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GANDHI DHAM: A TYPICAL CASE OF SOCIAL EXCLUSION AND INCLUSION

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ABSTRACT

Social Exclusion and Inclusion are evolving concepts, which not only encompass the static dimensions of poverty, deprivation and capability, but also explore and develop dynamic dimensions of innumerable processes, which cause these static conditions of exclusion with a vision to implement appropriate programmes through proper policy formulation and intervention for realizing the goal of equality in the society and prosperity for all. Even modern and evolving social system like industrial ecology have crafted institutional instrument to exclude certain groups of people, most of them have been historically marginal class. Through appropriate policy formulation and programs of inclusion, a more inclusive society is achievable.

Keywords: Gandhi Dham, Social Exclusion, Poverty, Sanitation Worker, Deprivation

INTRODUCTION:

Though Social Exclusion and Inclusive growth prima facie appears self-explanatory, yet on close scrutiny and deeper reflection these concepts open themselves upto multiple interpretations and defy unambiguous characterization (Deshpande, 2012, p.1). Further, there is no definite, universally accepted definition of social exclusion or inclusion (Labonte, 2011, p. 14). Moreover, Social exclusion and inclusion are inextricably intertwined (as cited in Hulse, 2010, p. 3). Both terms include multiple dimensions of inequality like economic, social, political and cultural and delineate inequality as dynamic and not static depicting the processes that cause inequality as well as finding opportunities for the future and also relational concepts located in specific economic and social contexts. In addition these concepts also demonstrate the response of people toward such inequality as well as structural factors such as labour market changes.

Though concept of social exclusion is related to concept of poverty, capability and deprivation, yet it is much wider concept. Poverty, capability and deprivation refer to static situations, while social exclusion delineates both static situations as well as processes i.e. dynamic situations leading such static situations. In other ways, poverty and deprivation are both causes and consequences of social exclusion. Further, social exclusion has both material as well as non-material aspects which include prospects and networks to prejudice and discrimination. Individuals and population groups face barriers in relation to their access to public goods, resulting in inequitable social attainments, capabilities and development, justice and dignity outcomes (Mander & Prasad, 2014, p. 4). Mander & Prasad (2014) further explain that barriers may arise from a number of causes, including through social or state neglect, social or state discrimination, tacit or active social or state denial, social or state violence and dispossession, customary practices and cultural norms and or by faulty design and implementation of state laws, policies and programmes or is a combination of all of these (p. 4).

Social inclusion signals intent to address long-standing inequalities within society. It refers to decline in poverty incidence, inclusive occupational pattern, reduced discrimination in labour market and changes and ease of access to new opportunities (Deshpande, 2012, p. 7). Further, social inclusion is a proactive approach where all people and groups in society are valued and live with dignity where their basic needs are fulfilled (cited in Labonte, 2011, p. 24) As an action point of view social inclusion is program of measures to ensure that everyone has the same opportunities to learn, to work, to be involved with their community and to have a voice on decisions that affect them.

Process of exclusion includes faulty design of law and policy, failure and institutional bias in the implementation of the law and policy, active violence and discrimination by the state and low and faulty budgetary allocation (Mander & Prasad, 2014, p. 4). Policy to counter social exclusion can be effective only if they first analyze the nature of disadvantage and the source of exclusion and design remedies accordingly. Mander and Prasad (2014) recommend distribution as remedy for economic reason and de-stigmatization as remedy for socially excluded (p. 23).

Caste system in India is a perfect example of institutional structure of social exclusion. For addressing and mitigating the grievances of the disadvantaged groups in the caste system, modern Indian constitution has many remedial and affirmative articles like article 14, 17, 46, 47 etc (Gupta, 2016, 44). Yet, there are cases where localized disadvantaged groups developed in industrial ecology whose cause could be found in historical legacy. The surrounding of industries exemplifies this scenario vividly. Though these industries have positive externalities like improved connectivity, employment opportunities, hospitals with modern equipment and qualified practitioners, state-of-the-art schools run by premier institutions like DAV Public School, Convent schools, central schools etc., yet there are pockets of disadvantage groups developed in its vicinity that are dependent for their livelihood on the industry and its associated machineries and hence they are also inevitable part of this industrial ecology. These groups are systematically excluded from the main industrial set up by an intermediate institution *Utilities Power Limited* through contracting/sub-contracting systems. Gandhi Dham, a small, unauthorized slum like colony of sanitation workers is perfect example of social exclusion where untouchables of the past who were involved in cleaning and other menial activities and still in the same profession facing similar or may be worst form of social exclusion. This paper conducts micro study of this locality named Gandhi Dham with a view to bring policy intervention for improving the quality and status of these workers and suggest special provisions to address their deprived conditions for developing an equitable industrial ecology.

Social Exclusion

Social exclusion describes a state in which individuals are unable to participate in economic, social, political and cultural activities at a level considered to be normatively acceptable (Labonte, 2011, p. 69). This focuses more on processes leading to deprivation rather than the state of deprivation (Labonte, 2011, p. 34). These processes may be in the form of denial of any or in combination of some or all of these conditions like resources, income, state subsidies, access to formal labour market, access to affordable/adequate housing, access to education & health care opportunities, freedom from discrimination, opportunities for social participation, power and voice to affect the policy choices of governments influencing all of the conditions mentioned (Labonte, 2011, p. 36-37). As cited in Labonte (2011), Rene Lenoir in 1974 was the first to coin the term as a way to define conditions of large portion of the population that included the poor, handicapped, vulnerable, aged, abused children, substances uses and other marginalized groups or social misfits (p. 20). Later it was defined as the social, economic, political and cultural system which determines the integration of persons in society, i.e. the social processes of exclusion (p. 20).

Historically, Social exclusion first arose in research and policy discourse in France in early 1990s as part of suite of concepts, social and economic exclusion and inclusion. Further discourse around inequality, poverty, fairness and justice started in 1990s. In this way the concept of social exclusion originated in the present day developed countries and with time became the part of development lexicon of the developing countries (Deshpande, 2012, p. 1). Before the advent of the term social exclusion itself, concerns of people were discussed in terms of poverty, inequality, distribution: concepts which were well defined, well-understood, axiomatic and rigorously researched. Contrary to all mentioned terminology, the concept of social exclusion has fluid quality. Its literal meaning is easy to grasp while operational meaning is hard to capture. A key distinction between social exclusion and poverty and inequality is that the former is a group phenomenon, whereas the latter are typically measured over individuals (as cited in Deshpande, 2012, p. 2). For example, income inequality measures the dispersion in individual income which is decomposable between groups and within groups and social exclusion are concerned with various institutional mechanisms through which resources are allocated, operate in such a way as to systematically deny particular group of people, the resources and recognition which would allow them to participate fully in the life of that society (as cited in Deshpande, 2012, p. 2). Hence, social exclusion includes material deprivation, institutions and processes.

As cited by Labonte (2011), British PM Tony Blair tells social exclusion being is about income, prospects and networks and life chances. It's a very modern problem which is more harmful to the individual, more damaging to self-esteem, more corrosive for society as a whole, more likely to be passed down from generation to generation than material property (p. 19).

Concept of social exclusion is related to concept of poverty, capability and deprivation. Poverty is state of lacking minimum income necessary to fulfill basic human needs. Such absolute measure of poverty inform social exclusion by way of a presumption that people living at or below such poverty lines lack the basic material resources required for any meaningful form of social participation. Townsend (1979) talked about "relative poverty" based less on minimal needs for survival and more on needs conditioned by a societal expectations – i.e. on what people require to participate fully in society. "A creditable day labourer would be ashamed to appear in public without a linen shirt, the want of which would be supposed to denote that disgraceful degree of poverty" by Adam Smith (cited in Labonte, 2011, p. 11). Amartya Sen (1985) in his capability approach to poverty measurement says that poverty of a function of the absence of capability which is a set of vectors of functioning, re-fleeting the person's freedom to lead one type of life or another-- to choose from possible living. Deprivation is an undesired state that arises when people are unable to access necessary goods and services due to a lack of resources, a conceptualization very similar that of both absolute and relative poverty.

Social exclusions are processes that socially segment groups and individuals in ways that prevent them from participation in the normative activities of society (Labonte, 2011, p. 20). According to solidarity paradigm, social exclusion is break in social bonds between the individual and society and disintegration of solidarity, common values & norms, urging some form of moral re-integration of the excluded. As cited by Labonte, European commission (2001) declared that poverty and exclusion refer to when people are prevented from participating fully in economic, social and civil life and/or when their access to income and other resources (personal, family, social and cultural) is so inadequate as to exclude them from enjoying a standard of living and quality of life i.e. regarded as acceptable by the society in which they live. In such situations people often are unable to fully access their fundamental rights (2011, 20).

Social exclusion is inability to participate effectively in economic, social and cultural life and in some characteristics, alienation and distance from mainstream society (as cited in Klasen, 2001, P. 2). It is caused due to barriers which may be mental or physical disability or socially generated barriers (Klasen, 2001, 2). Moreover, it refers to current conditions in which some people are marginalized and unable to live a full life for many reasons including ill health and disability, low level of education, inability to get a job, lacking money or other resources, not having a home or various combination of these (Hulse, 2010, p. 14). As cited in Hulse (2010), Levitas gave composite definition of social exclusion as a complex and multi-dimensional process which involves the lack or denial of resources, rights, goods and services and

the ability to participate in the normal relationships and activities available to the majority of people in society, whether economic, social, cultural or political arenas (p. 15). It affects both the quality of life of individuals and the equity and cohesion of social as a whole.

There are wide views over social exclusion which highlights different perspectives and dimensions of social exclusion. The solidarity paradigm considers exclusion as a break in social bonds between the individual and society and disintegration of solidarity, common values, norms, urging some form of moral re-integration of the excluded (Labonte, 2011, p. 20). Specialization paradigm views exclusion as an outcome of discrimination and the lack of freedom to participate in social exchange, giving rise to a focus on skill development, labour market attachment and the strengthening of social networks and social capital (Labonte, 2011, p. 20). Monopoly paradigm regards exclusion fundamental inequality and restrictions in access to goods and services for those other than the dominant groups, resolved through the exercise of citizenship rights (Labonte, 2011, 20). Relational aspects of social exclusion link exclusion to inadequate social participation, lack of social integration and lack of power (Labonte, 2011, 20). Social exclusion as a psychosocial phenomenon resonant with the Durkheim's notion of anomie, social exclusion is a process of becoming detached from the moral order or a phenomenon of alienation and distance from society (Labonte, 2011, p. 21). It is also a phenomenon of alienation and distance from society. According to Silver, social exclusion is categorized based on MUD i.e. Moral Underclass Discourse, SID i.e. Social Integration Approach and RED i.e. redistributive model. Further, rights based approach defined social exclusion as denial or non-realization of civil, political and social rights of citizenship (Klasen, 2001, p. 2). From the point of view of the symbolic system theory, every classificatory system or every community insofar as they have their own peculiar identities will create exclusion i.e. different religious, ethnic, racial, family or tribal groups, different localities, nations etc. (Zaluar, 2000, p. 26). Exclusion as a manifestation of injustice (distributive) is manifest when people are systematically precluded from services, benefits and guarantees generally thought of as a right of the citizen, offered and assured by the state (Zaluar, 2000, p. 27).

For many scholars exclusion refers mainly to economic exclusion which is a state of non-participation in or blocked access to the labour market, public services, finance, housing, educational and health sector, among other possibilities (Labonte, 2011, p. 22). And this economic exclusion leads social exclusion that is loss of identity, lack of social recognition and moral misery etc. Such class of excluded which are also defined as "underclass" are mostly bereft of human dignity and barred from participation in their neighbourhood, their city or town, their region and their country (Labonte, 2011, p. 22). Overall social exclusion has continuum of being disadvantaged from "primarily economic or what you have" to "primarily cultural or who you are". In between there are hybrid forms of injustice which give rise to bivalent collectivities, social groups for whom economic disadvantages are bound up with cultural-valuational disadvantages. Gender, ethnicity and castes in India are some examples of bivalent groups (Deshpande, 2012, p. 2).

Causes of Social Exclusion

There are mainly nine principal domain that capture processes of social exclusion/inclusion. These are employment and work, income and economic resources, material resources, education and skills, health, housing, social resources, community resources and personal safety (Labonte, 2011, p. 1). Exclusion on the basis of race, ethnicity and religion exists in many nations under diverse social, economic and political systems which are also the problems faced by various nations of Asia (Thorat, 2007, p. 1). Every classificatory system creates exclusion by different procedures and different criteria, being more or less flexible, its borders being more or less defined, the links between its members being of a very different nature (Zaluar, 2000, p. 26). Mechanism through which exclusion is produced and reproduced are pervasive, complex and cumulative and often cut across state, market and society (Mander & Prasad, 2014, p. 4).

While exclusion does result in the denial of economic opportunities, its cause is not lack of income and education, but rather the individual's group identity (Thorat, 2007, p. 1). Exclusion of ethnic minorities in Laos and Vietnam and religious minorities in Central Asia are such instances. Caste system is based on the division of people into social groups, whereby each group's occupations and property rights are inherited (Thorat, 2007, p. 2). The assignment and division of occupations and property rights across castes is unequal and hierarchical, with some occupations considered socially inferior (Thorat, 2007). Underclass is group of people who have no regular job, live in ghettos, belong to dysfunctional families, addicted to illicit drug and live in a neighbourhood with high rate of criminality (Zaluar, 2000, p. 27)

Instances of Social Exclusion:

While studying impact of rapid growth on Dalit economic outcomes, Jodhka & Newmann (2010) and Deshpande and Newmann (2010) find evidence of labour market discrimination practiced by multinational corporations, which is similar to that practiced by Indian firms (as cited in Deshpande, 2012, p. 6). The caste system involves exclusion and discrimination in multiple market and non-market transactions and societal interactions (Thorat, 2007, p. 2). Exclusion from four essential public goods: school education, urban housing, decent work in labour markets and legal justice in relation to anti-terror legislation in India makes a life of dignity impossible for the person being excluded (Mander & Prasad, 2014, 5). Women, Dalits, Adivasis, Muslims and persons with disabilities are population groups who are generally excluded in India (Mander & Prasad, 2014, p. 238).

Impact of Social Exclusion:

Persistent social and economic inequalities and exclusion can lead to disaffection, social fragmentation and conflicts (UNESCO, 2012, p. 1). The forms, as well as, the causes of persistent inequalities and exclusion are socio-historical hence diverse and complex. Relationship between education, social inequalities and exclusion in today's societies are highly complex and difficult to grasp (UNESCO, 2012, p. 1). Inequalities and exclusion in broader society leads to pattern of inequalities and exclusion in education and which in turn causes social exclusion (UNESCO, 2012, p. 1). Social exclusion is a group-based in nature and hence economic exclusion or discrimination affects whole groups in a society, independent of the income, productivity or merit of individuals within the group (Thorat, 2007, p. 4). There is evidence to suggest that if groups are systematically excluded from the process of growth, not only it is inequality enhancing, it would also result in a rate of growth lower than the potential of economy (Deshpande, 2012, p. 7). The consistent exclusion of particular population groups like Women, Dalits, Adivasis and persons with disabilities from just and equitable access to diverse public goods suggest that both in their design and functioning state institutions, policies and laws tend to mirror, produce and reproduce discrimination and exploitation based on gender, caste, class, religion and disability (Mander & Prasad, 2014, p. 8). Social Exclusion, poverty and deprivation express social disadvantage w.r.t. access to resources, participation in social and economic activities and limited opportunities for personal growth (Labonte, 2011, p. 14).

Inclusion

Inclusion refers to decline in poverty incidence, inclusive occupational pattern, reduced discrimination in labour market and changes and ease of access to new opportunities (Deshpande, 2012, p. 6). Social inclusion is a proactive approach where all people and groups in society are valued and live with dignity where their basic needs are fulfilled (cited in Labonte, 2011, p. 24). Social inclusion as a state denotes a society where all people are given the opportunity to participate fully in political, cultural, civic and economic life because they feel valued, their differences are respected and their basic needs are met so they can live in dignity (www. Healthyplaces.org.au/site/glossary.php). Ideas about social inclusion originated in Europe and as applied in the UK, were transferred into the policy context of other countries (Hulse, 2010, p. 13). Social inclusion signals intent to address long-standing inequalities within society. Social inclusion is a goal to aspire. As an action point of view social inclusion is program of measures to ensure that everyone has the same opportunities to learn, to work, to be involved with their community and to have a voice on decisions that affect them (www.deakin.edu.au/equity-diversity/definition.php). Social cohesion is often seen as the broader population outcome of social inclusion i.e. it represents the greater social harmony or solidarity that arises when all (or at least most) people feel socially included. Social inclusion is what individuals/groups experience; social cohesion is a society measure, although both concepts share a concern with the policies or processes that create a strong sense of belonging and equal opportunities for social participation amongst members of a population (Labonte, 2011, 19). As cited by Labonte (2011), there is five fundamental values that would inform actions intended to improve social inclusion which are social justice (fair distribution of inclusion and resources), valuing diversity (recognition and respect, valuing all contributions), opportunities for choice, entitlement to rights and services and working together (p. 2-3) State has constitutional and legal duty to regulate market and society against discrimination and unfair barriers of access to public goods. It is held accountable in democracy and it also has moral duty towards the welfare of its entire people. State can be an affirmative actor in correcting or at least compensating for social exclusion in the market and society. Article 14 of constitution that is equality before law and Article 15 prohibits the discrimination based on caste, creed, birth etc. Eleventh plan of GoI (2007-08 to 2011-12) has chapter titled "Inclusive Growth: Vision & Strategy" and Twelfth plan of GoI (2011-12 to 2016-17) has theme "faster, sustainable and more inclusive growth". If the state intervention in the economy is constrained, then we simply have a high growth scenario which means bigger cake with distribution between groups unchanged (Deshpande, 2012, p. 6).

Types of inclusion

Inclusion in education reduces inequality and exclusion in society (UNESCO, 2012, p. 5) Individual's capacity to make social connections and access societal resources is enhanced by having the opportunity to access good quality housing (Hulse, 2010, p. 25) Home gives a sense of identity, self-worth and ability (Hulse, 2010, p. 25). As cited by Hulse (2010) there are six key signifiers of home that involve the physical and the social i.e. shelter, health, heart, privacy, roots and paradise (p. 24). Homeless people are not a homogeneous group and belong to different types of households. They lack material resources, substance dependence/abuse, mental health problems, low level of life skills, family conflicts, experiences of domestic or family violence. Inclusive Education is defined as a process of addressing the diverse needs of all learners by reducing barrier to and within the learning environment (Singh, 2016, p. 3224).

Social exclusion/inclusion and policy intervention

Individuals have more than one identity and intersecting identities. A dichotomous division between inclusion and exclusion might be simplistic is that it implicitly assumes that group boundaries are given and fixed (Deshpande, 2012, 3). As cited by Deshpande (2012) groups could be open or closed, its membership is either given or chosen, or membership due to common economic position or common identities i.e. shared perceptions self in relation to society (p. 3). Going ahead from water tight compartmentalization of inclusion and exclusion, it may be privileged inclusion, secondary inclusion, adverse incorporation or problematic inclusion, self exclusion and hard-core exclusion (as cited in Deshpande, 2012, p. 4).

As cited in Zaluar (2000), declaration of men's universal rights in national constitutions or other law codes that manifest their purely formal and unreal character since they are not always implemented (p. 27). Political and civil participation implied concrete responsibilities and duties, not simply those vaguely described in decrees. A person is not simply a subject of rights assumed by law, but rather a receiver of care and protection and at the same time someone who remains available to fulfill roles expected by society i.e. one should return services received from the state (as cited in Zaluar, 2000, p. 27). Social inclusion and exclusion are inextricably intertwined (as cited in Hulse). Both terms include multiple dimensions of inequality like economic, social, political and cultural; provide an understanding of inequality as dynamic and not static focusing attention on the processes that cause inequality as well as opportunities for the future; relational concepts located in specific economic and social contexts and include the ways in which people respond to inequality as well as structural factors such as labour market changes.

Policy to counter social exclusion can be effective only if they first analyse the nature of disadvantage and the source of exclusion and design remedies accordingly. If it is due to economic reason, its remedy is in distribution while for socially excluded remedy is de-stigmatisation. Process of exclusion includes faulty design of law and policy, failure and institutional bias in the implementation of the law and policy, active violence and discrimination by the state and low and faulty budgetary allocation (Mander & Prasad, 2014, p. 15).

Research Methodology

Those who are excluded are very reluctant to share their condition due to apprehensions and so data collection should be done by following the principle of self-identification, the principle of consent and the principle of data protection as historically excluded and marginalized communities may be reluctant to publicly provide information out of fear of discrimination or stigmatization (UNESCO, 2012, p. 10). As sanitation workers have been living in isolation for a long period and they seldom get chance to have chat with engineers, becoming friendly with the residents of Gandhi Dham was the great challenge. Starting with engagement with community through providing education to their children, informal communication with men and women in groups where listening patiently their grudges against the negligence of principal organization towards them to expressing their difficulties, misery etc., a survey was conducted to collect relevant data to correlate different issues. As the community is small and ground situation is visible qualitative study and informal talks revealed many eye opening facts.

Gandhi Dham: Locality of Sanitation Workers, a Typical Case of Social Exclusion

Local industry in Sonbhadra district, its township and their interactions with neighbouring villages has turned into a typical industrial ecology, which demonstrates the interplay of social exclusion and inclusion vividly. As the industry is being exclusive industrial activity in the vicinity of primitive neighbouring community, this delineates the impact of industrial activity on its neighbourhood and pattern of growth. Either you are a permanent employee of the industry or not are the prominent identities in this region. Permanent employees of the industry have special status among local communities. Though permanent employees are divided into two exclusive groups- executives and non-executives or workers, yet both of them have the same social status in the eyes of outsiders. As an organizational set up, there are many levels of each group, yet their life prospects, cultural, political and economic engagement are almost same. Moreover, executives through executives associations and non-executives through trade unions are engaging with management's decision making processes. Sanitation workers, being at the bottom of pyramid of industrial/traditional social structure have developed a small locality with shanty homes which is identified as Gandhi Dham.

There are venues/forums for cultural engagement with certain groups while other remains excluded. Mandir committee, informal clubs formed by executives based on regional identity where big contractors are allowed to interact with higher authorities at par as they used to make big donations, celebrate birthdays etc. with them. Contrary to them, contract workers seldom get any chance to socialize with any groups of employees. Recently some NGOs like Navodaya Mission Trust, they are socializing with residents of township.

Historicity of Sanitation Workers

With the foundation of the industry, traditional sweeper castes mostly Dom from Bihar and Hela, a sub caste of Dom from other parts of Uttar Pradesh like Allahabad migrated to Rihand in search of occupation. Before migrating to this place, some of them were also involved in occupation of making bamboo products, working as farming labourers and domestic helpers which they lost due to population pressure and changing economic activities. These castes had neither any formal education nor skills required for modern industries. As local people are more status conscious they avoided sanitation work here. These migrant workers, who have been traditionally engaged in menial works, find profession of sanitation safe and permanent. Contrast to sanitation work, cleaning of plant which only involves removal of plant wastes, coal-dust are termed as *housekeeping, which has been delinked from loss of dignity*. And hence members of other castes are also involved in housekeeping activities.

Forms of Exclusion at Gandhi Dham

They are deprived of basic necessities like housing, clean water, electricity supply, education and health.

Inadequate House: Sanitation workers do not afford to buy lands in the vicinity of township for building homes. In this situation they have developed their locality on the lands of the industry. For minimizing the chances of evacuation, they have chosen worse possible location that is near ponds of sewage treatment plant surrounded with bushes on hilly terrain. As they are under constant fear of being evacuated, they even have no motivation to save money for building at least good homes. They erected homes with mud walls covered with tins etc. as roof. Clinging to traditions, they are rearing pigs which further aggravate unhygienic conditions in the locality. Moreover, open places are filled with garbage. The locality also lacks pucca road and drainage system. Stagnant water in common places appears black and emanates foul smell. Worsening the situation pigs take bathing in this black punk and transmit the dirt into home as they are allowed to roam inside home like pet animal.

Water: There are only a few hand pumps, some in working condition and some out of orders. All hundred families are dependent on this source for their daily chores like cleaning, washing, bathing, drinking and cooking purposes. Due to nearness to sewage cleaning unit, water from hand pump are contaminated and gives foul smell. There is only one tap for supply water, which is insufficient to fulfill the requirement of all families. Moreover, women have no privacy for bathing. Early in the morning, all are coming and standing in queue for collecting water from this outlet which occasionally triggers fight among them.

Electricity: As there is no electricity supply in the locality, they are living under darkness which makes the night dreadful. Rainy season makes their life almost hell. As the hamlet is located on unauthorized land, it is also not possible for management to give connection to each home.

Education: Youth, even who took birth in that locality and grew got little chance to go through proper education system. Most of them are only class three or four passed out. At present, now education level is growing on name sake. There is only one girl who is studying in class eleventh. Not a single child has got opportunity to study in the best private schools which are heavily subsidized by the industry. Malviya Mission, a local NGOs which get financial support from CSR department has taken initiative to educate children at primary level.

Health: Due to lack of sanitation condition, smells coming from sewage pond and contaminated water causes many diseases like diarrhea, typhoid and viral fever which mostly affect the children. Because hefty fees, they are unable to get treatment from local nice Hospital and mostly they have to be dependent upon local doctors. They also find difficulty in reaching Waidhan or Varanasi as referred by local doctors, as they have not enough money. They lack confidence and have no hope for better life. They lack cooperation among each other, lack organizational capability and most of them are addicted to drinking.

Legal Status: For a long time they have been included or excluded in the voter list of Dodahar Punarwas Panchayat as per the wishes of local leaders. Gandhi Dham had also not been officially recognized for a long time.

Amid above situation of exclusion, there is need of revisiting the recommendations of various committees like National commission for Safai Karmchari Act, 1993, Barve Committee (1949), Kaka Kalelkar Commission (1953), Central Welfare Harijan Board (1956), Malkani Committee (1960), Pandya Committee (1968-69) for proper inclusive policy formulation which should fulfill the basic necessity of all dependent of the industry for their livelihood. In this all should be entitled for portable water and provisions for utility in dignified way, electricity, inclusive education, housing, venues for socialization etc. which will restore the dignity of such profession.

Conclusion

Evidence based study for developing the concept of exclusion and inclusion has immense potential to develop just society. Though it has static part depicting the present situation, it also conveys dynamism of bringing changes by identifying underlying processes and developing corrective measures through effecting policy development and intervention. The study conducted for depicting social exclusion of sweeper class whose members are also historically belonging to the castes which are at the bottom of the pyramid of caste system have been denied basic facilities strategically. Such evidence based micro studies have brought the attention of authorities who have undertaken development activities like better prospects of water supply, road and provision of drainage, street light and distribution of solar lamp etc. Still there is need of more integration and better provisioning for restoring the dignity of such job/profession. In fact there is need of policy intervention for developing just industrial ecology and strategic exclusion and inclusion policy should mitigate deprivation and acute poverty and affective capability. All who are dependent for their livelihood on a particular entity should have provision of similar basic necessities, platform for socialization and opportunity to share similar basic necessities of life. This will restore dignity of the profession.

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