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# **THE SOCIAL FACT**

**SOCIOLOGY BULLETIN**



# **SOCIOLOGY CURRENTS AFFAIRS**

**MAINS 2026**



## 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.*

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## INSIDE THIS SOCIOLOGICAL 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.

Dear Readers,

As UPSC CSE Mains 2026 is round the corner, we from "The Social Fact team", like to send good wishes for all the aspirants.

To make your preparation simpler, in this special edition we compiled all previous editions of the 'Connecting the dots'. We hope, this will save your precious time and bring much needed dynamic for the sociology mains paper.

All The Best!!!

## PAPER - I

**A**lphabet's Google and artificial-intelligence startup Character.AI must face a lawsuit from a Florida woman who said AI's chatbots caused her 14-year-old son's suicide. The lawsuit is one of the first in the U.S. against an AI company for allegedly failing to protect children from psychological harms. It alleges that the teenager died after becoming obsessed with an AI-powered chatbot.

*U Beck explains that acceleration of digital technologies has manufactured new risks in the form of digital addiction creating anxiety about the future.*

**S**cience and technology movements like free software movements must be in alliance with the larger social change movements in order to really bring about true social change", said Prabir Purkayastha (journalist, writer, and activist.) He says that the scientific breakthroughs alone can't bring social change, it needs to be aligned with social organisation to bring true changes in society.

*Castells explicitly asserts that true social change occurs when counter-cultures and social movements occupy these technological networks. The free software movement, for instance, provides the decentralized infrastructure, but it requires an alliance with labor rights, environmental, and anti-capitalist movements to challenge the dominant power structures (which he calls the "Network State" and corporate monopolies).*

**V**ice-President C.P. Radhakrishnan urged media houses to become partners in nation-building through their constructive role as the fourth pillar of the democratic system. He also emphasised the urgency to check the spread of fake news and misinformation in the digital era. "Truth, objectivity, and fairness should be the mainstay of media houses," he said

*Baudrillard argued that in the digital, media-saturated age, we no longer consume reality; we consume signs and symbols of reality.*

**S**ymbolic interactionism perspective suggests that people use symbols to communicate during interactions. Communication on mobile phones are mostly through symbols without a word spoken. It saves time without the need to think of words to be framed and all is over with that.

The meaning of symbols(emoji) is not fixed and varies. The skull emoji in an older generation symbolize death or danger. To Gen Z it symbolizes “I am dying of laughter.

**Cooley emphasized the role of Primary Groups (intimate, face-to-face, or tight-knit peer groups) in shaping how we learn and use symbols. In-Group Language: The rapid, wordless communication via modern emojis acts as a digital handshake for peer groups. Gen Z utilizes these evolving symbol systems to reinforce group identity and create a boundary between “in-groups” (those who understand the modern nuance) and “out-groups” (older generations who take the symbol literally).**

**A** World Health Organization survey last year found that 11 percent of adolescents struggled to control their use of social media. “Huge amount” of observational research, often based on surveys, has tracked a correlation between teen tech use and worse mental health.

**Before banning social media for those under 16, Australian government has employed various quantitative(experiment) and qualitative(feedback) methods to study the impact of social media on teens and children**

**B**lueprint for a successful Caste Census-

1. A standardised questionnaire. Use closed-option questions with dropdown menus covering sub-caste, caste (including aliases),
2. State-specific caste lists-Develop draft lists in consultation with State governments, sociologists, and community leaders.
3. Representative staffing- To ensure data integrity, deploy enumerators from diverse communities and in areas where they have no conflict of interest.

*Before the British census, Indian identities were fluid, overlapping, and constantly changing. The colonial government couldn't manage this complexity, so they forced people into rigid, official categories to organize their data. Bernard Cohn argued that this process didn't just record society; it permanently froze it. By trapping flexible cultural identities into strict legal boxes, the census actually created a new, rigid reality that changed how people saw themselves.*

**T**HE MINISTRY OF LABOUR AND EMPLOYMENT recently released draft labour policy, Shram Shakti Niti 2025 is a puzzling document. In one section, it claims that the policy derives its legitimacy and moral authority from the Constitution of India, and the rights and protections guaranteed by it. However, in the next section, it highlights the “Indic worldview” of labour — śrama — being “a sacred and moral duty” that sustains “social harmony, economic well-being, and collective prosperity”.

*A Marxist analysis would view śrama dharma as an ideological tool that “mystifies” the material reality of labor. By convincing workers that their labor is a “sacred duty” rather than a commodity sold for wages, the state lowers the likelihood of labor disputes, strikes, and demands for higher wages, as protesting against working conditions could be framed as a violation of one's spiritual dharma.*

**A**t least eight people have been killed and more injured after a car exploded near Delhi's historic Red Fort, authorities have said.

*The above incident is an example of Altruistic suicide according to Durkheim, where the group's identity completely subsumes individual's identity. The individual believes their death will benefit the collective or higher cause and hence individual becomes a suicide bomber.*

*The court is advocating for Substantive rationality – judging actions based on values, ethics, and welfare of citizen. Kerala high court flags issue of red tapism in bureaucracy and suggests to prioritise outcome over process.*

*Red tapism is a manifestation of Max Weber's "Iron cage of rationality", where rule-based systems (bureaucracy) become ends in themselves, leading to dehumanization and inefficiency despite the goal of rational control.*

*Five years after the European Union's AI Act regulations were proposed, EU lawmakers have given their final approval to the bloc's AI law, and voted in favour of it. The rules could take effect this year itself, and will certainly influence how other governments worldwide choose to regulate AI technology in their own jurisdictions*

*The passage of AI act by EU is an Parsonian example of how the cultural/legal system trying to assert control over the technological/economic system. Parson argued that the system high in information controls system high in energy*

*The landscape of special education is undergoing a transformative shift with the integration of Educational Technology (EdTech) tools and platforms that offer dynamic solutions that adapt to individual learning styles, ensuring that every student progresses at their own pace and caters to the diverse needs of students with unique abilities, fostering inclusivity and personalised learning.*

*Manifest Function: Delivering personalized, adaptive, and inclusive learning pathways for students with unique abilities.*

*Latent Function: Providing an accidental psychological buffer against classroom social anxieties, alongside a hidden dependency of teachers on software.*

*Dysfunction: Creating new digital inequalities between wealthy and underfunded schools, and causing social isolation through individualized screen-time.*

There was a sense of comforting familiarity at K-Town 3.0, featuring Taemin, Super Junior D&E, ONEWE, Bang Yedam and JEY. The audience, a mix of GenZ and millennials, knew why it had gathered. After all, this was the music they discussed in school corridors, college canteens, during late-night phone calls, the music that lived on in their playlist and scented the quieter parts of growing up.

*From a Mertonian view, India's K-pop fandom is an illustrative example of an aspirational reference group turning into a highly organized, localized membership subculture. Festivals like K-Town 3.0 provide the physical infrastructure where fans can collectively perform the group's norms, measure their subcultural standing, and turn a solitary digital passion into a powerful, shared identity.*

**'Our Digital Futures Fest'**, a week-long event organized by the Bengaluru-based non-profit organization IT for Change to mark its 25th anniversary.

**The Core Theme:** Titled "The Screen, Self, and Algorithms," the talk explored how social media, streaming platforms, and tracking apps fundamentally reshape child and adolescent identity formation.

**"Co-Authored" Identities:** Dr. Seshadri argued that algorithms promote a "database view of identity" via tracked metrics (like sleep, fitness, and mood tracking). This causes individuals to rely on algorithmic evaluation rather than internal intuition.

**Erosion of Narrative Agency:** Instead of processing memories through personal, introspective reflection, people's lives are increasingly narrated through pre-packaged digital highlights (e.g., Instagram Highlights or fitness milestones).

*Through a Meadian lens, the tech trend critiqued at the 'Our Digital Futures Fest' represents a structural imbalance of the self. By turning our inner lives into a database of metrics, algorithms create an omnipresent, data-driven "Me" that completely overwhelms and stifles the spontaneous, intuitive "I". When we let AI dictate our narratives and measure our milestones, we stop actively constructing our own identities, transforming from self-authoring social beings into passive consumers of our own quantified data.*

*A battle between two ethnic armed groups in Myanmar has forced some 4,000 Chin people in the country to take refuge in Mizoram.*

*R.Brown explains that ethnicity is deeply rooted, fixed and natural. Ethnocentrism is the reason for conflict, also Conflict is inevitable because of ancient hatreds, political manipulation etc.*

*The Democratic Republic of Congo (DRC) is the largest country in Sub-Saharan Africa (SSA). The DRC is endowed with exceptional natural resources, including minerals such as cobalt and copper, hydroelectric potential, significant arable land, immense biodiversity, and the world's second-largest rainforest.*

*Most people, however, have not benefited from this wealth. A long history of conflict, political upheaval, and instability has led to a serious and ongoing humanitarian crisis, exacerbated since November 2021 by the resurgence of M23 rebel activity in eastern DRC. This situation has led to millions of displaced people and widespread gender-based violence*

### **Ruth Lister's Sociological Connection:**

- *Relational Poverty & Dignity: Lister views poverty as a social relation that strips individuals of their human dignity and voice, matching the DRC reality where citizens remain deeply impoverished and vulnerable despite vast material resource wealth.*
- *Sub-Citizenship: The state's inability to provide basic protection, social rights, and human security due to ongoing war effectively turns displaced individuals into "sub-citizens" who lack the true protection and substance of citizenship.*
- *Gendered Poverty: Lister emphasizes that poverty is inherently gendered. In the DRC conflict, widespread gender-based violence acts as an instrument of terror that damages women's health, breaks down household structures, and deepens economic deprivation.*
- *Denial of Agency: While Lister highlights the importance of recognizing the agency of the poor, the oppressive structural conditions in the DRC - driven by armed rebels and exploitative resource dynamics - restrict people's agency to mere survival and displacement.*

*Just transition necessarily includes strengthening resilience and adaptive capacity, creating employment, protecting livelihoods, eradicating poverty, ensuring food security, and providing social protection,” says Environment Minister, Bhupender Yadav in COP-30 (UNFCCC) at Brazil.*

*Amartya Sen briefs that development is not just about GDP or carbon metrics it is about expanding human freedom and capabilities by ensuring food security, eradicating poverty etc,. The goal of Just transition is not just about saving the planet but to sustain human well-being.*

*An Indian man in his 40s was hospitalised following what has been dubbed “mindless, racist violence” in a suburb of the Irish capital of Dublin, with the Indian Ambassador to Ireland calling for the perpetrators to be brought to justice.*

*According to Richardson and Lambert, race is a social construction. Racial attack is not physical violence but a ‘hate crime’ meant to send message to entire community that they do not belong.*

*Grief knows no ethnicity,” stated Sri Lankan President Anura Kumara Dissanayake during his address at the 16th National War Heroes’ Commemoration Ceremony. President Dissanayake emphasized that war brings collective tragedy and devastation to families across all communities. He asserted that the responsibility of the modern generation is to permanently prevent ethnic or regional military conflicts from returning to Sri Lanka.*

*Eriksen explains that the ethnicity is based on cultural differences where members of a group share “we feeling” based on common ancestry, language, history or religion. The way forward lies in Multiculturalism where state accommodates ethnic diversity.*

*Indian diaspora, was shaped less by economic marginalisation and more by political, cultural and psychological factors. H-1B migration is driven by relative deprivation and foreign job is seen as symbol of high status in India.*

*French sociologist Pierre Bourdieu's framework explains how cultural narratives fuel migration.*

- *Conversion of Capital: Institutionalized Cultural Capital (an elite engineering degree from an Indian institution) is actively converted into Economic Capital (a dollar-denominated salary via H-1B) and Symbolic Capital (prestige and social status in the homeland).*

*The 2026 Global Social Progress Index ranks 171 countries' social performance based on 57 social and environmental outcome indicators. Scandinavian countries like Norway, Denmark, Sweden ranks higher due to greater mobility they offer like strong social safety, quality education etc.,*

*Gøsta Esping-Andersen's Decommodification, by treating quality education and social safety as universal citizen rights rather than paid commodities, the Social Democratic model systematically drives down inequality and maximizes social mobility.*

*Migrant workers are concurrently exposed to an evolving spectrum of complex vulnerabilities. These include the destabilising effects of geopolitical tensions, the rise of restrictive nationalist policies, and disruptions in global trade networks, all of which compromise their security and welfare.*

*Form Marxian viewpoint this can be linked to commodification of labour, migration policies often view workers as economic units or commodities to be exported for remittances(boosts home country economy) or imported for cheap labour (benefiting the destination)*

*North Korean leader Kim Jong Un's daughter may be his potential successor in the family's dynastic rule over the nuclear-armed state.*

*G.Mosca says that the "Ruling Class" is always organized minority. The family structure provides tightest form of organization to control the unorganized majority*

*PM Modi declared UNSC reforms an absolute necessity during the India-Brazil-South Africa (IBSA) Leaders' Meeting.*

*Robert Michels argues that any democratic organization inevitably develops into an oligarchy, where the power is concentrated in the hands of few(elite). The P5 nations developed mechanisms like the Veto power etc., to ensure they retain their power and block the expansion of the elite circle.*

*Russian authorities outlawed Amnesty International as an "undesirable organization," a label that under law that makes involvement with such organizations a criminal offense.*

*According to Althusser the state trying to control the "Ideological State Apparatus" preventing civil society leaders from becoming political challengers.*

*Democrat Zohran Mamdani, 34, defeated Andrew Cuomo, an independent, to become New York City's youngest mayor in a century. Mr. Mamdani has promised to implement rent freezes, establish public grocery stores, expand universal childcare, introduce fare-free buses, and increase access to affordable housing. To fund these proposals, he has suggested increasing corporate taxes and additional taxes on millionaires. Inequality in New York city is visible that it triggers a stronger demand for radical change. The voters electing a socialist to protect themselves from market excesses and need for welfare oriented leadership.*

*Karl Polanyi, the economy is not a natural, independent force. It is a social creation. When free markets try to treat human beings and nature as mere commodities, society will always execute a double movement to push back, regulate the market, and pull human survival back into a protective social embrace.*

*In September 2025, large-scale anti-corruption protests and demonstrations took place all across Nepal, predominantly organized by Generation Z students and young citizens. Known as “the Gen Z protests”, they began parallel to a nationwide ban on numerous social media platforms including YouTube, Instagram, TikTok, X, Facebook, and WhatsApp, and were motivated by the public’s frustration with corruption and display of wealth by government officials and their families, as well as allegations of mismanagement of public funds.*

*Charles Tilly says that the social movements are not irrational outbursts, they are specific form of politics where the ordinary people challenge national power. The recent Gen Z protests are hybrid social movements as they constitute a New Social Movement in form(digital, identity-centric and decentralized), but a traditional social movement in substance(anti-state, economic survival).*

*The Tokyo court ordered the dissolution of Unification church(Moonies) following investigations into its fundraising practices, triggered by Shinzo Abe assassination. This illustrates the conflict between Religious freedom and state control.*

*Beckford argue that the religious entities often come into conflict with state due to state’s monopoly of resource control. The New religious movements often make ‘total’ demands on their members like donating all wealth, cut off family ties etc and members are used for illegal activities leading to state intervention.*

*The members of the cult rejected the material world entirely because the material world has rejected them. Shakakola forest starvation cult in Kenya lead to death of 400 people over the promise of better life after death.*

*From Marxian perspective religion acts as the “Opium Of The Masses”, religion acts as a pain killer for the societal distress. For the impoverished followers the promise of meeting Jesus was an illusionary happiness that made their real world suffering(hunger, poverty) bearable.*

*Religious chatbots and other faith-based digital tools are growing in number, offering counsel, comfort and spiritual guidance during an age of rapidly transforming socialisation and engagement.*

*One app, which is called Text with Jesus, has thousands of paying subscribers. It lets people ostensibly ask questions of Mary, Joseph, Jesus and nearly all 12 apostles.*

*Other major religions have similar apps, such as Deen Buddy for Islam, Vedas AI for Hinduism, and AI Buddha.*

*Yogendra Singh, modernization in India is not a copy-paste version of Westernization. It is a continuous, integrative process where traditional structures actively absorb, reshape, and coexist with modern values, leading to a distinct, resilient form of “modernity along with traditionality.”*

*The shooting targeted the Jewish community during their religious celebration on the Boondi beach. In recent years, Australia has witnessed growing antisemitic incidents, targeting its Jewish community..*

*Steve Bruce mentions that religious(anti-Semitic) as well as non religious factors(geo political tension) are intertwined in case of violence. There is a conflict between the pluralistic democratic values and religious extremism. This article highlights the vulnerability of minority group(Jew community) in the face of aggressive ideologies and how religious extremism manifest as violence.*

*Recently Thailand became the third Asian country to enact a law legalizing same sex marriage.*

*According to Butler, society operates on the basis of heteronormativity, this law disrupts that structure. Growing acceptance of same-sex relationship indicates changing forms of marriage and family.*

**T**he 30th anniversary of the Beijing Declaration reinforces that gender equality is not just a women's issue.

*Raewyn Connell and her theory of the Gender Order explains that gender is a large-scale social structure that encompasses relations of power, production, and emotional attachment. Within this order, Hegemonic Masculinity sits at the top, dictating strict, aggressive, and emotionally repressive standards for men while subordinating women and non-conforming individuals.*

**C**hina condemned Washington's implementation of "reciprocal tariffs," branding the strategy as unilateral bullying that disrupts global economic stability and breaks fundamental global trade rules.

- *Immanuel Wallerstein's structural framework is the most direct tool for analyzing trade conflicts between global economic giants.*
- ***Core vs. Core Conflict:** World-Systems Theory divides the global economy into the Core (dominant, wealthy nations), Semi-Periphery, and Periphery. Both the United States and China operate as heavyweight actors at the Core.*

**W**oxsen University successfully concluded the third edition of the International Conference on Fashion as a Tool for Social Change (FTSC 2025). Fashion is far more than an aesthetic practice—it is a transformative force capable of driving social awareness, cultural preservation, and environmental responsibility, through cultural sustainability, circular economy, behavioral change, inclusive fashion, ethical design, and responsible production. FTSC 2025 reaffirmed that fashion is not just an expression of style but a catalyst for societal transformation.

*Herbert Blumer argued that fashion does not simply filter down from elites; rather, it is a process of Collective Selection. Blumer asserted that fashion reflects a group's collective effort to orient itself toward a rapidly changing world.*

*Just as physical infrastructure is essential for economic growth, digital public infrastructure has emerged as a fundamental driver of social transformation and progress. If accessed in an inclusive way, it facilitates equal opportunities in every aspect of our lives” says UNGA President*

*Thomas Friedman argues that the technology is a driver of social change. Digital system treat citizens as data points ignoring caste, creed and gender. Technology is a prime mover of society and it makes social change inevitable*



## PAPER 2

*Multiple organisations representing Scheduled Tribe people from Jharkhand, Madhya Pradesh, Rajasthan, Odisha, Chhattisgarh and several other States held a demonstration at New Delhi to press for the demand to add a separate column for religions followed by tribal communities in India in the upcoming Census exercise.*

*The contemporary protest in New Delhi is a resounding, ground-level rejection of Ghurye's "Backward Hindu" thesis. The tribal organizations are actively aligning with Elwin's protectionist philosophy, using political mobilization to demand that the modern state legally recognize their unique, non-assimilated socio-religious identity.*

*Chief Minister Devendra Fadnavis has consistently reiterated that while the state government remains highly positive about addressing the demands of the Maratha community, any formal resolution must rigidly adhere to constitutional limits. This focus ensures that any newly introduced framework can successfully survive heavy court scrutiny and legal challenges without being struck down.*

*According to MN Srinivas the "Dominant Caste" like Marathas in Maharashtra are using their numerical and economic strength to bargain with the state for resources(reservation) to maintain structural superiority. The dominant caste acts as a 'vote bank' managers in a democracy through political mobilisations.*

*India's wealthiest 1% increased their share of national wealth by 62% between 2000 and 2023, according to the landmark global inequality report commissioned under the South African presidency of the G20.*

*AR Desai argues that the welfare state is a myth, and welfare measures are merely 'safety valve' to prevent revolution. The state facilitates the accumulation of wealth for the top 1% through corporate tax cuts etc., He says that state policies ultimately serves the interests of Bourgeoisie at the expense of proletariat.*

*P*andit.ai was founded by Arjun Monga. The platform has introduced the world's first Voice AI Pandit. It offers astrology services using digital technology. It is available in more than 50 languages which includes Hindi, Tamil, Arabic, and Spanish. This multilingual approach has turned astrology into a truly worldwide experience while keeping its Indian soul alive.

*This is a textbook example of Singh's thesis on the Modernization of Indian Tradition. Here, an external, hyper-modern technology (AI and digital language translation) does not destroy the traditional belief system of Vedic astrology. Instead, the tradition utilizes the modern technology to expand globally, proving that traditional worldviews can seamlessly co-exist with high-tech infrastructure.*

*R*ural residence and lower castes carry the largest burden of unequal access, while the initial uptake of digital skills remains highly concentrated among better-off, urban groups.

*The above digital divide highlights the overlapping nature of caste and class. A.Beteille says that the overlap between caste, class and power has become complex.*

*P*eople belonging to Thottia Naicker community, an intermediate caste, who had built an "untouchability wall" allegedly to prevent access to people belonging to Arunthathiyar community, a Scheduled Caste, at Muthuladampatti in Karur in Tamil Nadu. The wall was dismantled amid tight security of revenue officials and police personnel.

*Anand Teltumbde: "The Political Economy of Caste Violence "As Dalits become more assertive, educated, and aware of their rights (seeking access to public spaces, streets, and resources), the traditional dominant groups feel their authority threatened. Building a wall is an aggressive, defensive reaction by a local dominant group trying to forcefully freeze the changing social and economic dynamics of the village.*

Union government uses the criteria set by the Lokur Committee 60 years ago to classify communities as ST. These check for “primitive traits, distinctive culture, geographical isolation, shyness of contact with the community at large, backwardness”. They say the focus should be on social institutions like marriage, kinship, classification of relatives, rituals in practice, language, and the “materiality of cultural indicators”, including headgear or weaponry etc.

**Anthropologist and sociologist B.K. Roy Burman, who extensively studied tribal communities in India, argued that tribal identity is not a static list of traits but a dynamic response to historical and economic forces. He noted that tribes use their distinct social institutions (kinship, rituals) as mechanisms of solidarity and survival.**

Ladakh tribal population had four demands: inclusion of Ladakh in the Sixth Schedule of the Constitution (tribal status), Statehood, separate Lok Sabha seats for Leh and Kargil, and filling of existing government vacancies.

**Protestor demand for the 6th schedule status in line with V.Elwin approach where the tribal communities are resisting assimilation to protect their distinct tribal culture**

National Crime Records Bureau (NCRB) has said in its report that 10,786 farmers and agricultural workers committed suicide in 2023, and the most number of them were from Maharashtra (38.5%), followed by Karnataka (22.5%). Of the 10,786 suicides from the farming sector, 4,690 were farmers or cultivators, and 6,096 were agricultural workers. The farm suicides accounted for 6.3% of total suicides (1,71,418 suicides in 2023) in the country.

Out of the 4,690 farmers who committed suicide, 4,553 were male and 137 were female, and out of the 6,096 suicides by farm workers, 5,433 were male and 663 were female.

*Indian scholar K. Nagaraj, who has researched agrarian suicides extensively, argues that these deaths are the direct outcome of a structural squeeze. On one side, the state has steadily withdrawn support (slashing subsidies, reducing public investment in irrigation, and weakening institutional banking). On the other side, farmers have been integrated into predatory globalized markets. The NCRB statistics are the empirical manifestation of this structural squeeze, where the poorest actors at the very end of the supply chain carry the entire risk of a volatile global ecosystem.*

*This era of capitalism is characterised by new forms of labour relations and a false sense of freedom and flexibility, and reproduces a new and peculiar form of class apathy, digital dystopia, and deepening divides. It has made labour monetisation, micromanagement, and hyper-surveillance more sophisticated, but also managed to atomise, alienate, and obscure them like never before.*

*South Korean-German philosopher Byung-Chul Han writes about how modern individuals under late-stage capitalism exploit themselves willingly while believing they are achieving self-fulfillment. He calls this the “Burnout Society.” In this digital era, the boundaries between work and life dissolve entirely. Because labor is monetized down to the micro-task (the click, the view, the delivery), every spare minute of human existence is pressured to be productive. The ultimate triumph of this capitalism is that it no longer needs an external oppressor; the digital worker carries the boss, the supervisor, and the panopticon entirely inside their own pocket.*

*India's middle class comprises approximately 31% of the country's population, establishing it as a primary driver of the nation's social, political, and economic development. This demographic segment is expanding rapidly and is projected to experience a monumental shift in the coming decades.*

*BB Mishra says that middle class became the indicators of process of modernization in social, economic(consumerism) and political spheres(civil society). The rise of middle class reflects changing social order from caste to class based. The responsibilities of middle class was seen in the form of protecting culture, fight against exploitation, and asking for amendments in social life from time to time*

*Relatives have been playing a significant role in the lives of one another from time immemorial. Elders held significant authority and influence within the family structure guiding decisions and providing advice in keeping with traditional practices. It is easier today to develop a network of relatives. Internet, email, smartphones, WhatsApp, video calls, social media and what not, facilitate communication and connection. Social isolation is a major problem and it is one of the most recognised contributors to mental health issues. Many elders who remain alone at home could be integrated into the social networks of relatives and friends to provide emotional support to them and enable them to lead a happy life*

*Mark Granovetter's work on social networks distinguishes between "strong ties" (deep emotional bonds) and "weak ties" (casual acquaintances).*

*For digital networks to truly alleviate mental health issues among elders, they must move beyond the "weak ties" of superficial WhatsApp forwards and likes. The communication must be leveraged to sustain strong ties—genuine, deep, and interactive conversations that replicate the structural warmth and psychological security of the traditional family framework.*

*As people began going to schools and colleges, learning more languages and moving beyond their native places for jobs and other opportunities, inter-caste and inter-regional marriages have begun rising. System of ethnicity is slowly changing with time, particularly in educated classes, with democracy and modernisation of the country.*

*Srinivas noted that urban workspaces, schools, and colleges strip caste of its ritual meaning. Purity and pollution taboos dissolve when people from diverse backgrounds sit together in a university lecture hall or a corporate cafeteria.*

*India's first Wedding and MICE Conclave to be held in Kochi from August 14 to 16 is expected to act as a B2B networking platform for the integrated development of the tourism sector through meetings, incentives, conferences, and exhibitions (MICE)*

*The conference will bring together organisers of weddings, corporate conferences, operators of large convention centres and tourism and hospitality service providers under a single umbrella, to transform India into a global MICE and wedding tourism hub. The meet will prominently showcase attractive wedding tourism sites such as beaches, backwaters, and mountains.*

*Satish Deshpande's analysis of contemporary Indian society focuses heavily on the shift in the state's economic priorities after the 1991 liberalization, moving from a developmental state to a consumer-oriented economy.*

- *The Production of Elite Spaces: Deshpande maps how the "New Middle Class" and upper elites claim urban and natural spaces for exclusive consumption.*
- *State as a Commercial Facilitator: He would point out that the Kochi Conclave highlights a fundamental transformation in how the government views its own geography. Instead of developing infrastructure primarily to serve the local primary sector (like fishing or small-scale agriculture along the backwaters), the state invests capital in mega-convention centers and hospitality grids. The state's administrative apparatus is deployed to reconfigure public, natural assets into exclusive zones that match the lifestyle demands of global corporate and consumer elites.*

**W**omen's collectives and groups are a rising phenomenon in urban India,. Women are coming together to create 'sisterhoods', to "do life together" as a community for safe spaces and genuine human connections.

Be it midnight walks, sharing job opportunities, offering solidarity and friendship in a new city, an exercise group, or even a book club, they are exploring different kinds of kinship and building safe spaces for each other.

In Bengaluru, Sisters in Sweat (SIS) was launched in 2017 as a for-profit organisation to bridge the gap of women dropping out of sports after school or college. The community, which promotes fitness and wellness through sports, is now also a space for bonding

Many women-led groups, both formal and informal, are in operation across India, such as the Network of Women in Media (women in journalism), The Bikerni (women two-wheeler riders), Sheroes (networking group), Break Free Stories (divorced women group), and Majlis (women lawyers offering legal aid).

These initiatives, acts of resistance, and sisterhoods may not dismantle patriarchy, but the shared courage and community-building are helping many women find their voice amid the noise.

**Pioneers of women's studies in India, Neera Desai and Maithreyi Krishnaraj, emphasized that feminist resistance in India does not always look like mass political agitations or street protests. It frequently manifests in everyday, localized negotiations for autonomy.**

**T**he Time Use Survey (TUS), 2024 recently released by the Ministry of Statistics highlights that women in India spent 289 minutes per day in 2024 on unpaid domestic work as against 88 minutes spent by men on the same.

Globally, women spend 2.8 hours more than men on unpaid domestic and caregiving work. However, as shown by the TUS survey, in India this difference is close to four hours. When compared with the 2019 report of the same survey, there has been a 10-minute drop in the time devoted by women to domestic chores

*American sociologist Arlie Hochschild coined the term “The Second Shift” to describe how women who work paid jobs come home to a full second shift of structural, unpaid domestic labor.*

- *Time Poverty: The 201 acre-minute difference (289 minutes for women vs. 88 minutes for men) shows that women face severe time poverty. This structural depletion of time robs them of opportunities for leisure, self-care, learning, or participating in the formal labor market.*
- *The Care Dilemma: Even though the data shows a minor 10-minute drop in domestic chores since 2019, women’s unpaid caregiving (looking after children and elders) actually saw an upward trend. This reveals that even when household technologies slightly optimize chores like cooking or cleaning, the relational demand for emotional and care labor remains entirely asymmetric.*

**V**eerashaiva-Lingayats are the dominant land-owning community in Karnataka, and seen as politically powerful too, though it is part of backward classes Category in the current OBC classification.

Apart from a sizeable population of broader Veerashaiva-Lingayat community spread across Karnataka, the Veerashaiva mahasabha is counting on the community’s considerable numbers in neighbouring Maharashtra, Tamil Nadu, Kerala, Andhra Pradesh, and Telangana

*Ghanshyam Shah, in his extensive studies on social movements and caste politics, points out that the modern state creates a unique incentive structure. By trying reservations and welfare benefits to caste categories, the state turns caste into a vehicle for resource extraction.*

*T*aking serious note of the depiction of religious symbols in an “objectionable manner” on tattoos of participants at International Tattoo Convention held Saramsa (Sikkim), the State has issued an advisory warning people against, hurting religious sentiments.

Certain tattoos were displayed during a recent event portraying the deities in a manner deemed disrespectful, particularly when placed below the waist,” “The depiction of religious images is offensive to the faith, beliefs, and customs of the land,” it said, asking people to heed cultural sensitivity.

The advisory urged all individuals and artistes to exercise due care and caution while portraying images related to religious traditions.

**Roland Robertson coined the term Glocalization to describe how global trends are forced to adapt when they hit local cultures.**

- **When a major international convention enters a sensitive eco-cultural zone like Sikkim, it creates a friction point. The global tattoo culture assumes universal standards of artistic freedom.**
- **However, the host society exercises its local agency through the state apparatus to enforce its own boundaries. This dynamic shows that globalization is not a one-way street of Westernization; localized communities can, and do, successfully push back to protect their symbolic boundaries from being erased or flattened by international commerce.**

*P*rotests broke out in the region over the Waqf (Amendment) Act, 2025, which was passed in Parliament. The law gives the government a foot in the door in regulating Waqf properties and in settling disputes regarding such properties

The agitation turned violent when a mob went on a rampage. The communal violence in Murshidabad has exposed the fault lines in the State’s politics and society.

*Political sociologists who study secularism in India - such as Rajeev Bhargava - emphasize that the Indian state practices “principled distance” rather than a rigid separation of church and state. The state has historically retained the power to intervene in religious practices and properties to enforce social reform or administrative transparency.*

**T**oday, over 153 million Indians are aged over 60. This is projected to double to 347 million by 2050. More than 88% of today’s senior citizens continue to work, in the sprawling informal economy, without access to pensions or reliable social security.

Indira Gandhi National Old Age Pension Scheme (IGNOAPS) was launched in 1995 for persons aged over 65, living below the poverty line (BPL) formal sector government employees were covered under the government-sponsored Old Pension Scheme (OPS) and NPS.

Many of these schemes like Atal Pension Yojana are designed to extend coverage to informal-sector workers. Recently e-SHRAM portal was launched as a national database for informal sector workers

The evolution of pension schemes in India has seen a gradual but decisive shift from a welfare-based social assistance to a more participatory inclusion framework.

*Foucault, Beck, Deshpande, and Breman collectively illustrate, the modern state uses digital tools to bring the unorganized sector into the formal financial fold. Yet, by making the model contributory and participatory, it effectively rewrites the social contract: old-age survival is no longer an unconditional right of citizenship, but a financial dividend earned through regular participation in market-linked savings.*

**T**his transition is set to be propelled by a multitude of factors including greater access to common education, increasing urbanisation, greater mobility of the workforce and the growing economic independence of women. The law has also aided in this transformation.

*Sivarajavel's* **Sociology**

# TARGET

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Justice Nagarathna emphasised that in every civilisation, the family has been recognised as the fundamental institution in the society. It is the link to “our past and a bridge to our future” marriages ending in divorce and separation, which will have profound impact on the upbringing of children as well. Justice Nagarathna underscored the need for pre-litigation conciliations and mediations as a mandatory procedure

**Sociologist A.M. Shah, famous for his extensive studies on the Indian family, challenged the simplistic Western notion that the Indian joint family is simply disappearing.**

- **The Changing Nature of Households: Shah argued that while physical households might split into nuclear units due to urbanization and workforce mobility, the emotional and social concept of the “family” remains highly resilient.**
- **The Autonomy Strain: Shah’s work highlights that when women achieve economic independence, the internal power dynamic of the household shifts. The traditional hierarchy, which favored older males and the husband’s lineage, faces intense structural negotiation. Marital fragility arises not because Indians have lost faith in the institution of family, but because the terms of cohabitation are being aggressively renegotiated toward a model based on companionate equality.**

**W**ith over 8,00,000 cooperative societies categorised in 29 different sectors, India has the highest number of cooperative societies in the world. Several initiatives, including creation of 2 lakh Primary Agricultural Credit Societies by 2026, tax benefits to the cooperative societies etc., have been launched by the government, further strengthening the cooperative network

As India houses 65% of its population in rural India, with agriculture and dairy farming as a source of livelihood for farmers, cooperative sectors have played a significant role in the upliftment of the rural economy by fostering financial inclusion

The Tribhuvan Sahkari University (India's first national cooperative university) at Gujarat aims to train over 20 lakh cooperative professionals in the next five years, including those from the dairy, fisheries, and agricultural credit societies.

*In his seminal work India's Changing Villages, S.C. Dube evaluated the successes and failures of early community development programs, emphasizing that economic transformation can only happen if it respects human factors and social institutions.*

- *Fostering Grassroots Agency: Dube argued that top-down bureaucratic planning fails when it treats rural citizens as passive recipients of state charity. Cooperatives, by definition, reverse this dynamic. They rely on the active, voluntary participation and collective agency of the community.*
- *The Upliftment of Livelihood Systems: Dube would celebrate the inclusion of specialized sectors like fisheries and dairy in the new training matrix. By organizing these specific primary sectors, the cooperative network targets the most economically vulnerable, asset-poor sections of rural India (such as coastal fishers or landless women milk-pourers). It elevates their traditional occupational skills into organized, high-yielding economic assets, creating sustainable, self-directed social change.*

*As per the World Bank's revised poverty line, between 2011 and 2023, approximately 270 million people have been able to come out of extreme poverty.*

*The poorest caste and religious groups saw the fastest absolute reduction in this period poverty is multidimensional, encompassing more than just lack of money. It includes deprivations in health, education, and quality of life. Most common deprivation bundle in India is across four categories: nutrition, housing, sanitation, and clean cooking fuel. Policy*

and welfare schemes like the PM Awas Yojana 2.0, Lakhpati Didi initiative, PM Vishwakarma, Jal Jeevan Mission etc., help combat poverty.

*Nobel laureate and philosopher-sociologist Amartya Sen fundamentally altered how sociology defines poverty. He argued that poverty is not merely a lack of income, but a deprivation of basic capabilities—the freedom and physical ability of an individual to lead a life they have reason to value.*

- *The Deprivation Bundle: nutrition, housing, sanitation, and clean cooking fuel—represents a classic capability deficit.*
- *Unlocking Capabilities: When state-led interventions target this exact bundle, they are not just handing out material commodities; they are building bodily capability. Providing a clean stove (PM Ujjwala), clean running water (Jal Jeevan Mission), or a concrete house (PM Awas Yojana) directly eliminates the daily hours spent foraging for firewood or fetching water. This structural rescue from “time poverty” directly unlocks an individual’s capability to pursue formal education and productive economic opportunities.*

*Mr. Palekar said that chemical fertilisers and toxic pesticides promoted to improve the yield had already entered the food chain and were responsible for the “deteriorating health” of Indians. The irresponsible use of genetically modified seed variants, pesticides, and chemicals releases greenhouse gases into the air, damaging the ozone layer.*

*Mr. Palekar also opined that the extensive dependence on modern agriculture, such as the usage of heavy equipment and tractors, caused a drain of ₹14 lakh crore on the Indian exchequer. “On an average, ₹2 crore from every village is leaving the Indian shores every year”, he cautioned.*

*Renowned Indian eco-feminist and environmental sociologist Vandana Shiva provides an essential indigenous parallel to this critique in her foundational text, The Violence of the Green Revolution.*

- *Monocultures of the Mind: Shiva argues that modern agriculture replaced a sophisticated, indigenous ecological science with a reductionist, violent Western science. Traditional farming recognized the sacred, symbiotic relationship between livestock, local biodiversity, and human health.*
- *The Debt-Suicide Cycle: Forcing a highly diverse agrarian society to adopt rigid, capital-intensive monocultures did not just cause an ecological crisis; it caused a sociological catastrophe. The high financial cost of buying tractors and chemical cocktails created the crushing rural debt traps that fuel the ongoing crisis of agrarian suicides across India.*

*India had abolished bonded labour in 1975. Yet bonded labour is prevalent due to discrimination based on religion, ethnicity, or caste; widespread illiteracy and a lack of access to information; employer monopolies over local financial and labour markets; and the dominance of social elites.*

*Minister of State for Labour and Employment revealed a harsh truth: of India's estimated 1.84 crore bonded labourers, only 12,760 have been rescued and rehabilitated, leaving approximately 1.71 crore still trapped. To meet the 2030 target of eradicating bonded labour, around 11 lakh individuals would need to have been rescued annually since 2021.*

*According to a National Sample Survey Organization of India report, the country's total employment across the organised and unorganised sectors was approximately 47 crore. Of this, only 8 crore workers were in the organised sector, while the remaining 39 crore were in the unorganised sector.*

*As Ambedkar, Desai, Breman, and Baxi demonstrate, bonded labor is the structural anchor that allows India's unorganized economy to remain hyper-competitive and cheap. To meet the 2030 target, the state cannot merely launch superficial tracking portals; it must execute a fundamental overhaul of the rural political economy-breaking local elite monopolies, guaranteeing universal living wages, and replacing predatory debt with robust, institutionalized social protection.*

*The Economic Survey 2024-25 reveals that only 8.25% of graduates are employed in roles matching their qualifications. Worse, over 53% of graduates and 36% of postgraduates are underemployed in semi-skilled occupations. Only 4.9% of Indian youth (15-29 years) have received formal vocational training*

*While manufacturing remains critical to economic transformation, its employment elasticity in India has been steadily declining due to increased automation and capital intensity. Today, manufacturing contributes less than 13% to total employment, while agriculture and services together employ nearly 70% of the workforce*

*Further, more initiatives should be shifted from short-term employment generation to long-term sustained employment opportunities and enhanced productivity, without compromising on labour rights and bargaining power.*

***Amiya Kumar Bagchi's structural framework regarding India's manufacturing and employment constraints: Premature De-industrialization:***

***Bagchi argues that India's low manufacturing employment (under 13%) stems from historical distortions under colonialism and modern, unmediated integration into global capital markets. The Technology-Labor Asymmetry:***

***Adopting heavy automation prematurely destroys the home-grown labor market before it can mature, decoupling economic growth from job creation. Loss of Sovereign Bargaining Power:***

***Bagchi rejects treating workers as passive targets of corporate efficiency. True productivity requires strengthening the domestic working class's capacity to organize, consume, and demand equitable wage shares from corporate profits to drive sustainable internal growth.***

**W**orld Bank report highlights that India's urban population is expected to reach 951 million by 2050. With nearly one in five urban Indians living in informal areas, these communities are at the frontlines of climate change.

Nearly 44% Indian cities face chronic air pollution, indicating a structural problem driven by persistent emission sources, an analysis by the Centre for Research on Energy and Clean Air (CREA).

Solutions co-created with communities and built on local knowledge can deliver long-term impact like the Jodhpur Heat Action Plan which involves community participation, strengthen early warning systems, improve healthcare readiness, increase green cover and shift work schedules for outdoor laborers.

**Sociologist and historian Ramachandra Guha (alongside Joan Martinez-Alier) famously conceptualized the “Environmentalism of the Poor.” This framework is deeply influenced by early urban planner-sociologist Patrick Geddes, who practiced sociology on the ground in Indian cities in the early twentieth century.**

- **Critique of Top-Down Technocracy: Guha argues that Western-style environmentalism focuses on “wilderness conservation,” while elite Indian environmentalism focuses on “technocratic fixes” (like buying electric cars or building fancy sea-walls). Both models ignore the poor.**
- **The Logic of Local Knowledge: The Jodhpur Heat Action Plan is a textbook example of what Geddes called “Conservative Surgery”—improving cities by working with local topography and community habits rather than flattening them. Guha would strongly champion shifting work schedules for outdoor laborers and using community-led early warnings. It acknowledges that the poor do not view the environment as a luxury aesthetic; they view it as a site of daily survival and livelihood.**

*According to a recent study, the salaries of chief executives at India's leading IT firms have skyrocketed by over 160% in the past five years, whereas entry-level employees have experienced only marginal pay growth of under 4% during the same time as per the Pew Research Center .*

*The better-off digital workers working in the IT sector and MNCs who found remote and hybrid work cultures offering greater freedom and flexibility.*

*However constant digital availability has been leading to unimaginable overwork, causing mental fatigue, burnout, exhaustion and eroding focus, because they have been subjected to “infinite work day”.*

*These trends are in line with the corporate giants and their representatives*

*When we look at this corporate data through the lens of Indian scholarship—from Upadhyā's workplace ethnographies to Gupta's critiques of our modern institutions—the tech sector's mental health crisis ceases to be a collection of individual psychological breakdowns. It is a systemic pathology.*

*The transition to remote and hybrid models has not liberated the Indian worker; instead, it has allowed global capital to break down the final boundary protecting human life from corporate extraction. For Indian sociology, this trend warns that the country's elite knowledge economy is running on a unsustainable model—extracting maximum mental capital from its youth while freezing their economic rewards, a dynamic that threatens to shatter the long-term social and psychological stability of the urban middle class.*

*Unity in Diversity Despite our differences of race, language, state, and faith, our leaders fostered the vision of a shared national identity. India is home to many nationalities. To ensure harmony among them, our States were reorganised along linguistic lines*

*India is equally home to people of many faiths, and yet, we are a secular state. The Indian Constitution affirms secularism not just in principle, but in the very Preamble that frames our Republic. Ideas such as cooperative federalism, State autonomy, social justice, religious harmony, and linguistic rights are necessary for real autonomy*

***India's national identity is not a static, pre-existing fact; it is a continuously negotiated process. As Amartya Sen famously noted, the Indian identity is robust precisely because it allows for "argumentative" and overlapping identities. A person can be a practicing Muslim, a native Tamil speaker, a proud resident of their state, and a fiercely loyal Indian citizen all at the same time—without any internal contradiction.***

**W**hile the 11th and 12th Schedules enumerate on 29 broad subjects for panchayats and 18 matters for municipalities respectively, they are merely illustrative and not binding

Union and State governments that are expected to design vertical schemes on economic development and social justice, while local governments implement them. Members of several Urban Local Bodies and Rural Local Bodies have appealed to the 16th Finance Commission to liberally grant funds for them to improve public infrastructure.

The 16th FC, it is expected, must have gone beyond the oft-beaten approach and assessed the resource requirements of 2.7 lakh panchayats and about 5,000 municipalities, which would enable them to act as institutions for economic development and social justice

***Pranab Bardhan points out, decentralization in India is an arena of conflict between a highly centralized bureaucratic state and an aspirational, highly fragmented local democracy. Until the "illustrative" schedules are turned into mandatory legislative devolutions backed by untied financial grants, the third tier will remain an administrative appendage rather than a vehicle for authentic local self-governance.***

*India's diversity in religion and language is one of the primary factors which protects the secular character of the nation, ensuring its unity and integrity. However, the unique aspect of Indian secularism is not only related to religion but it is also concerned with language.*

*Secularism in India is different from what the West practices and are based on the principles of religious tolerance and equality. In order to protect linguistic diversity, the Eighth Schedule of the Constitution includes 22 languages. The States are free to choose their own official language.*

*According to the 2011 Census, India has 121 languages and 270 mother tongues. About 96.71% population of the country have one of the 22 scheduled languages as their mother tongue.*

*Sociologist T.N. Madan noted that Western concepts cannot be copied blindly into India. Because language and religion are deeply tied to an Indian's sense of self, the state cannot practice "total neglect." It must actively step in to protect minority languages (linguistic safeguards) just as it protects minority religions.*

*Initiative AgriNova, to bridge the gap between urban innovation and rural agriculture, launching an online awareness campaign aimed at educating farmers to adopt sustainable agricultural practices, reduce chemical dependence, and support farmer well-being.*

*What began as a small student project has now evolved into a thoughtful youth-led movement that combines research, fieldwork, and digital advocacy. Through initiatives like AgriNova, the next generation is already sowing the seeds for a more sustainable and inclusive future.*

*The core philosophy of AgriNova—combining research with sustainable fieldwork to promote farmer well-being—is an extension of Gandhian eco-philosophy and J.C. Kumarappa's agrarian economics.*

*Gram Swaraj (Village Self-Sufficiency): Gandhi envisioned an independent India built on self-reliant villages. He famously stated that “the soul of India lives in its villages.” He was deeply skeptical of industrial technologies that displaced human labor or destroyed the natural lifecycle.*

*The Economy of Permanence: Kumarappa, an agrarian economist who worked closely with Gandhi, coined the term “Economy of Permanence” (what we call sustainability today). He argued that human beings must cooperate with nature rather than exploit it.*

*Union Minister for Rural Development, Agriculture and Farmers’ Welfare said the Aajeevika Mission had grown beyond a government programme to become a “revolution and a movement”, driven by the economic and social empowerment of women in self-help groups (SHGs). Nearly 10 crore women were currently associated with SHGs, he noted*

*To strengthen women’s entrepreneurship, the Ministry had introduced an end-to-end digital loan system. Mr. Chouhan also announced that Saras Melas currently held on a limited scale would be expanded beyond Delhi to give SHG products wider market access.*

*Feminist sociologist Leela Dube, in her seminal work on gender and kinship in India, documented how patriarchal structures use food, space, and a strict private-public dichotomy to keep women subordinated. Women were historically relegated to unpaid domestic labor (the private sphere), while men controlled trade, markets, and local politics (the public sphere).*

- *Claiming the Public Sphere: The expansion of Saras Melas (national craft and trade fairs) directly shatters this dichotomy. When a rural woman packages her agricultural or artisanal products and travels beyond her village or state to markets in Delhi and other metropolitan centers, she is actively occupying the public and economic sphere.*

- *Shifting Family Dynamics: Dube highlighted that a woman's value within the Indian kinship system increases when her economic contribution is visible and quantifiable. By bringing cash and digital credit directly into the household, SHG members renegotiate domestic power balances—changing how decisions regarding nutrition, children's education, and family assets are made.*

**T**amil Nadu's community-based environmental MRV (CbMRV) initiative makes community-generated environmental intelligence a formal part of climate governance. CbMRV thus reframes governance as a partnership between communities and institutions, rather than a top-down exercise. The initiative began under the UK PACT programme, which enabled Tamil Nadu to pilot a community-based MRV system that could support just transition goals.

CbMRV enables villages to generate systematic, science-ready environmental data. It weaves traditional ecological knowledge with field-based monitoring of rainfall, temperature, soil and water health, biodiversity, fish catch, cropping patterns, livelihoods, and even carbon stocks and emissions.

- *Radhakamal Mukerjee, an early pioneer of Indian sociology deeply influenced by the polymath Patrick Geddes, formulated the concept of Regional Sociology. He argued that human social structures, economic occupations, and cultural traditions are inextricably intertwined with their specific geographic and ecological zones.*

**C**anadian Security Intelligence Service's report said a politically motivated violent extremism threat in Canada since the mid-1980s has manifested through Khalistani extremists, seeking to use violent means to create an independent nation state called Khalistan within India's Punjab

The latest report said the ‘Politically Motivated Violent Extremism (PMVE) encourages “the use of violence to establish new political systems, or new structures and norms within existing systems.” Khalistani violent extremist groups were receiving financial support through misuse of the charitable and NPO sectors originating from Canada, the report pointed out.

**Sociologist Dipankar Gupta, in his critique of contemporary Indian social dynamics, introduced the idea of Mistaken Modernity—where communities adopt the external material artifacts of modernity (such as Western passports, technology, and wealth) but maintain intensely primordial, fundamentalist worldviews.**

- **The Diaspora Contradiction: Gupta’s work explains how a group can live in an advanced, highly developed democratic state like Canada, yet fund regressive, violent political projects aimed at destabilizing a secular democracy thousands of miles away.**
- **Hyper-Ethnicity: Because they are physically separated from the actual pluralistic and shared everyday life of modern Punjab (where communities coexist naturally), the overseas radical leadership relies on a rigid, black-and-white, hyper-ethnic narrative. This absolute binary labels any political compromise inside India as a betrayal, driving the justification for violent extremism.**

**I**ndian Association for the Study of Population (IASP) studies reveal that In 2000, TFR was 3.5 and today it stands at 1.9.

The fall in fertility primarily to increasing development and education levels. Increased female literacy, he said, has directly shaped decisions around marriage and childbearing, leading to smaller families.

Development is inversely proportional to birth rates. Illiterate groups still have fertility levels above three, but among the educated, TFR ranges between 1.5 and 1.8. late marriages and growing economic opportunities, especially for women pursuing careers have also significantly influenced reproductive choices.

*Modern Indian sociologists highlight a sharp North-South Demographic Dualism. Southern states (like Kerala and Tamil Nadu) reached ultra-low fertility rates ahead of northern heartland states (Bihar and UP).*

*Sociologists explain this dualism not through religion or geography, but through social development indicators. The South's rapid transition is attributed to early structural investments in female literacy, healthcare access, and grass-roots women's empowerment programs (like Self-Help Groups). Conversely, northern pockets experience a demographic lag due to deep-seated feudal land relations and patriarchal constraints.*

*The Covid-19 pandemic laid bare these vulnerabilities when nearly 40 million workers were forced to return home during the first lockdown in 2020 (RBI, 2020). Covid-19 reverse migration*

*According to the Periodic Labour Force Survey (PLFS) 2020–21, almost 29% of India's population were classified as migrants, with 89% originating from rural areas. Among youth, migration is especially significant: over 50% of migrants are aged between 15 and 25, suggesting that India's most productive workforce is leaving its villages.*

*For men, migration is predominantly work-related, while for women, 86.8% migrate due to marriage. Studies further reveal that Scheduled Castes (SCs) and Other Backward Classes (OBCs) record higher migration rates, reflecting structural inequities.*

*Gail Omvedt, writing from a subaltern perspective, argues that for Dalits (SCs), migration is not just an economic search for wages; it is a desperate attempt to achieve social emancipation. In the traditional village, Dalits are historically landless and bound by humiliating caste rules managed by dominant-caste landlords.*

*Omvedt notes that moving to an urban informal economy—even if it means living in a crowded slum and working a low-paying construction job—offers a degree of urban anonymity. The city allows a Dalit worker*

*to shed their immediate, localized untouchability status. Therefore, the higher migration rates among SCs represent a structural flight away from explicit village caste violence.*

**T**he Population and Women Empowerment Policy of Assam (Amendment), 2025. According to this notification, candidates with only two children will be eligible for government employment, and existing government servants must strictly adhere to the two-child norm as role models for society.

*Feminist sociologist Leela Dube (Visibility and Power) documented how patriarchal kinship structures limit women's control over their reproductive systems, treating them as passive variables within a male-headed household.*

**A**ccording to the Civil Registration System's vital statistics report, released by the Office of the Registrar General of India. Other States with low sex ratios at birth in 2022 were Maharashtra (906), Telangana (907), and Gujarat (908).

On the other hand, Nagaland had the highest figure of 1,068, followed by Arunachal Pradesh (1,036), Ladakh (1,027), Meghalaya (972), and Kerala (971).

Of the total registered births in 2022, 52.4% were boys while 47.6% were girls. While about 43% of the births were registered in rural areas, 56.5% were registered in urban areas.

Of the total registered deaths in 2022, the shares of men and women were 60.4% and 39.6% respectively. The report showed that 59.5% of the registered deaths were in rural India while 40.5% were in urban areas.

*Demographic sociologist Ashish Bose (who famously coined the term BIMARU) argued that India's demographic health is fundamentally divided by regional governance cultures rather than uniform national trends.*

*The Progressive South vs. Regressive Heartland: The fact that Kerala (971) and Meghalaya (972) maintain healthy sex ratios alongside the Northeast validates Bose's thesis.*

*Bose argued that population indicators are a direct product of social development investments. Regions that historically prioritized female literacy, localized healthcare, and community-based monitoring programs naturally achieve balanced vital statistics. Wealth accumulation alone, without a corresponding evolution in social values, fails to protect a society's demographic fabric.*

Researchers from Delhi's Institute of Economic Growth said that with 80 % of India's population living in areas highly vulnerable to extreme weather events such as cyclones, floods and heatwaves, risks due to climate change could undermine the country's progress on several Sustainable Development Goals (SDGs)

The researchers analysed data from the National Family Health Survey-Round 5 and 'Central Research Institute for Dryland Agriculture' (CRIDA), which provides information on a district's climate vulnerability.

The chance of children being underweight and that of women having non-institutional deliveries, is (25 % and 38 %) higher, respectively, in districts that are highly vulnerable to climate change than districts that are less vulnerable,”

Districts which are highly vulnerable in terms of climate, underperform on health metrics including stunting, wasting, being underweight etc. The team also found a higher chance of six per cent and 14 % for wasting -- a low weight for height -- and stunting in highly vulnerable districts.

*In their seminal work Ecology and Equity: The Use and Abuse of Nature in Contemporary India, Madhav Gadgil and Ramachandra Guha divide Indian society into three distinct ecological classes: Omnivores (the urban elite), Ecosystem People (rural communities reliant on local nature), and Ecological Refugees (those displaced by environmental degradation).*

- *The Structural Shock: The districts tracked by IEG and CRIDA are populated primarily by “Ecosystem People”—small farmers, fishers, and forest-dwellers whose daily survival depends directly on a stable climate cycle.*
- *The Creation of Refugees: When extreme weather events like floods or cyclones destroy local crops and ecosystems, these communities are stripped of their livelihoods. They are transformed into internal “Ecological Refugees,” forced into low-paying, informal labor. The 14% increase in child stunting and 6% rise in wasting represent the biological toll paid by these communities as they are squeezed by global climate changes they did not create.*

*The report by the Geneva-based Internal Displacement Monitoring Centre (IDMC) said that the country recorded 1,700 displacements associated with violence, fewer than in 2023 when communal violence escalated in Manipur.*

*IDMC said two-thirds of the internal displacements in India were triggered by floods. According to the report, Assam saw 2.5 million internal displacements in 2024 due to the most intense floods in more than a decade that struck the state*

*More than a million displacements were associated with cyclone Dana, which formed in the Bay of Bengal in late October and forced people to flee in Odisha and West Bengal.*

*Walter Fernandes’s standpoint, forced population displacement is built directly into India’s current growth-centric development paradigm. He advocates for a fundamental shift away from the forced expropriation of community lands toward a rights-based, participatory framework. For Fernandes, true development cannot be measured by infrastructure or GDP if its primary mechanism relies on the systematic impoverishment and social disarticulation of “Gandhi’s last man.”*

*India has, for the first time, secured a position among the top 100 countries in the Sustainable Development Goals (SDG) Index, ranking 99th out of 167 nations in the 2025 edition of the Sustainable Development Report (SDR), by the UN Sustainable Development Solutions Network. In 2024 India was ranked in 109th position. Significant progress in poverty reduction, gender equality, clean energy, digital public infrastructure etc., has improved India's rank in 2025.*

*Post-colonial sociologist Vivek Chibber (Postcolonial Theory and the Specter of Capital) examines how the state in the Global South manages capitalist development alongside social stability.*

*The Legitimacy of Welfare: Chibber argues that to sustain rapid economic growth without facing intense social unrest or fragmentation, a developing state must practice a form of Welfare Capitalism.*

*The SDG Buffer: The Indian state's aggressive focus on the SDGs (clean energy, digital public goods, housing) acts as a structural stabilizer. By providing a baseline of modern amenities to the working class, the state ensures social cohesion. It integrates the subaltern population into the national development narrative, converting potential class conflict into structured, index-monitored progress.*

**N**ITI Aayog's National Multidimensional Poverty Index (2023) stated that Kerala was the least impoverished State, based on the headcount ratio. Just 0.55% of Kerala's population was multidimensionally poor — far below the national average of 14.96%

Instead of relying on self-enrolment, the government deployed nearly 4 lakh trained enumerators, supported by a robust local body system, to identify the abjectly poor. extremely poor families were identified based on the four-point criteria of access to food, health, means of livelihood, and housing. Preparation of custom-made micro plans for each identified family and the provision of essential support such as identification documents, housing, livelihoods, regular medicine, cooked meals, palliative care etc., helped to combat poverty. progressive governance can be rooted in welfarism and growth simultaneously, without compromising social safety or sustainability.

**Anthropologists and sociologists Filippo Osella and Caroline Osella (Social Mobility in Kerala) have written extensively on consumption, status, and the psychological dimensions of stratification in modern Kerala.**

**The Stigma of the “Abject Poor” Label: The case study highlights that enumerators are deployed to explicitly identify the “abjectly poor” or “extremely poor families.” The Osellas’ work on social mobility reveals that Kerala is a highly status-conscious society, driven by competitive consumption and educational prestige.**

**The Psychological Cost: In such a setting, being officially categorized, listed, and publicly visited by state enumerators as “abjectly poor” carries an intense social stigma. While the micro-plans provide essential material relief, the institutional tracking of destitution can inadvertently reinforce social distance, subtly marking these households as permanent dependents of the state and creating hidden psychological barriers to organic social integration.**

*Despite legal advancements such as the Transgender Persons (Protection of Rights) Act, 2019, social stigma (NALSA report-27% of transgender were denied healthcare access due to gender identity), economic exclusion (NHRC - 92% of transgender face economic exclusion) and discrimination persist (UNDP- 60% dropout rate among transgender students due to bullying etc.,. True inclusion requires strong policy implementation, anti-discrimination enforcement, and societal change.*

*Post-colonial and subaltern theorist Gayatri Chakravorty Spivak (Can the Subaltern Speak?) explored how elite state structures silences the absolute margin of society.*

- The Illusion of Legal Voice: Spivak's framework explains the sharp contradiction of having a progressive law like the 2019 Act coexisting with a 92% economic exclusion rate. She argues that the state often passes laws to create a façade of progress for international audiences, without giving the subaltern the structural power to speak or claim those rights.*
- The Non-Citizen Reality: When a group is completely cut off from basic literacy, formal employment, and healthcare, they are reduced to a state of subaltern silence. They cannot access courtrooms to enforce anti-discrimination laws because their daily lives are entirely consumed by the struggle for basic survival. The 2019 Act speaks for them, but it fails to speak with them, leaving them legally recognized but socially erased.*

*Nearly half of the women in agriculture are unpaid family workers, with their numbers reaching to 59.1 million. Periodic labour force survey (PLFS), 2023-24. feminisation of agriculture; has, in a way, reinforced inequities rather than enabling women's economic empowerment.*

*women are not officially recognised as farmers, they own only 13-14% of land holdings, and earn 20-30% less than men for equivalent work. Asset ownership, decision-making power, and access to credit and government support remain male-dominated, trapping women in low-value activities.*

*Policies must recognise women as independent farmers by promoting joint or individual land ownership, which in turn strengthens their eligibility for credit, insurance, and institutional support.*

*Anthropologist and sociologist Karin Kapadia (Siva and Her Sisters: Gender, Caste, and Class in Rural South India) analyzed how the rural labor market is deeply segmented by both patriarchy and the caste hierarchy.*

*The Cultural Devaluation of Tasks: Kapadia's ethnographies reveal that the division of labor in fields is not natural or skill-neutral. Tasks are strictly segregated: heavy mechanical operations (like plowing or driving tractors) are labeled as "men's work" and highly paid. Arduous, repetitive tasks (like transplanting paddy seedlings, weeding, and hand-harvesting) are designated as "women's work" and systematically underpaid.*

*The Double Vulnerability of Subaltern Women: Kapadia points out that the vast majority of female agricultural laborers belong to Dalit and Adivasi communities. The 20–30% gender wage gap highlighted in the PLFS data is maintained through everyday cultural norms and village rituals that devalue subaltern women's labor. Their physical exertion is naturalized, allowing dominant-caste landholders and patriarchal families to justify paying them lower wages for equivalent or more intensive work.*

*Terming dowry a "cross-cultural evil" cutting across religions, the Supreme Court of India has said in a judgment that the "social strategy" to marry daughters to "higher status families" has come at a great cost to the rights of women.*

*Since lineage is traced through the patriarchal line, the desire to marry daughters into equal or higher status families ensured that their offspring retained or enhanced the family's standing. Hypergamy thus became both a social strategy and a religiously sanctioned norm," Justice Karol, who authored the recent judgment, observed.*

*The court detailed how families, particularly in urban centres, have begun adopting dowry as a “status marker and as part of competitive marriage negotiations”*

*The court directed the States and the Union government to consider changes to educational curricula across levels, appointment of Dowry Prohibition Officers, reinforcing the Constitutional position that parties to a marriage are equal to one another.*

*In her seminal work **Freedom and Destiny: Gender, Family, and Popular Culture in India**, Patricia Uberoi analyzes the complex relationship between romantic aspirations, arranged marriages, and social status.*

***The Strategic Matrix:** Uberoi argues that the institution of arranged marriage in India is the primary mechanism through which the middle and upper-classes reproduce their class positions and consolidate capital.*

***The Hypergamy Illusion:** The Supreme Court noted that hypergamy ensures offspring retain or enhance the family’s standing. Uberoi explains that families view daughters not as individual citizens with independent rights, but as strategic chips in a high-stakes chess game of status alignment. Dowry acts as the necessary capital investment required to purchase membership into a higher social tier. By entering into these competitive arrangements, families ensure that their wealth, network, and subsequent generation remain securely anchored within the elite capitalist class, rendering the constitutional position of “marital equality” practically secondary.*

***A**t Tetgama village in Purnia district of Bihar, three women, were mercilessly beaten and burnt alive in the name of witchcraft. In States like Jharkhand, Odisha, Chhattisgarh, Bihar and Assam: women are still harassed, ostracised, and killed in the name of witchcraft.*

witchcraft is a systemic part of India's social landscape, driven by not just by superstition but also gendered violence, which is deeply embedded in structures of patriarchy, caste, poverty, and illiteracy.

India needs a comprehensive approach that involves legal enforcement as well as education, community mobilisation, and sensitising the police and the judiciary.

**Feminist environmental economist Bina Agarwal (A Field of One's Own) argues that the rural household and community are fields of "cooperative conflict," where resource allocation is decided entirely by a person's material bargaining power.**

- **The Targets of the Label: Empirical studies show that the women targeted as "witches" are overwhelmingly widows, elderly women living alone, or childless women who hold temporary or customary claims to ancestral land.**
- **The Strategy of Elimination: Agarwal's framework explains that branding a woman a daayan is a calculated material strategy used by male kin or dominant villagers to strip her of land rights. By using a superstition that the community readily accepts, male relatives can terrorize, ostracize, or murder an independent female claimant. This eliminates her from the line of inheritance and returns control of the land to patriarchal hands, proving that the root of the violence is resource greed, not magic.**

**I**ndependent People's Tribunal's report on the ongoing ethnic conflict in Manipur, which was released in Delhi. The tribunal, constituted by the People's Union of Civil Liberties (PUCL) in 2024, was chaired by Kurian Joseph, former judge, Supreme Court.

In the report, the jury stressed that more than 60,000 internally displaced people still remain in camps in Manipur with no end in sight. The report also attributed a significant role to the media in the conflict, which actively shaped public perception and escalated tensions.

*Tribunal said the Manipur High Court's March 2023 directive, recommending Scheduled Tribe (ST) status for Meiteis served as a vital trigger, as it was perceived by the tribal groups, including the Kuki-Zo groups and the Nagas, as a threat to their constitutional protections.*

*It also demanded a Special Investigation Team (SIT) probe into the conflict and emphasised that lasting peace in Manipur requires structural changes, community dialogue, legal accountability and sustained moral leadership.*

*Anthropologist and sociologist N.K. Bose historically formulated the “Hindu Method of Tribal Absorption,” arguing that independent tribal groups in India were gradually integrated into the dominant economic and cultural matrix by finding a functional, non-competitive niche within the broader system.*

- The Breakdown of Functional Integration: The Manipur crisis represents the absolute breakdown of this absorption model. Rather than a smooth, functional integration, the modern state's reservation matrix has turned ethnic groups into intense competitors for scarce state resources (government jobs, educational seats, and land rights).*
- The Hardening of Boundaries: Bose's framework, when applied critically today, shows that modern democratic politics has inadvertently incentivized the hardening of ethnic boundaries. Instead of cultural blending, groups mobilize aggressively as distinct political corporations. The struggle over who gets labeled “Tribal” or “Scheduled” has weaponized ethnic differences, turning ancient neighbors into hostile competitors.*

According to the findings, 53,651 children were rescued across India by Just Rights for Children (JRC), a national network of over 250 NGOs

Telangana has emerged as India's leading State in tackling child labour and trafficking, with over 11,000 children rescued in the financial year 2024–25.

*Sociologist Neera Burra, a premier Indian authority on child exploitation (Born to Work: Child Labour in India), focused heavily on how traditional social structures and modern industries conspire to keep child labor hidden from public view.*

- *The Social Definition of Work: Burra documented that child labor survives because it is systematically naturalized by employers and families alike. Children are often employed in highly hazardous, unorganized micro-units under the guise of “learning a family trade” or “apprenticeship.”*
- *The Power of External Enumeration: The JRC network's rescue of 53,651 children validates Burra's thesis on the invisibility of the child worker. Because local formal factories try to conceal child workers, it requires the specialized, grassroots intelligence of over 250 coordinated NGOs to map out, identify, and physically extract these children from the spaces of unfree labor.*

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