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UPSC Mains 2019 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-2/2019/>

Q1(a) · 10 marks

Elaborate Srinivas's views on religion and society among the Coorgs

Sociology GS 2 · 2019 · Religion and Society

Revision summary

Srinivas studied Coorg religion as observed social structure.

The okka and ancestor cult knit kin and land.

Hinduism appears as graded ritual interaction, not a church of equals.

Sanskritization and local dominance already organise prestige.

The monograph founds his later field view of Indian society.

Introduction

M. N. Srinivas's Religion and Society among the Coorgs of South India treats religion as social structure, not as private belief. Among Coorgs, cult, kin, and caste make one living system.

Body

Field view of religion

- Srinivas refused an Indological India of texts alone. Coorg ritual is observed in the okka, the ancestral house, and the village.
- **Religion here is solidarity:** ancestor worship, festivals, and purity rules knit the joint family and rank Coorgs against neighbours.
- Structure is the network of groups. Function is what a rite does for order, as a funeral or harvest rite renews the okka.

Caste, Hinduism, and the Coorgs

- Coorgs appear as a locally dominant landed group whose ritual style is both distinctive and tied to wider Hindu practice.
- **Sanskritization is already in view:** prestige comes from copying a higher local model while remaining inside caste.
- Temples, priests, and pollution rules show Hinduism as graded interaction, not as one church of equal believers.

Method

- **The Coorg monograph is the seed of Srinivas's later Rampura tools:** field view, dominant caste, and change inside structure.
- A. R. Desai would still say harmony language underplays class on the land.

Flow diagram

Coorg field -> Okka ancestor cult
Okka ancestor cult -> Religion as solidarity
Religion as solidarity -> Sanskritization caste rank

Conclusion

- **For Srinivas, Coorg religion is society in ritual form:** okka, ancestor, and caste rank. The study founded a field sociology of Hinduism as lived relations, not as a book of doctrines.

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Q1(b) · 10 marks

Illustrate the contribution of the Tebhaga Movement to the peasants struggle in India

Sociology GS 2 · 2019 · Social Movements in Modern India

Revision summary

Tebhaga demanded two-thirds of the crop for the sharecropper.

Kisan Sabha organisation made it a mass peasant movement in Bengal.

It placed class tenancy at the heart of the freedom-era agrarian question.

Women and bargadars joined harvest defence.

Its unfinished legal lesson returned in Operation Barga.

Introduction

Tebhaga in 1946-47 Bengal was a sharecropper demand that the bargadar keep two-thirds of the crop. It turned a local tenure grievance into a landmark of India's peasant struggle.

Body

The demand

- Under the adhiari system the landlord often took half or more. Tebhaga meant two shares for the tiller and one for the owner, backed by the **Floud Commission's** logic.
- The Bengal Provincial Kisan Sabha and Communist organisers carried the slogan into north Bengal districts such as Dinajpur and Rangpur.
- Women, including tribal and Muslim bargadars, joined harvest guarding, so the struggle was not only a male union story.

Contribution to peasant struggle

- It showed that the agrarian question is class on the field, which A. R. Desai placed at the centre of Indian society, not only caste custom.
- **It linked tenancy law to organisation:** recording the tiller later became the lesson of Operation Barga in West Bengal.
- It joined anti-colonial timing with a class demand, so independence was not left as a landlord's freedom alone.

Limit

- Repression, Partition, and uneven leadership stopped a lasting tenure revolution in 1947.
- **The contribution is a repertoire:** share, record, and collective harvest defence, reused in later left agrarian politics.

Flow diagram

Adhiari half share -> Tebhaga two-thirds

Tebhaga two-thirds -> Kisan Sabha organisation

Kisan Sabha organisation -> Later Operation Barga memory

Conclusion

Tebhaga contributed a clear class claim, mass peasant organisation, and a memory that tenancy must be rewritten. It did not finish land reform, but it taught later struggles how to name the bargadar as the tiller.

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WRAP Exams

Q1(c) · 10 marks

Examine the changing initiatives of the land tenure system in India

Sociology GS 2 · 2019 · Rural and Agrarian Social Structure

Revision summary

Colonial settlements created landlord, ryot, and village-share grids.

Abolition, tenancy laws and ceilings cut intermediaries unevenly.

Rich peasants and reverse tenancy recast who commands surplus.

Operation Barga and FRA try to title tillers and forest dwellers.

Records still lag the field.

Introduction

Land tenure in India is the legal story of who commands the surplus. Initiatives have moved from colonial landlordism toward occupancy, ceilings, and still-uneven titles for tillers and forest dwellers.

Body

Colonial grids

- Zamindari, ryotwari, and mahalwari fixed different rent and record relations. Daniel Thorner later mapped malik, kisan, and mazdoor on that inherited field.
- Permanent Settlement thickened a rentier layer. Ryotwari still left the small holder exposed to revenue and moneylender.

Reform initiatives

- Zamindari abolition, tenancy regulation, and ceilings were the Nehruvian triad. A. R. Desai read them as incomplete bourgeois change that strengthened rich peasants more than labourers.
- Operation Barga recorded bargadars in West Bengal. Some southern tenancy laws protected occupancy; many states left oral leases invisible.
- Green Revolution and later reverse tenancy recast tenure as capital hiring land, not only as landlord versus serf.

Unfinished tenure

- **Forest Rights Act** titles and homestead schemes try to bring Adivasi and landless claims into the record.
- Fragmentation, benami, and weak mutation mean the map and the field still diverge.

Flow diagram

Colonial zamindari ryotwari -> Abolition tenancy ceiling
Abolition tenancy ceiling -> Rich peasant reverse tenancy
FRA bargadar record -> Unfinished titles

Conclusion

Land tenure initiatives changed the legal top of the agrarian order and thickened a peasant-proprietor layer. Labourers, tenants, and forest dwellers remain the weak end of the record, so tenure is still a political field.

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WRAP Exams

Q1(d) · 10 marks

Write a note on Ghurye's conception of caste in India

Sociology GS 2 · 2019 · Challenges of Social Transformation

Revision summary

Ghurye listed caste's structural features from texts and history.

He rejected a simple racial theory of caste.

Tribe was often a backward Hindu in his integration thesis.

Field sociologists showed living power that books do not fix.

Class and Adivasi politics limit his civilisational whole.

Introduction

G. S. Ghurye conceived caste as a historical Hindu structure with listed features, not as a mere racial leftover. His Indology made caste the spine of Indian society.

Body

Features and history

- He listed segmental division, hierarchy, restrictions on feeding and marriage, civil and religious disabilities, and lack of unrestricted occupation.
- Caste and Race in India rejected a crude racial theory, yet kept Aryan and Brahmanical organisation as historical keys.
- Endogamy and commensal rules make caste a closed reproduction of groups.

Society, tribe, and nation

- **For Ghurye, caste is civilisational:** Hindu society is a graded whole. Tribe is often a backward Hindu awaiting integration.
- Cities, sadhus, and family appear in his work, so caste is not only a village custom.

Limit

- M. N. Srinivas's field view showed dominant caste and Sanskritization as observed processes texts do not dictate.
- Andre Beteille split caste, class, and power. A. R. Desai put class first. Adivasi politics refuse Hinduisation as destiny.

Flow diagram

Indology history -> Caste features endogamy
Caste features endogamy -> Hinduisation of tribe
Field class Adivasi -> Critique of Ghurye

Conclusion

Ghurye's caste is a historical, feature-rich Hindu structure. It is a necessary archive of disabilities and endogamy. It is not a sufficient map of living rank, class, or tribal self-rule.

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Q1(e) · 10 marks

Comment on the growing assertion of tribal community for autonomy in India

Sociology GS 2 · 2019 · Tribal communities in India

Revision summary

Tribal autonomy grew against assimilation and resource displacement.

Schedules, statehood and councils are constitutional paths.

PESA and FRA are local self-rule tools, unevenly used.

Armed conflict appears where the state is extractive first.

Autonomy is citizenship with land, not exit from India.

Introduction

Tribal assertion for autonomy is a claim to land, language, and self-rule inside the republic. It has grown as mines, dams, and parties meet older Fifth and **Sixth Schedule** promises.

Body

Why assertion grew

- G. S. Ghurye's assimilation thesis treated tribe as a backward Hindu. Movements reply with a distinct political people, closer to Elwin's protective instinct and to Nehruvian Panchsheel in words, not always in mines.
- Land alienation in Jharkhand, Odisha, and Chhattisgarh turns development into dispossession.
- Statehood, autonomous councils, and identity parties made autonomy a constitutional language, not only a revolt.

Forms

- **Sixth Schedule** councils in the Northeast, Bodoland-type arrangements, and Jharkhand's long statehood movement show legal-political paths.
- **PESA and the Forest Rights Act** are village-level autonomy tools, still weakly implemented.
- Armed and extra-legal paths exist where the state arrives as Forest Department and paramilitary first.

Sociological reading

- Autonomy fails when integration means a labour reserve for national growth.
- It is strongest where title, council, and school sit with the community.

Flow diagram

Displacement mines dams -> Autonomy assertion
Autonomy assertion -> Schedules statehood PESA FRA
Ghurye assimilation -> Autonomy assertion

Conclusion

- **Growing tribal autonomy assertion is a citizenship demand:** stay on land with voice. Law names Schedules, PESA, and FRA. Power on the ground still often names the mine.

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WRAP Exams

Q2(a) · 20 marks

Critically examine Dube's contributions to the study of Indian villages

Sociology GS 2 · 2019 · Perspectives on the study of Indian society

Revision summary

Dube's Shamirpet study made the Indian village a field whole of caste and power.

He linked village sociology to community development and planning.

Tradition and modernity recombine rather than simply replace each other.

Class critics say the village is not one interest group.

Migration and gender later exposed the limits of the bounded village.

Introduction

- **S. C. Dube made the Indian village a modern sociological object:** a whole of caste, kin, and power that the new state could plan. His contribution is large. His harmony and development optimism need a critical eye.

Body

What Dube did

- Indian Village (Shamirpet, Telangana) mapped caste, faction, ritual, and economy as one local system, in the same generation as Srinivas's field view.
- He treated the village as the unit of nation-building. Community Development and later India's Changing Villages asked how the plan enters the settlement.
- Tradition and modernity, for Dube, recombine. Yogendra Singh's later modernization of tradition sits in this family of arguments.
- He wrote on the Indian middle class and on the sociology of economic development, so the village is tied to a national project, not sealed as timeless custom.

Strengths

- Shamirpet showed living rank, not only a varna chart. Ghurye's book features meet observed interaction.
- He professionalised applied village study for administrators, which made sociology speak to the Five-Year Plan.
- Faction, leadership, and communication in the village remain usable tools.

Critiques

- **A. R. Desai would say community-development language underplays class:** malik, kisan, and mazdoor do not share one village interest.
- Andre Beteille's Sripuram split caste, class, and power; Dube's whole-village portrait can blur that disharmony.
- Gender and landless labour are thinner than later feminist and Dalit village work.
- The village as a bounded republic underplays circular migration, which COVID reverse flows later made obvious.

Balanced close

- Use Dube for ethnography of a settlement and for the state's developmental encounter with rural India.
- Do not let the community-development village hide agrarian class and extra-village markets.

Flow diagram

Shamirpet Indian Village -> Caste faction ritual

Caste faction ritual -> Community development

Desai class -> Critique

Beteille Sripuram -> Critique

Conclusion

Dube's contribution is a field village tied to planning and to a recombination of tradition. It is richest as a map of local structure. It is weakest when the village is treated as a harmonious unit the plan can lift as one.

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Q2(b) · 20 marks

What is caste politics? Substantiate your answer with examples of how identities are defined by caste dynamics

Sociology GS 2 · 2019 · Perspectives on the study of Indian society

Revision summary

Caste politics turns jati into votes, offices and honour.

Kothari saw politics reshaping caste, not only caste capturing the state.

Mandal, BSP and Dravidian parties defined new political selves.

Dominant-caste land and numbers still organise local tickets.

Endogamy and atrocity show identity is not only electoral branding.

Introduction

Caste politics is the use of jati and varna as public identity for votes, offices, and honour. Identities are not ancient fossils; parties, censuses, and movements define who counts as a political 'we'.

Body

Meaning

- Rajni Kothari argued that politics democratised caste as much as caste captured politics. Associations, federations, and parties translate ranked groups into blocs.
- **Identity here is situational:** a man may be a kisan in a mandi, an OBC in a quota form, and a jati in a marriage search.
- **Andre Beteille's disharmonic order fits:** equality is the constitutional creed, while caste remains the organising fact of mobilisation.

How dynamics define identity

- Sanskritization once defined prestige as copying a higher ritual style. Electoral politics now defines prestige as numbers, alliances, and a share of the state.
- Mandal and OBC lists turned 'backwardness' into a census identity. The creamy-layer debate shows class inside that identity.
- The Bahujan Samaj Party and BAMCEF defined Dalit-Bahujan as a political people from an Ambedkarite reading of exclusion, not from temple rank.
- Dravidian politics in Tamil Nadu defined a regional non-Brahmin self against Sanskritic honour. Yadav and Kurmi mobilisation in the Hindi belt defined kisan-OBC pride around land and office.
- Dominant castes, in Srinivas's sense, enter politics as farmers' unions and as gatekeepers of local tickets, so identity is land plus numbers.

Illustrations of definition, not essence

- Urban campuses and jobs mix occupations, yet hostels, marriages, and atrocity cases re-inscribe caste as identity.
- Online matrimonials make jati a search filter, a modern definition of the same endogamy Ghurye listed as a feature.

Limit

- Caste politics is not the whole of Indian politics. Class, region, and religion cut blocs. It remains a primary grammar of who is 'us'.

Flow diagram

Jati rank -> Associations parties quotas
Associations parties quotas -> Political identity
Mandal BSP Dravidian -> Political identity
Dominant caste land -> Political identity

Conclusion

Caste politics is the conversion of ranked groups into democratic identities. Examples from Mandal, BSP, Dravidian parties, and dominant-caste farmer blocs show that caste dynamics still name the political self, even when the Constitution speaks equality.

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Q2(c) · 10 marks

Do you think that the Indian saints have brought about social reform and awareness in Indian society? Explain

Sociology GS 2 · 2019 · Impact of colonial rule on Indian society

Revision summary

Bhakti and Sikh saints attacked priestly monopoly in a religious idiom.

Vernacular devotion spread a language of common worth.

Later anti-caste politics drew on that memory.

Caste property and gender honour often survived the hymn.

Law and movements completed what saints began as awareness.

Introduction

Yes, many Indian saints spread reform and awareness, but they did so inside a religious idiom. They dented ritual arrogance more often than they dismantled caste property.

Body

What saints did

- Bhakti and Sikh saint traditions preached a direct God and a common congregation, which weakened priestly monopoly for those who heard Kabir, Nanak, or the Warkari saints.
- They created public languages of equality in the vernacular, a heterogenetic spark Yogendra Singh would still place inside tradition.
- **Some lineages fed later reform:** anti-caste memory that Phule and Ambedkar could radicalise into law and organisation.

Limits

- Ghurye's Hindu civilisational frame can absorb saints as inner vitality without ending endogamy.
- Otherworldly bhakti can soothe hierarchy rather than strike landlords, which A. R. Desai would stress.
- Gender often remained seed-and-earth honour, even when a woman saint sang.

Awareness today

- Sant literature still teaches dignity. Structural change needed Constitution, reservation, and movements, not only kirtan.

Flow diagram

Saints bhakti Sikh -> Vernacular equality
Vernacular equality -> Reform awareness
Caste property -> Limit without law

Conclusion

Indian saints brought reform as devotion and as critique of empty ritual. They raised awareness of a shared human worth. Lasting civil equality required political and legal struggle beyond the shrine.

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WRAP Exams

Q3(a) · 20 marks

What is ethno-nationalism? Examine the critical factors responsible for tribal discontent in India

Sociology GS 2 · 2019 · Tribal communities in India

Revision summary

Ethno-nationalism is political selfhood built on ethnic peoplehood.

Tribal discontent is fed by land alienation and extractive development.

Colonial and later schedules created a legal identity that still lacks power.

PESA and FRA are under-implemented self-rule tools.

Assimilation theses deepen the wound they claim to heal.

Introduction

Ethno-nationalism is the claim that a people defined by language, origin, or culture should be a political self, sometimes a nation, sometimes an autonomous region. Tribal discontent in India is often this claim meeting a developmental state that arrives as dispossession.

Body

Ethno-nationalism

- It organises solidarity around ethnicity rather than around class alone. Naga, Mizo, Bodo, and Jharkhand movements show the range from sovereignty talk to statehood inside India.
- It is not automatically secession. Democratic federalism can absorb it as councils and states.
- G. S. Ghurye's Hinduisation thesis treats such identity as a lag to be assimilated. That reading itself feeds discontent.

Critical factors of tribal discontent

- **Land and forest:** alienation, mines, and dams in the central Indian belt make the nation appear as a taker of the commons.
- **Administrative othering:** the 1935 colonial segregation and later Scheduled Tribe lists created a legal people, then often a neglected people.
- **Cultural disrespect:** language, faith, and council ignored in school and police practice.
- **Uneven citizenship:** reservation without title, PESA and FRA on paper, **Fifth Schedule** governors who do not shield.
- **Elite capture and splintering:** a small tribal middle class enters office while the majority remain on the fringe, which Andre Beteille's inequality lens would expect.
- **Security response:** insurgency and counter-insurgency thicken distrust where the first grievance was land.

Link

- Ethno-nationalism becomes the language of discontent when class poverty is lived as a people's wound, not only as a household's wage.

Flow diagram

Ethno-national people claim -> Discontent

Land mines dams -> Discontent

Weak PESA FRA -> Discontent

Autonomy councils -> Remedy

Conclusion

Ethno-nationalism names a people as a political unit. Tribal discontent in India is driven by land loss, cultural misrecognition, weak self-rule laws, and a state that plans over the village. Autonomy with title is the sociological remedy, not assimilation as backward Hindus.

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Q3(b) · 20 marks

Is industrial development in India a bane or a boon to agrarian class structure ? Substantiate your answer with suitable examples

Sociology GS 2 · 2019 · Social Classes in India

Revision summary

Industry linked some peasants to mills, cooperatives and wages.

It displaced others through dams, mines and land take.

A commercial rich-peasant layer grew; labour became migrant and informal.

COVID reverse migration showed the village as fallback.

Boon or bane depends on who keeps land and who only sells cheap labour.

Introduction

Industrial development in India has been both a boon and a bane for agrarian classes. It opened wages and markets for some. It displaced others and recast the village as a labour reserve.

Body

Boon

- Agro-industry, sugar cooperatives in Maharashtra, and milk unions such as AMUL linked kisans to a wider market, a Thorner kisan who is not only a subsistence tiller.
- Factory and construction jobs pulled surplus labour, easing some pressure on tiny holdings.
- Green Revolution inputs and later food processing thickened a commercial rich-peasant layer in Punjab and western Uttar Pradesh.

Bane

- A. R. Desai read industrial-capitalist growth as strengthening rich peasants and capital while leaving mazdoors insecure.
- Dams, steel, and mining displaced Adivasi and small peasants, so national industry was a local land loss.
- Informal industrial labour, visible in COVID reverse migration, showed that the village remains a fallback, not a partner in secure wages.
- Pollution and groundwater collapse in industrial-agrarian belts hit smallholders who cannot buy their way out.

Class structure recast

- Intermediary landlords declined; a rural rich linked to contractors and mills rose.
- Worker-peasants commute. Dominant castes still overlap with land, as Srinivas's insight travels.
- SECC-type deprivation counts show landlessness beside industrial skylines.

Verdict

- It is a boon where industry pays and buys without taking the field.
- It is a bane where industry is enclosure, casual labour, and a poisoned canal.

Flow diagram

Industry -> Wages markets cooperatives

Industry -> Displacement informal labour

Wages markets cooperatives -> Rich peasant

Displacement informal labour -> Worker peasant mazdoor

Conclusion

Industrial development is neither a simple boon nor a simple bane. It transformed agrarian class structure toward commercial farmers and migrant labour. Who wins still follows land, caste, and the terms of displacement.

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Q3(c) · 10 marks

Give an account of Ranajit Guha's approach in studying 'subaltern class'

Sociology GS 2 · 2019 · Perspectives on the study of Indian society

Revision summary

Guha refused histories that make peasants mere followers of elites.

Subaltern names the subordinated who still have political consciousness.

- **Peasant insurgency has structure:** symbols, rumour, inversion.

Nationalism left a vast unrepresented domain.

Later critiques warn against freezing subaltern as a cultural essence.

Introduction

Ranajit Guha studied the subaltern as a people with their own political consciousness, not as a shadow of elite nationalism. Peasant insurgency is history from below, not a riot without reason.

Body

The approach

- Subaltern Studies began by criticising both colonial and nationalist elite histories that made the peasant a follower.
- Elementary Aspects of Peasant Insurgency in Colonial India reads rebellion as a structured politics: rumour, inversion of symbols, destruction of the lord's signs.
- The subaltern class is defined by subordination in the colonial social formation, yet it is not a mute class.

Against elite capture

- Guha argued that Indian nationalism had a vast unrepresented domain. The Congress elite did not exhaust the people's politics.
- **This sits beside, and sometimes against, A. R. Desai's class analysis:** both refuse a harmony village, but Guha stresses autonomous peasant culture.

Limit

- Later critics said 'subaltern' could become a cultural essence and underplay gender or ongoing class organisation.
- The approach still teaches that Tebhaga-type struggles have their own grammar.

Flow diagram

Elite nationalist history -> Guha critique
Guha critique -> Subaltern insurgency
Subaltern insurgency -> Peasant political consciousness

Conclusion

Guha's approach studies the subaltern class as makers of politics through insurgency, symbols, and a domain beyond elite parties. It restored peasants as historical subjects of Indian society.

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WRAP Exams

Q4(a) · 20 marks

Define patriarchy. Does it have bearings on women's entitlement in Indian family system ? Explain

Sociology GS 2 · 2019 · Rural and Agrarian Social Structure

Revision summary

Patriarchy is organised male authority in kin, property and public life.

Dube's Seed and Earth explains why daughters are not full heirs in practice.

Patrilocal marriage and endogamy limit women's claims.

Law grants rights that households may still deny.

Wages and office create partial counter-entitlements.

Introduction

Patriarchy is a social system in which men as a category command authority, property, and the legitimate line. In the Indian family it directly shapes what women may claim as entitlement.

Body

Definition

- Patriarchy is not only a cruel father. It is organised male right in kinship, work, and the state.
- **Leela Dube's Seed and Earth names a Hindu North Indian form:** man as seed of the line, woman as field to be guarded.
- **It intersects caste and class:** a landless Dalit woman and a dominant-caste daughter face different walls, both patriarchal.

Bearings on entitlement

- **Descent and residence:** patriliney and patrilocal marriage send the daughter out, so the natal house treats her as a guest in property.
- **Inheritance:** even after Hindu succession amendments, brothers often keep the field; title on paper is not tilling power.
- **Sexuality and honour:** control of marriage is control of the jati, which Ghurye listed as endogamy and which politics still polices.
- **Care and unpaid work:** entitlement to leisure, food, and medical spending is ranked; NFHS-type patterns of anaemia show household distribution, not only poverty.
- **Law versus family:** domestic violence and maintenance statutes exist in Beteille's disharmonic order; panchayat and kin often restore the seed line.

Change

- Education, wages, and panchayat reservation create new claims.
- The family system still makes entitlement a negotiation against patriarchy, not a delivered right.

Flow diagram

Patriarchy -> Seed and Earth patriliney

Seed and Earth patriliney -> Weak property and honour control

Law wages office -> Partial new entitlements

Conclusion

Patriarchy is structured male command of line and resources. It has direct bearings on Indian women's family entitlements in land, residence, honour, and care. Statutes puncture it; kinship often absorbs the puncture.

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Q4(b) · 20 marks

How do you understand the 'minority' question ? Examine the violence and discrimination against the religious minorities in India

Sociology GS 2 · 2019 · Religion and Society

Revision summary

Minority is a power relation, not only a smaller headcount.

Constitutional rights sit beside ranked religious honour.

Riots and 1984-type pogroms are spectacular failures of equal protection.

Sachar-type lags show discrimination in education, credit and jobs.

Women face a double bind of community and majoritarian control.

Introduction

The minority question is not only arithmetic. It is how a smaller religious community holds security, dignity, and equal citizenship when the majority's culture is treated as the nation.

Body

Understanding 'minority'

- Constitutionally, minorities are communities that need cultural and educational rights, not second-class status.
- **Sociologically, minority is a power relation:** numbers plus stigma plus state practice. Muslims, Christians, Sikhs, Buddhists, Jains, and Parsis are not one wound.
- **Beteille's disharmonic structure fits:** secular equality as value, ranked religious honour as fact.
- Ghurye's Hindu civilisational whole can turn the minority into an outsider inside the nation.

Violence

- Riots, targeted killings, and rumour economies make Muslims and Christians into a feared other. Police delay is part of the violence.
- 1984 anti-Sikh pogroms showed that a 'majority' state can fail a minority spectacularly.
- Everyday intimidation around diet, dress, and worship is low-intensity violence that ghettoes life.

Discrimination

- Sachar-type evidence showed Muslim lag in education, credit, and public employment in many states, class and identity together.
- Housing markets, school bias, and job screening reproduce exclusion without a riot.
- Minority women face community control and majoritarian suspicion at once.

What follows

- Equal protection, riot justice, and fair development are the civic answer.
- Treating the minority as a permanent suspect is the sociological core of the question.

Flow diagram

Minority as power relation -> Riot everyday intimidation

Minority as power relation -> Sachar lag housing jobs

Constitutional equality -> Remedy if enforced

Conclusion

The minority question is equal citizenship under stigma. Violence and discrimination against religious minorities in India show that numbers do not guarantee safety. Law names equality; organisation of fear still decides the street.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2019/how-do-you-understand-the-minority-question-examine-the-violence-and-discrimination-against-the-religious-minorities-in-india/>

Q4(c) · 10 marks

What do you understand by LGBTQ ? Comment on the issues concerning their marriage rights

Sociology GS 2 · 2019 · Perspectives on the study of Indian society

Revision summary

LGBTQ refers to sexual and gender minorities beyond compulsory heterosexual kinship.

Navtej ended the criminal stigma of 377 for consenting adults.

Marriage equality was not granted as a judicial right in 2023.

Without marriage, partners lack many family-law protections.

Resistance is tied to caste endogamy and Seed-and-Earth kinship.

Introduction

LGBTQ names lesbian, gay, bisexual, transgender, and queer people whose gender or desire does not fit compulsory heterosexual kinship. Marriage rights in India remain the sharp edge of that exclusion.

Body

Understanding LGBTQ

- It is a political and social identity cluster, not a disease category. Navtej Singh Johar (2018) read down Section 377 and affirmed constitutional privacy and dignity.
- Transgender persons have a statutory identity path, still entangled with family honour and police practice.
- Leela Dube's Seed and Earth family assumes a male seed and a female field; LGBTQ lives refuse that reproductive script.

Marriage rights

- Same-sex marriage is still not a statutory civil status. The 2023 Supreme Court majority in the marriage-equality petitions left the matter to the legislature.
- Without marriage, partners lack automatic inheritance, adoption, insurance, and hospital authority that the patriarchal family grants a husband-wife pair.
- Chosen families and contracts try to patch the gap. They do not equal the Hindu and Special Marriage architecture.
- **Social issues remain:** violence, workplace POSH gaps for gender-diverse persons, and caste-class differences inside the rainbow.

Sociological stake

- Marriage is how Indian society reproduces jati. Opening it threatens endogamy as Ghurye described it, which is why resistance is fierce.

Flow diagram

LGBTQ identities -> Dignity Navtej
LGBTQ identities -> Marriage still denied
Marriage still denied -> Gaps in inheritance care parenthood

Conclusion

LGBTQ names lives outside compulsory heterosexual kinship. Decriminalisation was a dignity win. Marriage rights remain incomplete, so citizenship in the family is still graded.

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WRAP Exams

Q5(a) · 10 marks

Comment on the critical issues of commercialization of higher education in India

Sociology GS 2 · 2019 · Tribal communities in India

Revision summary

Higher education is sold as a fee product as well as a public right.

Private costs filter class, caste and gender.

Quality and labour conditions are uneven.

Public campuses weaken while demand for degrees grows.

Commercialization without a public core grades citizenship.

Introduction

Commercialization of higher education turns the university into a market of fees, brands, and ranks. In India it expands seats. It also grades citizenship by paying capacity.

Body

Critical issues

- Capitation and high private fees make college a class filter, which A. R. Desai would read as bourgeois closure of opportunity.
- **Caste and gender compound the price:** first-generation learners meet coaching markets and unpaid care at home.
- **Quality is uneven:** deemed and private campuses sell placement dreams while adjunct labour teaches.
- Public universities starve while the state still needs their degrees for the disharmonic equality Beteille described.

What follows

- Research and critical sociology shrink when the product is a job credential.
- Regulation lags; dummy faculty and ghost libraries appear in inspection cycles.

Sociological stake

- Yogendra Singh's modernization can mean diplomas without a public university ethic.

Flow diagram

Fee market -> Class caste filter
Public underfund -> Fee market
Fee market -> Uneven quality credentialism

Conclusion

Commercialization is a critical issue because it markets a public good. It widens access for those who can pay and deepens exclusion for those who cannot, unless a strong public campus balances the market.

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WRAP Exams

Q5(b) · 10 marks

Discuss the challenges in Implementing the Rural Development Programmes in India

Sociology GS 2 · 2019 · Rural and Agrarian transformation in India

Revision summary

Village power captures lists and assets.

Class-blind schemes subsidise the landed.

Admin overlap, leakage and weak staff blunt delivery.

Factions and migration split the imagined community.

Audit and rights-based design are the implementation keys.

Introduction

Rural development programmes fail less on paper than on the village power map. Implementation meets caste, class, and a thin local state.

Body

Structural challenges

- Dominant castes capture panchayat lists and assets, as Srinivas's Rampura insight still travels.
- Landless and women are listed as beneficiaries while men and maliks sign.
- **A. R. Desai's class lens:** schemes that ignore tenancy and wages become subsidies to the already landed.

Administrative challenges

- Overlapping missions, delayed funds, and target theatre produce roads without livelihoods.
- Poor last-mile staff, leakages, and weak social audit repeat across MGNREGA-type work, housing, and livelihoods missions.

Social challenges

- Literacy, migration, and faction, which S. C. Dube noted in village leadership, split 'the community' the plan imagines.
- Adivasi areas need PESA consent; programmes often arrive as contractors.

Flow diagram

Rural programmes -> Caste class capture

Rural programmes -> Admin leakage targets

Social audit voice -> Better implementation

Conclusion

Implementation challenges are political economy, not only clerical delay. Rural programmes work when the landless can audit, women can hold the job card, and the local state is not a faction office.

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Q5(c) · 10 marks

Elaborate urbanism as a way of life in India

Sociology GS 2 · 2019 · Perspectives on the study of Indian society

Revision summary

Wirth's urbanism is density, diversity and secondary ties.

Indian cities add caste housing, informal labour and public ritual.

Class splits gated colonies from slums.

Migrants keep a village fallback.

Urbanism here is recombination, not a clean modern break.

Introduction

Urbanism as a way of life, after Louis Wirth, is density, diversity, and secondary relations. In India that style mixes with caste streets, jhuggis, and festival publics.

Body

Wirth in an Indian city

- Size and density produce anonymity in offices and metros. Kin and jati still organise housing and marriage, so the secondary world is incomplete.
- Ghurye already wrote on cities; the Indian urban is not a clean break from civilisation as village.

Indian pattern

- Informal work, slums, and gated colonies are one urbanism of class split, which Beteille would call disharmonic: civic equality, ranked space.
- **Migrants live circular urbanism:** the village remains a fallback, as COVID reverse flows showed.
- Public religion and caste associations thrive, so secularization is institutional, not a emptying of faith.

Way of life

- Speed, consumption, and digital networks are real.
- Honour, endogamy, and domestic patriarchy travel with the suitcase.

Flow diagram

Wirth density diversity -> Indian urbanism
Jati kin informal -> Indian urbanism
Migrant circularity -> Indian urbanism

Conclusion

Indian urbanism is a way of life of density and markets that still carries village kinship. It is Wirth plus jati, not Wirth instead of India.

Open WRAP page —

<https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2019/elaborate-urbanism-as-a-way-of-life-in-india/>

Q5(d) · 10 marks

Comment on the changing democratic profile of India

Sociology GS 2 · 2019 · Rural and Agrarian transformation in India

Revision summary

Early elite democracy gave way to wider caste-class entry.

Mandal and panchayat reservation recast who holds office.

Media made a national simultaneous public.

Disharmony of equality versus honour continues.

Majoritarian pressure tests the constitutional profile.

Introduction

India's democratic profile has changed from an elite Congress system toward deeper caste-class entry, stronger states, and a louder media-public. The Constitution's equality creed still meets ranked society.

Body

Who enters

- Adult franchise and Mandal made OBC and Dalit blocs central, which Kothari called the democratisation of caste.
- Women in panchayats changed the face of local office, still often proxied by kin.

How it works

- Coalition and then national-party dominance altered federal bargaining.
- Television and phones made a simultaneous public, an opportunity structure for movements.
- **Beteille's disharmony remains:** votes of equals, honour of unequals.

Worry

- Majoritarian mobilisation and shrinking dissent change the quality of the profile, not only the census of voters.

Flow diagram

Elite early democracy -> Caste class deepening
Caste class deepening -> Media simultaneous public
Disharmonic honour -> Caste class deepening

Conclusion

The democratic profile is more socially representative than in the 1950s and more mediated. Whether it stays constitutional depends on minority security and open contest, not only on turnout.

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Q5(e) · 10 marks

Elucidate the concerns of growing urban displacement dynamics in India

Sociology GS 2 · 2019 · Industrialization and Urbanisation in India

Revision summary

Urban displacement is eviction for projects and real estate.

The informal poor lose central work access.

Rehabilitation and title are weak.

Caste and migrant status shape who is moved first.

The master plan often ranks bodies while naming the public good.

Introduction

Urban displacement in India is the forced shifting of the poor from inner land to the edge. Growth of cities has made eviction a routine development tool.

Body

Dynamics

- Slum clearance, metro, and waterfront projects treat informal settlers as illegal, even when they are the service class of urbanism.
- Gentrification and real-estate capital recast mill lands and old chawls, a class process A. R. Desai would recognise.
- Disaster and climate floods add 'natural' displacement on the same vulnerable map.

Concerns

- Loss of work access when the poor are dumped at the periphery without transport.
- Break of kin and caste support that made city life livable.
- Adivasi and Dalit migrants are first to go, last to get title.
- Legal notice and rehabilitation are thin; the right to the city is not a statute.

Sociological reading

- **Displacement is planned inequality, the disharmonic city:** civic master plan, ranked bodies.

Flow diagram

Projects real estate -> Eviction
 Eviction -> Periphery job loss
 No tenure -> Eviction

Conclusion

Growing urban displacement concerns livelihood, citizenship, and who the city is for. Without secure tenure and in-situ upgrading, Indian urbanism will keep exporting its poor.

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WRAP Exams

Q6(a) · 20 marks

Examine the importance of Development Planning in India Mixed Economy, and analyze its problems and prospects

Sociology GS 2 · 2019 · Visions of Social Change in India

Revision summary

Planning directed industrialization in a mixed economy.

It made poverty a state problem, not only a private fate.

Class and caste shaped who took the gains.

Displacement was built into big projects.

After 1991 planning survives as infrastructure and welfare steering.

Introduction

Development planning in India's mixed economy was the state's way to industrialise, irrigate, and promise justice without a full socialist seizure of property. It mattered as a social project. Its problems were class capture and later market drift.

Body

Importance

- Five-Year Plans sequenced steel, power, and community development so a poor agrarian society could aim at a national future.
- The mixed economy kept a public commanding height beside private capital, a heterogenetic modernizing state in Yogendra Singh's sense.
- Planning named poverty and regional balance as public duties, not only as charity.

Social content

- **A. R. Desai read planning as a bourgeois path:** rich peasants and industrial houses gained more than mazdoors.
- Caste decided who entered IITs, factories, and canal commands. The plan was never a caste-blind machine.
- Displacement of Adivasis for dams showed the nation as a good that local people paid for.

Problems

- Licence-permit delays, public-sector slack, and target fetishism became textbook critiques.
- Green Revolution success was regional and class-skewed.
- After 1991 the planner became a partner of markets; inequality and informal labour grew beside GDP talk.

Prospects

- NITI-style steering, infrastructure, and rights-based welfare (work, food, education) are the afterlife of planning.
- Prospects depend on whether planning can still discipline capital for land, ecology, and care, not only crowd-in investment.
- **Mixed economy remains:** the state still claims to steer, now with private platforms.

Flow diagram

Five-Year mixed economy -> Industry irrigation

Five-Year mixed economy -> Class caste unevenness

Liberalisation -> Steering as infrastructure welfare

Conclusion

Development planning was important because it made directed change a republican duty in a mixed economy. Its problems were uneven class-caste gains and displacement. Its prospect is a slimmer but still political steering of growth toward inclusion.

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Q6(b) · 20 marks

Highlight the main features of the 'Inter-linking of Rivers' project in India. What could be its probable advantages to Indian agriculture?

Sociology GS 2 · 2019 · Rural and Agrarian transformation in India

Revision summary

The project would transfer water across Himalayan and peninsular basins.

Features include large storage, canals and central-state bargaining.

Agriculture could gain stable irrigation and some flood moderation.

Benefits will follow existing land power unless designed otherwise.

Ecology, displacement and 'surplus' labels are the main risks.

Introduction

The Inter-linking of Rivers project is a mega-engineering vision to move water from surplus to deficit basins through canals and dams. For agriculture it promises irrigation. Sociologically it also promises conflict over whose water and whose land.

Body

Main features

- **A national water grid idea:** Himalayan and peninsular components, storage, and transfer links.
- Central steering with state consent problems, because rivers are federal facts and cultures.
- **Large civil works:** reservoirs, canals, and power, in the lineage of planned irrigation after the Five-Year Plans.
- Environmental and displacement clearances as bottlenecks, especially in Adivasi and delta tracts.

Probable agrarian advantages

- Stabilised irrigation in drought-prone Deccan and western tracts could thicken a commercial kisan layer, as canals did in older command areas.
- Flood moderation in some donor basins and dry-season water in donee basins could cut crop failure.
- Navigable stretches and hydropower are side claims that may cheapen input movement.

Sociological cautions

- **Advantages follow land:** maliks and rich peasants drink first, as Thorner's map still warns.
- Inter-state and intra-basin politics can turn a 'national' link into a water riot.
- Canal salinity, lost fisheries, and submerged villages can be a bane to agrarian classes who do not own the new command.
- Climate change makes 'surplus basin' a unstable label.

Balanced agrarian view

- Water where the field is thirsty is a real advantage if titles, ecology, and Gram Sabha consent travel with the canal.

Flow diagram

River links dams canals -> Irrigation in deficit basins
River links dams canals -> Displacement inter-state conflict
Land class -> Who drinks first

Conclusion

Inter-linking features a national transfer grid of dams and canals. Probable agricultural advantages are irrigation stability and some flood control. Without class-fair distribution and ecological honesty, the project can reproduce Green Revolution inequality on a larger map.

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Q6(c) · 10 marks

Has reduction of green cover affected ecological degradation leading to global warming? Elaborate your answer with illustration

Sociology GS 2 · 2019 · Perspectives on the study of Indian society

Revision summary

Forest and canopy loss releases carbon and heats localities.

Mines, dams and cities are Indian illustrations.

Adivasi commons and hill farms suffer degradation first.

Fossil fuels remain the larger global driver.

Plantation statistics can mask real ecological loss.

Introduction

Yes. Loss of green cover degrades local ecology and adds to warming by releasing stored carbon and reducing cooling shade and moisture. India illustrates this in forests, coasts, and cities.

Body

The chain

- Trees and soils store carbon. Clearing for mines, dams, and cities releases it and cuts future uptake.
- **Degradation is also local:** erosion, hotter micro-climates, lost commons for Adivasi and pastoral groups.

Illustrations

- **Western Ghats and Himalayan slopes:** road and hydropower cuts raise landslide and flood risk, which hill farmers pay for.
- **Central Indian mining belts:** forest loss is tribal displacement plus a carbon and biodiversity hit.
- Urban heat islands where canopy is replaced by asphalt show warming as a lived class fact: slums cook, gated parks stay cooler.

Limit of the claim

- Green cover is not the only driver of global warming; fossil fuels dominate.
- Plantation numbers can hide real forest quality, so 'green' on paper may not cool.

Flow diagram

Green cover loss -> Carbon heat erosion

Carbon heat erosion -> Adds to warming

Fossil fuels -> Adds to warming

Conclusion

Reduction of living green cover has degraded ecology and contributed to warming, especially as a local and national carbon and heat story. India's mines, hills, and cities illustrate that tree loss is a social as well as a climate event.

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WRAP Exams

Q7(a) · 20 marks

Do you think that 'demonetization' has accelerated the economic growth in India? How do you understand the in formalization of labour, underemployment and gender discrimination in this context?

Sociology GS 2 · 2019 · Industrialization and Urbanisation in India

Revision summary

Demonetisation shocked cash informal markets rather than igniting lasting growth.

Labour became more casual where small units lost turnover.

Underemployment rose as hours and farm fallback replaced wages.

Women's petty trade and unpaid enterprise took a gendered hit.

Formalization remained a slogan over an informal majority.

Introduction

Demonetisation in 2016 did not accelerate durable economic growth. It shocked cash-heavy informal India, thickened underemployment, and hit women workers who live outside formal wage records.

Body

Growth claim

- The official hope was a formal, digital, tax-clean burst of growth. Short-run disruption of trade, small manufacture, and agriculture was the sociological fact.
- A. R. Desai's India is still largely informal. A cash ban without a prior formal wage world cannot jump-start GDP; it can stall it.

Informalization of labour

- Most Indian workers are already informal. Demonetisation pushed some units to cut days, delay pay, or shift to even more casual hiring.
- Circular migrants lost cash-in-hand work; the village became a shock absorber, later seen again in COVID reverse flows.

Underemployment

- **Not open unemployment only:** fewer hours, unpaid family work, and a return to tiny farms.
- Thorner's mazdoor waited for a wage that came in old notes.

Gender discrimination

- Women in petty trade, domestic work, and unpaid family enterprise hold cash and gold at the household edge. Liquidity shock hit their turnover first.
- Seed-and-Earth families often keep women's accounts informal, so they had less access to new-note banks and digital wallets.
- Care loads rose when incomes fell; time poverty is gendered underemployment.

What did not happen

- A sudden leap into decent formal jobs. Formalization talk continued; informal lives absorbed the cost.

Flow diagram

Demonetisation -> Cash shock
Cash shock -> Informal job cut
Cash shock -> Women petty trade hit
Informal job cut -> Underemployment village fallback

Conclusion

Demonetisation did not accelerate growth in any inclusive sociological sense. It revealed and worsened informalization, underemployment, and gendered exclusion from liquidity. Growth that ignores the cash-and-care economy is a statistical hope, not a lived boom.

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Q7(b) · 20 marks

Discuss the implications of 'Swachha Bharat Abhiyaan'. Do you think that civil society has a role to play here ? Substantiate your answer with an example

Sociology GS 2 · 2019 · Perspectives on the study of Indian society

Revision summary

The mission expanded toilets and a civic cleanliness language.

Gains depend on water, use and waste treatment.

Caste-stigmatised sanitation work is the hard implication.

Civil society is needed for behaviour, audit and worker dignity.

Example: groups that pair toilets with an end to manual scavenging.

Introduction

Swachh Bharat Abhiyan made sanitation a national mission of toilets, behaviour, and images of cleanliness. Its implications are material, caste-ridden, and moral. Civil society has a necessary role because the state cannot scrub habit and stigma alone.

Body

Implications

- Toilet construction raised coverage numbers and could cut open defecation where water, pits, and use actually followed the plan.
- Public hygiene campaigns named cleanliness as civic duty, a Yogendra Singh-type modernization of a daily tradition.
- **Caste implication is sharp:** sanitation labour remains stigmatised. A mission that does not end manual scavenging can become cleanliness for some, dirt work for Dalits.
- **Gender:** toilets can mean safety. Without water and privacy they become unused symbols.
- **Rural-urban:** city waste and village pits are different sociologies; one slogan covers both.

Civil society's role

- Yes. NGOs, panchayat women's groups, and social audits translate a mission into use, repair, and dignity of sanitation workers.
- Example: Sulabh-type organisations and many local rights groups combined toilet access with campaigns against dry latrines and for worker dignity, a civil path the mission needs.
- Media and school clubs spread the norm; they can also hide caste if they only photograph a VIP broom.

Limit

- Civil society is not a substitute for public drains, water, and labour rights.
- Elite cleanliness clubs can moralise the poor without touching the sewer contract.

Flow diagram

Swachh Bharat toilets -> Health safety

Swachh Bharat toilets -> Caste labour stigma

Civil society audit dignity -> Use and worker rights

Conclusion

Swachh Bharat's implication is a possible public-health gain wrapped in caste and gender tests. Civil society has a role in use, audit, and worker dignity, as sanitation-rights groups show. Toilets without those roles are a count, not a clean society.

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Q7(c) · 10 marks

Do you agree that social movements are caused by opportunity structures that are generated by media? Why?

Sociology GS 2 · 2019 · Impact of colonial rule on Indian society

Revision summary

Media creates simultaneous publics and cheaper coordination.

That is an opportunity structure, not the origin of discontent.

Peasant and caste movements show older causes.

Media can also suppress or distort movements.

Cause is inequality plus organisation; media is a catalyst.

Introduction

I agree only in part. Media-generated opportunity structures help movements scale and sync. They do not cause the grievance. Land, caste, and dignity still do.

Body

Opportunity structure

- Political opportunity means openings in the state and public. Media, especially television and phones, create a simultaneous audience, cheaper coordination, and a stage for shame.
- Anti-corruption spectacles, student protests, and some environmental campaigns grew because cameras made a national 'now'.

Why media is not the cause

- Tebhaga and tribal autonomy grew from tenure and dispossession, which Ranajit Guha would call a subaltern domain, not a studio.
- Caste movements used print and later video, but Ambedkarite organisation predates 24-hour news.
- **Media can also close opportunity:** silence, stigma, or majoritarian framing.

Balanced thesis

- Media is a catalyst and a field of struggle. Cause remains structured inequality plus organisation.

Flow diagram

Grievance land caste -> Social movement

Media opportunity -> Social movement

Media opportunity -> Framing silence risk

Conclusion

Media generates opportunity structures that shape timing, scale, and style of movements. They are not the root cause. Sociology should study both the camera and the field.

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Q8(a) · 20 marks

Why has 'Active aging' become a glocal goal? Do you agree that the role of elderly care-giving is disproportionately gendered in developing countries? Why?

Sociology GS 2 · 2019 · Perspectives on the study of Indian society

Revision summary

Active ageing is a global health-and-participation goal with local delivery.

India's longer lives and changing families make it a domestic policy issue.

Care of the elderly falls on women by kinship rule.

Male migration and informal paid care deepen that skew.

Without pensions and shared care, active ageing is women's extra shift.

Introduction

Active ageing has become a glocal goal because longer lives, shrinking families, and global health talk now meet local kinship. Yes, elderly care in developing countries is disproportionately gendered. Daughters-in-law and daughters do the body work.

Body

Why a glocal goal

- **Global:** WHO and UN frames treat ageing as a development issue of health, work, and participation, not only as a rich-country hobby.
- **Local:** India is greying while pensions are thin and the joint family is changing, so 'active' is a policy hope against a care crisis.
- Glocal means the slogan travels; the means are NFSA, pensions, and neighbourhoods, not Scandinavian wards.

Gendered caregiving

- I agree. Patriarchy assigns care to women as an extension of Seed-and-Earth domestic duty.
- Sons inherit; women nurse. Migration of men thickens the daughter-in-law's load in villages.
- Paid geriatric work is also female and informal, underemployed and unprotected, the same informalization seen in the wider labour market.
- Developing-country welfare is household-based; the household is a gender factory.

Why

- Honour forbids sending parents to an institution even when women already do a double shift.
- State care is residual, so the 'family' in policy is a woman.

What active ageing needs

- Pensions, health, and men's share of care, or the goal will mean busy grandmothers, not equal ageing.

Flow diagram

Global ageing talk -> Local thin pensions

Local thin pensions -> Active ageing goal

Patriarchy -> Women as carers

Conclusion

Active ageing is glocal because demographic ageing is global while care remains local. Elderly caregiving in developing countries is disproportionately gendered because patriarchy and thin public care dump the body work on women.

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Q8(b) · 20 marks

What is POSH Act? "Identification of tormentor by women at workplace does not come easily even today". Examine the statement with substantive examples from India

Sociology GS 2 · 2019 · Challenges of Social Transformation

Revision summary

POSH 2013 mandates workplace harassment law and ICCs after Vishaka.

Naming the tormentor risks wage, honour and retaliation.

Informal and domestic work largely fall outside ICC reality.

Media, campus and factory cases show serial silence.

Law needs tenure and organisation to make identification possible.

Introduction

The **POSH Act** is the 2013 law that defines workplace sexual harassment and requires **Internal Complaints Committees**. Identification of the tormentor still does not come easily because patriarchy, informal work, and fear of the seed-line honour code sit inside the office.

Body

What POSH is

- It grew from Vishaka guidelines. It names harassment, duties of employers, and a local complaints path.
- **It is a legal instrument of women's empowerment in Beteille's disharmonic sense:** equality as statute against ranked gender power.

Why naming is hard

- The tormentor is often a supervisor, client, or kin in a family firm. Naming him is naming the wage.
- Informal and domestic workplaces, the majority of Indian women workers, sit poorly inside ICC architecture.
- Honour and victim-blame, which Dube's kinship lens explains, make the woman the problem if she speaks.
- **Police and campus examples:** delayed complaints, character questions, and retaliatory transfers.

Indian illustrations

- Media and film-industry testimonies showed serial harassment behind closed sets, with careers as hostage.
- **Factory and garment units:** contractors mediate; a complaint can mean lost piece-rate days.
- **Universities:** student-teacher power plus caste can silence Dalit women twice.
- Domestic workers in cities rarely have an ICC; the home is the workplace.

What would make identification easier

- Secure tenure, anonymous first reporting, and unions. Law without those remains a form on the wall.

Flow diagram

POSH ICC -> Legal name of harm
Honour informal power -> Silence
Silence -> Tormentor unnamed

Conclusion

POSH is the statutory name for workplace sexual harassment procedures. The statement is true: women still struggle to identify the tormentor because work, honour, and informality punish the speaker. Examples from media, campuses, factories, and homes show the gap between the Act and the floor.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2019/what-is-posh-act-identification-of-tormentor-by-women-at-workplace-does-not-come-easily-even-today-examine-the-statement-with-substantive-examples-from-india/>

Q8(c) · 10 marks

What is 'social security'? Examine recent security measures adopted by the Government in India

Sociology GS 2 · 2019 · Tribal communities in India

Revision summary

Social security is public cover for life risks of income and care.

India's recent measures include work, food, health and thin pensions.

Informal workers are the test of every scheme.

Women's unpaid and casual work often misses the record.

Family still does most security that the state names.

Introduction

Social security is public protection against life risks of income, illness, old age, maternity, and injury. In India it is a patchwork for a mostly informal workforce.

Body

Meaning

- It is not only a factory PF. It is the social wage that markets do not give mazdoors and unpaid carers.
- A. R. Desai would ask whether measures reach class structure or only the organised few.

Recent measures

- **Rights-based work and food:** MGNREGA and the National Food Security Act as rural floors.
- Health insurance and accident covers for informal workers, uneven in portability.
- Pensions for the elderly, widows, and persons with disabilities, still thin relative to care needs of active ageing.
- Maternity benefit expansion on paper; informal women still miss it.
- E-Shram-type databases try to name the unorganised worker as a citizen of welfare.

Limit

- Underemployment and gender discrimination mean many women never enter the record.
- Implementation meets the same capture as other rural programmes.

Flow diagram

Social security -> Food work health pension
Informal majority -> Gap
Worker databases -> Food work health pension

Conclusion

Social security is organised protection against want. Recent Indian measures widened floors in food, work, health, and pensions, yet the informal and gendered majority still lives on family security more than on the state.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2019/what-is-social-security-examine-recent-security-measures-adopted-by-the-government-in-india-10-marks-div/>

WRAP Exams

Compiled answer key

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

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Q1(a) 10 marks	Q1(b) 10 marks	Q1(c) 10 marks	Q1(d) 10 marks
Q1(e) 10 marks	Q2(a) 20 marks	Q2(b) 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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