Smart Leaders IAS
Smart Way to Succeed

THE SOCIAL FACT

ISSUE NO: 32 | **SOCIOLOGY BULLETIN**

CLASS in the 21st CENTURY

ISSUE 32 JAN -2026

Smart Leader IAS

THE SOCIAL FACT

is a monthly bulletin for sociology current affairs which tries to give aspirants a new dimensions in their sociology preparations. The Magazine has been designed in such away that the reading experience is enriching and insightful for the readers.

Visit us at

: www.smartleadersias.com

HEAD OFFICE

RBN Tower, No.Ak-2, 4th Ave, 3rd Floor
Shanthi Colony, Anna Nagar, Chennai - 600040.
Ph: 9626364444

EXTENSIONS

No.5105, 1, 15th Main Rd,
H Block, Anna Nagar West,
Anna Nagar,
Chennai, -600040

No: 38, Nehru Nagar, 2nd Ave.,
Thirumangalam,
Anna Nagar West,Ch-40.
Ph: 7200423450

BRANCHES

TIRUNELVELI

No.106B, 3rd floor,
Gilgal Complex,
VOC ground opposite,
Palayamkottai - 627 002.
Ph: 9626252500

TRICHY

No.143, 4th Floor,
Lakshmi Complex,
Salai Road, Thillai Nagar,
Trichy - 620 018.
Ph: 9751500300 /9786500300

KRISHNAGIRI

No:7 D, Anna Salai, near New Bus Stand, next to Anna Arch,
Londenpet, Krishnagiri. **Ph: 95144 23450 / 95144 23451**

INSIDE THIS SOCIOLOCIAL BULLETIN

Connecting the dots :
Sociology is a process in making. Everyday newspapers and weekly have many important news, which have sociological angle in subtle form. This chapter helps you to connect those dots and give a clear picture of the reality.

Beyond Basics :
Going beyond basics in studies for examinations is crucial to foster a deeper understanding of the subject matter, enabling more comprehensive and critical thinking. It allows students to tackle complex questions with confidence and adapt to evolving exam formats.

Perspectives :
Beauty of Sociology, as a social science, is its capacity to offer different perspectives of a same topic. This chapter analyses a current topic with an unique social perspectives.

CONNECTING THE DOTS

- *Large-scale protests led by Gen Z youth erupted across Nepal, driven by unemployment, rising living costs, and dissatisfaction with political leadership. The protests were organised largely through digital platforms and social media : Charles Tilly viewed social movements as organised forms of political contention, not emotional outbursts. The Nepal protests represent a hybrid movement—**new in form due to digital mobilisation, yet traditional in substance, rooted in economic insecurity and state accountability. They reflect how structural deprivation continues to drive collective action, even in digitally mediated societies.***

- *The debate over conducting a nationwide caste census has intensified, with demands for updated caste data to inform reservation policies, welfare schemes, and social planning : **From a structural-functional perspective, caste census functions as a corrective mechanism. By systematically identifying inequalities, it enables targeted redistribution and policy calibration, thereby maintaining social equilibrium rather than disrupting it. Knowledge here becomes an instrument of social regulation and stability.***

- *Speculation has grown that Kim Jong Un's daughter may be positioned as a future successor, reinforcing North Korea's dynastic mode of political rule. **Gaetano Mosca argued that all societies are governed by an organised minority. Dynastic families provide the most stable organisational form to dominate an unorganised majority. The case highlights how elite continuity persists even in revolutionary or authoritarian systems.***

- *A Tokyo court ordered the dissolution of the Unification Church following investigations into coercive fundraising practices, triggered by scrutiny after former Prime Minister Shinzo Abe's assassination:* ***James Beckford notes that new religious movements often clash with the state due to their totalising demands on members. When religious organisations challenge the state's monopoly over resources and loyalty, state intervention becomes inevitable, revealing tensions between religious freedom and social control.***

- *A US court allowed a lawsuit against Character.AI and Google to proceed after a 14-year-old boy allegedly died by suicide following emotional dependence on an AI chatbot. :* ***Ulrich Beck's risk society thesis explains how technological advancement produces new, manufactured risks. Digital systems generate psychological vulnerabilities faster than institutions can regulate them, shifting harm from visible dangers to invisible, algorithm-mediated risks.***

- *At COP-30 in Brazil, India emphasised that climate action must include employment generation, poverty reduction, food security, and social protection:* ***Amartya Sen's capability approach reframes development beyond GDP or carbon metrics. A just transition is not merely environmental protection but the expansion of human freedoms and social resilience, integrating ecological sustainability with social justice.***

- *The Union government continues to rely on criteria set by the Lokur Committee decades ago to classify Scheduled Tribes, focusing on traits like isolation, "primitive" culture, and shyness of contact:* ***Sociology critiques such static and evolutionist definitions. Tribal identity must be understood through changing social institutions—marriage, kinship, rituals, language, and material culture. Continued reliance on outdated markers reflects epistemic stagnation and risks freezing communities into colonial-era categories rather than recognising dynamic social change.***

- *On the 30th anniversary of the Beijing Declaration, global leaders reaffirmed commitments to gender equality through policy reform, financial inclusion, and women's leadership initiatives. India highlighted women-led development as central to inclusive growth:* ***Liberal feminist theory views gender inequality as rooted in discriminatory laws and institutional barriers. Legal reform, international agreements, and policy interventions within democratic systems are seen as primary tools for achieving equality. The emphasis remains on integration into existing structures rather than radical restructuring of social relations.***

- *Recent reports highlight how migrant workers across regions face growing insecurity due to geopolitical conflicts, restrictive nationalist immigration policies, and disruptions in global trade networks. These changes have weakened labour protections and increased dependence on informal and temporary employment, despite migrants remaining central to both sending and receiving economies:* ***From a Karl Marxian perspective, migrant labour is increasingly commodified. Workers are treated as exportable units for remittances or importable sources of cheap labour, valued for economic utility rather than social rights. Migration policies thus reflect capitalist priorities, where labour mobility serves accumulation while social protection remains nationally bounded, deepening structural vulnerability.***

- *Mumbai witnessed massive traffic disruptions as thousands gathered at Azad Maidan under the leadership of Maratha quota activist Manoj Jarange-Patil. The protest demanded inclusion of the Maratha community under the Other Backward Classes (OBC) category, citing agrarian distress, unemployment, and declining socio-economic mobility:* ***Ghanshyam Shah and Andre Béteille highlight that contemporary caste movements cannot be understood in purely ritual terms. The Maratha mobilisation reflects the intersection of caste***

- *identity, class insecurity, and state policy. As traditional land-based dominance erodes, caste becomes a political resource to negotiate access to education, employment, and welfare. Quota movements thus represent struggles over redistribution, where caste mediates economic anxieties in a competitive political economy. An Indian man in his 40s was hospitalised following what has been described as "mindless, racist violence" in a suburb of Dublin, the capital of Ireland. The attack prompted a strong response from the Indian Ambassador to Ireland, who called for the perpetrators to be identified and brought to justice. The incident has renewed concerns over rising racially motivated attacks against migrants in parts of Europe.* : ***Sociologists Richardson and Lambert argue that race is a social construction rather than a biological reality. Racist attacks function not merely as acts of physical violence but as hate crimes—symbolic acts intended to send a message of exclusion to an entire community. Such violence reinforces boundaries of belonging by marking migrants as "outsiders," revealing how racial hierarchies are socially produced and maintained even within liberal democratic societies.***

BEYOND BASICS

CLASS IN THE 21ST CENTURY

"Why should we go beyond the basics?"

Class is often introduced in sociology through familiar images of industrial capitalism—factory owners and wage workers, visible inequality, and open class conflict. While these foundations remain important, they are no longer sufficient to explain how inequality operates in contemporary societies. In the 21st century, class relations are shaped by globalisation, digital economies, precarious work, consumption patterns, and cultural distinction, making class less visible and more complex.

Going beyond the basics allows us to move past the assumption that class has disappeared and instead examine how it has been transformed. It invites us to rethink classical ideas in light of new forms of ownership and labour, and to recognise how class operates through culture and everyday life as much as through income or occupation. Sociology thus helps explain not only persistent inequality, but also why it often appears natural or invisible.

Reopening the Question of Class:

Few sociological concepts are declared obsolete as frequently as class. Globalisation, digital capitalism, consumer culture, and identity politics have encouraged the belief that class no longer structures social life in any decisive way. Factory floors have given way to platforms, and visible class antagonisms

appear muted in a world of influencers, professionals, and remote work. In popular discourse, class is replaced by notions of choice, lifestyle, and aspiration. Yet sociology resists such conclusions. While the forms of class have changed, the relations of inequality that define it remain deeply entrenched. Access to education, healthcare, housing, employment security, and dignity continues to be unequally distributed. The task, therefore, is not to ask whether class still exists, but how it operates under new historical conditions. Class in the 21st century is less visible, more fragmented, and often culturally disguised, but it continues to shape life chances in profound ways.

Marx and the Enduring Logic of Exploitation:

For Karl Marx, class was fundamentally rooted in relations of production. Capitalist society was divided between those who owned the means of production and those who sold their labour. Critics argue that this binary model no longer fits contemporary societies marked by service work, professional employment, and welfare mechanisms.

However, Marx's enduring relevance lies not in rigid categories but in his structural method of analysis. Ownership today extends beyond factories to platforms, financial assets, data, and intellectual property. Control over algorithms and capital flows reproduces exploitation in less visible but no less real ways. The recurring crises of capitalism—financial instability, jobless growth, and widening inequality—echo Marx's diagnosis of systemic contradictions.

The modern worker may not resemble the industrial proletariat, but dependency on capital persists. Exploitation survives, even when it is mediated through contracts, ratings, and digital systems. Marx, therefore, has not lost relevance; his insights demand reinterpretation.

Weber, Status, and the Multiplication of Inequality:

While Marx foregrounded economic relations, Max Weber offered a multidimensional understanding of inequality. For Weber, class was tied to market position, but social life was also structured by status and power. This framework is particularly useful in understanding contemporary societies where prestige, credentials, and cultural capital play a central role.

In the 21st century, inequalities are often experienced through education, language, lifestyle, and symbolic recognition. Meritocracy appears to replace class, but sociologically it often masks inherited advantages. Economic position continues to shape access to status and power, even when inequality is culturally legitimised.

Weber also helps explain why class conflict appears muted today. Fragmented identities and competing status groups dilute collective mobilisation. Inequality persists, but without unified resistance, making class domination more stable and less visible.

The Middle Class as a Zone of Insecurity:

The expansion of the middle class is frequently cited as evidence of class decline. Rising consumption and educational access seem to signal upward mobility. Yet sociologically, the middle class is less a stable category and more a zone of insecurity.

Precarious employment, rising debt, and weakened social protection have transformed middle-class life. The promise of stability is replaced by anxiety about downward mobility. Failure is internalised as personal inadequacy rather than recognised as structural constraint. This weakens class solidarity and encourages status anxiety rather than collective resistance.

The middle class thus does not negate class analysis; it exemplifies its transformation. Class persists, but its emotional register shifts from confidence to permanent uncertainty.

Precarity and the New Proletariat:

One of the most significant transformations of class relations is the rise of precarious labour. Gig workers, freelancers, and contractual employees lack long-term security, benefits, and bargaining power. Celebrated as flexible entrepreneurship, such work often conceals deep vulnerability.

Unlike the industrial working class, today's workers are individualised and algorithmically managed. Ratings replace supervisors, and platforms replace workplaces. From a Marxian perspective, this represents an intensification of exploitation without visibility. Risk is transferred from capital to labour, while insecurity is normalised.

Class domination increasingly operates through self-discipline, uncertainty, and individual responsibility. The new proletariat may not recognise itself as a class, yet it experiences systematic disadvantage rooted in structural conditions.

Globalisation and the Internationalisation of Class:

Class in the 21st century cannot be understood within national boundaries. Globalisation has produced transnational elites alongside globally dispersed labour. Capital moves freely across borders; labour does not. Global supply chains connect consumers in affluent societies to precarious workers elsewhere.

At the top, a transnational capitalist class enjoys mobility and insulation from risk. At the bottom, migrant and informal workers face surveillance, insecurity,

and exclusion. Citizenship itself becomes a class resource. Class relations are thus both local and global, experienced in everyday life but structured by transnational economic forces. This global dimension reinforces, rather than undermines, classical sociological insights into capitalism's uneven development.

Culture, Consumption, and the Disguising of Class:

One reason class appears to have declined is its cultural masking. Consumerism presents inequality as difference in taste rather than power. Lifestyle replaces structure, and choice replaces constraint. Yet access to quality education, healthcare, and secure environments remains deeply unequal.

Cultural capital converts economic advantage into symbolic distinction, while failure is moralised and privilege normalised. Class operates not only through material deprivation but through aspiration, shame, and desire. The task of sociology is to pierce this cultural veil and reveal enduring structures beneath apparent choice.

Conclusion: Class After Class?:

Has class lost relevance in the 21st century? Sociology's answer is clear: class has not disappeared; it has transformed. Exploitation persists without overt conflict, inequality deepens without clear categories, and domination operates through culture as much as economy.

Marx remains vital for understanding structural inequality, while Weber illuminates its multidimensional expressions. To abandon class analysis is to mistake transformation for disappearance. Class today is fragmented, global, precarious, and culturally disguised—but it continues to organise life chances. In this sense, class has not ended. It has entered a new historical phase, demanding renewed sociological imagination rather than theoretical abandonment.

POWER BEYOND THE STATE

"Why should we go beyond the basics?"

Power is often understood in simple terms—as authority exercised by governments, laws enforced by institutions, or coercion imposed by the state. While this view captures an important dimension, it offers only a partial picture. Sociology shows that power also operates quietly, through norms, knowledge, habits, and everyday practices that shape how individuals think, act, and govern themselves.

Going beyond the basics allows us to see power not merely as something held by institutions, but as something circulating through social life. By moving from Weber's focus on authority and legitimacy to Foucault's analysis of discipline and knowledge, we learn to recognise power in places where it is least visible yet most effective. This deeper perspective helps explain why obedience often persists without force, and how modern societies are governed through consent, normalisation, and self-regulation.

Rethinking Power in Modern Societies:

Power is often imagined as something possessed by the state—exercised through laws, police, courts, and bureaucracies. This view equates power with authority and coercion, locating it in visible institutions and formal commands. Yet such an understanding proves inadequate in explaining how obedience is secured, norms are internalised, and behaviour is regulated even in the absence of overt force. Modern societies function not merely through commands issued from above, but through subtle, dispersed, and often invisible mechanisms of control.

Sociology, therefore, has gradually moved beyond a state-centric understanding of power. While classical thinkers analysed authority and domination within formal structures, later theorists questioned whether power truly resides only in institutions. The transition from Weber to Foucault marks a critical shift in sociological thinking—from power as something held and exercised to power as something circulating and productive. This shift allows sociology to grasp how modern individuals are governed not only by laws, but by norms, knowledge, and everyday practices.

Weber and the Institutional Foundations of Power:

For Max Weber, power was the probability that an actor could realise their will even against resistance. This definition highlighted domination and obedience as central sociological problems. Weber located legitimate power primarily within institutions, especially the modern state, which he famously defined by its monopoly over the legitimate use of physical force.

Weber's analysis of authority—traditional, charismatic, and legal-rational—explained how obedience is stabilised. In modern societies, legal-rational authority dominates, embodied in bureaucracies that function through rules, hierarchy, and impersonality. Power here is formal, rule-bound, and anchored in offices rather than persons.

However, Weber was also sensitive to the limits of coercion. Authority, he argued, must appear legitimate to endure. This insight opens the door to understanding power as more than brute force. Yet Weber largely assumed that power flows downward from institutions to individuals.

While his framework explains how states govern, it struggles to account for how individuals come to regulate themselves, even when no authority is visibly present.

The Limits of State-Centric Power:

As societies became more complex, Weberian models appeared insufficient. Individuals often conform without direct coercion. Social order persists even when enforcement is weak. Gender norms, professional ethics, and bodily discipline operate effectively without constant supervision. These realities suggest that power works not only through institutions but through everyday life. The 20th century witnessed a growing sociological awareness that power is embedded in culture, knowledge, and social practices. Schools, hospitals, families, and media shape conduct as effectively as laws. Power does not always repress; it often produces compliant subjects. This recognition prepared the ground for a radical reconceptualisation of power—one that does not begin with the state, but with social relations themselves.

Foucault and the Dispersal of Power:

Michel Foucault fundamentally altered how sociology understands power. Rejecting the idea that power is something possessed, Foucault argued that power is relational, dispersed, and productive. It operates through networks rather than hierarchies, and through norms rather than commands.

For Foucault, modern power functions through discipline. Institutions like schools, prisons, hospitals, and workplaces regulate bodies and behaviour through surveillance, examination, and normalisation. Individuals internalise norms and monitor themselves. Power thus becomes most effective when it is least visible.

Unlike Weber, Foucault did not treat the state as the primary source of power. Instead, the state itself becomes an effect of multiple power relations. Power exists everywhere—not because it dominates everything, but because it comes from everywhere. This perspective dissolves the boundary between ruler and ruled, revealing how individuals participate in their own regulation.

Knowledge, Truth, and Power:

A crucial contribution of Foucault lies in linking power with knowledge. He argued that power produces regimes of truth—ways of defining what is normal, healthy, deviant, or rational. Scientific discourses, expert knowledge, and professional classifications become instruments of governance. For instance, medical and psychological categories do not merely describe individuals; they shape how people understand themselves. Deviance is not simply punished; it is diagnosed, corrected, and normalised. Power thus operates not only externally but internally, shaping subjectivity itself.

This insight challenges liberal assumptions that knowledge is neutral and power-free. Instead, knowledge becomes a key mechanism through which modern societies govern without appearing authoritarian.

From Coercion to Self-Governance:

The shift from Weber to Foucault reflects a broader transformation in modern power. Governance increasingly relies on self-regulation rather than direct coercion. Individuals are encouraged to be productive, healthy, responsible, and disciplined—not because they are forced, but because they come to desire these norms.

This does not mean the state disappears. Rather, its role changes. The state coordinates, enables, and legitimises diffuse power relations instead of exercising constant force. Power becomes more effective precisely because it feels voluntary.

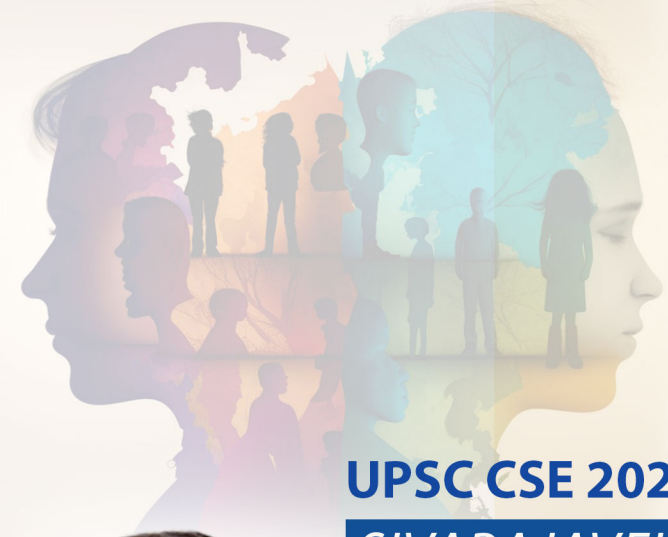
From a sociological perspective, this explains why modern domination often appears benign. Control is embedded in routines, aspirations, and identities. Resistance becomes difficult, not because power is overwhelming, but because it is normalised.

Conclusion: Power After the State:

The journey from Weber to Foucault marks a decisive expansion in sociological understanding of power. Weber helps us grasp authority, legitimacy, and institutional domination. Foucault reveals how power exceeds the state, operating through knowledge, norms, and everyday practices.

Power in the 21st century is not confined to parliaments and police forces. It resides in classrooms, screens, algorithms, and self-discipline. To study power sociologically is therefore to move beyond the state without denying its significance. It is to recognise that modern societies are governed as much through consent, normalisation, and self-regulation as through law. In this sense, power has not weakened—it has become more subtle, more dispersed, and more deeply embedded in social life.

Smart Leaders IAS
Smart Way to Succeed



UPSC CSE 2027

SIVARAJAVEL'S

SOCIO

online

S.SIVARAJAVEL
Maker of all India, Sociology Topper since 2011

Invest 5 HOURS Daily

UPSC 2026 Prelims Revision

100 STUDY CHALLENGE

3 HOURS FOCUSSED STUDY + 2 HOURS 50 PRACTICE QUESTIONS

PERSPECTIVES

MOTHERHOOD PENALTY IN URBAN INDIA

Motherhood as a Social Turning Point

Motherhood is commonly treated as a personal life event, framed in emotional and moral terms. Sociology, however, approaches it as a social turning point—a moment where gender, work, family, and institutions intersect. The concept of the motherhood penalty captures the systematic disadvantages women experience in employment after becoming mothers: wage decline, slower promotions, reduced responsibilities, and increased exit from formal work. In urban India, this penalty is particularly pronounced. Cities concentrate professional opportunities, yet they also intensify work discipline, nuclear family living, and competitive career norms. While education and urbanisation are often assumed to weaken gender inequality, motherhood reveals their limits. Rather than dissolving inequality, urban modernity reorganises it in quieter, less visible ways.

Cultural Ideals and the Moralisation of Care:

Urban Indian motherhood is shaped by a powerful moral discourse. Mothers are expected to be intensively involved—emotionally available, constantly attentive, and fully responsible for children's academic success, health, and moral development. This ideal is reinforced by schools, parenting cultures, expert advice, and social media. Such expectations coexist uneasily with professional work cultures that reward uninterrupted careers, long hours, and constant availability. The contradiction is resolved not by altering work structures, but by expecting women to adjust. Sociology highlights how this moralisation of care converts structural constraints into personal obligations.

Motherhood thus becomes a test of feminine virtue rather than a shared social responsibility, making penalties appear natural rather than socially produced.

Organisations, Productivity, and Gendered Expectations:

Urban workplaces often claim gender neutrality, yet their internal norms are deeply gendered. Ideal workers are imagined as unencumbered by care responsibilities, available for late hours, travel, and rapid relocation. Motherhood disrupts this ideal.

Mothers are frequently evaluated through anticipatory bias—assumed future unavailability shapes present opportunities. High-visibility projects, leadership tracks, and training opportunities are subtly withheld. Importantly, this exclusion is often framed as pragmatic rather than discriminatory.

Fathers, in contrast, are rarely expected to compromise work for care. This asymmetry reveals how organisations convert social norms into institutional disadvantage without explicit intent.

Career Breaks and Cumulative Inequality:

The motherhood penalty deepens through cumulative processes. Even short career interruptions disrupt professional networks, skill continuity, and organisational visibility. Upon return, women often find themselves reassigned, deskilled, or excluded from strategic roles.

Over time, these micro-disadvantages accumulate into significant wage gaps and leadership absence. Sociology conceptualises this as cumulative disadvantage, where small, repeated losses produce long-term inequality.

Urban India's private sector, driven by performance metrics and cost-efficiency, rarely accommodates non-linear careers. As a result, biological reproduction is transformed into professional risk—borne almost entirely by women.

Time Poverty and the Double Burden:

Urban working mothers face severe time poverty. Paid employment is combined with unpaid domestic labour, childcare coordination, and emotional management. Even in households with domestic help, mothers remain primary managers of care.

This aligns with Arlie Hochschild's concept of emotional labour—the work of sustaining relationships, managing emotions, and ensuring social harmony. Mothers are expected not only to do care but to do it well, with patience, empathy, and moral dedication.

Time poverty reduces women's capacity to invest in professional development, networking, and rest, directly reinforcing the motherhood penalty.

Class and the Unequal Distribution of Care:

The motherhood penalty is sharply stratified by class. Professional middle-class women may experience stalled careers, but they often mitigate care demands by employing domestic workers, nannies, or caregivers. This does not eliminate care—it redistributes it downward.

For working-class and informal-sector women, motherhood brings harsher consequences. Many lack paid maternity leave, job security, or workplace flexibility. Pregnancy can result in job loss rather than slowed advancement.

Urban motherhood thus rests on unequal care chains, where one woman's professional continuity depends on another woman's precarious labour.

Caste, Migration, and Layered Vulnerability:

Caste and migration intensify the motherhood penalty. Migrant women in urban service work lack kin networks, childcare access, and legal protection. Their motherhood is unsupported and penalised more severely.

Lower-caste women are overrepresented in informal care work, absorbing the care burdens of urban households while their own reproductive

labour remains socially invisible. This reveals how gender inequality is interwoven with caste hierarchies.

Motherhood in urban India is therefore not a universal experience but a stratified one, shaped by intersecting inequalities.

Policy, Law, and Institutional Ambivalence:

India's maternity benefit legislation marks an important legal recognition of care, yet its sociological effects are ambivalent. Extended maternity leave, without parallel paternal leave or childcare infrastructure, reinforces employer perceptions of women as costly workers.

Policy interventions operate within cultural frameworks. When care is assumed to be women's responsibility, legal protections alone cannot transform workplace behaviour. Organisations often comply formally while resisting substantively.

Sociology reminds us that equality requires institutional redesign, not merely legal compliance.

Subjectivity, Guilt, and Self-Regulation:

The motherhood penalty also operates internally. Urban mothers often experience guilt for prioritising work and anxiety for stepping back. These emotions lead many to self-regulate—declining promotions, avoiding leadership roles, or exiting the workforce pre-emptively.

This internalisation stabilises inequality. When women interpret structural barriers as personal failure, institutions remain unquestioned. Power operates not through coercion but through moral self-surveillance.

Masculinity, Fatherhood, and the Missing Counterpart:

A crucial reason the motherhood penalty persists is the absence of a corresponding fatherhood penalty. Urban masculinity continues to be aligned with breadwinning rather than caregiving. Fathers' careers are rarely disrupted by parenthood; in some cases, they are enhanced.

Without challenging masculine norms of work and care, motherhood remains an individual burden. Gender equality cannot be achieved by fixing women alone; it requires transforming fatherhood.

Rethinking Care as Social Infrastructure:

Reducing the motherhood penalty demands reimagining care as social infrastructure. Affordable childcare, flexible career pathways, shared parenting norms, and workplace redesign are central.

Sociology reframes motherhood not as an interruption, but as a collective investment in social reproduction. Until care is redistributed across genders and institutions, motherhood will continue to carry penalties that men rarely experience.

Conclusion: From Penalised Mothers to Shared Responsibility

The motherhood penalty in urban India exposes the limits of formal equality in a society where care remains feminised and undervalued. Education and aspiration alone cannot dismantle structures that penalise reproduction.

Seen sociologically, motherhood becomes a site where inequality is reproduced quietly and systematically. Addressing it requires not better individual coping strategies, but collective reorganisation of work, care, and responsibility

CONTACT US

HEAD OFFICE

RBN Tower, No.Ak-2, 3rd Floor, 4th Ave,
Shanthi Colony, Anna Nagar,
Chennai - 600040.
Ph: 9626364444

EXTENSIONS

No.5105, 1, 15th Main Rd,
H Block, Anna Nagar West,
Anna Nagar,
Chennai, -600040

No: 38, Nehru Nagar, 2nd Ave.,
Thirumangalam,
Anna Nagar West,Ch-40.
Ph: 7200423450

BRANCHES

TIRUNELVELI

No.106B, 3rd floor,
Gilgal Complex,
VOC ground opposite,
Palayamkottai - 627 002.
Ph: 9626252500

TRICHY

No.143, 4th Floor,
Lakshmi Complex,
Salai Road, Thillai Nagar,
Trichy - 620 018.
Ph: 9751500300 /9786500300

KRISHNAGIRI

No:7 D, Anna Salai, near New Bus
Stand, next to Anna Arch, Londenpet,
Krishnagiri.
Ph: 95144 23450 / 95144 23451