capital.
- It is ideological where the school is blamed for a labour market that cannot absorb the certified.

Flow diagram

Education -> Contest scholarships reservation
Education -> Cultural capital coaching status titles
Contest scholarships reservation -> Social mobility
Cultural capital coaching status titles -> Social mobility
Social mobility -> Structure may still hold

Conclusion

Education is both a ladder and a gate. Sorokin, Turner, Bourdieu, **Weber**, and Tumin name the mechanisms. Mandal, coaching, **Census** literacy, and gendered care show India's mix. Measure who moves, and whether the structure of places moves with them.

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Q4(b) · 20 marks

How has the idea of Work From Home forced us to redefine the formal and informal organisation of work ?

Sociology GS 1 · 2021 · Works and Economic Life

Revision summary

Formal organisation is the official chart; informal organisation is unwritten practice.

WFH moves **Weber's** office into dashboards and Mayo's group into the household.

Unpaid care and gig ratings intensify informal extraction.

Lockdown split salaried WFH from reverse-migrant informal labour.

The split is relocated, not abolished.

Introduction

Formal organisation is the official chart of offices, hours, and contracts. Informal organisation is the living network of favours, care, and unwritten practice. Work from home, densified in COVID-19, pulls paid work into the household and stretches both maps.

Body

The inherited distinction

- **Max Weber's** bureaucracy placed work in an impersonal office, separate from the household.
- **Elton Mayo and later Peter Blau showed informal groups inside the plant:** morale, cliques, and rule-bending.
- **The Indian majority already worked informally:** no written contract, no social security, home as workshop.

How WFH redefines the formal

- Legal-rational control migrates into dashboards, logins, and rated tasks. The iron cage becomes a laptop cage.
- Core salaried staff may keep formal status while the firm sheds office costs. Peripheral staff are pushed to gig-like informality.
- Global supply chains coordinate "home" nodes across time zones, a thin organic solidarity in **Durkheim's** sense.

How WFH redefines the informal

- Unpaid care, which Ann Oakley made visible, collides with paid targets in the same room. The double day becomes a double shift without a commute.
- Neighbourhood networks, WhatsApp groups, and caste-typed job chains organise who hears of a task. Informal organisation grows, not shrinks.
- Migrant workers in the 2020 lockdown had no home office. WFH for professionals coexisted with reverse migration for the informal.

Hybrid and platform types

- **Platform gig work is formally an "app contract" and substantively informal:** no career ladder, piece rates, and rating discipline.
- Supervisors still need informal trust when they cannot see the body in the hall. Surveillance tries to replace that trust and never fully does.

Assessment

- WFH does not abolish the formal-informal split. It relocates it into the household and the platform.
- Gender, class, and housing inequality decide whether WFH is autonomy or intensified informal extraction.

Flow diagram

Work from home -> Formal dashboards contracts
Work from home -> Informal care networks gig
Formal dashboards contracts -> Household as workplace
Informal care networks gig -> Household as workplace
Lockdown -> Salaried Work from home vs reverse migrants

Conclusion

Work from home redefines formal organisation as remote files and metrics, and informal organisation as household care plus network hiring. Weber's office and Mayo's group both move home. COVID-19 made the split between salaried WFH and walking migrants a public fact.

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Q4(c) · 10 marks

With suitable examples, explain how conformity and deviance coexist in a society as propounded by R.K. Merton

Sociology GS 1 · 2021 · Sociological Thinkers: Karl Marx

Revision summary

- **Merton:** goals and means can be malintegrated; several adaptations follow.

Conformity is one adaptation, not the opposite of structure.

Innovation, ritualism, retreatism, and rebellion coexist with it.

Exam culture and blocked mobility illustrate strain.

Deviance is patterned, not a pure moral accident.

Introduction

Robert K. Merton's strain theory treats deviance as a normal product of the same structure that produces conformity. When culturally approved goals and legitimate means are unequally matched, people adapt in several ways. Conformity and deviance therefore sit together, not as health versus disease.

Body

The same structure, several adaptations

- **Conformity:** accept goals and means. This is the statistical majority in a stable order.
- **Innovation:** accept goals, reject means. Crime as "success" by illicit route is structurally invited where mobility ideology is loud and jobs are scarce.
- **Ritualism:** abandon goals, cling to means. The timid bureaucrat of the iron cage is deviant relative to the success goal, yet formally obedient.
- Retreatism and rebellion complete the set, including political challenge to both goals and means.

Why they coexist

- Anomie here is a malintegration of culture and opportunity, developed from **Durkheim**.
- A society that preaches contest mobility through education will manufacture both exam conformity and cheating, coaching mafias, and dropouts.

Comment

- Deviance is not only a failure of socialisation. It is a patterned answer to strain.
- **Labelling and power, which later critics stressed, still sit on this structural base:** who is called innovator and who is called criminal.

Flow diagram

Cultural goals -> Strain
Unequal means -> Strain
Strain -> Conformity
Strain -> Innovation ritualism rebellion

Conclusion

Merton's point is that one opportunity structure yields conformity and deviance together. Innovation, ritualism, and rebellion are siblings of the conforming majority. Indian exam and gig economies illustrate strain without needing a separate "pathological" society.

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WRAP Exams

Q5(a) · 10 marks

Explain the emerging challenges in establishing gender equality in the informal sector

Sociology GS 1 · 2021 · Stratification and Mobility: Concepts

Revision summary

Informal work lacks contract and security; for women it rides on unpaid care.

Oakley and Walby map household and labour-market patriarchy.

Census and NFHS miss much female work.

Lockdown exposed domestic and migrant women without a home office.

- **Challenges:** recognition, portable security, care, and safety.

Introduction

The informal sector is work without secure contract, social security, or a recognised career. For women it is often the default labour market. Gender equality here is blocked by unpaid care, weak law, and a status order that codes their work as help.

Body

What the sector does to women

- Ann Oakley made housework visible as labour. Informal paid work sits on that unpaid base, so the double day is the first challenge.
- Sylvia Walby's patriarchal structures of household, paid work, and state meet in piece-rate, domestic service, home-based manufacturing, and gig tasks.
- No written wage, no maternity cover, and no union hall make "equal pay for equal work" a slogan without a file.

Indian files

- **Census** and NFHS undercount female work when it is seasonal, home-based, or unpaid family labour.
- SEWA showed that organising can raise voice. It does not by itself transfer land or stop violence.
- **COVID-19 lockdown hit domestic workers and women migrants first:** no WFH laptop, no urban citizenship.

Challenges named

- Recognition of work in statistics and law.
- Social security portable across houses and cities.
- Childcare and safety, without which "choice" of informal hours is constraint.

Flow diagram

Informal sector -> Unpaid care
Informal sector -> No contract security
Informal sector -> Undercount Census NFHS
Unpaid care -> Blocked gender equality
No contract security -> Blocked gender equality
Undercount Census NFHS -> Blocked gender equality

Conclusion

Gender equality in the informal sector is challenged by unpaid care, statistical invisibility, and missing contracts. Oakley and Walby name the structure. **Census**, NFHS, SEWA, and lockdown make the Indian case. Equality needs recognition and security, not only growth of informal jobs.

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Q5(b) · 10 marks

Critically examine the relevance of Vilfredo Pareto's theory of Circulation of Elites in the present scenario

Sociology GS 1 · 2021 · Sociology

Revision summary

- **Pareto:** history as circulation of elites, lions and foxes, not mass self-rule.

Parties, boards, and caste-business recruitment still fit.

Mills's power elite is a related present map.

Marx, gender, and global firms mark the limits.

Relevant as scepticism; incomplete as full class theory.

Introduction

Vilfredo Pareto treated history as the circulation of elites, not as the self-rule of the many. Residues of combination and persistence, lions and foxes, replace one another. Democracy changes the idiom of rule more than it abolishes a governing minority.

Body

The claim

- Every society has a governing elite and a non-elite. Revolution is often elite replacement, not elite extinction.
- Foxes rule by cunning and combination; lions by force and persistence. Decay of residues invites circulation.

Present relevance

- Party systems, corporate boards, and senior bureaucracy still concentrate command, as C. Wright Mills later mapped as a power elite in another vocabulary.
- Caste associations, business houses, and professional credentials recruit new personnel into old summit posts: circulation of persons, stability of height.
- Media and elections change the fox's tools. They do not, by themselves, equalise power.

Limits

- **Marx** locates elite change in class contradiction, not in psychology of residues.
- Gender and reserved representation show political engineering of who may enter the elite, which Pareto under-theorised.
- Global firms and platforms add a transnational elite that a national circulation model only partly captures.

Comment

- Relevant as a warning against naive popular sovereignty.
- Incomplete as a theory of capitalism, gender, and world-system hierarchy.

Flow diagram

Governing elite -> Circulation

Non-elite -> Circulation

Foxes cunning -> Circulation

Lions force -> Circulation

Parties boards platforms -> Governing elite

Conclusion

Pareto remains relevant wherever a minority governs through force, cunning, and recruitment. Elections circulate personnel more than they abolish elites. Marx, Mills, and gender critique are needed so that "circulation" does not become a cynical law of nature.

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Q5(c) · 10 marks

Critically compare the views of E.B. Tylor and Max Muller on Religion

Sociology GS 1 · 2021 · Sociology

Revision summary

- **Tylor:** religion begins as animism, belief in spiritual beings from dreams and death.
- **Müller:** gods begin as linguistic personifications of natural forces, especially in the Veda.

Both are intellectualist.

Durkheim relocates the sacred in the group.

Use them as a contrast pair, not as the last word.

Introduction

E. B. Tylor and Max Müller both gave intellectualist accounts of religion's origin. They disagreed on the first idea. Tylor started from the soul in dreams and death. Müller started from language and the naming of natural powers.

Body

Tylor: animism

- In Primitive Culture, religion is belief in spiritual beings.
- Dreams, trance, and death suggest a soul; the idea is extended to animals, plants, and the world.
- Survivals carry old belief into later stages. Evolution is from animism toward more abstract theism.

Müller: nature and speech

- **Comparative philology of the Veda:** gods arise as names of sun, dawn, and sky that language later personifies.
- **Myth is a disease of language:** forgotten metaphors become stories of beings.
- India and Indo-European comparison, not only a tribal isolate, are his archive.

Shared limit and **Durkheim's** cut

- Both treat the first worshipper as a puzzled philosopher. **Emile Durkheim** answered that the sacred is social assembly, not a mistaken inference.
- Neither theorised church, caste priesthood, or gendered cult as power.

Comparison stated

- **Origin:** soul (Tylor) versus spoken nature-names (Müller).
- **Method:** ethnological survivals versus philology.
- Both remain useful as history of ideas, not as adequate sociologies of religion.

Flow diagram

Tylor animism soul -> Intellectualist origin
Muller language nature gods -> Intellectualist origin
Durkheim sacred social -> Critique of both

Conclusion

Tylor's animism and Müller's nature-mythology are two intellectualist origins. They differ on soul versus language. **Durkheim's** social sacred, and later Weberian meaning, overtake both as sociology, while the two still mark the Victorian debate.

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Q5(d) · 10 marks

What is cult ? Explain the growth of cults in the contemporary world

Sociology GS 1 · 2021 · Sociology

Revision summary

- **Cult:** small, novel, often charismatic sacred group beside church and sect.

Troeltsch's lineage plus NRMs in Wilson and Wallis.

- **Growth:** urban anomie, disenchantment, media gurus, digital assembly.

Lockdown satsang is a recent form.

Census still shows large inherited communities.

Introduction

A cult, in the sociology of religion, is a small, loosely organised, often novel sacred group centred on a living teacher or a new revelation. It sits beside church and sect in the Troeltsch-Niebuhr lineage. Growth today follows urban anomie, media, and marketised salvation.

Body

Cult as a type

- Ernst Troeltsch contrasted church and sect. Later writers added cult as a new, extra-traditional offer of meaning, sometimes called a new religious movement.
- Bryan Wilson and Roy Wallis stressed voluntarism, therapeutic promises, and a break with the inherited parish.
- Cult is an analytic type. In public talk it is often a slur. The sociologist names organisation and claim, not a moral panic.

Why cults grow now

- **Durkheim's** anomie in cities and migration weakens old parishes; new assemblies offer effervescence and a moral community.
- **Max Weber's** disenchantment leaves a hunger that charismatic authority can fill for a time.
- Media and platforms scale a guru's face without a diocese. Indian urban gurus and global wellness cults share this form.
- Lockdown isolation and digital satsang showed how quickly a following can densify on a screen.

Caveat

- Growth is of types and visibility, not proof that "church is dead". **Census** religion tables still show large inherited communities.

Flow diagram

Church sect -> Religious organisation types
 Cult NRM -> Religious organisation types
 Anomie media charisma -> Growth of cults
 Cult NRM -> Growth of cults

Conclusion

A cult is a novel, teacher-centred sacred offer outside the inherited church. It grows where anomie, charisma, and media meet. Wilson, Wallis, **Durkheim**, and **Weber** explain the demand. Treat the word as a type, and keep **Census** persistence of older religions in view.

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WRAP Exams

Q5(e) · 10 marks

Do you think Talcott Parsons gave an adequate theory of social change? Justify your answer

Sociology GS 1 · 2021 · Sociological Thinkers: Karl Marx

Revision summary

- **Parsons:** change as differentiation, inclusion, and rising adaptive capacity.

AGIL and evolutionary universals explain ordered modernisation.

Mills, **Marx**, and dependency theories show missing power and rupture.

Lockdown and caste-gender conflict are not mere strain.

Adequate for system order; not for history as struggle.

Introduction

Talcott Parsons treated society as a social system that maintains equilibrium through AGIL functions. Change, for him, is mainly differentiation, inclusion, and upgrading of adaptive capacity. That is a theory of ordered modernisation. It is not adequate as a full theory of rupture.

Body

What he offers

- Pattern variables describe a shift toward achievement, universalism, and affective neutrality in industrial society.
- Evolutionary universals (bureaucracy, money, law, democratic association) raise adaptive capacity.
- Social change is system adjustment, not a heap of accidents.

Why it is not adequate alone

- C. Wright Mills criticised grand theory for missing history and power.
- **Karl Marx's** dialectics of modes of production, and class struggle, are reduced to strain that the system absorbs.
- Dependency and world-system writers showed that "differentiation" in the periphery can be underdevelopment, not upgrading.
- Gender and caste conflict, and shocks such as COVID-19 lockdown, are poorly read as smooth inclusion.

What to keep

- Differentiation of law, market, and office is a real modern process, as **Weber** also saw.
- Use Parsons for stability and institutional specialisation. Pair him with conflict and historical sociology for change.

Flow diagram

Parsons -> System functions

Parsons -> Differentiation inclusion

Differentiation inclusion -> Ordered change

Marx conflict empire shock -> Not adequate alone

Conclusion

Parsons offers a coherent theory of systemic modernisation and differentiation. It is inadequate as a general theory of social change because it underplays contradiction, empire, and rupture. Keep AGIL for order; do not use it as the whole story of history.

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Q6(a) · 20 marks

Elucidate the main problems and challenges faced by the migrant labourers in the recent 'Lockdown period'

Sociology GS 1 · 2021 · Sociology

Revision summary

2020 lockdown cut informal urban wages and sent migrants walking home.

Marx's reserve army and **Durkheim's** anomie explain the structure.

Census undercount and weak interstate protection were the administrative facts.

Gendered unpaid care in villages absorbed the shock.

Cities rehired precarity; WFH belonged to another class.

Introduction

The 2020 lockdown stopped urban work and transport almost at once. Migrant labourers, mostly informal, lost wages and shelter and walked toward villages. The event was a public lesson in how Indian capitalism uses a reserve army without urban citizenship.

Body

Who the migrant worker is

- Circular and seasonal labour ties village reproduction to city construction, factories, and services.
- **Karl Marx's reserve army fits:** surplus labour, cheap, dismissible when accumulation pauses.
- Caste- and region-typed streams, and a large male majority on some sites, with women in domestic and garment niches, structure who could leave and who was trapped.

Immediate consequences

- **Anomie in Durkheim's sense:** sudden collapse of the rules of work, rent, and food.
- Hunger, debt, and death on the road were not "natural" viral facts. They were organisational facts of the state and the firm.
- Children and the old in villages absorbed the shock through unpaid care, which gender analysis must name.

Structural consequences

- The fiction of a self-regulating labour market broke. Inter-State Migrant Workmen law had long been weak; the walk made the gap visible.
- Reverse migration reloaded rural households and, for a time, tightened some local labour markets.
- Trust in the city as a moral community failed. Organic solidarity of the urban division of labour snapped for those without contracts.

Data and knowledge

- **Census 2011** already undercounted circular migrants. Lockdown showed why a house-list misses them.
- **Qualitative streams on highways supplemented missing counts:** mixed method by force.

Longer traces

- Some returned to cities when work restarted; precarity was not abolished.
- Political talk of self-reliance sat beside unchanged informal dependence in global and domestic supply chains.
- Platform and WFH India continued for another class, sharpening dualism.

Flow diagram

Lockdown -> Work transport stop
Work transport stop -> Reverse migration
Informal no contract -> Reverse migration
Reverse migration -> Anomie debt village care
Reserve army -> Informal no contract

Conclusion

Lockdown consequences for migrant labourers were hunger, forced mobility, anomie, and a return to the village as shock-absorber. Marx's reserve army and Durkheim's broken regulation explain the structure. Census invisibility and weak interstate law were the administrative side. The city rebuilt on the same informal terms.

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Q6(b) · 20 marks

Explain how political parties and pressure groups are dialectically related to each other in terms of achieving their goals

Sociology GS 1 · 2021 · Politics and Society

Revision summary

Parties seek office; pressure groups seek influence.

- **They turn into each other:** movements become parties; parties grow wings.

Capture, co-optation, and coalition are the conflictual links.

Weber's party, Michels, Gramsci, and Indian caste-farm-business bodies illustrate.

Unorganised migrant labour shows what happens when the dialectic is missing.

Introduction

Political parties seek office and a general programme. Pressure groups seek to influence policy without necessarily fighting every election. They are dialectically related because each produces, limits, and turns into the other. The relation is conflictual interdependence, not a neat chart of two boxes.

Body

The two forms

- Maurice Duverger and later party sociology treat parties as organisations that nominate and govern.
- Pressure groups, in the line of Arthur Bentley and later Almond's interest articulation, organise a slice of interest: union, chamber, caste association, farmers' front.

Dialectic: from group to party

- A successful pressure group may enter the electoral field, as labour and agrarian movements have done.
- Caste associations in India have demanded tickets and, at times, become the social base of a party faction.
- The group's particularism and the party's need for a wider coalition contradict each other, forcing programme change.

Dialectic: from party to group

- Parties spawn student, labour, and cultural wings that act as pressure inside and outside the state.
- When a party is in office, yesterday's movement can become today's insider lobby. When it is out, the same network returns to the street.
- Pareto's circulation of elites often runs through this revolving door.

Conflict and complementarity

- Pressure groups can capture a party (Michels's oligarchy meets organised interest).
- Parties can co-opt or split groups. Farmer unions, trade unions, and industry bodies live this tension.
- Gramsci's civil society is the field where both organise consent, not a third saintly sector.

Indian and present illustrations

- Business chambers and farm unions pressure budgets; parties need their votes and funds.
- New social movements on environment or gender often refuse party colours, then still bargain with ministries.
- Lockdown labour had weak party voice; that absence is also a fact of the dialectic: unorganised interest is weak pressure.

Elaborate the law of the relation

- **Each needs the other:** parties need articulated interests; groups need access to the house of power, which **Weber** called party.
- **Each threatens the other:** groups can unmake a majority; parties can legislate groups out of the room.

Flow diagram

Pressure groups -> Parties
Parties -> Pressure groups
Pressure groups -> Influence without office
Parties -> Seek office
Wings capture cooptation -> Dialectic

Conclusion

Parties and pressure groups are dialectically related as mutual production and mutual constraint. Groups become parties; parties grow wings; each can capture the other. Duverger, Bentley, **Weber**, Michels, and Gramsci supply the tools. Indian caste, farm, and business organisations are the living cases.

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Q6(c) · 10 marks

Give your comments on the growth of religious revivalism in the present day context

Sociology GS 1 · 2021 · Religion and Society

Revision summary

Revivalism is intensified public faith, not simple return to the past.

Secularisation is unfinished; public religions persist.

Insecurity, effervescence, and media feed growth.

Gender and caste often harden inside revivalist we-groups.

COVID mixed online worship with communal blame.

Introduction

Religious revivalism is the public return of intense, organised faith against a story of simple secular decline. It is not a copy of the medieval parish. It uses media, parties, and markets. Bryan Wilson's secularisation is unfinished. José Casanova's public religions are the better present map.

Body

What is being revived

- Ritual density, strict ethics, and a claim that the sacred should order law and identity.
- Charisma and cult-like teacher movements sit beside large inherited communities that the **Census** still counts.

Why now

- Giddens's late modernity produces ontological insecurity. Revival offers a firm we.
- **Durkheim**'s effervescence travels in rallies, televised pilgrimage, and digital satsang.
- **Weber's disenchantment is uneven:** science sits beside prosperity gospels and political theologies.
- Globalisation and migration make religion a portable ethnicity as well as a faith.

Forms and limits

- Fundamentalist projects seek a lost purity. Other revivals are consumer and therapeutic.
- Gender and caste inside revivalist publics often tighten control even as numbers grow.
- **COVID-19 mixed closed shrines, online worship, and blame of the other:** revival and risk society together.

Discussion

- Revivalism is a contemporary social fact, not a leftover.
- It does not prove that modernity failed. It proves that meaning and power still use the sacred.

Flow diagram

Secularisation story -> Unfinished
Revivalism -> Public mediated political
Ontological insecurity -> Revivalism
Effervescence media -> Revivalism

Conclusion

Contemporary revivalism is public, mediated, and often political. Casanova, Giddens, Durkheim, and Weber explain demand and form. Census communities persist beside cults and campaigns. Read it as modern sacred politics, not as a return of the village unchanged.

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Q7(a) · 20 marks

Explain how the pattern of patriarchy is being altered in a family and at the workplace in the present context.

Sociology GS 1 · 2021 · Systems of Kinship

Revision summary

Patriarchy is male dominance across household and work; it can change form.

- **Family:** more dual earning and law, still care, honour, and NFHS violence.
- **Workplace:** some professions and SHGs, still informal segregation.

WFH and lockdown reorganised rather than ended the double day.

Walby's public patriarchy is the best short map.

Introduction

Patriarchy is organised male dominance across household, work, sexuality, and the state. Sylvia Walby argued it can shift from private to public forms. Family and workplace in contemporary India show alteration, not abolition. Law, education, and wages have moved. Unpaid care and informal insecurity still pin the structure.

Body

Family: what has altered

- Talcott Parsons's male-earner nuclear type is no longer the only official script. Dual earning, delayed marriage, and female-headed households appear in **Census** and NFHS files.
- Education and later age at marriage raise women's bargaining in some classes. Giddens's "pure relationship" is a limited urban possibility.
- Law on inheritance, domestic violence, and divorce opened exits that earlier household patriarchy denied.

Family: what persists

- Unpaid care, which Ann Oakley named as labour, still falls on women. Work from home during COVID-19 intensified the double day.
- Sex ratio, spousal violence, and decision-making items in NFHS show constraint inside "modern" homes.
- Kin control of marriage, often caste-endogamous, still organises honour.

Workplace: what has altered

- Women have entered professions, public office, and some factory and service lines. SHGs made credit and public meeting visible.
- Formal equal-pay rules and maternity provisions exist for a thin organised sector.

Workplace: what persists and mutates

- **Informal sector dominance:** no contract, home-based piece work, domestic service, and gig tasks without a career.
- Occupational segregation and a glass ceiling keep command posts male.
- WFH dashboards did not socialise childcare. They often moved the office into a gendered house.

- Lockdown dismissed informal women first and sent migrants walking; another class kept salaried screens.

How to read "altered"

- Walby's shift from private patriarchy (husband as direct boss) to public patriarchy (state and labour market as bosses) fits much of the evidence.
- Friedrich Engels tied the family to property. Property in land and firm still skews male, so alteration is incomplete.
- **Intersection with caste and class:** Dalit and migrant women face a harsher workplace patriarchy than the professional dual-earner story.

Flow diagram

Patriarchy -> Family care marriage
 Patriarchy -> Workplace segregation informal
 Law education dual earn -> Altered form
 Unpaid care gig lockdown -> Persistent structure
 Altered form -> Private to public
 Persistent structure -> Private to public

Conclusion

Patriarchy has been altered in family and workplace through law, schooling, dual earning, and public patriarchy's new offices. It has not been ended. Care, informal labour, NFHS violence and sex-ratio files, WFH, and lockdown show reorganisation. Substantiate with Walby, Oakley, **Census**, and the 2020 split between home-office and reverse migration.

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Q7(b) · 15 marks

Critically examine the contribution of dependency theories in understanding the present global scenario.

Sociology GS 1 · 2021 · Social Change in Modern Society

Revision summary

- **Dependency:** underdevelopment is made by core drain, not by late take-off.

Wallerstein's world-system and Frank's satellites still read GVCs and informal cheap labour.

COVID IP and vaccine nationalism fit core control of science.

China and NICs require a semi-periphery update, as Cardoso suggested.

Relevant as hierarchy; not as destiny.

Introduction

Dependency theories, from Andre Gunder Frank and the Latin American school, argued that underdevelopment is produced by the core's surplus drain, not by missing modernity. Immanuel Wallerstein's world-system scaled the same insight. The present globe of chains, finance, and pandemic still shows hierarchy. It also shows new centres that the first texts did not fully name.

Body

The classical claim

- **Satellite development of underdevelopment:** export of primary goods, import of manufactures, local elites allied to the core.
- Unequal exchange and a lumpen bourgeoisie replace the hopeful modernisation of Parsons and Rostow.
- Historical capitalism is a world, not a club of separate national take-offs.

Present global scenario that still fits

- Global value chains place assembly and cheap labour in the semi-periphery while brands, patents, and finance sit in the core.
- Informal Indian labour, including migrants who walked in 2020, is a cheap node in domestic and export production.
- Vaccine nationalism, intellectual property, and platform rents in COVID-19 replay core control of science and data.
- Ecological dump of risk onto poorer regions fits a dependency reading of who bears the cost of rich consumption.

What has changed

- East Asian and Chinese industrial rise, and some South-South capital, complicate a frozen core-periphery map.
- Fernando Henrique Cardoso's associated-dependent development already allowed growth with subordination. That is closer to today's "rising India" inside chains.
- A transnational capitalist class and gig platforms add actors that a 1960s nation-state satellite model underplayed.

Critical use

- Do not treat dependency as destiny. States, movements, and South cooperation can bargain, as world-system theory itself allows semi-peripheral mobility.
- Do not treat GDP growth as proof that Frank was wrong. Growth can be dependent, informal, and unequal.
- Gendered care and unpaid work, missing in early dependency, now belong in any global labour map.

Flow diagram

Core patents finance brands -> Surplus drain
Periphery cheap labour resources -> Surplus drain
Global value chains -> Surplus drain
China NICs -> Semi-periphery mobility
IP vaccines platforms -> Core patents finance brands

Conclusion

Dependency theories remain relevant as a map of surplus drain, chain hierarchy, and pandemic inequality. They must be updated for China, associated-dependent growth, and platforms. Frank and Wallerstein still beat a fairy tale of even global modernisation. They do not excuse a fatalism that ignores semi-peripheral agency.

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Q7(c) · 15 marks

Explain the growing salience of ethnicity in the contemporary world with illustrations.

Sociology GS 1 · 2021 · Sociology

Revision summary

Ethnicity is a made we-group; Barth emphasised boundaries.

Salience grows with migration, elections, media, and honour-resource claims.

Primordial feeling and elite organisation both operate.

Weberian closure organises labour markets that Marx hoped class would unify.

Indian region, caste, language, and lockdown streams illustrate.

Introduction

Ethnicity is a we-group of putative common origin, culture, or language, made in interaction. Fredrik Barth stressed boundaries, not a museum of traits. The contemporary world has not melted these boundaries. Migration, democracy, and global markets have made ethnicity more politically salient.

Body

Why salience grows

- Globalisation moves people and goods while threatening local honour. Ethnicity becomes a portable identity, as Giddens's late-modern self seeks a firm we.
- The nation-state promises civic equality and often delivers ranked citizenship. Ethnic mobilisation is a claim to recognition and resources.
- Clifford Geertz's primordial attachments still matter in kinship and ritual. Paul Brass and instrumentalists show elites organising those attachments for party and job.
- Durkheimian effervescence in festivals and rallies turns a category into a crowd.

Forms

- Language, region, caste-as-ethnicity, tribe, and religion-as-ethnicity overlap in India.
- Diasporas and labour migrants carry ethnicity into new cities. Lockdown reverse migration also sent ethnic-regional streams home together.
- New media scale insult and solidarity faster than the old neighbourhood.

Against the old script

- Marx expected class to overtake status. Ethnic closure, in Weber's sense, often organises the labour market instead.
- Parsons's universalism under-predicted ethnic parties and reservations politics.
- Dependency and world-system inequalities give ethnic peripheries a material grievance, not only a song.

Risks and uses

- Salience can protect minorities and languages. It can also become exclusionary nationalism and urban riot.
- Policy that only sees class misses who is hired on the site; policy that only sees ethnicity misses class inside the group.

Explanation stated

- Salience grows because modernity multiplies contact, inequality, and political arenas in which origin-groups can be named and funded.
- It is constructed and consequential, not a return of the tribe unchanged.

Flow diagram

Migration democracy media -> Growing salience

Barth boundaries -> Ethnicity

Resources honour jobs -> Growing salience

Ethnicity -> Growing salience

Conclusion

Ethnicity is more salient because boundaries are politically useful in markets, migrations, and elections. Barth, Weber, Geertz, and Brass explain how groups are made and mobilised. Indian language, caste, and regional streams, including lockdown returns, are living cases. Class does not replace ethnicity; the two organise each other.

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Q8(a) · 20 marks

Discuss the changing nature of kinship relations in the contemporary world.

Sociology GS 1 · 2021 · Systems of Kinship

Revision summary

Kinship organises descent, marriage, and care; it is stretching, not dying.

Alliance and caste endogamy persist beside delayed marriage and chosen intimacy.

Migration, IVF, and law split biological and social parenthood.

Census and NFHS show mixed households.

COVID made kin the shock-absorber of care and shelter.

Introduction

- **Kinship is the social organisation of relatedness:** descent, marriage, and care. Claude Levi-Strauss treated alliance and the exchange of spouses as elementary. The contemporary world has not abolished kinship. It has stretched, delayed, and partly chosen it, under law, migration, and new technology.

Body

From elementary structures to mixed forms

- Levi-Strauss's alliance still organises much marriage, including caste endogamy in India.
- William J. Goode expected industrialism to spread a conjugal family. Census households show nuclear, joint, and female-headed mixes, not a single path.
- David Schneider taught that kinship is also a cultural code of blood and law, which same-sex and adoptive families now contest.

What is changing

- Later marriage, lower fertility in many classes, and longer education rearrange the generation clock.
- **Giddens's pure relationship and chosen intimacy describe a limited urban script:** exit is thinkable.
- **Migration and NRI households produce kinship at a distance:** remittance, video ritual, and marriage markets across borders.
- New reproductive technology and legal adoption separate biogenetic and social parenthood.

What persists

- Care of the old and the child still leans on women, as Oakley and NFHS decision-making files show.
- Honour, dowry bargaining, and violence show that "choice" is stratified.
- Work from home put paid labour back into kin space, thickening household control for some women.

Shocks and public kinship

- COVID-19 made the household the hospital and the school. Kin absorbed risk that the state did not.

- **Lockdown reverse migration was a kinship event:** the village house as the only remaining right to shelter.

Discussion

- Contemporary kinship is more diverse in form and more loaded as a welfare system.
- It is not a simple shift from joint to nuclear, nor from structure to pure individual contract.

Flow diagram

Kinship -> Alliance descent
Kinship -> Chosen delayed migrant
Law IVF adoption -> Chosen delayed migrant
Gendered care -> Persistence
Lockdown village house -> Kinship

Conclusion

Kinship is changing through delayed marriage, migration, law, and technology, while alliance, caste, and gendered care persist. Levi-Strauss, Goode, Giddens, and Schneider frame the debate. **Census**, NFHS, WFH, and 2020 returns show India as mixed, not post-kin.

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Q8(b) · 15 marks

Describe the role of Science and Technology in enabling us to face the challenges triggered by the COVID-19 pandemic.

Sociology GS 1 · 2021 · Social Change in Modern Society

Revision summary

COVID-19 was organised by labs, states, and inequalities, not by gadgets alone.

Merton's science norms met vaccine nationalism.

Apps and WFH extended bureaucratic control; gig riders took exposure.

Digital divide and reverse migration split the experience.

Beck's risk and dependency of patents mark the politics of S&T.

Introduction

COVID-19 was a biological event organised by science, the state, and everyday inequality. Robert Merton's sociology of science, Ulrich Beck's risk society, and Michel Foucault's biopolitics are better guides than a hymn to gadgets. Technology saved lives and rationed them.

Body

Science as institution

- Merton's CUDOS norms (communism of knowledge, universalism, disinterestedness, organised scepticism) were strained by vaccine nationalism and preprint noise.
- Laboratories, trials, and the WHO made a global fact. Dependency theory notes who owned patents and who waited.

Technology of control and care

- Testing, sequencing, oxygen plants, and mRNA and other vaccine platforms were productive forces in Marx's sense, suddenly politicised.
- Apps, lists, and work-from-home dashboards extended Weber's iron cage into the phone. Surveillance mixed with relief.
- Gig delivery and platform ratings kept urban middle-class consumption alive while riders faced exposure.

Unequal experience

- **Digital divide:** online school and telemedicine for some; informal workers without data, documents, or a Census-stable address.
- Reverse migration was a low-tech fact of walking bodies beside a high-tech media of infection curves.
- Gendered unpaid care absorbed hospital overflow at home.

Risk, trust, and the public

- **Beck's risk society:** manufactured uncertainty, expert disagreement, and blame.
- **Durkheim:** anomie when rules of gathering, work, and funeral broke; new rituals online.
- Civil controversy over lockdown science showed that "follow the science" is also a political sentence.

Democratisation question

- Inclusive development needs shared vaccines, open data, and occupational safety, not only a national app.
- Informal labour remained outside most techno-fixes.

Flow diagram

Science and technology -> Vaccines tests oxygen

Science and technology -> Apps WFH surveillance

Science and technology -> Patents digital divide

COVID-19-19 -> Science and technology

Reverse migrants -> Low-tech walk

Salaried -> Apps WFH surveillance

Conclusion

Science and technology shaped COVID-19 as vaccines, files, apps, and WFH, and as patent and digital inequality. Merton, Beck, **Weber**, and Frank's hierarchy explain the split. The migrant walk and the laptop office were one pandemic, two technological worlds.

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Q8(c) · 15 marks

Highlight the roles and functions of civil society in a democratic system.

Sociology GS 1 · 2021 · Sociological Thinkers: Karl Marx

Revision summary

Civil society is associative life between family and state.

It trains citizens, hosts public argument, and makes hegemony contestable.

Indian movements, RTI, SEWA, and COVID care illustrate.

Uncivil groups and donor capture are the dark side.

Necessary to democracy; not a replacement for parties and votes.

Introduction

- **Civil society is the field of associations between household and state:** unions, NGOs, professional bodies, movements, and the press. In a democracy it organises consent, contest, and care. **Antonio Gramsci**, Jürgen Habermas, and Alexis de Tocqueville name different virtues. Uncivil associations name the dark side.

Body

What civil society does for democracy

- **Tocqueville:** voluntary associations train citizens in self-rule and check despotism.
- **Habermas:** a public sphere of argument, ideally, turns private people into a public that can criticise the state.
- **Gramsci:** civil society is where hegemony is made. Parties and pressure groups already sit here, dialectically, as the previous question required.
- Robert Putnam's civic trust and networks can support institutional performance, though the measure is debated.

Indian and contemporary roles

- Social movements on environment, gender, and farmers articulate interests that elections alone do not.
- RTI-type transparency campaigns and professional media scrutinise files of the Weberian state.
- SEWA and SHGs organise informal women whom parties often ignore.
- During COVID-19, langars, NGO oxygen, and neighbourhood care filled gaps. That is welfare from below, not a substitute for rights.

Limits and uncivil society

- **Marx** treated bourgeois civil society as a mask of class. Corporate-funded NGOs can be pressure groups of the core.
- Communal associations and captured media can destroy the public sphere they claim to be.
- Donor-driven NGOs may bypass democratic mandate. Dependency of funds is a global-scenario fact.
- Lockdown also showed a weak civil voice for walking migrants compared with professional WFH classes.

Examination

- Democracy needs civil society to pluralise power, as Pareto's elites otherwise circulate only among themselves.
- Civil society cannot replace parties and the vote. It is a condition of their honesty, not their substitute.
- The test is whether associations include informal labour, women, and minorities, or only the credentialed.

Flow diagram

Civil society -> Public sphere
Civil society -> Check on state
Civil society -> Interest movements unions
Uncivil capture -> Democratic harm
Democracy -> Civil society
Civil society -> Democracy

Conclusion

Civil society's role in democracy is to organise public argument, check the state, and represent interests that office neglects. Gramsci, Habermas, and Tocqueville remain the frame. Indian movements, SEWA, and pandemic care show the work. Uncivil and class-skewed associations show the limit. It is necessary, not angelic.

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Compiled answer key

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

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