

Book Review

Richard Pais and M.H. Makwana (eds.): *Social Inclusion and Development*. Jaipur and New Delhi: Rawat Publications, 2018, X+324, pp. Rs. 1195 (hb) ISBN 978-81-316-0854-8.

While most of the books on the subject deal with the process of social exclusion and its effects, the book under review tries to examine the process of social inclusion and the resultant development. Social inclusion is a significant factor in social development. It is a series of positive actions to achieve equality of opportunities and access to goods and services to everyone in the society. This is a process to bring in all the marginalized individuals and communities into the mainstream of the development process. Though most of the articles try to explain the process of social inclusion leading to social development, some contributors have also shown how social exclusion leads to inequality and uneven development. The book further examines various policies of social inclusion and the resultant development.

The book is divided into three parts. First part is the introduction to the concepts of social exclusion, social inclusion and development. Second part deals with social inclusion and development and the third part deals with social exclusion and uneven development. The article by M.H. Makwana, *Social Exclusion and Social Inclusion*, gives an overview of the concepts of social exclusion and inclusion. Social exclusion is the process in which individuals or entire communities are systematically marginalized or denied full access to various rights, opportunities and resources. Social reformers, social scientists, social workers and governments are now actively promoting the process of social inclusion of these excluded and vulnerable groups and individuals. Social inclusion is a series of positive actions to achieve equality of opportunities and access to goods and services to everyone.

Paramjit S. Judge in his paper, *Existence, Identity and Beyond: Tracing the Contours of Dalit Literature*, exhorts us about Dalit literature that a writer's writings could not be classified as Dalit writings simply on the basis of the fact that he/she is a Dalit. He highlights two essential features of Dalit literature. First, it is authored by the

writers belonging to Dalit community and secondly, the theme takes into cognizance the existential conditions of the people mired in caste system and/or ideology.

Parthasarathi Mondal in his paper, *Development, Quietism and the Social Practices of Freedom* says that Amartya Sen's 'development as freedom' is the dominant paradigm today on social justice and social inclusion in the liberal tradition. This paper reveals some of the difficulties in Sen's approach based on capability through an interrogation of John Rawls's theory of justice and primary goods from a Wittgensteinian standpoint. The paper of Sujata Chadraborty and Bhola Nath Ghosh, *Education and Identity: A Case Study of Santal Village of West Bengal*, seeks to develop a clearer understanding of the role of education in the formation of ethnicity. Basically, ethnicity gives a distinct identity to a community and distinguishes one community or an individual from another. It has been found that ethnic consciousness or ethnic identity has been in increase even in the developed countries.

The papers presented in Part II highlight development of different sections of society as a result of the efforts towards social inclusion. D. Venkateswarlu in his paper, *Weaker sections and Development: A Critical Evaluation*, tries to present, analyse and evaluate the ongoing programmes and schemes for the development of weaker sections of society. He concludes that the various schemes and programmes have led to marginal enhancement in the quality of life. Inclusive growth is not only contributory in nature, but also beneficiary oriented, say V. Basil Hans in his paper, *Inclusion and Development in India: A Socio-Economic Perspective*. It brings people and their institutions together for wealth-creation and welfare-attainment.

The objective of the paper, *Promises and Challenges of Dalit Entrepreneurship towards Inclusive Development* by Sumit Saurabh Srivastava, is to locate Dalit entrepreneurship in Indian society in the framework of inclusive development. The paper argues that it is an attempt on the part of Dalit communities towards social inclusion. According to the paper of Tattwamasi Paltasingh, *Inclusive Education for Children with Special Needs: A Journey from promise to Practice*, inclusive education can facilitate better social interactions and

adaptability among the children as it promotes the educational facilities, academic ability and opportunities for all learners - with or without disabilities.

According to the paper of Vinay Rajath D., *Dalit Inclusion and Development*, the Indian society down through the centuries has cradled and nurtured different castes, creeds and cultures. In this context, Dalits face several challenges and welfare of Dalits in India is a major concern. The deprivation, exploitation and the exclusion made the Dalits vulnerable in many respects such as education, religious practices, economic participation and political representation. The paper attempts to understand the strategies used for Dalit inclusion and participation in national development. Giriappa Kollannavar in his paper, *Dalit Women and Work: Sociological Study of Household Footwear Work of Agra, India* examines the Dalit women's work in footwear industry in Agra. Several reasons including economic compulsion and cultural factors influenced women to take up the footwear work. Socially, the footwear work impacted women to take part in decision-making process in family issues that indicates the women empowerment through productive work.

In part III, four papers are presented where the authors show that the process of social exclusion has led to inequality or uneven development. B.K. Nagla in his paper, *Social Exclusion and Uneven Development*, highlights the features of exclusion. Social exclusion really matters in society because it denies some people the same rights and opportunities as are afforded to others. Social exclusion is manifested in economic categories as poverty and unemployment; and in social categories as caste, tribe, women and religion-based exclusion. The author suggests that it would be useful to quantify social exclusion and monitor progress towards social integration goals.

According to the paper of Ishwar Modi, *Social Exclusion and Inequality: Challenges before a Developing Society*, the social process itself is discriminatory in its principles and practice. Social exclusion then becomes an institutionalized form of social distancing. Those historically excluded in India are SCs, STs, women and religious minorities. However, the exclusion discourse in Indian society is best

understood against the backdrop of its caste system. Social exclusion causes poverty in terms of income, health or education. It can also hurt them emotionally, by shutting them out of the life of their community. Social exclusion is a leading cause of conflict and insecurity in many parts of the world.

The paper by Y. Ravindranath Rao, *Kudubis of Karnataka: Need for Social Inclusion*, is based on a survey of Kudubis of coastal Karnataka. The survey revealed terrible imbalanced sex ratio i.e. only 683 females for 1,000 males and low level (42.9%) of literacy among them. Water is the main problem faced by the Kudubis followed by land without title deed, financial problems (due to lack of employment), lack of education, lack of toilets and the problem of drinking (82% consume alcohol). The survey has confirmed that there is an urgent need to recognize Kudubi community of Karnataka state as Scheduled tribe. The article, *Political Participation of Women in India*, by Shalip A.P. argues for inclusive approach to women's political participation. This paper explores the participation and representation of women in the elections of India. The focus of this paper is also to identify strategies that could be used to increase the number women in politics.

The book is an important contribution to the study of Sociology of Marginalized Groups/Sociology of Inclusion and Exclusion studies and it makes an interesting reading. It will be useful to the social researchers, students and teachers of social sciences, social workers and policy makers.

Y. Ravindranath Rao
Rtd. Professor and Principal
'Kalanjali', Opp: RUDSET Institute
Heroor, Brahmavar - 576213
Karnataka, India.