

Revision Notes Class 8

Social Science - Civics

Chapter 08 – Confronting Marginalisation

Inequality and discrimination are experienced by people based on their gender, caste, religion, social status, etc. In our society, there are some vulnerable groups like Dalit, Adivasi communities, ST & SC, and other minority groups who have fought, protested, and struggled against being rejected, mistreated, or dominated by other social groups. So, this chapter concentrates on how their rights are translated into laws to protect these groups from continued exploitation.

Invoking Fundamental Rights

1. The constitution provides a **set of principles for our democratic society** in the form of a **list of fundamental rights** that are equal for all Indians.
2. Marginalized people have drawn on the fundamental rights in two ways:
 - a) By speaking of their Fundamental Rights, they have **forced the government to admit the injustice** done to them.
 - b) They didn't stop there and **insisted the government make these laws**.
3. Such struggles which these marginalized people go through to get justice and favourable laws have **affected the government to enforce new laws to keep up with the principles of Fundamental Rights**.
4. **Article 17 abolishes untouchability** which means no one can prevent Dalits or any citizen from enjoying provisions of entering temples, attaining education, accessing public facilities, etc. As per it, **practicing untouchability is unlawful** and is not allowed by the democratic government.
5. **Article 15 affirms that no citizen of India shall be discriminated on the basis of race, caste, gender, religion, or place of birth**. Dalits used it to get equality in areas where they were denied.

Laws For Marginalised Groups

1. Certain laws and policies are made to protect the interest of the marginalised groups in our country. An account of it is given below—
 - a) The state government and the central government have made **different schemes for the Adivasi communities and Dalit populations**. For example, the **government provides free hostels and education for Dalit and Adivasi students** that may not be available in their localities.
 - b) The government made **various laws to end inequality among the communities**. One such instance is **reservation policies** that are very significant nowadays.
 - c) **Reservation laws are based on education and employment for Adivasis and Dalits to give them equal opportunities** to live in society, develop new ideas and skills. The reservation is not only provided to the Dalits and Adivasis but also is applicable for other marginalised communities and economically backward people. For instance, during admission to colleges or other institutes of professional education, the ‘cut-off’ marks for the marginalised communities are lower and there are some seats reserved exclusively for them. These students also attain special scholarships from the government.

Protecting The Rights Of Adivasis And Dalits

Other than policies, our country provides specific laws against the exploitation and discrimination of the marginalised communities.

The 1989 SCs and the STs Act

1. This act was **enforced to respond to the demands put forward by the Adivasis and Dalits** that the government must seriously look into the grave issues of humiliation and ill-treatment faced by them in daily life.
2. The Dalit communities demanded new laws for the violence they had been facing for a long time.

3. Between 1970 and 1980, Adivasi communities also organized and demanded equal rights for their land and other resources be returned to them. They had to withstand the anger and violence of other powerful social groups in society.
4. The new act included the following—
 - a) In response to the ill-treatment, **this act introduced a list of various crimes** that are too horrendous to even contemplate. This act not only describes horrifying crimes but also **tells people all the dreadful deeds human beings can do**. These include physical and moral humiliation by forcing a member of an ST or SC community to eat or drink a toxic thing, remove their clothes, or any such discriminating act.
 - b) It also **includes punishment or penalty against people who assault any women belonging to tribal, Dalit, SC or ST communities**.
 - c) It also includes a **list of actions to be against those who forcibly snatch away the resources of Dalits and Adivasis and make them perform slave labour forcibly**. In other words, anyone who cultivates or occupies the land allotted to a member of SCs or STs will face severe punishment.

Demands of the Adivasis and the 1989 Act

1. The 1989 Act was also significant for the reason that **in the same year it was used by the Adivasi activists to demand their traditional land** and the right to occupy it.
2. While putting forward this demand and protesting, the **Adivasis pointed out that this act confirmed that the land belonging to the tribal people could not be sold to other non-tribal people or government**.
3. An **Adivasi activist, C.K. Janu**, stated that **if the tribe had been evicted and unable to go back to their original land, they must be compensated for it**. The government must provide plans and policies for those people to live and work anywhere else. She also blamed the government for letting the non-tribals encroach on their land and exploit it.

Conclusion

A law or a policy is just done on paper. But people must make an effort to turn these paper works into reality. For this, they should continuously work on these principles that guide citizens' and leaders' actions. The need for equal respect and dignity is for everyone, - the majority classes, the minorities, and the tribal people.

Important Questions and Answers

1. What are the fundamental rights that Dalits can draw to insist if they're not treated as equal or in a dignified manner?

Ans: The fundamental rights which the Dalits can draw to get treated equally and in a dignified manner are as follows—

- I. Right to freedom: It includes the freedom to express and speech, the right to move freely and form associations, and the right to practice any business and profession.
- II. Right to equality: As per this right, every person is treated equally before the law. This means that there is no discrimination based on an individual's socioeconomic background, caste, religion, etc.
- III. Right against exploitation: By this right, one can stand up against any form of forced labour and human trafficking.

2. Why does the Adivasi activist use the 1989 act to fight dispossession?

Ans: The Adivasi activist, C.K. Janu, believes that Adivasi can use the 1989 act to fight against dispossession because of the following reasons—

- I. It helps the tribal people not get evicted from their resources and land forcibly.
- II. Under this act, the land and possessions of the tribal people cannot be brought or sold by any non-tribal encroachers. The Constitution gave the right to possess their traditional land to the tribal people.

3. Write down the constitutional provisions that gave social justice against discrimination.

Ans: Some of the constitutional provisions that provided social justice against discrimination are as follows—

- I. Article 14: Right to equality
- II. Article 15 (1): It prohibits discrimination against any citizen in terms of religion, caste, race gender, or place of birth.
- III. Article 16(1): It promotes equality in getting an opportunity.
- IV. Article 17: It bans untouchability and punishes those who practice this offense.
- V. Article 38: It includes policies that aim to secure citizens.
- VI. Article 41: It provides security to write, work, get public assistance, and educational facilities.
- VII. Article 325 and 326: It includes political rights for citizens.

4. Write down the constitutional provisions that provide social justice for SCs and STs.

Ans: The constitutional provisions for social justice to SCs and STs are as follows—

- I. Article 15(4): It promotes the development of backward classes
- II. Article 46: It promotes education and the economic interest of lower sections of society.
- III. Article 330 and 332: It gives reservation of seats in state assemblies and parliament.
- IV. Article 338: It provides provisions by India's president for appointing special officers to investigate matters related to the SC or ST community.

5. Define the following terms assertive, confront, ostracise, and dispossessed.

Ans: The above-mentioned terms are defined as follows—

- I. Assertive: A person or a group of people who express themselves and their views very strongly is said to be assertive.
- II. Confront: Its literal meaning is to come across someone to argue over something or to challenge the other person's views. In this chapter, confront is used in reference to the lower-class groups challenging their marginalization.
- III. Ostracise: The meaning of ostracising is to abolish a group or individual. In this chapter, ostracise is to boycott an individual and his/her family.
- IV. Dispossessed: The literal meaning of disposed to be deprived of one's own property or resources. In this chapter, the term dispossessed means to give up the authority of one's own land and property.

6. What are the six major fundamental rights of the constitution of India?

Ans: The six major fundamental rights of the Indian Constitution are as follows—

- I. Right to equality
- II. Right to freedom
- III. Right against exploitation
- IV. Right to freedom of accepting any religion
- V. Cultural and educational rights
- VI. Right to constitutional remedies

7. Define the term policy and morally reprehensible

Ans: These terms can be defined as follows—

- I. Policy: Policy is defined as the action that provides principles to be followed. In this chapter, policies refer to the laws and actions made by the government.

- II. Morally reprehensible: It is the act that violates all the rules of dignity and decency which must be there in society. It refers to an act that is done hiddenly against all the laws which society has accepted.

8. What do you mean by manual scavenging?

Ans: The term manual scavenging is defined as the practice of removing human and animal wastes from latrines using brooms and baskets, carrying it on heads, and disposing of those at a distance. A person who does this kind of job is known as a manual scavenger. This work was done by Dalit women and girls. More than 13 lakh persons belonging to Dalit communities do this job and worked in 96 lakhs dry latrines of private companies managed by the municipalities.

9. What do you mean by reservation policy?

Ans: The reservation policy of the government can be defined as follows—

- I. The reservation policy is the percentage of seats that are reserved in the government jobs, interstate examinations, and educational institutions for the socially and economically backward citizens or STs and SCs.
- II. The origin of the reservation policy was with the Government of India Act, 1919.
- III. As those SCs, STs, or other such communities are badly represented in institutions and services, the reservation policy was introduced to uplift them.
- IV. In India, 50% of seats are reserved for scheduled castes, scheduled tribes, and other backward castes.