

CBSE Class-12 Sociology Test Paper-05
Social Inequality and Exclusion

General Instruction:

- Question 1-5 carries two marks each.
 - Question 6-8 carries four marks each.
 - Question 9-10 carries six marks each.
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1. Define 'gender inequality'.
2. It is often assumed that social reform for women's rights was entirely fought for by male reformers and that ideas of women's equality are alien imports. Give an example that proves these assumptions wrong.
3. Mention two common features central to the public perception of 'disability' all over the world.
4. Why it is considered that the recognition of disability is absent from the wider educational discourse?
5. How has the situation of the disabled been redressed?
6. Describe the women's issues that remerged during the 1970s.
7. How do the common perception view disability as?
8. There is a close relationship between disability and poverty. Explain this as a dimension of social construction of disability.
9. The idea that social reform for women's rights were entirely fought by male reformers and that ideas of women's equality are alien imports are wrong. Justify.
10. How does the dominant cultural construction in India look at disability?

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Social Inequality and Exclusion

1. Because of the obvious biological and physical differences between men and women, gender inequality is often treated as natural. However, despite appearances, scholars have shown that the inequalities between men and women are social rather than natural.
2. An example that proves incorrect the assumption that social reform for women's rights was entirely fought for by male reformers and that ideas of women's equality are alien imports:
Stree Purush Tulana (or Comparison of Men and Women) was written by a Maharashtrian housewife, Tarabai Shinde, as a protest against the double standards of a male dominated society.
3. Two common features central to the public perception of 'disability' all over the world are:
 - i. Disability is understood as a biological given.
 - ii. The disabled person is seen as a victim.
4. It is considered that recognition of disability is absent from the wider educational discourse because it is evident from the historical practices within the educational system. The practices continue to marginalise the issue of disability by maintaining two separate streams – one for disabled students and one for everyone else.
5. Efforts to redress the situation of disability have come from the disabled themselves. It is only recently with the efforts of the disabled themselves that some awareness is building in society on the need to rethink 'disability'.
6. Two decades after Independence, women's issues re-emerged in the 1970s.
 - i. In the nineteenth century reform movements, the emphasis had been on the backward aspects of tradition like sati, child marriage, or the ill treatment of widows.
 - ii. In the 1970s, the emphasis was on 'modern' issues like the rape of women in police custody, dowry murders, the representation of women in popular media, and the gendered consequences of unequal development.
 - iii. The law was a major site for reform in the 1980s. Especially when it was discovered that many laws of concern to women had not been changed since the 19th century.
 - iv. As we enter the twenty-first century, new sites of gender injustice are emerging. The

sharp fall in the child sex ratio and the implicit social bias against the girl child represents one of the new challenges of gender inequality.

- v. Social change whether on women's rights or any other issue is never a battle won once and for all.
 - vi. As with other social issues the struggle is long, and the women's movement in India will have to fight to defend hard won rights as well as take up new issues as they emerge.
7. The common perception views disability as retribution for past karma (actions) from which there can be no reprieve.
- i. Destiny is seen as the culprit, and disabled people are the victims.
 - ii. In India labels such as 'disability', 'handicap', 'crippled', 'blind' and 'deaf' are used synonymously.
 - iii. Often these terms are hurled at people as insults. In a culture that looks up to bodily 'perfection', all deviations from the 'perfect body' signify abnormality, defect and distortion.
 - iv. Labels such as bechara (poor thing) accentuate the victim status for the disabled person. The roots of such attitudes lie in the cultural conception that views an impaired body as a result of fate.
8. There is a close relationship between disability and poverty.
- i. Malnutrition, mothers weakened by frequent childbirth, inadequate immunisation programmes, accidents in overcrowded homes, all contribute to an incidence of disability.
 - ii. This is higher among poor people than among people living in easier circumstances.
 - iii. Furthermore, disability creates and exacerbates poverty by increasing isolation and economic strain, not just for the individual but for the family.
 - iv. There is little doubt that disabled people are among the poorest in poor countries.
9. The idea that social reforms for women's rights were entirely fought by male reformers is indeed wrong.
- i. This has been proved wrong in two books written by women writers, Stree Purush Tulana written in 1882 and Sultana's Dream written in 1905.
 - ii. Stree Purush Tulana (or Comparison of Men and Women) was written by a Maharashtrian housewife, Tarabai Shinde, as a protest against the double standards of a male dominated society.

- iii. Begum Rokeya Sakhawat Hossain, a successful author in Urdu and Bengali wrote *Sultana's Dream* to test her abilities in English. This remarkable short story is probably the earliest example of science fiction writing in India, and among the first by a woman author anywhere in the world.
 - iv. Apart from the early feminist visions there were a large number of women's organisations that arose both at the all India and local levels in the early twentieth century.
 - v. And, then began the participation of women in the national movement itself. Not surprisingly women's rights were part and parcel of the nationalist vision.
10. The dominant cultural construction in India looks at disability as essentially a characteristic of the individual.
- i. The popular images in mythology portray the disabled in an extremely negative fashion.
 - ii. The very term 'disabled' challenges each of these assumptions.
 - iii. Terms such as 'mentally challenged', 'visually impaired' and 'physically impaired' came to replace the triter negative terms such as 'retarded', 'crippled' or 'lame'.
 - iv. The disabled are rendered disabled not because they are biologically disabled but because society renders them so.
 - v. The differently abled are not 'disabled' only because they are physically or mentally 'impaired' but also because society is built in a manner that does not cater to their needs.
 - vi. The very term 'disabled' is significant because it draws attention to the fact that public perception of the 'disabled' needs to be questioned.