An Insight OnSocial Inclusion And Its Evolution In The Indian Perspective

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Abstract:
The notion of social inclusion emerged in Europe in1970s with rapid spread across the nation-states and global regions. Since its inception,the Indian Constitution has enshrined various principles for the inclusion of socially excluded groups. India, which is one of the oldest civilizations of world, its ancient scriptures like Mahabharata, Upanishad, Arthashastras etc., and history reveals about social equity and social inclusion with accepting existing social stratification, and custom. The rationalefor establishing social equity has also been emphasized by many social reformers. With the invasion of emperors and the advent of various caste-creeds and religions, throughout the ages, vast geographical diversity and as its inevitable consequence, these multi-dimensional causes enlarged the nature and circumference of social exclusion and inclusion in India. The Constitution of India keeping thesecomplexities in consideration has incorporated policy discourses for the "socially excluded'' group of people based the principle of 'equality' in its constitutional structure towards mainstreaming. Being these constitutional measures and various policies adopted and implemented by the government, problems related to the marginalized or excluded section are still not addressed properly thus it needs to be re-examined.
Keywords*:Social exclusion, social inclusion, privileged, equality, discrimination, responsibility.*

I.   Introduction:

Since ancient times, India has established itself as a welfare state. Its ancient scriptures and epics depicts about the concept of "Yogekshema".Modern welfare states have incorporatedspecial provisions/policy discourses for the "socially excluded'' group of people in their constitutional structure towards mainstreaming them through realising these privileges. The concept of social exclusion and inclusion emerged in response to the crisis of the welfare state in Europe, which had an increasing impact on the analysis of social disadvantages in Europe over the last couple of decades. When the concept was first employed by Rene Lenoir in France in the 1970s, it took into account people unable to adjust to mainstream society and later other European countries adopted it with their own interpretation[1].

In India, the concept of social welfare and social inclusion evolved throughout the Vedic period to present era. Since ancient time, treatise and scriptures like Vedaspredictabout the moral elevation and prosperity of the subjects by the monarchy of the contemporary period[2].In Kautilya'sArthashastra-provisions for special opportunities to the marginalized group, integrated with the concept of 'Yogakshema'.Since the ancient period, invasion of foreign emperors resulted in the advent of various caste-creeds and religionthroughout the ages; the socio-economic and political hegemony of privileged upper classes and its inevitable consequencesitself enlarged the nature and circumference of social exclusion and inclusion in India.

II.   Objectives:

The present study intends to enquire into the following objectives: (a) the genesis and progression of the notion of social exclusion and social inclusion in the Indian context and, (b) to analyze its nature in present day context of India.

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[1]World Bank defines, Social inclusion is the process of improving the terms on which individuals and groups take part in society-improving the ability, opportunity, dignity of the disadvantaged on the basis of their identity.(www.worldbank.org>topic>socio-inclu…).
[2]Sobhas Chandra Shom,BharatiyoRastrachinter Itihas;p-5.

III. Methodology:

The methods of the present study is descriptive and qualitative in nature. The inquiryis basically based upon secondary sources related to the area of the study. Secondary sources include writings books, journals, thesis papers and other available related literature to the study. Data also will be collected using the internet, e-sources etc.

IV. Identifying social exclusion and social inclusion:

Social exclusion is a process that involves denial of rights and opportunities that the majority enjoy, resulting in the inability of individuals from excluded groups to participate in the basic political, economic and social functioning of the society, thereby causing high human poverty and deprivation among them(S. Thorat.et)[3]. In contrast, social inclusion refers to the process by which efforts are made to ensure equal opportunities – that everyone, regardless of their background, can achieve their full potential in life. Such efforts include policies and actions that promote equal access to (public) services as well as enable citizen's participation in the decision-making processes that affect their lives.[4] Exclusion is also described as a cumulative and multidimensional process which, through successive ruptures, distances individuals, groups, communities and territories from the centre's of power and prevailing resources and values, gradually placing them in an inferior position. Therefore, the manifestation of social and political exclusion is related to the idea of a process consisting of an itinerary which has a beginning and an end and passes through different stages. (Estivill, 2003)

Despite it's a recent concept popularized by French Secretary of state Rene Lenoir to Social Science; the meaning, factors and variables of social exclusion and inclusion are defined in various ways by many social scientists across the globe. They have contextualized it from different historical, political, institutional and geographical aspects.

World Bank defines, Social inclusion is the process of improving the terms on which individuals and groups take part in society-improving the ability, opportunity, dignity of the disadvantaged on the basis of their identity. Whereas Silver defined social inclusion as a *"relational process of increasing opportunities for social participation, enhancing capabilities to fulfill normatively prescribed social roles, broadening social ties of respect and recognition, and at the collective level, enhancing social bonds, cohesion, integration, or solidarity"* (Silver, The Contexts of Social Inclusion, 2015).

In India, *"social exclusion has been predominantly used in understanding caste-based discrimination* (Debnath, 2016)"*. From the above definitions of social exclusion and inclusion, it's revealed that inclusion is now an important world concern.

V. Genesis and progression of social exclusion and social inclusion in India:

Though the notion of social exclusion and social inclusion has its emergence since last few decades, but its root can be traced since the ancient period. According to AmartyaSen, The Greek philosopher Aristotle's analysis on the originand development of state reflects the concept of social exclusion and inclusion. The epics and scriptures of ancient India like Ramayana, Mahabharata, Upanishads, Smriti's and Samhita's, Arthashastras, Jain and Buddhist's canons depicts causes behind social exclusion in society and how it created social stratification and thus discrimination in the structure of Indian society; and also preaches about the integration and equality in society and welfare of the people as well.

(a)In ancient India: Pt. Jawaharlal Nehru in his famous book "The Discovery of India" said that after defeating to Dravidians, Aryan's have constructed the society according to their doctrine of life such as the concept of Chaturbarnya, which govern the way of life of the people during that time (Nehru, 1946). The Aryan society recognized four classes in Brahmins, Kshatriyas, Vaishyas and Sudras and mobilization in classes were present. Individuals by attaining quality of any class was considered as member of concerned class. When priest class started to detached themselves following the closed system from rest of the classes, and the system of caste originated. But due to power concentration with Kshatriyas, wealth and revenue with Vaishyas-they have not degraded and following this casteism accelerated social discrimination. The Sudras as well the status of women had degraded.

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[3] Pradeep. B. Kadun& Prof. Ravindra. D. Gadkar, 'Social Exclusion-Its Types and Impact on Dalits in India'.

[4] Social Inclusion, Department of Economic and Social Affairs Poverty
https://www.un.org/development/desa/socialperspectiveondevelopment/issues/social-integration.html

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In later Vedic era, with the spread of Jainism and Buddhist way of life against the supremacy and socio-cultural hegemony of Brahminical prejudices; embraced the doctrine of equality and fraternity. And the deprived sections in Aryan society started to accept Buddhism significantly.

(**b**)*In medieval India:*With the invasion of Muslim emperors in India since712, they have started to spread their doctrine of life along with criticizing the Brahmin doctrines of life. On the other hand, another movement called 'Bhakti' also arose concurrently against the caste distinction and equality along with liberal religious notion.

(**c**)*In modern era:*The main objectives behind the expansion of the British colony in Indian territory wasthe economic profit and for subsequent increase of this profit, as one of the core factor they have started to create a group who served for Britisher's interest gaining. Consequently, British colonization has also created various forms of exclusion and further tied legal status to a hierarchy of ethnic and racial groups, privileging some over others (United Nations Department of Economic and Social Affairs).

Early British Era: The purpose of the Britishers was to trade and economic profit at the outset of colonialization. But when industrial revolution took place, India became a source of raw market to enlarge their profitability. Reasonably they also started to educate irrespective their caste, creed and religion.

Nineteenth(19th) Century British Era: The 19th century marked asthe transitional period in perspective of social-political formation of   British India. Rises of renaissance and nationalism amongst the Intellectual elites, those acquaint with western liberal thoughts paved the way in bringing structural transformation in socio-political framework of contemporary India. In nineteenth century, rises of renaissance-paved the way in bringing structural transformation in socio-political framework of contemporary India. Many thinkers and social reformers like DayanandaSaraswati, Raja Ramamohan Roy and Swami Vivekananda etc, emerged during this period with the notion to revival Indian society. Rammohan Roy who is also known as father of Renaissance and pioneer of liberalism in India, devoted him-self to remove superstitions of hindu society and fight for equal rights and status for women. Swami Vivekananda believes that the main causes of social exclusion is discrimination that have existed since ancient practice of casteism. He says about the Hindus'-loss of power and political decline-that Indian politics is declined because of those community amongst whom the entire knowledge was limited and who were very careless in circulating the knowledge in among the other community[5].

*During pre-independence and post-independence:*It has been realized by the Indian social reformers and many freedom fighters that equality among the members of society is necessary dynamic towards bringing equity in society because social stratification resulted discrimination in society itself. And it is reflected through the constitutional provisions for weaker, marginalized and excluded section by the makers of the Indian Constitution.

After India Attaining independence in 1947, the framers of Indian Constitution adopted a governing system which guarantees fundamental rights all of its citizens irrespective of their caste, creed, sex and religion and also secure socio-political and economic justice directive principles and some temporary and permanent provisions for backward classes included. In this regard D.D Basu's analysis on the historical background and necessity to include certain temporary and permanent provisions for bringing backward sections to bring up to same level with rest of the nation is worth to mention. He said that, to safeguard the individual liberty and also to ensure social, economic and political justice for all, the framers of the Indian Constitution adopted Fundamental rights together with Directive Principles (Basu, 2015). In order to establish socio-political equality the framers of the Indian Constitution under the chairmanship of Dr. B.R Ambedkar not only incorporated equal rights for every citizen, economic justice also guaranteed by the state (Hundal, 2017).

In India, different form of social exclusion is still persists in the structure of society; which was existed since the ancient times and these are predominant due to caste-ridden causes said by Ambedkar. In India, different discourses of exclusion were against of the caste system induced oppressive, exploitative, discriminatory and exclusionary practices. Hence according to Radhakrishnan, Indian Constitution is, prima facie, anti-discriminatory, anti-exclusionary, anti-exploitative and anti-oppressive (Radhakrishnan, March 2009 (Vol.4 No.1)).

According to Chhetri that, decentralization system ensures the participation and inclusion of marginalized and historically excluded groups in the process of governance. Participatory and reflective governance of all the interests is one of the most effective ways to facilitate inclusion. The writer critically analyzed how power relation as a part of modern democratic-federal system among the stake holders may gear up for social inclusion in India (Chhetri, 2013). While explaining the causes of social exclusion in India, M.K. Yadav and S.Longchar said that "social exclusion is commonly used to discuss the social relations and institutions that exclude, discriminate or deprive certain social groups on the basis of a broad range of group identities. The structure of the caste system and the implications of this for employment, education and the rules

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[5]Sarkar,S.(2016), 'Vivekananda's View on Uplift of the Subalturn'.

of social and economic exchange are distinctive in India" (Mukesh Kumar Yadav, Social Exclusion and Social Inclusion: An Overview, Volume 7 Issue 1, January 2018). According to B. Ghosh, social exclusion results due to domination of powerful groups of society over the weaker or marginalized. This relational deprivation is capable to bring changes in the structural factors of society along with non-relational factors. Thus in India, social exclusion is a multifaceted challenge could not possible addressed only by providing constitutional or institutional advantages (Ghosh, 2020). According to United Nations report, "under the status quo, there is no evidence that the world will overcome exclusion. Rather, this social ill must be addressed directly if mankind is to actually leave no one behind. Success in doing so will require that people of good will support the efforts of excluded communities and people to be included" (United Nations Department of Economic and Social Affairs).

VI. Conclusion

From the study it reveals that, social exclusion in India were caused by the utter neglect, suppression and exploitation of people by the upper classes and castes. Due to this historical fact, the makers of the Indian Constitution introduced and incorporated the idea of collectivesocial responsibility. To ensure equality in the society, The Constitution of India provides more privileges to the excluded, marginalized and suppressed masses. It has also incorporated for special privileges to the backward classes, which referred as positive discrimination to abolish discrimination itself through the policy of reservation for backward classes and women's etc for mainstreaming. India is driving herself towards social inclusion.

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