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UPSC Mains 2021 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-2/2021/>

Q1(a) · 10 marks

Caste system studies in India have been dominated by the "book-view" initially, How did the entry of "field-view" bring about a balance in the study of Indian caste system? Discuss

Sociology GS 2 · 2021 · Rural and Agrarian Social Structure

Revision summary

Book-view caste is textual hierarchy and purity ideology.

Field-view caste is observed dominant caste, interaction, and split of class and power.

Srinivas, Marriott, and Beteille corrected Indology without erasing texts.

Balance means values plus village practice.

Singh's modernizing tradition needs both sources.

Introduction

- **Book-view caste was India as a text:** varna, purity, and sacred law. Field-view caste is India as observed rank, land, and faction. Together they stop sociology from treating either the shastra or the village as the whole story.

Body

Book-view

- Indology and Louis Dumont's homo hierarchicus read caste as an ideology of purity and impurity organised from Brahmanical texts.
- G. S. Ghurye listed features from history and scripture. The living jati could look like a footnote.
- The book-view explains why hierarchy feels legitimate. It does not explain who actually commands the harvest.

Field-view as correction

- M. N. Srinivas's Rampura replaced varna charts with dominant caste, Sanskritization, and faction.
- McKim Marriott's interactional ranking used food, honour, and transaction, not only a textual ladder.

- Andre Beteille's Sripuram split caste, class, and power, so hierarchy was no longer one seamless sacred order.

Balance

- Texts still matter as villagers' own language of rank. Observation shows when land, vote, and office rewrite that language.
- **Yogendra Singh's modernization of tradition needs both:** orthogenetic ideas and heterogenetic field change.

Flow diagram

Book-view texts Dumont Ghurye -> Purity hierarchy

Field-view Rampura Sripuram -> Dominant caste class power

Purity hierarchy -> Balanced caste study

Dominant caste class power -> Balanced caste study

Conclusion

Field-view balanced book-view by putting interaction, land, and politics beside ideology. Caste studies that keep Dumont's values and Srinivas's village together are stronger than either pole alone.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2021/caste-system-studies-in-india-have-been-dominated-by-the-book-view-initially-how-did-the-entry-of-field-view-bring-about-a-balance-in-the-study-of-indian-caste-system-discuss/>

Q1(b) · 10 marks

What does Dr. B. R. Ambedkar mean by the concept of "Annihilation of caste" ?

Sociology GS 2 · 2021 · Perspectives on the study of Indian society

Revision summary

Ambedkar's annihilation is destruction of birth-based graded inequality.

Temple and dining reform are not enough if scripture still ranks people.

Intermarriage, equal law, education and power are the means.

Sanskritization is mobility inside caste, not annihilation.

Village harmony without equality is not his goal.

Introduction

Annihilation of caste, for B. R. **Ambedkar**, is not a plea to be kinder inside the ladder. It is the destruction of the religious and social system that grades human beings as high and low by birth.

Body

What must be destroyed

- Caste is a graded inequality, not a mere division of labour. Endogamy, untouchability, and the denial of knowledge hold it up.
- Reform of dining and temple entry is too thin if the shastras still sacralise rank.
- Hindu society, in his 1936 address, cannot be a nation while caste splits morality itself.

What annihilation requires

- Intermarriage and a common moral law, not only a common census label.
- Education, legal rights, and political power for the depressed classes so they are not clients of patrons.
- A turn from birth-dharma to liberty, equality, and fraternity as public creed.

Contrast

- Sanskritization climbs the ladder. Annihilation pulls the ladder down.
- **Gandhi's** village harmony and Ghurye's Hindu whole were, for **Ambedkar**, not the same as freedom.

Flow diagram

Graded inequality -> Annihilation
Annihilation -> Law education intermarriage
Sanskritization -> Climb the ladder
Annihilation -> Remove the ladder

Conclusion

Annihilation of caste means ending the sacred hierarchy and the social practices that reproduce it. It is a programme of law, mixing, and equal dignity, not a call to polish caste into a gentler custom.

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WRAP Exams

Q1(c) · 10 marks

Discuss different forms of kinship system in India

Sociology GS 2 · 2021 · Caste System

Revision summary

Karve divided Indian kinship into regional zones, not one national family type.

North India leans patrilineal, patrilocal and village-exogamous.

South India more often permits close-kin and cross-cousin marriage.

Matriliny exists in pockets and is not a footnote.

Kinship carries caste endogamy and gender control.

Introduction

Indian kinship is not one joint family. Irawati Karve mapped regions of descent, marriage, and household. Forms vary by line, residence, and who may marry whom.

Body

Karve's regional forms

- The northern zone is largely patrilineal, patrilocal, and village-exogamous, with hypergamy and a strong seed line in Leela Dube's later gender reading.
- The southern zone allows close-kin marriage, including cross-cousin ties, and a different circle of alliance than the north.
- Eastern and central zones mix Dravidian and Indo-Aryan patterns; tribal belts add their own clans.

Descent and household

- Patriliney dominates much of the plains. Matriliney among groups such as the Nayar historically and the Khasi still organises house and inheritance differently.
- Joint household, nuclear urban household, and stem family coexist. Srinivas saw the joint family as a process, not a museum piece.

Alliance and caste

- Dumont stressed marriage as alliance that reproduces hierarchy.
- Endogamy of jati sits on all these forms, which is why kinship is also a caste machine.

Flow diagram

Karve zones -> North patriliney village exogamy
Karve zones -> South close-kin marriage
Karve zones -> Matriliney pockets
North patriliney village exogamy -> Caste endogamy
South close-kin marriage -> Caste endogamy

Conclusion

Forms of kinship in India are regional systems of descent, residence, and marriage, as Karve showed. They are not a single Hindu joint family, and they remain the social net through which caste and gender travel.

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WRAP Exams

Q1(d) · 10 marks

Critically examine briefly the phrase "Little 'Republics" as used to denote India's villages

Sociology GS 2 · 2021 · Perspectives on the study of Indian society

Revision summary

Metcalf's little republics pictured villages as closed self-rule.

Srinivas found factions and dominant caste, not a civic assembly.

Dumont denied that the village is the true social whole.

Ambedkar treated the village as a site of Dalit unfreedom.

Panchayati raj is a modern construction, not a recovered republic.

Introduction

- **Charles Metcalfe called Indian villages little republics:** self-sufficient, self-governing, almost untouched by kings. The phrase is a colonial romance. Field sociology found factions, caste rule, and a state that was never far.

Body

The claim

- Metcalfe's republics were closed communities that paid revenue and otherwise ran themselves.
- The image fed later Gandhians who wanted the village as the moral nation.

Critique from the field

- Srinivas's Rampura showed dominant caste, patrons, and factions, not a harmonious citizen-assembly.
- Dumont argued that the village is not a republic because caste civilisation is trans-local; the jajmani web is not a town hall.
- **Ambedkar** called the village a sink of localism and a den of ignorance for Dalits, the opposite of a republic of equals.
- Beteille's Sripuram showed class and land splitting the so-called community.

What remains useful

- Local self-rule is a political project of panchayats, not a historical fact of isolation.

Flow diagram

Metcalf's little republics -> Self-sufficient harmony

Rampura Sripuram -> Faction dominant caste

Ambedkar -> Exclusion of Dalits

Faction dominant caste -> Critique of the phrase

Exclusion of Dalits -> Critique of the phrase

Conclusion

Little republics names an ideal, not the village as sociologists found it. India's villages were nested in caste, kingdom, and market. Calling them republics hides who had no vote in the lane.

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WRAP Exams

Q1(e) · 10 marks

Caste-like formations are present in Non-Hindu religious communities as well. Discuss with examples

Sociology GS 2 · 2021 · Religion and Society

Revision summary

Non-Hindu communities often keep birth-rank, endogamy and honour.

Muslim Ashraf-Ajlaf-Arzal and Pasmada politics are a clear case.

Dalit Christians and ranked Sikh groups show the same split of creed and practice.

Kinship systems carry caste across religion.

Sachar lag is socio-economic, not a proof that Islam created caste.

Introduction

Conversion and a different scripture do not automatically erase birth-rank. Non-Hindu communities in India often reproduce endogamy, honour, and occupational closure that sociologists read as caste-like.

Body

Islam

- Ashraf, Ajlaf, and Arzal rankings, and the Pasmada claim, show hierarchy among Muslims despite a creed of brotherhood.
- The **Sachar Committee** documented educational and job lag that is not explained by faith alone; caste-like closure and class sit together.

Christianity and Sikhism

- Syrian Christian status and Dalit Christian experience in the south show church membership with ranked marriage markets.
- Mazhabi and other Sikh groups meet a similar gap between Khalsa equality and social practice.

Why it persists

- Kinship endogamy, as Karve's regional systems would predict, travels across religion.
- **Srinivas's Sanskritization has cousins:** communities copy locally higher styles without leaving ranked marriage.
- Law can treat personal status by religion, as debates after Shah Bano showed, while everyday rank stays a jati fact.

Flow diagram

Religious conversion -> Doctrine of equality

Kinship endogamy -> Caste-like rank

Caste-like rank -> Muslim Pasmada

Caste-like rank -> Dalit Christians

Caste-like rank -> Mazhabi Sikhs

Conclusion

Caste-like formations among Muslims, Christians, Sikhs, and others show that Indian hierarchy is a social structure of birth and marriage, not only a Hindu theology. Examples of equality in doctrine do not cancel endogamy on the ground.

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WRAP Exams

Q2(a) · 20 marks

What is identity politics? Discuss the main trends in Dalit movements in India

Sociology GS 2 · 2021 · Social Movements in Modern India

Revision summary

Identity politics organises a named injured group to claim rights and honour.

Dalit movements begin in anti-disability struggles and **Ambedkar**'s annihilation path.

Electoral trends include Republican politics and the BSP-Bahujan project.

Cultural and campus assertion made dignity a public language.

Class and land questions remain, so identity is necessary and not the whole.

Introduction

Identity politics is the organisation of people around a named social location-caste, faith, language, gender-to claim dignity, resources, and voice. In India it is not a late import. Dalit movements have long made a stigmatised identity into a public force.

Body

Identity politics

- It turns a shared injury into a we that can bargain with the state, unlike a class that may not share a name.
- **Andre Beteille's disharmonic order is its soil:** equality is the official value, ranked honour is the daily fact.
- The risk is that identity can freeze groups and sideline class, which A. R. Desai would stress. The gain is that invisible people become a constituency.

Early and Ambedkarite trends

- Nineteenth- and early twentieth-century protests against disability, temple exclusion, and degraded labour prefigure the modern movement.
- **Ambedkar**'s annihilation programme, independent labour politics, and later Navayana Buddhism made Dalit identity a moral and political project, not a request for Sanskritization.
- **Republican politics after independence kept the constitutional path:** reservation, law, and representation.

Electoral and organisational trends

- BAMCEF, DS4, and the Bahujan Samaj Party turned a census category into a north Indian electoral bloc.
- Regional parties and Dalit-led outfits in Maharashtra, Tamil Nadu, and Punjab show no single national script.
- Alliances with OBCs, and later splits, show identity as a coalition craft, not a fixed essence.

Cultural and new trends

- Literature, **Buddha** Jayanti public culture, and anti-atrocity agitation after the Prevention of Atrocities law made dignity a street language.
- Campus movements and digital networks after events such as institutional deaths of Dalit students widened the public.

- Land, sanitation labour, and manual scavenging remain material cores; identity without land is incomplete, as agrarian class analysis insists.

Limit

- Identity politics can win office and still leave graded inequality in marriage and work. **Ambedkar** would not call that annihilation.

Flow diagram

Identity politics -> Ambedkar annihilation
Ambedkar annihilation -> BSP Republican electoral
Ambedkar annihilation -> Culture campus anti-atrocity
BSP Republican electoral -> State resources
Culture campus anti-atrocity -> Dignity

Conclusion

Identity politics names the conversion of stigma into a claim. Dalit movements have moved from anti-untouchability and Ambedkarite conversion, through Republican and BSP electoral projects, to cultural and campus assertion. The trend is toward public dignity; the unfinished work is still graded inequality.

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Q2(b) · 20 marks

Is Indian society moving from "Hierarchy" towards "differentiation" ? Illustrate your answer with suitable examples

Sociology GS 2 · 2021 · Perspectives on the study of Indian society

Revision summary

Hierarchy is Dumont's ranked whole; differentiation splits caste, class and power.

Land reform, vote and urban work show real uncoupling.

Endogamy, honour and untouchability keep hierarchy alive.

Sripuram and Mandal illustrate both movement and leftover rank.

The shift is disharmonic, not a finished class society.

Introduction

- **Louis Dumont pictured traditional India as hierarchy:** a whole ranked by purity. Differentiation is the modern splitting of caste, class, power, and occupation into partly separate orders. India has moved that way, but hierarchy has not left the house.

Body

The two images

- Hierarchy, in Dumont, is a value-system in which inequality is legitimate and the parts exist for the ranked whole.
- Differentiation, in Beteille's reading of Sripuram and of the Constitution, is the uncoupling of ritual rank from land, office, and market.
- Yogendra Singh's modernization of tradition describes recombination, not a clean replacement of hierarchy by a Western class map.

Evidence of movement

- Land reform and Green Revolution recast agrarian class inside jatis; a dominant caste may still sit on top, as Srinivas saw, but wealth now splits brothers.
- Adult franchise, reservation, and parties make political power a distinct game. A low-ranked group can win a seat that the temple still denies.
- Urban occupations and education mix people at work. Marriott's interactional food rank is weaker in the office canteen than in the wedding.

Evidence of persistence

- Endogamy, honour, and atrocity keep a hierarchical spine. Matrimonial filters are modern tools of old rank.
- Untouchability in labour and housing shows purity has not become a private hobby.
- **Beteille called this disharmonic:** equality as public value, hierarchy as practice.

Illustrations

- **Sripuram:** class and caste ceased to be identical after tenancy change.
- **Mandal:** OBC identity used census differentiation to claim state resources, while social honour fights continued.
- IT campuses hire on credentials and still host caste networks in hostels and marriage.

Verdict

- The movement is real as institutional differentiation. It is incomplete as a death of hierarchy.

Flow diagram

Dumont hierarchy -> Fused rank

Beteille differentiation -> Caste class power apart

Caste class power apart -> Disharmonic order

Fused rank -> Disharmonic order

Conclusion

Indian society is moving from a relatively fused hierarchy toward differentiation of class, power, and occupation. Dumont's whole is cracked, not emptied. The honest answer is a disharmonic shift, illustrated wherever the vote and the wedding still disagree.

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Q2(c) · 10 marks

Discuss the salient features of 'new middle class' in India

Sociology GS 2 · 2021 · Social Classes in India

Revision summary

The new middle class grows from post-1990s services and consumption.

It differs from the old state-salaried middle class.

It is split between secure professionals and anxious aspirants.

Caste and kinship still shape entry and marriage.

Merit talk sits beside network privilege.

Introduction

India's new middle class is the post-liberalisation layer of urban, often English-using consumers and service workers. It is new in market style, not always new in caste capital.

Body

Salient features

- It is tied to private services, IT, media, and the informal white-collar fringe, unlike the older Nehruvian salaried state class.
- Consumption, housing societies, and coaching markets mark status as much as a government post once did.
- **It is internally split:** a secure professional peak and a precarious aspirational mass that Yogendra Singh would read as uneven modernization.

Social composition

- Dominant and upper castes are over-represented, yet OBC and Dalit entries through education make the class a mixed, tense field.
- **Beteille's differentiation shows:** occupation may rise while marriage stays ranked.

Politics and culture

- It often speaks a language of merit and nation, and is uneasy with reservation even when it uses kinship networks.
- Women in this class enter paid work more, while Seed and Earth honour still polices the household.

Flow diagram

Liberalisation services -> New middle class
New middle class -> Consumption credentials
New middle class -> Caste kinship residue
New middle class -> Split secure vs precarious

Conclusion

The new middle class is a consumption-and-credential formation of liberalising India. Its salient features are private-sector work, status goods, internal inequality, and a caste shadow that the word 'new' does not wipe away.

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WRAP Exams

Q3(a) · 20 marks

Discuss in detail the major contribution of Prof. Yogendra Singh in theorizing India's modernization

Sociology GS 2 · 2021 · Perspectives on the study of Indian society

Revision summary

Singh theorised Indian modernization as change of tradition, not its death.

Orthogenetic change is internal; heterogenetic change is contact and the modern state.

Sanskritization and Westernization fit as dual processes.

Caste and kinship recombine with vote, law and market.

Class and coercive development remain a limit of a mainly cultural map.

Introduction

Yogendra Singh's major contribution is to treat Indian modernity as a transformation of tradition, not as a Western replica that replaces a frozen past. He gave Indian sociology a vocabulary for selective, layered change.

Body

The core thesis

- Modernization of Indian Tradition argues that tradition is historically active. It recasts itself under new pressures.
- **Orthogenetic change grows from inside the civilisation:** reform sects, recasting of ethics, bhakti-type critiques.
- Heterogenetic change arrives through Islam, colonialism, the West, science, industry, and the legal-rational state.
- Little and great traditions, elite and mass cultures, do not modernize at one speed.

What this contributed

- He linked Srinivas's Sanskritization and Westernization as dual processes inside one society, instead of treating the village as pre-modern residue.
- Caste associations, statutory panchayats, and the Rudolphs' modernity of tradition sit comfortably in his recombination model.
- He professionalised a macrosociology of India that could speak of culture, stratification, and the nation together, including work on social stratification and change.

Caste and hierarchy

- Hierarchy does not vanish; it finds new languages of identity and quota, which is Beteille's disharmony inside Singh's modernizing tradition.
- Field-view caste (Rampura, Sripuram) supplies the interaction that his cultural theory needs, so he is not a pure book-view theorist.

Law, inequality, and limits

- **The Constitution is a heterogenetic force that tradition absorbs unevenly:** equality as creed, endogamy as practice.
- **A. R. Desai's class critique still bites:** cultural modernization can underplay landlord, capital, and the developmental state's violence, as in displacement.

- Majoritarian recasting of tradition is also 'modernization of tradition'; the thesis describes recombination, it does not bless every recasting.

Place in the canon

- Beside Ghurye's Indology and Dumont's ideology, Singh is the theorist of how India stays Indian while taking on modern institutions.

Flow diagram

Orthogenetic inner reform -> Modernization of Indian tradition
Heterogenetic West Islam state -> Modernization of Indian tradition
Modernization of Indian tradition -> Selective caste law kinship
Class displacement -> Limit of cultural thesis

Conclusion

Singh's contribution is a theory of Indian modernization as orthogenetic plus heterogenetic recombination of tradition. It explains caste politics, law, and mixed urban families better than a simple tradition-versus-modernity split. It is weaker if class power and majoritarian capture are treated as mere cultural mixing.

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Q3(b) · 20 marks

Examine the factors responsible for the rural unrest in contemporary India

Sociology GS 2 · 2021 · Rural and Agrarian transformation in India

Revision summary

Agrarian class splits after the Green Revolution feed farmer and labour unrest.

Dominant-caste honour and Dalit assertion turn economic injury into caste conflict.

State procurement, farm-law politics and displacement are immediate triggers.

Narmada-type projects link unrest to development.

COVID reverse migration intensified village livelihood pressure.

Introduction

Rural unrest in contemporary India is not a single peasant war. It is a cluster of protests over surplus, status, and the state's hand in farming, land, and dignity.

Body

Agrarian class factors

- Green Revolution regions produced a commercially organised farmer class that now faces price risk, debt, and corporate procurement politics.
- Landless labour, tenancy, and reverse tenancy keep a mazdoor layer whose unrest is wages and dignity, not only MSP.
- **A. R. Desai's incomplete agrarian transformation still travels:** rich peasants and labourers do not share one rural interest.

Caste and honour

- Dominant castes defend land and honour; Dalit assertion and atrocity flashpoints turn class into caste unrest, as **Ambedkar** would expect in the village den.
- Srinivas's dominant caste is often the union leadership in farmer protests, which can hide labour's voice.

State, market, and ecology

- Withdrawal or redesign of subsidies, farm laws, and procurement shifts trigger highway blockades, as in the 2020-21 farmer movement.
- Mining, highways, and special zones displace Adivasi and peasant land, linking rural unrest to development-induced loss, with Narmada as the long memory.
- Water stress, crop failure, and climate shocks add ecological unrest to price unrest.

Political organisation

- Caste associations, kisan unions, and party brokers convert local injury into a public.
- Identity politics, including Jat, Maratha, and Patidar reservation agitations, is rural unrest in a differentiated, not purely class, idiom.
- COVID reverse migration dumped surplus labour back on the village and raised the temperature of rural livelihood conflict.

What it is not

- It is not Metcalfe's little republic waking up. It is a countryside already inside markets and the state.

Flow diagram

Green Revolution debt price -> Rural unrest
Dominant caste honour -> Rural unrest
State farm policy displacement -> Rural unrest
Reverse migration labour -> Rural unrest

Conclusion

Rural unrest today is produced by agrarian class splits, dominant-caste defence of status, state-market restructuring of farming, and displacement. Contemporary India does not have one rural, so it does not have one unrest.

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Q3(c) · 10 marks

Discuss the changing dimensions of family structure in urban India

Sociology GS 2 · 2021 · Systems of Kinship in India

Revision summary

Urban India shows more nuclear and stem households.

Joint-family duties survive as property, care and ritual.

Endogamy and gender honour change slower than co-residence.

- **Class splits the picture:** middle-class flats versus slum crowding.

Singh's modernizing tradition fits this mix.

Introduction

The urban Indian family is changing in size and daily authority, not disappearing. Nuclear households grow, while kinship duties and caste marriage still bind people across flats.

Body

Structural change

- Urban work, migration, and housing costs favour nuclear and stem households over the classic co-resident joint family.
- Dual earning, delayed marriage, and live-in arrangements appear in the new middle class, a heterogenetic push in Yogendra Singh's terms.
- Ageing parents may live apart yet remain economically tied, a modified joint family rather than a Western break.

What is slower to change

- Karve's regional marriage rules and jati endogamy continue through matrimonial markets.
- Dube's Seed and Earth honour still shapes who inherits and who cares for elders, even when daughters earn.
- Srinivas treated the joint family as a process; festivals, property, and crisis still activate it.

Urban specificity

- Slum and informal households show crowding and female-headed units after male circular migration, including COVID shocks.
- **Beteille's differentiation:** office roles equalise a little; household rank often does not.

Flow diagram

Urban work housing -> Nuclear stem households
Kinship caste endogamy -> Ties across flats
Nuclear stem households -> Modified urban family
Ties across flats -> Modified urban family

Conclusion

Urban family structure is moving toward smaller co-residence and more negotiated gender roles, while kinship, caste, and elder duty persist. The change is recombination of tradition, not the death of the Indian family.

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WRAP Exams

Q4(a) · 20 marks

What are the sociological reasons and implication of "reverse migration" during the recent pandemic in India ?

Sociology GS 2 · 2021 · Rural and Agrarian transformation in India

Revision summary

COVID reverse migration returned circular workers when informal city jobs vanished.

Reasons were no contracts, sudden state closure, and a ready village kinship fallback.

Dalit and land-poor streams were over-represented.

Implications are the failure of urban citizenship and the village as shock absorber.

Caste-kinship reclaimed labour when the market stopped.

Introduction

Reverse migration in the COVID-19 lockdown was the sudden return of circular workers from cities to villages. It revealed that India's growth had stored labour in the city without storing rights there.

Body

Sociological reasons

- Informal work in construction, services, and workshops has no contract, no landlord patience, and no urban welfare that travels with the worker.
- **Circular migration already tied livelihood to both poles:** city cash and village kinship. The lockdown snapped the city pole first.
- **Caste and region organise who migrates:** land-poor Dalit and OBC households from Bihar, Uttar Pradesh, and similar tracts filled the walking columns.
- The state's sudden closure of trains and work treated migrants as a health risk, not as citizens, which **Ambedkar's** warning about social democracy would recognise as a deficit of fraternity.

Why the village received them

- Metcalfe's little republic did not feed them; family and jati did, a Karve kinship net under stress.
- Agriculture as fallback, even after Green Revolution commercialisation, still absorbs surplus labour in a crisis.
- Srinivas's village as a system of patrons and factions became a shelter of last resort, not a republic of equals.

Implications

- It exposed the myth of an urban break with rural caste-kinship. City work had been a camp, not a settlement of rights.
- Informalisation was shown as a labour regime, in Desai's political-economy sense, not as entrepreneurial choice.
- Policy talk of Atmanirbhar villages cannot replace portable social security, because the next shock will send people walking again.
- Gendered care and unpaid work in origin households rose; women's burden was the silent implication.

- Politically, the migrant became visible, then faded as a census of suffering without a matching census of rights.

Longer sociological lesson

- Differentiation of work from village hierarchy was incomplete. When the market stopped, hierarchy and kinship reclaimed the worker.

Flow diagram

Informal urban labour -> Lockdown
Lockdown -> Reverse migration
Village kinship caste -> Reverse migration
Reverse migration -> Rights deficit exposed

Conclusion

Reverse migration happened because informal urban labour and village kinship were already one system. Its implication is that Indian modernity still parks insecurity in the countryside. Without portable rights, the village remains a shock absorber, not a little republic.

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Q4(b) · 20 marks

Discuss the main features of the debate between G. S. Ghurye and V. Elwin on tribal development

Sociology GS 2 · 2021 · Caste System

Revision summary

Ghurye saw tribes as backward Hindus to be assimilated.

Elwin saw tribes as peoples to be protected from rapid dispossession.

Nehruvian integration tried a middle path of partnership.

Schedules, PESA and forest rights follow Elwin's caution in law.

Projects like Narmada show development as loss when land goes.

Introduction

- **G. S. Ghurye and Verrier Elwin argued over what tribal development should mean:** joining a Hindu civilisational whole, or protecting a distinct people from that whole. The debate still frames Schedules, mines, and schools.

Body

Ghurye's pole

- Ghurye treated many tribes as backward Hindus. Development meant Hinduisation, absorption into caste society, and an end to separatism.
- Indology supplied a long history in which tribe and caste were a continuum, not two nations.
- Isolation, for him, was a colonial museum policy that denied tribes the wider society's goods.

Elwin's pole

- Elwin defended protection, cultural respect, and a slower contact so that land, myth, and self-rule were not crushed.
- The National Park idea and a suspicion of missionaries, contractors, and Hindu reformers came from watching dispossession.
- Development without protection was, in his view, another name for loss.

How the debate was joined

- **Nehruvian Panchsheel tried an integration middle:** development as partnership, not Ghurye's assimilation and not a permanent zoo.
- Fifth and Sixth Schedules, later **PESA and the Forest Rights Act**, are legal grandchildren of Elwin's caution inside a Ghurye-era nation-state.
- Field sociology after Srinivas showed tribes already in markets and states; purity of isolation was itself a book-view risk.

Development on the ground

- Mines, dams, and the Narmada-type projects made Ghurye's 'joining' look like displacement of Adivasi land.
- A small educated tribal elite can look like successful assimilation while the majority remain a labour reserve, which Desai's class lens would stress.
- Identity politics among Adivasis refuses Hinduisation as destiny, closer to Elwin's peoplehood than to Ghurye's continuum.

Balanced features

- Ghurye is strong against romantic isolation and on historical contact.
- Elwin is strong against cultural arrogance and land theft.
- Neither fully theorised Adivasi citizenship with resources, which is the live developmental question.

Flow diagram

Ghurye assimilation Hinduisation -> Tribal development

Elwin protection peoplehood -> Tribal development

Nehru Panchsheel integration -> Tribal development

Dams mines Narmada -> Displacement

Conclusion

The Ghurye-Elwin debate is assimilation versus protection. Indian policy named integration, then often practised dispossession. The main features remain: tribe as backward Hindu versus tribe as a people with land, and a republic still choosing between those two developments.

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Q4(c) · 10 marks

What are the various forms of untouchability in India ? Critically examine

Sociology GS 2 · 2021 · Caste System

Revision summary

Untouchability includes ritual exclusion, degrading labour and spatial segregation.

Urban sanitation and housing show modern forms.

Atrocity and honour violence police marriage.

Law criminalises the practice; custom often continues it.

Sanskritization does not equal annihilation.

Introduction

Untouchability is not only a temple door. It is a set of practices that mark some bodies as polluting in water, work, housing, and honour. Forms have shifted; the structure has not vanished.

Body

Classical and rural forms

- Denial of wells, roads, and temples, and the imposition of degrading labour such as scavenging, were the village grammar Ambedkar named.
- Jajmani service could hide untouchability as duty.

Contemporary forms

- Residential segregation, separate utensils in schools, and honour violence against inter-caste marriage are everyday continuations.
- Urban informal work repeats caste in sanitation contracts even when the city claims anonymity.
- Digital humiliation and atrocity videos are new media of an old stigma.

Critical examination

- Law, including the Protection of Civil Rights and PoA statutes, treats untouchability as a crime; practice treats it as custom.
- Sanskritization does not annihilate it; a mobile jati may still untouch someone below.
- **Beteille's disharmony is exact here:** constitutional equality beside graded pollution.

Flow diagram

Untouchability -> Well temple labour

Untouchability -> Housing work marriage

Untouchability -> New media stigma

Equal law -> Disharmonic gap

Housing work marriage -> Disharmonic gap

Conclusion

Forms of untouchability run from well and temple exclusion to sanitation labour, housing, marriage policing, and online stigma. A critical view sees change of site, not the end of the institution **Ambedkar** wanted annihilated.

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WRAP Exams

Q5(a) · 10 marks

Analyze the idea of developmental planning in India

Sociology GS 2 · 2021 · Visions of Social Change in India

Revision summary

Planning was directed modernization through the state.

It delivered industry and Green Revolution gains unevenly.

Class and caste shaped who benefited.

Displacement was built into big projects.

The idea survives after 1991 in a market-friendly form.

Introduction

Developmental planning in India was the state's attempt to modernize economy and society by design: Five-Year Plans, mixed economy, and a promise of growth with justice. Sociologically it is a heterogenetic state project that tradition and inequality recast on the ground.

Body

The idea

- Planning treated poverty, industry, and agrarian change as problems the Centre could sequence, from community development to Green Revolution targets.
- Yogendra Singh would read it as modernization of tradition through a legal-rational state, not as a copy of Soviet society.

Social content

- A. R. Desai saw planning as a bourgeois path that strengthened rich peasants and capital more than labour.
- Caste and region decided who entered IITs, factories, and irrigated belts, so the plan was never a caste-blind machine.
- Displacement of Adivasis for dams showed planning as a national good that local people paid for.

After the Plans

- Liberalisation did not end the idea; it changed the planner from licence-permit to infrastructure and welfare schemes.
- **The idea remains:** the state still claims to steer development, now with markets as partners.

Flow diagram

Five-Year planning -> Growth irrigation industry

Five-Year planning -> Uneven caste class

Five-Year planning -> Displacement

Liberalisation -> Planning as infrastructure welfare

Conclusion

Developmental planning in India is a state theory of directed change. It modernized industry and irrigation unevenly, reproduced class-caste advantage, and still shapes how the republic talks about the future.

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WRAP Exams

Q5(b) · 10 marks

Comment on the role of co-operatives in rural development

Sociology GS 2 · 2021 · Rural and Agrarian transformation in India

Revision summary

Co-operatives pool rural producers for credit, dairy and processing.

Amul is the strongest Indian illustration.

Dominant-caste capture and fake societies weaken the role.

They complement, and now compete with, private agrarian capital.

They aid development without automatically equalising the village.

Introduction

Co-operatives pool small rural producers so they can face markets and the state together. In India they have been a tool of rural development, strongest where a commodity and a caste-class bloc already sat together.

Body

What they can do

- Credit, dairy, and sugar co-operatives cut the moneylender and the middleman when they actually work.
- Amul and the Anand pattern showed that small milk producers can build a national brand without each household becoming a capitalist farm.
- They can teach a civic skill of meetings and accounts, a modest school of social democracy.

Limits

- Dominant castes often capture boards, which Srinivas's village power would predict.
- Green Revolution capital and private agribusiness now compete with the co-operative, so the role is no longer the only rural modernizer.
- Paper co-operatives and political patronage empty the idea.

Comment

- Co-operatives develop the countryside when they are real associations. They do not, by themselves, annihilate rural hierarchy.

Flow diagram

Co-operatives -> Rural bargaining power

Amul Anand -> Rural bargaining power

Dominant caste capture -> Limited role

Markets agribusiness -> Limited role

Conclusion

Co-operatives are a useful instrument of rural development in credit and dairy, illustrated by Amul. Their role is limited wherever dominant caste and the state treat them as vote machines rather than producer power.

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WRAP Exams

Q5(c) · 10 marks

Urban slums are sites of social exclusion - explain

Sociology GS 2 · 2021 · Industrialization and Urbanisation in India

Revision summary

Slums house the city's labour without full urban citizenship.

Insecure tenure and missing services are material exclusion.

Caste, gender and minority status sort slum space.

COVID exposed how disposable slum workers were.

Organisation and votes exist; exclusion is still the structure.

Introduction

An urban slum is not only a shortage of brick. It is a settlement where the city uses labour and withholds citizenship. Social exclusion is that double movement.

Body

How exclusion works

- Tenure insecurity, absent toilets, and cut-off water mark residents as less than planned citizens.
- Informal work, including the labour that built the formal city, keeps households in a camp economy, as COVID reverse migration showed.
- Caste, region, and minority status sort who lives in which pocket; the slum often replicates rural rank, not a melting pot.

What 'site' means

- Schools and clinics may be near and still treat slum children as a residual population.
- Women face crowding, unsafe toilets, and care burdens that Dube's household gender lens would not miss.
- **Beteille's disharmonic city:** equality on paper, ranked space in the ward map.

Explain, do not romanticise

- Slums are also sites of organisation and vote. Exclusion is not the same as silence.

Flow diagram

Slum -> Cheap informal labour
 Slum -> Denied tenure services honour
 Caste region gender -> Denied tenure services honour
 Denied tenure services honour -> Social exclusion

Conclusion

Urban slums are sites of social exclusion because the city extracts cheap labour while denying secure housing, services, and honour. The exclusion is spatial, occupational, and often caste-coded.

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WRAP Exams

Q5(d) · 10 marks

Does regionalism essentially lead to decentralization of power? Substantiate your answer with relevant examples

Sociology GS 2 · 2021 · Politics and Society

Revision summary

Regionalism can force new states and federal bargaining.

It often stops at the state elite, not the village.

Sons-of-the-soil politics can exclude rather than devolve.

Panchayati raj is a distinct constitutional path.

The link is possible, not essential.

Introduction

Regionalism is loyalty to a language, culture, or state-region. Decentralisation is the downward spread of power. The first can cause the second, but it does not essentially do so.

Body

When it leads downward

- Linguistic states, and later demands in Telangana or Jharkhand, pushed federal redesign and new statehood, a real devolution from an older map.
- Coalition politics and state parties have forced the Centre to bargain, which Yogendra Singh's nation of regions can describe as modern recombination.

When it does not

- **Regionalism can centralise inside the region:** a dominant caste or linguistic majority captures the new state, as Srinivas's local power would predict.
- Ethnocentric sons-of-the-soil movements may exclude migrants rather than empower panchayats.
- Some regional parties, once in Delhi's coalition, still run high-command states.

Examples

- Tamil and Telugu political assertion expanded cultural federalism without automatically funding Gram Sabhas.
- Panchayati raj is constitutional decentralisation that regionalism neither invented nor always implements.

Flow diagram

Regionalism -> Statehood federal bargain
Regionalism -> Regional elite capture
Statehood federal bargain -> Possible decentralisation
Regional elite capture -> Not essential link
Panchayati raj -> Possible decentralisation

Conclusion

Regionalism does not essentially lead to decentralisation. It often redistributes power from Centre to state elite. Local democracy needs separate design, not only a regional name.

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WRAP Exams

Q5(e) · 10 marks

Discuss the role of technology in agrarian change in India

Sociology GS 2 · 2021 · Rural and Agrarian transformation in India

Revision summary

Green Revolution technology raised yields and a commercial farmer class.

Labour became more hired and mobile.

Gains were regional and caste-land skewed.

Later machines and seeds continue differentiation.

Technology changes the farm; it does not by itself calm rural unrest.

Introduction

Agrarian technology in India has changed who grows what, who hires whom, and who captures surplus. The Green Revolution is the classic case; machines, seeds, and phones now extend that story.

Body

Green Revolution package

- HYV seeds, fertiliser, irrigation, and later tractors raised yields in Punjab, Haryana, and western Uttar Pradesh.
- A rich-peasant class thickened; labour became more hired and seasonal, recasting Thorner's malik-kisan-mazdoor map.
- Dominant castes with land rode the technology; dryland and Adivasi tracts were left as another agrarian India.

Later technologies

- Tube wells, GM and hybrid seeds, and market apps change risk and information, but debt and procurement politics remain social facts.
- Mechanisation cuts some labour demand and feeds circular migration, which COVID reverse flows then revealed in reverse.

Sociological role

- Technology is not a neutral tool. It is a class and region sorter inside planned development.
- Unrest over prices and farm laws shows that technology without secure bargaining still leaves the countryside tense.

Flow diagram

HYV irrigation machines -> Yield surplus
Yield surplus -> Rich peasant mechanisation
Yield surplus -> Hired migrant labour
Irrigated vs dryland -> Uneven agrarian change

Conclusion

Technology's role in Indian agrarian change has been to raise surplus and differentiate classes and regions. It transformed the farm without equalising the village.

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WRAP Exams

Q6(a) · 20 marks

Explain the sociological significance of the New Education Policy and its thrust on vocationalization and skill development

Sociology GS 2 · 2021 · Visions of Social Change in India

Revision summary

NEP 2020 pushes vocational exposure and skill as employability.

Sociologically this can weaken degree-only caste-class prestige.

It can also dump first-generation students into stigmatised tracks.

Skills without labour rights keep informality.

Equity depends on funding, teachers and an open English-status gate.

Introduction

The National Education Policy 2020 treats schooling as a skill system as well as a knowledge system. Sociologically, vocationalization can either open mobility or restamp caste-class tracks with a modern label.

Body

What NEP 2020 signals

- Multiple exits, credit banks, and a push toward vocational exposure from the school years recast education as employability, not only as arts-and-degree status.
- Mother-tongue emphasis and a common structure try to modernize tradition in Yogendra Singh's sense: Indian languages plus global skills.
- Skill universities and internships address the informal labour market that COVID reverse migration exposed as credential-poor.

Sociological significance

- Indian education has long been a status good for the new middle class. Vocational tracks were stigmatised as the other child's path, a residue of occupational closure that Ghurye listed among caste features.
- If vocationalization is well funded and respected, it can differentiate occupation from birth, which Beteille hoped for.
- If it becomes a dumping ground for first-generation and Dalit-Adivasi students, it will be Sanskritization's opposite: modern schooling that still grades bodies.

Skill and the labour regime

- **Skills without rights repeat informality:** a trained plumber can still lack social security.
- **Ambedkar** wanted education as annihilation of stigma, not as a better caste craft.
- **Gender matters:** skill for girls can be care and beauty tracks that Dube's household ideology already assigned.

Risks and conditions

- Private coaching and English remain the real gate to the new middle class; NEP's equity claims will fail if that gate stays.
- Regional capacity is uneven, like Green Revolution belts versus dryland schools.

- Teachers, apprenticeships, and industry links decide whether vocationalization is a policy sentence or a social fact.

Balanced reading

- The thrust is sociologically significant because it names a break with degree-only prestige.
- Significance is progressive only if skill is not a second-class citizenship inside the school.

Flow diagram

NEP 2020 skill vocational 2020 skill vocational -> Mobility if equal tracks

NEP 2020 skill vocational -> Stigma if dumping track

Caste class English gate -> Stigma if dumping track

Rights with skill -> Mobility if equal tracks

Conclusion

NEP 2020's vocational and skill thrust matters because it could uncouple work from caste stigma, or could modernise that stigma. Sociological significance lies in that fork, not in the document's optimism alone.

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Q6(b) · 20 marks

Is 'ageing an emerging issue in Indian society ? Discuss the major problems of the old age people in India

Sociology GS 2 · 2021 · Religion and Society

Revision summary

Ageing is emerging through demographic transition and smaller urban households.

Most elders lack formal pensions because work was informal.

Health costs, neglect and widow dispossession are core problems.

COVID made medical and social isolation visible.

Class and caste split the experience of old age.

Introduction

Yes, ageing is an emerging issue in Indian society. Fertility has fallen, longevity has risen, and the old are more numerous in a country whose public imagination is still youthful. The issue is not only numbers. It is how family, class, and the state treat the old.

Body

Why it is emerging

- **Demographic transition is uneven:** Kerala and urban middle classes already live with a large elderly share; parts of the Hindi belt will follow.
- The joint family as co-residence is thinning in cities, as Karve's household forms meet migration and flats.
- COVID showed older bodies as medically vulnerable and socially isolable, which made ageing a public fact, not only a private duty.

Major problems

- **Income:** most Indians age without a pension. Informal workers, including returned migrants, have no second wage.
- **Health:** chronic illness, costly private care, and thin rural geriatrics turn longevity into a debt.
- **Loneliness and neglect:** nuclear urban households and younger circular migration leave elders as a leftover village.
- **Gender:** widows face property denial under Seed and Earth logics even when succession law has moved.
- **Ageism and digital exclusion:** banking, welfare, and phones assume a young user.
- **Class split:** a new-middle-class elder in a gated society and a landless Dalit elder do not share one old age.

Family and state

- Indian policy still leans on the family as the welfare state, a modernization of tradition that can become abandonment when the family is poor.
- Maintenance laws exist; shame and delay blunt them.
- Old-age homes are expanding as a market, which is differentiation of care, not always dignity.

Caste and region

- Honour may keep an elder in the house as a status object while denying autonomy.
- Adivasi and slum elders face the same exclusion sites as their juniors, plus immobility.

Flow diagram

Lower fertility longer life -> Ageing as issue
Thinner co-residence -> Income health neglect
Informal no pension -> Income health neglect
Gender widowhood -> Income health neglect

Conclusion

Ageing is emerging because demography and family change have outpaced pensions and care. The major problems are income, health, neglect, gendered widowhood, and a class-caste split in who grows old with rights.

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Q6(c) · 10 marks

Underline the socio-cultural factors) responsible for India's skewed sex-ratio

Sociology GS 2 · 2021 · Perspectives on the study of Indian society

Revision summary

Patriline and patrilocal marriage make sons the continuing line.

Daughters are culturally other houses, which dowry prices.

Honour and ritual son-need reinforce elimination.

Better-off groups with clinics often show sharp skew.

Matriline and stronger land rights for women correlate with less bias.

Introduction

A skewed sex ratio is not a mysterious shortage of girls. It is the social preference for sons written into kinship, honour, and the labour of care. Technology made the preference countable; it did not invent it.

Body

Kinship and property

- Patriline and patrilocal marriage, as in Karve's northern zone, make the son the line and the daughter a guest.
- Dube's Seed and Earth idiom treats the girl as a field that will belong to another house, so her birth is a loss.
- Dowry inflates that loss as a future payment.

Honour and religion-as-practice

- Gotra and jati continuity, not only poverty, drive elimination where ultrasounds arrived first among the better-off.
- Some communities show less skew where women's land rights or different descent, including matriline pockets, weaken the seed line.

Other socio-cultural loads

- Ritual need for sons, widow stigma, and violence against women who bear daughters.
- The new middle class can combine consumption with sex selection, so skew is not only a village custom.

Note

- Law bans detection of sex. Culture still ranks the child.

Flow diagram

Patriline Seed and Earth -> Son preference
Dowry honour -> Son preference
Son preference -> Skewed sex ratio
Selection technology -> Skewed sex ratio

Conclusion

Socio-cultural factors behind India's skewed sex ratio are patriliney, dowry, honour, and the devaluation of daughters as outsiders to the line. Prosperity and clinics have often sharpened, not erased, that culture.

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WRAP Exams

Q7(a) · 20 marks

The problem of displacement is inherent in the idea of development. Analyze the statement critically

Sociology GS 2 · 2021 · Visions of Social Change in India

Revision summary

Indian planned development has routinely needed other people's land.

Narmada is the public case of dam as growth and as submergence.

Adivasi policy debates show protection versus assimilation at the same sites.

Displacement is inherent in this model, not in all possible development.

Rights, consent and in-situ alternatives contest that inheritance.

Introduction

Development, as India practised it, has often meant moving people off land so that a dam, mine, mill, or city can stand. Displacement is therefore frequent in that idea. It is not a law of nature. It is a political choice about who counts as the public.

Body

Why the statement is strong

- **Developmental planning treated national growth as a spatial project:** reservoirs, steel towns, and highways need empty land that is never empty.
- Adivasi and peasant tracts become 'sites' because Ghurye-style assimilation and a weak property voice meet Elwin's unprotected people.
- **Narmada made the inherent link public:** the dam was development; submergence was the same plan's other face.
- **Urban slum eviction and SEZ land are the city version of the same idea:** improvement requires someone to leave.

Critical limit of 'inherent'

- Not every idea of development requires dispossession. Land-saving industry, in-situ slum upgrading, and Forest Rights titles imagine growth with staying.
- **What is inherent in Indian big-project development is a class-caste arithmetic:** those with less honour and less paper title pay first.
- Desai would say displacement is inherent in this capitalist-state path, not in 'development' as human flourishing.
- Yogendra Singh's modernization can include legal rights as heterogenetic tools against forced exit.

Who is moved

- Scheduled Tribes, Dalit labour, and women with no recorded title are over-represented among the displaced.
- Compensation cash without livelihood is not rehabilitation; reverse migration during COVID showed how thin urban alternatives are for the already uprooted.

Politics against inheritance

- Movements, Gram Sabha consent under PESA, and court battles treat displacement as contestable, not as fate.
- If the idea of development is rewritten as social democracy, staying with resources becomes the test, which Ambedkar's pairing of social and political democracy would support.

Verdict

- In the actually existing Indian developmental state, displacement has been structurally normal.
- The statement is critically true of that model, and false as a metaphysical claim about all possible development.

Flow diagram

Big-project development -> Land for dam mine city

Land for dam mine city -> Displacement

Rights in-situ FRA PESA -> Not fate

Displacement -> Adivasi Dalit untitled women

Conclusion

Displacement is inherent in the Indian big-project idea of development because land is taken from the weak for a national surplus. It is not inherent in every meaning of development. The critical task is to change the idea so that growth does not require an exit.

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Q7(b) · 20 marks

Rising 'ethnocentrism' is leading to conflict in our society. Assess this statement with appropriate reasons

Sociology GS 2 · 2021 · Perspectives on the study of Indian society

Revision summary

Ethnocentrism ranks other groups as lesser humans.

Majoritarian, regional and caste forms all generate conflict in India.

Material competition and political organisation give it force.

Not every identity claim is ethnocentric; some are anti-exclusion.

Equal citizenship is the institutional reply.

Introduction

Ethnocentrism is the habit of treating one's own cultural we as the measure of the human. Rising ethnocentrism in India feeds conflict because it turns neighbours into lesser types. The statement is largely right, with the caveat that inequality and rumours organise the fire, not pride alone.

Body

Why the statement holds

- Religious majoritarianism treats one civilisation as the nation, which Ghurye's Hindu whole can license and which minorities experience as threat, as Sachar-type lag already showed in a colder form.
- Regional sons-of-the-soil claims, from language riots to attacks on migrants, make ethnocentrism a labour-market weapon.
- **Caste honour is ethnocentrism of the jati:** intermarriage and dining still produce atrocity, **Ambedkar's** graded inequality in motion.
- Social media amplifies in-groups and humiliation videos, speeding polarisation.

Appropriate reasons, not slogans

- Economic competition in informal cities and campuses gives ethnocentric talk a material hook.
- Political entrepreneurs convert identity politics from dignity (Dalit assertion) into domination when the we is defined by excluding a they.
- **Beteille's disharmonic order:** the Constitution's civic we competes with ethnic wes; conflict is that competition turning violent.
- Yogendra Singh warned that tradition can be recast; ethnocentric recasting is one modernization of tradition.

Limits of the statement

- Not all identity is ethnocentrism. Adivasi land defence or Pasmanda claims can be anti-exclusion, not supremacy.
- Class unrest, as in farmer blockades, is not well explained as ethnicity even when a dominant caste leads.
- The state can reduce conflict by equal law; it can also stoke ethnocentrism.

Assessment

- Rising ethnocentrism is a real driver of communal, regional, and caste conflict.
- It works through organisations, media, and honour, not through a mysterious cultural essence.

Flow diagram

Ethnocentrism our culture as measure -> Communal polarisation

Ethnocentrism our culture as measure -> Sons of the soil

Ethnocentrism our culture as measure -> Jati honour atrocity

Jobs rumour politics -> Ethnocentrism our culture as measure

Conclusion

- **The statement is sound:** ethnocentrism is rising as a political style and it leads to conflict. The reasons are majoritarian nationhood, regional closure, caste honour, and mediated rumour, all riding on unequal livelihoods. Civic equality remains the counter-ethic.

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Q7(c) · 10 marks

Is social democracy a precondition for political democracy ? Comment

Sociology GS 2 · 2021 · Politics and Society

Revision summary

Ambedkar tied political democracy to social democracy as fraternity and equal dignity.

India adopted the vote before destroying caste and class unfreedom.

The republic works in that contradiction, with recurring violence and exclusion.

The vote should build social equality, not wait for it.

Without social democracy, majority rule can become graded domination.

Introduction

B. R. **Ambedkar** argued that political democracy-votes and offices-cannot last if social life remains a hierarchy of caste and class. Social democracy is that missing equality of dignity and livelihood. The comment is: yes, as a condition of durability, not as a delay of the vote.

Body

The Ambedkarite claim

- One person, one vote, in a village of untouchability is a contradiction, which Beteille later named disharmonic.
- Fraternity is the social content of the republic; without it, majority rule can become caste or communal domination.

Comment

- India began political democracy before social equality, so the precondition was not met in sequence. The republic still functions, but with riots, atrocity, and elite capture.
- Social democracy here means annihilation of caste disabilities, labour rights, and gender equality, not a party label.
- Shah Bano-type contests show that personal-law community can be used against women's equal citizenship; political democracy then speaks in two voices.
- Without social democracy, reverse migration and slum exclusion show citizens who vote and still walk home without rights.

Caution

- Waiting for social equality before elections would freeze unfreedom. The vote is a tool to build social democracy, not a prize after it.

Flow diagram

Political democracy vote -> Disharmonic republic

Social democracy dignity livelihood -> Durable democracy

Caste gender class -> Disharmonic republic

Conclusion

Social democracy is a precondition for a stable and truthful political democracy. India has the second while still building the first. That gap is the republic's central sociological fact.

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WRAP Exams

Q8(a) · 20 marks

Discuss the role of social media in communal polarisation. Suggest ways to combat it

Sociology GS 2 · 2021 · Perspectives on the study of Indian society

Revision summary

Social media accelerates communal polarisation through outrage, forwards and typed enemies.

It organises existing honour and majoritarian frames more than it invents them.

Riot coordination and humiliation archives are part of its role.

Combat needs fact-check, accountable platforms, local rumour control and digital literacy.

Offline fraternity and mixed institutions must outcompete the feed.

Introduction

Social media is not a communal mind. It is a machine that speeds in-group talk, humiliation, and rumour until a local insult feels like a civilisational war. Its role in polarisation is to organise attention, not to invent every prejudice.

Body

Role in polarisation

- Algorithms reward outrage, so ethnocentric content travels farther than a village argument once did.
- Forward chains and closed groups create echo chambers that confirm Dumont-like us/them purity in a digital idiom.
- Fake videos and identity tags turn Muslims, Dalits, or migrants into instant types, which identity politics of domination exploits.
- During riots and after, social media archives shame and coordinates mobs; Tripura-type FIRs against accounts show the state's late chase.
- It also lets counter-publics speak. Polarisation is the dominant commercial use, not the only use.

Why it bites in India

- Beteille's disharmonic society already had ranked honour; the feed supplies daily proof and daily insult.
- Informal youth with phones and insecure jobs are a ready public, as urban slums and campuses show.
- Traditional media and politicians launder social-media frames into 'public opinion'.

Ways to combat it

- Fast, independent fact-check that is trusted across communities, not only a ministry banner.
- Platform liability for amplification of riot speech, with due process so the tool is not only used on dissent.
- Local peace committees and police that treat rumour as a law-and-order fact, as old riot studies already knew.

- School and NEP-style digital literacy that teaches source doubt without teaching cynicism about all journalism.
- **Cross-group offline work:** unions, co-operatives, and mixed neighbourhoods reduce the monopoly of the feed over the we.
- Ambedkarite public culture of fraternity is a content strategy, not only a statute.

Limit

- Combat fails if the offline political economy of ethnocentrism is rewarded at the ballot.

Flow diagram

Social media amplification -> Rumour honour types

Rumour honour types -> Communal polarisation

Fact-check literacy local peace -> Combat

Civic fraternity offline -> Combat

Conclusion

Social media polarises by speeding ethnocentric rumour and honour games in a disharmonic democracy. Combat needs platform rules, local rumour control, literacy, and a civic we that is more rewarding than the mob feed.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2021/discuss-the-role-of-social-media-in-communal-polarisation-suggest-ways-to-combat-it/>

Q8(b) · 20 marks

Urban settlements in India tend to replicate its rural caste-kinship imprints. Discuss the main reasons

Sociology GS 2 · 2021 · Industrialization and Urbanisation in India

Revision summary

Chain migration carries village jati into city work and rooms.

Housing and marriage reproduce caste more than the office does.

Informal occupations keep historic closures.

Kinship is urban welfare, proven when COVID sent people home.

Gated colonies and slums both cluster; they are not caste-free.

Introduction

Indian cities mix occupations more than villages do. They still often reproduce caste in housing, marriage, and care, and kinship as the real welfare state. The imprint is not a copy of Rampura's map. It is the same principles in a denser form.

Body

Main reasons

- **Migration is chain migration:** a jati and a village send people to a contractor, a chawl, and a festival committee. Karve's kinship zone travels in the trunk.
- Housing markets and societies use vegetarian rules, surname filters, and 'community' as caste by another name, so spatial untouchability urbanises.
- Marriage remains the hard imprint. Matrimonial apps are village exogamy and jati endogamy with a search box.
- Informal labour sorts sanitation, leather, and domestic work by historic occupation, Ghurye's closure in the municipal contract.
- **Kinship is insurance where the city offers no pension, which COVID reverse migration proved:** when work died, the rural house reclaimed its members.

Why replication is useful to people

- Srinivas's dominant-caste networks become urban associations and vote banks; they help jobs as well as they exclude.
- Religious trusts and caste hostels lower the cost of the city for students of one we.
- Women are policed through the same Seed and Earth honour, now in paying-guest rules and hostel timings.

What does not simply replicate

- Office and factory floors differentiate caste from class more than the lane does, as Beteille argued.
- Some mixed rental markets and campuses weaken everyday commensality rules.
- The replication is strongest in marriage, care, and neighbourhood, weakest in anonymous consumption.

Slum and gated forms

- Slums cluster by region and jati. Gated new-middle-class blocks cluster by money and still by marriage circle.
- Both are urban settlements carrying rural imprints at different prices.

Flow diagram

Chain migration kinship -> Urban settlement
Housing honour filters -> Urban settlement
Endogamous marriage -> Urban settlement
Informal caste labour -> Urban settlement
Urban settlement -> Rural imprint

Conclusion

Urban India replicates rural caste-kinship because people move as chains, because the city withholds security, and because endogamy and housing honour remain the family's business. The skyline changes faster than the wedding.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2021/urban-settlements-in-india-tend-to-replicate-its-rural-caste-kinship-imprints-discuss-the-main-reasons/>

Q8(c) · 10 marks

Does "economic empowerment" automatically bring about "substantive empowerment" for women ? Briefly describe the main issues in women empowerment in India

Sociology GS 2 · 2021 · Tribal communities in India

Revision summary

A wage does not automatically mean control of body, mobility or household decisions.

Honour, caste and unpaid care absorb many women's earnings.

Main issues are land, violence, informal work and proxy politics.

Shah Bano-type conflicts show law and community can stall standing.

Substantive empowerment needs voice and rights with income.

Introduction

Economic empowerment is wages, property, and jobs. Substantive empowerment is the power to decide over body, mobility, and voice. The first does not automatically produce the second in India, because kinship honour can absorb a salary.

Body

Why not automatic

- Women may earn in informal and new-middle-class jobs and still hand the wage to in-laws, a Seed and Earth household.
- Microcredit and SHGs raise income without ending violence or son preference, which the skewed sex ratio records.
- Shah Bano showed that a maintenance claim can be recast as a community insult; economic relief was not the same as equal standing.

Main issues

- Property and land titles still lag statutes.
- Informal work lacks security, as migrant and slum women saw in the pandemic.
- Political office through panchayat reservation can be proxy rule by husbands.
- **Caste and minority location split 'women':** a Dalit woman's empowerment issue is also atrocity, not only GDP.

What would link the two

- Law plus organisation plus control of income, in **Ambedkar's** social-democracy sense for half the population.

Flow diagram

Economic wages microcredit -> May raise income

Kinship honour caste -> Blocks substantive power

Body voice property control -> Substantive empowerment

May raise income -> Substantive empowerment

Conclusion

Economic empowerment is necessary and not automatic as substantive empowerment. Main issues are property, unpaid care, violence, informal insecurity, and honour that outlives the pay packet.

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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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