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UPSC Mains 2022 Sociology Paper 1

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

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<https://wrapexams.com/upsc/mains/sociology/gs-1/2022/>

Q1(a) · 10 marks

Delimit the scope of sociology in relation to other social sciences.

Sociology GS 1 · 2022 · Sociology

Revision summary

Sociology studies patterned relations among groups and institutions as a whole.

Comte, **Durkheim**, **Weber**, and **Marx** named that object in different ways.

Economics, political science, psychology, history, and anthropology cut the same life along one axis.

Census and NFHS already show large-scale social structure.

The limit is complementary science, not a takeover of every neighbouring field.

Introduction

- **Sociology studies society as a whole:** groups, institutions, and the patterned relations among them. Other social sciences cut the same life along one axis, such as price, office, psyche, or the past. The scope of sociology is the joint map, not a claim to own every fact.

Body

What sociology takes as its field

- Auguste Comte named sociology as a science of social order and change. **Emile Durkheim** later fixed the object as social facts that are external and constraining.
- **Max Weber** delimited the field as interpretative understanding of social action, which is action oriented to others.
- **Karl Marx** placed class and the mode of production at the centre, so the economy is social before it is a textbook market.

Borders with neighbouring sciences

- Economics specialises in allocation and price. Sociology asks how caste, gender, and status shape who can enter that market, as informal labour and unpaid care show.
- Political science specialises in the state and organised government. Sociology studies the social bases of votes, parties, and everyday domination.
- Psychology takes the individual mind. Sociology takes the group, the role, and the institution in which that mind is trained.

- History narrates unique sequences. Sociology seeks types and comparisons, while still using historical cases.
- Social anthropology long specialised in small-scale and kinship worlds. The two now share methods; the census and NFHS are already sociological files on large populations.

The useful limit

- Sociology does not replace the specialist sciences. It delimits itself by asking how their objects hang together as a social structure.

Flow diagram

Sociology as joint map -> Economics price
Sociology as joint map -> Political science state
Sociology as joint map -> Psychology mind
Sociology as joint map -> History sequence
Sociology as joint map -> Anthropology kinship

Conclusion

Sociology's scope is the structure of relations among institutions and groups. Economics, political science, psychology, history, and anthropology supply cuts of the same life. **Durkheim**, **Weber**, and **Marx** still mark the three classic ways of drawing that whole.

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Q1(b) · 10 marks

How does a researcher achieve objectivity in interpretative research?

Sociology GS 1 · 2022 · Sociology as Science

Revision summary

Interpretative research studies meaning, not only counts.

Weber kept value-relevance in problem choice and demanded value-discipline in proof.

Harding's strong objectivity names the researcher's location.

Geertz, prolonged fieldwork, triangulation, and respondent checks test the reading.

Empathy without evidence is not objectivity.

Introduction

Interpretative research seeks the meaning of action, not only a count of behaviour. Objectivity here is not a pretence that the observer has no standpoint. It is a disciplined way of checking that the account is of the actor's world, not only of the researcher's wish.

Body

What objectivity can mean in interpretation

- **Max Weber** split value-relevance, which selects the problem, from value-freedom in the demonstration. The ideal type is a tool, not a moral sermon.
- **Verstehen is controlled understanding:** the researcher reconstructs motives and then tests them against documents, talk, and comparison.
- Sandra Harding's strong objectivity asks the researcher to name her location, because hidden standpoint is a bias, not a virtue.

Practical checks

- Prolonged fieldwork, as in William Foote Whyte's street-corner study, reduces one-shot projection.
- Clifford Geertz's thick description ties meaning to public symbols, so the reading can be disputed by other observers.
- Triangulation of interview, observation, and record, and respondent validation, catch the researcher's favourite story.
- Reflexive notes record how the interviewer shaped the talk, which Ann Oakley showed is never a one-way extraction.

What it is not

- Objectivity is not the deletion of meaning. That would return to a thin positivism that **Weber** already rejected.
- It is not empathy without evidence. Feeling with the actor is a start, not a proof.

Flow diagram

Interpretative research -> Weber verstehen

Interpretative research -> Named standpoint

Weber verstehen -> Triangulation

Named standpoint -> Triangulation

Triangulation -> Checked account

Conclusion

In interpretative work, objectivity is achieved by naming values, reconstructing meaning with Weber's tools, and checking the reconstruction against several sources. Harding's reflexivity and Geertz's public symbols keep the account testable.

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Q1(c) · 10 marks

The difference between information and data in social science is subtle. Comment.

Sociology GS 1 · 2022 · Social Change in Modern Society

Revision summary

Information is a report; data are information organised for a research question.

Durkheim turned official suicide counts into sociological data by classification.

Blumer warned that grids can freeze living meanings.

Census and NFHS are public information until a defined indicator is built.

Numbers alone do not make data.

Introduction

Information is a report that something happened or was said. Data are information that has been selected, classified, and made usable for a research question. The difference is subtle because the same table can be either, depending on theory and procedure.

Body

The subtle cut

- A newspaper figure, a rumour, or a raw census cell is information. It becomes data when it is defined, coded, and tied to an indicator.
- **Emile Durkheim** did not treat suicide counts as self-explaining information. He turned official records into data by classifying types and relating them to integration and regulation.
- Herbert Blumer warned that variable analysis can freeze meanings that actors still negotiate. Then the "data" are only the researcher's grid.

How social science makes data

- Concepts, operational definitions, and sampling rules convert a stream of talk or files into comparable cases.
- The Indian **Census** and NFHS publish information for many users. A sociologist makes data by asking, for example, about female work or household headship with a stated definition.
- **Max Weber**'s ideal type is a way of organising information so that it can be compared, not a photograph of a person.

Comment

- The subtlety is that no fact arrives innocent. Selection has already occurred in the office that recorded it.
- Good practice names the coding, the missing cases, and the theory that turned information into data.
- Bad practice treats a dashboard as data because it is numerical.

Flow diagram

Information reports files talk -> Selection coding theory

Selection coding theory -> Data for a question

Data for a question -> Claim

Conclusion

Information is a report. Data are organised for a question. **Durkheim's** suicide files and the **Census** show the conversion. The difference is subtle because theory and office procedure sit inside both.

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WRAP Exams

Q1(d) · 10 marks

Durkheim argued that society is more than the sum of individual acts. Discuss.

Sociology GS 1 · 2022 · Sociology

Revision summary

Durkheim treated society as *sui generis*, not a heap of wills.

- **Social facts are external and constraining:** language, law, solidarity, suicide rates.

Contract already needs a non-contractual morality.

Weber and Mead qualify the claim without returning to a simple sum of acts.

Census and NFHS rates illustrate facts no single person authors.

Introduction

Emile Durkheim treated society as a reality *sui generis*. Individual acts exist, but the rules, rates, and representations that bind them are not found by adding private wills. Society is more than a heap of persons.

Body

The claim

- In *The Rules of Sociological Method*, social facts are external and constraining. Language, law, and currency are used by persons and yet not invented afresh by each speaker.
- *The Division of Labour in Society* described mechanical and organic solidarity as properties of the whole, not of isolated contracts.
- Suicide showed that even a lonely death tracks group rates of integration and regulation. The rate is a social fact.

Against reduction

- Utilitarian and Spencerian pictures treated society as a sum of exchanging individuals. **Durkheim** answered that contract already presupposes a non-contractual morality.
- Psychological explanation of crime or worship misses the collective representations that make an act obligatory.

Limits and use

- **Max Weber** kept the individual act as the starting unit, yet still needed legitimate order, which is more than one will.
- George Herbert Mead showed the self as socially formed, which supports **Durkheim's** direction without erasing the "I".
- Indian illustrations include **Census** literacy rates and NFHS fertility patterns that no one person authors, yet each person inhabits.

Flow diagram

Individual acts -> Mere sum

Social facts -> Society sui generis

Individual acts -> Social facts

Society sui generis -> Rates rules representations

Conclusion

Durkheim's point is that order, rates, and sacred rules are properties of association. They constrain and outlast the single act. The claim still stands if we also study agency; it fails only if society is turned into a mystical person.

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Q1(e) · 10 marks

How do sociologists construct gender in their analysis on social inequality?

Sociology GS 1 · 2022 · Stratification and Mobility: Concepts

Revision summary

Gender is constructed as a social relation of power, not as a natural residual.

Oakley, West and Zimmerman, Connell, Walby, and Harding named labour, doing, order, and standpoint.

Class analysis without unpaid care hides inequality.

NFHS, SHGs, and feminised gig and garment work are the Indian files.

Construction is a method of measurement, not a denial of harm.

Introduction

Sociologists do not treat gender as a natural leftover after class is measured. They construct it as a social relation of power that organises labour, honour, and the body, and that intersects with caste and class.

Body

How the construct is built

- Ann Oakley distinguished sex as biology from gender as socially taught work and identity, and she made housework visible as labour.
- Candace West and Don Zimmerman treated gender as something people do in interaction, not a fixed trait.
- R. W. Connell mapped masculinities and the gender order. Sylvia Walby named patriarchy as a system of related structures.
- Sandra Harding and Dorothy Smith placed standpoint in method, so inequality is read from everyday care as well as from the wage.

In the analysis of inequality

- Class tables that code only the male earner bury unpaid care and the double day.
- Intersection with caste and race, after Patricia Hill Collins and Indian Dalit feminist work, stops a single "women" residual.
- NFHS files on anaemia, agency, and sex ratio, and SHG membership, become gender data when unpaid work and mobility are named.
- Gig platforms and garment export lines show how "flexible" work is often feminised precarity, not a gender-neutral market.

What construction does not mean

- It does not mean inequality is imaginary. It means the categories used to measure it are theoretically chosen.

Flow diagram

Gender as relation -> Labour care wage
Gender as relation -> Interaction doing gender
Gender as relation -> Patriarchy and standpoint
Labour care wage -> Social inequality
Interaction doing gender -> Social inequality
Patriarchy and standpoint -> Social inequality

Conclusion

Sociologists construct gender as a relation of power in labour, interaction, and the state. Oakley, Connell, Walby, and Harding supply the tools. Inequality analysis that leaves gender unconstructed simply repeats the male public actor as the normal case.

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Q2(a) · 20 marks

What aspects of Enlightenment do you think paved way for the emergence of sociology ? Elaborate.

Sociology GS 1 · 2022 · Sociology

Revision summary

Enlightenment made institutions worldly, comparable, and criticisable.

Montesquieu, Condorcet, Kant, Rousseau, and Smith prepared comparison, progress, contract, and the division of labour.

Comte and Saint-Simon turned that programme into a science of society.

Revolution and industry supplied the crisis that textbooks of natural law could not hold.

Marx, Durkheim, and Weber are heirs who also criticised Enlightenment optimism.

Introduction

Sociology emerged in nineteenth-century Europe when industrial and political upheaval made society a problem that theology and court history could not settle. The Enlightenment supplied the intellectual permission: reason, science, progress, and a worldly account of order. It did not write sociology by itself. Revolution and factory made the questions urgent.

Body

Reason and a science of society

- Enlightenment thought treated human institutions as products of history and convention, open to criticism, not as eternal mystery.
- Montesquieu compared climates, laws, and manners, which is already a comparative sociology before the name.
- Condorcet and Turgot pictured progress through stages of knowledge. Auguste Comte later turned that faith into a hierarchy of sciences with sociology at the peak.
- Immanuel Kant's call to use one's own understanding weakened the monopoly of church explanation, even though Kant was not a sociologist.

The individual, contract, and the social

- John Locke and later utilitarians centred the rights-bearing individual. That made social order a puzzle: how do separate persons hold together?
- Jean-Jacques Rousseau's general will and social contract asked how inequality is instituted. Karl Marx would later invert contract into class, but the Enlightenment had already politicised inequality.
- David Hume and Adam Smith studied morals and markets as regularities. Smith's division of labour fed both economics and, through Comte and Durkheim, a sociology of differentiation.

Critique of tradition and sacred monopoly

- Voltaire and Diderot attacked privilege and dogma. A space opened for secular explanation of crime, suicide, and worship.
- Saint-Simon, standing at the edge of Enlightenment and industry, demanded a science of social reorganisation after the French Revolution.

What else was needed

- The French Revolution showed that order can collapse and be remade. The Industrial Revolution showed new classes and cities.
- **Conservative responses, which Robert Nisbet stressed, also fed sociology:** community, authority, and the sacred as problems, not only as targets.
- **Max Weber** later read Enlightenment rationality as a world-historical process of disenchantment, which is both an heir and a critic of that age.

Assessment

- **The paving aspects are:** naturalistic explanation, comparison, progress as a research programme, the individual as unit, and the legitimacy of criticising custom.
- Sociology is not Enlightenment cheerleading. **Durkheim** rebuilt moral solidarity; **Marx** criticised bourgeois reason as ideology; **Weber** feared the iron cage.

Flow diagram

Enlightenment -> Reason comparison progress
Enlightenment -> Individual and contract
Enlightenment -> Critique of dogma
Industry and revolution -> Sociology
Reason comparison progress -> Sociology
Individual and contract -> Sociology
Critique of dogma -> Sociology

Conclusion

Enlightenment reason, comparison, progress, and critique of sacred privilege made a science of society thinkable. Industry and revolution made it necessary. Comte named the science; **Marx**, **Durkheim**, and **Weber** rebuilt it as a study of capitalism, solidarity, and rationalisation, not as a hymn to the eighteenth century.

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Q2(b) · 15 marks

Explain the different types of non- probability sampling techniques .Bring out the conditions of their usage with appropriate examples.

Sociology GS 1 · 2022 · Research Methods and Analysis

Revision summary

Non-probability sampling gives no known chance of selection.

Convenience, purposive, quota, snowball, and theoretical sampling fit pilots, types, hidden groups, and saturation.

Gig networks, SHGs, and caste associations are typical Indian uses.

Census and NFHS remain the designs for rates.

Name the bias; do not sell a quota as a random national fact.

Introduction

Non-probability sampling does not give every unit a known chance of selection. It is not a failed census. It is a set of techniques used when a sampling frame is missing, when the population is hidden, or when the aim is theoretical saturation rather than a population estimate.

Body

Convenience and volunteer samples

- **The researcher takes those who are at hand:** a college class, a clinic queue, or an online form.
- **Condition of use:** pilot tests, student exercises, and rapid reconnaissance when bias is admitted.
- **Example:** a first sketch of gig-app riders waiting at a city hub. It cannot stand in for all informal labour in the Census.

Purposive or judgment sampling

- **Cases are chosen because they illustrate a type:** a successful SHG, a mill town, a mixed-caste panchayat.
- **Condition of use:** case study and expert selection when the type, not the proportion, is the object.
- **Max Weber's ideal type logic sits here:** the case is chosen for theoretical clarity.

Quota sampling

- Interviewers fill cells by sex, age, or caste until a quota is met, without random draws inside the cell.
- **Condition of use:** rapid opinion work when a frame is costly, as in some market and exit-poll designs.
- **Limit:** interviewers pick the easiest persons in the quota, so hidden groups stay hidden.

Snowball or chain referral

- One respondent names the next. Networks of migrants, users of a banned substance, or caste-association office-bearers can be reached this way.

- **Condition of use:** hidden or rare populations with no list. Bias follows the first seeds and the dense core of the network.
- Example: mapping a platform of gig workers through WhatsApp groups, or tracing a caste association's office network.

Theoretical sampling

- Barney Glaser and Anselm Strauss select the next case to develop a category, and stop at saturation.
- **Condition of use:** grounded theory and ethnography, not a NFHS-style estimate of anaemia.
- Example: adding a male unpaid-care case after women's SHG talk has saturated a theme.

When not to use them

- Official rates of literacy, fertility, or vote share need probability designs like the **Census** and NFHS.
- Mixing a snowball story with a national percentage without warning is a method error.

Flow diagram

Non-probability -> Convenience
Non-probability -> Purposive
Non-probability -> Quota
Non-probability -> Snowball
Non-probability -> Theoretical saturation
No frame hidden group -> Non-probability
Population estimate -> Probability Census NFHS

Conclusion

Convenience, purposive, quota, snowball, and theoretical sampling are legitimate when the frame is absent, the group is hidden, or the aim is a type. They are the wrong tools for population totals. State the condition, show the bias, and do not dress a chain of names as a **Census**.

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Q2(c) · 15 marks

Discuss social mobility in open and closed system.

Sociology GS 1 · 2022 · Stratification and Mobility: Concepts

Revision summary

Mobility is movement across class, status, or power.

Closed systems ascribe rank; caste and estate are the types.

Open systems claim school and market; **Marx** warned that class places can stay while persons move.

Srinivas, **Weber**, Davis-Moore, Tumin, and Turner name the mechanisms.

Mandal, caste associations, NFHS gender gaps, and gig work show India's mix.

Introduction

Social mobility is movement across positions of class, status, or power. Pitirim Sorokin treated it as vertical and horizontal, individual and group. An open system allows that movement by achievement. A closed system ties position to birth. Real societies mix the two.

Body

Closed systems

- **Estate and caste approximate closure:** ascription, endogamy, and ritual rank block movement.
- **Max Weber's** status group, with restricted interaction and marriage, is the mechanism of closure even inside a market.
- Indian caste was never a perfect box. M. N. Srinivas's Sanskritisation is group mobility of style, not a free individual market in rank.
- Louis Dumont stressed hierarchical holism. Empirical work still finds blocked occupations and honour, which the Mandal debate later politicised as OBC mobility through the state.

Open systems

- Class systems, in the liberal claim, recruit by education and market. **Karl Marx** saw more circulation of persons than of class places: the proletariat remains a class even if a few rise.
- Kingsley Davis and Wilbert Moore treated unequal reward as a way to sort talent. Melvin Tumin answered that closure of schooling wastes talent and calls inequality functional only by tautology.
- Ralph Turner's contest mobility, as in the ideal American school race, contrasts with sponsored mobility, where elites co-opt a few.

Mixed and Indian files

- Talcott Parsons described modern society as achievement-oriented. Caste associations, reservations after Mandal, and private coaching show sponsored and political routes beside the exam.
- Intergenerational tables from survey data show more occupational shift in cities than in tightly endogamous rural blocks.
- **Gender closes even "open" labour markets:** NFHS and work data show women crowded into unpaid care and flexible informal jobs.

- Gig work looks open at the app gate and closed in security, skill recognition, and caste-typed tasks.

Discussion

- Open and closed are poles. Mobility of persons can coexist with stability of the structure, which is Marx's warning.
- **A closed idiom can still organise open politics:** caste associations demand education and jobs.

Flow diagram

Closed ascription -> Caste estate status

Open achievement -> School market

Caste estate status -> Indian mix

School market -> Indian mix

Indian mix -> Person moves structure may hold

Conclusion

Closed systems ascribe rank and police marriage and honour. Open systems claim achievement through school and market. India mixes Sanskritisation, Mandal routes, and class circulation. Measure both the person's move and the durability of the hierarchy.

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Q3(a) · 20 marks

What are the shortfalls of positivist philosophy that gave rise to the non-positivist methods of studying social reality ?

Sociology GS 1 · 2022 · Sociology

Revision summary

Positivism treated social reality as external things and laws.

It missed meaning, standpoint, everyday rule-use, and emancipatory knowledge.

Weber, Schutz, Mead, Garfinkel, Habermas, Harding, and Oakley named those gaps.

Interpretative, ethnomethodological, and critical methods rose in reply.

Counts remain useful; they are not the whole of social reality.

Introduction

Positivist philosophy, from Auguste Comte to a strict reading of **Durkheim**, treated social reality as external facts to be observed like nature. Non-positivist methods grew where that picture failed: meaning, values, power in knowledge, and the agency of the subject could not be recovered as things.

Body

What positivism promised

- Comte sought laws of social statics and dynamics and a hierarchy of the sciences.
- **Durkheim's** Rules asked the sociologist to discard prenotions, treat social facts as things, and prefer rates and correlations.
- **The laboratory ideal travelled into survey measurement:** reliability, variables, and the observer as outsider.

Shortfalls that forced other methods

- **Meaning:** **Max Weber** argued that social action is defined by the actor's intended meaning. A rate without verstehen is a black box.
- Alfred Schutz showed that the everyday life-world already interprets; the sociologist is a second-order interpreter, not a chemist of the street.
- **Values:** the researcher's standpoint selects problems. Sandra Harding's critique of value-blind science, and feminist method after Ann Oakley, treated pretended neutrality as a male public standpoint.
- **Process and indexicality:** Harold Garfinkel's ethnomethodology showed that rules are accomplished in talk. They are not only external things.
- **Critique and emancipation:** Jurgen Habermas argued that positivism collapses knowledge into technical control and ignores the practical and emancipatory interests of communication.
- George Herbert Mead's self, formed in interaction, cannot be read as a billiard ball of stimulus.

Methods that rose in reply

- Interpretative interview, participant observation, and thick description recover meaning.
- Standpoint and participatory work recover whose knowledge counts.
- Historical and critical comparison recover structure without pretending that the observer is nowhere.

What not to throw away

- **Durkheim**'s demand for evidence and comparison remains. Non-positivism is not a licence to invent.
- Mixed designs still use **Census** and NFHS counts, then interpret them.

Flow diagram

Positivism facts as things -> Shortfalls
Shortfalls -> Missing meaning
Shortfalls -> Hidden values
Shortfalls -> Agency and talk
Missing meaning -> Non-positivist methods
Hidden values -> Non-positivist methods
Agency and talk -> Non-positivist methods

Conclusion

Positivism fell short on meaning, values, everyday accomplishment, and the politics of knowledge. **Weber**, Schutz, Mead, Garfinkel, Habermas, Harding, and Oakley opened interpretative, interactionist, and critical methods. The gain is a fuller social reality. The duty of proof remains.

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Q3(b) · 15 marks

Critically examine how Durkheim and Merton explicate Anomie.

Sociology GS 1 · 2022 · Sociological Thinkers: Karl Marx

Revision summary

- **Durkheim:** anomie is weak regulation; anomic suicide and forced division of labour follow.
- **Merton:** anomie is strain between universal success goals and unequal legitimate means.

Five adaptations include innovation as deviance.

Durkheim fits shocks; Merton fits blocked mobility in a success culture.

Class, caste, and gender still have to be named beside both.

Introduction

Anomie is a condition of weak or conflicting norms. **Emile Durkheim** used it to explain a form of suicide and a pathology of the division of labour. Robert K. Merton recast it as a strain between culturally approved goals and legitimate means. Both name a mismatch in the moral order. They do not name the same mechanism.

Body

Durkheim's anomie

- In *Suicide*, anomic suicide rises when regulation collapses, as in boom, crash, or sudden widowhood. Desire is unlimited once the moral brake fails.
- **In *The Division of Labour*, anomic division is forced and uncoordinated specialisation:** the parts of the organism do not know their reciprocal duties.
- Anomie is a property of the social whole, consistent with his sui generis claim. It is not a private mood first.

Merton's anomie

- In *Social Structure and Anomie*, American culture over-emphasises success goals. The class structure restricts legitimate means.
- **Adaptation follows:** conformity, innovation, ritualism, retreatism, and rebellion.
- Innovation includes crime as a use of illegitimate means for approved goals. This is a theory of deviance in an apparently open class system.

Critical comparison

- **Durkheim** stresses regulation and sudden change. Merton stresses a stable culture of success plus blocked opportunity.
- **Durkheim's** actor is under-regulated. Merton's actor is over-committed to goals and under-supplied with means.
- **Marx** would locate both in accumulation and class, not only in missing morals or missing scholarships.
- Merton is more usable for Indian exam competition, corruption as innovation, and informal enterprise. **Durkheim** is more usable for market shocks and the deregulation of desire in consumer booms.
- Farmer distress suicides are often read with **Durkheim** on regulation and integration, and with agrarian class structure that Merton's American dream model only partly fits.

- **Feminist critique:** both underplay gendered regulation of desire and honour. NFHS and unpaid care show other strains.

Limits

- **Durkheim** can sound like a call for more discipline without asking who writes the norms.
- Merton can sound like a catalogue of poor men's deviance while elite goal-setting stays natural.
- Albert Cohen, Cloward and Ohlin, and later labelling theory revised the opportunity map.

Flow diagram

Durkheim -> Weak regulation
Durkheim -> Anomic division of labour
Merton -> Goals versus means
Goals versus means -> Five adaptations
Weak regulation -> Anomie
Goals versus means -> Anomie

Conclusion

Durkheim's anomie is failed regulation of the whole. Merton's anomie is strain between success culture and unequal means. Use **Durkheim** for shocks and missing moral limits; use Merton for blocked mobility and innovative deviance. Neither replaces class, caste, or gender as structure.

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Q3(c) · 15 marks

Suggest measures to minimize the influence of the researchers in process of collecting data through focus group discussion.

Sociology GS 1 · 2022 · Sociology

Revision summary

Focus groups are easy to steer toward the researcher's thesis.

Merton's focused interview asks for open focus on the stimulus, not on the moderator's summary.

Recruitment, seating, silence, recording, and a second moderator reduce steering.

SHG and gig-worker groups show how patrons and experts can capture the floor.

Influence is minimised and named, not claimed to be zero.

Introduction

A focus group is a moderated conversation among a small set of participants on a defined topic. Robert Merton's focused interview already warned that the researcher can produce the very opinions she hopes to find. The task is to reduce that influence without pretending the moderator is invisible.

Body

Design before the room

- Write a topic guide of open prompts, not a quiz of the researcher's thesis.
- Recruit a relatively homogeneous group for the theme, as in an SHG circle or a shift of gig riders, so status fear of a mixed elite does not silence talk.
- Avoid stacking the room with clients who owe the NGO or the firm that hired the researcher.

Moderator conduct

- **Start with ground rules:** no right answer, talk to one another, disagreement is allowed.
- Use a co-moderator or observer to note who speaks and who is shut out.
- Delay the researcher's pet distinction. Merton asked for a focus on the stimulus, not on the interviewer's clever summary.
- **Ann Oakley's lesson on interviews applies:** do not perform as a distant machine, but do not convert the group into a classroom with the researcher as teacher.
- Watch leading probes, head-nodding only at favoured lines, and the urge to fill silence with a theory.

Group process

- Seat people in a circle. Give quieter members a later round without putting them on trial.
- Limit the expert or office-bearer who can turn an SHG discussion into a patron's speech.
- Record with consent so later coding can check whether a theme was the moderator's phrase.

After the talk

- Reflexive notes on the researcher's interventions, as Harding's strong objectivity would demand.
- Triangulate with observation, documents, or a second group run by another moderator.

- Do not treat the first colourful quote as the finding.

What cannot be zero

- The researcher chose the topic, the venue, and the language. Influence is minimised, not deleted.
- In caste- and gender-mixed Indian settings, a male outsider moderator can still organise the floor; matching moderator gender and language is a practical control.

Flow diagram

Focus group -> Open guide
Focus group -> Restrained moderator
Focus group -> Record and reflexivity
Open guide -> Less researcher steering
Restrained moderator -> Less researcher steering
Record and reflexivity -> Less researcher steering

Conclusion

Minimise researcher influence in focus groups by a non-leading guide, careful recruitment, restrained moderation, recording, reflexivity, and a second group or method. Merton's focused interview and feminist caution on interviewer power are the teaching tools. Zero influence is a false target; accountable influence is the real one.

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Q4(a) · 20 marks

What characterizes degradation of work in capitalist society according to Marx ?

Sociology GS 1 · 2022 · Sociological Thinkers: Karl Marx

Revision summary

Marx's degradation of work is alienated labour under capital, not only a low wage.

- **Four moments:** product, process, species-being, and other persons.

Manufacture and machinery split craft; Braverman named deskilling.

Gig ratings, garment lines, and home-based piecework illustrate the form today.

Unions and associated production are the counter-tendency in the same theory.

Introduction

For **Karl Marx**, capitalist work is degraded when the labourer is separated from the means of production and from control over the product and the process. Degradation is not only low pay. It is a loss of species-life in alienated labour, later sharpened as deskilling on the factory and platform.

Body

Alienation as the core characterisation

- **In the 1844 Manuscripts, alienated labour has four moments:** from the product, from the act of production, from species-being, and from other persons.
- The product stands over the worker as capital. The more he produces, the cheaper he may become as a commodity.
- **The act is external:** it is not free creation but a means to a wage, often under a stranger's eye.
- Species-being, conscious life-activity, is reduced to animal survival. Relations with other workers become competition.

The labour process in capital

- Capital buys labour-power. The working day is a struggle over surplus value, as in Capital.
- Manufacture and then modern industry split the craft into detail operations. The worker becomes an appendage of the machine.
- Harry Braverman restated this as deskilling and managerial appropriation of conception, leaving execution to the worker. That is a Marxist characterisation of twentieth-century offices and shops.

What the degradation looks like

- Loss of knowledge of the whole product.
- Intensification and surveillance of time.
- Replaceability of the person, which weakens bargaining.
- A fetish of commodities that hides the social relation in the thing.

Contemporary files

- Informal and gig work in Indian cities show piece-rates, app ratings, and no product the worker owns, a digital putting-out system.

- Garment lines and electronic assembly repeat detail labour with a largely feminised shop floor.
- SHG home-based piecework can look like self-help and still be degraded putting-out for a merchant.

Limits of the sketch

- **Marx** also wrote of struggle, unions, and the possibility of associated production. Degradation is the tendency of the wage relation, not a claim that skill never exists.
- **Weber's** rationalisation and **Durkheim's** forced division of labour name overlapping harms without **Marx's** surplus-value core.

Flow diagram

Capital buys labour-power -> Alienation
Alienation -> From product
Alienation -> From process
Alienation -> From species-being
Alienation -> From others
From process -> Deskilling Braverman

Conclusion

- **Marx characterises degradation as alienated labour:** separation from product, process, species-life, and others, under the extraction of surplus. Deskilling and the machine or the app complete the picture. Pay can rise and the work still be degraded if control and meaning are gone.

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Q4(b) · 15 marks

Social stratification is claimed to contribute to maintenance of social order and stability in society. Critically assess.

Sociology GS 1 · 2022 · Sociological Thinkers: Karl Marx

Revision summary

Functionalists claim unequal reward sorts talent and keeps order.

Davis-Moore, Parsons, and a reading of **Durkheim** support that claim.

Tumin, **Marx**, **Weber**, and Dahrendorf show circularity, exploitation, and normal conflict.

Caste, Mandal, gender, and world-system hierarchy illustrate order for some and injury for others.

Coordination of roles is not a moral proof of a given ranking.

Introduction

Functional theory claims that ranking people is how a society places talent, rewards duty, and keeps order. Conflict theory answers that stratification is organised advantage, and that the order it keeps is the order of the dominant. The claim is half a description of integration and half an ideology of inequality.

Body

The order-and-stability claim

- Kingsley Davis and Wilbert Moore argued that unequal rewards attach to functionally important roles so that the able are motivated to train.
- Talcott Parsons treated stratification as a ranking of valued roles that supports pattern maintenance in the social system.
- **Emile Durkheim**'s hierarchical organisation of functions in organic solidarity can be read as a moral ranking that prevents anomic disorder.
- **Caste apologists have used a similar idiom:** each varna keeps the whole stable.

Critical assessment

- **Melvin Tumin:** barriers of birth waste talent; the theory is circular when importance is inferred from pay.
- **Karl Marx:** class is exploitation. Stability is often the stability of surplus extraction, broken by struggle, not a harmony of roles.
- **Max Weber:** class, status, and party can conflict. Status honour may freeze order while the market moves, or the reverse.
- **Ralf Dahrendorf:** authority conflict is normal in associations. Stratification organises dispute as well as quiet.
- Indian caste as "order" included exclusion, violence, and blocked mobility. Mandal showed that re-ranking through the state is itself a conflict over stability.
- **Gender:** Ann Oakley and Sylvia Walby show that household ranking keeps a kind of order by unpaid care. NFHS sex ratios and work gaps measure the cost.
- **Andre Gunder Frank and Immanuel Wallerstein:** global stratification can stabilise a core by destabilising a periphery.

What remains usable

- Some coordination of roles is real. Hospitals and railways need graded skills.
- The leap from "needs coordination" to "therefore this hierarchy is just and must persist" is the ideological step.
- Order can be produced by consent, as **Antonio Gramsci** argued, or by coercion. Stratification does both.

Flow diagram

Stratification -> Functional placement Davis Moore Parsons
Stratification -> Conflict class status gender
Functional placement Davis Moore Parsons -> Apparent order
Conflict class status gender -> Struggle and exclusion
Apparent order -> Whose stability

Conclusion

Stratification can coordinate roles and so look like stability. Davis-Moore and Parsons named that function too cleanly. **Marx**, Tumin, **Weber**, and Indian caste and gender files show that the same ranking manufactures conflict and waste. Assess who is stabilised, and at whose cost.

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Q4(c) · 15 marks

What is reliability ? Explain the different tests available to social science researcher to establish reliability.

Sociology GS 1 · 2022 · Works and Economic Life

Revision summary

Reliability is consistency, not truth.

Test-retest, parallel forms, split-half, Cronbach's alpha, and inter-rater agreement are the main tests.

Durkheim's suicide files already needed stable coding.

Census definition changes can mimic social change.

A reliable scale can still miss **Weber's** intended meaning.

Introduction

Reliability is the consistency of a measure. If the same instrument, applied to the same kind of object under the same conditions, jumps about, the scores are unreliable. Validity is a later question: a clock can tick reliably and still tell the wrong time.

Body

What reliability is

- In survey and test work, reliability is the share of variance that is not random error.
- **Emile Durkheim** already needed stable classification of deaths before suicide rates could be compared. Unstable coding is an reliability failure in official data.
- **Qualitative work uses a cousin idea:** inter-coder agreement and stable use of a codebook, not a claim that meanings never shift.

Test-retest

- The same test is given twice to the same persons after an interval.
- Use when the trait should be stable, such as a literacy item, not a mood item after a riot.
- Memory and real change both threaten the correlation.

Parallel or alternate forms

- Two versions of the scale are built to the same blueprint and both are given.
- Use in examinations and long batteries to reduce item memory.
- Costly to write well.

Split-half and internal consistency

- The test is split, scores are correlated, and Spearman-Brown may correct the half-length.
- Cronbach's alpha estimates consistency among items of a Likert battery.
- Use for attitude scales on, say, gender-role items in a student sample. Alpha is not a test of unidimensional truth, only of hanging together.

Inter-rater or inter-coder reliability

- Two observers code the same focus-group transcript or **Census** occupation string.
- Cohen's kappa or percent agreement is reported.

- Essential for content analysis, courtroom files, and open-ended NFHS-type comments.

Conditions and cautions

- High reliability does not prove that "caste" or "work" was well conceptualised. That is validity, and Weber's meaning problem.
- Official series such as the Census need stable definitions across decades; a definition change looks like social change if reliability of the series is ignored.
- Hidden populations reached by snowballing cannot borrow NFHS reliability claims without a design argument.

Flow diagram

Reliability consistency -> Test-retest

Reliability consistency -> Parallel forms

Reliability consistency -> Split-half alpha

Reliability consistency -> Inter-rater

Reliability consistency -> Validity is separate

Conclusion

Reliability is consistency of a measure across time, forms, items, or raters. Test-retest, parallel forms, split-half, alpha, and inter-rater tests are the standard kit. Use them, then still ask whether the consistent score measures the sociological object.

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Q5(a) · 10 marks

Critically examine the relevance of Durkheim's views on religion in contemporary society.

Sociology GS 1 · 2022 · Sociological Thinkers: Karl Marx

Revision summary

- **Durkheim**: religion is society in sacred form, through ritual and the church as moral community.

Civil religion, rallies, and festivals still fit.

Weber, **Marx**, and gender critique limit the group-mirror model.

Secularisation is unfinished; **Census** and NFHS show mixed practice.

Use **Durkheim** for solidarity; do not use him as the whole of contemporary religion.

Introduction

Emile Durkheim treated religion as society worshipping its own ideal in sacred symbols. The sacred-profane split, collective effervescence, and the church as a moral community remain usable. They do not exhaust politics, markets, or inner faith in the present.

Body

What still travels

- The Elementary Forms located the sacred in group assembly, not in a supernatural being as such. National days, stadiums, and disaster rituals still produce effervescence.
- Robert Bellah's civil religion in the United States is a Durkheimian reading of flags and founding myths.
- Indian public festivals and, in another key, mass political rallies, organise belonging through sacred-like marking of space and time.

Critical limits

- **Max Weber** stressed meaning, theodicy, and this-worldly asceticism. Contemporary evangelical and reformist currents are poorly read as only the group hugging itself.
- **Karl Marx** treated religion as protest and as a veil of class. **Durkheim** underplayed domination inside the "church".
- Bryan Wilson and later secularisation debates asked whether differentiation shrinks the sacred. **Durkheim** expected cults of the individual, not simple disappearance.
- Gendered priesthood and caste in temples show that the moral community is stratified. Ann Oakley-style questions about whose sacred order is at work are needed.
- **Census** religion tables and NFHS on practice show persistence, switching, and private belief that a clan totem model only partly fits.

Verdict

- Relevant as a theory of ritual solidarity and of the sacred as social.
- Incomplete as a theory of salvation, organisation, and religious conflict in a media-saturated world.

Flow diagram

Durkheim religion -> Sacred profane

Durkheim religion -> Collective effervescence

Durkheim religion -> Moral community

Sacred profane -> Rallies nations festivals

Weber Marx secularisation -> Limits

Conclusion

Durkheim remains relevant wherever groups make the sacred and bind themselves. **Weber**, **Marx**, and feminist and secularisation critiques show what his clan model misses: meaning, class, gender, and the unfinished death of the gods.

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Q5(b) · 10 marks

Discuss various theoretical perspectives on family.

Sociology GS 1 · 2022 · Sociology

Revision summary

- **Parsons:** nuclear family specialises in socialisation and adult stability.
- **Engels:** family form follows property and women's subordination.
- **Oakley and Walby:** housework and patriarchy as inequality.
- **Mead and Levi-Strauss:** roles and alliance.

Census and NFHS show mixed Indian household forms.

Introduction

The family is not one object. Functional, Marxist, feminist, and interactionist perspectives name different work that households do: socialisation, reproduction of labour, gendered unpaid care, and everyday performance of roles.

Body

Functional and modernisation views

- Talcott Parsons treated the isolated nuclear family as specialised in primary socialisation and adult personality stabilisation in industrial society.
- William J. Goode argued that industrialisation spreads a conjugal family form. Indian joint households, still visible in the Census, qualify that path.

Conflict and materialist views

- Friedrich Engels linked the monogamous family to private property and the subordination of women.
- The household reproduces labour-power for capital, often through unpaid care that wage tables miss.

Feminist perspectives

- Ann Oakley made housework visible. Sylvia Walby placed the household among structures of patriarchy.
- The family is a site of inequality and violence, not only of warmth. NFHS on decision-making and spousal violence is the Indian file.

Interaction and alliance

- George Herbert Mead's self is first trained in the family game of roles.
- Claude Levi-Strauss treated alliance and the exchange of spouses as the elementary structure, which kinship studies in India still use beside caste endogamy.

Discussion

- No single perspective owns the family. Parsons explains role specialisation and hides unpaid gender.
- Engels and feminists explain power and miss some care as chosen solidarity.
- Use the set, and read SHG and migration households as changing forms, not as failed nuclear types.

Flow diagram

Family -> Parsons socialisation

Family -> Engels property

Family -> Feminist unpaid care

Family -> Mead roles

Conclusion

Perspectives on the family split along function, property, gender, and interaction. Parsons, Engels, Oakley, Mead, and Levi-Strauss still organise the debate. Indian **Census** and NFHS households show joint, nuclear, and female-headed mixes that no one theory saturates.

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Q5(c) · 10 marks

Explain the implications of feminization of work in the developing societies.

Sociology GS 1 · 2022 · Sociology

Revision summary

Feminization is a rising female share in often flexible, low-paid work.

Standing linked it to casualisation of labour.

- **Implications:** some income and mobility, a double day, cheaper informal sectors.

SHGs, garments, NREGS, gig and NFHS are the developing-society files.

Census undercount of unpaid work hides part of the story.

Introduction

Feminization of work is the rising share of women in paid and counted labour, often in insecure, low-paid, and care-like jobs. In developing societies it is not automatically emancipation. It reorganises households, export industries, and the informal economy.

Body

What is being feminised

- **Guy Standing described a feminisation of flexible labour:** jobs once coded male become casual, and women fill them.
- Export garments, electronics assembly, domestic service, and now gig delivery and home-based piecework are typical sites.
- SHGs pull women into credit and micro-enterprise, which can be both voice and a new working day.

Implications

- Income and some public mobility rise. NFHS decision-making items sometimes move with earnings.
- **The double day persists:** unpaid care is not shed when the wage arrives. Ann Oakley and Sylvia Walby named that structure.
- Bargaining inside the household may shift, or male control of the new income may not.
- **Informalisation:** "women's work" is used to cheapen a sector, which **Marx** would read as a cheaper labour-power.
- State programmes such as NREGS have high female participation in some states, which can tighten rural labour markets and still leave asset ownership male.

Limits

- **Census** work definitions still undercount unpaid family labour, so feminisation can be statistically half-visible.
- Elite professional feminisation is not the same process as garment-line feminisation.

Flow diagram

Feminization of work -> Wage and public presence

Feminization of work -> Double day

Feminization of work -> Informal cheap labour

Wage and public presence -> Mixed implication

Double day -> Mixed implication

Informal cheap labour -> Mixed implication

Conclusion

In developing societies, feminization of work means more women in flexible paid labour, with mixed gains in income and voice and persistent unpaid care. SHGs, NFHS, garments, and gig home-work are the files. It is a restructuring of exploitation and agency together, not a simple success story.

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Q5(d) · 10 marks

Write a note on global trends of secularization.

Sociology GS 1 · 2022 · Sociology

Revision summary

Secularization means religion losing social significance, especially in Europe.

Weber and Wilson stated the classic trend.

Berger recanted; Casanova described public religion.

The United States and the Global South do not copy European emptying.

India shows constitutional secularity with **Census**-strong religious identification.

Introduction

Secularization is the claim that religion loses public authority as societies differentiate. Globally the trend is split: European institutional decline, American persistence, and vigorous public religion in much of Asia and Africa.

Body

Classic expectation

- **Max Weber** described disenchantment as a world-historical rationalisation.
- Bryan Wilson treated secularisation as the shrinkage of religion's social significance in industrial societies.
- Peter Berger once expected a secular world, then recanted toward desecularization.

Observed trends

- **Western Europe:** lower church attendance, believing without belonging in Grace Davie's phrase, and a residual Christian culture.
- **United States:** higher practice, with recent dips, and politicised faith.
- **Jose Casanova:** religion returns in the public sphere even where private belief changes.
- **Global South:** Pentecostal growth, public Islam, and Indian religious politics sit beside a secular constitution.
- Indian **Census** still records almost the whole population in named religions. Differentiation of education and medicine proceeds without emptying ritual.

Reading the globe

- There is no single downward line. There is institutional differentiation plus religious revival and marketised faith.
- **Durkheim**'s sacred migrates into nation and consumption as well as remaining in temples.

Flow diagram

Secularization -> European institutional decline

Secularization -> US persistence persistence

Secularization -> Global South public religion

Weber Wilson -> Secularization

Berger Casanova -> Uneven globe

Conclusion

Global secularization is real as differentiation of science, law, and market from church control in parts of the West. It is not a universal death of religion. Berger, Casanova, and Indian **Census** politics show public faith beside secular states.

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Q5(e) · 10 marks

Trace the trajectory of development perspectives on social change.

Sociology GS 1 · 2022 · Social Change in Modern Society

Revision summary

Modernisation theory pictured a Western path of social change.

Frank and Wallerstein made underdevelopment a product of the world-system.

Sen shifted the end from growth to capabilities.

Sustainable and movement perspectives pluralised the good.

Indian planning, 1991, and SHGs illustrate successive recipes.

Introduction

Development perspectives on social change have moved from a single Western path, through critiques of dependency, to human development and alternative ecological paths. Each stage renamed who changes, and toward what.

Body

Modernisation

- After 1945, W. W. Rostow's stages and Daniel Lerner's passing of traditional society treated the West as the future.
- Talcott Parsons's pattern variables supplied a social-system story of achievement and universalism.
- M. N. Srinivas's Sanskritisation and Westernisation were Indian cousins of a modernisation idiom.

Dependency and world-system

- Andre Gunder Frank argued that underdevelopment is produced by the core, not by missing modernity.
- Immanuel Wallerstein mapped core, semi-periphery, and periphery as a single capitalist world-system.
- Social change is then polarising, not catching up.

Later turns

- Basic needs, then Amartya Sen's capabilities, shifted the goal from growth to what people can do.
- Sustainable and post-development critiques, and new social movements, questioned industrial change as the only good.
- Indian planning, liberalisation after 1991, and SHG-led micro-inclusion sit on this trajectory as state, market, and community recipes.

Thread

- From evolutionist optimism, to structured inequality, to plurality of ends.

Flow diagram

Modernisation Rostow Parsons -> Dependency Frank

Dependency Frank -> Wallerstein world-system

Wallerstein world-system -> Human development Sen

Human development Sen -> Alternative ecological

Conclusion

The trajectory runs modernisation, dependency and world-system, then human and alternative development. Frank and Wallerstein broke the one-path story. Sen and ecological movements changed the meaning of a good change.

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Q6(a) · 20 marks

According to Mead the idea of self develops when the individual becomes self-conscious. Explain.

Sociology GS 1 · 2022 · Sociological Thinkers: Karl Marx

Revision summary

- **Mead:** the self arises in self-consciousness, when one takes oneself as an object.

Significant symbols make the speaker respond as the hearer does.

Play, then game, then the generalised other organise that capacity.

The Me is others' attitudes; the I is the novel act.

Power decides whose other is generalised; Mead left that thin.

Introduction

George Herbert Mead argued that the self is not given at birth as a soul. It arises when the individual can take herself as an object, that is, when she becomes self-conscious in social interaction. Mind, self, and society are one process, not three boxes.

Body

Self-consciousness as taking the role of the other

- In Mind, Self and Society, the self appears when the organism can indicate to itself what it indicates to others.
- A gesture becomes a significant symbol when it arouses in the speaker the same response it arouses in the hearer. Language is the medium of this sharing.
- **Self-consciousness is this doubled view:** I see myself as others see me.

Play, game, and the generalised other

- **In play, the child takes one role at a time:** mother, teacher, police. The self is still a series of parts.
- In the game, the child must take the roles of all others in an organised activity, as in cricket or a classroom.
- The generalised other is the organised community's attitude. When the child answers that attitude, a stable self is possible.
- **Charles Horton Cooley's looking-glass self is a cousin:** we imagine appearance, judgment, and a self-feeling. Mead is more about organised process than about a mirror of vanity.

The I and the Me

- The Me is the organised set of others' attitudes that one assumes. It is the self as object, the conventional side.
- The I is the novel response to that Me, the moment of impulse and creativity.
- Self-consciousness is the conversation of I and Me. Without the Me there is no object to be conscious of. Without the I there is no living act.

Implications

- The self is social before it is private. **Durkheim's** claim that society exceeds the individual meets Mead on this path, though Mead starts from interaction, not from social facts as things.
- Erving Goffman later staged the self; Mead supplies the developmental condition for any stage.

- **Indian childhood in joint households and schools multiplies generalised others:** caste, kin, and nation may conflict, which is role strain, not a disproof of Mead.

Limit

- Mead underplayed class and gender power in whose "other" becomes generalised. Harding and Oakley would ask which community's attitude is internalised as the Me.

Flow diagram

Significant symbols -> Self-consciousness
Play one role -> Game organised roles
Game organised roles -> Generalised other
Generalised other -> Me as object
Me as object -> I as response as response
I as response -> Self

Conclusion

For Mead, the self develops when the person can take the role of the other and become an object to herself. Play, game, and the generalised other build that self-consciousness. The I and the Me are its inner conversation. Society is the condition of mind, not a later add-on.

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Q6(b) · 15 marks

Analyse the nature of transition from ideology to identity politics in India.

Sociology GS 1 · 2022 · Politics and Society

Revision summary

Early independent India spoke nation, socialism, secularism, and planning.

Kothari's Congress system absorbed conflict in that idiom.

Mandal, caste associations, regionalism, and Hindutva named group identities.

- **Rudolphs:** tradition modernises as association, not only as leftover.

The shift is recognition and share, not the end of ideology.

Introduction

- **Indian politics after independence was organised around large ideologies:** nationalism, socialism, secularism, and planned development. From the late 1970s, and sharply after Mandal, mobilisation increasingly named caste, religion, region, and gender as identities. The transition is not a simple death of ideology. Identity claims carry their own programmes of recognition and share.

Body

What the ideological phase was

- The Congress system, as Rajni Kothari described it, absorbed conflict in a dominant-party idiom of nation and development.
- Socialist and communist parties spoke class. Hindu nationalism was present but not yet the main electoral grammar everywhere.
- Planning and a secular constitution supplied a public language of citizens rather than of jati.

What changed

- The Emergency, the decline of one-party dominance, and agrarian and OBC assertion cracked that umbrella.
- The **Mandal Commission** implementation in 1990 made OBC identity a national political fact. Caste associations became vote machines as well as status clubs.
- Communal polarisation after the 1980s, and later Hindutva electoral success, made religious identity a competing axis.
- Regional parties named language and state as identity. Dalit parties named a historically excluded self.
- Lloyd and Susanne Rudolph's "modernity of tradition" already saw caste associations as modern political actors, not leftovers.

Nature of the transition

- From universalist programmes to recognition of groups, which Charles Taylor's politics of recognition helps name.
- From class-as-ideology to caste-as-census category in bargaining with the state.
- Ideology did not vanish. Hindutva and social justice are ideologies that work through identity.
- Media and the **Census**-style counting of communities make identities more enumerative and competitive.

Critical cautions

- **Marx** would call identity a form of appearance that can hide class. Farmer and gig-worker distress still cross caste.
- Feminist politics, including SHG and legal campaigns, is identity work that also criticises the household.
- Identity politics can deepen democracy by bringing the excluded in, or it can organise majoritarian closure.

Assessment

- The nature of the shift is from a centre that spoke one nation to a field of named groups claiming the state.
- Kothari's later writing on decline of the moderate centre fits. It is a reconfiguration of ideology, not its evaporation.

Flow diagram

Nation socialism secularism -> Emergency decline of Congress system
Emergency decline of Congress system -> Mandal caste associations
Emergency decline of Congress system -> Religious polarisation
Mandal caste associations -> Identity politics
Religious polarisation -> Identity politics
Identity politics -> Bargaining with the state

Conclusion

India moved from a dominant ideological language of nation, secularism, and development toward competitive identity claims of caste, religion, and region, especially after Mandal. Caste associations and religious mobilisation are the vehicles. Ideology remains inside those identities. Class and gender still cut across them.

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Q6(c) · 15 marks

How do little tradition and great tradition coexist in contemporary Indian society ?

Sociology GS 1 · 2022 · Sociology

Revision summary

- **Redfield:** great tradition is textual and civilisational; little tradition is local and peasant.

In India they exchange through Sanskritisation, temples, and media.

- **Marriott:** universalisation and parochialisation.

Census labels sit over many local cults.

Standardising politics tries to freeze the great; practice keeps both.

Introduction

Robert Redfield distinguished a great tradition of reflective, textual, urban civilisation from little traditions of local peasant practice. In India they do not sit in two boxes. They feed each other through temples, media, and caste, which McKim Marriott called a continual parochialisation and universalisation.

Body

The terms

- **Great tradition:** Sanskritic liturgy, classical law, pan-Indian epics, and now also constitutional and scientific canons.
- **Little tradition:** village deities, local festivals, oral custom, and caste-specific rites.
- **M. N. Srinivas's Sanskritisation is one traffic:** local groups take on great-traditional marks of rank.
- **The reverse traffic is also real:** local goddesses enter urban temples and television serials.

How coexistence works now

- A wedding may hire a Vedic priest and still keep a lineage custom the priest does not script.
- Pilgrimage sites join rustic vows to a national sacred geography. **Durkheim's** sacred is scaled up without erasing the local shrine.
- Cinema, television, and phones carry great-traditional stories into little-traditional homes, and they carry village speech into the city.
- Caste associations fund both a local math and a modern hostel, which is Rudolphs' modernity of tradition in religious dress.
- **Census** Hinduism is a great-traditional label over many little cults. The same person ticks one box and worships a boundary goddess.

Tension, not fusion only

- Reformers and Hindutva projects try to standardise a great tradition and discipline little practices as superstition or as authentic core, depending on the campaign.
- Christian and Muslim Indians have their own great textual traditions and local saint cults; Redfield's pair is not a Hindu monopoly.
- Urban middle-class "spirituality" may drop the village and keep a packaged yoga, which is great tradition without peasant little tradition.

Contemporary coexistence

- The pattern is simultaneous use, not a one-way death of the little.
- Marriott's universalisation (local becomes civilisational) and parochialisation (civilisational becomes local) still describe the traffic.

Flow diagram

Great tradition texts cities -> Universalisation
Little tradition local cults -> Parochialisation
Universalisation -> Contemporary coexistence
Parochialisation -> Contemporary coexistence
Sanskritisation media pilgrimage -> Contemporary coexistence

Conclusion

- **Little and great traditions coexist in India by constant exchange:** Sanskritisation and local absorption, temple and television, **Census** label and shrine. Redfield named the poles. Srinivas and Marriott named the traffic. Standardising projects try to freeze the great; everyday practice keeps both.

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Q7(a) · 20 marks

Critically analyse Parsons views on society as a social system.

Sociology GS 1 · 2022 · Sociological Thinkers: Karl Marx

Revision summary

- **Parsons:** society is a self-maintaining system of roles meeting AGIL functions.

Pattern variables describe modern role choices.

The gain is interdependence of economy, polity, integration, and socialisation.

Mills, Merton, Dahrendorf, Habermas, and feminists name power, dysfunction, conflict, and unpaid latency.

Indian movements and caste conflict overflow equilibrium talk.

Introduction

- **Talcott Parsons treated society as a social system:** a bounded set of roles and institutions that maintains itself by meeting functional problems. The view is the high point of mid-century functionalism. It is powerful as a map of interdependence and weak as a map of conflict, history, and meaning from below.

Body

Society as system

- A social system is patterned interaction of actors, guided by shared norms and values, distinct from the personality and cultural systems but interpenetrating them.
- **The AGIL scheme:** adaptation (economy), goal attainment (polity), integration (community and law), latency or pattern maintenance (family, school, religion).
- Pattern variables, such as ascription versus achievement, describe the modern shift of role expectations.
- Equilibrium is not a frozen peace. The system adjusts through differentiation, as in the isolated nuclear family serving the occupational system.

What the view achieves

- It shows why economy, state, law, and socialisation must be thought together, which **Durkheim** also wanted in another language.
- It supplies a vocabulary for medical, educational, and organisational sociology.
- It treats values as constitutive, not as froth, against a thin materialism.

Critique

- **C. Wright Mills:** grand theory floats above power and biography. The power elite is not an AGIL box.
- **Robert Merton:** functional unity, universality, and indispensability are over-claimed. Manifest and latent functions, and dysfunctions, cut Parsons down to middle range.
- **Ralf Dahrendorf and Marx:** authority and surplus produce conflict as the normal state, not a disturbance of equilibrium.
- **Jurgen Habermas:** the lifeworld of communication is colonised by system steering through money and power; Parsons over-integrates.
- **Alvin Gouldner:** the system's harmony is a conservative comfort.

- **Gender:** Ann Oakley and later feminists showed that latency in the family is unpaid female labour, not a neutral function.
- **India:** caste and Mandal conflict, Chipko and Narmada movements, and communal rupture are poor as mere "tensions" of a self-maintaining whole.
- George Herbert Mead's self is more open than Parsons's socialised need-dispositions.

Balanced analysis

- Keep AGIL as a checklist of problems any large society must face.
- Drop the implication that existing institutions are the only, or the just, solutions.
- Read change as struggle and as differentiation, not only as system learning.

Flow diagram

Social system -> Adaptation economy
Social system -> Goal attainment polity
Social system -> Integration law community
Social system -> Latency family school
Mills Merton Marx Habermas -> Social system

Conclusion

- **Parsons's social system is a map of functional interdependence:** AGIL, values, and equilibrium through differentiation. Mills, Merton, **Marx**, Habermas, and feminist work show missing power, dysfunction, class, communication, and gender. Use the map; do not treat society as a contented organism.

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Q7(b) · 15 marks

Discuss how "environmentalism" can be explained with new social movements approach.

Sociology GS 1 · 2022 · Politics and Society

Revision summary

- **NSM theory:** movements struggle over identity and the quality of life, not only wages. Touraine, Melucci, and Habermas named historic actors, networks, and the lifeworld. Environmentalism fits as defence of nature and livelihood against system projects. Chipko and Narmada illustrate Indian forms. Guha and world-system critique stop a purely post-material reading.

Introduction

Environmentalism is a politics of nature, risk, and livelihood that often sits outside the old union-and-party map of class. The new social movements approach, after Alain Touraine, Alberto Melucci, and Jurgen Habermas, explains it as identity, culture, and civil-society action in post-industrial or post-colonial public spheres.

Body

What the NSM approach claims

- Touraine treated movements as struggles over the historic quality of social life, not only over wages. The actor names a self against a dominating apparatus.
- Melucci stressed submerged networks, identity, and information as resources. The movement is a message about how we shall live.
- Habermas placed new movements as defences of the lifeworld against system steering by money and administrative power.
- **Offe and others contrasted them with old labour movements:** cross-class membership, non-party forms, post-material or risk issues.

How this explains environmentalism

- Chipko in the Himalaya combined livelihood, gender, and forest as a moral community, not a classic strike for pay.
- The Narmada Bachao Andolan named displacement, river, and alternative development against a large-dam state-and-capital project.
- Silent Valley and later climate marches mix science, identity of "the affected", and media spectacle.
- Membership is often students, peasants, women, and professionals in shifting coalitions, which Melucci's networks fit.

Indian and Southern twist

- Ramachandra Guha distinguished environmentalism of the poor from Northern post-material ecology. NSM tools still work if livelihood is kept inside identity, not treated as a luxury value.
- Andre Gunder Frank and Wallerstein remind us that forests and dams sit in a world-system of extraction. NSM culture talk must not erase that.
- SHG and local resource groups can be quiet environmental actors without a national banner.

Limits of the approach

- Old organisations, unions, and parties still carry green demands. The "new" is not a clean replacement.
- State repression and caste in movement leadership need conflict theory beside identity theory.
- Global climate NGOs can professionalise and lose the NSM grassroots that Melucci prized.

Flow diagram

New social movements -> Identity networks
New social movements -> Lifeworld versus system
Identity networks -> Environmentalism
Lifeworld versus system -> Environmentalism
Environmentalism -> Chipko Narmada

Conclusion

New social movements theory explains environmentalism as identity, networks, and defence of the lifeworld against system projects. Chipko and Narmada are the teaching cases. Keep Guha's environmentalism of the poor and world-system extraction in the same frame, or the approach becomes a Northern lifestyle story.

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Q7(c) · 15 marks

Illustrate with examples the role of pressure groups in the formulation of social policies.

Sociology GS 1 · 2022 · Politics and Society

Revision summary

Pressure groups influence policy without always seeking office.

They set agendas, draft, protest, litigate, and threaten votes.

Mandal caste associations, Chipko, Narmada, unions, SHGs, RTI, and corporate lobbies are examples.

The organised are heard first; gig and care workers often last.

Oligarchy inside groups and capture of the state are the limits.

Introduction

Pressure groups are organised interests that influence policy without necessarily seeking office. In a democracy they supply information, votes, money, and disruption. Social policy on caste, labour, environment, and welfare is routinely written under that pressure, not only in a planning office.

Body

How they enter formulation

- **Agenda setting:** a group names a harm as a public problem, as MKSS did for secrecy before the Right to Information Act, 2005.
- **Drafting and committee capture:** industry associations and professional bodies sit on expert groups. **Weber's** parties and status groups meet here.
- **Street and court:** Chipko and Narmada moved forest and dam policy through protest and litigation, not through a ministry memo alone.
- **Electoral threat:** caste associations after Mandal shaped reservation policy by promising or withholding blocs of votes.

Indian illustrations

- Caste associations, as the Rudolphs noted, bargain for education, jobs, and names in the OBC list. Policy on reservation is unreadable without them.
- Trade unions shaped labour codes, and their weakening shaped the later ease-of-doing-business turn.
- Farmers' unions have entered minimum support price and farm-law debates as classic sectional pressure.
- Women's groups and SHG federations pressed for domestic-violence law, micro-credit architecture, and local representation.
- Disability and patient groups have shaped rights statutes through a mix of NGOs and courts.
- Corporate lobbies shape CSR rules under the Companies Act and environmental clearances, which is pressure from capital, as **Marx** would insist.

What the examples show

- Pressure groups pluralise policy, which Tocqueville would count as association.

- They also skew policy toward the organised. Unorganised gig workers and unpaid carers enter late, which NFHS and labour surveys still under-voice.
- **Michels's oligarchy appears inside groups:** office-bearers bargain, members may not.
- Habermas's public sphere is healthier when arguments, not only money, travel; capture is the pathology.

Role, stated cleanly

- They formulate by defining the problem, supplying drafts, blocking alternatives, and monitoring implementation.
- The state is not a neutral umpire. It selects which groups get a chair.

Flow diagram

Pressure groups -> Agenda
Pressure groups -> Drafts committees
Pressure groups -> Protest courts votes
Agenda -> Social policy
Drafts committees -> Social policy
Protest courts votes -> Social policy

Conclusion

Pressure groups write social policy by agenda, draft, protest, and vote. Caste associations and Mandal, Chipko and Narmada, unions, SHGs, RTI campaigns, and corporate lobbies are the Indian set. They deepen voice for the organised and can silence the unorganised unless counter-groups form.

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Q8(a) · 20 marks

Sociologists argue for democratization of science and technology for inclusive development. Comment.

Sociology GS 1 · 2022 · Social Change in Modern Society

Revision summary

Democratization opens the agenda, access, and risks of S&T to public judgment.

Habermas, Harding, **Marx**, Frank, and Wallerstein explain expert and core monopoly.

Narmada, generics, people's science, and digital ID are test cases.

Inclusion can coexist with surveillance and gig degradation.

The claim is for a public science, not against method.

Introduction

Democratization of science and technology means that the direction of research, the ownership of tools, and the risks of application are opened to public judgment, not left only to labs, firms, and ministries. Inclusive development fails when innovation serves a core of users and dumps risk on a periphery.

Body

Why sociologists argue this

- Jurgen Habermas distinguished technical control from practical and emancipatory knowledge. Science as expert monopoly colonises the lifeworld.
- Sandra Harding's standpoint and strong objectivity ask whose questions get funded. A science that ignores women's work or Dalit exposure to toxins is not neutral.
- **Karl Marx treated technology as a labour process under capital:** machinery can degrade work even as output rises.
- **Immanuel Wallerstein and Andre Gunder Frank:** patents, labs, and high-tech sit in cores; dirty process and e-waste sit in peripheries.

What democratization looks like

- **Public agenda-setting:** farmers, patients, and forest users helping name research problems, as in some participatory plant-breeding and people's science movements.
- **Access:** generic medicines, open data, and public digital goods versus enclosure.
- **Risk consent:** nuclear, genetic, and large-dam choices after Narmada-style hearing, not after the concrete is poured.
- **Education and language:** **Census** literacy is not enough if scientific citizenship stays English-and-metro.

Inclusive development

- Aadhaar, UPI, and platform work show technology as inclusion and as surveillance or gig degradation together.
- Green revolution raised grain and also regional and class polarisation; the next round of agri-tech repeats the question.
- SHG digital bookkeeping can include women or add unpaid admin labour.
- Climate tech without land rights will not include those Chipko first named.

Comment

- The argument is not anti-science. It is anti-oligarchy of expertise and capital in the name of development.
- Merton's CUDOS norms already asked for communalism of knowledge; democratization extends that to direction and harm.
- Without it, "development" is growth for some and a new closed stratification of know-how.

Flow diagram

Science and technology -> Expert and capital monopoly

Democratization -> Public agenda access consent

Expert and capital monopoly -> Exclusive development

Public agenda access consent -> Inclusive development

Conclusion

Sociologists argue for democratizing science and technology because expertise and capital otherwise steer development toward cores and degrade work and environments at the edge. Habermas, Harding, Marx, and world-system theory support the claim. Inclusive development needs public agenda, access, and consent, as Narmada and medicine-access fights show.

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Q8(b) · 15 marks

Are traditional social institutions getting weakend as agents of social change in the contemporary society ? Substantiate.

Sociology GS 1 · 2022 · Social Change in Modern Society

Revision summary

School, market, and state weakened traditional monopolies over livelihood and alliance.

Caste associations, Sanskritisation, and media religion remain agents of change.

Family coresidence falls; remittance and honour politics continue.

Chipko and parties share the field with panchayat and temple.

The pattern is transformation of agency, not simple weakening to zero.

Introduction

Traditional institutions such as caste, joint family, village panchayat, and organised religion no longer monopolise social change. They are not simply dead. In contemporary society they often change their form and remain agents, sometimes as associations and media churches rather than as village custom.

Body

The weakening thesis

- Modernisation theory, from Lerner to Parsons's achievement variables, expected kinship and ascription to yield to school, market, and state.
- Urban migration, formal law, and the **Census** individual as worker and voter cut the joint household's reach.
- Love marriage, civil courts, and women's education, tracked in NFHS, reduce the family's exclusive control of alliance.
- Gig and factory work take livelihood off the caste occupation script, in **Marx**'s sense of a labour market.

The counter-evidence

- **Lloyd and Susanne Rudolph**: modernity of tradition. Caste associations are agents of political and educational change, as Mandal showed.
- **M. N. Srinivas**: Sanskritisation remains a traditional idiom of group mobility.
- Robert Redfield's little and great traditions still traffic through television and pilgrimage; religion is an agent of both conservatism and reform.
- Joint family weakens in coresidence but persists in remittances, care, and property, which the **Census** household does not fully kill.
- Khap and caste panchayats still try to police honour, which is agency, even if illegal.

How to read "agent of change"

- **Weakened as sole authors of change**: yes. The state, parties, firms, and new social movements such as Chipko share the field.
- **Weakened as vanished**: no. They redirect change, block it, or ride it.
- Habermas's public sphere adds media and courts as new agents; traditional institutions enter that sphere rather than leaving the stage.

- **Gender:** patriarchy inside family and religion still shapes whose change counts, which Oakley and Walby would treat as durable structure.

Substantiation

- **Measure coresidence, endogamy, and ritual authority:** some decline.
- **Measure association, vote, and philanthropy:** reconstitution.
- The accurate sentence is transformation of agency, not a funeral of tradition.

Flow diagram

Traditional institutions -> Weaker monopoly
Traditional institutions -> Reconstituted associations media
State market movements -> Social change
Weaker monopoly -> Social change
Reconstituted associations media -> Social change

Conclusion

Traditional institutions are weaker as monopolists of social change and strong as reconstituted agents: caste associations, media religion, and translocal family. Rudolphs, Srinivas, and Redfield explain persistence-in-new-form. Contemporary change is a mixed field, not a one-way secular emptying.

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Q8(c) · 15 marks

How do you understand the relationship between patriarchy and social development ?

Sociology GS 1 · 2022 · Social Change in Modern Society

Revision summary

Patriarchy is male dominance across household, work, and state.

It shapes development by hiding care, skewing property, and producing capability failure.

Sen, NFHS, SHGs, and feminized labour show mixed gains and a double day.

Parsons and modernisation underplayed this structure.

Inclusive development must reorganise care and voice, not only output.

Introduction

Patriarchy is a system of male dominance across household, work, sexuality, culture, and the state. Social development is the expansion of capabilities, security, and participation. The relation is not accidental. Development that leaves patriarchy intact is a partial and often self-blocking process.

Body

Patriarchy as structure

- Sylvia Walby named six structures of patriarchy. Ann Oakley made unpaid housework visible as a development variable, not a private leftover.
- Friedrich Engels tied women's subordination to property and the monogamous family. The household still reproduces labour-power without a wage.
- **Sandra Harding's standpoint:** development indicators written from a male public actor miss care, mobility, and violence.

How patriarchy shapes development

- **Human development:** Amartya Sen's missing women and capability failure show that growth can coexist with sex-selective harm. NFHS sex ratio, anaemia, and agency items are the Indian dashboard.
- Education and fertility can rise while property and office stay male. That is stratified development.
- **Labour:** feminization of work and SHGs expand women's market presence and can intensify the double day.
- **Political development:** reserved panchayat seats include women and still meet proxy representation where kin patriarchy holds.
- Environmental and displacement projects, as in Narmada, distribute costs through male land title and female livelihood in commons.

How development can unsettle patriarchy

- Schooling, own income, and law against domestic violence shift bargaining.
- Public care, land in women's names, and enforcement of inheritance are structural, not sermon, counters.
- They do not automatically win. Backlash in honour politics and in online misogyny is also "change".

Theoretical caution

- Parsons treated the family as latency for the system; that functional story naturalises patriarchy as development's helper.
- Modernisation theory expected patriarchy to fade with industry. It reappears in gig ratings, caste endogamy, and office glass ceilings.
- World-system development can use cheap female labour in garments as a competitive edge, which Frank would read as a gendered periphery.

Understanding, stated

- Patriarchy is a constraint on whose development counts.
- Social development that is inclusive has to reorganise care, property, and voice, not only raise GDP.

Flow diagram

Patriarchy -> Unpaid care property violence
Social development -> Capabilities voice security
Unpaid care property violence -> Unequal development
Capabilities voice security -> Can unsettle patriarchy
Can unsettle patriarchy -> Patriarchy

Conclusion

Patriarchy organises the household, labour, and state so that social development is unequally distributed. Oakley, Walby, Engels, Harding, and Sen make that relation thinkable. NFHS, SHGs, panchayat proxies, and Narmada show it. Development without a shift in patriarchy is growth with a male face.

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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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