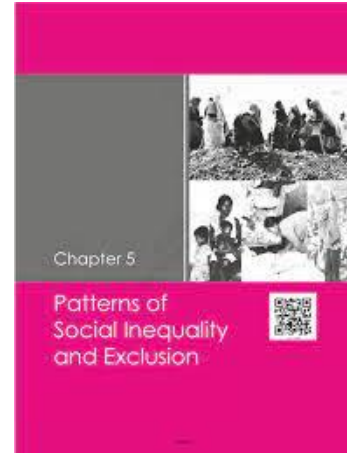




INDIAN SCHOOL AL WADI AL KABIR
Chapter 5- Patterns of Social Inequality & Exclusion
(GRADE XII)
STUDY NOTES AND Q&A

SUB TOPICS FROM THE CHAPTER

- WHAT IS SOCIAL ABOUT SOCIAL INEQUALITY?
- CASTE & TRIBE~ SYSTEMS JUSTIFYING AND PERPETUATING INEQUALITY
- UNTOUCABILITY
- STATE AND NON-STATE INITIATIVES ADDRESSING CASTE AND TRIBE DISCRIMINATION
- OTHER BACKWARD CASTE
- ADIVASI STRUGGLES
- STRUGGLE FOR WOMEN'S EQUALITY AND RIGHTS
- STRUGGLES OF THE DIFFERENTLY ABLED



Q1. What is social about social inequality and exclusion?

(2marks)

Ans: First, social inequality and exclusion are social because they are not about individuals but about groups. Second, they are social in the sense that they are not economic, although there is usually a strong link between social and economic inequality.

Q2. In what ways is social inequality different from the inequality of individual? (2marks)

Ans: Individual inequality refers to destructiveness and variations among individuals in their psychological and physical characteristics.

Social inequality refers to a social system where some people are getting opportunity to make use of the resources and others are not. Some people are at a higher level in terms of wealth, education, health and status while others are at the lowest level. Social inequality gets manifested in following forms:

- (i) Social stratification (ii) Prejudices
- (iii) Stereotypes (iv) Discrimination

Q3. What are some of the features of social stratification? (6marks)

Ans: The key features of social stratification are

(i) Social stratification is a characteristic of society, not simply a function of individual differences.

It is society-wide system that unequally distributes social resources among categories of people. For example: In the most technologically primitive societies-hunting and gathering societies, little was produced, so only rudimentary social stratification could exist.

In more technologically advanced societies, where people produce a surplus over and above their

basic needs, however, social resources are unequally distributed to various social categories regardless of people's innate individual abilities.

(ii) Social stratification persists over generations:

It is closely linked to the family and to the inheritance of social resources from one generation to the next. A person's social position is ascribed, i.e., a child assumes the social position of its parents. Births dictate occupation e.g. a Dalit is likely to 'be confined to traditional occupation such as agricultural labours, scavenging or leather work, with little chance of being able to get high paying white-collar or professional work.

The ascribed aspect of social inequality is reinforced by the practice of endogamy, i.e., marriage is usually restricted to members of the same caste, ruling out the potential for breaking caste line through inter caste marriages.

(iii) Social stratification is supported by patterns of beliefs and ideology:

No system of social stratification is likely to persist over generations unless it is widely viewed as being either fair or inevitable. For example, Caste system is justified in terms of the opposition of purity and pollution, with Brahmans designated as the most superior and Dalits as the most inferior by virtue of their birth and occupation.

Not everyone, thinks of a system of inequality as legitimate. Typically, people with the greatest social privileges express the strongest support, while those who have experienced exploitation and humiliation of being at the bottom of the hierarchy are most likely to challenge it.

Q4. What are the different kinds of social resources/capital? (2marks)

Ans: Social Resources can be divided into 3 types:

- Economic: material assets and income
- Cultural capital: educational qualification and status
- Social capital: network of contacts and social associations

Q5. How would you distinguish prejudice from other kinds of opinion or belief? (2marks)

Ans. Prejudice refers to pre-judgement, i.e., an opinion made in advance. Prejudice refers to pre-thought opinions or attitudes held by members of one group towards another.

Prejudice may be either positive or negative. A prejudiced person's pre-thought views are generally based on hearsay rather than on direct evidence. This word is generally used for negative pre-judgements.

On the other hand, an opinion is a judgment about someone or something, not necessarily based on fact and knowledge.

Q6. Give the meaning of the following terms: (2marks)

Stereotypes- Prejudices are grounded in stereotypes. These are fixed and inflexible characterizations of a group of people. Stereotypes are often applied to ethnic and racial groups

and to women. Stereotypes fix whole groups into single, homogenous categories; they refuse to recognize variation across individuals and across contexts or across time.

Discrimination refers to actual practices/behaviour towards another group, disqualifying a group from opportunities open to others.

Q7. What is social exclusion? (2marks)

Ans. Social exclusion is the combined result of deprivation and discrimination that presents individual or groups from participating completely in the economic, social and political life of the society in which they live. Social exclusion is structural i.e., the outcome of social processes and institutions rather than individual action and it is involuntary.

Q8. What is apartheid? Ans: Discrimination based on the colour of skin and race is known as apartheid. It was practised in South Africa between 1948-1994 by the white minority government over the native population.

Q9. What is the relationship between caste and economic inequality today? (4marks)

Ans. In the hierarchy of caste system each caste has a specific place and social status. There has been a close correlation between social or caste status and economic status. The high' castes were almost invariably of high economic status. On the other hand, the "low' caste was almost always of low economic status.

However, in the 19th Century the link between caste and occupation had become less rigid consequently, the link between caste and economic status is not as rigid today as it used to be. At the macro line things have not changed much. The difference between the privileged a high economic status section of society and disadvantaged (a low economic status) sections still persists.

Q10. What is untouchability? (2marks)

Ans. Untouchability is an extreme and vicious aspect of the caste system. It uses stringent social and ritual sanctions against members of castes located at the bottom of the purity pollution scale. They are considered to be outside the caste hierarchy.

Q11. Describe some of the policies designed to address caste inequality (4marks)

Ans. At the state level, there are special programs for scheduled tribes and scheduled castes. Because of massive discrimination practiced against them, special provisions have been made for them.

The OBCs have also been added to this special provisions.

The laws passed to end, prohibit and punish caste discrimination, especially untouchability are:

(i) Caste Disabilities Removal Act of 1850, disallowed the curtailment of rights of citizens due solely to change of religion or caste. It allowed entry of Dalit to government schools. .

(ii) Constitution Amendment (93rd Amendment) Act of 2005, for introducing reservation for OBCs in institutions of higher education.

(iii) Scheduled castes and scheduled tribes (Prevention of Atrocities) Act of 1989, to abolish

untouchability (Article 17) and introduced reservation provisions.

(iv) 1989 Prevention of Atrocities Act revised and strengthened the legal provisions against Dalits and Adivasis.

Q12. How are the Other Backward Classes (OBC's) different from Dalits (or Scheduled Castes)? (4marks)

Ans. Untouchability was the most visible and discriminatory form of social inequality. Despite this, there was a large group of castes which were of low status and were also subjected to varying levels of discrimination. The ex-untouchability communities and their leaders have coined, another term, 'Dalit', which is now the generally accepted term for referring to these groups. The term Dalit literally means 'downtrodden' and conveys the sense of an oppressed people.

However, the constitution of India recognizes the probability that there may be groups other than SCs and STs who suffer from social disadvantages. These groups were described as "socially and educationally" backward classes or other backward classes." The OBCs are neither part of the castes at the upper end of the caste hierarchy, nor the Dalits at the lower end. The OBCs are a much more diverse group than the Dalits.

Q13. What are the major issues of concern to adivasis today? (6marks)

Ans. The tribes, were considered to be "people of the forest" whose special habitat in the hilly and forest regions made their economic, social and political attributes. At present, except the North-Eastern states, there are no areas of the country which are inhabited exclusively by tribal people.

The regions where tribal population are concentrated, their economic and social conditions are much more than those of non-tribals.

However, after independence Adivasi lands were acquired for new river and dam projects. Consequently, millions of Adivasis were displaced without any adequate compensation or rehabilitation.

The resources of Adivasis are being taken away in the name of 'national development' and 'economic growth'.

For example projects such as Sardar Sarovar Dam on the river Narmada and the Polavaram Dam on river Godavari would displace hundreds of thousands of Adivasis. The policy of economic liberalization is leaving Adivasis to greater destitution.

Q14. What are the major issues taken up by the women's movement over its history? (6marks)

Ans. Scholars and social reformers have shown that the inequalities between men and women are social rather than natural. The women's question became prominent in the 19th Century. Raja Rammohun Roy's attempt to reform society, religion and status of women in Bengal. He undertook the campaign against "Sati" which was the first women's issue to receive public attention.

Jyotiba Phule was from socially excluded caste and he attacked both caste and gender discrimination. He established the Satyashodhak Samaj with its primary emphasis on truth seeking. ”

Sir Syed Ahmed Khan made efforts to reform Muslim Society. He wanted girls to be educated, but within the precincts of their homes.

He stood for women’s education but sought for a curriculum that included instruction in religious principles, training in arts of housekeeping and handicrafts and rearing of children.

Tarabai Shinde a Maharashtrian housewife, wrote, Stree Purush Tulana as a protest against the double standards of a male dominated society.

Women’s issues emphatically surfaced in 1970s. The burning issues were rape of women in police custody, dowry murders and gender injustice, etc. The new challenges have come in the form of social bias against the girl child sex ratio which is falling very sharply.

Q15. In what sense can one say that ‘disability’ is as much a social as a physical thing? (6marks)

Ans. The disabled are struggling not because they are physically or mentally challenged but also because society is built in a manner that does not cater to their needs.

- In the Indian context, one of the leading scholars of disability, Anita Ghai, argues that the invisibility of the disabled can be compared to the Invisible Man of Ralph Ellison which is a famous indictment of racism against African Americans in the USA.
- In India, in a culture that looks up to “bodily perfection’, all deviations from the “perfect body’ signify abnormality, defect and distortion. Labels such as “bechara’ accentuate the victim status for the disabled person.
- The roots of such attitude lie in the cultural conception that views an impaired body as a result of fate. Destiny is seen as the culprit, and disabled people are the victims. The dominant cultural construction in India, therefore looks at disability as essentially a characteristic of the individual. The popular images in mythology portray the disabled in an extremely negative fashion.
- The social construction of disability has yet another dimension. There is a close relationship between disability and poverty. Malnutrition, mothers weakened by frequent childbirth, inadequate immunization programmes, accidents in overcrowded homes, all contribute to an incidence of disability among the poor people that is higher among people living in easier circumstances.
- The concepts of inclusion is still an experimental concept in our educational system which is restricted to few public schools only.

Q16. What is the correlation between disability and poverty? (2marks)

Ans: There is a close relationship between disability and poverty. Malnutrition, mothers weakened by frequent childbirth, inadequate immunization programs, accidents in overcrowded homes, all contribute to an incidence of disability among the poor people that is higher among people living in easier circumstances.

Disability creates and exacerbates poverty by increasing isolation and economic strain, not just for the individual but for the family.

Q17. Who is a Dalit? (2marks)

Ans: The term 'Dalit' literally means downtrodden and conveys the sense of an oppressed people. Untouchable, also known as Dalit, and originally Harijan, is a term used in traditional Indian society to refer to members of a variety of low-caste Hindu groups as well as people who do not belong to the caste system.

Q18. What kinds of provisions have been provided to the SC and ST's by the state? (4marks)

Ans: After independence there were many state and non-state initiatives to address the issue of Caste discrimination. The details of reservations provided by the state to the SC's and ST's are as follows:

- Reservation of seats in the state and central legislatures.
- Reservation of jobs in Government services.
- Reservation of seats in educational institutions.
- Abolition of untouchability Article 17
- Caste Disabilities Removal Act 1850
- Scheduled castes and Scheduled Tribes (prevention of atrocities) Act 1989.

Q19. Examine the role of non-state authorities on the issue of caste discrimination (4marks)

Non state initiatives (Movements and struggles)

- During the colonial period efforts were made by Jyotiba Phule, Periyar, Ambedkar and others.
- In contemporary times, efforts made by political organizations like Bahujan Samaj Party in U.P, Dalit Sangharsh Samiti of Karnataka
- Literacy contributions- creating Dalit awareness specially in Marathi, Tamil, Kannada, Telugu and Hindi.

Q20. Who are OBC's Ans: OBC's are described as socially and educationally backward (2marks)

Ans: Largely they were the service and artisanal castes who occupied the lower rungs of the caste hierarchy. Upper OBC's were largely landed castes who enjoyed dominance in rural society in many regions of India while the lower OBC's are very poor and disadvantaged and are often not very different from Dalits in Socio-economic terms. They are known as creamy layer OBC's and non-creamy layer OBC's now a days.

Q21. What does the term ‘adivasi’ mean?

Ans: The term ‘adivasi’ was coined in 1930’s. It connotes political awareness and the assertion of right, literally meaning ‘original inhabitants’/

Q22. What is the meaning of internal colonialism? (2marks)

Ans: ‘Internal colonialism’ means the injustice and atrocities faced by the tribals in the name of national development as the government has monopoly over forests & mining industries. Tribals are also displaced from their lands due to mega dam projects and acquisition of their land by the government.

Q23. What do you understand by the term ‘social stratification’? (2marks)

Ans: Social stratification is a system which categorizes people who are ranked in a hierarchy in society. This is a system of structured inequalities. Three key principles of social stratification are as follows:

- It is a characteristic of every society and not simply a function of individual differences.
- It persists over generations
- It is supported by patterns of belief/ideology.

Q24. State the declarations of the Karachi session if INC which committed itself to women’s equality. (4marks)

Ans: In the Karachi Session of 1931 a few provisions were suggested and later included in the constitution. These were as follows:

1. Everyone is equal in the eyes of law, irrespective of their religion, caste, language and sex they belong to.
2. Women should be allowed to hold positions in society in government jobs, not taking in account their caste, language.
3. Universal Adult Franchise should be allowed to vote irrespective of their caste, religion, etc.
4. All women have a right to vote, right to stand for any office or to take up any job.

Q25. Who wrote Stree Purush Tulana? What does it explain? (4marks)

Ans: Tarabai Shinde wrote a book called ‘Stree Purush Tulana’ in 1882 which spoke about how men and women are treated. Women in those days were suppressed and were given a very low status. They were often ill-treated like slaves. There was prevalence of polygamy, so one man would marry several women. Seeing how women were degraded she wrote her book to spread awareness about their issues and place in society.

Q26. Who wrote Sultana's Dream? What does it explain? (2marks)

Ans: Begum Rokeya Sakhawat Hossain wrote an interesting short story, 'Sultana Dream' in 1915 where there was a role reversal (men and women) in a magical world. Her work was a satire where men worked and cooked and did the household work whereas women would work outside the house, travel in a rocket. In reality, it was very rural for a man to do household work.

Q27. Discuss the role of social reformers in dealing with women's issues during the colonial period (6marks)

- The male reformers wanted to make changes in the society for women and Dalits.

– **Raja Rammohun Roy**

In 1829 he caused the abolition of Sati Pratha under the Governor General William Bentick. Later he started Brahma Samaj for the upliftment of the status of women by giving the girl child education.

He wanted child marriage to end and wanted to encourage widow remarriage.

– **Dayanand Saraswati**

He started the Arya Samaj to educate the girl child. Upliftment of women both socially and economically. Abolishment of child marriage encouraged widow remarriage.

He was against the study of western education and he wanted women to study the Vedas and learn about housekeeping as they would ultimately become home workers. This social work was done by the Arya Samaj.

– **M.G. Ranade**

He was a Hindu Brahmin and was shocked by the way women were treated. He wrote two books and appealed to the people by saying that even in the Vedas it was not mentioned to treat them badly or they shouldn't get married again.

– **Jyotiba Phule**

He was a Dalit and started the association called Satyashodhak Samaj (truth seeking society) Focused on status of Dalits and women and was the first Indian to start a college for women in Puri.

– **Syed Ahmed Khan**

He was a well educated Muslim and he wanted the Muslim women to be educated as they were suppressed, due to the Purdah System but they should learn about housekeeping as they will become house workers.

Q28. Explain the meaning of the term untouchability along with its various dimensions (6marks)

Ans: Untouchability is an extreme and vicious aspect of the caste system. It uses stringent social and ritual sanctions against members of castes located at the bottom of the purity pollution scale. Untouchables are considered to be outside the caste hierarchy. Untouchability is a pan-Indian phenomenon, although its specific forms and intensity vary considerably across regions and socio- historical contexts.

Untouchables have been referred to collectively by many names over the centuries. Whatever the specific etymology of these names, they are all derogatory and carry a strongly pejorative charge. Gandhi popularized the term ‘Harijan’ in the 1930’s to counter this.

In the analysis of the term untouchability, three things are clearly apparent:

- (i) **Exclusion:** Exclusion is a unique practice where members of the lower castes are prohibited from sharing drinking water sources or participating in collective religious worship, social ceremonies and festivals.
- (ii) **Humiliation- subordination:** Forced inclusion in a subordinated role, such as being compelled to play the drum at religious functions; the performance of publicly visible acts of self- humiliation.
- (iii) **Exploitation:** Untouchability is always associated with economic exploitation of various kinds, most commonly through the imposition of forced, unpaid or under-paid labour, or the confiscation of property.

EXTRA QUESTION

Study the given table and answer the given questions. Percentage of Population lying below poverty line 2011-12.

Caste and Community	Rural India Expenditure of Rs327 or less per person per month	urban India Expenditure of Rs 424 or less per person per month
Schedule Tribes	45.3%	24.1%
Schedule Castes	31.5 %	21.7%
Other Backward Classes	22.7%	15.4%
Higher Caste Muslims	26.9 %	22.7%
Higher Caste Hindus	25.6%	12.1%
Higher Caste Christians	22.2%	05.5%
Higher Caste Sikhs	06.2%,	05.0%
All communities	27.0%	13.7%

- (a) Most of the persons of which caste are living their life in extreme poverty?
Which community has least number of persons living in poverty?
- (b) What do you understand by the term other backward classes?
What can you conclude about OBC's after reading the above table and discuss their social problems.