



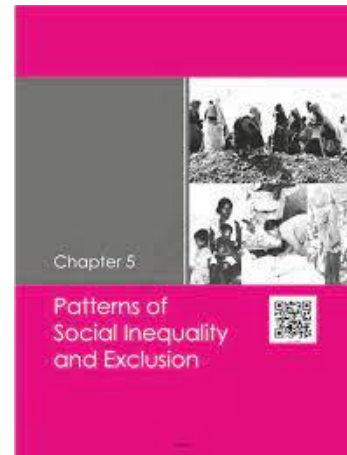
INDIAN SCHOOL AL WADI AL KABIR

Patterns of Social Inequality & Exclusion (GRADE XII)

Question Bank with Answers

SUB TOPICS FROM THE CHAPTER

- WHAT IS SOCIAL ABOUT SOCIAL INEQUALITY?
- CASTE & TRIBE~ SYSTEMS JUSTIFYING AND PERPETUATING INEQUALITY
- UNTOUCHABILITY
- 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?

(2mks)

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. They are systematic and structured-there is a definite pattern to social inequalities.

Q2. What are the different kinds of social resources/capital? (2mks)

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

Q3. Bourdieu's 3 forms of capital overlap and one can be converted into the other. Explain (2mks)

Ans: In every society, some people have a greater share of valued resources- money, property, education, health and power- than others. These social resources can be divided into 3 forms of capital- economic, cultural and social. Often this overlaps or can be converted into the other.

Q4. ‘Discrimination can be very hard to prove because it may not be openly or explicitly stated’. Explain (2mk)

Ans: Discriminatory behaviour or practices may be presented as motivated by other, more justifiable reasons rather than prejudice. For example, the person who is refused a job because of their caste may be told that they were less qualified than others, and that the selection was done purely on merit.

Someone with influential relatives and friends (social capital) may – through access to good advice, recommendations or information- manage to get a well- paid job.

Q5. What are some of the features of social stratification? (6mks)

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 Brahmins 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.

Q6. What is social exclusion? (2mks)

Ans. Social exclusion is the combined result of deprivation and discrimination that prevents 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.

**Q7. ‘Just like caste in India, race in South Africa stratifies society into a hierarchy’.
Explain. (2mks)**

Ans: To ensure their political control, the White European minority developed the policy of apartheid, or separation of races. An informal practice for many years, **apartheid became law in 1948** and was used to deny the Black majority South African citizenship, ownership of land, and a formal voice in government. Every individual was classified by race and mixed marriages were prohibited.

Q8. What is the relationship between caste and economic inequality today? (4mks)

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

Q9. Who is a Dalit? (2mks)

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.

Q10. What kinds of provisions have been provided to the SC and ST’s by the state? (4mks)

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.

Q11. Examine the role of non-state authorities on the issue of caste discrimination (4mks)

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
- Literary contributions- creating Dalit awareness specially in Marathi, Tamil, Kannada, Telugu and Hindi literature.

Q12. Who are OBC's Ans: OBC's are described as socially and educationally backward (2mks)

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.

Q13. What is the meaning of internal colonialism? (2mks)

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.

Q14. How are the Other Backward Classes (OBC's) different from Dalits (or Scheduled Castes)? (4mks)

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 what 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 groups than the Dalits.

Q15. ‘The most important state initiative attempting to compensate for past and present caste discrimination is the one popularly known as *reservations*. Explain (2mk)

Ans: Reservations include setting aside of some places or ‘seats’ for members of the Scheduled Castes and Tribes in different spheres of public life. These include:

- Reservation of seats in the State and central legislatures (i.e. state assemblies, Lok Sabha and Rajya Sabha)
- Reservation of jobs in government services across all departments and public sector companies
- Reservation of seats in educational institutions

Q16. Explain the meaning of the term untouchability along with its various dimensions (6mks)

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.

Q17. What are the major issues of concern to adivasis today? (6mks)

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 worse 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.

Q18. 'The impoverished and exploited circumstances under which adivasis live can be traced historically to the pattern of accelerated resource extraction started by the colonial British government and continued by the government of independent India'. Explain (2mks)

Ans: From the late nineteenth century onwards, the colonial government reserved most forest tracts for its own use, severing the rights that adivasis had long exercised to use the forest for gathering produce and for shifting cultivation. Forests were now to be protected for maximizing timber production. With this policy, the mainstay of their livelihoods was taken away from adivasis, rendering their lives poorer and more insecure. Denied access to forests and land for cultivation, adivasis were forced to either use the forests illegally (and be harassed and prosecuted as 'encroachers' and thieves) or migrate in search of wage labour.

Q19. In post-independent India, what were the significant achievements of Adivasi movements (2mks)

Ans: In post-independent India, the most significant achievements of Adivasi movements include the attainment of statehood for Jharkhand and Chattisgarh which were originally part of Bihar and Madhya Pradesh respectively.

Q20. 'The struggle of adivasis in Orissa and its violent reprisal highlight how conflicts over land and related natural resources remain central to the challenge of India's development'. Explain with the example of Kalinganagar (4mks)

Ans: Kalinganagar's iron ore attraction increased due to the booming international demand for steel and spurred a steel company, which had bought land from the Orissa state government, to start work on a new steel plant by building a wall enclosing the factory site. It was the construction of this wall that sparked off protests leading to the killing of adivasis. The state government had forcibly acquired this land from them years ago by paying them a few thousand rupees per acre. Since the meagre compensation did not enable adivasis to invest in an alternative livelihood, they had continued to live in the area and cultivate the land that legally no longer belonged to them. Their desperation was fueled by anger when they learnt that the state government had sold the acquired land to the steel firm at a price roughly ten times the compensation amount paid to the original owners. Adivasis took to the streets, refusing to give up the land that they survived on.

Q21. Who wrote Stree Purush Tulana? What does it explain? (4mks)

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.

Q22. Who wrote Sultana's Dream? What does it explain? (2mks)

Ans: Begum Rokeya Sakhawat Hossain wrote an interesting short story, 'Sultana's 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.

Q23. What are the major issues taken up by the women's movement over its history? (6mks)

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. 1. 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. 2. 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. " 3. Sir Syed Ahmed Khan made efforts to reform Muslim Society. He wanted girls to be educated, but within the precincts of their homes.

4. Dayananad Saraswati of the Arya Samaj worked 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. 5. Justice M.G Ranade worked for widow remarriage 6. Authors like 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.

Q24. In what sense can one say that 'disability' is as much a social as a physical thing? (6mks)

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.

Q25. What is the correlation between disability and poverty? (2mks) 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.

Q26. Explain disability in the context of children in the age group 5-14years and the challenges around this (2mks)

Ans: Even if legislation optimistically tries to make education available to every disabled child, parents in a village do not see this as instrumental in achieving any autonomy for their disabled child. What they would prefer is perhaps a better way of fetching water from the well and improved agricultural facilities. Similarly, parents in an urban slum expect education to be related to a world of work that would enhance their child’s basic quality of life.

Image based 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.

OBJECTIVE TYPE QUESTIONS:

- When considering the 'wishes' of the individual, social exclusion is _____
a) Voluntary b) semi- voluntary c) involuntary d) None of the above
- Members of stereotype groups share common identities like
a) Race b) homogeneity c) ethnicity d) all of the above
- Dalit means _____
a) Poor b) discriminated c. downtrodden d) excluded
- Untouchability was abolished through _____
a) Article 15 b) Article 16 c) Article 17 d) Article 18
- Adivasis literally means _____
a) Forest inhabitants b) ancient inhabitant c) involuntary inhabitants d) original inhabitants
- Cultural capital consists of
a) Income b) status c) educational qualification d) social network

ASSERTION REASON BASED QUESTIONS

Q1. Assertion (A): A Dalit is likely to be confined to traditional occupations with little chance of being able to get high-paying white collar or professional work.

Reason (R): Within the caste system, birth doesn't dictate occupational opportunities

- Both A&R are true and R is the correct explanation of A
- Both A&R are true but R is not the correct explanation of A
- A is true, but R is false
- A is false, but R is true

Q2. Assertion (A): Not everyone thinks of the caste as a system of inequality, legitimate.

Reason (R): Typically, people with the greatest social privileges express the strongest support for systems of stratification such as caste and race.

- a. Both A&R are true and R is the correct explanation of A
- b. Both A&R are true but R is not the correct explanation of A
- c. A is true, but R is false
- d. A is false, but R is true

Q3. A: At different periods of history protest movements arose against caste, gender and religious discrimination. Yet prejudices remain and often new ones emerge.

R: Legislation alone is unable to transform society or produce lasting social change. A constant social campaign to change, bring awareness and sensitivity is required to break them.

- a. Both A&R are true and R is the correct explanation of A
- b. Both A&R are true but R is not the correct explanation of A
- c. A is true, but R is false
- d. A is false, but R is true

Q4. Assertion (A): The OBC's are severely under-represented in all spheres except landholding and political representation (they have a large number of MLA's and MP's)

Reason (R): Although the upper OBC's are dominant in the rural sector, the situation of urban OBC's is much worse, being much closer to that of the Scheduled Castes and Tribes than to the upper castes.

- a. Both A&R are true and R is the correct explanation of A
- b. Both A&R are true but R is not the correct explanation of A
- c. A is true, but R is false
- d. A is false, but R is true

Q5. Assertion (A): Today, barring the North- Eastern states, there are no areas of the country that are inhabited exclusively by tribal people; there are only areas of tribal concentration.

Reason (R): Since the middle of the nineteenth century, non-tribals have moved into the tribal districts of central India, while tribal people from the same districts have migrated to plantations, mines, factories and other places of employment.

- a. Both A&R are true and R is the correct explanation of A
- b. Both A&R are true but R is not the correct explanation of A
- c. A is true, but R is false
- d. A is false, but R is true

Q6. Assertion (A): The law was a major site for reform in the 1980's and after

Reason (R): It was discovered that many laws of concern to women had not been changed since the 19th century

- a. Both A&R are true and R is the correct explanation of A
- b. Both A&R are true but R is not the correct explanation of A
- c. A is true, but R is false
- d. A is false, but R is true

Q7. Assertion (A): There is a historical practice within the educational system that continues to marginalize the issue of disability by maintaining two separate streams- one for disabled students and one for everyone else.

Reason (R): Recognition of disability is absent from the wider educational discourse

- a. Both A&R are true and R is the correct explanation of A
- b. Both A&R are true but R is not the correct explanation of A
- c. A is true, but R is false
- d. A is false, but R is true
