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UPSC Mains 2017 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-2/2017/>

Q1(a) · 10 marks

Write a critique of the structural and functional perspective used by M.N. Srinivas in the understanding of Indian society

Sociology GS 2 · 2017 · Perspectives on the study of Indian society

Revision summary

Srinivas studied India as an observed village structure, not a book of sacred rules.

Function explained how custom held groups together.

Desai's class reading and Beteille's disharmony expose the harmony bias.

The village monograph cannot stand for mill, city, and tribe.

Keep the field tools; refuse the closed-system claim.

Introduction

M. N. Srinivas's structural-functional view mapped Indian society as a living village system of caste, kinship, and faction. The critique is not that the field view was useless. It is that harmony language, village closure, and a weak class eye limited what the method could see.

Body

What the perspective did

- Structure was the observed network of groups and statuses, not a varna chart. Function was what a custom did for order, as in Rampura festivals that tied patrons and clients.
- Dominant caste and Sanskritization put mobility inside the system, so change did not have to mean collapse.
- The method corrected G. S. Ghurye's book view with interaction.

Limits of function and harmony

- A. R. Desai argued that landlord, tenant, and labourer are class relations. Treating them as functions of village solidarity hides surplus extraction.
- **Andre Beteille's Sripuram kept structure but named disharmony:** equality as a public value beside ranked caste and class.
- Sanskritization explains ritual climbing. It does not explain annihilation of caste as **Ambedkar** demanded.

Village as the whole

- Rampura is a powerful case, not India. Town, mill, plantation, and tribe sit outside that frame.
- Women and Dalit labour were often under-seen when the informant was a headman.

Use after critique

- Keep field method, dominant caste, and Sanskritization as tools.
- Add class, gender, and extra-village power.

Flow diagram

Srinivas structure function -> Rampura field view
Rampura field view -> Dominant caste Sanskritization
Desai class -> Critique
Beteille disharmony -> Critique
Critique -> Srinivas structure function

Conclusion

Srinivas's structural functionalism is strongest as a field correction to Indology. It is weakest when Indian society is reduced to a self-balancing village. Critique means adding class, disharmony, and the Constitution, not throwing Rampura away.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2017/write-a-critique-of-the-structural-and-functional-perspective-used-by-m-n-srinivas-in-the-understanding-of-indian-society/>

Q1(b) · 10 marks

Which is more significant, the principle of 'hierarchy' or the principal of difference; in inter caste relations in the present day ?

Sociology GS 2 · 2017 · Perspectives on the study of Indian society

Revision summary

Hierarchy still ranks bodies through honour, endogamy, and atrocity.

Difference organises caste as political identity and rights.

Srinivas's dominant caste already split ritual rank from local power.

Beteille's disharmony names equality as value beside ranked practice.

Public life leans to difference; intimacy still leans to hierarchy.

Introduction

Present-day inter-caste relations run on both hierarchy and difference. Hierarchy is still the older grammar of rank and honour. Difference has become more public as identity, reservation, and vote, yet it has not erased who may eat, marry, or be touched.

Body

Hierarchy still organises everyday rank

- Louis Dumont's purity-impurity axis still appears in temple access, water, and marriage, even when offices speak equality.
- **Andre Beteille called this disharmony:** the Constitution values equality while ranked honour continues.
- Atrocity, honour crime, and segregated labour show that hierarchy is not a museum piece.

Difference as a competing principle

- M. N. Srinivas's dominant caste already showed that local power is not the same as priestly rank, so difference of resources cuts the ladder.
- Caste associations, OBC politics, and Dalit assertion treat jati as a named difference that claims rights, not only as a rung below.
- Urban work and class can muddle who sits above whom, even while endogamy keeps groups discrete.

Which is more significant

- **Hierarchy remains more significant in intimacy:** food, marriage, and the body.
- **Difference is more significant in public politics:** the vote, the list, and the movement.
- The present is not a choice of one. It is hierarchy in the household and difference in the street.

Flow diagram

Hierarchy purity honour -> Marriage food body

Difference identity vote -> Reservation movements

Hierarchy purity honour -> Present inter-caste

Difference identity vote -> Present inter-caste

Conclusion

Difference now organises political claims, but hierarchy still organises honour and exclusion. Inter-caste relations today are a disharmonic mix: groups speak as equals in law and as ranked bodies in life.

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Q1(c) · 10 marks

What are the distinct features of islam as practised in India, and how have they changed over time ?

Sociology GS 2 · 2017 · Perspectives on the study of Indian society

Revision summary

Indian Islam is regional, often shrine-centred, and internally ranked.

Minority status after Partition made community a political fact.

Reform and print pushed scriptural uniformity against custom.

Caste-like divisions and dargah practice persist.

Change is toward a firmer boundary, not toward one identical piety.

Introduction

Islam in India is a lived religion of many regions, languages, and schools, not a single imported copy of Arabia. Its distinct features grew from conversion, local custom, and a minority position in a caste society. Those features have shifted with reform, partition, law, and the market.

Body

Distinct features

- **Syncretic practice:** dargah, urs, and shared saints sat beside mosque and sharia, as in Ajmer and many qasba towns.
- Caste-like ranking among ashraf, ajlaf, and arzal, so Indian Islam did not abolish graded inequality.
- Regional languages, Sufi silsilas, and customary personal law made practice local rather than uniform.
- A minority civic location after 1947 made identity more political than in a Muslim-majority state.

Change over time

- Colonial census and personal law froze 'Muslim' as a legal community, which Imtiaz Ahmad and others later showed was internally diverse.
- Reformist and Islamist currents, print, and madrasa networks pushed toward scriptural uniformity and against shrine custom.
- Urban middle-class piety, Tablighi circuits, and satellite preaching recast everyday observance.
- Communal violence and security politics thickened boundary-making, even as class and region still split the community.

Continuity

- Dargah culture, caste among Muslims, and regional rites have not vanished. They compete with purification drives.

Flow diagram

Islam practised in India -> Dargah custom region

Islam practised in India -> Internal ranking

Reform law nation -> Bounded identity

Dargah custom region -> Change and persistence

Bounded identity -> Change and persistence

Conclusion

Indian Islam is distinct in syncretism, internal hierarchy, and minority politics. Over time, law, reform, and the nation-state have pushed toward a more bounded community, while local custom still refuses a single mould.

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Q1(d) · 10 marks

How have the struggles against untouchability changed their forms and perspective from Gandhian to Ambedkarite positions?

Sociology GS 2 · 2017 · Caste System

Revision summary

Gandhi treated untouchability as a moral sin to be cured by service and temple entry.

He kept a reformed village and varna ideal.

Ambedkar treated it as caste structure needing annihilation, rights, and exit options.

Forms moved from satyagraha to parties, conversion, and the Constitution.

Contemporary Dalit politics is largely Ambedkarite in perspective.

Introduction

Gandhian and Ambedkarite struggles both named untouchability as a wound. They disagreed on what the wound was. **Gandhi** sought moral reform inside a reformed Hindu whole. **Ambedkar** sought annihilation of caste as a political structure of graded inequality.

Body

Gandhian form and perspective

- Harijan work, temple entry, and the spinning wheel treated untouchability as a sin of caste Hindus to be washed by service and self-purification.
- Village, trusteeship, and varna as occupational duty were kept as an ideal, so the aim was inclusion without destroying the social architecture.
- Champaran-style satyagraha trained moral pressure; the same method was turned to wells, roads, and temples.

Ambedkarite form and perspective

- Untouchability was not a blot on an otherwise good dharma. It was the underside of caste, reproduced by endogamy and sacred law.
- Forms shifted to separate electorates (then Poona Pact contest), conversion, labour and education, and constitutional rights.
- Annihilation of Caste demanded that the Hindu social order itself be confronted, not only its manners.

After Independence

- **Gandhi**'s idiom remains in campaigns of social harmony and some temple-entry rituals.
- **Ambedkar**'s idiom organises Dalit parties, Buddhist conversion, and rights litigation.
- The present struggle uses both streets and courts; the perspective that travels further in law is Ambedkarite.

Flow diagram

Gandhi Harijan reform -> Inclusion in Hindu whole

Ambedkar annihilation -> Rights conversion law

Inclusion in Hindu whole -> Struggle against untouchability

Rights conversion law -> Struggle against untouchability

Conclusion

The change is from moral inclusion of Harijans into a purified Hindu village to a rights politics that treats caste as a structure to be broken. Forms moved from satyagraha and service to conversion, statute, and organised assertion.

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Q1(e) · 10 marks

Write a short note a changing means of production and increased rural poverty

Sociology GS 2 · 2017 · Rural and Agrarian transformation in India

Revision summary

Green Revolution and machines changed who commands farm surplus.

Labour demand fell and work became casual and migrant.

Incomplete land reform left labourers weak, as Desai argued.

Debt and rainfed exclusion produce poverty beside plenty.

New means of production are not the same as rural welfare.

Introduction

Rural poverty has not simply fallen because ploughs became tractors. Changing means of production-seed, tube well, machine, and hired labour-have recast who owns surplus and who sells cheap work. For many households, that shift has meant new poverty beside new wealth.

Body

What changed in production

- Green Revolution inputs raised yields in irrigated belts and cheapened older landlord rents in some tracts.
- Tractors, harvesters, and herbicides cut demand for attached labour and for women's weeding work.
- Land fragmentation, reverse tenancy, and contract farming moved control toward those who command capital, not only those who hold a plough.

Why poverty can rise with 'modern' means

- A. R. Desai read incomplete land reform as strengthening rich peasants more than labourers.
- Casualisation and circular migration turn the village poor into a reserve army for town and farm.
- Debt for seed, diesel, and health, as later farmer-suicide belts showed, can pauperise even small owners.
- Drought and rainfed districts missed the input package, so regional poverty gaps widened.

Sociological point

- Means of production changed faster than property rights and social security.
- Caste-land overlap, as in Srinivas's dominant caste, still decides who captures the machine.

Flow diagram

New means seed machine credit -> Rich peasant surplus
New means seed machine credit -> Shed labour migration
Shed labour migration -> Rural poverty insecurity
Debt -> Rural poverty insecurity

Conclusion

Changing farm technology redistributes surplus. It does not automatically cut rural poverty. Where labour is shed, debt is private, and land remains concentrated, new means of production can increase the poor's insecurity.

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WRAP Exams

Q2(a) · 20 marks

The main objective of socio- religious movement during the colonial rule in India were reforming and synthesizing Hinduism. Write any two such important movements

Sociology GS 2 · 2017 · Social Movements in Modern India

Revision summary

Colonial pressure named Hinduism as a religion that needed reform and a creed.

Brahmo Samaj offered theistic worship, sati reform, and an elite synthesis with reason.

Arya Samaj offered Vedic purification, social reform, and shuddhi as boundary synthesis.

Both were modernising traditions in Singh's sense.

Neither fully confronted caste as **Ambedkar** later defined it.

Introduction

Colonial socio-religious movements tried to reform Hindu practice and to synthesise a public Hinduism that could face Christian mission, census, and the colonial state. Two important cases are the Brahmo Samaj and the Arya Samaj. Both recast scripture, worship, and social rules; they did so in different directions.

Body

Why reform and synthesis

- Mission, print, and law made 'Hinduism' a named religion that needed a creed, not only local custom.
- Yogendra Singh would call this an orthogenetic modernisation of tradition under heterogenetic pressure.
- Reform targeted sati, widowhood, idolatry, and caste excess. Synthesis tried to hold a civilisational whole against conversion and fragmentation.

Brahmo Samaj

- Rammohan Roy and later Debendranath **Tagore** and Keshab Chandra Sen sought a theistic, often anti-idol, public worship.
- Sati campaign and a turn to Upanishadic reason were the reform face. The synthesis was a purified, scriptural Hindu theism that could speak to Unitarian Christianity without becoming it.
- **Limit:** it remained largely an urban, upper-caste, Bengal-centred elite. Village caste and women's labour barely moved.

Arya Samaj

- Swami Dayanand's return to the Vedas rejected Puranic idolatry, child marriage, and some caste rigidity, while claiming a purified Aryan Hindu core.
- Shuddhi and cow protection were synthesis as reconversion and boundary-making, not only liberal ethics.
- Punjab and the United Provinces gave it a wider social base than the Brahmo church, including a new middle class of clerks and traders.

Comparison and critique

- Brahmo synthesis leaned toward a universal theism. Arya synthesis leaned toward a Vedic nation.
- G. S. Ghurye's civilisational Hindu frame is closer to Arya language. Ambedkar later judged both as inadequate against graded inequality.
- Peasant India, as in Champaran later, was not the main theatre of these samajs.

Flow diagram

Colonial mission census -> Reform and synthesis
Reform and synthesis -> Brahmo theistic reform
Reform and synthesis -> Arya Vedic shuddhi
Brahmo theistic reform -> Public Hinduism
Arya Vedic shuddhi -> Public Hinduism

Conclusion

- **Brahmo Samaj and Arya Samaj show colonial Hindu reform as creed-making:** one ethical-theistic, one Vedic-national. They synthesised a public Hinduism for print and politics. They left caste's material spine only partly touched.

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Q2(b) · 20 marks

Discuss Yogendra singh's thesis on Modernization of Indian Tradition. And evaluate its applicability in the present day context

Sociology GS 2 · 2017 · Impact of colonial rule on Indian society

Revision summary

Singh sees Indian tradition as modernising from inside and through contact.

Orthogenetic and heterogenetic sources produce recombination, not replacement.

Present work, media, and law beside endogamy still fit the map.

Desai, Beteille, and Ambedkar show class, disharmony, and Dalit rupture.

Use the thesis as culture theory, not as complete political economy.

Introduction

Yogendra Singh argued that Indian tradition modernises rather than dies. Orthogenetic change from within the civilisation and heterogenetic change from Islam, the West, and the modern state recombine. The thesis still maps much cultural life. It is weaker as a full account of class, caste annihilation, and majoritarian politics today.

Body

The thesis

- Tradition is a structure of values and roles, not a frozen past. Modernisation is differentiation of law, science, and office, plus new universalistic norms.
- Orthogenetic sources include Sanskritization, bhakti, and reform samajs. Heterogenetic sources include colonial law, Christianity, Islam, and industrial work.
- Little and great traditions interact. The village does not simply become the West.
- Caste associations, a secular Constitution, and a new middle class are illustrations of recombination.

Applicability now

- IT work, malls, and English still sit beside arranged endogamy and ritual, which fits recombination better than a decline-of-religion story.
- Television piety, yoga markets, and temple trusts show sacred forms using modern organisation.
- M. N. Srinivas's Sanskritization still travels as a mobility idiom inside tradition.

Limits in the present

- **A. R. Desai's path-of-development critique:** land, capital, and the state are not only cultural codes.
- **Andre Beteille's disharmony:** equality is a public creed while hierarchy continues; synthesis language can soften that clash.
- Ambedkarite and Adivasi politics treat parts of 'tradition' as domination, not as a resource to modernise.
- Communal polarisation and digital rumour are not gentle recombination. They are organised conflict over who owns the nation.

Verdict

- Use the thesis for family, ritual, and institutional mixing.
- Do not use it as a lullaby that India always synthesises.

Flow diagram

Singh modernisation of tradition -> Orthogenetic

Singh modernisation of tradition -> Heterogenetic

Orthogenetic -> Recombination

Heterogenetic -> Recombination

Class caste conflict -> Limit of thesis

Conclusion

Singh's modernisation of Indian tradition remains a strong cultural map of recombination. Present-day applicability holds for work, media, and law beside kinship. It thins where class, annihilation of caste, and majoritarian conflict organise the field.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2017/discuss-yogendra-singhs-thesis-on-modernization-of-indian-tradition-and-evaluate-its-applicability-in-the-present-day-context/>

Q2(c) · 10 marks

What are the changes in the cultural and structural aspects of the caste system since independence?

Sociology GS 2 · 2017 · Caste System

Revision summary

Law and vote made hierarchy publicly illegitimate even as practice continued.

Sanskritization now competes with Dalit and OBC identity.

Village service grids loosened; occupations and parties recast caste.

A small reserved middle class appeared.

Endogamy and land still structure everyday caste.

Introduction

Since Independence, caste has changed in culture and in structure, without disappearing. Culture shifted from an openly sacred hierarchy toward identity, shame, and rights talk. Structure shifted from a village service grid toward politics, education, and labour markets, while endogamy and atrocity still hold.

Body

Cultural change

- Untouchability is legally an offence and publicly stigmatised, a disharmonic value shift in Beteille's sense.
- Sanskritization continues, but reservation and Ambedkarite pride offer other languages than copying twice-born style.
- Cinema, campus, and urban anonymity weaken everyday pollution talk, yet honour and marriage ads keep it alive.

Structural change

- Land reform, Green Revolution, and dominant-caste politics recast who commands the village surplus.
- Adult franchise and caste associations turned jati into vote blocs.
- Occupations opened in towns, so hereditary service is no longer the only map, though Dalit labour still clusters in dirty and casual work.
- Protective discrimination created a small Dalit and OBC middle class, and a creamy-layer debate.

What did not change enough

- Endogamy remains the spine.
- Rural land and urban rental markets still carry caste.

Flow diagram

Independence law vote -> Culture rights shame identity

Independence law vote -> Structure politics class mobility

Endogamy atrocity -> Persistence

Conclusion

Culturally, caste is less a proud sacred ladder and more a contested identity. Structurally, it is less a closed village occupational order and more a political-economic resource. Both changes are real; neither is completion.

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WRAP Exams

Q3(a) · 20 marks

Indebtedness is one of the serious issues leading to farmers suicides Discuss reasons and suggest solutions

Sociology GS 2 · 2017 · Perspectives on the study of Indian society

Revision summary

Costly inputs and informal credit make small commercial farming a debt machine.

Price and weather risk convert production loans into household ruin.

Honour and male headship turn bankruptcy into suicide.

Swaminathan-type packages point to credit, insurance, and prices.

Land, gender, and caste must enter the remedy, not only bank waivers.

Introduction

Farmer suicides in India cluster where commercial farming, costly inputs, and weak protection meet family honour. Indebtedness is the immediate noose. Sociology must show why credit became lethal, not only that money is owed.

Body

Why debt leads to suicide

- Green Revolution and later cash crops tied small owners to seed, fertiliser, pesticide, and diesel that must be bought each season.
- Informal moneylenders and input dealers charge steep interest when banks fail the small farmer, a pattern A. R. Desai's incomplete agrarian transition still illuminates.
- Crop failure, price crash, and unverified risk in rainfed and cotton belts turn a production loan into a household crisis.
- Land as honour, male breadwinner ideology, and Leela Dube's seed line make the indebted farmer a failed head, not only a failed firm.
- Tenants and landless who borrow for health or marriage sit outside many relief packages, so recorded 'farmer' suicides undercount allied distress.

Regional illustrations

- Vidarbha cotton, Andhra and Telangana, and parts of Punjab and Kerala show different crops with a shared credit trap.
- M. S. Swaminathan's commission later named credit, insurance, and MSP as a package, which shows the state's own diagnosis.

Solutions that match the causes

- Institutional cheap credit timed to the crop, with a check on dealer-tied loans.
- Price support, procurement where it is missing, and insurance that actually pays.
- Reduce input monopoly and push low-cost agroecology where chemical packages bankrupt small plots.
- Land records for women and tenants so relief is not only for titled males.
- Local counselling and panchayat safety nets that treat suicide as a social, not only a farm-account, event.

Limit of a money-only fix

- Dominant-caste land control and water inequality will recreate debt if surplus still flows upward.

Flow diagram

Input credit informal -> Debt
Price crash crop fail -> Debt
Honour male head -> Suicide
Debt -> Suicide
Credit MSP insurance -> Reduce trap

Conclusion

Indebtedness kills when commercial inputs, uninsured risk, and patriarchal honour meet a thin welfare state. Solutions must cheapen credit, secure prices, and uncouple masculinity from a single harvest. Farm accounts alone will not stop the deaths.

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Q3(b) · 20 marks

Clarify the distinction between "household" and "family" and evaluate Whether joint families have completely disintegrated

Sociology GS 2 · 2017 · Systems of Kinship in India

Revision summary

Household is who lives and eats together; family is the wider kin corporation.

Census roofs can hide joint property and marriage control.

Common kitchens have declined in towns.

Remittance, land, and ritual keep jointness alive.

The joint family has transformed, not vanished.

Introduction

Household and family are related, not identical. A household is the unit that lives and eats together. A family is the kinship group of descent, marriage, and obligation, which may stretch across several roofs. Joint families have changed form. They have not completely disintegrated.

Body

Household versus family

- I. P. Desai and later Indian family sociology treated the household as a residential and commensal group.
- Family includes natal and affinal ties, property claims, and ritual duties that survive migration.
- A migrant worker in a city room is a small household. His joint family may still decide marriage and land in the village.
- **Census** 'household' therefore understates jointness as a moral and economic system.

What 'joint' meant

- Coparcenary property, a common kitchen, and male-line authority were the classic north Indian ideal, tied to Leela Dube's seed-and-earth ideology.
- A. M. Shah warned against treating the ideal as the statistical majority even in the past.

Have joint families disintegrated?

- Urban jobs, housing, and women's education produce more nuclear households in towns.
- **Functional jointness persists:** remittances, elder care, wedding pools, and undivided land.
- **Yogendra Singh's modernisation of tradition fits this:** roles differentiate, obligation remains.
- Andre Beteille's disharmony appears when law gives daughters shares while brothers still farm the joint field.

Regional and class variation

- South Indian and some matrilineal histories never matched the north Indian coparcenary myth.
- Poor nuclear households may be joint in crisis; rich urban flats may be nuclear in kitchen and joint in property.

Verdict

- Disintegration of the common kitchen is widespread.
- Disintegration of the joint family as a kinship corporation is not complete.

Flow diagram

Household co-residence -> More nuclear roofs
Family kinship property -> Functional jointness
Migration law jobs -> More nuclear roofs
Migration law jobs -> Functional jointness

Conclusion

Household is co-residence; family is kinship obligation. Joint families have nuclearised as living units more than they have died as property and honour systems. Speak of transformation, not complete disintegration.

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Q3(c) · 10 marks

Compare the north Indian kinship System with the South Indian kinship system

Sociology GS 2 · 2017 · Rural and Agrarian Social Structure

Revision summary

North Indian kinship often bans close kin and sends women far.

South Indian Dravidian kinship often permits cross-cousin marriage.

Patriliney and Seed-and-Earth ideology are stronger in the northern map.

Matriliny is a regional exception, not the whole south.

Caste endogamy and modern law now cut across both systems.

Introduction

North and south Indian kinship are both organised by caste and marriage, yet they differ in who may marry whom, how women move, and how the line is named. The contrast is a teaching map, not a wall. Regions inside each zone vary.

Body

North Indian pattern

- Village exogamy, gotra rules, and a wide ban on marrying close kin push the bride far from her natal home.
- **Patriliney and hypergamy fit Leela Dube's Seed and Earth:** the woman is the field of another line.
- Purdah and strong affinal hierarchy often follow that distance.

South Indian pattern

- Many Dravidian systems allow cross-cousin marriage, so the bride may already be kin.
- Irawati Karve mapped this as a closer affinal web and a different gift cycle than the northern kanyadaan-at-a-distance.
- Matriliny in parts of Kerala and the north-east is a further south-western and eastern contrast, not a universal south.

Shared and changing

- Caste endogamy organises both.
- **Law, migration, and class now mix patterns:** north Indian urban groups may still forbid cousin marriage while south Indian metros delay marriage without dropping caste.
- **Andre Beteille's disharmony appears in both:** legal equality of spouses beside ranked kinship.

Flow diagram

North village exogamy -> Distant bride hypergamy

South cross-cousin -> Closer affines

Caste endogamy -> North village exogamy

Caste endogamy -> South cross-cousin

Conclusion

North Indian kinship stresses distant bride-giving and patrilineal honour. South Indian kinship more often recycles kin through cross-cousin ties. Both remain caste systems. Comparison explains marriage markets; it should not freeze two Indias.

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WRAP Exams

Q4(a) · 20 marks

Explain the concepts of dominant caste' and ' vote ' bank giving examples from specific regions

Sociology GS 2 · 2017 · Perspectives on the study of Indian society

Revision summary

Dominant caste is Srinivas's local power of numbers, land, and office.

Rampura, Jats, Okkaligas, Patidars, and similar peasant castes illustrate it.

Vote bank is the party's treatment of a community as a ballot package.

The two overlap in rural assembly politics but are not identical.

Class splits and ticket-splitting leak from both.

Introduction

Dominant caste and vote bank are two Indian tools for reading power. Dominant caste names who runs the locality through land, numbers, and office. Vote bank names how parties treat a caste or community as a bloc of ballots. They meet in panchayat and Vidhan Sabha, but they are not the same thing.

Body

Dominant caste

- **M. N. Srinivas coined it from Rampura in Mysore:** a caste that combines numerical strength, land, and local political weight, even if it is not the highest in ritual rank.
- It explains why peasant castes could outweigh Brahmins in village affairs after land and the vote.
- Functionally it organised faction, festival, and labour. Critically, A. R. Desai would still ask who extracts surplus.

Regional examples of dominance

- Okkaliga and Lingayat weight in parts of Karnataka continues Srinivas's Mysore insight.
- Jats in western Uttar Pradesh and Haryana combine land, khap, and farm unions.
- Yadavs in parts of Bihar and UP, Patidars in Gujarat, and Reddys and Kammas in Andhra-Telangana show dominant-caste politics at state scale.
- Andre Beteille's Sripuram showed that class and caste can part, so dominance is not a frozen ritual chart.

Vote bank

- A vote bank is a political assumption that a community can be delivered as a package through leaders, fear, or welfare.
- Congress's older rainbow, BSP's Dalit core, and many regional parties' caste arithmetic illustrate the practice.
- Muslims in some urban seats, or a dominant caste in a rural assembly segment, are treated as banks even when internal class splits the vote.

Relation and change

- Dominant caste often is the local vote bank, but a vote bank can also be a minority without land dominance.

- Mandal, media, and split tickets have muddled the bank. Discrete castes still get courted as if they were solid.
- Vote banks can freeze citizens as blocs; dominant caste can freeze labour as clients.

Flow diagram

Dominant caste land numbers -> Village and state power

Vote bank bloc -> Party arithmetic

Dominant caste land numbers -> Party arithmetic

Class split media -> Muddled delivery

Conclusion

Dominant caste is a local structure of land and numbers, born in Rampura's field view. Vote bank is an electoral strategy that may ride that structure or invent a community. Regional examples show both still organise Indian democracy, even as class and split voting leak from the package.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2017/explain-the-concepts-of-dominant-caste-and-vote-bank-giving-examples-from-specific-regions/>

Q4(b) · 20 marks

What is the nature of religious change among tribal communities ? Illustrate with two examples from colonial and post independence times

Sociology GS 2 · 2017 · Tribal communities in India

Revision summary

Tribal religion changes through conversion, Hinduisation, and revival, not simple loss of 'animism'.

Ghurye's assimilation and Elwin's protection still frame the debate.

Colonial missions in Chotanagpur and the north-east tied faith to literacy and a new identity.

Post-independence politics pits Hinduisation against indigenous census claims.

Displacement makes grove and god a development issue.

Introduction

Religious change among Indian tribal communities is not a straight line from 'animism' to a world religion. It is conversion, Hinduisation, reform, and revival, always tied to land, the state, and honour. Colonial and postcolonial examples show different masters with a similar struggle over identity.

Body

Nature of the change

- G. S. Ghurye read many tribes as backward Hindus awaiting assimilation. Verrier Elwin defended a slower, protected faith world.
- Change includes Christian conversion, Sanskritizing Hinduisation, reformist bhagat movements, and later assertion of a distinct Adivasi dharma.
- **Religion here is also politics:** census labels, missionaries, and Forest Departments arrive together.

Colonial example: Christian conversion in the north-east and Chotanagpur

- Missions offered literacy, medicine, and a new personhood against landlord and spirit fear.
- Munda and Oraon country, and Naga and Mizo hills, show conversion as a social movement, not only a private belief.
- Colonial census froze 'tribe' and 'religion' as boxes, which then organised jobs and later statehood politics.

Post-independence example: Hinduisation, reconversion, and Adivasi revival

- Temple-entry style Hinduisation, Vanvasi Kalyan, and ghar wapsi campaigns treat tribe as a Hindu frontier, a Ghurye path in new clothes.
- Counter-movements claim sarna, gondwana, or other indigenous labels, and demand a separate census code.
- **Narmada and mining regions show that religious change now sits beside displacement:** a lost grove is a lost ritual world.

What kind of change it is

- Yogendra Singh's heterogenetic contact fits mission and state. Orthogenetic bhagat reform also appears.
- The nature is syncretic and conflictual, not a clean replacement.

Flow diagram

Tribal communities -> Colonial mission conversion

Tribal communities -> Hinduisation Ghurye path

Tribal communities -> Sarna revival

Land state census -> Tribal communities

Conclusion

Tribal religious change is conversion and counter-conversion tied to literacy, land, and the census. Colonial missions and postcolonial Hinduisation-versus-revival are two historical faces of the same struggle: whether Adivasi faith is a separate citizenship or a waiting room of Hindu society.

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Q4(c) · 10 marks

Compare the pressing problems of a dalit poor family living in an urban slum with a similar type of family living in a rural setting

Sociology GS 2 · 2017 · Rural and Agrarian transformation in India

Revision summary

Rural Dalit poverty is organised by landlessness, dominant caste, and open untouchability.

Urban slum poverty is organised by informal dirty work and weak housing tenure.

The city eases some ritual exclusion and adds eviction and rent.

Class exploitation is shared; caste assigns the worst tasks in both places.

Marriage and honour still follow the family across the rural-urban move.

Introduction

A poor Dalit family faces graded inequality in both village and slum. The village problem is land, bonded work, and open honour. The slum problem is rent, informal wage, and a quieter but still spatial caste. Comparison shows different cages, not a free city.

Body

Rural setting

- Landlessness and dominant-caste farms organise labour, as Srinivas's Rampura still suggests for local power.
- Untouchability at well, temple, and school can be public. Atrocity is a rural weapon.
- Housing may be a segregated hamlet; the state is the sarpanch and the police station.

Urban slum

- **Work is construction, sanitation, leather, rag-picking, or domestic service:** caste occupation recoded as informal labour.
- Tenure is illegal or weak; eviction and lack of water and toilets hit women hardest.
- Anonymity can ease some pollution rules, yet landlords, neighbours, and marriage still ask jati.
- **Ambedkar saw the city as an exit. The slum is a partial exit:** wages without dignity of housing.

Shared pressing problems

- Credit, health costs, children's school dropout, and violence against women.
- **A. R. Desai's class eye:** both are surplus labour. Caste decides the dirtiest tasks.

Contrast

- **Rural:** honour and land. Urban: rent and the municipal state.
- Neither family has escaped endogamy as the family's future.

Flow diagram

Rural Dalit poor -> Landless honour atrocity
Urban slum Dalit poor -> Informal wage eviction
Caste labour -> Rural Dalit poor
Caste labour -> Urban slum Dalit poor

Conclusion

The rural Dalit poor family is trapped by agrarian dominance and open untouchability. The slum family is trapped by informal work and insecure shelter. City life thins some ritual insults and thickens market precarity. Both need land or tenure, and both need annihilation of caste in everyday institutions.

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Q5(a) · 10 marks

What are the reason for the escalation of violence against women in the public domain ?

Sociology GS 2 · 2017 · Challenges of Social Transformation

Revision summary

More women in education and work enter streets that patriarchy still claims.

Seed-and-Earth honour treats public women as trespassers.

Urban mixing and weak enforcement cheapen assault.

Media raises both reporting and spectacle.

Escalation is a disharmonic clash of equality and ranked masculinity.

Introduction

Violence against women in streets, campuses, buses, and workplaces has become more visible, and in some settings more frequent, as women enter public space without a matching change in male honour. Escalation is social, not a sudden moral collapse of 'Indian culture'.

Body

Why public space is contested

- Education and jobs put more women in buses, night shifts, and colleges. Leela Dube's Seed and Earth ideology still treats the moving woman as an unguarded field.
- **Andre Beteille's disharmony names the clash:** constitutional equality versus ranked masculinity.
- Mixed urban crowds strip old village controls without installing safety or equal civic manners.

Immediate drivers

- Sexual harassment as a way to police who 'belongs' in a campus or office.
- Alcohol, informal work, and weak lighting in slums and peri-urban roads.
- Digital circulation of images that turns assault into spectacle and threat.
- Slow police and court response, which cheapens the offence.

What 'escalation' also means

- Reporting and media, after cases such as the 2012 Delhi bus assault, make counts rise even when some of the rise is visibility.
- Both real increase in public mixing and better naming of harm are true together.

Flow diagram

Women in public work school -> Contested street

Seed Earth honour -> Public violence

Contested street -> Public violence

Weak police courts -> Public violence

Conclusion

Public violence escalates where women's mobility outruns patriarchal consent. The reasons are honour ideology, mixed urban work, weak enforcement, and a politics that still treats the street as male. Law and lighting help; they do not replace a change in who owns public space.

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WRAP Exams

Q5(b) · 10 marks

Write a note on Education and equality in India.

Sociology GS 2 · 2017 · Visions of Social Change in India

Revision summary

The Constitution and reservation treat education as an equality tool.

Ambedkar made schooling a caste-breaking weapon.

Private quality markets and stigma reproduce inequality.

Girl enrolment rises while puberty and honour still cut careers.

Education expands opportunity without equalising outcomes.

Introduction

Education in India is both a ladder of equality and a machine that copies class and caste. The Constitution promises equal opportunity. Schools and colleges still sort children by language, fee, and stigma.

Body

Equality as promise

- Mass schooling, reservation, and midday meals opened doors that G. S. Ghurye's ranked civil society did not grant.
- **Ambedkar** treated education as a weapon against graded inequality, not as a polite accomplishment.
- Girl enrolment has risen, a state project that still meets Seed-and-Earth withdrawal at puberty.

Equality as limit

- Private English schools and coaching reproduce a new middle class after 1991, while government schools hold the poor.
- Caste humiliation, dropout of first-generation learners, and campus exclusion show that a seat is not inclusion.
- **Yogendra Singh's modernisation of tradition fits the mixed outcome:** new universalistic certificates beside old ascriptive barriers.

Sociological use

- Education equalises when it is common and well funded. It stratifies when quality is a market.

Flow diagram

Mass education reservation -> Opportunity

Private coaching English -> Inequality

Caste gender stigma -> Inequality

Opportunity -> Disharmonic outcome

Inequality -> Disharmonic outcome

Conclusion

Education and equality in India form a disharmonic pair. Certificates spread. Equal learning does not. The note is that schooling is necessary for citizenship and still organised by caste, class, and gender.

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WRAP Exams

Q5(c) · 10 marks

Give an account of the problems relating to the "creamy layer".

Sociology GS 2 · 2017 · Perspectives on the study of Indian society

Revision summary

Creamy layer is the relatively well-off slice inside a reserved category.

It was meant to stop quota capture by the already mobile.

Measurement of income and assets is crude and contested.

The phrase is also a political weapon against reservation.

Class split inside caste is real; it does not end caste.

Introduction

Creamy layer names the better-off slice inside a reserved backward class that can capture quotas meant for the more excluded. The problem is both justice inside the group and the political use of the phrase to attack reservation itself.

Body

What the idea does

- The Supreme Court's Indra Sawhney line treated creamy layer as a filter for OBCs, so reservation would not become a hereditary office for the already mobile.
- **It assumes class can be measured inside caste:** income, farm size, and parental posts.

Problems of justice

- A small OBC or Dalit middle class may monopolise seats while landless kin remain outside colleges, which A. R. Desai's class eye would predict.
- Cut-offs and certificates are blunt. Rural assets hide; urban salaries show.
- Sub-quota and caste census debates arise because creamy layer does not by itself rank the most backward jatis.

Problems of politics

- The phrase is used to say reservation has 'done its job', which ignores continuing endogamy and atrocity.
- **Andre Beteille's disharmony remains:** a creamy-layer officer still faces ranked honour in marriage.
- Excluding the creamy layer without expanding quality education can simply return seats to historically forward groups.

Usable account

- Creamy layer is a real intra-group class split. It is not proof that caste has ended.

Flow diagram

Creamy layer -> Quota capture
Creamy layer -> Measurement disputes
Creamy layer -> Political attack on reservation
Caste persists -> Creamy layer

Conclusion

The creamy-layer problem is capture of quota by the mobile few, crude measurement, and bad-faith use against reservation. An account that keeps class inside caste is sociological. An account that treats caste as finished is not.

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Q5(d) · 10 marks

Do you agree that the issue of child labour raises questions about and beyond the informal sector ? Give reasons.

Sociology GS 2 · 2017 · Industrialization and Urbanisation in India

Revision summary

Child labour clusters in informal farms, workshops, and homes.

Formal firms often buy through those chains.

Caste and unpaid girl work sit outside a narrow 'sector' definition.

School failure and migration feed the supply of child workers.

The issue is informal and also a whole social structure.

Introduction

Yes. Child labour is concentrated in the informal sector, but it also questions the family, caste, school, and the formal firms that buy cheap inputs. Treating it as only a slum-workshop problem hides those links.

Body

Informal sector as the obvious site

- Workshops, farms, domestic service, and rag-picking absorb children because law, unions, and factory inspectors barely enter.
- Poverty wages of parents in A. R. Desai's incomplete development path make the child's income a household need.

Beyond the informal

- Formal brands and builders subcontract to informal chains, so 'organised' capital lives on child-cheap parts.
- Caste assigns scavenging, loom, and farm work to Dalit and Adivasi children as a hereditary duty, not only as a market.
- Girls' domestic labour inside the home is often unnamed as labour, a Seed-and-Earth privatisation of work.
- Failed or humiliating school pushes children out; education policy is therefore a labour policy.
- Migration splits households so children work in destination towns or replace adults in the village field.

Why the wider questions matter

- A ban that only raids workshops, without wages, school, and caste remedy, relocates the child.

Flow diagram

Informal workshop farm -> Child labour

Formal subcontract -> Child labour

Caste school family -> Child labour

Migration poverty -> Child labour

Conclusion

Child labour raises informal-sector questions of inspection and wages, and questions beyond it: subcontracting, caste occupation, unpaid girl work, and school failure. Agreement with the statement is therefore sociological, not a denial of the informal site.

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WRAP Exams

Q5(e) · 10 marks

What are the Emerging concerns on women's reproductive health ?

Sociology GS 2 · 2017 · Population Dynamics

Revision summary

Concerns have moved from birth targets to consent, safety, and maternal survival.

Sex selection and son preference make health a gender-caste issue.

Informal work and infection add risks beyond fertility.

Private commodification and public PHC failure split women by class.

TFR decline is not reproductive equality.

Introduction

Women's reproductive health in India is no longer only a story of too many births. Emerging concerns are quality of care, son preference, informal work, HIV and RTIs, and the body's control by family and state. Fertility decline has not equalised health.

Body

From target to body

- Older family-planning targets treated women as numbers. Concerns now include contraceptive safety, sterilisation camps, and informed consent.
- Maternal death, anaemia, and unsafe abortion remain, especially for rural and slum poor.

Emerging clusters

- Sex-selective technology and DEMARU-type low child sex ratios make reproduction a site of missing girls.
- Leela Dube's Seed and Earth still decides whose pregnancy is celebrated.
- Informal and night work, plus delayed marriage in the new middle class, bring new infertility and occupational risks.
- HIV, reproductive tract infections, and poor postnatal care sit outside a 'two-child' slogan.
- Surrogacy and urban private clinics commodify reproduction for some while PHCs fail others.

Sociological core

- Health is stratified by caste, class, and region. A national TFR fall can hide Dalit and Adivasi maternal risk.

Flow diagram

Reproductive health -> Quality consent maternal care
Reproductive health -> Son preference sex selection
Reproductive health -> Informal work infection
Caste class -> Reproductive health

Conclusion

Emerging concerns are consent, missing girls, infection, work, and unequal clinical quality. Reproductive health is a citizenship issue, not only a population project. The woman's body remains a field of family honour and state targets.

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WRAP Exams

Q6(a) · 20 marks

Discuss some of the striking issues of development induced imbalances that need urgent attention

Sociology GS 2 · 2017 · Perspectives on the study of Indian society

Revision summary

Green Revolution and irrigation split rural India into surplus and labour-export zones.

Dams and mines displace Adivasis in the name of national growth.

Cities concentrate wealth and dump workers into underserved slums.

Women and ecology carry unpaid costs.

Urgent attention means rights before projects, not compensation after.

Introduction

Development in India has raised national output and split regions, classes, and ecologies. The striking imbalances are not accidents. They are how dams, mines, Green Revolution belts, and cities have grown. Urgent attention means treating displacement and inequality as the development question, not as side effects.

Body

Agrarian imbalance

- Irrigated Green Revolution pockets accumulated surplus while rainfed districts remained labour-exporting, a path A. R. Desai already saw as uneven bourgeois development.
- Farmer debt and suicide sit beside export plenty.
- Land concentration and landless Dalit labour persist under dominant castes.

Displacement and tribe

- Mines, dams, and sanctuaries in Jharkhand, Odisha, Chhattisgarh, and the Narmada valley turn Adivasi land into national assets.
- G. S. Ghurye's assimilation path becomes dispossession when 'integration' arrives as a project fence.
- PESA and Forest Rights titles lag behind the bulldozer.

Urban and regional imbalance

- Metropolises pull capital and skilled work. Small towns and slums absorb cheap labour without services.
- SECC-type rural deprivation and slum tenure insecurity are two faces of the same surplus labour.

Gender and ecology

- Women lose commons and get fewer titles after resettlement, a Seed-and-Earth outcome in project colonies.
- Groundwater crash and pollution dump costs on those who did not take the profit.

What needs urgent attention

- Enforceable consent and rehabilitation before extraction.
- Regional agro-ecology, not only more of the same input package.

- Urban services for the working poor, not only elite infrastructure.
- Caste and gender audits of who gains from 'growth'.

Flow diagram

Development projects markets -> Agrarian regional split

Development projects markets -> Tribal displacement

Development projects markets -> Metropole slum

Development projects markets -> Gender ecology costs

Conclusion

Development-induced imbalances are agrarian, tribal, urban, gendered, and ecological. They need urgent attention because they are the structure of Indian growth, not a delay in trickle-down. Sociology's task is to name who pays for the dam and the mall.

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Q6(b) · 20 marks

Examine the impact of heritage tourism on urban socio-spatial patterns in India

Sociology GS 2 · 2017 · Industrialization and Urbanisation in India

Revision summary

Heritage tourism turns forts, temples, and bazaars into visitor space.

Rents and brands rise; inner-city poor often lose tenure.

Tradition is performed for outsiders, a modernisation of tradition.

The city splits into a curated core and a service periphery.

Whose heritage is shown is a caste and class question.

Introduction

- **Heritage tourism rewrites the city as a visitor map:** fort, temple, bazaar, and hotel. Socio-spatial patterns then shift. Some streets become stages. Some residents become service labour or get pushed out. The impact is neither pure conservation nor pure harm.

Body

What heritage tourism does to space

- Monument zones in Jaipur, Agra, Hampi-adjacent towns, and old Delhi get cleaned, lit, and policed for the tourist gaze.
- Craft bazaars and 'traditional' food streets are curated. Living workshops may be priced out.
- G. S. Ghurye's civilisational Hindu city can be packaged as a brand, while Muslim, Dalit, and working quarters become backstage.

Socio-spatial winners and losers

- Hotels, guides, and a new middle-class consumer capture rent.
- Vendors, cycle-rickshaw workers, and inner-city tenants face eviction dressed as beautification.
- Women's mobility can shrink if streets become male tourist night markets, or expand if day work in crafts grows.

Culture as commodity

- **Yogendra Singh's modernisation of tradition fits well:** ritual and craft survive as performance for outsiders.
- Sacred time is scheduled around charters and light-and-sound shows.
- Authenticity conflicts appear when residents want plumbing more than a photogenic ruin.

Urban pattern outcomes

- **Dual city:** heritage core versus informal periphery.
- Congestion, rising inner rents, and museumification of neighbourhoods.
- Some restoration of havelis and tanks that municipal neglect had killed.

Sociological caution

- Heritage is a class and caste selection of whose past counts.

Flow diagram

Heritage tourism -> Monument bazaar hotel
Heritage tourism -> Displacement beautification
Heritage tourism -> Craft as commodity
Residents labour -> Displacement beautification

Conclusion

Heritage tourism recasts urban space as a branded past. It can fund repair and jobs. It also displaces the poor, stages tradition, and splits the city into gaze and backstage. Socio-spatial impact is a political sorting of who may remain in the old street.

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Q6(c) · 10 marks

What are the causes and solutions for the low female sex-ratio in the DEMARU States of Punjab, Haryana, Himachal, and Gujarat ?

Sociology GS 2 · 2017 · Perspectives on the study of Indian society

Revision summary

DEMARU states combined prosperity with missing girls.

Patriliney, dowry, and smaller families raised the premium on sons.

Ultrasound converted preference into selection.

Law against sex selection is necessary and not enough.

Daughter property and a change in kinship honour are the deeper solutions.

Introduction

DEMARU named a belt of prosperous states with alarmingly low child sex ratios. The puzzle is that wealth and literacy did not produce daughters. Causes sit in patriliney, dowry, and technology. Solutions must hit incentives and honour, not only clinics.

Body

Causes

- **Leela Dube's Seed and Earth:** the son continues the line; the daughter is a field given away.
- Dowry and hypergamy in north-western kinship make a girl a lifetime cost, as Irawati Karve's northern pattern would predict.
- Green Revolution property and smaller families intensified the need for one successful son, not for more children who might be girls.
- Ultrasound and abortion turned preference into sex selection, a modern tool for an old ideology.
- Agrarian honour, khap-like controls, and women's weak land titles close alternatives.

Why these states

- Prosperity bought machines. It did not buy gender equality, a disharmonic outcome in Beteille's sense.

Solutions

- Enforce the sex-selection ban without driving it only underground; watch clinics and advertisements.
- Daughter property rights that actually transfer land, not only paper law.
- Cash schemes help at the margin; they fail if marriage still drains the natal house.
- Public naming of missing girls, school, and women's work that make a daughter an asset in the parents' old age.
- **Change the kinship maths:** without a dent in Seed and Earth, ratios rebound.

Flow diagram

Seed Earth dowry -> Son preference
Ultrasound -> Sex selection
Son preference -> Sex selection
Sex selection -> Low child sex ratio
Land rights for daughters -> Possible rise

Conclusion

Low female sex ratios in DEMARU states are caused by patrilineal honour plus cheap sex-selection technology in property-rich regions. Solutions are legal, economic, and cultural together. Prosperity without a change in who counts as the seed will keep daughters missing.

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Q7(a) · 20 marks

Despite gains from the women's gender movement and states policy of women empowerment, gender equality is far from achieved. Identify two major challenges the prevent this goal from being reached

Sociology GS 2 · 2017 · Social Movements in Modern India

Revision summary

Law, reservation, and movements produced real but limited gains.

Patrilineal property and unpaid care keep women economically second.

Violence and honour police bodies in home and public domain.

Caste and class split the category 'women'.

Equality needs land, wages, and safety, not only schemes.

Introduction

Women's movements and state policy have won law, seats, and some school gains. Equality still fails in everyday power. Two major challenges are the material kinship order of property and unpaid work, and the violence-plus-honour regime that polices women's bodies in home and street.

Body

Challenge one: property, work, and Seed and Earth

- Leela Dube's Seed and Earth still names the child and the field as male. Daughters leave; land stays.
- Succession amendments and panchayat reservation are state empowerment tools. Brothers, in-laws, and village records often recapture them.
- Unpaid care and informal labour keep women as secondary earners even when GDP counts 'inclusion'.
- **A. R. Desai's class path matters:** poor women work more and own less. Middle-class women may work and still not command the house.

Challenge two: violence and public honour

- Domestic violence, dowry death, and public assault teach that equality is a paper creed, Beteille's disharmony in gendered form.
- Movements named these harms. Police, khap, and campus cultures still restore male honour.
- **Political representation can be proxy:** a sarpanch pati sits behind a reserved chair.

Why movements and policy were not enough

- Policy often means schemes, not a fight with the joint family corporation.
- Movements are split by caste and class; Savarna leadership and Dalit women's labour do not share one experience.
- Yogendra Singh's modernisation of tradition absorbs feminism as a style while endogamy continues.

What would dent the two challenges

- Enforceable land and wage, not only certificates.
- Accountable policing and a culture that does not treat the moving woman as trespass.

Flow diagram

Movement and state policy -> Legal gains

Property unpaid work -> Block equality

Honour violence -> Block equality

Legal gains -> Block equality

Conclusion

Two major challenges are patriarchal property-and-care arrangements, and honour violence that punishes equality in practice. Movements and the state opened the door. Kinship materiality and male honour still hold it. Gender equality waits on those two locks.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2017/despite-gains-from-the-womens-gender-movement-and-states-policy-of-women-empowerment-gender-equality-is-far-from-achieved-identify-two-major-challenges-the-prevent-this-goal-from-being-reached/>

Q7(b) · 20 marks

To what extent does nation building depends on strengthening of pluralities in Indian society?

Sociology GS 2 · 2017 · Perspectives on the study of Indian society

Revision summary

India's nation was designed around plurality, not ethnic sameness.

Linguistic states, secular citizenship, and tribal schedules are nation-building tools.

Ghurye's Hindu whole and majoritarian culture shrink the republic.

Ambedkar made caste equality a national condition.

Plurality needs a civic floor; it is not a licence for internal domination.

Introduction

Indian nation building has always had to live with plurality of language, faith, caste, and region. Strengthening pluralities is not a luxury extra. It is the extent to which a democratic nation can exist without forcing one civilisational mould. The dependence is high, and it is historically unfinished.

Body

Why plurality is constitutive

- The national movement itself was a coalition, from Champaran peasants to urban lawyers, not a single ethnic people.
- Constitutional secularism, federal lists, and linguistic states treated plurality as design, not as a problem to erase.
- G. S. Ghurye's Hindu civilisational whole is one nation theory. Adivasi, Muslim, and Dalit self-definitions refuse that reduction.

Extent of dependence

- **Language:** without linguistic federalism, secessionist pressure rises. Strengthening scripts and schools of many tongues holds the union.
- **Faith:** principled distance and equal citizenship are nation building; riot and humiliation unbuild it.
- **Caste:** Ambedkar made annihilation and rights the condition of a real nation of citizens, not a Hindu hierarchy wearing a flag.
- **Region and tribe:** Fifth and Sixth Schedules, and respect for custom, are how the borderlands join without only military integration.

When plurality is weakened

- Uniform cultural nationalism can mobilise a majority and shrink the nation to a core.
- Yogendra Singh's synthesis can describe mixing. It should not license swallowing minorities as 'tradition modernising'.
- **Andre Beteille's disharmony is the actual nation:** equality as creed, ranked groups as fact. Politics must civilise that tension.

Limit

- Plurality is not endless fragmentation. A shared civic floor-vote, rights, a common market-must hold.
- Strengthening pluralities means equal dignity, not veto by every sect against every law.

Flow diagram

Nation building -> Language faith caste region

Language faith caste region -> Civic equality

One-culture mould -> Shrinks the nation

Civic equality -> Democratic union

Conclusion

Nation building in India depends to a very large extent on strengthening pluralities as civic equals. A single-culture nation would be a smaller, harsher India. The extent is not total licence for inequality inside groups; it is a union that can bear difference without exile.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2017/to-what-extent-does-nation-building-depends-on-strengthening-of-pluralities-in-indian-society/>

Q7(c) · 10 marks

Explain the issue relating to ethnicity and sub-ethnicity

Sociology GS 2 · 2017 · Perspectives on the study of Indian society

Revision summary

Ethnicity is a political people-hood of language, tribe, or origin.

Sub-ethnicity is the inner split of clan, caste, class, or sect.

Accords fail when umbrellas hide those splits.

Reservation and census freeze some names and omit others.

Treat ethnic labels as claims, not as single social structures.

Introduction

Ethnicity is a named people-hood of language, region, or origin used for honour and resources. Sub-ethnicity is the split inside that name: clan, sect, caste, or hill versus plain. Indian politics constantly climbs and splits these rungs.

Body

Ethnicity as a claim

- In the north-east, 'Naga' or 'Mizo' can organise a nation-like demand against the Indian state.
- In plains politics, 'Yadav' or 'Maratha' can work as an ethnicised caste.
- G. S. Ghurye's tribe-as-Hindu thesis clashes with ethnic self-definition of Adivasi groups.

Sub-ethnicity as the inner issue

- A tribal umbrella hides dialect, clan, and religious conversion splits, which then break accords.
- **Caste ethnicity hides gotra and class:** creamy layer versus labourers.
- Kashmiri, Assamese, or Tamil identity contains Hindu-Muslim or caste sub-codes that riots and parties activate.

Issues that follow

- Who is the authentic native, and who is the migrant, as in Assam's citizenship fights.
- Reservation lists freeze some ethnic names and exclude others.
- Elite brokers speak for a people while sub-groups remain unseen.
- **Andre Beteille's caution:** do not treat a cultural name as a single structure of class and power.

Flow diagram

Ethnicity people-hood -> Claim on state

Sub-ethnicity clan caste sect -> Split of the claim

Ethnicity people-hood -> Sub-ethnicity clan caste sect

Conclusion

Ethnicity organises solidarity against outsiders. Sub-ethnicity organises inequality and fission inside. The issue for Indian sociology is how the state and parties freeze names, and how those names leak in daily life.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2017/explain-the-issue-relating-to-ethnicity-and-sub-ethnicity/>

WRAP Exams

Q8(a) · 20 marks

What is cultural Revivalism ? Give some examples from performing arts , language dissemination and arts crafts in recent times

Sociology GS 2 · 2017 · Perspectives on the study of Indian society

Revision summary

Revivalism organises a selected past against loss or rivals.

Performing arts return as national and tourist stages.

Language campaigns spread purified or regional tongues.

Crafts are branded while artisans often stay poor.

Canons are caste-marked; counter-revivals also exist.

Introduction

Cultural revivalism is an organised attempt to restore, purify, or stage a past that is said to have been lost to colonialism, the market, or rival communities. It is not mere memory. It is a present politics of identity that selects which past will live.

Body

What revivalism does

- **Yogendra Singh's modernisation of tradition is close:** old forms return through new associations, media, and the state.
- Revival can be defensive (language boards, craft museums) or majoritarian (a single civilisational aesthetic).
- G. S. Ghurye's Indological Hindu whole often supplies the archive that revivalists quote.

Performing arts

- Classical music and dance sabhas, and state academies, revived temple and court forms as national culture.
- Folk theatre and ritual performance are restaged for festivals and tourism, sometimes stripped of Dalit or women's original roles.
- Cinema and television recycle bhakti and epic, a mass revival that is also an industry.

Language dissemination

- Sanskrit promotion, shuddha Hindi, and anti-English campaigns are revival as linguistic nationalism.
- **Counter-revivals exist too:** Tamil, other scheduled languages, and tribal scripts claiming schools and signboards.
- Print, apps, and temple classes spread a standardised tongue that village dialects may not speak.

Arts and crafts

- Handloom and GI tags revive weaves as heritage while weavers remain poor, a socio-spatial cousin of heritage tourism.
- Khadi is both a Champaran-to-Gandhi nationalist craft ethic and a boutique brand.

- Tribal painting and bronze enter galleries; the grove that fed the motif may be mined.

Critique

- Revival often cements upper-caste canons.
- **Ambedkarite and women's groups revive other pasts:** Buddhist, labour, and protest song.

Flow diagram

Cultural revivalism -> Performing arts sabha
Cultural revivalism -> Language boards scripts
Cultural revivalism -> Craft GI khadi
Selection of past -> Cultural revivalism

Conclusion

Cultural revivalism restages arts, languages, and crafts as a usable past. Recent examples run from sabhas and GI weaves to language boards and televised epics. Sociology should ask who owns the canon, and who only supplies the labour of authenticity.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2017/what-is-cultural-revivalism-give-some-examples-from-performing-arts-language-dissemination-and-arts-crafts-in-recent-times/>

Q8(b) · 20 marks

What, according to you are the two fundamental axes of social discrimination in Indian society ? Are they changing ?

Sociology GS 2 · 2017 · Impact of colonial rule on Indian society

Revision summary

Caste and gender are the two fundamental discrimination axes in India.

Caste grades touch, marriage, and work; gender grades property and the body.

Law and politics have changed their public legitimacy.

Endogamy, atrocity, unpaid care, and violence persist.

Class, faith, and tribe matter, often through these two axes.

Introduction

The two fundamental axes of social discrimination in India are caste, including its untouchability pole, and gender as organised by kinship. Class, religion, and tribe cut across them. They are changing in form more than they are ending as structures.

Body

Axis one: caste

- Graded inequality, endogamy, and disability, as **Ambedkar** and G. S. Ghurye's feature lists both underline in different ways.
- M. N. Srinivas showed local dominance can outweigh ritual rank, yet labour and marriage still discriminate.
- **Change:** law, vote, and a reserved middle class. Persistence: atrocity, segregated work, and marriage ads.

Axis two: gender

- Seed and Earth, property, and honour make women a discriminated sex-class inside every caste.
- Public violence and unpaid care are the everyday form.
- **Change:** schooling, law, and some office. Persistence: sex ratio, domestic violence, and proxy politics.

Why these two are fundamental

- They organise who may marry, inherit, and be touched, which class alone does not explain.
- Religion and ethnicity matter, as do Adivasi land losses. They often work through caste-like ranking and gendered honour.

Are they changing?

- **Andre Beteille's disharmonic structure:** equality is the official axis, discrimination the practical one.
- **Yogendra Singh:** recombination, not disappearance.
- **A. R. Desai:** class change without a full end to ascriptive labour.
- Urban anonymity and markets muddle everyday rank; they do not dissolve the two axes.

Interaction

- **Dalit women show the intersection:** two axes at once, not an average of both.

Flow diagram

Caste endogamy labour -> Discrimination

Gender property honour -> Discrimination

Law vote school -> Change of form

Discrimination -> Change of form

Conclusion

Caste and gender are the two fundamental axes of Indian discrimination because they structure intimacy, labour, and honour. They are changing: more public equality, more identity politics, more law. They are not finished: endogamy and patriarchy still sort life chances.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2017/what-according-to-you-are-the-two-fundamental-axes-of-social-discrimination-in-indian-society-are-they-changing/>

Q8(c) · 10 marks

Why have we started using another category of tribes called the Particularly Vulnerable Groups (PVTGs) Why are they so called ?

Sociology GS 2 · 2017 · Perspectives on the study of Indian society

Revision summary

PVTG is a finer category inside Scheduled Tribes.

It was needed because larger ST groups hid tiny communities in collapse.

They are called particularly vulnerable for population, food, isolation, and livelihood risk.

The label should mean protection, not a primitive stamp.

Assimilation or mining without consent is the practical danger.

Introduction

Particularly Vulnerable Tribal Groups are a policy category inside the Scheduled Tribes. India started using it because a general ST list hid communities on the edge of demographic and livelihood collapse. They are so called because vulnerability is extreme relative to other tribes, not because they are 'primitive' as a colonial insult.

Body

Why another category

- ST as a whole includes numerically strong and politically organised groups. Micro-communities with tiny populations were losing land, language, and food at another speed.
- Dhebar and later expert lists, and then the PVTG label, marked those who needed a finer tool than ordinary tribal development.
- G. S. Ghurye's assimilation path would have dissolved them into a Hindu or generic tribal mass. The category is a refusal of that disappearance.

Why 'particularly vulnerable'

- Pre-agricultural or precarious foraging and shifting systems, or a collapsed resource base after forests were reserved.
- Stagnant or declining population, low literacy, and high malnutrition relative to neighbouring STs.
- Geographic isolation and weak access to PESA-style councils that larger tribes can capture.
- Contact that brought debt, liquor, and disease faster than it brought rights.

Sociological caution

- The name can freeze people as relics. The need is land, health, and consent, not a zoo of culture.
- Elwin's protection without a veto on mining still fails them.

Flow diagram

Scheduled Tribes umbrella -> Hides micro collapse

PVTG category category -> Land health isolation

Hides micro collapse -> PVTG category

Assimilation Ghurye -> Risk of disappearance

Conclusion

PVTGs exist as a category because the ST umbrella was too coarse. They are so called because demography, livelihood, and isolation make them more exposed than other tribes. The label should trigger protection of land and numbers, not a romance of backwardness.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2017/why-have-we-started-using-another-category-of-tribes-called-the-particularly-vulnerable-groups-pvtgs-why-are-they-so-called-10-marks-div/>

Compiled answer key

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

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

Question-wise key

Q1(a) · 10 marks Solution

Q1(b) · 10 marks Solution

Q1(c) · 10 marks Solution

Q1(d) · 10 marks Solution

Q1(e) · 10 marks Solution

Q2(a) · 20 marks Solution

Q2(b) · 20 marks Solution

Q2(c) · 10 marks Solution

Q3(a) · 20 marks Solution

Q3(b) · 20 marks Solution

Q3(c) · 10 marks Solution

Q4(a) · 20 marks Solution

Q4(b) · 20 marks Solution

Q4(c) · 10 marks Solution

Q5(a) · 10 marks Solution

Q5(b) · 10 marks Solution

Q5(c) · 10 marks Solution

Q5(d) · 10 marks Solution

Q5(e) · 10 marks Solution

Q6(a) · 20 marks Solution

Q6(b) · 20 marks Solution

Q6(c) · 10 marks Solution

Q7(a) · 20 marks Solution

Q7(b) · 20 marks Solution

Q7(c) · 10 marks Solution

Q8(a) · 20 marks Solution

Q8(b) · 20 marks Solution

Q8(c) · 10 marks Solution

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