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UPSC Mains 2018 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-2/2018/>

Q1(a) · 10 marks

Write a note on G.S.Ghurye's Indological perspective of understanding Indian society.

Sociology GS 2 · 2018 · Perspectives on the study of Indian society

Revision summary

Ghurye's Indological perspective reads India through texts and **Hindu civilisation**.

Caste and Race listed structural features and rejected a crude race theory.

Tribe was treated as a backward Hindu awaiting assimilation.

Field sociologists showed living rank and power that books do not fix.

Class and minority self-rule further limit the method.

Introduction

G. S. Ghurye read Indian society through Sanskrit texts, historical reconstruction, and a civilisational Hindu frame. His Indological perspective made caste a long structure rather than a colonial snapshot. It also risked treating living groups as footnotes to the book.

Body

What the perspective is

- Indology here means using textual and historical materials as the main map of social order.
- Caste and Race in India listed segmentation, hierarchy, feeding and marriage rules, disabilities, and restricted occupation.
- Tribe was often a backward Hindu; integration meant Hinduisation.

What it gave sociology

- A professional Indian voice against a crude racial theory of caste.
- A grid that law and census could recognise, which reformers also needed.

Limits

- M. N. Srinivas's Rampura field view showed dominant caste and Sanskritization as interaction, not as shastric command.
- Andre Beteille's Sripuram split caste, class, and power.
- A. R. Desai put class and the colonial path first.

- Muslim, Christian, and Adivasi self-definitions sit badly inside a Hindu civilisational whole.

Flow diagram

Indology texts history -> Ghurye caste features

Ghurye caste features -> Hinduisation of tribe

Srinivas Beteille field -> Critique

Desai class -> Critique

Conclusion

Ghurye's Indology is a historical and textual method for caste and civilisation. Use it as an archive. Do not let it replace field relations, class, or constitutional plurality.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2018/write-a-note-on-g-s-ghur-yes-indological-perspective-of-understanding-indian-society/>

Q1(b) · 10 marks

Give a critical analysis of Andre Beteille's study of Tanjore village.

Sociology GS 2 · 2018 · Caste System

Revision summary

Sripuram split caste, class, and power in a Tanjore village.

Land reform and democracy made the structure disharmonic.

The study corrected harmony functionalism and a fused sacred hierarchy.

Limits are Brahmin-centred fieldwork, thin gender, and one-village scale.

Use it as a method, not as all of India.

Introduction

Andre Beteille's Sripuram study in Tanjore treated one village as a laboratory of caste, class, and power. The analysis is strong because it broke the single sacred hierarchy. It is limited because one agraharam-centred village cannot be India.

Body

What Sripuram showed

- Brahmins, dominant peasants, and Adi-Dravida labour did not form one functional whole in M. N. Srinivas's harmony sense.
- Land reform and the vote shifted class and power even when caste identity remained.
- Harmonic hierarchy, where inequality is morally accepted, gave way to a disharmonic structure: equality as public value, rank as practice.

Strengths

- It separated three dimensions that Ghurye's civilisational caste and Dumont's purity often fused.
- It kept fieldwork without pretending the village was a closed republic.

Critiques

- The agraharam lens can over-centre Brahmins and under-see women's kinship, which Leela Dube later insisted on.
- A. R. Desai would still want a fuller colonial class history than one Tanjore snapshot.
- Generalising Tamil wet-rice agrarian change to dry or tribal India is unsafe.
- Power outside the village-parties, mills, the state-appears, but the monograph still pulls the eye inward.

Flow diagram

Sripuram Tanjore -> Caste
Sripuram Tanjore -> Class
Sripuram Tanjore -> Power
Disharmonic equality -> Sripuram Tanjore
Scale gender -> Critique

Conclusion

- **Beteille's Tanjore village is a critical classic:** caste is not class is not power, and modern India is disharmonic. The critique is scale, gender thinness, and the temptation to let Sripuram stand for the nation.

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Q1(c) · 10 marks

Media is the fourth pillar of democracy. Discuss.

Sociology GS 2 · 2018 · Perspectives on the study of Indian society

Revision summary

The fourth-pillar claim is that media watches the three official organs.

Speech rights and investigative reporting sometimes fulfil it.

Ownership, paid news, and communal frames weaken it.

Women, caste, and rural poor are unevenly seen.

The phrase is an ideal to enforce, not a fact already achieved.

Introduction

Calling media the fourth pillar means a free press should watch legislature, executive, and judiciary. In India the phrase is an ideal. Ownership, party capture, and digital rumour make the pillar load-bearing and cracked at once.

Body

Why the metaphor

- Democracy needs public facts. Newspapers and later television named famine, riot, and scandal that officials preferred to hide.
- The Constitution's speech rights give the pillar a legal plinth.

Indian sociological limits

- Corporate and political ownership turn watchdog into advertisement, a class fact A. R. Desai would read as superstructure.
- Caste and communal frames in news can thicken majoritarian honour rather than civic equality, against Beteille's disharmonic hope that public values civilise rank.
- Paid news, sting as entertainment, and social media pile-ons punish women and minorities in the public domain.
- Rural and Adivasi India remain under-reported except as crisis spectacle.

Still a pillar

- Investigative stories and local language press still puncture power.
- The metaphor is a demand, not a description of a clean column.

Flow diagram

Media -> Fourth pillar watch
Ownership party -> Capture
Digital rumour -> Capture
Fourth pillar watch -> Democracy
Capture -> Democracy

Conclusion

Media is a fourth pillar when it informs citizens and checks office. Indian media does that unevenly. Discussing the claim means defending press freedom while naming capture, caste frames, and the digital crowd as threats to the same pillar.

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WRAP Exams

Q1(d) · 10 marks

Write a note on the changing roles of middle-class women in India.

Sociology GS 2 · 2018 · Social Classes in India

Revision summary

Education and service jobs changed middle-class women's public roles.

1991 widened office and consumer identities.

Kinship still assigns care, honour, and endogamy.

Poorer women subsidise this change as domestic labour.

The new role is recombination, not the end of patriarchy.

Introduction

Middle-class women in India have moved from a secluded honour role toward education, paid work, and public speech. The change is real. It is also bounded by kinship, caste endogamy, and unpaid care, so the new role is often a double shift, not a revolution.

Body

What changed

- Schooling, delayed marriage, and office or teaching jobs after the planned economy, then IT and services after 1991, put women in public work.
- **Consumer households need two incomes. Yogendra Singh's modernisation of tradition fits:** new roles beside arranged marriage.
- Legal rights in succession and the workplace give a language of claim.

What the role still carries

- **Leela Dube's Seed and Earth continues:** she is still the field of a line, responsible for children and in-laws.
- Honour and safety limit night work and city movement.
- Paid domestic workers, often poorer caste women, subsidise middle-class women's careers.

Class specificity

- This is not all Indian women. Agrarian and slum women always worked. The 'change' is a bourgeois public visibility.

Flow diagram

Education 1991 services -> Paid public role

Seed Earth honour -> Double shift

Paid public role -> Double shift

Domestic workers -> Paid public role

Conclusion

Middle-class women's roles have expanded into school, office, and media. Household patriarchy and caste marriage have not retired. The note is of recombination: a working citizen who is still a kulavadhu in many homes.

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WRAP Exams

Q1(e) · 10 marks

Discuss the growth of religious sects in India.

Sociology GS 2 · 2018 · Religion and Society

Revision summary

Sects are organised religious paths that multiply inside Indian faiths.

Print, gurus, and cities help them grow.

Sanskritization, Dalit exit, and purification drives all feed sects.

They offer community and can become political blocs.

Ghurye's single Hindu whole underplays this fission.

Introduction

Religious sects in India grow as organised paths inside and beside the large faiths. Growth is not a simple return of tradition. Print, gurus, caste mobility, and the market make new fellowships that promise purity, healing, or dignity.

Body

Why sects grow

- **Yogendra Singh's modernisation of tradition:** bhakti and reform recast as associations with membership, media, and campuses.
- **Sanskritization and anti-Brahmin or Dalit assertion both produce sects:** some copy higher ritual, some exit, as in Navayana Buddhism.
- Urban anonymity and illness send people to gurus who offer a portable community.

Patterns

- Hindu sampradayas, Sikh reform streams, Christian denominations, and Islamic reform groups all branch.
- Syncretic dargah piety competes with purifying sects that police boundaries.
- G. S. Ghurye's civilisational Hinduism is too smooth; sects are how that civilisation actually splits.

Social functions

- Sects can equalise inside the fellowship and still keep caste at marriage.
- They can be welfare machines or political blocs.

Flow diagram

Need healing dignity mobility -> Sects grow

Media urban guru -> Sects grow

Caste reform exit -> Sects grow

Conclusion

Sects grow because large religions do not meet every honour, healing, and mobility need. In India they multiply through media and migration. Growth is organisational and political, not only theological.

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WRAP Exams

Q2(a) · 20 marks

Analyse A.R. Desai's views on India's path of development.

Sociology GS 2 · 2018 · Perspectives on the study of Indian society

Revision summary

Desai treated Indian development as a class path, not a cultural story.

Colonialism made a dependent bourgeoisie and a rent-based countryside.

Independence did not complete land reform for labourers.

Planning aided capital while socialist language covered it.

1991 and displacement continue the uneven path; caste and gender must be added.

Introduction

A. R. Desai read India's development as a class path, not as a cultural awakening. Colonialism created a dependent bourgeoisie. Independence and planning did not complete a popular agrarian revolution. The path is capitalist, state-aided, and uneven.

Body

The path he named

- British rule destroyed older crafts, tied agriculture to export and rent, and grew a bourgeoisie that was not a full industrial transformer.
- The national movement, including peasant episodes such as Champaran, mixed anti-colonial unity with landlord and rich-peasant interests.
- After 1947, land reform was incomplete. Intermediaries fell in law; occupancy peasants and capital-rich farmers captured surplus more than labourers.

Planning and mixed economy

- The state built heavy industry and protected private capital. Desai saw this as bourgeois development with a socialist vocabulary.
- Community Development and village harmony sociology, in his critique, hid class.
- **Green Revolution later fitted his map:** regional plenty, hired labour, and a new agrarian elite.

Contrast with other Indian sociologists

- M. N. Srinivas's dominant caste is usable, but Desai insists land and surplus come first.
- Yogendra Singh's modernisation of tradition is too cultural for this political economy.
- **G. S. Ghurye's Hindu civilisation** is not a development theory of classes.

Present applicability

- 1991 liberalisation intensified the capitalist path: new middle class, informal labour, and displacement for projects.
- Farmer debt and tribal mining belts are the unfinished agrarian and Adivasi questions he posed.

Limit

- Caste, gender, and ethnicity need more than class reduction. Use Desai with **Ambedkar** and Dube, not instead of them.

Flow diagram

Colonial dependent bourgeoisie -> Incomplete land reform
Incomplete land reform -> Planning plus private capital
Planning plus private capital -> Uneven growth labour surplus
Caste gender -> Limit of class-only

Conclusion

- **Desai's path of development is an incomplete bourgeois-national capitalism:** colonial origin, limited land reform, state-supported private accumulation, and persistent rural poverty. Analyse it as a class diagnosis that still explains uneven India, and complete it with caste and gender.

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Q2(b) · 15 marks

Examine sociological dynamics of Champaran Peasant Movement in colonial India.

Sociology GS 2 · 2018 · Tribal communities in India

Revision summary

Champaran was a 1917 peasant struggle against indigo compulsion in Bihar.

Planter estates and tinkathia formed the agrarian structure.

Local peasant notables and lawyers mediated caste and village power.

Gandhian satyagraha turned a local fight into a national method.

Indigo faded; agrarian class inequality in the region did not.

Introduction

The Champaran movement of 1917 was a peasant fight against indigo compulsion in north Bihar. Its sociological dynamics were agrarian class, caste leadership, and a new nationalist method. **Gandhi's** satyagraha did not invent the grievance. It organised a local structure into a public event.

Body

Agrarian structure

- Tinkathia and planter power tied small peasants to indigo on European estates, a colonial cash-crop regime A. R. Desai would read as extra-economic coercion plus market.
- Tenants, small occupancy holders, and labourers were not one class. The loudest voice was often the peasant who had some land to lose.
- Famine, price, and the First World War pressure made the estate order brittle.

Caste, village, and leadership

- Local educated men and peasant notables mediated. Dominant agrarian groups could speak as 'the peasantry'.
- Untouchable labour and women appear less in the canonical story, a silence later gender and Dalit sociology would mark.
- Village faction and honour shaped who could sit in **Gandhi's** inquiry.

Nationalist dynamics

- **Champaran trained a method:** inquiry, oath, and moral publicity, later reused beyond indigo.
- The movement linked qasba lawyers and rural tenants, a plurality inside nation building.
- Planters and the colonial state were the outside enemy, which unified ranks that class would later split.

Afterlife

- Indigo declined. Agrarian inequality in Bihar did not. Dynamics of leadership without a land revolution remained.

Flow diagram

Indigo tinkathia planters -> Peasant grievance

Local notables caste -> Peasant grievance

Satyagraha inquiry -> National event

Peasant grievance -> National event

Conclusion

Champaran's dynamics were a colonial plantation-peasant relation, mediated by local notables, and framed by satyagraha as national morality. Sociology should keep the peasants' compulsion at the centre, and not reduce the event to a biography of one leader.

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Q2(c) · 15 marks

How do the recommendations of Swaminathan Commissions (2004-2006) ensure food and nutrition security for the Indian masses?

Sociology GS 2 · 2018 · Perspectives on the study of Indian society

Revision summary

The **Swaminathan Commission** treated food security as farmer livelihood plus nutrition.

MSP, credit, and insurance were meant to keep producers alive.

PDS and micronutrients were meant to feed the poor, not only fill godowns.

Rainfed and tribal India were named as the skipped masses.

Recommendations ensure security only when implemented beyond surplus belts.

Introduction

The M. S. **Swaminathan National Commission** on Farmers argued that food security is not only a granary. It is livelihood security of cultivators plus nutrition of eaters. Its 2004-2006 recommendations try to join farm income, ecology, and access so the masses eat, and farmers survive.

Body

From grain stocks to nutrition

- India can hold buffer stocks and still house hungry poor, a class imbalance A. R. Desai's uneven path already implied.
- The Commission tied production, procurement, and nutrition rather than treating PDS as an afterthought.

Key recommendations that serve the masses

- MSP around a cost-plus formula, so farmers do not go bankrupt producing food.
- Credit, insurance, and irrigation that cut the suicide-debt trap in commercial belts.
- A nutrition-centred PDS and attention to protein, micronutrients, and women, not only cereal tonnes.
- Land and water care, so Green Revolution yield does not collapse through soil and aquifer damage.
- Special focus on rainfed, tribal, and smallholder zones that the first Green Revolution skipped.

How this 'ensures' security

- It ensures only if the state implements. Recommendations are a map, not a machine.
- Women as farmers and nutrition managers must get title and wages, against Seed-and-Earth invisibility.
- Without procurement in eastern and dryland India, MSP remains a Punjab-Haryana privilege.

Sociological reading

- Food security is a social relation of class, region, and gender, not a seed miracle alone.

Flow diagram

Swaminathan 2004-2006 -> Farmer income MSP credit
Swaminathan 2004-2006 -> Nutrition PDS women
Swaminathan 2004-2006 -> Rainfed ecology smallholders
Farmer income MSP credit -> Food nutrition security
Nutrition PDS women -> Food nutrition security
Rainfed ecology smallholders -> Food nutrition security

Conclusion

Swaminathan's commission tried to ensure mass food and nutrition security by raising farmer livelihood, widening procurement, protecting ecology, and shifting from cereal stocks to nourishment. The design is sociological. Delivery still depends on class power in the state.

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Q3(a) · 20 marks

What do you understand by discrete castes and muddled hierarchies? Substantiate your answer with suitable illustrations.

Sociology GS 2 · 2018 · Perspectives on the study of Indian society

Revision summary

Discrete castes persist through endogamy and named identity.

Hierarchies muddle when land, class, and office do not match ritual rank.

Rampura's dominant caste and Sripuram's three dimensions illustrate the muddle.

Urban work mixes public rank; marriage keeps groups discrete.

Caste today is bounded groups on a scrambled ladder.

Introduction

Discrete castes means jatis remain bounded groups, especially in marriage. Muddled hierarchies means it is no longer clear, in everyday public life, who sits strictly above whom. Indian sociology needs both phrases together: groups stay separate while the ladder blurs.

Body

Discrete castes

- Endogamy keeps jati as a marriage corporation, which Ambedkar named as the engine of caste.
- Surnames, networks, and association politics keep the group named even in a city.
- **Illustration:** a software professional still faces a marriage ad that lists jati; the group did not dissolve in the office.

Muddled hierarchies

- M. N. Srinivas's dominant caste already muddled ritual height with land and numbers in Rampura.
- Andre Beteille's Sripuram showed class and power parting from purity rank after land reform and the vote.
- Urban work, coalitions, and OBC assertion make a single Dumontian ladder hard to draw from top to bottom.
- **Illustration:** a numerically strong peasant caste can humble a poor Brahmin in the panchayat and still take priestly services in a wedding.

Why both, not one

- If we say only muddle, we miss honour crime and untouchability, which are still ranked.
- If we say only a clear hierarchy, we miss Mandal alliances, split tickets, and workplace mixing.
- Yogendra Singh's recombination describes cultural muddle; endogamy describes discreteness.

Further illustrations

- Campus and office canteens mix; hostels and housing societies may resegregate.
- Dalit middle class is class rise inside a discrete identity, a creamy-layer muddle of status.

Political meaning

- Parties treat discrete castes as vote banks while hierarchies of ritual lose public legitimacy, Beteille's disharmony.

Flow diagram

Endogamy identity -> Discrete castes
Land vote class urban work -> Muddled hierarchies
Discrete castes -> Present caste
Muddled hierarchies -> Present caste

Conclusion

Discrete castes are bounded marriage and identity groups. Muddled hierarchies are the unclear, contested ranking of those groups in land, office, and street. Illustrations from Rampura, Sripuram, and urban work show India as separate boxes with a scrambled ladder, not as a vanished caste system.

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Q3(b) · 15 marks

Discuss development induced displacement in the context of tribal uprising in India. Substantiate your answer with any one detailed illustration from India.

Sociology GS 2 · 2018 · Challenges of Social Transformation

Revision summary

Development projects displace Adivasis from land and forest.

Uprising is often the political form of that loss.

Narmada dams drowned villages to water the plains.

Rehabilitation failed many, especially women without title.

Rights before projects are the alternative to manufactured revolt.

Introduction

Tribal uprisings in contemporary India are often fights against development that takes land, forest, and gods. Displacement is not a side cost. It is the injury that turns a project into a rebellion. One detailed illustration is the Narmada valley struggle around large dams.

Body

The general link

- Mines, dams, factories, and parks in the central Indian belt treat Adivasi land as empty national property.
- G. S. Ghurye's Hinduisation-as-integration becomes, on the ground, a police camp and a colony.
- Verrier Elwin's protection failed when the Forest Department and the dam arrived first.
- **Uprising here includes both armed and non-armed refusal:** roadblocks, court cases, and sometimes insurgency.

Illustration: Narmada

- Sardar Sarovar and allied dams promised water and power to plains farmers and cities.
- Submergence hit Adivasi and peasant villages in Madhya Pradesh, Maharashtra, and Gujarat, breaking grove, kin, and field together.
- **The Narmada Bachao Andolan made displacement a national sociological fact:** who is 'developed', who is drowned.
- Rehabilitation lists lagged; land-for-land was uneven; women lost commons without titles, a Seed-and-Earth outcome in colonies.
- The uprising's dynamic was moral publicity plus local leadership, not a return to isolation.

What the illustration teaches

- Development-induced displacement produces tribal uprising when consent and PESA/FRA-type rights are skipped.
- **A. R. Desai's path of development is visible:** national accumulation on a dispossessed margin.
- One valley does not exhaust Jharkhand mines or Odisha plants, but the structure rhymes.

Flow diagram

Dam mine park -> Displacement
Displacement -> Tribal uprising
Narmada illustration -> Displacement
PESA FRA consent -> Possible avoidance

Conclusion

Tribal uprising in the development era is frequently an anti-displacement movement. Narmada shows how a dam reorganises ecology, kinship, and citizenship, and how Adivasi protest becomes the public of that injury. Without land rights first, growth will keep manufacturing revolt.

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Q3(c) · 15 marks

Illustrate the importance of 'Kanyadaan' and 'Kulavadhu' in changing institution of marriage and family.

Sociology GS 2 · 2018 · Systems of Kinship in India

Revision summary

Kanyadaan gifts the daughter to another patriline.

Kulavadhu names the in-married woman as the line's moral worker.

Nuclear and working households still use both offices.

Dowry and son preference ride on the gift idiom.

Law can equalise heirs while ritual keeps women as given fields.

Introduction

Kanyadaan and kulavadhu are north-Indian Hindu kinship words that still organise marriage and family while the household form changes. Kanyadaan is the gift of the daughter. Kulavadhu is the in-married woman who must become the line's good wife. They matter because nuclear roofs have not cancelled these moral offices.

Body

Kanyadaan

- The father gifts a virgin to another line, a ritual that fits Leela Dube's Seed and Earth: she leaves as field, not as continuing seed of her natal house.
- Irawati Karve's northern pattern of distant bride-giving makes the gift sharper than in many south Indian cross-cousin systems.
- **Changing marriage:** delayed weddings, courtship, and some love matches still often end in a staged kanyadaan for honour and caste publicity.
- Dowry travels inside the gift language, turning daughters into a cost, which feeds son preference.

Kulavadhu

- **The bride must absorb the husband's kul:** kitchen, in-laws, and fertility.
- Urban nuclear households still import this office through phone, visits, and ritual festivals.
- A working middle-class woman can be both earner and kulavadhu, the double role of 1991-era change.

Changing institution, persistent idioms

- Law gives daughters inheritance; kanyadaan symbolism still says she belongs elsewhere.
- **Andre Beteille's disharmony:** companionate equality in speech, ranked affinal duty in practice.
- Resistance appears in delayed marriage, refusal of dowry, and daughters who stay with natal kin, but the words remain the measure of a 'proper' family.

Flow diagram

Kanyadaan gift of daughter -> Natal line lets go
Kulavadhu -> Husband kul absorbs
Nuclear jobs delayed marriage -> Reconsecrated ritual
Kanyadaan gift of daughter -> Reconsecrated ritual
Kulavadhu -> Reconsecrated ritual

Conclusion

Kanyadaan and kulavadhu are not fossils. They are active offices that let the family modernise its kitchen and keep its line. Changing marriage uses new dating and jobs, then reconsecrates the gift and the in-married woman.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2018/illustrate-the-importance-of-kanyadaan-and-kulavadhu-in-changing-institution-of-marriage-and-family/>

Q4(a) · 20 marks

How has the New Economic Policy (1991) affected the lifestyle and life changed in new middle class in India.

Sociology GS 2 · 2018 · Social Classes in India

Revision summary

1991 grew a services and IT middle class.

Lifestyle became consumer, English, and gated space.

Women's paid work rose beside unpaid care.

Life chances improved for credentialed urban groups and stayed insecure under contracts.

The class rests on cheap labour and caste capital, not on general equality.

Introduction

The 1991 New Economic Policy opened markets, services, and a consumer identity. A new middle class grew in metros and software suburbs. Lifestyle thickened with goods and English. Life chances split: some rode the boom, many stayed one illness from the informal edge.

Body

Who the new middle class is

- Salaried services, IT, media, and private professionals, often urban and caste-advantaged, not the old small-town clerk alone.
- **Yogendra Singh's modernisation of tradition fits their mix:** mall and arranged marriage.

Lifestyle

- Consumer durables, branded education, eating out, and media-saturated homes.
- Women's public work expanded, with a kulavadhu double shift and hired domestic labour.
- Spatial move to gated colonies, a socio-spatial split from slum labour that serves them.

Life chances

- Global jobs and private medicine raised chances for those with English and credentials.
- Coaching markets made education a purchased chance, not a common right.
- Job informalisation and contract work make even this class insecure, a Desai class path in a new gear.
- Caste endogamy and reservation politics still structure entry; the class is not a melting pot.

Who is outside

- Rural poor, displaced Adivasis, and slum workers subsidise the lifestyle as cheap labour.
- Farmer distress continued while urban consumption became the national image.

Balanced effect

- 1991 did not create equality. It created a visible consuming stratum and a wider gap.

Flow diagram

NEP 1991 1991 -> New middle class services
New middle class services -> Consumer gated lifestyle
New middle class services -> Credential global chances
Informal labour caste -> Consumer gated lifestyle
Insecurity coaching -> Credential global chances

Conclusion

NEP 1991 recast lifestyle as consumption and recast life chances as credential markets for a new middle class. Gains are real for that stratum. They rest on informal labour, caste capital, and regional imbalance. Lifestyle glitter is not national life chance.

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Q4(b) · 15 marks

Write a critical narrative on the concerns of religious minorities in India.

Sociology GS 2 · 2018 · Religion and Society

Revision summary

Minorities hold equal citizenship on paper and ranked insecurity in life.

Riot, ghetto, and job exclusion are material concerns.

Hinduisation politics threatens some Christians and syncretic life.

Internal caste and gender, including Triple Talaq as a 2017-18 legal fact, complicate the 'community'.

The narrative should be rights-based, not a vote-bank cartoon.

Introduction

Religious minorities in India live inside a constitutional promise of equal citizenship and a social world of ranked honour. A critical narrative starts from rights, then names riot, under-representation, personal-law traps, and internal caste. It refuses both a story of perpetual victimhood and a story that nothing is wrong.

Body

Constitutional promise

- No state religion, equality before law, and cultural rights are the civic floor of nation building through plurality.
- **Andre Beteille's disharmony applies:** the creed is equal; practice can be majoritarian.

Material and civic concerns

- Communal violence and ghettoisation cut security, housing, and school choice, especially for Muslims after riot cycles.
- Under-representation in police, universities, and private firms is a life-chance concern, not only a feeling.
- Christians in some tribal and southern tracts face conversion politics and violence that Ghurye-style Hinduisation licenses as 'integration'.
- **Sikhs, Buddhists, Jains, and smaller groups have other files:** memorial politics, Scheduled Caste lists, and regional autonomy.

Internal critique

- Ashraf-ajlaf ranking and Christian caste show minorities are not classless.
- Women's rights inside personal law, including the 2017 Triple Talaq judgment as a 2018-era fact, pit gender justice against a defensive community leadership.
- Elite brokers can speak 'minority' while poor artisans and slum workers remain unseen.

Political misuse

- Security stereotyping and vote-bank talk both flatten citizens.
- A critical narrative defends equal citizenship without treating every reform as a communal attack.

Flow diagram

Constitutional equality -> Minorities

Riot ghetto under-representation -> Constitutional equality

Internal caste gender -> Minorities

Plural civic nation -> Minorities

Conclusion

Minority concerns are security, equal opportunity, and dignity in a disharmonic republic. The critical task is to hold the state to the Constitution, and to hold community elites to class and gender justice inside. Plurality is the nation's method, not a plea for a parallel unequal order.

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Q4(c) · 15 marks

Discuss the issues relating to the entitlement of transgender in Indian society.

Sociology GS 2 · 2018 · Perspectives on the study of Indian society

Revision summary

Entitlements mean legal personhood, welfare, work, and safety.

NALSA opened self-identification; delivery of documents still lags.

Kinship expulsion pushes people into stigmatised livelihoods.

Caste and class split who can use clinics and courts.

Folklore roles are not the same as equal citizenship.

Introduction

Transgender entitlements in India are about legal personhood, work, family, and safety. Customary hijra and other gender-plural worlds existed. The modern issue is whether the republic grants documents, welfare, and dignity without forcing people back into stigma and begging economies.

Body

Legal entitlement

- **NALSA (2014)** recognised self-identification and directed reservations and welfare, a constitutional-morality opening in **Ambedkar**'s spirit of equal civic worth.
- Documents, shelters, and hospital protocols still lag, so the judgment is a disharmonic creed beside ranked practice.

Social and economic issues

- Family expulsion under Seed-and-Earth kinship leaves many without the household safety net.
- Work clusters in begging, blessing, and sex work because offices and factories police binary gender.
- Violence in street and police station is public-domain harm, kin to other gendered violence.
- **Caste and class split the category:** some urban activists access clinics; many remain in gharana poverty.

Entitlement versus stigma

- Welfare boards can become charity without jobs.
- Medical gatekeeping can contradict self-identification.
- Marriage, adoption, and inheritance remain unfinished entitlement files.

Sociological point

- Entitlement is citizenship. Folklore respect at a wedding is not a substitute for a ration card and a safe ward.

Flow diagram

NALSA recognition -> Documents welfare

Family expulsion -> Stigma work violence

Documents welfare -> Citizenship

Stigma work violence -> Citizenship

Conclusion

Transgender entitlement issues are legal recognition, livelihood beyond stigma work, family expulsion, and violence. Indian society has older gender-plural roles and a new rights language. The gap between NALSA-type law and everyday exclusion is the live sociological problem.

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Q5(a) · 10 marks

Elaborate the concept of constitutional morality as given by B.R.Ambedkar.

Sociology GS 2 · 2018 · Perspectives on the study of Indian society

Revision summary

Constitutional morality is loyalty to constitutional forms and spirit, not only to a majority.

Ambedkar needed it because caste custom contradicts equal citizenship.

It protects opposition, procedure, and lawful power.

It is the ethic that should close Beteille's disharmony.

Without the habit, the Constitution remains paper.

Introduction

Ambedkar used constitutional morality to mean a public ethic of following the Constitution's forms, limits, and spirit, not only winning a majority. It is the habit that makes a written Constitution live among a people used to ranked custom.

Body

What he meant

- Grote's phrase, which Ambedkar borrowed, names respect for constitutional procedures, opposition rights, and lawful power.
- **In India it had to fight caste morality:** graded inequality, endogamy, and the claim that sacred custom outranks the document.
- Annihilation of caste and equal citizenship are the social content; parliamentary form is the method.

Why it was necessary

- A people can have a Constitution and still obey khap, priest, or mob.
- **Andre Beteille's later disharmony is the field:** equality as law, hierarchy as honour. Constitutional morality is the work of closing that gap.

Contemporary use

- Courts invoke it for liberty and dignity, including gender and transgender personhood.
- It is not a licence for judges to ignore the text. It is a warning to majorities not to treat the text as optional.

Flow diagram

Ambedkar -> Constitutional morality
 Constitutional morality -> Procedure opposition rights
 Constitutional morality -> Equal citizenship versus caste custom
 Constitutional morality -> Educative habit

Conclusion

Constitutional morality, for **Ambedkar**, is cultivated respect for constitutional limits and for the equal civic worth the text declares. Without it, adult franchise becomes a headcount over a caste society. With it, the document can educate a disharmonic India.

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WRAP Exams

Q5(b) · 10 marks

Construct a sociological narrative on the increasing trend of child abuse in India.

Sociology GS 2 · 2018 · Industrialization and Urbanisation in India

Revision summary

Child abuse is organised in family, labour, and school, not only by strangers.

Rising numbers mix better reporting with new urban and digital risks.

Caste, gender, and poverty stack the harm.

POCSO named what honour had hidden.

The trend is social structure becoming public.

Introduction

A sociological narrative of rising child abuse does not stop at monsters. It locates harm in the family, caste labour, school, and the informal economy. 'Increasing' is both more reporting after new laws and real exposure as households and cities change.

Body

Where abuse sits

- The household, organised by Seed-and-Earth authority, can hide sexual and physical harm as discipline.
- Child labour in farms, workshops, and domestic service is abuse as work, beyond a narrow informal-sector raid story.
- Schools and hostels reproduce caste humiliation and corporal harm.
- Digital circulation creates new images of harm and new reporting.

Why a trend appears now

- POCSO and helplines name crimes that custom called family honour.
- Migration splits care; children in slums and left-behind villages are less watched by kin and more by the street.
- Media, like the fourth pillar at its best, makes cases public.

Stratification

- Dalit, Adivasi, and girl children face stacked risk.
- Middle-class silence in coaching hostels is a class variant, not an absence.

Flow diagram

Patriarchal household -> Child abuse
Child labour school -> Child abuse
POCSO media -> Visible trend
Child abuse -> Visible trend

Conclusion

The narrative is that child abuse is a structural product of patriarchal families, cheap child labour, and weak civic care. The increasing trend is partly visibility, partly new urban and digital settings. Law without wages, school, and a challenge to household sovereignty will not close it.

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WRAP Exams

Q5(c) · 10 marks

Explain the dynamics of neo-farmers movement in contemporary India.

Sociology GS 2 · 2018 · Social Movements in Modern India

Revision summary

Neo-farmers' movements fight prices, inputs, and debt after the Green Revolution.

They differ from colonial peasant satyagraha against planters.

Dominant-caste commercial farmers usually lead.

1991 and fiscal policy are the new antagonists.

Landless labour remains at the edge of the slogan.

Introduction

Neo-farmers' movements are post-Green-Revolution agitations of commercially oriented cultivators over prices, costs, and the state. Their dynamics differ from Champaran's anti-planter peasant fight. They are often richer-peasant unions that still speak as 'the kisan'.

Body

What is 'neo'

- **Not anti-colonial indigo. Input-output politics:** MSP, diesel, power, and debt.
- Leadership from dominant agrarian castes that Srinivas would recognise as locally powerful.
- **Methods:** roadblocks, rail roko, and city marches, plus media.

Dynamics

- Green Revolution created a class that sells grain and buys the market, then collides with liberalisation after 1991.
- A. R. Desai's rich peasant sits inside the slogan of all farmers, while labourers and tenants are quieter.
- Regional belts-Punjab, western UP, Maharashtra sugar, and similar-set the national noise.
- Swaminathan-type demands (cost-plus MSP, credit) become movement language.

Limits

- Caste and landless labour rarely lead.
- Urban consumers and fiscal politics constrain victories.

Flow diagram

Green Revolution commercial farm -> Neo-farmers movement
 Price cost debt -> Neo-farmers movement
 Dominant caste unions -> Neo-farmers movement
 Labour tenants -> Margin of the frame

Conclusion

Neo-farmers' movements are the politics of commercial agriculture's squeeze. Dynamics are price, caste-leadership, and spectacular blockade. They are contemporary, not a repeat of Champaran, and they are incomplete as a movement of all rural poor.

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WRAP Exams

Q5(d) · 10 marks

Assess the role of the State in promoting education of girl child.

Sociology GS 2 · 2018 · Perspectives on the study of Indian society

Revision summary

The state expanded girl-child education through RTE, meals, and schemes.

Enrolment gains are the main success.

Puberty, honour, and poor quality cut completion.

Safety on the road is part of education policy.

The role is a push, not a completed equality.

Introduction

The Indian state has promoted girl-child education through law, schools, meals, cycles, and cash schemes. Enrolment rose. Completion, safety, and the leap to secondary and college still meet kinship honour. The role is necessary and incomplete.

Body

What the state did

- Right to education, midday meals, and scholarships lowered the immediate cost of sending a daughter.
- Beti-type campaigns and state schemes named the missing girl after DEMARU sex-ratio shocks.
- Reservation and teacher hiring put some women in school as models.

Limits of the role

- Leela Dube's Seed and Earth still withdraws girls at puberty for kanyadaan futures.
- Poor quality government schools push those who can into private coaching, a class filter.
- Distance, toilets, and public violence make the road to school a gendered risk.
- Child labour and unpaid care compete with attendance.

Assessment

- **Yogendra Singh:** the state is a heterogenetic moderniser. Households absorb it selectively.
- Outcomes are better at primary than at higher levels, better in some southern states than in the north-west.

Flow diagram

State RTE meals schemes -> Girl enrolment
 Seed Earth puberty -> Dropout
 Safety toilets quality -> Girl enrolment
 Dropout -> Incomplete promotion

Conclusion

The state has been a real promoter of girl-child schooling through entitlements and campaigns. It cannot, by circulars alone, defeat patrilineal marriage maths. Assess the role as a push that works when toilets, teachers, and property rights travel with the textbook.

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WRAP Exams

Q5(e) · 10 marks

Elaborate the 'Me Too' Movement and its impact in India.

Sociology GS 2 · 2018 · Social Movements in Modern India

Revision summary

Me Too in India (2018) was mass public testimony against sexual harassment.

It built on older women's law and movement, using digital media.

Impact hit newsrooms and films more than informal work.

Process versus naming became the liberal dilemma.

Class and caste limited who was heard.

Introduction

Me Too in India, loud in 2018, was a public naming of sexual harassment by women, especially in media, cinema, and offices. It turned private honour-silence into a digital and journalistic archive. Impact was real in speech, uneven in justice.

Body

What it was

- A wave of testimony that used social media when internal committees and police had failed.
- It sat on older Indian women's movements, workplace law, and campus codes, not only on a Western import.
- Seed-and-Earth honour had made the accuser the problem. Me Too reversed the shame for a moment.

Impact

- Powerful men in newsrooms and films faced loss of work, a fourth-pillar story that also exposed the pillar's own abuse.
- **Due process debates followed:** naming versus trial, a disharmonic clash of dignity and procedure, including Ambedkarite concerns about fair process.
- Informal women workers barely entered the hashtag. Caste and class split the voice.
- Some institutions tightened committees; many did not.

Limit

- Backlash, defamation, and fading news cycles can restore silence.

Flow diagram

Me Too 2018 India -> Public naming
 Public naming -> Elite media cinema office
 Public naming -> Informal poor women less heard
 Public naming -> Speech some accountability

Conclusion

Me Too's Indian impact in 2018 was to make workplace and cultural-industry harassment a public fact. It empowered some women to speak and showed that law without a change in male honour is slow. It did not equalise all women; it opened a crack in elite patriarchy.

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WRAP Exams

Q6(a) · 20 marks

How do you relate the growth of development of metropolises and its impact on the mental and social life of people in India.

Sociology GS 2 · 2018 · Visions of Social Change in India

Revision summary

Metropolises grew as 1991 command centres of services and capital.

Social life mixes office and apartment with caste clubs and endogamy.

- **Mental life splits:** elite choice and therapy versus slum insecurity.

Women gain work and still face the street.

Migrants live split minds between city room and village.

Introduction

Indian metropolises grew as command centres of post-1991 services, finance, and media. Mental and social life inside them mixed new freedom with crowding, anonymity, and anxiety. The relation is not that the city simply modernises the mind. It stratifies experience by class, caste, and gender.

Body

What metropolitan growth is

- Delhi, Mumbai, Bengaluru, Chennai, Hyderabad, and similar cities pull capital and migrants.
- Gated colonies and slums are one labour market, two mental worlds.
- A. R. Desai's uneven development sits in the skyline.

Social life

- Associations shift from village kin toward office, apartment, and caste-regional clubs, a Yogendra Singh recombination.
- Endogamy continues through websites, so the metropole does not melt caste.
- Women's public work and Me Too-type speech appear; streets still punish moving women.
- Heritage cores and malls reorganise leisure as consumption.

Mental life

- Anonymity can ease village honour and also produce isolation, status competition, and fear.
- Commute, informal housing, and pollution are body-and-mind costs for the working poor.
- Elite wellness and therapy markets grow beside untreated slum distress.
- Digital media, the fourth pillar's noisy cousin, organises rumour, aspiration, and panic.

Migrants

- Circular workers live two social lives. COVID-era reverse flows later showed the village as mental fallback.
- Champaran's peasant was tied to a field; the metro worker is tied to a room and a phone.

Relation to 'development'

- Metropolitan growth concentrates opportunity and concentrates breakdown. It is the same process.

Flow diagram

Metropole growth -> Gated services lifestyle
Metropole growth -> Slum migrant labour
Gated services lifestyle -> Choice anxiety consumption
Slum migrant labour -> Insecurity isolation commute
Caste gender -> Metropole growth

Conclusion

Metropolises develop as India's growth machines and remake social life as mixed, marketised, and still caste-marked. Mental life gains anonymity and choice for some, and overcrowding, fear, and split households for many. The relation is stratified urbanism, not a single metropolitan mind.

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Q6(b) · 15 marks

Has Green Revolution led to the formation of new power elite in rural India? Elaborate your answer.

Sociology GS 2 · 2018 · Rural and Agrarian transformation in India

Revision summary

Irrigated HYV regions grew a commercial rich-peasant elite.

Dominant caste and machines fused into rural power.

Neo-farmers' unions are this elite's politics.

Rainfed and landless India were not included.

Elite formation is regional, not all-India.

Introduction

Yes, with regional limits. The Green Revolution formed a commercially armed rich-peasant elite in irrigated belts. It did not create the same elite in rainfed and tribal India. The new power is input capital, surplus grain, and unions, often riding dominant caste.

Body

What the new elite is

- Farmers who own or control irrigated land, machines, and market links, hiring labour rather than only family hands.
- **They overlap with M. N. Srinivas's dominant caste:** Jats, Yadavs in some tracts, Okkaligas, and similar peasant groups.
- A. R. Desai read them as the class that incomplete land reform strengthened.

How Green Revolution produced them

- HYV seed, fertiliser, credit, and procurement in Punjab, Haryana, and western UP turned surplus into political voice.
- Tractor and tube well are status as well as tools.
- Neo-farmers' movements are this elite in the street, demanding MSP and power subsidy.

Limits of the claim

- Eastern and dryland India did not get the same package; labour-export villages did not grow this elite.
- Landless Dalits and women did not join the elite; they joined the hired gang.
- Urban traders, politicians, and agribusiness now share power, so the village elite is not closed.

Swaminathan's later diagnosis

- The Commission treated this commercial farmer as both a food producer to secure and a distressed debtor, which shows elite and squeeze can coexist.

Flow diagram

Green Revolution inputs MSP -> Rich peasant elite

Dominant caste land -> Rich peasant elite

Rich peasant elite -> Neo-farmers unions

Rainfed tribal -> No same elite

Conclusion

- **The Green Revolution did form a new rural power elite in surplus belts:** a machine-and-market peasantry on a dominant-caste base. It did not nationalise that elite. Rural power elsewhere still runs on older landlords, mines, or out-migration.

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Q6(c) · 15 marks

Write a note on Basic Services to Urban Poet (BSUP) and Integrated Housing and Slum Development (IHSD) programme provided for the urban poor.

Sociology GS 2 · 2018 · Rural and Agrarian transformation in India

Revision summary

BSUP served the urban poor in large JNNURM cities with housing and basic services.

IHSDP did similar work in smaller urban centres.

The aim was shelter, water, and sanitation, not cultural branding.

Relocation and weak livelihoods limited gains.

The urban poor need in-place services plus work, not only distant units.

Introduction

BSUP and IHSDP were JNNURM-era housing and services schemes for the urban poor. BSUP targeted cities; IHSDP targeted smaller urban centres. They were not a programme for an 'urban poet'. They were a state attempt to put water, toilets, and shelter on the slum map.

Body

What the two programmes were

- Basic Services to the Urban Poor (BSUP) funded integrated housing and civic services in large mission cities.
- Integrated Housing and Slum Development Programme (IHSDP) extended a similar housing-plus-services idea to smaller towns.
- The package typically meant dwelling units, water, sanitation, and some community infrastructure.

Sociological promise

- **Ambedkar's** city as exit needs a roof, not only a wage. Tenure and toilets are caste and gender issues in the slum.
- Women's reproductive and public-domain safety improve when toilets are not a night field.

What went wrong in practice

- Relocation to peri-urban edges broke jobs, a socio-spatial harm like heritage beautification evictions.
- Eligibility lists missed tenants and recent migrants.
- Quality and maintenance lagged; a house without a livelihood is not inclusion.
- **A. R. Desai's class eye:** without cheap well-located land, the poor remain a residual of metropolitan growth.

Note's verdict

- The schemes named the urban poor as citizens of infrastructure.
- Delivery often produced peripheral colonies rather than upgraded livelihoods in place.

Flow diagram

BSUP large cities large cities -> Housing water toilets

IHSDP smaller towns smaller towns -> Housing water toilets

Relocation lists jobs -> Delivery gap

Housing water toilets -> Urban poor citizenship

Conclusion

BSUP and IHSDP were mission programmes to house and service the urban poor in big and small towns. They mattered as a rights vocabulary of water and shelter. They fell short where relocation, lists, and jobs were ignored. Call them urban-poor housing missions, never a poet's scheme.

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Q7(a) · 20 marks

Has caste system hindered democracy and adult franchise in India. Discuss.

Sociology GS 2 · 2018 · Caste System

Revision summary

Caste hinders democracy as equal civic worth, which Ambedkar named.

It did not stop adult franchise from becoming routine.

Dominant castes and vote banks organise the booth.

Mandal and Dalit parties show caste as a democratic resource too.

The result is elections without caste-blind equality.

Introduction

Caste has hindered democracy as equal civic life, and it has also been the language through which adult franchise actually works. The honest discussion is both. Franchise was not blocked at the booth in the long run. Equality of voice still is.

Body

How caste hinders

- Graded inequality, as Ambedkar argued, makes 'one person, one value' a lie when honour and land are ranked.
- Dominant castes capture panchayats, booths, and tickets, Srinivas's local power in electoral form.
- Atrocity and social boycott punish independent Dalit voting.
- Vote banks freeze citizens as blocs, a hindrance to deliberative democracy even when turnout is high.

How franchise used caste

- Adult franchise forced parties to count every jati. Mandal and Dalit parties are democratic effects, not only distortions.
- **Andre Beteille's disharmony:** the vote is an equality machine inside a ranked society.
- Champaran-to-republic history shows peasants entering the nation as numbers, then as caste blocs.

Has it hindered 'the system'

- It did not stop elections from becoming routine.
- It has hindered liberal hopes of a caste-blind citizen.
- G. S. Ghurye's civilisational hierarchy is a cultural drag; the Constitution is the counter-drag.

Changing balance

- **Discrete castes, muddled hierarchies:** rank is less a single ladder, voting more of a bargain.
- Media and courts add other pillars; caste still staffs the booth.

Verdict

- Caste hinders democratic equality more than it hinders the holding of elections.

Flow diagram

Adult franchise -> Count of all adults
Caste dominance stigma -> Hinders equal voice
Caste dominance stigma -> Vote bank mobilisation
Adult franchise -> Elections run
Hinders equal voice -> Elections run

Conclusion

Caste has not prevented adult franchise from running. It has organised and limited that franchise through dominant-caste capture, vote banks, and stigma. Democracy in India is real as a count, and hindered as a fellowship of equals.

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Q7(b) · 15 marks

Elaborate various forms of Dalit assertions in contemporary India? Discuss.

Sociology GS 2 · 2018 · Social Movements in Modern India

Revision summary

Dalit assertion takes party, conversion, literary, legal, and digital forms.

It refuses Gandhian Harijan inclusion as enough.

Campus and atrocity law are institutional fronts.

Land, work, and slums are material fronts.

Class splits exist; the identity of assertion remains.

Introduction

Dalit assertion in contemporary India is not one party or one riot response. It is conversion, electoral blocs, literature, campus politics, land and wage fights, and digital publicity. The forms share **Ambedkar**'s refusal of Harijan charity.

Body

Political forms

- BSP-type parties and alliances treat caste as a vote that can capture the state.
- Local panchayat contests against dominant-caste capture, often met by violence.

Religious and cultural forms

- Navayana Buddhist conversion and new visibilities of **Ambedkar** jayanti.
- Dalit literature, music, and counter-revival against a Ghurye Hindu canon.

Institutional and legal forms

- Reservation defence, atrocity-law litigation, and campus associations.
- Creamy-layer and class splits appear inside assertion, without ending the identity.

Economic and spatial forms

- Struggles over land, sanitation work, and urban slum tenure.
- Migration as exit, which **Ambedkar** hoped from the city, still incomplete.

New publics

- Digital naming of atrocity, kin to Me Too's publicity method though not the same movement.
- **A disharmonic public:** constitutional morality versus honour.

Flow diagram

Ambedkarite core -> Parties panchayat
 Ambedkarite core -> Conversion literature
 Ambedkarite core -> Reservation atrocity law
 Ambedkarite core -> Digital public

Conclusion

Contemporary Dalit assertion is electoral, religious, literary, legal, and digital. The various forms aim at annihilation of humiliation, not at a better rung on Sanskritization's ladder. They are fragmented by class and region, and they are the living edge of Indian democracy.

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WRAP Exams

Q7(c) · 15 marks

With increase in education and economic development is Indian society becoming more secular.

Sociology GS 2 · 2018 · Perspectives on the study of Indian society

Revision summary

Some offices and laws secularise with education and growth.

Public ritual, endogamy, and communal politics have not faded.

Development can even sharpen identity, as in prosperous low-sex-ratio belts.

1991 middle-class life mixes career and piety.

India secularises unevenly; it does not become irreligious.

Introduction

Education and economic development have secularised some Indian institutions and have also fed public religion. Indian society is not becoming secular in the simple Western sense of faith retreating. It is becoming a disharmonic mix of worldly careers and louder sacred identities.

Body

Where secularisation appears

- Offices, labs, and many classrooms follow worldly rules, Yogendra Singh's differentiation.
- Constitutional secularism is taught even when it is not practised.
- Urban work mixes castes in the canteen, muddling everyday ritual rank.

Where it does not

- Endogamy, pilgrimage, televised gurus, and communal voting have grown with markets and media.
- Educated prosperity in DEMARU states showed development without a secular gender ethic.
- G. S. Ghurye's civilisational Hindu frame returns as political culture, not as a fading leftover.

Education's two faces

- Schooling can spread scientific temper and minority-majority stereotypes, depending on the text and the town.
- The new middle class after 1991 consumes both English and temple apps.

Verdict

- More education and GDP do not equal more secular society.
- They reorganise religion as identity, market, and politics beside a secular legal creed.

Flow diagram

Education development -> Institutional differentiation

Education development -> Identity media politics

Institutional differentiation -> Disharmonic secularisation

Identity media politics -> Disharmonic secularisation

Conclusion

Indian society is not steadily becoming more secular with education and growth. Institutions differentiate; public faith and communal organisation often thicken. The accurate statement is Beteille's: secular equality is a value in a still religiously marked structure.

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WRAP Exams

Q8(a) · 20 marks

What are the issues relating to male migration and its impact on birth rate? Does it necessarily result in skewed sex ratio?

Sociology GS 2 · 2018 · Population Dynamics

Revision summary

Male migration splits village households and urban work lives.

Births may be delayed, spaced, or clustered on return.

Fertility decline has wider causes than migration.

Adult sex ratios in work cities can skew without missing girl children.

Child sex-ratio skew needs son preference and selection, not male migration as such.

Introduction

- **Male migration splits households:** men in cities and Gulf, women and children in villages. Birth rates can fall or be delayed because of absence, contraception, and urban costs. A skewed sex ratio does not necessarily follow. Sex ratio depends more on son preference and sex selection than on who travels.

Body

Male migration as a social fact

- Circular and long-distance labour from Bihar, east UP, Odisha, and similar tracts feeds metros and farms.
- The village household becomes woman-headed in daily work, still male-headed in property, a Seed-and-Earth twist.
- **Social life:** loneliness, extra-marital urban ties, and left-behind care burdens.

Impact on birth rate

- Spousal separation can space births and lower completed fertility for a time.
- Remittance and urban exposure can raise contraception use.
- Return visits can produce clustered births, so the effect is not a simple drop.
- Development and education lower fertility more steadily than migration alone, a national TFR story.

Sex ratio: not a necessary result

- Skewed child sex ratios in DEMARU states came from prosperous settled peasantry plus ultrasound, not from male-out-migration belts as such.
- Male-surplus work towns can skew adult sex ratios without meaning missing girls at birth.
- If migrants adopt urban son preference and clinics, selection could travel; that is contingent, not necessary.

Other issues

- Women's unpaid farm work rises; reproductive health access may fall.
- Children of migrants face schooling gaps, linking to child-labour risk.
- COVID reverse migration showed fertility and care snap back when men return.

Flow diagram

Male migration -> Spousal separation
Spousal separation -> Delayed clustered fertility
Male migration -> Adult sex ratio in work towns
Son preference clinics -> Child sex ratio skew
Male migration -> Child sex ratio skew

Conclusion

Male migration issues are split households, delayed or clustered fertility, and a heavier female work load. Birth rate effects are real but mixed. A skewed sex ratio is not a necessary result; it follows son-preference regimes and adult job geographies, which only sometimes coincide with migration.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2018/what-are-the-issues-relating-to-male-migration-and-its-impact-on-birth-rate-does-it-necessarily-result-in-skewed-sex-ratio/>

Q8(b) · 15 marks

Western patriarchy which surrenders feminine principles is the development project in India. Do you agree with this view? Why?

Sociology GS 2 · 2018 · Systems of Kinship in India

Revision summary

Dams, mines, and productivist farming have been masculinist and often Western-technocratic. That part of the view is fair.

Indian kinship patriarchy predates and partners that project.

Class and caste cannot be reduced to lost feminine principles.

Remedy is rights, care, and ecology, not a romance of the pre-colonial.

Introduction

The view is partly right as a critique of a certain development model, and too simple as a full sociology of India. Large dams, mines, and Green Revolution packages did privilege control, extraction, and male property. India also has its own Seed-and-Earth patriarchy that did not wait for the West.

Body

Where I agree

- Colonial and Nehruvian high modernism treated nature and village as resources to command, a masculine engineer ethic.
- **Displacement in Narmada-type projects drowned feminine-coded commons:** grove, water, seed diversity.
- Formal jobs and the 1991 office often copied a Western male breadwinner while dumping care on women.
- Ecofeminist readings of Chipko and similar struggles name this well.

Where I disagree or qualify

- Leela Dube's Seed and Earth is an Indian kinship patriarchy, not a Western import.
- Champaran peasants fought a colonial planter; the gender order of the peasant household was still local.
- A. R. Desai's class path explains surplus and the state without reducing all of it to 'the West'.
- Dalit and Adivasi women face caste and tribal patriarchies that a single 'Western feminine principle' misses.
- Women's movements, Me Too in 2018, and girl-education schemes are also modern, not a return to a lost goddess order.

My position

- Agree that development has been patriarchal and often Western-technocratic.
- Do not agree that surrendering 'feminine principles' is the whole project, or that the remedy is a romantic pre-colonial feminine.

Flow diagram

Development project -> Masculinist extraction
Western technocracy -> Masculinist extraction
Indian Seed Earth -> Masculinist extraction
Ecofeminist critique -> Masculinist extraction
Caste class -> Qualify the view

Conclusion

- **I partly agree:** India's development project has often been a masculinist, Western-styled conquest of land and care. I do not agree that indigenous patriarchy is innocent, or that feminine principle language can replace class, caste, and constitutional equality as the full critique.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2018/western-patriarchy-which-surrenders-feminine-principles-is-the-development-project-in-india-do-you-agree-with-this-view-why/>

Q8(c) · 15 marks

Assess the impact of ban on 'Triple Talak' on marriage and divorce among the Muslim community in India.

Sociology GS 2 · 2018 · Systems of Kinship in India

Revision summary

The 2017 Supreme Court ban on instant Triple Talaq is the 2018 legal fact.

It strengthened Muslim women's claim against a spoken instant divorce.

Other forms of divorce and desertion can still end a marriage.

Class, legal aid, and maintenance decide real impact.

Majoritarian politics can complicate internal gender reform.

Introduction

Instant Triple Talaq was set down as unconstitutional in 2017, a live 2018 fact for this paper. The impact on Muslim marriage and divorce is legal, gendered, and contested. A ban changes the public rule. It does not by itself equalise household power or end other forms of divorce and desertion.

Body

What the ban did

- Shayara Bano and the 2017 Supreme Court majority treated instant talaq as arbitrary and against constitutional equality.
- The practice lost legal legitimacy. Criminalisation debates followed as a further state step.
- Constitutional morality, in **Ambedkar**'s sense, was used to say that community custom cannot outrank equal civic worth.

Impact on marriage and divorce

- Women gained a stronger claim that a spoken triple formula is not a finished divorce.
- Some men shift to other talaq forms, khula bargains, or informal desertion, so harm can change shape.
- Marriage as a contract becomes more visible; so does fear among conservative leadership that personal law is under siege.
- **Internal caste and class matter:** poor women need legal aid, not only a judgment.

Limits of impact

- Seed-and-Earth-like honour in many families still polices women's exit.
- Maintenance, custody, and housing decide whether a ban is freedom or a paper shield.
- Majoritarian use of the issue can thicken community defensiveness and slow internal gender reform.

Assessment

- Positive for naming a unilateral instant divorce as illegitimate.
- Incomplete as a transformation of Muslim marriage, which remains diverse, regional, and patriarchal in many homes.

Flow diagram

2017 judgment ban -> Instant talaq illegitimate
Instant talaq illegitimate -> Women's legal claim
Other divorce desertion -> Limited social transformation
Community leadership fear -> Limited social transformation

Conclusion

The Triple Talaq ban's impact, as a 2017-18 legal fact, is to weaken instant male unilateral divorce in the eyes of the court and the public. Marriage and divorce on the ground still run on money, kin, and sect. Assess the ban as a necessary gender-rights puncture, not as a completed social revolution inside the community.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2018/assess-the-impact-of-ban-on-triple-talak-on-marriage-and-divorce-among-the-muslim-community-in-india-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) 15 marks	Q2(c) 15 marks
Q3(a) 20 marks	Q3(b) 15 marks	Q3(c) 15 marks	Q4(a) 20 marks
Q4(b) 15 marks	Q4(c) 15 marks	Q5(a) 10 marks	Q5(b) 10 marks
Q5(c) 10 marks	Q5(d) 10 marks	Q5(e) 10 marks	Q6(a) 20 marks
Q6(b) 15 marks	Q6(c) 15 marks	Q7(a) 20 marks	Q7(b) 15 marks
Q7(c) 15 marks	Q8(a) 20 marks	Q8(b) 15 marks	Q8(c) 15 marks

Question-wise key

Q1(a) · 10 marks Solution

Q1(b) · 10 marks Solution

Q1(c) · 10 marks Solution

Q1(d) · 10 marks Solution

Q1(e) · 10 marks Solution

Q2(a) · 20 marks Solution

Q2(b) · 15 marks Solution

Q2(c) · 15 marks Solution

Q3(a) · 20 marks Solution

Q3(b) · 15 marks Solution

Q3(c) · 15 marks Solution

Q4(a) · 20 marks Solution

Q4(b) · 15 marks Solution

Q4(c) · 15 marks Solution

Q5(a) · 10 marks Solution

Q5(b) · 10 marks Solution

Q5(c) · 10 marks Solution

Q5(d) · 10 marks Solution

Q5(e) · 10 marks Solution

Q6(a) · 20 marks Solution

Q6(b) · 15 marks Solution

Q6(c) · 15 marks Solution

Q7(a) · 20 marks Solution

Q7(b) · 15 marks Solution

Q7(c) · 15 marks Solution

Q8(a) · 20 marks Solution

Q8(b) · 15 marks Solution

Q8(c) · 15 marks Solution

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