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UPSC Mains 2023 Sociology Paper 1

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<https://wrapexams.com/upsc/mains/sociology/gs-1/2023/>

Q1(a) · 10 marks

What is the distinctiveness of the feminist method of social research? Comment

Sociology GS 1 · 2023 · Sociology as Science

Revision summary

Feminist method starts from women's everyday work and treats gender as power, not as an extra variable.

Smith, Harding, Oakley, and Collins made standpoint, reflexivity, and intersection the core tools.

It criticises **Durkheim**-style distance that treated the male public actor as the normal subject.

Indian care work, dowry, and the double day show what occupation surveys miss.

The method stays empirical. It is not a substitute for evidence.

Introduction

The feminist method treats gender as a relation of power that shapes what is asked, who is heard, and how knowledge is certified. Its distinctiveness is not only that it studies women. It is a critique of methods that took the male public actor as the normal subject.

Body

What makes the method distinct

- Dorothy Smith argued that sociology had been written from a ruling standpoint and that research must start from women's everyday work of care, not from official categories alone.
- Sandra Harding and Nancy Hartsock treated standpoint as a claim that those who live subordination can see relations that the dominant group treats as natural.
- Ann Oakley showed that the textbook interview, which pretends to be a one-way extraction of facts, hides the interviewer's power and silences talk of housework, violence, and the body.
- Patricia Hill Collins added that race, class, and gender intersect, so a method that samples only middle-class women still misses Black and Dalit standpoints.
- The method therefore prefers reflexivity, the naming of the researcher's location, and methods that let respondents speak as knowers, not only as cases.

Contrast with older research rules

- **Emile Durkheim**'s Rules of Sociological Method asked the sociologist to treat social facts as things and to keep the observer outside the fact.
- **Max Weber** allowed verstehen, but his ideal types still often centred the public career of the male actor.
- Feminist work keeps systematic comparison and evidence. It rejects the claim that value-freedom is achieved by ignoring gender in the design of the study.

Comment

- Distinctiveness lies in the research question, the ethics of voice, and the reading of private labour as public structure.
- Indian illustrations include studies of unpaid care, dowry violence, and the double day of employed women, which survey items on occupation often miss.
- The method is not a licence to invent data. It is a demand that sampling, coding, and theory name gender instead of burying it in the household residual.

Flow diagram

Feminist method -> Standpoint of everyday work
Feminist method -> Reflexivity and voice
Feminist method -> Intersection of gender class race
Durkheim social facts -> Male public actor as normal
Standpoint of everyday work -> Gendered knowledge
Male public actor as normal -> Gendered knowledge

Conclusion

The feminist method is distinctive because it starts from gendered everyday life, treats the researcher as located, and treats private labour as a public fact. It remains scientific when it keeps evidence and comparison. It ceases to be distinctive if it only adds women as a variable and leaves the old standpoint unchanged.

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Q1(b) · 10 marks

Discuss the relationship between sociology and political science

Sociology GS 1 · 2023 · Sociology as Science

Revision summary

Both disciplines study power. Political science centres the state. Sociology centres groups and everyday domination.

Marx, Weber, Pareto, Michels, and Mills already joined class, party, and elite.

Durkheim and Parsons treated the polity as part of a wider social system.

Indian elections, Mandal, and civil society research fail if the two fields are sealed.

The relation is complementary, not a hierarchy of sciences.

Introduction

Sociology and political science both study power, order, and conflict. They differ in the unit they treat as primary. Political science centres the state, law, and organised government. Sociology centres groups, classes, status, and everyday domination that may never appear in a constitution.

Body

Shared field

- **Karl Marx** treated the state as condensed class relations, so political rule could not be studied apart from the mode of production.
- **Max Weber** defined the state as the body that claims a monopoly of legitimate physical force, and he placed class, status, and party on one map of stratification.
- Vilfredo Pareto and Robert Michels studied elites and oligarchy inside parties, which is political science's object written in sociological form.
- C. Wright Mills joined biography and structure in the power elite, a direct meeting of the two disciplines.

Division of labour

- Political science asks how governments are formed, how constitutions allocate offices, and how votes and policies are made.
- Sociology asks how caste, class, gender, and ethnicity shape who can enter those offices and whose issues become public.
- **Emile Durkheim** studied the state as a moral organ of a differentiated society, not only as a machine of command.
- Talcott Parsons placed the polity as one subsystem that produces goal attainment for the wider social system.

Relationship in research

- Election studies that count votes without caste and class miss the social base of the party.
- Studies of village power that ignore panchayat law miss the institutional form of that power.
- Indian work on the Congress system, the OBC vote after Mandal, and civil society after the Right to Information Act, 2005, is unreadable if the two fields are sealed.
- **The useful relation is complementary:** the state is a social institution, and society is politically organised.

Flow diagram

Political science -> State law office vote

Sociology -> Class status caste gender

State law office vote -> Power as organised domination

Class status caste gender -> Power as organised domination

Weber Marx Mills -> Power as organised domination

Conclusion

Sociology and political science share power and conflict. Political science specialises in the state and formal rule. Sociology specialises in the social bases of that rule. Marx, Weber, Pareto, Michels, and Mills already worked on the joint map. Indian democracy cannot be described from one side alone.

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Q1(c) · 10 marks

How does the dramaturgical perspective enable our understanding of everyday life?

Sociology GS 1 · 2023 · Sociology

Revision summary

Goffman reads everyday life as performance with front and back regions, teams, and face-work.

The point is the shared definition of the situation, not a claim that all talk is false.

Mead's Me is made public on this stage.

Asylums shows what happens when the back region is removed.

The method is strong on encounters and weak as a full theory of class and the state.

Introduction

Erving Goffman treated everyday life as a set of performances in which people present a self before others. The dramaturgical perspective does not say that people are dishonest. It says that interaction needs staging, teams, and repair if a shared definition of the situation is to hold.

Body

Core tools

- In *The Presentation of Self in Everyday Life*, Goffman distinguished a front region, where the official performance runs, from a back region, where the team drops the script.
- Props, dress, setting, and manner are the equipment of the performance, as in a clinic, a classroom, or a shop floor.
- Impression management is the work of controlling what others can see. Face-work repairs slips so that embarrassment does not destroy the encounter.
- Teams collude to keep a definition of the situation, which is why a waiter and a cook may speak one language in the kitchen and another in the dining room.

Link to the self and to structure

- George Herbert Mead had already split the I and the Me. Goffman shows how the Me is staged in public, not only internalised as a generalised other.
- The perspective makes visible the labour of courtesy, deference, and stigma that surveys of attitude miss.
- **Total institutions in Asylums show what happens when the back region is seized:** the inmate cannot manage a separate self.

Everyday life it clarifies

- Office meetings, hospital rounds, and online profiles are front-stage work with curated biographies.
- Domestic workers and nurses do emotion work that Arlie Hochschild later named, which Goffman's stage already prepared.
- Indian examples include the carefully managed public honour of a wedding, and the different speech used with an official and with kin.

- The limit is that dramaturgy explains the encounter better than it explains class or state power. **Marx** and **Weber** still supply the larger map.

Flow diagram

Goffman dramaturgy -> Front region
Goffman dramaturgy -> Back region
Front region -> Impression management
Back region -> Impression management
Mead Impression management and Me -> Self in interaction
Impression management -> Self in interaction

Conclusion

Dramaturgy enables the study of everyday life by treating interaction as staged work with fronts, backs, teams, and repair. It joins Mead's self to public performance and makes courtesy and stigma researchable. It does not replace class analysis. It shows how unequal people still have to act together in the same room.

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Q1(d) · 10 marks

Is reference group theory a universally applicable model? Elucidate

Sociology GS 1 · 2023 · Sociology

Revision summary

Merton's reference group is the standard of comparison, not always the group of membership.

Stouffer's soldiers showed that satisfaction follows relative deprivation.

Sanskritisation and career copying are Indian and occupational uses of the same idea.

The model is widely applicable. It is not universal where groups are closed or comparisons are punished.

Multiple conflicting reference groups limit any single-group version of the theory.

Introduction

Robert K. Merton developed reference group theory to show that people judge their own rewards by groups they use as standards, not only by groups they belong to. The model is widely useful. It is not universal if universal means that one group, one comparison, and one outcome fit every society.

Body

What the theory states

- A membership group is the group to which a person belongs. A reference group is the group used for comparison, imitation, or rejection.
- Anticipatory socialisation is the learning of a non-membership group's norms in the hope of entry, as in a recruit copying officers.
- Relative deprivation, already visible in Samuel Stouffer's *The American Soldier*, showed that satisfaction tracks comparison, not absolute pay.
- **Merton linked this to anomie:** when culturally approved goals are seen through a reference group that one cannot join, innovation and retreatism become likely.

Where it applies

- Career mobility, caste Sanskritisation as described by M. N. Srinivas, consumer status, and party identification all use reference groups.
- **Positive and negative reference groups both work:** a youth may copy a city professional and reject a stigmatised neighbourhood.
- The model travels because comparison is a general feature of stratified life, not a United States-only habit.

Limits on universality

- It assumes a relatively open field of visible groups and media images. In a tightly closed estate, comparison may be forbidden or fatal.
- **It underplays material constraint:** a landless labourer may know the landlord's life and still lack any path of anticipatory entry.
- Multiple reference groups conflict. Gender, caste, and class pull in different directions, which Merton noted but did not fully theorise as intersection.

- Cross-cultural work must not treat the American enlisted man as the template for every comparison.

Flow diagram

Membership group -> Self judgement
Reference group -> Self judgement
Self judgement -> Relative deprivation or conformity
Stouffer American Soldier -> Relative deprivation or conformity
Anticipatory socialisation -> Reference group

Conclusion

Reference group theory is a powerful and widely applicable model of comparison, relative deprivation, and anticipatory socialisation. It is not a universal law that one group explains every judgement. It works where people can see other groups and can imagine movement. It weakens where closure, coercion, or conflicting standards block that imagination.

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Q1(e) · 10 marks

Do you think that the boundary line between ethnicity and race is blurred? Justify your answer

Sociology GS 1 · 2023 · Stratification and Mobility: Concepts

Revision summary

Race was coded as biology and ethnicity as culture and believed descent.

Weber and Barth treat ethnicity as honour and boundary, not as a trait list.

States recode the same populations as race or ethnicity across time.

Both produce endogamy, stigma, and unequal chances, so the lived line is blurred.

Keep the analytical distinction so that body-talk and peoplehood-talk are not mixed by accident.

Introduction

Race has been treated as a classification of bodies. Ethnicity has been treated as a classification of culture, language, and origin. In social practice the line is blurred, because both are made in history, law, and closure, not found as two natural kinds.

Body

Classical distinction

- Race was used, especially in colonial and United States law, as a supposedly biological rank of human types.
- Ethnicity, in Max Weber's sense of ethnic groups, is a believed common descent, often tied to language, memory, and honour, whether or not the genealogy is true.
- Fredrik Barth shifted ethnicity from a list of traits to a boundary that groups maintain in interaction.

Why the boundary blurs

- What counts as race in one state counts as ethnicity in another. Jews, Irish, and Italians were racialised in some United States periods and later recoded as white ethnics.
- Colonial India used race talk for tribes and caste, while the Census and later politics recoded many of the same populations as ethnic, linguistic, or Scheduled groups.
- Racism attributes destiny to the body. Ethnic closure attributes destiny to culture. Both produce endogamy, stigma, and unequal life chances.
- W. E. B. Du Bois and later writers showed that the colour line is a social fact. Barth showed that ethnic boundaries are also social facts. The mechanisms overlap.

Justification

- Yes, the line is blurred in lived classification, in census boxes, and in violence that attacks both body and culture.
- **The analytical distinction remains useful:** race talk claims nature; ethnicity talk claims peoplehood. Conflating them hides how states switch labels.
- Indian debates on Adivasi identity, caste as race in some United Nations forums, and language politics show the same switching, not a clean two-box map.

Flow diagram

Race as body rank -> Social closure
Ethnicity as believed descent -> Social closure
Barth boundaries -> Social closure
Weber ethnic honour -> Ethnicity as believed descent
State census law -> Race as body rank
State census law -> Ethnicity as believed descent

Conclusion

The boundary between ethnicity and race is blurred because both are socially constructed closures that states and groups can recode. The distinction still matters as two languages of ranking. A justified answer is therefore yes, blurred in practice, with a remaining analytical difference between body-talk and peoplehood-talk.

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Q2(a) · 20 marks

What, according to Robert Michels, is the iron law of oligarchy? Do lions folly and foxes in Vilfredo Pareto's theory, essentially differ from each other? Substantiate

Sociology GS 1 · 2023 · Sociology

Revision summary

Michels held that organisation produces a ruling minority even in democratic socialist parties.

His case was the German Social Democratic Party and its professional apparatus.

Pareto's lions rule by force and persistence. Foxes rule by combination and cunning.

They differ as styles. They do not differ as elites. Circulation replaces one style with the other.

Marx on property and **Weber** on legitimacy remain necessary beside both elite theories.

Introduction

Robert Michels and Vilfredo Pareto both denied that mass organisations stay equal in practice. Michels stated an iron law of oligarchy inside parties. Pareto described a circulation of elites between lions and foxes. The two accounts meet on minority rule. They differ on how that minority is composed and replaced.

Body

Michels and the iron law

- In Political Parties, Michels argued that organisation itself produces a ruling minority, even in parties that preach democracy and socialism.
- Technical needs create leaders who speak, write, negotiate, and control funds. Members cannot all do this work.
- Psychological needs create a mass that wants direction and a leadership that wants to keep office.
- **The German Social Democratic Party was his main case:** a workers' party that grew a professional apparatus.
- The law is iron in his wording because he treated oligarchy as the fate of organisation, not as a passing abuse.
- **Limits:** unions and parties have later introduced term limits, primaries, and recall. Michels underplayed counter-organisation. He still named a real tendency that Indian cadre parties and trade unions display when offices harden.

Pareto's lions and foxes

- Pareto divided residues. Class I residues favour combination, fraud, and innovation. Class II residues favour persistence, force, and conservation.
- Foxes govern by cunning, deals, and speculation. Lions govern by force, faith, and cohesion.
- Elites circulate. A fox elite that loses the will to use force is replaced by lions. A lion elite that cannot adapt is replaced by foxes.
- They differ in method and residue. They do not differ in being a minority that takes the best of the social surplus.
- They are not two species of human nature frozen forever. Persons and groups can shift, and circulation is the point of the theory.

Do they essentially differ?

- **Yes, as styles of rule:** force versus combination. No, as a class of rulers: both are elites.
- Michels explains why a socialist party still grows a closed leadership. Pareto explains why that leadership, and the wider governing stratum, changes colour without becoming the mass.
- **Marx remains the contrast:** he locates minority rule in property, not only in organisation or residues.
- **Weber's party and status groups sit between them:** organisation plus honour, not only instinct.
- Indian illustrations include the hardening of party high commands, and the swing between coercive and bargain-based elite styles in state politics.

Assessment

- Use Michels for internal party structure. Use Pareto for replacement of elite styles. Do not treat either as a complete theory of class.

Flow diagram

Organisation -> Michels oligarchy
Michels oligarchy -> Professional leadership
Pareto elite -> Lions force
Pareto elite -> Foxes combination
Lions force -> Circulation
Foxes combination -> Circulation
Circulation -> Pareto elite

Conclusion

Michels's iron law is that organisation produces oligarchy, shown in the socialist party that grew a professional leadership. Pareto's lions and foxes differ in residues and methods, not in elite status, and they replace one another through circulation. Together they describe minority rule. They do not replace **Marx** on property or **Weber** on legitimacy.

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Q2(b) · 20 marks

What is historical materialism? Examine its relevance in understanding contemporary societies

Sociology GS 1 · 2023 · Sociological Thinkers: Karl Marx

Revision summary

Historical materialism reads law, state, and ideas with the forces and relations of production.

Class is a relation to surplus. Contradiction between forces and relations drives change.

It remains relevant to global chains, informal and platform work, unpaid care, and climate.

Caste, nation, and religion are not exhausted by class and must be added.

Use it as a method of questions about ownership and surplus, not as a calendar of revolution.

Introduction

Historical materialism is **Karl Marx's** method for explaining social order and change from the way people produce their means of life. It is not a denial of ideas. It is a claim that ideas, law, and the state must be read with the forces and relations of production of a given epoch.

Body

What the method is

- **Marx** and Engels, in *The German Ideology* and later in the 1859 Preface, argued that the economic structure is the real foundation on which a legal and political superstructure rises.
- Forces of production are tools, skills, science, and labour power. Relations of production are property and control over surplus.
- When forces grow inside old relations, class conflict intensifies and a new mode of production becomes possible.
- Modes such as ancient, feudal, and capitalist are historical types, not moral labels.
- Class is a relation to surplus, not a lifestyle. Ideology is the form in which people become conscious of this conflict.

What it is not

- It is not a claim that every event is caused by a wage rate. Engels warned against reducing the superstructure to a simple reflex.
- It is not identical with **Hegel's** dialectic of Spirit. **Marx** inverted that dialectic onto labour and property.
- It is not a prediction timetable. Relevance is a test of explanation, not of calendar.

Relevance today

- Global value chains, platform work, and the informalisation of labour in India are readable as new forms of surplus extraction, which Guy Standing later named as a precariat without using **Marx's** full system.
- Andre Gunder Frank's development of underdevelopment used a materialist geography of core and periphery, which still frames export-processing and raw-material dependence.
- Gendered unpaid care, which Marxist feminists recovered, shows that reproduction of labour power is part of the base, not a private extra.
- Climate crisis is a contradiction between endless accumulation and finite nature, which ecological Marxists now write as a second contradiction of capitalism.

- Digital surveillance at work is still control of labour time, which Harry Braverman had already analysed as the degradation of work.

Limits

- Weber's status and party, and caste in India, are not exhausted by class, though class organises a large part of their effects.
- Nationalism, religion, and caste blocs can mobilise against the grain of economic interest, which Marx under-specified.
- State welfare, public sector, and caste reservation modify pure market coercion without ending class.

How to use it now

- Use it to ask who owns, who works, and who takes surplus in a factory, a farm, a platform, or a household.
- Combine it with Weber and feminist standpoint when status and gender organise the same surplus.

Flow diagram

Forces of production -> Relations of production
Relations of production -> Class conflict
Class conflict -> State law ideology
Relations of production -> Contemporary surplus
Contemporary surplus -> Platform informal care climate

Conclusion

Historical materialism explains epochs from production, class, and contradiction. It remains relevant to global chains, informal labour, care, and climate as forms of surplus and crisis. It is not a complete map of caste, nation, and faith. Used as a method of questions, not as a closed script, it still organises the study of contemporary societies.

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Q2(c) · 10 marks

What are variables? How do they facilitate research?

Sociology GS 1 · 2023 · Research Methods and Analysis

Revision summary

A variable is a property with more than one value across cases.

Independent, dependent, and control variables structure causal claims.

They enable hypothesis, measurement, and comparison, as in **Durkheim**'s suicide rates and survey tables.

Operationalisation turns concepts into observable values.

A variable remains an index. It is not the whole social relation.

Introduction

A variable is a property that takes more than one value across cases. Research proceeds by naming variables, stating how they relate, and measuring those values. Without variables, a study remains a stack of stories that cannot be compared.

Body

Types that matter

- An independent variable is the condition the researcher treats as a presumed cause or grouping factor.
- A dependent variable is the outcome to be explained.
- Control variables are held constant so that a false association is less likely.
- Discrete variables take categories, such as sex or caste group. Continuous variables take degrees, such as income or years of schooling.
- **Durkheim** treated suicide rates as a social fact that varied with integration and regulation, which is variable analysis at the level of rates.

How they facilitate research

- **They turn a vague interest into a hypothesis:** as education rises, age at marriage rises, other things equal.
- **They allow operationalisation:** poverty becomes a consumption line or a multidimensional index, not a mood.
- They make comparison possible across time, region, and group, which is why census and National Family Health Survey tables can be read sociologically.
- They discipline theory. If class is said to explain voting, class must be specified as occupation, income, or relation to surplus.
- Experiments, surveys, and even qualitative coding use variables when they sort cases by presence or absence of a trait.

Cautions

- **Reification is the risk:** a scale is not the whole of caste or piety.
- Spurious correlation appears when a third variable is ignored.
- Feminist method reminds us that the choice of variables already contains a standpoint.

Flow diagram

Research question -> Named variables

Named variables -> Independent

Named variables -> Dependent

Named variables -> Controls

Independent -> Hypothesis and comparison

Dependent -> Hypothesis and comparison

Controls -> Hypothesis and comparison

Conclusion

Variables are properties that vary. They facilitate research by making hypotheses, measurement, comparison, and control possible. **Durkheim's** rates and contemporary surveys show the gain. The gain is lost if the variable is mistaken for the full social relation it only indexes.

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Q3(a) · 20 marks

What are the characteristics of scientific method? Do you think that scientific method in conducting sociological research is foolproof? Elaborate

Sociology GS 1 · 2023 · Sociology as Science

Revision summary

Scientific method requires evidence, clear concepts, testable claims, systematic procedure, and publicity.

Popper stressed falsifiability. Kuhn stressed that paradigms also organise what counts as a test.

Sociology cannot be foolproof because action is meaningful, reactive, and ethically constrained.

Durkheim's comparisons and Weber's verstehen must be held together.

Method disciplines dogma. It does not issue a final certificate of truth.

Introduction

Scientific method is a public way of turning questions into evidence that others can check. Sociology borrowed this ideal from the natural sciences and from Auguste Comte's positivism. The method has stable characteristics. It is not foolproof when the object is meaningful human action.

Body

Characteristics

- **Empirical reference:** claims must meet observations, not only authority.
- **Conceptual clarity:** terms such as class or anomie must be defined so that another worker can use them.
- **Hypothesis and test:** a stated relation is exposed to data that could fail it, which Karl Popper later called falsifiability.
- **Systematic procedure:** sampling, measurement, and recording follow a plan that can be reported.
- **Logical inference:** induction from cases and deduction from theory are both disciplined.
- **Replication and publicity:** others must be able to repeat or reanalyse.
- **Provisionality:** findings are open to revision, which Thomas Kuhn described as the life of paradigms, not as a single climb to final truth.
- Durkheim's suicide study displayed rates, comparison, and the search for concomitant variation.

Is it foolproof in sociology?

- No. Foolproof would mean that the same procedure always yields the same true map of society. Sociology does not have that guarantee.
- Max Weber's verstehen requires interpretation of motive. Two trained readers may still disagree on a text or a rite.
- The Hawthorne studies showed that the act of observation changes work behaviour.

- Values enter the choice of problem. **Weber** asked for value neutrality in the analysis, not in the choice of why a topic matters.
- Human subjects lie, forget, and perform for the interviewer, which Goffman makes ordinary.
- Experiments on people face ethical limits that physics does not face in the same way.
- Historical uniqueness, which Wilhelm Dilthey and later historicists stressed, limits the covering-law model.

What still holds

- The method is a control on dogma. It is not a machine that cannot err.
- Mixed methods, triangulation, and reflexivity reduce error without producing certainty.
- Feminist and interpretative critiques correct positivist blindness. They do not licence invention.
- Indian field studies, from M. N. Srinivas at Rampura to later village restudies, show both the power of method and the revision of earlier findings.

Elaboration in one line of judgement

- Treat scientific method as necessary discipline. Treat foolproof as a false promise in a science of meaning, power, and historical change.

Flow diagram

Scientific method -> Empirical test

Scientific method -> Public replication

Scientific method -> Revision

Sociological object -> Verstehen values ethics

Verstehen values ethics -> Not foolproof

Empirical test -> Not foolproof

Conclusion

Scientific method in sociology is empirical, public, systematic, and revisable. It is not foolproof, because meaning, values, reactivity, and ethics block a laboratory guarantee. **Durkheim** showed what comparison can do. **Weber** showed why interpretation remains. The honest position is disciplined method without a claim of perfect proof.

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Q3(b) · 20 marks

How do you assess the changing patterns in kinship relations in societies today?

Sociology GS 1 · 2023 · Sociology

Revision summary

Kinship is relatedness through descent, marriage, and care, not only a joint house.

Parsons's isolated nuclear family does not describe Indian change.

Later marriage, migration, divorce, and new parenthood forms diversify households.

David Morgan's practices and Karve's regional systems are better tools than Morgan's old stages.

Gendered care and caste endogamy continue inside the new household types.

Introduction

Kinship is the organised recognition of relatedness through descent, marriage, and care. Patterns today are changing in law, residence, and everyday practice, but they are not disappearing. The assessment must name what is new without announcing the end of the family.

Body

What older models assumed

- Lewis Henry Morgan treated kinship as a classificatory system tied to stages of society. That evolutionary ladder is no longer used as a law of progress.
- Later anthropology, including Claude Levi-Strauss, treated alliance and the exchange of spouses as structure.
- Talcott Parsons described the isolated nuclear family as the form that fitted industrial society in the United States.
- Irawati Karve mapped North and South Indian kinship as different regional systems of descent, marriage, and household.

Patterns now visible

- Later marriage, lower fertility, and longer life change the span of generations living at once.
- Dual-earner households, migration, and urban housing shrink co-residence of joint kin without ending remittance and ritual obligation.
- Divorce, remarriage, single-parent households, and live-in arrangements, recognised in some Indian judgments, multiply forms of household.
- Chosen kin and friendship care appear where marriage is delayed or refused.
- David Morgan's family practices shift attention from a fixed group to the activities of calling, visiting, and caring that make relatedness.
- Same-sex partnerships and assisted reproduction disturb the old identity of blood, marriage, and parenthood.

Indian specificities

- Joint household ideology remains strong even when brothers live in different cities and share a village house at rites.

- Gotra, clan, and caste endogamy still organise a large share of marriages, now with matrimonial sites as a new market.
- Matrilineal pockets such as the Khasi and the Nair past show that change is not a single path from joint to nuclear.
- A. M. Shah warned against treating the joint family as a simple census headcount of co-residence.

Assessment

- The direction is toward more diverse households and more negotiated practice, not toward the death of kinship.
- **Gender remains central:** care still falls heavily on women even when the chart of the household looks nuclear.
- Class splits the pattern. Secure professionals buy privacy. Migrant labour depends on village kin as social security.
- Global media spread companionate marriage ideals. Property and honour continue to discipline those ideals.

How to study the change

- Combine census household type with Morgan's practices and with Karve's regional map.
- Do not use Parsons's isolated nuclear family as the Indian destination.

Flow diagram

Kinship -> Descent marriage care
Descent marriage care -> Diverse households
Migration dual earning -> Diverse households
Morgan family practices -> Diverse households
Caste endogamy honour -> Continuity
Diverse households -> Change with continuity

Conclusion

Kinship today is more diverse in household form, more stretched by migration, and more visible as practice than as a single joint or nuclear type. Morgan's evolutionary stages do not explain this. Regional systems, gender, and class do. Kinship is changing in pattern. It is not finished as a social institution.

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Q3(c) · 10 marks

Is Weber's idea of bureaucracy a product of the historical experiences of Europe? Comment

Sociology GS 1 · 2023 · Sociological Thinkers: Karl Marx

Revision summary

- **Weber's bureaucracy is legal-rational office:** rules, hierarchy, files, salary, impersonality.

The type was drawn from European, especially Prussian, state and firm history.

Weber compared China and India to show patrimonial contrast.

Colonial file government carried the form beyond Europe.

Indian services are Weberian in claim and mixed in practice.

Introduction

- **Max Weber's bureaucracy is an ideal type of legal-rational domination:** written rules, office hierarchy, files, salaried career, and impersonality. It was written from European state-building, especially Prussian administration. The comment must say both that the type has a European history and that the form travelled.

Body

European historical source

- Weber watched the German Reich, the Prussian civil service, and the modern firm as they replaced patrimonial households of rule.
- Legal-rational authority was contrasted with traditional and charismatic authority, a triad drawn from European and biblical cases as well as from China and India in his comparative essays.
- The separation of office from person, the money salary, and the trained jurist were thick on the European ground he knew best.
- **In that sense, yes:** the ideal type is a product of European historical experience of the modern state and capitalist enterprise.

Why it is not only European

- Weber himself compared patrimonial administration in China and the Mughal and caste orders in India to show what legal-rational office was not.
- Colonial states exported file government to India. The Indian Civil Service and later the Union and State services are bureaucratic in Weber's sense even though their history is imperial, not Prussian.
- Caste, faction, and political transfer postings show that the type is never pure. Merton later named trained incapacity and displacement of goals as dysfunctions of the same form.
- New public management and digital files change the furniture. They do not erase hierarchy and written competence as the claim of office.

Comment

- Treat bureaucracy as a European-born ideal type that became a world form through capitalism, empire, and the nation-state.
- Do not treat India as a failed Prussia. Treat it as a historically specific mix of Weberian office and patrimonial leakage.

Flow diagram

European state and firm -> Weber ideal type
Weber ideal type -> Legal-rational office
Colonial and postcolonial states -> Legal-rational office
Patrimonial leakage -> Never pure type
Legal-rational office -> Never pure type

Conclusion

Weber's bureaucracy is a product of European historical experience in its construction as an ideal type. It is not a product only of Europe in its later career, because colonial and postcolonial states installed the same claim of legal-rational office. The type is European in origin and comparative in use.

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Q4(a) · 20 marks

Do you think that common sense is the starting point of social research? What are its advantages and limitations? Explain

Sociology GS 1 · 2023 · Sociology

Revision summary

Common sense is the everyday recipe knowledge of the life-world.

It is the usual starting point for problems, not the method of proof.

Advantages are relevance, hypotheses, and the language of respondents.

Limitations are naturalised power, contradiction, and shallow cause.

Durkheim, Mills, Schutz, and Garfinkel require a break after the start.

Introduction

Common sense is the stock of everyday recipes by which people act and explain the world. Social research usually begins in that stock, because questions arise from puzzles in ordinary life. It cannot end there, because common sense is local, moral, and often wrong as explanation.

Body

Is it the starting point?

- Yes, as a starting point. Alfred Schutz described the life-world as the taken-for-granted base from which scientific questions are selected.
- C. Wright Mills asked for a sociological imagination that moves from personal trouble to public issue, which is a move that begins in common sense and does not stay there.
- **Emile Durkheim** insisted that common sense must be left behind as a method, even if the topic, such as suicide, is a public worry.
- So the fair answer is yes for the origin of problems, no for the method of proof.

Advantages

- It supplies relevance. People already know that dowry, queue-jumping, or factory shifts matter.
- It supplies first hypotheses and the language of respondents, without which interviews fail.
- It keeps the researcher from a closed jargon that cannot be checked against lived reports.
- Ethnomethodology, in Harold Garfinkel's breaching experiments, used the smash of common sense as data about how order is done.

Limitations

- It naturalises power. Caste rank and gender duty appear as how things are.
- **It is contradictory:** thrift and display, fatalism and effort, live in the same proverb stock.
- It confuses correlation with cause and the typical with the universal.
- It is historically shallow. Mills's distinction of biography and history is exactly what common sense skips.
- **Value judgements arrive as facts:** a crowd is a mob when the speaker dislikes it.
- Official common sense in files can be as misleading as folk common sense.

How research should use it

- Start with the puzzle. Convert it into variables, cases, and comparisons.
- Return findings to public language without putting the old error back in command.
- **Feminist method is a warning:** household common sense hid unpaid work as love.

Explanation in judgement

- Common sense is the usual door. Science is the reconstruction of what is found behind the door.

Flow diagram

Common sense life-world -> Research question
Research question -> Method comparison evidence
Method comparison evidence -> Sociological finding
Sociological finding -> Public language
Common sense life-world -> Naturalised power
Naturalised power -> Method comparison evidence

Conclusion

Common sense is the starting point of social research as a source of problems and first meanings. Its advantages are relevance and access to the life-world. Its limitations are naturalised power, contradiction, and weak cause. **Durkheim**, Mills, Schutz, and Garfinkel together require that research begin there and then break with it as method.

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Q4(b) · 20 marks

How is poverty a form of social exclusion? Illustrate in this connection the different dimensions of poverty and social exclusion

Sociology GS 1 · 2023 · Stratification and Mobility: Concepts

Revision summary

Poverty is relative deprivation and capability failure, not only a low rupee line.

Social exclusion is the process of being shut out of work, services, and belonging.

The two interlock through caste, gender, informality, and space.

Indian illustrations include hamlet services, gig work without security, and discriminatory schooling.

Measurement must join consumption lines to multidimensional and relational indicators.

Introduction

Poverty is a lack of resources relative to what a society treats as a normal life. Social exclusion is the process that shuts people out of that life in work, rights, and belonging. Poverty is a form of exclusion because low income is both a cause and a result of being kept off the common stage.

Body

Poverty as exclusion

- **Peter Townsend treated poverty as relative deprivation:** people are poor when they cannot join the ordinary diets, customs, and activities of their society.
- **Amartya Sen treated poverty as capability failure:** not only low income, but the inability to be and do what one has reason to value.
- **Exclusion names the relational side:** stigma, discrimination, and closed networks that keep the poor outside labour markets, schools, and public space.
- Ruth Levitas and others in European debate listed exclusion from work, from services, and from social relations as linked processes.

Dimensions of poverty

- Income and consumption poverty, measured in India through expert lines such as Tendulkar and Rangarajan, and through the Socio-Economic Caste **Census** lists.
- **Multidimensional poverty:** health, schooling, and living standards, as in the Oxford and UNDP index used in **NITI Aayog** reports.
- Time poverty, especially for women who combine unpaid care with low-paid work.
- **Asset and insecurity poverty:** no buffer against illness, crop failure, or job loss.
- Spatial poverty of slum, dry village, and Adivasi hinterland, where services do not arrive.

Dimensions of social exclusion

- **Economic:** informal labour, unemployment, and denial of credit.
- **Political:** weak voice, distance from panchayat and party, and barriers to documents that unlock rights.
- **Social and cultural:** caste untouchability, tribal stigma, disability, and minority prejudice.

- **Spatial:** gated cities and segregated hamlets.
- **Legal:** lack of enforceable contracts and delayed justice.

Illustrations

- A Dalit hamlet without a water point is income-poor and excluded from the village commons at once.
- A gig worker with a phone but no social security is inside the market and outside the citizenship of labour law.
- **Amartya Sen's** work on famine showed that food can exist while groups are excluded from entitlement.
- Schooling without dignity, as in reports of caste discrimination in midday meals, converts a service into an exclusionary site.

How the two join

- Poverty without exclusion would be a temporary lack with open re-entry. Exclusion without income poverty can still exist as stigma of a well-off minority. In mass experience they interlock.

Flow diagram

Poverty as resource lack -> Exclusion from ordinary life
Exclusion from ordinary life -> Work services relations
Caste gender space -> Exclusion from ordinary life
Sen capabilities -> Poverty as resource lack
Townsend relative deprivation -> Poverty as resource lack

Conclusion

Poverty is a form of social exclusion because it blocks participation in the ordinary life of a society, not only because a rupee count is low. Dimensions run through income, capabilities, time, space, caste, gender, and voice. Townsend, Sen, and Indian measurement debates all point to that relational fact.

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Q4(c) · 10 marks

Highlight the differences and similarities between totemism and animism

Sociology GS 1 · 2023 · Sociology

Revision summary

Animism, for Tylor, is belief in souls in persons and things.

Totemism, for Durkheim, is the clan's sacred emblem and the rite that gathers the group.

They share a sacred link to non-human beings and an old evolutionary placement that is no longer law.

They differ as intellectualist soul-theory versus sociological emblem-theory.

Village spirits and clan names in India may resemble either without copying Australian totemism.

Introduction

Animism and totemism are two classical names for early religion. Edward Tylor used animism for belief in souls and spirits. Emile Durkheim used totemism, especially Australian clan religion, as the elementary form of the sacred. They overlap as theories of non-theistic religion. They differ in what they take as the object of worship.

Body

Animism

- Tylor, in *Primitive Culture*, defined animism as the belief that persons, animals, plants, and things have souls.
- Dreams, death, and trance were his evidence for how the soul idea arose.
- Animism is a philosophy of nature as peopled by wills. It need not organise a clan.

Totemism

- A totem is a plant, animal, or object that stands for a clan and is treated as sacred kin.
- Durkheim, in *The Elementary Forms of Religious Life*, argued that the totem is the clan's emblem, and that worship of the totem is society worshipping itself.
- Taboos of killing and eating, and rites that gather the clan, are the social machinery.
- Radcliffe-Brown and later writers debated whether totemism is one institution or a bundle of practices.

Similarities

- Both were used to describe religions without a single high god of the Abrahamic type.
- Both link the sacred to non-human beings.
- Both were placed by nineteenth-century anthropology at the start of a religious evolution, a ladder that later anthropology rejected as a law.
- **Both can appear in the same society:** spirits of place beside clan emblems.

Differences

- Animism centres souls in things. Totemism centres a social emblem and a group.

- **Tylor's path is intellectualist:** people infer souls. **Durkheim's** path is sociological: rites make the sacred.
- Totemism is a system of classification of groups. Animism is a theory of life in nature.
- Indian illustrations include village spirit cults that look animistic, and clan or gotra animal names that look totemic without being Australian totemism.

Flow diagram

Tylor animism -> Souls in beings
Durkheim totemism -> Clan emblem rites
Souls in beings -> Sacred non-human
Clan emblem rites -> Sacred non-human
Sacred non-human -> Not one evolutionary law

Conclusion

Animism and totemism are similar as classical labels for sacred relations with non-human beings. They differ because animism is a doctrine of souls and totemism is a clan emblem and rite. Tylor explains belief. **Durkheim** explains society. Neither is a universal first stage of all religion.

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Q5(a) · 10 marks

Examine the relevance of corporate social responsibility in a world marked by increasing environmental crises

Sociology GS 1 · 2023 · Sociology

Revision summary

CSR is the firm's claimed duty beyond profit to community and nature.

Climate and toxicity make that duty relevant because firms produce much of the harm.

India's [section 135](#) and ESG reporting institutionalise spending and disclosure.

Bhopal and offshoring of dirt show the limit of voluntary virtue.

Regulation and a change in the energy base remain the core response.

Introduction

Corporate social responsibility is the claim that firms have duties beyond profit to workers, communities, and nature. In a world of climate disruption, toxic waste, and biodiversity loss, that claim is relevant as a limited tool. It is not a substitute for public regulation of production.

Body

Why it is relevant

- Environmental crises are produced in large part by industrial and extractive firms, so the same organisations are asked to internalise costs they once dumped.
- Archie Carroll's pyramid placed legal and ethical duties beside philanthropy. Climate risk now sits inside the economic duty itself, because stranded assets and disasters hit the balance sheet.
- [India's Companies Act, 2013, section 135](#), made a spending mandate for large companies, and Schedule VII lists environment among eligible heads.
- The United Nations Global Compact and later ESG reporting give a common language for investors to compare firms.

Limits in a crisis

- CSR can be a public-relations budget beside a polluting core, which the Bhopal gas disaster of 1984 still illustrates as a failure of industrial duty.
- Voluntary codes do not bind competitors. A firm that cuts emissions can lose market share if law does not bind the rest.
- **Andre Gunder Frank's map of core and periphery still matters:** dirty processes move to weaker regulators while CSR reports are written at headquarters.
- **Marx's point on surplus remains:** a firm exists to accumulate. CSR does not abolish that drive.

Examination

- Relevant as disclosure, local repair, and a political language that communities can use in court and in the press.
- Insufficient as the main response to climate and toxicity, which need state standards, liability, and a change in the energy base.

Flow diagram

Firm accumulation -> Environmental harm
CSR ESG mandate -> Report repair spend
Environmental harm -> Report repair spend
Public regulation -> Environmental harm
Report repair spend -> Limited without law

Conclusion

CSR is relevant in environmental crisis because firms are central producers of harm and can be pressed to report and repair. It is not sufficient, because voluntary spending cannot replace binding rules and a change in accumulation. Use it as one lever beside law, not as the solution.

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Q5(b) · 10 marks

How is civil society useful in deepening the roots of democracy?

Sociology GS 1 · 2023 · Politics and Society

Revision summary

Civil society is associations and public talk between family, market, and state.

It deepens democracy through civic skill, oversight, and the conversion of injury into agenda.

Tocqueville, Putnam, Habermas, and Gramsci supply the classical map.

MKSS and the RTI Act, 2005, are Indian illustrations.

Oligarchy and communal associations show that the sphere is not automatically democratic.

Introduction

Civil society is the sphere of associations, movements, and public talk that stands between family, market, and the state. Democracy is deepened when that sphere trains citizens, watches power, and brings excluded groups into public claim. It is not automatically democratic, because associations can also organise exclusion.

Body

What it does for democracy

- Alexis de Tocqueville treated voluntary associations as schools of self-rule. Robert Putnam later measured trust and networks as social capital that makes institutions work.
- Jurgen Habermas placed the public sphere as the space where arguments, not only votes, test authority.
- **Antonio Gramsci** treated civil society as the field of hegemony, where consent for rule is organised, and therefore also where counter-hegemony can be built.
- The MKSS campaign in Rajasthan and the Right to Information Act, 2005, show associations turning secrecy into a citizen's file.
- Social movements of farmers, women, and Dalits convert private injury into public agenda, which elections alone may not do.

How roots deepen

- Associations produce skills of meeting, accounting, and compromise that a vote every five years does not teach.
- They pluralise power so that a parliamentary majority is not the only voice.
- They document exclusion that official statistics miss, which is **Weber's** status order made visible in practice.

Cautions

- Michels's oligarchy appears inside NGOs and parties of civil society as well.
- Communal associations can deepen a majority's grip rather than democracy.
- Donor-funded professional NGOs may replace membership organisations, which Putnam would count as thinner capital.
- Usefulness is therefore conditional on internal democracy, plurality, and a legal space to organise.

Flow diagram

Civil society -> Associations movements

Associations movements -> Public sphere

Public sphere -> Deeper democracy

State -> Watch and claim

Watch and claim -> Deeper democracy

Oligarchy communal capture -> Thin or hostile civil society

Conclusion

Civil society deepens democracy by training citizens, watching the state, and opening the public sphere to excluded groups, as RTI and social movements show. Gramsci and Putnam explain consent and trust. The same sphere can organise oligarchy or communal closure, so the use is real and conditional.

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Q5(c) · 10 marks

What functions does religion perform in a pluralistic society?

Sociology GS 1 · 2023 · Sociological Thinkers: Karl Marx

Revision summary

Religion in pluralism still binds groups, supplies meaning, and stores values.

Durkheim, **Weber**, and Parsons remain usable at community scale, not always at national scale.

Welfare, identity, and bargaining with the state are added functions.

The same sacred honour can organise peace forums or riots.

Indian secular constitutionalism tries to keep practice without a state church.

Introduction

A pluralistic society contains several religious communities and a secular legal frame that claims to treat them as citizens. Religion still functions as meaning, belonging, and mobilisation. The same functions can integrate a group and divide the polity.

Body

Classical functions, still at work

- **Emile Durkheim** treated religion as the rite that makes the sacred and binds the group. In a plural society this binding is often at the community scale, not at the scale of the whole nation.
- **Max Weber** treated religion as a source of theodicy and of economic ethic, which still shapes work, charity, and status honour among communities.
- Talcott Parsons placed religion as a cultural subsystem that supplies values. Pluralism means several value stores, not one church.

Functions specific to pluralism

- **Identity:** festivals, law-like custom, and places of worship mark groups in public space.
- **Welfare:** trusts, langar, and community schools provide services the state does not fully supply.
- **Voice:** religious associations bargain with the state on personal law, holidays, and security.
- **Peace:** shared civic rituals and interfaith forums can lower everyday conflict.
- **Conflict:** sacred honour can be used to organise riots and electoral blocs.

Indian illustration

- Constitutional secularism, **Articles 25** to 28, tries to keep the state from a single church while protecting practice.
- Lived pluralism includes procession routes, waqf and temple boards, and caste inside each religion.
- Peter Berger's sacred canopy is thinner in a city of many canopies. Meaning does not vanish. It multiplies.

Judgement

- Functions are integration within, and both bridge and barrier between, communities.
- A plural democracy needs the welfare and meaning functions without allowing the conflict function to capture the state.

Flow diagram

Religion -> Belonging rites
Religion -> Meaning honour
Religion -> Welfare voice
Plural society -> Belonging rites
Plural society -> Bridge or barrier
Welfare voice -> Bridge or barrier

Conclusion

In a pluralistic society religion still performs **Durkheim's** binding, **Weber's** meaning and honour, and Parsons's value supply, mainly at community scale. It also performs welfare, bargaining, and, at times, conflict. The democratic task is to keep those functions inside citizenship rather than as a substitute for it.

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Q5(d) · 10 marks

Analyze critically David Morgan's views on family practices

Sociology GS 1 · 2023 · Sociology

Revision summary

Morgan defined family as practices that display relatedness, not only as a co-resident group.

The view fits diverse households, migration, and rites across houses.

It makes gendered care visible as work done.

It underplays law, property, and caste as closures on who may practise.

Use it with Shah, Karve, and feminist political economy, not as a solo theory.

Introduction

- **David Morgan shifted the sociology of family from a fixed institution to family practices:** the activities through which people display relatedness. The view is powerful for contemporary diversity. It is weaker if it dissolves structure, law, and gender into a set of optional habits.

Body

What Morgan argued

- In Family Connections and later Family Practices, Morgan treated family as something people do: phoning, feeding, visiting, naming, and caring.
- Practices are historically situated, have an audience, and can be more or less intense.
- The approach fits later marriage, divorce, step-ties, friendship care, and households that do not match Parsons's isolated nuclear type.
- It also fits Indian urban life where brothers do not co-reside but still perform joint rites and remittances.

Critical gains

- It avoids treating the census household as the whole of kinship, a warning A. M. Shah also gave in another vocabulary.
- It makes gender visible as who actually does the practice, not as a role label on a chart.
- It allows chosen kin without forcing them into a fake biological box.

Critical limits

- Property, law, and caste endogamy still organise who is allowed to practise family with whom. Practice theory can underplay that closure.
- Talcott Parsons and older functionalism over-fixed the group. Morgan should not over-unfix it into pure process.
- Feminist work on unpaid labour needs the practice idea, but also needs **Marx** on surplus and patriarchy as structure, not only as a habit.
- Cross-cultural use must not treat British late modernity as the world pattern. Karve's regional systems still constrain practice in India.

Judgement

- Use Morgan to see doing. Keep descent, alliance, and law to see who may do.

Flow diagram

Morgan -> Family as doing

Family as doing -> Care visit name feed

Law caste property gender -> Who may practise

Care visit name feed -> Displayed relatedness

Who may practise -> Displayed relatedness

Conclusion

Morgan's family practices correctly treat relatedness as activity and fit diverse households. A critical analysis keeps law, property, caste, and gendered labour as structures that decide whose practices count as family. The view is a necessary shift, not a complete theory of kinship.

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Q5(e) · 10 marks

Does women's education help to eradicate patriarchal discriminations? Reflect with illustrations

Sociology GS 1 · 2023 · Sociology

Revision summary

Education raises literacy, delays marriage, and opens work and office for women.

NFHS patterns, Phule's schools, and Kerala's female literacy illustrate the gain.

Patriarchy continues through unpaid care, dowry as capital, honour, and caste.

Bourdieu and Oakley explain why schooling can be absorbed without equality in the household.

Education is necessary help, not eradication by itself.

Introduction

Women's education raises skills, delayed marriage, and public voice. Patriarchy is a system of male control over property, labour, and sexuality. Education helps to reduce some discriminations. It does not by itself eradicate the system.

Body

Where education helps

- Literacy and schooling correlate with lower fertility, later age at marriage, and higher use of health services, as National Family Health Survey rounds show.
- Educated women enter paid work and public office in larger numbers, which weakens the claim that the political and occupational world is male by nature.
- Savitribai Phule's schools in Pune already treated girls' literacy as equality, not as household polish.
- Kerala's high female literacy sits with stronger indicators of women's survival and schooling than many north Indian states.
- Legal awareness of the Hindu Succession amendments and of workplace sexual harassment law travels more easily through educated networks.

Where it does not eradicate

- Educated women still face the double day of paid work and unpaid care, which Ann Oakley and later time-use surveys record.
- Pierre Bourdieu's cultural capital can become a dowry and marriage-market asset rather than an exit from the market.
- Honour violence, son preference, and occupational segregation persist among the educated, as seen in professional sex ratios and in campus and workplace harassment.
- Dalit and Muslim women face stacked exclusion. A generic girls' enrolment drive does not erase caste and communal gates.
- **Patriarchy reorganises:** the educated daughter-in-law may be asked to manage a modern household without sharing property.

Reflection

- Education is a necessary condition for a large reduction of discrimination. It is not a sufficient condition for eradication.

- Land rights, workplace law, political reservation, and a change in unpaid care must travel with the school.

Flow diagram

Women education -> Voice work delayed marriage
Voice work delayed marriage -> Reduced some discriminations
Property care honour caste -> Patriarchy continues
Women education -> Patriarchy continues

Conclusion

Women's education helps against patriarchal discrimination by delaying marriage, opening work and office, and spreading legal knowledge. Illustrations from Phule, Kerala, and NFHS support that help. Eradication fails where care, property, honour, and caste still organise the educated household. Schooling is necessary and not sufficient.

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Q6(a) · 20 marks

What are the different dimensions of qualitative method? Do you think that qualitative method helps to gain a deeper sociological insight? Give reasons for your answer

Sociology GS 1 · 2023 · Sociology

Revision summary

Qualitative method interprets meaning through ethnography, interviews, and texts.

Dimensions include epistemology, design, researcher role, analysis, and ethics.

It deepens insight into process and standpoint, as Whyte, Goffman, and Srinivas show.

It does not generalise like a large survey and can over-represent a vivid case.

Join it to counts when both mechanism and incidence are needed.

Introduction

Qualitative method collects and interprets meaning, sequence, and context rather than only counts. Its dimensions include the site of enquiry, the role of the researcher, and the form of data. It does help to gain deeper sociological insight when the question is about lived order. It does not replace measurement when the question is about rates.

Body

Dimensions

- **Epistemology:** interpretative understanding in **Weber's** sense, not only external correlation.
- **Design:** ethnography, case study, life history, focus group, and qualitative interview.
- **Data:** talk, text, image, and observed sequence, as in Malinowski's field diary or William Foote Whyte's Street Corner Society.
- **Role:** complete observer, participant observer, or insider, each with a different access and bias.
- **Analysis:** coding of themes, thick description in Clifford Geertz's sense, and comparison across a small set of cases.
- **Quality checks:** triangulation, member check, and audit of field notes, which stand in for survey reliability.
- **Ethics:** consent, harm, and anonymity, which become acute when the researcher lives with the group.

Does it give deeper insight?

- Yes, for questions of meaning, process, and hidden labour. **Durkheim's** rates cannot show how a mourner or a clerk makes a day.
- Goffman's encounters and Mead's self become researchable only if interaction is watched and recorded in language.
- M. N. Srinivas's Rampura study showed Sanskritisation as a process in a village, not as a cell in a table.
- Feminist method uses qualitative talk to recover unpaid work that occupational codes miss.
- Depth here means mechanism and standpoint, not a mystic extra.

Reasons on the other side

- Small N limits generalisation. A village is not India.
- The researcher's location can colonise the account, which Smith's standpoint warns against.
- Without any count, a vivid case can be mistaken for the typical case.
- **Mixed methods therefore join rates to cases:** suicide rates plus notes, census plus ethnography.

Judgement

- Qualitative method deepens insight into how structure is lived. It is not a deeper science in every problem. Choice of method follows the question.

Flow diagram

Qualitative method -> Interpretative data

Interpretative data -> Ethnography interview life history

Ethnography interview life history -> Meaning process standpoint

Rates and surveys -> Incidence

Meaning process standpoint -> Deeper insight on lived order

Incidence -> Deeper insight on lived order

Conclusion

Qualitative method has dimensions of interpretation, design, data, role, analysis, and ethics. It does help deeper insight into meaning and process, as Weber, Goffman, Whyte, and Srinivas show. It does not replace rates. Depth without comparison can mislead. Use it where lived order is the object, and join it to counts where incidence is the object.

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Q6(b) · 20 marks

Explain Max Weber's theory of social stratification. How does Weber's idea of class differ from that of Marx?

Sociology GS 1 · 2023 · Sociological Thinkers: Karl Marx

Revision summary

Weber stratifies through class, status, and party as distinct orders.

Class for **Weber** is market situation and life chances, not automatic community.

Marx defines class by ownership and surplus extraction in a mode of production.

The difference is market chance versus exploitative relation, and many motors versus one historical motor.

Caste in India is status with class effects and party organisation. Both maps are required.

Introduction

- **Max Weber** treated social stratification as three distinct but interacting orders: class, status, and party. **Karl Marx** treated class as the primary relation to surplus in a mode of production. **Weber's** class is a market situation. **Marx's** class is a relation of exploitation. That is the core difference.

Body

Weber's three orders

- Class is a set of people in the same class situation, meaning typical chances in the market for goods, services, and income.
- Property class, commercial class, and social class are his finer distinctions. A class need not be a community that acts.
- Status is a claim to social honour, often shown in style of life, marriage closure, and ritual rank. Caste is a status order in this sense.
- Party is an association for the acquisition of power, in a state or in any organised group.
- The three can align, as when property, honour, and office sit together, or they can cut across, as when a wealthy group lacks honour.

How class works in Weber

- **Class situation is determined by market position:** owner or not, skill, and credit.
- Class action is possible but not automatic. A common situation does not by itself produce a class for itself.
- This is closer to a map of life chances than to a theory of historical stages.

How Marx's class differs

- For **Marx**, class is defined by relation to the means of production and by the extraction of surplus value, not by income bands in a market.
- The bourgeoisie and the proletariat are polar classes of capitalism, with middle strata that the dynamic tends to press.
- Class is inherently antagonistic. Consciousness and party arise from that antagonism, even if ideology delays it.
- Historical materialism makes class the motor of epochal change. **Weber** refuses a single motor.

Consequences of the difference

- **Weber** can place caste, race, and education as status without reducing them to a mask of class, though class still organises many life chances.
- **Marx** can show why market equality of contract hides unpaid surplus in the working day, which Braverman later specified in the labour process.
- **Indian stratification needs both:** property and informal labour as class, jati and honour as status, and caste associations as party.

Limits

- **Weber** multiplies dimensions and can lose the unity of exploitation.
- **Marx** can under-specify status honour that organises votes and marriage against economic interest.
- A working account uses **Marx** for surplus and **Weber** for the cross-cutting of honour and organisation.

Flow diagram

Weber -> Class market chances
Weber -> Status honour
Weber -> Party power
Marx -> Class as surplus relation
Class as surplus relation -> Historical conflict
Class market chances -> Life chances
Status honour -> Life chances

Conclusion

Weber's stratification is class as market chance, status as honour, and party as power organisation. **Marx's** class is a relation of surplus in production and the motor of historical conflict. **Weber's** class therefore differs as a life-chance category that need not act. **Marx's** class differs as an antagonistic production relation that tends toward conflict. Indian caste and class are unreadable from one side alone.

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Q6(c) · 10 marks

What are the ethical issues that a researcher faces in making use of participant observation as a method of collecting data? Explain

Sociology GS 1 · 2023 · Sociology

Revision summary

Participant observation gathers data from inside a group role.

Ethical issues are consent, covert identity, privacy, harm, and gatekeeper power.

Humphreys and the depth of Whyte's notes show how publication can injure.

Role conflict and exit create further duties.

Overtness and protection of identifiers are the minimum response, not a full solution.

Introduction

Participant observation collects data by taking a role in the group under study. The method yields Goffman-like detail of everyday life. It also places the researcher inside relationships of trust, so ethical issues are not an appendix. They are part of the method.

Body

Consent and disclosure

- Covert observation withholds the research identity. It can reduce performance for the observer, and it violates informed consent.
- Whyte in Cornerville was known as a visitor, yet the depth of secrets still raised questions of what may be published.
- Formal written consent is hard in a street or a factory where membership shifts by the hour.

Harm, privacy, and power

- Field notes can identify informants when places and nicknames are thin disguises.
- The researcher may see illegal work, violence, or party funds and then face a duty to protect or to report.
- Laud Humphreys's tearoom study showed how tracing men from a public place into their homes destroyed privacy.
- Hierarchy in the group can make a gatekeeper's yes stand in for the consent of juniors, women, or Dalit workers.

Role conflict and exit

- Taking a role creates obligations. Leaving can feel like betrayal.
- The observer may be asked to take sides in a faction. Neutrality is then an ethical and a methodological problem.
- Feminist method requires that the researcher's location be stated, which conflicts with a fantasy of the invisible guest.

How to handle the issues

- Prefer overt roles where safety allows. Minimise covert work to public settings with no named persons.
- Separate identifiers from notes. Delay publication that could cost jobs or prosecutions unless there is a clear public-interest rule.

- Institutional ethics review is a floor, not a substitute for judgement in the field.

Flow diagram

Participant observation -> Trust and access
Trust and access -> Consent privacy harm
Gatekeepers -> Consent privacy harm
Covert role -> Consent privacy harm
Consent privacy harm -> Field judgement and review

Conclusion

Participant observation faces ethical issues of consent, privacy, harm, gatekeeper power, and role conflict. The method's strength, closeness, is the source of the risk. Overtness, disguise of identities, and a stated standpoint reduce the harm. They do not make the method innocent.

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Q7(a) · 20 marks

Explain how economic globalization has brought changes in the patterns of employment in the 21st century

Sociology GS 1 · 2023 · Sociology

Revision summary

Globalization reorganised work through cross-border value chains and lean contracts.

Indian IT, garments, SEZs, and platforms show a split of secure core and flexible margin.

Informalisation, precarity, feminised export work, and migration are the main patterns.

Marx's reserve army and Standing's precariat read the discipline of wages.

Formalisation of the mass of Indian labour did not follow growth.

Introduction

Economic globalization is the tightening of trade, finance, and production across borders. In the twenty-first century it has changed where work is done, how contracts are written, and who bears risk. The pattern is not one story of more jobs everywhere. It is a split between a small secure core and a large flexible margin.

Body

What changed in the organisation of work

- Global value chains locate design in some countries and assembly in others, which Gary Gereffi and others mapped as buyer-driven and producer-driven chains.
- Export processing, special economic zones, and business-process outsourcing moved routine tasks to cheaper labour, including large Indian IT and call-centre employment after the 1990s reforms.
- Just-in-time production and lean staffing borrowed Taylorist control without Taylor's promise of a high industrial wage for the mass of workers.
- Finance and retail concentration press suppliers to cut labour cost, which informalises work at the bottom of the chain.

Patterns of employment

- **Informalisation:** a large share of Indian workers remain without written contracts, which the ILO and Indian labour statistics record as the normal form, not a residue.
- **Precarity:** Guy Standing named a class of workers with unstable hours, no career ladder, and thin social security.
- **Platform and gig work:** ride-hail and delivery apps classify workers as partners, which shifts social-security cost off the firm.
- Feminisation of some export and care chains, with women in garments and electronics on short contracts, while unpaid care at home is unchanged.
- **Skill polarisation:** high returns to a narrow professional layer, and deskilling or stagnant pay in routine services.
- **Migration:** internal and international labour moves to construction, care, and logistics, with remittances as household wage.

Theoretical reading

- Marx's reserve army is visible as a global pool that disciplines local wages.

- **Weber's** market class situation now includes cross-border competition for the same task.
- Frank's underdevelopment thesis is too simple as a total law, but the hierarchy of design versus assembly still organises employment chances.
- Castells described a network enterprise. The network is real. So is the exclusion of those off the node.

What did not happen

- Full formalisation of the Indian workforce did not follow growth.
- A global equalisation of wages did not occur. Gaps between cores and margins remain.
- Trade unions lost coverage in many tradable sectors even as new worker associations appear in platforms.

Explanation in sum

- Twenty-first century employment under globalization is more cross-border, more contractual at the top, and more informal and platform-based at the margin.

Flow diagram

Economic globalization -> Global value chains
Global value chains -> Core secure professional
Global value chains -> Margin informal gig
Reserve army across borders -> Margin informal gig
Finance and lean production -> Margin informal gig

Conclusion

Economic globalization changed employment by stretching production across chains, expanding informal and gig contracts, polarising skill, and using a global reserve of labour. Indian IT and garment work show the split. **Marx**, Standing, and chain analysis explain the pattern better than a story of uniform job creation.

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Q7(b) · 20 marks

Do you think that the social media has brought significant changes in the forms of protest? Argue your case

Sociology GS 1 · 2023 · Sociology

Revision summary

Social media lowered the cost of calling, framing, and witnessing protest.

Castells and Tufekci describe leader-light networks of outrage with real limits in bargaining.

Indian CAA, farmers', and #MeToo campaigns show hybrid online and street repertoires.

Shutdowns, trolling, and influencer oligarchy are the other side of the same tools.

The change of form is significant. Street, union, and court remain decisive.

Introduction

Social media are platforms that let users publish, share, and assemble without passing through a newspaper or party office. Forms of protest are the repertoires people use to claim, disrupt, and persuade. The case argued here is yes, the changes are significant in speed, scale, and visibility. They are not a replacement of street, union, and party.

Body

What has changed

- **Manuel Castells described networks of outrage and hope:** rapid assembly without a single headquarters, as in parts of the Arab Spring and Occupy.
- Hashtags, livestreams, and encrypted groups lower the cost of calling a crowd and of documenting police action.
- Transnational mirroring lets a local injury travel as a template, which Zeynep Tufekci analysed as a strength and as a weakness of leader-light movements.
- **Everyday Goffman-like presentation now includes the protest profile:** symbols, frames, and counter-frames compete in the same feed.
- New forms include online petitions, coordinated rating campaigns, leak drops, and hybrid sit-ins that are both camp and channel.

Indian illustrations

- The 2011 anti-corruption mobilisation used television and early social media together.
- The 2019-20 **Citizenship Amendment Act** protests and the 2020-21 farmers' movement used WhatsApp, YouTube, and Twitter to coordinate langar, legal updates, and counter-narratives.
- #MeToo in Indian workplaces showed a repertoire of naming that bypassed slow internal committees, with risks of defamation law and unequal digital access.

What has not been abolished

- Occupying a physical place, blocking a road, and striking still decide outcomes when platforms can be throttled.
- Michels's oligarchy reappears as influencer hierarchies and as parties that harvest online anger.
- The state uses the same tools for surveillance, shutdown, and organised trolling, which changes the risk of protest rather than ending protest.

- Digital divides of language, gender, and rural bandwidth mean the feed is not the people.

Argument

- **Significant change is in the repertoire:** faster framing, wider witnessing, and weaker formal leadership at the start.
- Significance is not the same as success. Leader-light networks can occupy a square and then fail to bargain, which Tufekci noted.
- **Marx** still asks who owns the platforms. **Weber** still asks who holds the monopoly of force. Those questions bound the new forms.

Judgement

- Yes, forms have changed significantly. No, the street, the union, and the court are not obsolete.

Flow diagram

Social media -> New repertoire

New repertoire -> Fast frame witness assemble

Street strike court -> Outcomes

Fast frame witness assemble -> Outcomes

State shutdown surveillance -> Fast frame witness assemble

Conclusion

Social media has changed protest by speeding assembly, witnessing, and framing, as Castells and Indian hybrid movements show. The change is significant in repertoire. It is limited by shutdowns, oligarchy of influencers, and the continuing need for physical disruption and organisation. The fair case is significant change without replacement of older forms.

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Q7(c) · 10 marks

Assess critically A. G. Frank's theory of development of underdevelopment'

Sociology GS 1 · 2023 · Sociology

Revision summary

Frank held that underdevelopment is produced by surplus drain from satellite to metropole.

It rejected modernisation stages such as Rostow's ladder.

The gain is a relational map of empire, export, and local allied classes.

The limit is underplaying dependent industrialisation and internal social structure.

Keep the drain thesis. Drop the closed law.

Introduction

Andre Gunder Frank argued that underdevelopment is not an original lack. It is produced by the incorporation of satellites into a capitalist world system that drains surplus to metropolises. The theory was a sharp critique of modernisation. It is too rigid as a total history of every poor region.

Body

What Frank claimed

- In Capitalism and Underdevelopment in Latin America, Frank treated Chile and Brazil as cases of a chain of surplus extraction from village to capital city to foreign metropole.
- Development and underdevelopment are two sides of one process, not two stages on W. W. Rostow's ladder.
- The more a region is tied to the core, the more its development is distorted toward export and monopoly.
- Breaking the chain, in his early politics, pointed toward socialist delinking.

Critical gains

- It named empire, unequal trade, and class allies inside the periphery, which modernisation had treated as cultural lag.
- It still helps read extractive belts, export enclaves, and the location of dirty work in global chains.
- It joins Marx's surplus to a geography of core and periphery, which Immanuel Wallerstein later systematised.

Critical limits

- Cardoso and others in dependency debate showed that some dependent development of industry does occur, as in parts of East Asia, which Frank's early drain model underplayed.
- Internal class, caste, and state capacity are not only effects of the metropole.
- Delinking as a programme failed or was unused in most states, while selective engagement plus public investment produced other paths.
- Culture, gender, and ecology are thin in the original texts.

Assessment

- Keep Frank as a theory of relational drain and distorted export structure.

- Reject Frank as a law that contact always and only underdevelops.

Flow diagram

Metropole -> Drain of surplus

Periphery satellite -> Drain of surplus

Drain of surplus -> Produced underdevelopment

Agency state East Asia -> Dependent development possible

Produced underdevelopment -> Critical limit

Conclusion

Frank's development of underdevelopment correctly treats poverty as a product of surplus drain in a world capitalist chain, not as a first stage of growth. The critique of Rostow still holds. The theory over-states the impossibility of industrialisation in the periphery and under-states internal structure. Use it as a relational warning, not as a closed law.

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Q8(a) · 20 marks

What is Taylorism? Analyze its merits and demerits

Sociology GS 1 · 2023 · Sociology

Revision summary

- **Taylorism is scientific management:** timed tasks, planning separated from doing, incentive pay.

Merits are higher measured output, faster training, and plant predictability.

Demerits are deskilling, bodily wear, speed-up conflict, and neglect of informal groups.

Braverman and **Marx** read it as expropriation of skill and alienation of the labour process.

Apps and warehouses extend the same logic without always keeping the old industrial wage.

Introduction

- **Taylorism is scientific management as stated by Frederick Winslow Taylor:** the breaking of work into timed tasks, the separation of planning from doing, and the use of incentive pay to enforce the one best way. It reorganised the factory in the early twentieth century and still organises warehouses, call centres, and apps. Merits and demerits belong to productivity and to the worker's skill and body.

Body

What it is

- Time and motion study measures each element of a job and sets a standard time.
- Management gathers the craftsman's knowledge into rules, which Harry Braverman later called the expropriation of skill.
- A planning office tells the shop floor what to do. The worker executes.
- Differential piece rates reward meeting the standard and punish falling short.
- Henry Ford's assembly line was a related mass-production form, not identical in every detail, but joined in public talk as Fordism.

Merits

- Output per worker rose in many machine shops, which cut unit cost and cheapened some goods.
- Training time for a narrow task fell, which allowed rapid expansion of industrial employment.
- Managerial control made large plants predictable for owners and for some states that wanted standardised munitions and public works.
- Safety rules and rest pauses could be written once tasks were visible, though they were often ignored.
- Later operations research and today's algorithmic scheduling still use the same logic of measured time.

Demerits

- Deskilling reduces the worker to a timed motion, which **Marx** had already analysed as alienation from the labour process.
- The body wears out through repetition. Fatigue and injury are regular, not accidental.
- Conflict rises when the standard is used as a speed-up. Strikes against the stopwatch were part of early labour history.

- The Hawthorne studies showed that informal groups and meaning still shape output, which Taylor's isolated individual missed.
- Gender and caste can be built into who gets the timed cheap job and who gets the planning office.
- In the twenty-first century, gig apps revive Taylorism without the stable wage of the classic plant.

Analysis

- Merit is control and measurable productivity for capital and for some cheap consumer goods.
- Demerit is the degradation of work, health cost, and the fiction that the worker is a machine without a group or a politics.
- **Weber's** bureaucracy is the office twin of this shop-floor rationalisation. Merton's trained incapacity appears when the one best way cannot meet a new product.

Judgement

- Taylorism is an efficient tool of domination of labour time. It is not a complete science of work.

Flow diagram

Taylorism -> Time study one best way
Time study one best way -> Higher measured output
Time study one best way -> Deskilling fatigue
Braverman -> Deskilling fatigue
Hawthorne informal group -> Limit of isolated worker

Conclusion

Taylorism is scientific management of timed tasks, separated planning, and incentive control. Its merit is raised measured output and cheap mass goods. Its demerit is deskilling, fatigue, and conflict, which Braverman, **Marx**, and Hawthorne each show. The form continues in digital scheduling. Efficiency for the firm is not welfare for the worker.

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Q8(b) · 20 marks

What are new religious movements? Elaborate emphasizing their forms and orientations

Sociology GS 1 · 2023 · Sociology

Revision summary

NRMs are organised religious groups that are new relative to majority institutions.

Wallis's world-rejecting, world-accommodating, and world-affirming orientations are the main map.

Forms include commune, urban clientele, transnational franchise, and therapy market.

Weber's charisma and its routinisation, and **Durkheim's** sacred, explain rise and hardening.

Indian guru and bhakti-derived movements often keep caste honour beside spiritual equality talk.

Introduction

New religious movements are organised religious groups that arise outside, or on the edge of, long-established churches, mosques, temples, and caste sects, usually with a recent founding, a distinctive practice, and a claim to transform the person. They are new relative to the host society's majority institutions, not necessarily new in every idea they use.

Body

How to define without a slur

- The older word cult is a stigma. Sociology prefers new religious movement, sect, and denomination as more analytical terms.
- Roy Wallis distinguished world-rejecting, world-accommodating, and world-affirming orientations.
- Bryan Wilson treated sects as protest against the church's compromise with the world. Some NRMs fit that pattern. Others sell therapy to the already comfortable.

Forms

- Charismatic founder and inner circle, which **Weber's** charisma and Michels's oligarchy both help to read as the group hardens.
- Commune or ashram with a break from household caste duty, or a loose urban clientele that attends weekend sessions.
- **Transnational franchise:** ISKCON, Brahma Kumaris, Soka Gakkai, and similar bodies that keep a brand across states.
- Therapy and New Age forms that mix healing, meditation, and market workshops.
- Millenarian and apocalyptic forms that date the end or the dawn of a new age.
- Online-only fellowships that never meet as a parish.

Orientations

- **World-rejecting:** high boundary, communal life, suspicion of the ordinary economy, sometimes conflict with the state.
- **World-accommodating:** intensified piety inside ordinary jobs and families, close to revival inside a tradition.

- **World-affirming:** success, health, and self as the sacred goods, close to the market.
- **Reform versus rupture:** some NRMs rework bhakti or Sufi stocks. Others claim a complete break.
- Political orientations range from withdrawal to aggressive public morality campaigns.

Indian and comparative illustrations

- Nineteenth-century reform associations were new in their day. Late twentieth-century guru movements and urban yoga brands are new in ours.
- ISKCON shows a transnational Vaishnava form with both temple piety and counter-cultural recruits in its early Western phase.
- Scientology and similar therapy-churches show the world-affirming pole outside India.
- Caste does not vanish. Many Indian movements reproduce vegetarian honour and marriage closure even as they preach spiritual equality.

Durkheim and Weber in this field

- **Durkheim's** sacred can be rebuilt around a living person or a technique of the self.
- **Weber's** routinisation of charisma explains the shift from founder to office, which many NRMs undergo or split over.

Elaboration

- Forms are organisational. Orientations are the stance toward the world. Both must be stated, or every new group is collapsed into one scare-word.

Flow diagram

NRM -> Founder commune franchise therapy
 NRM -> Reject accommodate affirm
 Weber charisma -> Founder commune franchise therapy
 Durkheim sacred -> Reject accommodate affirm
 Routinisation -> Office or split

Conclusion

New religious movements are recent organised alternatives to established religion, taking forms from commune to franchise to therapy market. Wallis's three orientations to the world organise the field. **Weber's** charisma and **Durkheim's** sacred explain energy and rite. Caste and oligarchy often return as the movement ages. The term is analytical, not a synonym for danger.

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Q8(c) · 10 marks

Examine the role of science and technology in addressing age-old taboos and superstitions

Sociology GS 1 · 2023 · Social Change in Modern Society

Revision summary

Taboos are sacred prohibitions. Superstitions are rejected causal beliefs.

Science and technology weaken some of both through germ theory, vaccines, and daily tools.

Weber's disenchantment describes the public shift to calculation.

Durkheim's sacred and caste honour explain why many taboos persist.

Pulse Polio and menstrual-technology debates show both gain and limit.

Introduction

Taboos are prohibitions charged with the sacred or with pollution. Superstitions are causal beliefs that public science rejects. Science and technology can weaken both by offering rival explanations and rival techniques. They do not automatically erase them, because taboos also organise caste, gender, and honour.

Body

How science and technology address them

- Max Weber's disenchantment named the replacement of magical means by technical calculation in public life.
- Germ theory, vaccines, and the Pulse Polio campaign reduced disease explanations that blamed spirit or fate, though rumour still attacked the same campaigns.
- Astronomy and print weakened some eclipse and omen practices in urban middle classes without ending temple ritual.
- Sanitation engineering and latrine programmes meet purity taboos around faeces and caste labour. Technology without a change in who must clean does not finish the taboo.
- Menstrual restrictions have been challenged by biology teaching and by movements around temples such as Sabarimala, with technology of pads and cups as a parallel material change.

Limits

- Durkheim's sacred is a social fact. A laboratory result does not dissolve a group's need for prohibition.
- New technologies create new fears, from radiation talk to vaccine rumour, which are not the old superstition but occupy the same slot of uncontrolled cause.
- Caste pollution rules can absorb scientific language and still exclude.
- Comte's hope of a full positive age under-estimated this persistence.

Examination

- Role is real in public health, agriculture, and some gender taboos where the state and school back the technique.
- Role is limited where taboo is honour and closure rather than a mistaken cause.

Flow diagram

Science and technology -> Rival cause and tool
Rival cause and tool -> Weaker omen and spirit talk
Taboo as honour caste gender -> Persistence
Science and technology -> Persistence

Conclusion

Science and technology address age-old taboos and superstitions by offering calculation, vaccines, and new tools of daily life, which is **Weber's** disenchantment in practice. They do not abolish the sacred as a social fact. Health campaigns show gains. Caste and gender prohibitions show the limit unless power also changes.

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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) 20 marks
Q7(c) 10 marks	Q8(a) 20 marks	Q8(b) 20 marks	Q8(c) 10 marks

Question-wise key

Q1(a) · 10 marks Solution

Q1(b) · 10 marks Solution

Q1(c) · 10 marks Solution

Q1(d) · 10 marks Solution

Q1(e) · 10 marks Solution

Q2(a) · 20 marks Solution

Q2(b) · 20 marks Solution

Q2(c) · 10 marks Solution

Q3(a) · 20 marks Solution

Q3(b) · 20 marks Solution

Q3(c) · 10 marks Solution

Q4(a) · 20 marks Solution

Q4(b) · 20 marks Solution

Q4(c) · 10 marks Solution

Q5(a) · 10 marks Solution

Q5(b) · 10 marks Solution

Q5(c) · 10 marks Solution

Q5(d) · 10 marks Solution

Q5(e) · 10 marks Solution

Q6(a) · 20 marks Solution

Q6(b) · 20 marks Solution

Q6(c) · 10 marks Solution

Q7(a) · 20 marks Solution

Q7(b) · 20 marks Solution

Q7(c) · 10 marks Solution

Q8(a) · 20 marks Solution

Q8(b) · 20 marks Solution

Q8(c) · 10 marks Solution

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