





2021

RESEARCH COMPENDIUM OF

NATIONAL WEBINAR

SOCIAL EXCLUSION: REVIEW AND REALITY

ON 26 & 27th February 2021



Organized By

Centre for Study of Social Exclusion and Inclusive Policy and Department of Sociology, Shivaji University, Kolhapur

Sponsored by

Indian Council of Social Science Research, New Delhi

EDITOR-IN-CHIEF

PROF. JAGAN KARADE

ORGANIZING COMMITTEE & Editorial Board

EDITOR - IN-CHIEF

Prof. Jagan Karade

Director, Centre for the Study of Social Exclusion and Inclusive Policy Shivaji University, Kolhapur

ORGANIZING TEAM

CONVENOR
Mr. Avinash G. Bhale
Assist. Director

MEMBER

Dr. Pratima Pawar Dr. Sanjay Kamble

Dr. Pratibha Desai Mrs. Komal Oswal

Dr. Prallhad Mane Mr. Abhijit Patil

ADMINISTRATIVE STAFF

Dr. Kishor Khilare

Mr. Sharad Patil

Mr. Shridhar Salokhe

INTERNATIONAL BOARD

EWA DONESCH-JEZO, Ph. D.

Vice-Director, Institute of Teaching Foreign Languages, Centre of Jagiellonian University, Krakow, Poland. Europe

ALISON TAYSUM, Ph. D.

Postgraduate Tutor EdD School of Education, University of Leicester, 162-166 Upper New Walk, Leicester, England.

MOHAMMAD REZA IRAVANI, Ph. D.

Associate Professor, Department of Social work, Azad University of Khomeinishahr, Islamic Azad University, Khomeinishahr branch, Khomeinishahr, Esfahan, Iran.

NEMAH ABDULLAH AYASH EZZI, Ph. D.

English Department, Faculty of Education, University of Hodeidah (Yemen)

MD. SERAZUL ISLAM, Ph. D.

Assistant Professor (Accounting), School of Business Bangladesh Open University, Gazipur, -1705 Bangladesh.

SAMSON OLUSOLA OLATUNJI, Ph. D.

Lead City University, Ibdan Oyo State, Nigeria.

SILAH CHERUIYOT LAGAT, Ph. D.

Lecturer, PhyicalChemistry, Masinde Muliro University of Science and Technology, Nairobi, Kenya

JIM WATTERSTON, Ph. D.

Director General, President Australian Council for Education Leaders (ACEL), ACT Education and Training Directorate, Level 6, 220 Northbourne Ave, Braddon .Australia

PHRA NARONG SRAKAEW, Ph. D.

Lecturer, Department of Curriculm & Teaching Faculty of Education, Mahachulalongkornrajavidyalaya University, Ayutthaya Province, Thailand

MARIA ISABEL HERNÁNDEZ ROMERO

Educational Innovation, University of Quintana Roo, Mexico.

EDITORIAL BOARD

PROF. MEGHA M. UPLANE, Ph.D.

Professor, HOD, Department of Education & Extension, University of Pune. (M. S).

PROF. UMMED D. SINGH, Ph. D.

Rtd. Professor & Coordinator, M. Ed. VNSG University, Surat, Gujrat.

PROF. ANIL KUMAR, Ph. D.

Rtd. Professor, (NITTTR), Symla Hills, Bhopal

PROF. BHADWAL, Ph. D.

Rtd. Professor, Department of Education, HPU, Summer Hill, Shimla (HP)

MAIYO K. JULIUS, Ph. D.

Lecturer, Department of Educational Planning and Management, Masinde Muliro University of Science and Technology, Kenya.

PROF. MAHAPATRA B. C, Ph. D.

FIT Group of Institution, CCS University, Meerut, (U. P)

PROF. NAMRATA SHARMA, Ph. D.

Director UGC, Academic Staff College, Devi Ahilya Devi Vishwa Vidyalaya, Indore (M. P).

KANCHAN DATTA, Ph. D.

Associate Professor, Department of Economics, North Bengal University, WB.

SUSHIL KUMAR THAKUR, Ph. D.

Associate Professor & Registrar, Lingaya's Vidyapeeth (Deemed to be University) Faridabad (Haryana)

PROF. MANOJ KUMAR SAXENA, Ph. D.

SOE, Central University of Himachal Pradesh, Dharamshala, Dist. Kangra (H.P.)

PROF. AMIT KAUTS, Ph. D.

Dean, Dept. of Education, GNDU, Amritsar.

DEEPA SIKAND KAUTS, Ph. D

Associate Professor and Head GNDU, Amritsar.

GEETA SHINDE, Ph. D

Associate Professor, Department of Education & Extension, Savitribai Phule Pune University

SHIREESH PAL SINGH, Ph. D

Associate Professor, Mahatma Gandhi National Hindi Vishw Vidyalay Wardha

DINESH KUMAR, Ph. D.

Assistant Professor, BMJM College of Education, Lehra Mohabat, Bhatinda, Punjab. प्रा. (डॉ.) डी. टी. शिर्क एम.एस्सी., पीएच्.डी. कुलगुरू

Prof. (Dr.) D..T..Shirke M.Sc.,Ph.D.

Vice-Chancellor



दूरध्वनी : कार्यालय - (०२३१) २६०९०६०

निवास - (०२३१) २६०९०५३

Tel. : Office - (0231) 2609060

Resi. - (0231) 2609053

E-mail: vcoffice@unishivaji.ac.in

Web : www.unishivaji.ac.in



From the Desk of Hon'ble Vice Chancellor

It is my pleasure to extend warmest greetings and congratulations to the organizing team of the Centre for Study of Social Exclusion and Inclusive Policy to conduct a two-day National webinar on "Social Exclusion: Review and Reality" successfully and come up with a good publication in the form of a Journal.

I firmly believe that the research compendium will be established as a significant source of information about Social Exclusion and Inclusion Policy research in the Social Sciences academic domain. Shivaji University strongly believes and is functional towards providing equal access to education for all sections of society. Center for Social Exclusion and Inclusive Policy is doing a great work in the context of conceptualizing the social exclusion in the Indian context by conducting research, organizing seminars and conferences. I feel proud that, the Center is continuously working towards raising the bar in terms of quality and depth of research being done and has broadened the scope of the research work to ensure maximum impact across various aspects of socially excluded sections of society. As we have now established a strong academic publication base in social exclusion and inclusion issue, we can continue to contribute more to Social Sciences.

I am sure that this research compendium publication will be proved to be an invaluable source of information as far as the social inclusion policy analysis and policy advocacy is concerned. My heartiest congratulations again!

(D. T. Shirke)

Vice-Chancellor





दूरध्यनी : कार्यालय - (०२३१) २६०९०७० Tel. : Office - (0231) 2609070 E-mail : pvcoffice@unishivaji.ac.in

: psp_phy@unishivaji.ac.in

Web : www.unishivaji.ac.in



From the Desk of Pro-Vice Chancellor

I would like to congratulate the team of the Center for Study of Social Exclusion Policy for publishing a Research Compendium of National Webinar on Social Exclusion: Review and Reality. Any Research Compendium or publication is expected to benefit the University in many ways — it brings scholarly recognition to the University; it would also contribute to the career development of faculty and researchers through their participation in the creation and sharing of new innovations, research and development. I am very happy that the Center for Study of Social Exclusion and Inclusive Policy has taken initiative organize national webinar to discuss and deliberate on social exclusion and inclusion issues to come up with sound understanding about the contemporary nature of Social Exclusion in Indian context. These scholarly publications will be medium for academic and scientific discussions and enrichment of research areas in Social Exclusion and Social Inclusion arena.

Also, I would like to congratulate the Editor in Chief Prof. Jagan Karade, Director, Centre for Study of Social Exclusion and Inclusive Policy and organizing Convener Mr. Avinash Bhale, Asst. Director, Centre for Study of Social Exclusion and Inclusive Policy and entire organizing team for the grand success. I wish the Centre for Study of Social Exclusion and Inclusive Policy will come up with quality publications in social exclusion and inclusive policy, in the future, as well.

(Prof. P.S.Patil) Pro-Vice-Chancellor

EDITORIAL



My Dear Friends,

Greetings!!!

I am glad to introduce the Special Issue of the Scholarly Research Journal for Interdisciplinary Studies which carries the research papers presented in the ICSSR sponsored National Webinar on Social Exclusion: Review and Reality, organised by the Centre for the Study of Social Exclusion and Inclusive Policy in collaboration with the Department of Sociology, Shivaji University, Kolhapur Maharashtra on 26th and 27th February, 2021. The Webinar had addressed and focused primarily on three major aspects such as knowledge, reality and to propose constructive policy suggestions, besides a policy review in present context.

This webinar would not have been possible without the enthusiastic and hardworking marked by team spirit of the organizers as well as the Editorial Board of the Special Issue of the webinar, prudent keynote address by Prof. Vivek Kumar (Chairman and Professor, Center for Study of Social Systems, Jawaharlal Nehru University, New Delhi), Chief guest of valedictory function Prof. S. Gurusamy (Retd. Professor, Gandhigram Rural University, Dindigul, Tamilnadu), the Chairpersons of various plenary sessions like Prof. R.D. Mourya (Dean, Social Sciences, Dr. Babasaheb Ambedkar University, Mhow, Madhya Pradesh), Prof. P.G. Jogdand, (Retd. Professor, Dept. of Sociology, University of Mumbai), Dr. Vijay Mane (Deptt. of Social work, Yashawantrao Chavan School of Social Science, Satara), Prof. S.S. Mahajan (Dean, Commerce and Management, Shivaji University, Kolhapur), Prof. Sweta Prasad (Director, CSSEIP, Banaras Hindu University, Varanashi), and other distinguished speakers like Prof. Ramesh Makwana (Professor and Head, Deptt of Sociology, Sardar Patel University, Anand, Gujarat), Dr. Sanjay Kolekar (Deptt. of Sociology, Savitribai Phule Pune University, Pune), Dr. Naresh Kumar (Diaspora Study Center, Central University, Gandhi Nagar, Gujarat), Dr. Mohinder Slariya (Govt. College, Chamba, Himachal Pradesh.), Prof. P.S. Kamble, (Deptt. of Economics, Shivaji University, Kolhapur), D. Srikant (Former faculty member, Deptt. Of Sociology, Shivaji University, Kolhapur), Prof. Arvinder .A. Ansari (Professor and Head, Deptt of Sociology, Jamia Milia Islamia, New Delhi), Dr. K. M. Ziyauddin, (Asst.Professor cum Asst.Dorector, CSSEIP,Moulana Azad Urdu University,

Hyderabad), Prof. Balaji Kendre (Professor and Head, Deptt. of Sociology, University of Mumbai), Dr. Prashant Bansode (Gokhale Institute of Economics, Pune), Vinayak Lashakar (Head, Deptt. of Sociology, T.C. College, Baramati), Prof. Ajailiu Niumai (Director, CSSEIP, Central University, Hyderabad) and Dr. Rita Malache (Deptt. of Sociology, University of Mumbai), Chairpersons of technical sessions like Dr. P.B. Desai, Dr. Prallhad Mane, paper presenters and my colleagues Mr. Avinash Bhale, Dr. Kishor Khilare, Dr. Pratima Pawar, Dr. Sanjay Kamble, Mrs. Komal Oswal, Mr. Abhijit Patil, Sharad Patil, Mr. Sridhar Solunkhe and all the other distinguished participants.

The thematic sessions were chaired by eminent and scholarly professionals of the respective theme in an efficient manner who were selected mainly based on their vast knowledge in the subject. The sessions attracted scholarly interventions and exchange of thoughts between chairpersons, paper presenters and participants. The plenary and technical sessions created an academic and intellectual environment and discussions were exceptional particularly in the pandemic situation. I am sure, without their expertise and proactive participation; this webinar would not have attained a grand success, as opined by all the participants. This research compendium is an outcome of the compilation of the selected research papers presented in the webinar.

I am highly indebted to all encouragements and support extended directly and indirectly by our Hon'ble Prof. D.T. Shirke, (Vice-Chancellor,) Hon'ble Prof. P.S. Patil (Pro-Vice Chancellor), Respected Dr. Nandvadekar (Registrar,) Shivaji University, Kolhapur, for which I remain grateful forever.

I am also thankful to Dr. Yashpal Netragaonkar, Editor of Scholarly Research Journals for the gesture of publishing the selected papers in the international, Peer-Reviewed journal with highest impact factor.

Finally, I am very much thankful to the Chairman and Directors of ICSSR for the liberal financial aids for the national webinar and especially facilitating publication.

Prof. Jagan Karade

Editor - in - Chief Director, the Centre for the Study of Social Exclusion and Inclusive Policy, Professor and Head, Department of Sociology, Shivaji University, Kolhapur. Maharashtra India.



Prof. Vivek Kumar

Chairman and Professor, Center for Study of Social Systems,

Jawaharlal Nehru University, New Delhi

Keynote Address Towards Epistemology of Social Exclusion

To explain the epistemology of social exclusion I will first raise few questions and then I will try to answer the same. At the outset I would like to ask who was the first person who raised the issue of social exclusion and in what context? Then I would begin by asking another question, that is, what do I mean by epistemology? After defining epistemology very briefly I would like to define what do I mean by social exclusion? You can see that social and exclusion are two separate terms. However, when they are joined together they assume different meaning and become process. Therefore, I want to explain how social exclusion becomes a process? For doing so I will like to define what do we mean by exclusion and then what do we mean by social exclusion. Later on I would like to differentiate between social exclusion as exits in Indian society and as it exists in western society. That means there is difference between processes of social exclusion in Indian society and Western society. In the same vein I would go on to discuss that why it is necessary to evolve characteristics of social It is very important to evolve characteristic of social exclusion because characteristics are part and parcel of epistemology of any social reality. These characteristics are empirical characteristics which give it scientific nature. Last but not the least I will also like to explain why is it so significant to contextualize the process of social exclusion in Indian society and why it is a hindrance in the nation building process.

Babasaheb Ambedkar was the first person to used the term Social Exclusion

At the outset, I would like to ask you all that who used the term social exclusion for the first time in Indian society in written words or as the name of his organization. We are aware that the term exclusion is of English language but this term was used in Marathi language as 'Bahishkrit', by Babasaheb Ambedkar, which in English literary means excluded. However, Babasaheb used the term 'Bahishkrit' for the first time in the year 1924 as the name of his organization, that is, 'Bhaishkrit Hitkarni Sabha'. Moreover, he also used this term 'Bahishkrit' in the title of his news paper, that is, 'Bahishkrit Bharat' published in the year 1927. Along with these Babasaheb Ambedkar was perhaps the first person in India to use the term 'Exclusion' in 1930 when he was had submitted a memorandum to statutory Commission, that is 'Simon Commission' to highlight the exclusion of Dalits, OBCs and Mohammedans from Indian Civil Services. This memorandum is available in Volume-II of Babasaheb Ambedkar's writings and speeches on page 397 and 398. To prove the point and empirical evidence I quote from the memorandum. According to Babasaheb, "Is it not open to the Depressed classes, the non-Brahmins, and the Mohammedans to say that by their exclusion from the Public Services a kind of dwarfing or stunting of their communities is going on? Can they not complain that as a result of their exclusion they are obliged to live all the days of their lives in an atmosphere of inferiority, and the tallest of them has to bend in order that the exigencies of the existing system to be satisfied". So, we can safely argue that Babasaheb Ambedkar is perhaps the first person in India who was raising the issue of exclusion of the different castes/communities in Indian society. Therefore, I think whenever we are discussing and analyzing the processes of social exclusion in Indian society then we should keep in mind who was the person who highlighted the problem of Social exclusion first and in what context he raised this issue.

What do I mean by Epistemology?

Now I come to the question of epistemology. It is a Greek word which comes from the word 'Episteme' that means knowledge. This concept is defined philosophically as 'a theory of knowledge'. Now making it more lucid and understandable we can argue that epistemology asks three very basic questions, first, what can be known with certainty and what can be left to faith and opinion. That means epistemology tells us that we can know the exact picture of the social phenomenon through our sense experience with certainty, it is not to be left on faith and opinion. Second, epistemology asks what is the proper source and foundation of knowledge. There are two important sources of knowledge- one is rationalism (on the basis of reason) and another is empiricism (based on sense perception; there are five senses-eyes, ears, nose, tongue and skin; so we can understand reality through these five senses- through eyes-by observing, through ears-by hearing, though nose-by smelling, through tongue by- tasting and though skin-by touching). However, as the time passed observation became the real basis of understanding the reality, while other sense-perceptions

were relegated to periphery. So we can observe that there were two main sources of foundation of knowledge i.e. rationalism and empiricism. However, Emmanuel Kant argued that, no, reality cannot be understood only through rationalism, Neither reality can be understood only through empiricism; but reality can only understood through the confluence or combination of empiricism and rationalism (Benton 1977).

That means according to Kant thought and perception are both required to understand the reality. I will use Kantian philosophy of -combination of thought and perception to understand the process of exclusion because we cannot understand social exclusion without combining both observation and rationalization. Together with these sources we can evolve the foundation of knowledge regarding social exclusion. We cannot understand social exclusion only by observation or only rationalization. Third and last question which epistemology asks is about the criteria by which we distinguish scientific knowledge from non-scientific knowledge. If you want to understand social exclusion clearly and as a empirical reality then we have to evolve scientific knowledge about social exclusion. The scientific knowledge will depend on both observation and reason. That means concrete criteria which are observable are necessary to understand the process of social exclusion. In other words you have to evolve three very significant characteristics of the process of social exclusion if you want to understand epistemology of social exclusion. That is epistemology of social exclusion will help you to understand- whether social exclusion can be known with certainty or not? The answer is yes we can know social exclusion through certainty. It does not depend on the faith or opinion or hearsay. Second, what is the source and foundation of social exclusion? We will like to understand what are the specific sources and foundation of our knowledge-observation and rationalization. Third and last element of epistemology is that- we will also try to understand or evolve the criteria of social exclusion on scientific basis. That is both based on observation and rationalism as propounded by Kant. This is in, nutshell what I mean by epistemology.

Defining Social Exclusion

Now, coming to the other variable in the title of my lecture that is social exclusion, I will like to define first what I mean by exclusion because there is no universal and settled definition of the process of Social Exclusion. Therefore, to be very precise I have first tried to find the meaning of exclusion from Webster's New World Dictionary. This dictionary states that 'exclusion' means 'to refuse to admit' or to 'consider'. This is what I mean by exclusion. As you know that this is an emerging discipline and as it is a new discipline there is no final definition of the concept of social exclusion. Neither there is a final definition of

the concept in western societies, nor in Indian society or in any South Asian societies. Various people or groups have evolved and employed their own meaning of social exclusion to suit their own society. Therefore, I am trying to be more pedagogical and using dictionary meaning to define exclusion in a very narrow sense of the term. If you analyze carefully the term 'exclusion', it is a static concept. Therefore, along with the literal meaning of exclusion we will need to prefix social to exclusion to achieve a new concept, that is, 'social exclusion'. As soon as we prefix 'social' to 'exclusion' 'social exclusion' assumes the meaning of a process. Hence, according to logical understanding 'social exclusion' is a process which is dynamic in nature. Further, as it is a social process it assumes the shape of the nature of the society or social group in which it occurs. However, by taking certain general empirical characteristics and applying certain reasoning social exclusion can be defined as, "A process by which certain collectivity or groups and communities or individuals are denied access to social, economic, political, educational, religious and cultural etc., rights by the other group/groups which is/are called as dominant group/groups. By doing this the members of dominant community refuse to admit the dominated group in their own circles" (Kumar 2014 a).

Now this process of refusal to admit can be observed at various levels and can exist in formal and in informal levels of institutions. So it may be found in the formal institutions like- Judiciary, Bureaucracy, University, Civil Society and Industry etc.. So admission or access is denied in these institutions which are based on universal principles or on constitutional values. However, social exclusion can be denied in the institutions which are informal in nature. That means such institutions are based on familial values or social norms. Social exclusion can also be based on ascribed status (statuses which individuals assume because of their birth -say caste, race or gender) as well as on the basis of achieved status (because of education or income). Another aspect of social exclusion is- What are the impacts of the process of social exclusion? This can impact individuals and groups sociologically, psychologically, economically, medically, culturally etc.. Therefore, I argue, that, social exclusion can be approached through interdisciplinary and multidisciplinary methods. It cannot be studied through a single discipline and through a unified methodology. It is so also because it produces multiple types of experience for various groups in the society. Some people may grow experiencing social exclusion throughout their lives and some people may not feel it at all. Social exclusion may produce a particular type of experience for some which can be disheartening for the people who grow up experiencing throughout their lives. Therefore, we can observe that it also produces domination. Hence we can also observe

super-ordination and subordination relationship experiences produce different type of relationships. That is why social exclusion is not simple process and a practitioner will need special training if he or she wants to understand and study social exclusion in the society

I have borrowed theoretical formulation of social exclusion from Taket's (et. Al.2009) book 'Theorizing Social Exclusion'. Taket argues that the term social exclusion originated in France. He has summarized a number of definitions of social exclusion. In one of the definition he argues that social exclusion can be defined as a 'rupture' of social bonds. Hence social exclusion, '...involves the lack of resources or denial of resources, rights, goods and services and inability to participate in normal relationships and activities, available to the majority of the people' (Taket et. al. 2009: 6-8). In this context we can argue that there are five basic Institutions and people are not able to participate in those institutions. The five basic institutions of society as given by Parsons are-family, government, economy, education and religion. For instance, we can take an empirical example from Gujarat where a youth was excluded from cultural life when he was denied to watch 'Garba Dance' in the year 2017. Dalits may be denied to participate in Durga Puja (Times of India, June 08, 2020). Hence, we can add that social exclusion also exists in cultural life which results in their elimination from the mainstream society. Along with these there can also be the experiences which may include denial of goods and service, denial of rights to use natural resources, denial of rights to be served by other members of the society. The net result of absence of these basic rights denied to the excluded groups and individuals who are unable to participate in day today life. It affects the equity and cohesion in the society negatively (Taket 2009: 8). I don't have to go on and on. It will be suffice to say that we can easily observe four dimensions are associated in the social exclusion - denial of resources (capacity to buy), denial of resources of production, three inability to participate in decision making (from local to national level) and participate in social interaction with community at large (Ibid). All these aspects affect both quality and quantity of the life of the actor.

Why should we call social exclusion as 'Social'?

This brings me to another point in the discussion of social exclusion, that is, why should we call social exclusion as social. I have borrowed this idea of social from Emile Durkheim. Durkheim while defining 'Social Fact' in his book 'Rules of Sociological Method' argues that 'Social' is that which is based on collective conscience. It is not dependent in individual's will. Therefore, we should understand that social exclusion is because of the collective conscience of the people of the society and you cannot change it by individual efforts. Individuals' will cannot change existing intensity of social exclusion in the

society. Moreover, it existed in the society before an individual was born and it will remain after individual has died. That is why we have to call social exclusion—as social. To substantiate our point by empirical evidence we can quote Babasaheb Ambedkar, who long ago said that if the collectivity is not ready to obey the law then law cannot do anything. Why a collectivity is not ready to adhere with the law - say against untouchability. It is so because people are guided by social practices with are age old and the law is very new. And second there is no collective movement in contemporary society against the practice of untouchability. Therefore, for effective understanding of social exclusion we need understand these peculiarities about social exclusion. Therefore, I will further discuss the peculiarity regarding social exclusion to understand how social exclusion has been understood in the Indian society. It is very important to understand the difference between the two processes ushering in the Indian and Western society.

Social Exclusion in Western and Indian Society: A Comparison

After defining social exclusion and why we call it as social we have to differentiate between the processes of social exclusion as it exists in Western society and as it exists in Indian society. In this context I'm trying to understand and analyze the nature of social exclusion as it exists in Western society and as it exists in Indian society. The nature and quality of social exclusion in Indian society is collective. That is why social exclusion in Indian society is a group phenomenon. One social group tries to differentiate or exclude the other social group. This exclusion of groups, we have to understand and underline, is religiously legitimized. For example, in Indian society the society is theoretically stratified according to Rigveda, Purusha sukta, 10th Mandal sukta (hymn). According to this hymn there are only four Varnas in the Hindu social order. 5th Varna, i.e. the ex-untouchables have not been mentioned in the Rigveda at all. It has been totally blacked out. That means exuntouchables as group have been totally excluded from the Varna model. Once we accept the fact that the ex-untouchables have been excluded from the Varna scheme then it also becomes evident that they have been excluded from Varna- Ashrama- Dharma. That means they were denied fundamental rights to lead their day-to-day life. And if people try to break norms by following a life style not prescribed by the Vedas there were penal punishment sanctioned by sacred texts. Therefore, we can see how the whole group of ex-untouchables has been excluded from social, economic and political life. I think that we have to understand analyze the basic characteristics that differentiate Indian conceptualization of social exclusion with Western conceptualization of social exclusion.

Social Exclusion in Western Society

So if you analyze the process of social exclusion in the Western society it has been argued that in western society it is more associated with individuals who were economically poor. It was more economic in nature. That is why Bryan (2005) argues that, 'By the mid 1990s, the expression 'social exclusion' had to a large extent replaced tat pejorative US import, 'the underclass' in discussions about so social exclusion was equated with another class in western society and under class in the discussion about poor in 'postindustrial' in the UK in particular' (Bryan 2005: 1-2). Along with economic basis social exclusion in western society is more individualistic in nature in the sense that, it was associated with individual, social, economic and political denial of rights. Further, in France the term socially excluded covered those people who were not covered under the scheme of social security. Social security was not there and therefore they were known as socially excluded. Then there were physically disabled or differently able people, sometimes delinquents such as drug addicts and homosexuals, etc. who were also called socially excluded in the western society.

Takat et. al.(2009) have argued that individual level of social exclusion may be voluntary as well as involuntary. Here voluntary exclusion refers to those individuals who chose to exclude or disconnect themselves from the society. Involuntary exclusion also exists in western society. It is based on 'the othernesses, that is, disadvantages faced by individuals due to their qualities like gender, age, ability, employment status etc. However, even at the individual level social exclusion is a term broader than poverty and employment that encompasses issues of denial of rights and lack of participation. Therefore, in European society it has been argued that 'social exclusion' operates to prevent people from participating in the mainstream activities of the society and accessing the standards of living enjoyed by the rest of the society (ibid). In this context it is important to understand based on concept of social exclusion in the Western society there has emerged a particular type of language which highlights different types of lived experiences. That is why language of social exclusion recognizes marginalizing, silencing, rejecting, isolating, segregating and disfranchising as the machinery of exclusion and process of oppression (Taket. et. al- 2009).

So I've defined epistemology of social exclusion, I have also defined how social exclusion actually becomes a process, why it is social in nature, and I've also observed the difference between the Western and Indian notion of social exclusion. Now as part of epistemology of social exclusion we would like to highlight the necessity of locating social exclusion in a particular context.

Locating of Social Exclusion: At Macro Level

Now I want to come to contextualization of social exclusion at macro and micro levels in the society. Why d we need to contextualize social exclusion? It is so because if we have to understand social exclusion in real sense then we have to locate it in its social context. For example, if you want to understand social exclusion in Indian society then we will have to locate social exclusion in Indian society. For that we will have to analyze the nature of the society first. According to Prof T. K. Oommen (2007) Indian society is four into one society. This I think is every important theoretically because it provides us the unit of analysis and also the contours of social exclusion. When we say Indian society is four into one society then we mean that:

- 1. It is stratified.
- 2. It is culturally heterogeneous.
- 3. It is religiously plural
- 4. It is hierarchical as well.

Let us elaborate one by one. Indian society is stratified, that means it is divided on the lines of gender male and female. It is divided on the lines of age - into old and young. It is divided into rural-urban; it is divided into literate and illiterate. It is divided into rich and poor and so on so far. Every society of the world is stratified and so is Indian society. Therefore, if you really want to conceptualize social exclusion effectively then you will have to take note of the stratification system of the society and locate Social exclusion along the lines in which society has been stratified.

Second, Indian society is culturally heterogeneous as well. That is a large number of speech community live in India. The great linguist George Abraham Grierson in British India identified approximately 1500 speech communities in Indian society. That means each region has its own speech and therefore exclusion may exist along with the language itself. We are aware that when Pakistan became a separate nation Urdu was declared as national language however Pakistan itself got portioned on the basis of language as Bengalis started demanding that *Bangla* should be also given national language status. And you know that partition of Pakistan took place on this cultural heterogeneity. Especially because Bengali speaking population of the then East Pakistan were feeling excluded. We are also aware that reorganization of Indian state has also taken place on the basis of language and we have already given 22 languages official status in the Constitutional of India. Hence, when we are trying to map social exclusion then it could be done on the basis of language as well. As far as cultural heterogeneity is concerned it can also be analyzed among the 460 Tribal

Communities. Each of them has small area of residence and speaks their own language. They have been spatially segregated and culturally isolated. Hence, we can locate social exclusion along this axis also.

A third characteristic of Indian society is that it is religiously plural as well. That means all major religion of the world- Hinduism, Islam, Christianity, Sikhism, Jainism, Buddhism, Zoroastrianism, and Bahai all exist in Indian society. We are aware that how in ancient and medieval period a number of people converted to Buddhism, Islam, Sikhism and Christianity because they felt deprived and excluded in their own religions. We are aware that how communal tensions have existed between Hindus and Muslims. Brass (2003: 63) has shown that during 1925 to 1995 there have been total 195 riots in Aligarh. Second, in 1984 we have also seen that massacres of Sikhs also took place in Delhi and other parts of the country. Hence, we have to take into account religion also when we are trying to record social exclusion in Indian society.

The fourth characteristic which we need to take note of while analyzing social exclusion is that Indian society is hierarchical also. The caste hierarchy is unique to Indian society. The caste system in which groups are placed one above the other with lowest are exuntouchables and above them are the OBCs. We are aware that there are at least 1241 Scheduled Castes and then we have pretty 2743 Other Backward Castes according to Mandal Commission. These Castes have been excluded from various institutions of governance-Judiciary, polity, Bureaucracy, economy- industry and university- education etc. In turn these all affect their life chances and produce very negative life experiences. Hence, if we want to analyze social exclusion in a meaningful and in more objective manner then we have to locate it at various macro levels in the society. The levels are stratification, at the level of cultural heterogeneity, at religious pluralism and also within the spheres of caste hierarchy.

Locating Social Exclusion: At Micro Level

Apart from locating social exclusion in the macro context we need to locate social exclusion in the micro context as well. This will further help us to analyze social exclusion more objectively. There are at least five micro contexts in which we can locate social exclusion. The micro contexts are- Structural, multi-dimensional, Cultural, history, and agency. The first micro context in which we have to locate social exclusion is structural. I am using the concept of structure as used by S F Nadel (1969: 5). Nadel tries to argue that structure is nothing but permutation and combination of roles and status distributed in the society. Hence the structure of Indian society has also evolved on the basis of permutation and combination of roles and statuses distributed in the society. In this context we are aware different type of

roles and statuses were accorded to different groups of people in Indian society on the basis of their birth in particular Varna. Because of this structural location certain groups of people were excluded because of the roles in statuses. It is only because of the constitutional arrangement that their roles were changed and they were given universalistic roles. That is the structural nature of the society that we need to understand for analyzing social exclusion. Hence we need to understand that for social groups in Indian society social exclusion is structural. For example take Dalits, they were placed outside the Varna and accorded stigmatized roles and statuses. Structural aspect is related to collective nature of exclusion as has been told above.

The second aspect of locating social exclusion in the micro for context is that in Indian society the nature of social exclusion is multidimensional and cumulative. That means the groups and individuals are not excluded in number of spheres of society. That means they are excluded from- economic, political, cultural, educational, religious, spatial, occupational etc. spheres. Therefore I am calling such type of social exclusion as cumulative type of exclusion. I had made a table for scheduled caste and I have tried to highlight that there are 46 types of exclusion suffered by them (see Annexure-I). Hence when we are trying to analyze social exclusion in Indian society then we have to factor in all these aspects in our analysis.

The third aspect of locating social exclusion in the micro for context in Indian society is Cultural. Certain groups are forced to live to live outside the village and not allowed to interact with others. They are not allowed to participate in the festivals, or fairs of the village because of their life style. They are declared dirty, drunkard, etc. The problem with such formulation is that the policy framers or ruling class want to make a policy keeping in mind that there is something intrinsically wrong with such population. They are of the opinion that these groups lack certain types of quality because of which they are not fit to participate in common life with others. Therefore, social exclusion is not only structural; it is cumulative and hence cultural as well. If you are trying to define social exclusion your definition should include all these categories- structural, multidimensionality, cultural, etc.

This brings me to the fourth micro aspect in which you have to locate social exclusion of certain groups. If you want to measure the intensity of the social exclusion then you have to associate it with it temporal history. How long has been a collectivity excluded? For example certain groups have been excluded for one or two generations. But take the exclusion of Dalits and Tribals it is for millennium. No one knows for how many generations they have been excluded. Hence historicity of the social exclusion of a collectivity should be an important ingredient when we are defining the social exclusion in Indian society. Temporal

history of social exclusion becomes significant because it might take equivalent time to undo the intensity of exclusion.

Agency is the fifth micro context in which social exclusion should be located. We should be aware that social exclusion is not a natural process. It is not happening to people on its own. It is an artificial phenomenon. It is made by human beings. It is being done by some people to other. Hence, we have to identify that actor. Once we identify the actor then we can check the agency of exclusion. We can check its influence in the formal and informal institutions because they may be active in policy formulation and decision making in the formal and secular institutions. Once we identify the agency we can also name-and shame them and evolve some method of ridicule in formal society to check their menace.

Necessity of Contextualization of Social Exclusion

This brings to the point necessity of contextualization of social exclusion. There are five basic reasons for contextualization of social exclusion of any social category. I will say that you can get at least five very important insights if you will contextualize social exclusion as explained above. What are the insights? One, when we contextualize social exclusion then we come to know the clear-cut contours of the population to whom we are trying to study. What is their exact number or how big is the population that we are studying. This will help us to avoid the overlapping of the population as well.

Second, the contextualization is also necessary, because we are aware that there are different reasons or bases of exclusion for different groups of people. We will come to know that whether the basis is caste, gender, religion, language, poverty or it is cumulative nature of exclusion. What is the exact basis of you exclusion? If you know the bases of social exclusion you can know the bases of construction of consciousness of the excluded people as well, because social exclusion will give birth to a particular type of construction of consciousness. Here I bring Pirre Bourdieu's concept of cultural capital. Drawing from him we can argue that some people construction of conscious is founded on the bases of accumulation of cultural capital and certain people's construction of consciousness is founded on basis of exclusion from the cultural capital. This can be easily proved by the examples of Dalit autobiographies and autobiographies of Dalit women and autobiographies of general caste people. We are aware that Dalit autobiographies have specific type of knowledge because of their unique experiential reality of social exclusion. We can take example of Dalit autobiographies and autobiographies of Gandhi, Nehru or any other general caste person.

For example, take Omprakash Valmiki's autobiography *Joothan*. We can ask why he is only able to see Joothan (literary translated it means leftover food) in the village why Gandhi and Nehru could see *Joothan*. The answer is simple, that is, they have never experienced the taste of *Joothan* in their lives. In the same vein Urmila Pawar also writes her experience of leftover food in her autobiography 'Aaydan' (The Weave of My Life). Similarly, how could Namdev Dahsaal, in the collections of his poem, see what was going on Golpitha, which other so-called upper-case literary personalities could not see. Why? It is so they could never experience what was experienced by Nadeo Dahsal. And these experiences come from structural location and lack of cultural capital. Hence, social exclusion from the culture capital has a bearing on the construction of consciousness out which production of knowledge takes place. This production of knowledge amply proves the point that certain groups have been excluded from cultural capital that is reflected when they write their autobiographies or poems or any other types of writings. That also proves the point that there are different bases of construction of consciousness which will be visible only when we contextualize the social exclusion.

I think, if you understand the basis of exclusion, then you can also understand the nature of social structure, types of changes, different types of construction of consciousness, and the types of assertion. Then we can easily understand why certain group have launched 'revolutionary movement' and why certain groups have launched reformatory movements only and certain groups have only launched sporadic agitations only.

The third point which proves the necessity of contextualization is that, it will justify that movements are not always antithetical to state. I think, it will help us to deconstruct the western epistemic syndrome about the movements. Because, Western epistemic syndrome always reiterates the process of displacement, that is, if foreign culture will come it will replace the local cultures. That is why they said that the movement is there to displace the State. That is wrong thinking. Such nature of movements was valid only during the colonial period. Movement in a democratic country may also be launched to tell that government deficit of democracy. Hence social movements are not necessarily antithetical to State. It may strengthen the State by highlighting the deficit of democracy. So you can understand that contextualization of exclusion may lead to movement but you can understand the nature of movement if you understand what the people are asking. For example-Why are they demanding reservation? Reservation may be analyzed a demand for inclusion. It should not be seen that they are asking for displacement of other groups. They are asking for

reservations to compensate the loss which they have suffered for millennium. Hence by understanding the nature of movement we can easily understand the deficit of democracy.

The fourth necessity of contextualization of exclusion is that it will also give us insight to understand the forces of exclusion. We can start identifying the forces of exclusion; it will help us to formulate functional policy of inclusion. By contextualization of social exclusion we will come to know exact reason and agency of social exclusion and that will help us to formulate the policy of inclusion. This will in turn help us to eliminate the causes of exclusion and put a check on the agency that tries to exclude people. Further, it will help us to include people in various institutions and make a society more inclusive or at least a inclusive policy.

In the end, the fifth necessity of contextualization of social exclusion is that you can understand the nature of paradigm of the exclusion and paradigm of inclusion in Indian society. Along with this you will also be able to understand the reason of gap between exclusion and inclusion. I have explained that we can evolve a policy of inclusion if we have contextualized the process of exclusion, understood the sources of exclusion and causes of exclusion and if we have understood the contours of social exclusion. Only then you can evolve an effective policy of inclusion. But through the contextualization of social exclusion we can easily recognize the paradigm of exclusion and paradigm of inclusion. If we observe carefully the paradigm of exclusion is social in India society and paradigm inclusion is Constitutional. In Indian society we have observed more often than not excluded groups are given respite by constitutional means only. We have not seen any other means of inclusion in Indian society. In this context we have to take into account the fact that social is so gigantic, it is so colossal, it is so big and also temporally it is millennium old. Some say that Vedic society is 1500 years old which gradually created exclusion in the society. However, the process of inclusion through Constitution only is only 71 year old, as Constitution was promulgated in 1950 only. Hence, there is bound to be a gap between social exclusion and Constitutional inclusion. Till there is a gap between exclusion and inclusion there will be social movements and assertion against the processes of social exclusion prevailing in the society. Hence, we will have to identify in depth the epistemic basis of exclusion to evolve effective inclusive policies. Otherwise what will happen that we will we will have very different epistemic basis of exclusion but we have only policy of inclusion. Till this happens we will not be able to fill the gap between exclusion and inclusion.

Social Exclusion: A Hindrance to Nation Building

The last point I want to make is that how social exclusion is hurdle in the process of nation building. The point here is that how can we recognize the facts that social exclusion is so detrimental to governance; it is detrimental to policy formulation and implementation. Here again I refer to Babasaheb Ambedkar who argued that India is not a nation and only nation in the making (Ambedkar 1990). He used to wonder, "How can people divided into several thousands of castes be a nation? ... The castes are anti-national in the first place because they bring about separation in social life. They are anti-national also because they generate jealousy and antipathy between caste and caste" (Ambedkar 1994: 1216-7). And because of caste Dalits were denied access to various institutions. They were denied even fundamental rights. Therefore he argued that if India had to emerge as a nation then its excluded communities have to be given representation in various institutions of governance, production and education. He pleaded that erstwhile excluded communities have to be given representation in the institutions of governance, production, and education etc. of the Indian society. In fact when he saw arguing for representation he was emphasizing about selfrepresentation of the excluded communities by themselves. Only by giving selfrepresentation that you can give right to participate in decision making. He argued that a good government is not that which represents only the opinion of the people rather a good government is that which gives self-representation to the people as well. Babasaheb opined, "Philosophically, it may be possible to consider a nation as a unit but sociologically it cannot but be regarded as consisting of many classes and the freedom of the nation if it is to be a reality must vouchsafe that the freedom of the different classes comprised in it, particularly those who are treated as servile class" (Ambedkar 1991: 201-2). That is why when the opportunity came he enshrined fundamental and other rights in the Indian constitution. That is why for nation building process inclusive policy is significant. For a strong Nation to immerge you have to include people in every spheres of life both formal and informal spheres. So, that is what I think are the significant contours towards understanding the epistemology of social exclusion. If we adopt this methodology to understand exclusion then we can definitely evolve a comprehensive policy of inclusion that will be functional for and nation building also. So 'Centre for Study of Social Exclusion and Inclusive Policy' I think is a best suited Centre for nation building process. Thank you so much for your patient listening and inviting me to deliver this Keynote Address.

Annexure –I Representation of Social exclusion of Dalits

Representation of Social exclusion of Dalits			
	Types of exclusion		Nature of Exclusion
1	Social Exclusion	1	Absence of existence in the <i>Rigveda</i>
		2	Absence from the <i>varna</i> scheme
		3	No right to sacred thread
		4	Exclusion from Ashramas
		5	No prescription of <i>Dharma</i>
		6	Exclusion from <i>Purushartha</i>
		7	Exclusion from predestination of <i>Moksha</i>
	Practice of Untouchability	,	2. Interest from processing of the same
	Tractice of Chioachability	8	Residential exclusion (in the south of the village)
		9	Denial of acceptance of water
		10	Denial of acceptance of water Denial of access to water
		11	Denial of accepting of food
		12	Restriction on sitting together Restriction on celebrating
		10	together
		13	Restriction on celebrating together Denial of entry into
			house
1		14	Denial of entry into house Denial of entry into kitchen
		15	Denial of entry into kitchen
		16	Denial of entry into temples
		17	Denial of right to wear clothes/ornaments/sleepers they like
		18	Denial of right to access to burial or funeral ground
		19	Denial of keeping the mustache and carrying umbrella
	Atrocities	20	Rape of Dalit Women (a caste act)
		21	Murder of a Dalit
		22	Grievous Hurt
		23	Arson/loot
		24	Ridicules in society and sacred texts
		25	Denial of wearing of clothes/shoes/turbans etc. similar to
		23	<u> </u>
			upper castes
	II 1 /C/: 1	26	Classica Haman ananta
	Hazardous/Stigmatized	26	Cleaning Human excreta
	Occupation	25	
		27	Scavenging /cleaning manholes
		28	Midwifery role by Dalit Woman
		29	Removing Carcasses of dead animals
		30	Grave digging/Burning dead/Drum beating at the time of
			death
		32	Piggery/Butchery/toddy tapping
		33	Cleaning of soiled clothes
		34	Denial of taking out marriage and funeral processions
2	Political Exclusion	35	Denial of participation in electioneering process
		36	Denial of participation in the decision making processes
3	Religious Exclusion	37	Exclusion from the different structures of religion
		38	The legitimacy of religion for exclusion
4	Economic Exclusion	39	Denial of freedom of occupation
Ŀ			
		40	Denial of access to resources
5	Educational Exclusion	41	Exclusion from the ownership of educational centers
		42	Exclusion from becoming Knowledge seekers
		43	Exclusion from becoming Knowledge givers
		44	Exclusion from curriculum
6	Enemy within	45	Oppressors of the same color
		46	Oppressors of the same religion
Щ_		70	Oppressors of the same rengion

Source: Kumar (2014 b)

References

- Ambedkar, B.R, 1990, A Nation Calling for home: In Dr. Babasaheb Ambedkar Writings and Speeches, Volume 8. Education Department, Government of Maharashtra, Mumbai.
- -----, 1994, Dr. Babasaheb Ambedkar Writings and Speeches Volume 13, Education Department, Government of Maharashtra, Mumbai.
- Benton, Ted, 1977, Philosophical Foundations of the three Sociologies, Routledge & Kegan Paul, London
- Brass, R., Paul, 2003, The Production of Hindu-Muslim Violence in Contemporary India, Oxford University Press, New Delhi.
- Kumar, Vivek, 2014 a, Epistemology of Caste Based Social Exclusion, in Vivek Kumar, Caste and Democracy in India: A perspective from Below, Gyan Publishing House, New Delhi (pp105-126).
- ------, 2014 b, Dalit Studies: Continuities and Change, in Yogendra Singh (ed.) Indian Sociology Volume 3: Identity, Communication and Culture, ICSSR and Oxford University Press, Delhi.
- Nadel, S., F., 1969, The Theory of Social Structure, Routledge, London.
- Oommen, T. K., 2007, Knowledge and Society: Situating Sociology and Social Anthropology, Oxford University Press, New Delhi.
- Taket, Ann (et.al.), 2009, Theorising Social Exclusion, Routledge, London and New York.



Prof. S. Gurusamy
Prof & Head (Retd), Department of Sociology
Dean, School of Social Sciences
Gandhigram Rural Institute- DU, Gandhigram, Dindigul Dist Tamil Nadu sellagurusamy@gmail.com

SOCIAL EXCLUSION: REVIEW, REALITY AND ACTION POINTS.

ABSTRACT

As social exclusion can be structured around hierarchy, the exclusion of people on the basis of caste, religion, gender, race region etc may be viewed by the society excluding them as normal. Social exclusion is a complex and multidimensional concept having social, cultural, political and economic ramifications. The segments affected have been the Dalits, Adivasis, backward classes, minorities, nomads, transgenders etc. who are systematically blocked from rights, opportunities and subject to exclusion in different forms, nature, degrees and extent. According to Amartya Sen the role of relational features in understanding capability deprivation (constitutive and instrumental) or poverty is important. Social exclusion and inequality are closely linked. Gore suggested the relevance of descriptive, analytical and normative approaches in policy analysis. Christine Bradley described the following as the mechanisms of social exclusion-geographic, segregation, physical violence, barriers to entry and corruption.

In the Indian context, the main bases of exclusion are social structure and the system of stratification which are based on discrimination and inequality. As result, the people vulnerable to inequalities are severely affected in social relationships. Consequently, it led to poverty, unemployment, migration, stigmatisation, marginalisation and ultimately result in low quality of life to the excluded groups. The paper suggests cultural change, empowerment of marginalised, human rights education, structural transformation-based promotion of economic growth oriented social justice and need to pursue the policy of inclusive growth in Indian social milieu.

Key Words: Social Exclusion, Social Structure, Inequality, Marginalised Groups, Action Points, Structural Transformation, Empowerment, Social Justice, Inclusive Growth.

THE CONCEPT:

As an analytical concept the term "Social Exclusion" was originally coined in France in 1974. This term referred to various social categories of people such as mentally and physically handicapped, single parents, substance users and other groups unprotected by social insurance. Social exclusion became widespread in the 1980s, it came to refer to a whole range of socially disadvantage groups and became central to the "new poverty" associated with rapid economic transformations. In this context Social exclusion referred to the rise in

long term and recurrent unemployment as well as growing instability of social relations, such as family instability, single member households, social isolation and the decline of class solidarity. The concept also included material, spiritual and symbolic aspects.

Social exclusion has been defined as "the process through which individuals or groups are wholly or partially excluded from full participation in the society within which they live". The concept of social exclusion clearly indicates different conceptions of what constitutes social inclusion and exclusion. The concepts and definitions vary both in the academia and in development policies. Although, originally defined in terms of the rupture of social bonds, and applied to social disintegration rather than poverty, social exclusion has developed in a range of paradigmatic styles in different political and intellectual contexts (Silver, 1995).

Social exclusion is a socially constructed concept, and can depend on an idea of what is considered normal. In many developing countries, where most people do not enjoy an acceptable standard of living, defining what is normal is not simple task, especially given the lack of the welfare state and a formalised labour market. As social exclusion can be structured around hierarchy, the exclusion of people on the basis of their race, caste or gender, may be viewed by the society excluding them as normal. Social exclusion concept is that it takes into account more dimensions of people's lives that the concept of poverty.

Social exclusion is a complex and multidimensional concept having social, cultural, political and economic ramifications. These dimensions are interoven and occur in various forms of systemic exclusion that is built in hierarchical system whereby certain people and communities such as the Scheduled Castes, Scheduled Tribes, Other Backward Classes, religious minorities and women experience discrimination, oppression and exploitation. Social exclusion thus refers to processes by which entire communities of people are systematically blocked from rights, opportunities and these forms of social exclusion are of different nature and of varying degrees and extent.

Social exclusion can be "constitutively a part of capability deprivation as well as instrumentally a cause of diverse capability failure" (Amartya Sen, Social Exclusion: Concept, Application and Scrutiny, 2004-5). Capability deprivation, that is ,poverty is seen as the lack of the capability to live minimally descent life, is intrinsically related to the concept of social exclusion and therefore according to Amartya Sen, the role of relational features in understanding capability deprivation or poverty is important (ibid,6-7). There are two ways in which capability deprivation can lead to social exclusion. Constitutive and Instrumental. Not being able to relate to others and to take part in the life of the community can result in social exclusion of constitutive relevance. Therefore, systemic or constative exclusion excludes

certain communities from interaction and access to social resources through social arrangements, normative value system and customs, for example those based on caste or patriarchal system.

Such constitutive exclusion is reinforced by instrumental exclusion which is imbedded in the economic structure and the macro-economic policies associated with them. Members of particular group by virtue of not having particular marketable assets or facilities and linkages are excluded from opportunities to add or improve their capabilities and thereby their living conditions. Therefore, casually significant exclusion of these kinds can have great instrumental importance.

In most cases, social exclusion has both constitutive and instrumental importance. Like, not to be able to mix with others may impoverish a person's life and thereby reduce economic opportunities that come from social contact. In the context of Indian society, such a form social exclusion is largely seen in relation to caste, ethnicity, gender and religion an experience of people of these groups, collectively and individually show. They are prevented from having access to rights and privileges enjoyed by the dominant sections of society. Also, they are excluded in the matters of taking advantage of development. Besides perpetuating inequality and deprivation and lack of development, social exclusion generates tension, conflict and violence in society whereby the excluded groups suffer most and women of these sections become direct victims.

INDIAN CONTEXT

Indian constitution provides equality to all citizens irrespective of caste, creed, religions and gender. It also directs the State to take various measures to remove the different forms of discriminations and inequality and thereby help to eradicate social exclusion. It is therefore, important to have an inclusive policy for the removal of all such aspects and to take up measures towards development, equality and social justice in our society as enshrined in the constitution of India. Social exclusion thus, is a strategy to combat social exclusion, but not only in the sense of affirmative action which focuses more on trying to make amends for past wrongs, "social exclusion" is in fact the coordinated response to the very complex system of problems that arise because of social exclusion.

In the Indian context, where structural and systemic exclusion based on caste, gender, ethnicity and some cases religious minorities combine with the class inequality, it results in social exclusion having both constitutive and instrumental relevance. Like for those who are landless in the rural area do not get adequate useful education to improve skill and enhance their capabilities. Such exclusion leads to other kinds of deprivation. The consequences of

macro-economic policies such as poverty, un-employment, cultural and political activities. Systemic exclusion reinforced by instrumental exclusion, supports structures of hegemony.

ASPECTS OF SOCIAL EXCLUSION:

1. Subjective Aspects of Social Exclusion:

This is a process of exclusion by people themselves. Rich people live in a separate area where others do not come in deliberately; they keep themselves away from others in terms of food, dress and language. This process is happening at the fastest level in the modern age. They create fences in that particular area. Again, the powerless people also adopt exclusion in terms of fear and inferiority complex.

2. Objective Aspects of Social Aspects:

All the other forces such as institution, group of people, community etc excludes individuals. Social exclusion can occur between groups that are distinguished from one another in terms of religion, race, and ethnicity or sex though it is not significantly distinguished economically. It refers to the norms and processes that prevent certain groups from equal and effective participation in the social, economic, cultural and political life of societies.

DIMENSIONS OF EXCLUSION:

- 1. Political exclusion can include the denial of citizenship rights such as political participation and the right to organise and also of personal security, the rule of law, freedom of expression and equality of opportunity. Bhalla and Lapeyre (1997:420) argue that political exclusion also involves the notion that the state, which grants basic rights and civil liberties, is not a neutral agency but a vehicle of a society's dominant classes and thus discriminate between social groups.
- 2. Economic exclusion includes lack of access to labour markets, credit and other forms of "capital assets".
- 3. Social exclusion may take the form of discrimination along a number of dimensions, for example gender, ethnicity, age which effectively reduces the opportunity for such groups to gain access to social services and limits their participation in the labour market.
- 4. Cultural exclusion relates to the extent to which diverse values, norms and ways of living are accepted and respected. At one extreme, diversity is accepted in all its richness and at the other there can be situation of stigma and discrimination.

SOCIAL EXCLUSION AND INEQUALITY:

The concepts of social exclusion and inequality are closely linked. Unequal societies in which certain groups are discriminated against can lead to exclusion. Likewise, social

exclusion involves inequality. Unlike vertical inequalities, which focus on individuals, horizontal inequalities concern between groups, as does social exclusion. Both horizontal inequalities and social exclusion are multidimensional, encompassing social, economic and political forms of exclusion. However, horizontal inequalities are not always severe enough to lead to a situation defined as social exclusion.

Policies and initiatives to reduce horizontal inequalities and social exclusion can be quite similar; both take a multidimensional approach and generally target groups rather than individuals. Both are also concerned with the responsibility of rich groups in bringing about social exclusion/ horizontal inequality, and are conscious of the need to address policies towards richer as well as poorer people to reduce social exclusion/ horizontal inequality.

MEASURING SOCIAL EXCLUSION:

Measurement of social exclusion is tied to the definition of social exclusion. Different approaches have been adopted to defining social exclusion in developing countries. Accordingly, the people do not benefit from modern opportunities; those who fall a certain distance below average achievements; according to some prior conception of groups who are excluded; and by asking people about who they perceive to be excluded. These approaches all tend to identify different people as excluded, as the "states" of exclusion are highly diverse and of differing salience globally. As a result, there can be no single set of indicators that would be equally relevant to all contexts.

Social anthropologists argue that exclusion is a process and that identifying and measuring it risks essential sing statistical categories into groups. On the other hand, economists argue that gathering and analysing statistical information relating to social exclusion can help to identify which groups are excluded, identify the forms and levels of exclusion they face, and quantify the impact of exclusion. Disaggregated data allows progress to be monitored and change relating to specific groups to be tracked over time. Statistical information can also draw attention to exclusion strengthening influencing strategies and creating leverage. Raising the profile and visibility of excluded groups can also be a powerful act in itself.

In addition, the collection of multidimensional data -including not only economic and social, but also political dimensions by grouping is essential if policies are to be designed and monitored, and aimed at reducing group inequalities and increasing social exclusion. Without such data it is impossible to know what sort of action is needed, and if action has been taken, whether it is being effective. However, an important problem remains the availability of disaggregated data across countries.

FRAMEWORK OF SOCIAL EXCLUSION: A REVIEW

Christing Bradley's (1994) framework describes five major mechanisms of exclusion in order of increasing severity, geography, entry barriers, corruption and physical violence.

1. Geography:

It can be a function of geography. Rural marginal area people isolated from different facilities like health, education etc. It's another important thing that they live in more precious area like river bank, which can be affected by floods and also, they are relegated to unproductive land, which compounds cycle of poverty and exclusion.

2. Entry barriers:

To acquire a good service, it is generally needed to pay something extra as transaction cost. The state's mechanism also creates some hindrance to get access to different assets for having no adequate documents.

3. Intimidation:

Threat of harm from powerful to powerless is an important cause.

4. Corruption:

Corruption is a great problem to get access to any type of service from any institution, which create a problem both financially and socially and makes insecurity.

5. Physical violence:

Household, community and state be violent to the weak people who influence migration or isolation from mainstream and being excluded.

Gore (1995) suggested that the value and relevance of the social exclusion approach for policy analysis in a global context is descriptive, analytical and normative.

Descriptive approach is a description of a state of affairs social exclusion reinforces that is relevant on the global scale given differences in what is considered essential in different societies.

Analytical approach seeks to understand the inter-relationships between poverty, productive employment and social integration. Normative approach raises question about the nature of social justice.

As silver (1995) notes the list of "a few of the things the literature says people may be excluded from" must include the following:

A livelihood, secure, permanent employment, earnings: property, credit, or land; housing minimal or prevailing consumption levels; education, skills and cultural capital; the welfare state; citizenship and legal equality; domestic participation; public goods; the nation or the dominant race; family and sociability; humanity, respect, fulfilment and understanding.

This concept focuses on the multi-dimensionality of deprivation. People deprived of different things at the time. Social exclusion (deprivation) refers to economic, social and political spheres (De Haan 1998) of life. Amartya Sen (1998) welcomes social exclusion framework, because its focus is on relational roots of deprivation...concentrated attention on features of deprivation. And "it practical influence in forcefully emphasising the role of relational features in deprivation. (De Haan 1998). He believes that a social exclusion framework reinforces the understanding of poverty as capability deprivation. Social exclusion implies a focus on the relations and processes that cause deprivation. People can be excluded by many different sorts of groups. Often at the same time landlords exclude people from access to land or housing, elite political groups exclude others often legal rights; priests may exclude scheduled castes from access to temples, minorities may be excluded from expressing their identity; some trade unions exclude people(non-members) from getting jobs; and so on. All these have an influence in the creation of vulnerability that affects people's livelihoods.

Jackson (1999) states that inclusion can also produce exclusion, and this occurs, when excluded groups successfully achieve inclusion on the basis of excluding groups even weaker than themselves. For example, women may deny their gender interest in a bid for inclusion through adopting male postures or the socially mobile poor may position themselves nearer the centre through dissociation from the seriously poor. However, many ethnic groups discriminate against the Dalits, and upper caste women discriminate against low er caste women.

Exclusion is linked to a person's identity, and the identity of a person that has been excluded becomes oppressed, which in turn leads to the person finding it difficult to control their own life, and which in turn leads to further exclusion from society. (Dominelli, 2002).

According to Maxwell and Kenway (2000) strength of the social exclusion model is that it puts causes more firmly in the picture. Poverty is seen as resulting from different processes in the realms of rights, resources and relationships. A further strength of the approach is that it encourages poverty analysis to look at the disadvantage over years and is characterised by poor educational opportunities, low-wages and insecure employment.

Social exclusion has been interpreted differently in different contexts at different times. It is a multidimensional term. This is why it is a bit difficult to define it in a precise manner. The term was initially coined in France in 1974 where it was defined as a rupture of social bonds. Later on it became the central theme of social policy in many countries. As a broader framework of social policy, it was suggested that social exclusion is the process that

excludes individuals, groups and aggregates from full participation in the society in which they live. The term was used to denote various categories of people, identified as mentally and physically ill or handicapped, suicidal people, aged individuals, abused children, substance abusers, delinquents, single parents, marginal asocial persons and other social misfits (Silver,1994).

Because of stigmatised and narrow view, this notion of social exclusion was later on abandoned and was used for neo-poverty-the poverty that culminated due to technological change and economic restructuring. In this sense, the concept of social exclusion was broadened to refer an overall process of social disintegration meaning rupture of the relationship between the individual and society.

The term social exclusion is used for the population which is excluded in community life. Such populations are discriminated in providing basic services, amenities and equal opportunities necessary for their development. They are deprived of social life. Thus, social exclusion is a process of limiting social relations and the denial of providing equal and living opportunities imposed by certain groups of society upon others, which leads to the inability of an individual to participate actively in the basic political, economic and social functioning of the society. It involves both the act of restricting access to resources and the consequences that follow social exclusion refers to the process through which groups are, wholly or partially, excluded from full participation in the society in which they live. These main processes include discrimination, deprivation, isolation, shame etc.

In Indian context, the main bases of social exclusion are religion, ethnicity, gender and caste, social exclusion which is based on discrimination, may be active or passive. In active exclusion, its agents refuse to lure or accept the participation of the members of the group excluded despite their equal formal qualifications. Generally, such agents favour those who are equally or less qualified. In passive exclusion, discriminated group is prevented indirectly through discouragement and intimidation and thus lowering their self-confidence. This results in their poor performance, directly through routes that limit access to income or education. Passive exclusion is caused through unintended attempts and circumstances or through inability of some persons to relate to other persons. As stated above, exclusion may be direct or indirect. In direct exclusion, fair norms of exclusion are violated which sometimes is termed as unfavourable exclusion while indirect exclusion, fair norms of inclusion are violated and is also termed as unfavourable inclusion.

PROCESS, PRODUCT AND COMPONENTS OF EXCLUSION

Power holds the key in the process of exclusion and those with power are implicated and those without it are affected. In course of exclusion power asymmetries are observed resulting in the exclusion of certain groups and individuals. Christine Bradley (1994) indicated the following mechanisms through which social exclusion is practised.

1. Geographical Segregation:

It is generally observed that the so-called untouchables and minorities are residentially segregated from the mainstream society. They are made to live and construct their residential places and dwelling outside the villages or at the periphery of village or town. Most of the tribals live in hills and forests and are excluded from mainstream society.

2. Intimidation:

To exclude, intimidation in any form is used as the main arm. Verbal abuse, sarcastic remarks, threat of harm are the main means of intimidation. It can be observed at every level in a society. Intimidation is a major form of control used by men over other men and women.

3.Physical Violence:

When threat of harm does not work, actual violence is used. It can be committed by the state, community, group or individuals. Violence against women in the household and against poor people and ethnic and religious minorities is reported to be practised all over the world. Domestic violence is rooted in the norms of gender inequality and patriarchy.

4. Barriers to Entry:

At many places and in many spheres, people excluded are debarred from entry. Barriers to entry involving the state are mostly related to documentation requirements. Other than documents, transition costs is another way to put hurdle in the entry of the excluded. Transition costs are the costs that are involved in acquiring a good service above and beyond its actual price.

5. Corruption:

Corruption is the main cause of many evils in India and elsewhere. It prevails all over the world. The people who are excluded from obtaining goods and services do not have the required necessary amount to pay for securing jobs, health care and other public services. It causes insecurity among the excluded. Corruption denies access to resources, opportunities and information.

IMPACT OF SOCIAL EXCLUSION:

- 1. It leads to various kinds of deprivations-economic, educational, cultural and social
- 2. It leads to the impoverishment of human life and develops a poorer sense of well-being.
- 3.It leads to inequality, poverty, unemployment and involuntary migration.
- 4. It leads to social stigmatisation and marginalisation.
- 5.It develops fear complex among the excluded.
- 6. It puts various restrictions on the excluded about their free and full participation in the economic,

cultural and political activities.

7. On the whole, it puts an intense negative impact on the quality of life.

SOCIAL EXCLUSION: A REALITY

As for as Reality is concerned, it deals with social interaction, social relationships between and people in social milieu. This necessitates a review of our Indian social structure and its features particularly certain social institutions and segments covered in it and also issues faced by them within the broad framework of social exclusion. Indian social structure marked by inequality, injustice, discrimination, oppression, exploitation etc. against the weaker sections namely, Dalits who mostly belong to scheduled castes which constitute considerable size of population of the country. Obviously, Dalits are in the contemporary society asserting themselves towards achieving the goal of making the society with social justice. However, the problem of untouchability perpetrated by Hindus on Dalits has been continuous phenomenon and widespread in the rural context where the Dalits victims are more in the day-to-day life. One of the significant features of Indian social structure is inequality emerging out of caste, religion, gender, regional disparities etc. These inequalities perpetuate due to the strong influence of culture, its traits like values, norms, customs and traditions. Further, viewed from structural and institutions based on castes imposing superior and inferior categories: culture based on values and norms influences life styles of various categories of people; economic categories are differentiated by class in terms of class reflected in upper and lower; political is marked by nature of participation in democracy; educational is the kind of access to levels of education; religious is separation and alienation from public places and services; physical is social isolation and distance from mainstream social life; psychological revealing the fear psychosis and segments who are exposed to exploitation and voiceless character..

Perceived from the social stratification point of view, they are at the lower echelons of social hierarchy. These people are identified as excluded, marginalised, deprived, weaker

sections as Dalits, Adivasis, women, minorities, transgender nomads, physically challenged who are faced with the problems survival, protection, patriarchy and development from the human rights point of view. The social reality viewed from the social exclusion in Indian context necessitates a perusal of provisions in the Indian constitution and its enshrinements. The Preamble declares that the country is a sovereign, democratic, secular, social welfare republic and assures liberty, equality, fraternity, social justice to all citizens. The DPSP, FR, Parts and Sections indicate social equality. However in reality the people practically experience social inequality. The reality is all against constitutional provisions.

The social reality of marginalised is seen through their consistent oppression and suppression, alienation, deprivation, separation, segregation, and a feel of insecurity, The divisive policies against minorities shaked the very basis of constitution. Gender oppressions and violence terribly affected their genuine aspirations of being equal partner in social life. Caste and religious atrocities further divided people on caste and religious lines. Civil rights violations caused protests and agitations against state. Regional imbalances as a result of unrealistic macro planning induced affected people towards areas of employment and as a result of this involuntary migration resulted in chronic accompanying problems. In addition, development induced displacement further caused severe miseries to the migrants in various parts of the country.

Understanding the inequalities, disparities and various other problems of Dalits the constitutional guarantees of equal protection, social security etc. Influenced the governments both centre and state to formulate policy of protective discrimination for Dalits. Some of the significant policies and programmes formulated in this regard include Protection of Civil Rights Act (PCRA), SC/ST Atrocities Prevention Act and Untouchability Prevention Act besides constitution-based reservation for Dalits to the tune of 22.50% in education, employment and political participation as part of social security, social defence, and social justice provision.

Taking advantage of the constitutional provision and legislations as well as policies and programmes for bridging the hiatus between Dalits and caste Hindus etc. the Dalits by and large improved their status. However, in spite of improvements the ascribed status of Dalits unfortunately remained stationary due to resistance of social structural and stratification phenomena. Over a period of time the Dalits remained without significant benefits out of the provisions. Though programmes made Dalits to gain some amount of respect due to the empowerment process routed through education, employment, political participation by means of reservations impacted particularly in the backward region and rural pockets.

ACTION POINTS:

What is the way-out, how to deal with these issues/problems at empirical situation in context? It obviously requires Policy Advocacy from social scientists in general and sociologists in particular to pursue the policy of Inclusive Growth to promote and realise all for each and each for all, that is the core principle of democracy with a focus on entitlements to the marginalised and socially excluded. Inclusive Growth implies a direct link between macro and micro dimensions, captures the importance of structural transformation for economic diversification.

- 1.Inclusive Growth means economic growth that creates employment opportunities and helps in reducing poverty. It means having access to essential services in health, education for the poor. It includes providing equality of opportunity, empowering people through education and skill development. That is exactly what we call Inclusive Policy to be reflected through:
- 1.Social Justice Policy Advocacy with prime focus on socially excluded and marginalised covering all segments who are vulnerable to problems.
- 2. Social policy in India is to be reframed and reoriented with social justice focus to ensure mainstreaming the marginalised.
- 3. Social policy should be based on justice for all by incorporating liberty, equality, and fraternity in its letter and spirit.
- 4. Social development policy should be focused on economic development, education, health, employment, non-discrimination, equality by bridging the gap between rich and poor.
- 5. Sustainable development and sustainable social development should be the long-term objective of governments in the direction of ensuring holistic and inclusive development.
- 6.Since Indian people, particularly, the socially excluded even after 70 years independence are still ignorant of their rights and entitlements as citizens. Therefore, legal literacy needs to be undertaken intensively as part of social education and conscientisation. Class consciousness/ deprivations/ disparities etc. shall penetrate into the minds of excluded so far; and generate awareness and prepare the ground for proactivist, to seek equality in socio-economic and political life resulting in their enlightenment-based empowerment.
- 7.Human Rights Education with a focus on survival, protection, participation and development would provide a rightful place to these excluded leading to their social inclusion.
- 8. Policy of Protective Discrimination should be implemented in its letter and spirit.
- 9. Provisions in the Minorities Act should not be diluted.

- 10.Constitutional enshrinements and entitlements for the marginalised with particular reference to SCs/ STs/ OBCs/Minorities/Physically challenged should be faithfully implemented. In addition women, transgender and nomads must also been brought under the policy of protective discrimination.
- 11.Social legislations concerning SCs/ STs /Women/Minorities should not be diluted and it should be strictly implemented.
- 12.Empowerment of socially excluded and marginalised through education, employment, social participation is the only alternative now in the contemporary Indian social reality towards inclusive growth.
- 13. Inclusive Policy to ensure social justice-based equality necessitates a drastic change in approach to development planning taking into account resources in regions like cluster planning and provision of amenities to larger areas with people's participation focusing on mainstreaming socially excluded.
- 14. Social transformation with a focus on cultural change and change in mindset is to become a social reality.
- 15.Ultimately it should lead to Economic Growth with Equitable and Distributive Social Justice to pursue Inclusive Growth Policy in its letter and spirit in the Indian context.
- 16. Social Scientists in this regard have a greater role to play to ensure evolution of a just society free from all exclusions.
- 17. The Centre for Study of Social Exclusion and Inclusive Policy (CSSE&IP) established in various universities in a different state across the country are to provide leadership towards ensuring planned and directed social change to realise Inclusion of Excluded and eliminate all injustices in Indian context.

To sum up, it is established through the Review that there exists Social Exclusion in view of the issues in social structural elements such as varna based caste discriminations and disparities between upper and lower caste social segments in Indian context. The system of social stratification has further perpetuated its prevalence among various social strata. The issue of social exclusion is in direct contradiction with the core declarations and enshrinements in Indian Constitution. In democratic societies like India the social inequalities prevailing due to social stratification is inhuman and against all principles co-existence irrespective of people's social background. The value of civil society should penetrate in every mind and respect for each other without interfering one's fundamental right of equality and non-discrimination. Culture based life styles of social segments act as stumbling block in generating a civil society irrespective of social divisions. Obviously, it necessitates cultural

change leading to social structural transformation in Indian social reality. Economic growth with equitable and distributive social justice would lead to an inclusive society. In addition, empowerment of marginalised through education, employment and social participation is the step in the right direction to realise the values just society.

REFERENCES

- Amartya, Sen (2000), Social Exclusion: Concept, application, and scrutiny, Social Development Papers No.1, Asian Development Bank, June.
- -----2008), Violence, Identity and Poverty, Journal of Peace Research, Vol.45 5-15
- Atkinson, A.B et. al. (2002), Social Indicators: The EU and Social Inclusion, Oxford: Oxford University Press.
- Beteille, Andre (2003), Poverty and Inequality, Economic and Political Weekly, October 18.
- Byrne, D. (1999), Social Exclusion, Buckingham: Open University Press.
- De Haan, Arjan (1998), Social Exclusion: An Alternative Concept for the Study of Deprivation IDS Bulletin 29:10-19.
- Jane Mathieson et. al. (2008), Social Exclusion Meaning, Measurement and Experience and Links to Health Inequalities, pdf. WHO Social Exclusion Knowledge Network.
- Jordan, Bill (1996), A Theory of Poverty and Social Exclusion, Blackwell Publishers Inc, Cambridge, MA.
- Ghanshyam Shah, (2001), Dalit Identity and Politics, Cultural Subordination and the Dalit Challenge, Vol.2, Sage Publication, New Delhi.
- Gurusamy, S. (2011), Social Exclusion and Inclusion Policy, APH Publishing Corporation, New Delhi.
- Peter Szivos C G (2004), Demographic Implication of Social Exclusion, Population Studies, No. 46, Council of Europe Publishing.
- Sharma, S. L. (1986), Development: Social and Cultural Dimensions, Rawat Publication, Jaipur. Sukhadeo Thorat, (2008), Caste, Social Exclusion and Poverty Linkages-Concept, Measurement and Empirical Evidence, pdf.
- Ziyauddin, K M. and Kasi Eswarappa, (2009) Dimensions of Social Exclusion: Ethnographic Explorations, Cambridge Scholars Publishing, UK.

CONTENTS

SR. NO.	TITLE OF PAPER & AUTHOR (S) NAME	PG. NO.
1	The Dimensions of Social Exclusion of Migrants in the European Continent – An Analysis Dr. Suchita Suragihalli	1-5
2	Women from Ramoshi Community: The Second Citizens Dr. Manisha Vinayak Shirodker	6-11
3	Understanding the Notion of Castes in Western Marathwada Region: From the Perspective of Annihilation of Castes Prabhakar Nisargandh	12-23
4	Social Identity, Rural Labour and Urban Unorganised Sector: An Overview of Exclusion Prof. Jagan Karade & Kuldeepsingh Rajput	24-31
5	Biodiversity: social justice for tribal Amit A More	32-37
6	Gender Inequality and Social Exclusion Avishkar D Kamble	38-41
7	Constitution says, "Laws are equal for all", but in reality, unequal for few; The Ramoshi Community of Maharashtra Dr. Vijay Jaysing Mane	42-49
8	Exclusion of Children of Divorced Families in Pune City of Maharashtra: A Reality Analysis through Case Studies Geeta Joshi & Dr. B.T.Lawani	50-61
9	Silent Social Exclusion - A barrier at Pre-Primary School level Vrunda Purandare	62-70
10	Sociological Study of the old age home and the Socio- Psycho Problems of elders in Maharashtra Dr. Chavan Ashok Shamrao	71-79
11	Forest rights of other traditional Forest Dwellers: topic for research explorations Mr. Avinash Bhale	80-87

12	Paper reality of Economic Exclusion and inclusion of	88-98
	Matang community	
	Dr. Kishor Khilare	
14	Dalit Literature and Marginality of Identity	99-115
	Mr. Vilas Rupnath Buwa	
15	Tribal Women their Social Economic Exclusion and Right of Citizenship	116-131
	Dr. Rita Malache	

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com
PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



THE DIMENSIONS OF SOCIAL EXCLUSION OF MIGRANTS IN THE EUROPEAN CONTINENT – AN ANALYSIS

Dr. Suchita Suragihalli (Pg 1-5)

Assistant Professor, Shahaji Law College, Kolhapur

Email: suchita.suragihalli@gmail.com

Abstract

Social exclusion is a multi-dimensional phenomenon. It involves physical, emotional and mental deprivation or discrimination of a group vis-à-vis the remaining population of a nation. Migrants is such a class which has to face Social exclusion in its most naked and brute form. The increasing migration to European continent has also increased awareness regarding their plight and horrific situation. The social exclusion of these migrants is varied and multifaceted. It exists in all areas of their existence from basic living standards, to health, to education and to employment opportunities. This paper is an analysis of the dimensions of social exclusion of migrants. Some suggestions to facilitate and increase social inclusion have also been made.

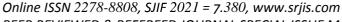
Key words: Social Exclusion, Migrants, Europe, Dimensions



Scholarly Research Journal's is licensed Based on a work at www.srjis.com

INTRODUCTION:

One of the most important aspects that the world is discussing for the last 15-20 odd years and more specifically in the last 10 years is the issue of Social Exclusion. The notion of Social Exclusion can be defined as a discrimination carried out against a certain group of people so as to exclude them from activities in a given society. These activities may be social, political, economic or cultural. This group of people are not considered when the policy formulation takes place in a state. As a result, the exclusion keeps them bereft of development, opportunities, participation and identities. Social exclusion as is currently discussed by us is mostly of European origin. In the 1980s, the Europeans started discussing about how the people living in poverty without proper housing, educational facilities need to be made attention to they had been 'excluded'. But the concept of social exclusion has to be considered in much wider perspective depending on the state, region one is speaking of. It has to encompass the exclusion based on race, caste, gender. All these factors of social exclusion result in a person or a group not having access to employment, humane conditions of living, political voice and most importantly lack of legal representation.





PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67

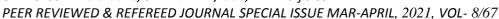
In this paper an attempt has been made to identify the various dimensions of social exclusion of the migrants who fled from internal turmoil, civil wars, repression and violence in their country to European shores. These people are mostly from certain disturbed states of Africa and Asia, like Somalia, Syria, and Afghanistan etc. Let us examine the reasons why they fled from their states, their number and status in their Host countries.

According to the migration data portal of the European commission migration from the 1990s-2010s to European countries is due to the Geopolitical unrest in the Middle East and North Africa which prompted a surge in the asylum seekers to European countries. What brings these people to Europe? According to the online News website of the European Parliament, there are many factors why people migrate. They call it the Push and Pull factors, meaning that there are certain factors that push them out of their country and certain factors that pull them towards a country. Socio-political factors are the first factors that force people to migrate. In many countries, people are persecuted because they belong to a particular race, religion or ethnic group. As a result, they are left with no other option but to flee and seek protection in some other country. This persecution if it is by the Government forces makes matters even worse to tolerate as it happened in Syria. In Syria, those opposing the rule of President Bashar al-Assad were crushed. The brutal crackdown led to one of the largest exoduses from Syria into neighboring Europe.

Similarly, endless political conflict and economic adversities in Afghanistan resulted in millions leaving their motherland in search of peace, stability and opportunities. According to a study conducted by the Norwegian Refugee Council (NRC) in 2012, 75% of Afghans had experienced some form of displacement at least once during their lives. The decision by NATO to withdraw troops from the region escalated the turmoil as it resulted in the resurgence of Taliban on the political scene. Between 2015-2016, the International Organization for Migration recorded the arrival of over 300,000 Afghans in Europe. This was the second largest exodus after Syrians. As far as Africa is concerned, Europe has recorded nearly a million asylum seekers between 2010-2017. Majority of them are from Ethiopia, Ghana and Kenya. The reasons being the same, persecution, political turmoil, civil war, violence.

Other factors that lead to migration can be identified as environmental factors. Some nations of the world are facing severe environmental crisis in the form of famines, earthquakes that result in displacement of population. The cultural factors also result in

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





migration as one groups ethnic or racial identities might be attack from another. Better economic opportunities, stability, health etc. can also be other factors responsible for migration.

From the above, we can understand that the immigration that has taken place to Europe is of such people who are already in a vulnerable position. They are already the 'excluded' lot of their nation. Their long, arduous and grueling travels to the European continent sometimes on foot, dangerous waters, and unfriendly localities to reach their destinations makes matters worse. Once in EU nations these migrants have still a long way to go till, they can actually start leading a life. This is where they experience exclusion of a different kind. Trying to find your feet in a foreign land is in itself an uphill task. To do it as a migrant from third world country, on top of it many a times illegally is all the more difficult.

The nature of Social Exclusion faced by the migrants in Europe take the following form:

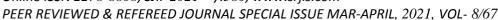
1) Discrimination in policies - Exclusivist policies

The European Commission has always advocated a Free Movement policy. Floris de Witte, Assistant Professor at the London School of Economics and Political Science opines 'free movement must be celebrated and defended as the core of EU. But the truth of the matter is that this notion of free movement does not incorporate the migrants from third world countries who are seeking asylum in Europe. The idea of 'free movement' is not inclusivist of the migrants from outside Europe rather only from within Europe. The immigration policies of the EU nations impose wide-ranging restrictions on the migrants even after their admission into the country. These include difficulties in access to Labour market, permanent residential rights, housing etc. The defense or justification mooted is the cost effectiveness of such policies.

2) Discrimination in employment

The employment patterns of EU are clearly indicative of the fact that migrant have scarce access to Labour opportunities. Even if they do, they have to face discriminatory practices regarding working hours, wages etc. A Report published by JPMorgan Chase & Co's Institute for Public Policy Research, in 2015 observes that employment rates are much lower in among non-EU migrants irrespective of qualification level (IPPR, 2015, pg. 1). Further, the report also claims that highly educated migrants were employed in low-skilled jobs. This naturally creates lesser possibilities for the migrants to settle into a good life.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





3) Lack of planned social inclusion policies

The social inclusion policies include employment, education, housing, health etc. The EU annually creates an annual framework for strategies to be adopted by member state regarding social inclusion policies. Efforts are being made to frame inclusive, equal and fair employment policies on the basis of the Employment Directive Policy of the EU. The migrants belong to different ethnic and lingual groups. Thus, education becomes a powerful way to integrate them and their children into the mainstream of their host country. But, unfortunately the mosaic nature of the European society given its multicultural societies have not been able to prepare an integrated education system for the migrants. Many a times, educational policies are based on 'perceived' lack of skill and literacy of the migrants.

Though EU aims to frame an inclusivist policy regarding housing for the migrants, practical difficulties at the ground level have made matters unattainable. The xenophobic attitude of the nationals has resulted in segregating the migrant population. A fact that the EU aims to avoid as it makes assimilation and integration difficult. The recent agitation in Paris by the migrants to receive temporary shelters can be seen as warning on this front. As far as health aspect is concerned, the physical, mental and social well-being, health of the migrants should be of paramount importance. Migrant have faced severe problems on this front to the faulty and unequal health delivery system. In some instances, discriminatory health practices have resulted in affecting the migrant's health adversely.

4) Resultant Poverty

Because of all the above aspects, the migrants face grueling poverty. Migrants who are from outside Europe face higher poverty situations than the local population. They belong to the disadvantaged groups with very few means in the form of employment or income. This has led to social tension in many EU nations like France, Sweden etc.

Conclusion - The real question is, can the situation change? One can only say that it cannot be done overnight as no one possesses a magic wand. It is slow process of building trust, sensitivity and inclusivity. It is all about humaneness. Social inclusion can begin by creating a sensitivity in the administration of the EU nations regarding the cultural background of the migrants. They need to have primary understanding of the linguistic, ethnic and cultural diversities of these people. They need to develop skills and function formally as well as nonformally with the migrant population. Creation of educational tools which will facilitate integration of this population into the new society will go a long way in achieving inclusion.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



An introduction of the migrants to the culture of the host country can remove the fear from their minds regarding the foreign land. The role of NGOs in this scenario is of considerable importance. They with the help of volunteers can create a bridge between the host nation and the migrant, which can open the gates of communication and smoother assimilation.

References:

https://migrationdataportal.org/regional-data-overview/europe

IDMC (2012) Afghanistan: Durable Solutions far from reach amid escalating conflict, NRC 16 April 2012.

https://www.pewresearch.org/global/2018/03/22/at-least-a-million-sub-saharan-africans-moved-to-europe-since-2010/

IPPR (2015): Migrant Employment Outcomes In European Labour Markets, JPMorgan Chase & Co's Institute for Public Policy Research, in 2015

https://www.un.org/esa/socdev/rwss/2016/chapter1.pdf

https://www.euro.centre.org/publications/detail/396

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



WOMEN FROM RAMOSHI COMMUNITY: THE SECOND CITIZENS

Dr. Manisha Vinayak Shirodker (Pg 6-11)

Associate Professor, Yashwantrao Chavan School of Social Work, Jakatwadi, Satara Email ID: manishasj@rediffmail.com

Abstract

Women plays vital role in society, without women future generations won't come into existence, without women life is miserable, but still it is observed that women are given secondary status in all spheres of her and social life. Ramoshi community is one of a most backward community from nomadic and de notified tribe from Maharashtra. And women from this community are still backward as they are considered secondary at different levels. They are secondary as women at societal level and treated inferior in the family by the male members. The present paper is based on recent observatory study conducted by the researcher with women from Ramoshi community in Satara district.

Key words: Ramoshi community, Satara district



<u>Scholarly Research Journal's</u> is licensed Based on a work at <u>www.srjis.com</u>

Introduction:

Ramoshi is one of the most marginalized communities in Maharashtra. Roots can be traced in Indian culture as well as in Criminal Tribes Act 1871 passed by British regime, where this community was branded as criminal by birth. Stigmatization of criminality attached to their identities along with lack of constitutional safeguards makes them face violence and vulnerabilities in every walk of life. Ramoshi tribe belongs to the VJNT category. All over India, there are 313 Nomadic Tribes and 198 De notified Tribes. As Criminal Tribes Act, 1871 was repelled in 1952 after India's independence; this tribe was denotified of their criminal status hence known as Denotified Tribes or the Ex-Criminal Tribes. In spite of the repeal of the Act in 1952, they are still treated as Criminals by birth and subjected to harassment and persecution at the hands of the police and the state machinery. The people from this tribe do not have primary citizenship documents such as ration card, caste certificate, voter card etc. Lack of citizenship documents impedes availing benefits of the development schemes, which are targeted towards eradication of poverty and sufferings

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com



PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67

of the DNTs. Neither dignified life nor documentary evidences, even after 72 years of independence, raise the query on Indian system that whether these people are really considered as citizens of India?

Women constitute nearly half of the population of our country. But as far as their involvement in economic and social development is concerned is low as compared to men. Because their contribution in work is not considered on the basis of financial remuneration. If this is the condition for general category women, then the percentage of involvement of women from backward community is still low in economic, social and political field. Women from backward community suffer dual in family and also in society. As far as family is concerned the involvement in familial decision-making process is concerned women are not given any role to play even in the areas where women need to be consulted are not taken into consideration. For example, women give birth to children but during finalization of their marriage, women are not consulted even though women are having more enquiring skill. Major decisions are taken by men and women need to abide with it without any excuse, in most of the cases women are taken into granted this itself indicates that women are secondary citizens and among Ramoshi community it is more due to various reasons. This paper tries to focus on major components of social development.

Age at marriage for girls:

By Hindu Marriage Law girls are eligible to marry at the age of completion of 18 years but as far as biological age to procreate child is concerned girls should complete 21 years, it is advised by medical science that womb of women is fully developed only after attaining 21 years of age and hence conception should take place only after completion of 21 years. It is been prominently observed that most of the girls are married at just after completion of 18 years and procreate children before completion of 21 years of age. This has resulted into severe malnourishment among both mother and child. It is further observed that Severe and Moderate rate of malnutrition is prevalent among mother and child at large scale. The only reason identified is a vicious circle low age at marriage, early pregnancy, malnourished child, malnourished mother and infant mortality. If only one component of early age at marriage among girls is reformed the further complications can be brought under control. At the other side boys are not found married soon after completion of 21 years of age. This indicates that girls are treated secondary and are considered as a means to continue with the family name / clan by procreating children. During focused group discussion with women, it was shared by

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





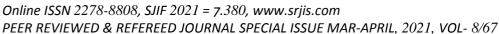
majority of women that in case if women does not conceive soon after marriage then husband's family tries to arrange for second marriage and hence to prevent husband getting married with another women it is better to put her life into risk and procreate child before attaining 21 years of age and continue the vicious circle of malnourishment. Settling down marriage of girls as early as possible are considered as an important responsibility of parents. It is a kind of social pressure on parents too, if girls are kept without marriage in the family, then either relatives or neighbors questions to them and enforces to arrange for girls marriages as soon as possible without taking into consideration the need of education, career and self-reliance of girls.

Education:

Education is an important factor of development without education development is impossible. And without girls higher education development of our country is highly impossible. Right to compulsory education is mandatory for all the sections of the society. Ramoshi community girls are seeking basic education either through Government schools close to their residence or through Social Justice and Empowerment Ministry sponsored residential ashram schools specially meant for children belonging to Nomadic and De Notified Tribes from Maharashtra. It was observed that education till SSC is found common among girls but education beyond SSC is not been found prevalent among girls from Ramoshi Community. As stated, that settling of marriage and family is given prime importance than any other aspects of life, which has resulted, into low education level among girls from Ramoshi community. Only few women have completed education until HSC and Degree level. Professional education is almost missing among girls from Ramoshi community. Even though Ramoshi girls can avail scholarship from Maharashtra government, still the level of education is low. Due to low level of education, the basic knowledge required to be self-reliant and economic independence is lacking.

Health:

Health is also an important aspect of life and country's development depends on health condition of its citizens. Healthy population can make healthy nation. As far as health condition of Ramoshi girls are concerned the major health problem observed among them is malnourishment, it has many dimensions. Early age at marriage resulting into early and closed pregnancy which result into pre and post-natal malnutrition? The food which is consumed is also not containing necessary nutrients which is also one of a major reason of





malnutrition, it is been observed that women eat whatever is left over after every family member in the family eats, even stale food is consumed by the women because throwing up of food is not affordable and hence consumed only by women members from the family. Every time man gets the fresh and nutritious food and women are denied for fresh and nutritious food. For example, whenever mutton is cooked the fleshy, heart and liver pieces are consumed by men. First preference for eating fruits, vegetables and other eating stuff is given to men and children and that too boy child. Milk is not consumed by women even though they are in need as far as prevention of calcium deficiency is concerned. Ramoshi community rear up cattle but whatever milk is produced is sold in the market and only little milk is kept home to use for whitening up of tea. It is also been observed that usually boys are given milk to drink and girl child is not given milk to drink. Food is a source of energy; fresh food is necessary to consume because it gets converted into energy and blood but as far as women from Ramoshi community are concerned unfortunately consume stale food which results into poor health condition. Women are not giving first priority for their health as they have other responsibilities to fulfil because most of the household activities are carried out by them and hence cannot look after their health. Women even though carry out all the household activities without any complaints but are facing minor health problems regularly, which are not attended by them on time. It is observed, and women also have shared during focused group discussion that men's health issues are taken care immediately because it is believed that they work for the family and even if women work for day and night women's work is disguised in nature without any remuneration.

The important issue of family planning I would like to highlight over here is about Vasectomy. None of the male member has undergone Vasectomy even though it is free at Government hospital, and easy surgery as far as Tubectomy is concerned. But still women are enforced to undergo Tubectomy to plan their family as though it is only women are solely responsible to control childbirth. It was further observed during focused group discussion that women are facing health problems after undergoing Tubectomy it is due to lack of rest required after surgery. Women resume for work early after delivery and even after Tubectomy. Because taking good rest during pregnancy, after delivery and after Tubectomy is not provided for women as, there are no substitutes for the work, which she is carrying out. Most of the Ramoshi woman is housewife and there is no provision to provide leave to them.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



Employment opportunities

Women are not given much opportunity for creating self-employment, because women are full time busy in completing their household tasks and cannot spare their time for any other kind of self-employment opportunities. Working outside the home is not possible for them due to lack of higher education, professional skills, and willingness by other male members from family. Hence, the major human resource remained unutilized because women are considered as second sex.

Social status

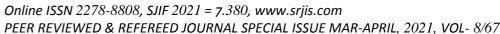
The social status of Ramoshi women is low, women are not given opportunity to be the member of Self Help Groups, Ramoshi women are not aware about SHG, its benefits and SHGs role in women empowerment and hence Ramoshi women are deprived from empowering them through SHGs, they cannot avail financial benefits of borrowing loan on subsidized rate of interest and SHGs are also supported by government for the economic empowerment through self-employment activities like Goatery, Puoltry, Cow and Buffalo rearing and many more, Ramoshi women are deprived from this economic empowerment due to lack of information and membership in SHGs. It is been found that Ramoshi Women are not the members of any Community Based Organizations (CBO) membership in CBOs helps for social development like development of leadership qualities, personality development, to connect with the outer world and get exposure it is necessary to be the member of any organization. Panchayat Raj Institutions (women are elected as PRI members due to castebased reservations) but as far as involvement in decision-making process is concerned are not given any opportunity to involve in decision-making process. Just for the namesake they are the members of PRI.

Citizenship documents

Women were not having major documents like Voters Card, Aadhar Card, Caste validity certificates; these documents are most important and required in day today life. Their names are not enrolled on any documents related to property.

Superstitions:

Women are enforced to believe in superstitions, women were found with Jata, performing religious rituals during new and full moon days, keeping fasts, fulfilment of promises (navas) made with deity. Some women were found having spirits in god (Angat Yete). They are having misconceptions regarding menstrual discharge, white discharge as if it is curse of





God, instead of consulting medical practitioners they go to Buva and other religious healers; this has resulted into deaths of many women at an early age. For the fulfilment of religious rituals, they borrow money from various sources on high interest, which has resulted into indebtedness in many families. Believing in superstitions is like a part of their life. During menstruation, women are not allowed to carry out cooking and other activities at home, menstruation is considered as impure but during the menstrual days, women are allowed to perform agriculture related work, washing clothes and utensils. During menstruation women are forced to work extra, actually during menstruation, women need some rest and relaxation but among Ramoshi women, it is denied to them.

Conclusion

Ramoshi women are still backward and far behind from development. At one side due to advancement in technology there is swift development in various fields but as far as these poor women are concerned are living in a society where women are not treated as human being. In real sense women from Ramoshi community are second citizens from independent country India.

References:

The present paper is based on observations made during field visits among Ramoshi communities in Satara district.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



UNDERSTANDING THE NOTION OF CASTES IN WESTERN MARATHWADA REGION: FROM THE PERSPECTIVE OF ANNIHILATION OF CASTES.

Dr. Nisargandh Prabhakar R. (Pg 12-23)

Associate Professor, Department of Sociology, Shri. Vijaysinha Yadav College, Peth vadgaon. E-mail: pnisargand.sociology@vympv.ac.in



The study is focusing on the position among religious notion of castes as well as notion of castes in villages and cites in western Marathwada Region. The study is depending upon the theoretical approaches developed by Joytiba Phule, and Dr. B.R. Ambedkar in understanding the caste realities in India. The study design in explorative nature therefore primary and secondary has been collected from three districts (Aurangabad, Jalna, and Beed) of Marathwada region of Maharashtra. Annihilation of Caste' approach believes on the real method of breaking up the caste system is destroying the religious notions.

The study discussed four dimensions of the subjects that is Position among religious notion, Notion related Indian Constitution, caste practices in villages and Castes practices in cities. As a conclusion of study found that, the core response among religious notion has been comprised level.

Key Words: Annihilation of Caste, Indian Constitution, Notion, Marathwada region



<u>Scholarly Research Journal's</u> is licensed Based on a work at <u>www.srjis.com</u>

Introduction:

The worldwide scholars have been attracted towards the study of caste system and its unique nature. They studied caste system through various perspectives. The important thing is that, they have seen two streams of studies. One is represented to the dominant school of thoughts and the second has been used innovative methods to understand realities. The innovative method rejects the dominant school of thoughts, which argued that caste is dead or that hierarchy is replaced by competing equalities. (BAWS-vol-3, 2008, 141)

The perspective of Phule and Ambedkar on the caste issue is nothing but the perspective of annihilation of caste. They understand mechanism of caste stabilization and find out ways for the annihilation of caste system. The presents study focusing on this perspective to understand the present caste status.

The Marathwada region known for their feudalistic nature and caste atrocities. It is

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





need to understand what is the present notion about castes after the 70th year Indian republic. The notion of caste or the notion of Indian constitution is the prime question Infront of the research. Therefore, the present study deals on the title "Understanding the Notion of Castes in Western Marathwada Region: From the Perspective of Annihilation of Castes"

Review of Literature:

There are number of works on caste system. A vast literature is available on it. But we have focused on those works which, we thought most relevant one. Hence, the review of literature here is purposive. Therefore, we give more attend to the following:

Phule Joytiba in his book, 'Gulamgiri' (1873), 'Brahmanache kasab'(1869), 'Sarvajanik Satyadharma' (1889) Ambedkar B.R. 'Castes in India' (1916) 'Annihilation of caste'. (1936). 'Revolution and counter revolution,' Jogand P.G. 'Protest Movement and Social Change: Study of Dalit Movement in Maharashtra (1989) Zelliot Eleanor 'From Untouchable to Dalit'(1996), Jaffrelot Christophe in his book titled "Analyzing and fighting caste-Dr. Ambedkar and untouchability (2005), Patil Sharad "Caste-Ending Bourgeois Democratic Revolution and its Socialist Consummation" (2003) Ommen T.K. "Understanding Indian society –The relevance of the perspective from below." (2006) Bagade Umesh "Enlightenment in Maharashtra and Class-Caste Dominations" (2006) Teltumbde Anand 'Anti-Imperialism and Annihilation of castes' (2007), Omvedt Gail (2009) Dalit and Democratic Revolution: Dr. Ambedkar and the Dalit Movement in Colonial India Kancha Ilaiah 'Post –Hindu- India A discourse on Dalit-Bahujan, socio-spiritual and scientific revolution'. (2009) Deshpande Ashwini "The Grammar of caste-Economic Discrimination in Contemporary India" (2011) etc.

Research Methodology:

The study of Caste system has been studied through various research methodologies in Sociology. The present study has concentrated on the notion of castes in western Marathwada region, for this study following methodology is given:

Objectives of the Study:

- 1)To understand the position among religious notion of castes in western Marathwada Region.
- 2) To find the facts related to notion of castes in villages and cites in western Marathwada Region.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com

PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



Theoretical Approach

The study is depending upon the theoretical approaches developed by Joytiba Phule, and Dr. B.R. Ambedkar in understanding the caste realities in India.

Research Design

The study of caste is one of the central themes of the Indian sociology. The scholars studied caste system through various perspectives; but the perspectives of annihilation of caste has been ignored. The present study focusing on this perspective therefor the study design in explorative nature.

Study Region Study

The researcher has chosen three districts (Aurangabad, Jalna, Beed) of Marathwada region of Maharashtra State in India for the present research work.

As concern to the present study, Marathwada has known their feudalistic economic structure, which based on caste system. On the contradictory, the region of Marathwada is known for the land of saints and also as the center of anti-caste movement and Dalit movements during modern period of Indian history. The main focus of the research work is to study the understanding the notion of castes in western Marathwada region.

Data Collection and Sampling Methods

The Interview Schedule has framed keeping in view fulfilling the objectives of the study. Besides, other methods such as group discussion, informal discussion, and non-participant observation method have used for data collection.

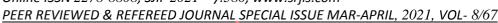
The social actors in each sub-unit of the universe has identified by the snow-ball sampling method. Among the eight districts of Marathwada region about 300 respondents are selected from three districts, namely, Aurangabad, Jalna, and Beed; there are 100 respondents from each district, these respondents are from 4 talukas from each district, 12 cities and 48 villages.

Secondary data has collected from books, Government and non-Government surveys, projects, reports and documents, research journals and newspapers.

Analysis and Interpretation of Data

The collected data has calculated with the help of statistical and quantitative techniques i.e., frequency, percentage, average through Microsoft excel. To understand the analysis tables, figures and graphs have used. In support of data interpretation qualitative explanations have used.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





Perspective of Annihilation of Castes:

Caste has killed public spirit. Caste has destroyed the sense of public charity. Caste has made public opinion impossible. A Hindu's public is his caste. His responsibility is only to his caste. His loyalty is restricted only to his caste. Virtue has become caste- ridden and morality has become, caste -bound. There is no sympathy to the deserving. There is no appreciation of the meritorious. There is no charity to the needy. Suffering as such calls for no response. There is charity but it begins with the caste and with the caste. There is sympathy but not for men of other caste.' (Ambedkar: 1936 reprint-2007, 24)

The concept of annihilation of caste is not only anti- caste process and mechanisms but also the process of annihilation of castes is based on the universal human values. Jyotiba Phule has deeply expressed the humanity in his literature. The thought of Sarvajni cSatya Dharama (Universal Truth Religion) is nothing but the thought of casteless society. He stated that He doesn't do the injustice to the humans, treat all are the brothers and sisters. He doesn't do the slander about Mang-Mahar castes, burn the Arya Grantha (Books) into the flame. He doesn't do the misbehaviour with all. As per the view of Mahatma Phule this type of person is the 'Truthful man, and liable to have brotherhood in a society based on equality.' (MPGG: 2006, 520)

Dr. B. R. Ambedkar stated that what is your ideal society if you do not want caste is a question that is bound to be asked of you. If you ask me, my ideal would be a society based on Liberty, Equality, and Fraternity'. (Ambedkar: 1936 reprint 2007,

He further stated that, whether you could do so without a complete remoulding, a considerable scraping and chipping off the ore they contain, is more than can say. 'This means a complete change in the fundamental notions of life; it means a complete change in the values of life. It means a complete change in outlook and in attitude towards men and things. It means conversion, but if you do not like a word, I will say, it means new life. But a new life cannot enter a body that is dead. New life can enter only in a new body. The old body must die before a new body can come into existence and a new life can enter into it. (Ibid: 48-49)

Dr. B.R. Ambedkar is the principal architect of Indian constitution. It is prime document of government. It is fundamental views for the sociological study when the approach of study based on Phule and Ambedkar's perspective.

The concept of Republic India itself clears rights of citizens against of rights of religious

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





law or prince law. The democratic India means the state of citizens of India means not a state of any single person or any family or any group. The socialist state has argued the equal distribution of resources which rights denied by the caste system.

The thought of Indian Constitution has been working form it's banging to protect Human rights. The Draft and present Constitution have accepted Human Rights as fundamental Rights. It shows great thoughts of human nature against any type of exploitation and inequality

Notional Changes as way of annihilation of castes:

The notion of caste, according to B. R. Ambedkar needs to be destroyed. He stated in his book 'Annihilation of Caste' "the real method of breaking up the caste system was not to bring about Inter-caste dinners and inter-caste marriages but to destroy the religious notions on which caste was founded" (Ibid-xii).

He further mentioned that, "To agitate for and to organize inter-caste dinners and inter-caste marriages is like forced feeding brought about by artificial means. Make every man and woman free from the thralldom of the Shastras, cleanse their minds of the pernicious notions founded on the Shastras, and he or she will inter-dine and inter-marry, without your telling him or her to do so". (Ibid-37/38)

Notion of Castes in Western Marathwada Region:

There are four dimensions of the study to understand the notion of caste in western Marathwada region. These are:

- 1) Position among religious notion
- 2) Notion related Indian Constitution
- 3) Religious traditions and caste practices in villages
- 4) Castes practices in cities:

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com
PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



Table no. 01 (Data in Frequency and Percentages in Brackets)

Position among religious notion

Sr.	Element	Sample	SC(B)	SC(NB)	OBC	Maratha	Brahman	Total
No	S	Populatio				& kunbi	S	
		n					&Other	
							Higher	
							Caste	
			27	33	101	111	28	300
			(9.00%)	(11.00%	(33.67%	(37.00%)	(9.33%)	(100%)
))			
1	Reli	igious	17	19	51	33	08	128
	Conse	ervation	(62.96%	(57.58%	(50.50%	(29.73%)	(28.57%)	(42.67%
	Supp	orts to))))
	Eradication	on of Castes						
2	Rejection	of God as a	26	17	47	59	17	166
	creator	of caste	(96.30%	(51.52%	(46.53%	(53.15%)	(60.71%)	(55.33%
))))
3	Rejection	n of <i>Gotra</i> ,	24	20	27	23	03	97
	Kundali a	nd <i>Muhurt</i>	(88.89%	(58.59%	(26.73%	(20.12%)	(13.10%)	(32.11%
	(Speci	fic time)))))
4	No F	aith on	27	28	80	76	06	217
	Brahmin	s as a God	(100%)	84.85%)	79.20%)	(68.46%)	(21.42%)	72.33%)
	on l	Earth						
5	Demands	for Priests	19	24	66	56	12	177
	From a	all castes	70.37%)	72.73%)	65.35%)	(50.45%)	(42.86%)	(59.00%
)
6	Total I	Response	22	22	54	50	09	157
			31.48%)	65.45%)	53.66%)	(45.04%)	(32.85%)	52.33%)
I						1		

(Sources: Field work data-2014-15)

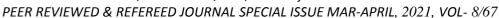
Religious Conservation Supports to Annihilation of Castes:

The core notion for the annihilation of caste is the religious conversion. Jyotiba Phule founded *Satysodhak dharm* (1873) and Dr.B.R. Ambedkar accepted *Buddhism* (1956) for the searching of equal society. It has shown the western Marathwada is not side (42%) of these religious supports to the annihilation of castes. Only the SC(B) are the supporters of this views. It is interesting that 38% respondents form converted communities are the against of this thought.

Rejection of God as a creator of caste:

The one notion has been working with the traditional caste system. It is, God (Brahma) is the creator of caste system. The response shows compromise level (55%) of the

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





field. The SC(B) respondents are highly rejected (91%) this thought on the other side no other group of caste taken (47% to 60%) any supporter side of the views.

However, we find Brahmin's respondents are less (40%) in holding the notion of God as creator of caste system followed by 47% of Maratha as against 58% OBC and 3.70% SC(B) and 19% SC(NB).

Rejection of Gotra, Kundali and Muhurt (Specific time):

The mindset of traditional caste system is based on the ideology of *Gotra*, *Kundali* and *Muhurt*. The Phule and Ambedkar ideology based on the modern science. The field of western Marathwada has been rejected (32%) this any relation of *Gotra*, *Kundali* and *Muhurt* with the annihilation of caste. The gap (89% to 13%) between Brahmin Responds and the SC (B) shows the gap of socialization. The respondents from OBC and Maratha are following to the Brahmin Response.

No Faith on Brahmins as a God on Earth

In the case notion of Brahmins as a God on the earth, very few except Brahmins (21.42%) of voiced their view in forever of it. Otherwise, all the respondents namely 100% SC(B), SC(NB) 85.%, 79.20% OBC and 68.50% Maratha respondents do not have faith on the notion of Brahmins as a God on earth , whereas 22 (79.58%) Brahmins still expressed this notion as not wrong notion.

Demands for Priests From all castes:

Jyotiba Phule fights against traditional caste base priest and Dr. Ambedkar appeal to for all in his Memorandum 'state and Minorities' caste free priest in any temple. There should exam on religious information as like IAS status. There should not ban for any caste or religious person.

On this aspect, 59% of the respondents are thought that the all-caste priest is the need of annihilation of caste. There is no much more gap of responses within SC (B), SC (NB) and OBC Respondents (70%- 65%) During the field visit discussion, Advocate Kulkarni Rangrao, activist of traditional religious movements, Beed has shown the mentality of Brahmins on the view of all caste priests. He expressed, I am in the favor of all caste *Purohit*, and they should necessary in temple and other places. But, 'Sanskrit is the voice of God. Every sound has special meaning, so that in the praying of the God there should not mistake. If other castes *Purohit* are praying to God there is more possibilities about mistake, because of their Socialization.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



It shows the confusion of mind of some Brahmins respondents. One hand they do not want to leave the traditional rights of Priest; other hand does not reject the demands of other castes. Even though, only 42% of Brahmins respondents are ready to accept the all-caste priest in the temples.

Table no. 02
(Data in Frequency and Percentages in Brackets)

Notion related Indian Constitution

Sr. No.		Sample Population	SC(B)	SC(NB)	ОВС	Maratha& Kunbi	Brahmans &Other Higher Caste	Total
			27 (9.00%)	33 (11.00%)	101 (33.67%)	(37.00%)	28 (9.33%)	300 (100%)
1	Accept Co Values in Dal	onstitutional ly Life	26 (96.30%)	30 (90.91%)	70 (69.31%)	61 (54.95%)	24 (85.71%)	211 (70.33%)
2	Equal Opport Annihilate ca		20 (74.07%)	24 (72.73%)	88 (87.13%)	85 (76.58%)	25 (89.29%)	242 (80.67%)
3	Constitutiona Shall annihila		17 (62.96%)	17 (51.52%)	39 (38.61%)	35 (31.53%)	05 (17.86%)	113 (37.67%)
4	Total Respon	se	21 (77.77%)	25 (71.63%)	66 (65.00%)	61 (55.00%)	18 (64.28%)	191 (63.66%)

(Sources: Fieldwork data-2014-15)

Ommen T.K. expressed in his research paper "Understanding Indian society –The relevance of the perspective from below." (2006) the contribution of Indian constitution is the one major attitude to understand the changing nature of caste system. About this attitude, he expresses that "The important Trend in social transformation in India is the simultaneous demands for equality and the assertion of collective identity."

The identity in Hindu society is given by birth. Hence, the caste identity of every Hindu is structured on the social hierarchy, which is soundly graded and degraded scales. Identity among the Hindus is known by identifying the caste orally and socially regarded living locations. The tables throw sample light on the changing perception of identity and the ways of changing the identity.

Accept Constitutional Values in Daly Life

The study indicates that more than 90% of the SC (B) and SC (NB) respondents have stated that they have denied the caste identity and accept faith on the constitutional identity as against the OBC, Maratha and Brahmins who (60% to %) also held the same response.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





broadly speaking, it is strong psychological tendency that is the emerging which tends to rejects the traditional caste identity by the overwhelming largest respondents (70% to 100%).

Equal Opportunities shall annihilate castes:

In the case of equal opportunities in every field of the life, the respondent share responses in favor of representation 73% to 89%. It implies that the job in public if served is shared by largest number. The issue of acceptance of backward class leadership is also sorted out. In the fieldwork discussion, the respondents have positive responded to the acceptance of backward class leadership.

Constitutional Identities shall annihilate Castes:

The views on the adoption of new identity shall eradicate the caste is reflected more among the SC (B) 32% as against 18% only. The identity problem presents by the respondents but the SC (B), SC (NB) and OBC have higher urged than others is reflected in this table. The identity crisis continues to persist as it is in built mechanism of caste identity given by the Hindu religion.

The table contains the values held by the respondents. The table indicates the that those SC converts to Buddhism have higher percentages of respondents (96.30%) who keep faith on Constitutional values followed by 91% of SC (NB), Brahmins 85.71% and OBC 69.31% as against 55% Maratha with regard to the rejection of caste values, the higher percentages is that of Brahmins (78.57%) and SC (B) 77.80% followed by these SC (NB) 69.70% as against OBC60.40% and Marathas only 50% respondents. Among the respondents, the Maratha seems that50% of them do not want to reject the caste values followed by 40% of OBC respondents.

Table no. 03
Religious traditions and caste practices in villages:

(Data in Frequency and Percentages in Brackets)

Sr.no	Religious Tradition	Follow the	Did not follow	Total
		Tradition	the Tradition	Villages
01	Tradition of tie-up the <i>Toran</i> (rope)	44	04	48
02	Tradition of <i>Mala</i>	30	18	48
03	Tradition about begging at the time of	28	20	48
	Dhashara and Divali			
04	Tradition about Akshay Tritiya	13	35	48
	(Akkidi)			
05	Tradition about eclipse	28	20	48
06	Caste based Graveyard	23	25	48

Dr. Ambedkar has experienced the worst position of villages; so that he has not supports to the Gandhian thought of 'Come back to village.' He expressed about the concept

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





of 'self- containment village' in the speech of Constitute Assembly. He stated The Indian village means 'a sink of localism, a den of ignorance, narrow mindedness and communalism. (Kasbe: 2006, 351)

Marathwada region has known for their village culture. Every village has their own perspective to celebrate the religious carnivals. However, every caste has also their own position about the participation of religious carnivals. Brahmins have traditionally dominant in every cultural activity. Maratha have major caste in Marathwada region like another region. The middle castes (OBC) have special position in the village cultural activity such as *Gurav, Sutar, Mali; Dhangar* etc. castes have their special participation in cultural activities. Lower castes (SC (B) and SC (NB)) have no pride space in cultural activities.

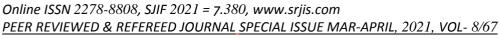
The traditions related to the Hindu festivals are connected with the caste system. It has observed 44 villages out of 48 villages (91%) are followed the tradition of tie-up the *Toran* (rope) on the entry point of village by Matang Castes or some other caste like Mahar, Gurav in the *Poola* festival (Bullock Festival). In the period of *Dashara* (*Navratra*) 30 villages (62%) have been followed tradition of *Mala* (wreath of garland) collected by the Mali caste. It has also observed in the 28 villages (58%) Gondhali's are beggaring at the time of *Divali* and *Dashara*.

There is one another religious tradition about the Matang community. The persons of Matang community have beggars after complete the eclipse. It has seen the 28 (58%) villages are followed this tradition.

Akshay Tritiya (Akkidi) is one the important festival concern to praying ancestor. At this festival, the lower caste person especially from Mahar and Matang community should invite for lunch. The most of time Mahar and Matang had attended the lunch without any invitation at the time of Akkidi, Shradhya. It has observed that 13 (27%) villages have been followed this tradition now a day. It has seen the most of time Matang community has invited compare to Mahar. It has seen, the Mahar community has changed their attitude and behaviour after the conversion of Buddhism. As concern to the urban area there were no one positively responded about above religious traditions.

Castes practices in cities:

Dr. Ambedkar has given the messages to his followers 'Go to cities. The cities have become symbols of modernization even though caste hierarchy doesn't separate from cities. Marathwada has more than 90th cities. In the field visited 12 cities have been visited. The





present study cleared that near about 40 percentage respondents have agreed the process of eradication of caste has increased through the urbanization. More than 42 percentage respondents have suffered through the vegetarian apartment. The most of victim's respondents has aggressively expressed the concept of vegetarian apartments is nothing but white-collar caste system. Every city has Bhim Nagar, Shidhartha Nagar, Ashok Nagar, Ambedkar Nagar, Ramai Nagar, Indira Nagar, and some others; which have indicated low caste resident. Vivekanand Nagar, Vidya colony, Shivaji Nagar, Sambhaji Nagar, and some others indicated high caste resident. There has no single person has seen on shop of footwear repair on road with any *Chambhar* caste, but other side Branded shoes shop have shared approximately 25 percentage by higher castes. There has no single worker has observed in the Hair cutting Saloon without *Nahvi*; but the big saloon owner has partly share by other castes. The fourth-class employees of Nagar Panchyat or Municipal Corporation have belonged to Backward Classes specially scheduled Castes. It is cleared that, not only the villages are followed the caste practices but also cities have stick-up with castes; the only difference is that the nature of practices is not same.

These are the facts of cities in Marathwada; whereas the urbanization is the symbol of development in any society; but in India the caste system devours all types of developments. It is the one side of India; the rural India has extremely worst compared to cities. It is common law; the villages of India are the safeguard of caste system.

Conclusion:

The study has been understanding level notion of caste based on traditional religious thoughts or the Indian constitution through the perspective of Jyotiba Phule and Dr. B.R. Ambedkar. Some conclusions as follows:

The core response among religious notion has been comprised level. It means there is positional of annihilation of caste system in western Marathwada region. The gap between the caste groups (81% to 32) shows the difference of ideological socialization.

The notion related Indian constitution has been satisfactory level. Even though, there is gap on the constitutional identities but in total response all caste group responses similarly.

The rural India has extremely worst compared to cities. It means the villages of India are the safeguard of caste system. Other hand, not only the villages are followed the caste practices but also cities have stick-up with castes; the only difference is that the nature of practices is not same.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



References:

Ambedkar B. R. – (1936- Reprint-2007) Annihilation of Caste, Critical Quest, New Delhi Deshpande Aashwini (2012) Grammer of Caste, Oxford Publication, New Delhi.

Ilaiah Kancha -(2009) Post Hindu India, Sage Publications, New Delhi

- Jaffrelot Christophe- (2012) Analysing and Fighting Caste Dr. Ambedkar and Untouchability, PERMNENT BLACK, Delhi
- Jogand P.G. (1989) 'Protest Movement and Social Change: Study of Dalit Movement in Maharashtra, Unpublished Ph.D. Thesis, Dr.Babasaheb Ambedkar Marathawada, University, Aurangabad
- Kasbe Raosaheb- (1983) Dalit Chalvalichi Vatchal, Keshav Gore Smarak Trust, Mumbai
- Keer Dhananjay (2006) Edited by Narke Hari- Mathtama Phule Gaurav Granth, Dr. Ambedkar, Mahatma Phule and Rajarshi Shau Source Material Publication Committee, Government Maharashtra, Mumbai
- Narke Hari- (2008) Dr. Babasaheb Ambedkar Writing and Speeches vol.-3, Dr. Ambedkar, Mahatma Phule and Rajarshi Shau Source Material Publication Committee, Government Maharashtra, Mumbai
- Narke Hari- (2006) Mathtama Phule Gaurav Granth, Dr. Ambedkar, Mahatma Phule and Rajarshi Shau Source Material Publication Committee, Government Maharashtra, Mumbai
- Ommen T.K. (2006) "Understanding Indian society –The relevance of the perspective from below" Edited by Dahivale S.M Understanding Indian society Rawat publication, New Delhi
- Omvedt Gail (2009) Dalit and Democratic Revolution: Dr. Ambedkar and the Dalit Movement in Colonial India, Rawat Publication, New Delhi
- Palshikar Vasant (2006) Jatuchak Nibandh va Savarkarache Asprashta Nivaran Karya, Maharashrateel Jatisanathavishayak vichar, Pratima, (Marathi Book)

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



SOCIAL IDENTITY, RURAL LABOUR AND URBAN UNORGANISED SECTOR: AN OVERVIEW OF EXCLUSION

Jagan Karade* & Kuldeepsingh Rajput ** (Pg 24-31)

* Director, Center for study of Social Exclusion and Inclusive Policy & Professor and Head, Deptt. Of Sociology, Shivaji University, Kolhapur, Maharashtra,

** Faculty, Department of Sociology, Savitribai Phule Pune University, Pune, Maharashtra

E-Mail: jagankarade@gmail.com, rajputkdr@gmail.com

Abstract

During globalization, policymakers expected that the labour market in the third world would be transformed, and labourers will move out of agriculture and join the industry and service sector. It was assumed that this development model would bring a considerable shift towards the organized sector, particularly for migrant casual labourers. Unfortunately, this model seems failed in the Indian context. Today, Indian employment is predominately informal. Informal labourers are spread across organized and unorganized sectors. They are usually rural labourers, belong to backward communities, migrate to cities, and get absorbed in the urban informal sector. Urban informality excludes them from decent working and living conditions and makes them the most vulnerable group. Their exclusion has socio-economic and regional dimensions. These factors manifest specific interrelationships, which increases the vulnerabilities of migrant informal labourers. The present paper attempts to discuss and overview various dimensions of exclusion faced by rural migrant labourers, which continues after they migrate to cities.

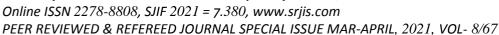
Keywords: Urban informal Labour market, migration, exclusion etc.



Scholarly Research Journal's is licensed Based on a work at www.srjis.com

Introduction

Inequalities in India are deeply rooted in various social processes and rising with multiple forms. In the Indian context, these inequalities are structural and drivers of exclusion. Exclusion involves unequal access to the full exercise and protection of rights and liberties, including, sometimes, the denial of basic human rights (World Bank, 2011). Social exclusion is more than a mere concept. It provides a framework to understand broader aspects of deprivation, marginalization and alienation. Farooqu (2013) noted two major features of social exclusion. First is the deprivation caused through exclusion (or denial of equal opportunities) in multiple spheres, showing its multidimensionality and second, its



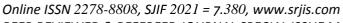


embeddedness in societal relations and social institutions. The process through which individuals or groups are wholly or partially excluded from full participation in the society in which they live. For Manuel Castells (1998) social exclusion is the process by which certain individuals and groups are systematically excluded. They are systematically barred from access to positions that would enable them to an autonomous livelihood with the social standards framed by institutions and values in a given context. This exclusion process is continuously taking place worldwide, among diverse categories of people.

In India, social exclusion is mainly centered on caste, religion, and gender and is the primary basis of social stratification. In the changing context, migratory status, linguistic identities, class, and region are also important aspects of exclusion. Thorat (2008) stated that social exclusion and discrimination are closely associated and also reinforcing factors. In India, Scheduled Castes, Scheduled Tribes, Muslims and OBCs have been excluded from the mainstream. Social exclusion in India should be defined as a denial of equal opportunity by certain groups of society upon others, which leads to an inability of the individual to participate in the basic political, economic and social functioning of the society. Thorat further stated that excluding these social groups has to be seen within the purview of the forceful obstruction to exercise their rights and intrusions against the vector of freedom.

Caste and Rural Livelihood

Many scholars have identified and widely discussed caste-based discrimination and its various forms in India in recent studies. What makes the Indian society distinct and unique with regard to exclusionary practices are not its economic dimensions but its social roots and shades best manifested through caste-based exclusion. (Judge, 2014). Nagla (2014) explains that cased based exclusion denies his victims access not only to economic rights but also to civil, cultural and political rights and opportunities. Caste-based exclusion thus prevents disadvantaged groups from interacting freely and productively with others and taking part in the community's full economic, social and political life. Here, it is essential to note the role and impact of caste-based discrimination as a structural obstacle in the development process. Undoubtedly, the constitutional safeguard, protective, and welfare measures played a significant role for the inclusion of marginalised communities. However, various government documents and other valid secondary sources indicate that the aim of inclusion seems far away. Statistics and figures explain that today also marginalised communities, especially Scheduled Caste, Scheduled Tribes and Muslims, are engaged in low-paid, traditional caste





PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67

occupations. To a certain extent the occupational mobility is seen; however, these groups experience discriminatory processes. In various studies, their everyday exclusion and discrimination in community life, social and religious activities indicate the limited success of inclusive policies of the state. Along with this, they are deprived of a decent source of livelihood. The discriminatory life limits their occupational opportunities also. Therefore, a large number of young workforces belonging to the backward communities is mainly engaged in agriculture as a Labour.

Table 1: Socio-religious profile of youth engagement in various sector

Industry	STs	SCs	OBC	OBC	OC	OCs
Group			Muslims	Others	Muslims	
Agriculture	68.16	42.34	21.68	48.62	24.92	33.86
Mining and	0.62	0.77	0.70	0.6	0.16	0.52
Quarrying						
Manufacturing	5.82	13.3	28.33	13.92	31.94	19.2
Construction	14.45	20.54	16.91	10.6	13.06	6.48

Source: Youth Development Index and Report (2017)

Table 1 shows that 42.3 percent of the SC youth are engaged in agriculture. They hardly occupied their own land. According to Youth Development Index (2017), SC youth are highly engaged in agriculture as casual laboures. They face serious employment issues because of the agricultural crisis. In the last few decades, rural employment and agriculture are rapidly losing their stability due to lower profitability. Mukherjee, D. (2017) highlighted the growth variability in Indian agriculture and stated that the annual growth rate of agriculture during 1951-61 was 3.3 percent but declined to 2.2 percent in 1961-71 and 1.7 in 1971-81. But the next decade saw a higher growth momentum hitherto not achieved 3.9 percent but fell to 2.8 in 1991-01. Though the Eleventh Plan agriculture growth was pulled down by successive droughts in 2008-09 and 2009-10, the turn-around of agricultural output that appeared in 2011-12 was 5 percent. But again, it failed to 1.5 percent in 2012-13. 2013-14 and 2014-15 years brought two consecutive droughts. This instability in production and naturally on the employment depend on this sector is mainly because of its dependency on rainfall. A large number of the casual Labour force in rural areas belong to backward communities and are in a tragic situation wherein indebtedness and poor economic condition have subjugated them by rich farmers and landlords. The position of these backward community labourers is adverse compared to other upper caste labourers. Therefore, migration to urban areas for better and decent livelihood remains the ultimate option for the

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



young marginalised workforce.

Rural Labour, Migration and Unorganised Sector

According to Harris-Todaro Model, Labour migration takes place due to rural-urban differences in average expected wages. The model focuses on the role of economic incentives in the decision of workers to migrate. They consider migration as a two-stage phenomenon from the low opportunity to high opportunity area i.e. urban employment opportunity. In the first stage, rural unskilled Labour migrates to the urban areas and initially spends a certain period in 'urban traditional sector i.e. unorganised sector. The second stage is related to occupational mobility and attainment of more permanent and decent employment in organised sector. In this model, 'employment in unorganised sector' is considered as a 'transition phase', in which migrant Labour has to pass this phase before shifting the organised sector. It is assumed that migrant Labour will spend some time in the unorganised sector and will shift to decent employment in the organised sector. In reality, it is having been seen that migrant labourers enter into unorganised sector and usually get trapped in it. There is very less mobility for workers to move ahead into organised sector. Therefore, a person who was working as agricultural casual Labour migrated to city and works as migrant Labour in unorganised sector.

During the process of development and globalisation, policymakers expected that the Labour market in the third world would be transformed, and Labour will move out of agriculture and join the industry and service sector. There will be a huge shift towards the organised sector. This planned model of formalisation of Labour was supposed to bring the better thing to Labour market, particularly for migrant casual labourers. Unfortunately, this model of development seems failed in Indian context. Today, Indian employment predominately informal in nature. Informal workers are spread across organised and unorganised sector. The formal sector is also occupied my major number of workers whose work is informal.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67

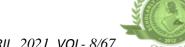


Table 2: Formal and Informal Employment across Organised and Unorganised Sector

(in million)

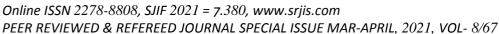
2004-05								
	Organised	Unorganised	Total					
Formal	32.06 (52%)	1.35 (0.3%)	33.41 (7.3 %)					
Informal	29.54 (48 %)	396.66 (99.7 %)	426.20 (92.7 %)					
Total	61.61 (13 %)	398.01 (87 %)	459.61 (100 %)					
	2011-12							
Formal	37.18 (45.4 %)	1.39 (0.4 %)	38.56 (8.1 %)					
Informal	44.74 (54.6 %)	390.92 (99.6 %)	435.66 (91.9 %)					
Total	81.92 (17.3 %)	392.31 (82.7 %)	474.23 (100%)					

Source: Srija and Shrinivas S.

The table 2 reveals the share of unorganised sector in employment in organised. It can be seen that there is an increase in total employment in organised sector form 13 per cent to 17 per cent in 2011-12. While share of formal employment in organised sector is decreased from 52 per cent to 45 per cent in 2011-12. The informal employment including organised and unorganised in increased from 426.20 million to 435.66 million. It means nearly 91 per cent employment is informal. At the same time, it is significantly important to note the impact of globalisation on Labour market. From previous studies, it has been found that the employment in the organised sector saw continues decline for several years since the mid-1990s and an increase in employment in the unorganised sector. It is debatable whether globalisation has brought better life and employment opportunities to marginalised group or not. Nagla (2014) observed that globalisation has transformed the Indian economy, Indian market and production techniques but it has shown an adverse impact on marginalised social groups both in rural and urban societies in India. It has been benefited the upper class, the upper-middle class, and the elite class in our society. He further noted that many poor villagers and slum-dwellers have lost their employment and source of livelihood.

Double Marginalisation

The crucial question is that what cost of migration the poor rural migrants are paying. They migrate to come out of poverty. They are unskilled or less skilled human resources, which are skillfully exploited by the contractor lobby. In the urban areas, they have to adjust to the worst living and working conditions. Migrant women and children are the most vulnerable populace in the entire labour migration process. They experience 'stigma' as being 'outsiders. Vaijayanta (2013) explored various dimensions of informal sectors and urban labour force.





According to her, a large part of the urban unorganized sector workforce comprises migrants. The decision of migration of rural poor is an attempt to escape out of their poverty. The Labour migrating from rural to urban area is mostly marginalised communities. When they

enter into urban Labour market, they got trapped in unorganised sector.

The Report on Conditions of Work and Promotion of Livelihoods in the Unorganised Sector (2007) stated that migrant labourers primarily belong to socially deprived groups such as Scheduled Castes and Scheduled Tribes and other weaker sections, including women and children. Among the ST and SC migrants, short duration migration is higher, being 2 per cent and 1 per cent respectively, compared to an overall rate of 0.7 per cent in the case of all short duration migrants. The World Bank noted that it is more likely that Dalit men would be casual labourers who are extremely prominent in rural areas. The scenario is a little different as compared with people in urban areas where Dalit men are engaged in non-farm occupations. There is the least possibility of a Dalit man being an entrepreneur in urban areas. The report further highlights that despite a small shift, Dalit men continued to be found in casual labor during the 20 years beginning in 1983. Shifts in labor force activity among Dalits showed a slight decline in casual labor and a slight increase in nonfarm self-employment and opting out of the labor force. Over the 20 years or so beginning in 1983, the proportion of Dalit men in casual labor declined slightly, from 44.6 to 41.7 percent, while the proportion in nonfarm self-employment increased slightly, from 11.0 to 15.6 percent. These changes were small, however. Dalit men are still mainly restricted to menial, low-paying, and, often, socially stigmatized occupations, while upper-caste groups are concentrated in preferred occupations.

Youth Development Index Report (2017) highlights that by using the Tendulkar Poverty Line Approach, nearly 28 percent of youth workers are 'working poor' whose income was insufficient to take them out of their poverty. It is highest among casual labourers and the least among those employed in regular salaried jobs. Considering the poverty pattern in India, over half of the youth workers among STs fall under the working poor category. Nearly one third of the SCs and OBC- Muslim workers are poor while the working poor is the least among Other Caste Hindus. Youth Development Index Report highlighted that this pattern of working poor exists among social groups in the case of casual wage employment and, to some extent, self-employment and regular wage employment.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





Table 3: Employment distribution among marginalised social groups.

Socio-Religious Group	Self Employed	Regular Salaried	Casual Labour
ST	50.17	16.11	57.45
SC	29.72	17.79	41.01
OBC – Muslim	34.05	19.42	37.31

Source: Youth Development Index and Report, 2017.

The table 3 clearly shows that the quality of employment available for ST, SC and Muslim is significantly inferior to others. It means that there is a close connection between social identity and the opportunity that one gets. Several studies and researches have shown that various social groups, deprived communities face discrimination based on their social identity. Prime among them are the Scheduled Castes, Scheduled Tribes and Muslim minority communities. The social exclusion and discrimination faced by these communities is reflected in their unequal development indicators compared to other social groups (Youth Development Index, 2017).

The extent of exclusion faced by these groups is shown as follows:

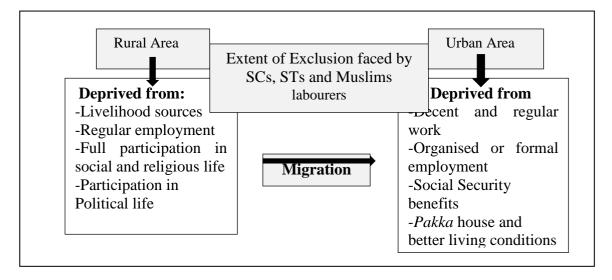
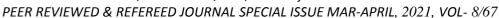


Figure 1: Extent of exclusion faced by SCs, STs and Muslims labourers.

Indian informal Labour market, which occupies 92 percent of the country's workforce, is a significant part of the Indian economy. Vaijayanta (2013) stated that at the end of 2004-05, 77 percent of the population were living below Rs. 20 per day and constituted most of India's unorganised sector and economy. About 79 per cent of the informal or unorganised workers belonged to this group. Out of them nearly 88 per cent workers belong to Scheduled Caste and Tribes. It is important to understand that the majority workforce in an unorganised sector is occupied by SCs, STs, and Muslims. Their exclusion is a broader process of denial of the

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





human right of work, living with dignity, migration, safe workplaces etc. This exclusion can be seen from two perspectives. First, it is a vicious circle of rural unemployment, poverty and caste-based discrimination. Though economic poverty and social exclusion are two different terms, however in the case of unorganised workers it is overlapping and reinforcing each other. They manifest specific interrelationships, which results into an increase in the vulnerably of marginalised communities. And second is about considering social exclusion as a process and as an end product. The people from SCs, STs and Muslims experience social exclusion throughout their life at different stages and in different forms. The result of exclusion and the end product is 'capability deprivation' among SCs, STs, and Muslims laboures, which further demolishes their hopes and ways for occupational mobility, pushing them into poverty.

References

- World Bank. (2011). Poverty and Exclusion in India. Washington DC. Retrieved from http://documents.worldbank.org/curated/en/857771468260645048/Main-report.
- Silver, Hilary. (1994). Social Exclusion and Social Solidarity. International Labour Review. Vol. 133.
- European Commission. (2011). Youth Social Exclusion and Lessons from Youth Work. Eurydice and Policy Support Unit (P9). Retrieved from ec.europa.eu/assets /eac/youth/library/.../eurydice-study-social-exclusion-2013.pdf.
- Farooque, Frah. (2013). Dimensions of Exclusion of Muslim women artisans of Lucknow city: A Sociological Analysis. Ph.D. Thesis. Aligarh Muslim University. Aligarh.
- Castells, M. (1998). The Rise of the Forth World: Informational Capitalism, Poverty and Social Exclusion' in The Information Age: Economy, Society and Culture. Vol. III. End of Millennium. Oxford and Cambridge, Mass: Blackwell.
- Thorat, Sukhadeo. (2008). Caste, Social Exclusion and Poverty Linkages—Concept, Measurement and Empirical Evidence. Retrieved from http://www.pacsindia.org/assets/uploads/files/CastePovertyPaper.pdf
- Judge, Paramjit. (2014). Mapping Social Exclusion in India: Caste, Religion and Borderlands. New York. Cambridge University Press.
- Nagla. B.K. (2014). Social Exclusion, Globalisation and Marginalised Group. In Paramjit Judge (Ed.), Mapping Social Exclusion in India: Caste, Religion and Borderlands. (pp 39-55). New York. Cambridge University Press.
- Dabes Mukherjee. (2017). Indian Economy since Independence. Kolkata. New Central Book Agency. National Commission for Enterprises in the Unorganised Sector. (2007). Report on Condition of Work and Promotion of Livelihoods in the Unorganised Sector. New Delhi. Dolphin Printo Graphics.
- RGNIYD. (2017). Youth Development Index and Report. Retrieved from http://rgniyd.gov.in/sites/default/files/pdfs/publications/youth_development_index.pdf.
- A. Srija and Shrinivas V. Shirke. (2014). An Analysis of the Informal Labour Market in India. Retrieved from http://www.ies.gov.in/pdfs/CII%20EM-october-2014.pdf.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



BIODIVERSITY: SOCIAL JUSTICE FOR TRIBAL.

Amit A More (*Pg 32-37*)

Research Scholar, University of Technology, Jaipur

E-mail: amitmoreashta@gmail.com

Abstract

Social Justice is the important aspect for diversified featured country like India. The variety of in Human Life like, culture, Language, caste, religion, etc. are found in Indian society so widely. Hence need of Social Justice to uplift weaker and neglected sections are of vital importance. It has been observed that policies of Government are not enough to tackle the problem. Certain Environmental aspects like Biodiversity are needed to be considered to tackle the problems of weaker sections like Tribal. Biodiversity is the variety of life on the earth, related to the totality of genes, species and ecosystems, and forms the basis for human survival and development. Man on the earth was simple and surroundings leads him to the development. In India there are around 550 tribal communities. The forests have been the home for many of the Tribes in India. The relationship of tribes with forests are harmonious. The dependency of tribes on forests for food and livelihood security is vital one. This leads to many phenomena like Traditional Knowledge, use of plants as medicine, and so on. In civilized society these aspects are not taken care of, generally. Biodiversity plays significant role in life of Tribal. Biodiversity is the basis for human survival and development, we need to understand different perspectives and social values relating to biodiversity. This paper has objective to study Biodiversity as one of the means to impart Social Justice in Tribal.

Keywords: Tribal, Biodiversity, Social Justice.



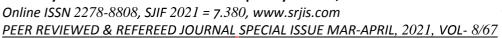
<u>Scholarly Research Journal's</u> is licensed Based on a work at <u>www.srjis.com</u>

INTRODUCTION-

India is one of the largest Democracy in the world. Social Justice has significant relevance in diversified country like India. There are many differences in Human Life in India. Cultural, rural, economic, social, and many more differences are found in India. At the time of framing Indian Constitution, much emphasis was given on eradicating these kinds of differences. One of the important weapons in eradicating these differences is Social Justice. Social values in Indian society are different in different places in India. Social values in any society are based on various practices performed in that society. Social values in cities are different, social values in villages are different, social values in towns are different, social values of Tribal are different.

Indian tribes and tribal's are living groups in which they have their own ideas and ideologies.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





In India there are around 550 Tribal Communities identified on Linguistic basis. This includes around 5000 forest villages situated in forest parts in different places all over India. The word "Tribe" is taken from the Latin word "Tribus" which means "one third". ... Tribal population have some specific characteristics which are different from others tribes. They are simple people with unique customs, traditions and practices. They lived a life of isolation or you can say that geographical isolation. Even such groups are also considered while framing Indian Constitution. Even tribal also have right to live dignified life; Social Justice to such deprived community has an important consideration under Indian Constitution.

Biodiversity is variety of life on earth. Every living creature has relevance with another, even plant and animals are connected with each other with different perspectives. The life of Tribal is mostly dependent on Nature and natural activities. These living groups have direct connection with forest and animals living in the forest. Biodiversity boosts ecosystem productivity where each species, no matter how small, all have an important role to play. For example, A larger number of plant species means a greater variety of crops. Greater species diversity ensures natural sustainability for all life forms. In this way further, we are going to consider important connection between Biodiversity and Tribal life, and also consider various policies in respect of Social Justice to Tribal.

BIODIVERSITY IN INDIA-

In simple words, Biodiversity means the variety of life on the earth. Biodiversity has direct connection with human life also. Biodiversity is the shortened form of two words "biological" and "diversity". It refers to all the variety of life that can be found on Earth (plants, animals, fungi and micro-organisms) as well as to the communities that they form and the habitats in which they live. Usually, three levels of biodiversity are discussed—genetic, species, and ecosystem diversity. Genetic diversity is all the different genes contained in all individual plants, animals, fungi, and microorganisms.

Ecological life support—biodiversity provides functioning ecosystems that supply oxygen, clean air and water, pollination of plants, pest control, wastewater treatment and many ecosystem services. Recreation—many recreational pursuits rely on our unique biodiversity, such as bird watching, hiking, camping and fishing. Biodiversity includes three main types: diversity within species (genetic diversity), between species (species diversity) and between ecosystems (ecosystem diversity). When comparing the biodiversity of ecosystems, an ecosystem that has a large number of species, but no species greatly outnumbering the rest,

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



would be considered to have the most species diversity. A large number of species can help an ecosystem recover from ecological threats, even if some species go extinct.

India is one of the world's 'mega diversity' countries. It is ranked ninth in the world in terms of higher plant species richness. At the ecosystem level, India is also well-endowed, with ten distinct biogeography zones. India is one of 17 mega-biodiversity countries in the world. With only 2.4 percent of the earth's land area, it accounts for 7-8 percent of the world's recorded species. India is known for its rich heritage of Biological diversity, having already documented over 91,000 species of animals and 45,500 species of plants in its 10-biogeography regions. Nearly 6,500 native plants are still used prominently in indigenous healthcare systems. India is a mega-biodiversity country. It hosts four biodiversity hotspots: The North East Himalayas, the Western Ghats, the Indo-Burma region and the Sunderland (Includes Nicobar group of Islands). These hotspots have numerous endemic species.

TRIBALS IN INDIA-

A tribe is an Indian group, which possesses certain qualities and characteristics that make it a unique cultural, social, and political entity. The nature of what constitutes an Indian tribe and the very nature of tribes have changed considerably over the course of centuries, but certain characteristics have remained. In Oxford Dictionary of sociology 'tribe' is defined as a social group bound together by kin and duly associated with a particular territory; members of the tribe share the social cohesion and associated with the family together with the sense of political autonomy of the nation.

A tribe is a group of people who live and work together in a shared geographical area. A tribe has a common culture, dialect and religion. A tribal society is a group of tribes organized around kinships. Tribes represent a part in social evolution between bands and nations. Tribal sovereignty means that tribes have the power to govern themselves. Each federally recognized tribe retains the rights of an independent sovereign nation apart from the local, state or federal government. The majority of laws governing tribal members and affairs come from tribal governments themselves.

In India, the term 'Scheduled Tribes' first appeared in the Constitution of India. Article 366 (25) defined scheduled tribes as "such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this constitution". Our Constitution has 12 Schedules. The Scheduled Tribes people are the one who are previously untouchables. According to

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



Hindu Mythology, this is the fifth category in the VARNA system. The Scheduled Tribes people are generally called as ADIVASI.

There are a number of tribes in India, spread over different parts at different levels of socioeconomic development. They live all over the country from the foot hill of the Himalayas to the lands tip of Lakshadweep and from the plains of Gujarat to the hills in the North-East. Bihar leads all other States as regards the tribal population. It is followed by Maharashtra and Orissa. The names of tribes like the Kurumba, the Irula, the Panga in South India; the Asura, the Saora, the Oraon, the Gond, the Santhal, the Bhil in Central India; the Bodo, the Ahom in North-East India; are found in old classical Indian literature.

SOCIAL JUSTICE FOR TRIBALS AND BIODIVERSITY -

The dimensions of Social Justice for Tribals are wide one as these communities are not part of modern civilization. This fact must be considered prior to defining Social Justice for tribal. There exists a close proximity between the biological diversity and cultural diversity. Biodiversity encompasses the variety of all life form on the earth. India is one of the 17 mega-biodiversity countries in the world. Biodiversity, for a lack of a better description, represents a congruent human-environment interface. Given the complexity of the planet and its inhabitants, one must eschew a one-dimensional approach to aspects and issues that warrant perpetual dialogue and discourse. Since natural environs and layers of ecosystem transcend artificial national boundaries, conflict over land, water, minerals and other precious resources have bedeviled civilization ever since civil society came in existence.

Human body is made up of five components (panchabhutas) i.e., sun, soil, air, water and space. Since time immemorial, tribal people are trying to preserve nature as it provides food, cloth, and shelter for their existence in this world. Culture is considered the totality of social behavior of a group or society. Culture or Civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. The tribal are very close to nature and natural objects like trees and plants which have not only economic importance for them but also have cultural importance. Various trees and plants have religious as well as health importance among the whole tribal in India.

Biodiversity on one hand is an important component of environment, and on other hand Human life is dependent on environmental phenomenon. The man is social animal but cannot be separated from environment. The tribal are such groups of individuals who are living

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





together with certain perspectives. The life of tribal directly depends upon number of perspectives from environment. Even though the tribal are not so developed as compared to present life style or civilized society as such, still Social Justice is the need of time. These people are unaware about their rights. It is the duty of government and all the civilized society members to respect the rights of Tribal.

There are many laws for protection of rights of tribal and give them Social Justice. Judicial decisions also recognized rights of such tribal.

In Land Mark case of –

State of MP and Others v. Chotabhai Jethabhai Patel and others.

The said case was related to collection and transportation of Tendu leaves. Generally, tendu leaves are picked up from forest for the purpose of making Bidi, (Product inserting Tobacco), the State of MP enacted the law telling monopoly over collection and transformation of the Tendu Leaves. The said order was rejected by MP High Court. The appeal was filled in Supreme court by the State, but Supreme Court rejected the view of the state government, and further states that it is violation of certain Rights Provided in the Constitution. Collection of leaves is the livelihood for certain communities reside in forests and such rights cannot be taken away.

CONCLUSION-

With reference to above discussion, we may come to the conclusion that, the life of Human being is associated with the environment. Biodiversity is important aspect of environment. There are certain communities not only in India but also around the world, who lives in forest surroundings. These communities are called as Tribal due to certain specialized features. Such communities are socially deprived one as they are not the part of modern civilization. The status of such groups needed to be considered separately.

In India, the tribal communities are spread majorly in all parts. The Social Justice dimensions for such deprived people are needed to be considered by government as Constitutional Policy. Biodiversity is one of the medium, which provides alternative and livelihood for Tribal. The tribal are socially, economically, politically deprived community. It is Biodiversity which help them in improving life and provides livelihood. These communities worship the nature and hence ultimately, they are playing important role in preservation of Biodiversity and Environment. Biodiversity and Social Justice are important aspects of Human life.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



References-

Bhat Ishwara, P. (2009). Law & social transformation. Lucknow: Eastern Book Company.

Mitra, P. P. (2010) Hunting, biodiversity and right to livelihood in India, In Singh, S.K. (Ed),

Ravishankar, T. (2003) Traditional knowledge and conservation of biodiversity for sustainable livelihoods by tribal communities in southern India, viewed February 10th, 2016.

RESEARCH ARTICLE - Biodiversity, tribal knowledge and life in India- Bir Pal Singh National Law Institute University, Bhopal, Madhya Pradesh, India

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



GENDER INEQUALITY AND SOCIAL EXCLUSION

Avishkar D Kamble (Pg 38-41)

Research Scholar, University of Technology, Jaipur

E-mail: amitmoreashta@gmail.com

Abstract

Gender inequality is not only problem of India it is a worldwide issue. Many social workers and reformers are trying to minimize or better to say annihilate this problem in the society. This is the root of many other problems also. After raising the movement of feminism, we have realized these problems more effectively. Women have been maltreated not only at home but at many areas also. The widespread gender inequality promotes the inequality in social and political life of women. If we analyze this issue thoroughly, we can say that due to gender inequality, the fundamental rights of women, personal dignity and many other rights are being destroyed by society. Women, minorities, indigenous peoples, migrant workers, disabled people, refugees, prisoners and those who are poor, are the actual mobs that are exposed to particular risks, based on their working field, are affected by the social exclusion. The aim of this paper is to discuss various aspects about women due to the social exclusion or gender inequality. This paper also suggests some of the remedies for the social inclusion of women and for gender equality in the society.

Keywords: Social exclusion, Human Rights, Women.



<u>Scholarly Research Journal's</u> is licensed Based on a work at <u>www.srjis.com</u>

Introduction

Human being possesses certain basic and inalienable rights, which are commonly known as human rights. As these rights belong to them because of their very existence, they become operative with their birth, are therefore, inherent in all the individuals irrespective of their race, caste, creed, religion, sex and nationality. These rights are essential for all the individuals as they are consonant with their freedom and dignity and are conducive to physical, moral, social and spiritual welfare. Human rights are those rights, which are inherent to all human beings irrespective of nationality, place, residence, sex, national or ethnic origin, colour, religion, status. Human rights can be generally defined as those rights which are inherent in our nature and without which we cannot live as a human being.

According to section 2(1)(d) of the Protection of Human Rights Act, 1993, 'human rights' means " the rights relating to life, liberty, equality and dignity of the individual guaranteed by the constitution or embodied in the International Covenants and enforceable by

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





Courts in India". In the charter of the United Nations, 1945, it reaffirms its faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small...

Article 1 of the Universal Declaration of Human Rights states "All human beings are free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. Article 2 the Universal Declaration of Human Rights provides that 'everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Objectives of the study

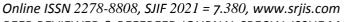
For the present paper study of gender with reference, social exclusion the researcher reviews various literatures. The study of literature review reveals that gender discrimination is widespread. However, at this juncture, we require in-depth analysis of the problems followed by the appropriate actions for their solutions. The object of paper is mainly to study various aspects about women due to the social exclusion or gender inequality.

Methodology

Researcher has used books, magazines, journals, articles, newspaper have been utilized. The most emphasis has given to library and the Internet as another source to collect the secondary data. In the present research, both method of data collection has been used with the same emphasis and they have created valuable information for the research.

Social exclusion and women

We have two genders like male & female with which the world is very well being differentiated. The Gender inequality does have different effects on the same accordingly. Males and females are impacted differently due to the Gender inequality. So this not only strengthens but also perpetuates existing gender inequalities. A woman with respect to social exclusion needs to think in the different manner. The society is totally being male dominated since their existences, which do keep females away from political and economic power. Women's lack of access to such powers keeps them from networks that permit access to decision-making bodies. Women are talked about for getting reservations in any source of their existence, which will take them to be a part of any decision-making lobby. The society is well aware that women do not have enough power to challenge social exclusion where institutions are controlled by men.





PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67

There are societies where women have traditionally been perceived as non-active participants in court processes; here they may be represented by their male coordinates. It is due to un-awareness of the actual system in relation with the acts. The legislative and executive branches with Gender inequality can allow prejudiced laws to stand. Women are admitted to justice is compromised in other ways. As has mentioned about the society dominance, so many women irrespective of their interest have fewer opportunities than men to accomplish an education, or obtain land, credit and other productive assets.

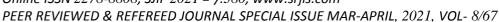
Comparatively, when on jobs, with their full potential for the concern works, women are considered a bit lower with men. They are often paid lower salaries when they have access to work. We have the traditional looks of women assuming the domestic responsibilities of taking care of children and older adults. These have a wide clearance, showing that women are financially dependent, cannot work or finally are poorer. For all these reasons said above, though essentially because women are of-course over-represented in the poorest social segments of society and under-represented in decision-making bodies – Gender inequality affect them in particular ways, often disproportionately. Can be taken as an example, Gender inequality that distract public resources from essential services or antipoverty programmes will particularly harm the welfare of women and their dependents. This dependency relies heavily on such services. One most important part or the parallel action with respect to the Gender inequality, particularly acted upon by government officials and politicians is named as bribe. Bribery, in the same way, adds to the cost of public services will also disproportionately affect women. It is because they are on average less able to afford bribes, depending more on public services, and very often require services that men do not during their health problem especially pregnancy.

Getting victimize through social exclusion for certain groups is very easy and that is because of their vulnerability. In some cases, both source and the victim, of Gender inequality are helpless. While seeking access to services like health and education, certain groups are disproportionately asked to pay bribes, even when compared to others. We have been fighting for human rights since its practical exposure against few problems. For some groups, Gender inequality in such cases can definitely enlarge and exacerbate the pre-existing human rights problems.

Conclusion and suggestion:

Global problem of Gender inequality and human rights, stressed more about the

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





approach by people-centered for development must be based on the principles of equity and equality. The main motive behind it was, especially for individuals, must have an access to different resources and varied opportunities. Numerous ways Governments can encourage equality and social justice by ensuring people are equal before law, carrying out policies with a view to equalization of opportunities, expanding and improving access to basic services, providing equal opportunities in public-sector employment, encouraging formation of cooperatives and community-based institutions, minimize negative effects of structural adjustment programmes, promoting full access to preventive and curative health care, expanding basic education, improving its quality, enhancing access to formal and non-formal learning, ensuring equal access to education of girls.

Access to justice, security and the livelihoods of people gets affected because of widespread in Gender inequality and simultaneously the protection. The society has discrimination, which gets encouraged; vulnerable people of income, gets deprives; finally, prevention of people from fulfilling their political, civil, social, cultural and economic rights; this is all can be avoided by making social inclusion policy.

Some activities like organizing the workshop to raise the skills and confidence of people to fight Gender inequality and promoting and protecting of human right may help the nation in keeping the step ahead for becoming the superpower. The activity of gathering pubic with different attitude, culture, environment and status, then spreading well awareness of Gender justice and human right, does offer an effective venue for changing attitudes about Gender inequality and human right and mobilizing political will for reform. Workshops strive to increase understanding of Gender inequality and to generate practical strategies for reducing it.

From last few years, as the media got technically sound, has brought this issue of Gender inequality, social exclusion and human right to centre stage for the common people and these people have also supported the battle against social exclusion. Wherein the faith for core values of equity, justice, democracy and secularism are kept safe.

References

- -C. Rajkumar, Gender inequality and human rights, Frontline Volume 19 Issue 19, September 14 -
- -Raed S. A Faqir, The Impact of Gender inequality on Human Rights & the Legal Mechanism for its Compacting: Case of Jordan, Mediterranean Journal of Social Sciences Vol. 2, No. 3, September 2011.
- -Gender inequality and Human Rights: Making the Connection, 2009. International Council on Human Rights Policy. Versoix, Switzerland.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



CONSTITUTION SAYS, "LAWS ARE EQUAL FOR ALL", BUT IN REALITY UNEQUAL FOR FEW; THE RAMOSHI COMMUNITY OF MAHARASHTRA.

Dr. Vijay Jaysing Mane (Pg 42-49)

Asst Prof, Yashwantrao Chavan School of Social Work, Jakatwadi, Satara.

Email: vijayjmane@rediffmail.com.

Abstract

India, the largest democracy in the world is divided into number of religions, castes and tribes, but it is unified as a Nation by its Constitution. No doubts that Indians are equal at political level but are not at all equal at social and economic level. After the implementation of the Criminals Tribes Act (CTA) in 1871, many tribal communities and De-notified tribes were notified as registered offenders and criminals by the British Government. Thus, began a century and half long, journey of struggle for these communities against inequality and injustice. The VJNT and NT tribes are known as indigenous tribes but are treated differently at socio-political level.

Though Ramoshi community is termed as a tribe, it is treated as a caste in the traditional rural society of that time and even presently. Especially the Ramoshi community is the most oppressed community in Maharashtra. Ramoshi tribe belongs to the VJNT category in Maharashtra but in other states, it is in scheduled caste and scheduled tribe category. It is vulnerable and belongs to marginalized section of society excluded from the main stream of development since pre-independence period to this date. The present paper tries to give the glimpses of Ramoshi community along with their demands

Key words: Criminal tribes, De-notified tribes, community, inequality



Scholarly Research Journal's is licensed Based on a work at www.srjis.com

Introduction:

The theme of Indian Constitution is to secure social, economic and political justice to all its citizens. It emphasizes the dignity of the individual and the unity and integrity of the nation. The Constitution describes India as a Sovereign socialist, Secular, Democratic republic and underlines the national objective of fraternity. Pandit Jawaharlal Nehru then the Prime Minister and Dr. B.R. Ambedkar the Chairman of the Drafting Committee were strongly committed to the rights of minorities, dalits and tribles, and played a key role in designing policies and programmes for protecting their rights.

This was the path designed for Welfare state. A welfare state is a concept of government in which the state plays a key role in the protection and promotion of economic

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





and social well-being of its citizens. When India attained independence, it had innumerable problems and challenges. The Constitution makers were very much aware of the problems faced by these communities. That is why; they decided that India would be a welfare state.

The VJNT and NT tribes are known as indigenous tribes but at present are the most venerable communities. There are 28 Nomadic Tribes and 14 De-notified tribes in Maharashtra and most of them leave in very poor socio-economic condition. The VJNT and NT tribes from Maharashtra are in the OBC list at the central level. Various programmes and policies are designed for the welfare and development of these communities.

Ramoshi community:

Ramoshi community is one of the Denotified communities from Maharashtra. Primarily Ramoshi community used to earn its bread and butter from the jungle products. Major activities of this community were hunting and agriculture. The Ramoshi community had strong ecological connections. The weapon that symbolizes this community is "Axe". It is believed that they used to clear the forest and develop land for agriculture purpose. Hence, they were called "Ran Vashi" means those who live in "Ran", forest or agricultural land. The changes in ecology and environment laws designed by the British government seriously affect their livelihood options. Domesticated animals also formed an integral part of their livelihood and economy.

The community is bold and adventures. In the due course of time, they took up the task of protecting villages and forts from foreign invasion and wild animals. The community is highly trust-worthy and followers of promise. Maratha emperor Shivaji utilized the inherent qualities of Ramoshi community and gave them respectable positions in his army and administration. They were expert in finding path ways of wild animals and chasing thieves. It is evident that because of the above-mentioned expertise of Ramoshi community, under the leadership of Bahirji Naik, Shivaji Maharaja established surveillance department for his state.

Criminal Tribes Act and Ramoshi Community:

Ramoshi community was employed till the end of Maratha Empire, there after this community become unemployed, jobless and wandered from one place to another in search of livelihood. As the land given to them or "Vatani gamin" was taken away by the later rulers, nothing was left out as a source of livelihood for them. So in revolt to this deed of the ruling class, they took up the fight for their just rights over the landed property that was given

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





in honour of their bravery and sincerity. Their revolt was labeled as antisocial practice such as robbery, dacoity by the then ruling class and same view was taken up by the later rulers, the Britisher's. In order to confine antisocial practices in, 1871 year the British government declared Ramoshi community as "criminal community". Some clauses of this act were:

- 1. Mobility of this community was hampered and they had to obtain permission from Police Patil while moving from one village to other.
- 2. Government got the right to form a settlement area or camp and kept the group of people there. The hard-core criminals were kept in the middle circle, then the less harmful people and on the fringe women, children were kept.

From 1871 to 1944, this Act was amended time and again and along with new areas new communities were roped in. In 1952, Government of India officially "Denotified" the stigmatised ones, without making any provisions for their livelihood. In 1959, Government of India passed the "Habitual Offender's Act" which was not much different from the "Criminal Tribes Act, 1871". From 1961, Government of India, through the state machineries is publishing state-wise lists of "Denotified and Nomadic Tribes.

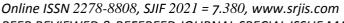
The indigenous Ramoshi tribe has been treated as criminal by birth and subject to harassment and ill treatment by the society and the state machinery since this act came into existence in British rule. There is no provision of constitutional safeguards for day-to-day brutality faced by this tribe. Under colonial rule, the relatively autonomous and self-sufficient Ramoshi tribe lost their means of livelihood and had to depend on new occupation. But, due to lack of new skill, they are struggling to sustain their livelihood. Because of such situation, nowadays Ramoshi tribe is lowest in all social, political and economic hierarchies.

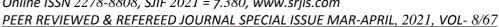
Under colonial rule, the relatively autonomous and self-sufficient Ramoshi tribe lost their means of livelihood and had to depend on new occupation. But, due to lack of new skill, they are struggling to sustain their livelihood. Because of such situation, nowadays Ramoshi tribe is lowest in social, political and economic strata.

The health, education and other conditions of the people from these communities has turned to be worst. Women from these communities are more pathetic. They have to suffer discrimination at various levels. At home, they are treated secondary and at societal level, they are exploited at wide range.

Distinctive features of Ramoshi tribe:

The Ramoshi community used to resides away from village and close to the jungle.







Ramoshi community belong to endogamous group who reject those from other groups as unsuitable for marriage or other close personal relationships. There are restrictions on interdining and inter-marriages. Though they are termed as tribes, for all practical purposes they are treated as castes in traditional rural society. They are not considered as untouchables and their touch is also not considered polluting still, they occupy lower positions in the societal hierarchy. Most often general community keep distance and fear them as they are labelled criminals. They are the most vulnerable to violation of human rights, particularly by the police. The legacy of the Criminal Tribes Act looms large over them. Social attitudes have hardly changed as some of them are feared for their criminal activities and, hence, severely stigmatised. Due to their unsecure and uncertain life style, Ramoshi community encounters some very peculiar problems. They are constantly under the vigilance of law-and-order personals. The authority of elderly males is considered superior and till very recently the community was governed by the caste panchayat (Caste Council). Almost all the decisions pertaining to their domestic and social life were negotiated in the caste council during the earlier days. Education and health are the two areas, which they are seriously deprived of and child and adult literacy is very low among the nomadic people.

Need of an hour:

1) Caste-wise Census:

One of the key problems in placing these communities on India's developmental map is the non-availability of authentic and relevant data, as no Caste-wise Census was undertaken between 1931 till 2011. Due to lack of exact number of populations from the Nomadic and Denotified tribes, it becomes a greater challenge during social and economic policy formulation and budget allocations for education, livelihood, and health and over all development.

So, it is necessary that an intensive survey be undertaken to ascertain the social, educational and economic progress made by each of the Nomadic and Denotified tribes from time to time. The task will, no doubt, be breathtaking and expensive but it is only through such periodic surveys that the results of the various development schemes can be correctly ascertained.

2) Citizenship documents:

Scheduled and time line drawn programme has to be designed for providing necessary citizenship documents to these communities. Taluka level camps need to be arranged as the

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





basic unit. More simplified procedure needs to be adopted and executed for providing documents

3) Providing them protection under the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act 1989:

The Ramoshi tribe belongs to marginalized section of society excluded from the main stream of development since pre-independence period to till date. Ramoshi tribe has been treated as criminal by birth and subject to harassment and maltreatment by the police, society, and the state machinery since the British rule. This condition of Ramoshi tribe spoiled their social identity, which lead to discrimination by dominant sections of society. There are no provisions of constitutional safeguards for day-to-day atrocities faced by this tribe. Although they are supposed to be free from stigma after denotification, in practice the former criminal tribes are still harassed by the legal and administrative wings of the State. There is a need to sensitize police, revenue and other officials so that both NT and DTs can lead their lives with dignity. They are often forcefully detained and wrongfully arrested by police for doing crimes that they haven't done, and are regularly subjected to the atrocities by upper castes.

So, providing them protection by covering them under the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act 1989, would be useful as presently they don't have any constitutional safeguards of protection from the state and public atrocities.

4) Providing livelihood training skills:

Due to loss of traditional means of livelihood and stigmatized by the society these people find it difficult to get jobs for livelihood. Providing them with skill empowerment training will be of great importance so that can earn bread with dignity

- 5) Creating research and training department at University: It would be of great worth and importance if the Research and training chair is created in the Shivaji University, Kolhapur and Savitribai Phule Pune University in the name of "Aadya Krantiveer Raje Umajee Naik". This can be the place of research and documentation that will work to study and conduct research on Denotified tribes. This can be the place where the people from Denotified tribal community can be provided training for their livelihood as well.
- 6) Need to repeal Habitual Offenders Act: Day in and out the governments in power have promised to bring amendments in the Habitual Offenders Act but nothing has changed till date. The people from criminal communities are booked under the provision of this act and penalised. This is the routine picture and the people from these communities are also

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





accustomed to this. In many cases of robbery, dacoit or in any other such issue apart from the criminals even innocent youth are roped in by the authorities.

Women and Child Development: The status of women is extremely low and very often, strict restrictions are imposed on them. Women are the worst victims of nomadic life. They are not only over burdened by work, but are also victims of uncertainty, poor health conditions along with anemic health condition and social abuse. They are very tolerant women for whom no one cares much and on the other hand, their full potential is not realised, as appropriate opportunities are not presented to them.

- 7) Reservation and training: Although the tribe got representation in the local self-government and even in various other social institutions still most of the time, they are not aware about their rights and duties. In large account, they perform the role as directed by their masters. Very eventually, they even don't bother to read and understand what is written in the documents they put their thump impression or put their signature. It is now evident that Ramoshi members and even the other members of the Denotified and tribal communities need special training with regard to their roles and regulation as the local self-governance bodies' representatives. Unless and until they are given such training, they will not be strong enough to protect the rights of their community members.
- 8) Vatani land and the rights of Ramoshi community: Many rulers tried to accommodate them by granting Mansabs (imperial titles) while few were given Vatani Gamin, "Landed property" to them before the British came to India. Even Britrisher also gave these types of entitlements to Ramoshi tribe. Raje Umajee was given both imperial title and even authority by the Britishers.

But in the due course of time due to lack of documentation and other reasons they lost their hold over these things. In most of the cases where they had land near the cities, their land was occupied by the development activities while they received very low or null compensation for the same.

The record of the same is available with the government, so it would be advisable that these people be given alternative land or accommodated in the process of development by providing respectable employment opportunities.

9) Preserving the monuments and historical places: The people from this community had fought against the British rulers and prior to that against the unjust rulers. In both the cases many of them either lost their lives, as they were hanged or shot dead by the ruling

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





class. Western Maharashtra has many places of Martyr, where the people from this community had died in districts of Satara, Sangli, Kolhapur, Solapur and Pune. These places are of historical importance and at the same time are inspirational to the new generations. As people from these communities are illiterate and ignorant, they do not have the money and means to preserve these places.

10) Different commissions and NT-DNTs: Starting from the British rule till today various governments have appointed several commissions and committees for the development of the Nomadic and Denotified Tribes. All these commissions recommended inclusion of Nomadic and Denotified tribes among the scheduled tribes. Moreover, in the year 2002 the Maharashtra State appointed State Backward

Classes commission under the chairmanship of Justice R. N. Bapat, which is also known as 'Bapat commission'. The Bapat Commission also recommended that NT-DNT should be enlisted in the Scheduled Tribes. Another commission is Maharashtra state appointed Justice Agrawal Commission in 2004 for inclusion of Nomadic and Denotified tribes in Scheduled Castes and Tribes.

- In the year 2005 first time in the history of India the central government appointed National, commission for Nomadic, Denotified and Semi Nomadic Tribes under the chairmanship of Mr. Balkrushna Renke popularly known as 'Renke Commission'.
- Another commission headed by Dada Idhate was appointed by the central government. The commission has also submitted its report.
- It seems a political strategy of the ruling class to establish the commission after the interval of every ten to fifteen years. The unrest and the feeling of revolt are subdued by these types of activities. These commissions serve as the shock absorbers as people start to feel that good results will start to come. But experience shows that none of the recommendation of these commissions has ever been implemented by any ruling party till date.

Conclusion:

Although most of the provisions proposed by Dr. Babasaheb Ambedkar have been passed in the later years of independence, still the truth remains that the basic rights as a human being have yet to be restored for these communities even after 74 years of the working of the Indian Constitution based on the principle of Liberty, Equality and Justice. Even after repeated amendments and eventual repeal of the CTA, they are still not able to socially

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



elevate themselves because of reasons like-the Habitual Offenders Act, ex-criminal stigma, illiteracy, lack of awareness of Government provisions, and unsuccessful, rather half- hearted attempts by the Government for their inclusion in various reserved categories.

Today it is the responsibility of the learned society like us to enforce the basic human rights of equality. Lastly but not the least it should be understood by all the sections of society that it is important to provide support system towards elimination of bias so as to make it meaningful for the vast majority of these communities in our country.

References:

वेशाली भंडलकरः भटक्या विमुक्त समाजाची राज्य परिषद्, पुणे.

Santosh Jadhav, President NIRMAN, Pune: Development Corporations and Policies for Nomadic Tribes in Maharashtra: A Critical Review

Government of India document: Sub-Categorization within OBCs

BILL of 2015 Government of Maharashtra: BILL to provide for the prohibition of social boycott of a person or group of persons including their family members, and for matters connected therewith or incidental thereto.

Captain Alexander Mackintosh (1833): An Account of the origin and present condition of The Tribe of Ramoossies. American Mission Press, Bombay.

Ministry of Home Affairs Government of India, JULY, 2007: Report of the Committee on DRAFT NATIONAL POLICY ON CRIMINAL JUSTICE.

Zoya Bilal Qureshi and Juhi Mongia: Beyond the Margins, Stigma and Discrimination against India's Nomadic and De-notified Tribes, Publisher: Human Rights Law Network, New Delhi, India.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



EXCLUSION OF CHILDREN OF DIVORCED FAMILIES IN PUNE CITY OF MAHARASHTRA: A REALITY ANALYSIS THROUGH CASE STUDIES.

Geeta Joshi* & Dr. B. T. Lawani** (Pg 50-61)

*Research student,

**Professor, Bharati University, Pune

E-Mail. geetarajopadhye@gmail.com

Abstract

Family is foundation for harmonious community and society. Faith for the family is power source and fundamental for happiness. It is the starting point of peace where development of each member can be possible through mutual respect and encouragement. Individual can experience world peace in the miniature in family only (Toda 2016). However, there are changes found in relationship. In India, we have different form of marriages in traditional and contemporary era. Marriage has come to be regarded more as a matter of personal choice and individual self-fulfillment, a space has been created for new knowledge concerned with human relationship, sexuality and psychological wellbeing. The real tension has probably always been between those who advocate personal discipline and self-control and those who favour self-exploration and personal freedom as means of managing these human issues (Rodger 1996). Divorce is becoming increasingly prevalent in our society, significantly affecting all parties involved, particularly children. Divorce is painful and private unravelling for families and sea of change for society. For parents and children, divorce publicly marks the unfolding of long and difficult struggle; it is also the beginning of redefining family relationship, as renegotiation that may take as long be every bit as painful as coming apart. For society divorce is sharp break from tradition a changed and still evolving definition of family, a burden on legal institutions, and a challenge for those concerned with financial support and emotional wellbeing of children and single parents.

This paper elaborates the features of divorcee family in light of Indian culture that are pertinent to emotional effect. The paper is based on primary data conducted case studies about how children in divorcee families are excluded to practice their rights by their own parents.

Key words: Children, Divorce, Exclusion, Indian family systems, Rights



<u>Scholarly Research Journal's</u> is licensed Based on a work at <u>www.srjis.com</u>

Introduction:

Social exclusion describes a state in which individuals are unable to participate fully in economic, social, political and cultural life, as well as the process leading to and sustaining such a state.

Family is basic unit of Indian society and children are asset of the nation. The basic

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



characteristics of family are members tied with each other by kin, blood, marriage and adoption. Through this relationship members get emotional security, sense of belonging, social identity (Deshmukh 2008). Power is used strategically at macro level and in interpersonal relationship at micro level (Morris & Mason, 2009).

As a reproductive socializing group, the family provide the primary model of social relations for child. Expectations of hierarchical order, importance of matching conduct to context or switching role behaviour as social situation changes is daily learned by the child in household(Milton and Bernard2007). Power is understood in negative sense is where one is victim and other is exploiter It also involves domination and subordination in relationship (Deshmukh 2008).

Families in India are undergoing vast changes like increasing divorce and separation rates, domestic violence, inter-generational conflicts, social problems of drug abuse, juvenile delinquency etc. These changes indicate the inability to cope with the pressures of the modern life. Yet, the majority seem to have survived and are able to modify, adjust and adapt to changing social norms, values and structures, and have demonstrated a unique strength in keeping together despite the growing stress and strain.(Sonawat,2001).

Each child and each family are obviously unique, and have strengths and weaknesses, different personalities and temperaments, and varying degrees of social, emotional, and economic resources, as well as differing family situations prior to divorce. Even though these differences, divorce has been shown to diminish a child's future competence in all areas of life, including family relationships, education, emotional well-being, and future earning power. There are clearly negative long-term consequences of divorce—children, parents, and society all suffer.(Anderson J2014)

Though India has lowest rate of divorce in the world but since last decade it has been increasing day by day. It was found that upward trend and significant variations in divorce and separation by region, religion, rural and urban residence, and number and sex of children. Marriage among better-educated women is more durable and the difference between less-educated and better-educated women has widened over time (Dommaraju, Premchand 2016) Convinced that the family, as the fundamental group of society and the natural environment for the growth and well-being of all its members and particularly children, should be afforded the necessary protection and assistance so that it can fully assume its responsibilities within the community, recognizing that the child, for the full and

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



harmonious development of his or her personality, should grow up in a family environment, in an atmosphere of happiness, love and understanding. Thus, United Nation adopted Convention on the Rights of the Children in 1989 and 194 countries ratified it (UNCRC 1989).

Global divorce rate has been increased by 10% in 20-years.87% in Luxembourg followed by 65% in Spain and 55% in France. India has very lowest rate among twenty countries. Very highest rate found in Christian and lowest in Hindu communities. Incompatibility is major reason. In India Maharashtra is leading and in Maharashtra Mumbai followed by Pune had more divorce cases filed.

For Indian women, divorce may not be the best option because they would be considered as opposing the rules and tradition of the Indian society. In addition, women have to shoulder the high cost of divorce.

Though the family is important social institution for meeting affection as well as physical and psychological needs, the family with retarded child are vulnerable. Divorce is personal issue and have distinctiveness in is social context. Hence to understand the how the child is deprived in his own family? The paper will present case studies of children from diverse strata and highlights realities of family relationship and exclusion of children in practicing their rights in divorcee families. The paper will be focused on socio economic and psychological elements support to this exclusion.

Literature Review

J Pediatr (2009) conducted study on impact of divorce on the quality of life in school-age children. The results of this study show that divorce affects children's quality of life. Child Health Quality -Parent Form scores were lower in children of Divorce Families than in those of Married Families for various domains, namely time impact on family, social-emotional functioning and behavior, self-esteem, mental health, behavior and finally the psychosocial summary score integrating all these variables. These results agree with those reported in a quality-of-life survey conducted in a group of Austrian elementary school children

To reverse the effects of social exclusion on the developmental, behavioural, and health outcomes in children in the United States will require public policies that address the root causes of social exclusion as well as the supports that can be provided to children and families. The research studies included in this report all suggest the need for dynamic interventions related to income distribution, employment, childcare, education, health

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



resources, and telecommunications

Njeru M(2017) concludes that there was a positive significant correlation between parental divorce and social wellbeing. The study also concludes that there was a positive significant correlation between parental divorce and emotional wellbeing. It can also be concluded that there is a positive relationship between parental divorce and spiritual wellbeing. The study further concludes that parental divorce appears to lower the well-being of children.

Studies show that, divorce is challenging issue in India. Status and importance of children in family depends upon their gender, normality, performance. About 70 percent of US couples with disabled children get divorced (Dick S.2004)

Sociologists and psychologists have identified that the effects of divorce depended on the child's age at the time the divorce occurred (Mattoo & Ashai, 2012). The child's gender, personality, the number of conflicts with the parents, and the support of family and friends all contribute to the effects of divorce on a child

Many children of divorce believed that they caused the divorce or that they did something wrong that made one or both parents not want to be with them. These feelings can cause a child to feel sad, depressed, and angry.

McNulty and Fincham who contend that "forgiveness may not always be so beneficial...Rather, forgiveness is a process that can be either beneficial or harmful, depending on characteristics of the relationship in which it occurs (McNulty & Fincham, 2012)

Previous research posits that children can have a major effect on individual happiness, particularly in the mother (Taraban et. al. 2017).

Many children of divorce believe that they caused the divorce or that they did something wrong that made one or both parents not want to be with them. (Thadthil & Sriram 2019)

Article 10 (family reunification) Governments must respond quickly and sympathetically if a child or their parents apply to live together in the same country. If a child's parents live apart in different countries, the child has the right to visit and keep in contact with both of them (UNICEF 2019).

Article 9 (separation from parents) Children must not be separated from their parents against their will unless it is in their best interests (for example, if a parent is hurting or neglecting a child). Children whose parents have separated have the right to stay in contact with both parents, unless this could cause them harm (UNICEF 2019)

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



Research Questions:

- **1.** How socio-cultural background is affected on nurturing of children of divorcee families?
- **2.** What nature of exclusion of children in divorcee family?
- **3.** How role and power structure manipulate the child's life?

Method:

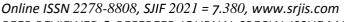
Divorce is very personal issue of family; thus, cases were selected from different organisation who were working in this field with the consent of mother of children. This issue is so sensitive that few parents were allowed the researcher to meet their children personally and few of were discussed on behalf of their children. Present qualitative study was conducted with the help of civil society organisations from Pune City. To understand the in-detail exclusion process of children in their own family and environment case method was used. Unit of analysis was children of divorcee families. Subject of analysis were ten children from diverse strata. Six-girl child and four boys were selected in case study.

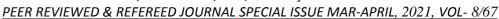
Type of Strata (Divorcee Family)	Families with differently able children	Differently able parents	Family with twins	Destitute family	Parents living with HIV	Rural Family	Urban family with different socio- economic group
Number of cases studies	1	2	1	1	1	1	3

Case study1:

This case was selected because he was 12 years normal child of deaf-mute parents, staying in urban area with good economic condition of family background. Child was 10 years old and speaks very clearly and emphatically. He is staying with his father and his grandmother is taking care of the child. His father is aggressive and had done violence on her mother hence she has taken divorce. In his mother's family all members are deaf mute.

Child want his both father and mother should stay together. He is deprived of getting love from his mother. He felt that his mother is ignored him. She gives love to her sister's children but not him. He felt excluded in school because his friends are coming with their mother and he is missing with his one parent. He saw his uncle aunty and







their child so felt jealous. Want to go for outing with both parents, want his family intact. Though he was small child taking initiative and perform role of interpreter. He felt helpless as trying a lot to get them together. He was becoming much mature than his chronological age. "I am doubtful whether my mother will come back to home or not, she didn't love me'. His mother was staying in half an hour distance but still he was deprived from her love.

Actually, its love marriage, both were from open social category. Here the grandparents have double responsibility of differently able son and grandson. So, they were ready to accept their daughter in law again for their grandson and don't want to do remarriage of their son with another lady. Experts who are working with these deaf-mute people said that they cannot think or imagine about future situation.

Case study 2:

She was 6 years old child of deaf-mute parents. As she was girl child her mother's family did not take custody of that child because further responsibilities mainly education and marriage are quite difficult to perform. She was premature baby and hence nurtured in very protective environment. Custody of the child was with his father but she was meeting her mother once in six months. Her mother's parents said that she was much pressurized that she never cries in a painful condition too. She was suppressing her emotions and having fear to mix with the other children. It will definitely harmful for her personality.

This girl child was deprived of getting love from her mother because her grandparents were thought that their daughter is deaf mute and she can remarry then who will take the responsibility of this daughter and being a daughter their multiple responsibilities so it was not possible for them and they even not bother about their consent. However, there was violation of rights of both mother and daughter to stay together. However, her mother is not ready to remarry and very much emotionally involved in her daughter. She became very disturbed when she saw her brother's positive relationship with his wife and son. Thus, she told her brother angrily to stay separately and never go to his house. Its arrange marriage, both were from open social category staying in semi urban area. Mother's parents felt that marriage was deception. It shows that because if one relation spoiled how others are involuntarily get disturbed. Actually, her mother was very brave and dashing kind of lady and working in a company so easily able to take responsibility

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com

PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



of daughter. But without support of parents and dependability on others, decision making is difficult.

Case study 3

She was 4 years normal child and custody is with her mother. The family was belonging to open class and staying in semi urban area. His father was economically sound and stable life but emotionally both daughter and father were very disturbed. As per court order once, a week, she should meet her father but her mother and grandfather given some excuses. She wants to meet her father and loves him a lot but mother did not allow meeting him regularly. Even not allowed her to speak on phone and if he wants to speak, he should buy new mobile for them.

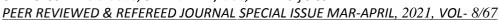
When they met at his house, they both enjoyed a lot. Her father playing with her daughter and made one dolls house, some toys. She shows anger on her grandfather and understood that he the only who spoiled her mother and father's relationship. She was asking her father when they will stay together. She doesn't want to stay in her mother's house so keep her engage. For last four years he was struggling for performing role of father.

Her father said that it arranges marriage, but due to interference of his father-in-law his wife hardly 4 months stayed in his house.

Case study 4

He was 7-year-old and custody is with mother. Her parents were normal. Its love marriage but mother said that she was educated but father was lacking behind in educational, income level. Thus, differentiation found in thinking and standard of living. The family is belonging to Other Backward Class and was staying in urban area. Actually, this adjustment in this separation was quite difficult for him. He was facing lots of problems in school. He wishes he was able to spend more time with his father. Because of separation of father and mother, many times he felt very sad and lonely. He always experienced that both parents did not understand his emotions. Instead of parents, his grandparents entertaining him and spending time with him. He keeps himself busy doing lots of activities at school, and don't want to stay at home. He was also trying to understand that this is tough time for both of them and felt that he was supposed to pick side of one parent. He even felt that after this separation his parents criticized him more. He was trying to become good boy after separation.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





It was found that parents were separated but never have thought process about how they will deal with the emotions of child and at what level it will have effect on child? In this adjustment process of separation, the child missed his childhood totally.

Case study 5

Here is girl child with genetic disorder and her elder sister too. Both parents belong to rural area very rich and had political background. The family belongs to schedule caste. Though it was arranged marriage, her mother was experienced harassment and violence immediate after marriage.

Actually, the first daughter was very small and mother don't want second child, but inlaws did the gender determination test and found out that it was girl. Her husband compelled her to go through the second pregnancy. It was found that both daughters had genetic disorder and may be survive around twenty years.

Due to this disability, her father left them her mother and mother shouldering all the responsibility of both daughters. He remarried. Here these girls were unable to express their feelings; they were totally discriminated in the family. This was against the humanity.

Case study 6

These were the twins7 years old, staying in semi urban area and low socio-economic group. It was arranging marriage and married in her family relative itself. The father was very aggressive and patriarch in nature. He was very insensitive towards his children and used to beat her up. Mother was trying to cope up with all situations, but when her husband strangled the 8 months old boy the same point, she decided to should not stay with her husband and children are not safe her. As they were twins' father was said that son is mine but I am not father of girl.

Here the child is not safe in his own environment in family and the right to survival or protection was violated. Socio economic background was definitely affected on the safety of child. These twins were not at all attached to father; even they don't know who their father is.

Case study 7

The boy was 8 years old and staying in residential institute due to destitute nature of his mother. It was arranged marriage but father was never attached to the child. Actually, she was deserted by her husband for a year and he filed divorce papers.

As she was destitute, she has taken shelter of residential institute and trying a lot to get

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com

PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



her child his family back. Though both of them were staying in institute the child was deprived of getting family environment, love, affection of both parents. As part of routine, he was behaving in the institute but he was not happy at all and asking his mother about when they will go to their home.

Case study 8

The girl was 13 years old and HIV positive. It came to know that when 7 years old was. Belonging from schedule caste and staying in urban slum with her mother. Her mother was working with an NGO, thus working whole day. Actually, she was very vulnerable because she was staying alone at home when came from school.

She was always reluctant to take medicine regularly and asking about why I should take this. What is my fault? As she is in adolescent stage and more care was taken by her mother. Earlier when mother and father were quarrelling between each other and father was beating her mother, she was very fearful and still sometimes become emotionally unstable. She had negative image of male figure and always telling her mother not to talk to any male.

There was fear in her mind that if her friends came to know her HIV positive status she will be ignored and thus very conscious about it.

Case study 9

The girl was 14 years old and studying in 8th standard belonging from Rajput family with lower socio-economic group. Gaining money was ultimate aim for them. This girl was facing negligence and denial, violence from her conception only. It added fuel to the fire and grandparents started harassing her mother even more for additional responsibility. Her father was very casual and irresponsible kind of person and very dominating. His behaviour was bizarre. When mother was under treatment at the maternity home, he instructed doctors not to treat his wife and threatened to file a case for sex determination test against them if they refuse to comply. As a result, doctors refused to treat.

When mother delivered a baby girl, her in-laws never considered bringing her back home. Here major issue starts of her survival. Her father never met.

Case study10

She was studying in 10th standard in rural area. Her mother was deserted with her when she was 2 years old. Her father remarried. So, from that age she did not have proper shelter. Then mother was working in the MIDC of that rural area for bread and butter.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



She used to stay either with maternal grandparents or with neighbours.

Now her mother was struggling for maintenance and other issues in the court. Her father was asking her custody so that he should pay any amount for her nurturing and education. He will finalised her marriage at early age, so now he was trying to talk to her daughter, make her ready to come to his house. But she did not like her father as when she his love he keeps her away from him and family.

In this case there is politics and manipulations in relations on which we believe more secure and safe.

Discussion

All above mentioned cases were selected from diverse strata: geographical location, health status, socio economic group, age, gender, children of differently able and differently able children of normal parents, destitute families etc.

It was found that consequences of divorce were depending upon all the above socioeconomic aspects. In the case one child had accepted his differently able parents but he was excluded due to inability to understand his psychological needs.

In the second case on the basis of gender, disability of mother and responsibilities related to it, she was deprived of getting her right to live with mother. She had strong psychological trauma that she won't be able to express her emotions.

In case three, girl is normal belonging from rich family but very much psychologically pressurised by her mother and grandfather for not to meet her father. They were creating bad image of father in her mind. Thus, she was deprived of the affection of the other parent during his formative years. She regularly wants to meet her father but she was excluded of availing right to participation, related to give her opinion, express her emotions.

In case four child was feeling lonelier and being criticised. Separation of parents majorly effects on emotions of child, and guessing its long-term effect on her personality. (Christensen & Brooks, 2001)

Case five was totally dependent because of genetic disorder and hence had to face discrimination on the basis of gender and disability. Due to pseudo-stigma attached to such disabilities, father kept them away from his because of fear that they would be victims of disgrace and indignity and thereby family members lose the status or acceptance they enjoy in the community (Janardhana, et.al 2015)

Case six here are twins belonging from low socioeconomic group. Acceptance is major

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



problem for them. Father himself trying to kill his son, thus right to survival violated. Though father was alive children has to live in single parent family.

In the seventh case, there was no support to his mother hence he was institutionalised, which is last option mentioned in United Nations Convention on the Rights of the Children, 1989.

Case eight was staying with her mother but always under the pressure of not to disclose the identity of health status. She was excluded from exercising the right to life and right to development.

Case nine was in adolescent stage of middle-class family never met her father who was excluded her from family love and affection. Being girl, she was discriminated and also facing problems of with peers as child of divorcee. Children are worst affected by the loss of love, care and affection of the mother or father. (Emmanuel 2012)

Case ten was belonging from rural area and rich family. Being girl initially she was rejected by her father. Now want to take her custody to make him free from maintenance.

Conclusion

There were two boys and eight girls with different age group and they were belonging from different socio-cultural background. Only one child had custody with father and other nine were with mother. It shows that women and girls were excluded from getting their rights.

Family has strong influence of cultural norms, patriarchy, geographical location, social status, normality and it effect on exclusion of children in getting their rights. However, in relation to conflict theory children were being caught in the middle of the situation. Power structure was always found in the family and everybody was insecure in their own role and trying to dominate other spouse and children suffer a lot in the context of physical, mental health, identity issues, trust building, etc. Basically, support system of divorcee women was weak, stigma is attached to this issue, thus it was found that all these children were solely staying with their mother only or maternal family support as per need. They and their mother were excluded to participate in family and cultural programs. Feeling of insecurity is more in children and parent with child custody hence trying to keep away from another ex-spouse.

Social worker can intervene through pre marriage education, training related to coping in post-divorce life to soften the impact on children and support group for divorcee and is necessary for intervention.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



References:

- Anderson J. (2014). The impact of family structure on the health of children: Effects of divorce. The Linacre quarterly, 81(4), 378–387. https://doi.org/10.1179/0024363914Z.00000000087
- Bajpai, Asha. (2005). 'Custody and Guardianship of Children in India'. Family law quarterly. 39.
- Deshmukh-Ranadive, J. (2008). democracy in the family: insights from India. Los Angeles: Sage.
- Emmanuel Janagan Johnson(2012) 'Children's Adjustment Following Divorce in India', Journal of School Social Work, Vol. III, Issue 12, Chennai: Madras School of Social Work.
- Janardhana, N., Muralidhar, D., Naidu, D. M., & Raghevendra, G. (2015). Discrimination against differently abled children among rural communities in India: Need for action. Journal of natural science, biology, and medicine, 6(1), 7–11. https://doi.org/10.4103/0976-9668.149070
- McNulty, J. K., & Fincham, F. D. (2012). Beyond positive psychology: Toward a contextual view of psychological processes and well-being. American Psychologist, 67, 101–110. doi:10.1037/a0024572
- Morris, K., Barnes, M., & Mason, P. (2009). 'Children, families and social exclusion: New approaches to prevention'. Bristol, UK: Policy.
- National Institute of Child Health and Human Development (U.S.). (1968). The Social sciences and mental retardation: family components: Report. Bethesda: National Institutes of Health.
- Parashar Archana and Amita Dhanda (2008) 'Redefining Family Law in India', New Delhi : Routledge
- Rojer Myerson(1991) 'Game theory Analysis of Conflict' Harvard University Press, Cambridge, England: Massachusetts London,
- Singer Milton and Cohn Bernard (2007)Structure and change in Indian society, London: Aldine Transaction
- Sonawat, Reeta. (2001). Understanding families in India: a reflection of societal changes. Psicologia: Teoria e Pesquisa, 17(2), 177-186. https://doi.org/10.1590/S0102-37722001000200010 Developmental Disabilities Bulletin, 2004, Vol. 32, No. 1, pp. 62-83 Marital stability and marital satisfaction in families of children with disabilities: Chicken or egg? Dick Sobsey University of Alberta.
- Rojer Myerson(1991) 'Game theory Analysis of Conflict' Harvard University Press, Cambridge, England: Massachusetts London,
- Taraban, L., Shaw, D. S., Leve, L. D., Wilson, M. N., Dishion, T. J., Natsuaki, M. N., & ... Reiss, D. (2017). Maternal depression and parenting in early childhood:
- Thadathil, Aneesh & Sriram, Sujata. (2019). Divorce, Families and Adolescents in India: A Review of Research. Journal of Divorce & Remarriage. 61. 1-21. 10.1080/10502556.2019.1586226.

https://www.unifiedlawyers.com.au/blog/global-divorce-rates-statistics/

http://rchiips.org/nfhs/pdf/India.pdf

https://www.un.org/esa/socdev/rwss/2016/chapter1.pdf

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



SILENT SOCIAL EXCLUSION- A BARRIER IN HOLISTIC DEVELOPMENT OF PRE-SCHOOLERS.

Vrunda Purandare (Pg 62-70)

Research Scholar, Department of Sociology, Shivaji University, Kolhapur, Maharashra.

E-mail: vrindamshivde@gmail.com

Abstract

The RIGHT TO EDUCATION ACT 2009 has led to inculcate each child in the stream of education between age group of 6 to 14 years. However, the public schools that is Anganwadi centres and the private Pre-Primary schools have a huge difference in availability of the resources, infrastructures, learning experiences and also the parental background, which leads to silent exclusion of children enrolled in Anganwadi centres. This silent exclusion is an even greater contributor to the social exclusion of children. This paper explores this silent exclusion from the perspective of holistic child development, its impact on children and attempts to propose the actions required for access to learning for all.

Keywords: Social exclusion, Pre-primary education, silent exclusion, access to learning for all.



<u>Scholarly Research Journal's</u> is licensed Based on a work at <u>www.srjis.com</u>

Introduction

Free and compulsory education to all is the constitutional commitment of Government of India. The Parliament has passed the Right to education Act 2009 and has ensured free and compulsory education to children between age group of 6 to 14 years. The enrollment of children is definitely increased in primary schools however, the quality of education which children receives still remains unanswered. The formal education delivered from primary schooling level is addressed at various levels in government. Government has taken many initiatives to enhance the reach of education to all. Educational policy of 1986, and National Education Policy 2020 are the important landmarks taking the lead role in improving quality and the access of education to all. The foundation of any kind of formal education is the informal education which individual receives in his childhood. This informal education plays very important role in developing individual personality, his participation in community, his achievements and overall success in the life. The early childhood education or the pre-primary education leaves deep impact on the individual's life. Government has initiated Integrated Child Development Service Scheme Programme for providing various

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com



PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67

services to deliver nutrition, health and informal education services to children from 0 to 6 years. Anganwadi Centers located at rural as well as urban sectors are the set up to provide these services. Pre- primary education is one of the important services provided by Anganwadi worker at Anganwadi centers. Similarly, with the high speed of changing lifestyle, entire education system is undergoing constant change. Privatization has laid its footsteps in the education field too. Many private institutes have started their institutions starting from playgroups and provides higher education in various faculties. According to the reports of government depts. presently there are 60 Anganwadi centres Satara City and 53 private Pre- Primary schools, which are registered with some educational institute surrounded by n number of playgroups. (Annual Reports 2019-20)

Conceptualizing Silent Exclusion with respect to pre-primary education

Social exclusion is the process where the majority class of the society expresses its inability or the non-acceptance of the minority group. This is the exclusion of the minority class and this creates the feeling of insecurity amongst them. Social exclusion is the process in which individuals are blocked from (or denied full access to) various rights, opportunities and resources that are normally available to members of a different group, and which are fundamental to social integration and observance of human rights within that particular group.

Most of the children from society enroll themselves for primary education. They attend the school, some may even complete the whole cycle but barely learn anything and, therefore, face the risk of not moving further in education. These are the victims of "silent exclusion" they are physically present but get no cognitive benefits. A range of factors, including irregular attendance, low learning levels, repetition, and distance between home and school, gradually exclude these children from the educational system. (R. Govinda, M. Bandopadhyay, p.10)

This concept needs to be extended further is also relevant at the Pre-Primary schooling level. Parents enroll their children at Pre-Primary education centres either at government center, which is Anganwadi or the Private Pre-Primary School. The early childhood age which 3-6 years is very molding age for child where the 80 % of brain development takes place.

Boys and girls have different enrolment patterns even among these young children, with a higher proportion of girls enrolled in government institutions and a higher proportion of boys in private institutions. These differences grow larger as children get older. For example,

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



among 4 and 5year old children, 56.8% girls and 50.4% boys are enrolled in government pre-schools or schools, while 43.2% girls and 49.6% boys are enrolled in private pre-schools or schools. (ASER Report, 2019)

Also, the poor quality of teaching has resulted in low levels of learning and children are not even able to achieve the basic learning skills at primary school level is also focused in many researches carried out. The important factor that needs to be focused is the role pf Pre-Primary schooling in the readiness of children for achieving the learning skills.

It has been observed that the children enrolling themselves in Anganwadi centres usually belong to lower economic group and they face different forms of exclusions in society. The Anganwadi centres with lack of resources, opportunities have their own limitations to face the increasing competition of private pre-primary schools. Children learning at Anganwadi centres compared to private pre-school children have very little rather no access to various learning opportunities. The unnoticed exclusion is the silent exclusion which needs to be identified and correct measures should be taken at appropriate time. This paper is designed to understand the silent exclusion and how it leads to social exclusion of children. The scope of this paper is limited to Satara City.

Aim - To understand the process of silent exclusion and its impact on social exclusion of children at pre- primary school level.

Objectives -

- 1. To understand the Structure of Pre-Primary schools in Satara City.
- 2. To know the availability of resources at Pre-Primary Schools.
- 3. To understand the different forms of class differences and how it leads to silent exclusion among children at Pre-Primary level.
- 4. To suggest some actions to prevent children from any kind of exclusion.

Research Methodology

- 1. Quantitative data analysis- Sample size- 10 Anganwadi and 10 private pre-primary schools in Satara city.
- 2. Use of graphical representation analysis is done.
- 3. Secondary Data Analysis is done.

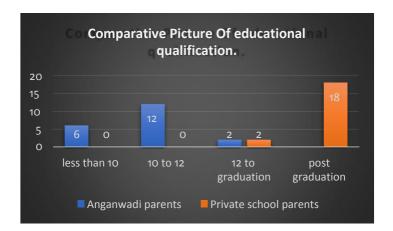
Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com
PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



Observations

1. Educational Background of parents

Very important differentiation found was the educational class of parents of Anganwadi Centre children and Private Pre-primary children. The parents of Anganwadi centre children with very low educational standard hardly observed completing their graduation. Out of 20 parents, 6 parents are having qualification of less than 10th standard, 12 have completed the higher secondary level and only 2 parents have reached the level of graduation. However, in Private pre-primary schools only 2 parents have reached graduation level and remaining 18 are Post graduated parents. This huge disparity is observed in educational class, which further leads to exclusion in all sense.



2. Parental Occupation

In accordance with the first observation, the parental occupation plays important role here. The enrolment of children to Anganwadi centre or the Private Pre-Primary School depends upon the class, which they belong to. It was observed in *figure 2.1* and *figure*

2.2 That there is occupational difference among the parents of children from Anganwadi centres and Private Pre-primary schools. Figure 2.1 represents the picture of Parents of Anganwadi Children were involved in the occupations like daily wage earning, drivers, maid servants, private services, skill-based work, home based business etc. which limits their income source. 40% parents are daily wage earners who are not sure of their daily earning. However, on the contrary *figure* 2.2 represents the parents of private Pre- primary schools were engaged in white collar occupations like Government services, Medical Professionals, engineers, Private services, Charted Accountant etc. 35% parents are involved in Government services who have fixed monthly salary which is increasing year by year. This



disparity in parental occupation leads to exclusion of children from participating in private schools.

Figure 2.1

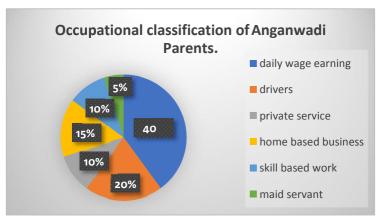
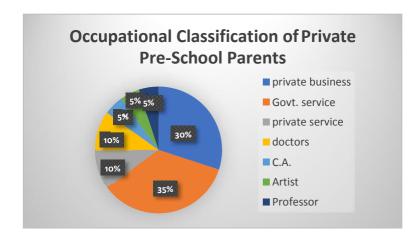


Figure 2.2

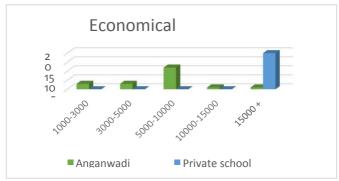


Economic Class of parents

The very important and key difference is based on economic class of the parents. It is observed that the income levels of the two classes have a huge difference. As shown in *figure 3* the difference among the economic status of the two classes is shown clearly. Almost 15% parents earn between Rs.1000 to 3000 /- per month and 60 % of parents have monthly income of Rs.5000 to 10,000 /- as compared to the income of private Pre- Primary school parents. The graph clearly shows that 100 % of parents are having income above at least Rs.15, 000/- per month. This huge noticeable difference represents the wide gap among the society. The access to quality education is denied due to lack of financial limitations.

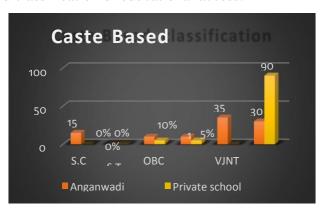


Figure 3



3. The caste factor

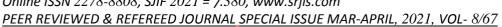
The very strong factor which has been dividing our society since ages is the caste system. The shade of this caste system is represented in every aspect of our social life. It is also represented here in this figure 4. The so-called lower castes in caste hierarchy show much greater representation in Government Schools which is almost 70% and only 30 % of dominant caste children are enrolled in Anganwadi centres. These 70 % include all the samples from scheduled castes, other backward class, nomadic tribes like Vadar community, Dhangar community etc. Whereas the clear-cut difference is reflected in private school picture is the exact opposite where 90% of the students belong to upper castes and only 10 % children represent the lower castes. The 90% population represent the upper caste communities that includes Maratha, Brahmin and Gujrathi community. This figure clearly indicates the caste-based classification of educational access.



4. Availability of Infrastructure

Another very important aspect observed during this study was the impact of limited learning resources play very crucial role in silent exclusion of the students from the flow of education. When we talk about the holistic development of child, it needs the physical infrastructure as well as self-motivated, experimental facilitators who are willing to give

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com



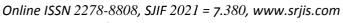


enormous learning experiences to children. However, the picture at Anganwadi level more specifically seems discouraging as the facilitators have their own limitations with respect to infrastructure, teaching material etc.

Conclusion

Exclusion from educational services is multidimensional; it results from a combination of factors. For example, when any individual or group is excluded, the main cause may appear to be poverty, but other kinds of disadvantages such as social norms, cultural biases, and social relations are often strong contributory factors. The degree and nature of exclusion depends largely on how social institutions like schools' function and on the existing social relations among different groups. (Govinda & M. Bandopadhyay, September 2010, p. 5)

- 1. The educational classification shows alarming differences among two classes of societies. According to theory of P. Bourdieu, educational institutes are the centres for cultural reproduction. They create the institutions, values, beliefs which are complimentary to society. They develop the vision of individual in his childhood. Education is one important social asset of individual and it forms the cultural capital. This cultural capital helps individual in social mobility. Bourdieu's this theory can be understood with this picture. One class of society is educationally underprivileged, and this ultimately leads to their social stagnancy.
- 2. Education centres are supposed to create equal opportunities for all in society, but the study focusses on the fact that instead of creating equal opportunities for individuals, education is playing leading role in creating the gaps between society. Certain privileged society is having access to the inclusiveness. Other's that are under privileged face some or other form of exclusion from the flow of society as a whole.
- 3. The silent exclusion of children is a very serious form of exclusion, which is not identified directly. However, it works as a slow poisoning process and can be identified only after the serious impact on individual. The holistic developmental process includes the various domains of development. Physical, Cognitive, socioemotional, language, creativity development. Each of the domain has its own role in individual development, which is necessary to take place at that particular age. Pre-Primary schools are expected to provide multiple experiences to meet these developmental needs of children. If the development in particular domain remains





PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67

unattended then it impacts on the overall developmental process. At many of the Anganwadi centres due to lack of infra structure, learning resources and the poor educational environment children face this silent exclusion, which ultimately hinders their personality, and they face social exclusion in their life. Thus, this silent exclusion becomes a barrier for development at pre-primary level itself. It therefore needs to be paid attention at right time. Some physical or mental disability can become barrier between individual and society and developing the relationship among them. Similarly, one can see social exclusion among non-disabled groups as socially generated barriers that reduce the ability of the excluded individuals to interact with society. Thus, as for the disabled, those excluded as the result of other barriers and disadvantages should also enjoy the support of the state to overcome the exclusion they face. (S. Klasen, n.d., p. 2)

- 4. Social exclusion is also the denial from the access to information, access to learning resources which is detrimental in individual wellbeing. UNICEF has very clearly mentioned the Children's rights in a convention, which is accepted by many countries in the world. According to the clauses in the convention Article 17 says that "States Parties (...) shall ensure that the child has access to information and material from a diversity of national and international sources, especially those aimed at the promotion of his or her social, spiritual, and moral well-being (..)" (S. Klasen, n.d., p. 6)
- 5. The solution to deal with the issue of silent social exclusion is not the only one solution. All children belong to different kind of inequality, which needs to be addressed separately. The difficulties they encounter as gendered, raced or classed subjects are neither equivalent nor interchangeable and the solutions that are generated in response to this individually are not transposable one to other. (Y.Sayed & C.Soudien)
- 6. Another very important and necessary aspect needs to be considered is this silent exclusion, which leads to social exclusion may lead to formation of many types of disabilities among children. When these children will become adult, they may not be able to earn sufficient income, as they have faced the exclusion. This may also create increase in the number of unemployment or low-income people.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



Recommendations/ Suggestions

- 1. The policy formation of Government should focus on identification of this silent exclusion leading towards social exclusion. This starts at Pre-Primary level and needs to be addressed at each level of education system.
- 2. There is necessity of some common trainings for the Pre-Primary teachers focusing on the holistic development of children.
- 3. Some common platforms to share the new experiments carried out, the difficulties faced to function in better and more specific way.
- 4. The policy makers should try to go beyond and try to reduce the issues creating inequalities in society. The imbalances in history should be cured according to the particular aspect. There can't be one common solution to all the issues instead the solutions should try to address the issues in specific way which could be the sustainable solution to reduce the silent as well as social exclusion.

References:

(2019). ASER Report.

Govinda, R., & M.Bandopadhyay. (September 2010). Social Exclusion and School Participation in India: Expanding Access with Equity. Springer, 10.

S.Klasen. (n.d.). Social Exclusion, children and education: Conceptual and measurement issues. Retrieved from http://www.oced.org/dataoced/19/37/1855901.pdf.

Y.Sayed & C.Soudien. (n.d.). Reframing Education Exclusion and Inclusion Discourses limits and Possibilities. IDS Bulletine Volume 34 No1, 11

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com
PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



SOCIOLOGICAL STUDY OF THE OLD AGE HOME AND THE SOCIO-PSYCHO PROBLEMS OF ELDERS IN MAHARASHTRA

Dr. Chavan Ashok Shamrao (Pg 71-79)

HOD - Department of Sociology, Shri Vijaysinh Yadav College, Peth Vadgaon,

Tal: Hatkanangale Dist: Kolhapur, Maharashtra.

E-Mail: ashokchavan2006@gmail.com

Abstract

Globally, aging is a serious problem today. Old age home, day care centre etc. are not the measures/solutions on it. However, various problems of the elderly in the old age home are being felt with intensity today. That is why researcher chose the "Sociological study of the socio-psychological problems of elderly in the old age home in Maharashtra"

For the present study, the researcher has collected primary data by using observations, Interview techniques. The researcher has collected data by secondary sources also. For this study lottery, method is used for selection of sampling. Also, purposive sampling method and self-selection method is used.

In the present study, researcher tries to understand the socio-psychological problems of elderly in the old age home in Maharashtra. Also, present study focuses on the nature; scope & structure of old age home in Maharashtra.

During this study, the researcher has focused following things, the number of old age homes for women only is very low (03.92%), the number of urban cultured old age home is higher (66.50%), information & benefits of various government schemes for the elderly do not reach to the beneficiaries who are a dire need and elderly are facing problems like inactiveness, loneliness & depression etc. conclusions are outcome of this study.

Keywords: aging, psychological, old age home, government schemes.



<u>Scholarly Research Journal's</u> is licensed Based on a work at <u>www.srjis.com</u>

Introduction

According to the American scientist Lansing, "elderly means step by step process of changing with time. It ends in episcopal death." Also according to Dr. Rohini Patwardhan, being adult means not only depends on time i.e year, month & day and physiology but it is depending on surrounding atmosphere, social condition, person's mental health, economical condition and hereditary characteristics of person. In short, aging means not only impact of only one process but it is aggregated impact of all symptoms. In modern era, the problems of adults is increasing with the number of adults.

Total percentage of elderly is 08.83% in world population during 1985. It is predicted

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





that, it will increase up to 14.28% till 2025. ⁽³⁾ About India, UNO has stated that the total number of elderlies will reach to 77 million in 2020, also in Maharashtra it will increase up to 142.34 Lakh. ⁽⁴⁾

The ratio of retired Americans during 2008 to 2011 is more than "Baby Boomers". Baby boomers mean who were born in America during 1947 to 1950. ⁽⁵⁾

Science & technology has made drastic change in human life. But the development in science & technology, the development in medical field, transportation and availability of communication aids etc. are the reasons for increasing the numbers of elderly also it increases their problems.

In 1948, firstly Argentina has raised a question on elderly & their rights in front of UNO. But before this many European countries has started "Old Age Home" & "Day Care Centre" as a solution of this problem. The same action is taken by the other countries & they started "Old age home". In Maharashtra, also they have started old age home as a solution of this problem. But after 1990 the number of old age home is increasing compare to early.

Total number of old age home in Maharashtra is near about 200⁽⁶⁾ & it will increase in future. So, the researcher has selected this topic. The researcher is going to study sociopsycho problems of old age home.

Objectives:

- 1. To study the nature & situation of old age home in Maharashtra.
- 2. To understand the social problems of elderly in old age home.
- 3. To understand the psychological problems of elderly in old age home.

Area of Study:

For the present study, researcher has selected six administrative departments of Maharashtra. e.g., Kokan, Pune, Amaravati, Aurangabad, Nashik and Nagpur

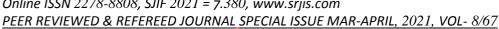
Data Collection:

For the present study, the researcher has collected the data with primary as well as secondary sources. The techniques like participant's observations; questionnaire is used for the primary data collection.

Sample Selection Method:

For the present study, on the basis of available information & by considering as a criterion the researcher has selected the old age home from the six administrative departments of Maharashtra.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





The total number of old age home in Maharashtra is 179. As stated above, by considering the six administrative departments as a criterion, the researcher has selected 25 old age home. It also depends on the number of elderlies in old age home. The lottery method is used for selection of sampling for old age home. The researcher has selected 440 elderly out of 1017 by using purposive sampling method. Also, self-selection sampling method is used during the study.

The Nature & Condition of Old Age Home in Maharashtra:

According to Mangla Godbole, the concept of old age home comes because of industrialization, Urbanization and westernization. Somehow, it is accepted by society. May be it is imposed on someone by their situation. The concept of old age home will become an episcopable social institution. (7)

The first establishment of old age home in Maharashtra was in 1847. It was in Mumbai & known as "Jamshethji Dharmshala". (8) The Total number of old age home in Maharashtra is 179 in 2014. (9)

The Nature & Structure of old age home:-

1. The Classification of old age home as per the administrative departments:

There are six administrative departments in Maharashtra. There are 179 old age home in Maharashtra. Kokan has 75 (41.90%) the highest number of old age homes. The Pune region is on 2nd position. Total number of old age home of pune region is 44 (24.60%). In "Amravati Region" 19 (10.61%), "Aurangabad Region" 17 (9.49%), and in "Nashik" and "Nagpur" administrative Regions there are 12 (6.70%) old age homes in working.

2. The Classification of old age home as per the highest number, lowest number and lack of old age homes in districts:

On the basis of available information in 2014, the highest number (33) of old age home is in Pune District.

Mumbai is on 2nd position and Thane is on 3rd position. The total number of old age home of Mumbai and Thane is 26 & 17 respectively.

Sidhudurg, Jalgaon, Parbhani, Solapur, Vardha, Gondiya & Gadchiroli district contains only one old age home. There is no single old age home in Jalna, Hingoli, Nandurbar & Bhandara etc.

3. The Classification of old age home in Maharashtra on the basis of 'Gender':

On the basis of available information in 2014, 07 (13.92%) old age homes are only for

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



women & 172 (96.08%) old age homes are available for both.

4. Classification of old age home on the basis of 'Charges':

Is there any charges taken by the old age home for adults? If charges is considered as a criteria for a classification then, out of 179 old age homes, 97 old age homes are taking charges for adults for the facility provided in the old age home. 52 old age homes are not taking any kind of charges. Remaining, 30 old age homes are doing as per convenient to the adult.

The social problems of Adults in old age home:

During the study, the researcher find out the following social problems of adults in old age home.

1. Information on Government policies & social problems regarding benefits:

(A) The objective of Indian National Policy for adults is to give support both economically & socially for those adults who are living without their family. (10)

To achieve this objective the government has planned some policies & trying to execute it in best way. The researcher tries to find out that, are they taking the benefits of such government policies? Or are they getting the benefits of the government policies?

On responding to this question out of 440 respondents, 67 (15.53%) respondents agreed that they are taking benefits of such policies & 373 (84.77%) respondents agreed that they are not taking the benefits of such policies. It means that 84.77% adults in old age home are not taking the benefits of government policies or maybe they are unaware about this. The information about the different government policies is not reaching to elderly of old age home is a social problem.

(B) Table No. 1

Sr. NO.	Administrative Departments	Number of Interviewees	Is the government policies information gives by the government in old age home? Classification of that information			
			Yes	%	No	%
1	Pune	74	00	00	74	100
2	Kokan	154	00	00	154	100
3	Aurangabad	50	00	00	50	100
4	Amaravati	49	00	00	49	100
5	Nashik	66	22	33.33	44	66.67
6	Nagpur	47	00	00	47	100
	Total	440	22	33.33	418	95

Reference: Information in Field work by the student.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com



PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67

While doing the study, the researcher tries to find out that, is the government on their level making awareness among the adults of old age home for such policies?

On responding this question out of 440 respondents only 22 respondents (5%) agreed that the government is making awareness about their policies, while 418 (95%) respondents answered that the government is not making any kind of awareness. In this way, we come to second social problem of adults of old age home that the government has started policies for adults but in fact they are unaware about it.

Among all the six administrative divisions Nashik Division (27.27%) is on top position for taking benefits of government policies. After Nashik, Aurangabad division (26%) is on 2nd position for taking more benefits of government policies.

Kokan Division got the last position for taking the less benefits of government policies because of adult's good economic condition & their children's well & good economic condition. Kokan division is not taking benefit of government policies whereas, because of weak, poor economic condition of adults of Nashik & Aurangabad division they are taking more benefit of government policies.

2. Social problem in relevance with social work & adult in old age home:

(A) According to Mangala Godbole, 'if old age is not to be a parody of a person's past life, then the only answers is probably to keep in mind the objectives that will make some sense in living in old age. May be these objectives are social, political, intelligent or creative, whatever it is. It can help for their meaningful elderly life. (11)

With reference to above context the present researchers also find out adult's foregone life. He asked a question to respondent that, Is any adult from old age home has worked on any position like Member, Director or incumbent? We come to know that on responding to these questions out of 440 respondents 9.62 (16.37%) respondents were members & directors of the institution. Remaining 368 (83.63%) respondents are neither members nor directors.

(B) Desire or like To do Social Work:

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



Table No. 2

Sr NO.	Administrative Departments	Number of Interviewees	Like to do social work? Classification of that information			
			Yes	%	No	%
1	Pune	74	32	43.24	42	56.73
2	Kokan	154	65	43.20	89	57.80
3	Aurangabad	50	16	32	34	68
4	Amaravati	49	08	16.33	41	83.67
5	Nashik	66	20	30.30	46	69.70
6	Nagpur	47	18	38.30	29	61.70
	Total	440	159	36.14	281	63.86

Reference: Information in Field work by the student.

The above table explains that, out of 440 respondents, 159 (36.14%) respondents are interested to do a social work & they have desire to participate in a social work. Remaining 281 (63.86%) respondents are not interested in such kind of activity.

(C) Dr. Dhondiram Rajput Stated that, after sixty many people thinks that, they are inactive. Because of this they are not interested to do work. Due to lack of interest and inactiveness adults became victims of different diseases. Don't forget that if we are busy in our work then it creates adiation⁽¹²⁾. That's why the researcher asked question to old age home adults. The researcher asked that, Are you interested to do a social work? Out of 440 respondents 85 (19.32%) respondents are interested to do social work. Remaining 355 (80.68%) respondents are not interested to do social work.

In this way, we can say that the adults are not interested to mingle with society, also they are maintaining a distance from society.

(3) Reasons behind admission to the old age home – A Social Problem

There are 25 reasons behind adult's admission into the old age home. These reasons are given by Usha Tole, who is manager and owner of one old age home. She has written the reasons in her book,"Vruddhashram! Navhe Anandashram" (13).

If we studied with the above perspective out of 440 respondents 153 (34.77%) respondents are admitted in the old age home because of the clashes with their family.

200 respondents (45.45%) are destrudo, 61 (93.86) respondents are admitted because their children are living abroad. 07 (1.50%) respondents are admitted because of their family wish. And remaining 19 (4.32%) respondents are admitted because of some other reasons.

Psychological Problems of adults in old age home –

Mahavir Hatgine says that adult mother-father is living without their children. Even

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





though the elderly got a lot of money from their children, the old age home is not a solution for emotional depression and loneliness. (14)

From this point of view, the study of the mental problems of the elderly in the old age home became clear as follows: -

1. Problems with the memory of family members:-

According to Lieberman, the old people admitted to the old age home are mere sad and frustrated. (15) According to Sulbha Deshpande, when we go to the old age home, we get to know our beloved grandchildren. They want love of home (16). Do the elderly in the nursing home constantly miss their family members?

After studying from this point of view, out of 440 respondents, 365 respondents said that they remember a lot, while 75 (17.05%) respondents explained that they do remember, which shows the psychological problems of the elderly in the old age home.

2. Problems with Family Visits –

According to Usha Tole, it is the feeling that we want someone that lifts a person. The elderly is no exception. (17)

From this point of view, do family members, relatives & friends come to visit the old people in the old age home?

When & How often do visitors come? This study revealed that out of 440 respondents, 262 (59.54%) respondents come to visit one & more of their children, relatives & friends. But no one comes to meet the 178 respondents. Out of 267 (59.54%) Respondents who said that they come to meet only 71 (27.10%) come to visit the elderly regularly & 171 (65.27%) come to visit the elderly from time to time, which shows the mental problems of elderly.

3. Problems with participating in Important Family Events:

The participation of the elderly in the old age home by their families in important events & festivals is a pleasant moment in the lonely life on elderly, from this point of view; Do the old people in old age home take their family to participate in important events & festivals? After studying on this question, we come to know that, out of 440 respondents, 75 (17.04%) respondents who said that Yes, they are taken by their family for the festivals. 102 (23.18%) respondents said that sometime Yes & sometime No and remaining 253 (57.05%) respondents said that NO, No one is taken us for festivals. It shows the psychological problem of elderly.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



4. Problems with Loneliness:

According to Shalini Samant & Paramjit Kaur Dhillan, loneliness & depression are more common in old age homes ⁽¹⁸⁾. Does this approach make the elderly in the nursing home feel lonely? After studying this, it seems that, out of 440 respondents, 307 (69.77%) respondents said that they feel loneliness. While remaining 133 (30.23%) respondents said that they are not feeling loneliness. This shows that the psychological problem of old age home.

Conclusion

- 1. The number of old age homes for women only is very low (3.92%), it is necessary to increase the number of old age homes for women only as many older woman's are admitted to old age homes for both men & woman.
- 2. The number of free old age homes is low 179 (52%). To Increase the free old age home is important & necessary for financially weak elders.
- 3. The two administrative divisions of Kokan & Pune have 119 out of 179 old age homes, which mean that the number of urban cultured old age home is higher.
- 4. Information & benefits of various government schemes for the elderly do not reach to the beneficiaries who are in dire need of the benefits of this scheme and the need for approximate measures is important so that the benefits will reach to very large number of elderly people.
- 5. Out of 440 respondents, 355 (80.68%) respondents are not interested to participate in social work. Because of this inactiveness, loneliness the depression increases among the elderly. 153 (34.77%) respondents said that they have clashes with their family. So there is a need of counselling to both of them i.e. elder & his family.
- 6. Out of 440 respondents, 365 (82.95%) elders are missing their families very much. Whereas 178 (40.46%) elders are not missing their families & no one is come to meet them. It seems that there is a need of counselling of the family members of elderly.
- 7. 69.77% elders feel loneliness, it is clear that they are facing different types of psychological problems.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



REFERENCES

Dr. Patwardhan Rohini (2014): 'Aaplyasathi Aapanach', Rohan Rohan Publication, Pune, Page No. 26

Kitta Page No. 26

Aathawale M.G. Lieutenant Colonel (Rtd.) (2013) 'Old Age Science – Day to Day life' Page No. 36,47

Kitta Page No. 46

Kitta Page No. 36

 $Lokmanya\ Seva\ Sangh-(2014),\ `Vruddhashram\ Mahiti\ Pustika'\ (2014),\ Vileparle,\ Mumbai.$

Godbole Mangla (2008); 'Vardhakya Vichar', Utkarsh Publications, Pune – 4, Page No. 115

Deshpande Suresh (2010), 'Aanandat Jaga aani Nivruttitahi Kamai Kara' Dilipraj Publication, Pune, Page No. 127

Lokmanya Seva Sangh – (2014), 'Vruddhashram Mahiti Pustika' (2014), Vileparle, Mumbai.

Dr. Choudhari Narayan (2015), Element of Process of Aging – Part 3, Laws & Rights of Elderly; Yashwantrao Chavan Maharashtra Open University, Nashik, Page No. 23

Godbole Mangla (2008): 'Vardhakya Vichar' Utkarsha Publication, Pune – 4, Page No. 101 Dr. Rajput Dhondiram (2015): 'Be Busy – Be Healthy', Manohari Manoyuva Magazine, Fescom, Pune, Page No. 60

Usha Tole (2013), 'Vruddhashram! Navhe Anandashram', Maitrey Publication, Mumbai, Page No. 30.

Hatgine Mahavir (2015), 'Elderly's Life – Problems & Satisfaciton', Manohari Manoyuva Magazine, Fescom, Pune, Page No. 46

Liberman M.A (1965), 'Psychological Correlates of Impeding Death: Some Preliminary Observations', 'Journal of Gerontologist – 6', Page No. 181

Deshpande Sulbha Prabhakar (2015), 'Mhatarpanababat Bolu Kahi', 'Jeshthanand', Dr. S.K Patil Senior citizen Seva Sangh, Jeshthanand Publication, Jaysingpur Page No. 51.

Usha Tole (2013), 'Vruddhashram! Navhe Anandashram', Maitrey Publication, Mumbai, Page No. 29.

Samant Shalini & Kaur Paramjit (1992), 'Emotional Status of the Institutionalized Aged', 'Psycho – Social Aspects of Aging in India' Concept Publishing, New Delhi, Page No. 231.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



FOREST RIGHTS OF OTHER TRADITIONAL FOREST DWELLERS: TOPIC FOR RESEARCH EXPLORATIONS

Mr. Avinash Bhale (Pg 80-87)

Asst. Professor cum Asst. Director, CSSEIP, Shivaji University Kolhapur



Tribal peoples and other traditional forest dwellers are fighting for their rights on Forest, water and Land for nearly 4 decades. Mostly theses community at end got stigmatized as a anti national. These people fight with British government up to 1947 and onwards with the Indian government for the same causes. After enactment of forest right acts these traditional owners of forest and forest land become encroachers on forest and they forcefully displaced from the forest. Same strategy was used by the government of Indian after independences. Issues of these communities are less discussed and talked in academic domain. Few researchers explore these issues at academic domain. Tribal culture, tribal and traditions were discussed more in the academic level. Tribals are recognized in the concitiutuion and got some support from the government but other forest dweller community whose are not belonging form the tribal community face acute discrimination at grounds.

After exploitation of nearly 45 years government enacted the Scheduled Tribes and Other Traditional Forest Dwellers Forest Rights) Act, 2006 and gave all rights to the tribal as well as other traditional forest dwellers. In the light of this act tribal are getting rights due to PESA it is quite easy to implement this act but reality is very different in non PESA or non-5th and 6th Schedule areas it is still no implementation of this act. most of government machinery interpreted this act wrongly they call this act for only tribals this biases developed in non-tribal zones and still there is no impmnetaion of this act. Especially Current paper will discuss the issues of non PESA areas and other forest dwellers forest right issues in this paper. This paper is conceptual in nature and just discussed how can be this topic will be potential for policy advocacy of issues of other forest dwellers and forest right.

Keywords: - forest right, other traditional forest dwellers, NTFPs



Scholarly Research Journal's is licensed Based on a work at www.srjis.com

Introduction:

In the Indian development context Forest dwellers, including Scheduled tribes and non-tribal communities, for several reasons have been called "deemed homeless." The Forest Rights Act, 2006 stated that a person would be covered by the legislation if he/she had been residing primarily in forests or forest land; and was dependent on forests or forest lands for livelihood. There is an absence of a comprehensive definition of the term 'forest dwellers'. Generally the tribal communities are known for the main forest dwelling community. Non tribes are considered as encroached thought they depend on the forest for the livelihood and resident

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



of the forest for many years. Both were considered as encroached and had a long history of injustice to them. They were excluded from various services. After enactment of the Scheduled Tribes and Other Traditional Forest Dwellers Forest Rights) Act, 2006 was enacted the different terminology for the act came in forces. Some groups say this act as "forest right act 2006", some group says "tribal forest right act 2006". But in the implementation of this act "tribal identity" get dominated on the identity of "other traditional forest dwellers". This perspective domination results in exclude people from claiming their rights. Further, in order to prove that a person qualifies as a forest dweller, in the event of him/her not being a member of a scheduled tribe, s/he must be able to show continuous residence in a forest for a period of 75 years. There is a high improbability of any forest dweller, having any such record. These, along with many other loopholes disable many forest dwellers from claiming their rightful benefits; they got excluded from the benefits of the act. The lack of interest shown by the Government in ascertaining the number of forest dwellers indicates towards its highly dislodged perspective on the issue. Forest dwellers gain importance as they serve as the key to save forests from deforestation and prevent illegal timber cutting and mining. Despite the various advantages that forest dwellers help to reap, they are ignored by the policy makers who are unwilling to bear the political and economic costs of enforcing the rights of forest dwellers. The current study researcher want to study other traditional forest dweller's nature of exclusion and causes of the exclusion and implementation of Forest right Act 2006 in Satara and Kolhapur Districts.

Origin of the research problem:

The Forest Right Act is seen as an instrument to hopefully guide in a new era in forest management. By incorporating the livelihood needs of forest inhabiting and forest dependent tribal and non-tribal communities into overall forest management and governance strategies, and by making peoples' participation mandatory in forest management, this law brings in the much needed democratization in the field of forest governance¹. However, there are several obstacles that can be estimated by looking at the law even before examining its efficacy in implementation. The restrictive definition of both the STs and OTFDs eligible for claiming rights under the Act will cause a sizeable population of forest dwellers to be excluded from

_

¹ Archana Vaidya, What Plagues Implementation of Forest Rights Act 2006?, Think to Sustain (Mar. 5, 2011

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com



PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67

the Act's domain.² Restricting eligibility to only 'scheduled' tribes and that too only in the areas where they are declared as STs, may exclude nearly half of the tribal groups who have, to their misfortune, not been scheduled under the constitutional process.

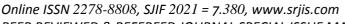
The lack of a definition of 'forest' in India further makes the position of forest dwellers vulnerable. Communities which have been living on the fringes of forests or those who have been driven out of the forests and living elsewhere could easily be excluded from the purview of the Forest Right Act on the argument that they have not been living in a 'forest'. Also the many 'criminal tribes' who have not been scheduled and are now living a life as 'Denotified tribes' of our country are left outside the purview of the legislation.³27 Tribes and forest dwellers are not permitted to get their rights to forest land automatically. The FRA envisages a three-step process before the grant of forest rights is made- initiation of a claim for individual or community forest rights, the verification of a claim, and vesting of claim upon verification. The rules require ST claimants to attach a certificate of their ST status, which many are unable to obtain from the concerned official agencies. But for the other traditional forest dweller is quite difficult to produce the documents. They have to create evidences of 75 years. This dates back to a period when most of these areas were under princely states or zamindars, with no survey or land demarcation, and no government records. Thus, these equally deserving communities are unable to produce documentary evidence to support their claims. While oral histories and testimonials from village elders are legally acceptable forms of evidence, the bureaucratic takeover of the claim process has resulted in this provision being largely ignored. Non-tribals have been a low priority for the nodal agency,

With references to the statistical monthly report of State of Maharashtra in April 2016, in Satara Districts there are 13 claims are submitted and accepted at Gramsabha village Van Hakka Samiti, and forwarded to Panchayat level Van Hakaa Samiti were 3 claims are rejected and 8 claims got approval and sent to district Van Hakka Samiti out of 8 claims only 3 claims are approved and 5 are still in the process of verification. The Percentage of the claiming right and in case of Kolhapur District there are 168 claims are submitted and accepted by Village level Van Haka Samitte, at Panchya level Van Hakka Samitte rejected 31 claims and forwarded 136 claims for District Van Hakka Samitee, at District Level all claims are

_

² Madhu Sarin , India's Forest Rights Act- The Anatomy of a Necessary but Not Sufficient Institutional Reform, 23-24 (Insti. for Pro-Poor Growth, Paper No. 45, 2010).

³ Meena Radhakrishana, Dishonoured by Hisotry: Criminal tribes and British Colonial Policy 1-2-(2001).





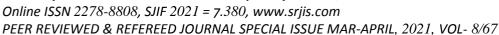
PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67

rejected. Satara and Kolhapur district are important districts in western ghat with forest cover and vegetation. Number of population stays in forest areas from generation to generation most are non-tribe. These two districts don't have 5th scheduled areas. Government machineries are more confident with tribal as a claimant but not with other traditional dwellers. There is need to study the gaps in the verification process at three levels. There is need to study the awareness levels of the forest dwellers from these two districts. In some village still van Hakka Samiti work is not done. NGO in these areas is not focusing on the issues of other forest dwellers exclusion. Current research will explore all the process of implementation of Forest right act in these two districts and also do comparative study related to process of verification.

Challenges of Other forest dwellers in light of the Scheduled Tribes and Other Traditional Forest Dwellers Forest Rights) Act, 2006

The rights of forest-dwellers, appropriated by former colonial rulers, were further denied in post-independence policy, which labeled both tribals and non-tribals as 'encroachers' and subjected those to violent evictions. Prior to the FRA, some piecemeal measures were taken by state and Central governments to pacify uprisings of the forest-dwellers and civil society movements. These measures, though not always effective, did not make a distinction between tribal and non-tribal forest-dwellers for the most part. Counter-measures by conservationists and courts, which stayed regularization and NTFP collection, halted the re-reservation of forest land and banned any rights in Protected Areas (PAs), hugely impacting livelihoods of tribal and non-tribal communities.

The forest question entered mainstream politics in the run up to the 2004 elections and was on the Common Minimum Programme of the United Progressive Alliance, which came into power. The prime minister's office (PMO) initiated the process of settling the rights of forest-dwellers and converting forest villages to revenue villages, and concluded that the real solution lay in new legislation. A look at the detailed process of drafting the Act reveals that the various actors who were involved in its creation, including tribal rights movements, anti-evictions and land rights movements, the Campaign for Survival and Dignity (CSD), MoTA, MoEF, the ruling Congress party leadership, the political Left, the conservation lobby, the PMO, etc., all had a different idea of what the problem at hand was. At different stages, these various actors controlled the drafting and brought it in line with their respective conceptions of the solution, and this was finally subjected to last-minute political negotiations. With no





single view reigning, the final document ended up with some provisions pushed by each actor. While participants like the PMO, technical support groups (TSGs) and the MoEF flip-flopped on their position on the inclusion of OTFDs, the nodal agency, MoTA, was consistent in its position that the Act must be exclusively for STs. In a compromise, the clause 'provided they have lived in forests for three generations', pertaining to OTFDs, was inserted at the final stage to ensure that the Bill was passed. Thus, the FRA differentiates in the eligibility and criteria for verification (in Section 2) of rights of STs and OTFDs. While STs must prove that they have 'primarily resided in the forest or forest land prior to 13-12-2005', OTFDs must prove that they have 'primarily resided in forests or on forest lands for three generations (75 years) prior to 13-12-2005'. Also, while STs have reservations to ensure their participation in the institutions prescribed by the FRA – like the Forest Rights Committee, Community Forests Resource Management Committee (CFRMC) and even in the panchayat representatives of sub-divisional level committees and district level committees – there is no measure to guarantee OTFD participation.

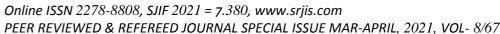
Inclusion of OTFDs in implementation

There is no national level data on FRA implementation for OTFDs. Discussions with implementers and experts point to low levels of recognition of rights and participation in planning and management among OTFDs. For the four states studied, disaggregated data on implementation, up to February 2018, was made available for Chhattisgarh, Maharashtra and Odisha.

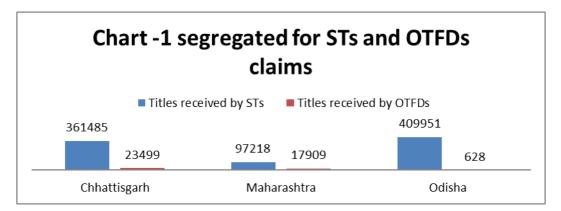
Table – 1 - Implementation of the FRA (segregated for STs and OTFDs)							
State	ST claims OTFD claims			total			
	cont.	%	cont.	%			
Chhattisgarh	623538	73.27	227501	26.73	851139		
Maharashtra	256654	70.07	109651	29.93	366405		
Odisha	586179	95.05	30518	4.95	616797		

_

⁴ Asavari Raj Sharma, Why India's Forest Rights Act is discriminatory against non-tribals, The Wire Last Updated at July 2, 2018 09:02 IST

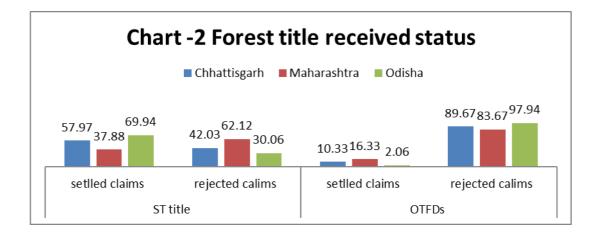






With references to the table 1 and chart 1 we can see the segregation of ST and OTDWs access to the forest right claims. We can see that percentage of the ST claims' are unequal in nature we can see the majority ST use to claim for their rights compared to the OTFDS.

Table -2 forest title received status						
State	ST title OTFDs					
	settled claims	rejected claims	settled claims	rejected claims		
Chhattisgarh	57.97	42.03	10.33	89.67		
Maharashtra	37.88	62.12	16.33	83.67		
Odisha	69.94	30.06	2.06	97.94		



With references to the table 2- it clearly seen that the settlement of claims and received titles that schedule tribals are getting tiles rejection of the claims are average 45 to 50 % but in case of the Other traditional forest dwellers (OTFDs) the average rejection parentage is nearly 83% and only 10 to 11% claims got settled, Maharashtra is state were 16.33% claims of OTFDs got settled. *But rejection percentage is high among OTFDs compared to STs Claims*

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



Obstacles to OTFD inclusion

The challenges for Other Traditional Forest Dwellers inclusion in the FRA process are orientation of Other Traditional forest dwellers in act and implementation of this act at ground level

The first is very important cause; a cause of exclusion of OTFD is biased interpretation of Act. If we see the definition of other traditional forest dwellers in act and The inclusion of differentiated eligibility and verification criteria show apathy and a lack of understanding of social realities at the village. There are no provisions to ensure representation of OTFDs in village level institutions. Procedural challenges prevent the inclusion of OTFDs even where the Act provides for it, through misinterpretation or willful noncompliance

The second obstacle is very much related to the implementation of this act, there are different challenges in the implementation of this act there are different factors like, Low priority for state machinery, Lack of awareness and misinformation, Intra-society dynamics within ST and OTFDs, Lack of organization or collective forum of OTFDs, Ineffective documentation and evidences.

Interdisciplinary Relevance:

The issue can be exploring the implementation of the forest right act, and the understand the gaps in the implementation. This issue also conceptualizes the nature of exclusion faced by the other forest dwellers and understand the socio-economic aspects of the forest and other forest dwellers community these sociological aspects of the current issues. Researcher can also analyze different forest policies and legislations and come up with policy suggestion and social work intervention for inclusive approach.

Review of Research and Development in the Subject:

The Forest right Act is one of the important legislations, there are different research studies was done on the implementation of this act but it was related to the tribal communities. Different studies also done in light of PESA act and forest rights but very less importance was given to the other forest dwellers. Scholars and researcher like Asha Verma, Bikash Sahoo, Geetanjoy Sahu, Goutham R., Kritika Agarwal, Parminder Singh and Uttam Kumar Sahoo, come with debt that other forest dwellers are excluded in different forms because, Low priority for state machinery, Lack of awareness and misinformation, Intra-society dynamics Lack of transparency, Ineffective documentation. The issues can be exploring the possible causes of exclusion.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



Conclusion

The issues of the other traditional forest dwellers are really acute in nature to access to the rights. Attitude of the government machineries and specially forest different is biased and had influences on the access the rights. There are different technical issues related evidences of traditional forest dwellers to prove their identify and get induvial claims and community claims. There is very less study on the other tribal forest dwellers and forest right act. So, this issue has potential to come up with different policy research studies or multidisciplinary studies need to be undertaking so the relationship between other forest dwellers can be established through authentic research studies. Challenges of the Inclusion need to be restudied at various levels

References

Archana Vaidya, What Plagues Implementation of Forest Rights Act 2006? Think to Sustain (Mar. 5, 2011

Madhu Sarin, India's Forest Rights Act- the Anatomy of a Necessary but Not Sufficient Institutional Reform, 23-24 (Insti. for Pro-Poor Growth, Paper No. 45, 2010).

Meena Radhakrishana, Dishonored by History: Criminal tribes and British Colonial Policy 1-2-(2001).

The Scheduled Tribes and Other Traditional Forest Dwellers Forest Rights) Act, 2006
The Scheduled Tribes and Other Traditional Forest Dwellers Forest Rights) Act, 2006 rules 2012
Asavari Raj Sharma, Why India's Forest Rights Act is discriminatory against non-tribals, The
Wire Last Updated at July 2, 2018 09:02 IST

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com
PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



PAPER REALITY OF ECONOMIC EXCLUSION AND INCLUSION OF MATANG COMMUNITY

Dr. Kishor Mahadev Khilare (Pg 88-98)

Research Assistant, CSSEIP, Shivaji University, Kolhapur.

E-Mail: dr.kishorkhilare@gmail.com

Abstract

After independence Indian government adopted welfare state policy for development of Marginalized communities. Maharashtra is one of the Progressive states in India. In Maharashtra Matang is one of the excluded communities on the basis Social, Finical and Education. This community is included in Scheduled caste list of Indian Government. The Govt. of Maharashtra established The Sahityaratna Lokshahir Anna Bhau Sathe Dev. Corporation under the control of Social Justice Department under the provision of the Companies Act 1956 (1) on date 11th July 1985. With the objective of raising the standard of living of member of the Matang Community living below poverty line in Maharashtra State securing to them a lace of respect in the main stream of society & assisting them in their educational, economic & social redevelopment. In current research paper I am discussed about the Matang community and The Schemes were launched by said Corporation for finical Inclusion of Matang communities. Different schemes, it's process of implementation, Obstacle and reality and also tries to reality of finically inclusion of such beneficiaries

Keywords: Development corporation, Matang, finical inclusion, social exclusion and inclusion

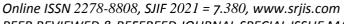


Scholarly Research Journal's is licensed Based on a work at www.srjis.com

Introduction

Social exclusion means certain people of Human rights; facilities which are kept away into the society and the rights which other section can easily get or are available which are employment, shelter, health, education, and training etc. Social exclusion is defined as a social process which involves denial of fair and equal opportunities to certain social groups in multiple spheres in society, resulting in the inability of individuals from excluded groups to participate in the basic political, economic and social functioning of the society. Social exclusion is a process which some people or communities are not given equal rights and opportunities. In results to these people cannot participate into social, political, economic process independently. This means social exclusion is based upon differences among the people. Social exclusion is a concept which is constantly changing day by day.⁵

⁵ Thorat Sukhadev & Sabrawal Nidhi Sadana, (2010), 'Caste and Social Exclusion: Issues Related to Concept, Indicators and Measurement', Indian Institute of Dalit Studies and UNICEF, Page No. 3





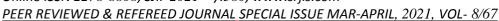
PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67

Matang caste is a one of excluded community in India. This community is suffering from humility and also exploited on the basis of religion, economic, political and educational. After independent some steps are given for development of Matang community by Government but it's not sufficient, in today's scenario this community is not in good condition. Due to globalization their traditional businesses are closed and so the people of this caste migrate at cities like Pune, Mumbai, Kolhapur, and Sholapur in search of work. In the rural area there is no employment and due to low wages, they suffer from poverty, illness, illiteracy and social abuse problems. In this scenario, we conduct the study the social and economic status of Matang community and tried to analyze the impact of Lokshahir Anna Bhahu Sathe Artthik Vikas Mahamandal on development and improvements such society.

The Social Welfare activities in post-independent India find their inspiration in the Constitution of India, which postulates the goal of a Welfare State. Article 38 of the Constitution directs that the State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political shall informal all the institutions of the national life.

In the context of social and economic exclusion of SC community in India is based on the caste system, and the relation of caste, gender and class power relations derived from the caste-based graded inequality. The result of this graded inequality many social groups from the Dalit faces a vulnerable situation in contemporary context. Matang community and subcaste of Matang community are the victims of this caste-based inequalities. Matang community traditionally belongs to Sudhar and untouchable community, they don't have agricultural lands. The traditional occupation of this community is making brooms, ropes in the Batter system of an Indian village. Matang community also faced different discrimination within the Dalit community. Lack of land ownership by this community even among Dalit, access to development among Matang is seen very low, access to education is also the issue of Matang community; greater influences of the Hindu cultural, all these aspects make them more vulnerable and pathetic. Generally, Matang community depends on the other caste fro livelihood in village system, in urban areas Matang community seen in the unorganized sector working as daily wage labor and women will see in the rack picking sectors. In the era of the globalization and rapid industrialization and technological up gradations directly affected the traditional occupation of Matang community, broom making and rope making

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





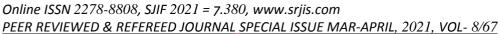
occupation and livelihood got affected by all these technological advancements. As a result of all these Matang communities faced acute social economic exclusion.

For the economic inclusion of Matang community, The Govt. of Maharashtra established The Sahityaratan Lokshahir Anna Bhau Sathe Dev. Corporation under the control of Social Justice Department under the provision of the Companies Act 1956 (1) on date 11th July 1985. With the objective of raising the standard of living of member of the Matang Community living below poverty line in Maharashtra State securing to them a lace of respect in the main stream of society & assisting them in their educational, economic & social redevelopment. This Corporation which has been established in the name of the great man Sahityaratna Lokshahir Anna Bhau Sathe, who inspired social progress of the Matang Community in true sense through his pen, gives financial assistance to the member of the following 12 sub-caste comprised in the Matang Community Viz. 1) Mang 2) Matang 3) Mini Madig 4) Mading 5) Dankhani Mang 6) Mang Mahashi 7) Madari 8) Radhemang 9) Mang Garudi 10) Mang garudi & pursuant to the Govt. Resolution Misc-2012/no.31 dated 22nd May 2012. The following sub-caste Viz. 11) Madagi & 12) Madiga have been included therein. At the time of establishment of the corporation, an authorized share capital of Rs.2.50 crores have been sanctioned pursuant to Govt. resolution No.LAS-2006/case no.179/Vighyo -2/ social Assistance Dept. Of the Govt. Of Maharashtra, Mantralay Annexe Building, Mumbai-400 032 dated 20th December 2006; the authorized share capital of the corporation was increased to Rs.75 crores. Now, by Govt. Resolution LAS-2012 / Case no.422/ Corporation, Dated 26th June 2013, the authorized share capital of the corporation has been raised to Rs.300 crores.

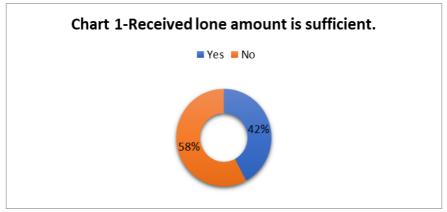
Gaps in the implementation

Insufficient funds

All government schemes are very good but at implementation levels there are some gaps which we came crossed research. Investment or Revenue or Money is very important in any Business Management. This plays vital role in overall management of the business and growth of the business. All beneficiaries entrepreneur from Matang community are depending for the finical support on these schemes loan amount. We asked and explore that this amount which they received from the loan scheme was sufficient to run successful business.







With reference to chart 1 - Received lone amount is sufficient. It clearly seen that majority i.e. 58% respondents are not satisfied with the loan amount only 42% respondent are satisfied. These funds only can deal basic facilities to startup any business and not useful to sustain business in future. Mostly all entrepreneurs belonging from a social group which is economically, politically and socially excluded they may not train in treading and financial management so possibility of failure in startup. In such cases there are no funds or credits are available with the entrepreneur

This situation in any business can had great impact on loan repayment. Entrepreneur become Bank defaulter and lost the credit in banking sector and become formal economic excluded and there will no access to him in banking sector.

Economic conditions of benefices before taking loan under scheme

Beneficiary of these schemes are already economically excluded. There is no assists like land, agricultural land. If we see the income history of all benefices income, we can say that in case of failure of revue generation, they are not capacities to repayments of the loan installments in time. This leads serious finical implication on business as well as the economic condition of the benificries.



Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67

Table 1- Income from Occupation before taking loan					
Income	Count	Percentage			
0	34	47.89			
2000	1	1.41			
2500	1	1.41			
3000	4	5.63			
3500	1	1.41			
4000	3	4.23			
5000	7	9.86			
6000	8	11.27			
7000	4	5.63			
8000	3	4.23			
10000	5	7.04			
Grand Total	71	100			

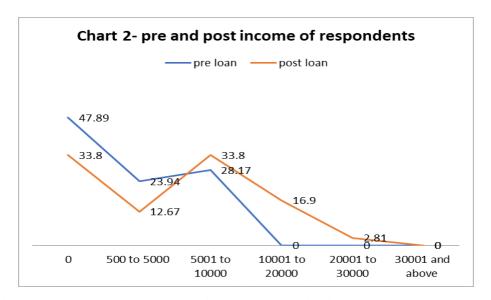
With references to table 1 – It clearly seen that the Income from Occupation before taking a loan, it is seen that 47.89% respondents don't earn income, 23.94% respondent belongs to 500 to 5000 Rs. Majority of the beneficiaries got loan under scheme are from 0 income sources. It is very hard to survives business in the up and down in market which impact on the profit and revue generation. In some cases, may be income or revenue was generated in positive way so researcher comparatively study the pre and post income of the beneficiaries. Money is very important in explanation of the business. Those who have some amount as a credit or for business they got survives in the business failure and maintain income and run business effective and enjoy the befits of it. Within the respondent beneficiaries there two types of groups are Cleary seen one group is get proper benefit of the scheme and one group failure in business and become a Bank defaulter and got economically exclude formally.

With reference to table 2 and chart 2 - pre and post income of respondents, it seen that percentage of zero earns are decreased from 47.89% to 33.8%, income group 55 to 5000 also decreased from 23.94% to 12.67%, 13 respondents were in education in pre-loan scenario currently 4 respondents are in education it means after education most of the respondent get involved in services sector or doing private job, hence income group 10001 to 20000, 20001-30000 seen increased. We can say education play vital role in income shifting among the Matang community.



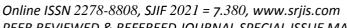
Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67

Table 2- pre and post income of respondents				
Income group	pre loan	post loan		
0	47.89	33.8		
500 to 5000	23.94	12.67		
5001 to 10000	28.17	33.8		
10001 to 20000	0	16.9		
20001 to 30000	0	2.81		
30001 and above	0	0		
Total	100	100		



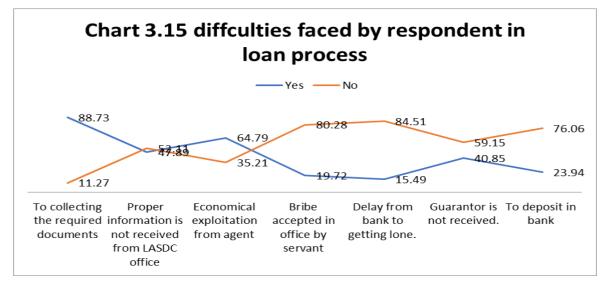
Difficulties Faced by Respondents during Loan sanctioning process

Table – 3.15 - Difficulties Faced by Respondents during Loan sanctioning process					
Difficulties	Yes	No			
To collecting the required documents	88.73	11.27			
Proper information is not received from LASDC office	47.89	52.11			
Economical exploitation from agent	64.79	35.21			
Bribe accepted in office by servant	19.72	80.28			
Delay from bank to getting Loan	15.49	84.51			
Guarantor is not received.	40.85	59.15			
To deposit in bank	23.94	76.06			





PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



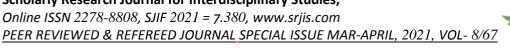
With reference to the table 3.15 and chart 3.15 – difficulties faced by the respondent in the loan process, it is seen that access to the scheme is very important aspect; documentation for the sanctioning scheme is one of the important difficulty faces by the most of the benificries. Nearly 88.73% respondent thing collecting required documents is challenging part, 50% respondent shared that proper information about the scheme is not properly received from LASDC. In 40.85% respondent, shard guarantor is not received is also a big problem. 64.79% respondent shared that economic exploitation from agents is a big problem to access the LASDC schemes. 19.72% respondents shared bribe from staff and officials are also important difficulty.

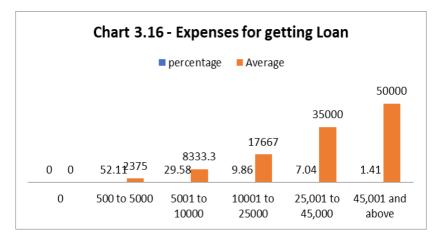
To expenses for getting lone

Table 3.16- Expenses for getting Loan					
Income Group	Count	percentage	Average		
0	0	0	0		
500 to 5000	37	52.11	2375		
5001 to 10000	21	29.58	8333.3		
10001 to 25000	7	9.86	17667		
25,001 to 45,000	5	7.04	35000		
45,001 and above	1	1.41	50000		
total	71	100	113375		



Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com

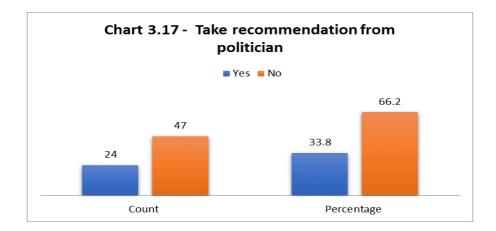




With references to Table 3.16 and chart 3.16 – expenses for getting Loan, it is seen that 52.11% respondent spend Rs. 500 to 5000 and average Rs. 2375 for getting a loan. 29.58% respondent spend Rs.5001 to 10000 and average Rs.8334 for getting a loan, 9.86% respondents spend Rs. 10001 to 25000 and average Rs.17667 for getting a loan, 7.04% Respondents spend nearly Rs. 25001 to 45000 and average Rs. 35000 for getting a loan, 1.41% respondent spend more than 45000 for getting a loan.

Need to take Recommendation from politician.

Table 3.17 Take recommendation from politician					
Response	Count	%			
Yes	24	33.80			
No	47	66.20			
Grand Total	71	100			



With reference to Table 3.17 and chart 3.17 recommendation from politician – it is seen that still, 33.8% respondent shared that there is a need to take a recommendation from

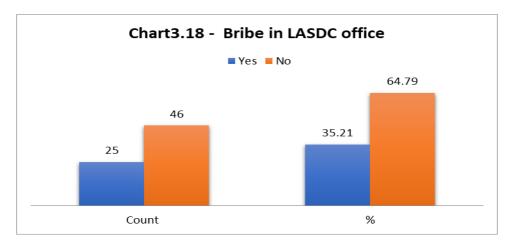


Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67

politicians then the only proposal for the loan will not sanction. It clearly shows the how politicians play a dominating role in the sanctioning process.

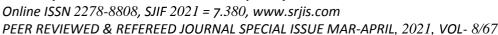
Corruption and Access to Scheme Scenario -

Table 3.18- bribe in LASDC office					
Response Count Percentage					
Yes	25	35.21			
No	46	64.79			
Grand Total	71	100			

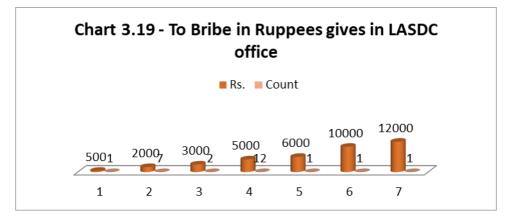


With reference to table 3.18 and chart 3.18 bribes given to LASDC office – it is seen that 35.21% respondent give bribe to LASDC office to sanctioning loan or Scheme. 64.79% respondents did not give bribe to officials.

Table 3.19 To Bribe in Rupees gives in LASDC office				
Rs.	Count	Percentage		
500	1	4		
2000	7	28		
3000	2	8		
5000	12	48		
6000	1	4		
10000	1	4		
12000	1	4		
Grand Total	25	100		







With reference to Table 3.19 and chart 3.19 Amount given in bribe to LASDC office – it is seen that 48% respondents gave rs.5000 bribe to LASDC office. 28% Respondents give 2000 bribe to LASDC office, 8% respondents give Rs.3000 bribe to LASDC,4% respondents gave Rs. 12000, 4% respondent gave Rs.10000, 4% Respondents Gave Rs.6000, 4% Respondent gave Rs. 500 as a bribe to LASDC office.

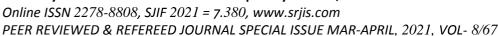
Bribe to Bank officers

Bank play vital role in sanctioning business proposal and lend loan to beneficiaries, there is discrimination happens. Due to large number of defaulters also one of the resona banks not pays great attention to the schemes. Corruption in sanctioning comparatively low in banks.

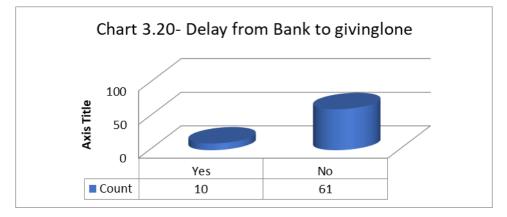
Table 3.20- Bribe in Rupees give in Bank					
Response Count percentage					
Yes	3	4.23			
No	68	95.77			
Grand Total	71	100			

With references to table 3.20 bribe in rupees give in bank, it seen that 4% respondent gave bribe is very serious offences.

Table.3.21 To Delay from bank to giving lone		
Response	Count	Percentage
Yes	10	14.08
No	61	85.92
Grand Total	71	100







With reverence to table 3.21 and chart 3.20- delay from bank to loan - 10% respondent shared there was delay from bank to give loan amount , but 61% respondent don't had this form of delay from bank

Conclusion -

Matang community is economically and socially backward community had lack of access to education and economic development. We can conclude that there are different factors influences on the access to LASDC schemes to achieve economic upgradation. Important aspect that loan amount to start business is not sufficient to initiate business. There is no finical support in case of failure of revenue generation. Corruption in the sanctioning process is also important aspect, banks attitude towards the beneficiaries is also important aspect, and political references also had influences in the sanctioning process.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



DALIT LITERATURE AND MARGINALITY OF IDENTITY ABSTRACT

Mr. Vilas Rupnath Buwa (Pg 99-115)

Assistant Professor Department of English, V. R. College, Kalamb-Walchandnagar,

Tal. Indapur Dist. Pune 413114

E-Mail: vilas.buwa@gmail.com

Abstract

Dalit literature originally in Marathi and through translations in various languages of the world has left footprints on the canvass of world literary scenario. It attracted the various approaches and theoretical applications for interpretations and reinterpretations. Dalit literature came into existence in the post – independent India mainly, which has historical, social, cultural, ethnic, caste, gender, patriarchal and religious background. Sada Karhade has pointed out that initially the concept 'Dalit literature' indicated '...the literary creations of Dalits were rebelling, centered around the Dalits and for the welfare of Dalits.' (52:2001) this concept has been developed in the due course of time but it is recognised for expression of pain and protest. The oral literature is the prominent stage in the development of Dalit literature. The ideological, literary and theoretical sources of Dalit literature are in African-American literature, Harlem Renaissance, the struggle for identity as human being, social values, class struggle, struggle against untouchability, seeking education, the ideological traits mainly of Buddha, Charvak, Jyotirao Phule, Rajrshri Shahu, and Dr. B.R. Ambedkar and subaltern perspective. Dalit literature is a modern democratic literary movement emerged against untouchability, brutality, caste and gender discrimination, demanding equal opportunities in every field of life. This paper attempts to reveal the representation of Dalits in literature of the elites and how Dalit and non-Dalit writers have portrayed Dalits. The consciousness of Dalitness is more evident in Dalit literature. Identity, aesthetics, language, narratives, narrative techniques, themes, forms and contexts are the major distinctiveness of Dalit literature. It is also evident that the available theoretical, literary and critical approaches and methods, either Eastern or Western, are needed to be applied for interpretations. This paper explores the issue of 'identity' in general and 'Dalit identity' revealed in Dalit literature.

Keywords: Identity, Dalit identity, Dalit consciousness, caste, class, gender, patriarchy



Scholarly Research Journal's is licensed Based on a work at www.srjis.com

Introduction

The term 'identity' is derived from Latin word 'idem' means 'the same' denoting 'singleness over time' and 'sameness and difference'. It includes 'the nature of substance, the relationship of appearance to reality and the conditions of personal identity. Identity, particularly, at individual or community level depends on physical, demographic, linguistic,

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com



PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67

economic, socio-cultural sameness and differences. To explore 'Dalit identity', it is necessary to consider the principles of 'sameness' and 'difference' at natural and social institutions. On the same demographic national space called India, having diversities of languages, environment, caste, religion and socio-cultural level while the same human species are treated socio-culturally of lower strata of society, deprived of opportunities. Determining identity of 'Dalit' in Dalit literature becomes necessary to be discussed critically.

Though 'self' is an individual, his/her identity is determined by his/her surroundings. It is always displayed the relationship of 'self', the community and society through the social institutions such as, family, marriage, education, law, caste, religion and so on. The concept of 'Self' in literature depends on the point of view broadly applied to such as author, text, context and reader point of view. 'Self' as a gender and thus a social identity. Dalit is a 'self', an individual and a biological and social entity. The 'self' i.e. Dalit is deprived of opportunities possessing backwardness since ages part of the lower strata of varna system. S/he is 'subaltern' 'harijan' (Children of God), and not of 'elite' or 'girijan' (living in hills and mountains). 'Dalit' as an identity explained by Dalits and non-Dalits are distinctive. In the Hindu caste tradition, Dalit belongs to non-brahmnical tradition of mainstream which Kancha calls Dalitbahujan, the productive castes. Baburao Bagul asserts as:

The caste-ridden society and its literature have viewed the Dalit as someone who is mean, despicable, contemptible and sinful due to his deeds in his past life; he is seen as sorrowful in this life, poor, humiliated and without history, one whose ancestors could never hope to acquire respectability in either temples or scriptures. This, in fact, is the suffering, misery, servitude, humiliation, neglect and contempt of the Indian society is a whole, and Dalit literature carries the burden upon its head. (Bagul: 293-294)

The identity of Dalit in Dalit literature is emerged in the 1960s mainly and remains changing the shades as the effect of socio-economic, cultural and historical events. The term 'Dalit literature' is substituted with Buddhist literature and Ambedkarite literature. The literary meets such as Dalit Gramin Sahitya Sammelan (Dalit Rural Literary Meet) and Vidrohi Sahitya Samelan (Vidrohi Literary Meet) stress the identity of Dalits.

The dichotomy of the term Savarna-Avarna, Sprushya-asprushya, Arya varna-Antyaja, Arya Varna-Dasa Varna (colour) Girijan-Harijan, Brahmin-Shudra and Ati-shudra, Shudra-Atishudra, Aryavanshiya-Nagvanshiya, elites-dalits, uppercaste-lowercaste are based on binary opposition. But the binary approach is not enough because the 'in-between' meaning

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



of the two poles or opposites is the play of meaning with depends on the process of Dalitization. 'Identity' in literature is an important issue. Dalit literature finds roots in Buddhism,

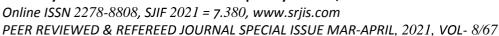
Saint Literature and Afro-American literature. In Bhakti literary cult, the identity of Dalit is the one who seeks redemption from the misdeeds of early life and wants to get rid of the so-called vices while Afro-American slaves who proved their identity being symmetrical to the American life and contributed to the nation though they had lost their languages, literature, native places, intimates and so on. Protest and revolt against the domination of blacks was the centre of Afro-American literature. In the same manner Dalit writers considering literature as a tool of social change rejected the established dominant social, cultural and literary conventions. The identity of Dalit literature and Dalit writers is with the social reformatting movements such as Dalit Panther, Namamantar Movement and Mandal Commission. The notion of identity is being changed these days. It includes BPL and UPL card holders, Debit, Credit and VISA card holders, White, Yellow and Saffron Card holders, Pan Card holders, VISA holders; NRIs, etc. are the types of categorization on the basis of economic measures in this era of globalisation form a new identity (Guru). And now the digital divide.

A caste is attributed to one since birth as regarded as result of Karma theory through s/he owns means of life. It is the process of dalitization, which remains continue. The story of Baburao Bagul Jevha Mi Jaat Chorli (When I had Hidden my Caste) explores it. As stated above, identity is based on similarities and differences. Dalit castes and untouchable communities possess the rejection at every level of life. Identity is proved through one's caste, creed, gender, sect, religion, class, varna, place of residence, the availability of basic facilities, means of earning and so on. and the differences on the same basis as means of exploitation.

An Etymological Notion of 'Dalit'

The word 'Dalit' derives from Marathi having negative connotations mainly. The word thought to be derived from Sanskrit 'dal' or 'dalam'. The Oxford Advanced Learners' Dictionary defines as '(in traditional Indian caste system) 'a member of the caste that is considered the lowest and that has the fewest advantages. (380) The association of the word 'Dalit' explores its association with separate locality. Molesworth's Marathi-English Dictionary explains the term etymologically and contextual as well. He defines:

i. 'dal' (n) means: A leaf, A petal of a flower, A part or portion esp. A half An army





- ii. 'dalan' (n) means: Grinding, Breaking or reducing to powder or pieces
- iii. Dalit means: Ground, Broken or reduced to pieces.

'Daldal' a Marathi word means A bog, a quagmire, morass, marsh, marshiness, shaking tremulously and 'Daldalit' (in Marshy land) (403-404).

'Dal' stands for a part divided into pieces by the process of crushing, dalalela, or 'bhradlela', i.e. crushed by force to be suitable to consume use. Dalalela or bharadlela is a metaphor used in terms of grain to be floored. It is the process of crushing which generates the acquaintance to the meaning of dalit i.e. who is crushed or dominated in such a way to be suitable to serve to the dominant classes and castes in India. The words 'dal', 'dalan', 'dalane', 'dalit', 'daldal' etc. are belonging to the same lexical set. The communities known as dalits are depressed, dominated, discriminated, and exploited at personal, community, religious, gender, economic, cultural, national and linguistic levels through the means of exploitation such as belongingness of the production means, land, capital, upper caste and class status and sociocultural tactics of untouchability, misinterpretations of holy scriptures, misleading history and hegemony and interpolative relationship.

Dalits who live in 'daldal' (marshy land of exploitation and not of opportunities) are identical as they are untouchables, belonging to the lower castes, staying in separate ghetto like localities, dependent, having no means of earning, lacking education, superstitious, represented negatively in the mainstream religious and literary texts, and thus, deprived and oppressed leading life of insects and reptiles in the marshy land of unequal Hindu Caste Society. Dalits in marshy land is a metaphor and becomes a symbol for expression of the predicament of Dalits. The 'bogginess' of this marshy land needs a great struggle and revolt to escape from. Dalit is not a caste but the individuals and communities deprived of any sort of opportunity. Thus, the term is inclusive and not exclusive which encompasses the individuals, communities, castes, gender, etc. are being thrown into the deprived marshy land lacking any opportunity as a human being and equaled with creatures.

The term 'Dalit' denotes the downtrodden, depressed, exploited individuals and community on the basis of caste, class, gender, patriarchy and ideology. The lower caste individuals are being exploited and oppressed on the basis of low strata of the Hindu Caste Society, particularly, the ex-untouchable communities. The Indian constitution has given right to each and every one all over the country. The term 'Dalit' is used synonymous to 'subaltern', 'marginal', 'depressed', 'exploited', 'peripheral', etc. The synonyms are Eurocentric

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



consciousness of expression, while the terms like, 'Abrahmani', 'bahujan,' 'ati-shudra', 'Mlencha', 'Chandaal', 'Rakshasa' or demon etc. are closer to express the term 'Dalit'. Gail Omvedt, the social thinker points out the historical notion of Dalit.

Indeed, it was at this time that the term 'dalit' or downtrodden, the 1930s' and 1940s' Marathi/Hindi translation of this British category of 'Depressed Classes' became widespread: a militant alternative to the Gandhian term 'Harijan' and the colourless governmental 'Scheduled Castes'. (78)

The substitutes from English are inadequate to express meaning of 'Dalit', 'dalitness', and dalitization. Sharankumar Limbale, a writer and critic define Dalit as:

...there will have to be a definite explanation of the word 'Dalit' in Dalit literature. Harijans and neo-Buddhists are not the only Dalits, the term describes all the untouchable communities living outside the boundary of the village, as well as Adivasis, landless farm-labourers, workers, the suffering masses, and nomadic and criminal tribes. In explaining the word, it will not do to refer only to the untouchable castes. People who are lagging behind economically will also need to be included. (Limbale: 2010:30)

The aggressive movement 'Dalit Panthers' was formed on 29th May 1972 to combat against caste, class and patriarchal discrimination. The founders were Namdeo Dhasal, Raja Dhale, J.V. Pawar, Arun Kamble and others. The ideological traits of Dalit Panthers are Dalit socialism, Anti-Brahmnism, Anti-Casteism and pro-Buddhist ideology. Raja Dhale's article Kala Swatantrya Din (Black Independence Day) was published in Sadhana on 15th August 1972 which criticised the notion of freedom, independence and nationalism. Dalit Panthers clarifies that:

Who is a dalit? Members of scheduled castes and tribes, neo-Buddhists, the working people, the landless and poor peasants, women and all those who are being exploited politically, economically and in the name of religion.

Baburao Bagul's concept of 'Dalit' includes the dalits, depressed, suppressed communities. His concept was thought to be influenced by Marxism.

A human being is no inherently Dalit, neglected or untouchable. It is the system that degrades him in this fashion. When the system is changed, the human being regains his human essence. Therefore, literature that portrays the human being is, in fact, not Dalit literature at all. Even after realising this, a major literary

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



stream calls itself, in all seriousness, Dalit literature. (Bagul: 293)

The concept of 'Dalit' is not a caste but the individuals or communities deprived of any sort of opportunity based on humanity, thrown into the marshy land. In the famous speech delivered at Mahad Lake on 25th Dec.1927, Dr. B.R. Ambedkar addressed Dalits as:

The Hindus are divided, according to sacred tradition, into four castes; but according to custom, into five: Brahmins, Kshatriyas, Vaishyas, Shudras and Atishudras. The caste system is the first of the governing rules of the Hindu religion. The second is that the castes are of equal rank. They are ordered in a descending series of each meaner than the one before. (58)

Kancha Ilaiah in his book Why I am not Hindu? proposes on the nature and scope of Dalit identity. He subordinates the terms of lower castes and Harijans because these terms reduce the status of these productive castes. He proposes the term 'Dalitbahujan' which is consisted of Scheduled tribes and Other Backward Classes. The source is derived from Jyotirao Phule, that the Shudra and Atishudra division of Hindu caste society. Dalits are the atishudras who are bestowed the status of Chandala, mlencha, rakshasa or demon. The British Govt. of India labelled all working castes as 'Depressed Castes'. As the term became popular in the 1970s as the emergence of Dalit Panther's Movement in Maharashtra, Kancha Ilaiah observes that:

The term 'Dalit' became really popular only after the emergence of the 'Dalit Panthers' movement in Maharashtra in the 1970s. 'Dalit' as it is usually understood encompasses only the so-called untouchable castes. (Kancha: viii)

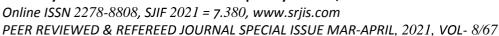
He infers that 1984 onwards Kanshiram's concept of Dalitbahujan (SC and OBC) became more popular with the political stand of Bahujan Samaj Party in Uttar Pradesh.

The concept 'Dalitbahujan' as I have used it in this book means 'people and castes who form the exploited and suppressed majority'. I am aware that there are contradictions among the many castes that are referred to by this term. At the same time, I am also aware that there are cultural and economic commonalities as well as commonalities of productive knowledge, which mesh them together like threads in a cloth. (Kancha: ix)

Thus, Kancha proposes the term to identify the exploited and oppressed communities as 'Dalitbahujan'.

Marginality and Untouchability

Oppression at social, cultural, ethnic, demographic, regional, linguistic, religious, varna level





and caste differences are remarkable in Indian society. In the 20th century the ideological changes at pre-independent, post-independent and up to 1960s to 1990 and 1990s onwards are broadly classified as the stages of development in Dalit literary history. In the due course of time, the means of exploitation are also changing. It is the broad classification as dominant- dominated, bourgeois-proletariat, whites-blacks and elites-subalterns. The First World War displayed the extreme use of science and technology for destruction which paved the way to the Second World War, fascism and Nazism. The post-war isolation, alienation, destruction, lack of humanity and sense of loss proposed directly and indirectly plurality of meanings. The degradation of British Empire, freedom from imperialism, formation of developing countries, encounter of oriental and occidental philosophy has liberated the structural notion of literary appreciation and interpretations. Extending the structural

perspective, the post-structural thinkers and critics Derrida, Foucault, Bakhtin, Kristeva,

Spivak, Cixous and others emerged on the canvass of literary and critical discourse.

Marginality is determined on the basis of place, time, ideology, varna, class, caste and gender through which exploitation is attained. Against every kind of exploitation, protest and revolt becomes necessary for forming the new society. It is also divided on the basis of religion, castes, communities, tribes, gender, varna and the unequal distribution of the means of production. In the four varna divisive system, the cases and communities at the bottom in the hierarchy are deprived of every opportunity. Those who tried to damage the Hindu varna caste-based society, they were punished for their noble acts. The contemporary traditional literature tried to keep intact the caste and varna system. Manusmruti, Puranas, Shruti, Smruti and Kamsutra are the examples. The state of domination is always controlled not only at physical level only but ideological level also. Marx, through his interpretations such as historical materialism, class struggle and surplus value have explored how marginality exists. During the course of time, various social institutions came into existence but they were controlled by the upper Hindu castes. Every kind of exploitation such as linguistic, caste and class based, religious, economic and political is prevailed through negating educational, social, and cultural equality to the Dalit, tribal and nomadic communities. The exploitation is resisted through protest and revolt through social movements, education and awareness of democratic principles but during this era of globalisation the social movements loosened its reforming spirit. Marginality is achieved through equality in the social literary, economic, cultural and academic fields. Dalit individuals and communities are marginalized at various

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



levels and this marginalisation is explored in Dalit literature. The so called main stream of literary conventions has marginalised Dalit literature and thus, neglected the literary potentials.

Indian society is not homogeneous but heterogeneous. The notion of purity is attributed to the castes and their professions. Caste is inherited while religion can be opted. Caste is determined and attributed by birth. Some castes are labelled untouchables because of their professions in serving to the upper caste people. The varna system has created shudras, the lowest of varna hierarchy. The untouchable communities were restricted to enter at the sacred places like temples, restricted to stay in the core locality, forced to carry dead animals and extracting skins and flesh, to carry toilet buckets, cleaning roads and public places. All these offered them the status of untouchability and deprived of any means of earning. Untouchability was the weapon of exploitation of lower class and caste communities There are number of tribes or castes which are treated untouchables. For instance, Holar in Maharashtra.

In Maharashtra from touchable community perspective Mahar, Chambhar, Maang and bhangi are untouchables, though it is, Mahar assumes Matang untouchable. Mahar and Chambhar both the castes treat bhangi's untouchables. (182)

During the British Empire, the efforts have been taken to eradicate or abolish untouchability. In 1859, The Madras Government asserted that roads belong to everyone. In 1858, admission to Govt funded schools for everyone irrespective of castes and IPC 277 allowed untouchables to lend water at public panawatha, transport, vehicles and machinery.

The Untouchables comprised a number of distinct groups, which form the lowest strata of Hindu society, and were condemned as Untouchables by the caste Hindus through centuries untold. (Keer, 2015:1)

Before the Indian Constitution abolishing untouchability was adopted in 1950, untouchable classes were 'divided into three categories - Untouchables, Unapproachable and Unseeables. (Keer: 1)

The Untouchables had different names in different parts of the country. They were called Outcastes, Untouchables, Pariahs, Panchamas, Atishudras, Avarnas, Antyajas and Namashudras. Their social disabilities were specific and severe and numerous. Their touch, shadow and even voice were deemed by the caste Hindus to be polluting. So, they had to clear the way at the approach of a caste Hindu.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com



PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67

They were forbidden to keep certain domestic animals, to use certain metals for ornaments; were obliged to wear a particular type of footwear and were forced to occupy the dirty, dingy and unhygienic outskirts of villages and towns for habitation where they lived in dark insanitary and miserable smoky shanties or cottages. The dress of the male consisted of a turban, a staff in the hand, a rough blanket on the shoulder and a piece of loin cloth. The women wore bodices and rough sarees barely reaching the knees. (179)

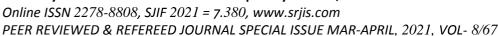
Caste still remains perhaps the single most important divisive factor in our country. Irfan Habib, the renowned historian observes that:

Caste, we may say, is a fairly well-marked, separate community, whose individual members are bound to each other through endogamy (and hypergamy), and very often also by a common hereditary profession or duty, actual or supposed. (161) The period from the rise of Buddhism (c.500BC) to the Gupta age (fourth and fifth centuries AD) may, then, be supposed to be the period of the formation of the Indian caste system and its supporting 'ideology'. (Habib:169)

Dr. B.R. Ambedkar fought the battle against untouchability and offered identity to the untouchables as human being through his initiatives creating philosophy of humanity. Muknayak, Asprushyanchi Parishad, Mangaon and Community meal, Bahishkrit Hitkarini Sanghatan, Mahar Parishad Rahimatpur, Satara, Mahad Satyagraha, Simon Commission Welcome, Kala Rama Temple Agitation, Representation in Round Table Conference, Pune Pact, Schedule Caste Federation and Formation of Indian Constitution are the major events, which brought changes in the life of untouchable and other communities and gave a new identity.

Dalit Identity in Dalit Literature

Dalit literature leads to modernity. The modern society is never called modern on the basis of the developments in science, technology, infrastructure, facilities and industrialization only but to be added human values and their implementation in practice also. Dalit' is a socioeconomic and cultural construct. From Brahmanical elite perspective, the subjective construction of 'Dalit' or ex-untouchable is being imposed continuously by the dominant notion of ideology. For instance, in Varna system, the Indian society was divided on the basis of hierarchy i.e. Brahman, Vaishya, Kshatriya, and Shudra. Here Marxist philosophy of 'base' and 'superstructure' fails to interpret Indian society from class conflict perspective.





The metaphor of creation of varnas is mythological and hence, unscientific and irrational. On the contrary, women, dalits and 'untouchable individuals and communities are excluded from such hierarchy. Mahatma Phule suggests measures to get rid of contribution to the stagnation of Indian society 'education'. The Brahmnical construction of 'dalit' from pejorative and negative sense and proposed the need to crush the dalits who are meant to serve for the upper castes in various ways. Simultaneously with the sense of nationalism, Dalit movement has been emerged on the surface and emerged as the source and force of social change. The struggle against the British rule was given priority rather than social changes.

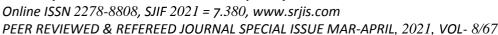
The protest and revolt against the Hindu Caste Society in which the exploitation of Dalits are assumed and therefore the poet addresses to the readers to prove identity by leaving the country or making war against the inequalities imposed on Dalits. In you who have made the Mistake the speaker asserts:

'Untouchable- that's me?' That's why I say-You who have made the mistake of being born in this country must now rectify it: either leave the country, or make war! (Bagul: 81)

Dalit, as an individual asks for the rights, the constitution offered to him or her. The constitution has brought each individual on the equal platform. A Dalit speaker of the poem White Paper urges as:

I do not ask
for the sun and moon from your
sky your farm, your land,
your high houses or your
mansions
I do not ask for gods or rituals,
castes or sects
Or even for your mother, sisters,
daughters.
I ask for
my rights as a man.

(Limbale:74)





Though not unified but broken into various pieces such as religion, caste, community, locality, region, gender and purity, the poet of This Country is Broken argues that:

This country is broken into a thousand pieces; its cities, its religion, its caste, its people, and even the minds of the people

-all are broken, fragmented

Dalits were denied of the basic needs and therefore the poet appeals to his fellow brothers to migrate to somewhere else where they can at least live human life. The poet further argues:

Let us go to some country, brother, where, while you live, you will have a roof above your head, and where, when you die, there will at least be a cemetery to receive you. (Jagtap)

The search for identity in literature is the major issue of Dalit literature. Dalit identity is reflected in folk literature, oral literature, (Tamasha, Jalsa, Shahiri, Abhanga), films and various artforms. The writers from Annabhhau to Sambhaji Bhagat, Dinkar Salve, Sachin Mali and Shital Sathe have tried to determine the identity of Dalits. Baburao Bagul in his famous poem Before the Vedas... addresses to human being by applying modern scientific notion rather than mythological creation of human being.

You lived before the birth of the Vedas Even before the birth of the Almighty Looking at the frightening material world Pained and anxious. You raised your hands and prayed Those prayers went to make the Vedic verse, It is you who celebrated the birth of all gods, and Named them happily. Oh, the mighty humans, you named

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



the Sun And the sun got its identity,

You named the moon

And the moon got its fame

Only you gave a name to this world

And it was accepted with honour

Oh, the creative, the genius humans,

You are the cause

Because of you so beautiful, so lively

of the world

Thus, Baburao Bagul tries to confirm Dalit identity through literary and scientific approach in the creation of the world and God. He emphasises the essence of human being at the centre who has created God. He shifts God on periphery and human being at the centre. Bagul's Jevha Mi Jat Chorli (When I had Hidden my Caste) is the story of a Dalit protagonist, who gets job in railway having no shelter, hides his caste and hires a room of the upper caste Hindu family. When revealed his caste, he is beaten and thrown out of the house. Kashinath helps him and asks for revenge but he hates the ideology of Manu and not the upper caste Hindu.

Master, Let us go the police station No,
How did you bare the fools?
Have I bitten by them? Manu has beaten me.
(Bagul)

The end of the story is not hate, but it hates the brahmnical ideology of Manu. Bagul tries to criticise the traditional and unscientific rituals, superstitions, women exploitation, criminality, Hindu tradition of untouchability, exploitation of women, inhuman cruelty, caste and class struggle, brahamnical patriarchy, poverty, appetite, and caste reputation and the labour division. Gail Omvedt in her book Understanding Caste from Buddha to Ambedkar and Beyond sums up Dalit identity in Dalit literature as:

- Dalit, subaltern, oppressed, due to caste, occupation, religion, class etc
- The sense of loss,
- 'self' and 'other',

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com
PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



- Craze for equality, humanity,
- Caste, class, gender, language, Hinduism, etc. means of exploitation
- Four Varnas, Caste bracketed Society, Categories, card holders
- Dalit identity in multicultural nation

Though the political rights to the ex-slaves in America and Dalits in India through the Constitution have been conferred, in practice both the communities suffered a lot. Thus, Afro- American literature explores the racial discrimination but Dalit literature explores the discrimination at caste and varna system, serving professions, untouchability, marginality, atrocities, patriarchy and desire for equal treatment.

Dalit literature is a part and parcel of the contemporary society proposing literature as a tool for social change. The notion, 'Art for Life's Sake' has aesthetic values. It has its distinctive characteristics, values, aspirations and aesthetics which shatter the conventional, Brahmanical ideals and ideologies urging for freedom, equality, caste free society and anti- discrimination in every field of life based on the principles of Constitution of India. Sometimes Dalit writers/authors regarded as those who belong to Dr. Ambedkar's caste, i.e. 'Mahar', the exuntouchable caste, who were, no doubt the part of Ambedkar's movement in emancipation struggle of Dalits. Simultaneously, there are other castes and communities, who were treated untouchables and thrown out of the periphery of the Varna system such as mhettar, Matang, Holar and others. Dalit literature is defined as:

Dalit literature is precisely that literature which artistically portrays the sorrows, tribulations, slavery, degradation, ridicule and poverty endured by Dalits. This literature is but a lofty image of grief.

Every human being must find liberty, honour, security, and freedom from intimidation by the powerful elements of society. These values are now being articulated in a particular kind of literature- its name being Dalit literature. Recognizing the centrality of the human being, this literature is thoroughly saturated with humanity's joys and sorrows. It regards human beings as supreme, and leads them towards total revolution. (Dalit Panther Manifesto)

Dalit literature is for life's sake and plays the tool of social change. Jandardan Waghmare precises Dalit identity and literature.

The Indian Dalit Sahitya, for instance, in the Marathi language has the same characteristics: it is committing, collective and contemporaneous. It is the

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



literature of the ex-untouchables of our country who were, like the American Blacks, socially estranged, culturally alienated, economically exploited, physically annihilated and psychologically mutilated and were kept for centuries in their "place" which was, of course, at the bottom of the Hindu society. (Waghmare: 64:2001)

Waghmare further points out the characteristics of Dalit literature as:

Dalit literature, a new and unique phenomenon in Marathi letters, is characterised by protest and revolt; and the sensibility of the Dalit writer, like the sensibility of the Black American writer, has made him an iconoclast as well as a creator. It cannot be understood and interpreted without a socio-anthropological approach. The suffering of the Indian pariahs is the theme of the Dalit literature. The life of the pariah has always been a source of universal suffering which has now found its expression in the Dalit writing. And the suffering of the Dalit person does not remain individual. It is the suffering of the whole Dalit society. The suffering assumes a personality of its own in the writing of the Dalit writer. The Dalit writer's commitment is to bring about a social change by waging a war against the caste untouchables to live in the basement of social and cultural life. The Dalit writer wants a cultural revolution in India. (Waghmare: 66:2001)

Thus, Dalit literature is a new phenomenon having novelty in expression and committed for the betterment of Dalits through protest and revolt against the Hindu Caste Indian society. Dalit Identity in Neo - Buddhist and Ambedkarite Literature

In 1935, Dr. B.R. Ambedkar in his speech at Yeola, Dist. Nashik declared that though he was born as Hindu, he won't be liked to be called a Hindu at the time of his death. After 20 years of his proclamation, with his followers in great numbers at Nagpur adopted Buddhism. They accepted 'Dhamma' and 'Buddhism' which offered them a new identity.

Dalit literature embodied Dalit consciousness demanding equality through protest and revolt. It became landmark in the literary discourse. The nomenclature i.e. Dalit literature means literary creation by Dalit authors is now being demanded to be replaced because the historical, social, cultural background of Dalits has been changed ideologically, religiously and constitutionally by Dr. B. R. Ambedkar. It should not be recognized as Dalit Literature but to be recognised as Neo-Buddhist literature. Buddhism, in a new form is accepted and decided to be followed as religion by Dalits. It is the reaction towards the caste ridden, rigid

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



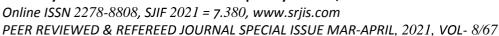
Hindu caste society and therefore, it is to be called Neo-Buddhist literature. The nomenclature Dalit Literature brings the age-old bitter memories of exploitation of Dalits and therefore the nomenclature must be given up forever.

The labels, 'subaltern' or 'depressed' are inadequate to precise Dalit literature at global literary platform. The terms subaltern, depressed and oppressed are universal while 'Dalit' is more identical in Indian context. Though there are demands of getting the inhuman past of Dalits by accepting other labels to get recognised with the existing world. The terms though known as 'Dalit' or 'Neo-Buddhist' or 'Ambedkarite', Literature which they share certain common characteristics such as revolt, protest, against caste, class, patriarchal – exploitation, demand for equality and modernization while the African-American literature is against racial discrimination. The identity and association with African – American literature is evident inspiration of Dalit literature. The black slave communities have lost their tribal identity, lost their languages, lost their religion but they created a new world by merging themselves into the American socio-cultural society and created own music like jazz. Dalits were not slaves, though they were treated in Indian Caste Society, they have contributed to one's own nation and they brought glory to India but still the exploitation prevailed even after the Independence and Post- constitutional era.

The post-1990s, the process of liberalisation, privatization and globalisation became dominating which was the process not only associated with trade and commerce but extended to literature also The process which tries to consider stereo-typification of Indian society, which brought new identities such as card holders, BPL, or UPL, Debit/Visa, White/Yellow/saffron etc. to classify Indian society and opposed the census based on castes. The identity of being Dalit became subaltern, depressed and oppressed in this era of NGO is action, globalisation and thus, attributed the identity of global citizen through the means of entertaining means of consumer world. It is thought that the notion behind applying is that it

is inclusive and not exclusive which encompasses individuals, communities, caste and gender who were thrown into the marshy land deprived of equality and opportunities as human being.

As Manohar proposed 'Dalit literature' is to be labelled as Buddhist Literature in order to get rid from the bitter historical and social memories of Dalit atrocities and exploitation. Gangadhar Pantavane through Asmitadarsh tries to broaden the stage of Dalit literature. He strongly believes that it is an offshoot of Ambedkarism. Because the source and force





underlie behind Dalit literature is Dr. Ambedkar's ideology and his struggle for the upliftment of Dalits. Some of the writers, critics and social thinkers also demanded and proposed to call 'Dalit literature' as Ambedkarite Literature. Dr. Babasaheb Ambedkar has brought sea changes in the lives of Dalits, Bahujan and women's life. In the pre-independent era, during independence and after independence up to 1950s. Dalits were not visible on the literary canvass by the elites. The philosophy, ideology and practice of Dr. Babasaheb Ambedkar is the sole inspiration of Dalit literature and therefore it becomes necessary to call Dalit literature as Ambedkarite literature. The intellectual source and force is Dr. Babasaheb Ambedkar through intellectual literature such as Muknayak and Bahishkrit Bharat.

It is obvious that Dr. Babasaheb, who opposed the exploitative nature of Hinduism and at the same time, neither accepted Islam nor Christianity nor Sikhism, but followed the path of Gautam Buddha, gave the equal rights, and freedom need to be known by his philosophy and ideological practicality. It is demanded that the literary discourse by Dalit to be recognised as Ambedkarite literature rather than Dalit literature and which displays the identical association with him.

Conclusion

Thus, Dalit identity is elites of upper caste construct determined by their names, dress, ornaments, food, house structures, caste, class etc. embodying their low-class social status lacking opportunities in every field of life who belong to the lower strata of Indian society. Unlike racism based on explicit identity of skin colour, untouchability is attained visible through brahmnical perception by showing them low. In rural India, Dalits were socially, culturally bound to support in production, service and Labour. The imposed untouchability directly or indirectly allows to control Dalit lives and their Labour power.

The subjective construction of 'Dalits' is being imposed continuously by the Brahmanical notion of ideology. In varna system, the Indian Hindu society was divided on the basis of hierarchy i.e. Brahman, Vaishya, Kshatriya, and Shudra. Here Marxist philosophy of 'base' and 'superstructure' fails to interpret Indian society from class conflict perspective. The metaphor of creation of varnas is mythological and hence, unscientific and irrational.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



References

- Ambedkar, B.R. Writings and Speeches, Vol. I. Mumbai: Govt. of Maharashtra1979. Ashcroft, Bill, Gareth Griffiths and Helen Tiffin Post-Colonial Studies Routledge, London and New York 2000, rpt.2007
- Bagul, Baburao. "Dalit Literature is but Human Literature". Dangle, Arjun (ed.) Poisoned Bread: Translations from Modern Marathi Dalit Literature. New Delhi: Orient Blackswan 2009
- Dangle, Arjun (ed.) Poisoned Bread: Translations from Modern Marathi Dalit Literature. New Delhi: Orient Blackswan 2009
- Fanon, Frantz Black Skin, White Masks, Pluto 1952
- Fanon, Frantz The Wretched of the Earth Penguin, 1961, 1967
- Gaikwad, Laxman The Branded, Translated by P.A. Kolharkar. New Delhi: Sahitya Akademi 1998 Gaikwad, Laxman. Uchalya, Pune: Srividya Prakashan1987
- Gandhi, Leela Postcolonial Theory: An Introduction Edinburgh University Press, 1998 Habib, Irfan. Essays in Indian History New Delhi: Tulika Books, (1995) 2010 Karhade, Sada. Dalilt Sahitya Chikitsa Aurangabad: Swarup Prakashan 2001
- Kamble, Baby Jina Amucha, Pune: Rachna Prakashan 1986
- Kamble, Baby The Prisons We Broke, Translated by Maya Pandit. New Delhi: Orient Blackswan.2009
- Keer, Dhananjay. Dr. Ambedkar: Life and Mission 3rd end. Bombay: Popular Prakashan 1987 Kirawale, Krishna. Baburao Bagul New Delhi: Sahitya Akademi 2012
- Limbale, Sharankumar Akkarmashi, Pune: Srividya Prakashan1984
- Limbale, Sharankumar the Outcaste, Translated by Santosh Bhoomkar. New Delhi: Oxford University Press 2003
- Limbale, Sharankumar. 1996. towards an Aesthetics of Dalit Literature. Tr. By Mukherjee, Alok. (2004.) Hyderabad: Orient Longman.
- Massey, James. Roots: A Concise History of Dalits Bangalore: CISRS 1991 Omvedt, Gail. Dalit Visions New Delhi: Orient Blackswan, 2006
- Omvedt, Gail. Understanding Caste 2nd edit New Delhi: Orient Blackswan, 2011 Omvedt, Gail. "Dalit Literature in Maharashtra: Literature of Social Protest and Revolt in Western India." South Asian Bulletin 1987
- Patil, Sharad. Abrahmani Sahitache Saundaryashastra Pune: Sugawa Prakashan 1988 Shah, G. (ed.) Dalit Identity and Politics. Vol. II. Delhi: Sage Publications, 2001.
- Shirvadkar, Keshav. Marxwadi Sahityavichar Pune: Continental Prakashan, 1980 Spivak, Gayatri Chakravorty. 'Can the Subaltern Speak? 1993
- Waghmare, Janardan. The Quest for Black Identity Pune: Sugava Prakashan, 2001
- Walder, Dennis Post-Colonial Literatures in English: History, Language, Theory Blackwell, 1998 Zelloit, Eleanor. From Untouchable to Dalit. Delhi: Manohar, 1996. Print.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



TRIBAL WOMEN THEIR SOCIAL ECONOMIC EXCLUSION AND RIGHT OF CITIZENSHIP

Dr. Rita Malache (*Pg 116-131*)

Assistant Professor, Department of Sociology, University of Mumbai. ritasociology85@yahoo.com



present paper deal with issues and problems of tribal women with Introduction, Tribal Women's Historical Contribution, Problems and issues of Tribal Women in Maharashtra, Exclusion and exploitation of tribal women in the family, current status of tribal women, Need to Study to the issues of Tribal Women, Tribal Women's Association and its Work Conclusion, Reference list

Key words:



<u>Scholarly Research Journal's</u> is licensed Based on a work at <u>www.srjis.com</u>

Preface:

As we all know that the tribal woman is an important and integral part of the primitive tribal society. She is regarded as a mother who works tirelessly, and shares the household responsibilities jointly with their male counterpart in order to nurture the family and a tribal culture alike, therefore, it is imperative to understand the vital role of tribal women. In the tribal society, actually she is the backbone and the main pillar of the family economy. Tribal women have direct contact with natural resources like fuel, food and fodder, forest and land. They are central to the economy of their society. They take part in agricultural production, gather forest produce. They also use these resources to satisfy the basic needs of their families.

A study on 'Tribal Women and Forest Economy' by Fernandes and Menon, reveals that at every level of the forest dweller economy women contribute more to the forest economy than men do. Hence, women become the worst victims of deforestation process by virtue of their predominance in the forest dweller economy. Since deforestation essentially involves cutting down minor forest produce (MFP) bearing fuel and fodder and reducing the area for shifting the nutrition system. Consequently, women, the main agents of livelihood strategy and the main providers of food, also have the negative impact much more than men do (1987:157)ⁱ.

While studying the diverse aspects of tribal society, many writers, poets, and social reformers

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



have tried to shed light on various aspects of the problems of tribal society and women. However, this study does not appear to have studied to tribal women as one of the major factors and their related to socio-economic issues. Therefore while studying women globally, it is necessary to study the characteristics of tribal women, their status, role, exploitation and their contribution along with men in the family. In the changing course of time, many changes are taking place in the tribal society. And this transition seems to have had an impact on the lives and existence of tribal women.

Hence, the present paper attempts to be focused on what are the current problems and issues of tribal women? How they are being exploited? What changed happened in the system and practice of exploitation today? And what is the impact of it on tribal women, In short, how all these changes are affecting the lives of tribal women and what can be done to address the question and find out the solution.

Before exploring the status of tribal women in Maharashtra, we need to understand what a tribe is. What exactly are the criteria for considering a human group, a tribe? So far when we understanding tribal society, who should be called tribal? Who is a tribal? What are their rights? What are the constitutional protection and rights for them? What are land ownership and the answers of too many such questions are unanswered. Even after 74 years of independence, there are still unresolved issues is there such as exploitation, slavery, backwardness, malnutrition, ill-health, starvation, deprivation, injustice, oppression, helplessness, compulsion and so on.

In the post-independence period, under the Constitution of India certain tribes have been specified as STs. It is to be noted that only those tribes which have been included in the list of STs are given special treatment or facilities envisaged under the constitution. The constitution neither defines nor lays down any criteria for specifying the STs. As per the Article 36(25) of the Constitution of India, the STs means such tribes or tribal communities, or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be STs for the purposes of the Constitution. The STs are specified by the President under Article 342 by a public notification. The parliament may, by law, include or exclude from the list of STs any tribal community or part thereof in any state or union territory (Behura and Panigrahi 2006, 61).

The project of the Anthropological Survey of India, *People of India*, indicates that there are 573 tribal and sub-tribal communities in India. Maharashtra houses the second largest number

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com



PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67

of tribal people in the country. As per the 2011 Census, the number of people belonging to the Scheduled Tribes (STs) who live in Maharashtra is 1,05,10,213. This population constitutes 9.35 per cent of the state's population. And according to the 2011 census, tribals constitute 10 per cent of the total population in India. This society is based on casteless, classes and sub-classless the system is found in more or less the same number in almost all the states of India. Due to the difference in population, their population seems to be concentrated in specific areas, especially in affluent and remote forest areas. It is a primitive society that has been cultivating its distinctive tribal culture in the deep valley for years. However many anthropologists and sociologists have tried to understand the inhabitants by studying their way of life, customs, culture, social life, economic life, etc. But still they remain aloof from the mainstream.

Even today there are the socio-economic exploitation of women in tribal communities does not appear to have been studied in depth and extensively. Generally without understanding their socio-economic life and without understanding the nature and intensity of the problem in their daily dealings as well as the exercises they have to do in their daily life. Tribal woman seems to have been described as she looked or felt. The reason for this is due to a lack of proper understanding of tribal culture as well as their language style in daily life, many thinkers and practitioners seem to have introduced tribal women to the reader by reflecting on women's life in tribal society through their understanding and thinking.

But now in the changing course of time, many changes are taking place in the tribal society. And this transition seems to have had an effect on the life and existence of tribal women too. At the beginning of the 21st century, tribal women are on the brink of advanced society. On the one hand, they are living a conservative life with under the impression of tradition, while on the other hand, they are waiting for new opportunities in modern social life.

Tribal Women's Historical Contribution

There has been a glorious history of tribal women. From ancient times till today, tribal women have made many movements to save rights of forest, water, land, forests, natural resources, but nowhere in history it is recorded or mentioned. Hence they were actively participated in several movements. Because of the saved the forest they get wood and leave. The best example is the Chipko movement, when women lead by Gaura Devi protested determinedly against the commercial exploitation of the Himalayan forests. The issue she led was of saving trees and planting ecologically appropriate trees. In some villages, women lead

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com



PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67

the Jungale Bachao (save the forest) movement. Groups of women patrol the forest. Elsewhere, tribal women were active in agitations against deforestation, construction of large dams and mining activities. All wild animals were nourished with food and protected from invaders by the women of Bishnoi community.

Although it might be too early to say, Adivasi women and men seem to show different approaches to forest protection. Whereas men want to protect timber, women want to protect the forest.

Looking back at the history, there is a glorious history of the work of Maharani Durgavati Madavi, the heroine of the Gondwana kingdom, who was neglected in history but was the first symbol of female dignity. Rani Jhalkari Bai has a glorious history of fighting and heroism. The current Soni Sori is fighting against the established system and educating the society but the administration seems to be defaming her, accusing her of being a Naxalite. It seems that the prevailing system opposes the glorious history of their contribution to the social reform.

Problems of Tribal Women in Maharashtra:

In recent times, many attempts have been made to understand the status of women in tribal society. Robert Lowe (1920) has suggested four different criteria to determine the status of women in society, that is, (i) actual treatment (ii) legal status (iii) opportunity for social participation and (iv) character and extent of work (Thakur and Thakur 2009, 158). Mujumdar and Madan (1956) state that, "... expressed, some of which take a stand that primitive society women are generally a depressed group" (Thakur and Thakur 2009, 159). The relation of women to the society must considered with caution.

If we talked specific about Maharashtra its seems that in comparison with other women, Tribal women have many different types of problems. Even today, due to lack of education early marriages take place.

Gender bias and gender oppression have made tribal women the worst affected. Although, the sex ratio of 972 amongst the STs in 1991 was much higher than that of the general population, which was 927, it started showing a declining trend. This adverse sex ratio and its decline from 982 in 1971 to 972 in 1991 could be attributed to a higher mortality rate among women and their limited access to health services.

The tribals are considered as indigenous people having a matriarchal social structure. It was expected that the sex ratio, which can be taken as proxy for women's status in the social

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



structure at face value, is not so in reality.

Table 1: Adverseness of Sex Ratio Towards Women

Year	Sex Ratio (Overall)	Sex Ratio (Tribal)
1951	946	1021
1961	941	987
1971	930	982
1981	934	983
1991	927	972
2001	933	977
2011	941	978

Source: Census 2011

Table shows that, though the sex ratio of the tribal population is also adverse to women, it is better than the sex ratio of the total population. It may be due to the matriarchal social structure of the tribals. However, the sex ratio has fallen in sixty years, from 1028 in 1951 to 978 in 2011. If may focus the reasons for the Adverse Sex Ratio it might found that the adverse sex ratio is an outcome of the inferior status of women in any patriarchal society. A patriarchal society has a social structure with male domination in all regimes. Men hold a higher position economically and politically. All these reasons are interlinked, and hence, a trap-like situation is created in a patriarchal society which restricts the benefits of development to the majority of girls and women. Some of the important reasons are: female foeticide and infanticide; possibility of pre-conception and pre-natal diagnostic techniques (PCPNDT); poor health of mother; careless attitude towards girl child; poor nutrition, inadequate and unbalanced diets; maternal deaths; social reasons like dowry and domestic violence; lack or low level of education; progress of women is trapped in gender stereotypes; economic causes like negative wage difference for women; lack of employment opportunities; ceiling on vertical growth in jobs for women; lack of ownership of economic assets and property in the woman's name; limited opportunities of migration in education or employment opportunities and taboo of reproductive capacity of women creating hurdles in productive efficiency.

It is said that the Hindu Marriage and Inheritance Act does not apply to tribal women because tribals are not Hindus. Therefore, ancestral property will not be claimed by her after marriage. So in spite of the existence of the Inheritance Rights Act as a whole, only a handful of Matriarchal Tribes have been benefited, while women from other Tribes have been deprived of their father's inheritance rights. The same question applies to after marriage and divorce

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



there is issues of maintenance, at the time of divorce issues of custody of children's and so on. In this situation all the way they are threw outside the family. As well as government houses schemes being forced to be built on the name of husband and therefore women are not inherited in the husband's property too.

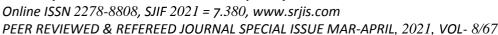
At the same time, today dowry, mental abuse, rape, menstrual problems and many other problems seem to have taken a toll on the lives of tribal women. Today, tribal women have to work hard to fulfil their family needs, business, social and economic responsibilities. There are laws in regard to safeguard and protect but at the government level they are either avoided for actual implementation or they seem to remain on paper.

This is recently evident from the incident at Padharkavada, Gavrai taluka of Yavatmal district on 05/07/2020 is visible. The incident in Yavatmal district comes at a time when a tribal woman belonging to the Kolam ancient tribe was insulted, defamed and tortured by a local organization and angry mob attacked on her, despite all these cruelties, Police do not take a cognizance, in addition to this local politician try to wrap up the case and protect the guilty. This seems to be the situation in our democratic country where tribal organizations have to intervene to get such attention through correspondence.

In the case of women in India, the problems of women in each tribe seem to be different. It seems due to geographical isolation, deprivation, backwardness, lack of means of communication, as well as extreme level of poverty.

To see the example in the very ancient Katkari tribe, Katkari women seem to have a very difficult life. Even today, due to high levels of poverty and illiteracy, women do not have their own means of subsistence and do not have their own land and this led to their extensive migration. For this reason, they work in a brick making in the vicinity where women and children are involved in large numbers. There are not any facilities are provided to women in this area. Even though the Child Labor Prevention Act is in force, young children are employed here. Similarly, the rate of exploitation of women seems to be high here. Along with the sexual exploitation by the contractor, economic exploitation also seems to be on a large scale.

The reasons seem to be responsible for such seasonal migration of Katkari tribe is lack of employment opportunities in the place where they live and detachment from the local government scheme. Deprivation of land ownership rights, restriction to the collection of forest produce and producers and detachment from livelihood benefits.





It also seems that they have also are migrated for subsistence in different companies and factories in other states where there is no provision of health and safety facilities as well as no job security. There is a big difference between working hours and wages. And as outsiders, they seem to be facing various forms of injustice and oppression from the local people. Not only has that, but the question of their existence in these forms seemed to be becoming serious.

Even in Corona epidemics have had the greatest impact on tribal women during the Lockdown. Despite various schemes of the government during the epidemic, the tribal community does not seem to reach out to them. The factor responsible for this is that the documents required for distribution of these schemes such as PAN Card, Aadhar Card, Ration Card are still not with the tribal community.

The incidents is that till date there are no ration cards in tribal areas of Jawahar, Mokhada, Vikramgarh, there are no good clinics do not have a better Health Care Facilities and there are no proper electricity facilities. We all are know that due to Lockdown, daily wages have been stopped and its seems ill effect of these on tribal livelihood is eminent in this areas. Therefore, during this period, in the month of July, a tribal woman of Jawahar taluka committed suicide with her 9-year-old daughter after being fed up with poverty. So it seems to be responsible of the government administration.

Also, we must observe that on the one hand, tribal culture is being glorified. But on the other hand, some practices who are doing gross injustice to tribal women are being supported.

In case of the 'Kurma' houses, the girl dies during menstruation. There are news of many girls dying of snake bites appears in the News Paper. But if true culture is to be maintained, women must be given the freedom to protect themselves at home, and some are dangerous practice needs to change over time. It means if she is allowed to rest in her own house instead of Kurma's house, she will not have to die. Similarly, there are many misconceptions regarding women's menstruation. Therefore, it is necessary to understand the scientific information of menstruation without believing in any superstition. This is a natural process and it is important to understand the methods of hygiene. There is a need to be educate tribal women about this as well. Because tribal women often suffer from various uterine related diseases due to lack of knowledge about menstrual hygiene and hence the mortality rate is high.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



Exclusion and exploitation of tribal women in the family

In tribal societies which are different from the caste system and give importance to the Gan/clan system, therefore the exploitation under patriarchy for women within the caste system is less visible. Basically, tribal women in Maharashtra are engaged in different economic activities such as gathering forest produce, agriculture production, construction work, and wage labour (through government or non-government agencies) on contract or temporary basis. They alone carry the burden of domestic work. Many tribal women have to walk miles for collecting wood, picking leaves and gathering fodder. By selling these collections they substantiate the family economy. These activities are typically low income, seasonal activities and marginal to the economy.

The major role that women play in agricultural operations has been discussed by Roy Burman (1998). In the slash and burn cultivation, women join in felling and burning trees, making holes with a digging stick, sowing seeds, weeding and harvesting. In plough-based cultivation, women do transportation, weeding, winnowing and dehiscing, while harvesting and threshing are done by both men and women. Generally, the ploughing is done by men but in some tribal societies, women also do the ploughing (Thakur and Thakur 2009, 12-13). Various studies on the economic role of tribal women highlight their contributions.

However, it is said that tribal women are given equal status with men and there is also freedom of decision. There is equal participation in household and other activities. But even today, a woman's ownership of the money coming into the house is not seen. Also, she is not completely free to spend the money that comes in. On the other hand, whatever money comes in the house, the man is seen spending on his various hobbies like alcohol, gambling, betting and other necessities. He even beats his wife.

However, the institutional biases against tribal women are strengthened by cultural prejudices which make society view men as the primary bread winner. A woman is regarded as a worker only to the extent that the output of her tasks enters the exchange network, despite the facts that tribal women spend longer hours than men in a variety of activities including cooking, patchwork, grass cutting, cattle grazing, milking (Jain and Chand 1985); iii attending animals, transplanting, weeding and harvesting; and collecting fuel, fodder and vegetables etc. (Jain 1985). Social prejudices, customs, lack of assets limit their access to credit from financial institutions and male bias in extension services quite often limit their access to information on and inputs of the new technology^{iv}.

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com
PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



Apart from these, social and institutional barriers which can be termed "cultural Constraints", also prevent tribal women from acquiring gainful employment. Although the ideology of isolation which confines the movement of women within the boundaries of their homes does not apply to tribal societies and there is a less marked hierarchy in these social structures, tribal societies are not different from non-tribal societies in the matter of accepting and implementing women's right to land. Even when women's right to land is recognised, customary access to land is largely kept confined to male members of the household (Agarwal 1989). While Hindu law gives recognition to women's rights to inheritance, in other communities' women do not even possess this right of inheritance (Duwury 1989). Although women's right of inheritance was accepted in a limited way among the hill-tribes of north-eastern India, such right seems to be disappearing now due to changes in the mode of cultivation from shifting cultivation to settled agriculture under which new technology and land privatization have led to marginalisation of female labour.

As being the natural owners of forests and lands the tribal women are being deprived of their rights to own them. Therefore, an attempt to project tribal women rights on forest which is a special concern for their empowerment.

Another at institutional level it seems that in tribal society, if a woman bears no child, it is not considered as infertile. Even widows have the freedom to remarry the younger brother or elder brother of the husband in the household or as they wish to, but even today in rural areas, if the first wife does not bear a child, the practice of remarrying that man to another woman is prevalent. At this time, the first wife suffers from mental torture and abuse by the society.

Not only this, there seems to be a Dhakin practice in rural areas in which a woman is consider to be committed in witchcraft practice and because of that our family and society will suffer. Therefore, she is declared a dakin / Dagrin and sometimes hanged in the village or she is punished with the consent of the village. So due to various superstitions, she is called 'Dagarin' and is given downtrodden treatment from her tribe. She casts and spells evil, witch-hunting and that causes her face not to be seen by the villagers. Little children are not allowed to come in front of her eyes. She also is excluded from weddings and other cultural events in the community.

In short, the tribal culture which believes in gender equality and involves tribal women in labor division and shramdaan. But does not give her due rights which she is entitled to. She does not get fair wages and she also is excluded from financial authority and paying financial

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



transactions.

And on the other hand, the socio-cultural exclusion of widows as well as other abandoned women due to the different socio-cultural superstitions and practices that we have created. This means that the equality for adivasi women more than other societies seems to be the cause of her misery also. Such as issues of Pre-age-arrival marriages, child marriages, post-marriage issues and after marriage under gender equality in tribal society's male become more free and women are becoming the bearers of all kinds of household and others kind of responsibilities. And men seem to be becoming irresponsible.

Even today there are some tribes are known as Matriachal. Matriachal system is found in Gond; Rajgaund, Pradhangaund, and Nair in Malabar, Mannan, Mathuwan in Kerala, , Garo-Khasi in Assam, etc. In this, women have to play the role of the head of the family. Here women are at the centre of the family. However, the influence of modern culture is seen on the tribal family management and structure. Imitation of other advanced societies like family power, decision making power, religious rites, birth and death rites are seen in the hands of men.

There is no room for women's freedom, the son is the inheritor of the family, all rights as the heir of the clan, freedom is given to a male child and women are seen as secondary. Therefore, Women are being subjected to atrocities, domestic violence, sexual and psychological injustice.

In tribal society, the clan is the broadest organization after the family. This includes blood related members. Kulchinhas have a sacred place in this organization. Kulchinha includes rivers, mountains, trees, animals, birds, and other sacred things. In many tribes, these clans are worn on the body. In this case too, more women wear it on their body than men. On the other side, due to industrialization, the excess use of natural resources seems to be destroying this kulcinh. As a result, the informal control of the tribal community over social life seems to be weakening. At the impact is that the customs, beliefs, traditions, values, rules, laws, religions, recognition, rules of protest, etc, of different societies that respect women, seem to be far-reaching lying on the homogeneous practice of federal life and ethics.

And somewhere in this, the disgrace of tribal women is being seen by the men in our own society. That is why the nature of problems like Kumari Mata seems to be getting worse. Also, the tribals are unable to maintain their independent identity.

Incidents such as honor killings are less common in tribal societies because to grant of the

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com



PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67

preference of men and women for marriage. But at the same time, Ghotul is an institution through which social enlightenment and traditional culture are nurtured. And since the new reformist ideology, which is a beautiful confluence of tribal culture, seems to be disappearing. In Ghotul, the feeling that women are a secondary factor does not increase, which leads to an increase in women's self-confidence, decision-making ability, equality, brotherhood, unity, love for each other, empathy, etc. Therefore, it is time to nurture the institution of Ghotul, which promotes the rights of women's freedom, and to nurture this institution by stopping the traditional unjust practices.

Current status of tribal women:

At the one hand due to modern conveniences of transportation, increase in means of communication, various government schemes, health facilities, education facilities, etc., tribal women are coming in contact with the common life of people. As well as they employed at industry and other sectors jobs and also, she working at under the government sector scheme. However, on the other hand, even today, it seems that their dropout rate in higher education is high. There is a big difference in the sex ratio. Malnutrition is more prevalent. Maternal mortality in pregnant women is on the rise.

The health status of the tribal people, especially the tribal women in Maharashtra is extremely poor. If nutrition is considered as an indicator of human development, then tribal people are far more "under-developed" than the rest of the society in Maharashtra because 62.5 per cent of tribal women and 52 per cent of tribal men are malnourished compared to India's total average. The reasons for their vulnerability depend on cultural, economic and political causes. Issues like development-induced displacement, changed acts of forest rights, and lack of land or property ownership have been a problem for tribal people. The tribals live mostly in unpleasant situations and marginalized conditions. An insignificant part of them have emerged with a somewhat satisfactory level of well-being. Poverty, illiteracy, non-availability of drinking water, lack of necessary infrastructure facilities like roads and communication, schooling facilities, etc, are the common features of tribal villagesf 40 per cent of tribal men and 49 per cent of tribal Indian women.

Also, at present, the problem of virgin- mother of tribal women seems to be on the rise, and it seems to be more prevalent among non-tribal communities than their own.

Even today, the incidence of sexual violence in ashram schools is increasing day by day. In the same way, face the lack of independence to spend financial income in families. It is seems

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com





to increase the tendency to be satisfied with the dominance of patriarchy, give preference to growth and obedience to the laws of nature.

Similarly, they seem to be not getting the right to vote, to participate in elections and no access to politics. Also, some women have to face many problems due to the oppression of external culture while representing a small section of the society. Thus, due to her own ignorance and the oppression of external culture, she does not feel safe.

The National Family Health Survey (NFHS) data reveals that tribal women in Maharashtra have a relatively poor diet that is deficient in milk, curd, fruits, egg, chicken, meat or fish. About 64.2 per cent of tribal women have anaemia, as compared to 48 per cent for SC women and other communities. The body mass index (BMI) is also much lower among the tribal women in Maharashtra, at about 18.9, while the BMI of SC women is 20 (Meeta and Rajivlochan 1997). The infant mortality rate (IMR) for tribal households is 73.6/1000, which is almost one-and-a-half times of the state figure, 53.2/1000.

The problems of health and nutrition and food security for the Adivasi women in Maharashtra are largely connected to the failure of the public distribution system (PDS) and their lack of purchasing power. Issues like alcohol addiction and sexual harassment make tribal women's lives even more miserable. Such issues need to be tackled for making development sustainable.

Need to Study the problems of Tribal Women:

It is important to note that while the study of women on a global scale there is needs to look at the status, role, exploitation and contribution of tribal women, especially with men in the family.

The contribution of tribal women in running a family or fulfilling economic and social responsibilities is always equal to that of men. But a tribal women cannot be said to be an exception or victims of a system that exploits and oppresses women on a large scale, which gives unlimited rights to men who consider men to be central and acknowledging male dominance.

Although there is a society based on gender equality in the tribals, women's life is not capable, independent and clean. Due to the fact that tribal women have very little contact with the outside world and culture, they do not seem to have made much progress. The way it deals with the outside world and with the system and culture it is in a negative form, in which tribal culture and values are always seems destroyed. And even today the tribal woman who

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



lives under the shackles of the customs of the society, and appears to be uneducated, ignorant, and superstitious. The reason for this that their residence is in remote areas, the ignorance of the mainstream world and the lack of communication.

For all these reasons, the outside world is not very familiar to tribal women, so the outer non-tribal man seems to be a victim of abuse to them. Similarly, they do not know that tribal women are still indifferent to the new women's protection and reform laws in the mainstream society.

Despite the recommendations of various committees for the improvement of tribal education, owing to certain reasons, the expected change has not yet been visible, especially among the tribal women and children. In this way, it is seems among the tribal women there is a lack of awareness about the situation around them, ignorance of language, lack of education and fear of perception and inferiority complex.

Tribal Women's Association its work and limitation for Maharashtra

At the national level, indigenous women are seen fighting for a variety of issues, with Dayamani Barla a journalist in Jharkhand fighting for the displacement of tribal women. In Odisha Kumi Sikka fighting against the capitalists and the anti-Vaidenta case, while the Jamuna Thudu in Jharkhand are fighting for to ban on socially undesirable practices.

Similarly, in Nagaland, the Nadonau Angami has been formed Nag Women's Front to fight the various problems and issues of the tribals there.

Similarly, in Chhattisgarh, a primary school teacher like Soni Sori is working to eradicate ignorance and superstition from the indigenous tribes as well as her fighting for women education but she is being branded as a Naxalite and sexually assaulted by acid attacks at the local and administrative levels. all these women seem to be on many fronts with their socioeconomic family responsibilities.

Similarly, writers and thinkers like Kusum Alam, Usha Atram, Vaharu Dada Sonawane, Vinod Kumare are bringing about an ideological revolution and enlightenment through their writings. Too often they are seen as having to deal with domestic social family social and external administrative pressures. But with a strong mind-set and strong will, they are seen fighting.

In other states of India, tribal women's organizations are functioning effectively such as Krantikari Adivasi Mahila Sanghatana, Adivasi Mahila Vikas Mandal, All Tribal Women's Welfare and Self-Employment Society in Arunachal Pradesh, Tribal Women's Training Center

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com
PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



in Gujarat, Adivasi Mahila Samaj Kendra in Jharkhand. The Sutlej Adivasi Mahila Mandal in Madhya Pradesh.

As compered to this there is the self-sufficient and government-funded Adivasi Mahila Sanghatana in Maharashtra, appear to be in dire need. Because unfortunately it is state that the Tribal women's organizations are not strong in Maharashtra because ideological organizations are not strong and the legacy of unity is not strong. There are some organizations that are fighting for women's rights they are in the fragmented form. If these women's fronts come together in future, it will definitely help solve the problems of tribal women.

What we saw So far, attempts have been made to solve the problems of tribal women through the male perspectives and through the patriarchal mentality, But there is no doubt that if different women fronts, who are fighting on women issues will fight from a feminist experience and perspective, and fight together, will surely succeed in curbing the established power-exploitation system.

In spite of various constitutional provisions and government policies for the tribals, it is a hard reality that the tribal women still lag in many respects and they have to face several challenges. Most of the laws and provisions remained in statute books for a long time and could not improve the status of tribal women significantly in Maharashtra. Their low participation in economic activities, social backwardness, low literacy level and poor health conditions make a systematic process of tribal development a vital need. The education of tribal women is an essential aspect of development. It would help them to organize themselves for analyzing their situation and living conditions, and make them aware of their rights and responsibilities.

Conclusion:

It is observed that although the nature of social structure is varies from tribe to tribe, But tribal customs, traditions, laws are based on equality than other society laws and are more protecting to the tribals women. Therefore, to a small extent, a tribal woman is safe in her society. Such as to see the paying the bride price is considered a matter of prestige in the tribal community as it gives prestige to the bride. For the bride and groom, paying the bride price is considered to be a tribute to her inherent qualities, aptitude, efficiency and beauty. In short, in tribal society, gender equality is seen. Young men and women are free to choose

In short, in tribal society, gender equality is seen. Young men and women are free to choose their mates from institutions like Ghotul. Every woman has the same right to divorce and

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



remarriage as a man. Evil practices like sati practice, dowry system, in-laws, harassment for various family reasons, and killing are not found that much in the tribal community.

However, the although women are treated equally in tribal society, it is considered to be the first duty or task of women to give birth to children in the society which has the same component of the family.

Even the reality is that in this age of progress we are deprived, neglected, not yet fully realized among the tribal women but the women who are coming into urban contact. Their self-esteem has been awakened and they also seem to be suffering from outside atrocities and violence. Many government officials, contractors, traders, for the purpose of tribal development and implementation of schemes, tribal women seem to have fallen victim to its atrocities. Sexual abuse of tribal girls is on the rise. Therefore, it is state that tribal women are not safe in her outside society

Thus, tribal women are deprived due to their own ignorance, poverty, hunger, starvation, and public amenities and their superstition from the tribal community. For generations, tribal women have been exploited, oppressed, socio-economically and politically by the non-tribal community as well as through established governmental power practices.

Reference list:

Behura, N.K. and Nilakantha and Panigrahi "Tribal and the Indian Constitution", 2006 New Delhi: Rawat Publication.

Devgaonkar Shailja, "Tribal Folklore in Maharashtra", 1993, Shri Sainath Prakashan, Nagpur.

Devgaonkar S. G. "Tribal Dharmakalpana and Devdevata", 2001, Anand Prakashan, Nagpur.

Phadke Sudhir, "Tribals in Maharashtra and Their Problems", 1963, Joshi and Lokhande Prakashan, Pune.

Gangane Varsha "Economic and Social Problems of Tribal Women" 2015 Rucha Prakashan, Nagpur.

Gangane Varsha, "The Journey and Reality of Women's Empowerment", Publication of 2015, Nagpur.

Gare Govind, "Tribal Tribes of Maharashtra", 2001, Continental Publications, Vijayanagar, Pune.

Gare Govind, "Tribal Questions and Transformation", 1994, Amrut Prakashan, M IDC, Aurangabad.

Gare Govind, "Tribal Problems and Changing Context" Sugava Prakashan, Sadashiv Peth, Pune.

Gavit Maheshwari, "A Search for Tribal Marathi Literature in Maharashtra" 2008, Dasthane Ramchandra and Company, Pune.

Kelkar, V. et al. (2013). Report of the High Level Committee on Balance Regional Development Issues in Maharashtra. Published by the Government of Maharashtra.

Meeta and Rajiv lochan, "Reorienting Tribal Development: Administrative Dilemmas" Economic and Political Weekly, vol. 32, Issue 33-34, 16 August 1997.

Muthe Suman "Adivasi Sri Jeevan", 2001, Sugava Prakashan, Sadashiv Peth, PuAAne.

Patil Sharad "Primitive Communism, Matriarchy - Feminism and Indian Socialism" 2012, Mavlai Prakashan, Pune.

Pradhan. B. And Ramkumar Pradhan, "Development of Tribal Society" 2014, Satvik Prakashan,

Online ISSN 2278-8808, SJIF 2021 = 7.380, www.srjis.com
PEER REVIEWED & REFEREED JOURNAL SPECIAL ISSUE MAR-APRIL, 2021, VOL- 8/67



Nashik.

Sundar Singh Thakur, "Sociology of Tribal Society", 2004, Nirmal Prakashan, Nanded.

Waghmare Pratima, "Vibration Records of Tribal Femininity" Mhorki, December 2002 Sugava Prakashan, Pune.

Yogesh Atal "Adivasi Bharat", Rajkamal Prakashan Pvt. Ltd., Delhi.

Prasad Maheshwari, "Tribes their environment and culture" 1987, Hardip singh aman prakashan, New Delhi

Panday G.C., "Indian Tribes, Habits, Society, Economy and Changes", Amol Publications, Ansari Road. New Delhi.

Thakur D. N. And Thakur, "Tribal Women", 2009, New Delhi, Deep and Deep Publications.

ⁱ Fernandes, Walter and Menon, Geeta, (1987), "Tribal Women and Forest Economy", New Delhi: Indian Social Institute.

iii Jain, D. and Malini, C. (1985) "Domestic Work? Its Implications for Enumeration of Workers" in Saradamoni, K. (1985) (ed.) Women Work and Society, Calcutta: ISI.

ii Indra Munshi, (-----), "Women and Forest: The Warlis of Western India", p193-94.

^{iv} Jain, D. (1985) "The Household Traps: Report on a Field Survey of Female Activity Patterns" in Jain, D. and Banerjee, N. (1985) (eds) Tyranny of the Household: Investigative Essays on Women's Work, New Delhi: Shakti Books.

^v Agarwal, B. (1989) "Rural Women, Poverty and Natural Resources", Economic and Political Weekly, 24(43).

vi Duwury, N. (1989) "Women in Agriculture: A Review of the Indian Agriculture", Economic and Political Weekly, 24(43).

Copyrights: Authors

Edition: Special Issue VOL – 8, ISSUE – 67, MAR-APR 2021

ISSN: 2278-8808

Disclaimer: We do not warrant the accuracy or completeness of the Information, text, graphics, links or other items contained within these articles. We accept no liability for any loss, damage or inconvenience caused as a result of reliance on such content. Only the author is the authority for the subjective content and may be contacted. Any specific advice or reply to query on any content is the personal opinion of the author and is not necessarily subscribed to by anyone else.

Warning: No part of this Special Issue shall be reproduced, reprinted, or translated for any purpose whatever without prior written permission of the Editor. This issue solely for online publication issue, there will be no responsibility of the publisher if there is any printing mistake. Legal aspect is in Kolhapur jurisdiction only in Favor of Editor for this Special Issue of **National Webinar on Social Exclusion: Review and Reality**

Published & Printed By SCHOLARLY RESEARCH

JOURNALS

TCG'S Saidatta Niwas, Ph-2, D-Wing, S. No-5+4/5+4, Nr Telco Colony & Blue Spring society, Datta Nagar, Ambegaon (kh), Pune-46, Website-www.srjis.com, Email-srjisarticles16@gmail.com