Investigating Inequalities PYQ 2022

Q1. Throw light on the inequalities in our society with help of suitable examples.

Ans1. Inequalities in society refer to the unequal distribution of resources, opportunities, and power among different groups of people. These inequalities can take many forms, including economic inequality, social inequality, and political inequality. Here are some examples of inequalities in our society:

Economic inequality: One of the most visible forms of inequality is economic inequality. This refers to the unequal distribution of wealth and income among different groups of people. For example, in many countries, a small percentage of the population controls a disproportionate amount of the wealth and resources, while the majority of the population lives in poverty. This can lead to social unrest, as people become frustrated with the lack of opportunities and resources available to them.

Social inequality: Social inequality refers to the unequal distribution of social status, prestige, and influence among different groups of people. This can be seen in the way that certain groups are discriminated against or marginalized based on factors such as race, ethnicity, gender, or sexual orientation. For example, in many countries, women face discrimination in the workplace and in society, and are often paid less than men for doing the same work.

Political inequality: Political inequality refers to the unequal distribution of power and influence in the political system. This can be seen in the way that certain groups have more access to political power and resources than others. For example, in many countries, the wealthy and powerful have more influence over the political system than the average citizen, which can lead to policies that favor the interests of the elite rather than the needs of the broader population.

In conclusion, inequalities in our society can have far-reaching consequences for individuals and communities, and can lead to social, economic, and political instability. It is important for policymakers and citizens alike to work together to address these inequalities and promote greater equality and justice in our societies.

Q2. Caste systems cannot be equated with 'varna' system? Substantiate your argument with examples.

Ans2 The caste system and the Varna system are often used interchangeably, but they are not the same thing. The Varna system is a traditional Hindu system of social hierarchy that is based on the principle of division of labor, where people are assigned different roles and responsibilities in society based on their natural abilities and inclinations. The Varna system comprises four main categories or varnas: Brahmins (priests and scholars), Kshatriyas (warriors and rulers), Vaishyas (merchants and traders), and Shudras (artisans and laborers).

On the other hand, the caste system is a rigid social hierarchy that is based on birth and heredity. In the caste system, people are born into a particular caste, which determines their social status, occupation, and even whom they can marry. The caste system also includes Dalits or "untouchables," who are considered to be outside the caste system and are subjected to severe discrimination and social ostracism.

The caste system is a unique feature of Indian society, and it has been the subject of much criticism and debate. While the Varna system is based on merit and natural abilities, the caste system is based on birth and heredity, which has led to discrimination and oppression of certain groups of people.

For example, in India, the Dalits or "untouchables" have faced discrimination and social ostracism for centuries because of their birth status. They are not allowed to enter temples, participate in social events, or even drink from the same water sources as higher-caste people. This is a clear example of how the caste system has been used to discriminate against certain groups of people.

In conclusion, while the Varna system and the caste system share some similarities, they are not the same thing. The caste system is a rigid social hierarchy based on birth and heredity that has led to discrimination and oppression of certain groups of people. The Varna system, on the other hand, is based on merit and natural abilities, and it is meant to organize society according to different roles and responsibilities.

Q3. Why issues like age of consent, women education and women in public sphere were considered challenges by the patriarchal society in India? Explain?

Ans3. Issues like age of consent, women's education, and women in the public sphere were considered challenges by the patriarchal society in India because they threatened the traditional gender roles and power dynamics that existed within the society.

The concept of age of consent was seen as a threat to the patriarchal society because it challenged the idea that women were property and could be married off as soon as they reached puberty. The patriarchal society believed that women should be married off at a young age to ensure their obedience and subservience to their husbands. However, the age of consent laws challenged this idea and gave women the right to choose their own partners and to refuse to enter into a marriage if they did not consent to it.

Women's education was also seen as a threat to the patriarchal society because it challenged the idea that women were inferior to men and that their role was solely limited to domestic duties. Education gave women the knowledge and skills to pursue careers outside of the home and to participate in public life. This challenged the traditional gender roles where men were seen as breadwinners and women were seen as caretakers of the home.

Similarly, women in the public sphere were seen as a challenge to the patriarchal society because it challenged the idea that women should remain in the private sphere and not be seen or heard in public. Women who participated in public life were often viewed as immoral or indecent, which restricted their ability to participate fully in society.

In conclusion, issues like age of consent, women's education, and women in the public sphere were considered challenges by the patriarchal society in India because they challenged the traditional gender roles and power dynamics that existed within the society. These issues were seen as threats

to the status quo, which led to resistance and opposition from the patriarchal society. However, over time, women's rights movements and progressive legislation have helped to address some of these challenges and to create a more equitable society.

Q4 Explain the differences amongst the body of military slaves serving the Delhi sultans.

Ans4. The body of military slaves serving the Delhi sultans, also known as the Mamluks or the Ghulams, were a significant part of the Delhi Sultanate's military and political establishment. However, there were differences amongst the body of military slaves serving the Delhi sultans based on their origin, status, and loyalty.

Origin: The military slaves serving the Delhi sultans were recruited from different regions and ethnic groups, which resulted in a diverse group of soldiers. Some of them were Turks, Afghans, Persians, and Central Asians. The soldiers from Central Asia, who were known as the Khwajas, were considered the most elite and prestigious among the Mamluks due to their military skills and loyalty to the Sultan.

Status: Within the Mamluk hierarchy, there were different ranks and positions based on the slave's abilities and loyalty to the Sultan. The highest-ranking slaves were given the title of Amir or Malik, which meant commander or leader. These slaves were entrusted with important military and administrative positions and were often given the opportunity to rise through the ranks and achieve high status within the Sultanate.

Loyalty: The Mamluks were slaves who were purchased or captured and trained for military service, which meant that their loyalty to the Sultan was of utmost importance. However, the loyalty of the Mamluks varied based on their personal interests and allegiances. Some of the Mamluks were loyal to the Sultan, while others were loyal to their fellow Mamluks or to their ethnic or regional group. This often resulted in conflicts and power struggles within the Sultanate.

In conclusion, the body of military slaves serving the Delhi sultans was a diverse group with differences in origin, status, and loyalty. However, they played a significant role in the Delhi Sultanate's military and political establishment and helped to maintain the stability and power of the Sultanate for several centuries.

Q5. Untouchability has been the cornerstone of social exclusion in Indian society? Discuss

Ans5. Untouchability, also known as caste-based discrimination, has been a prevalent practice in Indian society for centuries. It is based on the concept of purity and pollution, which divides society into hierarchical castes and deems certain castes as impure and untouchable. The practice of untouchability has been a cornerstone of social exclusion in Indian society, and it has affected the lives of millions of people in the country.

Untouchability has resulted in the social, economic, and political exclusion of the Dalit community, who are considered the lowest in the caste hierarchy. They are discriminated against in various aspects of life, including education, employment, healthcare, housing, and access to public spaces.

They are also subjected to violence and discrimination, which has resulted in a lack of social mobility and economic opportunities.

The practice of untouchability has also affected the social cohesion of Indian society, with deep-seated divisions and prejudices against certain castes. It has resulted in the perpetuation of a system of inequality and discrimination, which has hindered the country's progress towards a more inclusive and egalitarian society.

However, there have been efforts to address the issue of untouchability, with various laws and policies aimed at eradicating the practice and promoting social justice. The Indian Constitution prohibits discrimination on the basis of caste, and there are affirmative action policies in place to promote the representation of Dalits in government jobs and educational institutions. There have also been social movements and advocacy efforts to raise awareness about the issue and promote social change.

In conclusion, untouchability has been a significant problem in Indian society, which has resulted in the social, economic, and political exclusion of the Dalit community. It has hindered the country's progress towards a more inclusive and egalitarian society. However, there have been efforts to address the issue, and there is hope for a more equitable future.

Q6. Tribes in India face many challenges to protect their identity and culture. Discuss.

Ans6. Tribes in India, also known as Adivasis, face numerous challenges in protecting their identity and culture. These challenges stem from various factors, including social, economic, political, and environmental issues. Here are some of the major challenges faced by tribes in India:

Land Alienation: Tribes in India have been historically marginalized, and their land rights have been frequently violated. Their traditional lands are often taken over by the government or private companies for development projects, without their consent or compensation. This has resulted in the loss of their cultural identity, as their land is intricately linked to their cultural practices and beliefs.

Cultural Appropriation: The cultural practices of tribes have been appropriated and commercialized by non-tribal people, without giving them due recognition and respect. This includes traditional dress, music, dance, and art forms, which are often showcased in tourist destinations or sold as souvenirs, without any benefit to the tribes.

Discrimination: Tribes in India face discrimination and stigma from the mainstream society, which often sees them as backward and primitive. They are denied equal opportunities in education, employment, and healthcare, which hinders their social and economic progress.

Environmental Degradation: The forests, mountains, and rivers that form the natural habitat of tribes are under threat from environmental degradation and climate change. This has a direct impact on the survival of their traditional livelihoods, which are based on hunting, fishing, gathering, and farming.

Political Marginalization: The political representation of tribes in India is often limited, and their voices are not adequately heard in decision-making processes. This results in policies that do not take into account their unique needs and aspirations.

To overcome these challenges, there is a need for greater recognition of the rights of tribes in India, including land rights, cultural rights, and political rights. This can be achieved through the implementation of inclusive policies, affirmative action measures, and effective mechanisms for their participation in governance. There is also a need for greater awareness and appreciation of their culture and heritage, both within and outside their communities. By protecting their identity and culture, tribes in India can contribute to the richness and diversity of the country's cultural landscape.

Q7. Were Ganikas slave of their own situation in het ancient Indian society?

Ans7. The term 'Ganika' in ancient Indian society referred to women who were involved in providing sexual services for a living. The status and condition of Ganikas were different from that of slaves.

Ganikas had the freedom to choose their profession, and they were not considered property to be owned by anyone. However, they were often subjected to social stigma and discrimination, and their profession was not considered respectable in society.

Ganikas had some rights and protections under the law, but they were also vulnerable to abuse and exploitation by their clients and those who controlled their business. They were often required to pay a share of their earnings to their pimps or brothel owners, and they had limited opportunities for upward mobility or social mobility.

Therefore, while Ganikas were not slaves, they were still subject to social and economic exploitation and discrimination, and their profession was often a result of limited options and opportunities in their lives.

Q8. Write a note on the growth of Dalit consciousness in India.

Ans8. Dalit consciousness refers to the process of raising awareness and creating a sense of identity among Dalits, who are historically oppressed and marginalized communities in India. The term 'Dalit' means 'oppressed' or 'broken', and it is used to refer to people who were traditionally considered 'untouchable' or 'outcaste' by the Hindu caste system.

The growth of Dalit consciousness in India can be traced back to the social reform movements of the 19th century, which challenged the caste-based discrimination and advocated for the rights of Dalits. However, it was in the 20th century that the Dalit movement gained momentum and became a significant force in Indian society.

The Dalit movement in India was characterized by a demand for political representation, social justice, and economic empowerment. Dalit leaders and activists organized protests, demonstrations, and political campaigns to challenge the social and economic exclusion faced by Dalits in India.

One of the significant events in the history of the Dalit movement was the formation of the Dalit Panthers in Maharashtra in the 1970s, which aimed to mobilize Dalits and challenge the caste system through direct action and political activism.

The emergence of Dalit literature in the 1960s and 1970s also played a crucial role in creating a sense of Dalit identity and consciousness. Dalit writers and poets used literature as a means to express their experiences of oppression and marginalization and to challenge the dominant narratives of Indian society.

Today, Dalit consciousness has become a powerful force in Indian politics and society. Dalit political parties and leaders have emerged as significant players in several states, and there is growing recognition of the need to address the issues faced by Dalits in India. However, despite the progress made, Dalits still face discrimination and violence, and the struggle for equality and justice continues.

Q9. Give reasons for continuity of caste in India?

Ans9. There are several reasons for the continuity of the caste system in India, some of which are:

Tradition and religion: Caste is deeply rooted in the religious and cultural traditions of India. Many people believe that it is a part of their religious duty to follow the caste system.

Political opportunism: Political parties have often used caste as a tool to gain votes. They have created vote banks based on caste and made promises to uplift certain castes, which has perpetuated the caste system.

Economic benefits: Certain castes have traditionally had access to resources and privileges, such as land and education, which have helped them to maintain their social status.

Resistance to change: Many people are resistant to change and prefer to maintain the status quo. They may see any attempt to challenge the caste system as a threat to their way of life.

Social hierarchy: The caste system provides a sense of social hierarchy and identity to people. It gives them a sense of belonging and a community to which they can relate.

Lack of social mobility: There is often very little social mobility in the caste system, which means that people are born into a certain caste and remain there for life. This lack of mobility can perpetuate the caste system as people are unable to move out of their caste and into a higher social status.

Q10. How does the Constitution of India empower its people against social inequalities?

Ans10. The Constitution of India provides a number of provisions that empower its people against social inequalities. Some of the key provisions are:

Right to Equality: Article 14 of the Constitution of India guarantees the right to equality before the law and equal protection of the laws to all persons. This means that no person can be discriminated against on the basis of religion, race, caste, sex or place of birth.

Abolition of Untouchability: Article 17 of the Constitution of India abolishes the practice of untouchability. It makes it a punishable offence for any person to discriminate against another person on the basis of their caste.

Reservation Policy: The Constitution of India provides for reservations in government jobs and educational institutions for the socially and educationally backward classes of citizens. This has helped to uplift these sections of society and reduce social inequalities.

Right to Freedom: The Constitution of India guarantees the right to freedom of speech and expression, the right to freedom of religion, and the right to freedom of assembly and association. These rights empower people to speak out against social inequalities and demand their rights.

Directive Principles of State Policy: The Constitution of India contains a number of Directive Principles of State Policy which provide guidelines for the government to work towards the welfare of the people. These principles include the promotion of social justice, the provision of adequate means of livelihood, and the promotion of educational and economic opportunities.

Legal Framework: The Constitution of India provides a legal framework for the protection of the rights of the people. The judiciary plays a key role in ensuring that these rights are protected and that social inequalities are addressed.

Overall, the Constitution of India empowers its people against social inequalities by providing a framework for their protection and by promoting social justice and equality.