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UPSC Mains 2023 Sociology Paper 2

Year-wise PYQ pack · WRAP model answers with canonical links

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<https://wrapexams.com/upsc/mains/sociology/gs-2/2023/>

Q1(a) · 10 marks

Highlight the significant features of A.R. Desai's 'Dialectical Perspective' to study Indian Society

Sociology GS 2 · 2023 · Perspectives on the study of Indian society

Revision summary

Desai studies Indian society as historical materialism, not as a harmonious village.

Caste and custom are read as ideology over agrarian class.

The colonial and planning state are part of the contradiction, not neutral umpires.

Village studies of consensus are criticised as incomplete.

The method is strong on land, labour, and struggle.

Introduction

A. R. Desai read Indian society through historical materialism, not through a timeless village or a pure caste ideology. His dialectical perspective treats social life as a field of contradiction between classes, the state, and changing forces of production.

Body

Method

- **Desai used Marx's dialectic:** every social form contains opposing interests, and change comes from those contradictions rather than from slow cultural drift.
- He studied India as a historically produced formation of colonialism, landlordism, and later planned capitalism, not as a frozen civilisation.
- Texts, caste rules, and village custom are treated as ideology that can hide surplus extraction, not as a full map of society.

Class, caste, and the village

- **Caste, for Desai, is a ranked covering over agrarian class:** landlords, rich peasants, tenants, and landless labourers.
- The village is not a little republic of harmony. It is a unit of rent, usury, and labour control, which is why he wrote rural sociology as political economy.
- Nationalism and the post-independence state are class projects as well as freedom struggles; planning can serve industrial capital while leaving rural inequality in place.

Contrast with other Indian sociology

- Against a functional village ethnography that stresses consensus, Desai stresses conflict, peasant struggle, and the colonial land settlement.
- Against a purely Indological reading of hierarchy, he asks who owns land, who pays rent, and who supplies cheap labour.
- The perspective remains useful for Operation Barga, farm laws debates, and displacement, because it keeps production and the state in the same frame.

Flow diagram

Forces of production -> Class contradiction
Caste custom ideology -> Class contradiction
Colonial and planning state -> Class contradiction
Class contradiction -> Social change and struggle

Conclusion

Desai's dialectical perspective is a class-and-history method for Indian society. It does not deny caste or culture; it locates them inside changing property and power.

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Q1(b) · 10 marks

"The decade of 1950s was the golden period of village studies in Indian Sociology." Explain the statement

Sociology GS 2 · 2023 · Rural and Agrarian Social Structure

Revision summary

The 1950s joined planning, Community Development, and intensive village ethnography.

Srinivas, Dube, Marriott, Bailey, Mayer and others built the classic monographs.

Dominant caste, factions, and the field view came from this decade.

The village was treated as a keyhole to Indian society.

Beteille and class analysis later limited that claim.

Introduction

The 1950s joined new Indian universities, Community Development, and intensive village ethnography. Indian sociology for a decade treated the village as the keyhole through which civilisation, caste, and planned change could be seen.

Body

Why the decade was 'golden'

- Independence, the **Planning Commission**, and Community Development asked for field knowledge of caste, leadership, and agrarian relations.
- **Anthropology and sociology shared methods:** long residence, caste mapping, and the village monograph became the professional product.
- Funding, foreign collaboration, and the idea that India still lived in villages made the field both patriotic and scientific.

Landmark studies

- M. N. Srinivas's Rampura work developed dominant caste, Sanskritization, and the field view against a book view of India.
- S. C. Dube's Shamirpet, McKim Marriott's Kishan Garhi, Oscar Lewis's Rampur, F. G. Bailey's Bisipara, and Adrian Mayer's Ramkheri mapped rank, faction, and economy.
- M. N. Srinivas's edited village volumes and the Dumont-Pocock call for a sociology of India framed the village as a theoretical object, not only a place.

Limits already visible

- Andre Beteille later argued that a village cannot simply represent India's civilisational values, because texts, towns, and the state also make India.
- Many monographs underplayed class struggle that Desai placed at the centre, and they underplayed women and Adivasi hinterlands.
- The golden period is therefore a peak of method and archive, not a complete theory of Indian society.

Flow diagram

Community Development planning -> 1950s village studies

Field view Srinivas Marriott -> 1950s village studies

1950s village studies -> Dominant caste factions rank

1950s village studies -> Later critique Beteille Desai

Conclusion

The 1950s were golden because they produced a dense, comparable village archive just as the new state planned rural change. Later sociology kept the field view and dropped the claim that one village is India.

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Q1(c) · 10 marks

Analyse the differences between the attributional and interactional approach in studying the caste system

Sociology GS 2 · 2023 · Caste System

Revision summary

Attributional caste scores groups by listed traits such as diet, occupation and ritual.

Ghurye and colonial lists exemplify that approach.

Interactional caste ranks groups by who gives and receives food, service and honour.

Marriott, Dumont and Srinivas made interaction the test of hierarchy.

Lived rank can diverge from textbook attributes.

Introduction

Attributional studies rank a caste by the traits it is said to possess. Interactional studies rank it by who gives and who receives food, service, women, and honour in daily life. Both describe caste; they do not photograph the same thing.

Body

Attributional approach

- G. S. Ghurye listed features such as segmental division, hierarchy, restrictions on feeding and marriage, civil and religious disabilities, and lack of free occupational choice.
- **Census** ethnography and many textbooks still score a jati by occupation, diet, dress, and ritual status as if those attributes were a fixed essence.
- The approach is strong for comparison across regions and for legal schedules. It is weak when attributes change while rank stays, or when rank changes while old labels remain.

Interactional approach

- **McKim Marriott argued that caste position is produced in transactions:** cooked food, raw food, garbage, and ritual service.
- **Louis Dumont placed interaction under a binary of pure and impure:** who can touch whom is an enactment of ideology, not a list of hobbies.
- M. N. Srinivas's dominant caste shows that land, numbers, and office can reorder local interaction even when textual attributes stay 'low' or 'high'.

Why the difference matters

- Attribution can freeze a group as vegetarian or priestly while the village already takes its water from another jati's well on new terms.
- Interaction captures Sanskritization as a change of practice before a change of name, and it captures boycott as a political weapon.
- A full answer uses attributes as claims people make, and interaction as the test of those claims.

Flow diagram

Attributes diet occupation ritual -> Ghurye census lists
Food service marriage honour -> Marriott Dumont Srinivas
Ghurye census lists -> Claimed rank
Marriott Dumont Srinivas -> Lived rank

Conclusion

Attributional caste is a catalogue of traits. Interactional caste is a map of exchanges. Indian sociology needs both, but rank is decided in interaction.

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Q1(d) · 10 marks

Are Tradition and Modernity antithetical to each other? Comment

Sociology GS 2 · 2023 · Perspectives on the study of Indian society

Revision summary

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

The Rudolphs show traditional institutions taking modern political form.

Srinivas's Sanskritization and Westernization can operate together.

Clash remains around endogamy, honour and inequality.

The pattern is recombination, not simple antithesis.

Introduction

Tradition and modernity are not two locked rooms in Indian society. Yogendra Singh, Lloyd and Susanne Rudolph, and M. N. Srinivas all show tradition being recast by law, market, and vote, rather than simply dying.

Body

Why they are not antithetical

- Yogendra Singh's modernization of Indian tradition distinguishes orthogenetic change from inside the civilisation and heterogenetic change from Islam, colonialism, and the West.
- The Rudolphs' modernity of tradition shows caste sabhas becoming interest groups and panchayats becoming statutory bodies without ceasing to be caste or village institutions.
- **Srinivas's Sanskritization and Westernization often run in the same family:** a jati tightens ritual and also seeks English education and office.

Where they still clash

- Endogamy, honour codes, and pollution rules can block a modern legal claim to choose a spouse or a job.
- A. R. Desai would add that 'tradition' can be landlord ideology resisting land reform, so the clash is also class, not only culture.
- Andre Beteille notes that equality as a constitutional value sits uneasily with ranked social honour, even when both live in one person.

The usable comment

- Treat modernity as new resources and rules, and tradition as living organisation that uses those resources.
- **Antithesis is a polemic. Indian evidence is recombination:** arranged love marriage, temple trusts, and caste-based parties.

Flow diagram

Living tradition -> Recombination

Law market vote education -> Recombination

Recombination -> Caste associations statutory panchayats

Recombination -> Tension with equal citizenship

Conclusion

Tradition and modernity are not antithetical as systems that must cancel each other. They are often mutually converting. Conflict remains where ranked honour meets equal citizenship.

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WRAP Exams

Q1(e) · 10 marks

Discuss the main features of Land Reforms in post-independence India

Sociology GS 2 · 2023 · Rural and Agrarian Social Structure

Revision summary

Post-independence land reform abolished intermediaries and legislated tenancy security and ceilings.

Implementation was a state subject and followed local class-caste power.

Desai treated the package as incomplete agrarian reform.

Operation Barga in West Bengal recorded sharecroppers and improved their position.

Landless labourers often gained least.

Introduction

Post-independence land reform tried to break intermediary landlordism, protect tenants, and cap large holdings. The laws were national in aim and state in design, so the social result followed regional class and caste power.

Body

Legal features

- Abolition of zamindari, jagirdari, and similar intermediaries transferred superior rights toward the state and, on paper, toward the tiller.
- Tenancy reform sought security, fair rent, and in some states a path to ownership for recorded tenants.
- Land ceilings, consolidation of holdings, and Bhoodan-Gramdan added redistribution and farm-size arguments to the package.
- Tribal land alienation laws and later computerised records tried to stop transfer out of vulnerable groups.

Sociological pattern

- **A. R. Desai read the package as incomplete bourgeois reform:** intermediaries fell, but rich peasants and dominant castes often captured the surplus.
- Andre Beteille's Tanjore work showed that land, caste, and power overlap without being identical, which is why a ceiling on paper need not equalise a village.
- Operation Barga in West Bengal recorded sharecroppers and raised their bargaining power, a rare case where organisation plus the Left Front state changed tenancy in fact.

Limits

- Benami transfers, poor records, and weak local implementation left landless labourers, many of them Dalit, still land-poor.
- Ceiling surplus was small where holdings were already fragmented or hidden.
- Reform redistributed some rights without ending agrarian class structure, which later globalisation further recast.

Flow diagram

Zamindari abolition -> Tenancy and ceilings
Tenancy and ceilings -> Operation Barga type recording
Tenancy and ceilings -> Dominant caste capture
Operation Barga type recording -> Stronger bargadars
Dominant caste capture -> Landless remain weak

Conclusion

Land reform's features were abolition of intermediaries, tenancy protection, ceilings, and consolidation. Its sociology is regional: Operation Barga shows what recording rights can do; much of India shows capture by the already strong.

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Q2(a) · 20 marks

Do you agree with the view of Andre Beteille that India's villages are representative of Indian society's basic civilizational values ? Present a sociological overview

Sociology GS 2 · 2023 · Caste System

Revision summary

Villages display caste, kinship and agrarian rank with great force.

Srinivas, Marriott and Dumont can be read through village interaction.

Beteille denies that the village stands for the whole civilisation.

Cities, texts, markets and citizenship are also Indian values in practice.

Desai adds that the village is a historical class formation, not a timeless essence.

Introduction

Andre Beteille questioned the habit of treating the village as a miniature of **Indian civilisation**. Villages display hierarchy, kinship, and agrarian rank with great clarity. They do not exhaust the values stored in texts, cities, courts, and the modern state.

Body

What the village does represent

- Srinivas's field view showed that lived India is jati, dominant caste, faction, and Sanskritization, which no shastra alone can invent.
- Marriott's interactional caste and Dumont's purity-impurity binary are visible in village food, wells, and temples.
- Kinship, gotra, and marriage circles still use the village as a unit of exogamy in the north and as a field of alliance in the south.
- For millions, civilisational practice still means harvest rites, caste panchayats, and local honour, so the village is not a sideshow.

Why Beteille's caution is right

- **Indian civilisation** also lives in cities, maths, courts, factories, and the Constitution. Beteille argued that equality, individualism, and office are now civilisational facts, not only village hierarchy.
- Dumont's Homo Hierarchicus drew on texts as much as on villages; reducing civilisation to Rampura or Kishan Garhi would betray Dumont as well as Beteille.
- A. R. Desai's dialectic shows the village as a class structure produced by colonial settlement and post-independence reform, not as a timeless value capsule.
- **The 1950s golden period of village studies created a professional bias:** what was methodologically convenient became theoretically total.

A usable overview

- Agree that basic ranked values of purity, kinship, and patronage are densely instantiated in villages.
- Disagree that the village is representative of the whole civilisational set, which now includes citizenship, markets, and urban anonymity.

- Yogendra Singh's modernization of tradition and the Rudolphs' modernity of tradition both need town, party, and law as well as the hamlet.

Way forward for the argument

- Use the village as a crucial site, not as a proxy for India.
- **Read civilisational values as a layered archive:** text, village, city, and state.

Flow diagram

Village hierarchy kinship -> Part of Indian values
Texts cities Constitution -> Civilisational whole
Part of Indian values -> Civilisational whole
Village hierarchy kinship -.not equal to. -> Civilisational whole

Conclusion

Beteille is right to refuse the village as a full representative of Indian civilisational values. The village is a major theatre of hierarchy and kinship. Civilisation also speaks in cities, scriptures, and the Republic.

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Q2(b) · 20 marks

Elaborate the salient features and the role of middle class in India's democracy and development

Sociology GS 2 · 2023 · Social Classes in India

Revision summary

- **The middle class is heterogeneous:** old salariat, new services, and some rural rich.

Beteille stresses internal split and the tension between hierarchy and equality.

The Rudolphs and Yogendra Singh place it inside modernizing tradition.

It staffs the developmental state and shapes media democracy.

It is not the electoral majority and is divided by caste.

Introduction

India's middle class is a layered set of salaried, professional, small-business, and farm households that live by education, office, and consumption more than by large land or factory ownership. Andre Beteille treated it as a growing, internally split formation whose values matter for both democracy and development.

Body

Salient features

- **It is heterogeneous:** old professional salariat, public-sector staff, new private services and information-technology workers, and a rural rich-peasant fringe.
- Entry routes are English education, credentials, and urban networks, which still carry caste and regional bias even when the language is merit.
- **Yogendra Singh places this class at the hinge of modernizing tradition:** it uses caste associations and also constitutional talk.
- Family strategy is typically delayed marriage, heavy schooling investment, and a nuclear or translocal household, not a clean break from kinship.

Role in democracy

- The Rudolphs showed traditional groups learning modern politics; the middle class supplies lawyers, journalists, party managers, and NGO staff who run that learning.
- It defends procedural democracy, courts, and civil liberties more loudly than many agrarian poor, yet it also fears reservation and street protest when its own mobility feels blocked.
- Beteille notes a tension between hierarchy in social life and equality in political ideology; the middle class lives that tension daily.
- Media and, later, social media amplify middle-class agendas, from anti-corruption campaigns to urban governance, which can deepen democracy or narrow it to city consumers.

Role in development

- **Development planning after 1950 used this class as the staff of the developmental state:** engineers, teachers, doctors, and clerks.
- Liberalisation expanded a consuming middle that legitimises growth, private education, and urban infrastructure.
- A. R. Desai would warn that a middle class allied to capital may treat labour and land reform as disorder.

- Inclusive development still depends on whether this class supports public health, common schools, and fair farm prices, or only gated services.

Limits

- It is not a majority. Electoral democracy still turns on poorer rural and urban masses.
- Caste blocs inside the middle class prevent a single class-for-itself politics.

Flow diagram

Education office services -> Middle class
Middle class -> Democratic procedure media courts
Middle class -> Developmental state and consumption
Middle class -> Caste split and reservation anxiety

Conclusion

The Indian middle class is a credentialed, split, and politically noisy formation. It staffs development and argues for democratic procedure, while its own caste and consumption interests can thin both democracy and equal development.

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Q2(c) · 10 marks

Analyse the role of market and modern forces in understanding the changing trends in marriage systems in India

Sociology GS 2 · 2023 · Systems of Kinship in India

Revision summary

Matrimonial markets often reinforce caste filters while changing how matches are found.

Dowry and wedding display follow credential and consumption markets.

Law, education and migration widen conjugality and delay marriage.

Endogamy and honour codes still bound the field.

The pattern is recasting, not replacement.

Introduction

Marriage in India is still mostly arranged inside caste and community. Markets and modern forces have changed how matches are made, who pays, and how far a couple may live from kin, without simply replacing the marriage system with free individual choice.

Body

Market forces

- **Matrimonial newspapers, websites, and apps commodify bio-data:** education, income, colour, and gotra become searchable filters that often tighten caste endogamy rather than dissolve it.
- Dowry inflation in several regions follows male credential markets; a salaried groom is priced, which is market logic inside a patriarchal gift.
- Wedding consumption and destination rituals display middle-class status, so marriage is also a consumption market.

Modern legal and social forces

- The **Hindu Marriage Act**, **Special Marriage Act**, and court support for adult choice, as in Lata Singh, sit beside family veto.
- Education, delayed age at marriage, and women's employment increase bargaining inside the match, especially in cities.
- Migration and the urban middle class produce 'arranged love' and translocal households, which the Rudolfs would read as modernity of tradition.

What has not been marketised away

- Srinivas's endogamy and Dumont's hierarchy still organise the field of eligible spouses.
- Honour violence where choice crosses caste or faith shows the system policing its boundary when the market of dating leaks.
- Change is therefore in technology, timing, and conjugality, more than in the rule of who may marry whom.

Flow diagram

Matrimonial market -> Endogamy filters

Law education migration -> Conjuality and delayed marriage

Endogamy filters -> System recast

Conjuality and delayed marriage -> System recast

Conclusion

Markets and modern forces have recast matchmaking, cost, and residence. They have not made caste marriage a free market of individuals for most Indians.

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Q3(a) · 20 marks

Contextualize Louis Dumont's concept of 'binary opposition' with reference to caste system in India

Sociology GS 2 · 2023 · Caste System

Revision summary

Dumont's master binary is pure versus impure, with status encompassing power.

Caste is treated as a hierarchical whole, not a failed class system.

Marriott tests the binary in food and service interaction.

Srinivas, Beteille and Desai show land, office and class leaking through the model.

The binary remains useful for ritual rank, not as a total theory.

Introduction

Louis Dumont used binary opposition to argue that caste is a whole organised by the contrast of pure and impure. Status, not power, is the encompassing pole. The Indian debate is whether that binary explains lived caste or only a Brahmanical idea of caste.

Body

The binary in Dumont

- **Pure and impure is the master opposition:** occupations, foods, bodies, and castes are ranked by pollution and its removal.
- Priest and king, status and power, hierarchy and equality, homo hierarchicus and homo aequalis are paired so that Indian caste is not a failed class system but a different ideology.
- The Brahmana encompasses the Kshatriya because ritual status encompasses political power in the ideology, even when kings rule in fact.
- Untouchability is not a side cruelty; it is the logical extreme of the same binary.

Village and interactional context

- **McKim Marriott's transactions of food and service give the binary an interactional test:** who accepts whose cooked food.
- 1950s village studies supplied Dumont with a field for hierarchy, yet Marriott also showed that rank is negotiated, not only deduced from texts.
- Srinivas's dominant caste places land and numbers against priestly purity, so the status-power binary leaks in the village.

Critiques that re-context the binary

- Andre Beteille argued that land, office, and caste do not coincide as Dumont's whole would like, and that equality is now an Indian value, not only a Western import.
- A. R. Desai treats purity talk as ideology over class; the binary may hide rent and labour.
- Dalit movements and Ambedkarite politics refuse the binary as fate and turn it into a public wrong.
- Yogendra Singh and the Rudolphs show caste operating as association and vote bank, which is not Dumont's encompassing ritual whole.

What still holds

- Everyday refusals of touch, marriage, and temple entry still follow a purity grammar in many regions.
- The binary is a powerful model of ideology. It is not a complete sociology of power, gender, or the state.

Flow diagram

Pure versus impure -> Hierarchy of caste
Pure versus impure -> Status encompasses power
Dominant caste class vote -> Leak in the binary
Hierarchy of caste -> Leak in the binary

Conclusion

Dumont's binary opposition contextualises caste as a ranked ideology of pure and impure, status over power. Indian sociology keeps the insight for ritual rank and rejects it as a total explanation of village class, dominant caste, and democratic politics.

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Q3(b) · 20 marks

Define the concepts of 'Descent' and 'Alliance'. Differentiate between North Indian and South Indian Kinship systems with examples

Sociology GS 2 · 2023 · Systems of Kinship in India

Revision summary

Descent places people in a lineage or gotra for ritual and property.

Alliance treats marriage as structured exchange between groups.

Karve and Dumont contrast a northern agnatic-exogamous field with southern Dravidian cross-cousin alliance.

Kerala matriliney shows descent is not everywhere patrilineal.

Modern markets mix residence without erasing these rules.

Introduction

Descent traces who belongs to a kin corporation across generations. Alliance traces how groups are linked by marriage. North and South Indian systems both use descent and alliance, but they organise the marriage field differently.

Body

Descent

- Descent is the rule that assigns a person to a lineage, clan, or gotra for property, ritual, and often surname.
- **North Indian kinship is strongly agnatic in the classical model:** a man belongs to his father's line; a woman marries out and is incorporated into her husband's line for many ritual purposes.
- Clan and gotra exogamy forbid marriage inside a named descent set even when the village is large.

Alliance

- Alliance theory, associated with Claude Levi-Strauss and used on India by Louis Dumont, treats marriage as a lasting exchange between groups, not only as a contract of two persons.
- South Indian Dravidian kinship prefers cross-cousin marriage, so the same groups repeat alliance across generations.
- Dumont argued that South Indian caste and kinship make alliance a structural principle, whereas the north stresses hypergamy and wife-givers ranked below wife-takers.

North versus South, with examples

- **Irawati Karve mapped this regional contrast:** Indo-Aryan north versus Dravidian south, with intermediate zones.
- **North:** village exogamy in much of the Hindi belt, gotra rules, and a bride who travels to her husband's village; the mother's brother's daughter may be forbidden as too close in some groups and preferred in others, but parallel-cousin marriage is widely barred.
- **South:** Tamil, Telugu, Kannada, and Malayalam Dravidian systems often prefer mother's brother's daughter; the bride may already be a known affine, and the in-law relationship is pre-built.

- Kerala's historical matriliney among some groups (for example Nayar taravad in older ethnography) shows that descent itself can be matrilineal, which is not the north Indian default.
- **Marriott-style interaction still matters:** who eats with affines differs by region, but caste endogamy frames both systems.

Modern pressure

- Law, migration, and matrimonial markets mix the two maps. A Tamil software household in Bengaluru may still ask about cross-cousin eligibility; a Haryana household may still refuse same-village matches.
- Honour disputes follow these maps when a match violates village exogamy or caste alliance rules.

Flow diagram

Descent clan gotra -> North village exogamy hypergamy
Alliance repeated marriage -> South cross-cousin Dravidian
North village exogamy hypergamy -> Caste endogamy
South cross-cousin Dravidian -> Caste endogamy

Conclusion

Descent assigns corporate belonging; alliance organises marriage exchange. North Indian kinship leans on agnatic descent, village exogamy, and hypergamy. South Indian Dravidian kinship leans on repeated cross-cousin alliance. Both remain caste-bound.

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Q3(c) · 10 marks

Critically examine the concept of Sanskritization with suitable illustrations

Sociology GS 2 · 2023 · Perspectives on the study of Indian society

Revision summary

Sanskritization is group imitation of a locally higher ritual style to claim rank.

Srinivas illustrated it from Coorg and Rampura and from peasant claims to twice-born status.

It moves groups inside caste rather than abolishing caste.

Dominant caste power, gender costs and alternative paths limit the concept.

Desai and Ambedkarite politics supply class and equality critiques.

Introduction

M. N. Srinivas named Sanskritization as the process by which a lower jati copies the ritual, diet, and customs of a locally higher group to claim a better rank. It explains mobility inside caste. It does not explain the end of caste.

Body

The concept

- In Coorg and later in Rampura, Srinivas saw groups giving up meat or drink, adopting Brahmanical rites, and rewriting origin stories.
- The reference model is usually a locally dominant or priestly lifestyle, not a textbook varna chart.
- It is a group process, not only an individual's fashion.

Illustrations

- Many peasant and pastoral jatis in the twentieth century claimed Kshatriya or twice-born status after land, education, or army service.
- Temple entry and new priests can be part of the same claim.
- The Rudolphs would note that caste associations organise this claim in modern print and law.

Critique

- Sanskritization accepts the hierarchy it climbs; it is not a Dalit or Ambedkarite rejection of the ladder.
- Dominant caste power, not only ritual copy, decides whether the claim is honoured, which returns us to Srinivas against Dumont's purity alone.
- Westernization, conversion, and reservation politics offer other mobility paths that Srinivas himself paired with, rather than reduced to, Sanskritization.
- Women's stricter seclusion is often the price of a 'higher' lifestyle, so gender is not a side issue.
- A. R. Desai would add that ritual climbing can distract from land and wages.

Flow diagram

Lower jati -> Copy ritual diet of higher model
Copy ritual diet of higher model -> Claim better rank
Dominant caste power -> Claim better rank
Rejection conversion class politics -> Alternative paths

Conclusion

Sanskritization is a precise name for rank-seeking imitation inside caste. Illustrations are plenty. The critique is that it conserves hierarchy, depends on local power, and is only one of India's mobility scripts.

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Q4(a) · 20 marks

Analyse the perspectives of Isolation, Assimilation and Integration in understanding the trajectories of Indian Tribal Development

Sociology GS 2 · 2023 · Perspectives on the study of Indian society

Revision summary

Isolation, associated with Elwin, seeks protection from destructive contact.

Assimilation, associated with Ghurye, treats many tribes as a Hindu frontier to be absorbed.

Integration, associated with **Nehru's** Panchsheel and the Schedules, seeks citizenship without forced cultural erasure.

Practice often mixes market assimilation with project-led dispossession.

Integration is credible only with land rights and political voice.

Introduction

Tribal policy in India has been argued as three paths. Isolation would protect Adivasi worlds from the plains. Assimilation would absorb them into the Hindu or national mainstream. Integration would keep cultural difference while joining tribes to equal citizenship and the economy on fairer terms.

Body

Isolation

- Verrier Elwin, especially in his earlier advocacy, feared that contact would destroy tribal land, language, and dignity.
- The National Park or 'leave them to themselves' tone treated tribes as fragile wholes.
- Isolation underestimates internal inequality, the already long history of trade, and the impossibility of a sealed forest in a developmental state.

Assimilation

- G. S. Ghurye argued that many tribes are backward Hindus, already on a caste frontier, so the task is absorption into the wider Hindu society.
- Sanskritization of some tribal groups looks like evidence for Ghurye, as Srinivas's concept would predict.
- Assimilation risks losing language and land, and it can mean Hinduisation without equal property or honour, which Desai would read as class incorporation on unfair terms.

Integration

- **Jawaharlal Nehru's** tribal Panchsheel asked for development without imposition, respect for land and forest rights, and work through tribal institutions.
- Constitutional Fifth and Sixth Schedules, reservations, and later the Panchayats Extension to **Scheduled Areas Act** try to institutionalise integration.
- Integration can become a slogan while mines, dams, and roads practise dispossession, as Narmada and many mining belts show.

Trajectories in practice

- Isolation never became full state policy; inner-line and schedule areas are partial fences.

- Assimilation happens socially through markets, missions, and dominant neighbours even when policy says integration.
- **Andre Beteille's caution about simple types applies:** tribe and caste are a continuum in many regions, so policy must be local.
- **Yogendra Singh would place tribal change inside modernization of tradition:** new elites, new faiths, and old kin groups together.

A sociological judgement

- Isolation romanticises and cannot stop capital.
- Assimilation denies difference and often denies land.
- Integration is the only constitutional language, but it is real only with recorded rights, schools in the mother tongue, and veto over destructive projects.

Flow diagram

Isolation Elwin -> Protect from contact
Assimilation Ghurye -> Absorb into mainstream
Integration Nehru schedules -> Difference plus citizenship
Integration Nehru schedules -> Test land forest voice

Conclusion

Isolation, assimilation, and integration are three policy ideologies for Adivasi futures. Indian experience supports integration with enforceable land and political voice, not a museum isolation or a one-way assimilation.

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Q4(b) · 20 marks

Explain the implications and the impact of globalization in situating the changing agrarian class structure in India

Sociology GS 2 · 2023 · Social Classes in India

Revision summary

Older maps of landlord, peasant and labourer still organise Indian villages.

Post-1991 globalisation tied farms to volatile prices, corporate inputs and contracts.

Rich peasants in irrigated belts commercialised; marginal households mixed wages and migration.

Class conflict now includes firms and the state, not only the village landlord.

Caste and gender continue to sort owners from labourers.

Introduction

Globalisation here means the post-1991 opening of trade, corporate input markets, retail, and land to new capital, together with a thinner developmental state in agriculture. Agrarian class structure did not vanish. It was recast around commercial crops, contract farming, and footloose labour.

Body

The older class map

- A. R. Desai and Daniel Thorner-type maps distinguished landlords, rich peasants, middle peasants, poor peasants, and landless labourers.
- Land reform and the Green Revolution strengthened a dominant-caste rich-peasant layer in many irrigated belts more than they created an equal family-farm India.
- Caste still sorted who was labourer and who was owner, which Beteille's overlap of caste, class, and power already showed.

What globalisation did to that map

- Cheap imports, price volatility, and corporate seeds, chemicals, and procurement tied surplus households to global value chains.
- Contract farming and supermarket standards create a layer of growers who look independent but are budgeted by firms.
- A rentier and absentee class grows where urban money leases land around cities, while actual tilling is done by migrants and women.
- Landless and marginal households mix farm wages with construction, schemes, and circular migration, so the 'peasant' is often a labouring household with a plot.

Implications

- Class conflict shifts from classic tenant-versus-zamindar to farmer-versus-state-and-company on prices, and labourer-versus-farmer on wages.
- **Regional divergence widens:** export horticulture belts versus rainfed distress belts.
- Yogendra Singh's modernizing tradition appears as caste farmer unions using courts, media, and highways.
- Operation Barga-type tenant security matters more, not less, when land is a financial asset, because unrecorded tillers lose first.

Impact on structure, stated plainly

- **Polarisation at the ends:** a thinner commercial elite and a larger labouring mass, with a squeezed middle peasantry in many regions.
- Feminisation of field work where men migrate.
- **New intermediaries:** input dealers, cold-store owners, and labour contractors, not only village moneylenders.

Flow diagram

Trade firms contract farming -> Commercial rich peasants
Trade firms contract farming -> Migrant landless labour
Trade firms contract farming -> Squeezed middle peasantry
Commercial rich peasants -> New agrarian class structure
Migrant landless labour -> New agrarian class structure
Squeezed middle peasantry -> New agrarian class structure

Conclusion

Globalisation did not abolish Indian agrarian classes. It commercialised the rich-peasant core, casualised the labouring poor, and inserted firms and urban capital into the village surplus chain.

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Q4(c) · 10 marks

Critique the victory narratives of Green Revolution in the context of Indian society

Sociology GS 2 · 2023 · Rural and Agrarian transformation in India

Revision summary

High-yield wheat and rice plus procurement did raise output in irrigated north-west India.

Victory narratives treat that as a national social success.

Class and caste capture, mechanisation of labour, and regional bias contradict that story.

Groundwater and chemical costs are part of the same package.

A sociological critique keeps the grain and drops the miracle.

Introduction

Victory narratives say the Green Revolution ended food shortage through high-yield seed, fertiliser, irrigation, and procurement. Sociologically the same package also ranked regions, castes, and ecologies. A critique does not deny grain. It denies that grain was a social victory for all.

Body

What the victory story gets right

- Wheat and rice yields rose in Punjab, Haryana, and parts of western Uttar Pradesh from the late 1960s, and public procurement built a buffer.
- Famine as a national calendar risk receded for several decades.

Social critique

- Gains followed irrigation and owned land, so dominant-caste rich peasants captured machines, credit, and support prices, which Desai's class lens predicted.
- Landless labourers sometimes gained days of work and then lost them to mechanisation; real wages did not automatically become just.
- Rainfed eastern and central India were labelled 'backward' against a Punjabi model, which is regional inequality, not national victory.
- Beteille's overlap of caste and land explains why a 'farmer' in official talk was often a particular jati.

Ecological and later political costs

- Groundwater collapse, pesticide harm, and crop diversity loss sit inside the same package.
- Debt and distress in some Green Revolution belts later contradicted the forever-victory story.
- Victory talk also hid women and migrant labour as the unseen workforce of the miracle.

Flow diagram

HYV irrigation credit -> Yield and buffers
HYV irrigation credit -> Dominant caste capture
HYV irrigation credit -> Water chemicals monocrop
Dominant caste capture -> Critique of victory
Water chemicals monocrop -> Critique of victory

Conclusion

The Green Revolution was a production success for selected crops and regions. As a social narrative of national victory it erases class capture, regional bias, labour, and ecology.

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Q5(a) · 10 marks

Citing some case studies, expand the concept of Development-induced Displacement?

Sociology GS 2 · 2023 · Challenges of Social Transformation

Revision summary

Development-induced displacement is forced loss of land and livelihood for projects labelled national growth.

Narmada, older dams and mining belts are Indian case studies.

Those without clear title, often Adivasi, Dalit and women users, lose first.

Compensation rarely restores common resources.

The process is class and ethnicity structured, not a neutral side-effect.

Introduction

Development-induced displacement is the forced removal of people from land and livelihood in the name of dams, mines, industry, expressways, and city renewal. The project is counted as growth. The displaced are often counted as a cost to be managed, not as rights-holders.

Body

Concept

- Displacement is not only a house lost. It is the break of common forest, river, shrine, and work that A. R. Desai would treat as a class dispossession.
- Compensation, when it comes, usually prices private title and ignores women, tenants, and forest users without papers.
- Resettlement colonies can produce a new poor rather than restore a community.

Case studies

- The Narmada projects, especially Sardar Sarovar, displaced Adivasi and peasant villages across state borders; the Narmada Bachao Andolan made the sociology public: who gains irrigation and power, who loses the riverbank.
- **Hirakud and later large dams showed an older pattern:** downstream cities and canals, upstream submergence of the already weak.
- Mining and industrial corridors in Odisha, Jharkhand, and Chhattisgarh have moved Adivasi households for ore and plants, which is integration-as-dispossession rather than Nehruvian partnership.
- Urban projects and protected forests also displace slum and pastoral users, so the concept is not only rural.

Sociological expansion

- Caste and tribe sort who is 'sacrificed' for the national surplus.
- Yogendra Singh's modernizing state uses law and science as heterogenetic force; the village tradition of riverine life is not asked for consent in fact.

Flow diagram

Dam mine highway city -> Displacement
Displacement -> Loss of land forest river
Displacement -> Weak title women tenants Adivasi
Compensation colony -> New poverty risk

Conclusion

Development-induced displacement is organised eviction for a public project. Narmada and mining belts show that growth can deepen agrarian and tribal inequality unless land and voice come first.

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Q5(b) · 10 marks

Examine the concept of 'Cultural Pluralism' in the context of India's Unity in Diversity

Sociology GS 2 · 2023 · Perspectives on the study of Indian society

Revision summary

Cultural pluralism is legally protected difference inside one political community.

Unity in diversity names that Indian claim.

Constitution, federalism and everyday mixing are the civic mechanisms.

Ranked caste and majoritarian pressure strain the claim.

Pluralism is practice, not only a civilisational slogan.

Introduction

Cultural pluralism means several languages, faiths, and ways of life sharing one political community without a single culture being the price of membership. India's unity in diversity is the public name for that claim. Sociology tests whether the claim is living practice or only a slogan.

Body

What pluralism is here

- It is not a melting pot. It is legally protected difference plus some shared civic rules.
- The Rudolphs' modernity of tradition shows communities using parties, courts, and schools while remaining plural.
- Yogendra Singh treats Indian unity as a civilisational field that modernizes without becoming culturally one.

Mechanisms of unity

- The Constitution recognises languages, personal laws, and minority rights, and it forbids discrimination by religion, caste, and sex.
- Federalism, festivals in public space, and inter-regional markets create everyday mixing.
- **Andre Beteille's point on equality as a new value sits beside older ranked diversity:** unity is now supposed to be civic, not only imperial or Sanskritic.

Strains

- Communal violence, language chauvinism, and majoritarian pressure treat diversity as a problem to be thinned.
- Caste pluralism is ranked pluralism; Dalit and Adivasi cultures are not equal partners if land and honour are denied.
- A. R. Desai would add that a class state can use 'unity' to police labour and protest.

Flow diagram

Languages faiths regions -> Cultural pluralism
Constitution federalism markets -> Civic unity
Cultural pluralism -> Civic unity
Majoritarianism ranked caste -> Strain on pluralism

Conclusion

- **Cultural pluralism is the sociological content of unity in diversity:** many cultures, one citizenship. It holds when law and livelihood protect difference. It fails when unity is recoded as sameness.

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Q5(c) · 10 marks

Highlight the salient features of the New Education Policy (NEP) 2020

Sociology GS 2 · 2023 · Perspectives on the study of Indian society

Revision summary

NEP 2020 replaces 10+2 as the public stage-story with 5+3+3+4.

Higher education is to allow multiple entry, exit and credit mobility.

Early mother-tongue teaching, multilingualism and vocational exposure are named pillars.

Equity for disadvantaged groups is a stated aim.

Outcomes will follow teachers, funding and the still-unequal English market.

Introduction

The National Education Policy 2020 is a framework to recast school and higher education around flexibility, multilingual foundations, and a claimed shift from rote to competency. For sociology it is also a state attempt to modernize opportunity structures that still follow caste, class, and region.

Body

Structural features

- Schooling is recast as a 5+3+3+4 design from foundational years through secondary, replacing the older 10+2 as the main public story of stages.
- Multiple entry and exit in higher education, academic credit banks, and a four-year undergraduate option aim to reduce a single fail-or-leave gate.
- A common regulatory direction for higher education and a stress on multidisciplinary universities sit beside existing professional councils in practice.

Curriculum and language

- Foundational literacy and numeracy, mother-tongue or regional-language teaching in early years, and later multilingualism are central policy claims.
- Vocational exposure from school, internships, and a less rigid arts-science split try to join education to work.
- Indian knowledge systems are named as content, which Yogendra Singh would read as modernization of tradition inside the classroom.

Equity claims and sociological limits

- The policy speaks of socio-economically disadvantaged groups, gender inclusion, and special education zones.
- Without teachers, buildings, and English as a still-closed elite code, flexibility can widen the gap Beteille notes between certified merit and inherited advantage.
- Digital education after the pandemic showed that a platform is not a school for the landless household.

Flow diagram

5 plus 3 plus 3 plus 4 -> NEP 2020 2020

Flexible credits multilingual vocational -> NEP 2020

Disadvantaged groups -> Test of public provision

NEP 2020 -> Test of public provision

Conclusion

NEP 2020's salient features are a new stage design, flexible higher education, multilingual early schooling, and vocational mixing. Whether it equalises India depends on public provision, not only on the document.

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Q5(d) · 10 marks

Analyse the sociological interconnections between Social Media and Mass Mobilization in India

Sociology GS 2 · 2023 · Industrialization and Urbanisation in India

Revision summary

Social media lowers the cost of assembling a public in India.

Feeds still follow kin, caste, faith and party networks.

Protests have used platforms to scale and to document force.

Rumour and hate also travel in the same pipes.

Lasting mobilisation still needs organisation beyond the forward.

Introduction

Social media connects strangers into a public that can assemble faster than party offices or village factions once did. Mass mobilisation in India now travels through phones as well as through caste, union, and shrine networks. The interconnection is organisational, not only technological.

Body

How the link works

- Platforms lower the cost of calling a crowd, sharing a frame of injustice, and streaming police action, which is why farmers' protests, student protests, and city solidarity campaigns could scale quickly.
- **Existing social structure still routes the feed:** WhatsApp groups follow kin, jati, mosque, church, and workplace, so the Rudolphs' traditional associations now have digital rooms.
- Hashtags and forwards create a felt majority that may be a bubble, which can embolden street action.

Democratic and dark sides

- Mobilisation for rights, disaster help, and evidence against abuse can deepen the public sphere Beteille ties to citizenship.
- The same pipes carry rumour, targeted hate, and coordinated harassment; lynchings and riot moods have been linked in court and inquiry discourse to forwards, not only to old rumours in the bazaar.
- Algorithmic speed outruns Dumont's slow ritual public and also outruns local verification.

Sociological caution

- A. R. Desai would ask which class owns the platforms and which labourers still lack data or time.
- Online crowd is not automatically a lasting movement; Chipko's staying power came from organisation, not only from a message.

Flow diagram

Phones platforms -> Kin caste party networks
Kin caste party networks -> Mass mobilisation
Mass mobilisation -> Rights protest
Mass mobilisation -> Rumour hate crowd

Conclusion

Social media and mass mobilisation interconnect because platforms amplify already structured Indian networks. They can widen democratic assembly and they can industrialise rumour. The sociology is of organisation and inequality, not of gadgets alone.

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Q5(e) · 10 marks

Discuss the nature of regional variations in sex ratio in India, stating reasons thereof

Sociology GS 2 · 2023 · Perspectives on the study of Indian society

Revision summary

Sex ratio varies sharply by region in India, especially the child sex ratio.

North-western agnatic, dowry-heavy systems show more masculine ratios.

Kerala and parts of the north-east have been closer to balance.

Ultrasound converted preference into selection where law was weak.

Development without gender justice can worsen the ratio.

Introduction

Sex ratio in India is not one national figure with a single cause. Regions differ because kinship, property, and medical markets differ. The child sex ratio exposes prenatal selection more sharply than the overall ratio, which also reflects age structure and adult mortality.

Body

The pattern

- North-western states such as Haryana, Punjab, and parts of Rajasthan and western Uttar Pradesh have shown persistently masculine child sex ratios in census decades after 1991.
- Kerala and several north-eastern states have been closer to balance, with Kerala's overall ratio historically less masculine.
- Urban prosperous belts can be worse than some poor regions, which kills the simple story that development automatically values daughters.

Reasons

- North Indian agnatic descent, dowry, and village exogamy, as Karve mapped, make sons the old-age and property default; daughters marry out.
- South Indian alliance systems and women's fuller public presence in some regions reduce, but do not erase, son preference.
- Ultrasound and the failing enforcement of the Pre-Conception and Pre-Natal Diagnostic Techniques Act turned preference into sex-selective abortion where clinics and cash met honour.
- Srinivas's Sanskritizing mobility can worsen seclusion and dowry as groups climb, which is a cruel twist of 'development'.
- Female infanticide and neglect of girl children remain in some pockets; adult sex ratio also follows maternal death and migration of working-age men.

Why region is the right unit

- Dumont's hypergamy and ranked alliance help explain northern honour around daughters.
- Policy that copies one state onto another without kinship will miss the mechanism.

Flow diagram

Kinship dowry property -> Son preference
Ultrasound clinic market -> Sex selection
Son preference -> Sex selection
Sex selection -> Regional child sex ratio gap

Conclusion

Regional sex ratios in India follow kinship and medical markets, not only income. The north-west's masculine child ratios and the relatively better southern and some north-eastern figures are sociological maps, not accidents.

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Q6(a) · 20 marks

How do you account for the increasing significance of religion in public and personal spheres in the context of secularization thesis in India?

Sociology GS 2 · 2023 · Religion and Society

Revision summary

Hard secularization expected religion to shrink with modernisation.

India combined a secular constitutional state with louder public and personal faith.

The Rudolphs and Yogendra Singh explain religious groups as modern organisations and recast traditions.

Democracy, personal law and media keep religion public; kinship keeps it personal.

The useful model is recasting and principled distance, not disappearance.

Introduction

The secularization thesis, in its hard European form, expected modernisation to shrink religion into a private hobby. India modernised its state, markets, and elections while religion grew louder in both public and personal life. The account is not that Indians failed to become modern. It is that Indian modernity uses religion as organisation and meaning.

Body

The thesis and the Indian mismatch

- Classical secularization linked industry, science, and the nation-state to a decline of church power and of everyday ritual.
- India built a secular Constitution in the sense of no established church and equal citizenship, not in the sense of a religion-free public.
- T. N. Madan and Ashis Nandy, in different tones, argued that forcing a Western private-religion model misunderstands South Asian faith as total social life.

Why religion is more public

- **The Rudolphs showed traditional religious groups becoming interest groups:** trusts, parties, and pilgrimage economies are modern associations.
- Yogendra Singh's heterogenetic and orthogenetic change recasts faith through print, television, and now social media rather than deleting it.
- Electoral democracy rewards religious blocs; the sacred calendar is also a campaign calendar.
- Courts, personal law, and temple-mosque disputes keep theology in the state's living room.
- Urban anonymity did not end caste-linked ritual; it often produced louder public festivals and televised gurus.

Why religion is more personal as well

- Marriage, food, and mourning remain faith-marked; market bio-data still lists community.
- New middle-class piety, pilgrimage packages, and household gods on phones intensify personal practice even among the credentialed, which Beteille's split middle class helps locate.
- Dumont's hierarchy is weaker in a factory, yet purity and festivity return in the home and the wedding.

A better Indian formulation

- Rajeev Bhargava's principled distance is closer to Indian constitutional practice than a vanishing of the sacred.
- A. R. Desai would still ask when public religion is ideology covering class and majoritarian power.
- **Increasing significance is therefore compatible with hospitals and software parks:** those are not evidence that the thesis was fulfilled.

Limits of the 'increase' story

- **Some spaces did secularise:** campuses, offices, and mixed cities for daily work.
- The increase is uneven by region, class, and faith, and it includes reformist as well as majoritarian forms.

Flow diagram

Hard secularization thesis -> Religion becomes private
Indian modernity -> Public faith parties courts media
Indian modernity -> Personal ritual marriage piety
Public faith parties courts media -> Recast sacred
Personal ritual marriage piety -> Recast sacred
Religion becomes private -.does not fit. -> Indian modernity

Conclusion

Religion in India did not follow the hard secularization thesis. Public life uses faith as mobilisation and law; personal life uses it as kinship and meaning. Indian modernity recasts the sacred instead of retiring it.

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Q6(b) · 20 marks

In the face of rising global climatic concerns, how do you contextualize the relevance of Chipko Movement and its Gandhian tone? Answer analytically

Sociology GS 2 · 2023 · Perspectives on the study of Indian society

Revision summary

Chipko was 1970s Himalayan resistance to commercial felling, led in key actions by village women.

Its Gandhian tone was non-violence, moral pressure and local control of livelihood resources.

Climate politics now rereads forests as sinks, sponges and gendered commons.

The movement names contractors and the state, which is climate justice in local form.

It is a teaching case, not a complete national climate plan.

Introduction

Chipko began in the 1970s Uttarakhand hills as villagers, many of them women, hugged trees to stop commercial felling. Its Gandhian tone was non-violence, local swaraj over livelihood, and moral claim on the state. Global climate concern now rereads that local forest defence as an early climate politics of care, carbon, and commons.

Body

What Chipko was

- **The movement grew from hill economy:** forests as fodder, fuel, water sponge, and landslide shield, not as timber volume for contractors.
- Gaura Devi's Reni action, and the organising work of Chandi Prasad Bhatt and Sunderlal Bahuguna, made a village method nationally visible.
- It was not a city NGO first. It was agrarian and gendered resistance, which Desai's class lens can still hold: who owns the forest surplus.

The Gandhian tone

- Satyagraha without arms, constructive local organisation, and an appeal to the conscience of rulers echo **Gandhi's** repertoire.
- Bahuguna's fasts and marches used the body as argument, as **Gandhi** had done.
- **The tone is also village swaraj:** those who live with the forest should decide its use, against a distant developmental state.
- **It is not a full copy of Gandhi:** Chipko spoke ecology more clearly than Hind Swaraj spoke carbon.

Climate relevance today

- Forests as carbon sinks, monsoon regulators, and disaster buffers are now global climate language; Chipko already defended those functions as livelihood.
- Climate justice asks who pays for emissions and who loses the commons; Chipko named contractors and the state, not a nameless Anthropocene.
- Women's leadership in Chipko prefigures the fact that climate harm is gendered in water, fuel, and care work.

- **Narmada later showed the same conflict at dam scale:** development versus river people. Chipko remains the forest-scale classic.

Analytical limits

- Chipko cannot be romanticised as a complete climate policy; India still needs energy, jobs, and urban mitigation.
- A Gandhian tone can be ignored by a growth coalition unless law, as in later forest rights debates, records community power.
- Yogendra Singh would see Chipko as orthogenetic ethics meeting a heterogenetic commercial forest regime.

Why the case still teaches

- Climate policy that only trades carbon in cities repeats the contractor logic Chipko fought.
- Non-violent local veto plus scientific hydrology is a usable mix, not a museum of the 1970s.

Flow diagram

Hill forest livelihood -> Chipko hug the tree
Gandhian satyagraha swaraj -> Chipko hug the tree
Chipko hug the tree -> Commons against contractors
Commons against contractors -> Climate sinks disaster buffer justice

Conclusion

Chipko is relevant to climate concern because it defended forests as living commons through Gandhian non-violence and local claim. The climate age needs that sociology of who owns the sink, not only a global temperature number.

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Q6(c) · 20 marks

What actionable measures would you suggest to curb the recurrent child labour menace in India?

Sociology GS 2 · 2023 · Industrialization and Urbanisation in India

Revision summary

Child labour recurs because of household need, contractor chains and caste-typed work.

Enforcement must join child-labour law with RTE and joint liability of contractors.

Adult wages, meals, hostels and raid-linked social security replace the child's income.

Migrant-portable schooling and bridge courses keep rescued children in class.

Stigmatised caste occupations and girls' unpaid work need named targeting.

Introduction

Child labour in India returns because households need the wage, employers need cheap flexible hands, and caste still sorts who is 'available' as a child worker. Actionable measures must close the labour market to children and open a livable school-and-wage path to adults.

Body

Law that works on the ground

- Enforce the Child Labour (Prohibition and Regulation) Amendment Act, 2016, and the Right to Education Act together: rescue without a seat in school is a round trip to the kiln.
- Treat trafficking corridors, brick kilns, cotton seed plots, domestic work, and roadside eateries as inspection priorities, not only registered factories.
- Make principal employers and contractors jointly liable, because A. R. Desai's class chain hides the child behind a labour contractor.
- Fast-track rehabilitation funds so a released child eats this week, not after a file moves.

Household economics

- Raise and actually pay adult minimum wages in the sectors that currently run on child hands.
- Expand reliable midday meals, hostels, and scholarships for first-generation learners, especially Dalit and Adivasi children who Srinivas's village still places at the well's edge.
- Link MGNREGA and social security to households identified in child-labour raids so the adult replaces the child's income.

School as a labour-market rival

- NEP-era foundational literacy only helps if the teacher is present and the child is not seasonal migrant; portable admissions for migrant children are an actionable device.
- Bridge courses for older children who have missed years, so age shame does not push them back to work.
- Community boards, including women's groups, to name missing children the way Operation Barga named unrecorded tenants: publicity plus record.

Caste, gender, and demand

- Target occupations historically tied to caste stigma, where children inherit work as destiny rather than as a short crisis.
- Treat girls' domestic and farm labour as labour, not as training for marriage.

- Ban and prosecute hazardous home-based piecework that uses children for export and domestic value chains.

Culture of enforcement

- Public names of repeat employers, as courts have sometimes done, change honour more than a quiet fine.
- Train panchayats and police against the idea that 'poor children must help'.
- Beteille's equality as a value has to reach the workshop, not only the textbook.

What not to do

- Do not romanticise 'family learning of craft' when it is full-time wage substitution.
- Do not make the child a criminal; the employer and the missing public school are the problem.

Flow diagram

Adult wages social security -> Child not needed as earner
RTE bridge migrant seats -> Child not needed as earner
Joint liability inspection -> Employer cannot hide child
Child not needed as earner -> Curb recurrence
Employer cannot hide child -> Curb recurrence

Conclusion

Recurrent child labour ends when adult wages, school seats, and inspector power meet at the same household. Statutes already exist. The actionable core is to make the legal child more expensive to hire than a paid adult, and safer to keep in school.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2023/what-actionable-measures-would-you-suggest-to-curb-the-recurrent-child-labour-menace-in-india/>

Q7(a) · 20 marks

Do you think that the decades of Dalit political mobilizations and movements have helped in strengthening India's democracy? Substantiate your arguments with facts

Sociology GS 2 · 2023 · Politics and Society

Revision summary

Dalit movements turned a graded population into a rights-bearing electoral and legal public.

Ambedkarite parties, reservations and atrocity law are democratic gains.

Beteille's disharmony between equality and hierarchy is kept visible by this politics.

Land, labour and violence show the social revolution is incomplete.

The democratic yes holds; a claim of completed equality does not.

Introduction

Dalit political mobilisation has strengthened Indian democracy by turning a graded population into a public of rights-bearing citizens. It has not abolished caste. Democracy is stronger when the excluded can speak, vote, and sit in office, even if honour and land still lag.

Body

Yes: deepening of the demos

- B. R. **Ambedkar**'s organisations, the Republican tradition, and later the Bahujan Samaj Party under Kanshi Ram and Mayawati made Dalit vote a national bargaining force rather than a silent appendix of Congress factions.
- Reservations in legislatures, panchayats, and services created a Dalit political class; presence in the house is a democratic fact, not a social miracle.
- The Constitution's abolition of untouchability, the **Protection of Civil Rights Act**, and the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act are movement-backed legal teeth.
- Local satyagrahas for water, temples, land, and against atrocities, from Mahad onward to contemporary fact-finding, taught the state that citizenship is tested in the village square.
- **Andre Beteille's disharmonic society is exactly this:** legal equality against social hierarchy. Dalit movements keep that disharmony public, which is how a democracy learns.

Facts of mobilisation

- Independent Dalit parties in Uttar Pradesh, Maharashtra, Tamil Nadu, and elsewhere forced alliances; even when they lose office, the agenda of dignity remains on the table.
- Dalit literature, Buddhism as conversion politics, and student groups expanded the public sphere beyond elections.
- The Rudolphs' modernity of tradition fits caste associations that became modern parties of the excluded.

Limits: democracy strengthened, not completed

- Land and labour still show Desai's class structure; a Dalit MLA does not automatically mean a Dalit landless household is free of bondage or boycott.
- Fragmentation by sub-caste, region, and personality has weakened a single bahujan bloc.

- Atrocities and under-enforcement of the PoA Act show that electoral inclusion can sit beside everyday unfreedom.
- Some mobilisation is captured as vote bank without organisational democracy inside the party.

Judgement

- Strengthening democracy means expanding who can contest the public thing. On that test, Dalit movements are central to India's democratic story.
- They have not produced Dumont's collapse of hierarchy, and they were never only a copy of Sanskritization; they often reject the ladder.

Flow diagram

Ambedkarite movement -> Vote office law
Vote office law -> Deeper democracy
Land labour atrocities -> Gap in social democracy
Deeper democracy -> Yes with limits
Gap in social democracy -> Yes with limits

Conclusion

Decades of Dalit mobilisation have strengthened Indian democracy by adding voice, office, and law against graded inequality. The same decades show incomplete social democracy. The honest answer is a substantiated yes, with those limits named.

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Q7(b) · 20 marks

What is 'reverse migration' ? Discuss its features, causes and consequences in India

Sociology GS 2 · 2023 · Rural and Agrarian transformation in India

Revision summary

Reverse migration is return from destination work sites to native places.

In India it is the visible face of circular, footloose labour.

COVID-19 2020 made the corridors public; seasonal return was already normal.

Causes are urban insecurity and rural household ties.

Consequences are distress, temporary rural labour surplus and later re-migration.

Introduction

Reverse migration is the return of workers from destination cities, industrial belts, or other countries back to their native villages and towns. In India it is usually the other side of circular labour, made visible when the destination economy shuts or the household is needed at origin.

Body

Features

- It is often sudden in crisis, as in the 2020 lockdown walks and special trains, and slower when a construction season ends.
- Households, not only single men, may move; women and children appear on the road when the city job vanishes.
- **It follows existing corridors:** Bihar-Punjab, Odisha-Gujarat, Uttar Pradesh-Mumbai, and Gulf return to Kerala and elsewhere.
- **Jan Breman's footloose labour is the structural type:** the worker was never fully urban, so reverse movement is built into the class.

Causes

- **Immediate:** lockdowns, factory closure, unpaid wages, collapsed housing, and fear of epidemic without urban welfare.
- **Structural:** no portable rations then, weak rental rights, and contractor systems that dump labour when demand falls.
- **Positive pulls also exist:** harvest, marriage, local elections, new rural schemes, or a small plot that still needs hands.
- A. R. Desai's agrarian structure explains why origin villages can still absorb bodies even when they cannot absorb decent work.

Consequences

- **Short run:** distress on highways, overcrowded villages, health risk, and a shock to urban sectors that ran on migrants.
- Rural labour supply rose in some districts; wages and farm tasks shifted, then many re-migrated when cities reopened.
- Households remitted less, which hit local consumption and debt cycles.
- **Policy learning:** portable ration experiments, some state transport, and talk of local livelihoods; implementation remained uneven.

- **Yogendra Singh's modernizing village met a pre-modern welfare hole:** phones could call home, the state could not feed the worker in the city.

What it teaches about class

- India's urban growth still rests on a rural safety net that is unpaid care and a small plot.
- Reverse migration is not urbanisation reversed forever; it is a pulse in a circular system.
- Caste and region still decide who can wait in the city and who must walk.

Flow diagram

City job contractor housing -> Shock lockdown layoff

Shock lockdown layoff -> Reverse migration

Village plot kin -> Reverse migration

Reverse migration -> Distress then re-migration

Conclusion

Reverse migration in India is the return pulse of circular labour, spectacular in 2020 and ordinary every lean season. Its features are corridor movement and household distress; its causes are urban insecurity plus rural ties; its consequences are shared pain and a still-weak portable welfare state.

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Q7(c) · 10 marks

Discuss the phenomenon of rural-urban continuum with suitable examples

Sociology GS 2 · 2023 · Perspectives on the study of Indian society

Revision summary

The rural-urban continuum is a gradient of settlement and social organisation.

Indian census towns and peri-urban belts are textbook cases.

Kinship, caste and investment still bind city workers to villages.

Circular migration is the labour form of the continuum.

Two-box policy misses the middle.

Introduction

The rural-urban continuum means settlement and social life form a gradient, not two sealed boxes. Indian evidence is strong: census towns, peri-urban belts, and circular migrants live in between village and city.

Body

Concept

- **Robert Redfield's folk-urban idea was later recast as a continuum:** occupation, density, and values change by degree.
- **M. S. A. Rao and Indian urban sociology stressed rural ties:** the city household still votes, marries, and invests in the village.

Indian examples

- Gurgaon-Faridabad-Noida belts mix high-rise capital with villages that sold land but keep caste panchayats and fields at the edge.
- **Census towns are administratively rural and functionally urban:** workshops, warehouses, and denser streets without municipal services.
- Srinivas's village is tied to town markets; Marriott's interactional caste now also happens in factory canteens and urban neighbourhoods.
- Kerala's town-village mix and Punjab's industrial villages show agriculture and industry on the same road.
- Reverse and circular migration during 2020 made the continuum visible as a single labour system.

Why it matters

- Policy that funds only 'pure' village or 'pure' city misses the peri-urban poor.
- Beteille's civilisational values are not parked only in villages; the continuum carries hierarchy into the town.

Flow diagram

Village -> Census town peri-urban
Census town peri-urban -> Municipal city
Circular migrants -> Village
Circular migrants -> Municipal city

Conclusion

Rural and urban in India are poles of a continuum of work, kinship, and governance. **Census** towns, peri-urban NCR, and migrant corridors are the examples that make the concept concrete.

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Q8(a) · 20 marks

Explain the thematic linkages between 'Patriarchy' and 'Honour killing' in India, citing some recent cases

Sociology GS 2 · 2023 · Systems of Kinship in India

Revision summary

Patriarchy stores family and caste honour in control of women's and men's marriage choice.

Honour killing punishes alliances that break endogamy, gotra or status rules.

Manoj-Babli, Nitish Katara and Shankar-Kausalya are court-reported illustrations.

Shakti Vahini 2018 rejects khap punishment and affirms adult choice.

The theme is structured power, not inexplicable rage.

Introduction

Patriarchy here is a structured control of women's sexuality, marriage, and movement, and a ranking of men who 'own' family honour. Honour killing is the extreme punishment when a match or friendship is said to soil that honour. The theme is not private madness. It is caste-kinship power using violence to keep endogamy.

Body

Thematic linkage

- Uma Chakravarti's Brahmanical patriarchy stores caste purity in the daughter's body; the son's forbidden love is punished when it mixes rank.
- Srinivas's endogamy and Dumont's hierarchy explain why the 'wrong' alliance is treated as a group wound, not a couple's choice.
- **North Indian village exogamy and khap-type councils add a territorial rule:** the same village or gotra can be named as incestuous even when the law sees two adults.
- Men who kill are often kin claiming to restore male honour; women relatives may be coerced into silence. Patriarchy is a system, not only a father.

Court-reported cases, without spectacle

- The Manoj-Babli case (Kaithal, Haryana, 2007; convictions thereafter) showed a married couple murdered after a khap-linked diktat against their match; courts treated it as murder, not as custom.
- The Nitish Katara murder (2002; later convictions of Vikas Yadav and others) was prosecuted as killing to block an inter-status relationship; the Delhi courts recorded honour as motive, not as defence.
- The Shankar-Kausalya case (Tamil Nadu, 2016; trials and appeals in the public record) concerned an inter-caste marriage and the killing of the husband; it showed the pattern is not only north Indian.
- **Shakti Vahini v. Union of India** (Supreme Court, 2018) directed states against honour crimes and illegal khap punishments, stating that adults have a right to choose a spouse.

What the cases teach together

- Law now names honour as an aggravating social motive. Local power still tries to outrank the **Special Marriage Act** and Lata Singh's line that an adult may choose.

- **The Rudolphs' traditional council meeting modernity is visible:** khaps use press conferences and then face IPC murder charges.
- **Beteille's disharmony is lethal here:** constitutional equality versus ranked kinship.

Limits of a court-only view

- Many coercive confinements never become FIRs.
- Actionable prevention is housing for couples, swift police against illegal gatherings, and ending impunity, not sermons alone.

Flow diagram

Patriarchy control of marriage -> Endogamy caste village rules

Endogamy caste village rules -> Honour as group claim

Honour as group claim -> Killing of couple or partner

Adult choice courts -> Honour not a legal defence

Conclusion

Honour killing is patriarchy enforcing caste and kin rules on marriage. Public cases from Haryana, Delhi, and Tamil Nadu, and the Shakti Vahini directions, show the courts rejecting honour as a right to kill. The linkage remains because endogamy still organises status.

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Q8(b) · 20 marks

Discuss the challenges faced by the cooperative movements in India. Suggest measures to strengthen the movement at the grass-roots level

Sociology GS 2 · 2023 · Social Movements in Modern India

Revision summary

Cooperatives face political capture, dominant-caste control, weak audit and market competition.

Sugar and credit societies often drifted from small-producer democracy.

Grass-roots repair needs real member votes, women and tenant shareholders, and local-language accounts.

Professional managers should serve elected policy, as in strong dairy federations.

Local resource control is the test of a living cooperative.

Introduction

Cooperatives are member-owned organisations for credit, dairy, sugar, weavers, and housing. India's movement has national successes such as Amul and many local failures of capture, debt, and paperwork. Grass-roots strength means real member control, not only a registrar's file.

Body

Challenges

- Political nomination of boards turns societies into party machines; A. R. Desai would read this as class and faction using a socialist form.
- Elite and dominant-caste capture of credit cooperatives repeats village hierarchy inside a 'democratic' body, which Srinivas's dominant caste predicts.
- Dual control by state registrars and now new union frameworks can stifle autonomy without stopping fraud.
- Poor audit, evergreening of loans, and low professional skill empty the surplus.
- Sugar and some dairy co-ops became sites of regional capital rather than small-producer democracy.
- Women's and Adivasi co-ops face collateral, literacy, and market-access barriers.
- After liberalisation, private retail and banks compete; weak co-ops cannot match logistics unless they federate.

Grass-roots measures

- **Enforce one-member-one-vote in fact:** secret ballots, rotation, and seats for small producers and women, not proxy voting by a sarpanch.
- Operation Barga taught that recording the weak changes bargaining; record tenant and woman members as full shareholders, not as wives of members.
- Link primary agricultural credit societies to transparent digital accounts that members can read in the local language.
- Train local boards in audit, as Amul-style federations did through professional managers under elected policy, not instead of elections.

- Protect whistleblowers and make under-Rs-threshold disputes speedy at the taluka, not only in distant high courts.
- Use cooperatives for climate-era inputs, fodder, and solar pumps so the form meets a living rural need, in a Chipko spirit of local control of resources.
- **Yogendra Singh's modernization of tradition fits here:** a village society can be a modern firm of equals if caste honour is not the real by-law.

What success looks like

- Regular meetings with quorums of small members.
- Surplus returned as price, not as a politician's purse.
- Federations that market without swallowing the primary society.

Flow diagram

Caste party capture -> Weak cooperative
Poor audit dual control -> Weak cooperative
Recorded small members -> Grass-roots strength
Real elections readable accounts -> Grass-roots strength
Federation marketing -> Grass-roots strength

Conclusion

Indian cooperatives are challenged by capture, weak audit, and dual politics. Grass-roots repair is recorded membership of the weak, real elections, readable accounts, and federated marketing. The form remains useful when it is a producer democracy, not a factional franchise.

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Q8(c) · 10 marks

What is 'Ageing'? Discuss the major problems of aged people in India

Sociology GS 2 · 2023 · Tribal communities in India

Revision summary

Ageing is growing older and the rising share of older persons in the population.

Indian problems are income insecurity, illness, isolation and elder abuse.

Older women, especially widows, are more exposed.

Migration stretches family care without a full public substitute.

Regional demographic ageing is uneven.

Introduction

Ageing is both a personal process of growing old and a population process in which the share of older persons rises. In India it now meets thinner joint households, uneven pensions, and a care load that still falls on women.

Body

Concept

- **Chronological markers such as sixty years sit beside social ageing:** widowhood, retirement, and loss of the karta role.
- Demographic ageing in India is faster in Kerala and Tamil Nadu than in high-fertility states, so problems are regional as well as national.

Major problems

- **Income insecurity:** informal workers lack pensions; agricultural old age depends on sons, plots, and schemes that are thin.
- **Health:** multiple illness, costly private care, and poor geriatrics in public hospitals.
- Isolation and neglect as adult children migrate; the continuum of rural-urban life can leave the aged in the village with a phone and little daily help.
- Widowhood, property denial, and patriarchal dependence make older women the more vulnerable face of ageing.
- Elder abuse, including property harassment, is under-reported; the **Maintenance and Welfare of Parents and Senior Citizens Act, 2007**, is unevenly used.
- Digital welfare and banking exclude many who cannot navigate apps, which is a new exclusion Yogendra Singh's modernity can produce.

Sociological note

- Beteille's family as an institution still carries care because the public system is weak.
- Caste and class decide whether old age is a pensioned leisure or a continued field labour.

Flow diagram

Population and personal ageing -> Income health isolation

Migration thin pensions -> Income health isolation

Gendered widowhood -> Income health isolation

Income health isolation -> Care gap

Conclusion

Ageing in India is a rising share of older persons facing income, health, isolation, and gendered neglect. The family remains the main welfare site; that is a problem when the family is stretched by migration and inequality.

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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) 20 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) · 20 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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