

Sociology

(Indian Society) (Chapter – 5) (Patterns of Social Inequality and Exclusion)

(Class – XII)

Question 1:

How is social inequality different from the inequality of individual?

Answer 1:

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

Social inequality refers to a structure where some people have gotten opportunity to create use of the resources at all. Some people are at a better level in terms of wealth, education, health and standing while others are at very cheap level.

Social inequality gets manifested in following forms:

- Stratification
- Prejudices
- Stereotypes
- Discrimination

Question 2:

What are some of the features of social stratification?

Answer 2:

The key features of stratification are:

- Condition could be a characteristics of society, not simply a function of individual differences. It is society-wide system that unequally distributes social resources among categories of individuals. For example: within the most technologically primitive societies-hunting and gathering societies, little was produced, so only rudimentary 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 numerous social categories irrespective of people's innate individual abilities.
- **Condition persists over generations:** It is closely linked to the family and to the inheritance of social resources from one generation to the subsequent. A person's social position is ascribed, i.e., a toddler assumes the social position of its parents. Births dictate occupation e.g. a Dalit is probably going to 'be confined to traditional occupation like agricultural labors, scavenging or leather work, with little chance of having the ability to induce high paying white-collar or professional work. The ascribed aspect of social inequality is reinforced by the practice of endogamy, i.e., marriage is typically restricted to members of the identical caste, ruling out the potential for breaking caste line through inter-caste marriages.
- **Condition is supported by patterns of beliefs and ideology:** No system of condition is probably going to persist over generations unless it's widely viewed as being either fair or inevitable. As an example, class structure is justified in terms of the opposition of purity and pollution, with Brahmanis designated the most superior and Dalit's the most inferior by virtue of their birth and occupation. Not everyone, thinks of a system of inequality as legitimate. Typically, people with the best social privileges express the strongest support, while those that have experienced exploitation and humiliation of being at the underside of the hierarchy are possibly to challenge it.

Question 3:

How would you distinguish prejudice from other kinds of opinion or belief?

Answer 3:

Prejudice refers to pre-judgement, i.e., an opinion made beforehand. Prejudice refers to pre-thought opinions or attitudes held by members of 1 group towards another.

Prejudice is also either positive or negative. A prejudiced person's pre-thought views are generally supported hearsay instead of on evidence. This word is usually used for negative pre-judgements.

On the opposite hand, an opinion could be a judgment about someone or something, not necessarily supported fact and knowledge.

Question 4:

What's social exclusion?

Answer 4:

Social exclusion is that the combined results of deprivation and discrimination that presents individual or groups from participating completely within the economic, social and political lifetime of the society during which they live. Social exclusion is structural i.e., the result of social processes and institutions instead of individual action.

In this process, the individuals may stop from total improvement within the broader society.

Question 5:

What is the relationship between caste and economic inequality today?

Answer 5:

Within the hierarchy of class structure each caste encompasses a specific place and position. There has been an in depth correlation between social or caste status and economic status. The high' castes were almost invariably of high economic status. On the opposite hand, the "low' caste were nearly always of low economic status.

However, within the 19th Century the link between caste and occupation had abate, rigid consequently, the link between caste and economic status isn't as rigid today because it accustomed be. At the macro line things haven't changed much. The difference between the privileged a high economic status sections of society and disadvantaged (a low economic status) sections still persists.

Question 6:

What's untouchability?

Answer 6:

Untouchability may be a social practice within the class structure within which members of all-time low castes are thought to be ritually impure to such a limit that they cause pollution by mere touch or maybe sight. Untouchable castes are at the underside of the hierarchical system. These low castes are excluded from most social institutions.

It is an extreme and cruel aspect of the class structure. It uses stringent social and ritual sanctions against members of castes located at the underside of the purity pollution scale. They're considered to be outside the caste hierarchy.

Question 7:

Describe some of the policies designed to address caste inequality.

Answer 7:

At the state level, there are special Programmes for scheduled tribes and scheduled castes.

Because of massive discrimination practised against them, special provisions are made for them.

The OBCs have also been added to the present special provisions.

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

- Caste Disabilities Removal Act of 1850, disallowed the curtailment of rights of citizens due solely to vary of faith or caste. It allowed entry of Dalit to government schools.
- Constitution Amendment (93rd Amendment) Act of 2005, for introducing reservation for OBCs in institutions of upper education.
- Scheduled castes and scheduled tribes (Prevention of Atrocities) Act of 1989, to abolish untouchability (Article 17) and introduced reservation provisions.
- 1989 Prevention of Atrocities Act revised and strengthened the legal provisions against Dalit's and Adivasi's.

Question 8:

How are the Other Backward Castes different from the Dalit's (or Scheduled Castes)?

Answer 8:

Untouchability was the most visible and discriminatory variety of social inequality. Despite this, there was an outsized group of castes which were of status and were also subjected to varying levels of discrimination. The ex-untouchability communities their leaders have coined, another term, Dalit', this is now the commonly accepted term for concerning 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 could also be groups apart from SCs and STs who are suffering from social advantages. These groups were described as "socially and educationally" backward classes or other backward classes." The OBCs are neither a part of the formed castes at the upper end of the caste hierarchy, nor the Dalit's at the lower end. The OBCs are a way more diverse groups than the Dalit's.

Question 9:

What are the major issues of concern to adivasis today?

Answer 9:

The Independence of India in 1947 should have made life easier for Adivasis but this was not the case. Firstly, the government monopoly over forests continued. If anything, the exploitation of forests accelerated. Secondly, the policy of capital-intensive industrialisation adopted by the Indian government required mineral resources and power-generation capacities which were concentrated in Adivasi areas. Adivasi lands were rapidly acquired for new mining and dam projects. In the process, millions of Adivasis were displaced without any appropriate compensation or rehabilitation. Justified in the name of 'national development' and 'economic growth', these policies were also a form of internal colonialism, subjugating Adivasis and alienating the resources upon which they depended. Projects such as the Sardar Sarovar dam on the river Narmada in western India and the Polavaram dam on the river Godavari in Andhra Pradesh displace hundreds of thousands of Adivasis, driving them to greater destitution. These processes continue to prevail and have become even more powerful since the 1990s when economic liberalisation policies were officially adopted by the Indian government. It is now easier for corporate firms to acquire large areas of land by displacing Adivasis.

In spite of the heavy odds against them and in the face of their marginalisation many tribal groups have been waging struggles against outsiders (called 'dikus') and the state. In post-Independence 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.

Question 10:

What are the major issues taken up by the women's movement over its history?

Answer 10:

Scholars and social reformers have shown that the inequalities between men and ladies are social instead of natural. The women's question became prominent within the 19th Century. Raja Rammohun Roy's try to reform society, religion and standing of girls in Bengal. He undertook the campaign against "Sati" which was the primary 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 probe for a curriculum that included instruction in religious principles, training in arts of housekeeping and handicrafts and rearing of kids.

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 girls in police custody, dowry murders and gender injustice, etc. The new challenges have been available the shape of social bias against the girl child sex ratio which is falling very sharply.

Question 11:

In what sense can one say that 'disability' is as much a social as a physical thing?

Answer 11:

- (a) The disabled are struggling not because they're physically or mentally challenged but also because society is made in an exceedingly manner that doesn't cater to their needs.
- (b) Within the Indian context, one in all the leading scholars of disability, Anita Ghai, argues that the invisibility of the disabled is compared to the Invisible Man of Ellison which may be a famous indictment of racism against African Americans within the USA.
- (c) Common features of the general public perceptions of disability are:
 - Disability is known as a biological factor.
 - Whenever a disabled person is confronted with problems, it's taken without any consideration that the issues originate from his/her impairment.
 - The disabled person is seen as a victim.
 - Disability is meant to be linked with the disabled individual's self-perception.
 - The very idea of disability suggests that they're in need of help.
 - In India, in an exceedingly culture that appears up to bodily perfection, all deviations from the perfect body signify abnormality, defect and distortion. Labels like bechara accentuate the victim status for the disabled person.
 - The roots of such attitude consist the cultural conception that views an impaired body as a results of fate. Destiny is seen because the culprit, and disabled people are the victims. The common perception views disability as retribution for the past karma (action) from which there is no reprieve. 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 a particularly negative fashion.

- The very term 'disabled' challenges each of those assumptions. The disabled are rendered disabled not thanks to biology but thanks to society.
- The social construction of disability has one more dimension. There's a detailed relationship between disability and poverty. Malnutrition, mothers weakened by frequent childbirth, inadequate immunisation programs, accidents in overcrowded homes, all contribute to an incidence of disability among the poor that is higher among people living in easier circumstances.
- Disability creates and exacerbates poverty by increasing isolation and economic strain, not only for the individual except for the family.
- Recognition of disability is absent from the broader educational discourse. This is often evident from the historical practices within the academic system that continues to marginalize the problem of disability by maintaining two separate streams—one for disabled students and one for everybody else.
- The concepts of inclusion continue to be an experimental concept in our instructional system which is restricted to few public schools only.