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EXCLUSION OF DALITS AND ADIWASHI'S IN INDIA

Dr. Manik D. SonawaneHead, Dept. of Pol. Science,
Tilak Maharashtra University,
Pune, Dist. Pune**Research Paper - Pol. Science****Introduction:**

India is a famous country for its wide variety of cultural diversity, religion, ethnicities, languages, different castes and classes. Thousands of groups and diverse nationalities reside in the country. Despite the socio-cultural diversity India is facing a vicious cycle of poverty which mainly is the cause of spatial heterogeneity and structural inequalities. The spatial causes of poverty can be seen due to the regional imbalance in the development process, while the structural inequalities have been coupled by 'haves' and 'have nots'. Structural inequality has further been compounded by the caste system of the country. Although anti-discrimination provisions are contained in the 1950 Constitution, caste discrimination remains ingrained in Hindu-dominated society. Poverty, lack of social services like health, education, water and sanitation, etc. remain pressing problems for rural, lower castes and indigenous peoples, despite economic development and poverty alleviation having been the primary objectives of the planned-mixed economy of India for the past years. Additionally, the bitter truth is that lower castes and minority, ethnic groups are disproportionately affected by widespread social and economic problems aggravated by poverty. Generally, India's Hindu-dominated society has excluded backward caste-



class groups of people from the contemporary development processes either through political, social and economic exclusion or through economic exclusion or through social exclusion. These excluded groups are mainly backward - Dalits or lower caste people (Scheduled Castes), Adivashis or tribes (Scheduled tribes), Indigenous people or Janajati (NT, DTNT, VJNT) and Women.

Meaning of Social exclusion:

Social exclusion is a multidimensional process of progressive social rupture, detaching groups and individuals from social relations and institutions and preventing them from full participation in the normal, normatively prescribed activities of the society in which they live. One model to conceptualize social exclusion and inclusion is that they are on a continuum on a vertical plane below and above the 'social horizon'. According to this model, there are ten social structures that impact exclusion and can fluctuate over time: race, geographic location, class structure, globalization, social issues, personal habits and appearance, education, religion, economic and politics.

Social exclusion:

Social exclusion is a concept used in many parts of the world to characterize contemporary forms of social disadvantage and relegation to the fringe of society. It is a term used widely in the United Kingdom and Europe, and was first utilized in France.¹ It is used across disciplines including education, sociology, psychology, politics and economics. Social exclusion refers to processes in which individuals or entire communities of people are systematically blocked from rights, opportunities and resources like housing, employment, healthcare, civic engagement, democratic participation that are normally available to members of society and which are key to social integration.²

The resulting alienation or disenfranchisement is often connected to a person's social class, educational status, relationships in childhood and living standards. It also applies to some degree to people with a disability, minorities and other communities. Anyone who deviates in any perceived way from the norm of a population may become subject to coarse or subtle forms of social exclusion.³ The outcome of social exclusion is that affected individuals or communities are prevented from participating fully in the economic, social, and political life of the society in which they live. Material deprivation is



the most common result of this exclusion.⁴ Ensuing poverty, emotional and psychological trauma, and its resulting diseases may result in catastrophic damage to lives, health, and psyche. Most of the characteristics listed in this article are present together in studies of social exclusion, due to exclusion's multidimensionality.

Theories of Inclusion:

"social exclusion reflects the multiple and overlapping nature of the disadvantages experienced by certain groups and categories of the population, with social identity as the central axis of their exclusion."⁵ The value of the social exclusion approach is its emphasis on the role of relational features in deprivation.⁶ Social exclusion can therefore be explained in terms of group interactions aimed at maximizing value and minimizing costs. "Individuals are most vulnerable when they have fewest personal capacities and material resources but none of these threatens their survival so long as they enjoy the protections afforded by membership of an inclusive group that co-operates productively and redistributes its product."⁷ Jordan goes on to write that "all interactions take place in the context of norms, practices and institutions that steer, stabilize and regulate them."⁸ Members regulate each other's actions by reinforcing norms of social obligation, and offer mutual support and assistance on a reciprocal basis. "All social formations have rules about rights as well as obligations, which determine when, where and how the goods for final consumption will be distributed. These rules are laid down collectively, but result in individual entitlements."⁹

Social Exclusion of Dalits and Adiwashi's:

The Dalit community in India is not only discriminated to use and have access to public utilities and places but excluded from the legal system and public policies. Through laws and plans the government has been intervening in increasing the participation of Dalits in local, state and central governance. Yet, the results of such nominal policies have been proved as tokens and can be labeled as formal inclusive only. Often Dalit activists and people/institutions working for Dalits raise their voices on pertinent issues like untouchability, discrimination, poverty, social prejudice and cultural barriers, inaccessibility in resources, and lack of representation in governance and political system.



In spite of having a long history of origin and habitat, the Adiwashesi community is practically considered as outsiders. They continue to be marginalised and have faced exclusion in active political participation, administration and governance, decision-making and policy planning. Moreover, they face problems like issues of citizenship and finding their true identity in their own native land. The Adiwashesi people feel highly discriminated against and has almost lost 'the sense of belongingness to this nation' the exclusion of the Adiwashesi community from the national mainstream has been a negative factor for the sound economic development in the country. Many of the modern days basic facilities have not yet reached at the door of Adiwashesi. They are inherently disadvantaged in many social and economic aspects. Again, poverty is very high among them most of the population living in rural areas having average low rates of literacy. There has been little effort to prevent social, economic and political exclusion and to reintegrate those who have become excluded through unemployment, landlessness and homelessness. In addition, immediate attention needs to be provided to ascertain citizenship rights to the landless Adiwashesi and to maximise their representation in political and administrative units of the country.

Professional Exclusion:

Some intellectuals and thinkers are marginalized because of their dissenting, radical or controversial views on a range of topics, including HIV/AIDS, climate change, evolution, alternative medicine, green energy, or third world politics. Though fashionable for a time to some, they are more widely regarded as intellectual freethinkers and dissidents whose ideas and views run against those of the mainstream. Social exclusion has many contributors. Major contributors include race, income, employment status, social class, geographic location, personal habits and appearance, education, religion and political affiliation.

Exclusion of Women:

The Constitution of India has guaranteed the right of equality to women, however discrimination against and problems concerning women manifest themselves in a number of ways in India. An age-old patriarchal value system, social and cultural exclusion of women from the national mainstream has been a negative factor for the sound economic



development in the country. Practices have crippled the women in many ways. Child marriages, restrictions on widows remarrying and arranged marriage practices are still followed widely. Women often face domestic violence and harassment, with no legal provisions, as gender discrimination is deeply entrenched in society. Comparatively, women work more than men in and outside the household and receive significantly lower wages. Their employment is limited to the unorganized sectors, and despite affirmative action programmes, their participation in the government is low. The low status of women in Nepal can be traced to a number of interrelated economic, legal, cultural, political, and institutional factors. Women's poverty is exacerbated by caste and ethnicity-based discrimination, as the caste system defines access to resources and opportunities, leaving women more disadvantaged than men at every level. Women have unequal access to food, education and health care, limited opportunities to earn incomes, restricted access to and control over productive resources, and few effective legal rights. They are further disadvantaged by a lack of awareness of their legal rights and opportunities.

Inclusion and Exclusion of Indigenous (Janajati) Communities:

The India has hundreds of indigenous communities; however, the state has defined the communities conservatively by calling them groups that face socio-economic and cultural backwardness. Social scientists believe that there are more indigenous people/communities than recognized by the state. An in-depth anthropological-sociological survey is necessary for ascertaining the true number of such communities and people. Indigenous people face consequences in terms of discrimination, because of their small population and due to historic and current discriminatory treatment by the state and society. Some of the pressing problems relevant to the Janajati groups like linguistic discrimination, religious domination and cultural imperialism, abolishment of land rights, access to resources and inadequate recognition of indigenous or traditional knowledge endowment, exclusion in political participation and migration and indigenous groups.

Conclusion:

The Preamble, the Fundamental Right, directive principles and fundamental duties are very important initiatives for bringing empowerment in the socio-economic status of every Indian citizen. Every plans and programmes of the Government have aimed at



common man advancement in different aspect of their life. India has an absolute system of laws to protect the rights of all citizen of India. However, the Government is often unable to enforce these laws, due to deep rooted traditions in India. Government of India has taken initiatives and has passed various Laws and Acts especially for Dalits, Adiwashi's and women as an attempt of Inclusion and main stream.

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