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UPSC Mains 2022 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-2/2022/>

Q1(a) · 10 marks

Elaborate on M.N. Srinivas's structural functionalist approach to the study of Indian society.

Sociology GS 2 · 2022 · Perspectives on the study of Indian society

Revision summary

Srinivas replaced a book view of India with a field view from villages such as Rampura.

Structure is observed groups; function is how custom holds them together.

Dominant caste and Sanskritization explain local power and mobility inside caste.

Westernization and politics add new resources without erasing the village system.

Conflict theorists say the method underplays class.

Introduction

M. N. Srinivas studied Indian society as a living structure of caste, kinship, and village, not as a book of sacred rules. His structural functionalism asks how parts fit, and how they change without the whole collapsing.

Body

Field view, not book view

- Srinivas opposed an Indological India made only of texts. Rampura showed caste, faction, and ritual as observed relations.
- Structure is the network of groups and statuses. Function is the contribution of a custom to order, as in village festivals that knit patrons and clients.
- He kept Radcliffe-Brown's concern with solidarity, but he put mobility inside the structure through Sanskritization.

Indian tools of the method

- Dominant caste in Rampura joined land, numbers, and local office; ritual rank alone did not decide who ran the village.
- **Sanskritization is a functional path:** a jati copies the style of a higher local model and still stays inside caste, rather than leaving it.
- Westernization and the vote add new resources. The village remains a system, but the ranking of parts can shift.

Limit

- A. R. Desai and later conflict sociologists said harmony language underplays class and landlord power.
- Andre Beteille's Sripuram work kept structure but stressed inequality as disharmony, not as a smooth function.

Flow diagram

Field view Rampura -> Caste kinship village
Caste kinship village -> Dominant caste
Caste kinship village -> Sanskritization
Sanskritization -> Change inside structure

Conclusion

- **Srinivas's structural functionalism is a field method:** map groups, show what a custom does, and allow ranked change. It is strongest on caste and village, and weakest if class struggle is treated as noise.

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Q1(b) · 10 marks

Do you agree that the agrarian class structure in India is changing? Justify your answer with illustrations.

Sociology GS 2 · 2022 · Social Classes in India

Revision summary

Intermediary landlordism declined after land reform.

A commercial rich-peasant layer grew in Green Revolution regions.

Labour is more migrant and informal, as COVID reverse flows showed.

Caste-land overlap and landlessness persist.

The structure is changing, not ending.

Introduction

Yes, India's agrarian class structure is changing, but it is not becoming a simple two-class farm. Intermediaries fell, a rich-peasant layer thickened, and labour became more mobile and informal.

Body

What changed

- Zamindari abolition and later tenancy laws, as A. R. Desai noted, cut the old rentier top and strengthened occupancy peasants in many regions.
- Green Revolution belts produced a commercially oriented farmer class that hires labour, buys inputs, and uses the state, which Daniel Thorner's malik-kisan-mazdoor map only partly captures now.
- Land ceilings were uneven, yet fragmentation, tenancy revival, and reverse tenancy by capital-rich farmers recast who commands the surplus.

Illustrations

- Operation Barga in West Bengal recorded bargadars and shifted bargaining against landlords.
- Punjab and western Uttar Pradesh show farmer unions and tractor capital beside landless Dalit labour.
- Circular migration and COVID reverse migration showed that many rural poor live as worker-peasants, not as a closed village class.

What persists

- Dominant castes still overlap with land control, as Srinivas's Rampura insight still travels.
- SECC and other rural counts keep showing landless and deprived households, so change is real and incomplete.

Flow diagram

Zamindari abolition -> Rich peasant and tenant
Rich peasant and tenant -> Migrant labour
Dominant caste land -> Rich peasant and tenant
Migrant labour -> Informal worker peasant

Conclusion

- **Agrarian class structure has changed:** intermediaries declined, rich peasants and migrant labour rose. Caste and landlessness still organise who wins, so the change is transformation, not disappearance of class.

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WRAP Exams

Q1(c) · 10 marks

Elucidate the challenges of integration for tribal communities in india.

Sociology GS 2 · 2022 · Tribal communities in India

Revision summary

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

Nehruvian integration promised partnership; projects often meant loss of land.

Schedules, **PESA and the Forest Rights Act** are the legal path.

Displacement, language loss and a thin elite are the main social risks.

Integration must be citizenship with resources, not cultural wipe-out.

Introduction

Tribal integration in India is the problem of joining Adivasi communities to the republic without dissolving their land, language, and self-rule. Isolation, assimilation, and integration have all been tried; each leaves a different wound.

Body

Policy triangle

- G. S. Ghurye leaned toward assimilation into a Hindu social world. Verrier Elwin defended protection and a slower joining.
- Nehruvian Panchsheel promised development without imposition. In practice, dams, mines, and Forest Departments often arrived first.
- The Fifth and Sixth Schedules, PESA, and the **Forest Rights Act** are legal tools of integration as rights, not as cultural erasure.

Concrete challenges

- Land alienation and mining displacement in Jharkhand, Odisha, and Chhattisgarh turn integration into dispossession.
- Education and jobs can mean language loss and a small tribal elite, while the majority remain on the forest fringe.
- Insurgency, stereotyping, and weak implementation of reservation and local councils split the community from the state.

Sociological reading

- Integration fails when the state treats tribe as a labour reserve for national growth.
- It works better where title, council, and school sit with the community, not only with a district office.

Flow diagram

Tribal communities -> Integration as rights
Tribal communities -> Assimilation Ghurye
Tribal communities -> Displacement mines dams
Integration as rights -> PESA FRA Schedules

Conclusion

The challenge is not whether tribes should meet the wider society. It is whether meeting happens as citizens with land and voice, or as displaced poor. Law exists; power on the ground often does not follow it.

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WRAP Exams

Q1(d) · 10 marks

In the context of changing Indian society, how do you view Andre Beteille's conceptions of harmonic and disharmonic social structures ?

Sociology GS 2 · 2022 · Caste System

Revision summary

Harmonic structure legitimates inequality in its own values.

Disharmonic structure proclaims equality while inequality continues.

Sripuram showed this clash after land reform and democracy.

- **Changing India lives in disharmony:** law versus ranked honour.

The tension is the field of politics, not a temporary error.

Introduction

Andre Beteille used harmonic and disharmonic to name two ways a society relates inequality to its public values. Traditional India was closer to a harmonic hierarchy. Constitutional India is disharmonic: it values equality while ranked life continues.

Body

The two conceptions

- A harmonic structure is one in which inequality is legitimate in the ruling ideas, as in a caste order that treats rank as dharma.
- A disharmonic structure is one in which equality is the official value, yet status, class, and honour remain unequal, as in Sripuram after land reform and adult franchise.
- Beteille was not saying India became equal. He was saying the contradiction became central.

Changing Indian society

- Law, vote, and school teach equality. Endogamy, temple rank, and land still teach hierarchy, which Louis Dumont would still read as purity, and Beteille would read as a clash of values.
- **Dominant castes and new middle classes use both languages:** reservation as right, honour as family rule.
- **The view remains accurate for honour crimes, campus caste, and farm labour:** the Constitution is not a false front, and the village is not unchanged.

Use

- The pair is a diagnostic, not a nostalgia for harmony. Disharmony is the space of democratic politics.

Flow diagram

Harmonic hierarchy as value -> Caste order

Disharmonic equality as value -> Unequal caste class honour

Disharmonic equality as value -> Democratic politics

Conclusion

Beteille's harmonic and disharmonic structures still fit changing India. Equality is now a public creed; caste and class remain organised facts. Sociology should study that tension, not wait for one pole to win.

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WRAP Exams

Q1(e) · 10 marks

Explain Leela Dube's concept of "Seed and Earth"

Sociology GS 2 · 2022 · Perspectives on the study of Indian society

Revision summary

- **Seed and Earth is a kinship metaphor:** man as seed, woman as field.

It supports patriliney, son preference and control of women's sexuality.

Caste endogamy needs this reproductive ideology.

It is regionally specific, not all of India.

Law can grant daughters property while the idiom still organises marriage.

Introduction

Leela Dube used Seed and Earth as a kinship metaphor that organises gender in much of Hindu North India. The man is imagined as seed, the woman as earth, and that image justifies patriliney, hypergamy, and control of women's sexuality.

Body

The metaphor

- Seed is the active substance that names the child. Earth is the vessel that nourishes but does not confer the line.
- The idea naturalises patrilineal descent and the preference for sons who continue the seed.
- Women's bodies become fields to be guarded, which links seclusion, early marriage, and honour to property.

What it does sociologically

- Dube showed that gender is not a side topic of caste. Reproduction of jati through endogamy needs this body ideology.
- The same logic devalues women's work and widow's claims, because the field without the rightful seed is treated as dangerous.
- It is not the only Indian gender model. Matriliney in parts of the south-west and many tribal systems do not run on this pair, which is why Dube insisted on regional comparison.

Limit

- Law now gives daughters inheritance rights. The seed-earth idiom still shapes who actually farms and who is sent away at marriage.

Flow diagram

Seed male line -> Patriliney son preference
Earth female body -> Guarding sexuality
Patriliney son preference -> Caste continuity
Guarding sexuality -> Caste continuity

Conclusion

Seed and Earth is Dube's name for a reproductive ideology that makes men the line and women the soil. It explains why caste endogamy and patriarchy travel together, even when statutes speak of equal heirs.

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WRAP Exams

Q2(a) · 20 marks

Critically examine GS Ghurye's Indological approach to the understanding of Indian society.

Sociology GS 2 · 2022 · Perspectives on the study of Indian society

Revision summary

Ghurye's Indological approach reads Indian society through texts, history, and Hindu civilisation.

Caste and Race rejected a crude racial theory while listing caste's structural features.

Tribe was often treated as a backward Hindu awaiting assimilation.

Srinivas's field view and Beteille's Sripuram show living rank and power that books do not fix.

Desai adds class; Adivasi politics refuse Hinduisation as destiny.

Introduction

G. S. Ghurye built Indian sociology from Sanskrit texts, historical reconstruction, and a civilisational Hindu frame. The Indological approach gave caste a long memory. It also risked treating living India as a footnote to the book.

Body

What Ghurye did

- **He listed caste's structural features:** segmentation, hierarchy, restrictions on feeding and marriage, civil and religious disabilities, and lack of unrestricted occupation.
- Caste and Race in India argued against a simple racial theory of caste, yet kept Aryan migration and Brahmanical organisation as historical keys.
- Tribe, for Ghurye, was often a backward Hindu; integration meant Hinduisation rather than a separate political path.
- Cities, sadhus, and family also appeared in his work, so Indology here is not only village-blind, but it is text-led.

Strengths

- He professionalised a sociology of India that could speak to law, census, and reform, not only to colonial ethnography.
- Attributes of caste remain a teaching grid. Ambedkar's legal struggle also needed a clear picture of disability and exclusion.
- He refused to reduce caste to class alone, which later Marxist village studies sometimes did.

Critiques

- M. N. Srinivas's field view from Rampura showed dominant caste and Sanskritization as observed processes that texts do not dictate.
- Louis Dumont used texts too, but as ideology of purity; Ghurye's catalogue can miss that underlying binary and also miss class, which A. R. Desai placed first.
- Andre Beteille's Sripuram separated caste, class, and power. Ghurye's civilisational Hindu whole can blur those distinctions and can underplay Muslim, Christian, and Dalit self-definitions.
- The tribe-as-Hindu thesis weakens Fifth Schedule politics and Adivasi movements that refuse assimilation.

Balanced close

- Use Ghurye for history, features, and the anti-race argument.
- Do not let Indology replace interaction, land, and the Constitution.

Flow diagram

Indology texts history -> Ghurye caste features
Ghurye caste features -> Hinduisation of tribe
Field view Srinivas Beteille -> Critique
Desai class -> Critique
Critique -> Ghurye caste features

Conclusion

Ghurye's Indology made caste a historical structure instead of a racial myth. It is a necessary archive. It is not a sufficient method for a disharmonic, democratic India that Srinivas, Beteille, and Desai studied on the ground.

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Q2(b) · 15 marks

Elaborate on changing nature of caste system with suitable illustrations.

Sociology GS 2 · 2022 · Caste System

Revision summary

Dominant caste and Sanskritization changed local rank without ending caste.

Land reform and markets shifted class inside jati.

Politics and reservation made caste a public identity and a right.

Cities mix work and still police marriage.

Atrocity and endogamy show the old structure under a new language.

Introduction

- **Caste has not vanished in India. It has changed its public face:** from a village system of service and pollution toward a language of identity, vote, and opportunity, while endogamy and atrocity still show the old spine.

Body

From ritual rank to local power

- Srinivas's Rampura showed that dominant caste could outweigh priestly rank when land and numbers sat together.
- Sanskritization changed diet, ritual, and claim to varna without ending the ladder. It is change of position, not exit from caste.
- Land reform and Green Revolution recast which jatis command the agrarian surplus, as Beteille saw when class and caste parted a little in Sripuram.

Politics and law

- Adult franchise turned caste into associations and parties. BAMCEF and later the Bahujan Samaj Party made a Dalit-Bahujan electoral bloc from an Ambedkarite reading of exclusion.
- The Constitution, reservation, and the Prevention of Atrocities law treat caste as a civil disability to be repaired, which is Beteille's disharmonic order in action.
- Mandal and OBC mobilisation showed caste as a census and quota fact, not only a temple fact.

Work, city, and marriage

- Urban occupations and the informal sector mix jatis at the shop floor, yet housing, food, and marriage often re-segregate.
- Honour control of women, which Leela Dube tied to seed and earth, still polices inter-caste marriage.
- Online matrimonials make caste a filter with a search box, a modern form of the old rule.

Illustrations of persistence

- Manual scavenging and rural labour bondage show untouchability's material continuation.
- Campus and office networks reproduce caste as social capital even when the ritual idiom is quiet.

Flow diagram

Village rank service -> Sanskritization dominant caste
Sanskritization dominant caste -> Vote reservation parties
Vote reservation parties -> Urban work identity
Urban work identity -> Endogamy atrocity persist

Conclusion

The caste system has changed from a relatively closed village hierarchy toward a politicised, legal, and partly occupational open field. Endogamy, honour, and graded inequality remain, so the nature is transformed, not abolished.

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Q2(c) · 15 marks

Discuss the problem of religious minorities in India and suggest measures to solve them.

Sociology GS 2 · 2022 · Religion and Society

Revision summary

Minority problems include riots, development lag, gender double binds, and cultural misrecognition.

Muslims have been shown to lag in education and public jobs in several studies.

A secular Constitution is the frame; practice is uneven.

Measures are equal protection, education and credit, and women's equality inside communities.

Hinduisation is not the same as national integration.

Introduction

Religious minorities in India are not only smaller numbers. They are groups whose security, representation, and everyday dignity are at risk when the majority's culture is treated as the nation. The problem is sociological as well as legal.

Body

The problems

- **Security:** riots, targeted violence, and rumour economies make Muslims, Christians, and smaller groups into a feared other, which G. S. Ghurye's civilisational Hindu frame does not dissolve.
- **Development:** Sachar-type evidence showed Muslims lagging in education, credit, and public employment in many states, a class and identity trap together.
- **Personal law and gender:** minority women can face a double bind of community control and majoritarian suspicion, which feminist sociology, after scholars such as Leela Dube's gender lens, would not ignore.
- **Cultural misrecognition:** diet, dress, and worship become loyalty tests. Secularization of the state is uneven when festivals of one community occupy the public square unopposed.
- **Sikh, Buddhist, Jain, and Parsi issues differ:** some are about identity and history, others about tiny numbers and institutional trust, so one minority box is too coarse.

Measures

- Enforce equal protection and fast riot justice; police reform matters more than sermons.
- Education, scholarships, and fair credit, on the lines of post-Sachar institutional recommendations, treat lag as a public problem.
- Protect places of worship and personal safety without making the community a permanent suspect.
- **Keep the constitutional secular state:** no second-class citizenship, and no ghetto of personal law that denies women equality.
- Inter-group local institutions, press freedom, and minority presence in administration reduce the sense that the republic has one owner.

Sociological caution

- Yogendra Singh's modernization of tradition can include a majoritarian recasting of tradition. Policy must not confuse Hinduisation with national integration.
- Class allies among the poor of all faiths are needed, as Desai would insist, so minority policy is not only identity management.

Flow diagram

Religious minorities -> Security deficit
Religious minorities -> Development lag
Religious minorities -> Misrecognition
Equal law inclusion secular state -> Fair citizenship

Conclusion

Minority problems in India are violence, lag, and misrecognition under a disharmonic democracy. The measures are equal law, socio-economic inclusion, and a secular public sphere, not assimilation into a single religious culture.

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Q3(a) · 20 marks

Critically examine Yogendra Singh's thesis on 'Modernization of Indian Tradition'.

Sociology GS 2 · 2022 · Impact of colonial rule on Indian society

Revision summary

Singh treats Indian tradition as modernizing from inside and through contact.

Orthogenetic and heterogenetic sources explain uneven cultural change.

Sanskritization, caste associations and a secular Constitution fit the thesis.

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

Use the thesis as a cultural map, not as a full political economy.

Introduction

Yogendra Singh argued that Indian tradition is not a museum piece facing a foreign modernity. It modernizes from within and through contact. The thesis is a map of cultural change. It is weaker as a map of class power.

Body

The thesis

- **Orthogenetic change grows from inside the civilisation:** bhakti, reform sects, and recasting of varna ethics.
- Heterogenetic change arrives through Islam, the West, colonialism, science, and the modern state.
- Little and great traditions interact. Elite and mass cultures do not modernize at one speed.
- **Modernization is selective:** law, industry, and vote can sit beside caste and kinship.

What it explains

- Srinivas's Sanskritization and Westernization fit as dual processes inside one society.
- The Rudolphs' modernity of tradition, caste associations, and statutory panchayats illustrate Singh's recombination.
- **Secularization in India is partial:** the state is constitutional-secular while ritual public life stays thick, which Singh's cultural sociology can hold.

Critique

- A. R. Desai would say tradition is also landlord and capitalist ideology. Modernization of values can hide incomplete land reform.
- Andre Beteille's disharmonic structure is sharper on the clash between equality and hierarchy than a smooth cultural synthesis.
- Gender, after Leela Dube, shows that seed-and-earth kinship can absorb schooling without giving daughters land.
- The thesis can sound too civilisational and underplay Dalit, Adivasi, and minority breaks with 'Hindu tradition' as Ambedkar insisted.
- Globalisation and informal labour after the 1990s are material shifts that cultural dualisms only partly name.

Verdict

- Keep Singh for the refusal of a tradition-versus-modernity cartoon.
- Add class, gender, and constitutional conflict so modernization is not only a value story.

Flow diagram

Orthogenetic reform -> Modernization of tradition

Heterogenetic West Islam state -> Modernization of tradition

Modernization of tradition -> Recombination caste vote law

Class gender Dalit critique -> Limits of the thesis

Conclusion

Singh's thesis is right that Indian tradition modernizes rather than simply dies. It is incomplete unless land, caste atrocity, and gender are treated as contradictions, not as cultural lag waiting to be synthesised.

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Q3(b) · 15 marks

Discuss the material basis of patriarchy as an ideological system.

Sociology GS 2 · 2022 · Perspectives on the study of Indian society

Revision summary

Patriarchy is ideology that naturalises male authority.

Its material basis is land, inheritance, unpaid care, and cheap female labour.

Dube's Seed and Earth ties lineage to control of women's bodies.

Caste endogamy makes sexuality a property of the jati.

Law can challenge the ideology; household title and labour often restore it.

Introduction

Patriarchy is an ideological system that naturalises male rule. Its material basis is control of property, labour, and women's reproductive power. Ideas of honour and seed do not float free of land and wages.

Body

Ideology and material base

- Ideology here means a set of beliefs that make male authority seem natural, as in Leela Dube's Seed and Earth: the man names the line, the woman is the field.
- The material base is who owns land, who inherits, who commands unpaid domestic work, and who sells labour cheaply.
- Friedrich Engels linked the monogamous family to private property. Indian sociology must add caste endogamy, which Ambedkar saw as the engine of graded inequality.

Agrarian and household property

- Patrilineal joint family and village land records historically listed men. Daughters were sent out; widows were dependents.
- Land reform often titled male tillers. Operation Barga and similar records rarely put women first, so agrarian transformation could restabilise patriarchy.
- Even after Hindu succession amendments, practice in many regions keeps the natal field for brothers.

Labour

- Women's farm work, home-based informal work, and care are systematically undercounted. The informal sector's growth has feminised cheap labour without ending male control of the wage.
- Violence and seclusion cheapen women's bargaining in the market. Ideology of protection is a labour regime.

Reproduction and caste

- Control of sexuality keeps jati boundaries. Honour is the police of that boundary.
- Dominant-caste patriarchy and Dalit women's labour in the field show that patriarchy is not one experience; it is organised by class and caste.

Why call it ideological

- Schools, temples, and media repeat seed-earth and breadwinner stories so that unequal title looks like nature.
- **Law can puncture ideology:** domestic violence statutes, workplace sexual harassment law, and political reservation for women. Implementation still meets the material household.

Flow diagram

Property inheritance -> Patriarchy
Unpaid and cheap labour -> Patriarchy
Control of reproduction -> Patriarchy
Seed and Earth honour -> Patriarchy

Conclusion

Patriarchy as ideology rests on property, unpaid and cheap labour, and the policing of reproduction for caste and lineage. Seed and Earth is the cultural skin. Land, wage, and law are the bones.

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Q3(c) · 15 marks

Explain the different forms of untouchability in India.

Sociology GS 2 · 2022 · Caste System

Revision summary

Untouchability is systematic exclusion, not a single village habit.

Ritual forms govern food, well and temple.

Occupational forms include scavenging and attached farm labour.

Spatial and urban housing forms keep distance.

Law criminalises the practice; endogamy and atrocity show it continues.

Introduction

Untouchability is graded exclusion from honour, water, worship, and work. It is not one rural custom. It takes ritual, spatial, occupational, and bureaucratic forms, which Ambedkar named as a system, not as a misunderstanding.

Body

Ritual and social forms

- Pollution rules bar sharing of well, food, and temple. Dumont read this as purity ideology; Ambedkar read it as a social wound maintained by force.
- Endogamy and honour violence punish contact that would mix seed lines, which Dube's gender analysis helps explain.
- Verbal caste insult and boycott are everyday sanctions when the old touch taboo is less visible.

Occupational forms

- Caste-fixed dirty work, especially manual scavenging and certain leather and sanitation trades, continues despite law.
- Bonded and attached labour in some agrarian tracts still falls heavily on Dalit households, a material untouchability of the field.

Spatial and civic forms

- Separate hamlets, blocked roads at processions, and denied graveyards or water points remain in many villages.
- Urban housing societies and rental markets reproduce distance without using the word untouchability.

Institutional and modern forms

- The Constitution abolishes untouchability. Practice appears as atrocity, school discrimination, and office exclusion.
- The Protection of Civil Rights Act and the Prevention of Atrocities Act name offences because the form became criminal, not because it vanished.
- Digital matrimony and caste networks are a clean, modern form of closed honour.

Regional note

- **Forms vary:** temple entry fights in one belt, sanitation work in cities, and honour of marriage in another. The structure is national; the costume is local.

Flow diagram

Untouchability -> Ritual pollution
Untouchability -> Forced dirty work
Untouchability -> Spatial segregation
Untouchability -> Atrocity housing marriage

Conclusion

Untouchability in India is ritual avoidance, forced dirty work, spatial segregation, and modern institutional exclusion. Law treats it as a crime. Sociology must still map its changing costumes.

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Q4(a) · 20 marks

Examine the social background of growth of indian nationalism.

Sociology GS 2 · 2022 · Impact of colonial rule on Indian society

Revision summary

Colonial markets, land settlements and racial rule created a shared political field.

Desai read nationalism as a bourgeois-democratic movement with internal class limits.

Print, law and associations made a pan-Indian public.

Caste and religion organised people and also split the nation.

Peasants and workers entered through material conflicts, not only through elite speech.

Introduction

Indian nationalism grew from a social field made by colonial economy, new classes, print, and associations. It was not a sudden spiritual awakening. A. R. Desai's social background thesis remains the clearest sociological starting point.

Body

Colonial material setting

- Rail, port, plantation, and land settlement created a national market and a shared experience of drain, famine, and racial bureaucracy.
- English education and the professions produced a middle class that could speak a pan-Indian political language.
- Peasants and workers entered later through rent, indigo, mill, and forest conflicts, so nationalism was socially layered, not one mood.

Desai's class reading

- Desai treated the Congress-led movement as a bourgeois-democratic struggle against colonialism, with limits on agrarian radicalism.
- Landlords, rich peasants, and industrialists did not share one interest with landless labour. The national front was real and internally unequal.
- **Caste and religion supplied organisation:** sabhas, akharas, and later communal bodies, which Ghurye would read as civilisational continuity and Desai as ideology.

Culture, print, and region

- Newspapers, novels, and pilgrim networks imagined India, but they also imagined a Hindu majority that minorities had to negotiate.
- Regional linguistic nationalisms, as in Bengal, Maharashtra, and Tamil country, both fed and strained a single Indian nation.
- Social reform, from widow remarriage campaigns to Ambedkar's anti-caste politics, was not a side show. Who counted as the nation was in dispute.

Village and city

- Srinivas's later village India was not the birthplace of the nationalist elite, yet peasant movements gave the movement mass.
- Cities held the press, the bar, and the mill. Villages held the tax and the recruit.

Flow diagram

Colonial economy state -> Educated middle class
Colonial economy state -> Peasant and worker unrest
Print associations -> Indian nationalism
Educated middle class -> Indian nationalism
Peasant and worker unrest -> Indian nationalism
Caste religion ideology -> Indian nationalism

Conclusion

The social background of Indian nationalism is colonial political economy plus new classes, print, caste-religion organisation, and uneven mass entry. Desai is right that it was a class-structured national movement, not a caste-free spiritual unity.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2022/examine-the-social-background-of-growth-of-indian-nationalism/>

Q4(b) · 15 marks

Explain how land reforms brought about desired agrarian transformation.

Sociology GS 2 · 2022 · Rural and Agrarian Social Structure

Revision summary

The desired change was tillers' rights, end of intermediaries, and a less feudal village.

Zamindari abolition largely succeeded.

Tenancy and ceilings succeeded mainly where the state recorded rights, as in Operation Barga.

Dominant castes and benami deals blocked much redistribution.

Women and landless Dalits gained least.

Introduction

Desired agrarian transformation after independence meant tillers' rights, the end of intermediaries, and a more equal village. Land reform moved India toward that goal in law and in some regions. It did not deliver a uniform social revolution.

Body

What was desired

- Abolition of zamindari and jagirdari so that the state and the cultivator replaced the rentier.
- Tenancy security, fair rent, and ceilings to cut large holdings and give land to the landless.
- A democratic village less tied to feudal honour, which planners linked to food and citizenship.

What actually changed

- Intermediaries were largely abolished. A class of occupancy peasants and rich farmers thickened, as Desai argued.
- Where records and organisation met the state, as in Operation Barga in West Bengal, sharecroppers gained tenure and a better share.
- Kerala's reforms and some zamindari areas showed measurable shifts in who could speak in the panchayat.
- **Beteille's Sripuram showed caste, class, and power sliding at different speeds:** Brahmins lost some land dominance, but hierarchy did not vanish.

Why the desire was only partly met

- Benami transfers, poor land records, and dominant-caste capture, in Srinivas's sense, blocked ceilings.
- Women and Dalit labourers rarely received title. Patriarchy and untouchability structured who was the 'tiller'.
- Green Revolution later favoured capital-rich farmers, recasting inequality rather than completing reform.
- SECC still found widespread rural deprivation, which is not the village the Constitution imagined.

Sociological verdict

- Transformation was real at the top of the old pyramid and incomplete at the bottom.

- Desired equality needed organisation plus records, not statutes alone.

Flow diagram

Desired tiller rights -> Zamindari abolition
Zamindari abolition -> Rich peasant capture
Zamindari abolition -> Operation Barga type success
Rich peasant capture -> Uneven transformation

Conclusion

Land reform brought a desired end to classic intermediaries and, in a few states, real tenant security. It did not equalise the agrarian structure. The desired transformation remains regional and unfinished.

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Q4(c) · 15 marks

Discuss the challenges during village studies in India.

Sociology GS 2 · 2022 · Rural and Agrarian Social Structure

Revision summary

Long fieldwork faces control by patrons and dominant castes.

The 1950s treated the village as India; Beteille limited that claim.

Women, Dalits and Adivasis were often under-seen.

Functional village studies underplayed class.

Migration and the state now break the closed-village method.

Introduction

- **Village studies made Indian sociology. They also faced hard challenges:** how to enter, whom to believe, whether one village is India, and how caste and gender silence the field.

Body

Access and method

- The field view, as Srinivas practised at Rampura, needs long residence. Officials, patrons, and dominant castes often control the guest's map.
- Language, ritual calendar, and faction mean the ethnographer sees a season, not a society.
- **Book view versus field view remains a challenge:** Ghurye's texts and Dumont's ideology can overrule what a labourer says.

Representation

- The 1950s golden period treated the village as the keyhole to civilisation. Beteille later warned that Sripuram is not India, and India is also town, law, and factory.
- Women's lives, which Dube placed at the centre of kinship, were often missed in male-centred caste charts.
- Adivasi and Dalit hamlets could appear as appendices to a 'main' village of dominant castes.

Theoretical challenges

- Functional harmony underplayed class struggle that Desai insisted on.
- Sanskritization and dominant caste are powerful, yet they can freeze the village as the only engine of change.
- Planning and Community Development wanted usable leaders, which could bias studies toward headmen.

Contemporary challenges

- Circular migration means the village is not a closed unit; COVID reverse migration made that obvious.
- SECC, satellite land data, and elections demand methods beyond the monograph.
- Ethics of naming factions and of publishing caste maps remain live.

Flow diagram

Village studies -> Access dominant caste

Village studies -> Representation not all India

Village studies -> Harmony versus class

Village studies -> Migration and town

Conclusion

Village studies in India struggle with access, elite bias, gender blindness, and the temptation to let one Rampura stand for the nation. The village remains necessary. It is no longer sufficient as India's image.

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Q5(a) · 10 marks

Discuss Law as an important instrument for women's empowerment.

Sociology GS 2 · 2022 · Perspectives on the study of Indian society

Revision summary

Law names women's rights in property, the body, work and office.

Succession reform and panchayat reservation are key instruments.

Patriarchy in land and informal labour limits delivery.

Dube's kinship ideology explains resistance in the home.

Law is necessary and not sufficient.

Introduction

Law is a public language of equality that can puncture household patriarchy. It does not by itself free women. It is still a central instrument because it names rights that custom denies.

Body

What law can do

- The Constitution, Hindu succession amendments, and workplace sexual harassment law give daughters and workers a title to claim, which Leela Dube's Seed and Earth ideology does not grant.
- Criminal law on dowry death, domestic violence, and rape makes private harm a public offence.
- Political reservation in panchayats has put women in office, a disharmonic opening in Beteille's sense: equality as value against ranked kinship.

Limits

- Land records and village honour often keep title with brothers, so agrarian patriarchy absorbs statutes.
- Informal work leaves many women outside labour law.
- Implementation depends on police, courts, and family, which may restore the seed line.

Sociological use

- Yogendra Singh would call law a heterogenetic modernizing force. Empowerment needs land, wages, and organisation as well.

Flow diagram

Equalising law -> Rights in property body office

Household honour -> Block implementation

Equalising law -> Empowerment if enforced

Conclusion

Law is an important instrument of women's empowerment because it converts equality into a justiciable claim. It works when records, wages, and movement support it, not when it stands alone against Seed and Earth.

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WRAP Exams

Q5(b) · 10 marks

Examine different understandings of secularization in india?

Sociology GS 2 · 2022 · Politics and Society

Revision summary

Indian secularization is not the death of religion.

Constitutional secularism is equal citizenship without a state church.

Differentiation puts law and office on worldly rules.

Public ritual and communal politics remain strong.

Singh's modernizing tradition explains recombination, not simple decline.

Introduction

Secularization in India is not a simple emptying of temples. It is several arguments about how religion, state, and public life should part, share, or compete.

Body

Meanings in play

- **Constitutional secularism:** the state has no religion and equal citizenship, a disharmonic legal value in Beteille's terms.
- **Decline-of-religion thesis from Western sociology does not fit:** public ritual, pilgrimage, and televised faith have grown with markets.
- **Secularization as differentiation:** law, science, and office follow worldly rules while kinship stays sacred, which Yogendra Singh's modernization of tradition can describe.
- **Principled distance versus equal respect:** the state may reform Hindu endowments and still be accused of minority appeasement, so the word is a political field.

Indian sociology

- Ghurye's Hindu civilisational frame treats religion as the social whole, which resists a hard secular split.
- Communal violence shows religion as organisation, not as private belief fading away.

Usable view

- India secularizes institutions unevenly. It does not secularize all meaning.

Flow diagram

Secularization India -> Constitutional equality
Secularization India -> Institutional differentiation
Secularization India -> Political contest
Public ritual persists -> Secularization India

Conclusion

Understandings of secularization in India include constitutional equality, Western decline-of-faith, institutional differentiation, and political contest over distance from religion. The Indian pattern is public faith plus a secular legal creed, not one replacing the other.

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WRAP Exams

Q5(c) · 10 marks

How do you view the growth of informal sector in india ?

Sociology GS 2 · 2022 · Industrialization and Urbanisation in India

Revision summary

Informal work is India's main employment form, not a side alley.

Migration and liberalisation expanded construction, street trade and home work.

COVID reverse flows exposed the absence of security.

Class, caste and gender sort who is informal.

Growth here is accumulation plus survival, not guaranteed decent work.

Introduction

The informal sector's growth is the main story of Indian work, not a waiting room before factories. It absorbs labour without absorbing rights.

Body

What grew

- Street trade, construction, home-based work, domestic service, and unregistered workshops expanded with liberalisation and urban demand.
- Agrarian change and circular migration feed this sector. COVID reverse migration showed how thin the safety net is.
- Women and Dalit-Adivasi workers are over-represented in the cheapest nodes.

How to view it

- A. R. Desai's political economy would treat informality as cheap labour for accumulation, not as entrepreneurial freedom alone.
- **It is also livelihood:** millions survive without being a classic industrial working class.
- SECC and labour counts show deprivation beside this growth, so expansion is not automatically inclusion.

Policy tension

- Formalisation without social security can destroy livelihood. Security without voice repeats patronage.

Flow diagram

Agrarian surplus migration -> Informal sector growth

Urban capital demand -> Informal sector growth

Informal sector growth -> Work without rights

Informal sector growth -> Survival livelihood

Conclusion

- **The informal sector's growth is structural:** it is how Indian capitalism employs people. View it as a labour regime of flexibility and insecurity, linked to agrarian surplus labour, not as a temporary lag.

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WRAP Exams

Q5(d) · 10 marks

Discuss the role of pressure groups in strengthening democracy.

Sociology GS 2 · 2022 · Politics and Society

Revision summary

Pressure groups organise interests without always seeking office.

Unions, farmer bodies, BAMCEF-type associations and Chipko-Narmada movements widened the public agenda.

Business and communal lobbies can capture the same channel.

Dominant-caste groups may silence labour.

Democracy is stronger when many groups can knock and the state can referee.

Introduction

Pressure groups are organised interests that push the state without necessarily seeking office. In India they can thicken democracy by giving voice, or they can capture it for a dominant caste or firm.

Body**How they strengthen democracy**

- Farmer unions, trade unions, and women's groups convert private grievance into public agenda, which a disharmonic democracy needs.
- BAMCEF-type associations and caste federations, for all their limits, pulled those excluded by Ghurye's civilisational elite into bargaining.
- Environmental groups around Chipko and Narmada forced development to face displacement, a check on majoritarian growth talk.
- Professional and business chambers supply information that parliaments cannot gather alone.

Risks

- Moneyed lobbies and communal fronts can drown the unorganised informal worker.
- Dominant-caste farmer power may speak as 'the village' while landless labour stays quiet, as village studies warned.

Condition

- Pressure groups strengthen democracy when entry is plural and the state remains able to referee.

Flow diagram

Pressure groups -> Voice between elections

Pressure groups -> Capture by money caste

Voice between elections -> Stronger democracy

Capture by money caste -> Weaker democracy

Conclusion

Pressure groups strengthen Indian democracy by organising interests between elections. They weaken it when only the already dominant can knock. The sociological task is to see which groups have the corridor.

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WRAP Exams

Q5(e) · 10 marks

What role do co-operatives plays in poverty alleviation in rural India ?

Sociology GS 2 · 2022 · Rural and Agrarian transformation in India

Revision summary

Co-operatives pool credit, milk, cane and crafts against usury and middlemen.

Dairy unions show a successful small-holder path.

Women's groups can add an empowerment effect.

Dominant-caste capture and politics often block the landless.

They work as poverty tools when membership and audit are real.

Introduction

Co-operatives pool small rural producers so they can face market and moneylender together. They alleviate poverty when they really belong to members. They fail when they become a dominant-caste office.

Body

Intended role

- Credit, dairy, sugar, and weaver co-operatives cut usury, raise farm-gate prices, and add local processing jobs.
- Women's self-help groups and dairy unions can weaken household patriarchy by putting a passbook in a woman's name.
- Amul-type dairying showed that small holders can share a modern value chain.

Sociological limits

- Srinivas's dominant caste often captures the committee, so landless and Dalit members remain clients.
- Political patronage and bad accounts turn the co-operative into a channel of faction, a classic village-study finding.
- Informal labour and circular migrants are hard to organise on a village share register.

When poverty falls

- When records, audit, and mixed membership work, co-operatives are a material alternative to both the landlord and the distant corporation.

Flow diagram

Rural co-operative -> Credit dairy marketing
Credit dairy marketing -> Poverty relief
Dominant caste capture -> Failure for landless

Conclusion

Co-operatives alleviate rural poverty by socialising credit and marketing for small holders. Their role is real in dairying and some credit belts, and weak wherever caste power eats the institution.

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WRAP Exams

Q6(a) · 20 marks

Examine whether rural bondage still continues to be a social reality. Give your argument .

Sociology GS 2 · 2022 · Rural and Agrarian transformation in India

Revision summary

Bondage survived the end of its legal status.

Debt, caste and contractor advances recreate unfreedom.

SECC and rescue cases show rural and migrant sites.

COVID distress tightened village fallback and kiln advances.

The Act is necessary; enforcement and land-credit alternatives decide the fact.

Introduction

Rural bondage continues as a social reality in India, even though the classic attached farm servant is less visible. The Bonded Labour System (Abolition) Act ended the legal form. Debt, caste, and contractor chains rebuilt the relation.

Body

Argument: yes, in changed clothes

- Bondage is unfreedom tied to debt, caste duty, or contractor advance, not only a named hali or haliya in a gazetteer.
- SECC and labour-rescue reports still find households working to pay inherited or consumption debt in brick kilns, quarries, and farms.
- Dalit and Adivasi workers are over-represented, so bondage is a caste-class fact, which **Ambedkar** would not treat as a leftover custom.

What changed

- Land reform and the cash wage weakened some village jajmani ties that Srinivas mapped as service.
- Circular migration and COVID reverse migration moved bondage to brick kilns and urban informal sites, then back to the village as distress.
- The 1976 **Bonded Labour Act**, rehabilitation schemes, and Supreme Court interventions made denial the official story, which hides persistence.

What continues

- Advances at marriage or medical crisis lock labour for a season or a generation.
- Women and children in the same household are pledged without a separate contract.
- Dominant-caste farmers and contractors still command honour and police, so exit is costly.

Counter-claim and reply

- Some economists see only free seasonal labour. Free movement of the body with a debt book in the contractor's pocket is not freedom.
- **Desai's agrarian class lens fits:** surplus extraction can use extra-economic coercion after zamindari has gone.

Flow diagram

Old attached farm servant -> Debt contractor kiln farm

Caste and advance -> Debt contractor kiln farm

Bonded Labour Act -> Legal denial

Debt contractor kiln farm -> Social reality continues

Conclusion

Rural bondage is still a social reality. The law abolished the status; debt, caste, and informal contractors reproduce the relation in farms, kilns, and migrant gangs. The argument is persistence through transformation, not a museum survival.

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Q6(b) · 15 marks

Define ethnicity . Discuss the factors responsible for the growth of ethnic movements in India.

Sociology GS 2 · 2022 · Social Movements in Modern India

Revision summary

Ethnicity is a claimed common origin and culture used for political belonging.

It is situational, not a biological race.

Displacement, language, federal incentives and jobless education feed movements.

Majoritarian culture politics produce counter-ethnicity.

Narmada, Jharkhand and linguistic states illustrate different mixes of the same factors.

Introduction

Ethnicity is a social identity built on a believed common origin, culture, language, or history, used to claim recognition and resources. Ethnic movements in India grew where the nation-state, development, and ranked society failed to feel fair.

Body

Definition

- Ethnicity is not race in Ghurye's old physical sense. It is a political we-feeling that can use tribe, language, sect, or region.
- **It is situational:** the same people may stress language in one decade and religion in another.
- It differs from caste, yet in India the two can fuse, as in some Dalit and dominant-caste mobilisations.

Factors of growth

- **Uneven development and displacement:** mines, dams, and forests produced Adivasi movements, with Narmada as a public text of whose land is national.
- **Language and state reorganisation:** linguistic identity became a legitimate political grammar after independence.
- **Political opportunity:** federalism, reservation, and parties reward organised ethnicity, as BSP did for a Bahujan bloc that is caste-ethnic in practice.
- **Relative deprivation:** educated youth without jobs, which NEP-era schooling debates also touch, turn identity into a job claim.
- **Cultural threat:** majoritarian recasting of tradition, which Yogendra Singh's modernization thesis can describe as a political use of the great tradition, feeds minority and regional counter-ethnicity.
- **Historical memory and print:** heroes, scripts, and census categories freeze a people into a movement.

Illustration

- Naga, Mizo, Jharkhand, Gorkhaland, and Kashmiri assertions differ, yet each mixes culture with the state and the market.
- Chipko began as livelihood and ecology and could take a regional-ethnic colour of hill versus plains.

Caution

- Not every movement is secession. Many seek a state, a schedule, or a share of the budget.

Flow diagram

Ethnicity as we-feeling -> Ethnic movements
Displacement uneven growth -> Ethnic movements
Language federal rewards -> Ethnic movements
Cultural threat deprivation -> Ethnic movements

Conclusion

Ethnicity is organised peoplehood. Indian ethnic movements grew from development injury, language, federal incentives, deprivation, and cultural threat. They are a modern political form, not a tribal leftover.

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Q6(c) · 15 marks

Discuss the changing nature of structure of political elites.

Sociology GS 2 · 2022 · Perspectives on the study of Indian society

Revision summary

Early elites were professional, urban and often upper caste.

Dominant-caste rural notables joined under mass franchise.

Mandal, BSP and regional parties diversified the caste profile.

Liberalisation mixed business and office.

Dynasty, money and weak gender-minority presence continue to close the top.

Introduction

Political elites in India have changed from a small English-educated nationalist circle toward a more regional, caste-inclusive, and money-mediated set. The summit still looks narrow. The recruiting ground has widened.

Body

Older structure

- The nationalist elite that Desai analysed was professional, urban, and often upper caste, speaking a constitutional all-India language.
- **After independence, the Congress system added rural notables:** dominant castes in Srinivas's sense who could deliver the village vote.
- Ghurye's civilisational Brahmanical lens fits the early cultural capital of this elite, not its later composition.

What changed

- Adult franchise, Mandal, and BSP-type mobilisation brought OBC and Dalit elites into assemblies and cabinets, a disharmonic opening Beteille would recognise: equality as creed, hierarchy as residual honour.
- Linguistic states and regional parties federalised the elite. A chief minister's court can matter more than a Delhi salon.
- Land reform and Green Revolution created rich-peasant politicians. Co-operatives and farmer unions became elite nurseries.
- Liberalisation added business-politician overlap, media owners, and contractors. Informal money sits beside formal office.
- Women entered through reservation at panchayat level more than at the top, so gender change is bottom-heavy.

Continuities

- Kinship and dynasty still organise many parties.
- Corporate and upper-caste networks remain thick in bureaucracy and national media, even when the MLA is from a new jati.
- Adivasi and Muslim representation in high office stays thin relative to population in many states.

Structure now

- **A multi-layered elite:** national professional-business, regional caste-peasant, and local panchayat. Circulation has increased. Closure has not ended.

Flow diagram

Nationalist professional elite -> Dominant caste rural notables
Dominant caste rural notables -> Regional OBC Dalit business elites
Regional OBC Dalit business elites -> Dynasty and money closure

Conclusion

The structure of political elites has changed from a nationalist professional core plus dominant-caste brokers toward a federal, caste-diversified, and more monetised elite. Democracy widened recruitment. Property, dynasty, and media still filter who stays.

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Q7(a) · 20 marks

"Instead of promoting equality in society , the present system of education itself has contributed to increased socio economic disparities" Comment .

Sociology GS 2 · 2022 · Challenges of Social Transformation

Revision summary

Private English and weak government tracks sort children by class.

Credentials and coaching convert money into apparent merit.

Caste networks and gender ideology shape who uses the school.

Reservation and public colleges still open a limited ladder.

The quote is a fair critique of the present system, not of schooling as such.

Introduction

- **The statement is largely true for India's present education system, with a limit:** schooling also remains the main legal ladder. The system sorts children by class, caste, and English more than it equalises them.

Body

How education widens disparity

- **Dual tracks:** high-fee private English schools and under-resourced government schools produce two childhoods. NEP 2020 names this gap even as it promises a common foundation.
- Credential inflation means degrees rise while informal jobs absorb most youth, so the poor pay for certificates that the market discounts.
- Caste and urban networks convert the same marksheet into different internships. Untouchability's modern form is the closed campus group.
- Gender and Seed-and-Earth kinship still pull girls out or into 'safe' courses, so household ideology uses the school.
- Coaching markets and English gatekeeping, which Yogendra Singh would call heterogenetic capital, reward those who already have it.

The other side of the comment

- Reservation, scholarships, and public universities did create a first-generation elite, visible in BAMCEF professionals and BSP's educated cadre.
- Literacy and midday meals expanded the floor. Disparity grew mainly at the top and in quality, not only by denying entry altogether.
- **Ambedkar** treated education as annihilation-of-caste equipment. The betrayal is unequal provision, not the idea of school.

Sociological comment

- **Beteille's disharmonic order is clear:** equality is the creed of the textbook; hierarchy is the map of who owns the good school.
- Desai would add that education under capitalism supplies skilled cheap labour and legitimates inequality as merit.

Verdict on the quote

- Agree that the present system has increased socio-economic disparities through quality gaps and market credentials.
- Do not conclude that closing schools would equalise. Equalising the system is the democratic task.

Flow diagram

Education system -> Two-track quality
Two-track quality -> Wider disparity
Reservation public university -> Limited mobility
Education system -> Merit ideology

Conclusion

The present education system has contributed to disparity by running two qualities of childhood and selling merit as a mask. It has also produced some mobility for reserved and first-generation students. The comment holds as a critique of structure, not as a brief against education.

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Q7(b) · 15 marks

Discuss recent trends in the structure of migration .

Sociology GS 2 · 2022 · Perspectives on the study of Indian society

Revision summary

Circular and seasonal migration now structures rural livelihoods.

Women's labour streams and Gulf/worker versus student elites split the field.

Destinations are informal, not classic factory towns.

COVID reverse migration showed missing portable rights.

Caste chains and undercounting persist.

Introduction

Recent Indian migration is less a one-way village-to-city story. It is circular, female in new streams, informal at the destination, and shock-prone, as COVID reverse migration made plain.

Body

Structural trends

- Circular and seasonal movement between farm and construction, brick kiln, and services has become the livelihood structure of millions.
- Intra-state and neighbouring-state streams often outweigh the old long-distance male 'Bombay' myth, though metros still pull.
- Women's migration for care, garment, and marriage continues; independent female labour migration is rising in some corridors.
- International Gulf and other unskilled-semiskilled streams sit beside elite student and professional out-migration, a class split in the same word 'migrant'.

Links to agrarian and urban change

- Incomplete land reform, fragmentation, and dominant-caste control of village surplus push labour out, as Desai's class reading still helps.
- **Informal sector growth at the destination absorbs them without urban citizenship:** slum, contractor, and no social security.
- SECC deprivation in sending pockets predicts who must move.

Shocks and new visibility

- COVID reverse migration revealed dependence on the village as insurance and the absence of portable rights.
- Digital payments and phones changed remittance, not necessarily bargaining power.
- Climate stress and drought add an environmental push beside the older Green Revolution labour-saving push.

What has not changed

- Caste and recruitment chains still organise who gets which city job.
- The census undercounts circular workers, so the structure is larger than the table.

Flow diagram

Village surplus labour -> Circular migration

Circular migration -> Informal city kiln

Circular migration -> Remittance and return

COVID climate -> Reverse flows

Conclusion

The structure of migration has shifted toward circular informal labour, gendered new streams, and dual international elites versus workers. COVID did not create this structure. It photographed it.

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Q7(c) · 15 marks

Discuss different forms of deprivation associated with slums.

Sociology GS 2 · 2022 · Industrialization and Urbanisation in India

Revision summary

Slum deprivation includes shelter, water, sanitation and health.

It is tied to informal work and migrant footholds.

Caste, religion and 'illegal' stigma add social exclusion.

Eviction for city projects is political deprivation.

Women bear time, safety and care costs inside the same space.

Introduction

Slum deprivation is not only a missing roof. It is a bundle of housing, work, health, dignity, and political insecurity that the informal city produces.

Body

Material forms

- **Shelter deprivation:** crowding, fire risk, and lack of tenure, so demolition is a constant threat.
- Water, sanitation, and drainage failure, which hits women first in time and safety.
- **Health deprivation:** smoke, waste, and epidemic exposure with thin public care.

Work and class

- The slum is often the dormitory of the informal sector. Insecure wages and bondage-like contractor advances travel into the house.
- Circular migrants use slums as a foothold; COVID reverse migration showed they can lose even that foothold overnight.

Social forms

- Caste and religion segregate lanes. Untouchability can reappear as who sweeps and who rents.
- Stigma of the 'illegal' resident denies urban citizenship even when the labour is essential.
- School quality and NEP-era digital talk can widen a new educational deprivation inside the same basti.

Political and legal forms

- Weak title blocks credit and address proof. Patronage vote banks can exist beside voicelessness on planning.
- **Displacement for 'development' repeats the Narmada logic inside the city:** the poor move for someone else's skyline.

Gender

- Seed-and-earth honour plus dense housing raises surveillance and violence. Women's paid work in the slum is still unpaid care at night.

Flow diagram

Slum -> Tenure water health

Slum -> Informal insecure work

Slum -> Stigma caste eviction

Slum -> Gendered time and safety

Conclusion

Deprivation in slums is housing, health, insecure informal work, caste-religious stigma, and legal invisibility. It is urban poverty organised as a place, not a random shortage of brick.

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Q8(a) · 20 marks

Bring out the various issues involved in Dalit movements in India.

Sociology GS 2 · 2022 · Social Movements in Modern India

Revision summary

Core issues are untouchability, land-labour and representation.

BAMCEF and BSP show employee and electoral paths.

Internal issues are sub-caste, class split and gender.

Strategy debates include alliance, conversion and cultural assertion.

Hinduisation as integration is refused; constitutional dignity is claimed.

Introduction

Dalit movements fight graded inequality that **Ambedkar** named as caste, not as a side custom. Their issues are unity, strategy, gender, class, and relation to the state, as well as the older issues of land, honour, and untouchability.

Body

Core issues of the struggle

- Untouchability in ritual, work, and space, including manual scavenging and atrocity, remains the moral centre.
- **Land and labour:** incomplete agrarian transformation left Dalits as a labour class under dominant castes, which Desai's frame and Srinivas's village power both illuminate.
- **Representation:** reservation, parties, and BAMCEF-type employee unions convert exclusion into a claim on the state. BSP showed the electoral path and its limits when it must bargain with other blocs.

Issues inside the movement

- **Unity versus sub-caste:** scheduled groups are not one jati; movements split on who owns the symbol of **Ambedkar**.
- **Class:** a small educated elite and a large informal labour mass do not share one daily enemy.
- **Gender:** Dalit women face caste and patriarchy together; Seed-and-Earth honour in dominant groups and silence inside the movement are both issues.
- **Religion:** conversion, Hindu inclusion, and Buddhist Ambedkarite paths compete as strategies of dignity.

Strategy debates

- Constitutionalism versus street revolt; independent party versus alliance; cultural assertion versus material land struggle.
- Yogendra Singh's modernization language can absorb Dalits as a mobile tradition. Movements often refuse that absorption as Hinduisation, which Ghurye once recommended for tribes and which Dalit politics rejects for itself.

Contemporary issues

- Campus and digital hate, plus the informal sector's caste job queues.
- **Relation to OBC and minority blocs:** Bahujan unity is a project, not a fact.

Flow diagram

Dalit movements -> Untouchability land honour

Dalit movements -> Unity gender class

Dalit movements -> Party union conversion

Party union conversion -> State reservation BSP

Conclusion

Dalit movements in India issue from untouchability, landless labour, and honour. Their internal issues are unity, gender, class, and strategy toward the state. The movement is a long democratic revolution, not a single party story.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2022/bring-out-the-various-issues-involved-in-dalit-movements-in-india/>

Q8(b) · 15 marks

Critically examine the dialectics between 'development and environment'.

Sociology GS 2 · 2022 · Perspectives on the study of Indian society

Revision summary

Development uses nature as a cheap input and meets ecological and social limits.

Chipko and Narmada show livelihood and Adivasi loss behind national projects.

Class analysis treats the split as socialised costs and private gains.

Anti-growth purity and growth-at-all-costs both fail the poor.

Rights, consent and who decides are the sociological resolution.

Introduction

- **Development and environment are not two separate files. They are a dialectic:** growth uses nature as a free input, then meets scarcity, protest, and a legitimacy crisis. Indian cases show who pays for the national surplus.

Body

The dialectic

- Development as dams, mines, highways, and cities treats forests, rivers, and air as resources. Environment returns as flood, pollution, and displaced people.
- **Each 'solution' creates a new contradiction:** a dam yields power and drowns a valley; a green city yields real estate and evicts a slum.
- **A. R. Desai's class dialectic fits:** the project socialises loss and privatises gain.

Indian illustrations

- Chipko defended Himalayan forest as livelihood, not as scenery. It showed village women as environmental subjects.
- **Narmada and Sardar Sarovar made the dialectic national:** irrigation and electricity versus Adivasi submergence. The Narmada Bachao Andolan refused the account book that counted only megawatts.
- Industrial belts and informal workshops dump costs on slum air and river, so the working class lives the environmental bill.

Critiques of both poles

- A crude anti-development stand can freeze rural poverty. A crude growth stand treats Chipko as romance.
- Yogendra Singh's modernizing state uses science as heterogenetic force; without consent, science is just another landlord.
- Market environmentalism and some NEP-era skill talk can greenwash without land rights.

Toward a sociological resolution

- Environment is a social relation of access to land, water, and air, structured by caste, tribe, and gender.
- **Forest Rights Act**, environmental impact assessment, and local movements are attempts to institutionalise the dialectic rather than deny it.

- Desired development is livelihoods that do not eat the ecological base of the poor.

Flow diagram

Development projects -> Land river forest air
Land river forest air -> Crisis protest displacement
Crisis protest displacement -> Development projects
Chipko Narmada -> Crisis protest displacement

Conclusion

The dialectic of development and environment in India is class and ethnicity written on land and river. Chipko and Narmada show that growth without consent is dispossession. The task is not to pick one pole. It is to change who decides and who pays.

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Q8(c) · 15 marks

Discuss the changing nature of industrial working class.

Sociology GS 2 · 2022 · Social Classes in India

Revision summary

The old mill and public-sector core has thinned.

Contract, informal and home-based chains now hold most industrial labour.

Circular migration links factory and village.

Women entered some industries without equal union power.

Class remains; organisation is the changed variable.

Introduction

India's industrial working class has changed from a relatively concentrated mill and public-sector core toward a fragmented, informal, and contractor-mediated mass. It has not disappeared. It has been reorganised.

Body

Older nature

- Textile, steel, and public-sector townships produced a visible unionised class with housing and a political voice, the kind of proletariat classical theory expected.
- Caste and region still split the shop floor, but the factory gate was a common address.

What changed

- Liberalisation, lockouts, and the informal sector's growth pushed work into small units, home-based chains, and construction.
- **Contract and trainee labour inside formal factories created a two-tier class:** a thin permanent core and a large insecure periphery.
- Circular migration and COVID reverse migration showed that many 'industrial' workers are worker-peasants with a village fallback.
- Women's garment and electronics work feminised parts of industry without matching union power, a material patriarchal pattern.

Continuities and new politics

- **Desai's class contradiction remains:** surplus is extracted, now through contractors more than through the old mill manager alone.
- Caste still assigns dirty and heavy tasks. Dalit movements and labour overlap in some belts, diverge in others.
- New unions among informal and app-mediated workers are attempts to name a class that the old INTUC-AITUC map does not cover.

Structure now

- The working class is larger in numbers and weaker in organisation. Industry is wider than the registered factory.
- Elite political structure rarely recruits from this mass, which is why pressure groups and sporadic strikes matter.

Flow diagram

Mill public sector core -> Contract informal chains
Contract informal chains -> Circular migrant worker peasant
Contract informal chains -> Feminised garment electronics
Contract informal chains -> Weaker old unions new organising

Conclusion

The industrial working class in India has changed from a compact mill core to a dispersed informal and contract mass, still tied to the village by circular migration. Its nature is fragmentation plus persistence of class, caste, and gender on the shop floor.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2022/discuss-the-changing-nature-of-industrial-working-class-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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