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UPSC Mains 2020 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-2/2020/>

Q1(a) · 10 marks

Elaborate A. R. Desai's perspective to the study of Indian society.

Sociology GS 2 · 2020 · Perspectives on the study of Indian society

Revision summary

Desai reads Indian society through class and colonial capitalism.

Nationalism is bourgeois-led and incomplete for labour.

Land reform strengthened rich peasants more than mazdoors.

Caste is real as it organises exploitation, not as India's essence.

Subaltern and gender critiques say consciousness is more than class party.

Introduction

A. R. Desai studied Indian society as a historically formed class structure, not as a timeless caste temple. His Marxist perspective asks who owns land and capital, and how the state serves that bloc.

Body

Core of the perspective

- Social Background of Indian Nationalism read the national movement as bourgeois-led, with peasants and workers as a mass that elites did not fulfil.
- Rural sociology, for Desai, is malik, kisan, and mazdoor after Thorner, recast as class struggle, not as Srinivas's functional village.
- **The state, planning, and land reform are incomplete bourgeois change:** intermediaries fall, rich peasants thicken, labour stays insecure.

Against other Indias

- He rejected Ghurye's Hindu civilisational whole and Dumont's purity ideology as the first key.
- Caste and religion matter as they organise exploitation, not as the essence of India.

Limit

- Later subaltern work, after Ranajit Guha, said peasant consciousness is not only class-as-party.
- Gender and tribe need more than a class footnote.

Flow diagram

Desai Marxist India -> Class land capital
Class land capital -> Bourgeois nationalism
Class land capital -> Incomplete land reform

Conclusion

- **Desai's perspective is historical materialism applied to India:** class, colonial capitalism, and an unfinished bourgeois republic. It is strongest on land and nationalism, and thin if culture is treated as a mask only.

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Q1(b) · 10 marks

"Banning practice of 'Sati' is attributed to annihilation of a major social evil in colonial India." Comment.

Sociology GS 2 · 2020 · Tribal communities in India

Revision summary

The 1829 ban criminalised widow burning after reformist pressure.

It was a major legal strike at a sacralised evil.

Widowhood as social death continued in property and honour.

Colonial law also staged India as backward tradition.

Annihilation needs kinship change, not only a prohibition.

Introduction

The colonial ban on sati was a real strike at a spectacular patriarchal evil. It was not the annihilation of the social structure that made widows disposable.

Body

What the ban did

- Regulation XVII of 1829 in Bengal Presidency criminalised widow burning, after Rammohun Roy's campaign and official inquiry.
- It named women's death as a public crime, a heterogenetic legal shock to a 'tradition' that honour had sacralised.

What it did not annihilate

- Seed-and-Earth kinship, which Leela Dube later named, still treated the widow as a dangerous field without the rightful seed.
- Property, tonsure, and confinement continued as everyday sati of a life, which the pyre ban did not end.
- Colonial officials also constructed 'tradition' as India's backward mark, a theme of later critique of colonial sociology.

Sociological comment

- Annihilation of an evil needs law plus a change in entitlement. The ban was necessary and incomplete.

Flow diagram

1829 sati ban -> Criminalises pyre
Patriarchal property honour -> Widow still diminished
1829 sati ban -> Patriarchal property honour

Conclusion

Banning sati attacked a major evil and saved lives. Attributing annihilation to the ban alone overstates a statute. Patriarchy in the family outlived the pyre.

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WRAP Exams

Q1(c) · 10 marks

How do you justify Dumont's deliberate stress on ideology that produce intellectualized account of Indian society?

Sociology GS 2 · 2020 · Perspectives on the study of Indian society

Revision summary

Dumont made hierarchy an ideology of purity, not a heap of customs.

The binary explains caste as a coherent value system.

The cost is a Brahmanical, intellectualised India.

Srinivas, Beteille and Desai show land, class and disharmonic equality.

Use Dumont for values; do not let texts replace interaction.

Introduction

Louis Dumont stressed ideology because he thought India is a whole organised by hierarchy as a value, not by individuals as in the West. The justification is theoretical. The cost is an intellectualised India that villages only partly confirm.

Body

Why he stressed ideology

- Homo hierarchicus treats purity and impurity as the binary that ranks groups. Texts and Brahmanical thought reveal that structure.
- Without ideology, caste looks like a pile of customs. With it, hierarchy is a coherent social principle against Western equality.
- The contrast of homo hierarchicus and homo aequalis is his comparative sociology.

What 'intellectualized' means

- The account privileges the learned Brahmanical view. Srinivas's field view from Rampura showed dominant caste and land that texts do not dictate.
- Andre Beteille's Sripuram split caste, class, and power; disharmony of equality as public creed is missing in Dumont's harmonic hierarchy.
- A. R. Desai would say class is not a residue of thought.

Partial justification

- **Ideology is real:** people do speak purity. It is not the whole production of Indian society.

Flow diagram

Purity ideology -> Homo hierarchicus
Field class view -> Corrects intellectualised India
Homo hierarchicus -> Corrects intellectualised India

Conclusion

Dumont's stress on ideology is justified as a theory of hierarchy as value. It produces an intellectualised India that must be corrected by field, class, and the Constitution's equality creed.

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WRAP Exams

Q1(d) · 10 marks

Explain the definitional problems concerning the tribal communities in India.

Sociology GS 2 · 2020 · Tribal communities in India

Revision summary

Tribe in India has no single cultural definition.

Colonial marks, Ghurye's Hinduisation and Elwin's protection compete.

Scheduled Tribe is a legal list, not an essence.

Some listed groups are peasants; some forest dwellers are unlisted.

Definition is a power relation to state and market.

Introduction

Defining 'tribe' in India is a political and scholarly problem. **Census** lists, colonial isolation, and Hinduisation theses do not name one people with one culture.

Body

Competing definitions

- Colonial ethnography used isolation, animism, and 'primitive' as marks. The 1935 Act then segregated some groups administratively.
- G. S. Ghurye called many tribes backward Hindus. Verrier Elwin stressed distinctness and protection.
- The Constitution uses Scheduled Tribe as a list, not as a sociological essence.

Problems

- Language, forest, and shifting cultivation do not fit all listed groups; some ST communities are peasant or urban.
- Identity assertion for autonomy needs a people; the list can both enable reservation and freeze a colonial label.
- Overlap with caste, as in some plains groups, blurs tribe versus jati.
- **Exclusion errors:** unlisted forest dwellers miss FRA and reservation.

Sociological caution

- Tribe is a relationship to the state and the market, not a museum type.

Flow diagram

Colonial isolation marks -> ST list
Ghurye Hinduisation -> ST list
Elwin distinctness -> Autonomy identity

Conclusion

Definitional problems arise because tribe is at once a colonial category, a Hinduisation debate, and a constitutional schedule. Autonomy politics must use the list without mistaking it for a single culture.

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WRAP Exams

Q1(e) · 10 marks

"Secularism was an outcome of 20th century humanistic radicalism." Comment on this statement.

Sociology GS 2 · 2020 · Perspectives on the study of Indian society

Revision summary

European humanist radicalism is one root of secularism.

Indian secularism is equal citizenship among public religions.

It is not the decline-of-faith thesis.

Disharmony remains between legal equality and ranked honour.

The outcome is unfinished where communal violence persists.

Introduction

The statement captures a Western story of secularism as humanist revolt against the church. Indian secularism is only partly that outcome. It is also a constitutional arrangement among living faiths.

Body

The European radical strand

- Twentieth-century humanism, rights, and anti-clerical politics treated the person, not the altar, as the measure.
- That radicalism travelled through Indian reformers, **Ambedkar's** constitutionalism, and Nehruvian statecraft.

Indian difference

- Here religions did not empty the public square. Secularism meant equal citizenship and principled distance, not the death of ritual.
- **Beteille's disharmonic structure:** equality as value, ranked religious honour as fact.
- Ghurye's civilisational Hindu frame resists a hard split of society from the sacred.

Comment

- Humanistic radicalism is one parent. Plural coexistence and anti-colonial nation-making are the others.
- Communal violence shows the outcome is unfinished.

Flow diagram

Humanist radicalism -> Secularism

Plural faiths nationalism -> Secularism

Secularism -> Constitutional equal citizenship

Conclusion

Secularism owes a debt to humanist radicalism of the last century. In India it is also a political technology for a multi-religious society. The statement is true as genealogy, incomplete as sociology.

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WRAP Exams

Q2(a) · 20 marks

"Indian caste system is unique and has been unhealthy for the growth of sociology of India." How far do you agree with this view?

Sociology GS 2 · 2020 · Perspectives on the study of Indian society

Revision summary

Caste has distinctive features of rank, endogamy and disability.

Treating it as India's only essence stunted comparative sociology.

Colonial and Indological synecdoche displaced class and gender.

Field and Dalit scholarship grew precisely by fighting that closure.

Uniqueness is a starting problem, not a healthy monopoly.

Introduction

Caste is historically distinctive in its mix of endogamy, occupation, and sacred rank. I agree only halfway that this uniqueness made Indian sociology unhealthy. It also gave the discipline its hardest and most productive problem.

Body

Uniqueness, not exoticism

- **Ghurye listed features that have no simple Western class twin:** commensal bans, hereditary occupation, and ritual disability.
- Dumont intellectualised that uniqueness as homo hierarchicus. The risk is India as a unique museum.
- **Field work showed uniqueness is regional:** dominant caste in Rampura, class split in Sripuram, matriliney in parts of the south-west.

Unhealthy effects

- Caste-as-synecdoche, which colonial ethnography and some Indology fed, displaced class, gender, and tribe, a worry close to Whitehead's contention.
- Book view delayed a comparative sociology of power. Everything became varna.
- Communal and nationalist uses of 'unique Hindu order' trapped scholars in civilisational apology or civilisational attack.

Healthy effects

- **Srinivas, Beteille, Dube, and Desai grew because caste forced theory:** structure, disharmony, village, class.
- Ambedkarite and Dalit sociology made uniqueness a justice problem, which is growth, not a disease.
- Comparison with race, estate, and ethnicity is now possible without denying Indian specifics.

How far I agree

- Uniqueness is a fact of historical form.
- Unhealth began when uniqueness became the only permitted object and method.

Flow diagram

Caste uniqueness -> Book view synecdoche
Book view synecdoche -> Unhealthy closure
Caste uniqueness -> Field class Dalit theory
Field class Dalit theory -> Healthy growth

Conclusion

The caste system is distinctive. That distinctiveness stunted sociology when it became India's sole essence. It also trained a world-class field tradition. The view is partly true as a warning, false as a death certificate of the discipline.

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Q2(b) · 15 marks

Discuss Whitehead's contention that caste has potential to displace class and colonial contradiction.

Sociology GS 2 · 2020 · Perspectives on the study of Indian society

Revision summary

Whitehead warns that caste became a colonial synecdoche of India.

That frame can hide class exploitation and colonial contradiction.

Electoral caste blocs can reroute wage politics into identity alone.

Field studies show caste and class usually interlock, not replace.

The task is nexus analysis, not choosing one master key.

Introduction

Judy Whitehead's contention is that caste, especially as colonial knowledge made it India's master institution, can stand in for the whole social world and push class struggle and colonial contradiction to the margin. The insight is powerful. Displacement is a tendency, not a completed fact.

Body

The contention

- Colonial ethnography and census froze caste as a timeless, all-encompassing system, a synecdoche of India.
- Once caste is the name of every relation, class exploitation on land and the colonial drain become side plots.
- Textual rigidity, which Dumont later theorised as ideology, can turn real contradictions into oppositions in thought.

How displacement works

- Politics mobilises jati blocs, as Kothari noted, and a wage demand can become a reservation demand without touching the mill owner.
- Nationalist and later electoral honour fights can hide the bourgeois path A. R. Desai described.
- Village studies that stop at ritual rank underplay malik and mazdoor.

Why displacement is not destiny

- **Caste and class usually interlock:** dominant castes own land; Dalit labour is both graded and cheap.
- Guha's subaltern insurgency and Tebhaga show colonial and class contradiction erupting in peasant grammar, not only in varna talk.
- **Beteille's Sripuram is the anti-synecdoche:** caste, class, and power can move at different speeds.

Use of Whitehead

- Use the contention as a warning against book-view India and against politics that names only caste.
- Do not erase caste to 'restore' class; that would repeat the opposite displacement.

Flow diagram

Colonial caste knowledge -> Caste as whole India
Caste as whole India -> Displaces class colonial contradiction
Caste-class nexus -> Correction

Conclusion

Whitehead is right that caste-as-essence can displace class and colonial contradiction in knowledge and in politics. Indian sociology grows when it studies the nexus: ranked honour organising surplus under a colonial, then bourgeois, state.

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Q2(c) · 15 marks

"Indian rural society is a faction-ridden society." Discuss.

Sociology GS 2 · 2020 · Perspectives on the study of Indian society

Revision summary

Village studies found factions around patrons and dominant castes.

Factions organise local politics and resources.

They often cut class solidarity vertically.

The phrase fits many settlements, not a mystical Indian trait.

Landless and women may stand outside the faction game.

Introduction

- **Indian villages are often faction-ridden:** competing parties of kin, caste, and patrons, not a harmonious republic. The statement is largely true, and incomplete if faction hides class.

Body

Factions as structure

- Srinivas's Rampura showed factions around dominant-caste leaders, land, and honour.
- S. C. Dube's Shamirpet treated leadership and communication as split, not as one community mind.
- Oscar Lewis and others mapped vertical factions that cut across some jatis through patronage.

What factions do

- They organise votes, irrigation turns, and village office. Kothari's caste politics has a local faction face.
- They can mute horizontal class unity of mazdoors, which Desai would stress.

Limit of the phrase

- Not every village is equally split. Some show caste blocs more than personal factions.
- Women and landless may be in the village without being in the faction.

Flow diagram

Dominant caste land -> Factions
Factions -> Votes irrigation office
Class of labour -> Muted by vertical factions

Conclusion

Rural India is frequently faction-ridden because land and honour produce rival followings. Sociology should read factions as organised power, not as rustic quarrels without structure.

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Q3(a) · 20 marks

Examine the colonial policy of segregation of tribes under the Government of India Act, 1935.

Sociology GS 2 · 2020 · Tribal communities in India

Revision summary

The 1935 Act created excluded and partially excluded tribal areas.

Governors ruled with special powers; ordinary politics was thinned.

Protection from plains exploitation was the official reason.

Isolation also othered tribes and delayed political voice.

Schedules after 1950 reuse the spatial exception as autonomy, unevenly.

Introduction

The **Government of India Act, 1935**, wrote tribal segregation into late colonial constitutional law through excluded and partially excluded areas. The policy claimed protection. It also prepared a people as administratively other.

Body

What 1935 did

- It classified certain hill and forest tracts as excluded or partially excluded, limiting ordinary provincial law and legislatures.
- Governors held special responsibility. The tribal subject was a ward more than a voter.
- The lineage runs from earlier Inner Line and scheduled district practices to this Act.

Official rationale

- Isolation would shield custom from plains landlords and moneylenders, a protective note Elwin could recognise.
- It also cheapened administration and kept labour and timber frontiers manageable.

Sociological effects

- Segregation defined 'tribe' as a spatial-legal type, feeding later definitional problems of ST lists.
- Ghurye attacked isolation as a bar to Hindu integration; nationalists saw a divide-and-rule map.
- Mission, market, and forest contractor still entered; segregation was never a sealed museum.
- Political voice was delayed, which later autonomy movements had to invent against both colonial and postcolonial centres.

Afterlife

- Fifth and Sixth Schedules inherit the spatial idea of exception, now as self-rule rather than Crown wardship.
- Discontent continues when exception is protection on paper and a mining corridor in fact.

Flow diagram

1935 excluded areas -> Wardship not full franchise

1935 excluded areas -> Claimed protection

1935 excluded areas -> Later Later ST spatial exception spatial exception

Markets mines -> 1935 excluded areas

Conclusion

The 1935 segregation policy mixed protection with political quarantine. It shaped who counts as tribal and how the republic later scheduled areas. Examination must hold both the shield against plains landlords and the denial of equal political membership.

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Q3(b) · 15 marks

Discuss the dynamics of 'migrant workers' in India in the context of Corona pandemic.

Sociology GS 2 · 2020 · Population Dynamics

Revision summary

Migrant workers are circular worker-peasants in informal urban jobs.

COVID lockdowns cut cash wages and transport at once.

Reverse migration exposed the absence of urban membership.

Villages became both shelter and a site of stigma and surplus labour.

Portable food, work and housing rights are the sociological remedy.

Introduction

COVID-19 made India's migrant workers suddenly visible as a class without a city right. The pandemic did not create circular labour. It broke the thin arrangements that had hidden it.

Body

Pre-pandemic dynamics

- Worker-peasants move from poorer agrarian tracts to construction, factories, and services, a recast of Thorner's mazdoor.
- Informal hiring, cash wages, and no urban social security are the structure A. R. Desai would call unfinished bourgeois development.
- Caste and region organise labour gangs; women migrants face extra care and harassment loads.

Corona as x-ray

- Lockdown without wages or transport produced reverse migration on foot, a public proof of urbanism without membership.
- Quarantine stigma in villages and lost kharif labour showed the village as fallback and as another closed door.
- State food and work schemes existed; portability and last-mile trust failed the moving body.

After-shocks

- Some returned to cities on harsher terms. Some stayed as underemployed on tiny farms.
- Policy talk of One Nation One Ration and databases named the problem the pandemic had already named.

Sociological meaning

- Migrant dynamics are the link between agrarian class structure and Indian urbanism as a way of life that can evict its service class overnight.

Flow diagram

Agrarian surplus labour -> City informal wage

Lockdown -> Reverse migration

Reverse migration -> Village fallback underemployment

Conclusion

In the Corona context, migrant workers appeared as citizens of neither workplace nor village. The dynamics are circular labour, informality, and a state that plans cities without planning the people who build them.

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Q3(c) · 15 marks

How does Andre Beteille justify 'middle class in India?

Sociology GS 2 · 2020 · Caste System

Revision summary

Beteille's middle class is built on education, occupation and official equality.

It is not only an income group and not only Desai's bourgeoisie.

Public employment and professions historically expanded it.

Caste still shadows marriage and schooling.

Disharmony is the justification's other face.

Introduction

Andre Beteille justifies the Indian middle class as a historically new formation of education, occupation, and values of equality, not as a mere income slab. It is central to his disharmonic modern India.

Body

What he means by middle class

- It is a class of service, profession, and small property that lives by credentials more than by landed honour alone.
- Expansion after jobs in administration, teaching, and later private services made it a demographic and moral fact.
- It is not the Western bourgeoisie of industrial ownership that Desai placed at the nationalist core, though it overlaps.

Justification

- The Constitution and public employment created a career open in principle, a homo aequalis inside a still ranked society.
- Sripuram already showed class detaching a little from caste; the urban middle class is that split at scale.
- The middle class carries the public language of merit, secular office, and nuclear family, while practising caste in marriage.

Limits he would not hide

- **It can be caste-shadowed:** dominant-caste capital converts into degrees.
- It may preach equality and hoard school and housing, the disharmony he theorised.

Use

- Justify the middle class as a real stratum of modern India, not as a copy of Europe and not as a myth.

Flow diagram

Education office -> Middle class
Middle class -> Equality as value
Caste marriage housing -> Disharmony

Conclusion

Beteille justifies the Indian middle class as the social seat of official equality and occupational mobility. Its justification is historical: law, school, and office. Its contradiction is that it still marries and resides by rank.

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WRAP Exams

Q4(a) · 20 marks

Discuss the conceptual issues about lineage and descent in India. Give suitable illustrations ,

Sociology GS 2 · 2020 · Systems of Kinship in India

Revision summary

Descent assigns belonging; lineage is the ancestor-traced set.

India includes patriliney, matriliney and mixed practices.

Seed-and-Earth ideology is not the only Indian rule.

Household coresidence often diverges from the genealogical chart.

Coorg okka, Kerala taravad and north Indian gotra illustrate the range.

Introduction

Lineage and descent in India are concepts for how people trace belonging and property. The issues are that India is not one patrilineal type, and that ideology of the line does not always match the household on the ground.

Body

Concepts

- Descent is the rule that assigns a child to a group. Lineage is a set of persons who trace that rule to an ancestor.
- Patriliney, matriliney, and cognatic mixes all exist. Clan, gotra, and okka are not interchangeable.

Conceptual issues

- Book-view Hindu law privileged male seed, which Dube named Seed and Earth, and treated other systems as exceptions.
- Colonial ethnography froze 'tribe' as unilineal custom and 'caste' as gotra exogamy, a rigidity Whitehead would see as synecdoche.
- **Descent as ideology versus descent as practice:** daughters may inherit in law while the lineage still names sons.
- Household is not lineage. A. M. Shah and others showed coresident groups that do not match the genealogical chart.

Illustrations

- **Coorg okka:** Srinivas's ancestral house as a patrilineal ritual-property unit.
- **Nair taravad in Kerala:** matrilineal jointness that colonial and later law recast.
- **North Indian gotra exogamy with village virilocality:** women leave, the line stays.
- Many Adivasi systems mix clan with village, defying a single ST descent type.
- Urban middle-class families keep gotra on the wedding card and a nuclear household in the flat.

Implication

- Conceptual care stops us from reading all India as one patriarchal clan.

Flow diagram

Descent rules -> Patriliney

Descent rules -> Matriliney

Seed ideology -> Practice and household differ

Conclusion

Lineage and descent in India raise issues of diversity, of ideology versus practice, and of household versus genealogical group. Illustrations from okka, taravad, gotra, and tribal clans show why one Indological line will not do.

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WRAP Exams

Q4(b) · 15 marks

Analyze household dimensions of family in India.

Sociology GS 2 · 2020 · Systems of Kinship in India

Revision summary

Household is coresidence and common consumption, not the whole lineage.

Indian households vary from nuclear to joint across a developmental cycle.

Gender and unpaid care structure entitlement inside the kitchen.

Migrant remittances and COVID returns show the household as shock absorber.

Policy must see who eats, not only the family name.

Introduction

The household is the coresident, cooking, and budgeting unit. In India it is a dimension of family, not a synonym for the joint lineage of the texts.

Body

Dimensions

- **Composition:** nuclear, supplemented nuclear, joint, and single-person households coexist. A. M. Shah stressed this variety against a myth of the eternal joint family.
- **Economy:** pooling, women's unpaid work, and migrant remittances make the household a class unit on Thorner's field and in the city slum.
- **Gender:** Seed and Earth assigns authority and care; entitlement to food and property is ranked inside the same kitchen.
- **Caste and honour:** endogamy is organised from the household; factions often begin as brotherly splits of a house.
- **Cycle:** developmental cycle of the family means today's nuclear house may be yesterday's joint stem.

Change

- Urbanism, education, and Beteille's middle class thicken nuclear living without ending lineage duties at marriage and death.
- COVID reverse migration showed households absorbing labour the market expelled.

Analysis

- Policy that targets 'the family' without counting who eats and who signs the land record will miss women and the elderly.

Flow diagram

Household hearth -> Composition cycle

Household hearth -> Gender care property

Lineage ideology -> Household hearth

Conclusion

Household dimensions of the Indian family are composition, budget, gender, caste honour, and cycle. Sociology should study the hearth, not only the clan tree.

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WRAP Exams

Q4(c) · 15 marks

Write a note on cultural pluralism in multi-religious society like India.

Sociology GS 2 · 2020 · Religion and Society

Revision summary

Pluralism is recognised cultural difference under a civic roof.

India's many religions make it a test, not a finished model.

Secular law and minority cultural rights are the formal frame.

Assimilation theses and riots strain the arrangement.

Gendered personal law is a cost inside group autonomy.

Introduction

Cultural pluralism is the living together of several religious and cultural streams without demanding one church of the nation. India is the classic test: many faiths, one citizenship, unfinished peace.

Body

Meaning

- Pluralism is more than diversity. It is recognised difference plus a shared civic roof.
- Constitutional secularism and Articles on cultural rights are the legal form. Everyday commensal mixing and festival sharing are the social form.

Multi-religious India

- Hindu, Muslim, Christian, Sikh, Buddhist, Jain, Parsi, and Adivasi faiths are not a salad that never fights.
- Ghurye's civilisational Hindu whole pulls toward assimilation. Elwin-type and minority rights pull toward protection of difference.
- **Beteille's disharmony:** equality as creed, ranked religious honour as practice.

Strains

- Communal violence and discrimination, the minority question, show pluralism under fear.
- Personal laws preserve group culture and can freeze gender inequality.
- Urban gated faiths and rural mixed work both exist.

What sustains it

- Federal language policy, pilgrimage economies, and intermarriage in some classes.
- Humanistic secularism as one strand, not the emptying of religion.

Flow diagram

Cultural pluralism -> Equal citizenship
Cultural pluralism -> Recognised faiths
Communal violence -> Cultural pluralism

Conclusion

Cultural pluralism in multi-religious India is a constitutional and everyday project of difference under equal citizenship. It fails when one culture is named the nation and others become suspects.

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WRAP Exams

Q5(a) · 10 marks

Point out the benefits of 'green chemistry' for agrarian transformation in India.

Sociology GS 2 · 2020 · Rural and Agrarian transformation in India

Revision summary

Green chemistry cuts hazard in the design of farm chemicals.

It can reduce poisoning, residue and water pollution.

Labourers who spray gain if toxicity falls.

Export and soil quality can thicken a healthier commercial agriculture.

Without access for smallholders it becomes a rich-peasant brand.

Introduction

Green chemistry designs chemicals and processes that cut hazard at source. For Indian agrarian transformation it promises safer fields, soils, and exportable harvests, not only a new brand of pesticide.

Body

Benefits on the field

- Safer synthesis of inputs can lower residue and farmer poisoning in Green Revolution belts where chemical intensity is already high.
- Bio-based solvents, better catalysts, and targeted molecules can mean less runoff into canals and village wells.
- Soil microbes and pollinators survive better than under a blanket spray, which matters for long-run yield, not only for this season's quintal.

Agrarian class and health

- Mazdoors who mix and spray, often Dalit and landless, gain most if toxicity falls. A. R. Desai's labour question is a chemical question too.
- Women's weeding and storage work meets fewer residues in the household grain.

Transformation, not a slogan

- Green chemistry supports diversification and quality standards that mandis and exports now demand.
- It fails as transformation if only rich peasants buy patented 'green' packets while smallholders stay on cheap hazardous stock.
- It should sit with MSP, extension, and water, not replace land reform.

Flow diagram

Green chemistry -> Safer inputs less residue
Safer inputs less residue -> Farmer labour health
Safer inputs less residue -> Quality soil transformation
Class access -> Quality soil transformation

Conclusion

Green chemistry benefits agrarian transformation by cutting poison, protecting soil, and raising produce quality. The social benefit is real only if labourers and smallholders get the safer toolkit, not merely a premium market for the already commercial farmer.

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WRAP Exams

Q5(b) · 10 marks

Analyze the issues related to the citizenship in contemporary India. Give suitable illustrations.

Sociology GS 2 · 2020 · Tribal communities in India

Revision summary

Citizenship is equal membership that documents and stigma can grade.

NRC-type proof and CAA debates made belonging a public fight.

Women's papers often follow male kin.

Migrants in COVID lacked a portable civic life.

Minority violence and Adivasi land show citizenship beyond the voter list.

Introduction

Citizenship in contemporary India is equal membership on paper and a graded experience on the ground. Issues now cluster around documents, religion, gender, migration, and dissent.

Body

Legal-political issues

- Constitutional citizenship is jus soli layered with later statutory rules. NRC-type exercises and proof cultures can turn the poor into suspects in their own street.
- CAA debates illustrated how religion entered the public argument about who is a natural heir of Partition, which strains Beteille's equality creed.
- Assam's long foreigners' question shows a regional illustration where census, migration, and language politics meet the passport.

Social issues

- Women often hold dependent documents through father or husband, a Seed-and-Earth citizenship.
- COVID migrants illustrated urban workers without a portable civic address.
- Religious minorities face violence and discrimination that make citizenship a security problem, not only a form.
- Adivasi autonomy claims illustrate citizenship as land and council, not only a voter ID.

What analysis requires

- **Citizenship is a bundle:** vote, welfare, movement, and dignity. Cutting one strand grades the rest.

Flow diagram

Equal citizenship -> Documents NRC proof

Equal citizenship -> Religion gender migrant

Illustrations Assam COVID -> Equal citizenship

Conclusion

Contemporary Indian citizenship issues are documentary exclusion, religious majoritarian pressure, gendered dependence, and the migrant's missing city right. Illustrations from Assam, lockdown roads, and minority insecurity show that the Constitution's equal member is still a social struggle.

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WRAP Exams

Q5(c) · 10 marks

Give an account of the consequences and remedies of chronic malnutrition in India.

Sociology GS 2 · 2020 · Perspectives on the study of Indian society

Revision summary

Chronic malnutrition shows as stunting, wasting and anaemia.

It reproduces class, caste and gender inequality in the body.

Women and Adivasi-Dalit children carry a heavier share.

Remedies are PDS, ICDS, meals, WASH and women's household claims.

Technical food alone cannot fix ranked plates.

Introduction

Chronic malnutrition is long-run deficit of food, care, and sanitation that shows in stunting, wasting, and anaemia. In India it is a class, caste, and gender wound, not a missing kitchen tip.

Body

Consequences

- Child stunting cuts later learning and wages, reproducing A. R. Desai's unequal class structure in the body.
- Women's anaemia and low birth weight continue Seed-and-Earth households that feed the male line first.
- Adivasi and Dalit belts show higher burden where land and PDS leak.
- National productivity and disease load rise; the middle class pays in hospitals what the poor already paid in height.

Remedies

- **Food security:** PDS, ICDS, mid-day meals, and maternity cash as social security, not charity.
- Women's entitlement inside the household, plus wages and childcare, or the plate will still be ranked.
- Water, toilets, and green-cover local ecology, because infection eats nutrients.
- Land and MGNREGA raise the kisan-mazdoor floor that calories need.

Limit

- Fortified packets without patriarchy change become a technical fix for a social disease.

Flow diagram

Chronic malnutrition -> Stunting anaemia
Stunting anaemia -> Inequality reproduced
Food rights gender care WASH -> Remedies

Conclusion

Consequences of chronic malnutrition are a smaller, sicker, and more unequal generation. Remedies are food rights, women's claims, sanitation, and agrarian security together.

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WRAP Exams

Q5(d) · 10 marks

How does the New Education Policy, 2020 aim to eradicate disparities in the system of education in India?

Sociology GS 2 · 2020 · Challenges of Social Transformation

Revision summary

NEP targets early childhood, mother tongue and flexible pathways.

SEDG, gender funds and special zones name structural exclusion.

Vocational and multiple-exit routes try to reduce one-exam disparity.

Commercial and digital divides can recapture the gains.

Public funding is the test of eradication.

Introduction

NEP 2020 aims to cut educational disparities by widening early care, mother-tongue schooling, flexible pathways, and named inclusion of socio-economically disadvantaged groups. Aim is not the same as delivery in a commercialising system.

Body

Stated aims against disparity

- Universal foundational literacy and ECCE try to close the gap that starts before Class I for first-generation learners.
- Home-language teaching at the base can reduce the English-caste filter that Beteille's middle class already owns.
- Multiple entry-exit and vocational mix try to stop one-exam exclusion.
- Gender Inclusion Fund, Special Education Zones, and SEDG targeting name girls, SCs, STs, OBCs, and disabled learners.

Sociological test

- Commercial higher education and coaching markets can recapture the policy as a fee ladder.
- Adivasi language aim needs teachers, not only a paragraph.
- Digital push can widen the COVID-visible device gap.

What eradication would need

- Public funding, caste-gender hostels, and an end to dummy private quality.

Flow diagram

NEP 2020 2020 -> Foundations language

NEP 2020 -> Girls ST SC zones

Market coaching -> Gap risk

Conclusion

NEP 2020 aims to eradicate disparities through early years, language justice, flexibility, and SEDG tools. It will do so only if the public school remains the equaliser, not a residual beside a commercial track.

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WRAP Exams

Q5(e) · 10 marks

What do you understand by democratic federalism? How does it promote decentralization of power in India?

Sociology GS 2 · 2020 · Politics and Society

Revision summary

Democratic federalism is multi-level government filled by votes.

Indian states decentralize linguistic and policy power from the Union.

73rd and 74th Amendments push toward local bodies.

Scheduled councils are an ethnic federal path.

Central schemes and local caste capture can reverse the flow.

Introduction

Democratic federalism is a union of governments in which both the Centre and the units draw power from votes, not from a single appointed chain. In India it promotes decentralization when states and local bodies are real governments, not branch offices.

Body

Meaning

- Federalism divides competence. Democracy fills both tiers with elected authority and rights.
- India is a Union with a strong Centre, yet states have political life, which Kothari's democratic deepening used.

How it decentralizes

- States make education, health, and law-and-order bargains closer to linguistic peoples, a check on one-culture nationalism.
- 73rd and 74th Amendments take power toward panchayats and municipalities, including women and weaker sections on paper.
- Finance commissions, GST Council, and scheme sharing are federal arenas, even when the Centre is loud.
- **Sixth Schedule** councils illustrate ethnic democratic federalism for some tribal areas.

Limits

- Concurrent muscle, CAG of all-India services, and centrally sponsored missions can recentralize.
- Village capture by dominant castes can make local democracy a faction office.

Promotion, not guarantee

- Democratic federalism is the constitutional path of decentralization. Practice decides the last mile.

Flow diagram

Democratic federalism -> Elected states

Democratic federalism -> Panchayat municipality

Elected states -> Decentralized power

Panchayat municipality -> Decentralized power

Conclusion

Democratic federalism is voted power at more than one level. It promotes Indian decentralization through states, local government, and scheduled councils, whenever the Union resists turning them into agencies.

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Q6(a) · 20 marks

Discuss in detail the main issues of development planning in mixed economy like India

Sociology GS 2 · 2020 · Visions of Social Change in India

Revision summary

Mixed-economy planning combined public heights with private capital.

Class and caste shaped who took industrial and canal gains.

Displacement and regional skew were built-in issues.

Informal labour meant no planned social wage for most workers.

After 1991 the issue is steering markets, not abandoning the social question.

Introduction

Development planning in India's mixed economy had to industrialise, irrigate, and promise justice without abolishing private property. The main issues are still who plans, who pays, and who takes the surplus.

Body

Institutional issues

- Five-Year Plans mixed a public commanding height with private capital. Licence raj, delays, and later liberalisation are one continuous argument about how mixed is mixed.
- Centre-heavy planning strained democratic federalism; states lived with targets they did not write.

Social issues

- **A. R. Desai:** planning as a bourgeois path that thickened rich peasants and houses more than mazdoors.
- Caste filtered IITs, factories, and canal water. The plan was never caste-blind.
- Displacement of Adivasis for dams and steel made the national good a local land loss.
- **Gender:** women's unpaid care was outside the plan's worker.

Agrarian and regional issues

- Green Revolution success was regional. Dry tracts waited. MSP politics still shows that skew.
- Informal labour means planned industry did not plan a social wage, which COVID migrants revealed.

Ecological issues

- Green-cover loss, river linking dreams, and urban heat are the afterlife of growth planning without a metabolism.

After 1991

- The issue is not 'no planning' but planning as infrastructure, ease of business, and welfare schemes beside inequality.
- Prospects depend on whether mixed economy can still discipline capital for land, nutrition, and care.

Flow diagram

Mixed economy plans -> Industry irrigation
Mixed economy plans -> Class caste displacement
Liberalisation -> Infrastructure plus welfare

Conclusion

Main issues of development planning in mixed-economy India are class-caste capture, federal imbalance, displacement, informality, and ecology. The mixed formula remains; the social question is whose development the mix serves.

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Q6(b) · 15 marks

Do you think MSP (Minimum Support Price) Scheme for ag can help in rural development? Elaborate your response with suitable examples.

Sociology GS 2 · 2020 · Rural and Agrarian transformation in India

Revision summary

MSP can floor farmer income and reduce distress sales.

Punjab-Haryana show mandi-town development around procurement.

Landless labour and unrecorded tenants gain little directly.

Regional and crop skew limit it as all-India rural development.

Water mining is the ecological bill of a narrow MSP success.

Introduction

Yes, MSP can help rural development when it is a real floor for the kisan's marketed surplus. It cannot develop the village if it is a wheat-rice privilege for a few belts and leaves mazdoors and rainfed farmers out.

Body

How MSP helps

- A predictable price cuts distress sale to traders and can fund education, wells, and panchayat taxes, a household dimension of rural development.
- Punjab and Haryana illustrate how procurement plus MSP thickened commercial farmers, cooperatives, and mandi towns.
- **It is a planning tool in a mixed economy:** the state enters the grain market so that industry gets cheap food without crushing the grower entirely.

Limits as rural development

- **Thorner's map:** maliks and surplus kisans capture procurement. Landless labour needs wages, not a support price they do not sell.
- **Regional skew:** coarse grains, pulses, and eastern paddy often lack the same machinery, so MSP on paper is not MSP in the cart.
- **Ecological cost:** guaranteed rice-wheat can mine groundwater, a development that degrades the field.
- Tenant farmers without records miss the sale window.

Examples of wider use

- Expanding procurement of millets and pulses, and linking MSP to PM-AASHA-type operations, would spread the rural-development effect.
- Farmer movements around MSP show it is now a citizenship claim of the agrarian class, not only a food-policy lever.

Verdict

- MSP is a necessary rural-development instrument, not a sufficient village programme.

Flow diagram

MSP procurement procurement -> Kisan income

Kisan income -> Some rural development

Labour tenants dryland -> Gap

Conclusion

MSP can help rural development by securing the commercial peasant's income and food supply for the nation. Examples from north-western procurement show both prosperity and skew. Without tenants, labour, and dryland crops, it is regional class policy, not full rural development.

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Q6(c) · 15 marks

How can skill development programme induce social change? Illustrated.

Sociology GS 2 · 2020 · Rural and Agrarian transformation in India

Revision summary

Skills can shift hereditary occupation and women's mobility.

ITIs, livelihoods missions and apprenticeships are illustrations.

Change needs actual jobs, not certificates.

Informal gig work can swallow the skilled poor.

Caste networks and care loads still ration the good trades.

Introduction

Skill programmes induce social change when they convert a ranked labouring body into a credentialed worker with a better bargain. They fail when they only relabel informal underemployment.

Body

How change can happen

- Skills plus placement can shift a mazdoor household toward Beteille's middle-class office path, especially with reservation and hostels.
- Women's non-traditional trades puncture Seed-and-Earth limits on mobility, as some ITI and DDU-GKY batches show.
- Adivasi and OBC youth in formal trades can weaken hereditary occupation, which Ghurye listed as a caste feature.

Illustrations

- Industrial Training Institutes and apprenticeships in manufacturing belts.
- Rural livelihood missions that skill SHG women for dairy and non-farm micro-enterprise, when credit actually follows.
- Digital skilling after COVID, which also illustrated the device disparity NEP worries about.

Limits

- Informalization absorbs 'skilled' youth as gig and contract labour, the Corona migrant story.
- Dominant-caste networks still allocate the good internships.
- Without land rights and English-caste filters, skill is a small lever.

Sociological condition

- Skill induces change when the labour market is not a caste queue and when social security covers the first job.

Flow diagram

Skill programmes -> Credentials bargain
Credentials bargain -> Occupational social change
Informal gig caste nets -> Block

Conclusion

Skill development can induce social change by opening occupation, gender mobility, and a modest class shift. Illustrations work only where jobs, caste barriers, and care loads are also moved.

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WRAP Exams

Q7(a) · 20 marks

Elaborate the causes, consequences and other concerns of growth of urban settlements in India.

Sociology GS 2 · 2020 · Industrialization and Urbanisation in India

Revision summary

Towns grow from rural labour push and industry-service pull.

Census towns and natural increase add silent urbanisation.

Consequences include informal work, class-split housing and pollution.

Concerns are eviction, migrant civic gaps and weak local government.

Urbanism remains caste-shadowed, not a clean Wirth city.

Introduction

Indian urban settlements grow because agrarian surplus labour, industry, and services pull people into towns. Consequences are a new way of life and a new map of eviction, heat, and informality.

Body

Causes

- **Agrarian class change:** tiny holdings, Green Revolution labour-saving, and distress push worker-peasants out.
- Planned and unplanned industry, ports, and now IT-services pull them in, the mixed-economy city's hunger for cheap hands.
- Natural increase inside towns and reclassification of census towns add growth without a mayor's speech.
- Transport corridors and education dreams thicken Beteille's middle class in metros.

Consequences

- Wirth-type density and diversity, mixed with jati housing and festival publics.
- Informal work, slums, and gated colonies as one disharmonic urbanism.
- Pressure on water, green cover, and air; heat islands that cook the poor first.
- **New civic politics:** municipal votes, resident associations, and waste conflicts.

Other concerns

- Urban displacement for projects, the concern of growing eviction dynamics.
- Migrant citizenship without portable rations, exposed in Corona.
- Crime, women's safety, and POSH-thin informal workplaces.
- **Governance lag:** 74th Amendment on paper, parastatal real estate on the ground.
- Peri-urban caste-agrarian belts become neither village nor serviced city.

Sociological close

- Urban growth is not a neutral modernisation. It reorganises class, caste, and federal local power.

Flow diagram

Agrarian push -> Urban growth
Industry services -> Urban growth
Urban growth -> Informal gated split
Urban growth -> Displacement heat

Conclusion

Urban settlements grow from agrarian push and industrial-service pull. Consequences are opportunity, informality, and ecological stress. Concerns are displacement, migrant rights, and a municipality weaker than the market.

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Q7(b) · 15 marks

Evaluate the nature and scope of anthropogenic influence on Climate in India and also analyze the environmental movements arising out of it.

Sociology GS 2 · 2020 · Social Movements in Modern India

Revision summary

Indian climate forcing comes from coal, cities, forest loss and intensive farming.

- **Harms are class-skewed:** slums, rainfed farms, Himalayan and coastal poor.

Chipko, Narmada and Ghats movements tied ecology to livelihood and displacement.

Urban air and fisher struggles are newer fronts.

Movements reshape law and delay projects more than they end the growth path.

Introduction

Anthropogenic influence on India's climate is the human forcing of heat, rain, and disaster through fuels, forests, and cities. Environmental movements arise where that forcing is lived as lost land, drowned village, or poisoned air.

Body

Nature and scope of influence

- Coal, vehicles, and industry emit the greenhouse load of a mixed-economy growth path.
- Green-cover loss in mines, hills, and cities cuts carbon sinks and raises local heat.
- Monsoon disruption, Himalayan ice loss, cyclones, and urban floods are the scoped harms, class-skewed in slums and rainfed farms.
- **Agriculture both suffers and contributes:** methane, residue burning, and water-intensive MSP rice.

Movements arising

- Chipko and later forest movements tied canopy to livelihood, often with women's leadership against a commercial forest.
- Narmada Bachao Andolan made dam displacement the public face of planned climate-and-water violence on Adivasis.
- Silent Valley and Western Ghats struggles scoped biodiversity against power projects.
- Urban anti-pollution and anti-eviction groups, plus coastal fisher movements, are newer climate-adjacent publics.
- Media opportunity structures scale these fights; causes remain land and breath, not the studio.

Evaluation

- Movements have delayed projects, written FRA-type claims, and changed environmental law talk.
- They rarely stop the national coal-and-concrete path. Class and federal bargains still decide the stack.

Link

- Anthropogenic climate in India is a development-planning issue that environmental movements translate into justice.

Flow diagram

Fuels forests cities -> Climate harm
Climate harm -> Chipko Narmada urban air
Chipko Narmada urban air -> Justice claims FRA law

Conclusion

- **Human influence on Indian climate is wide:** energy, deforestation, cities, and farm water. Environmental movements from Chipko to Narmada and urban clean-air fights arise from that influence as lived dispossession. They civilise the plan; they have not yet rerouted it.

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Q7(c) · 15 marks

Are the contemporary farmers' movements in India changing their course? Discuss.

Sociology GS 2 · 2020 · Social Movements in Modern India

Revision summary

Older farmers' movements centred regional price and surplus growers.

Contemporary protests are longer, more national and media-scaled.

MSP and farm-law politics recast the demand public.

Some inclusion of women and ecology appears in slogans.

Dalit labour still sits at the edge of the kisan course.

Introduction

Yes, contemporary farmers' movements have changed course in organisation, demand, and public, while still speaking an older kisan language of land, price, and honour.

Body

Older course

- Kisan Sabha, Tebhaga, and later new farmers' movements around the 1980s stressed prices, subsidies, and a Bharat versus India frame, often led by surplus-caste commercial growers.
- Class of labour was thinner in that course than Desai would want.

What is changing

- MSP, repeal of farm laws, and federal bargaining made a national simultaneous public through media, an opportunity structure, not the root cause.
- Alliances across Punjab, Haryana, and western UP showed unions that can sit months at a border, a new duration and logistics.
- Some platforms now name labour, women farmers, and ecological water, a wider course than tractor-only prosperity.
- **Caste tensions remain:** dominant-caste leadership versus Dalit farm labour, so the course is not a simple class unification.

What persists

- Landed kisan identity, procurement politics, and suspicion of corporate contract farming.
- Village factions can split a 'kisan' public locally.

Discussion

- The course is more national, more mediatised, and somewhat more inclusive in slogan.
- The agrarian class map still decides who can stay at the protest and who must return to wage work.

Flow diagram

Price kisan unions -> National MSP media sit-ins

National MSP media sit-ins -> Wider slogans

Landless labour -> Incomplete class course

Conclusion

Contemporary farmers' movements are changing course toward longer, national, media-visible campaigns around MSP and corporate farming. They have not become a mazdoor movement. Change is real in method and scale, incomplete in class.

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Q8(a) · 20 marks

Colonial administrators helped to construct the very traditionalism which marked the Indian society as "backward". Comment critically.

Sociology GS 2 · 2020 · Impact of colonial rule on Indian society

Revision summary

Colonial census, law and ethnography froze custom as India's essence.

That traditionalism justified rule and selective reform.

Precolonial hierarchy existed; the Raj simplified it into a backward whole.

Indian elites both defended and attacked the constructed tradition.

Desai and field sociology relocate backwardness in colonial capitalism and living rank.

Introduction

The statement is largely just. Colonial administrators did not find a finished 'traditional India' and merely describe it. They helped construct traditionalism as the mark of backwardness against which the Raj could rule and reform.

Body

How construction worked

- **Census**, ethnography, and personal law froze caste, custom, and sati as India's essence, the synecdoche Whitehead named.
- Land settlements invented landlord and village republics that then looked ancient.
- 1935 tribal segregation made isolation a legal tradition.
- **Mission and utilitarian reform needed a backward other:** the pyre, the child marriage, the 'lazy ryot'.

Critical nuance

- Precolonial hierarchy was real. Construction is not creation from zero. Ghurye and Dumont over-read texts; the Raj over-read custom as unchanging.
- **Indian elites joined the game:** some defended 'tradition', some used colonial law against sati, a double inside the construction.
- Srinivas's field view later showed living change-Sanskritization-against the frozen traditionalism.

Consequences

- Sociology inherited a book-view India that was unhealthy when uniqueness became destiny.
- **Nationalists sometimes inverted the mark:** spiritual tradition versus Western materialism, still a colonial binary.
- A. R. Desai insisted the real mark was colonial capitalism, not a timeless custom.

Comment

- Administrators constructed traditionalism as backwardness. Critique must also study Indian collaboration and real ranked practices they simplified.

Flow diagram

Census law ethnography -> Traditionalism as backward

Traditionalism as backward -> Raj reform and rule

Field class history -> Unfreeze

Conclusion

Colonial administration constructed a usable traditionalism that branded Indian society backward. The comment holds if we add that hierarchy pre-existed and that Indians both resisted and inhabited that brand. Sociology's task is to unfreeze India without denying inequality.

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Q8(b) · 15 marks

What were the salient features of the India's Population Policy (2000)? How far its goals have been achieved?

Sociology GS 2 · 2020 · Population Dynamics

Revision summary

NPP 2000 stressed choice, maternal-child health and replacement fertility by 2010.

It linked population to women's education and decentralised planning.

The 2010 uniform fertility goal was not met across states.

National fertility later fell, still skewed by class and region.

Malnutrition and son preference show social goals unfinished.

Introduction

The National Population Policy 2000 treated population as a development and reproductive-health issue, not only as a sterilisation target. Goals of replacement fertility by 2010 were only partly met, and they were met unevenly across class, caste, and state.

Body

Salient features

- **Immediate:** contraception, maternal health, child survival, and information, a TFR-oriented package.
- **Medium:** replacement-level fertility by 2010; longer: a stable population by 2045 in the policy's horizon.
- Free and informed choice, against the Emergency's coercive memory.
- Convergence with education, women's empowerment, and child marriage delay, a social not only a clinic frame.
- Decentralised planning with states, fitting democratic federalism on paper.

How far achieved

- Many southern and western states crossed replacement earlier; large Hindi-belt tracts lagged, so the 2010 national goal was missed as a uniform fact.
- Fertility has since fallen much further nationally, closer to or below replacement in recent NFHS rounds, but this is also middle-class and urban-led.
- Maternal and child health improved, yet chronic malnutrition and anaemia show unmet social goals.
- Coercion is no longer official doctrine; local target cultures and son preference still distort 'choice'.
- Women's schooling and work, not the document alone, did much of the fertility work.

Sociological reading

- Population policy succeeds where Beteille's equality of office and girls' education thicken. It lags where Seed-and-Earth son preference rules the household.

Flow diagram

NPP 2000 choice health 2000 choice health -> Replacement goal

Girls education -> Replacement goal

Son preference malnutrition -> Unmet social goals

Conclusion

NPP 2000's features were reproductive choice, health, and a timed path to replacement fertility. Goals of 2010 were not uniformly achieved; later fertility decline is real and still socially skewed. Health and gender goals remain the harder unfinished population policy.

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Q8(c) · 15 marks

Point out the main causes of child labour' in India. How far the State policies have succeeded in its elimination?

Sociology GS 2 · 2020 · Industrialization and Urbanisation in India

Revision summary

Poverty and informal production are the main causes of child labour.

Caste crafts and girls' unpaid care add hidden work.

RTE, bans and meals are the policy spine.

Hazardous visible work fell more than home and farm work.

COVID shocks showed how thin elimination still is.

Introduction

Child labour in India is caused by poverty, informal production, and a family system that treats the child's body as extra hands. State policy has reduced some of the most visible forms. It has not eliminated the work of children in homes, farms, and workshops.

Body

Main causes

- **Agrarian and urban informal class structure:** mazdoor households need the child's wage or unpaid help.
- **Caste-occupational inheritance:** some crafts and sanitation still recruit children as a Ghurye-type lack of free occupation.
- **Weak schooling:** disparity that NEP names, plus costs and caste humiliation, push dropouts to work.
- **Household patriarchy:** girls' care labour is child labour that statistics often miss.
- Migration and trafficking corridors supply cheap child hands to cities.

State policies

- Constitutional duties, the **Child Labour Act** as amended, RTE, and bans on hazardous work are the legal spine.
- Mid-day meals, ICDS, and scholarships try to change the incentive.
- Rescue and NCLP-type projects exist as missions.

How far elimination

- Hazardous factory visibility declined in some inspected sectors.
- Home-based, agricultural, and domestic child work persist, especially after COVID income shocks.
- Enforcement meets the same rural-development capture and informal employer.
- Success is real as a norm and partial as a count.

Sociological close

- Elimination needs social security for adults, not only a police van for children.

Flow diagram

Poverty informal caste -> Child labour

Weak school -> Child labour

RTE bans meals -> Partial reduction

Home farm workshop -> Child labour

Conclusion

Child labour's causes are class, caste occupation, school failure, and gendered household work. State policies have named and reduced some hazardous forms. Elimination fails while informal India still needs the child's time.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2020/point-out-the-main-cause-s-of-child-labour-in-india-how-far-the-state-policies-have-succeeded-in-its-elimination-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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