

WRAP Exams · wrapexams.com

Prelims PYQ, Mains model answers, and copy evaluation. Write to the desk for this paper, a doubt, or the AI waitlist.

ask@wrapexams.com · +91 85951 84903 · wrapexams.com

UPSC Mains 2016 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-2/2016/>

Q1(a) · 10 marks

Salient features of A.R. Desai's Marxist Sociology

Sociology GS 2 · 2016 · Perspectives on the study of Indian society

Revision summary

Desai applied Marxism to nation, agrarian structure, and the Indian state.

Nationalism is read as a bourgeois project in a colonial economy.

Village harmony is rejected for landlord-peasant-labour relations.

The state and planning are class instruments, not neutral tools.

Caste is real but not the first mover in his scheme.

Introduction

A. R. Desai's Marxist sociology reads Indian society through class, colonial capitalism, and the state, not through purity or village harmony. Its salient features are historical materialism applied to nation, land, and planning.

Body

Features

- Social Background of Indian Nationalism treats the national movement as bourgeois-led inside a colonial economy.
- Rural India is landlord, rich peasant, and labour, not only jajmani. Land reform is incomplete bourgeois change.
- The post-independence state is not class-neutral. Planning and development can serve dominant proprietary classes.
- Caste and religion are acknowledged but placed in a class field, against Dumont's ideological whole and against Srinivas's functional village.

Method

- He used documents, history, and political economy more than a single Rampura monograph.
- Conflict, not solidarity, is the default.

Flow diagram

Desai -> Class colonial capitalism

Class colonial capitalism -> Bourgeois nationalism

Class colonial capitalism -> Agrarian classes

Class colonial capitalism -> Class state

Conclusion

Desai's Marxist sociology is class-first, state-critical, and historically colonial. It is the necessary counter to harmony village studies, even when caste needs a fuller relative autonomy.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/salient-features-of-a-r-desai-marxist-sociology/>

Q1(b) · 10 marks

Significance of Village Studies in Indian Sociology

Sociology GS 2 · 2016 · Rural and Agrarian Social Structure

Revision summary

Village studies established the field view against book-view Indology.

Rampura and Sripuram supplied core concepts of Indian sociology.

They linked caste to land, faction, and later to class and power.

They shaped policy talk about rural change.

Migration and gender gaps now bound their claim to represent India.

Introduction

Village studies made Indian sociology a field science. They replaced a book-view of texts with observed caste, land, and faction, and they still set how we imagine rural India.

Body

Significance

- M. N. Srinivas's Rampura gave dominant caste, Sanskritization, and the field view.
- Andre Beteille's Sripuram split caste, class, and power and named disharmonic structure.
- S. C. Dube, Marriott, and others showed the village as a system linked to town and state, not a republic unto itself.
- They trained the discipline against Indology-alone and against treating India as a Hindu scripture.

Lasting use

- Policy, panchayat, and Green Revolution debates still speak in this language.
- **Limits are also the significance:** one village is not India, women were under-seen, and Desai's class could be muted.

Flow diagram

Village studies -> Field view Rampura

Village studies -> Sripuram caste class power

Village studies -> Limit not all India

Conclusion

Village studies are significant because they grounded caste and change in interaction. They remain necessary and no longer sufficient once migration and the nation-state organise rural lives.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/significance-of-village-studies-in-indian-sociology/>

Q1(c) · 10 marks

'Isolationism' as a dominant feature of colonial tribal policy

Sociology GS 2 · 2016 · Tribal communities in India

Revision summary

Colonial policy used excluded areas and inner lines as isolation.

The aim mixed protection of custom with forest and frontier control.

Isolation was never total; markets and missions entered.

Elwin inherited protection; Ghurye attacked it as stagnation.

Schedules today still carry this spatial exception.

Introduction

Colonial tribal policy often isolated hills and forests as excluded or partially excluded areas. Isolationism was a dominant administrative feature, even when traders, missionaries, and forest law already broke the seal.

Body

What isolationism was

- Inner line, excluded areas, and separate codes kept tribes from the general plains law, ostensibly to protect custom.
- The administrator-anthropologist could treat the tribe as a museum of primitive order.
- Verrier Elwin later radicalised protection; the colonial root was control of frontier and forest revenue as much as kindness.

Why 'dominant' needs care

- **Ghurye stressed that isolation was never complete:** Hinduisation, moneylenders, and tea gardens entered.
- Isolation sat beside recruitment of labour and reservation of forests, which is contact on unequal terms.

Legacy

- Fifth and Sixth Schedules inherit a protective geography. The debate remains Elwin versus Ghurye.

Flow diagram

Colonial policy -> Excluded inner line
Excluded inner line -> Protect and control
Trader forest mission -> Broken isolation

Conclusion

Isolationism marked colonial tribal policy as a legal geography of exception. It was dominant as a file category, not as a lived absence of the plains.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/isolationism-as-a-dominant-feature-of-colonial-tribal-policy/>

Q1(d) · 10 marks

Anti-Brahmanical movements during the colonial period

Sociology GS 2 · 2016 · Impact of colonial rule on Indian society

Revision summary

Colonial anti-Brahmanical movements targeted priestly monopoly of ritual and office.

Phule linked that monopoly to agrarian extraction.

South Indian non-Brahman and Self-Respect politics attacked Brahman public power.

Ambedkar made annihilation the deepest programme.

They used colonial public institutions against Sanskritic rank.

Introduction

Colonial-period anti-Brahmanical movements attacked priestly monopoly over knowledge, ritual, and honour. They were regional, often non-Brahman and Dalit, and they used print, census, and the new public.

Body

Main streams

- Jyotirao **Phule**'s Satyashodhak work in Maharashtra named Brahman-landlord extraction of the bahunjan tiller.
- The Justice Party and Self-Respect in the Tamil south attacked Brahman office and ritual, a path toward later Dravidian politics.
- Sri Narayana Guru in the south-west combined temple and equality against caste honour.
- **Ambedkar**'s colonial-era movement made annihilation, not only anti-priest satire, the programme.

Features

- They used colonial courts, education, and representation while rejecting Sanskritic rank.
- They were not always anti-Hindu in a census sense; they were anti-Brahmanical order.

Flow diagram

Phule Satyashodhak -> Anti-Brahmanical
Self-Respect Justice -> Anti-Brahmanical
Ambedkar -> Anti-Brahmanical

Conclusion

Anti-Brahmanical movements in the colonial period turned caste from a sacred given into a public enemy. **Phule**, **Periyar**'s milieu, and **Ambedkar** remain the sociological archive.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/anti-brahmanical-movements-during-the-colonial-period/>

Q1(e) · 10 marks

Patriarchy as a form of dominance.

Sociology GS 2 · 2016 · Perspectives on the study of Indian society

Revision summary

Patriarchy dominates by controlling descent, property, and women's sexuality.

Seed and Earth is the Indian kinship code of that dominance.

Brahmanical patriarchy ties it to caste honour.

Law can proclaim equality while the household still ranks the father.

It is structural dominance, not only prejudice.

Introduction

Patriarchy is dominance through the organisation of kinship, sexuality, and labour so that men command line and surplus. In India it is a caste form of dominance, not a free-standing male culture.

Body

As dominance

- Leela Dube's Seed and Earth makes men the seed and women the field; dominance is the right to name the child and guard the body.
- Uma Chakravarti's Brahmanical patriarchy shows honour as caste power over women.
- Property, vote by household head, and unpaid care are material dominance, which Walby would split into structures.

Not only the home

- The state, temple, and informal labour market extend it. Informal women workers meet patriarchy as wage theft plus honour.
- **Beteille's disharmony:** the Constitution names equality while the lineage names the father.

Variation

- Class and some matrilineal pockets change the mix. Dominance remains the pattern in much of the North Indian belt.

Flow diagram

Patriarchy -> Seed line property

Patriarchy -> Honour sexuality

Caste -> Patriarchy

Conclusion

Patriarchy is a form of dominance because it allocates voice, land, and body. Indian sociology must treat it as kinship-caste power, not as private attitude.

Open WRAP page —

<https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/patriarchy-as-a-form-of-dominance/>

Q2(a) · 20 marks

How has B.R. Ambedkar identified the features of caste system ? How is it different from the mainstream treatment of caste features ?

Sociology GS 2 · 2016 · Caste System

Revision summary

Ambedkar stressed graded inequality, endogamy, and division of labourers.

Untouchability is structural contempt, not a side custom.

Ghurye catalogued traits; Dumont theorised purity.

Sanskritization keeps the system; **Ambedkar** seeks exit.

The difference is indictment plus a political programme.

Introduction

Ambedkar identified caste as a system of graded inequality, endogamy, and occupational closure that is a social order of contempt, not a harmony of functions. Mainstream catalogues listed traits; he named the mechanism and the wound.

Body

Ambedkar's features

- Caste is not a division of labour only. It is a division of labourers, ranked and hereditary.
- Endogamy is the key that reproduces the system; sati, child marriage, and bans on widow remarriage police it.
- Graded inequality sets every rung against the one below, which blocks a simple class bloc of the oppressed.
- Untouchability is the extreme of contempt, not a small ritual extra.

Mainstream contrast

- G. S. Ghurye listed segmentation, hierarchy, commensality, disability, and occupation. The list is useful; it can sound like a civilisational inventory.
- Dumont placed purity ideology at the centre and encompassed power. **Ambedkar** placed humiliation and closed doors at the centre.
- Srinivas's Sanskritization is mobility inside the ladder. **Ambedkar** wanted the ladder broken.

Difference that matters

- Mainstream often explains caste. **Ambedkar** indicts it and designs annihilation through law, conversion, and representation.

Flow diagram

Ambedkar -> Graded inequality endogamy
Ghurye list -> Features inventory
Dumont -> Purity ideology
Graded inequality endogamy -> Annihilation

Conclusion

Ambedkar's caste is graded, endogamous, and anti-democratic. Mainstream feature-lists describe the shell. He described the engine and demanded its destruction.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/how-has-b-r-ambedkar-identified-the-features-of-caste-system-how-is-it-different-from-the-mainstream-treatment-of-caste-features/>

WRAP Exams

Q2(b) · 15 marks

Discuss Andre Beteille account of the relationship between caste, class and power as a change from symmetrical to asymmetrical one.

Sociology GS 2 · 2016 · Caste System

Revision summary

Symmetry meant the same groups led in caste, class, and power.

Sripuram showed that land reform and democracy broke that coincidence.

Class can rise without ritual rank; office can move without land.

Caste remains, but it is no longer a perfect map of class and power.

Disharmony is this mismatch as a historical type.

Introduction

Andre Beteille argued that in a traditional setting caste, class, and power sat in a symmetrical stack: the same families ranked high on all three. Land reform, vote, and education made the stack asymmetrical.

Body

Symmetrical past

- In older Sripuram-type Tanjore, Brahmans could combine ritual rank, land, and village authority.
- Dumont's encompassing purity and landlordism could look like one pyramid.

Asymmetrical present

- Caste rank did not automatically equal class after tenancy change and new occupations.
- Power shifted toward numerical dominant groups and parties, which Srinivas's dominant caste already hinted.
- A poor Brahman, a rich non-Brahman farmer, and a Dalit with a reserved office no longer sit on one line.

Meaning

- **This is disharmonic structure:** equality as public value, mismatch as lived fact.
- The change is not the end of caste. It is the end of a single coincidence of the three axes.

Flow diagram

Symmetrical stack -> Same families all high

Asymmetrical -> Caste class power split

Land reform vote school -> Asymmetrical

Conclusion

- **Beteille's shift from symmetrical to asymmetrical ties is the sociology of democratic India:** caste, class, and power still matter, but they no longer duplicate one another.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/discuss-andre-beteille-account-of-the-relationship-between-caste-class-and-power-as-a-change-from-symmetrical-to-asymmetrical-one/>

WRAP Exams

Q2(c) · 15 marks

Analyse the major components of Land Reform Acts. Show their effectiveness in curbing rural inequality.

Sociology GS 2 · 2016 · Rural and Agrarian Social Structure

Revision summary

Components were intermediary abolition, tenancy, ceilings, and redistribution.

Abolition worked most; ceilings worked least.

Barga shows tenancy can shift bargaining when recorded.

Rural inequality changed shape toward rich peasants, not toward the landless.

Caste-land overlap limited the egalitarian promise.

Flow diagram

Zamindari abolition -> Rich peasant

Tenancy -> Mixed record

Ceilings -> Weak redistribution

Conclusion

- Effective against a colonial rentier form. Limited against proprietary caste agrarian power.

Land reforms curbed the zamindar layer and legalised many tenants. They did not equalise the rural poor. Effectiveness is high on intermediaries, low on labour and ceilings.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/analyse-the-major-components-of-land-reform-acts-show-their-effectiveness-in-curbing-rural-inequality/>

Q3(a) · 20 marks

Bring out the significance of the difference between family and household.

Sociology GS 2 · 2016 · Systems of Kinship in India

Revision summary

Household is co-residence and common living.

Family is the wider kin process of descent and duty.

Desai and Shah established this split for Indian sociology.

Nuclear roofs can remain joint in property and ritual.

Policy and change debates fail if the two are collapsed.

Introduction

Family is a kinship process of rights, duties, and descent. Household is a residential and commensal unit under one roof or kitchen. Mixing them makes Indian family change look like a false death of the joint family.

Body

The difference

- **A. M. Shah made the household the countable unit:** who lives and eats together.
- I. P. Desai insisted jointness can continue as property, ritual, and care among several households.
- Karve's kinship map is family; the census house is household.

Significance

- Nuclear households may still send remittance, take a bride for the lineage, and pool funeral duty. Structure has not become Western kinship.
- Policy that targets the household (ration, LPG) can miss the wider family that actually decides daughters and elderly.
- Leela Dube's gender ideology lives in family even when the household splits.

Change studies

- Kolenda's reviews only make sense if fission of household is not read as the end of family.

Flow diagram

Household residence -> Census kitchen

Family kinship -> Rights duties line

Family kinship -> Household residence

Conclusion

The difference matters because India can have small households and large families at once. Sociology that confuses the two misreads both modernity and patriarchy.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/bring-out-the-significance-of-the-difference-between-family-and-household/>

Q3(b) · 15 marks

Elucidate the concepts of 'majoritarianism' and 'minoritarianism' in accentuating communal tensions in India.

Sociology GS 2 · 2016 · Perspectives on the study of Indian society

Revision summary

Majoritarianism treats the census majority as owner of the nation.

Minoritarianism is defensive bloc politics, and also a stigma used by majorities.

Each confirms the other's fear and leadership.

Riots and sacred disputes are the public form of the spiral.

Equal citizenship is the alternative language.

Introduction

Majoritarianism is the claim that the numerical majority's religion or culture should define the nation. Minoritarianism, in this debate, is both a defensive identity of threatened groups and a charge that minorities bargain as blocs. Together they thicken communal tension.

Body

Majoritarianism

- It converts a census majority into a political owner of the state, shrinking Beteille's equal citizenship.
- Temple, cow, and history become tests of belonging. The minority is guest or suspect.
- It feeds riot as a method of showing who owns the street.

Minoritarianism

- Fear of the majority produces inward leadership, personal-law defence, and vote-bank talk.
- The charge of minoritarianism can itself be a majoritarian weapon against legitimate rights.
- Paul Brass's riot systems show elites on both sides using identity as a resource.

Accentuation

- **Each pole confirms the other:** temple mobilisation and ghetto leadership rise together.
- Cross-cutting caste and class, which **Ambedkar** used, get silenced in the communal binary.

Flow diagram

Majoritarianism -> Nation as majority home

Minoritarianism -> Bloc defence

Nation as majority home -> Tension riot

Bloc defence -> Tension riot

Conclusion

Majoritarianism and minoritarianism accentuate communal tension by making numbers into honour. Democracy needs citizens, not a majority nation facing a minority camp.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/elucidate-the-concepts-of-majoritarianism-and-minoritarianism-in-accentuating-communal-tensions-in-india/>

WRAP Exams

Q3(c) · 15 marks

Comment on the increasing significance of caste in politics.

Sociology GS 2 · 2016 · Perspectives on the study of Indian society

Revision summary

Democracy organised caste as interest and identity.

Kothari called this politicisation, not disappearance.

Mandal and Dalit assertion expanded who counts as a political caste.

Dominant castes converted land-numbers into legislatures.

This is rising political caste, not a return of total ritual order.

Introduction

Caste has grown more significant in Indian politics even as some village ritual declined. Democracy did not dissolve jati; it organised it as a vote, a quota, and a public name.

Body

Why increasing

- **Rajni Kothari's politicisation of caste:** parties need clusters, and caste is a ready cluster.
- Mandal and OBC assertion made the middle of the ladder a national political subject.
- Reserved seats, panchayat quotas, and census talk keep caste on the file.

What changed, not vanished

- Srinivas's dominant caste entered Vidhan Sabhas. Beteille's asymmetry means ritual rank is not the same as MLA power.
- Dalit parties and Ambedkarite symbols made the bottom a political identity, not only a disability.

Caution

- Caste in politics is not the same as the old jajmani. It is competitive dignity and share.
- Class and religion still cut it. A single caste rarely wins a nation.

Flow diagram

Vote quota -> Caste in politics

Kothari -> Caste in politics

Mandal Dalit parties -> Caste in politics

Conclusion

Caste's political significance has increased because the vote rewards organised ascriptive groups. That is transformation of caste, not proof that sociology should return to Dumont's whole as the state.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/comment-on-the-increasing-significance-of-caste-in-politics/>

Q4(a) · 10 marks

Privatization of education and increasing inequalities

Sociology GS 2 · 2016 · Challenges of Social Transformation

Revision summary

Privatisation sells English and degrees to those who can pay.

The public system becomes a residual for the poor.

Gender and rural households often split children by spend.

Coaching extends the private market into public exams.

Inequalities of capability rise even if some private quality is real.

Introduction

Privatisation of education in India turns schooling and college into goods for those who can pay. It increases inequality of capability even when it raises some average scores.

Body

How privatisation works

- English-medium private schools and capitation colleges sort class, as cultural capital in Bourdieu's sense, and as Beteille's disharmonic education.
- Public systems are left as residual for the caste-poor, which Ambedkar would read as unequal opportunity dressed as choice.

Increasing inequalities

- Urban middle class exits, so political demand for government schools thins.
- Gender and rural gaps widen when the girl is sent to the free school and the boy to the fee school.
- Coaching markets make even public exams a private spend.

HD angle

- Sen's freedom to learn is not the same as a mall of schools.

Flow diagram

Private school college -> Split by fee
Split by fee -> Credential inequality
Public residual -> Credential inequality

Conclusion

Private education expands options for the propertied and deepens class-caste inequality in credentials. Growth of the sector is not equalisation.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/privatization-of-education-and-increasing-inequalities/>

Q4(b) · 10 marks

Mahatma Gandhi National Rural Employment Guarantee Scheme for rural development

Sociology GS 2 · 2016 · Rural and Agrarian transformation in India

Revision summary

MGNREGA is a legal rural employment right, not a scheme of grace.

It supports landless and women more than proprietary farmers.

Development here is a wage floor and some local assets.

It can check distress migration when implementation works.

It does not replace land or industrial rural jobs.

Introduction

MGNREGA is a rights-based wage floor in rural India. As rural development it is livelihood security, women's cash, and a bargain against distress migration, not a substitute for land reform.

Body

What it does

- One hundred days of unskilled work as a legal claim, a shift from charity works.
- It raises reservation wages and can slow footloose labour in Breman's sense when paid on time.
- Women and SC/ST often use it more, which touches feminization of poverty and caste landlessness.

Development meaning

- Assets (tanks, roads) are uneven. The core development is bargaining power of the rural poor against dominant-caste employers Srinivas mapped.
- A. R. Desai would still ask whether it changes agrarian class or only manages surplus labour.

Limits

- Delay, leakage, and elite capture of works. It is not industrial ruralisation.

Flow diagram

MGNREGA -> Wage right

Wage right -> Bargain versus local malik

Wage right -> Women cash

Conclusion

MGNREGA develops rural society as a right to wage, especially for women and the landless. It is real and modest: a floor, not a new agrarian structure.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/mahatma-gandhi-national-rural-employment-guarantee-scheme-for-rural-development/>

Q4(c) · 10 marks

Different forms of Dalit assertion

Sociology GS 2 · 2016 · Perspectives on the study of Indian society

Revision summary

Dalit assertion appears as party, conversion, literature, and law.

It rejects Sanskritization as a path of dignity.

Ambedkar is the shared grammar across regions.

Everyday education and work refusal are also assertion.

The forms are many; the target is graded inequality.

Introduction

- **Dalit assertion takes many forms:** conversion, party, literature, street symbol, and law. All refuse the Harijan slot of pity and claim **Ambedkar's** dignity.

Body

Forms

- **Political:** Independent Labour Party to Republican and later BSP-type electoral assertion.
- **Religious:** 1956 conversion and later Buddhist identity as exit from Hindu graded inequality.
- **Cultural:** Dalit literature, autobiographies, and the icon of the blue suit and Constitution.
- **Legal-social:** atrocity law, reservation defence, and temple or well entry as rights, not favours.
- **Everyday:** education, naming, and refusal of demeaning work.

Sociological sense

- This is politicisation of caste from below, different from Sanskritization, which copies the higher rung.

Flow diagram

Ambedkar -> Party

Ambedkar -> Conversion

Ambedkar -> Law literature

Party -> Assertion

Conversion -> Assertion

Law literature -> Assertion

Conclusion

- **Dalit assertion is plural in method and one in direction:** annihilation of contempt. Forms change with region; the Ambedkarite grammar repeats.

Open WRAP page —

<https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/different-forms-of-dalit-assertion/>

Q4(d) · 10 marks

Empowerment through 'Right to Education'

Sociology GS 2 · 2016 · Perspectives on the study of Indian society

Revision summary

RTE makes elementary school a legal right.

Enrolment gains are the first empowerment, especially for girls and deprived castes.

Learning quality and classroom caste decide if the right is real.

Private markets still organise advantage.

It is a floor of citizenship, not the whole of equal education.

Flow diagram

Right to Education -> Enrolment claim

Enrolment claim -> Empowerment if learning dignity

Private split -> Limit

Conclusion

- RTE empowers as a floor. It does not by itself equalise Indian education.

RTE empowers by turning school into a right. Full empowerment needs quality, non-stigmatising classrooms, and a public system that the middle class does not abandon.

Open WRAP page —

<https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/empowerment-through-right-to-education/>

Q4(e) · 10 marks

Differential sex-ratio and its implications.

Sociology GS 2 · 2016 · Perspectives on the study of Indian society

Revision summary

Differential sex ratio is a deficit of females, sharpest in child counts.

Prosperity plus ultrasound plus patriliney produced it.

Implications include bride import, trafficking, and gendered violence.

Scarcity does not automatically empower women.

PCPNDT and succession reform are the policy pair.

Introduction

A differential sex ratio means fewer females than males in a population, especially among children in prosperous Indian belts. It implies son preference made demographic, with marriage, violence, and trafficking as aftershocks.

Body

Pattern

- Child sex ratio decline is worse where ultrasound meets Seed and Earth kinship and dowry.
- PCPNDT exists because the difference is produced, not natural.

Implications

- Marriage squeeze, imported brides, and trafficking into low-ratio regions.
- Surplus young men and honour politics can thicken violence.
- Women's bargaining inside the household may not rise; scarcity of wives can increase control.

Sociological reading

- This is patriarchy as a population fact, not only a family attitude. Human development without gender justice can still buy the test.

Flow diagram

Son preference technology -> Differential sex ratio

Differential sex ratio -> Marriage squeeze

Differential sex ratio -> Trafficking violence

Conclusion

Differential sex ratio is missing girls as a social structure. Implications run from marriage markets to crime. Law and property rights must travel together.

Open WRAP page —

<https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/differential-sex-ratio-and-its-implications/>

Q5(a) · 20 marks

Write a note on the uneven impact of 'Green Revolution' on rural society.

Sociology GS 2 · 2016 · Rural and Agrarian transformation in India

Revision summary

The Green Revolution concentrated in irrigated wheat-rice regions.

Rich peasants captured seed, water, and machines.

Labour gains were partial and later mechanised away.

Caste-land overlap structured who won.

Ecology and dryland India show the uneven remainder.

Introduction

The Green Revolution thickened grain in irrigated wheat-rice belts and left rainfed India behind. Its rural impact was uneven by region, class, caste, and ecology, not a national farm miracle.

Body

Regional unevenness

- Punjab, Haryana, and western Uttar Pradesh gained surplus, machines, and farmer unions.
- Eastern and dryland tracts stayed with low yield and distress, which later NREGA partly met as a wage floor.

Class and caste

- Proprietary cultivators who could buy water, seed, and credit became a rich-peasant class. A. R. Desai's incomplete reform met new capital.
- Landless labour gained some days of work, then machines and migrants cut that gain. Thorner's mazdoor did not become a citizen of the revolution.
- Dominant castes that Srinivas mapped often captured the package. Dalit labour remained at the bottom.

Social and ecological

- Households commercialised; tenancy and reverse tenancy shifted.
- Groundwater, soil, and later farmer suicide clusters showed the ecological bill.
- Women gained transplanting work and lost control as cash and machines masculinised decision.

Flow diagram

HYV irrigation credit -> Rich peasant belts
HYV irrigation credit -> Labour then machines
HYV irrigation credit -> Water soil cost
Rainfed India -> Left behind

Conclusion

- **Green Revolution impact was a regional class project:** plenty for irrigated proprietors, casual work and ecological cost for others. Unevenness is the sociological fact, not a side effect.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/write-a-note-on-the-uneven-impact-of-green-revolution-on-rural-society/>

WRAP Exams

Q5(b) · 15 marks

Discuss the emerging forms of 'inequalities' and 'acute poverty' as major challenges of social transformation in India.

Sociology GS 2 · 2016 · Challenges of Social Transformation

Revision summary

New inequalities grow around private school, health, and metro work.

Informal labour is the structure of that split.

Acute poverty remains landless, Adivasi, Dalit, and female-headed.

Illness and displacement turn poverty sharp.

Transformation must join growth to rights in land, wage, and care.

Introduction

Social transformation in India now meets new inequalities of skill, city, and private service, together with acute poverty that is no longer only a village calorie story. The challenge is dual: glittering growth and a leftover India.

Body

Emerging inequalities

- Post-1991 private education and health split capabilities, which Sen would call unfreedom beside GDP.
- Formal cores with informal peripheries, as Breman's labour shows, create a two-speed workplace.
- Digital, English, and metro rents add a spatial class. Beteille's disharmony is now mall versus basti.

Acute poverty

- Landless Dalit and Adivasi households, displaced peasants, and female-headed families remain in depth poverty, which SECC-type counts still catch.
- Urban slum poverty is cash-poor and service-poor at once.
- Feminization of poverty and missing social security make illness an acute trap.

Challenge for transformation

- Sanskritization and planning-era mobility do not map these forms.
- Transformation fails if it is only a larger middle class on a caste-informal base.

Flow diagram

Liberalisation -> Private skill metro split

Land caste gender -> Acute poverty

Private skill metro split -> Challenge of transformation

Acute poverty -> Challenge of transformation

Conclusion

Emerging inequality is credential, metro, and informal dualism. Acute poverty is still caste-land-gender. Social transformation must treat both, or growth will only rearrange the queue.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/discuss-the-emerging-forms-of-inequalities-and-acute-poverty-as-major-challenges-of-social-transformation-in-india/>

WRAP Exams

Q5(c) · 15 marks

Discuss the various forms of environmental movements waged in india. .

Sociology GS 2 · 2016 · Social Movements in Modern India

Revision summary

Chipko-type movements defend forest as peasant and women's subsistence.

Dam and mine movements fight displacement of Adivasis and peasants.

FRA is a legal form of the forest struggle.

Urban movements target pollution and amenities, with class bias risks.

Guha's environmentalism of the poor names the main Indian pattern.

Introduction

Indian environmental movements are struggles over forest, dam, factory, and city air, usually led by those whose livelihood is the environment. They are social movements, not only green lifestyle clubs.

Body

Livelihood-forest forms

- Chipko in the Himalaya joined peasant women to trees as subsistence, a gender-environment form.
- Forest satyagrahas and later FRA campaigns assert Adivasi title against the colonial Forest Department, in Elwin's protective line recast as rights.

Displacement-dam forms

- Narmada Bachao Andolan made big dams a national question of whose development.
- Similar anti-mine and anti-plant struggles in Odisha, Jharkhand, and Chhattisgarh join tribe, land, and ecology.

Urban and middle-class forms

- Anti-pollution, park, and climate marches can be civic. They sometimes ignore the waste-picker and the slum.
- Silent Valley and later biodiversity fights mixed scientists with local people.

Sociological reading

- Ramachandra Guha's environmentalism of the poor fits most Indian forms. They are class and caste ecology, not post-materialism alone.

Flow diagram

Chipko forest -> Livelihood ecology
Narmada mines -> Anti-displacement
Urban pollution -> Civic green
Livelihood ecology -> Indian environmental movements
Anti-displacement -> Indian environmental movements

Conclusion

Forms run from Chipko and forest rights to Narmada and urban clean-air. The durable Indian form is the poor defending habitat as livelihood.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/discuss-the-various-forms-of-environmental-movements-waged-in-india/>

WRAP Exams

Q6(a) · 20 marks

Write a detailed note on the effects of growing slums in urban areas.

Sociology GS 2 · 2016 · Industrialization and Urbanisation in India

Revision summary

Slums are the residential face of informal urban labour.

Effects include service deficit, disease, and insecure tenure.

Women carry extra water and care costs.

The formal city depends on this cheap labour.

Politics oscillates between eviction and patronage, not yet full urban citizenship.

Introduction

Growing slums are the housing form of India's urban informal economy. Their effects are overcrowding, insecure tenure, cheap labour for the city, and a politics of vote versus eviction.

Body

Housing and services

- Slums concentrate people without title, water, and sanitation. The city extracts labour while delaying citizenship of space.
- Women and children carry the water and disease load, a feminization of urban poverty.

Labour and class

- Slums house construction, domestic, and vending workers that Breman placed in the informal market.
- They subsidise formal India with cheap services next to malls, a spatial disharmony Beteille would recognise in another key.

Health and stigma

- TB, undernutrition, and fire risk are ecological effects. Caste clusters inside slums can repeat village rank.

Politics

- Patron parties trade stay against demolition. Rights-based housing and in-situ upgrade are the alternative to treating slums as only a nuisance.

Flow diagram

Rural migrant informal -> Slum
Slum -> Cheap city labour
Slum -> Health tenure deficit
Slum -> Vote eviction politics

Conclusion

- **Growing slums effect a dual city:** growth on informal housing. The sociological task is tenure, services, and labour rights, not only clearance.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/write-a-detailed-note-on-the-effects-of-growing-slums-in-urban-areas/>

WRAP Exams

Q6(b) · 15 marks

Discuss the changing nature of the problems of working class in the informal sector of the economy.

Sociology GS 2 · 2016 · Industrialization and Urbanisation in India

Revision summary

The old working-class problem was the mill and the union.

The informal majority now faces hidden employers and no career.

Migration and home-based women's work broke the factory neighbourhood.

Caste and gender structure the worst informal tasks.

Organisation must follow the chain, not wait for a mill gate.

Introduction

The informal-sector working class in India now faces problems of no employer, no union, and no career, more than the old mill-strike against a visible factory boss. The nature of the problem changed with liberalisation and rural out-migration.

Body

Older working-class problems

- Organised mills and plantations had wages, unions, and a clear opponent. Desai could map industrial class in that frame.
- Informal work always existed. It was not yet the majority story of 'working class' in public talk.

Changing problems

- Contract chains hide the principal employer. Social security codes struggle to find a contributor.
- Circular migrants, women home-workers, and app or workshop casuals lack the mill neighbourhood as a solidarity space.
- **Skill polarisation:** a small formal core, a large unprotected periphery.
- **Caste and gender sort tasks:** Dalit sanitation, women domestic work, Muslim artisanal clusters.

What remains

- Surplus extraction remains. The form of struggle shifts to street-vendor law, NREGA fallback, and sporadic strikes.

Flow diagram

Mill union boss -> Old working class
Contractor migrant home work -> Informal problems
Informal problems -> No security no union

Conclusion

Informal working-class problems changed from factory bargaining to insecurity without a workplace community. The class is larger and harder to organise, not less exploited.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/discuss-the-changing-nature-of-the-problems-of-working-class-in-the-informal-sector-of-the-economy/>

WRAP Exams

Q6(c) · 15 marks

What are the factors accounting for the resurgence of ethnic identity movements in India?

Sociology GS 2 · 2016 · Social Movements in Modern India

Revision summary

Federal success of language states encourages new ethnic claims.

Extractive development in tribal and hill regions fuels resurgence.

Census and schedules make identity an official resource.

Party competition after one-party dominance opened space.

Land and dignity, not primordial hate, are the usual motors.

Introduction

Ethnic identity movements resurged in India because the republic both recognises difference and maldistributes development. Language, tribe, and region return as claims when the nation feels distant or extractive.

Body

Structural factors

- Linguistic federalism taught that identity pays in states and councils. New claims copy that success.
- Uneven development, mines, and dams in tribal belts turn ethnicity into a shield, after colonial isolation and Ghurye-Elwin unfinished business.
- **Census**, **Sixth Schedule**, and reservation make ethnicity a file identity that leaders can mobilise, as Paul Brass argued.

Political opportunity

- Party competition after Congress dominance opened space for regional and tribal fronts.
- Global indigenous talk and diaspora media thicken symbols, but local land is still the core.

Cultural factors

- Fear of assimilation and of majoritarianism recasts tribe and language as peoplehood.
- Middle-class ethnic intelligentsias write history and demand a flag or an autonomous council.

Flow diagram

Federal recognition -> Ethnic movements

Uneven mines dams -> Ethnic movements

Party opportunity -> Ethnic movements

Conclusion

Resurgence is not a return of the primitive. It is modern politics using ethnicity where class and nation have not delivered dignity or land.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/what-are-the-factors-accounting-for-the-resurgence-of-ethnic-identity-movements-in-india/>

Q7(a) · 20 marks

Bring out the impact of the declining significance of the agrarian economy.

Sociology GS 2 · 2016 · Perspectives on the study of Indian society

Revision summary

Agriculture employs many and contributes less surplus.

Youth and labour leave; the village becomes a reserve.

Rich peasants diversify; smallholders squeeze.

Family and gender adapt through remittance and women's field work.

Politics defends farm identity while the economy urbanises.

Introduction

Agriculture's falling share of GDP, with still-large employment, means a declining significance of the agrarian economy as surplus and status. Impact is a squeezed village, a migrant labour force, and farmer politics of price rather than a peasant civilisation.

Body

Economic and class impact

- Youth seek non-farm work. The village is a labour reserve, which Desai's class map now stretches to the city.
- Rich peasants diversify into trade and education. Smallholders face a cost-price squeeze after the Green Revolution's uneven gift.
- Land remains honour, as Srinivas's dominant caste still shows, even when it is not the main national surplus.

Social impact

- Circular migration and slums are the household form of agrarian decline.
- Family fission and delayed marriage follow remittance, yet Seed and Earth can survive the empty field.
- Women's farm work may rise as men leave, without title.

Political impact

- Farmer movements demand the state market. Landless politics is weaker.
- Food remains politically sacred; the economy has moved on.

Flow diagram

Agrarian GDP share down -> Migration informal
Agrarian GDP share down -> Smallholder squeeze
Agrarian GDP share down -> Price politics
Land as honour -> Price politics

Conclusion

- **Declining agrarian significance produces a hybrid India:** farm as identity and fallback, city as wage. The impact is transformation of rural class, not the end of the village.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/bring-out-the-impact-of-the-declining-significance-of-the-agrarian-economy/>

WRAP Exams

Q7(b) · 15 marks

Examine the impact of industrialization and urbanization on family structure.

Sociology GS 2 · 2016 · Systems of Kinship in India

Revision summary

Urban work favours smaller or differently crowded households.

Joint family as process often survives as extra-household kin.

Gender ideology lags behind residence change.

Class splits the urban family into salaried nuclear and migrant huddle.

Yogendra Singh's modernization of tradition fits better than simple nuclearisation.

Introduction

Industrialisation and urbanisation have shrunk many co-resident households and stretched kin across mill, slum, and metro. Family as lineage and duty has changed more slowly than the roof.

Body

Household impact

- Factory and office housing favour smaller conjugal households, which A. M. Shah would count as household change.
- I. P. Desai's jointness continues as remittance, ritual, and elder duty among split units, a modified extended family.
- Informal industrial labour may crowd kin into slum rooms, which is urbanisation without a suburban nuclear ideal.

Kinship and gender

- Karve's regional patterns mix in the city; cross-cousin and village exogamy both meet classifieds and caste matrimony sites.
- Leela Dube's Seed and Earth still organises who inherits the village plot while daughters work in town.
- Age at marriage and some love choice rise, beside dowry inflation.

Class split

- Salaried nuclear homes and migrant joint-like messes are both urban family structures.

Flow diagram

Industry city -> Smaller or crowded households

Industry city -> Extended duty remittance

Seed line caste -> Extended duty remittance

Conclusion

Industry and city change family mainly as household form and as women's double shift. The Indian family as caste kinship adapts rather than becoming a Western isolate.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/examine-the-impact-of-industrialization-and-urbanization-on-family-structure/>

WRAP Exams

Q7(c) · 15 marks

How is ageing becoming an emerging issue in Indian society ?

Sociology GS 2 · 2016 · Perspectives on the study of Indian society

Revision summary

Longevity and fewer children make ageing demographically visible.

Household fission and migration weaken traditional care.

Widows and informal workers are the sharp edge.

Honour ideology hides neglect and work in old age.

Welfare pensions and health must supplement family duty.

Introduction

Ageing is an emerging Indian issue because longevity is rising while the joint household that was supposed to care is thinning. The elderly are more visible, more female at the oldest ages, and less guaranteed a son's roof.

Body

Why emerging

- Fertility decline and better survival produce a larger old-age share, first in the south and among the middle class.
- Urbanisation and migration empty the village house that ideology still calls the ashrama of care.
- Informal work means no pension for most, so ageing is a poverty risk, especially for widows under Seed and Earth.

Social form of the issue

- Loneliness, abuse, and medical cost meet a cultural claim that old age is honoured.
- **Feminization of later life:** more widows, less property.
- Policy (Maintenance Act, sparse pensions, homes) is catching up slowly, a welfare lag Yogendra Singh would call incomplete modernization of tradition.

Not only a rich-country issue

- Poor elderly continue to work. Ageing is not retirement; it is weaker bodies in the same informal market.

Flow diagram

Longevity low fertility -> Ageing
Migration small household -> Ageing
No pension widowhood -> Ageing

Conclusion

Ageing emerges as a social issue where demography meets a mobile, informal, still-patrilineal family. It will thicken unless public care matches the missing joint roof.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2016/how-is-ageing-becoming-an-emerging-issue-in-indian-society-div/>

WRAP Exams

Compiled answer key

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

ask@wrapexams.com · wrapexams.com

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) 10 marks
Q4(b) 10 marks	Q4(c) 10 marks	Q4(d) 10 marks	Q4(e) 10 marks
Q5(a) 20 marks	Q5(b) 15 marks	Q5(c) 15 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			

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) · 10 marks Solution

Q4(b) · 10 marks Solution

Q4(c) · 10 marks Solution

Q4(d) · 10 marks Solution

Q4(e) · 10 marks Solution

Q5(a) · 20 marks Solution

Q5(b) · 15 marks Solution

Q5(c) · 15 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

WRAP Exams · Write. Read. Analyse. Practice. · <https://wrapexams.com/upsc/mains/sociology/gs-2/2016/> ·
ask@wrapexams.com · wrapexams.com

WRAP Exams