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UPSC Mains 2015 Sociology Paper 2

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

Official UPSC stems in exam order. Each live answer sits on one WRAP URL; this PDF is the year pack, not a second copy of the article. Open the link under a question for the full page.

<https://wrapexams.com/upsc/mains/sociology/gs-2/2015/>

Q1(a) · 10 marks

Verrier Elwin's views on freedom for the tribals

Sociology GS 2 · 2015 · Perspectives on the study of Indian society

Revision summary

Elwin defined tribal freedom as protection of land, language, and self-rule.

He rejected Ghurye's assimilation of tribe into Hindu society.

Isolation was a shield, not a museum, until contact was fair.

Nehruvian Panchsheel borrowed this caution.

Law now tries to keep that freedom as rights inside the state.

Introduction

Verrier Elwin treated tribal freedom as the right to keep land, language, and council, not as a gift of sudden assimilation. Isolation for him was a shield until Adivasis could meet the plains on fair terms.

Body

Freedom as protection

- Elwin argued that colonial and **Hindu plains** pressure stole forest, liquor custom, and self-rule. Freedom meant a National Park style of protection, later softened into a slower joining.
- He opposed G. S. Ghurye's view of tribes as backward Hindus. For Elwin, Hinduisation was often loss, not uplift.
- **Nehru's tribal Panchsheel later echoed this:** develop without imposing, and leave land and dance intact.

What freedom was not

- It was not museum freeze. Elwin wanted medicine and schools that did not erase the village.
- It was not missionary or contractor freedom to enter as they pleased.

Limit

- Critics said isolation could stall citizenship and reservation. Integration through Schedules, PESA, and the **Forest Rights Act** tries to keep Elwin's land-freedom inside the republic.

Flow diagram

Elwin -> Protect land language council

Ghurye -> Hinduisation

Protect land language council -> Panchsheel FRA PESA

Conclusion

Elwin's tribal freedom is autonomy of habitat and custom against assimilation. The useful remainder is rights-based integration, not Ghurye's Hinduisation as destiny.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2015/verrier-elwins-views-on-freedom-for-the-tribals/>

WRAP Exams

Q1(b) · 10 marks

Jyotirao Phule as an agrarian radical

Sociology GS 2 · 2015 · Perspectives on the study of Indian society

Revision summary

Phule linked caste domination to the robbery of the peasant.

Gulamgiri and the cultivator's whip made tillers the centre of critique.

Satyashodhak schools attacked the knowledge monopoly that kept the field unfree.

He is closer to anti-caste agrarian politics than to mild temple reform.

Class language came later; the landlord-priest pair was already his target.

Introduction

Jyotirao **Phule** was an agrarian radical because he joined caste slavery to landlord and Brahman power over the tiller. Gulamgiri and Shetkaryacha Asud made the peasant, not the priest, the measure of justice.

Body

Agrarian reading of caste

- **Phule** saw the bahun cultivator as the producer robbed by rent, ritual fee, and denial of knowledge.
- Brahmanical texts, for him, were a licence for this robbery, not a sacred order in Dumont's later sense.
- **Satyashodhak work and schools for girls and ati-shudras were agrarian politics:** without letters, the field stays a field of others.

Radical, not only reformer

- He wanted a peasant-shudra alliance against twice-born monopoly, closer to later non-Brahman and Dalit assertion than to temple reform alone.
- Gail Omvedt and later sociologists read him as a founder of anti-caste agrarian thought in Maharashtra.

Limit

- He wrote before industrial class language. A. R. Desai's nationalism-as-bourgeoisie thesis is a later grid; **Phule's** enemy was priest-plus-landlord, not only capital.

Flow diagram

Phule -> Tiller bahun
Tiller bahun -> Extracted by rent and ritual
Phule -> Satyashodhak school

Conclusion

Phule is an agrarian radical because he named caste as a system that extracts from the cultivator. Education and Satyashodhak organisation were his tools against that extraction.

Open WRAP page —

<https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2015/jyotirao-phule-as-an-agrarian-radical/>

WRAP Exams

Q1(c) · 10 marks

Louis Dumont's perspective on Indian caste system

Sociology GS 2 · 2015 · Caste System

Revision summary

Dumont treats caste as a hierarchical ideology of purity and impurity.

Power and wealth are real but encompassed by ritual rank.

Homo hierarchicus contrasts with Western equality as a value.

Sripuram and Rampura show class and dominant caste that the ideology does not fix.

The perspective is necessary for values, insufficient for land and politics.

Introduction

Louis Dumont read caste as a whole ideology of hierarchy, not as a list of customs. Homo Hierarchicus places purity and impurity above power and wealth as the principle of the system.

Body

Core of the perspective

- The encompassing Brahmanical value of purity ranks groups; the king and the merchant are powerful yet encompassed.
- Homo hierarchicus is the Indian person of ranked relations, against the Western homo aequalis of the individual.
- Separation, hierarchy, and interdependence (jajmani-type service) are expressions of one ideology.

What it explains

- Why rank can survive without matching land, which Srinivas's dominant caste then has to explain as a field correction.
- Why endogamy and commensality feel moral, not only economic.

Critiques

- Andre Beteille's Sripuram showed caste, class, and power coming apart; disharmony, not one sacred whole.
- M. N. Srinivas's field view and Dalit-Bahujan writing deny that purity is the lived centre for those who face atrocity.
- A. R. Desai put production and class first.

Flow diagram

Dumont -> Purity impurity
Purity impurity -> Hierarchy encompasses power
Srinivas Beteille -> Field class power

Conclusion

Dumont's caste is an ideology of purity that encompasses power. It is a strong book-view. Indian field studies keep it as one language of rank, not as the whole of the system.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2015/louis-dumonts-perspective-on-indian-caste-system/>

WRAP Exams

Q1(d) · 10 marks

How far Gandhiji was trusted by the untouchables

Sociology GS 2 · 2015 · Perspectives on the study of Indian society

Revision summary

Gandhi's anti-untouchability work created moral trust among many Harijans.

Ambedkar rejected **Gandhi's** varna frame and Congress tutelage.

The Poona Pact is the hinge of political mistrust.

Temple entry without structural power did not satisfy Dalit radicals.

Trust was partial, moral more than constitutional.

Introduction

Gandhi won wide Harijan sympathy as a moral campaigner against untouchability. He did not win full political trust from Ambedkarite Dalits, who wanted rights, separate electorates, and annihilation of caste, not only temple entry.

Body

Where trust existed

- Village constructive work, the Harijan tour, and the fast against separate electorates made **Gandhi** a protector in many Congress and bhakti milieus.
- He called untouchability a sin. That language moved caste Hindus more than legalism alone.

Where trust broke

- **Ambedkar's** What Congress and **Gandhi** Have Done to the Untouchables charged that **Gandhi** kept caste as varna duty and blocked independent Dalit power.
- The Poona Pact replaced reserved electorates with reserved seats under a joint vote, which **Ambedkar** later treated as a loss of autonomy.
- Temple entry without property, army, and law looked to Dalit radicals like a change of heart, not of structure.

Sociological close

- **Beteille's disharmony fits:** **Gandhi** preached equality of souls inside a ranked society. Trust followed that split.

Flow diagram

Gandhi Harijan work -> Moral trust
Ambedkar -> Rights separate power
Poona Pact -> Gandhi Harijan work
Poona Pact -> Rights separate power

Conclusion

Untouchables trusted **Gandhi** as a saint against the practice of untouchability. Many did not trust him as the architect of their political freedom. **Ambedkar** remains the measure of that gap.

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WRAP Exams

Q1(e) · 10 marks

Feminization of poverty.

Sociology GS 2 · 2015 · Perspectives on the study of Indian society

Revision summary

Feminization of poverty is the greater depth and duration of women's poverty.

Indian kinship often withholds land and line from women.

Informal and unpaid work keep them at the bottom of the labour market.

Caste multiplies the effect for Dalit and Adivasi women.

Rights in wage and title are the counter, not charity alone.

Introduction

Feminization of poverty means women, especially widows, single mothers, and informal workers, are poorer and stay poor longer than men in the same class. In India it is caste, kinship, and labour market together, not a Western single-mother story alone.

Body

How it appears

- Leela Dube's Seed and Earth denies women the line and often the field, so widow and daughter poverty is built into kinship.
- Female-headed households, unpaid farm work, and urban domestic and home-based labour keep women in low, insecure pay.
- NFHS and labour counts show thinner asset title, worse nutrition, and higher informal share for women.

Indian shape

- Dalit and Adivasi women face landlessness plus stigma. Upper-caste seclusion can hide unpaid dependence.
- Feminization is not only more poor women. It is poverty reproduced through marriage, dowry, and care work.

Policy

- SHGs, MGNREGA, and succession reform help when wages and titles actually reach women, not only household males.

Flow diagram

Seed Earth kinship -> Women without title
Informal care work -> Women without title
Women without title -> Feminization of poverty

Conclusion

Feminization of poverty in India is the gendered face of land, caste, and informal work. Counting poor women is not enough; title, wage, and kinship ideology must change.

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Q2(a) · 20 marks

Is caste system changing, weakening or disintegrating in India?

Sociology GS 2 · 2015 · Caste System

Revision summary

Caste has changed through Sanskritization, land, city work, and elections.

Ritual service and occupation rules have weakened in many public settings.

Endogamy, honour, and atrocity show that the system has not disintegrated.

Politicisation of caste is mobilisation, not disappearance.

Treat change and weakening as real, disintegration as a false comfort.

Flow diagram

Sanskritization vote job -> Weaker ritual service

Endogamy atrocity -> System continues

Dominant caste -> Sanskritization vote job

Conclusion

- Dipankar Gupta's distinction of discrete communities competing is useful. Competition is not disintegration.

Caste is changing in work and politics and weakening as a total village ritual order. It is not disintegrating while endogamy and graded inequality organise life chances.

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Q2(b) · 15 marks

Give some of the important studies relating to the structural changes in the Indian family system.

Sociology GS 2 · 2015 · Rural and Agrarian Social Structure

Revision summary

Desai and Shah split household residence from the wider family.

Karve showed regional kinship systems, not one joint-family India.

Rampura, Sripuram, and Kolenda document fission without the end of kinship.

Urban studies find nuclear homes with extended obligations.

Gender ideology often outlasts the joint roof.

Introduction

Indian family change is not a simple joint-to-nuclear story. Important studies show household form shifting with land, migration, and law, while kinship ideology often stays patrilineal.

Body

Village and Indological baselines

- I. P. Desai distinguished household from family and warned that co-residence is not the whole joint family.
- **Irawati Karve mapped regional kinship:** north, south, east, and the Himalayan belt, so structure is not one Hindu joint family.
- A. M. Shah treated the household as the observable unit and the family as a wider kin process.

Change on the ground

- Srinivas's Rampura and Beteille's Sripuram linked land reform and education to fission of joint living among the propertied.
- Pauline Kolenda reviewed Indian joint family studies and found regional and caste variation, not linear Westernisation.
- Leela Dube showed that Seed and Earth keeps gender structure even when the roof splits.

Urban and policy studies

- M. S. Gore and later urban family work showed nuclear living with strong extra-household kin, a modified extended family.
- **Census** and NFHS track smaller households, delayed marriage, and elderly living, which Yogendra Singh would read as modernization of tradition, not replacement.

Flow diagram

Desai Shah household versus family -> Fission migration

Karve regions -> Fission migration

Dube gender -> Patriliney persists

Conclusion

- **The important studies agree:** households are smaller and more mobile, yet lineage, dowry, and care still organise the Indian family. Structure changed; the kin map did not vanish.

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WRAP Exams

Q2(c) · 15 marks

Broadly compare the kinship system of North and South India.

Sociology GS 2 · 2015 · Systems of Kinship in India

Revision summary

Karve's regional contrast still holds as a broad map.

The North emphasises gotra and village exogamy and hypergamy.

The South more often permits cross-cousin marriage and closer natal links.

Seed and Earth ideology is stronger as a north Indian default.

Cities and Sanskritization mix the two without ending caste endogamy.

Introduction

North and South Indian kinship differ most in marriage, descent talk, and the woman's tie to her natal home. Irawati Karve's regional map still organises the comparison, with many local exceptions.

Body

North

- Preferential village and gotra exogamy, with a wide bride-giving zone, produces hypergamy and a daughter who is sent out.
- Patriliney and virilocality are strong. Leela Dube's Seed and Earth fits this belt especially well.
- The wife's natal kin are often distant; purdah and honour codes thicken.

South

- Many Dravidian systems allow cross-cousin marriage, so the bride is already kin and the affinal gap is smaller.
- Karve noted closer natal ties and, in pockets, matriliney such as among Nayars historically, which is not the north Indian default.
- Hierarchy exists, but the north Indian kanyadan-plus-hypergamy machine is less universal.

Shared and changing

- Caste endogamy binds both. Srinivas's Sanskritization can push southern groups toward northern honour styles.
- Law, migration, and dowry inflation mix the two maps in cities.

Flow diagram

North exogamy hypergamy -> Daughter sent out

South cross-cousin -> Bride already kin

Endogamy -> North exogamy hypergamy

Endogamy -> South cross-cousin

Conclusion

North Indian kinship stresses exogamy, hypergamy, and a severed daughter. South Indian kinship more often recycles kin through cousin marriage and keeps natal ties warmer. Both remain caste kinships.

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WRAP Exams

Q3(a) · 20 marks

Discuss the paradigm of modernization of Indian tradition in analyzing social change in India.

Sociology GS 2 · 2015 · Impact of colonial rule on Indian society

Revision summary

Singh's paradigm says Indian tradition modernizes rather than vanishing.

Orthogenetic and heterogenetic sources combine.

Sanskritization, law, and the vote are illustrations.

Desai and Ambedkar mark class and rupture that adaptation language can hide.

It is a tool for continuity-with-change, not a full theory of conflict.

Introduction

Yogendra Singh's modernization of Indian tradition treats change as a reworking of old structures, not as a Western replica. Orthogenetic and heterogenetic sources meet; caste, family, and Hinduism adapt rather than simply die.

Body

The paradigm

- Orthogenetic change grows from inside tradition, as bhakti or Sanskritization. Heterogenetic change comes from Islam, colonialism, law, and industry.
- Little and great traditions interact. The village does not merely copy the West.
- **Modernization is selective:** vote, school, and market sit beside endogamy and ritual.

Use in analysis

- Srinivas's Sanskritization and Westernization fit as twin paths inside this frame.
- **Beteille's disharmonic structure is the political form of the same idea:** equality as a new value on an old ranked body.
- A. R. Desai judged this too soft if class and colonial capital are the real engines.

Limits

- **The paradigm can underplay rupture:** Partition, Dalit conversion, and Adivasi displacement are not only tradition modernizing.
- It can sound too consensual when atrocity and communal riot are the change.

Flow diagram

Orthogenetic Sanskritization -> Modernization of tradition
Heterogenetic law market -> Modernization of tradition
Modernization of tradition -> Disharmonic democracy

Conclusion

Modernization of Indian tradition is a strong map of adaptive change in caste, family, and religion. Use it with Desai's class and Ambedkar's rupture so that adaptation is not mistaken for harmony.

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WRAP Exams

Q3(b) · 15 marks

What is patriarchy? How does it affect the child socialization pattern in India?

Sociology GS 2 · 2015 · Systems of Kinship in India

Revision summary

Patriarchy is organised male privilege in line, property, and honour.

Indian child socialization teaches boys the lineage and girls the transfer.

Dube and Chakravarti show kinship and caste as the teaching machine.

School and law add equality as a second, weaker lesson.

Class and region modify, they do not abolish, the pattern.

Introduction

Patriarchy is a system that privileges men in descent, property, and public voice, and organises women as dependents. In India it works through caste kinship, so children learn rank and gender together.

Body

Patriarchy named

- It is not only male cruelty. It is rules of line, honour, and labour. Leela Dube's Seed and Earth makes the boy the seed and the girl the field.
- Sylvia Walby's structures (household, paid work, state, violence, culture) help, but Indian patriarchy is also jati endogamy.

Socialization of the child

- The boy is trained for the line, outdoor licence, and often better food and school. The girl is trained for transfer at marriage, care, and shame.
- Toys, language, and ritual (brother's day versus daughter as guest) repeat the map. Uma Chakravarti's Brahmanical patriarchy shows caste-honour as the curriculum.
- School texts and hidden curriculum can echo the home, though law and urban schooling introduce Beteille's disharmonic equality.

Variation

- Class, Muslim and Christian personal worlds, and some tribal and matrilineal pockets alter the mix. They do not erase gendered childhood everywhere.

Flow diagram

Patriarchy -> Seed boy line

Patriarchy -> Girl as transferable field

Home school ritual -> Patriarchy

Conclusion

Patriarchy in India socialises children into a ranked gender of seed and field, folded into caste. Equality in the Constitution arrives as a rival lesson, not as the first language of the home.

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WRAP Exams

Q3(c) · 15 marks

Discuss the problems of elderly in India. What are the different perspectives to solve their problems?\.

Sociology GS 2 · 2015 · Tribal communities in India

Revision summary

Elderly problems include care gaps, poverty, widowhood, and health costs.

Joint-family ideology no longer matches residence.

Family-law, welfare, and market are the three solution perspectives.

Widows and informal workers are the most exposed.

Citizenship care must supplement, not only preach, filial duty.

Introduction

India's elderly face thinning joint households, weak pensions, and health costs, while they are still imagined as family dependents. Problems are material and honour-based at once.

Body

Problems

- Smaller households, migration, and widowhood leave many without co-resident sons, despite A. M. Shah's warning not to equate household with care.
- Poverty, informal work without retirement, and feminization of later-life poverty hit widows hardest.
- Illness, isolation, and abuse sit beside the cultural claim that the ashrama of vanaprastha is honoured.

Perspectives on solutions

- **Familial:** strengthen the **Maintenance and Welfare of Parents Act** and moral duty. This fits tradition-modernization, but fails migrants and the landless.
- **Welfare-state:** pensions, Ayushman-type cover, and old-age homes as rights, closer to a citizenship view than to charity.
- **Community and market:** SHGs, day-care, and private insurance, which split by class.

Sociological caution

- Yogendra Singh would expect tradition to modernize into mixed care. Desai would ask who pays when surplus leaves the village.

Flow diagram

Ageing -> Household fission
Ageing -> Informal no pension
State pension health -> Rights
Family duty -> Rights

Conclusion

Elderly distress in India is the gap between kinship ideology and a mobile, informal economy. Solutions must mix enforceable family duty with public pension and health, or widows will carry the cost.

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WRAP Exams

Q4(a) · 20 marks

Discuss Marxist approach to the analysis of Indian nationalism.

Sociology GS 2 · 2015 · Perspectives on the study of Indian society

Revision summary

Desai treated nationalism as a product of colonial economic change.

The national movement expressed bourgeois aims while mobilising other classes.

The approach explains material stakes better than spiritual histories.

Ambedkar and subaltern work show caste and the peasant as more than a class shadow.

Communalism remains a limit of a class-only nation story.

Introduction

The Marxist approach reads Indian nationalism as a class project inside colonial capitalism, not as a spiritual awakening. A. R. Desai's Social Background of Indian Nationalism is the classic statement.

Body

Desai's core

- British rule created railways, a bourgeoisie, a working class, and a new intelligentsia. Nationalism grew from these material relations.
- The Congress-led movement expressed bourgeois needs for a national market and office, while drawing peasant and worker energy.
- Caste and religion are real, but class and colonial economy are the motor.

What it captures

- Why landlords, mill owners, and professionals sat inside the same flag with different stakes.
- Why agrarian radicals such as **Phule** and later peasant struggles sit uneasily with a purely cultural nation.

Limits

- **Ambedkar** showed that the nation could ignore graded inequality. Culture is not only superstructure.
- Subaltern studies charged that Desai still centred elite politics.
- Partition and communalism need more than a class remainder.

Flow diagram

Colonial capitalism -> Bourgeois nationalism

Bourgeois nationalism -> Congress nation

Peasant worker -> Congress nation

Caste communal -> Critique of class-only

Conclusion

Marxist analysis of Indian nationalism is strongest on colonial capitalism and bourgeois leadership. It must be completed by caste, gender, and communal fracture, or the nation looks too much like a class unfolding.

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WRAP Exams

Q4(b) · 15 marks

What are the basic tenets of Hindu religion? Is Hinduism based on monotheism or polytheism?

Sociology GS 2 · 2015 · Perspectives on the study of Indian society

Revision summary

Lived Hindu tenets centre dharma, karma, rebirth, and release, plus puja.

Texts and village practice both matter; neither is the whole.

Polytheism describes the pantheon; monism describes some elite theology.

Sanskritization moves toward Sanskritic gods without erasing local ones.

Sociology should refuse a yes-or-no missionary binary.

Introduction

Hindu religion, sociologically, is a family of practices around dharma, karma, samsara, and varied gods, not a single church creed. Monotheism versus polytheism is the wrong forced choice; both languages exist inside a ranked social world.

Body

Basic tenets as lived

- Dharma as duty by status and stage, karma and rebirth as moral accounting, and moksha as release, sit with puja, festival, and caste duty.
- Ghurye and Indology stressed textual continuity. Srinivas's field view showed village deities and dominant-caste temples as the working religion.
- Dumont tied purity to the sacred. Bhakti and reform recast the same stock toward devotion and, sometimes, equality.

Mono and poly

- Many gods and local deities look polytheist. Smarta and Vedantic talk of one Brahman looks monotheist or monist.
- M. N. Srinivas noted Sanskritization as a shift toward Sanskritic deities without dropping the local pantheon.
- Hindu nationalism may stress one people and one God-talk; household practice often remains many-godded.

Sociological close

- **The system is henotheistic in use:** one god at a time, many in the year, ranked like society.

Flow diagram

Dharma karma samsara -> Puja many deities
Vedanta one Brahman -> Monist language
Field village gods -> Puja many deities

Conclusion

Hindu tenets are dharma, karma, rebirth, and a porous sacred cosmos. Hinduism is neither simply monotheist nor simply polytheist; it is a hierarchical pluralism that politics sometimes tries to flatten into one God, one people.

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WRAP Exams

Q4(c) · 15 marks

Why is it necessary to implement PCPNDT Act in India?

Sociology GS 2 · 2015 · Perspectives on the study of Indian society

Revision summary

Son preference plus ultrasound created a market in missing daughters.

PCPNDT exists to stop sex selection disguised as diagnosis.

Prosperity did not remove the demand; it sometimes bought the test.

Weak implementation leaves the Act unused.

Law is necessary and must travel with property and honour reform.

Introduction

The **PCPNDT Act** is necessary because diagnostic technology made son preference a market. Without a ban on sex selection, Seed and Earth kinship plus cheap ultrasound would keep producing missing girls.

Body

The social problem

- Child sex ratio decline in prosperous belts showed that wealth and education did not automatically save daughters.
- **Leela Dube's metaphor explains the demand:** the seed line wants sons; the girl is a transferable cost, often via dowry.
- Pre-natal tests turned female foeticide into a clinic service, worse in some ways than older infanticide because it looks medical.

Why implementation, not only a law on paper

- Clinics, doctors, and families collude. Weak inspection makes the Act a signboard.
- Implementation protects the future electorate, labour, and marriage market from a surplus of men and a deficit of women, with trafficking and violence as known risks.

Limits of law

- The Act cannot by itself end patriliney. Succession rights, pensions, and honour codes must move with it.

Flow diagram

Son preference -> Ultrasound market
Ultrasound market -> Missing girls
PCPNDT enforced -> Brake on selection

Conclusion

PCPNDT is necessary as a brake on technological sex selection in a son-preferring society. Implementation is the difference between a statute and a still-falling ratio.

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Q5(a) · 10 marks

Important components of National Education Policy in India.

Sociology GS 2 · 2015 · Population Dynamics

Revision summary

NPE centres access, equity, quality, and skills.

RTE and earlier universalisation are the citizenship strand.

Reservation and girls' schooling are the equity strand.

Language and private English-medium schooling sort class.

Policy is a modernizing tool that caste and capital can still capture.

Introduction

National Education Policy in India is the state's map of who learns what, in which language, and with which certificate. Its important components are access, equity, quality, and the link of school to a stratified labour market.

Body

Core components

- Universal elementary schooling, later extended toward secondary, is the citizenship component, from earlier NPE lines through SSA and RTE.
- Equity components include reservation, girls' education, and special focus on SC, ST, and minorities, against a caste-gender school.
- Language, three-language formulas, and the place of English sort class opportunity, as Bourdieu would note for cultural capital, and as Indian sociology sees in English-medium split.
- Vocational, higher education, and teacher training try to match skills; they also reproduce Andre Beteille's disharmony between equal right and unequal college.

Sociological reading

- Yogendra Singh would call policy a heterogenetic modernizer. Implementation still meets Seed and Earth and dominant-caste schools.

Flow diagram

National Education Policy -> Access RTE

National Education Policy -> Equity caste gender

National Education Policy -> Language English split

Conclusion

NPE's important components are universal access, targeted equity, language, and quality-plus-skills. They modernize tradition only if the school is not recaptured by caste and class.

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Q5(b) · 10 marks

Main objective of Tribal sub plan (TSP)

Sociology GS 2 · 2015 · Perspectives on the study of Indian society

Revision summary

TSP earmarks plan funds for Scheduled Tribes in proportion to population.

The objective is to stop Adivasis being leftovers of general development.

It pairs with Schedule and PESA as rights-based integration.

Elwin's protection is recast as a budget shield.

Leakage and elite capture remain the practical failure.

Introduction

The Tribal Sub-Plan's main objective is to channel a dedicated share of public money to Scheduled Tribe areas and people, so general planning does not skip Adivasis. It is integration as budget, not as Ghurye's Hinduisation.

Body

Objective

- TSP, from the Fifth Plan onward, earmarks funds in proportion to ST population for infrastructure, education, health, and livelihoods in tribal tracts.
- The aim is to close the development gap without treating tribe as a residual of the district plan.
- **It sits with the Fifth Schedule and later PESA:** money plus self-rule, in Elwin's protective spirit recast as citizenship.

Why it was needed

- Mines, forests, and plains politics captured general schemes. Verrier Elwin's warning about unfair contact became a fiscal problem.
- A small tribal elite could still take jobs while the majority stayed land-poor.

Limit

- Diversion of TSP funds and weak Gram Sabha control mean the objective is often missed on the ground.

Flow diagram

Tribal Sub-Plan -> Earmarked funds

Earmarked funds -> Gap closure ST

Diversion -> Earmarked funds

Conclusion

TSP's main objective is protected, population-linked public investment for STs. It works only if funds reach land and school, not only line departments.

Open WRAP page —

<https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2015/main-objective-of-tribal-sub-plan-tsp/>

Q5(c) · 10 marks

Effect of displacement through development on the rural landless and marginal farmers .

Sociology GS 2 · 2015 · Rural and Agrarian transformation in India

Revision summary

Landless and marginal farmers lose fields, commons, and village wages.

Compensation follows title, so the landless are structurally excluded.

Dalit and Adivasi households are hit hardest.

Women's work and water vanish with the commons.

Resettlement that ignores livelihood recreates urban poverty.

Introduction

Development displacement hits the rural landless and marginal farmers first because they have the least title and the weakest voice. Dams, mines, highways, and SEZs turn them from poor peasants into informal migrants.

Body

Who loses

- Marginal farmers lose tiny plots and common-property grazing and forest that actually fed them.
- The landless lose wages on those fields and access to commons; compensation usually follows patta, not labour.
- Adivasi and Dalit households are over-represented, as Narmada and coal belts showed.

Effects

- **A. R. Desai's class lens:** surplus is nationalised as growth, risk is privatised as poverty.
- Women lose fuel, water, and field work; feminization of poverty follows the move.
- Cities receive slum labour. The village loses a generation of agrarian security.

Policy gap

- Resettlement that counts acres, not livelihoods, fails Thorner's mazdoor.

Flow diagram

Dam mine SEZ -> Loss of plot and commons
Loss of plot and commons -> Migrant informal labour
Landless no patta -> Migrant informal labour

Conclusion

Displacement through development proletarianises the already weak. Without commons, wages, and consent, growth is a class project against the landless and the marginal farmer.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2015/effect-of-displacement-through-development-on-the-rural-landless-and-marginal-farmers/>

Q5(d) · 10 marks

Issues relating to the informal labour market in urban India.

Sociology GS 2 · 2015 · Industrialization and Urbanisation in India

Revision summary

- **Most urban work is informal:** construction, domestic, vending, home-based.

Migrants lack the city as a right, only as a worksite.

Caste and gender structure who gets the worst tasks.

Labour law often cannot find the employer.

Formalisation talk fails without security and union power.

Introduction

- **Urban India's informal labour market is the majority experience of work:** no contract, no social security, and high caste-gender sorting. Liberalisation thickened this world rather than replacing it with factory citizenship.

Body

Issues

- Construction, domestic work, street vending, and home-based manufacture sit outside most labour law.
- Jan Breman's circular migrants and footloose labour show the city as a camp, not a career.
- Women and Dalits crowd the worst rungs; skill talk rarely meets unpaid care and stigma.

Structural links

- Rural landlessness and Green Revolution labour surplus feed the informal city.
- Contractors and the absence of unions keep wages flexible for capital, which Desai would call a bourgeois state outcome.

Policy issues

- Street-vendor law, NREGA as a rural fallback, and codes on social security exist. Enforcement and employer identity remain thin.

Flow diagram

Rural surplus -> Urban informal
Urban informal -> No contract security
Caste gender -> No contract security

Conclusion

The informal urban labour market is the organised face of insecurity. Issues are legal exclusion, migrant dependence, and caste-gender crowding at the bottom, not a temporary wait for formality.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2015/issues-relating-to-the-informal-labour-market-in-urban-india/>

Q5(e) · 10 marks

How far Srinivas Sanskritization is modernizing force or traditionalizing force in understanding the changes in caste system?

Sociology GS 2 · 2015 · Caste System

Revision summary

Sanskritization seeks better rank by copying a Sanskritic model.

- **That is traditionalizing:** the ladder remains the goal.

It is modernizing when new wealth, school, and votes fund the claim.

Singh's paradigm absorbs it as orthogenetic change.

Dalit exit and class politics mark its limits.

Introduction

Sanskritization is both a modernizing and a traditionalizing force. It modernises by using new wealth and politics to claim rank. It traditionalises by seeking that rank inside the old ladder, not outside caste.

Body

Traditionalizing

- A jati copies the diet, ritual, and myth of a locally higher model. The reference is Sanskritic tradition, not citizenship.
- Endogamy and hierarchy stay. **Ambedkar** would say this is movement within graded inequality.
- Dumont could read it as the ideology of purity still organising ambition.

Modernizing

- Srinivas tied it to land, education, and the vote. Dominant caste and new income make the claim possible.
- Yogendra Singh treats it as orthogenetic modernization of tradition.
- **It can precede Westernization:** oil mill and college sit with a new gotra story.

How far

- It explains much twentieth-century caste change. It does not explain Dalit conversion, reservation politics, or class that Beteille split from caste in Sripuram.

Flow diagram

Sanskritization -> Copy higher ritual
 Sanskritization -> New land vote money
 Copy higher ritual -> Caste continues
 New land vote money -> Caste continues

Conclusion

Sanskritization is a traditionalizing path to modern resources. It modernises caste as a competitive identity and traditionalises society by refusing exit from hierarchy.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2015/how-far-srinivas-sanskrit-ization-is-modernizing-force-or-traditionalizing-force-in-understanding-the-changes-in-caste-system/>

WRAP Exams

Q6(a) · 20 marks

Discuss the impact of post- 1970 feminist movement on Indian middle class.

Sociology GS 2 · 2015 · Impact of colonial rule on Indian society

Revision summary

Towards Equality and rape-dowry campaigns recast middle-class public talk.

Law on workplace and family violence is a major impact.

Professional work grew; household patriarchy often stayed.

Sex selection showed middle-class modernity with son preference.

Dalit and informal women marked the class limit of that wave.

Introduction

The post-1970 Indian women's movement, after the Towards Equality shock, hit the urban middle class as law, campus, and household speech. It changed the public language of the middle-class woman more than it equalised her maid.

Body

What changed in the middle class

- Mathura, dowry death, and later Vishaka made rape, stridhan, and workplace harassment middle-class newspaper facts, not only private shame.
- Education and delayed marriage expanded the professional woman, still inside Dube's seed line for property and care.
- Autonomous groups, SEWA's different class path, and later NFIW-AIDWA streams taught the middle class a vocabulary of patriarchy.

Limits inside that class

- Honour, arranged marriage, and son preference did not exit the apartment. PCPNDT exists because the middle class bought the test.
- **Beteille's disharmony:** equality at work, hierarchy at wedding.

Who was barely included

- Dalit-Bahujan and Muslim women charged that the 1970s-80s leadership was savarna and urban. Informal labour stayed the other India.

Flow diagram

Towards Equality -> Movement law campus
 Movement law campus -> Middle-class rights talk
 Kinship honour -> Middle-class rights talk
 Dalit informal women -> Partial reach

Conclusion

Post-1970 feminism modernised the Indian middle class's legal and professional self. It did not dissolve caste kinship in that class, and it left most working-class women to other organisations.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2015/discuss-the-impact-of-post-1970-feminist-movement-on-indian-middle-class/>

WRAP Exams

Q6(b) · 15 marks

What are the major concerns of ethnic identity and religious identity in India?

Sociology GS 2 · 2015 · Challenges of Social Transformation

Revision summary

Ethnic concerns centre language, region, tribe, and federal share.

Religious concerns centre majority-minority honour, law, and riot.

Identities are mobilised through census, party, and sacred dispute.

Assimilation versus peoplehood is the tribal hinge.

The risk is a nation that cannot hold plural selves as equal citizens.

Introduction

Ethnic and religious identities in India are concerns of recognition, security, and share in the state. They become dangerous when the nation is imagined as one majority's home and others as guests.

Body

Ethnic identity concerns

- **Language, region, and tribe seek federal voice:** state reorganisation, **Sixth Schedule**, and hill movements.
- Paul Brass and others showed ethnicity as mobilised, not primordial. Jobs, census, and parties activate it.
- **Adivasi identity concerns land and the Elwin-Ghurye choice:** peoplehood versus assimilation.

Religious identity concerns

- Majority-minority numbers, personal law, and sacred space (Ayodhya as a type) organise fear and honour.
- Communal riot and ghettoisation make religion a security identity, not only a faith.
- Secularism as equal respect versus secularism as distance from religion is itself a conflict.

Shared concerns

- Cross-cutting caste can split both. Ambedkarite identity is neither only religion nor only ethnicity.

Flow diagram

Language tribe region -> Federal claim

Religious majority minority -> Communal security

State census party -> Language tribe region

State census party -> Religious majority minority

Conclusion

The major concern is not that Indians have ethnic and religious selves. It is that the state and street can freeze those selves into majority rule and minority fear.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2015/what-are-the-major-concerns-of-ethnic-identity-and-religious-identity-in-india/>

WRAP Exams

Q6(c) · 15 marks

How serious is the problem of trafficking against women and children in India?

Sociology GS 2 · 2015 · Challenges of Social Transformation

Revision summary

Trafficking in women and children is organised and undercounted.

Sexual, domestic, marital, and labour forms all operate.

Poverty, daughter devaluation, and missing girls feed demand and supply.

Informal homes and workshops hide victims.

Law exists; source-area rights and convictions do not match the scale.

Introduction

Trafficking of women and children in India is serious because it is organised, cross-border and internal, and rooted in poverty, caste, and missing girls. It is not a rare crime at the edge of society.

Body

Scale and forms

- Sexual exploitation, domestic servitude, forced marriage, and child labour are the main forms, along routes from Nepal, Bangladesh, and poorer Indian districts.
- NCRB undercounts. Shelter and NGO data still show a standing industry, not episodes.

Why it is structurally serious

- Feminization of poverty and landlessness supply the catch. Seed and Earth plus dowry make daughters disposable.
- Adverse sex ratio in prosperous belts creates a market in brides, a trafficking neighbour of PCPNDT failure.
- Informal urban labour hides child and woman workers in homes and small units.

Response gap

- ITPA and anti-trafficking units exist. Conviction, victim citizenship, and source-area land rights remain weak.

Flow diagram

Poverty caste -> Trafficking
Skewed sex ratio -> Trafficking
Informal city -> Trafficking

Conclusion

The problem is grave because it is a market sitting on kinship inequality and informal work. Policing without title, school, and sex-ratio repair will not end it.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2015/how-serious-is-the-problem-of-tra-cking-against-women-and-children-in-india/>

Q7(a) · 20 marks

Discuss B.R. Ambedkar as a wise democrat.

Sociology GS 2 · 2015 · Perspectives on the study of Indian society

Revision summary

Ambedkar saw caste majority as a danger inside adult franchise.

Constitutional rights and reservations are democratic devices, not gifts.

He demanded social and economic democracy beneath the vote.

Law and conversion were tools, not only conscience reform.

Wisdom here is design against graded inequality.

Introduction

Ambedkar was a wise democrat because he refused both Hindu majoritarian custom and a democracy of mere numbers. He built a constitutional machine that could break graded inequality without destroying the republic.

Body

Wisdom about the people

- For him the people were not a spiritual whole. They were castes in a hierarchy that could outvote the Depressed Classes.
- Separate electorates, then the Poona Pact fight, then reserved seats, show a democrat who knew the majority can be a caste majority.

Wisdom in design

- Fundamental rights, abolition of untouchability, and the amendment path made democracy a social revolution in slow legal time.
- He warned that political democracy without social and economic democracy would be a top-dressing, a line that still reads Beteille's disharmony.

Wisdom in method

- He used law, conversion, and party, not only satyagraha. Gandhi's moral majority was not enough.
- States and minorities needed safeguards. The Hindu Code struggle showed family law as a democratic front.

Flow diagram

Graded inequality -> Wise democracy
Wise democracy -> Constitution rights reservation
Wise democracy -> Social economic democracy

Conclusion

Ambedkar's wise democracy is representation plus enforceable equality, against both priesthood and crowd. India is still taking that exam.

Open WRAP page —

<https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2015/discuss-b-r-ambedkar-as-a-wise-democrat/>

WRAP Exams

Q7(b) · 15 marks

Discuss the main features of farmers' movements in independent India.

Sociology GS 2 · 2015 · Social Movements in Modern India

Revision summary

Early movements still carried land-to-the-tiller and tenancy demands.

After the Green Revolution, price, power, and credit dominated.

Leadership often came from commercially strong, dominant-caste farmers.

Labour and women were weakly represented in the agenda.

The state market, not the village landlord alone, became the opponent.

Introduction

Farmers' movements in independent India have been regionally uneven, often led by proprietary cultivators, and aimed at prices, credit, and subsidy more than at land-to-the-tiller after the first reform wave.

Body

Early features

- Telangana's end and Tebhaga's memory sat beside official land reform. A. R. Desai read incomplete reform as the soil of later conflict.
- Left peasant unions still spoke of landlord and labour. That language thinned in many Green Revolution belts.

New farmers' movements

- Sharad Joshi, Tikait, and Punjab unions featured commercially oriented farmers, tractor capital, and Bharat versus India talk.
- Demands centred on output prices, power, and loan waiver, not on redistributing the dominant caste's land that Srinivas mapped.
- Methods were roadblocks, rallies, and party bargaining, more than armed struggle.

Inclusions and exclusions

- Landless Dalit labour and women were often foot soldiers, not the demand-setters.
- 2020-21 farm laws protests showed federal marketing as a new feature, still with a proprietary core.

Flow diagram

Land reform era -> Tenancy landlord

Green Revolution -> Price subsidy

Price subsidy -> Proprietary unions

Conclusion

Independent India's farmer movements shifted from tenancy-land struggles toward price-and-state bargaining by a thickened rich-peasant class. Labour remains the missing subject in much of this politics.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2015/discuss-the-main-features-of-farmers-movements-in-independent-india/>

WRAP Exams

Q7(c) · 15 marks

To what extent the Muslim Personal Law Board is in agreement with Islamic feminist agenda?

Sociology GS 2 · 2015 · Perspectives on the study of Indian society

Revision summary

AIMPLB defends personal law as community identity.

Islamic feminism reads Islam for women's rights and interpretive voice.

Shah Bano and talaq marked the public split.

Shared ground is mainly resistance to majoritarian stigmatisation.

On family power, they are not in agreement.

Introduction

The All India Muslim Personal Law Board and Islamic feminist agendas overlap little. The Board defends a sharia-as-identity package. Islamic feminists seek gender justice inside Islam, which the Board often treats as a threat to community autonomy.

Body

Where they might meet

- Both can refuse a Hindu-majoritarian uniform code that stigmatises Muslims rather than freeing women.
- Some Board language of protection of family can sound pastoral. It is not a feminist method.

Where they part

- Shah Bano saw the Board on the side of limiting maintenance, against a woman-centred reading of Islam and of **Section 125**.
- **Triple talaq and polygamy:** feminist Muslim scholars and activists sought reform from within texts; the Board long treated these as non-negotiable identity.
- Leadership is overwhelmingly male ulema. Islamic feminism insists on women's ijtihad and lived experience.

Extent

- **Agreement is tactical and thin:** fear of majoritarianism. On divorce, maintenance, and voice, disagreement is structural.

Flow diagram

AIMPLB identity sharia -> Community autonomy

Islamic feminism -> Gender justice in Islam

Shah Bano talaq -> Split

Conclusion

The Board is not an Islamic feminist body. Convergence exists only as a shared suspicion of hostile uniform civil-code politics, not as a shared gender programme.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2015/to-what-extent-the-muslim-personal-law-board-is-in-agreement-with-islamic-feminist-agenda/>

WRAP Exams

Q8(a) · 20 marks

Analyze Gandhi as a moralist, ascetic and man of action through his Hind Swaraj.

Sociology GS 2 · 2015 · Perspectives on the study of Indian society

Revision summary

Hind Swaraj treats modern civilisation as a moral disease.

Swaraj begins as ascetic self-mastery and village duty.

Satyagraha is the form of action the text commends.

Khadi and national education are practical corollaries.

Caste and class critiques mark the book's democratic limit.

Introduction

Hind Swaraj (1909) shows **Gandhi** as a moralist of civilisation, an ascetic of self-rule, and a man of action who wanted a different swaraj, not a brown copy of the British state.

Body

Moralist

- **He judged modern civilisation as disease:** railways, lawyers, and mills that empty swaraj of the soul.
- True swaraj is rule over the self and the village, not parliamentary mimicry. A. R. Desai would call this an ethical cloak over a bourgeois movement; **Gandhi** meant it as the movement's test.

Ascetic

- Brahmacharya, khadi, and the rejection of luxury are political method. The body is the first colony to free.
- Hind Swaraj's editor-reader dialogue trains desire, not only opinion.

Man of action

- Passive resistance (later satyagraha) is action without hatred, aimed at converting the opponent.
- **The text is a programme:** national schools, spinning, and trusteeship-type economy against industrial India.

Tension

- **Ambedkar** later asked whether ascetic moralism left caste standing. Hind Swaraj's village can look harmonic in Beteille's sense while remaining ranked.

Flow diagram

Hind Swaraj -> Moral critique of civilisation

Hind Swaraj -> Ascetic self-rule

Hind Swaraj -> Satyagraha action

Conclusion

In Hind Swaraj **Gandhi** fuses moral judgement, ascetic discipline, and civil resistance. The book is a manual of action against modern civilisation, and a limit when social revolution is the measure.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2015/analyze-gandhi-as-a-moralist-ascetic-and-man-of-action-through-his-hind-swaraj/>

WRAP Exams

Q8(b) · 15 marks

Human development approach affirms that education and health-care growth are more important than economic growth. Discuss this issue in the light of post-liberalized Indian society.

Sociology GS 2 · 2015 · Perspectives on the study of Indian society

Revision summary

Human development ranks education and health as ends, growth as means.

Sen and Haq made this the policy language of capabilities.

Liberalisation delivered growth and a private social market.

The poor still face weak public school and clinic systems.

India's post-1991 record supports HD caution, not growth-alone.

Introduction

The human development approach, after Mahbub ul Haq and Amartya Sen, treats education and health as freedoms that growth may miss. Post-liberalised India grew fast in GDP and unevenly in those freedoms.

Body

The claim

- Income is a means. Literacy, longevity, and dignity are the ends. Kerala's earlier path was the Indian exhibit.
- Growth without capability leaves informal workers, Adivasis, and women as Sen's unfreedoms.

Post-1991 India

- Liberalisation expanded private hospitals and schools. This raised options for the middle class and raised exclusion for those without cash, a Beteille disharmony in social policy.
- Public health and government school quality often lagged even as software and malls grew.
- Nutrition, anaemia, and learning outcomes showed that growth was not automatically human development.

Balance

- Growth can fund teachers and clinics. The approach says sequence and public provision matter more than trickle.

Flow diagram

Post-1991 growth -> Private school hospital

Education health capability -> Freedom

Post-1991 growth -> uneven Education health capability

Conclusion

- **Post-liberal India confirms the HD claim:** growth is not enough when education and health remain class goods. The republic still needs public capability, not only a larger GDP.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2015/human-development-approach-argues-that-education-and-health-care-growth-are-more-important-than-economic-growth-discuss-this-issue-in-the-light-of-post-liberalized-indian-society/>

WRAP Exams

Q8(c) · 15 marks

Write a brief note on the Freedom of the Press.

Sociology GS 2 · 2015 · Perspectives on the study of Indian society

Revision summary

Press freedom is public criticism without prior censorship.

India protects it as speech, with reasonable restrictions.

Emergency, ownership concentration, and attacks are the main threats.

Small and Dalit media lack the muscle of large houses.

Democracy in a disharmonic society needs this freedom in practice, not only in text.

Introduction

Freedom of the press is the right to publish without prior censorship, as a condition of public reason in a democracy. In India it is a constitutional practice under **Article 19**, always in tension with state, capital, and crowd.

Body

Meaning

- A free press reports, criticises, and represents minorities of opinion. **Ambedkar's** democracy needs information, not only a vote.
- It is not a licence to incite. Reasonable restrictions exist; the sociological question is who uses them.

Indian field

- Emergency censorship is the negative lesson. After that, television and now platforms multiplied voices and concentrated owners.
- **Paid news, corporate media houses, and attacks on journalists show Beteille's disharmony:** liberty as value, intimidation as practice.
- Regional and Dalit-Bahujan small press remain weaker than English capital press.

Why it matters for Paper II

- Farmers, women, and communal riots are framed by media. An unfree press makes other freedoms poorer.

Flow diagram

19 Article 19 -> Press freedom
State emergency -> Restriction
Capital ownership -> Restriction
Press freedom -> Informed democracy

Conclusion

Press freedom in India is a democratic necessity under strain from state, market, and violence. It is a public good, not a corporate privilege.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2015/write-a-brief-note-on-the-freedom-of-the-press-div/>

WRAP Exams

Compiled answer key

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

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

Question-wise key

Q1(a) · 10 marks Solution

Q1(b) · 10 marks Solution

Q1(c) · 10 marks Solution

Q1(d) · 10 marks Solution

Q1(e) · 10 marks Solution

Q2(a) · 20 marks Solution

Q2(b) · 15 marks Solution

Q2(c) · 15 marks Solution

Q3(a) · 20 marks Solution

Q3(b) · 15 marks Solution

Q3(c) · 15 marks Solution

Q4(a) · 20 marks Solution

Q4(b) · 15 marks Solution

Q4(c) · 15 marks Solution

Q5(a) · 10 marks Solution

Q5(b) · 10 marks Solution

Q5(c) · 10 marks Solution

Q5(d) · 10 marks Solution

Q5(e) · 10 marks Solution

Q6(a) · 20 marks Solution

Q6(b) · 15 marks Solution

Q6(c) · 15 marks Solution

Q7(a) · 20 marks Solution

Q7(b) · 15 marks Solution

Q7(c) · 15 marks Solution

Q8(a) · 20 marks Solution

Q8(b) · 15 marks Solution

Q8(c) · 15 marks Solution

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