

Class 8 Social Science
Civics Chapter 8 – Confronting Marginalisation

1. List two Fundamental Rights in the Constitution that Dalits can draw upon to insist that they be treated with dignity and as equals. Re-read the Fundamental Rights listed on page 14 to help you answer this question.

Ans:
Two Fundamental Rights that Dalits can draw upon to insist that they be treated with dignity and as equals are:

1. Right to Equality: The right to equality states that all people are equal before the law and that no one can be discriminated against because of their caste, religion, or gender. All public places are open to everyone. In terms of employment, the government cannot discriminate against anyone.

2. Right to Freedom: The right to freedom of speech and expression, the right to organise associations, the right to freely move and reside in any area of the country, and the right to practise any profession, occupation, or business are all included in this.

2. Re-read the story on Rathnam as well as the provisions of the 1989 Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act. Now list one reason why you think he used this law to file a complaint.

Ans:
In response to demands of Dalits and other groups, the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act of 1989 was enacted. The Act demanded that the government take serious measures to protect Dalits and tribal groups from ill-treatment and humiliation in their daily lives. Rathnam refused to participate in a ritual, and the powerful castes were furious. They ordered that he be ostracized by his community. Rathnam's hut was set on fire, and he was forced to flee the village with his mother and other family members, as they continued to be ostracized by the village's dominant castes. As a result, Rathnam used the above rule to register a complaint to protest the powerful castes' dominance and violence in his village. Despite being ostracized by his tribe, Rathnam was supported by the local media, and the ritual was called off.

3. Why do Adivasi activists, including C.K. Janu, believe that Adivasis can also use this 1989 Act to fight against dispossession? Is there anything specific in the provisions of the Act that allows her to believe this?

Ans:
Activists from the Adivasi community, notably C.K. Janu believes that Adivasis can utilise the 1989 Act to fight against dispossession because it assures that tribals will not be forcibly removed from their land resources. They clearly said that this Act just reinforces what the tribal people have already been promised in the Constitution: that their property cannot be sold to or purchased by non-tribal persons. In such instances, the indigenous people have the right to reclaim their territory, as guaranteed by the Constitution. Tribes who have already been evicted and are unable to return to their ancestral lands should be compensated. That is, the government must devise plans and laws that will allow them to live and work in other places.

4. The poems and the song in this Unit allow you to see the range of ways in which individuals and communities express their opinions, their anger and their sorrow. In class, do the following two exercises:

- (a) Bring to class a poem that discusses a social issue. Share this with your classmates. Work in small groups with two or more poems to discuss their meaning as well as what the poet is trying to communicate.
(b) Identify a marginalised community in your locality. Write a poem, or song, or draw a poster etc to express your feelings as a member of this community.

Ans:
Students can look for poems at different sources, for example internet or they can talk to their parents and grandparents for some other sources. Then these poems are to be discussed in groups. Identification of marginalised communities has to be done responsibly. Students can talk to their parents and grandparents.

Class 8 Social and Political life Extra Questions

Question 1

What are the ways in which marginalized communities tried to overcome the discriminations they faced?

Solution:

The marginalized communities tried many ways to overcome the discrimination they faced. They are:-

Religious solace

Armed struggle

Self improvement

Education

Economic progress.

Question 2

What did the marginal groups rely on to protect themselves from continued exploitation by other groups?

Solution:

Marginal groups relied on the Constitution of India and the Judiciary System to protect them from continued exploitation by other groups.

Question 3

What are the seven rights stated in the Indian constitution?

Solution:

The seven fundamental rights are:

1. Right to equality

2. Right to freedom

3. Right against exploitation

4. Right to freedom of religion

5. Cultural and educational rights

6. Right to constitutional remedies

7. Right to Life and personal liberty.

Question 4

What is 'untouchability', and who were called 'untouchables'?

Solution:

Untouchability is the individual discrimination against certain classes of persons.

Dalits are sometimes called Untouchables. Untouchables are regarded as 'low caste' and have been marginalized for centuries.

Question 5

Mention 4 untouchable practices.

Solution:

Some untouchable practices are :

Segregation in seating and food arrangements in village functions and festivals

Prohibited from entering into village temples

Separate burial grounds

No access to village's wells and ponds.

Question 6

What is the 'Reservation Policy'?

Solution:

Reservation Policy confirms that a percentage of seats are reserved in the public sector units, union and state civil services, union and state government departments and in all public and private educational institutions, except in the religious/ linguistic minority educational institutions, for the socially and educationally backward classes of citizens or the Scheduled Castes and Tribes who were inadequately represented in these services and institutions.

Question 7

What is the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006?

Solution:

The central government passed the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006. The Act states that the injustice meted out to the Adivasis must be undone. This Act recognises their right to their homestead, cultivable and grazing land and to non-timber forest produce. It points out that the rights of forest dwellers include conservation of forests and bio-diversity.

Question 8

Mention a few crimes listed in the Prevention of Atrocities Act 1989.

Solution:

The Prevention of Atrocities Act 1989 lists several levels of crimes. Some of them are

I. Modes of humiliation

(i) Force a member of a Scheduled Caste or a Scheduled Tribe to ; ; drink or eat any inedible or obnoxious substance

(ii) Forcibly removes clothes from the person of a member of a Scheduled Caste or a Scheduled Tribe or parades him or her naked or with painted face or body or commits any similar act which is derogatory to human dignity

II. Actions that deprive Dalits and Adivasis of their possessions

(i) wrongfully occupies or cultivates any land owned by, or allotted to, ... a member of a Scheduled Caste or a Scheduled Tribe or gets the land allotted to him transferred

III. Crimes against Dalit and tribal women

(i) Assaults or uses force on any woman belonging to a Scheduled ; ; Caste or a Scheduled Tribe with intent to dishonour her.

Why was the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989 framed?

Solution:

The Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989, was framed in response to demands made by Dalits and others groups.

They wanted the government to stop the ill treatment and humiliation Dalits and tribal groups face everyday.

Question 10

How did the Dalits assert themselves?

Solution:

The Dalits asserted themselves and sort the help of law to fight discrimination

In the late 1970s and 1980s in parts of South India the Dalits asserted themselves by refusing to perform their so-called caste duties and insisted on being treated equally.

Adivasi people successfully organised themselves and demanded equal rights, and for their land and resources to be returned to them.

Dalit groups demanded new laws that would list the various sorts of violence against Dalits and prescribe stringent punishment for those who indulge in them.

Extra Questions

(a) Kalapattu is a village, that is close to the sea coast in (Tamilnadu/Kerala)

Answer:

Tamil Nadu

(b) The main crop grown in the village is the (wheat/paddy)

Answer:

paddy

(c) of all rural families are agricultural labourers. (Two fifths/One third).

Answer:

Two fifths

(d) In the coastal areas there are (paddy fields/forests/fishing villages)

Answer:

fishing villages

(e) Aruna is and lives in the village of (landless worker/fisherwoman Kalpattu/Pudupet)

Answer:

fisherwoman, Pudupet.

Question 1.

What kind of food is sold in the tea shops?

Answer:

The tea shops sell tiffins – such as idli, dosa and upma in the morning and snacks like vada, bonda and Mysore Pak in the evening.

Question 2.

What kind of village is Kalpattu?

Answer:

Kalpattu is a village that is close to the sea coast in Tamilnadu. The village is surrounded by low hills.

Question 3.

What is the main work of the people in the village of Kalpattu?

Answer:

Paddy is the main crop that is grown in irrigated lands. Most of the families earn a living through agriculture.

Question 4.

Name the crops, other than paddy, which are grown in the village of Kalpattu.

Answer:

The other crops grown are coconut, cotton, sugarcane, and plantain and mango, in the village of Kalpattu.

Question 5.

Why does Thulasi find that the work is difficult now?

Answer:

Thulasi is growing older and bending for long hours, with feet in water is very painful.

Question 6.

Who supervises the work in Ramalingam's field?

Answer:

Krauth-amma, who is Ramalingam's wife supervises the work in the field.

Question 7.

Why does Thulasi work for Ramalingam, even when he gives less wages?

Answer:

Thulasi works for less wages for Ramalingam because he calls her back whenever there is work. He does not go looking for cheap labour from other villages.

Question 8.

Who are agricultural labourers?

Answer:

Agricultural labourers are landless farmers, who work on the land belonging to others. Some may own small plots of land.

Question 9.

Name the group of people who provide services.

Answer:

The people who provide services are blacksmiths, nurses, teachers, washermen, weavers, barbers, cycle repair mechanics and so on. Construction workers and lorry drivers also come into this category. They are paid for the services that they provide.

Question 10.

How are daughters treated by Thulasi and her husband?

Answer:

Thulasi has brought up her daughters with love, care and attention. They are sent to school because she realises the importance of education. When one of the daughters fell sick she was taken to the hospital, even though they had to sell their cow to pay back the money that they had borrowed.