

**DISCRIMINATION AGAINST NORTH-EAST  
STUDENTS IN MAINLAND INDIA: A  
SOCIOLOGICAL STUDY WITH REFERENCE TO  
PUNE**

**A DISSERTATION PRESENTED BY  
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**UNDER THE GUIDANCE OF  
DR. VISHAL JADHAV**

**IN PARTIAL FULFILMENT OF THE REQUIREMENT FOR THE  
AWARD**

**OF**

**MASTER OF PHILOSOPHY**

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**TO**

**TILAK MAHARASHTRA VIDYAPEETH PUNE**

## **CERTIFICATE**

This is to certify that the dissertation entitled “**DISCRIMINATION AGAINST NORTH-EAST STUDENTS IN MAINLAND INDIA: A SOCIOLOGICAL STUDY IN REFERENCE TO PUNE**” which is being submitted herewith for the award of the Master of Philosophy (M.Phil) in Sociology of Tilak Maharashtra Vidyapeeth, Pune is the result of original research work completed by Smt. Temjenmenla Longchar under my supervision and guidance. To the best of my knowledge and belief the work incorporated in this dissertation has not formed the basis for the award of any Degree or similar title of this or any other University or examining body upon her.

Sd/-

Research Guide: Dr. Vishal Jadhav

Place : Pune

Date :

## **DECLARATION**

I hereby declare that the dissertation entitled “**DISCRIMINATION AGAINST NORTH-EAST STUDENTS IN MAINLAND INDIA: A SOCIOLOGICAL STUDY IN REFERENCE TO PUNE**” completed and written by me has not previously formed the basis for the award of any degree or other similar title upon me of this or any other Vidyapeeth or examining body.

Research Student: Temjenmenla Longchar

Place : Pune

Date :

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**May 2018**

**TEMJENMENLA LONGCHAR**

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## ABBREVIATIONS

1. UNESCO: United National Educational, Scientific, and Cultural Organisation
2. IIDS : Indian Institute of Dalit Studies
3. CEDAW : The convention on the Elimination of all forms of Discrimination Against Women
4. NMA : Naga Mothers Association
5. NSCN (k): National Socialist Council of Nagaland (Khaplang)
6. ENPO : Eastern Nagaland Peoples Organisation
7. ULFA : United Liberation Front of Assam
8. KIA : Kachin Independence Army
9. NECOP : North East Community Organisation Pune
10. NSUP : Naga Students Union of Pune
11. IPC : Indian Penal Code



## CHAPTER 2

### REVIEW OF LITERATURE

#### INTRODUCTION

The present research, “Discrimination against North-east Students in mainland India: A Sociological study in Reference to Pune” is an attempt to bring out the causes of discrimination against the North East students/people in Mainland India with special reference to Pune. Many scholars have done researches on discrimination depending on the issues and problems faced in the society. Everyone might have come across some kind of discrimination in their lives. Discrimination very much exists in everyday lives knowingly or unknowingly and somehow, we become victims of it. During my stay in Pune for the last 4 years, I experienced racial discrimination in Pune and till today some people do discriminate on grounds of race. Later, I learned that many of my friends too faced racial discrimination, some even leading to serious cases. This is the reason I decided to do my research on the topic, “Discrimination against North-East students in mainland India: A Sociological study in Reference with Pune” with the hope that it might help to spread an awareness about the problem of discrimination and find out the best possible ways to decrease it.

- 1. The Times of India, TOI, (March 13, 2017): Northeast community wants racial attack case against landlord, Bengaluru** written by Arun Dev. Higio Guntay, a student from Arunachal Pradesh was badly beaten up by his landlord, Hemanth Kumar, in Bengaluru and also forced to lick his landlord’s shoes on March 6 because of excessive usage of water. Higio lived in a two-bedroom house

along with his room-mates owned by Hemanth Kumar, a lawyer by profession. On March 6, Kumar got a complaint from another tenant living in his apartment that they were facing scarcity of water because Higio and his roommates were overusing it. On learning this, Kumar started abusing Higio over phone and then later turned up at his home and started to beat him black and blue for almost half-an-hour.

Higio said why the domestic violence act can't be implemented upon the landlord for using derogative language to him and his parents and also for torturing his roommates. He also said he used water for just five minutes and also apologised to the owner for the same. But the owner started beating and humiliated him by forcing to lick his shoes.

Higio's father said that he had trust on the Bengaluru police and that the offender should be punished. He said what happened to his son was inhuman act, and that the culprit should not be spared. He also said that he sent his son to Bengaluru to study, and not to be beaten up by people. Higio Guntey is completing his fourth semester from Christ University in Bengaluru. It is also learned that the landlord was in inebriated condition when he attacked Higio.

A case was registered against the landlord on March 9 following Higio's complaint. Higio's statement details the attack, but makes no mention of racial abuse or attack, said senior police officers. On the basis of victim's statement, the landlord has been booked on charges of wrong restraint, assault, kidnapping and criminal intimidation. However, members of the North East community were not satisfied with the charges on Kumar by the police officers and further demanded that Kumar should be booked for racial attack. It is indeed very sad to see North East students had to go through so

many incidents for small reasons or for no reason at all and no justice at last. The incident of Higio in Bengaluru which is considered as India's capital of IT is also another incident which is very much pitiable.

**2. The Indian Express (August 28, 2016): A plea from N-E people in Pune: 'Call us Indians, treat us equal'** written by Chandan Haygunde. The incident of a group of miscreants beating up a 17 year old student, Takam Todo<sup>1</sup>, at the premises of Government Polytechnic in Pune and the delays by police in lodging of the FIR highlight the plight of the people of North-East living in other parts of the country. The incident took place on August 14, but it was only after The Indian Express report the police registered an FIR on August 20, under sec.324 (voluntarily causing hurt by means of dangerous weapons) of Indian Penal Code (IPC).

Todo said he failed to understand why the miscreants thrashed him badly over such a minor issue of his torch light going towards them. He said, "It might have happened because I have different looks<sup>2</sup>, and the assailants considered me an outsider with no local support here and they went on beating me even after repeatedly said sorry for rescuing myself". Talking to some people including both men and women from Assam, Manipur, Meghalaya, Arunachal Pradesh, Tripura, Sikkim, Mizoram and Nagaland who are currently living in Pune for work, studies and other purposes, say that Pune is a good place, but say that incidents of racial discrimination and ignorance is common here. They also revealed that as many as 91 per cent of them faced problems of racism, discrimination, teasing, cheating

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<sup>1</sup> Annexure(iii)

<sup>2</sup> Annexure(iv)

and abuse due to facial features. Asked what could be the reasons behind this discrimination, majority of them said it is “due to ignorance about North-East India” while some others said it was done “intentionally to hurt them”. Few of them said the locals discriminate them unknowingly.

**By Sangeeta Barooah Pisharoty (28<sup>th</sup> August, 2015), “Paying a high price for being from the North-East”:** According to Sangeeta Barooah if you are from the North-East and decide to visit a museum or a monument in mainland India, it is common that your citizenship will be questioned. As per news report on July 22, 2015, P. David N dang from Nagaland, a Naga student in Pune who visited a museum in the city was asked to pay an entry fee reserved for foreigners. Like any Indian citizen would do in such a situation, David flashed out a document issued by a government authority, his driving licence <sup>3</sup>and gave it to the person sitting at the ticket counter to prove that he was an Indian citizen. But to his utter dismay it did not work out.

It is very sad to know that in spite being an Indian citizen, one is being questioned about citizenship simply because we look different from those mainland people. The incident of David N dang clearly shows that discrimination against Northeast people is common because we have small eyes, high cheek bones and also because of different texture to Hindi words while speaking in Hindi.

- 3. By Richard Kamei (2<sup>nd</sup> February, 2014), “India’s Racial Hatred Kills Nido Tani in Delhi”:** Richard Kamei said racism, violence and sexual violence against people from North-East region of India are not new. North-East people are at the

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<sup>3</sup> Annexure(v)

receiving end of this perpetual hate crime in almost all the cities and other places in India. The main premises of this approach towards North-East people are on the basis of how they look from the rest and also from having distinct cultures and traditions. It is widely known that India top spot as the least racial tolerant country in the world in a report released by Washington post.

The North-East people are always perceived as ‘other’ remarked with various racial slurs like ‘Chinki’, ‘Chinese’, ‘Chowmein’, ‘Nepali’ etc. The racial discrimination towards North-East people stems from ignorance by people from mainland people. Moreover with language gap and the notion that North-East people through various forms of racial discrimination. In short, racism arises from an intersection of powerful and less powerful with a hatred for the other. Racism is a tool to create division filled with hatred – one being superior and to the other being inferior. The death of Nido Tani in the capital of India-New Delhi is an example of how the North-East people are racially discriminated in their own country. The number of crimes against North-East people reported every year in cities; especially in New Delhi is a testimony of the racial discrimination against North-East people. The way how Nido Tani died shows the inefficiency of the authorities in dealing with the case of Nido Tani and more importantly it affirms how racial hatred can lead to such crime.<sup>4</sup>

One social scientist from Delhi argued through her tweets that people should learn to accept mild teasing and be tolerant to it. There is nothing like mild racism, racism is racism and its various forms should be condemned. Racism should be dealt with strictly and should not be tolerated at any cost. It is high time that people in India should acknowledge the malice of racism and address it

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<sup>4</sup> Annexure(vi)

collectively. Racism is very inherent in our society we belong to, and addressing racism can be done through acceptance, and being tolerant of differences among people irrespective of caste, colour, class, religion, etc. Standing up against racism which is faced by others in our day to day life, is another aspect that needs due importance.

**4. Article on Social Profiling, The root causes of racial discrimination against North-East Indians, Part 1(5<sup>th</sup> October, 2012) by Madhu Chandra:** Madhu Chandra is a social activist and research scholar based at kakching, Manipur. He wrote this article for e-pao-net. The issues and challenges faced by the North-East people living in Delhi and other mega cities like Bangalore, Hyderabad, Mumbai and Pune has become a national issue and debated widely. The institutions like Jawaharlal Nehru University, Delhi University, Jamia Millia Islamia, Indira Gandhi Open University and Tata Institute of Social Sciences, Mumbai have conducted various research projects on the issues face by the North-East people.

The S.K women college in collaboration with Human Rights Alert, Manipur taking up the issues faced by the North-East Indian communities is the need of the hour. The findings and outcome of the seminar could become the social actor and indicator for the law enforcing agencies and government to make laws, policies and develop plan of action by central and respective governments.

North-East support centre and Helpline conducted a research during January and February 2011 under the title, “North-East migration and challenges in national capital cities”. The Report of the project was released on International Women’s Day on 8<sup>th</sup> March 2011 and copies were made available for public access. The purpose of the study was to explore the trend of North-East Indian migration faced

in Delhi and other cities through an academic research project. The study recommended for law enforcing agents and concerned governments to introduce suitable laws, policies and plan of actions and implement them to check sexual violence, racial discrimination, and challenges of human trafficking faced by North-East communities. Following are some of the push factors for the migration of North-east people to major cities:

- Lack of educational infrastructure
- Lack of employment opportunities, and
- The socio political crisis

**5. Express News Service, Pune (May 3, 2014):** In a move aimed at reducing discrimination against North-East students, the University Grants Commission(UGC)has appealed to universities to include the history and unique culture of the North-East in the higher education curriculum.

A delegation of students from the North-East had submitted a memorandum to the prime minister about problems being faced by them while studying in various institutions of the country, after which the commission had asked for measures to sensitize people. Also a task was constituted by the Ministry of Human Resource Development (MHRD) to promote educational opportunities and the welfare of students from the North-East, had made similar suggestions. It had recommended that the history of the North-East from the pre-colonial era to the Indian Independence should be taught at the school, graduate and post-graduate level.

6. **Bezbaruah Committee:** The Bezbaruah committee was formed in February 2014, the committee is headed by M.P Bezbaruah, member, the North Eastern council, was set up after the death of Nido Tania, a 19 year old student from Arunachal Pradesh, who died in Delhi on January 29 2014. The committee's mandate was to listen to the issues raised by people from North-East India living in other areas of the country, especially metro cities. The committee was also asked to suggest measures which could be implemented by the government of India. The committee filed its report with Ministry of Home Affairs on July 1, 2014. The 11 member committee, in the over 80 page report, had conducted a study into the problems and recommended measures to reduce conflicts faced by people from the North-East.
7. Sanjib Baruah, '*Durable Disorder*': The book 'Durable Disorder' by Sanjib Baruah talks about the problems and chaos faced by the Northeast people of India as a result of the existence of militant groups and their activities. The book is all about the militant groups and Naga insurgency- how it originated, for what reason and their aim of forming into militant groups. North-East India had faced a lot of problems and underwent a lot of hardships where insurgency and counter-insurgency operations cost the lives of so many people and also caused great loss to properties and belongings. This led to the growth of authoritarianism. The conflict between ethnic homelands and the political economy existing in the North-East region is the result of insurgency fighting for separate socialist state and authoritarianism. The activities of the insurgent groups shut down the democracy of the North-East people. In the book, the author also argues that in order to bring peace and development in the region, India's policy will have to be



reoriented and linked to a new foreign policy towards South-east Asia through the pursuit of a dynamic 'Look East Policy'.

The author also talked about ULFA<sup>5</sup>. ULFA is a separatist outfit which was formed on 7<sup>th</sup> April 1979, by Bhimakanta Buragohain, Arabinda Rajkhowa, Anup Chetia, Pradip Gogoi, Bhadreswar Gohain and Parish Baruah at the Rang Ghar in Sibsagar to establish a 'sovereign socialist Assam' through an armed struggle. ULFA also established ties with the Nationalist Socialist Council of Nagaland (NSCN) in 1983 and with the Burma based KIA<sup>6</sup> in 1987. The ULFA emerged as one of the most powerful, aggressive and violent insurgent outfit in Southeast Asia soon after its formation mostly because of the gigantic popularity it enjoyed during the first decade of its struggle as well as its economic power which in turn helped in embracing its military activities. From the 1990s onwards the ULFA continued to carry out terrorist attacks. A military operation against the ULFA by the Indian army began in 1990 and continues till date. On 5<sup>th</sup> December 2009, the chairman and the deputy commander-in-chief of ULFA were taken into Indian custody. In 2011, there was a major crackdown on the ULFA in Bangladesh, which helped the Government of India in bringing the ULFA leaders in terms of talks. In January 2010, ULFA softened against its demand for Independence as a condition for talks with the Government of India. On September 3 2011, a tripartite agreement for Suspension of Operation (SOO) against ULFA was signed between the Indian Government, the Assam Government and the United Liberation Front of Assam (ULFA).

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<sup>5</sup> United Liberation Front of Assam

<sup>6</sup> Kachin Independence Army

According to research findings, exodus of North-East people has increased 12 times in the last five years with 44,850 people migrating in 2010. Poor infrastructure for higher education in the region is the main reason for exodus of the North-East people. Lack of employment opportunities, economic backwardness and socio-political unrest are other reasons for the exodus. Thus, the North-East people had no choice but to move to cities for better education and higher studies and for job opportunities.

Often the people of North-East India are not only misrepresented but also misunderstood by many people of the mainland India. The Government of India (GOI) has been neglecting the region since India's Independence while China is taking more interest on it. Due to geographical isolation and insurgency the region remains neglected in many ways. As a result, more and more socio-political problems are mounting at every level, threatening the integrity of the region and the nation as a whole.

8. Rajesh Talwar, '*The Third Sex and Human Rights*'. The book, 'The Third Sex and Human Rights', by Rajesh Talwar talks about the problems and issues faced by the third gender and of human rights. In this book the author also mentions about relevant international human rights instruments and declaration in the context of Racial Discrimination. The author is very much concern about the third gender and the difficulties they go through every day in their lives and thus through this book, he brings out the reality of their life and their problems. The author also talks about racial discrimination and mentions certain relevant international human rights, laws, articles etc. The book is of great help as it

clearly written by the author about the pros and cons of racial discrimination and equal rights of the people. In the book “The Third Sex and Human Rights” the author clarifies that even the third gender have equal rights and have every right to seek protection against discrimination on the ground of sexual orientation. The book was helpful in the research as it clearly talks about the problems faced by third gender and also throws light on the life of the third gender making it easier to understand the issues related to third gender discrimination and also about racial discrimination. The book was helpful as it mentions the International Convention of the Elimination of All forms of Racial Discrimination which clearly explains that racial discrimination should be speedily eliminated by adopting necessary measures and by promoting understanding between races and build an international community free from all forms of racial segregation and racial discrimination.

Rajesh Talwar, is a lawyer by profession, a prolific writer, and has also taught law at Delhi University and JamiaMilliaIslamia for a period of six years. In 1996 he went to the U.K. on a British scholarship, from where he did his LL.M. in Human Rights Law from the University of Nottingham. Talwar has written extensively on legal and non-legal subjects for various newspapers and magazines, and has authored many successful books, both fictions as well as non-fictions.

9. Manju Kumar, “***Social Equality***”. The book “Social Equality” by Manju Kumar consists of seven chapters. The book talks about the social equality in society and also about the Scheduled Castes (SC), Scheduled Tribes (ST) and Other Backward Classes (OBCs) and also mentions several constitutional provisions and safeguards for Scheduled Castes (SC), Scheduled Tribes (ST) and Other Backward Classes (OBCs). In the book, the author also mentions about

Reservation Policy and Educational facilities and economic upliftment for the Scheduled Castes (SC), Scheduled Tribes (ST) and Other Backward Classes (OBCs). The book “Social Equality” is of great importance as it talks about the social equality and constitutional rights of the people especially for SCs, STs and OBCs. The book was very much helpful in the research as it talked about the constitutional rights and reservation policies and educational facilities of the SCs, STs and OBCs which show that though there is some kind of discrimination on these people yet there are constitutional rights and reservation policies and educational facilities which are of great benefits to them.

The author, Mrs Manju Kumar is an emerging young social scientist and she is a recipient of two Gold Medals. She obtained her Ph.D. degree from Banaras Hindu University and was awarded scholarship for pursuing her research leading to Ph.D. At present, the author is a lecturer in Political science at Banaras Hindu University and she has a continuing interest in teaching and research in Political Science.

10. Sukhadeo Thorat and Katherine S. Newman, ***“Blocked by Caste: Economic Discrimination in Modern India”***. The book “Blocked by Caste: Economic Discrimination in Modern India” by Sukhadeo Thorat and Katherine S. Newman include arguments about the Indian Society which is characterised by numerous forms of discrimination and exclusion that create obstacles to upward mobility and freedom from structures of deprivation. The book is based on archival research, field surveys and interviews, the authors also explore practical aspects of economic discrimination and social exclusion in India. The authors also discuss serious issues through detailed case studies by examining the consequences of

exclusion on unequal access to business, wage earning, health status, and educational attainments and suggesting remedies for the cause. The book also explores the present situations of economic discrimination faced by Dalits and religious minorities like Muslims that contribute to inequality in society. It also investigates empirical evidence of discrimination by emphasizing on the urban labour market as well as other markets in rural areas and analysing discrimination in non market transactions like access to education, primary health care services and fair price shops.

**The book has three parts:**

Part 1. Market Discrimination: Labour and other markets

Part 2. Non-Market Discrimination: Health, Education and food-related institutions

Part 3. Discrimination-Induced Inequalities: Capital assets and poverty

The book, *Blocked by Caste: Economic Discrimination in Modern India* is a significant book which interest students and scholars of Dalit and Subaltern studies, discrimination, economics, sociology and politics. This book is an invaluable resource for policy makers, researchers and activists. On the whole, *Blocked by caste* offers a commendable body of research in making programmes and policies. This book was of great help in my research as it talks about different forms of discrimination in society and its effect on people and how it creates obstacles to upward mobility leading to chaos in society. The authors also discuss some serious issues in detail manner relating to unequal treatment in society and gave some suggestions and remedies for the cause of discrimination.

**11.** Benjamin Eidelson, *“Discrimination and Disrespect”*. The book “Discrimination and Disrespect” by Benjamin Eidelson is about two things Discrimination and Disrespect. The book argues that discrimination is a form of differential treatment distinguished by its special connection to the differential ascription of some property to different people. The simple conceptual analysis of discrimination terminates certain recurrent puzzles. It also positions one to reconsider the derivative notion of indirect discrimination. Eidelson asks two questions what makes something an act of discrimination, as well as precisely why such acts are wrong.

Eidelson states that discrimination is completely wrong as it manifests disrespect for the personhood of those it disfavours. Disrespect to personhood amounts to how attention to two different facets i.e., equality and autonomy ought to guide one’s judgement about wrongful discrimination. Discrimination occurs because of disrespect towards someone or towards some particular group. If people respect each other there will be neither discrimination nor people have to judge one another. Many forms of discrimination are morally impeachable only on account of their contingent effects. The book, “Discrimination and Disrespect” helped me a lot in my research as the title of the book itself talks about the relation between discrimination and disrespect. People discriminate one another because there is no respect between them and when there is no respect for one another discrimination occurs, people starts to discriminate for small reasons. Discrimination and disrespect are very much related because discrimination happens or takes place when there is no respect for someone.

12. Deborah Hellman and Sophia Moreau, *Philosophical Foundations of Discrimination Law*, Oxford University press, 2013. In this book the author talks about the discrimination laws and how the law tries to protect the people from discrimination. The author also compares these laws from one country to another and how these laws were adopted by different countries after the Second World War. The author also talks about how to understand discrimination as a wrong practise or unfair. The author also points out that whether the laws for discrimination are consistent and effective or are instead incompetent. Lastly, the author talks about how the issues of discrimination are becoming a major topic in political debate.

Thus, the book “Philosophical Foundations of discrimination Law” talks about the laws on Discrimination and how it can protect and keep people away from discrimination. The authors make a comparison of laws from one country to another and how these laws were adopted by different countries for the betterment of their country and also to protect people from discrimination.

After the review of literature, it is seen that many North-East students studying in different cities have faced racial discrimination. North-East students are being discriminated and even termed as outsiders in their own country. They are being bullied and are called by slur names like chinky, Nepali, Chinese, etc. They are being abused and tortured and some locals even beat the North-East students to death while some leading to serious injuries. Majority of the North-East people are shifting to major cities leaving their home and family with the hope of getting better Education and good jobs to support their younger siblings and family back home but they are being discriminated and tortured for they belong to North-East region and are considered as foreigners not Indians.

Some scholars have focused on the general point of discrimination, while some scholars have dealt with gender, religious and caste discrimination. And no depth researches have been done on discrimination against North East students/People in one's own country. Therefore, the researcher has taken up the topic, "Discrimination against North-East Students in mainland India: A Sociological study with Reference to Pune" as the researcher too has faced discrimination on grounds of race and also to create an awareness among the citizens of Pune that North-East people are very much Indians and not outsiders as they think.



## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

The present research is based on survey (questionnaire) and interview method (case study). The Researcher has used the methods of survey (questionnaire) and interview method, to know about the racial discrimination faced by the North-East people in Pune (students). Through these methods the researcher has collected the important information/data from the respondents. Statistical calculations like frequencies and percentages have also been used to conduct the survey. The questionnaire method was used to collect data from different respondents (students) staying in Pune. Questionnaires were presented in the form of multiple choice questions, including both closed and open-ended questions. The researcher also conducted interviews among some few student leaders, elders and students of the North-East community in Pune which contributed useful information. The researcher also used Pierre Bourdieu's theory based on his book "Distinction and Discrimination".

#### **DATA COLLECTION METHOD**

- Primary data: The primary data has been collected through survey with the help of questionnaire and interview through personal information of the respondents and their experiences regarding discrimination.
- Secondary data: The secondary sources include all the various texts used for this research. The researcher has collected the secondary data from the reports and sources available from both published and unpublished works, official documents, articles, newspapers and related websites.

## **Sampling**

In this study, non-probability sampling (convenience, purposive and snowball sampling) is being used. Where there is no list of persons to be studied or examined, non-probability sampling becomes more convenient and appropriate for the researcher. The researcher has taken the sample from the people who were easily available to her or who came in direct contact with her. The researcher has used non-probability sampling in this research as it was not possible for the researcher to sample all the North East students studying in and around Pune. Moreover, North East students are staying in different areas according to the location of their colleges and companies which becomes difficult for the researcher to collect data from different places. Hence, it becomes difficult for the researcher to go to different locations one by one to collect data. Many researchers face problems like time management, money and workforce and because of these limitations, it becomes difficult to randomly sample the entire population and thus non-probability sampling technique comes in rescue for those researchers. Thus, in this research non-probability sampling is the most appropriate one since it is much efficient and convenient for the researcher.

In this research samples of 100 respondents have been taken from the North-East students in Pune studying in different colleges for data collection of my research entitled “Discrimination against North-East students in mainland India: A sociological study with reference to Pune”.

## **DATA ANALYSIS**

The analysis of data has been done on the basis of the following:

1. Personal information of the respondents.
2. Discrimination: Experience, reaction to racism, causes and effects.
3. Solutions and suggestions by the respondents.

Data analysis has also been done by using tables and chart and explanation of each table has been explained in detail so that it will be easy and convenient for the readers to understand. A statistical calculation has also been used for the analysis of data.

## **AIMS AND OBJECTIVES:**

1. To find out on what basis the North-East people are discriminated;
2. To find out what they are feeling when they are being abused or teased;
3. To know their opinions regarding discrimination;
4. To find solutions to stop discrimination.

## **HYPOTHESIS:**

1. North-East people are considered as foreigners;
2. North-East people are being discriminated because of their different looks and race.
3. Education is a way to decrease the problem of discrimination.
4. Discrimination on racism is common in Pune.

## **SCOPE OF STUDY**

As a researcher there are some limitations to this research, there are many cases of untold or unregistered cases of discrimination against northeast students. The research will focus more on the registered and known cases of discrimination against Northeast people in Pune city as well as some incidents happened in other major cities of India. Although this research is accurate, it may not gather enough causes behind the study.

## **SIGNIFICANCE OF STUDY:**

1. The study is significant because through this study, we come to know the problems faced by the North-East people in Pune;
2. The study is significant as its findings and recommendations will address the issues of racial discrimination faced by the North-East people to elders, community leaders, student bodies, etc.
3. The study is significant as it helps in spreading awareness about discrimination;
4. The significance of the study lies in the fact that education is a better way to eradicate racial discrimination;

It helps to change the mind – set of the people regarding discrimination.

## **CHAPTER SCHEME**

- i.) Chapter 1  
Introduction
- ii.) Chapter 2  
Review of Literature
- iii.) Chapter 3  
Research Methodology
- iv.) Chapter 4  
Data Analysis and Interpretations
- v.) Chapter 5  
Findings, Conclusion and Recommendations

### **Pierre Bourdieu: Distinction and Discrimination**

From the mid 1960's onwards Pierre Bourdieu and his colleagues at the centre for European Sociology in Paris have produced a series of distinctive books and articles on the Sociology of Education which is of great help for students as well as sociologists. Distinction: a social critique of the judgement of Taste (French: La Distinction) by Pierre Bourdieu published in 1979 is a great book. This book contains facts about the society which is surrounded by numerous distinctions and discrimination. This book gives a detail account of why people are being judge and on what basis. Overall this book gives knowledge and idea about the society and people.

## **SUMMARY**

Bourdieu is of the opinion that people with a high quantity of cultural capital-non-financial social values, such as learning institutions, which promote social movement beyond economic means, figures out of what constitutes taste within society. People with lower quantity of overall capital regard this taste, and the separation of high and low culture, as valid, lawful and natural, and thus favour the present limitations on conversion among the four species capital that is, economic, social, symbolic and cultural. People with low overall capital struggle to access a higher quantity of cultural capital because they lack the necessary means to do so. It might lack in the nomenclature to describe or methods of understanding academic learning and knowledge due to the existence of a great number of habitus. Bourdieu declares in this regard that people working expect things to fulfil a purpose while those free from economic necessities are able to operate a pure look separated from everyday life. According to Bourdieu, the encouragement of superior forms of taste constitutes symbolic violence. The adoption of the distinction of taste and its misrecognition as a requirement disallow the prevalent classes the condition of defining their existence, which directly leads to the drawback of those with less overall capital. Taste constitute an important element in the society and are connected with the four species capital which, in turn, those four species are related to one another.

### **Theory:**

The choice of a person creates class divisions in social groups and ultimately separates one social class from the other in society. Therefore, as children, certain inclinations such as to food, music and art etc. are taught and infused to the children and generally that becomes the tastes and choices and leads them to their appropriate

social classes. Therefore, the choice of a class is attained by infusing the child into believing that the objects and behaviours are suitable for him/her and thus develop distaste towards the other class for their preferred behaviour and objects. In other words, when one encounters the culture, food, arts and behaviour of another social class, he/she feels disgust and dislike towards that people because they have been taught to behave that way since childhood.

Taste is an important example of cultural hegemony, of how classes are divided, not only by the possession of social capital and of economic capital, but by the possession of cultural capital, which is harmful social mechanism that ensures the social reproduction and the cultural reproduction of the ruling class. In addition when a person is trained his/ her tastes at an early age they are deeply attached to it and thus their thoughts and behaviour are very difficult to change and thus tend to permanently identify a person as having originated in a certain social class, which hinder upward social mobility. Bourdieu said there are four species of capital that is, social capital, cultural capital, economic capital and symbolic capital which are linked with habitus and key to understanding field theory. Habitus is a Latin word meaning 'Habit' in English. The dictionary meaning of Habitus is, first, regular tendency or practice. Second an addiction or drug. Third patterns of behaviour etc. But according to Bourdieu, habitus means the mental or co-ordinate structures through which people deal with social world. People are equipped with several learning skills by which they are able to understand, perceive and judge the world socially. It is through such scheme that people both produce, practice, perceive and evaluate them. Dialectically, habitus are the product of internalisation of the structures of social world. In fact one can think of habitus as internalised embodied social structures. They reflect objective divisions in the class structure such as age, group, gender and social classes. A habitus

is acquired as a result of long term occupation of a position within the social world. Thus, habitus varies depending on the nature of one's position in the world, not everyone has the same habitus. The habitus assigns actors to make awareness out of the social world but the existence of a great number of habitus means that the social world and its structures do not impose themselves consistently on all actors.

Habitus available at any given time created over the course of collective history. The habitus is a product of history, produces individual and collective practices and hence history in accordance with schemes endangered by history. Habitus is both durable and transferable from one field to another. According to Bourdieu, the habitus both produces and is produced by the social world.

The field is an interconnected structure of relation among the objective position within it. These relations exist apart from individual consciousness and will. They are not interactions or inter-subjective ties among individuals. The occupants of position may either be agents or institutions and they are constrained by the structure of the field. There are numbers of semi-autonomous fields in the social world all with their own specific logics and all generating actors who believe about things that are at stake in a field. Bourdieu sees the field, by definition- as an arena of battle. The field is also a field of struggles. It is the structure of the field that both undergirds and guides the strategies whereby the occupants of these positions see individually or collectively to safeguard or improve their position and to impose the principle of hierarchy most favourable to their own products. The field is a type of competitive market place in which various kinds of capital (economic, social, cultural and symbolic) are employed and deployed.



Bourdieu laid out a three step process for the analysis of a field.

- 1) Reflecting primacy of the field of power, to press out the relationship of any specific field to the political field
- 2) To map out the structure of the relations among position within the field
- 3) Is that the analyse should see to determine the nature of the habitus of the agent (or actor) who occupy the various types of position with the field.

The position of various agents (or actor) in the field are determined by the amount and the relative weight of the capital they possess. Bourdieu even uses military imagery to describe the field, calling it an arena of strategic emplacement (structure), fortresses to be defended and captured in a field of struggles.

Bourdieu lays down four species capital which helps in the formation and shaping of habitus of an actor and is useful in various fields of life. Bourdieu breaks species capital down into:

- Social capital: Social capital consist value social relations among people in the society.
- Cultural capital: Cultural capital is an individual's knowledge, experience and connections (academic background, credential and work life).
- Economic capital: Economic capital is the economic assets held (property owned, earning ability).
- Symbolic capital is the respect and honour one earns as a result of hard work and for achieving something great.

Bourdieu also thinks of 'cultural capital' as the dominant culture because through the educational system, it can be translated into wealth and power. Bourdieu also opines

that Cultural capital is not equally distributed throughout the class structure and thus creates class differences in educational institutions. Students with upper class backgrounds have a built in advantage because they have been socialised into the dominant culture. Bourdieu claims that “the success of all school education depends fundamentally on the education previously accomplished in the earliest years of life”. Education in schools merely builds on this basis. It does not start from scratch but assumes prior skills and prior knowledge. Children from the dominant classes have internalized these skills and knowledge during their pre-school years. Thus, the learning skills and abilities of children in educational institutions is somewhat related to the amount of cultural capital they possess previously.

Bourdieu is slightly confused when he attempts to pin-point the skills and knowledge required for educational success. He argues that in awarding grades, teachers are greatly influenced by the intangible things of manners and styles of the students. Bourdieu claims that a major role of the educational system is the social function of elimination of members of the working class from higher levels of education. It is accomplished in two ways- by examination failure and by self-elimination. The educational system is particularly effective in maintaining the power of the dominant classes since it presents itself as a neutral body based on meritocratic principles providing equal opportunity for all. Bourdieu concludes that in practice education is essentially concerned with the reproduction of the established order.

## **CONCLUSION:**

Pierre Bourdieu's 'Distinction: A social critique of the judgement of taste' is a very important book and it helped a lot by referring his book and theory in my research. Distinction is very much related to my research topic '*Discrimination against North East students in mainland India: A sociological study with reference to Pune*' as it gives an idea about how things work in society as a result of differences created in the society. Bourdieu also argues that judging one another based on class differences and gender inequity creates a huge distinction in the society. Bourdieu describes how the children at a very young age are taught to like and dislike towards a person or group of people and are inclined to their tastes and choices permanently. How a child sees and treats other people depends on the upbringing by their parents and the very environment they live in. As children are very eager to know many things around them, they should be taught right things and also to be non-judgemental towards people.

Bourdieu discusses about the four species capital which are linked with habitus whereby people deal with social world. So, there is economic capital which is drawn from economic spheres of the social structure for example, assets, earnings etc. And there is cultural capital which involves one's knowledge of the society and social structure. In this way cultural and economic capital are related as cultural capital is the acquisition of knowledge and power whereby economic capital is the assets and earnings which he acquires through cultural capital. There is social capital which consist value social relations among people in the society. And lastly, there is the symbolic capital. Symbolic capital is the respect and honour one earns because of hard work or achieving something great. All the four capitals discussed by Bourdieu are related to each other. People are judged and treated accordingly the way how they

managed their capitals. It is the capital that allows one to control one's own fate as well as the fate of others. Thus, according to Bourdieu species capital play a very important role in one's life and hence one should be able to manage their own capital in a dignified way.

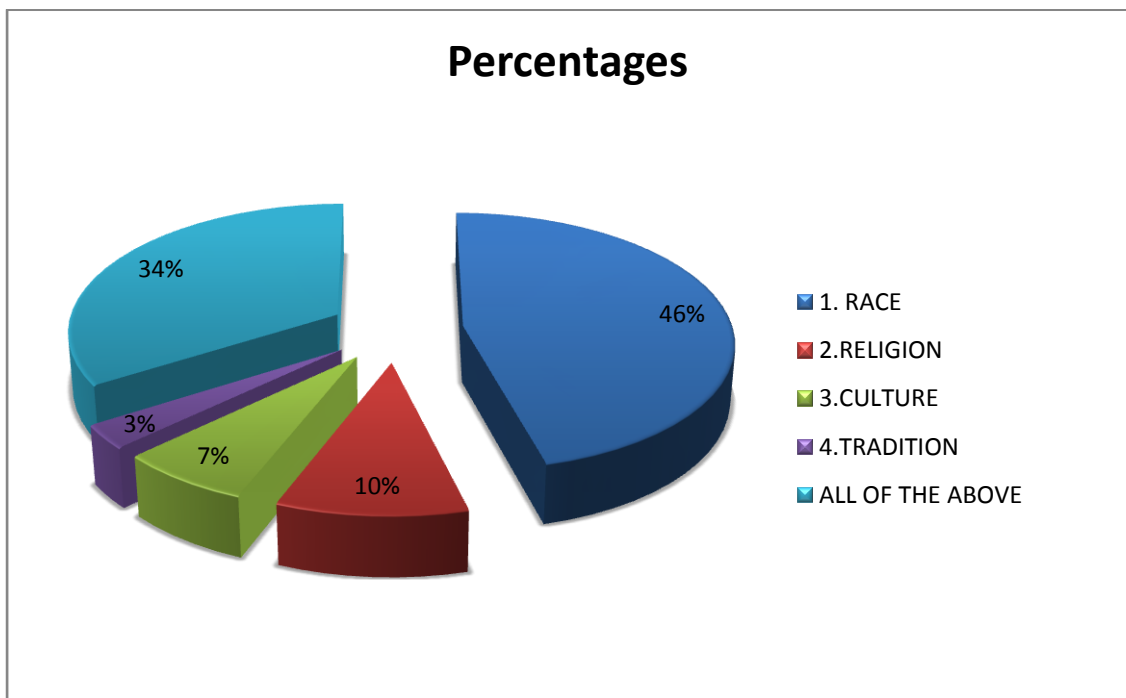
## CHAPTER 4

### DATA ANALYSIS AND INTERPRETATION

TABLE NO: 4.1.1

Reasons why Northeast people are treated inferior

Options	Respondents	Percentages
1. RACE	46	46%
2.RELIGION	10	10%
3.CULTURE	7	7%
4.TRADITION	3	3%
ALL OF THE ABOVE	34	34%
Total	100	100%



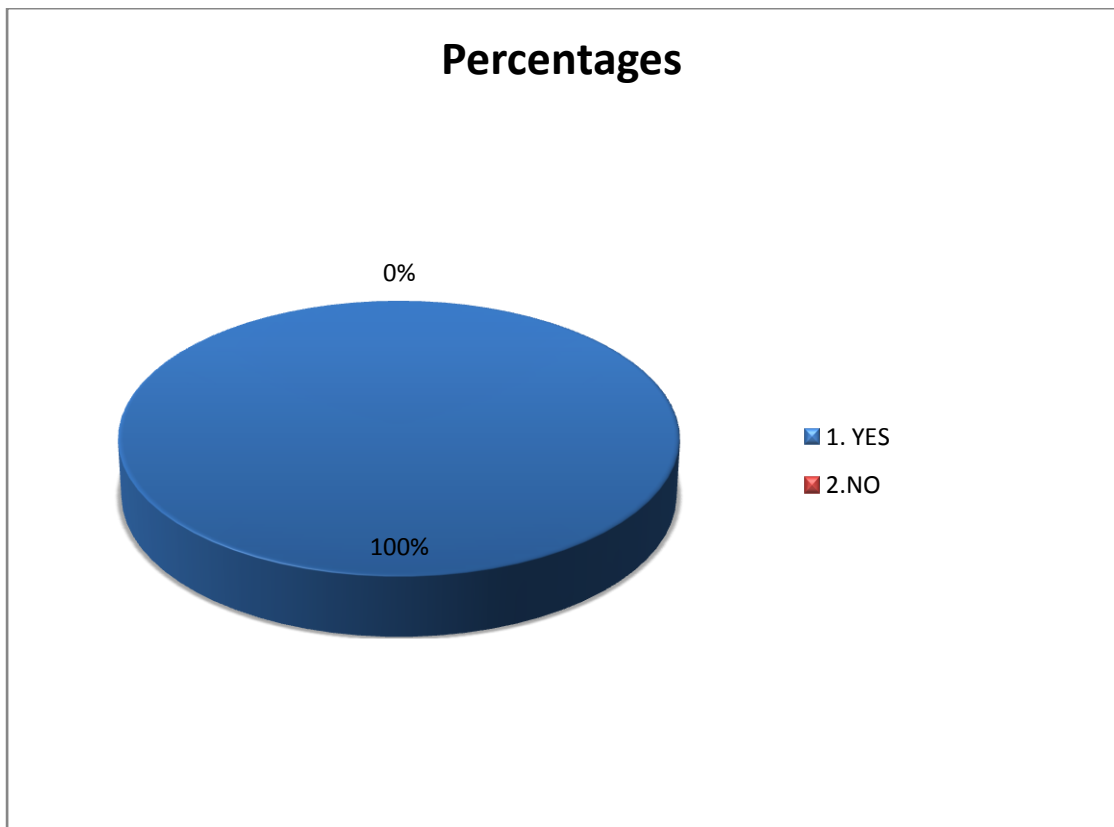
## **INTERPRETATION:**

Table no: 4.1 .1 gives information of the respondents with regard on what grounds the Northeast people are treated inferior to others. According to the responses of the respondents, majority of the respondents, that is, 46 percent of them said they are treated inferior to others on grounds of race, 10 per cent said on grounds of religion, 7 percent said on grounds of culture, 3 percent said on grounds of tradition and 34 percent said they are treated inferior based on all the options-race, religion, culture and tradition. Mostly people discriminate the North-East people based on race, reason being they look different from the mainland people. They are being termed as Chinese, Japanese, Koreans, Phillipinos, Chinky etc. North-East people feel insecure in their own country because they are considered as outsiders and not Indians. They are treated inferior based on race, religion, culture and tradition.

**TABLE NO: 4.1.2**

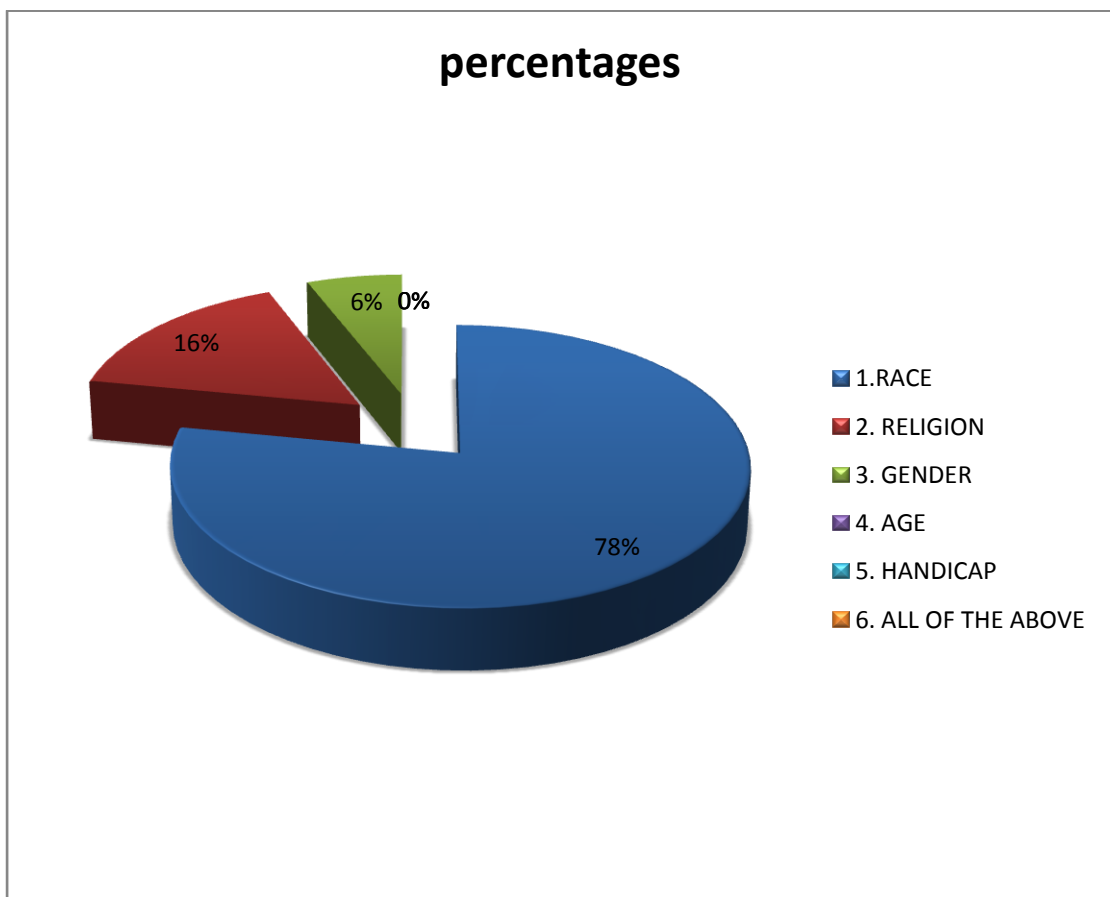
**Experience of discrimination**

<b>Options</b>	<b>Respondents</b>	<b>Percentages</b>
1. YES	100	100%
2.NO	0	0%
Total	100	100%



### Kinds of discrimination faced

OPTIONS	Respondent	percentages
1.RACE	78	78%
2. RELIGION	16	16%
3. GENDER	6	6%
4. AGE	0	0%
5. HANDICAP	0	0%
6. ALL OF THE ABOVE	0	0%
Total	100	100%





## **INTERPRETATIONS:**

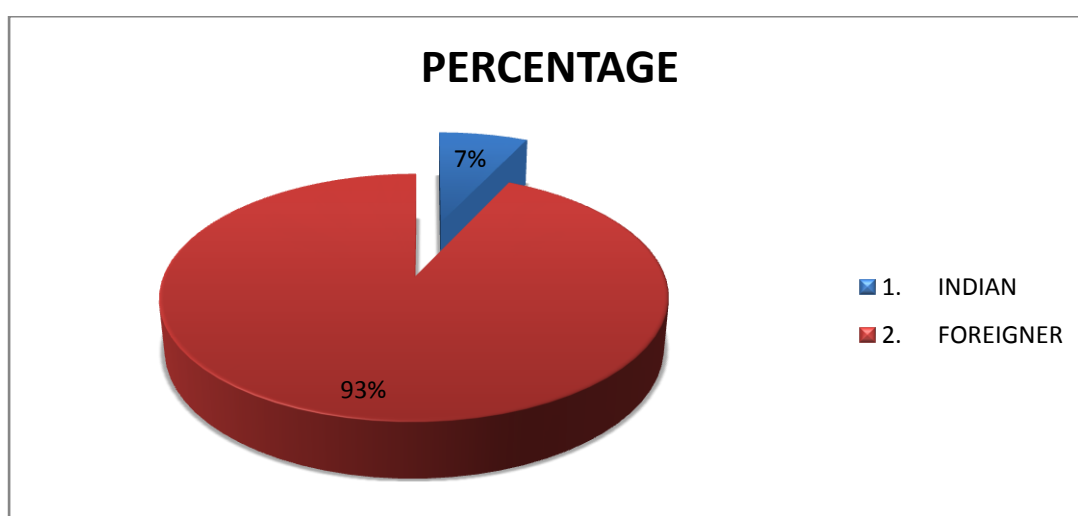
Table no: 4.1.2 has two- linked questions. The first question asks the respondents about whether they had ever face discrimination in their life. According to the responses, 100 percent of them said, yes they had face discrimination in one or the other way.

The second question asks the respondents what kind of discrimination they had faced. And with regard to the responses majority of them, that is, 78 percent said they faced discrimination based on race, 16 percent of them said religion and 6 percent of them said gender. Majority of the respondents, that is, 78 per cent faced discrimination based on race. Wherever the North-East people go they are being teased or abused because of their different looks.

**TABLE NO: 4.1.3**

**Localities think of Northeast people as**

<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. INDIAN	7	7%
2. FOREIGNER	93	93%
3. TOTAL	100	100%



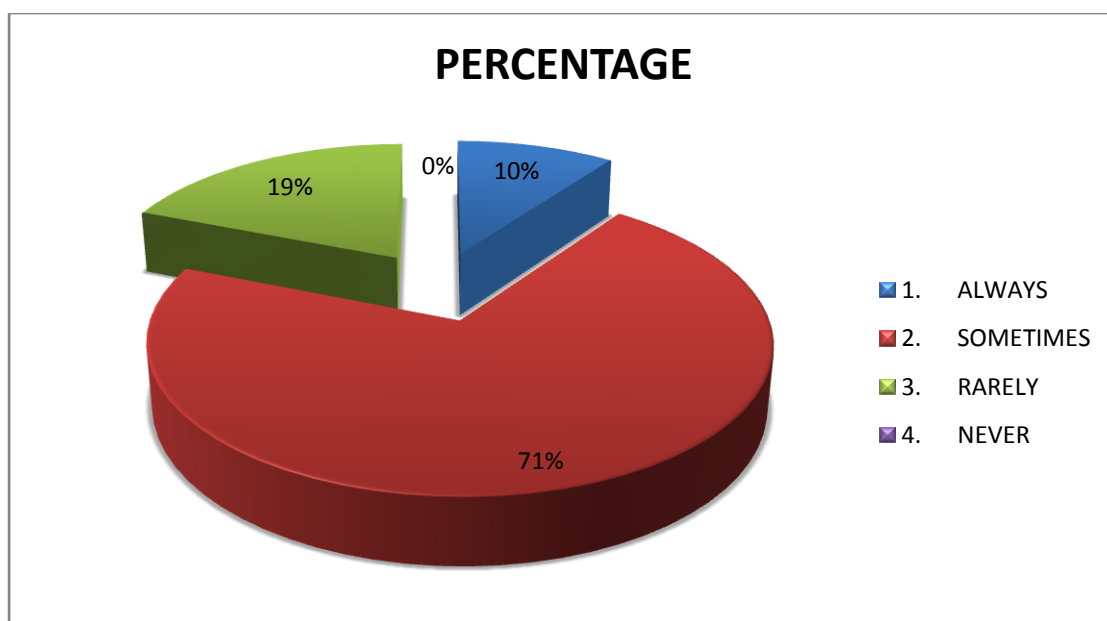
**INTERPRETATION:**

Table no: 4.1.3 gives information about how the people of Pune think of the respondents. According to the responses, majority of them, that is, 93 percent of them said the people in Pune think of them as foreigners. While 7 percent of them said the people in Pune recognise them as Indians. The Northeast people are mostly thought as foreigners because of their different looks and culture. It is very sad to know that there are still many people who don't know that North-East is a part of India and that they are very much Indians like them. Mostly people regard the North-East people as outsiders and are being denied their rights and privileges enjoyed by the Indian citizens.

**TABLE NO: 4.1.4**

**How often have you experienced racial discrimination?**

<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. ALWAYS	10	10%
2. SOMETIMES	71	71%
3. RARELY	19	19%
4. NEVER	0	0%
5. TOTAL	100	100%



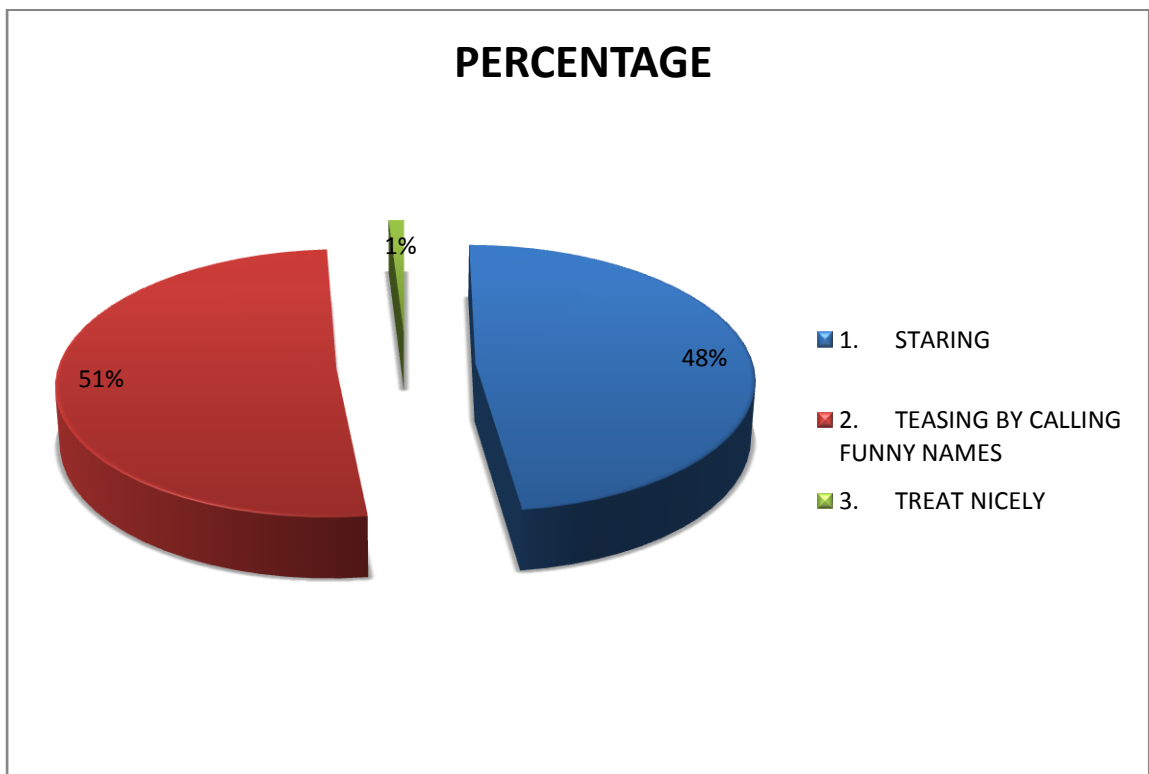
**INTERPRETATION:**

Table no 4.1.4 gives information on how often the respondents have experienced racial discrimination. According to the responses majority of them, that is, 71 percent said sometimes they experience racial discrimination, 10 percent said always and 19 percent said rarely.

**TABLE NO: 4.1.5**

**Attitude of the local people when Northeast people go out**

OPTIONS	RESPONDENTS	PERCENTAGE
1. STARING	48	48%
2. TEASING BY CALLING FUNNY NAMES	51	51%
3. TREAT NICELY	1	1%
4. TOTAL	100	100%



**INTERPRETATION:**

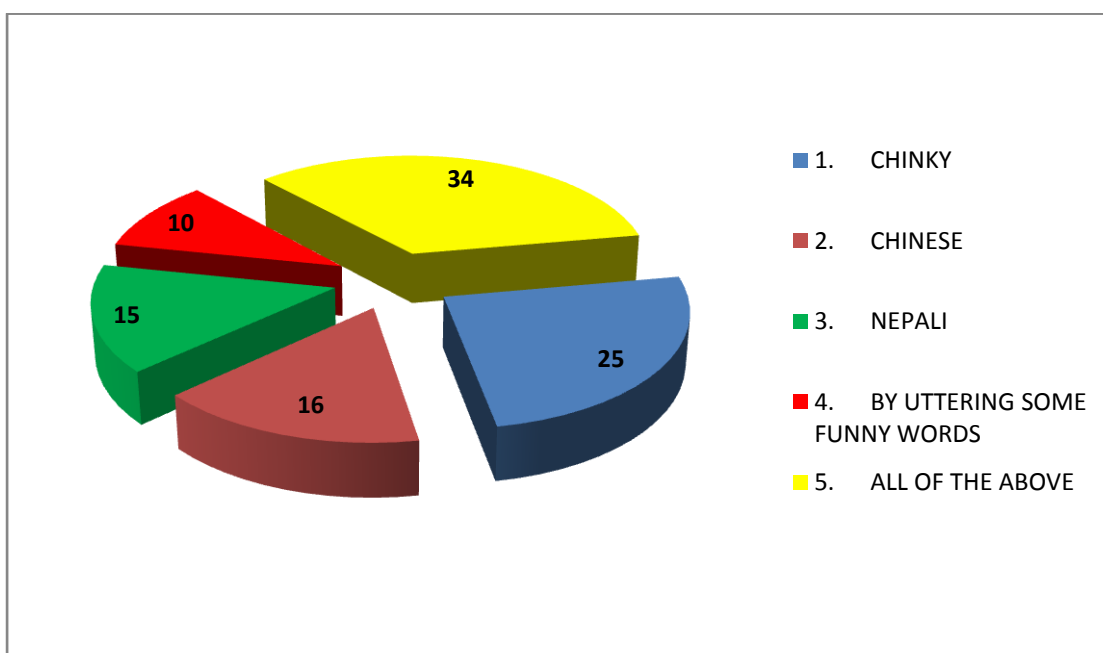
Table no: 4.1.5 gives information about the attitude of the local people towards the respondents when they go out. According to the responses majority of them, that is,

51 percent said they are being teased by calling funny names, 48 percent said they are being stared and 1 percent said they treat nicely. It is clear from the table no: 4.1.5 and chart; the North-East people are being stared and teased by funny names by the locals. Most North-East students feel insecure to go out because they are being stared, teased and abused by the locals. Many a times they are abused and teased with slur names like Chinky, Chowmein, Chinese, Japanese, etc which really hurt the sentiments of the north-East people.

**TABLE NO: 4.1.6**

**Words used by local people while teasing Northeast people**

<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. CHINKY	25	25%
2. CHINESE	16	16%
3. NEPALI	15	15%
4. BY UTTERING SOME FUNNY WORDS	10	10%
5. ALL OF THE ABOVE	34	34%
6. TOTAL	100	100%



**INTERPRETATION:**

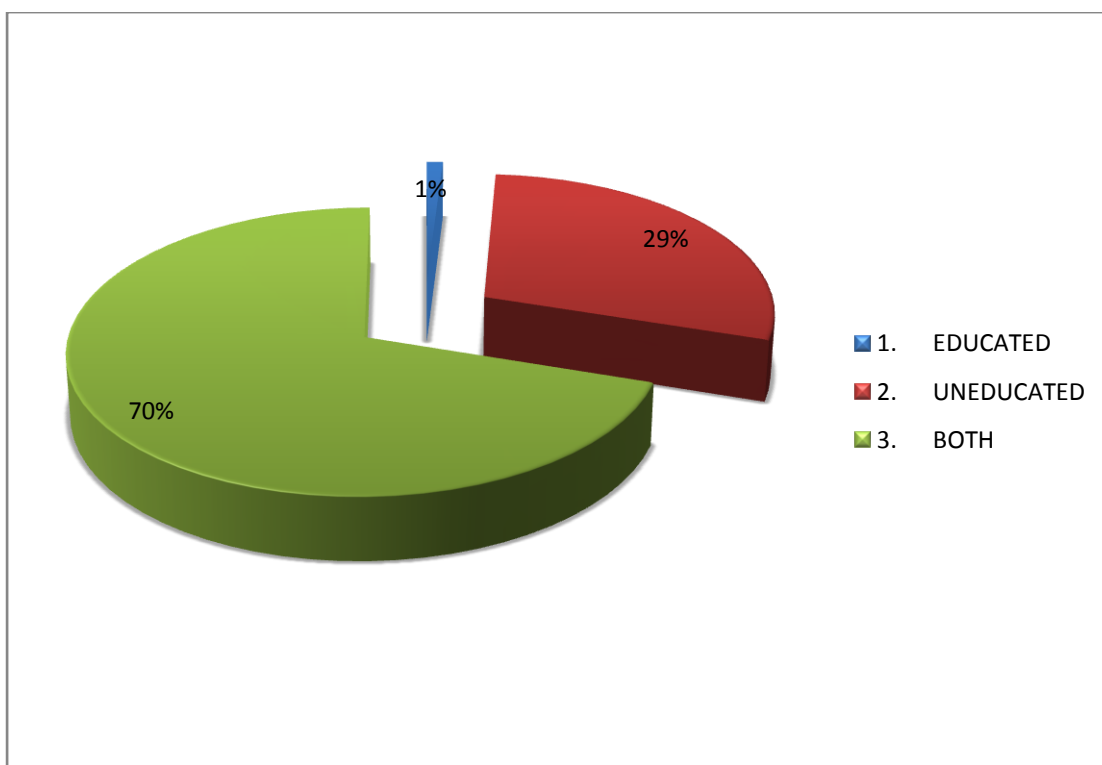
Table no: 4.1.6 gives information about how the local people tease the respondents based on their looks. According to the responses, 25 percent said they were teased by

the name chinki, 16 percent said they were teased by the name Chinese, 15 percent said they were teased by the name Nepali. While 10 percent said they were teased by uttering some funny words to them and 34 percent said they were teased with all the names like chinki, Chinese, Nepali or by uttering some funny words. From the table no 4.1.6, it is clear that the local people use to tease the respondents by calling them funny slur names.

**TABLE NO: 4.1.7**

**Types of teasers were mostly**

<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. EDUCATED	1	1%
2. UNEDUCATED	29	29%
3. BOTH	70	70%
4. TOTAL	100	100%



**INTERPRETATION:**

Table no: 4.1.7 gives information about whether the teasers were educated or uneducated or maybe both. According to the responses, majority of the respondents, that is, 70 percent of them said the teasers were both educated and uneducated. While 29 percent said the teasers were uneducated and 1 percent said the teaser was

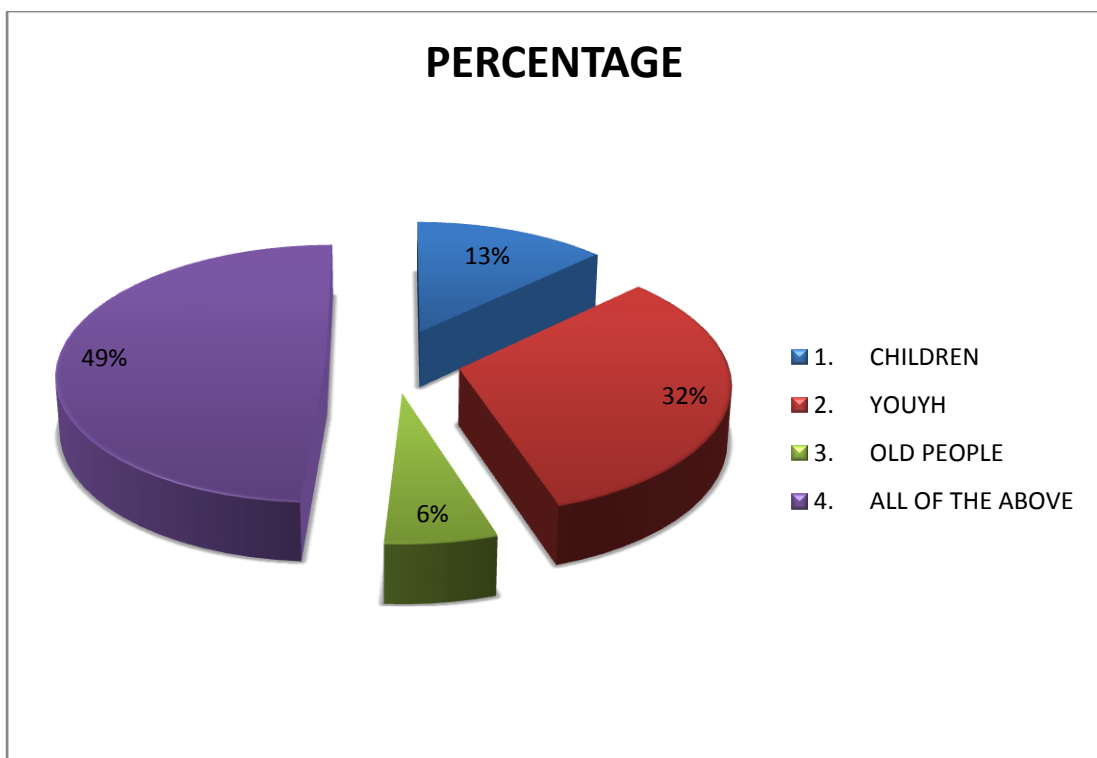


educated. We can see from the table no: 4.1.7 that majority of the teasers that is, 70 percent were both educated and uneducated people. Thus, it is seen that discrimination is practised by both educated and uneducated people.

**TABLE NO: 4.1.8**

**Mostly the teasers were**

<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. CHILDREN	13	13%
2. YOUYH	32	32%
3. OLD PEOPLE	6	6%
4. ALL OF THE ABOVE	49	49%
5. TOTAL	100	100%



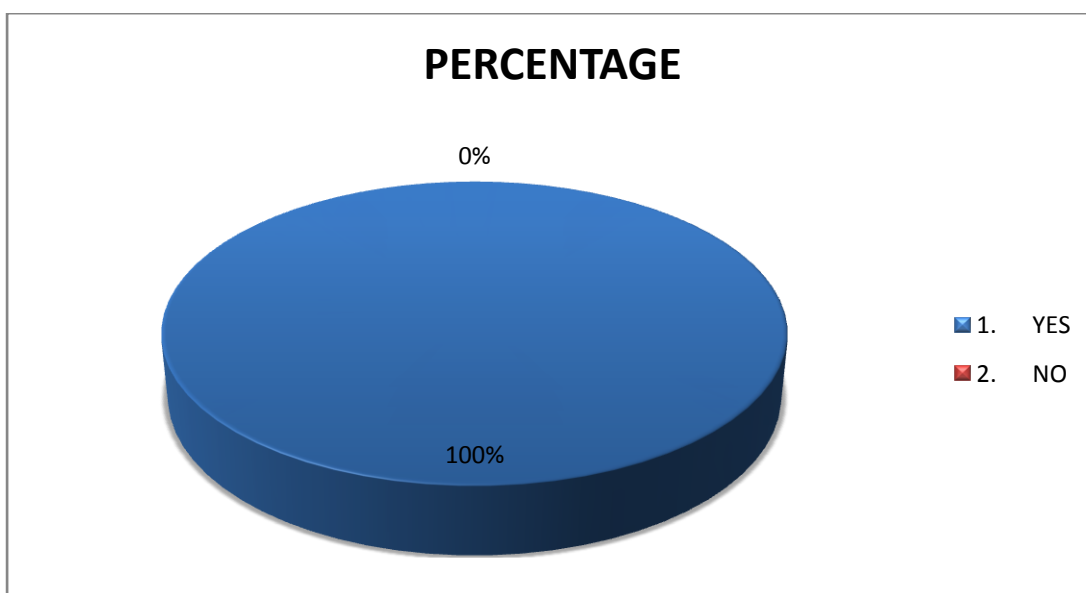
**INTERPRETATION:**

Table no: 4.1.8 gives information about the stage group of the teasers. According to the responses, 13 percent of the teasers were children, 32 percent were youth, and 6 percent were old people. While 49 percent of the teasers include children, youth, and old people. From the table 4.1.8, we can see that mostly the teasers were in the youth stage. Over all the teasers include children, youth and old people.

**TABLE NO: 4.1.9**

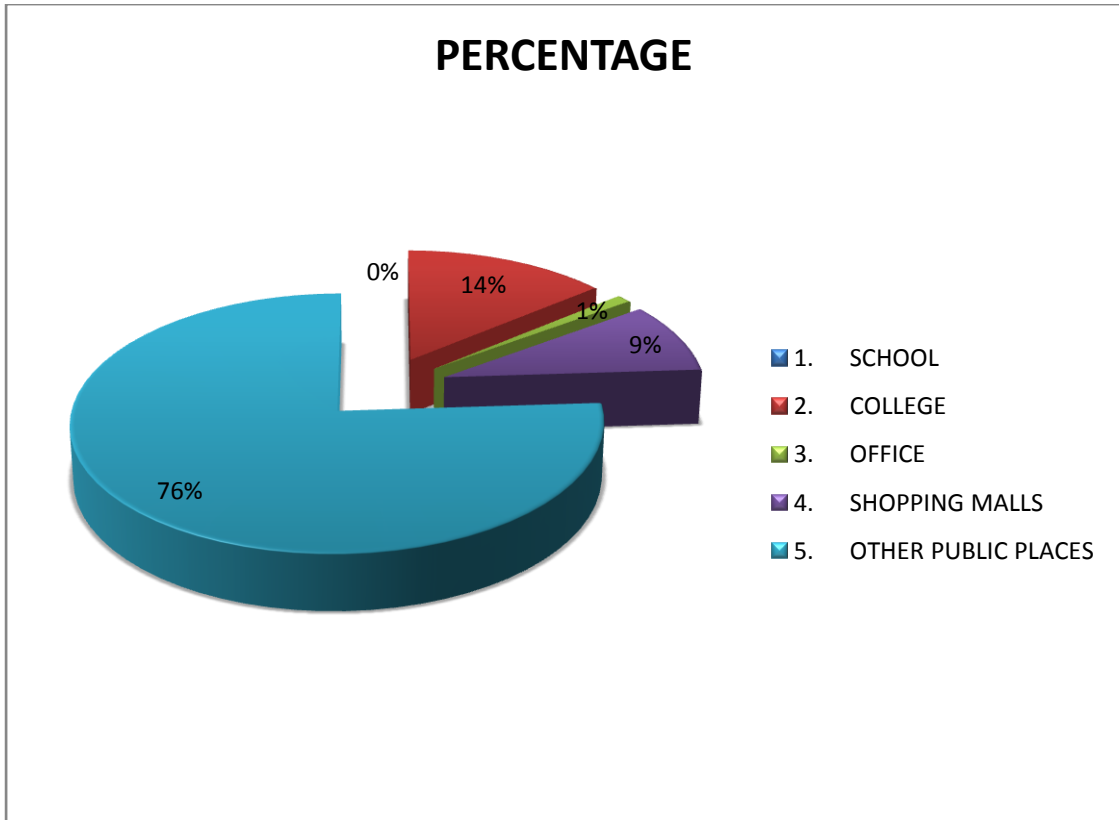
**Does discrimination leads to abuse**

<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. YES	100	100%
2. NO	0	0%
3. TOTAL	100	100%



**If yes, where do you feel mostly being teased or abused**

<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. SCHOOL	0	0%
2. COLLEGE	14	14%
3. OFFICE	1	1%
4. SHOPPING MALLS	9	9%
5. OTHER PUBLIC PLACES	76	76%
6. TOTAL	100	100%



**INTERPRETATION:**

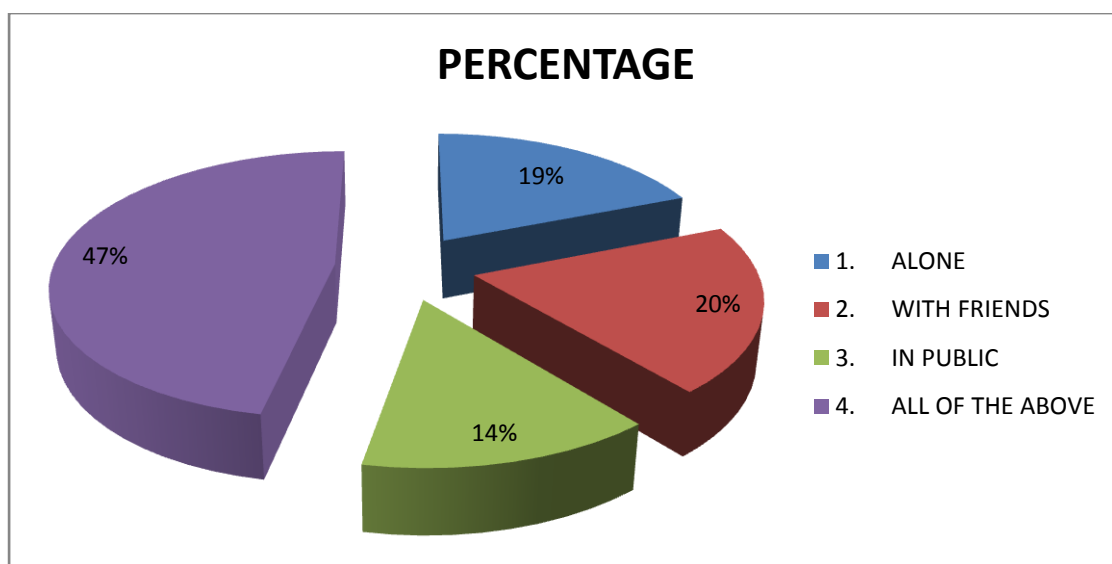
Table no: 4.1.9 has two-linked questions. The first question asks whether discrimination leads to abuse. And with regard to the responses 100 percent of them said yes discrimination leads to abuse.

The second question asks if yes, where you feel mostly being teased or abused. According to the responses 14 percent said they feel mostly being teased in college, 1 percent said in office, 9 percent in shopping malls. While majority of the respondents that is, 76 percent said they feel mostly teased in other public places. From the table no: 4.1.9 we can see that North-East people are being abused in colleges, office, shopping malls but mostly they are being abused in other public places.

**TABLE NO: 4.1.10**

**People discriminate when you are**

<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. ALONE	19	19%
2. WITH FRIENDS	20	20%
3. IN PUBLIC	14	14%
4. ALL OF THE ABOVE	47	47%
5. TOTAL	100	100%



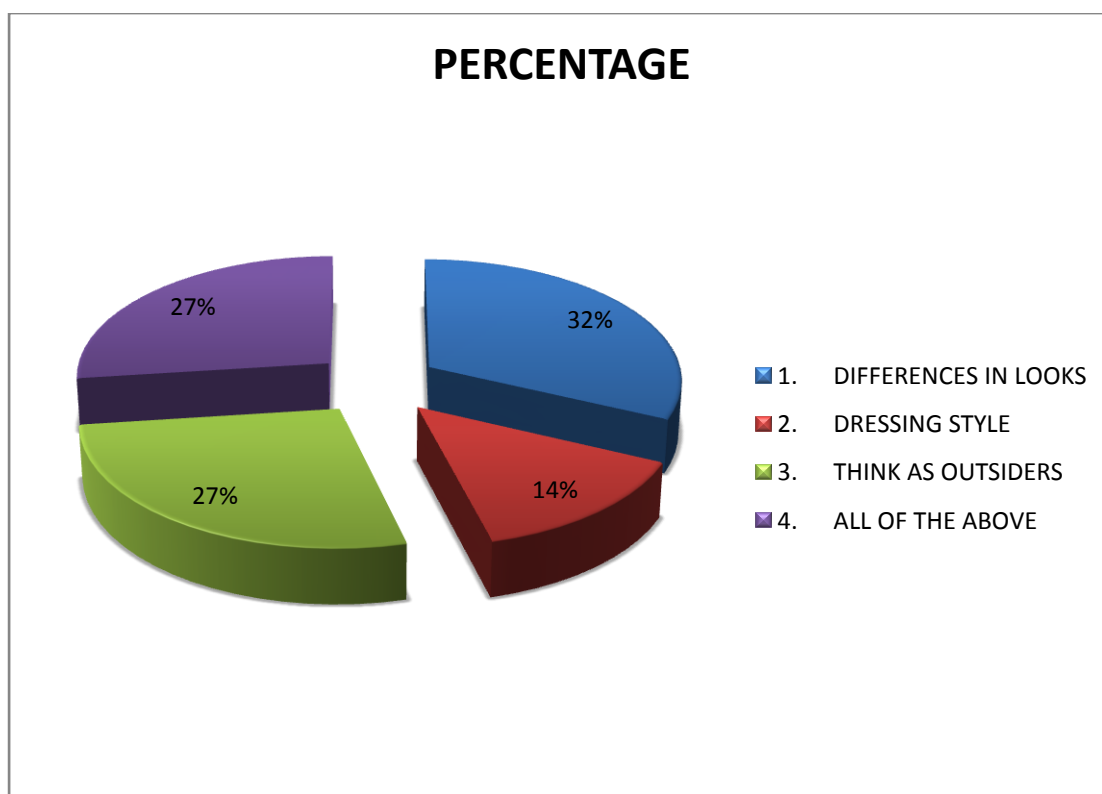
**INTERPRETATION:**

The above table gives information when people discriminate the respondents. According to the responses 19 percent said they face discrimination when they are alone, 20 percent said they face discrimination when they are with friends, 14 percent said they face discrimination in public. While 47 percent said they face discrimination whenever they are alone, with friends and in public.

**TABLE NO: 4.1.11**

**Reasons why Northeast people are being abused**

<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. DIFFERENCES IN LOOKS	32	32%
2. DRESSING STYLE	14	14%
3. THINK AS OUTSIDERS	27	27%
4. ALL OF THE ABOVE	27	27%
5. TOTAL	100	100%



**INTERPRETATION:**

Table no: 4.1.11 gives information about the reasons the respondents feel because of which they are abused or teased. According to the responses 32 percent said they are

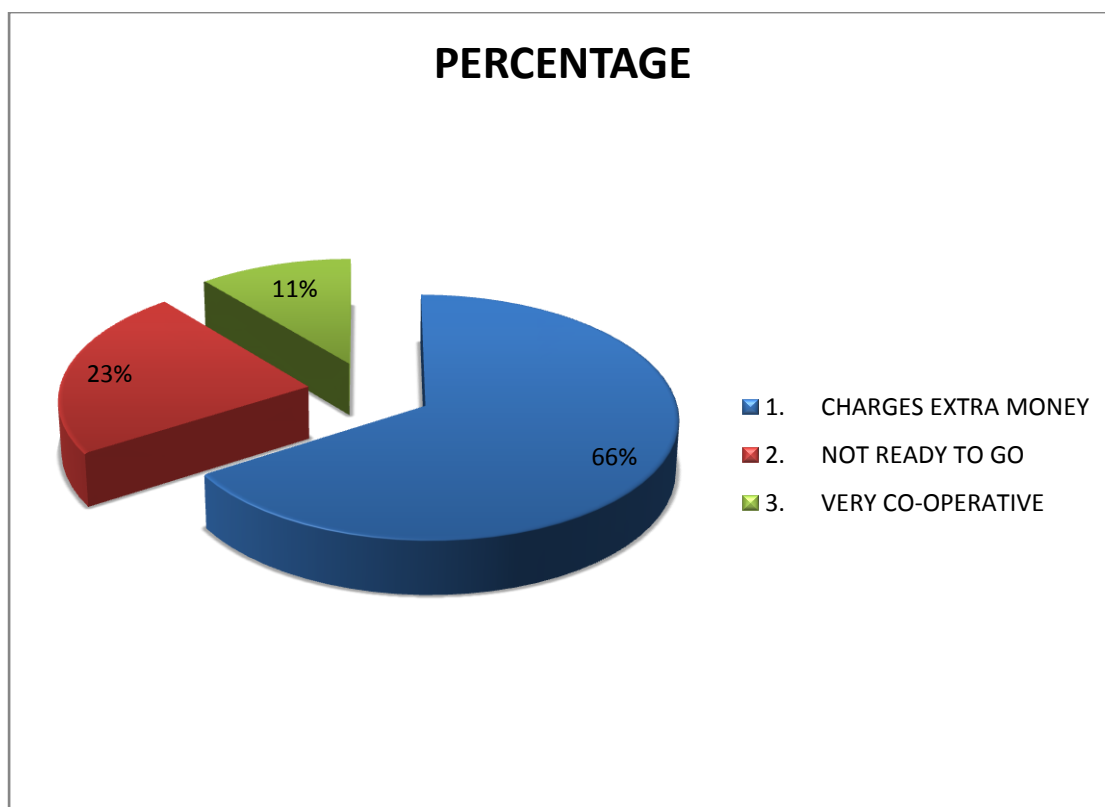
abused because of differences in looks, 14 percent said because of their dressing style, 27 percent said they are abused because people think them as outsiders. While 27 percent again feels they are abused on account of all- differences in looks, dressing style and think them as outsiders



**TABLE 4.1.12**

**Attitudes of rickshaw/bus drivers towards Northeast people while travelling**

<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. CHARGES EXTRA MONEY	66	66%
2. NOT READY TO GO	23	23%
3. VERY CO-OPERATIVE	11	11%
4. TOTAL	100	100%



**INTERPRETATION:**

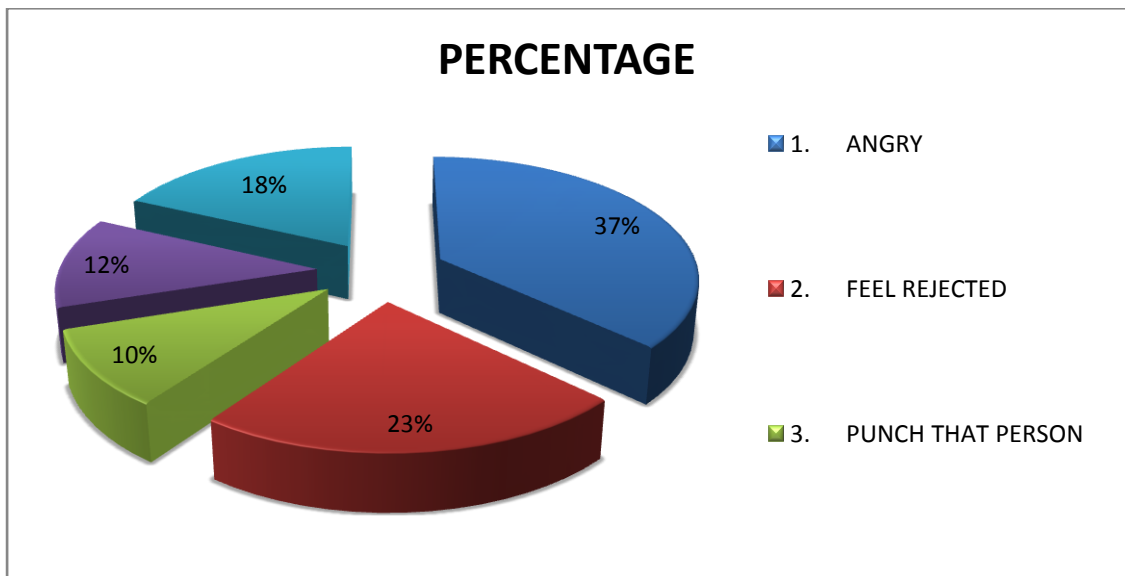
Table no: 4.1.12 gives information on how the respondents are treated by the rickshaw/bus drivers when they travel. With regard to the responses majority of the respondents, that is, 66 percent said they were charged extra money by the rickshaw

drivers, 23 percent said the rickshaw drivers were not ready to go. And 11 percent said the rickshaw drivers were very co-operative. From the table no: 4.1.12 we can clearly see that majority of the respondents were charged extra money by the rickshaw drivers when they travel. Even the rickshaw drivers think the North-East people are foreigners and they charged extra fares.

**TABLE NO: 4.1.13**

**What do you feel when people tease you?**

<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. ANGRY	37	37%
2. FEEL REJECTED	23	23%
3. PUNCH THAT PERSON	10	10%
4. FEEL LONELY	12	12%
5. IT'S NONE OF THEIR BUSINESS TO COMMENT ON WHAT WE LOOK LIKE/WHAT WE WEAR	18	18%
6. TOTAL	100	100%



**INTERPRETATION:**

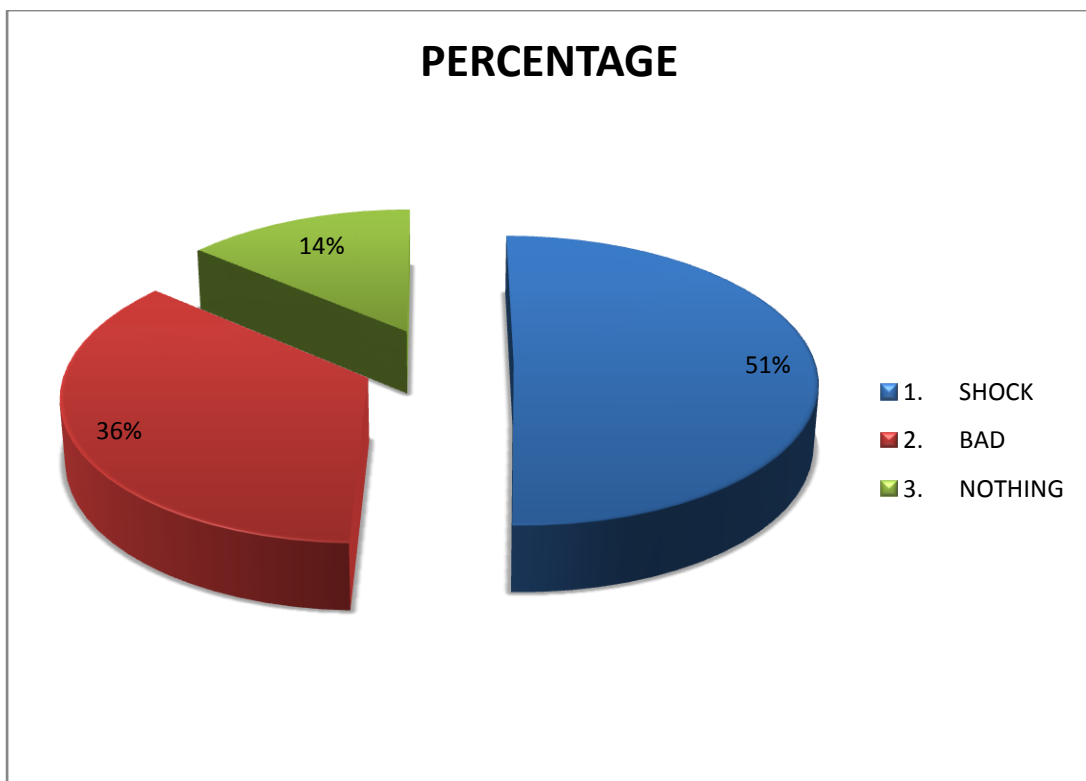
Table no: 4.1.13 gives information about how the respondents feel when people tease them. According to the responses 37 percent of them feel angry, 23 percent feel

rejected, 10 percent feel like to punch the teasers, 12 percent said they feel lonely, and 18 percent said it's none of their business to comment on what we look/what we wear. From the table no: 4.1.13 we come to know that North-East people are not happy with the behaviour of the locals and they feel angry, feel rejected, feel like to punch the persons abusing them, feel lonely, and they also feel that it's none of their business to comment on what they look like or what they wear.

**TABLE NO: 4.1.14**

**What do you feel when people don't know about your state?**

<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. SHOCK	51	51%
2. BAD	36	36%
3. NOTHING	14	14%
4. TOTAL	100	100%



**INTERPRETATION:**

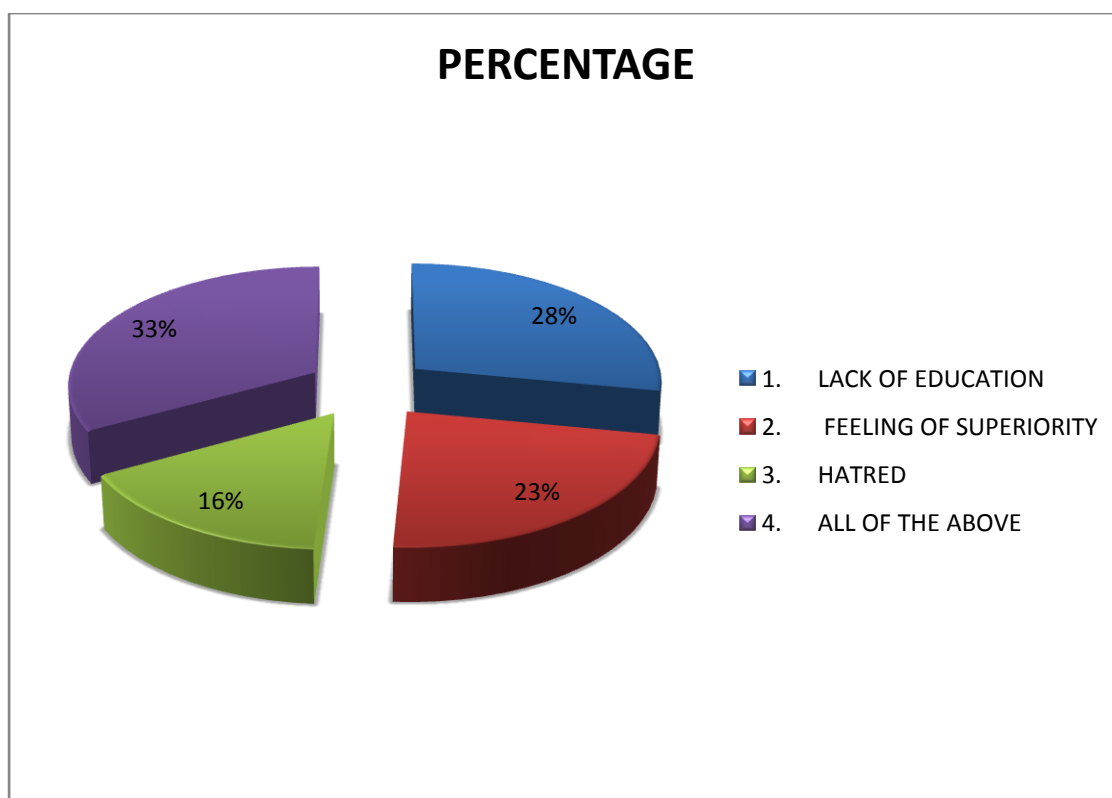
Table no: 4.1.14 gives information about how the respondents feel when people don't know about their state. According to the responses, 51 percent of the respondents felt shocked when people don't know about their state, 36 percent said they felt bad when

people don't know about their state, and 14 percent said they felt nothing when people don't know about their state. Majority of the respondents, that is, 51 percent feel shocked when people do not know the existence of North-East people. Some people do not even know that North-East is a part of India and this is really shocking because North-East Region is clearly shown in Indian map and people still think that North-East people are outsiders and not Indians.

**TABLE NO: 4.1.15**

**Reasons why discrimination arises**

<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. LACK OF EDUCATION	28	28%
2. FEELING OF SUPERIORITY	23	23%
3. HATRED	16	16%
4. ALL OF THE ABOVE	33	33%
5. TOTAL	100	100%



**INTERPRETATION:**

Table no: 4.1.15 gives information about the reasons why discrimination arises.

According to the responses, 28 percent said discrimination arises due to lack of

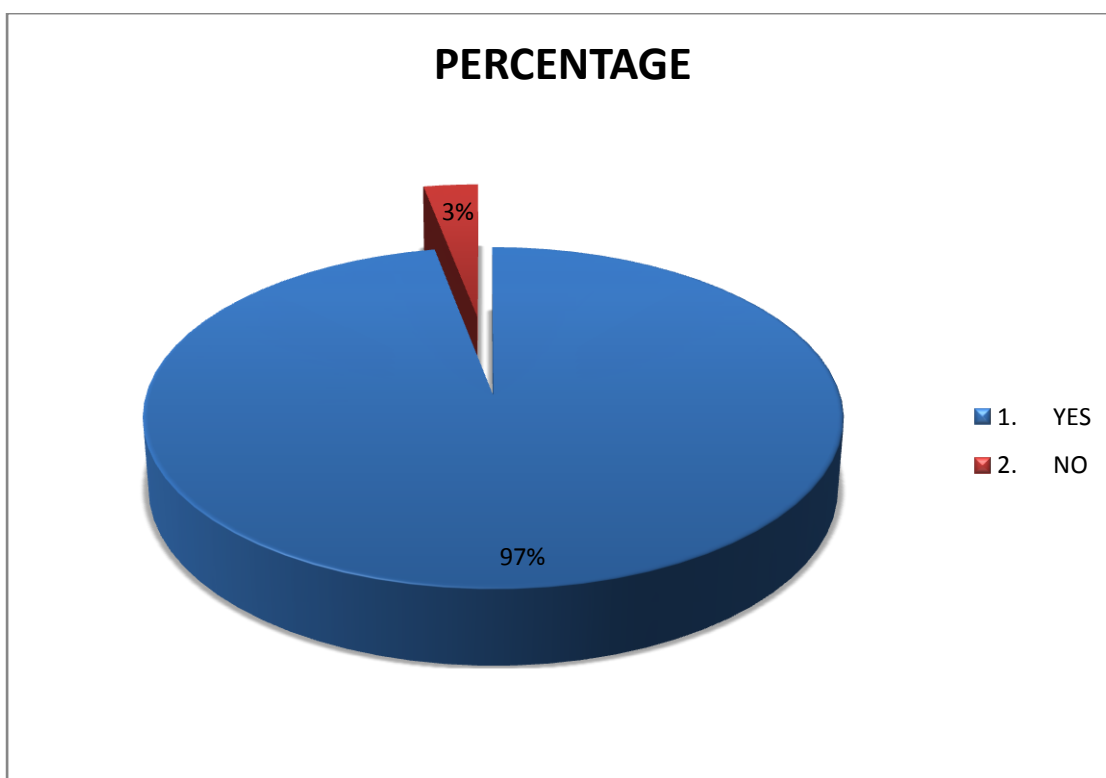
education, 23 percent said discrimination arises due to feeling of superiority, 16 percent said discrimination arises due to hatred and, 33 percent said discrimination arises because of all- lack of education, feeling of superiority and hatred. It is clear that discrimination arises because of lack of education, feeling of superiority and hatred. Thus, Proper education should be given to students at young age and also should teach them how to respect people so that it will help decrease the problem of discrimination.



**TABLE NO: 4.1.16**

**Discrimination to a section of people may lead to violence**

<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. YES	97	97%
2. NO	3	3%
3. TOTAL	100	100%



**INTERPRETATION:**

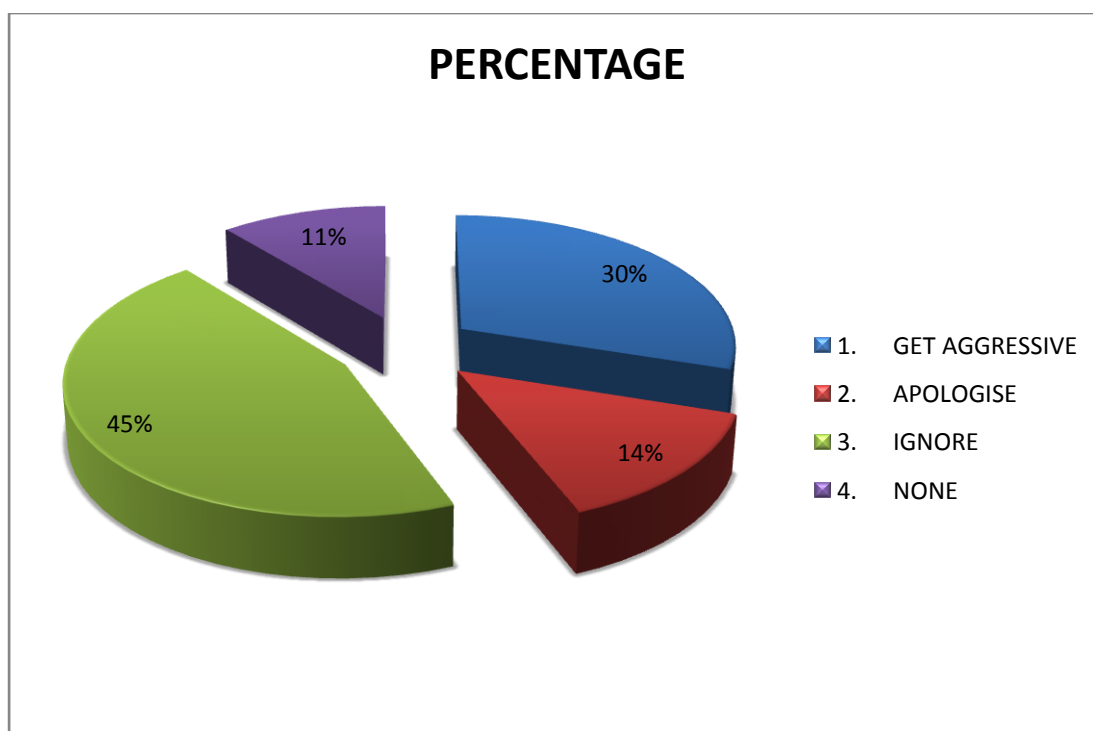
Table no: 4.1.16 gives information about whether discrimination to a section of people may lead to violence. And with regard to the responses majority of the respondents, that is, 97 percent said yes discrimination to a section of people may lead to violence. While 3 percent said no, discrimination does not lead to violence.

Majority of the respondents, that is, 97 percent said yes discrimination to a section of people may lead to violence because every time North-East people will not tolerate the abuse silently and sometimes while arguing it might lead to violence.

**TABLE NO: 4.1.17**

**When you confront the abusers, they...**

<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. GET AGGRESSIVE	30	30%
2. APOLOGISE	14	14%
3. IGNORE	45	45%
4. NONE	11	11%
5. TOTAL	100	100%



**INTERPRETATION:**

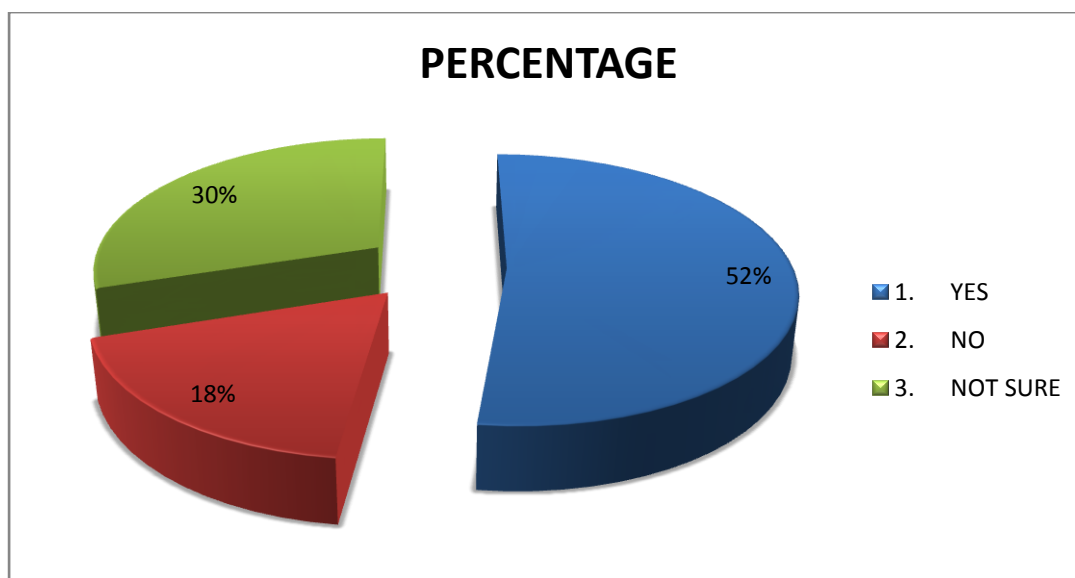
Table no: 4.1.17 gives information about the reaction of the abusers when the respondents confront them. And with regard to the responses, 30 percent said the abusers get aggressive when they confront them, 14 percent said the abusers apologise

when the respondents confront them, 45 percent said the abusers ignore the respondents when they confront them. While 11 percent said, none which means the abusers or teasers did not react anything when they are confronted. Thus, it is seen that majority of the respondents, that is, 45 per cent, said when they try to confront the abusers they ignore and pretend as if they did not say or did anything wrong to them(North-East) which shows their ignorance.

**TABLE NO: 4.1.18**

**Do you think discrimination can be stop?**

<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. YES	52	52%
2. NO	18	18%
3. NOT SURE	30	30%
4. TOTAL	100	100%



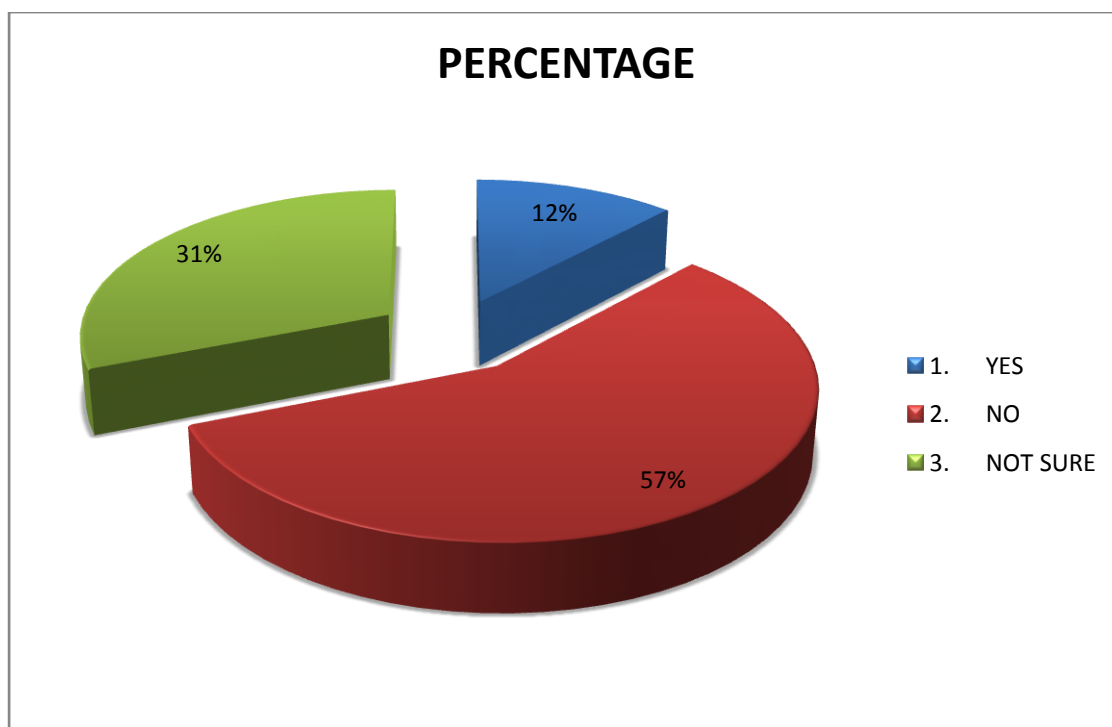
**INTERPRETATION:**

Table no: 4.1.18 gives information about whether discrimination can be stopped. And with regard to the responses, 52 percent said yes discrimination can be stopped, 18 percent said no discrimination cannot be stopped. While 30 percent said they are not sure whether discrimination can be stopped. Majority of the respondents, that is, 52 per cent said yes discrimination can be stopped through education and awareness program in school and colleges.

**TABLE NO: 4.1.19**

**Do you think the law is strict enough to check discrimination problems**

<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. YES	12	12%
2. NO	57	57%
3. NOT SURE	31	31%
4. TOTAL	100	100%



**INTERPRETATION:**

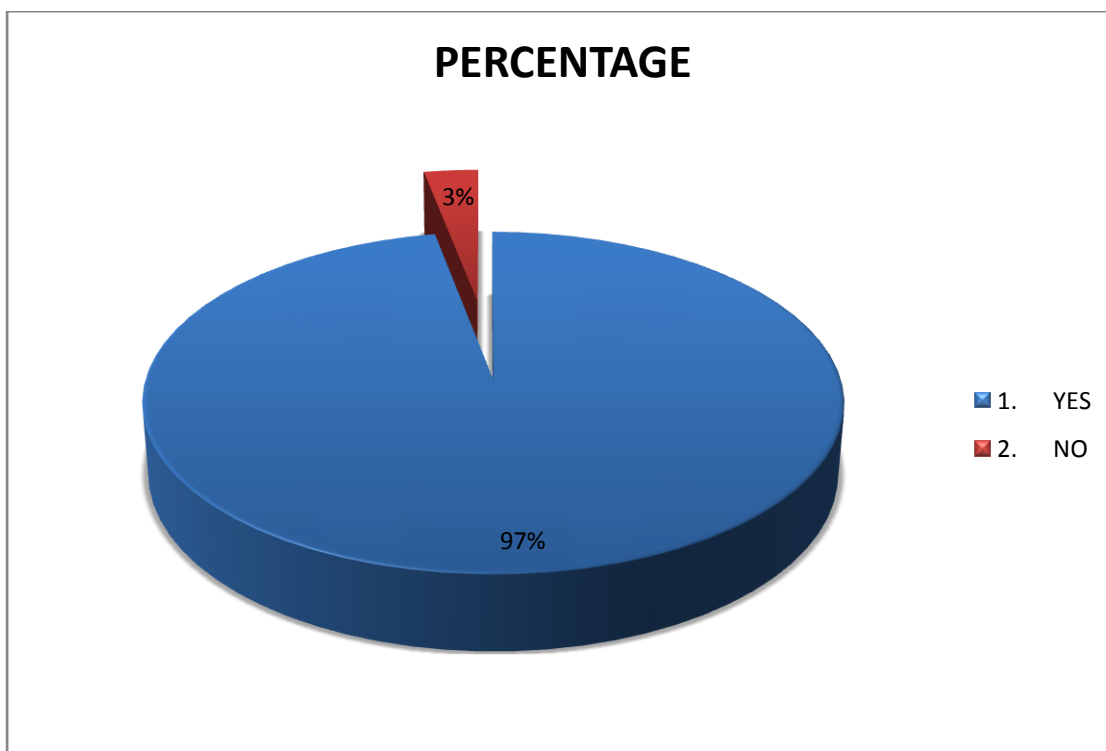
Table no: 4.1.19 gives information about whether the law is strict enough to check discrimination problems. And with regard to the responses, 12 percent said yes the law is strict enough to check discrimination problem, 57 percent said no the law is not strict enough and 31 percent said they are not sure whether the law is strict enough to

check discrimination problems. Thus, majority of the respondents, that is, 57 percent, is of the opinion that law is not strict enough to check discrimination problem. In spite, of many laws created for the protection of people from discrimination, still many cases of racial attack and discrimination are reported.

**TABLE NO: 4.1.20**

**Do you think the teasers should get punishment?**

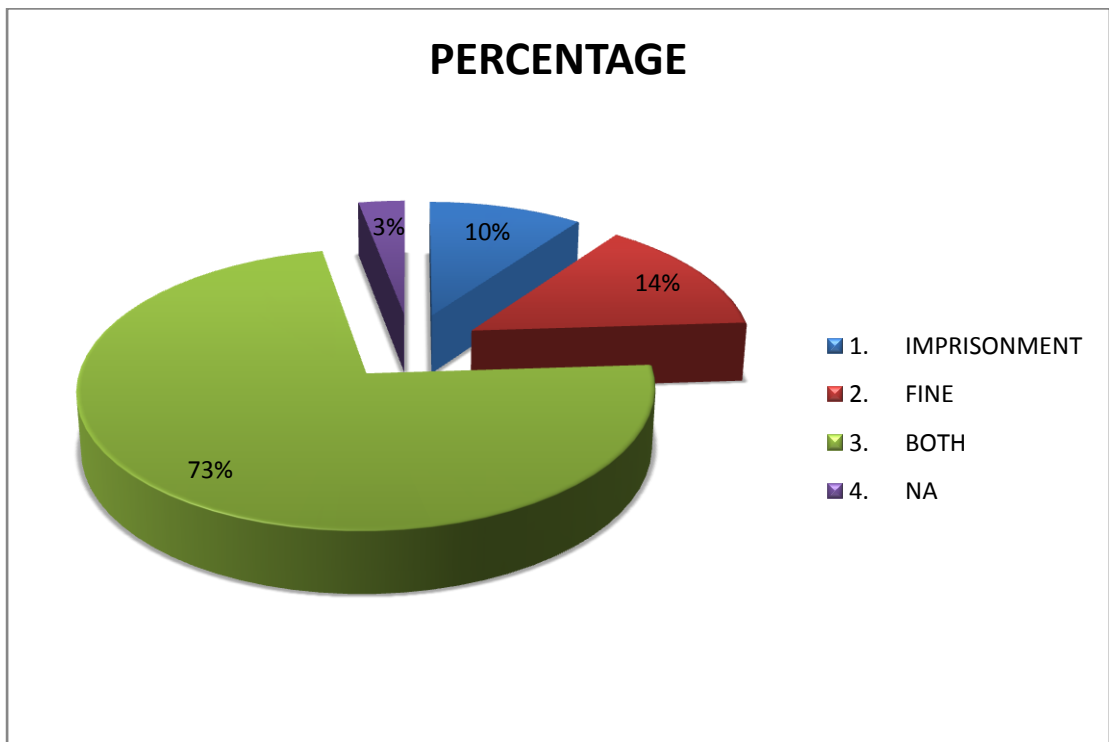
<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. YES	97	97%
2. NO	3	3%
3. TOTAL	100	100%



**If yes, what kind of punishment?**

<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. IMPRISONMENT	10	10%
2. FINE	14	14%
3. BOTH	73	73%
4. NA	3	3%
5. TOTAL	100	100%





**INTERPRETATION:**

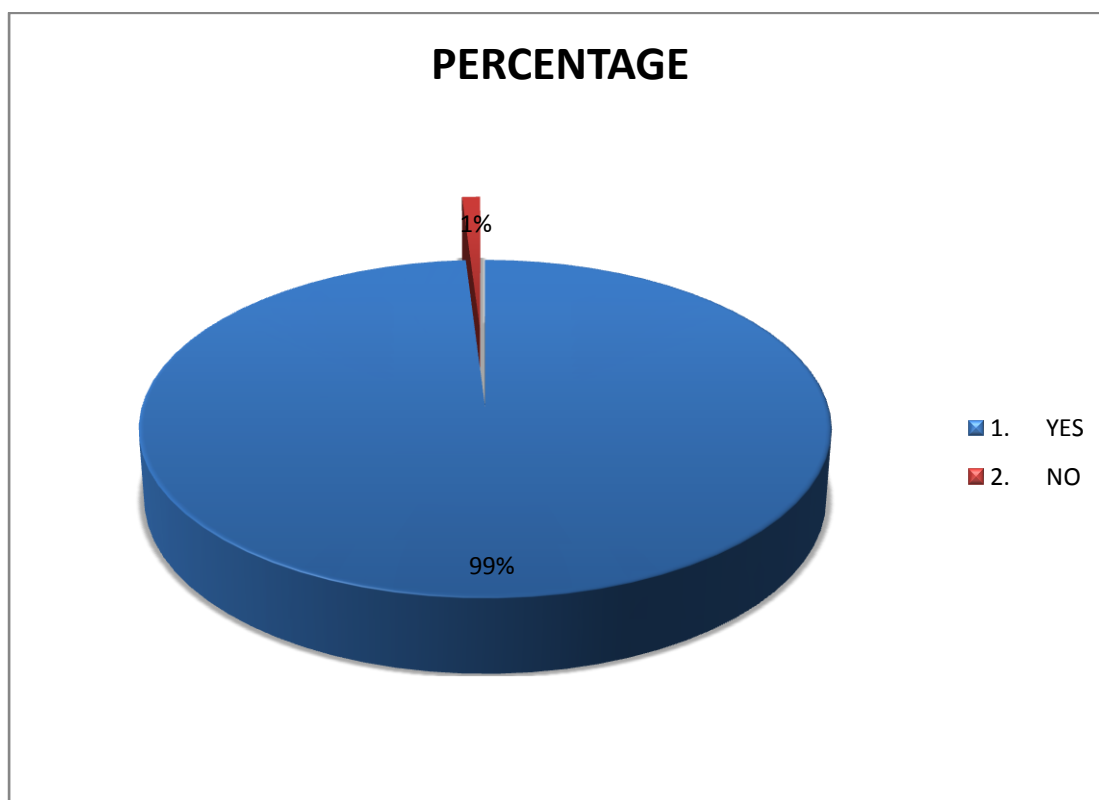
Table no: 4.1.20 has two-linked questions. The first question asks the respondents whether the teasers should get punishment. And with regard to the responses 97 percent said yes the teasers should get punishment. Thus, majority of the respondents want the teasers and abusers to be punished for their act.

The second question asks if yes, then what kind of punishment the teasers should get. According to the responses 10 percent said the teasers should get imprisonment as punishment, 14 percent said the teasers should be fined and 73 percent said both imprisonment and fine should be imposed on the teasers. Majority of the respondents, that is, 73 per cent, said the teasers should be imprisoned as well as fined so that they will not discriminate people again.

**TABLE NO: 4.1.21**

**Is it necessary to held awareness program on discrimination in schools and colleges to reduce the problem of discrimination?**

<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. YES	99	99%
2. NO	1	1%
3. TOTAL	100	100%



**INTERPRETATION:**

Table no: 4.1.21 gives information whether it is necessary to held awareness program on discrimination in schools and colleges to reduce the problem of discrimination.

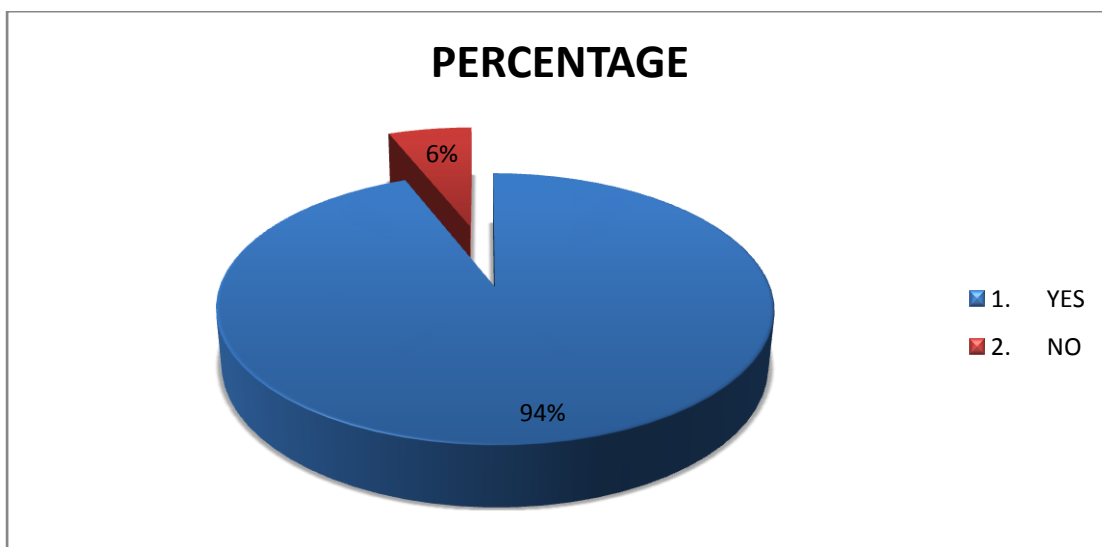
According to the responses majority of the respondents, that is, 99 percent said yes it

is necessary to held awareness program on discrimination in schools and colleges to reduce the problem of discrimination. Majority of the respondents is of the opinion that it is necessary to held awareness program in schools and colleges as the young students are the future leaders of tomorrow and they might help reduce the problem of discrimination. While 1 percent said no it is not necessary to held awareness on discrimination in schools and colleges.

**TABLE NO: 4.1.22**

**Do you think the problem of discrimination will decrease through education**

<b>OPTIONS</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE</b>
1. YES	94	94%
2. NO	6	6%
3. TOTAL	100	100%



**INTERPRETATION:**

Table no: 4.1.22 gives information about whether the problem of discrimination will decrease through education. And with regard to the responses majority of the respondents, that is, 94 percent said yes the problem of discrimination will decrease through education. Discrimination cannot be stopped at once but we can help reduce it through proper education and by creating awareness program in school and colleges. While 6 percent said no education alone will not decrease the problem of discrimination.

## INTERVIEW

Sl. No	Name	Age	Profession	Date of Interview	Opinion on Discrimination
1	Nguto Assumi	28	Law student, Symbiosis. (NECOP President)	4 <sup>th</sup> March, 2017	<p>According to Nguto Northeast people are treated inferior because of their looks and different culture. He also said the local people should stop judging Northeast people based on race. He said sometimes he too faced racism while going out alone and sometimes with friends too. He said it's not a new thing for him to listen to vulgar words and names calling to northeast people as people always call funny names and tease northeast people whenever they see them.</p>

2	Hitler	27	MA (NSUP President)	5 <sup>th</sup> March, 2017	<p>According to him, people should not stay silent and remain deaf and dumb to racial attack as it will encourage the teasers. Hitler is of the opinion that staying silent on racial attack or abuse will increase more racial attacks in future as people will take it for granted and continue abusing the northeast people. Hitler said he too faced racial attack but he fought back the teasers saying he is an Indian like them and just because he look different and comes from different region does not mean they should abuse him.</p>
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3	Sentilong Longchar	28	M.Phil (History), Tilak Maharashtra. (NSUP vice-president)	6 <sup>th</sup> March, 2017	<p>According to him the victims should report the incidents to concern authority in time so that the authority will take stern action against the abusers and teasers.</p> <p>Sentilong strongly believes in the phrase ‘A stitch in time saves nine’. He said he came across many people who had faced racial abuse but they did not report the incident to concern authority or police for one or the other reason. One reason being said that it is common incident happened to Northeast people and also the police they do not give much importance to such incidents.</p>
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4	Rock Lungleng	32	Law student ( Representative member of Tangkhul community, Pune)	8 <sup>th</sup> March, 2017	According to him everyone is born equal and thus should be treated equally and give respect to one another. Rock said if there is a sense of equality in everybody's mind there will be no discrimination against one another. Thus, Rock is of the opinion everyone should treat one another equally and respect each other so that there is peace and harmony in the society.
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5	Mezhu Nakhro	31	Law student (Fergusson College)	20 <sup>th</sup> March, 2017	According to her discrimination is like pollution, we cannot stop it at once but we can take some steps and measures to decrease it. She is also of the opinion that if people participate actively in voicing out against discrimination, it might reach out to teasers and uneducated people who are not aware of the consequences of racial abuse.
6	Achu Chang	44	Pastor, Naga Christian Fellowship( NCF)	26 <sup>th</sup> March, 2017	According to him discrimination is an evil practice and it should be rooted out from the society. Discrimination in any form should be discouraged.

7	Dr. Lanu	42	Professor, Union Biblical Seminary (UBS)	29 <sup>th</sup> March,2017	According to him we should not judge people based on race, culture or tradition etc. He said we should learn to love and respect one another no matter from what background or race we are.
8	Jennifer	26	MA(English), Representative member of Mizo church, Pune	1 <sup>st</sup> April,2017	According to her discrimination is everywhere and that one should be fully aware as to why we are being discriminated and thus act accordingly.

9	VisenouSote	25	MA (Political science)	5 <sup>th</sup> April, 2017	<p>Visenou said she faced racial abuse many times when going college and also while going out shopping with friends. She feels northeast people are being teased mainly because of their different looks and way of dressing too. She said we cannot change our looks but we can change our way of dressing. She feels sometimes the northeast people dressing style is not proper and that's why people abuse them.</p>
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10	Thechano Murry		MA(political science)	5 <sup>th</sup> April	<p>Thechano said one should seriously think about the problem of racial abuse and find some ways to stop racism as there are many serious cases of racial attacks including death of many young students. Some victims of racial attacks go through various traumas physically and mentally. Victims of racial attack are not same anymore; they are scared of going alone anywhere fearing that they might get attacked again by teasers.</p> <p>Thechano strongly condemns racial attack and believe that stern action should be taken against the teasers.</p>
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11	Ripeh Bagra		LLM(Symbiosis),Advisor of NECOP	7 <sup>th</sup> April	Ripeh Bagra said discrimination has become a daily routine thing for northeast people at colleges, public places and even at workplace. He said we northeast people are very much Indians and it's ridiculous that in our own country there are still many people who don't even know that Northeast people are Indians. He is of the opinion that a strong law is needed against discrimination along with awareness activities.
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12	Jasper Haobijam		MCA student		<p>Jasper said he have faced discrimination even from the educated people in Pune and that makes him sad because he thinks that it is the duty of the educated people to make understand the uneducated people and make them aware of the consequences of discrimination and educate them. Jasper suggested that that lessons on culture, history, traditions and importance of northeast India should be included in syllabus of school and colleges so that people will know better about the existence of northeast Indians.</p>
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After careful study of the data and validating the hypothesis, the Researcher has therefore concluded with the following interpretations:

**First hypothesis:** North- East people are considered as foreigners.

With the data collected from the 100 respondents, 93% claims that the mainland Indians consider the people from North-East as foreigners. This is mainly because of the racial differences between the mainland Indians and the North East Indians. The Mainland Indians belong to Aryan Race while the North East people belong to Mongoloid Race. Thus, there are differences in the physical appearances, skin tones, traditions and culture and food habits. Hence, majority of the Mainland Indians consider people from North East as foreigners. Mostly the North-East people are considered as foreigners because of their different looks and fashionable way of dressing and stylish hairstyles and hair colours. Whenever North- East people go out they are being judge as foreigners and are being charged extra money for everything, for example, rickshaw drivers they charge extra fare thinking that North- East people are foreigners and even while visiting historical places or some other important places they are charged extra fee as entry fee.

North -East people also find it very difficult to find rented apartments/flats in cities as they are thought to be foreigners by the landlords. Whenever Students from North East enquire if any apartment/flat is vacant for rent, the landlords shuns them off thinking that they are foreigners. In schools and colleges too when North-East students are going for asking admission in schools and colleges the first question asked is, “Are you a foreigner?” Thus, it is very clear from the above explanation the North- East people are considered as foreigners.

**Second hypothesis:** North-East people are being discriminated because of their different looks and race.

With the data collected from the 100 respondents, 32% claims they are being discriminated and abused because of their different looks. This is so, because people from North East belong to Mongoloid Race and their physical appearance and skin tone differ from the rest of the mainland Indians. 46% claims they are treated inferior because of their race. Majority of the North-East students have faced discrimination problem wherever they go because of their different looks and race. They are being called as Chinese, Nepali, Chinky etc. This is so because the physical appearance of the North East people are similar to those of the Asian people like Chinese, Koreans, Philippines and the people from Nepal. Thus, some people have the misconception that people from North East are foreigners and treat/discriminate the people from North East. They are being stared and teased by the locals whenever they go out for shopping or for some other reasons. Every day they face discrimination in one or the other way.

**Third hypothesis:** Education is a way to decrease the problem of discrimination.

As per the data collected from the 100 respondents, 94 % (Table no: 4.1.22) thinks that the problem of discrimination will decrease through education. Majority of the respondents think that Education is a way to decrease the problem of discrimination because through education people will have the knowledge of what is right and what is wrong and will have a conscious mind of how to behave with people.

And 99% of the respondents also said it is necessary to held awareness program on discrimination in schools and colleges to reduce the problem of discrimination. Awareness program on discrimination in schools and colleges will not only help



reduce the problem of discrimination but it will also help in imparting knowledge about the North-East states and their culture and tradition which will be of great help.

**Fourth hypothesis:** Discrimination on racism is common in Pune.

As per the data collected from the 100 respondents, 100% said they have experienced discrimination based on race. Majority of the respondents, that is, 78% said they faced discrimination based on race. North-East students are being discriminated everywhere based on race and different looks. North-East people because of their different physical features and different looks they are being abused and even tortured for no fault of theirs.

Discrimination is common in Pune as North-East students are being discriminated on daily basis wherever they go based on race, religion, culture etc. In their own country, they are not considered as Indians and are being teased as Chinese, Nepali, Chinky and so on. In market or other shopping places, North-East people are charged extra money thinking that they are foreigners, even when travelling by rickshaw; they are being charged extra money because they look different. And even while searching for rent or accommodation, they are denied because the house owners think of them as foreigners.

## **Conclusion**

The researcher therefore concludes with the given interpretations that the students/people from the North- East face discrimination based on Race, Religion and Gender. North East people are discriminated because the mainland Indians thinks that people from North East are foreigners. It is also worth mentioning that people who discriminate were both educated and uneducated people from children to old people.

North East students/people face discrimination whenever they are alone, with friends or in public. This is so because of the differences in looks, dressing styles and also because the mainland Indians think of North East people as outsiders/foreigners.

It is also concluded that the main reasons why people discriminate is because of lack of proper education, the feeling of superiority and hatred. The problem of discrimination will decrease through proper education and also by holding awareness programmes on discrimination in schools and colleges to reduce discrimination.

## **CHAPTER 5**

### **FINDINGS**

#### **FINDINGS OF THE STUDY**

- 1) People from the Northeast come to Pune mainly for the purpose of education and job. The main reason why Northeast people are moving to major cities is because there are less high educational facilities in the region and also because of limited job opportunities in Northeast India.
- 2) 100% of the respondents said they have faced discrimination on grounds of race.
- 3) Majority of the respondents (93%) said the people of Pune think of them as foreigners, many a times they are being questioned about their identity; they are being charged extra entry fees whenever they visit historical places, monuments, parks, etc...
- 4) 34% of the respondents said the local people teased them by calling funny names like Chinkies, Chinese, and Nepalese etc.
- 5) Majority of the respondents (70%) said discrimination is practiced by both educated and uneducated people including children, youth and old people.
- 6) 100% of the respondents said discrimination leads to abuse and majority of the respondents (76%) said they feel mostly abused or teased in public places.
- 7) 32% of the respondents said people discriminate them due to differences in look and physical features.
- 8) Majority of the respondents (66%) said they are charged extra fares by the rickshaw drivers whenever they travel by rickshaw.
- 9) 37% of the respondents said they feel angry when the local people tease them.

- 10) Majority of the respondents (51%) said they feel shocked when people don't know about their state.<sup>1</sup>
- 11) While 36% of the respondents feel bad when people don't know about their state. It is sad to learn that some people don't know that North-east is a part of India.
- 12) Majority of the respondents (97%) also said discrimination to a section of people may lead to violence.
- 13) 45% of the respondents said the abusers ignore them when the respondents confront them, 30 % gets aggressive, and 14 % of the abusers apologise when the respondents confront them for teasing them.
- 14) 52% of the respondents said discrimination can be stop.
- 15) While 48% of the respondents out of which 30% are not sure and 18% of the respondents said discrimination cannot be stopped.
- 16) Majority of the respondents (57%) thinks that the law is not strict enough to check discrimination problems.
- 17) 43% of the respondents out of which 31% are not sure whether the law is strict enough to check discrimination as whenever they seek help from the police they do not get much help as expected from them.
- 18) Majority of the respondents (97%) said the teasers should get punishment in the form of both imprisonment and fine. Section 153 of the IPC recommended a provision to provide for imprisonment up to five (5) years with a fine for discriminating through any means on the basis of appearance.

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<sup>1</sup> Annexure(vii)

- 19) Majority of the respondents (99%) said it is necessary to held awareness program on discrimination in schools and colleges to reduce the problem of discrimination.
- 20) Majority of the respondents (94%) said problem of discrimination will decrease through education.

## CONCLUSION

Majority of the Northeast students come to Pune mainly for the purpose of education and job opportunities. But unfortunately they are facing discrimination on grounds of racism based on their looks, their dressing style, religion, culture and tradition. In fact many people assume that we North East are foreigners and not Indians. Ripeh Bagra, a member and advisor of North East community of Pune (NECOP), from Arunachal Pradesh said, we the people from North-East are Indians and not foreigners. He said that it is funny that in our own country we are being judge as foreigners and not Indians. Discrimination has become a daily practice against North-East people at colleges and even at work places, and thus strict laws law are needed concerning discrimination problem. Majority of the Northeast students face racial abuse just because they look different and comes from different region.

People from North-East face racial discrimination in many ways in Pune. People should stop judging North-East people as outsiders/foreigners just because they look different. The practice of racism is a very bad practice and people who are victims of racism are hurt physically, emotionally and mentally. People should not encourage racism but rather make efforts to stop the practice of racism. For a healthy and peaceful environment, evil practices such as racism and discrimination should be rooted out from the society.

People from the North-East come to Pune mainly for the purpose of education or in search of jobs. Most of them stay between 1-3 years for the purpose of education and those who are working stays for 3 years and above depending upon their work situation. But majority who come to Pune is mainly for the purpose of education. People from the North-East had faced racial discrimination because of their

differences in appearance, their dressing style and their culture etc. Whenever the North-East goes out for shopping, and sometimes even in colleges and offices, they are being teased and abused by the locals who call them by the funny names like chinki, Chinese, Nepali etc. Discrimination is common in their daily lives, including discrimination at colleges, shopping malls, public places etc. and from landlords too. This kind of discrimination not only happens in Pune but in other states of India too. Thus, North East people feel rejected, lonely, and angry when they are discriminated. They go through many traumas and have to face many challenges physically and mentally.

The teasers were both educated and uneducated including children, youth and old people. The teasers use to call the Northeast people by calling funny names like chinki, Chinese, Nepali etc., which is very rude. Mostly it happens at roadsides when they are waiting for rickshaw or are walking to colleges and other public places. It is very sad to know that even some educated people use to discriminate the Northeast people.

Discrimination of any kind should be reduced for the betterment of the society. Discrimination of any kind is a very bad practice as it hurt the sentiments of the people emotionally, physically and mentally. Discrimination of any kind should be discouraged and proper education and awareness program should be given in schools and colleges for spreading the knowledge about discrimination and its causes and effects on people. Through education discrimination can be reduced by creating awareness programmes and by adding extra curriculum regarding the history of the North East region of India. It is a fact that education alone cannot do away with discrimination but at least it will help people to understand better the pros and cons of discrimination.

In order to find out the reasons and problems faced by the North-East people, the research mainly focuses as to why North-East students are discriminated and on what grounds. The research also highlights the problems faced by the North-East students and the trauma they went through. In the thesis, the researcher also finds solutions and recommendations to decrease the problem of racial discrimination. Thus, to find out and to understand the situation and problems faced by North-East students in Pune, I chose this topic entitled **“Discrimination against North-East students: A sociological study with reference to Pune”**.



## RECOMMENDATIONS

The researcher has recommended some points to decrease the problem of racial discrimination. Following are the recommendations which the researcher think will help reduce racial discrimination to some level:

- We should treat everyone equally and respect one another. Everyone is born equal and equality is the birth right of every person.<sup>1</sup>
- People from mainland India should stop judging the Northeast people and stopped teasing or abusing them based on their looks, religion or culture etc.
- Government should take stern action against the teasers and abusers so that next time they won't repeat the same mistake.
- Strict laws should be implemented to reduce discrimination.
- Proper education should be given in schools and colleges and awareness program should be held from time to time regarding discrimination as it will help in spreading the knowledge about discrimination to a larger section of people.
- Detail history of North-East India should be introduced in educational institutions in order to make people aware and educate about the rich diversity and existence of North East India.
- Make aware of the local people that Northeast people are Indians and not foreigners.
- Northeast people should also behave and dress decently accordingly.
- Lastly, people should help one another to stop discrimination and should come hand in hand to spread the message that discrimination is an evil practice.

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<sup>1</sup> Annexure(viii)

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## ANNEXURE



(i)



(ii)



The 17-year-old victim, Takam Todo, is a diploma student of civil engineering at the Government Polytechnic. Source: Pavan Khengre

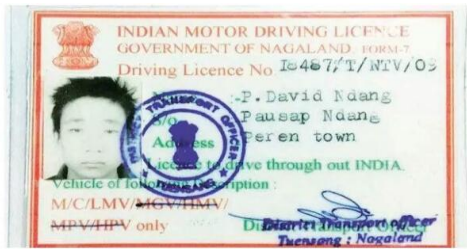
(iii)



Professor Dr Satish Shirsath of Savitribai Phule Pune University said, N-E people, particularly tribals, belong to the Indo-Mongoloid ethnic group. They have different facial features, but are truly Indians.

The recent incident of a group of miscreants beating up a 17-year-old student, Takam Todo of Arunachal

(iv)



Some might recall a news report on July 22 about a Naga student in Pune who visited a museum in the city only to be told that he would have to pay an entry fee reserved for foreigners. Like any Indian citizen would do in such a situation, our young friend from Paren in Nagaland flashed a document issued by a government authority – his driving license – at the ticket counter to prove he was an Indian citizen. Needless to say, it didn't work.

(v)



(vi)



(vii)



(viii)

# QUESTIONNAIRE

On Discrimination against north-east students in mainland India:  
A sociological study with reference to Pune.

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**Name:** \_\_\_\_\_

**Gender:** \_\_\_\_\_ **Age:** \_\_\_\_\_

**Qualification:** \_\_\_\_\_

**Marital Status:** \_\_\_\_\_

**Permanent address:** \_\_\_\_\_

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**Present address:** \_\_\_\_\_

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**Q.01: Northeast people are treated inferior to others on grounds of...?**

<b>Sr.No.</b>	<b>Options</b>	<b>Response</b>
1.	Race	46%
2.	Religion	10%
3.	Culture	7%
4.	Tradition	3%
5.	All of the above	34%

**Q.02: Did you ever face discrimination in your life?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	Yes	100%
2.	No	

**If yes, what kind of discrimination have you faced?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	Race	
2.	Religion	
3.	Gender	
4.	Age	
5.	Handicap	
6.	All of the above	

**Q.03: The people here in Pune think of you as?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	Indian	
2.	Foreigner	

**Q.04: How often have you experienced racial discrimination?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	Always	
2.	Sometimes	
3.	Rarely	
4.	Never	

**Q.05: What is attitude of the local people when you go out?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	Staring	
2.	Teasing by calling funny names	
3.	Treat nicely	

**Q.06: The local people tease you on your looks by calling...?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	Chinky	
2.	Chinese	
3.	Nepali	
4.	By uttering some funny words	
5.	All of the above	

**Q.07: According to you, the teasers were mostly?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	Educated	
2.	Uneducated	
3.	Both	

**Q.08: Mostly the teasers were?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	children	
2.	youth	
3.	Old people	
4.	All of the above	

**Q.09: Does discrimination leads to abuse?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	Yes	
2.	No	

If yes, where do you feel mostly being teased or abused?

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	School	
2.	College	
3.	Office	
4.	Shopping malls	
5.	Other public places	

**Q.10: People discriminate when you are?**

<b>Sr No.</b>	<b>Options</b>	<b>Response</b>
1.	Alone	
2.	With friends	
3.	In public	
4.	All of the above	



**Q.11: What are the reasons do you feel because of which people abuse?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	Differences in looks	
2.	Dressing style	
3.	Think as outsiders	
4.	All of the above	

**Q.12: When you travel by rickshaw/bus the drivers...?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	Charges extra money	
2.	Not ready to go	
3.	Very co-operative	

**Q.13: What do you feel when people tease you?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	Angry	
2.	Feel rejected	
3.	Punch that person	
4.	Feel lonely	
5.	Its none of their business to comment on what we look like/what we wear	

**Q.14: What do you feel when people don't know about your state?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	Shock	
2.	Bad	
3.	Nothing	

**Q.15: Discrimination arises due to?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	Lack of education	
2.	Feeling of superiority	
3.	Hatred	
4.	All of the above	

**Q.16: Discrimination to a section of people may lead to violence?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	Yes	
2.	No	

**Q.17: When you confront the abusers, they...?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	Get aggressive	
2.	Apologize	
3.	Ignore	
4.	None	

**Q.18: Do you think discrimination can be stop?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	Yes	
2.	No	
3.	Not sure	



**Q.19: Do you think the law is strict enough to check discrimination problems?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	Yes	
2.	No	
3.	Not sure	

**Q.20: Do you think the teasers should get punishment?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	Yes	
2.	No	

**If yes, what kind of punishment?**

<b>Sr.No.</b>	<b>Options</b>	<b>Response</b>
1.	Imprisonment	
2.	Fine	
3.	Both	

**Q.21: Is it necessary to held awareness program on discrimination in schools and colleges to reduce to problem of discrimination?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	Yes	
2.	No	

**Q.22: Do you think the problem of discrimination will decrease through education?**

<b>Sr. No.</b>	<b>Options</b>	<b>Response</b>
1.	Yes	
2.	No	

If yes, how? .....

If no, why

.....

**Q.23: Do you think this survey will help in spreading knowledge about racism?**

Comment:.....

.....

.....

***Thank you for your response***

## INTERVIEW

Sl. No	Name	Age	Profession	Date of Interview	Opinion on Discrimination
1	Nguto Assumi	28	Law student, Symbiosis. North East Community Organisation Pune, NECOP, President	4 <sup>th</sup> March, 2017	According to Nguto Northeast people are treated inferior because of their looks and different culture. He also said the local people should stop judging Northeast people based on race. He said sometimes he too faced racism while going out alone and sometimes with friends too. He said it's not a new thing for him to listen to vulgar words and names calling to northeast people as people always call funny names and tease northeast people whenever they see them.

2	Hitler	27	MA, Naga Students Union Pune, NSUP, President	5 <sup>th</sup> March, 2017	<p>According to him, people should not stay silent and remain deaf and dumb to racial attack as it will encourage the teasers. Hitler is of the opinion that staying silent on racial attack or abuse will increase more racial attacks in future as people will take it for granted and continue abusing the northeast people. Hitler said he too faced racial attack but he fought back the teasers saying he is an Indian like them and just because he look different and comes from different region does not mean they should abuse him.</p>
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3	Sentilong Longchar	28	M.Phil (History), Tilak Maharashtra, Naga Students Union Pune, NSUP, vice-president.	6 <sup>th</sup> March, 2017	According to him the victims should report the incidents to concern authority in time so that the authority will take stern action against the abusers and teasers. Sentilong strongly believes in the phrase ‘A stitch in time saves nine’. He said he came across many people who had faced racial abuse but they did not report the incident to concern authority or police for one or the other reason. One reason being said that it is common incident happened to Northeast peolpe and also the police they do not give much importance to such incidents.
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4	Rock Lungleng	32	Law student ( Former NSUP and NECOP President, Representative member of Tangkhul community, Pune)	8 <sup>th</sup> March, 2017	According to him everyone is born equal and thus should be treated equally and give respect to one another. Rock said if there is a sense of equality in everybody's mind there will be no discrimination against one another. Thus, Rock is of the opinion everyone should treat one another equally and respect each other so that there is peace and harmony in the society.
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5	Mezhu Nakhro	31	Law student (Fergusson College)	20 <sup>th</sup> March, 2017	According to her discrimination is like pollution, we cannot stop it at once but we can take some steps and measures to decrease it. She is also of the opinion that if people participate actively in voicing out against discrimination, it might reach out to teasers and uneducated people who are not aware of the consequences of racial abuse.
6	Achu Chang	44	Pastor, Naga Christian Fellowship( NCF)	26 <sup>th</sup> March, 2017	According to him discrimination is an evil practice and it should be rooted out from the society. Discrimination in any form should be discouraged.

7	Dr.Lanu	42	Professor, Union Biblical Seminary (UBS)	29 <sup>th</sup> March,20 17	According to him we should not judge people based on race, culture or tradition etc. He said we should learn to love and respect one another no matter from what background or race we are.
8	Jennifer	26	MA(English), Representative member of Mizo church, Pune	1 <sup>st</sup> April,201 7	According to her discrimination is everywhere and that one should be fully aware as to why we are being discriminated and thus act accordingly.



9	Visenou Sote	25	MA (Political science)	5 <sup>th</sup> April, 2017	<p>Visenou said she faced racial abuse many times when going college and also while going out shopping with friends. She feels northeast people are being teased mainly because of their different looks and way of dressing too. She said we cannot change our looks but we can change our way of dressing. She feels sometimes the northeast people dressing style is not proper and that's why people abuse them.</p>
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10	Thechano Murry	25	MA(political science)	5 <sup>th</sup> April	<p>Thechano said one should seriously think about the problem of racial abuse and find some ways to stop racism as there are many serious cases of racial attacks including death of many young students. Some victims of racial attacks go through various traumas physically and mentally. Victims of racial attack are not same anymore; they are scared of going alone anywhere fearing that they might get attacked again by teasers. Thechano strongly condemns racial attack and believe that stern action should be taken against the teasers.</p>
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11	Ripeh Bagra	29	LLM(Symbiosis),Advisor of NECOP	7 <sup>th</sup> April	Ripeh Bagra said discrimination has become a daily routine thing for northeast people at colleges, public places and even at workplace. He said we northeast people are very much Indians and it's ridiculous that in our own country there are still many people who don't even know that Northeast people are Indians. He is of the opinion that a strong law is needed against discrimination along with awareness activities.
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12	Jasper Haobijam	25	MCA student	10 <sup>th</sup> ,April	<p>Jasper said he have faced discrimination even from the educated people in Pune and that makes him sad because he thinks that it is the duty of the educated people to make understand the uneducated people and make them aware of the consequences of discrimination and educate them.</p> <p>Jasper suggested that that lessons on culture, history, traditions and importance of northeast India should be included in syllabus of school and colleges so that people will know better about the existence of northeast Indians.</p>
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2	Hitler	27	MA, Naga Students Union Pune, NSUP, President	5 <sup>th</sup> March, 2017	<p>According to him, people should not stay silent and remain deaf and dumb to racial attack as it will encourage the teasers. Hitler is of the opinion that staying silent on racial attack or abuse will increase more racial attacks in future as people will take it for granted and continue abusing the northeast people.</p> <p>Hitler said he too faced racial attack but he fought back the teasers saying he is an Indian like them and just because he look different and comes from different region does not mean they should abuse him.</p>
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12	Jasper Haobijam	25	MCA student	10 <sup>th</sup> , April	<p>Jasper said he have faced discrimination even from the educated people in Pune and that makes him sad because he thinks that it is the duty of the educated people to make understand the uneducated people and make them aware of the consequences of discrimination and educate them.</p> <p>Jasper suggested that that lessons on culture, history, traditions and importance of northeast India should be included in syllabus of school and colleges so that people will know better about the existence of northeast Indians.</p>
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# CHAPTER 1

## INTRODUCTION

The concept of discrimination is a distinction between one thing and other. It is the unjust or unfair treatment of a person or a group of people based on personal characteristics like race, sex, age, class, religion, etc. The dictionary meaning of discrimination is “treatment or considerations of or making a distinction in favour of or against a person or thing based on the group, class or category to which that person or thing belongs rather than on individual merit”.<sup>1</sup>

Discrimination means ill-treatment to someone/group on the grounds of their group membership. Ill-treatment may involve the refusal to grant members of another group the opportunities and benefits that would be given to some qualified members of one’s own group. Thus, discrimination involves treating someone differently because he/she belongs to a different group.

### **Discrimination faced by Northeast people.**

People from the North-East face racial discrimination in many ways in Pune. More than 4,000 students from North East study in Pune’s different colleges and around 10,000 works at different commercial establishments and companies. And majority of them face discrimination on a daily basis. Northeast students are mistaken as Chinese, Nepalese and Japanese and many times people think Northeast people as foreigners and refuse to rent out their homes. Racism has different forms but the outcome is always the same. It can make those who are its victim feel intimidated, angry,

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<sup>1</sup> Webster’s Seventh New Collegiate Dictionary

unwelcome and unworthy. In its extreme form the practice of racism can lead whole communities to persecute others and to be different to their sufferings.

People from the North-East come to Pune mainly for the purpose of education or in search of jobs. Most of them stay between 1-3 years for the purpose of education and those who are working stays for 3 years and above depending upon their work situation. But majority who come to Pune is mainly for the purpose of education. People from the North-East had faced racial discrimination because of their differences in appearance, their dressing style and their culture etc. Whenever the North-East people go out for shopping, and sometimes even in colleges and offices, they are being antilogous<sup>2</sup> by the locals like chinki, Chinese, Nepali etc. Many of the people from North-East face discrimination in their everyday lives, including discrimination at work place, colleges, shopping malls, public places and from landlords too. This kind of discrimination not only happens in Pune but in other states of India too. It is a fact that North East people are being discriminated on a daily basis. Discrimination is not a new thing for the people of North East as it's their everyday encounter in society. North east people do look different in their physical appearances as compared to the mainland people and maybe that's the reason why they are being discriminated. They are also being discriminated because of their religion, culture, and tradition. North East people are also being discriminated because of their way of dressing style and behaviour. It is true that one cannot change his/her physical appearances and looks nor stopped following the cultures and traditions and religion which he/she has been following since childhood. But one can change the way of dressing style and behaviour which is also one of the main reasons why North

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<sup>2</sup> Calling of names



East people are being teased and discriminated. They should act and behave accordingly to the norms of the society.

One of the main reasons behind the cause of racial discrimination is the cultural gap between the local people, and the North-East, and also lack of education.

Racial discrimination is practiced by both educated and uneducated people but it is mostly practiced by uneducated people. In order to decrease the problem of racial discrimination, proper education should be inculcated in schools and colleges, and awareness program about discrimination should also be held from time to time so that the mind-set of the people will change regarding the misconception that North-East people are outsiders/foreigners.<sup>3</sup>

### **Prejudice and Discrimination**

Prejudice and discrimination are connected with each other, but their meaning is different. Prejudice is an opinion towards someone whereas discrimination is the practice of treating someone differently and unequal in society. A person may hold a prejudice without discriminating. He/she may, perhaps, hold lots of prejudices against different groups but may not act upon them.

### **The idea of 'race' and the concept of racism**

The history of the construction and reproduction of the idea of 'race' has been analysed exhaustively (e.g. Barzun 1938, Montagu 1964, Jordan 1968, 1974, Stephan 1982, Banton 1987). As a result, it is well understood that the idea of 'race' first appeared in the English language in the early seventeenth century and began to be used in European and North American scientific writing in the late eighteenth century

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<sup>3</sup> Annexure (i)

in order to name and explain certain phenotypical differences between human beings. By the mid-nineteenth century, the dominant theory of 'race' asserted that the world's population is constituted by a number of distinct 'races', each of which has a biologically determined capacity for cultural development. Although the accumulation of scientific evidence during the early twentieth century (e.g. Barkan 1992) challenged this theory, it was the use of 'race' theory by the National Socialists in Germany that stimulated a more thorough critical appraisal of the idea of 'race' in Europe and North America and the creation of the concept of racism in the 1930s.

The concept of racism is therefore a recent creation in the English language (Miles 1989a: 42-3). The word 'racism' was first used as a title for a book written in the German language by Magnus Hirschfeld in 1933/4 which was translated and published in English in 1938. In *'Racism'*, Hirschfeld refuted nineteenth century arguments which claimed the mantle of science to sustain the notion of the existence of a hierarchy of biologically distinct 'races'. But he did so without offering any formal definition of racism and without clarifying how racism is to be distinguished from the concept of xenophobia (1938: 227). During the same decade, a number of other books were published which sought to demonstrate that the idea of 'race' employed in Nazi ideology lacked any scientific foundation, some of which also used the concept of racism to label these ideologies (Huxley and Haddon 1935, Barzun 1938, Montagu 1974, Benedict 1983).

But on one matter, these writers were divided, that of whether or not 'races' nevertheless existed. On the one hand, Benedict (1983) legitimated nineteenth century biological and anthropological classifications of the human population into three 'races'. On the other hand, Montagu (1974) argued that, in so far as there were biological differences between human beings, they did not correspond to these earlier

classifications and he therefore recommended that the term 'race' be cut off completely from scientific discourse. Hence, the scientific and political critique of fascist ideologies that resulted in the creation of the concept of racism was not accompanied by a consistent rejection of either the idea of 'race' or the belief that the human population was divided into biologically distinct 'races'. Indeed, the dispute about whether or not the term 'race' should be used within science to refer to populations characterised by particular genetic profiles continues to this day (Miles 1982: 15-19). Thereby, the basis for the continued confusion of the two terms was created and has been maintained. All the while that it is thought that 'races' exist then there is the possibility, indeed even the necessity, to constitute a theory of how different 'races' interact with one another. In so far as the ideology of racism is identified as one determinant of these 'race relations', a theory of racism becomes entangled in a theory of 'race relations'.<sup>4</sup>

### **Race and Ethnic Relations**

Race and ethnic relations are interrelated. Race is something related with physical features and characteristics while ethnic is related to cultural, religion and traditional traits of a group of people, members of which share distinctive physical characteristics or cultural traits. It is said that those people who share similar physical characteristics are socially defined as a 'race', and those who share similar cultural traits are socially defined as an 'ethnic group'. The terms 'racial groups' and 'ethnicity' or 'ethnic groups' are being used in a confusing manner by many people. Even sociologists are not using these terms in a consistent manner. Hence, it is necessary to make clear the differences in the meaning of these terms. The term 'race' simply means a group of people distinguished by common heritage or common

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<sup>4</sup> Annexure(ii)

physical features or characteristics and the term 'ethnicity' refers to culturally and traditionally acquired differences. Often both these words are used confusingly in ordinary speech by many people, and thus one should know their exact meaning and terms more closely.

The use of the term "racism", today, does not easily fall under a single definition. "Ethnicity" is used widely in terms of cultural and traditional traits of a group of people associating to "race". Race and ethnic are somewhat closely linked with each other, the former being the division of group of people based on their qualities, physical features and characteristics, and, the later being the cultural, religious and traditional traits of a group of people. The phenomenon of ethnicity is the expressive aspect of ethnic identities. It involves consolidation, mobilisation, and the setting and attainment of goals. Ethnicity transcends the known boundaries of state, religion, sect and class. It seeks to fragment established nationalities and communities and create new ones using ethnic indicators. It is a racial discrimination when the house owner does not allow a person to rent his apartment just because he belongs to a particular race.

### **Racial hatred or racial Vilification**

Racial hatred which is also known as vilification means directly or indirectly insulting or criticising someone in public based on race, colour, national or ethnic origin of a person or group of people which is likely to offend, insult and humiliate that particular person. Young uneducated people and sometimes even the educated people enjoy insulting and criticising people around them without knowing the consequences of their action.

Examples of racial hatred may include:

- Racial offensive material on the internet, including e-forums, blogs, social networking sites and video sharing etc.
- Racially offensive speeches at a public rally;
- Racially abusive comments in shopping malls, market place, colleges etc.
- Racially abusive comments by players, spectators, coaches or by other officials at sporting events.

### **Constitutional Rights**

Articles 14 to 18 of the Constitution guarantee the right to equality to every citizen of India. Article 14 embodies the general principles of equality before law and prohibits unreasonable discrimination between persons. Article 14 embodies the idea of equality expressed in the preamble. The succeeding Articles 15, 16, 17 and 18 lay down specific application of the general rules laid down in Article 14. Article 15 relates to prohibition of discrimination on grounds of religion, race, caste, sex or place of birth. Article 16 guarantees equality of opportunity in matters of public employment. Article 17 of the Constitution abolishes untouchability and Article 18 abolishes title.

### **A-Equality before law**

#### **(Article 14)**

Article 14 of the Indian constitution says that ‘the state shall not deny to any person equality before the law or the equal protection of the laws within the territory of India’. Thus Article 14 uses two expressions “equality before the law” and “equal protection of law”. The phrase “equality before the law” finds a place in almost all

written constitutions that guarantees fundamental rights.<sup>5</sup> Both the expressions have, however, been used in the Universal Declaration of Human Rights.<sup>6</sup> The first expression “equality before law” is of English origin and the second expression has been taken from the American Constitution. Both these expression aim at establishing what is called “equality of status” in the Preamble of the constitution. While both the expressions may seem to be identical, they do not convey the same meaning. Equality before the law implies the absence of any special privilege in favour of individuals and the equal subjects of all classes to the ordinary law. “Equal protection of the law” is a more positive concept implying equality of treatment in equal circumstances.<sup>7</sup> However, one dominant idea common to both the expressions is that of equal justice.<sup>8</sup>

**Equality before law:** The concept of equality does not mean absolute equality among human beings which is physically not possible to achieve. It is a concept implying absence of any special privilege by reason of birth, creed or the like in favour of any individual, and also the equal subject of all individuals and classes to the ordinary law of the land.

**Rule of law:** Dicey says that in England, the rule of law guarantees equality before law which is an aspect feature in England.<sup>9</sup> The rule of law means that no one is above the law and that every person no matter his position is subjected under the jurisdiction

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<sup>5</sup> U.S.A.-Section 1 of 14<sup>th</sup> Amendment says, “No State shall deny to any person within its jurisdiction the equal protection of the law”.

Burma-Section 13 “All citizens irrespective of birth, religion, sex or race are equal before law; that is to say, there shall not be any arbitrary discrimination between one citizen or class of citizens and another”.

Eire-Section 40(1) “All citizens shall, as human persons are held equal before law”.

Chile-Article 10” All inhabitants of the Republic are assured equality before the law”.

<sup>6</sup> Article 7 of the Universal Declaration of Human Rights says “All are equal before the law and are entitled without any discrimination to equal protection of the law”.

<sup>7</sup> Dicey, Law of the Constitution, p.49

<sup>8</sup> Ibid, p. 47

<sup>9</sup> Ibid, pp.202-3.

of the ordinary courts. Dicey wrote “every official from the Prime Minister down to constable or a collector of taxes is under the same responsibility for every act done without legal justification as any other citizen”. Rule of law requires that no person shall be subjected to harsh, uncivilised or discriminatory treatment even when the object is the securing of the paramount exigencies of law and order.<sup>10</sup>

Professor Dicey gave three meanings of the Rule of Law thus-

1. *Absence of Arbitrary power or supremacy of the law.* It means the absolute supremacy of law as opposed to the arbitrary power of the Government. In other words- a man may be punished for a breach of law, but he can be punished for nothing else.
2. *Equality before the law.* This means that no one is above the law with the sole exception of the monarch who can do no wrong. Everyone in England, whether he is an official of the State or a private individual, is bound to obey the same law. Thus, public officials do not hold a privilege position in Great Britain. In Great Britain there is one system of law and one system of courts for all i.e., for public officials and private persons.
3. *The Constitution is the result of the ordinary law of the land.* It means that the source of the right of individuals is not the written constitution but the rules as defined and enforced by the courts.

The first and second aspects apply to Indian system but the third aspect of the Dicey’s rule of law does not apply to Indian system as the source of rights of individuals is the Constitution of India. The Constitution is the Supreme Law of the land and all laws passed by the legislature must be consistent with the provisions of the constitution.

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<sup>10</sup>Rubinder Singh v, Union of India, AIR 1983 SC 65

**Equal protection of the Laws.** – The guarantee of equal protection of law is similar to one embodied in the 14<sup>th</sup> Amendment to the American Constitution.<sup>11</sup> This has been interpreted to mean subjection to equal law, applying to all in the same circumstances.<sup>12</sup> It only means that all persons similarly circumstance shall be treated alike both in the privileges conferred and liabilities imposed by the laws. The law should be equal to everyone in all situations and there should be no discrimination between one person to the other. As regards the subject-matter of the legislation their position is the same.<sup>13</sup> Thus, the rule is that the like should be treated alike and not that unlike should be treated alike.<sup>14</sup>

The rule of law imposes a duty upon the state to take special measure to prevent and punish brutality by police methodology.<sup>15</sup> The Rule of Law enacted in Article 14 is an essential feature of the Indian Constitution and it cannot be removed even by an amendment of the Constitution under Article 368 of the Constitution.<sup>16</sup>

The words “**any person**” in Article 14 of the Constitution denotes that the guarantee of the equal protection of laws is available to any person which includes any company or association or body of individuals. The protection of Article 14 extends to both citizens and non-citizens and to natural persons as well as legal persons. The equality before the law is guaranteed to all without regard to race, colour or nationality. Corporations being juristic persons are also entitled to the benefit of Article 14.<sup>17</sup>

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<sup>11</sup> The 14<sup>th</sup> Amendment says: “Nor shall any state deny to any person equal protection of laws”.

<sup>12</sup> *Lindsley v. Natural Carbonic Gas Co.* (1910) 220 US 61.

<sup>13</sup> *State of West Bengal v. Anwar Ali Sarkar*, AIR 1952 SC 75.

<sup>14</sup> Dr. V. N. Shukla-Constitution of India, p.27 (5<sup>th</sup> ed.).

<sup>15</sup> *Raghubir Singh v. State of Haryana*, AIR 1980 SC 1087.

<sup>16</sup> *Indira Nehru Gandhi v. Raj Narain*, AIR 1975 SC 2299.

<sup>17</sup> *Chiranjit Lal v. Union of India*, AIR 1951 SC 41.



## **B-No Discrimination on Grounds of Religion, Race, Caste, ETC.**

### **(Article 15)**

Article 15 provides for a particular application of the general principle embodied in Article 14. When a law comes within the prohibition of Article 15 it cannot be validated by recourse to Article 14 by applying the principle of reasonable classification.<sup>18</sup> It is when the discrimination is based upon one of the grounds mentioned in Article 15; the reasonableness of the classification will be tested under Article 14.

The guarantee under Article 15 is available to citizens only and not to every person whether 'citizen or non-citizen' as under Article 14.

The first clause of Article 15 directs the State not to discriminate against a citizen on grounds only of religion, race, caste, sex or place of birth or any of them. The second clause prohibits Citizens as well as the States from making such discrimination with regard to access to shops, hotels, etc. and all places of public entertainment, of public resort, wells, tanks, roads, etc. The first clause of Article 15 mentions the prohibited grounds in any matter which is exclusively within the control of the State. The second clause prohibits both the State and the private individual, whosoever is in the control of the above mentioned places. The third clause empowers the State to make special provisions for the protection of women and children. The fourth clause which was added by the Constitution (1<sup>st</sup> Amendment) Act 1951, enables the State to make special provisions for the protection of the interests of the Backward Classes of Citizens and is, therefore, an exception to Articles 15 and 29(2) of the Constitution.

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<sup>18</sup>Kathi Ranning v. State of Saurashtra, AIR 1952 SC 123

## **Constitutional Provisions and Safeguards: Class and Caste**

### **Protective Discrimination**

The constitutional safeguards for Scheduled Castes, Scheduled tribes and other backward classes are found especially in Articles 15(4), 16(4), 29(2) and part xvi of the Constitution, which deals with special provisions for scheduled Castes and scheduled Tribes.

If there is any discrimination against any citizen on the above grounds it would be declared void. Article 15(4) makes distinction between backward classes and the scheduled castes and the Scheduled tribes. The words 'backward classes' have been qualified by the words 'socially and educationally'. This means that the expression 'backward classes' refers to classes of persons other than the members of scheduled castes and scheduled tribes. What groups of people in the state constitute backward classes is left for the state to determine.

The constitution of India commits the people of the country to formal equality, but its concern is to ensure substantive equality to the disadvantaged sections of the people of India, the Scheduled Castes (mostly ex-untouchable castes), the tribals, the minorities, and those among others whose condition of life is not much better than that of the untouchable castes.

## **The Dalits**

The term “Dalit” is derived from the Sanskrit word “Dal” which means to split, break, crack and so on. Dalit, in Sanskrit means “Oppressed”. Thus, the word ‘Dalit’ means oppressed class. Jyotiba Phule, who founded the Satya Shodak Samaj, a non-Brahmin Movement in Maharashtra, coined the term “Dalit”. Dalits were earlier known as “Untouchables” and “Outcastes” for centuries and is still practiced in some parts of India till date. However, Gandhiji called the Untouchables or Dalits as “Harijans.”<sup>19</sup> But Ambedkar did not accept Gandhi’s term. It was during the 1970’s that the Dalit Panther Movement of Maharashtra popularised the term “Dalit.”

Dalits are at the lowest position in the caste hierarchy. They were never allowed to mix with upper caste people and were considered dirty. They have been under the power and authority of upper castes throughout their lives and never get appreciated for their hard work and labour. The Dalits were assigned to do all the dirty works like cleaning of streets, sewage and shoe making etc. They were denied to peaceful environment and denied to basic human rights too. They were considered” untouchables” implying that anybody touching them would be polluted or make them unclean. They were even denied access to roads, temples, schools etc. to avoid “pollution” of other castes. Till today, the Dalits are considered dirty and impure people and are being separated from the high class people, though they deserve love and respect for their hard work. They are living with a stigma throughout their life and are being traumatised for no fault of theirs. A large section of the Dalits converted to various religions like Buddhism, Christianity, Islam and Sikhism for equality and human rights. Dr. B.R. Ambedkar did not accept Christianity and Islam because he believed these religions are not strong enough to fight the caste system. He chose

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<sup>19</sup>Harijans means People of God.

Buddhism and converted to it along with millions of Mahars. According to Ambedkar, Buddha created his Sangha as a model of casteless society.

### **Religious Issues**

Religion is the main feature to understand the rise of the Dalit Movement, since the latter is directed against the principles of Hinduism whose inequalities and fixed hierarchy the movement denies. Most of the Dalits consider themselves as non-Hindus, as they claim that Hindu is oppressing them. This feeling gave birth to separatist streams and implemented the idea of an oppressed Dravidian people who had been subjugated. In Dalit movement though, Hinduism is strongly rejected consequently, Dalits have looked for another religion which would give them freedom and equality within its own members. It is also noticeable that in the past many Dalits have embraced Muslim or Sikh faiths to escape Hinduism, as they saw this two newly implement religion as more egalitarian.

The condition of Dalits is slightly improving due to efforts of the Indian Government and of the states. In some Parts of the country archaic and aggressive behaviour towards them are still current. In spite of laws, the reality shows that Dalits even now-a-days are highly discriminated and still confined to humiliating jobs. Forms of Dalit protests have evolved in the past decades. From an aggressive and informal movement, it is transforming slightly into a more organized movement with new claims and political consciousness.

### **Origin of the Modern Dalit Movement**

The origin of the modern Dalit Movement can be traced back to the nineteenth century when Dalits began making efforts to change their lives, as a result of which

their concerns and aspirations began to be taken on serious note. Most of the source materials on the Dalit Movement were not written by the Dalits themselves but by those foreigners who were really interested in them. Some characteristics of the Dalits are as follows-

1. Dalits are heterogeneous group. There were differences among the Dalits in terms of jati traditions, occupations, and patterns of landholding and caste interaction. Dalits share the stigma of “untouchability” in spite of their diverse kind.
2. The second characteristics of the nineteenth century Dalits was their occupation. Irrespective of their traditional Jati occupation, the vast majority of Dalits were engaged as agricultural labourers. Many of their traditional occupations were supplementary tasks they undertook to support their family.
3. The third common characteristic was poverty. Dalits were poorly paid for their labour and were forced to live at the edge of starvation.
4. The fourth characteristic was the division of Dalits into various Jatis. They were allowed to marry only within their own jatis and had their own Jati councils.
5. The fifth characteristic was about the lifestyle of the Dalits. There was no hope of sympathy or support for the Dalits. Thus, the dalits formed a movement called the Dalit movement to fight for their rights and equality.

## IIDS

IIDS<sup>20</sup> has been amongst the first research organization in India to focus on development concerns of the marginalised groups and socially excluded communities. Over the last six years, IIDS has carried out several studies on different aspects of social exclusion and discrimination of the historically marginalised social groups in Indian society as well as in other countries. In specific term, empirical evidence is provided to the following indicators of discrimination and exclusion in economic and civil spheres that Dalits and their children suffer in rural areas of India. They are:

- I. Access to capital assets like agricultural land
- II. Nature of occupation
- III. Level of employment
- IV. Level of poverty
- V. Level of literacy and education of Dalit parents and their children
- VI. Relationship between poverty and status of school attendance  
(attending, drop-out, and never attended)
- VII. Health and nutritional status of Dalit children and mothers

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<sup>20</sup> Indian Institute of Dalit Studies

## **Gender Inequalities**

Gender inequalities are social divisions and cultural distinctions between men and women. Gender includes the rules and responsibilities of men and women. It also includes the dynamic of ethnicity and class.

Gender is perhaps the oldest and the most enduring source of social differentiation. According to sociologist, gender has been for centuries together followed by the society because it is sociological factor or concept within the academics. The conceptualization and re-conceptualization of practices has occurred during the last three decades which reveal the deep rooted political character of the issue that it raises. The roles of men and women in our society are not only different but they are highly unequal. Men are assigned the position of power and importance and are expected to have personality traits that go with them. On the other hand, women are given the sub-ordinate role. Women are expected to be mothers and wives in general and take care of children and household things etc.

## **Peace building and Gender Perspectives in Northeast India-The Naga Experience**

Various International Charters and Conventions recognise the importance of gender equity and gender perspectives in peace building. The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) 1979 make emphasis on gender mainstreaming in peace initiatives and the mandatory inclusion of women in peace processes for sustainable peace. The Beijing Platform for Action (1995) stressed on the importance for the active participation of women in conflict resolutions.

Decades of conflict in the Northeast region has taken place on women as victims of armed violence and physical harassment. All these traumatic experiences have left a mark on the images of women for generations. The seventy odd years of the armed Naga conflict has left the Nagas with the highest number of war widows including the neighbouring Northeast conflicts in Assam and Manipur and even Mizoram which is peaceful today. Northeast women have faced the negative consequences of not only armed conflict but also gender discrimination in various forms which has affected them socially, mentally, economically and politically. Violence against women in the region has seen thousands of its women getting raped, molested and attacked and killed for no reason and with no justice given to them till date.

Conflict displacement have turned women in the region as its biggest victims, as ethnic and political violence continues in many parts of the region particularly Assam-Kokrajhar, North Cachar, Karbi Anglong, Tripura and Manipur. Thousands of women and children have been traumatised and affected, fled their homes and lost everything. The Naga experience of the fifties and sixties has witnessed their villages burnt and razed to ashes on the ground as punishment and displacement for women and children being helpless and defenceless in the hands of the violent Indian army. There has been a sharp increase in sexual violence and crimes in Nagaland as well as in other parts of the region which is a clear indication of absence of punishment and lack of responsibility. One need to ensure that gender violence is criminalized and justice is served.

Various women organisations from different tribes in Nagaland have always come together to stand and fight against any forms of violence endured to them, be it against the Indian army or their own brothers who have violated against the law. The



NMA<sup>21</sup> was formed in the nineties which has led the movement for peace through its slogan “Shed no more blood” and has used it effectively to deliver peace among different factional groups and to stop bloodshed. The strong slogan of Naga mothers has made its impact on warring groups and reduced violence to a large extent over the years. The NMA took the first initiative to reach out to all factional groups for coming in terms of peace talks. The representatives of NMA risked their lives and travelled days and miles to the jungle to meet the top leader of the NSCN (k)<sup>22</sup>, Mr. Khaplang in Burma and other groups, much before any other organisation ventured to do so.

Gender discrimination continues and violations against women’s rights under the guise of customary laws or practices which are undefined as in the withholding of municipal and town elections via-a-vis the question of reservation in urban bodies. The forum of Naga reconciliation includes only two women representatives which is gender imbalance. The joint Legislators Forum has offered to step down and give way to outcomes of agreements and sharing of power stems from the sixty all male legislative body. The Naga Hoho and the ENPO<sup>23</sup> are composed of only male members. The different groups and their representative leaders in peace talks or peace negotiations include only men and no representatives of women leaders are involved till date which is a clear sign of gender imbalance. The Northeast also witnessed violations of women’s rights which is often ignored under the excuse of political situations, peace processes or important ongoing talks and customary laws as in the present Naga Experience of reservation for women in municipalities issue, which in turn is violation of constitutional rights.

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<sup>21</sup> Naga Mothers Association

<sup>22</sup> National Socialist Council of Nagaland(Khaplang)

<sup>23</sup> Eastern Nagaland Peoples Organisation

There are many challenges for women in the region as well as Nagaland in trying to bring about a gender perspective in peace talks and peace building. There is a lack of gender sensitive leaders who fail to see the role of women as proactive supporters in the peace processes. It is only recently that the Naga society is giving importance to women and debating seriously on gender equity in the political sphere and women are fighting for their rights through legal recourse. Thus, unless there is gender equity and equal participation as partners no society can progress. There has to be a combination of both tradition and modernity.

## **ABOUT NORTH-EAST INDIA**

North-east India comprises of Sikkim and the seven sister states namely Assam, Arunachal Pradesh, Manipur, Nagaland, Mizoram, Tripura and Meghalaya. Each state differs in their culture and traditions. The north-east is a true frontier region. It has over 2000km of border with Bhutan, China, Myanmar and Bangladesh and is connected to the rest of India by narrow 20km wide corridor of land .North-East India is considered one of the most ethnically and linguistically diverse regions of Asia, and each state has its distinct cultures and traditions. North-east people celebrate many colourful festivals and each festival has a meaning or reason to celebrate.

### **A brief detail about the states of North-East India.**

- 1.) **Sikkim:** Gangtok is the capital of Sikkim. It is the least populous state in India and the second smallest in area after Goa. The state of Sikkim was formed on 16<sup>th</sup> May, 1975. It is a landlocked state Indian state located in the Himalayan Mountains. Sikkim state has ethnic Nepali majority. West Bengal is the neighbouring state of Sikkim. Neighbouring countries are China, Nepal and

Bhutan. Red panda is the state animal of Sikkim and Blood pheasant is the state bird. Rhododendron is the state tree and Nobile orchid is the state flower.

- 2.) **Assam:** Dispur is the capital of Assam. The state of Assam was formed on 26<sup>th</sup> January, 1950. Assam contributes about 15% of the world's entire tea production. These states are connected to the rest of India through a narrow strip in West Bengal called the Siliguri Corridor or Chicken's neck. Neighbouring countries of Assam are Bhutan and Bangladesh. Gaur is the state animal of Assam and Deohaah is the state bird. Hollong is the state tree and Kopou Phul is the state flower.
- 3.) **Arunachal Pradesh:** The capital of Arunachal Pradesh is Itanagar. The state of Arunachal was formed on 20<sup>th</sup> February, 1987. It is the easternmost state of India. Rajiv Gandhi University is the only University in the state. Arunachal Pradesh is also known as the "land of the rising sun". Neighbouring states of Arunachal Pradesh are Assam and Nagaland. Neighbouring countries are Bhutan, Myanmar and China. Mithun is the state animal of Arunachal Pradesh and Great Hornbill is the state bird. Hollong is the state tree and Lady Slipper Orchid is the state flower.
- 4.) **Manipur:** Imphal is the capital of Manipur. The state of Manipur was formed on 21<sup>st</sup> January, 1972. Manipur is known for its rich bio-diversity having a number of rare plants, trees and wildlife. Neighbouring states of Manipur are Mizoram, Assam and Nagaland. Myanmar is the neighbouring country of Manipur. Sangai is the state animal and Mrs Hume's Pheasant is the state bird. Toon is the state tree and Shiroy lily is the state flower.
- 5.) **Nagaland:** Kohima is the capital of Nagaland. The state of Nagaland was officially inaugurated on December 1, 1963 at Kohima by the President of India, Dr. S. Radhakrishnan, with Mr. P. Shilu Ao as the first Chief Minister of

Nagaland. Geographically, Nagaland is a sensitive state as China lies close to it in the North, Bangladesh on the West with Myanmar alongside, Thailand on the East where the valley of Bangladesh, Myanmar and Thailand merge together forming a common valley known as the “Golden Triangle” which is located close on the heels of Nagaland. This valley serves as the central meeting point for these three Nations with their respective smuggled goods of all kind of merchandise. Nagaland is rich in flora and fauna. World’s tallest Rhododendron tree is found in Nagaland. Neighbouring states are Manipur, Assam and Arunachal Pradesh. Myanmar is the neighbouring country. Mithun is the state animal and Blyth’s Tragopan is the state bird. Alder is the state tree and Rhododendron is the state flower.

6.) **Mizoram:** Aizawl is the capital of Mizoram. The state of Mizoram was formed on 20<sup>th</sup> February, 1987. The biggest river in Mizoram is Chhimtuipi, also known as Kaladan. Phaw Tlang also known as the “Blue Mountain”, situated in the South-Eastern part of the state, is the highest peak in Mizoram at 2210m. Neighbouring states are Tripura, Assam and Manipur. Myanmar is the neighbouring country of Mizoram. Hillock Gibbon is the state animal and Mrs Hume’s Pheasant is the state bird. Iron wood is the state tree and Red Vanada is the state flower.

7.) **Tripura:** Agartala is the capital of Tripura. The state of Tripura was formed on 21<sup>st</sup> January, 1972. It is agriculture based state and is a landlocked state in North-Eastern India. It is the third smallest state of India (area-wise). Neighbouring states are Assam and Mizoram. Bangladesh is the neighbouring country of Tripura. Phayre’s Langur is the state animal and Green imperial Pigeon is the state bird. Agar is the state tree and Nageshwar is the state flower.

8.) **Meghalaya:** Shillong is the capital of Meghalaya. The state of Meghalaya was formed on 2<sup>nd</sup>, April 1970. The state of Meghalaya is also known as the Meghalaya Plateau. The wettest place in the world, Mawsynram (Cherrapunji district) is in Meghalaya. Assam is the neighbouring state of Meghalaya and Bangladesh is the neighbouring country. Clouded Leopard is the state animal and Hill Myna is the state bird. Gamari is the state tree and Lady Slipper orchid is the state flower.

Each state is unique and bewildering in the eyes of travellers and catches their attention of its natural beauty. North-East India is a diverse region with so many different tribal languages of each state followed by different cultures and traditions. North-East India is a very interesting place to visit with so many exciting things and adventures to discover.

## **About Pune**

Pune is becoming one of the famous and well known cities in India for many good opportunities- for students who want to pursue quality education in different fields and for job seekers with so many companies and industries to employ them. Pune is a beautiful city with nice climate and exciting tourist places in and around Pune. Pune city is attracting lots of people not only from other states of India but also from around the world. Pune was once the capital of the Maratha Empire and the base of the Peshwas (Prime Ministers), which lasted from 1674-1818. The rise of the great Marathi warrior King Shivaji, Pune acquired its cultural and architectural importance and till today, Pune plays a vital role in cultural activities. It was Shivaji who built his Empire from Pune. Being the cultural capital of Maharashtra, Pune has well established manufacturing, and forging industries since the 1950-60's. In fact, Pune is

the cultural capital of Maharashtra and Pune celebrates each and every festival with great delight and fun.

Pune also boasts several educational institutions in India and has also earned fame and glory as a leading centre of IT companies and industries. This is the reason people from different states of India are attracted towards Pune for job opportunities and quality education.

### **Education in Pune.**

As mentioned above, Pune is becoming a famous city for providing quality education. Students and scholars are attracted to Pune from other states of India as well as from abroad for pursuing education in different fields. Pune is also known as the “Oxford of the East”. It has several reputed international and national educational institutes that provide quality education to Indians as well as to foreign students. As students and children are the leaders of tomorrow, the educational institutions in Pune are greatly contributing to the making of future leaders. Schools in Pune are renowned for the standard they have set in the field of education. Many students from other states as well as from abroad come to Pune for quality education.

### **University Education**

Savitribai Phule Pune University (formerly known as the University of Pune) was founded in 1949 and is spread over a 400-acre campus. It is home to 46 academic departments, 269 affiliated colleges and 118 recognized research institution.

## **Major colleges and universities in Pune are:**

- Deccan college Post Graduate and Research Institute
- A.I.C.C.S. (All India Centres of Correspondence Studies)
- Fergusson College (FC)
- Bharati Vidyapeeth University (BVU)
- Symbiosis International University (S.I.U)
- Institute of Armament Technology
- Gokhale Institute of Politics and Economics
- Indian Institute of Science Education and Research
- Tilak Maharashtra Vidyapeeth
- DR. D.Y Patil University
- DnyaneshwarVidyapeeth
- Sinhagad University

Thus, Pune with a good number of universities and many good schools and colleges is attracting many students and scholars from abroad as well as from different states of India itself, including the North-East India. Due to poor infrastructure in educational institutions and lack of higher educational facilities in the North-East region many students are coming to Pune for education. Because of lack of job opportunities, Pune is also attracting a lot of people from the North-East region of India as Pune city has lot of growing and leading companies and industries giving job opportunities to the unemployed people.

The beautiful place and peaceful environment with pleasant climate is also one of the reasons many people are coming to Pune for studies as well as for job. Environment and climate conditions to play a major role in attracting people to come to Pune. Not

only young people or students who are pursuing higher studies or seeking for jobs are attracted to Pune but even the old and retired people are attracted to the beautiful and peaceful environment of Pune as they want to settle and live the rest of their lives in a peaceful environment and enjoy the beautiful moments in a good place. Thus, Pune is an ideal place for everyone giving job opportunities to unemployed and for students there are numbers of schools and colleges where they can pursue their study accordingly.