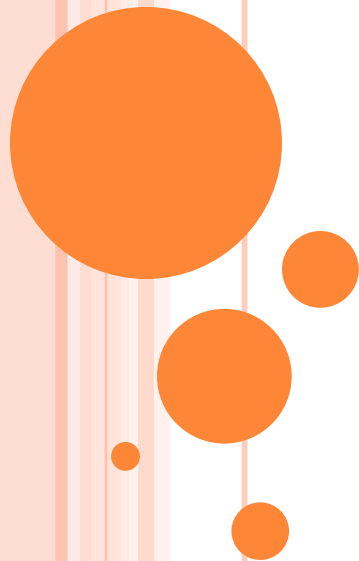


# **MARGINALIZATION AND ADVERSE- INCLUSION IN INDIA'S URBAN LABOUR-MARKETS: A GENDER- CASTE-COMMUNITY APPROACH**


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## **Social Exclusion; concept, meaning, issues**

Social Exclusion as the systematic deprivation of an individual or group on the basis of some aspect of their identity in terms of income or livelihood, secure or permanent employment, credit, land, housing, minimum or prevailing levels of consumption, education, skills, social mobility, cultural capital, welfare state, citizenship, legal equality, democratic participation, access to public goods and services and service-spaces, protection of life, liberty, dignity and consequent internalization and institutionalization of deprivation-furthering processes and attitudes. (Amartya Sen, 2002)



Social Exclusion as incidental to poverty or as a cause and determinant of poverty? Poverty, Capability deprivation and Social Exclusion in the pursuit of justice, material and non-material deprivation.

Relational features in capability deprivation- Adam Smith and the instrumental importance of Exclusion. State, Markets and Institutions in Social Exclusion – Active and Passive Exclusion. Procedural versus Substantive Justice, '*Niti*' and '*Nyaya*'- The idea of Justice.

Historical evolution of the concept of 'Social Exclusion' and how notions of 'Residuums', 'Underclasses', 'Redundancy' came to be defined in the context.

Macro-Institutional and Micro-process bias in Exclusion- Kaveri Gill, UNICEF, 2011. Social Spaces, creation and obscuring of poverty, the city, rurality and sub-urbs – Jamie Gough, 2013



- Social Exclusion, Marginalization and Adverse-inclusion.
- Social Discrimination and uneven Development, Social Exclusion as denial of social rights to the poor; Smith, Ricardo, Bentham, Market determined wages as exploitative and impoverishing.
- Education as a capability-attribute and deprivation in access to education as a determinant of limited/restricted/adverse labour-market inclusion.
- Hillary Silver, from the continuum of disadvantage to the continuum of advantage
- Social Exclusion as dis-privileging Inclusion- Ann Nevile



# 'COMMUNITY' AND THE PLIGHT OF 'MINORITIES' IN INDIAN LABOUR-MARKETS

- Minorities in common parlance as a group comprising less than half of the population and differing from others, especially the predominant section, in race, religion, traditions and culture, language, etc. The Constitution of India uses the word 'minority' or its plural form in some Articles – 29 to 30 and 350A to 350B – but does not define it anywhere.
- Sociologically the concept of minority groups refers to members of minority group who are disadvantaged when compared with the dominant group (which may possess more wealth, power and prestige). It refers to a groups' subordinate position within society rather than its numerical connotation.



- What is the nature of exclusion faced by Muslims, Dalits and Women in Urban Informal labour markets?
- How does deprivation of education manifest as limited employability, migration (and further impoverishment), labour-market segmentation, segregation, concentration (in traditional jobs/self employment), wage-differentials, job exclusion, and perpetuation of disadvantage, inequality and deprivation.
- What are the socio-cultural and psychological bases of discrimination and marginalization faced by various exclusion groups in these markets? What are the job-market manifestations of caste/community/gender prejudice and stereotyping?



# A THEORETICAL MODEL TO STUDY DISCRIMINATION, EXCLUSION AND ADVERSE INCLUSION

Binary logit regression of 'Wages' (daily-wage of the respondent) is run on 'age' (age of respondent), 'edq' (educational qualification), 'hrswrk', (hours-worked per day), 'work-ex' (work-experience of the respondent in the trade), 'gender' (the binary qualitative for gender: 1 Female, 0 Male), 'Caste' (the binary qualitative variable for Caste: 1 Lower-Castes, 0 Upper Caste) and 'Muslim'; the qualitative binary for religious community 'Muslim' (1 Muslim, 0 non-Muslim).



Table 1, Regressing Wages on demographic characteristics of respondent

*Dependent Variable: Wages*

*Method: Least Squares*

*Sample (adjusted): 1 142*

*Included observations: 142 after adjustments*

<i>Variable</i>	<i>Coefficient</i>	<i>t-Statistic</i>	<i>Prob.</i>
<i>ε</i>	-29.2392	-1.211335	0.2575
<i>age</i>	1.071375	0.919260	0.1798
<i>edq</i>	20.787944	1.160619	0.3656
<i>hrswrk</i>	10.101535	2.397241	0.0096
<i>workex</i>	5.189731	1.760084	0.2205
<i>gender</i>	-20.375680	-2.155930	0.0404
<i>caste</i>	-45.458169	-2.124663	0.0022
<i>Muslim</i>	-10.245365	-1.346722	0.4123
<i>R-squared</i>	0.621075	<i>F-statistic</i> 9.917790	
<i>Log likelihood</i>	-31.49302	<i>Prob(F)</i> 0.000823	





Table 2, Probability of being employed

Probability of being employed as	Socio-Religious Category			
	Upper Caste Hindu	Dalit Hindu	Muslim	Women
Driver/Cook/ Agency Employed Maid	86%*	10%	0	15% (none as driver)
Others (Including Cleaners, part-time house- maid, gardener, plumber, electrician)	5-15 % for various occupations	60%	10-18% (for various occupations)	62% (exclusively as part-time house maids)
Sanitation worker	0	100%	0	18% +
Self-employed (mechanics, carpenters, tailors)	5-10% (for various occupations)	0	66-88% (for various occupations)	0



(+ all 8 women of the 'Balmiki' and 'Bhangi' sub-castes included in the sample were found to work as Sanitation Workers, a total of 3 'Dalit' out of the 150 workers surveyed were found to be working as cooks).

[\* All 18 of 18 Women from 'Tribes' from Chhattisgarh/Bihar/Jharkhand/Odisha were found to be working as Agency-employed full time maids, 3 out of the total 25 respondents in the category 'Agency-Employed-maids' were Brahmin/Pundit/Rajput ('Upper caste Hindu' mostly sourced from the employers' native villages)]

Though none of the employers reported notions of 'purity' or 'pollution' as determinants of who to hire, esp. as cooks and full time maids, the employees consistently reported that these notions mattered and significantly shaped their expectations of getting hired.



# Inferences

- In the data examined, high incidence of employment in 'Traditional' Occupations is reported. Dalits are found concentrated in sanitation-work, Muslims in self-employment and Women in low-paying informal domestic-care and help.
- Discriminatory treatment during early years of schooling and limited access to mostly low-quality private and public education is also reported by Dalits and Muslims coming from Dalit-majority and Muslim-majority areas.
- Women in the sample (mostly working as casual labour/domestic help) consistently reported early marriage and societally motivated drop-out (among those who went to school) from school after primary and middle school across religions and castes.



- In terms of probability of being employed, the likeliness of a respondent being employed in low-paying jobs and traditional occupations was much higher for Dalits, Muslims and Women.
- Results from the qualitative regression of wages on age, education, gender, caste and community reveal significant adverse returns to gender and caste, and though the coefficient for the community 'Muslim' does not turn out to be significant controlling for capabilities, Muslims in the sample are, however, found concentrated on the low end of the spectrum in terms of both 'Occupation' and 'educational attainment'.



- **Theoretical implications** and possible policy-impact of using the ‘Exclusion-Inclusion’ dichotomy, along with the need to incorporate a more nuanced understanding of ‘Adverse Inclusion’ in wider academic discourse.
- Various notions and political usages of the terms ‘inclusion’ and ‘welfare’ and how popular day to day understanding of exclusion shapes popular politics.
- Measurement of Social exclusion and the focus on multi-dimensionality of the concept; the risk of reducing the question to mere arithmetic of whether or not.



- The need to understand the complex and recursive relationship between all levels of discourse- micro, meso and macro and the immense inter-relatedness of the use of notions of exclusion in politics and social-science discourses.
- The need to incorporate a socio-cultural and psychological understanding of how discrimination and marginalization act to effectively limit the work-choices of disadvantage groups.
- The significance of working on Education as a capability attribute in ensuring social-mobility and thus empowering the disadvantaged communities to move from a continuum of disadvantage to a continuum of advantage.



- The need to talk about the practically more attainable 'favorable inclusion' rather than equality.
- The role of education/skill/training and affirmative action in empowerment and socially sustainable growth.
- The need for sustained mobilization of domestic resources for furthering education, health, infrastructure development esp. in rural areas and in the living spaces of the 'disadvantaged' for sustainable development.
- When we talk about Prosperity, Equality and Sustainability it is very important to look at 'who is being left behind' and to devise ways of pulling these people back in. Also, to analyze the processes that create and aggravate poverty.



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