UNEQUAL DEVELOPMENTS TO ACCESS THE RESOURCES AND SOCIAL EXCLUSION OF SCHEDULED CASTE IN URBAN SLUMS

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ABSTRACT

SCs are represented 16.2 percent population in India. Nearly half of the population is living in the slums. As we know right to live in dignified ways is the basic rights of all human being, but when we visit the slums we easily realized the how the rights confined, The Indian slums are unsuitable to live and improvement of socio-economic status.

Scheduled castes (SCs) suffer domination from hierarchical caste system of Hindu religion. Resources access unequal restricts to subtle occupation choices leading to exclusion and interlock in chronic poverty. Resources are interlocked in such ways that results in unequal distribution of income, under representation in employment, illiteracy and poverty. This paper deals with social exclusion in Dalit in urban slums and exclusion for exploration of resources underrepresentation.

Keyword: discrimination, socio-economic rights, Interlock, poverty and dalit and Hindu religion

Introduction

Dr. Babasaheb Ambedkar, chief architecture of constitution of India and crusader of social rights, has painfully struggled to protect the rights of deprived section of

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community by enacting the various safeguard in the constitution and make united the SCs.

The advent of industrialization and urbanization has commenced the process of transformation in occupation from rural to urban areas wherein majority of SC workers in rural areas, traditionally engaged in agricultural labour moves to urban area for seeking employment opportunity and better standard of living. Moreover due to lack of education and technical skills and social network for building the cultural capital, absorption into another occupation has been difficult in rural as well as urban areas. In urban areas SC's are engaged in causal labour worker

They are relatively in disadvantage position when compared with Non-SC workers, because of percentage of self employment among SC worker is lower and (9 percentage, 2009) casual labour is higher (14 percentage points). However, the proportion of regular wage/ salaried SC's households has declined because of new economic policy post 1991 employment of public sector. In present paper explore occupation mobility and resources segregation in urban slums.

 Government of India has undertaken a variety of measures and interventions to bring into the mainstream by enacting the various laws to protect them from the deprivation and violence of upper caste. However, SCs are still venerable and facing the social and economic deprivation. They are working as casual labour in unorganized sector in urban and majority of them are engaged as the labour in agriculture in rural areas. They are still lag behind in the education, business participation, employments, quality of health service accessibility. In addition, the dominance of the resources by the upper caste makes SCs underdeveloped.

Historical perpetuation of deprivation

Scheduled Castes' is the official designation that has given in the constitution of India to the lowest castes, particularly to ex-untouchable castes. This term is recognized in the constitution of India (Article 341). At the time of British rule, they were called as depressed classes by Scheduled Caste Act of India, 1935.

Disadvantaged groups of Indian society considered 'untouchable' in orthodox Hindu scriptures and given them inhuman treatment, in recent time they are also called as Dalits. This name itself denotes to insulting dignity and humiliating them. The region wise

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distinction named identity caste and occupation. Identified by various names, for example, Bhangi or Lal Beghi in Hindi (North India), Chura or Valmiki (also Balmiki) in Punjab, Mahar, Chambar, Matang in Marathi (Central India), Mala in Telugu These names clutch the two-term within them contrast of "we-the pure" and "you-the impure". In response to these insulting labels, another contradictory term is Harijan given by M.K. Gandhi to the ex-untouchable caste that means "Children of the God Hari Vishu or simply God Children". Dalit terms used in literature,

 it is observed as unconstitutional by Scheduled caste commission. Now it considered as Humiliating and objected by the SCs as defamatory and offensive, underline to discourage to uses because it is associating with social disabilities and hierarchyi. The term "dalit" comes from dal means broken or downtrodden, oppressed. Earlier knows as Untouchable. Dalit" refers to one's caste rather than class; it applies to members of those menial castes which have born the stigma of "untouchability" because of the extreme impurity and pollution connected with their traditional occupations.

The official designation Scheduled caste is the most common term now used in India. It is the constitutional term for the ex-untouchable or outcaste community. Dalits are pervasive and indicate the "weakness poverty and humiliation at the hand of upper caste and assertion of working class against brutality to over through the hegemony caste system.

In 29 state of India estimated 1,150 castes in the list of SCs (The constitution (Scheduled caste) order amendment act, 1990 (Constitution (scheduled caste) order, 1950). SCs are not limited to certain religion. They noticed in all the religion of India. Particularly in Hindu, Sikh, Buddhist, christen (Sachar committee report, 2006).

It shows confrontation to Hindu caste system in which they have converted into various religions. In Maharashtra majority of their population is Buddhist represented almost 90 percentages, followed by one-third in Sikhs and one-third in Christians in India (Census, Government of India 2011). Majority of scheduled caste found in different religion as mentioned above, but at the time of conversion they had hope to escape from caste hierarchy but they don't not. After conversion into another religion the caste system still followed them. We do find caste in different religions. Not just 30 percent of all Hindus, but respectively 35, 23 and 18 percent of Jains, Sikhs and Muslims, also admit to

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practising untouchability. Only tiny minorities like Buddhists, tribals and Christians show a low incidence of the practice (IHDS-2).

In 1950, the constitution of India adopted reservation policy for SCs in education, jobs and legislative assembly in order to provide the representation of the population in the respective states. However, it is now apparent that merely law and certain provision have not been addressed the social and economic exclusion of SCs. Consequently In spite of government effort to improve the condition of Scheduled caste, they persist to be marginalized and sufferer of caste atrocities As noted earlier, SCs are the isolated from the mainstream and segregated groups among the Indian society thus enforced to work on the manual labour by the caste Hindu, though, the representation of SC' has increased in the jobs and educations but inadequate. This study attempted at the occupation mobility thereby factors affecting to enhance and restrict the mobility among the SCs in urban slums.

In the context of the slums in Mumbai, nearly half of the population is living in the slums. As we know right to live in dignified ways is the basic rights of all human being, but when we visit the slums we easily realized the how the rights confined, The Indian slums are unsuitable to live and improvement of socio-economic status, the condition miserable in the slums, lack of basic amenities such as lack of drinking water, quality health services, equip homes, an employment etc. Homes are made up Kaccha material. It cannot be claimed as the property, forcefully evacuated them from their homes and to be removed from the casual works anytime since most of them are engaged in the un-organised sectors. However, they have been contributed to the development of urban economy but their effort did not acknowledge. The condition of the historically underprivileged group is worst than any other group of India. It is necessary to study the rationale the factor affected to occupation mobility.

Socio-economic status of SCs and development

Almost 1241 ethnic group has been enlisted as SCs. In the state of Maharashtra nearly 13 percent of population belongs to SCs. About 59 castes enlisted as SCs including converted Buddhist (Census, Government of India 2011). SCs are historically subjugated have denied rights to live with dignity.ii

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The philosophy of Hindu or Sanatan Dharma introduced by the Varna system, are divided into four group, namely, Brahman, supposed to get the education turn into the spiritual class, Kshatriya, supposed to protect the country become ruling class, Vaishya should engage in business and trade become the merchant class and shudra should serve the above Varna called as servant class approved by the Hindu religion. Apart from this, the fifth splitting up which is not the part of Varna system called as Untouchable and outcaste, the division is hierarchical in nature based on the Purity and impurity. Gradually the Varna system has given the birth to the caste system. As mentioned previously, it is the ranking system of social order, Caste system made lower caste more venerable and were restricted to achieve the better position in the society. Their status in the caste system considered lowest and imposed various punishment and prohibition by the Hindu religion. In India.

The social structure build on the caste based hierarchy and has been influenced the socio-economical, cultural and political behaviour of people wherein SC"s are in lower status and oppressed, excluded by the notion caste on the basis of purity and impurity.

British had conquered India during the eighteenth century imposed the Indian Penal Code in 1860 initiated the process of social and economic changes substantially by imposing various law and acts. It was first time rule of law implemented and tried to eradicate social evil tradition, During this period SCs has got some mobility opportunity in education and jobs, India become free country in 1947 and adopted constitution in 1950, The constitution has recognized the problem of SCs by providing special safeguards in the Jobs, education and seat reserved in the legislative council.

According to Dr. Babasaheb Ambedkar, the caste system has no place to choice, preferences and sentiment to individual freedom. There are many occupations in which they are considered as degraded by the Hindu, there is regular demand to escape from such humiliating occupation, He quote about the caste that there cannot be any efficiency in the occupation which men's nor their mind and heart, therefore, caste is harmful for the reclamation of human personality

Dr. Babasaheb Ambedkar, chief architecture of constitution of India and crusader of social rights, has painfully struggled to protect the rights of deprived section of community by enacting the various safeguard in the constitution and make united the SCs and make them aware about their rights, His effort make the SCs confident and confront for their right. As noted earlier, Government of India has undertaken a variety of

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measures and interventions to bring into the mainstream by enacting the various laws to protect them from the deprivation and violence of upper caste. Some of these measures are anti- discriminatory including the enactment of Untouchability offence act 1955. It is renamed as the protection of civil rights act and the scheduled caste and tribes' prevention of atrocities act 1989.

Seeing discrimination and deprivation of SCs, it is necessary to have provision to secure their rights from brutality of caste Hindu. Thus, historical exclusion of SCs, The constitution of India provides framework to state to protect and secure the rights of SCs and provision in this regard to implemented schemes and program for socio-economical development. Article 17 of the constitution of India abolished untouchability. This law also called for protection of civil rights act in 1955, in the year 1989, another law was passed by assembly to protect the Scheduled caste and tribes from the atrocity, and it's a system of social and economic organization of the Hindu society and based on the hierarchy and unequal entitlements of social and economic rights.

Practices of untouchability become an offense under the untouchability act, thus legal protection under the atrocities act is given by the government of India, However, SCs are still venerable and facing the social and economic deprivation they are lag behind the improvement. The working as casual labour in unorganized sector in urban and majority of them are engaged as the labour in agriculture in rural areas. They are still lag behind in the education, business participation, employments, the quality of health service accessibility etc, in addition, the dominance of the resources by the upper caste make SCs lack of resources, therefore, Heyer (2011) remarked the unequal growth of India's economy however industrialization has influenced village life of India, Most this opportunity were taken way by the higher caste.

In 1990, the government have introduced the new economic policy, the benefit of the New economic policy were preoccupied with influential caste it has widened the gap between social and economic development among the SCs and non-SCs, those who have socio-economic capital has benefited mostly thus It elevated the inequality among the SC' and Non-SCs. In this context recent study by that new economic policy were not suitable for the lower strata of society therefore increased the inequality thereby the SCs are undermined in this process, their share in the public employment has reduced substantially SCs are segregated and isolated in the caste line, reinforced the social and economic inequalities. (Thorat, Sadana and 2009) pointed the fact that, The social hierarchal division of society particularly prohibition of ownership of property rights

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resulted lack of capital accumulation in lower caste system is not merely a division of the social order but also it is the unequal ways of upholding the hierarchy in the distribution the resources wherein SCs are lacked resources and opportunity resulted in social economic inequality among the SCs. Shyam Babu writes SCs are the historically assent less linked resulted with the low-level literacy and lack of security in the livelihood forced them to venerability.

Scheduled caste in Maharashtra

SCs in the state of Maharashtra become socially and politically active and asserted their rights to live with dignity, the effort of the Dr. Ambedkar was responsible to realize SCs rights and make them politically united. The result of all these movements was that the untouchables became conscious of the significance of education for social upliftment. (Omvedt, Gail 2013). They have become one group statutorily first time in the history the masses, especially in Maharashtra, were highly encouraged by Dr Ambedkar leadership could make them cognizant of their social and political rights (Wankhede, 1978) In Maharashtra state SC"s are enlisted almost 59 caste grouping following the different social and economic perspective, However they are historically heterogeneous caste. It characterize different attribute and differ from each other in regards to hierarchy and untouchability, thus the occupation are followed on the line of caste, establish the caste status.

In 1960, State of Maharashtra shaped on the basis of linguistic principal, However, SCs In the state has strong movement against the caste annihilation under the leadership of Dr. Babasaheb Ambedkar was extraordinary in the History of India who have confronted and opposed all tyranny of caste Hindu. Before that Maharashtra had a movement against the socio-economical domination which was started by the Jotirao Phule.

As noted earlier, in 1991 the census enumerated nearly 1,092 scheduled castes in India, among 59 in Maharashtra state. The major caste among the SCs in Maharashtra, namely Mahar, Mang and Chambhar are estimated about 83.16 percentage (1981 Census Report) Apart from this, five caste namely, Dhor, Khatik, Holar, Bhangi, Lingader are accounted 8.42 percentage, All of remaining 51 caste are numerically represented low that make up less than 1 percent of the population among the SCs. There are as many as 1.45 per cent unspecified scheduled castes in the state. (Census, Government of India 2011).iii

As discussed earlier, In the state SCs is enlisted such as Mahar, Mang, Chambhar, Dhor, Holar and Khatik numerically inhabit the major portion of caste group, Among them SCs,

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Mahar represented 36.80 percent of the population of SCs they have a long history of social and cultural movement under the leadership of Dr. Ambedkar, He was the framer of constitution of India and most outstanding leader belong to Mahar caste, who fought to give dignity to SCs because of his endeavour, SCs has achieved the dignified life and Mahar have responded to call of Dr. Ambedkar conversion to Buddhism thus elevated the migrated to city to get the better education and reject the tradition worked as village's messenger's village guards, sweeping streets and removal of carcasses. Mahars gave up their traditional occupations in response to the call given by Dr. Ambedkar and converted to Buddhism in 1956. But the small group of SCs is able to overcome the caste hurdle to improving the socio-economic status and the mobility among the Mahar community.iv

After Mahar caste, there are Mangs, called as Matang are comprise almost 28 percentage population among the SCs in the state, the making ropes, the beating drums was their traditional occupation. The Chambhars, are the third largest caste have gained economic advancement in their traditional occupation is the making and repairing of shoes which has been a skilled work and remained in demand throughout Chambhar also known as Bhambi caste, Major portion of the caste migrated into the cities of Maharashtra particularly in Mumbai.

The Chambhar and Mang are alienated from the Ambedkar movement and are closer to ruling party and continue with their tradition occupation but have good responses to education due to the greater exposure received from their occupation. They are relatively superior in economic, socially consider higher status than Mang and Mahar

Apart from this, The Dhor caste engaged in the tanning of leather which are used in making and repairing the shoes, socially, Dhors are below chambhars and above mangs and mahars.

Khatiks, the traditionally engaged in butchers, and socially high status among the SCs, Besides this, There is Pig-rearing caste found in western Maharashtra called as Holar, Bhangis socially detached from another caste due to their occupation. Probably lower the status among the SCs has been working in sweeping and scavenging Most of these occupations are considered as "impure" carried lower status among the Non-SCs. Another features mentioned of occupation that has linkages with caste and generates low income, Therefore, It is essential to study as the group of SCs poverty, illiteracy, the lack of education and awareness. The continued association with traditional occupations and the absence of adequate leadership are major factors for the backwardness of these castes

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(Wankhade, 1978). Therefore, it is difficult to draw any conclusion since SCs engaged in different occupation and have different social and economic background. It is essential to study the factors affected by occupation mobility among the SCs as the group.v

Overview of SCs

History of caste system traced back to more than two thousand years ago. It is believed that earlier Varna system exited the on the basic of Karma or division of labours, increasingly it turn into the reason for the manifestation of the hierarchy of caste on basic of birth. (Ambedkar, The essential writings of B.R. Ambedkar 2007) In the hierarchical division, SCs are segregated and restricted into outskirt of villages. It systematically implication of the restriction on the basis of purity and impurity to select the occupation and were not allowed to take up the occupation which was reserved for the upper caste and forced them to stick on to the traditional inferior and impure occupation such as curing hides and removing human waste, sweeping, tanning, shoemaking, leather works and carrying dead animals accordingly it regarded as the inferior on the basic prophecy of misdeed in the past karma was the result of the born the as the lower caste, Such a theory built on the caste line to keep SCs are underdeveloped.

As noted earlier, four varna, Brahman, the priests, Kshatriya, the warriors, Vaisya, the farmers, traders, Shudra, tenant farmers and servants and fifth are untouchable outside the varna system, impinged with lower, Impure occupation this restricted an upsurge to improved their economic status, gradually it became fixed by birth and sanctioned by Hindu religion, not be altered the social status in same life, no matter how intelligent s/he is?, Thus restricted to alter the traditional occupation.

Nearly, 1500 BCE, Rigveda has signed the caste genesis but it was the initial point yet there were not caste specific peculiarity, the period of Bhagavad Gita showed the symptom of caste hierarchy and purity and impurity used as a ritual in daily practice c. 200 BCE-200 CE, The Law of Manu define the duty of caste (third century AD) has assigned the duty and occupation and fixed and heredity. The inhuman punishments were inscribed in order to preserve the purity and impurity in all forms. The touch of the caste was not allowed and inhuman treatment was given protect the ritual lower caste were given the duty to perform manual work due to their sins in the past life it was the belief of pollution and rebirth. Manusmriti were undoubtedly the most authoritative one;

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legitimizing social exclusion and introducing absolute inequality as the guiding principle of social relations basic of varna has been divided into numerous caste and sub-caste.vi

A caste-based untouchability is dated back to the 4th century, first signed were noted by the A famous Chinese Buddhist Fa Xian, illustrated that "Chandalas" are isolated as "Untouchable" from the mainstreams thus It could be the first initiation of Untouchability extended to before annihilation the Untouchability by the constitution of India, (Untouchability (Offenses) Act (1955) up to that it was the socially and religiously sectioned notion of the caste.

SCs are compelled to perform jobs considered polluting thereby turn out the less income resulted in poverty of express their situation in the modern world they become the part of dirt with their occupation (Guru, 2006). According to (Thorat, Sadana and 2009) the caste system is based on the highly unequal entitlement of rights. The involved the historical injustice and inhuman treatment to SCs in terms of denial of equality and justice. The SCs discriminated and excluded thus to live in the subhuman condition in the urban slums wherein living condition are unhygienic and bounded with absolute poverty to expose to a number of maladies.

SCs are culturally and occupationally linked with impurity by the notion of caste and suffered from social exclusion, dependent for the high caste for their survival. In the villages of India have tradition-bound notion and attitude, observed in nomenclature, caste. As compare with urban society, rural society is rigid and more hierarchical maintained by the old traditional structure. SCs in the rural areas are subjected to oppression by the hand of upper caste, mostly they are agriculture labours and landless labourer, lack of resources Therefore to cope with poverty along with oppression of caste ultimately migration can be seen as an alternate way of confronting and escape the cling of hierarchy.

SCs position on the social scale index including poverty, health, social status, life expectancy, literacy and education are set up in the bottom of the scale. In a similar study by recognised implementation and development of scheme are very indicated the government approached the SCs.vii (Nancharaiah, 2002). After the independence there is the cognizable socio-economic improvement of SC"s, in term of access to land, education and occupation opportunity has changed. Similarly flipside of this, the disparity has been increased between SCs and Non –SCs (Murthy and Mohan, 2000). Denial rights result from human poverty and deprivation in urban slums. India's lost percentage points in

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gross domestic product growth simply because a large and potentially productive segment of the population is deprived of economic opportunity. (P.Gopinath, 2010). The urban centre's offering diverse employment opportunities and means of livelihood are the main centres of attraction of poor pertaining to migration, despite fact that physical infrastructure in terms of housing, drinking water supply; drainage etc. Are inadequate SCs are yet sweeping, scavenging, and leatherwork, however (Registrar General of India, India 2001)viii

Migration and anonymity of urban environment resulted in upward occupational mobility among Scheduled castes, but the majority continues to perform their traditional works. The economists argued in the case of India's that lost percentage points in gross domestic product growth because a large and potentially productive segment of the population has been deprived of an economic opportunity.ix The recruitment firms claimed that caste is not matter while recruitment it based on merit and skill in English, Here the terms as caste blindness' and how the caste yet significant when recruitment professional emphasized on the family background, here what called as good family background" caste indirectly appears in occupation mobility the scaffolding of the new economic order were erected. This study captures the economic characteristic of society in order to know the intricate structure. To explore factor which affecting the occupation mobility among the SCs in urban slum to contribute in the academic study to discuss the traditional occupation mobility to hold recent phenomenon of occupational segregation We observe that SCs have low mobility as compared to non –SC group especially in rural areas. The lower rate has been seen; this also observed that SCs are in the higher percentage in low skilled jobs paying occupation. The substantial level of immobility particularly among the low skilled of occupation However, An occupational mobility through the different channels, leads to a choice of different growth rate closely tied to inequality of opportunity.x

Unequal development to access resources and SCs in slums

An industrialization process accelerated accumulation of development in particular region. Hence, left unequal disparity among the rural and urban, privileged and underprivileged In term of accumulation socio-economic capital such as income, in education, the jobs security as result staggered the process of migration thus outcome of substandard living condition thus overcrowding and stress on the existing resources in cities.xi It was the beginning of the slums in the urban areas, slums are defined by the census purpose, stated It is residential areas where dwellings are unhealthy for human

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habitation (census, 2011).xii As mentioned earlier. Urbanization trends in the SCs population and compare with other social groups. They were relatively socio-economical backward, however, and urbanization has claimed that process of development towards the industrial and technological growth.

In 2001, the percentages of share of SCs in urban population 20.18 percent compare with total population of SCs. It was relatively low as compared with none –SCs Approximately 17.4 percent urban Indian household live in India (Census, Government of India 2011). Slums are estimated in all India level 33,510, nearly 41% are notified and 59% are non-notified and In the state of Maharashtra recorded highest number of slums numerated 7723, accounted 23% percentage slums in all India, Apart from this, Maharashtra has highest slums block compare to any other state over 21,000 out of a total of just over 1 lakh for the whole country.

Mumbai is the capital of Maharashtra state has the highest number of slums dweller around 41.3 percent indicated nearly half of the population of Mumbai has been living in the slums (World, bank 2001) In Mumbai. The number of people living in slums has increased up by a staggering. It's showed that about 90 lakh Mumbai residents now live in slums as against 60 lakh recorded in 2001 census about 60 per cent of Mumbai stays in slums-shanties and even brick and cement houses built unplanned manner with limited access to civic amenities.xiii

In all India level features of slums, 44% are positioned in the private land about 60 percentages has the Pucca structure such as slums were 85% among notified slums but only 42% of non-notified slums. In India, 71 percentage slums have tap water as source of drinking water, 82% (for notified slums but only 64% for non-notified slums at all India levels) and absence of electricity is confined to the non-notified slums only 6.5 has no electricity (11% for non-notified slums but only 0.1% for notified slums.) with the consideration to access the road within the slums about 66 percentage (83% for notified slums and 55% for non-notified slums. (Census, Government of India 2011)

The state of Maharashtra stands at the top of the list with 2.3 million net migrants India's commercial capital has always attracted migrants from within and outside the state due to number of industrial and commercial establishments in the city. Due to the high influx of migration, Greater Mumbai city started shifting its population towards other neighbouring areas due to limited land available for future population and economic growthxiv.

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The slums dweller, differentiated lot, working as the manual worker without social network is the more exploitative than those who are working in the organized sector, to access the jobs and opportunity and their own preferences are influenced by the social-cultural background of the poor (Sharma, K.L 2011).

The basic facility is substantially lower in urban slums of India, for example, 31 percentage has no latrine facility (42% for non-notified and 16% for notified slums.) and regarding the no drainage facility is approximately 31 percentage (non-notified slums (45%) than for notified slums (11%). in the case of garbage disposal arrangement about 27 percentage has no disposal system In an estimated 32% of all slums, the approach road to the slum usually remained waterlogged due to rainfall.

The figure was 35% for notified slums and 29% for non-notified slums. (Census, Government of India 2011) In approach of welfare scheme at all India level 24% of slums benefited from welfare schemes such as Jawaharlal Nehru National Urban Renewal Mission (JNNURM), Rajiv Awas Yojana (RAY), or any other scheme run by the Central Government or State Government or any local body.xv The proportion benefiting from such schemes was 32% among notified and 18% among non-notified slums. However, the underprivileged section of the community has been frequently suffered the consequences of the socio-economic development.

Socio-economic conditions of slum dwellers

Slums are worldwide phenomenon, the variation in definition and types origin differ region wise this depended upon the social and political condition of country. Nevertheless, it was assumed that capitalist mode of production was the main factor to spring of slums. It congested space, overcrowding and lack of sanitation; poor construction etc, any compact overcrowding settlement along with tenements of temporary nature, at least, 20 households lived with inadequate sanitary and drinking water facilities in unhygienic conditions. Industrial production has impacted over the old traditional business the artisan had lost their jobs leads to unemployment in the rural area. In the case of India, Socio-religion factor contributed to emergence of slums.

Studied in the united Nation slums associated with ethnicity majority of Blacks in urban America it was beginning living in slums in the USA. Besides, the early slums in the United States were created by poor European immigrants who came in search of work, similarly, In India; slums majority represented Scheduled caste and Muslim population. It

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has been associated with caste and religion since the specific caste groups are staying in the slums point towards the social factor contributed to the emergence of slums.xvi

The quality of life of the migrants in slums adversely affected; living in unhygienic and congested places devoid of basic necessities for a healthy life like housing, water supply, drainage and sanitation, slums are also the breeding ground for crime, pollution and health hazards (Thorat, 2007) Women and children are the worst victims. Physically, mentally and emotionally they are affected. The rapid growth of slums and squatter settlements has largely contributed to the social, economic and environmental problems in urban areas. The rehabilitation program of slum clearance board is totally inadequate in relation to the mushroom growth of slums (Thorat, 2007).

Socio-economic conditions of slum dwellers indicated that a majority of slum dwellers were migrants from different places of the unskilled population with low occupational status and low incomes. Therefore, the policy makers should recognize that just providing a house or even a better environment to live cannot be solved the problem of growth of slums which has its roots in the very demand for low valued informal occupations (Rao, 1991)xvii.

Providing adequate shelter in cities of developing countries has been a fundamental problem for national and municipal governments for more than a quarter of a century World leaders, governments and international agencies are trying to take direct action to improve the living conditions of slum dwellers and to offer adequate solutions for the slum tomorrow (UN, 2009). Slums and squatter settlements are the clear indications of the failure of government and Society to provide adequate habitat for human development The term 'slum' is used to indicate housing which falls below a certain level, better housing is necessary the human development

Slums are characterized by high concentrations of a population, heterogeneous and ethnically multi-racial. The caste-based social system generated the social and economic disparity thus added by overpopulation and migration in the urban area for the search of better job employment. But the social phenomenon of slums are differing region wise, In America, a majority of the population is staying at slums are black and In India, Scheduled caste are the majority largely inhabited thus It can be said that socially weaker sections of society constrained and segregated tenements of urban slums.

 In India, majority slums dwellers were migrated from rural to urban in the search of employment. Most of them belonged to lower socio-economic group, the location of the

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slums are nearby to city or industrial area so that it was easy for them to perform manual work for the city Most of places where slum dwellers live are unhygienic. In the rainy season, they are more vulnerable to the diseases because most of the slums rein the low lying areas especially in the coastal cities like Mumbai. These slums are not only congested places but also opened sewerage and lack private toilets. Wherever community toilets were available they were not properly maintained as a result people resort to open defecation it is a problem in urban slums of Mumbai, (UN, April 2007).

It was due to the failure of address the social problem issue. The social development was the prime concern which has been neglected by the policy maker resulted in the spring of slums and imbalance growth of development In 1981, nearly 28 million people lived in the slums, it increased substantially, In 1991 45. 7 million and in 2001, 40.6 million person living in slums, the decline the number of living in the slums due to underestimation of account.xviii

The survey conducted to measure urban condition in 1976-77, January-June-1993 and 2002 by NSSO and as the part of survey information of slums condition and civic facility was collected in India first time in 2002. In this survey total 692 slums covered (360 notified slums and 332 non-notified slums) and estimated slums to be 52,000 with 51 percentages of the slums being notified it is also estimated that every seventh person living in the urban area is a slums dweller (NSSO, 2003). The bulk of the urban poor are concentrated in the urban slums or are squatters, Scheduled caste are over-represented in slums with 1 out of every five slums residents belonging to SCs compared to just over one out of 10 for urban India as a whole.

The proportion of SCs living in slums has risen over the last decade (Census, Government of India 2011) Evidence for India shows that scheduled castes and scheduled tribes face a higher risk of poverty these are among the structural poor who not only lack economic resources but whose poverty is strongly linked to social identity, as determined mainly by caste (World, bank 2001).The concern of economic disability it says - the proportion of SCs living in slums has augmented in the last decade. The data shows three types of slums. An identified slums have the largest sub-set of slum population indicated that over a third of India's official slum population did not have an official status as a slum to access to legal protection and municipal services. With over 11 million of its residents in slums, Maharashtra constituted the highest slum population about 4.6 million of them in 'identified' slums. A regulation and legislation of discriminatory treatment of SCs groups lead to lower wages and poor employment opportunities thus less training,

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job insecurity and fewer promotions. Consequences the groups exposed to discrimination and less income would experience socio-economic underdevelopment in relative living standards.

Slums are recognized by substandard housing and urban appearance and grow in many different parts of the world for many different reasons. Some causes include rapid rural-to-urban migration, economic stagnation and depression, high unemployment, poverty, informal economy, poor planning, politics, natural disasters and socio- economic status. According to a 2014 report to the Ministry of Minority Affairs, over 33.8% of Scheduled Caste (SC) populations in rural India were living below the poverty line in 2011-12. In urban areas, 21.8% of SC populations were poor, three types of slums have been defined in Census, namely, Notified, Recognized and Identified. (NSSO, 2003) Scheduled castes make up 16.2% of the total Indian population, but their control over resources of the country is marginal—less than 5%. Close to half of the Scheduled caste population lives under the Poverty Line, and even more (62%) are illiterate. Among the Scheduled castes, most of those engaged in agricultural work are landless or nearly landless agricultural labourers. Scheduled castes were commonly banned from full participation in social life.

Forced to segregate and not allowed them to enter into the temple or to become educated and keep them to stay the periphery of villages to perform the manual work in the village like scavenging work or to be bonded work for upper caste also precautions were taken to incidental contact with Scheduled castes After the adaptation of affirmative policy there are certain change have been seen in term of occupation mobility because the policy of reservation of sit for certain caste in the form of representation After 1991 the economic liberalization in living standards of many Scheduled caste have improved (Jodhka, 2012) an opportunity and employment generated but the same time it need to look at occupation mobility of Scheduled castes. Social exclusion has two parties as it involves both the excluder as the excluded. The excluded should be guided into a better integration with mainstream society, whereas external factors, such as monopolization of jobs, restrictive access to certain sectors should be taken on as well. Different initiatives throughout Europe focus on one or both of these approaches.

"A multidimensional process of progressive social rupture, detaching groups and individuals from social relations and institutions and preventing them from full participation in the normal, normatively prescribed activities of the society in which they live." Silver (2007) The origin of the concept of social exclusion can be traced back to France in the 1970's Social exclusion goes beyond the issue of material poverty as it is

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also seen as encompassing other forms of social disadvantages such as lack of regular and equal access to education, health care, social care, proper housing. The accumulation of a number of disadvantages may result in a self-reinforcing cycle that makes it difficult to attribute causality to one specific factor or another

Conclusion

The literature on inequality of opportunity is vast and straddles across several disciplines including economics, ethics and political philosophy, However, an influential and (in our opinion) reasonable perspective on inequality of opportunity holds that, broadly speaking, what people were able to achieve in their lives depends upon two sets of factors – those that are within their control ("efforts") and those that are not ("circumstances", e g, gender, race, caste, etc), and people should be held responsible for the former, but not for the latter. According to a 2014 report by the India Governs Research Institute, stated SCs constitute nearly half of primary school dropouts. They are given scholarships only after they produce photographs of family members working in traditional occupations, studied show that Discrimination also exists in access to healthcare and nutrition. Medical field a worker did not visit SCs settlement constitutes 65 percentages.

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