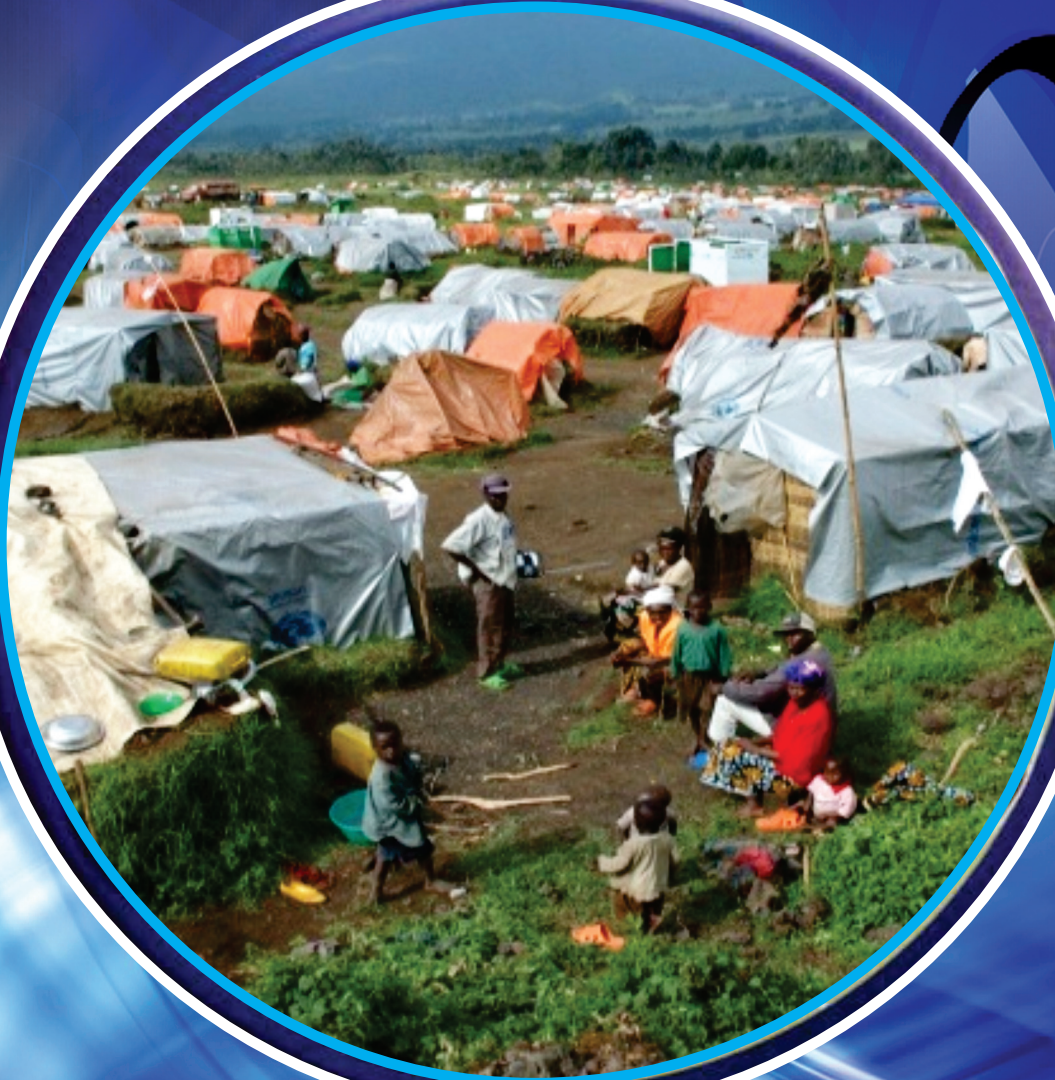




Block

3

DYNAMICS OF DEVELOPMENT-II

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BLOCK 3 DYNAMICS OF DEVELOPMENT-II

Block 3 has four units namely -Violence, Conflict and Social Movements, Social Exclusion and Discrimination, Marginalization and Freedom, Entitlement and Human Rights.

Unit-1 is on **‘Violence, Conflict And Social Movements’** which gives an account of conflict: concept, causes and consequences, violence: concept, causes and consequences, dynamics of conflicts and violence, social movements: theories and dynamics and stages and types of social movement.

Unit-2 is on **‘Social Exclusion and Discrimination’** which discusses stages of change, role of change agent, change cycle and barrier to change.

Unit-3 is on **‘Marginalization’**, this unit discusses meaning and nature of marginalization, types of marginalization, causes of marginalization, levels of marginalization, marginalized groups and measures overcome marginalization

Unit-4 is on **‘Freedom, Entitlement And Human Rights’**, it discusses the types of Entitlement, Human Rights and Freedom. violence- concept, causes and consequences, dynamics of conflicts and violence, social movements: theories and dynamics, stages and types of social movement.

UNIT 1 VIOLENCE, CONFLICT AND SOCIAL MOVEMENTS

Structure

- 1.1 Introduction
- 1.2 Conflict: Concept, Types, Causes and Consequences
- 1.3 Violence: Concept, Causes and Consequences
- 1.4 Dynamics of Conflicts and Violence
- 1.5 Social Movements: Theories and Dynamics
- 1.6 Let Us Sum Up
- 1.7 References and Selected Readings
- 1.8 Check Your Progress-Possible Answers

1.1 INTRODUCTION

The idea of conflict is basic to our understanding and appreciation of our exchange with reality of human action. Conflict can be treated broadly as a philosophical category denoting the clash of power against power in the striving of all things to become manifest. Or, conflict can be seen simply as a distinct category of social behavior, as two parties trying to get something they both cannot have. Moreover, conflict can be apprehended as a potentiality or a situation, as a structure or manifestation, as an event or a process. Defining what exactly, a social movement is, can be difficult. It is not a political party or interest group, which is, stable political entities that have regular access to political power and political elites; nor is it a mass fad or trend, which is unorganized, fleeting without goals. Instead they are somewhere in between. Some characteristics of social movements are they are” involved in conflictual relations with clearly identified opponents; are linked by dense informal networks; and they share a distinct collective identity”. Violence is the use of physical force to injure people or property. Violence may cause physical Pain to those who experience it directly, as well as emotional distress to those who either experience or witness it. Individuals, families, schools, workplace, communities, society and the environment all are harmed by violence.

After reading this unit, you will be able to:

- Explain the meaning of violence, conflict and social movements
- Describe the types and causes of violence, conflict and social movements
- Discuss the consequences and remedies for violence and conflict

1.2 CONFLICT: CONCEPT, TYPES, CAUSES AND CONSEQUENCES

1.2.1 Conflict: Meaning and Concept

It is difficult to conceive of a human community where there is no conflict among members or between persons in the company and outsiders. At the same time, the degree to which conflict is physically violent varies widely. There are such as the Yanomano, where feuding and warfare are an ongoing condition of life, in

contrast to the Fore of New Guinea where open physical expression of differences is rare and strongly discouraged. Conflict is an integral aspect of political life. It involves efforts of two or more mutually opposed parties to obtain scarce resources at each other's expense through destroying, injuring, thwarting or otherwise controlling other parties. Societies can differ greatly in their levels of conflict behavior, the ways in which conflicts are played out, and the mechanisms for dispute settlement which are utilized to control or direct conflicts when they occur. There is variation in the nature of conflict. Conflicts in some societies or between members of a society and outsiders are violent, while in some cases, where there are clearly disagreements and differences, open violence is rare?. Political violence, from this perspective, is not simply present or absent in a society. At one end violence is common, perhaps endemic; at the mid-point conflict is common, but it takes more institutionalized forms; at the low end, conflict rarely becomes physically violent.

Conflict is therefore universal, as Heracleitus pointed out. Our very experience presupposes conflict in its generation, and our knowledge, apart from its priority categories, is based on such conflict. Our learning about ourselves, others, and reality, our growth and development, and our increasing ability to create own heaven or hell comes through conflict. The desire to eradicate conflict, the hope for harmony and universal cooperation, is the wish for a frozen, unchanging world with all relationships fixed in their patterns-with all in balance. One in which we cannot hope or plan for a better tomorrow, but can only follow our inevitable course, with the determined ups and downs of a wooden horse on a merry-go-round.

Conflict is present when two or more parties perceive that their interests are incompatible, express hostile attitudes, take or pursue their interests through actions that damage the other parties. These parties may be individuals, or small or large groups, and countries. Interests can diverge in many ways:

- i) Over resources-territory, money, energy sources, food-and how they should be distributed.
- ii) Over power, how control and participation in political decision-making are allocated.
- iii) Over identity, concerning the cultural, social and political communities to which people feel tied.
- iv) Over status, whether people believe they are treated with respect and dignity and whether their traditions and social positions are respected.
- v) Over values, particularly those embodied in systems of government, religion, or ideology.

1.2.2 Types of Conflict

The various type of conflict are:

- i) Latent Conflict-Sometimes an observer may believe that parties interests are incompatible but the respective parties are not aware of these incompatibilities. This may be caused by self-delusion, rationalization, lack of knowledge, or suppressed information. We call such unacknowledged or barely recognized conflicts of interests latent. Conflicts become manifest when these unacknowledged contrary interests becomes conscious and voiced.

- ii) Peaceful Conflict-is handled according to regulated mechanisms to pursue competing interests. Various factors regulate conflict: national constitutions and laws, family and clan structures, court systems, religious codes, habits of decorum, debate and discourse, among other mechanisms. These can be informal and tacit-social mores and customs. They can also be highly formal and institutionalized, as in a nation's written statutes. Elections are a classic way that conflicts can be addressed peacefully. Peaceful conflict resolution mechanisms can be traditional or modern, local, national, or international.
- iii) Violent Conflict-Conflicts can become violent when parties go beyond seeking to attain their goals peacefully, and try to dominate or destroy the opposing parties' ability to pursue their own interests. Conflicting interests can be pursued without violence or coercion: not all conflicts are violent. Conflicts handled peacefully and non-coercively can be positive events. Societies can progress when parties' changing needs are identified and accommodated, as happens when minorities are recognized and better served. With so much violent around the world, we might assume that violent conflict and coercion are the natural order of things: human beings are inherently aggressive, and wars and violent conflicts are inevitable. Yet violence does not always occur, even when interests differ: violence is not inevitable.

1.2.3 Causes of Conflict

Following are a few important causes of conflict:

i) Systemic Causes: Structural Conditions

Systemic determinants cause objective changes in parties' material circumstances; environmental deterioration, population growth, resource scarcity and competition, the colonial or Cold War legacy, breakdown of values and traditions, poverty, the marginalization of pastoralists, and ethnicity are all examples of systemic causes of conflict. Systemic sources of conflict are pervasive and affect large numbers of people. Their influence on the probability of conflict operates slowly. Measures like international programs or government policies that seek to prevent or reduce conflicts by treating their systemic sources show results over the long term.

ii) Proximate causes: Political and Institutional Factors

Proximate sources are problems in the social, political, and communications processes and institutions that mediate the effect of systemic conditions on peoples' lives and behavior. Proximate factors are crucial influences on whether systemic conditions give rise to violent reactions or to more peaceful ways of dealing with conflicting interests. The linkage between proximate determinants and manifestations of violent conflict are easier to discern and their effect is more direct. Government policies, social organization, economic reform programs, the problems of political liberalization, militarization and external military aid can all be proximate sources of conflict.

1.2.4 Immediate Causes:

A) Acts and Events

The most immediate and direct causes of violent conflict are found in actions and events that trigger violent actions—for instance, a government cracks down on an oppressed group which prompts a rebellion. Because they are more visible, these factors may be relatively easier to influence.

B) External and Internal Factors

The source of the cause of conflict is another major dimension influencing a country's position on the spectrum from conflict to peace. Domestic and regional factors can encourage or help to head off violent approaches to resolving tensions, as can exogenous factors carried out by third parties. Internal and external determinants of conflict can be systemic, proximate or immediate. A favored hypothesis is that conflict is a result of population pressure. Too many people make too many demands on each other and create intolerable frustrations, thus provoking social conflict.

1.2.5 Consequences of Conflict

Countries suffer from many different consequences of violent conflict. Violent conflict kills people in different ways—although it is often difficult to estimate how many. Civilians and soldiers are killed in combat; people die because of a higher prevalence of diseases; and people are killed because of an increase in violent crime. Wars force mass migration. Countries that have experienced violent conflict also face a high risk of renewed conflict. Conflict also has economic consequences. It leads to unemployment and loss of income owing to disruption of economic activity, destruction of infrastructure, uncertainty, increased cost of doing business. Furthermore, social spending is often cut to accommodate increased military spending.

1.2.6 Prevention and Control of Conflict

Conflict prevention strategies may distinguish between operational prevention (measures applicable in the face of imminent crisis) includes early warning, mediation, conciliation, preventive disarmament and preventive deployment using interactive means.

Structural prevention often elaborated under peace-building initiatives and comprising political, institutional (governance) and development reforms, capacity enhancement and advocacy on the culture of peace.

1.3 VIOLENCE: CONCEPT, CAUSES AND CONSEQUENCES

1.3.1 What is violence?

Violence is the use of physical force to injure people or property. Violence may cause physical pain to those who experience it directly, as well as emotional distress to those who either experience or witness it. Individuals, families, schools, workplaces, communities, society, and the environment all are harmed by violence.

Violence is a social and health problem for all who experience and witness it. Violence takes many forms, including:

- Family violence, often referred to as domestic abuse, child abuse, child maltreatment, spouse abuse, and wife battering
- Peer group violence, which includes workplace violence, school violence, gang violence, and bullying
- Sexual violence, which includes rape *, date rape, marital rape, intimate partner abuse, and child sexual abuse
- Abuse of power, which includes mistreatment of children, students, elders, people with disabilities, and others who are smaller or less powerful than the abuser
- Community violence, which includes assaults, fights, shootings, homicides, and most forms of peer violence
- Hate crimes and hate speech, which target victims based on gender, age, race, ethnicity, religious belief, or sexual orientation
- Media violence, shown on television, in film, and in video games.

1.3.2 Why do people behave violently?

Research indicates that violent behavior may have many different causes, some of which are inborn but most of which are learned from experiencing or witnessing violent behavior by others, particularly those who are role models.

- bullying is when a person repeatedly intimidates or acts aggressively toward those with less power or ability to defend themselves.
- rape is when a person forces another person to have sexual intercourse. or engage in other unwanted sexual activities.

1.3.3 Causes of Violence

The causes of violence are:

i) Genetics

Chromosomes carry genetic messages from parents to offspring, and there is some research that suggests that, in some cases, aggressiveness may be inherited.

ii) Brain injury

Injury to the front parts of the brain may remove some Personal Control Over Anger And Aggression.

iii) Antisocial personality disorder

People with antisocial personality disorder often behave violently even as children. They may disregard their own safety and the safety of others. People with this disorder do not seem to understand that violence harms other people, and they do not seem to have a conscience that tells them right from wrong. The terms sociopath and psychopath sometimes are used to describe people with antisocial personality disorder.

iv) Alcohol and substance abuse

Drinking and drugs often play a role in violence. For some, these substances interfere with otherwise good judgement or behavior. Some people try to use alcohol or drugs to treat their feelings of anger or depression, but instead feel worse. Violence toward others—or towards themselves—can result.

v) Desensitization

Constantly viewing violence at home, in communities, or on television can lead people to believe that violence is a normal part of life. People who are surrounded by violence may reach a point where they no longer notice violent events or remember that peaceful behavior is a possibility.

vi) Learned helplessness

People who resign themselves to the belief that violence is an inevitable part of their lives may give up trying to avoid or escape that violence. They may become passive and unable to create safety for themselves or their families. Battered wives who remain at home with battering husbands, for example, may believe that trying to escape violence is hopeless.

vii) Social Modeling

Children learn by observation and by imitation. Children who observe their home, school, or media role models behaving in violent ways may come to believe that turning angry feelings into angry actions is acceptable behavior, or even the most effective way to solve problems. Such children may never learn peaceful behaviors or cooperative ways to solve problems.

Parents who model abusive behavior at home can create a cycle of violence, teaching children to grow up to be abusive adults. The importance of positive role models and the dangers of negative role models should not be underestimated.

1.3.4 How is Violence treated and Prevented?

People who experience or witness violence should react immediately. Police and violence hotlines should be called in an emergency. People who have been injured should be taken to a clinic or hospital emergency room for treatment. When an immediate crisis has ended, a family doctor or school counselor or member of the clergy should be contacted for counseling and referrals. Shelters and child protection agencies can help battered women and children. Counseling can help batterers and their families to learn better behaviors for managing stress, conflict, and anger. Therapists can help people with post-traumatic stress disorder * achieve emotional recovery from the aftermath of violence.

1.3.5 Social Modelling and Self Regulation

Social psychologist Albert Bandura has been studying social modeling, observational learning, aggression, and self-regulation since the 1970s. Bandura's theories indicate that role models (social modeling) can influence people toward creativity or toward violence. If children observe violent behavior at home, in school, or on television, they may come to believe that turning angry feelings into angry actions is acceptable behavior. When these children become angry themselves, they will display the behaviors they have observed, and they even

may create new angry behaviors that go beyond what they have learned from their models.

Another important aspect of Bandura’s research focuses on self-direction and self-efficacy, or people’s beliefs about their own abilities to influence and affect the world around them. If children observe adults failing to control their own angry feelings or violent behaviors, or if they observe violent behavior going unpunished, they may come to believe that peaceful behaviors cannot succeed or are not worthwhile activities. They may lose their motivation to learn cooperative problem-solving skills, or they may quit before they achieve success in using these skills.

Post-traumatic stress disorder is a mental disorder in which people who have survived a terrifying event relive their terror in nightmares, memories, and feelings of fear. It is severe enough to interfere with everyday living and can occur after a natural disaster, military combat, rape, mugging, or other violence.

Those who commit violent acts or have violent or angry feelings need to receive treatment. Emotional problems, drug and alcohol abuse, and other conditions which make a person more violence-prone need to be dealt with. The social forces that prevent violence—family, friends, and the community—need to take positive steps to make violence less likely and to increase safety.

Physical violence is never an acceptable form of behavior. Everyone has choices. Becoming aware of the problems, deciding not to follow violent patterns, and making a commitment to learn new ways of relating are the keys to change. It is never too late to change the pattern of violence in families, communities, or society.

In this unit, you have read about conflict: concept, causes and consequences and violence: concept, causes and consequences. Now, answer the questions given in Check Your Progress 1.

Check Your Progress 1

- Note:** a) Answer the following questions in about 50 words.
b) Check your answer with possible answers given at the end of the unit.

- 1) What do you understand by conflict and violence?
.....
.....
.....
.....
- 2) What are the types of conflict? Explain any one
.....
.....
.....
.....

1.4 DYNAMICS OF CONFLICTS AND VIOLENCE

The dynamics of conflicts and violence can be broadly categorized into the following types:

1.4.1 Caste Dynamics

In the past four decades, types of ethnic conflicts in India have increased and exhibited the extremes of violence between the upper castes Hindus and scheduled Castes, between Hindus and Muslims and between Hindus and Sikhs. The caste system in India has been a feature of India's social milieu from time immemorial. The caste system is very rigid and is discriminating against the lower caste that are exploited and suppressed by the upper castes. The Scheduled castes represent either depressed or backward or 'unclean' low castes. Low caste Hindus had always been accepted as inferior members of the society and was, therefore, excluded from active participation in public life. They were traditionally placed in an unprivileged position. Their economic condition has been poor, their social status low, and their political participation altogether absent.

1.4.2 Community Dynamics

According to the constitution of India, two types of people are considered as minority communities in the country. First is religious minority and second one is linguistic minority. In religious minorities, followers of all religions except Hindus are considered as Minorities on national and state level. This includes the following religions: Muslims, Christians, Sikhs, Buddhists, Jains and Parsis.

Linguistic minorities are those who have different first language than the first language of majority of the people in the state. Thus, for example, Gujarati speaking people living in Maharashtra are linguistic minorities in Maharashtra. There are minority commissions on national and state levels. Religious minorities get special benefits, especially in the field of education and educational institutions.

The commissions look into the matters related to minorities. Minority communities can establish their own educational institutions, and can reserve 50% seats of students reserved for own community members. Common problems affecting minorities are on the rise. Some of the major problems of minorities are discussed below:

i) Problem of Identity

Because of the differences in socio-cultural practices, history and backgrounds, minorities have to grapple with the issue of identity everywhere which give rise to the problem of adjustment with the majority community.

ii) Problem of Security

Different identity and their small number relative to the rest of the society develops feeling of insecurity about their life, assets and well-being. This sense of insecurity may get accentuated at times when relations between the majority and the minority communities in a society are strained or not much cordial.

iii) Problem Relating to Equity

The minority community in a society may remain deprived of the benefit of opportunities of development as a result of discrimination. Because of the

difference in identity, the minority community develops the perception of the sense of inequity.

1.5 SOCIAL MOVEMENTS: THEORIES AND DYNAMICS

Sociologists have developed several theories related to social movements. Some of the better-known approaches are outlined below. Chronologically they include:

- collective behavior/collective action theories (1950s)
- relative deprivation theory (1960s)
- marxist theory (1880s)
- value-added theory (1960s)
- resource mobilization (1970s)
- political process theory (1980s)
- framing theory (1980s) (closely related to social constructionist theory)
- new social movement theory (1980s)

1.5.1 Deprivation theory

Deprivation theory argues that social movements have their foundations among people who feel deprived of some good(s) or resource(s). According to this approach, individuals who are lacking some good, service, or comfort are more likely to organize a social movement to improve (or defend) their conditions.

There are two significant problems with this theory. First, since most people feel deprived at one level or another almost all the time, the theory has a hard time explaining why the groups that form social movements do when other people are also deprived. Second, the reasoning behind this theory is circular – often the only evidence for deprivation is the social movement. If deprivation is claimed to be the cause but the only evidence for such is the movement, the reasoning is circular.

1.5.2 Mass Society Theory

Mass society theory argues that social movements are made up of individuals in large societies who feel insignificant or socially detached. Social movements, according to this theory, provide a sense of empowerment and belonging that the movement members would otherwise not have.

Very little support has been found for this theory. Aho in his study of Idaho Christian Patriotism, did not find that members of that movement were more likely to have been socially detached. In fact, the key to joining the movement was having a friend or associate who was a member of the movement.

1.5.3 Structural Strain Theory

Social strain theory, also known as value-added theory, proposes six factors that encourage social movement development

- 1) structural conduciveness – people come to believe their society has problems

- 2) structural strain – people experience deprivation
- 3) growth and spread of a solution – a solution to the problems people are experiencing is proposed and spreads
- 4) precipitating factors – discontent usually requires a catalyst (often a specific event) to turn it into a social movement
- 5) lack of social control – the entity that is to be changed must be at least somewhat open to the change; if the social movement is quickly and powerfully repressed, it may never materialize
- 6) mobilization – this is the actual organizing and active component of the movement; people do what needs to be done

This theory is also subject to circular reasoning as it incorporates, at least in part, deprivation theory and relies upon it, and social/structural strain for the underlying motivation of social movement activism. However, social movement activism is, like in the case of deprivation theory, often the only indication that there was strain or deprivation.

1.5.4 Resource mobilization theory

emphasizes the importance of resources in social movement development and success. Resources are understood here to include: knowledge, money, media, labor, solidarity, legitimacy, and internal and external support from power elite. The theory argues that social movements develop when individuals with grievances are able to mobilize sufficient resources to take action. The emphasis on resources offers an explanation why some discontented/deprived individuals are able to organize while others are not.

In contrast to earlier collective behavior perspectives on social movements—which emphasized the role of exceptional levels of deprivation, grievance, or social strain in motivating mass protest—Resource Mobilization perspectives hold “that there is always enough discontent in any society to supply the grass-roots support for a movement if the movement is effectively organized and has at its disposal the power and resources of some established elite group.” Movement emergence is contingent upon the aggregation of resources by social movement entrepreneurs and movement organizations, who use these resources to turn collective dissent in to political pressure. Members are recruited through networks; commitment is maintained by building a collective identity, and through interpersonal relationships.

Resource Mobilization Theory views social movement activity as “politics by other means”: a rational and strategic effort by ordinary people to change society or politics. The form of the resources shapes the activities of the movement (e.g., access to a TV station will result in the extensive use TV media). Movements develop in contingent opportunity structures that influence their efforts to mobilize; and each movement’s response to the opportunity structures depends on the movement’s organization and resources.

Critics of this theory argue that there is too much of an emphasis on resources, especially financial resources. Some movements are effective without an influx of money and are more dependent upon the movement members for time and labor (e.g., the civil rights movement in the U.S.).

1.5.5 Political Process Theory

Political process theory is similar to resource mobilization in many regards, but tends to emphasize a different component of social structure that is important for social movement development: political opportunities. Political process theory argues that there are three vital components for movement formation: insurgent consciousness, organizational strength, and political opportunities.

Insurgent consciousness refers back to the ideas of deprivation and grievances. The idea is that certain members of society feel like they are being mistreated or that somehow the system is unjust. The insurgent consciousness is the collective sense of injustice that movement members (or potential movement members) feel and serves as the motivation for movement organization.

1.5.6 Four Stages of Social Movements

One of the earliest scholars to study social movement processes was Herbert Blumer, who identified four stages of social movements' lifecycles. The four stages he described were: "social ferment," "popular excitement," "formalization," and "institutionalization." Since his early work, scholars have refined and renamed these stages but the underlying themes have remained relatively constant. Today, the four social movement stages are known as:

- Emergence,
- Coalescence,
- Bureaucratization, and
- Decline

Although the term decline may sound negative, it should not necessarily be understood in negative terms. Scholars have noted that social movements may decline for several reasons and have identified five ways they do decline. These are:

- Success,
- Organizational failure,
- Co-optation,
- Repression, or
- Establishment within mainstream society

Stage 1: Emergence

The first stage of the social movement life cycle is known as the emergence, or, as described by Blumer, the "social ferment" stage (Within this stage, social movements are very preliminary and there is little to no organization. Instead this stage can be thought of as widespread discontent. Potential movement participants may be unhappy with some policy or some social condition, but they have not taken any action in order to redress their grievances, or if they have it is most likely individual action rather than collective action. A person may comment to friends and family that he or she is dissatisfied with conditions or may write a letter to the local newspaper or representative, but these actions are not strategic and not collective. Further, there may be an increase in media coverage of negative conditions or unpopular policies which contributes to the general sense of discontent.

Stage 2 Coalescence

At this next stage in the life cycle, social movements have overcome some obstacles which many never overcome. Often, social unrest or discontent passes without any organizing or widespread mobilization. For example, people in a community may complain to each other about a general injustice, but they do not come together to act on those complaints and the social movement does not progress to the next level. Stage two, known as coalescence, or the “popular stage,” is characterized by a more clearly defined sense of discontent. It is no longer just a general sense of unease, but now a sense of what the unease is about and who or what is responsible. Rex D. Hopper in examining revolutionary processes, states that at this stage “unrest is no longer covert, endemic, and esoteric; it becomes overt, epidemic, and exoteric. Discontent is no longer uncoordinated and individual; it tends to become focalized and collective” . Further he states “this is the stage when individuals participating in the mass behavior of the preceding stage become aware of each other” . At this point leadership emerges and strategies for success are worked out. Also, at this stage mass demonstrations may occur in order to display the social movement’s power and to make clear demands. Most importantly this is the stage at which the movement becomes more than just random upset individuals; at this point they are now organized and strategic in their outlook.

Stage 3 is known as bureaucratization. This stage, defined by Blumer as “formalization,” is characterized by higher levels of organization and coalition based strategies. In this stage, social movements have had some success in that they have raised awareness to a degree that a coordinated strategy is necessary across all of the SMOs. Similarly, SMOs will come to rely on staff persons with specialized knowledge that can run the day-to-day operations of the organization and carry out movement goals. Social movements in this stage can no longer just rely on mass rallies or inspirational leaders to progress towards their goals and build constituencies; they must rely on trained staff to carry out the functions of organizations. In this phase their political power is greater than in the previous stages in that they may have more regular access to political elites. Many social movements fail to bureaucratize in this way and end up fizzling out because it is difficult for members to sustain the emotional excitement necessary and because continued mobilization becomes too demanding for participants. Formalization often means that paid staff can fill in when highly enthusiastic volunteers are not readily available . The gay rights movement is an example of a movement that has passed through this stage. The gay rights movement moved from agitation and demonstrations to having many formal organizations that now work toward the goals of the gay rights movement. Some of these organizations include the Human Rights Campaign and the Gay and Lesbian Alliance Against Discrimination (GLAAD). If they did not form these bureaucratic organizations, many movements would have most likely faded away and their demands would have gone unmet.

Stage 4 Decline

Finally, the last stage in the social movement life cycle is decline, or “institutionalization.” Decline does not necessarily mean failure for social movements though. Instead, Miller argues, there are four ways in which social movements can decline: • Repression, • Co-optation, • Success, and • Failure.

In this unit, you have read about dynamics of conflict and violence and social movements. Now, answer the questions given in Check Your Progress 2.

Check Your Progress 2

Note: a) Answer the following questions in about 50 words.

b) Check your answer with possible answers given at the end of the unit.

1) What are the major problems faced by minorities? Explain briefly.

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2) What are the stages of social movement? Explain any one

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1.6 LET US SUM UP

The idea of conflict is basic to our understanding and appreciation of our exchange with reality of human action. Conflict can be treated broadly as a philosophical category denoting the clash of power against power in the striving of all things to become manifest. Or, conflict can be seen simply as a distinct category of social behavior, as two parties trying to get something they both cannot have. Moreover, conflict can be apprehended as a potentiality or a situation, as a structure or manifestation, as an event or a process. Defining what exactly, a social movement is, can be difficult. It is not a political party or interest group, which is, stable political entities that have regular access to political power and political elites; nor is it a mass fad or trend, which is unorganized, fleeting without goals. Instead they are somewhere in between. Some characteristics of social movements are they are” involved in conflictual relations with clearly identified opponents; are linked by dense informal networks; and they share a distinct collective identity”. Violence is the use of physical force to injure people or property. Violence may cause physical Pain to those who experience it directly, as well as emotional distress to those who either experience or witness it. Individuals, families, schools, workplace, communities, society and the environment all are harmed by violence.

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1.8 CHECK YOUR PROGRESS-POSSIBLE ANSWERS

Check Your Progress- 1

- 1) What do you understand by conflict and violence?

Answer: Conflict is present when two or more parties perceive that their interests are incompatible, express hostile attitudes, take or pursue their interests through actions that damage the other parties. Violence is the use of physical force to injure people or property. Violence may cause physical pain to those who experience it directly, as well as emotional distress to those who either experience or witness it.

- 2) What are the types of conflict? Explain any one

Answer: The types of conflict are: Latent conflict, peaceful conflict and violent conflict.

Violent Conflict-Conflicts can become violent when parties go beyond seeking to attain their goals peacefully, and try to dominate or destroy the opposing parties' ability to pursue their own interests.

Check Your Progress- 2

- 1) What are the major problems faced by minorities? Explain briefly.

Answer: The major problems faced by minorities:

i) Problem of Identity

Because of the differences in socio-cultural practices, history and backgrounds, minorities have to grapple with the issue of identity everywhere which give rise to the problem of adjustment with the majority community.

ii) Problem of Security

Different identity and their small number relative to the rest of the society develops feeling of insecurity about their life, assets and well-being.

2) What are the stages of social movement ?Explain any one

Answer: Stage 1: Emergence, Stage 2: Coalescence, Stage 3: is known as bureaucratization and Stage 4: Decline

The first stage of the social movement life cycle is known as the emergence, or, as described by Blumer, the “social ferment” stage (Within this stage, social movements are very preliminary and there is little to no organization. Instead this stage can be thought of as widespread discontent .

UNIT 2 SOCIAL EXCLUSION AND DISCRIMINATION

Structure

- 2.1 Introduction
- 2.2 Factors , Dimensions and Types of Exclusion
- 2.3 Socially Excluded Groups
- 2.4 Impact of Exclusion
- 2.5 Discrimination and Discriminated Groups
- 2.6 Factors and Dimensions of Discrimination
- 2.7 Measures to Promote Inclusive Development
- 2.8 Let Us Sum Up
- 2.9 References and Selected Readings
- 2.10 Check Your Progress-Possible Answers

2.1 INTRODUCTION

Social exclusion remains a malaise in all societies. Social exclusion is a process by which individuals or groups are wholly or partially excluded from full participation in the society within which they live. The term “social exclusion” was originally coined by Rene Lenoir, in France in 1974 to refer to various categories of people such as “mentally and physically handicapped, suicidal people, aged invalids, abused children, substance abusers, delinquents, single parents, multi-problem householders, marginal, a social persons, and other social misfits” .But this term encompasses many dimensions: social, economic, legal and political. In India, unique forms of exclusion are observed where certain group like the dalits, experience systematic exclusion in regard to accruing the benefits of development, and institutional inequality and discrimination have been prevailed in the society. It hampers democracy, development, and social integration. Dalits are excluded in every walk of life. The Indian social

system, which was based on the principle of purity and pollution, was a system of inequality. This system denied equality before law, equal opportunity of the law and equal protection of the law. Thus, it was a source of social exclusion, and thereby a source of violation of human rights as well.

After reading this unit, you will be able to:

- To understand the factors, dimensions and types of exclusion
- To describe impact of exclusion and discrimination and discriminated groups
- Explain factors, dimensions of discriminated groups and measures to promote inclusive development

2.1.1 Social Exclusion: Concept and Meaning

Exclusion as a social phenomenon is expressed in different forms all over the world. Social exclusion and discrimination are practiced on the basis of ethnicity, gender and religion. In Indian society, mainly, the caste and patriarchal systems

are the source of social exclusion. Social hierarchy of traditional social system in India presents inequality between the highest and lowest castes. But in reality, the downtrodden communities are excluded from interaction and denied access to resources through iniquitous social arrangements.

The concept of social exclusion has been defined differently among social scientists, by western and Indian. According to Silver, social exclusion is multidimensional process of progressive social rupture, detaching groups and individuals from social relation and institutions and preventing them from full participation in the formal, normatively prescribed activities of the society in which they live. Amartya Sen observes that social exclusion emphasizes the role of relational feature in deprivation.

Bauvinic summarizes the meaning of social exclusion as the inability of individual to participate in the basic political, economic and social functioning of society and goes on to add that it involves “the denial of equal access of opportunities imposed by certain groups in society upon others.” On the whole, social exclusion may be termed as a process by which, certain groups are wholly or partly denied from full participation in the development activities-social, economic, cultural and political life of societies. Thus, social exclusion refers to process in which individuals and entire communities of people are systematically blocked from rights, opportunities and resources (e.g. housing, employment, healthcare, civic engagement, democratic participation and due process) that are normally available to members of society and which are key to social integration.

Social exclusion is about the inability of our society to keep all groups and individuals within reach of what we expect as a society. It is about the tendency to push vulnerable and difficult individuals into the least popular places, furthest away from our common aspirations.

The term social exclusion is of relatively recent origin; however, it encompasses a wide range of social and economic aspects. Different scholars decipher this notion in various contexts. Broadly, it indicates the relative deprivation of any person or group of persons on various predetermined criterion. Caste-based occupational groups in India, like that of manual scavengers, constitute one such socially, economically, psychologically and politically marginalised section of the society. In India, social exclusion revolves around some sections of the population, particularly, dalits, adivasis, women and minorities. They are the victims of social exclusion by caste, sex, ethnicity and by religion. In the society, they are isolated, discriminated and deprived of equal access to social and economic opportunities. Therefore, in the Indian context, the core feature of social exclusion is the denial of equal opportunities by certain groups of the society which impose themselves upon others that leads the inability of an individual to participate in the basic political, economic and social functioning of society.

Amartya Sen believes the concept of social exclusion is useful because of its emphasis on the role of relational issues in deprivation. He then goes further, arguing that it is important to distinguish between exclusion which is in itself a deprivation (that is, the exclusion has constitutive relevance) and exclusion which is not in itself negative, but which can lead to other deprivations which do not have constitutive relevance. Sen cites landlessness and lack of access to the credit market as examples of this latter type of exclusion, which have what he

calls ‘instrumental importance’. That is, landlessness or not having access to the credit market may not be impoverishing in themselves, but may lead to other deprivations (such as income poverty) through causal consequences, such as the inability to take advantage of income-generating activities that require collateral or an initial investment and use of credit.

2.2 FACTORS, DIMENSIONS AND TYPES OF EXCLUSION

2.2.1 Factors of Exclusion

i) Spatial Factors

Spatial inequalities include disparities between rural and urban areas, and also between geographically advantaged and disadvantaged areas. Spatial disadvantage may result from the remoteness of a location which makes it physically difficult for its inhabitants to participate in broader socio-economic processes. Or it may operate through the segregation of urban environments and the ‘subcultures’ of violence, criminality, drug dependence and squalor which can often characterize urban slums and excluded neighbourhoods. In some cases, ghettos of marginalized religious or ethnic groups can form as the direct result of communal violence. In many countries, these disparities are increasing, partly as a consequence of the uneven impact of trade and globalization. These disparities are particularly worrying where they overlap with political or ethnic divisions.

The spatial dimension of exclusion cannot be entirely separated from its resource and identity dimensions since it is usually culturally and economically marginalized groups that inhabit physically deprived spaces. Activities of economic and political importance are often concentrated in urban centres. These centres also benefit from a constant inflow of new material, and financial and human resources from the peripheries. Government policies can also be biased towards these areas. As a result of this, and the constant leakage of resources to the central regions, peripheral areas often have difficulty in self-sustaining economic development.

ii) Migration

Migration can act both as a way of moving out of poverty, and a cause of social exclusion. For example, foreign remittances can help receiving households to increase their income and consumption levels, as well as their capabilities to face socioeconomic shocks. However, rural-urban migrants for example, often do not benefit from the same political, social and economic rights as other urban citizens. They often find themselves in insecure, low-paid jobs, or become concentrated in vulnerable areas such as slums and deprived housing estates, with high levels of criminality and violence.

Similar conditions can also sometimes affect foreign immigrants or refugee groups, generating mutual mistrust and resentment. ‘Host’-immigrant tensions can be increased by perceptions of religious, ethnic or cultural ‘otherness’ that can sharpen social divisions and potentially contribute to conflict. (However, findings from West Africa suggest that cultural similarities between

immigrants and host populations can actually worsen immigrant-host relations.)

Where policy directly or indirectly discriminates against migrant and immigrant populations – through, for instance, the targeting of immigrants by law enforcement in the first case, or the failure to provide language assistance to foreign migrants in the second – this process may become cyclical, with structural exclusion driving low educational attainment, low employment, vulnerability to crime and consequent community tensions. There are thus fears that the exclusion of migrants can pose a threat to stability.

2.2.2 Dimensions of Exclusion

- Political exclusion can include the denial of citizenship rights such as political participation and the right to organise, and also of personal security, the rule of law, freedom of expression and equality of opportunity. Bhalla and Lapeyre argue that political exclusion also involves the notion that the state, which grants basic rights and civil liberties, is not a neutral agency but a vehicle of a society's dominant classes, and may thus discriminate between social groups.
- Economic exclusion includes lack of access to labour markets, credit and other forms of 'capital assets'.
- Social exclusion may take the form of discrimination along a number of dimensions including gender, ethnicity and age, which reduce the opportunity for such groups to gain access to social services and limits their participation in the labour market.
- Cultural exclusion refers to the extent to which diverse values, norms and ways of living are accepted and respected.

These relationships are interconnected and overlapping, and given the complexity of influences on individuals, it is impossible to identify a single specific cause in the context of social exclusion. People may be excluded because of deliberate action on the part of others (e.g. discrimination by employers); as a result of processes in society which do not involve deliberate action; or even by choice. However, more generally, the causes of social exclusion that lead to poverty, suffering and sometimes death, can be attributed to the operations of unequal power relations.

2.2.3 Types of Exclusion

There are clear links between the concept of social exclusion and a rights-based approach to development. Social exclusion analysis can help to identify which groups are being denied access to their rights, and which actors or organizations are blocking their access. A social exclusion analysis is useful even when rights are not on the agenda, because it can help focus attention on those within society who are denied access to resources, institutions or decision-making processes. Social exclusion therefore also links to development agendas focusing on citizenship, participation, democratisation and accountability.

- i) **Social exclusion:** addresses the political nature of deprivation, in that it examines the links between people's lack of citizenship status and their levels of poverty.

- ii) **Political Exclusion:** Political aspects of exclusion can include the lack of political rights, such as political participation and the right to organise; alienation from or lack of confidence in political processes; and lack of freedom of expression and equality of opportunity. Citizenship is centred on the capability of exercising individual and collective rights, and inequalities in this capability can generate a social hierarchy, made up of first- and second-class citizens. This often means that not all individuals are equal before the law, and that they do not all have the same access to public goods supplied by the state.
- iii) **Economic Exclusion:** The distribution of resources and the accumulation of wealth is an unequal process, which is based on power relations, the capacity of various groups to lobby for their interests and influence the government's agenda, and the targeting of government policies. Economic exclusion also refers to the exclusion of workers (either totally or partially) from three basic markets: labour, credit, and insurance. Whilst this exclusion plays an important role in the reproduction of inequality, it is also itself the result of inequalities, in access to resources, employment, education, and public services. Educational status and particularly illiteracy, can be an important cause of exclusion from the labour market.

2.3 SOCIALLY EXCLUDED GROUPS

i) Scheduled caste (SC) groups

While the practice of 'untouchability' is banned in India, many of the associated actions and norms persist. People belonging to SC groups, who constitute 16.2% of the population (Census 2001), experience discrimination in one or more ways. They are often forced to live apart from the rest of society. They face discrimination while accessing services, and receive poorer quality of services. They get lower wages and face discrimination in the marketplace.

ii) Scheduled tribe (ST) groups

ST groups make up 8.2% of India's population (Census 2001). They generally live in remote forest areas and often speak a different language. Areas inhabited by ST groups tend to be rich in natural and mineral resources. In many cases, this has led to exploitation and forced displacement of forest-dwellers.

Further, negative stereotyping is used to justify their exclusion from services and economic opportunities. Apart from notified ST groups, PACS covers nomadic tribes (NTs), denotified tribes (DNTs) and 'primitive' tribes that may not be listed as STs.

iii) Muslims

Muslims constitute 13.4% of India's population (Census 2001). A 2006 report of the Prime Minister's high-level committee on 'Social, Economic and Educational Status of the Muslim Community of India' (Sachar Committee) recognises the social exclusion of Muslims, which results in low scores against a broad range of socio-economic indicators.

iv) Women

Girls and women in India face gender discrimination at every stage of their life, starting even before they are born. Women belonging to socially excluded groups face greater challenges. Apart from the discrimination all women face as a result of patriarchy, women from socially excluded groups suffer oppression and exploitation on multiple levels..

v) People with Disabilities

People with disabilities social and physical barriers to accessing services and livelihood opportunities. Service providers, government, markets and places of employment are, by and large, not equipped to enable the full participation of people with disabilities. Thus, disability causes poverty, and poverty intensifies disability.

According to the United Nations, one person in 20 has a disability. More than three out of four of these live in a developing country. Recent World Bank estimates suggest they may account for as many as one in five of the world's poorest . Disability limits access to education and employment, and leads to economic and social exclusion (DFID, 2000). Poor people with disabilities are caught in a vicious cycle of poverty and disability, each being both a cause and consequences of the other. Therefore, it is argued that poverty alleviation is a key solution in preventing directly and indirectly.

Breaking the chain of economic dependency of the poor requires the eradicator of poverty to help overcome the problems of social and economic deprivation. In this sense, poverty eradication can be regarded as a prerequisite to development. Individuals with disabilities are often excluded from the labour market. Even when included, people with disabilities often work fewer hours and in lower-paying or lower- skilled positions. In some instances, individuals with disabilities are unable to work in the competitive marketplace. For those who are so disabled that competitive work is impossible.

2.4 IMPACT OF EXCLUSION

i) Health and Education

The greater poverty of socially excluded groups often translates into poorer levels of health and education, particularly when their poverty is combined with remoteness and lack of infrastructure and social services.

ii) Income Inequality

Social exclusion can lead to and result from disparities in income distribution, with the wealthiest segments of a country's population receiving the greatest proportion of its national income, income inequality arises from inequities in the distribution of assets such as land, credit and education.

iii) Violence and Insecurity

When individuals or groups and particularly youth, feel excluded from power structures, and deprived of legitimate outlets to express their grievances, violence can provide an opportunity for them to have a voice and to gain control over their own lives.

iv) Subjective Well-being

The psychological aspects of exclusion are also important. These include the absence of power, voice and independence, and vulnerability to exploitation and humiliation. When people are treated as lesser because of the colour of their skin, their sex, what they do for a living, and where they live, they can come to internalize a sense of lack of worth that profoundly affects their sense of what they can do and what they are due by society.

In this section, you studied factors, dimensions, types of exclusion, socially excluded groups and impact of exclusion. Now, answer the question given in Check Your Progress 1.

Check Your Progress 1

Note: a) Answer the following questions in about 50 words.

b) Check your answer with possible answers given at the end of the unit.

1) Who are the Scheduled caste? How are they excluded.

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2) What are the types of exclusion? Explain any one.

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2.5 DISCRIMINATION AND DISCRIMINATED GROUPS

2.5.1 Discrimination: Concept and Meaning

Discrimination may be defined as the effective injurious treatment of persons on grounds rationally irrelevant to the situation. Individuals are denied desired and expected rewards or opportunities for reasons related not to their capacities, merits, or behavior, but solely because of membership in an identifiable out-group. Although a discriminatory relationship bears similarity to a caste system, it is fundamentally different. In both, the victims are barred in some degree from access to values such as housing, jobs, educational facilities, full participation in culture, voting, and so forth. In a caste system, however, the excluded accept the barriers as legitimate, whereas in discrimination there is a conflict because the outsiders desire and feel they have a right to the rewards and opportunities which

the insiders tend to monopolize. The former find it necessary to challenge this monopoly. This conflict is not primarily the result of a failure in communication; on the contrary, the two contending groups are well informed about their differences in status and power. They share the same goals-even though they do not achieve them equally. Thus, whenever discrimination prevails it is always accompanied by challenge, tension, aggression and defence, and flux.

Certain conditions are necessary before discrimination will emerge and persist:

- 1) There must be scarcity of rewards and opportunities, both material and psychic. The greater the scarcity, the greater the pressure for recourse to discrimination.
- 2) But scarcity is-beyond the sheer subsistence level- a culturally defined concept.

There would be no such pressure unless both insiders and outsiders agreed upon the desirability of the scarce values.

- 3) In order for discrimination to operate, there must be an unequal distribution of power, which enables the insiders to impose their monopoly and perpetuate it. Thus, scarcity, shared goals, and unequal power are necessary conditions for discrimination.

Discrimination rests upon several motives, personal and social. First, there is the possibility of direct economic, social or political benefit through exploitation. Second, there is the gain that derives from monopolistic control over desired values; for example, the union that restricts membership and thus gains economic advantage for its members. Third, there is discrimination that is motivated by fear or loss, or negative profit. This rests upon the discriminator's presumption that he will be punished for failing to discriminate the employer, the union official, the real estate broker, the admissions committee of a club or medical school, the employment agency, may or may not be prejudiced; but they discriminate because they assume that their economic or status interests will suffer if they do otherwise, since they believe themselves to be dependent upon a prejudiced work force, membership, body of alumni, clientele, or colleagues.

2.5.2 Discriminated Groups

i) Tribals

Tribal societies in India have a very ancient and alive history and heritage of their own. They have their own cultural, religious, social, economic and political structures handed down generations for centuries. The indigenous people's myths, stories, tales and songs reflect their social, political and cultural organizations. Nature, environment and ecology play the most important role in their lives. They have developed their religious beliefs and practices around these life-giving forces. Historical data abounds with the fact that the tribals were the original settlers where most of them live today, or which their ancestors had occupied centuries ago. But their history has been one of exploitation, subjugation and marginalization. As the tribals settled in the forest establishment a symbiotic relationship with nature and built up their social, economic and religious lives, the plains men through deceit, fraud and force took away years of hard labour, individual-collective toil and dispossessed the tribals of their livelihood, culture and religion. In

spite of their oppression and exploitation the tribal communities did not surrender.

ii) Women

Sen argues that what is important normatively for a person's well-being is what she is "able to do or to be," not just what possessions or income she holds. In contrast, standard economic analysis has tended to focus on money-related spheres of income and wealth. Those things that persons actually accomplish - such as being well nourished, having decent shelter, being disease-free, and appearing in public without shame - are called functionings. Having adequate income is itself one important functioning, because it gives people access to basic goods and services and it conveys important social-symbolic information about one's social location. The bundle, or choice, of the functionings that a person can select entails his or her capability set. A person who has adequate access to food but who fasts for religious reasons has the capability to be well nourished, while a poor, starving person does not have such a capability. Neither the fasting person nor the starving one has the functioning of being well nourished, but the former enjoys a kind of freedom that the latter does not. Sen asserts that the emphasis on capability and functionings, rather than on money, is a more careful way of focusing on those aspects of human development and well-being that we have reason to value. He argues that a society's commitment to treating its citizens as moral equals is best expressed in terms of establishing an equality of "basic capability". Because many kinds of functioning are important for a well-lived life, the capability approach takes a wide view, emphasizing functionings related to various spheres of life: education, nutrition, healthcare, political participation, and so on. Sen has noted that the most basic functioning, or condition of well-being, is literally life itself. Stated differently, dying prematurely robs persons of the chance to function in any sphere of life. Sen asserts that differential treatment in common experiences of education, nutrition, and health is the principal cause of missing women.

iii) Manual Scavengers

Manual scavenging is the removal of excreta (night soil) manually from "dry toilets", ie, the toilets without modern flush system. The system of building public toilets and employing people to remove excreta was introduced during British rule in India, when municipalities were constituted. That time, often containers were used in such toilets, that needed to be emptied daily. After the invention of flush type toilets, all other types of toilets disappeared from the western world. However, this inhumane practice continues in many developing countries including India. The sociocultural and economic realities of modern India reveal a series of paradoxes. While legally manual scavenging is banned, caste apartheid and poverty perpetuate this practice. In India, manual scavenging is a caste-based occupation carried out by dalits. The manual scavengers have different caste names in different parts of the country: Bhangis in Gujarat and Uttar Pradesh, Phakis in Andhra Pradesh and Sikkaliars in Tamil Nadu. These communities are invariably placed at the bottom of the caste hierarchy as well as dalit sub-caste hierarchy. Refusal

to perform such manual task leads to physical abuse and a social boycott. Manual scavengers are exposed to the most virulent forms of viral and bacterial infections that affect their skin, eyes, limbs, respiratory and gastrointestinal systems.

iv) Dalits

Dalit ('oppressed' or 'broken') is not a new word. Apparently it was used in the 1930s as a Hindi and Marathi translation of 'Depressed Classes', the term the British used for what are now called the Scheduled Castes. In 1930, there was a Depressed Classes newspaper published in Pune called Dalit Bandhu (Friend of Dalits"). The word also used by B.R.Ambedkar in his Marathi speeches. In the Untouchables, published in 1948, Ambedkar chose the term 'broken men', an English translation of 'Dalit', to refer to the original ancestors of the Untouchables for reasons which must have been self-evident because he did not explain them. The Dalit Panthers revived the term and in their 1973 manifesto expanded its referents to include the Scheduled Tribes, 'neo-Buddhists, the working people, the landless and poor peasants, women, and all those who are being exploited politically, economically and in the name of religion'. There has thus been a narrow definition, based on the criterion of caste alone, and a broader one to encompass all those considered to be either similarly placed or natural allies. Since the early 1970s, the word has come into increasingly wider usage in the press and in common parlance where it is normally used in the original, narrower, caste-based sense.

Simply, dalit means downtrodden or oppressed. Dalits have now occupied a central stage in the contemporary politics of the country. In the past, they were pushed outside the central political arena and excluded from the power game of acquiring offices of governance. Now they can no longer be ignored and taken for granted. Not that they have gained all that they strived for, but their voice cannot be throttled. No political party functioning in parliamentary politics, nor those who avow revolutionary politics can afford to ignore them. Besides asserting for dignity and identity, they raise questions on the present socio-economic structure and cultural ethos. Dalits are the poor and downtrodden. Generally, dalit includes those termed in administrative parlance as Scheduled Castes (SCs), Scheduled Tribes (STs) and Other

Backward Classes (OBC). However, in day-to-day usage in political discourse, the term is so far mainly confined to SCs. The present paper also confines itself mainly to Scheduled Castes. They are the castes identified by the president of India under Article 341 and put under a schedule. The term Scheduled Caste was first used by the British in the Government of India Act, 1935. Prior to this, some of these castes were included among the Depressed Classes- a category used for the first time at the beginning of the 20th century (Gupta 1985). Traditionally, in the Hindu social order they are placed at the bottom of the hierarchy, considered 'Ati-shudras' or 'Avarna', they are treated as untouchables. However, all ex-untouchables do not find a place in the Schedule, and all castes under the Schedule, and all castes under the Schedule did not experience untouchability to an equal degree in the recent or distant past.

The Hindu social order consists of four varnas: (1) Brahmins (2) Kshatriyas (3)

Vaishyas (4) Shudras. There is another social category beyond this hierarchy which is known as outcaste or dalits. Though the concept of scheduled caste find places in the constitution of India but Indian constitution does not give any specific definition of the term “Scheduled Caste”. Indian society has been divided by the rigid caste system. The institution of caste system entails a hierarchical relationship on the basis of purity and pollution. In India, caste system exhibits social discrimination and inequality. The dalits occupies the lowest position in the Hindu social structure as they were excluded in every walk of life.

Dalits, the Scheduled Castes (SCs) constitute a significant part of the Indian population. This social group is among the most subordinated and poorest in India. More than half of the SC population are concentrated in the five states of Uttar Pradesh, West Bengal, Bihar, Tamil Nadu and Andhra Pradesh. The deprivation of this group is closely linked with the historical process of economic and social exclusions and discrimination on caste status involving the historical denial of civil and cultural rights, the right to education, health and employment.

v) Muslims

Muslims are economically backward, compared to other sections of the community, because

- a) the number of Muslim industrialists is negligible, and there are none in the front ranks-a typically petty- bourgeois complaint, but a significant index in a capitalist-landlord regime all the same;
- b) the abolition of zamindari and intermediary tenures in Uttar Pradesh and some other states has more adversely affected Muslims, large numbers of whom were retainers and dependants of Muslim zamindars, who in turn constituted a far larger proportion of their class than warranted by the Muslim share of total population;
- c) Muslims being a heavily urban community, accounted for a very large section of artisans such as weavers and metalworkers and these strata have continuously suffered under the de-industrialization of colonial India, and then under the present regime when craft unemployment has grown enormously; and
- d) Muslims are discriminated against in matters like the grant of licences and permits

Muslims are educationally backward. Figures such as the number of Muslim candidates successful in higher secondary examinations or the number of Muslim pupils in comparison to the total are often cited, on the basis of different surveys. The fact that there are proportionately fewer school pupils and college students among Muslims than in other major communities seems well established. It is probable that the literacy rate among Muslims is also lower. The reasons offered for this are:

- a) inherited backwardness owing to the failure of Muslims to take to modern education in time;
- b) economic backwardness prevents parents from sending children to school; Discrimination is practised against Muslims in employment.

- c) In public services, such as police, where Muslims tended to be well represented, they have been excluded by deliberate design (for example, G B Pant's secret circular in Uttar Pradesh) for a very large number of years. Even when there is no deliberate discrimination against Muslims, they tend to be excluded because employment and promotion are so heavily made on caste basis.
- d) Since the Muslims are educationally backward, they are not recruited in adequate numbers through open, competitive examinations.
- e) Indian business being still largely governed by bonds of family and caste, very few Muslims are employed by industrial and commercial firms.

vi) Dalit Christians

Dalit Christians are those converted to Christianity from the scheduled castes, but excluded from official list of scheduled castes, made by the Government of India (GOI). The term, Christian dalits, was adopted in preference to the nomenclature, Christians of scheduled caste origin (CSCOs) or harijan Christians, to emphasise the dignity and humanity of dalits.

There are about 16 million dalit Christians in the country and form over 60 percent of the total Christian population of 25 million. The Christian dalits increasingly share a general sense of oppression/discrimination in the church and society, on account of their low-caste origin. Arising out of this double discrimination they suffer multiple alienations:

- i) from the rest of the dalits
- ii) from upper caste Christians
- iii) from the upper castes in society
- iv) from the government agencies, and
- v) from cultural conflicts leading to confusion in their self-identity (Christians or scheduled caste)

vii) Elderly People

“Old Age” is usually associated with declining faculties, both mental and physical, and a reduction in social commitments (including sport participation) of any person. The precise onset of old age varies culturally and historically. It is a social construct, rather than a biological stage. The persons in India, who have attained the age of sixty years and above, are defined as elderly for the purpose of availing old age benefits.

As per 2001 Census, total population of Senior Citizens (60+) was 7.7 crore, of which population of males and females was 3.8 crore and 3.9 crore respectively.

- The institution and functioning of the family as a support structure for older people is under severe pressure because of poverty. Unemployment and changing attitudes and as such external support is needed to strengthen the family and provide supplementary income;
- Since the older people are disadvantaged by stereotypes which largely discredit the poor older workers in the unorganized sector, necessary

measures are required to create opportunities, increase the competence of older workers and counterbalance this negative image;

- Incidence of widowhood among women even before reaching old age results in a serious disadvantaged experience of old age;
- Lack of food is a major cause of poor health; priority for elderly in these circumstances receiving nutritional supplements is highly desirable.
- The configuration, design and general physical environment in which older people live including housing, transport, work place and recreation could be made more user friendly to achieve greater independent personal mobility, safety and convenience;
- Systematic and analytical studies on the needs of the elderly in India, both urban and rural, are required to add substance to the many preliminary and exploratory studies already made;
- On account of the shortage of trained personnel in many specialist fields, the training of professionals to organize and promote services and programmes for the elderly needs to be given high priority, especially in such areas as family support, financial provisions, health.

2.6 FACTORS AND DIMENSIONS OF DISCRIMINATION

2.6.1 Factors of Discrimination are Discussed

i) Intrapsychic Factors

The various factors discussed here, including prejudice, group competition, modern racism, stereotypes, and statistical discrimination, represent just a few of the varied intrapsychic influences that may affect discrimination. It is important to emphasize, however, that the behavioral manifestation of discrimination does not allow one readily to assume any particular underlying intrapsychic motivation, just as a lack of discrimination does not presume the absence of prejudice.

ii) Organizational Factors

Beyond the range of interpersonal and intrapsychic factors that may influence discrimination, a large body of work directs our attention toward the organizational contexts in which individual actors operate. Tilly's analysis of durable inequality emphasizes the importance of organizational dynamics in creating and maintaining group boundaries. "Durable inequality arises because people who control access to value-producing resources solve pressing organizational problems by means of categorical distinctions"). Although actors "rarely set out to manufacture inequality as such," their efforts to secure access to valued resources by distinguishing between insiders and outsiders, ensuring solidarity and loyalty, and monopolizing important knowledge often make use of (and thereby reinforce the salience of) established categories in the service of facilitating organizational goals. Tilly's analysis places organizational structure at the center stage, arguing that "the reduction or intensification of racist, sexist, or xenophobic attitudes will have relatively little impact on durable inequality, whereas the

iii) The role of networks

In addition to examining how organizational policies and practices shape the behavior of decision makers and gatekeepers, researchers must acknowledge that some mechanisms relevant to the perpetuation of categorical inequality might operate independently of the actions of individuals. Indeed, many organizational policies or procedures can impose disparate impact along racial lines with little direct influence from individual decision makers. The case of networks represents one important example. The role of networks in hiring practices is extremely well documented, with networks generally viewed as an efficient strategy for matching workers to employers with advantages for both job seekers and employers. At the same time, given high levels of social segregation McPherson the use of referrals is likely to reproduce the existing racial composition of the company and to exclude members of those groups not already well represented analysis of noncollege jobs, controlling for spatial segregation, occupational segregation, city, and firm size, Mouw finds that the use of employee referrals in predominantly white firms reduces the probability of a black hire by nearly 75% relative to the use of newspaper ads. Petersen et al. using data on a high-technology organization over a 10-year period find that race differences in hiring are eliminated when the method of referral is considered, suggesting that the impact of social networks on hiring outcomes is strong and may be more important than any direct action taken by organization members. Irrespective of an employer's personal racial attitudes, the use of employee referrals is likely to reproduce the existing racial composition of an organization, restricting valuable employment opportunities from excluded groups Networks and network composition may matter not only for the purposes of obtaining information and referrals for jobs, but also within jobs for the purposes of informal mentoring, contacts, and relevant information important to advancement. Mechanisms of homosocial reproduction, or informal preferences for members of one's own group, can lead to network configurations of informal mentorship and sponsorship that contribute to the preservation of existing status hierarchies. The wide-ranging economic consequences that follow from segregated social networks corresponds to what Loury , refers to as the move from "discrimination in contract" to "discrimination in contact." According to Loury, whereas earlier forms of discrimination primarily reflected explicit differences in the treatment of racial groups, contemporary forms of discrimination are more likely to be perpetuated through informal networks of opportunity that, though ostensibly race-neutral, systematically disadvantage members of historically excluded groups.

iv) Structural Factors

The majority of research on discrimination focuses on dynamics between individuals or small groups. It is easiest to conceptualize discrimination in terms of the actions of specific individuals, with the attitudes, prejudices, and biases of majority group members shaping actions toward minority group members. And yet, it is important to recognize that each of these decisions takes place within a broader social context. Members of racial minority groups may be systematically disadvantaged not only by the willful acts of particular individuals, but because the prevailing system of opportunities and constraints favors the success of one group over another. In addition to

the organizational factors discussed above, broader structural features of a society can contribute to unequal outcomes through the ordinary functioning of its cultural, economic, and political systems (see also National Research Council 2004, chapter 11). The term structural discrimination has been used loosely in the literature, along with concepts such as institutional discrimination and structural or institutional racism, to refer to the range of policies and practices that contribute to the systematic disadvantage of members of certain groups. In the following discussion, we consider three distinct conceptualizations of structural discrimination, each of which draws our attention to the broader, largely invisible contexts in which group-based inequalities may be structured and reproduced.

2.6.2 Dimensions of Discrimination

- i) **Gender-based violence** - Women tend to face higher rates of violence because discrimination on the basis of gender renders them among the most powerless members of society. Racial discrimination often results in violence. Women who face discrimination based on both race and gender are thus doubly at risk of violence. Women from marginalized communities may be reluctant to report violence for fear of inaction or indifference by, or hostility from, State authorities who may even condone such violence, or for fear of being stigmatized within their own communities. They may also face language barriers or cultural insensitivity when seeking redress. In some societies, gender-based violence may be perceived as “justified” by racial, national, cultural or religious traditions, and a State’s reluctance to remedy the situation can pose further problems for women. Those wishing to challenge such practices are often accused of adopting Western cultural norms and turning their backs on tradition.

- ii) **Economic**

There are several forms of economic discrimination. The most common form of discrimination is wage inequality, followed by unequal hiring practices. Most forms of discrimination against minorities involve lower wages and unequal hiring practices. Hiring discrimination is similar to wage discrimination in its pattern. It typically consists of employers choosing to hire a white candidate over a minority candidate, or a male candidate over a female candidate, to fill a position. Even so, studies have shown that it is easier for a white male to get a job than it is for an equally qualified man of color or woman of any race. Many positions are cycled, where a company fills a position with a worker and then lays them off and hires a new person, repeating until they find someone they feel is “suitable”—which is often not a minority.

While hiring discrimination is the most highly visible aspect of economic discrimination, it is often the most uncommon. Increasingly strong measures against discrimination have made hiring discrimination much more difficult for employers to engage in. However this is only the case in formal hiring arrangements, with corporations or others subject to public scrutiny and overview. Private hiring, such as apprenticeships of electricians, plumbers, carpenters, and other trades is almost entirely broken down along racial lines, with almost no women in these fields and most minorities training those of their own race.

Although price discrimination mentions services, service discrimination is when certain services are not offered at all to minorities, or are offered only inferior versions. According to at least one study, most consumer discrimination falls into this category, since it is more difficult to verify and prove. Some assertions of discrimination have included:

- offering only high-cost plans for insurance or refusal to cover minorities
- refusing to offer financing to minorities
- denial of service

iii) Who Are The Educationally Discriminated In India?

- Various studies have pointed out that the children from socially and economically deprived communities hardly get any chance to get a minimum level of education and most of them are working children. There is a general agreement about the segment of society that is not attending school and they belong to Scheduled Castes (SC), Scheduled Tribes (ST), minority,
- Urban poor, other backward castes and people living in remote rural areas .According to the NSSO 551h Round data (I 999-2000), only about 27 per cent of the rural males and about 12 per cent of rural females from the poorest 20per cent families could complete primary and higher level of schooling as against about 66 per cent male and 42 per cent female population from the
- Richest 20 per cent families. Similarly, only 30 per cent people belonging to SC / ST complete their primary schooling against nearly 48 per cent from the higher castes. It is experienced that a sizeable section of the child population belonging to backward communities living in rural areas is still deprived of basic education. Many of them are forced to join the workforce at an early age.
- Girls do not attend school as they remain engaged in household chores, particularly sibling care and boys are involved in wage-earning activities. Marginalization of these groups seems to continue in a vicious circle and it is experienced that a low level of education is both the cause and manifestation of backwardness of marginalized groups, especially those with a low income
- Making them more vulnerable to poverty and exclusion from the mainstream development process generation after generation.

2.7 MEASURES TO PROMOTE INCLUSIVE DEVELOPMENT

Inclusive Development consists of ensuring that all marginalized and excluded groups are stakeholders in development processes.

UNDP maintains that many groups are excluded from development because of their gender, ethnicity, age, sexual orientation, disability or poverty. The effects of such exclusion are rising levels of inequality around the world. Development cannot effectively reduce poverty unless all groups contribute to the creation of

opportunities, share the benefits of development and participate in decision-making. The goal of inclusive development is to achieve an inclusive society, able to accommodate differences and to value diversity.

The Constitution, resolves to secure to all citizens ‘equality of status and of opportunity,’ and directs the government to be proactive to ensure equal opportunity. Equality, equal access and equal opportunity concepts are elaborated in Articles 14 (right to equality), 15 (access to education) and 16 (public employment). The ‘... state shall not discriminate.... on grounds only of religion, race, caste, sex, place of birth’ .

Clause (4) of Article 15, states, “Nothing shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes.” Interestingly, ‘socially and economically backward classes (SEBC)’ precedes mention of the SCs and the STs. Clause (5) directs the state to make a special provision by law for the advancement of the ‘socially and educationally backward classes’ through admission to educational institutions including private, aided or unaided.

Article 16 provides for equal opportunity in government employment, and cautions the state not to discriminate on the grounds of religion, race, etc.; and clause (4) provides for making provisions for reservation of appointments in favour of ‘any backward class’ which in the opinion of the state, is not adequately represented in the services under the state. Thus, the onus of identifying a ‘backward group/class’ rests with the state.

All explanations of Articles 14, 15 and 16 emphasise that the group classifications should not be arbitrary, must be compatible with the ‘objective of classification’ and pre-existing inequality should not be ignored. Therefore, any group of citizens (not arbitrarily formulated), including those named in the Constitution, namely religion, race, caste, sex, descent, and place of birth/residence should form the basis for backwardness. Backwardness can also be assessed based on occupation, workplace, age, language, etc., which are not arbitrary in nature.

The state is directed by the Constitution “to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political, shall inform all the institutions of the national life” [Article 38(1)]. An amendment in 1976 states “The state shall, in particular, strive to minimise the inequalities in income, and endeavour to eliminate inequalities in status, facilities and opportunities, not only amongst individuals but also amongst groups of people residing in different areas or engaged in different vocations [Article 38(2)].”

In this section, you studied , discrimination and discriminated groups, factors and dimensions of discrimination and measures to promote inclusive development. Now, answer the questions given in Check Your Progress 2.

Check Your Progress 2

Note: a) Answer the following questions in about 50 words.

b) Check your answer with possible answers given at the end of the unit.

1) Who are the Dalits? Briefly explain.

- 2) Who are the religious minorities? How are they discriminated? Briefly explain any one?

2.8 LET US SUM UP

Social exclusion is a process by which individuals or groups are wholly or partially excluded from full participation in the society within which they live. In India, unique forms of exclusion are observed where certain group like the dalits, experience systematic exclusion in regard to accruing the benefits of development, and institutional inequality and discrimination have been prevailed in the society.

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2.10 CHECK YOUR PROGRESS-POSSIBLE ANSWERS

Check Your Progress -1

- 1) Who are the Scheduled caste? How are they excluded.

Answer : While the practice of ‘untouchability’ is banned in India, many of the associated actions and norms persist. People belonging to SC groups, who constitute 16.2% of the population (Census 2001), experience discrimination in one or more ways. They are often forced to live apart from the rest of society. They face discrimination while accessing services, and receive poorer quality of services. They get lower wages and face discrimination in the marketplace.

- 2) What are the types of exclusion ? Explain any one.

Answer: The types of exclusion are: social, economic, political.: Political aspects of exclusion can include the lack of political rights, such as political participation and the right to organise; alienation from or lack of confidence in political processes; and lack of freedom of expression and equality of opportunity. Citizenship is centred on the capability of exercising individual and collective rights, and inequalities in this capability can generate a social hierarchy, made up of first- and second-class citizens. This often means that not all individuals are equal before the law, and that they do not all have the same access to public goods supplied by the state.

Check Your Progress- 2

- 1) Who are the Dalits ? Briefly explain.

Answer: Dalits, the Scheduled Castes (SCs) constitute a significant part of the Indian population. This social group is among the most subordinated and poorest in India. More than half of the SC population are concentrated in the five states of Uttar Pradesh, West Bengal, Bihar, Tamil Nadu and Andhra Pradesh. The deprivation of this group is closely linked with the historical process of economic and social exclusions and discrimination on caste status involving the historical denial of civil and cultural rights, the right to education, health and employment.

- 2) Who are the religious minorities? How are they discriminated? Briefly explain any one?

Answer: Religious minorities are Christians, Muslims, Sikhs. Muslims are economically backward, compared to other sections of the community, because

- a) the number of Muslim industrialists is negligible, and there are none in the front ranks-a typically petty- bourgeois complaint, but a significant index in a capitalist-landlord regime all the same;
- b) Muslims are discriminated against in matters like the grant of licenses and permits and muslims are educationally backward.

UNIT 3 MARGINALIZATION

Structure

- 3.1 Introduction
- 3.2 Meaning and Nature of marginalization
- 3.3 Types of Marginalization
- 3.4 Causes of Marginalization
- 3.5 Levels of Marginalization
- 3.6 Marginalized Groups
- 3.7 Measures To Overcome Marginalization
- 3.8 Let Us Sum Up
- 3.9 References and Suggested Readings
- 3.10 Check Your Progress-Possible Answer

3.1 INTRODUCTION

Marginality is an experience affecting millions of people throughout the world. People who are marginalized have relatively little control over their lives and the resources available to them. This results in making them handicapped in making contribution to the society. A vicious circle is set up whereby their lack of positive and supportive relationships means they are prevented from participating in local life, which in turn leads to further isolation. This has tremendous impact on development of human being as well as society at large. As the objective of the development is to create an enabling environment for people to enjoy a productive, healthy and creative life, it is most important to address the issue of marginalization. This unit deals in detail the various aspects of marginalization.

After reading this unit, you will be able to:

- Define marginalization
- Explain how marginalization creates development deprivation
- Delineate the nature of marginalization
- Discuss the various types of marginalization
- Explain the effect of marginalization

3.2 MEANING AND NATURE OF MARGINALIZATION

The term “Marginalization” generally describes the overt actions or tendencies of human societies, whereby those perceived as being without desirability or function are removed or excluded (i.e., are “marginalized”...) from the prevalent systems of protection and integration, so limiting their opportunities and means for survival. The following are some of the definitions:

Peter Leonard defines marginality as “being outside the mainstream of productive activity and/or social reproductive activity”.

Encyclopedia of Public Health defines marginalization as “To be marginalized is to be placed in the margins, and thus excluded from the privilege and power found at the center”.

Laitin observes that “‘marginality’ is so thoroughly demeaning, for economic well-being, for human dignity, as well as for physical security. Marginal peoples can always be identified by members of dominant society and will face irrevocable discrimination.”

Merriam-Webster’s online dictionary defines marginalize as “to relegate to an unimportant or powerless position within a society or group”

ghana s. gurung and Michael Kollmair mentioned that the concept of Marginality is generally used to analyse socio-economic, political and cultural spheres, where disadvantaged people struggle to gain access to resources, and full participation in social life. In other words, marginalized people might be socially, economically, politically and legally ignored, excluded or neglected and therefore vulnerable to livelihood change.

According to Sommers & et. Al. “Socio-economic marginality is a condition of socio-spatial structure and process in which components of society and space in a territorial unit are observed to lag behind an expected level of performance in economic, political and social well being compared with average condition in the territory as a whole”

The above definitions which are mentioned in different context show that marginalization is a slippery and multi-layered concept. To further clarify the meaning and concept let us discuss certain features of marginilization:

- Sometimes, the whole societies can be marginalized at the national and global level, while classes and communities can be marginalized from the dominant social order within the local level. In some other context, the same community can be marginalized in certain country (Jews in German, Russia etc.) where as not marginalized in another country (Jews in USA).
- Marginalization also increases or decreases at certain stages of life cycle. For example, the marginalized status of children and youth may decrease as they get older; the marginalized status of adults may increase as they become older; the marginalized status of single mother may change as their children grow up.
- Individuals or groups might enjoy high social status at one point of time, but as social change takes place, they may lose this status and become marginalized.

Thus, marginalization is a complex as well as shifting phenomenon linked to social status.

3.2.1 Nature of Marginalization

The nature of marginalization is multi-dimensional, multi-causal historical phenomenon. There are no general laws to understand and comprehend the complex nature of marginalization. The analytical tools that can be used in most of the cases include class, in relation to specific social, cultural, economic and political conditions, as well as ideological systems, social awareness and human action. The nature of marginalization varies in different settings. For example the marginalization of women in Iraq is not same as in India, though they broadly share some features. The religious ideological system, patriarchy, political-

economy of a country and the overall social system have impact on the marginalization of specific group or individual.

The nature of marginalization also varies in relation to elderly people living in different countries and culture. In some societies elderly are given more respect compared to other and hence subject to less marginalization. The strong and supportive traditional family system often provide better respect and care to elders than public aided system available in most of the Europe and USA. Similarly the level of awareness among the marginalized groups plays very important role and the nature varies accordingly. Organized communities who are aware about their rights demand more justice than the unorganized communities. This also depends upon the political-economy of a country, where they live in. For example, the physically challenged people have formed organization in USA and Europe more effectively than other countries and demand more justice. This cannot always happen if the political-economic system is not supportive. Usually democratic institutions are favorable for most of the disadvantaged groups

3.3 TYPES OF MARGINALIZATION

In the previous section, you studied about the meaning and nature of marginalization, in this section you will study the types of marginalization.

To be marginalized is to be distanced from power and resources that enable self determination in economic, political and social settings. Though there are various types of marginalization, we identify some broad types such as social, economic and political marginalization.

i) Social Marginalization

Marginality is both ascribed and acquired in a social setting. The experience of marginality can arise in a number of ways. For some people, those severely impaired from birth, or those born into particularly marginal groupings (e.g. lower castes in India, members of ethnic groups that suffer discrimination - the Romans in Europe, Indigenous people in Australasia and the American continent, African Caribbean people in Britain), this marginality is typically life-long and greatly determines their lived experience. For others, marginality is acquired, by later disablement, or by changes in the social and economic system. As global capitalism extends its reach, bringing more and more people into its system, more communities are dispossessed of lands, livelihoods, or systems of social support. People who are marginalized have relatively little control over their lives and the resources available to them. They may become stigmatised and are often at the receiving end of negative public attitudes. Their opportunities to make social contributions may be limited and they may develop low self confidence and self esteem. Social policies and practices may mean they have relatively limited access to valued social resources such as education and health services, housing, income, leisure activities and work. The impacts of marginalization, in terms of social exclusion, are similar, whatever the origins and processes of marginalization, irrespective of whether these are to be located in social attitudes (such as towards impairment, sexuality, ethnicity and so on) or social circumstance (such as closure of workplaces, absence of affordable housing and so on). Different people will react differently to marginalization depending on the personal and social resources available to them.

Another problem is that people born in the marginalized community lack the required social and cultural capital to participate in the mainstream development process. Their social networks are weak and vulnerable. Lack of social capital deprive an individual to have access to resources such as economic, educational and cultural and other support system and hence create social isolation and limit their participation in the development process.

ii) Economic Marginalization

Economic marginalization as a process relates to economic structures, in particular to the structure of markets and their integration. To the extent that the markets that some individuals or groups engage in are segmented from the economy in general, these individuals can be said to be marginalized from the rest of the economy. Segmentation and exclusion may, however, have non-economic and non-financial origins, for example in discrimination by gender, caste or ethnicity. Here integration takes on a broader meaning. People who are experiencing marginalization are likely to have tenuous involvement in the economy. The sources of their income will vary. These experiences affect men and women differently and vary with age. Poverty and economic marginalization have both direct and indirect impacts on people's health and well being.

iii) Political Marginalization

Political marginalization does not allow the group to participate democratically in the decision making and hence lose their right to every social, economic and political benefit. Political empowerment is one of the most important tools for accessing other social and economic privileges.

In every societies lack of political empowerment affect large sections of people that include women, ethnic minorities, migrants, disabled persons, elderly etc. So far as the gender is concerned, we find the participation of women is minimized across the globe. It is men who are leading the power and politics in the world. This hold is not restricted to the political chair rather this hold is true weather one considers party leadership, elected office, appointed offices, or the policymaking levels. This is particularly acute in the third world countries where women participation in the political affairs is mostly linked with the social cultural and religious environment which is male oriented and that ultimately restraint women participation. This kind of marginalization is also felt by ethnic minorities, migrants, disabled persons, elderly, etc.

In this section, In this section , you studied the meaning and nature of marginalization and types of marginalization.. Now, answer the questions given in Check Your Progress-1.

Check Your Progress 1

Note: a) Answer the following questions in about 50 words.

b) Check your answer with possible answers given at the end of the unit.

1) What do you mean by marginalization?

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2) What do you mean by political marginalization?

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3.4 CAUSES OF MARGINALIZATION

Frank Herbert “All men are not created equal, and that is the root of social evil” Development is always broadly conceived in terms of mass participation. Through marginalization, a majority of people are deprived of across the globe. It is a complex problem and there are many factors that cause marginalization. Some of the important factors that are responsible for marginalization discussed below are: Exclusion, globalization, displacement, disaster- natural and unnatural.

i) Exclusion

Marginalization is a process denying opportunities and outcomes to those ‘living on the margins’ and enhancing the opportunities and outcomes of those who are ‘at the centre’. Marginalization combines discrimination and social exclusion. It offends human dignity and it denies human rights, especially the right to live effectively as equal citizens. Caste and Class systems in many societies across the globe create an exclusion for many groups and communities and hinder their productive participation in economic and social development. For further discussion on exclusion please refer the section on “Inclusive development”.

ii) Globalization

Globalization is a controversial and much debated topic and the responses are both positive and negative in the context of development. So far as the marginalization is concerned, globalization played certain role. Increased openness is seen by some as a panacea for development, while for others, it is a recipe for disaster for the poor. Globalization at present (the post-1980 period) has also marginalized much of the third world and low-income developing countries. Apart from East and South Asia, all the world’s less-developed regions grew faster during the relatively less globalized era of the 1950s and 1960s. Yet all regions have expanded their exposure to international trade. While it is true that some middle-income developing countries as well as the most populous countries, India and China, are doing well out of globalization, the benefits of globalization are far more being widespread in the South. The following table attest the fact that how the era of globalization is a cause of concern for many underdeveloped countries. In the case of Africa, Latin America and some parts of Asia the human development indicators have been declining. Simultaneously, the gaps between the rich and poorer nations have been also increasing.

iii) Displacement

The magnitude of forced population displacements caused by development programmes was staggering. The increasing construction of development projects consistently displaced a massive number of tribal, poor and weaker sections.

This result further marginalized the already poor people. As a consequence we find social unrest, resistance and disharmony in many parts of the globe. More details about the displacement and its impact are discussed in the section on “Inclusive development”.

iv) Disaster- Natural and Unnatural

Disasters are global phenomena and a serious challenge to development. Vulnerability is linked to broader social issues, such as poverty, but also social exclusion, conflict and marginalization. There are three broad classification of disaster and their combine devastating impact is on development is staggering:

- i) **Natural:** earthquake, volcanic eruption, hurricane, tornado, ice storm, flood, flashflood, landslide, wildfire, insect infestation, and disease outbreaks. These kinds of disasters may be further sub classified as meteorological, oceanographic (tsunami or sea storm), hydrological, or biological events.
- ii) **Technological:** Associated with technological advances i.e. explosives, unexploded ordinance, toxic spills, emissions of radio-isotopes, and transportation accidents. It also include: hazmat incidents involving carcinogens, mutagens, or heavy metals; dangerous processes such as structural failure of devices and machines or installations and plants, such as bridges, dams, mines, power plants, pipelines, high rise buildings, vehicles, and trains.
- iii) **Social:** These include incidents primarily involving social unrest, examples are hijacking, riots, demonstrations, crowd rushes, and stampedes, terrorist incidents as well as bombings, shootings, and hostage taking.

Throughout human history, these disasters have played a major role in the economic development and survival of humanity. The extent of damage caused by all these disasters is clearly connected to a country’s socio-economic level. The impacts of both natural and unnatural disasters are closely related to poverty, education, quality of health, gender related issues, and changing policy scenarios in relation to global socio-economic characteristics and stakeholder partnerships. Poorer, illiterate, women are more vulnerable to these disasters and their preparedness is weak during and after the disaster and hence they are further pushed to marginalization.

3.5 LEVELS OF MARGINALIZATION

Marginalization simultaneously happens at micro and macro level. Often they intersect each other in many ways. The following section will discuss how marginalization occurs at different levels i.e. individual, group/community and global level.

i) Individual

Marginalization at the individual level results in an individual’s exclusion from meaningful participation in society. They face discrimination across different social institutions such as family, schools and neighbourhood, at work places, religion. Single parents, person with disability, gays, elderly are marginalized individually as most of them have no association with communities (not an organized form).A single mother’s contribution to society is not based on employment resulting in the mother’s ineligibility of social assistance for many

decades. In modern society, caring work is devalued and motherhood is seen as a barrier to employment. Single mothers are marginalized for their significant role in the socializing of children and due to views that an individual can only contribute meaningfully to society through employment. As a result, single mothers continue to suffer from material deprivation, as well as their children. Another example of individual marginalization is the exclusion of individuals with disabilities from the labour force. Employer views that hiring individuals living with disabilities as jeopardizing productivity, increasing the rate of absenteeism, and creating more accidents in the workplace. Employer often concern of the excessive high cost of accommodating people with disabilities. The marginalization of individuals with disabilities is prevalent today across the globe despite legislative protection, the Employment Equity Act, academic achievement, skills and training.

ii) Communities

Many communities experience marginalization, with particular focus in this section on aboriginal communities and women. Marginalization of aboriginal communities is a product of colonization. As a result of colonialism, aboriginal communities lost their land, were forced into destitute areas, lost their sources of income, and were excluded from the labour market. Additionally, aboriginal communities lost their culture and values through forced assimilation and lost their rights in society. Today various communities continue to be marginalized from society due to the development of practices, policies and programs that “met the needs of white people and not the needs of the marginalized groups themselves”. Yee also connects marginalization to minority communities when describing the concept of whiteness as maintaining and enforcing dominant norms and discourse.

A second example of marginalization at the community level is the marginalization of women. Moosa-Mitha discusses the feminist movement as a direct reaction to the marginalization of white women in society. Women were excluded from the labor force and their work in the home was not valued. Feminists argued that men and women should equally participate in the labor force, the public and private sector, and in the home. They also focused on labour laws to increase access to employment, as well as recognize childrearing as a valuable form of labour. Today women are still marginalized from executive positions and continue to earn less than men in upper management positions.

iii) Global

Earlier we have already discussed the marginalized impact of globalization and the increasing gap between rich and poor nations. Globalization (global-capitalism), immigration, social welfare and policy are broader social structures that have the potential to contribute negatively to one's access to resources and services, resulting in marginalization of individuals and groups as well as nations. Globalization impacts the lives of individuals and groups in many capacities with the influx of capitalism, information technology, company outsourcing / job insecurity, and the widening gap between the rich and the poor.

3.6 MARGINALIZED GROUPS

As has already been mentioned earlier, marginalization can simultaneously occur at various levels i.e at international, national, regions, groups etc. In this section we will be discussing about the most vulnerable groups marginalized in almost every society.

i) Women

Under different economic conditions, and under the influence of specific historical, cultural, legal and religious factors, marginalization as one of the manifestation of gender inequality could have a variety of forms in this or that country.

That is, women may be excluded from certain jobs and occupations, incorporated into certain others and marginalized in others. They might be segregated in employment and in different occupations and jobs and in general they are always marginalized relative to men in every country and culture. Women (or men) don't present a homogeneous category whose members have common interest, abilities or practices. Women belonging to lower class, lower castes, illiterate and poorest region have different levels of marginalization than their rich counterparts.

ii) People with disabilities

People with disabilities have had to battle against centuries of biased assumptions, harmful stereotypes, and irrational fears. The stigmatization of disability resulted in the social and economic marginalization of generations with disabilities, and like many other oppressed minorities, left people with disabilities in a severe state of impoverishment for centuries.

iii) Ethnic Minority

Ethnic minority refers to the people of the same race or nationality who share a distinctive culture. A minority is a sociological group that does not constitute a politically dominant voting majority of the total population of a given society. A sociological minority is not necessarily a numerical minority- it may include any group that is subnormal with respect to a dominant group in terms of social status, education, employment, wealth and political power.

Usually a minority group has the following characteristics:

- 1) Suffering discrimination and subordination
- 2) Physical and/or cultural traits that set them apart, and which are disapproved by the dominant group,
- 3) A shared sense of collective identity and common burdens,
- 4) Socially shared rules about who belongs and who does not determine minority status, and
- 5) Tendency to marry within the group. In South Africa under Apartheid, white South Africans were a majority even though there were many more black South Africans.

Every large society contains ethnic minorities. They may be migrant, indigenous or landless nomadic communities. In some places, subordinate ethnic groups may constitute a numerical majority, such as Blacks in South Africa under Apartheid. International criminal law can protect the rights of racial or ethnic minorities in a number of ways. The right to self-determination is a key issue.

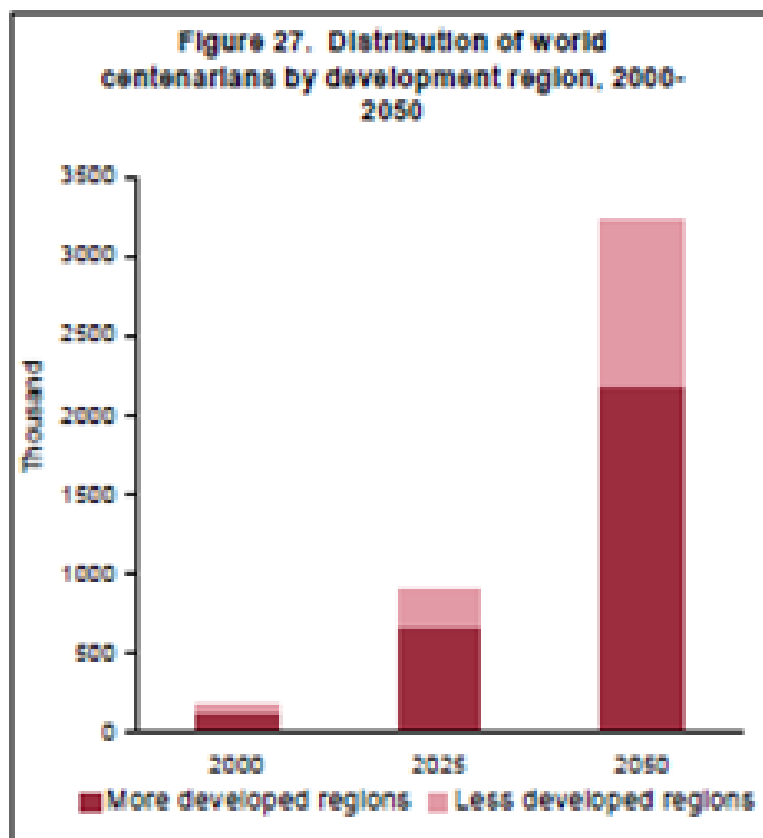
Persons belonging to religious minorities have a faith which is different to that held by the majority. Most countries of the world have religious minorities. It is now widely accepted in the west that people should have the freedom to choose their own religion, including not having any religion (atheism or agnosticism), and including the right to convert from one religion to another. However, in many

countries this freedom is constricted. For example in Egypt, a new system of identity cards requires all citizens to state their religion- and the only choices are Islam, Christianity or Judaism (See Egyptian identification card controversy).

iv) Elderly

Ageing is an inevitable and inexorable process in life. A notable aspect of the global ageing process is the progressive demographic ageing of the older population itself. For most nations, regardless of their geographic location or developmental stage, the 80 or over age group is growing faster than any younger segment of the older population.

The UN Report (2002) on World Population Ageing 1950-2050 reveals that people 80 or older currently constitute more than 3 per cent of the population of Northern America and almost 3 per cent of the population of Europe, compared with less than 0.9 per cent in Asia and in Latin America and the Caribbean, and less than 0.4 per cent in Africa. A regional difference is projected to persist over the next 50 years. By 2050, about 1 in 10 individuals will be aged 80 or older in the more developed regions, while the corresponding ratio will be 1 in 30 in the less developed regions. In the least developed countries only 1 in 100 persons will be 80 or over. In 2050, 19 countries, mostly in Europe, are projected to have at least 10 per cent of their population aged 80 years or over.



Source: UN World Population Ageing 1950-2050, Population Division, DESA, United Nations.

The demographic composition is changing in many countries i.e in Eastern and Northern Europe, women currently outnumber men by more than 5 to 3 among the population aged 60 or over, thus adding not just elderly but also the elderly women as the majority of marginalized groups among them.

3.7 MEASURES TO OVERCOME MARGINALIZATION

3.7.1 ‘Common Domain’, the Fundamental Rights – Part III of the Constitution

The Constitution has provided a definite space for both the ‘domains’ i.e. ‘common’ as well as ‘separate’. In Part III of the Constitution, which deals with the Fundamental Rights is divided into two parts viz. (a) the rights which fall in the ‘common domain’ and (b) the rights which go to the ‘separate domain’. In the ‘common domain’, the following fundamental rights and freedoms are covered:

- i) people’s right to ‘equality before the law’ and ‘equal protection of the laws’; [Article 14]
- ii) prohibition of discrimination against citizens on grounds of religion, race, caste, sex or place of birth; [Article 15 (1) & (2)] authority of State to make ‘any special provision for the advancement of any socially and educationally backward classes of citizens’ (besides the Scheduled Castes and Scheduled Tribes); [Article 15 (4)] people’s right to ‘equality before the law’ and ‘equal protection of the laws’; [Article 14]
- iii) prohibition of discrimination against citizens on grounds of religion, race, caste, sex or place of birth; [Article 15 (1) & (2)]
- iv) authority of State to make ‘any special provision for the advancement of any socially and educationally backward classes of citizens’ (besides the Scheduled Castes and Scheduled Tribes); [Article 15 (4)]
- v) citizens’ right to ‘equality of opportunity’ in matters relating to employment or appointment to any office under the State – and prohibition in this regard of discrimination on grounds of religion, race, caste, sex or place of birth; [Article 16(1)&(2)]
- vi) authority of State to make ‘any provision for the reservation of appointments or posts in favour of any backward class of citizens which, in the opinion of the State, is not adequately represented in the services under the State; [Article 16(4)]
- vii) people’s freedom of conscience and right to freely profess, practice and propagate religion – subject to public order, morality and other Fundamental Rights; [Article 25(1)]
- viii) right of ‘every religious denomination or any section thereof – subject to public order, morality and health – to establish and maintain institutions for religious and charitable purposes, ‘manage its own affairs in matters of religion’, and own and acquire movable immovable property and administer it ‘in accordance with law’; [Article 26]
- ix) prohibition against compelling any person to pay taxes for promotion of any particular religion’; [Article 27]
- x) people’s ‘freedom as to attendance at religious instruction or religious worship in educational institutions’ wholly maintained, recognized, or aided by the State.[Article 28]

3.7.2 ‘Separate Domain’ of Minority Rights

The Minority Rights provided in the Constitution which fall in the category of ‘Separate Domain’ are as under:-

- i) right of ‘any section of the citizens’ to ‘conserve’ its ‘distinct language, script or culture’; [Article 29(1)]
- ii) restriction on denial of admission to any citizen, to any educational institution maintained or aided by the State, ‘on grounds only of religion, race, caste, language or any of them’; [Article 29(2)]
- iii) right of all Religious and Linguistic Minorities to establish and administer educational institutions of their choice; [Article 30(1)]
- iv) freedom of Minority-managed educational institutions from discrimination in the matter of receiving aid from the State; [Article 30(2)]
- v) special provision relating to the language spoken by a section of the population of any State; [Article 347]
- vi) provision for facilities for instruction in mother-tongue at primary stage; [Article 350 A]
- vii) provision for a Special Officer for Linguistic Minorities and his duties; and [Article 350 B]

3.7.3 India’s Multi-Culturalism Interwoven in The Constitution

The various Articles of the Constitution providing rights to the minorities, clearly and firmly point out to only one direction: that of a multi-religious, multi-cultural, multi-lingual and multi-racial Indian society, interwoven into an innate unity by the common thread of national integration and communal harmony. By the yardstick adopted by the framers of the Constitution and crystallized into its provisions the Indian Nation is not just a conglomeration of individual inhabitants of this State; it comprises of two distinct categories of constituents. The two-tier commonwealth of Indian Nation includes, on one hand, every citizen of India individually and, on the other hand, the multitude of religious, linguistic, cultural and ethnic groups among its citizens. The Indian Nation is an enormous coparcenary in which the individual citizens are also members of their own respective branches taking the form of religious, cultural, linguistic and ethnic groups. And all these groups, like all individuals, have the same Fundamental Rights to enjoy and the same Fundamental Duties to discharge.

In this section, you studied about the causes, levels of marginalization, marginalized groups and measures to overcome marginalization. Now, answer the questions given in Check Your Progress-2.

Check Your Progress 2

Note: a) Answer the following questions in about 50 words.

b) Check your answer with possible answers given at the end of the unit.

1) What are the important factors responsible for marginalization?

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2) How does marginalization affect women?

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3.8 LET US SUM UP

Development is always broadly conceived in terms of mass participation. Marginalization deprives a large majority of people across the globe from participating in the development. It is a complex problem and there are many factors that cause marginalization. This complex and serious problem need to be addressed at the policy level.

3.9 REFERENCES AND SELECTED READINGS

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3.10 CHECK YOUR PROGRESS-POSSIBLE ANSWER

Check Your Progress-1

1) What do you mean by marginalization?

Answer: The term “Marginalization” generally describes the overt actions or tendencies of human societies whereby those perceived as being without desirability or function are removed or excluded from the prevalent systems of protection and integration, so limiting their opportunities and means for survival. In more simple term it is the process of exclusion from the privilege and power found at the center or mainstream enjoyed by the privileged section.

2) What do you mean by political marginalization?

Answer: Political marginalization does not allow the group to participate democratically in the decision making and hence lose their right to every social, economic and political benefit.

Check Your Progress-2

1) What are the important factors responsible for marginalization?

Answer: Marginalization is a process denying opportunities and outcomes to those 'living on the margins' and enhancing the opportunities and outcomes of those who are 'at the centre'. There are many factors that cause marginalization. Some of the important factors that are responsible for marginalization are exclusion, globalization, displacement, disaster- natural and unnatural.

2) How does marginalization affect women?

Answer: Marginalization causes gender whereby women are excluded from certain jobs and occupations, incorporated into certain others and marginalized in others. They might be segregate in employment and in different occupations and jobs and in general they are always marginalized relative to men in every country and culture. The marginalization in case of women belonging to lower class, lower castes, illiterate and poorest region has deeper impact in their life.

UNIT 4 FREEDOM, ENTITLEMENT AND HUMAN RIGHTS

Structure

- 4.1 Introduction
- 4.2 Entitlement
- 4.3 Human Rights
- 4.4 Freedom
- 4.5 Let Us Sum Up
- 4.6 References and Selected Readings
- 4.7 Check Your Progress-Possible Answers

4.1 INTRODUCTION

4.1.1 Meaning of Freedom, Entitlement and Right

“The original meaning of the word ‘freedom,’ writes Friedrich A. Hayek, “meant always the possibility of a person’s acting according to his own decisions and plans, in contrast to the position of one who was irrevocably subject to the will of another, who by arbitrary decision could coerce him to act or not to act in specific ways. The time honored phrase by which freedom has often been described is therefore independence of the arbitrary will of another. In this sense ‘freedom’ refers solely to a relation of human beings to other human beings, and the only infringement on it is by coercion by other human beings. Freedom from in this sense is absence of coercion by others; and this in addition to being the fundamental and original sense of the term, is undoubtedly the most important kind of freedom-from.

An entitlement is a guarantee of access to benefits based on established rights or by legislation.

A “right” is itself an entitlement associated with a moral or social principle, such that an “entitlement” is a provision made in accordance with legal framework of a society. Typically, entitlements are laws based on concepts of principle (“rights”) which are themselves based in concepts of social equality or enfranchisement.

In a casual sense, the term “entitlement” refers to a notion or belief that one (or oneself) is deserving of some particular reward or benefit—if given without deeper legal or principled cause, the term is often given with pejorative connotation (e.g. a “sense of entitlement”).

1998 is a year of celebration for advocates of human rights worldwide. It marks the 50th anniversary of the adoption of the Universal Declaration of Human Rights (UDHR) by the General Assembly of the United Nations. As individual human beings, we each have an innate sense of the basic rights and freedoms that belong to us and cannot be denied by any government. The Universal Declaration of Human Rights, signed on December 10, 1948, is the primary international

statement of the fundamental and inalienable rights of all members of the human family. As such it represents one of humanity's greatest achievements. Prior to the creation of the Universal Declaration of Human Rights (UDHR), such a powerful and unequivocal instrument for the protection of individual rights and freedoms have never existed. The promise made when UN member states pledged to "achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms", can never be retracted.

The UDHR (Universal Declaration of Human Rights) has also provided the framework for the adoption of the UN Convention on Economic, Social and Cultural Rights; the UN Covenant on Civil and political Rights; and many other legally binding international human rights treaties. It represents at once humanity's minimal expectations and its greatest hopes for upholding the inherent dignity of all human beings.

4.2 ENTITLEMENT

An entitlement is a guarantee of access to benefits based on established rights or by legislation. A "right" is itself an entitlement associated with a moral or social principle, such that an "entitlement" is a provision made in accordance with legal framework of a society. Typically, entitlements are laws based on concepts of principle ("rights") which are themselves based in concepts of social equality or enfranchisement.

In a casual sense, the term "entitlement" refers to a notion or belief that one (or oneself) is deserving of some particular reward or benefit—if given without deeper legal or principled cause, the term is often given with pejorative connotation (e.g. a "sense of entitlement").

In the United States, Social Security and Medicare are examples of entitlement programs. Originally the term "entitlement" in the United States was used to identify federal programs that, like Social Security and Medicare, got that name because workers became "entitled" to their benefits by paying into the system, but in recent years the meaning has been used to refer also to benefits, like those of the food stamps program, which people become eligible to receive without paying into a system. Some federal programs are also considered entitlements even though the subscriber's "paying into the system" occurs via a means other than monetary, as in the case of those programs providing for veterans' benefits, and where the individual becomes eligible via service in the U.S. military.

One may be entitled to protection, prizes, money, jobs, promotions, goods and services and to honours (or deprivations) according to general rules, such as laws, and to particular rules (of contests, contracts, lotteries, elections, markets, or games). How does one deserve what one is entitled to?

Legislators or rule-makers, who must decide what entitlements to create or justify, do so by deciding what activities, achievements, efforts, merits, qualities, needs, or violations, deserve praise, blame, assistance, reward, or punishment and should lead to entitlements.

Entitlements usually rest on specific, explicit and authoritative rules, which often can be legally enforced. Contractual entitlements may rest on nothing else, i.e.,

you paid for and therefore are entitled to receive the goods or services you purchased.

Robert Nozick believes that one is entitled one's natural gifts and to the advantages and disadvantages they produce. Nozick implies that one deserves one's natural gifts no less than anything else. In contrast John Rawls believes that one's natural gifts are not morally deserved. Therefore the possessors do not deserve the differential advantages they may achieve by virtue of their natural gifts and society should minimize these advantages. Rawls' not only thinks that the distribution of inequalities by a "natural lottery" cannot be morally justified, but also that, regardless of distribution, inequalities as such cannot be morally justified, although he concedes that they may be useful by increasing the social product, and should be allowed if they increase the income of the least advantaged.

There are various types of entitlements. These are given below:

- 1) **Subjective Entitlement** - One aspect of an entitlement is a subjective feeling of security or self-assurance. From its earliest days, a primary goal of the common law has been to induce a subjective sense of security. People believing they have rights feel and act differently than those believing their well-being is at the sufferance of others. The income of the least advantaged.
- 2) **Unconditional Entitlement**-The term "entitlement" is sometimes used to suggest a benefit that one need not earn or a benefit that is not subject to conditions or reciprocal obligations.
- 3) **Positive Entitlement**- An "entitlement" also can be a legally enforceable individual right. This is the meaning of the term, denoted a "positive entitlement," that is probably most familiar to attorneys. It also may be the definition people most commonly have in mind when making moral arguments about society's duties to its less fortunate members.

Nozick's entitlement theory comprises 3 main principles:

- 1) **A principle of justice in acquisition** - This principle deals with the initial acquisition of holdings. It is an account of how people first come to own common property, what types of things can be held, and so forth.
- 2) **A principle of justice in transfer** - This principle explains how one person can acquire holdings from another, including voluntary exchange and gifts.
- 3) **A principle of rectification of injustice** - how to deal with holdings that are unjustly acquired or transferred, whether and how much victims can be compensated, how to deal with long past transgressions or injustices done by a government, and so on.

Nozick believes that if the world were wholly just, only the first two principles would be needed, as "the following inductive definition would exhaustively cover the subject of justice in holdings":

- 1) A person who acquires a holding in accordance with the principle of justice in acquisition is entitled to that holding.
- 2) A person who acquires a holding in accordance with the principle of justice in transfer, from someone else entitled to the holding, is entitled to the holding.

- 3) No one is entitled to a holding except by (repeated) applications of 1 and 2.

Thus, entitlement theory would imply “a distribution is just if everyone is entitled to the holdings they possess under the distribution” (Nozick 1974:151). Unfortunately, not everyone follows these rules: “some people steal from others, or defraud them, or enslave them, seizing their product and preventing them from living as they choose, or forcibly exclude others from competing in exchanges” (Nozick 1974:152). Thus the third principle of rectification is needed.

In this unit, you have read about freedom and entitlement. Now, answer the questions given in *Check Your Progress-1*.

Check Your Progress 1

- Note:** a) Answer the following questions in about 50 words.
b) Check your answer with possible answers given at the end of the unit.

- 1) What do you understand by freedom?

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- 2) What is entitlement?

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4.3 HUMAN RIGHTS

The classic definition of a human right is a right which is universal and held by all persons. The concept of human rights manifests itself in the literary, artistic, religious, legal, and political structures of all societies. Philosophers have traditionally divided rights into two categories: positive and negative. If a citizen has a right to freedom of speech, for example, then the state has a duty of non-interference. This so-called negative right allegedly imposes no burdensome or costly duty upon the state. The standard view of the positive right holds that welfare rights require extensive governmental action. “A human right by definition is a universal moral right, something which all men, everywhere, at all times ought to have, something of which no one may be deprived without a grave affront to justice, something which is owing to every human being simply because h is human” (Cranton 1973). One of the definitions cited most often is that of Wasserstorm. According to him, “Any true human right, it is said, must satisfy at least four requirements: First, it must be possessed by all human beings, as well

as only by human beings. Second, because it is the same right that all human beings possess, it must be possessed equally by all human beings. Third, because human beings are possessed by all human beings, we can rule out as possible candidates any of those rights which one might have in virtue of occupying any particular status or relationship, such as that of parent, president, or promise. And Fourth, if there are any human rights, they have the additional characteristic of being assertable, in a manner of speaking, ‘against the whole world’” (Wasserstorm 1979).

As one can see from the definitions, human rights are presumed to be universal in character.

4.3.1 Genesis of Human Rights Movement in India

Rude shock received from the imposition of the national emergency in India in 1976 made the articulate and vocal sections of society sensitised to human rights. Absence of democratic rights during those eighteen months galvanised students, intellectuals, political activists, trade unionists, artists into action. The educated middle class of India had thrived on an uninterrupted flow of democracy in its national life since it gained independence in 1947. The emergency rule was marked by detention without trial for a large number of people—students, youth, political personalities—news censorship, trespassing without legal sanction of private premises, taping of telephones, interception of letters and constitutional amendment curtailing basic rights to life and freedom in the name of national security and violation of civil liberties. Television being monopoly of the government was totally controlled by the ruling party. Hundreds of thousands of people joined massive rallies to protest against the anti-democratic acts of the government and to mobilise public opinion to safeguard the Indian democracy. Organisations such as Citizens for Democracy, People’s Union for Civil Liberties (PUCL), People’s Union for Civil Liberties and

Democratic Rights (PUCLDR) and Chhatra Yuva Sangharsh Vahini were at the forefront of human rights struggles at the national level. Dozens of state-level and city-based groups were also formed during this period. For example, Committee for Protection for Democratic Rights (Mumbai), Association for Protection of Democratic Rights (APDR) and Andhra Pradesh Civil Liberties Committee (APCLC) in Hyderabad.

With the national emergency lifted in 1977, horror stories of custodial violence and barbaric acts of torture in the police custody and prisons started pouring into the mainstream newspapers. Bright young men and women opted for investigative journalism as a career. Newly formed civil liberties and democratic rights groups started bringing out their newsletters and journals in English, Hindi and several regional languages. And organizations working against repression of the workers, poor, peasants, dalits, women and tribal people joined ‘democratic rights movement’. This set the tone for human rights movements in India during 1990s that established their networks from local and regional to global level.

4.3.2 Human Rights versus Natural Rights

Natural law was considered to be standard against which all other laws were to be judged. Eventually natural law evolved into natural rights, which are considered to be the modern manifestations of natural law.

Natural law/rights theorists have asserted the existence of specific rights such as the right to liberty, the right to life, the right to self-preservation, the right to property, the rights to freedom from torture and the right to participate.

4.3.3 Natural Rights and Legal Rights

Natural and legal rights are two types of rights theoretically distinct according to philosophers and political scientists. Natural rights are rights not contingent upon the laws, customs, or beliefs of any particular culture or government, and therefore universal and inalienable. In contrast, legal rights are those bestowed onto a person by a given legal system.

The theory of natural law is closely related to the theory of natural rights. During the Age of Enlightenment, natural law theory challenged the divine right of kings, and became an alternative justification for the establishment of a social contract, positive law, and government — and thus legal rights — in the form of classical republicanism. Conversely, the concept of natural rights is used by some anarchists to challenge the legitimacy of all such establishments.

The idea of human rights is also closely related to that of natural rights; some recognize no difference between the two and regard both as labels for the same thing, while others choose to keep the terms separate to eliminate association with some features traditionally associated with natural rights. Natural rights, in particular, are considered beyond the authority of any government or international body to dismiss. The Universal Declaration of Human Rights is an important legal instrument enshrining one conception of natural rights into international soft law. Natural rights were traditionally viewed as exclusively negative rights, whereas human rights also comprise positive rights. Even on a natural rights conception of human rights, the two terms may not be synonymous.

The idea that animals have natural rights is one that has gained the interest of philosophers and legal scholars in the 20th century.

4.3.4 Thomas Hobbes

Thomas Hobbes (1588–1679) included a discussion of natural rights in his moral and political philosophy. Hobbes' conception of natural rights extended from his conception of man in a "state of nature". Thus he argued that the essential natural (human) right was "to use his own power, as he will himself, for the preservation of his own Nature; that is to say, of his own Life; and consequently, of doing anything, which in his own judgement, and Reason, he shall conceive to be the aptest means thereunto." (Leviathan. 1,XIV)

Hobbes sharply distinguished this natural "liberty", from natural "laws", described generally as "a precept, or general rule, found out by reason, by which a man is forbidden to do, that, which is destructive of his life, or taketh away the means of preserving his life; and to omit, that, by which he thinketh it may best be preserved."

In his natural state, according to Hobbes, man's life consisted entirely of liberties and not at all of laws – "It followeth, that in such a condition, every man has the right to everything; even to one another's body. And therefore, as long as this natural Right of every man to everything endureth, there can be no security to any man... of living out the time, which Nature ordinarily allow men to live." This would lead inevitably to a situation known as the "war of all against all", in

which human beings kill, steal and enslave others in order to stay alive, and due to their natural lust for “Gain”, “Safety” and “Reputation”. Hobbes reasoned that this world of chaos created by unlimited rights was highly undesirable, since it would cause human life to be “solitary, poor, nasty, brutish, and short”. As such, if humans wish to live peacefully they must give up most of their natural rights and create moral obligations in order to establish political and civil society. This is one of the earliest formulations of the theory of government known as the social contract.

Hobbes objected to the attempt to derive rights from “natural law,” arguing that law (“lex”) and right (“jus”) though often confused, signify opposites, with law referring to obligations, while rights refer to the absence of obligations. Since by our (human) nature, we seek to maximize our well being, rights are prior to law, natural or institutional, and people will not follow the laws of nature without first being subjected to a sovereign power, without which all ideas of right and wrong are meaningless – “Therefore before the names of Just and Unjust can have place, there must be some coercive Power, to compel men equally to the performance of their Covenants..., to make good that Propriety, which by mutual contract men acquire, in recompense of the universal Right they abandon: and such power there is none before the erection of the Commonwealth.” (Leviathan. 1, XV)

This marked an important departure from medieval natural law theories which gave precedence to obligations over rights.

4.3.5 John Locke

Locke (1632–1704) was another prominent Western philosopher who conceptualized rights as natural and inalienable. Like Hobbes, Locke was a major social contract thinker. He said that man’s natural rights are life, liberty, and property. It was once conventional wisdom that Locke greatly influenced the American Revolutionary War with his writings of natural rights, but this claim has been the subject of protracted dispute in recent decades. For example, the historian Ray Forrest Harvey declared that Jefferson and Locke were at “two opposite poles” in their political philosophy, as evidenced by Jefferson’s use in the Declaration of Independence of the phrase “pursuit of happiness” instead of “property.” More recently, the eminent legal historian John Phillip Reid has deplored contemporary scholars’ “misplaced emphasis on John Locke,” arguing that American revolutionary leaders saw Locke as a *commentator* on established constitutional principles. Thomas Pangle has defended Locke’s influence on the Founding, claiming that historians who argue to the contrary either misrepresent the classical republican alternative to which they say the revolutionary leaders adhered, do not understand Locke, or point to someone else who was decisively influenced by Locke. This position has also been sustained by Michael Zuckert.

According to Locke there are three natural rights:

- Life: everyone is entitled to live once they are created.
- Liberty: everyone is entitled to do anything they want to so long as it doesn’t conflict with the first right.
- Estate: everyone is entitled to own all they create or gain through gift or trade so long as it doesn’t conflict with the first two rights.

The social contract is an agreement between members of a country to live within a shared system of laws. Specific forms of government are the result of the decisions made by these persons acting in their collective capacity. Government is instituted to make laws that protect these three natural rights. If a government does not properly protect these rights, it can be overthrown.

4.3.6 Moral versus Legal Rights

Legal positivists claim that a right exists only if it is enforceable. Legal rights which exist by virtue of legislative enactment, common law, and so on, are, therefore, the only type of rights possible. Other theorists, such as natural law/ rights theorists, hold that moral rights are prior to and independent of legal rights.

December 1998 marks the 50th anniversary of the Universal Declaration of Human Rights (UDHR). Two international covenants based on the UDHR were subsequently adopted. They are the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR). Some of the human rights guaranteed by the ICESCR include the universal right to work, the right to just and favorable working conditions, the right to form trade unions and to strike, the right to social security and the right to an adequate standard of living. Some of the rights guaranteed by International Convention on Civil and Political Rights ICCPR are self-determination – including political status and economic and cultural development, ensure rights without discrimination, ensure equal enjoyment of treaty rights between men and women, derogation of rights to be limited to specific circumstances, certain rights may not be derogated from and derogation must be consistent with certain rules, the right to life, which shall be protected in law, the right to be free from inhuman or degrading treatment or punishment, the freedom from slavery and servitude, the right to liberty and freedom from arbitrary arrest or detention, people deprived of their liberty shall be treated with humanity.

4.4 FREEDOM

4.4.1 Freedom –to

To many writers, and certainly to many philosophers, the freedom-from we have described are incidental: the main sense of freedom is freedom to. When we are free, we are free to do many things; the wider range of choices, the freer we are. In this sense, freedom is highly correlated with ability; the wider range of choice, the grater is the ability to do various things. Freedom to also gives a person greater power (not necessarily political power): it enables people to control aspects of their environment, including other people (if they wish to), as they would not be able to do if they lacked the means to do it.

4.4.2 Freedom to Vote

There is a special area of freedom to that deserves separate mention: the ability to vote, which is something one is free to do in democracies but not in most totalitarian nations.

It is most important to emphasize, however, that while freedom is an enormously great value, it is not the sum of all values. A person can be free and yet miserable. A person may be free from tyranny and oppression and yet depressed, psychotic,

or unhappy because of painful injuries. A person may be free to do many things and yet unhappy doing any of them.

“Freedom may mean freedom to starve, to make costly mistakes, or to run mortal risks. In the sense in which we use the term (freedom-from), the penniless vagabond who lives precariously by constant improvisation is indeed freer than the conscripted soldier with all his security and relative comfort.”

Nor is it even desirable that a person should be as free as possible in either sense.

- 1) A person should be free from others controlling his life, but not if he is a small child or an imbecile. In any case, there are many desirable laws restricting people’s behavior, such as traffic laws, yet every law is a restriction on one’s freedom from control by others.
- 2) A teenager who has just inherited a million dollars is freer to do many things than his peers are, but so much money so early in life may ruin him; it might be better if he had this freedom to spend so early in life, before he could handle it. Freedom is a heady wine, which needs to be tempered with responsibility, restraint, and rational thought. Having a considerable degree of it is, at best, a necessary condition for one’s happiness or well-being, never a sufficient condition.

4.4.3 Freedom and the Market

For the free market to operate, there must be freedom from the whims of dictators and bureaucrats. The market can survive, though crippled, with some degree of interference, but when the interference becomes severe enough a man from being able to estimate probabilities into the future, or when his taxes become so high that it is no longer worth his while to continue in operation, the market is no longer able to function so as to produce a vast quantity of goods and services at competitive prices. Freedom –from is indispensable to the market, and is indeed its chief condition.

Freedom to is a highly beneficial consequence of the unimpeded operation of the market. When entrepreneurs are free from economic controls imposed on their activities by others, they will produce a proliferation of goods which the public is then free to consume. This freedom-to on the part of the public is the direct result of freedom from controls which makes the market able to function.

According to T.H. Green, we can speak about two meanings of ‘freedom’ in the personal sphere. The first is the juristic meaning of freedom, which is the ‘power to act according to preference’. Freedom in its second meaning Green calls ‘true freedom’. It is found in the pursuit of self-perfection, in the pursuit of something that the individual believes to be truly good and that will bring him permanent satisfaction. The juristic meaning of freedom is its ‘primary’ meaning; this is how we first understand freedom. It is an expression of ‘man’s assertion of himself against other men and against nature’. It is ‘the first form of self-enjoyment ... of the self-conscious spirit’. It is at a later stage of the individual’s development that she discovers ‘true’ freedom. When the exercise of juristic freedom ceases to satisfy the individual, since it no longer brings her a feeling of self-fulfilment, she discovers a new kind of freedom that can be achieved in the process of self-

improvement. In brief, Green defines juristic freedom as doing what you like and 'true' freedom as doing what you ought. A more formal account can be given of the difference between juristic and 'true' freedoms: 'true' freedom is related to moral action, while juristic freedom is related to what might be called 'ordinary' action. Green explains why we use 'freedom' in different senses. The meaning of freedom varies because freedom is related to the individual's will, and consequently to the individual's understanding of what is good. Green states: 'the nature of the freedom really differs according to the nature of the object which the man makes his own, or with which he identifies himself.' Because the individual's idea of what is good changes throughout his lifetime, the circumstances that make him free change as well. The development of an individual's understanding of the good is paralleled by a change in the meaning of freedom. For Green, this is a matter of personal development. The individual may start with an understanding of freedom as the capacity to do as he wishes. But once he has done what he wished to do, he then wants to do something different, and

Green believes, something qualitatively different—that is, something more difficult and of a larger scale. Green's idea is that, just as individuals undergo character development, the idea of freedom also progresses from one stage to another.

According to Amartya Sen, the relation of the market mechanism to freedom and thus to economic development raise questions of at least two distinct types, which need to be clearly distinguished. First, a denial of opportunities of transaction, through arbitrary controls, can be a source of unfreedom in itself. People are then prevented from doing what can be taken to be—in the absence of compelling reasons to the contrary—something that is within their right to do so. The difference that is made by seeing freedom as the principal ends of development can be illustrated with a few simple examples. Even though the full reach of this perspective can only emerge from a much more extensive analysis (attempted in the chapters to follow), the radical nature of the idea of "development as freedom" can easily be illustrated with some elementary examples. First, in the context of the narrower views of development in terms of GNP growth or industrialization, it is, often asked whether certain political or social freedoms, such as the liberty of political participation and dissent, or opportunities to receive basic education, are or are not "conducive to development." In the light of the more foundational view of development as freedom, this way of posing the question tends to miss the important understanding that these substantive freedoms (that is, the liberty of political participation or the opportunity to receive basic education or health care) are among the constituent components of development. Their relevance for development does not have to be freshly established through their indirect contribution to the growth of GNP or to the promotion of industrialization. As it happens, these freedoms and rights are also very effective in contributing to economic progress; this connection will receive extensive attention in this book. But while the causal relation is indeed significant, the vindication of freedoms and rights provided by this causal linkage is over and above the directly constitutive role of these freedoms in development.

A second illustration relates to the dissonance between income per head (even after correction for price variations) and the freedom of individuals to live long and live well. For example, the difference that is made by seeing freedom as the principal ends of development can be illustrated with a few simple examples. Even though the full reach of this perspective can only emerge from a

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A second illustration relates to the dissonance between income per head (even after correction for price variations) and the freedom of individuals to live long and live well. For example, the citizens of Gabon or South Africa or Namibia or Brazil may be much richer in terms of per capita GNP than the citizens of Sri Lanka or China or the state of Kerala in India, but the latter have very substantially higher life expectancies than do the former. To take a different type of example, the point is often made that African Americans in the United States are relatively poor compared with American whites, though much richer than people in the third world. It is, however, important to recognize that African Americans have an **absolutely** lower chance of reaching mature ages than do people of many third world societies, such as China, or Sri Lanka, or parts of India (with different arrangements of health care, education, and community relations). If development analysis is relevant even for richer countries (it is argued in this work that this is indeed so), the presence of such intergroup contrasts within the richer countries can be seen to be an important aspect of the understanding of development and underdevelopment.

A third illustration relates to the role of markets as part of the process of development. The ability of the market mechanism to contribute to high economic growth and to overall economic progress has been widely and rightly acknowledged in the contemporary development literature. But it would be a mistake to understand the place of the market mechanism only in derivative terms. As Adam Smith noted, freedom of exchange and transaction is itself part and parcel of the basic liberties that people have reason to value.

4.4.4 Organizations and Values

Many other examples can be given to illustrate the pivotal difference that is made by pursuing a view of development as an integrated process of expansion of substantive freedoms that connect with one another.

A broad approach of this kind permits simultaneous appreciation of the vital roles, in the process of development, of many different institutions, including

markets and market-related organizations, governments and local authorities, political parties and other civic institutions, educational arrangements and opportunities of open dialogue and debate (including the role of the media and other means of communication). Such an approach also allows us to acknowledge the role of social values and prevailing mores, which can influence the freedoms that people enjoy and have reason to treasure. Shared norms can influence social features such as gender equity, the nature of child care, family size and fertility patterns, the treatment of the environment and many other arrangements and outcomes. Prevailing values and social mores also affect the presence or absence of corruption, and the role of trust in economic or social or political relationships. The exercise of freedom is mediated by values, but the values in turn are influenced by public discussions and social interactions, which are themselves influenced by participatory freedoms. Each of these connections deserves careful scrutiny.

The fact that the freedom of economic transactions tends to be typically a great engine of economic growth has been widely acknowledged, even though forceful detractors remain. It is important not only to give the markets their due, but also to appreciate the role of other economic, social, and political freedoms in enhancing and enriching the lives that people are able to lead. This has a clear bearing even on such controversial matters as the so-called population problem. The role of freedom in moderating excessively high fertility rates is a subject on which contrary views have been held for a long time. While that great eighteenth-century French rationalist Condorcet expected that fertility rates would come down with “the progress of reason,” so that greater security, more education and more freedom of reflected decisions would restrain population growth, his contemporary Thomas Robert Malthus differed radically with this position. Indeed, Malthus argued that “there is no reason whatever to suppose that anything beside the difficulty of procuring in adequate plenty the necessaries of life should either indispose this greater number of persons to marry early, or disable them from rearing in health the largest families.” But it is especially important to recognize that this particular controversy is just one example of the debate between pro-freedom and anti-freedom approaches to development that has gone on for many centuries. That debate is still very active in many different forms.

4.4.5 Development as Freedom

Development can be seen, it is argued here as a process of expanding the real freedoms that people enjoy. Focussing on human freedoms contrasts with narrower views of development, such as identifying development with the growth of gross national product, or with the rise in personal incomes or with industrialization, or with technological advance, or with social modernization. Growth of GNP or of individual incomes can, of course, be very important as *means* to expanding the freedoms enjoyed by the members of the society. But freedoms depend also on other determinants, such as social and economic arrangements (for example, facilities for education and health care) as well as political and civil rights (for example, the liberty to participate in public discussion and scrutiny). Similarly, industrialization or technological progress or social modernization can substantially contribute to expanding human freedom, but freedom depends on other influences as well. If freedom is what development advances, then there is a major argument for concentrating on that overarching objective, rather than on some particular means, or some specifically chosen list of instruments. Viewing development in terms of expanding substantive freedoms directs attention to the

ends that make development important, rather than merely to some means that, inter alia, play a prominent part in the process.

Development requires the removal of major sources of unfreedom: poverty as well as tyranny, poor economic opportunities as well as systematic social deprivation, neglect of public facilities as well as intolerance or overactivity of repressive states. Despite unprecedented increases in overall opulence, the contemporary world denies elementary freedoms to vast numbers-perhaps even the majority- of people. Sometimes the lack of substantive freedoms relates directly to economic poverty, which robs people of the freedom to satisfy hunger, or to achieve sufficient nutrition, or to obtain remedies for treatable illnesses, or the opportunity to be adequately clothed or sheltered, or to enjoy clean water or sanitary facilities. In other cases, the unfreedom links closely to the lack of public facilities and social care, such as the absence of epidemiological programs, or of organized arrangements for health care or educational facilities, or of effective institutions for the maintenance of local peace and order. In still other cases, the violation of freedom results directly from a denial of political and civil liberties by authoritarian regimes and from imposed restrictions on the freedom to participate in the social, political and economic life of the community.

Freedom is central to the process of development for two distinct reasons:

- 1) *The evaluative reason:* assessment of progress has to be done primarily in terms of whether the freedoms that people have are enhanced;
- 2) *The effectiveness reason:* achievement of development is thoroughly dependent on the free agency of people.

4.4.6 Forms of Unfreedom

Very many people across the world suffer from varieties of unfreedom. Famines continue to occur in particular regions, denying to millions the basic freedom to survive. Even in those countries which are no longer sporadically devastated by famines, under nutrition may affect very large numbers of vulnerable human beings. Also, a great many people have little access to health care, to sanitary arrangements or to clean water and spend their lives fighting unnecessary morbidity, often succumbing to premature mortality. The richer countries, sometimes too often have deeply disadvantaged people, who lack basic opportunities of health care, or functional education, or gainful employment, or economic and social security. Even within very rich countries, sometimes the longevity of substantial groups is no higher than that in much poorer economies of the so-called third world. Further, inequality between women and men afflicts-and sometime prematurely ends-the lives of millions of women, and, in different ways, severely restricts the substantive freedoms that women enjoy. Moving to other deprivations of freedom, a great many people in different countries of the world are systematically denied political liberty and basic civil rights. It is sometimes claimed that the denial of these rights helps to stimulate economic growth and is "good" for rapid economic development.

4.4.7 Two Roles of Freedom

There are two distinct reasons for the crucial importance of individual freedom in the concept of development, related respectively to *evaluation* and *effectiveness*. First, in the normative approach used here, substantive individual freedoms are

taken to be critical. The success of a society is to be evaluated, in this view, primarily by substantive freedoms that the members of that society enjoy. This evaluative position differs from the informational focus of more traditional normative approaches, which focus on other variables, such as utility, or procedural liberty or real income. Having greater freedom to do things one has reason to value is

- i) significant in itself for the person's overall freedom, and
- ii) important in fostering the person's opportunity to have valuable outcomes.

Both are relevant to the evaluation of freedom of the members of the society and thus crucial to the assessment of the society's development.

The second reason for taking substantive freedom to be so crucial is that freedom is not only the basis of the evaluation of success and failure, but it is also a principal determinant of individual initiatives and social effectiveness. Greater freedom enhances the ability of people to help themselves and also to influence the world, and these matters are central to the process of development.

In this unit, you have read about human rights and freedom. Now, answer the questions given in *Check Your Progress-2*.

Check Your Progress 2

Note: a) Answer the following questions in about 50 words.

b) Check your answer with possible answers given at the end of the unit.

- 1) Explain the concept of Natural rights?

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- 2) What do you understand by Human rights?

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4.5 LET US SUM UP

The original meaning of the word 'freedom,' "meant always the possibility of a person's acting according to his own decisions and plans, in contrast to the position of one who was irrevocably subject to the will of another, who by arbitrary decision could coerce him to act or not to act in specific ways. The time honored phrase by which freedom has often been described is therefore independence of the arbitrary will of another. In this sense 'freedom' refers solely to a relation of human beings to other human beings, and the only infringement on it is by coercion

by other human beings. Freedom from in this sense is absence of coercion by others; and this in addition to being the fundamental and original sense of the term, is undoubtedly the most important kind of freedom-from.

An entitlement is a guarantee of access to benefits based on established rights or by legislation. A “right” is itself an entitlement associated with a moral or social principle, such that an “entitlement” is a provision made in accordance with legal framework of a society. Typically, entitlements are laws based on concepts of principle (“rights”) which are themselves based in concepts of social equality or enfranchisement.

4.6 REFERENCES AND SELECTED READINGS

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4.7 CHECK YOUR PROGRESS-POSSIBLE ANSWERS

Check Your Progress- 1

1) What do you understand by Freedom?

Answer: Freedom means the possibility of a person’s acting according to his own decisions and plans, in contrast to the position of one who was irrevocably subject to the will of another, who by arbitrary decision could coerce him to act or not to act in specific ways.

2) What is entitlement?

Answer:the term “entitlement” refers to a notion or belief that one (or oneself) is deserving of some particular reward or benefit—if given without deeper

legal or principled cause, the term is often given with pejorative connotation (e.g. a “sense of entitlement”).

Check Your Progress -2

- 1) Explain the concept of Natural rights?

Answer: Natural rights are rights not contingent upon the laws, customs, or beliefs of any particular culture or government, and therefore universal and inalienable.

- 2) What do you understand by Human rights?

Answer: The classic definition of a human right is a right which is universal and held by all persons. The concept of human rights manifests itself in the literary, artistic, religious, legal, and political structures of all societies.

MDV-102: Dynamics of Development

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