
Socio-Political, Economic and Educational challenges for marginalized people in India

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Abstract

This paper is describing the socio economic and educational condition of marginalized society of India. They were faced severe hated untouchability system. Scheduled Castes, Scheduled Tribes and some other backward groups come under the constitutionally weaker or Dalit category. It includes the resourceless section of the society. People, who could not get the minimum basic needs for their lives. They were unable to afford food, clothing, housing, and medical facilities and have extraordinarily little income. A person who is depends only on daily wages. Those who do not even have enough capital to buy raw materials and other manufactured goods. People, who live on human energy in which only family members work on animal energy,. They are deprived of facilities. The above criteria are included in the category of weaker sections. Due to these criteria, Scheduled Tribes, Scheduled Castes, Backward Classes, Small and Marginal Farmers, Landless Labourers, Bonded Labourers and Traditional Artisans have been considered as weaker sections. When we talk about online education for weaker sections it is very touch also because they have not proper amenities.

Keywords- Marginalized people, Scheduled Castes, Scheduled Tribes, Weaker Sections, Social Status caste Discrimination, Traditional.

Introduction

In a free country like India, political freedom has no meaning without social and economic freedom. Social and economic freedom means sharing shares for the advancement of socially and economically backward areas, including religious minorities, ensuring economic justice and effective participation through planning by government and non-governmental organisations. The Constitution of India says that no person shall be discriminated against based on caste, gender, caste or religion. The Constitution of India guarantees equal status and opportunities for all citizens. While drafting the constitution, the drafters faced many challenges. First, India is a unitary society, so the entire population is divided into castes/communities. Second, decision makers should protect and preserve religions, cultures, and languages of different sections of society, and third, they should avoid discrimination (i.e., vulnerable groups in society are the main cause of physical suffering). Huh).

The framers of the Constitution meant the principle of equality. It also focused on the development and welfare of the general population. If everyone moves forward at the same pace, it will lead to the development of the country. After the constitution came into force, many changes were made to improve the weaker sections of the society. This article discusses the weaker sections of the society and how constitutional provisions can help them grow. India is a broad section of society and most of the population may face social inequality at some point. Social and educational inequalities exist in the society from the very beginning. For example, Brahmins are considered superior because they are economically, educationally and socially superior. Property owners were socially, economically, and educationally strong and others who worked or worked for them were weaker/obese. It was considered a backward family. India has now tried to bridge the gap between strong and weak sectors of society.

She was through the implementation of various government and non-government programmes. The term "weaker section" refers to a section of the population that is socially, economically and politically backward from other sectors of the society and is exposed to various constraints due to underdevelopment. In addition to finding "weaker sections" in certain areas of social life, it refers to culturally and economically weaker groups as excluded, tribal origin, tribal way of life or other backwardness. As shown. The number of people who suffered gradually various proposals of the Government of India divides the vulnerable people into three main classes: Scheduled Castes, Scheduled Tribes and other sub-castes.

Political challenges for the have not's in India- Certain sections of the population such as Scheduled Castes, Scheduled Tribes, Other Backward Classes and ethnic minorities have historically been disadvantaged in India. These regions have long faced problems of political backwardness. Therefore, while protecting the interests of vulnerable groups, the Indian Constitution also provides them with many positive measures. But the welfare orientation of Indigenous politics is weakening in the changing political and economic landscape influenced by the policies of liberalization, privatisation and globalisation. Economic progress must go hand in hand with democratic distributive justice. The widening gap between rich and poor is a cause for concern. The spiritual study of political science acknowledges the role of representation in shaping social and political life. Political theory, the classic aspect of representation in Hobbes, Madison, and Burke, is based on the idea of representation or trusteeship, where representatives act only as representatives of the common good or its shareholders. With the emergence of principal-agent relations in Western democracies, it was at the heart of the concept that the former formed agents on a regional basis to strengthen their states. Representation is the approach of being citizens' voices, opinions and views in the formulation of public policy. Most of these definitions apply to an essentially homogeneous society in which each citizen group can promote its competitive activities through meetings.

For this reason, theorists of the standard concept of democracy argue that it is important that all voices in politics have access to the public sphere to fully take part in democracy. We've had some worrying vision and gait issues lately. Consider this quote from political representation. Societies in many countries around the world differ socially and culturally under religious pluralism, and it is therefore important to reflect these differences in the legislative process. The theory should explore differences in international and domestic political relations where gender, race and minorities are marginalized. But increasing global industrial mobility and regionalization practices have international implications for economic migration and certification, making social identity less stable.

A growing number of non-state actors, including international, financial and non-governmental organizations, play an important role in reporting public opinion on behalf of democratic citizens. Representation is also used by officials and citizens who play a key role in public discourse and must stand for people, which is different from the concept of representation by elected officials. Thus, one's understanding is not limited to the political representation of elected representatives in nation-states. Marginalized groups also arise in areas such as social inclusion, social status, and social justice. Existing instruments of representation have obvious weaknesses or limitations that focus on the process of holding nation-states accountable and empowered. He still mistakenly believed that the state was powerless before the market and had no choice but to regularly intervene in the economy. Hence

the chronic weakness of this notion of representation and change from a large picture perspective, we need to review some assumptions in the classical version of representation theory.

Economic challenges for the Marginalized society:- Countries like Hong Kong, Singapore and the UK have higher levels of inequality than Bangladesh. Why do people still want to live in these countries? The entire human history is replete with rural-to-urban migration, and inequality is high in cities. If poverty and economic inequality are two distinct aspects, we can confuse them. Why do we have to lose to win someone? If the rich become rich, the poor become poor. Poverty itself is proof of inequality and the world does not work that way. The value of pi here is not constant. Here, economic growth is a positive side effect and leads to the expansion of the pie, helping everyone. In other words, in this type of growth, the rich class becomes richer and on the other hand the poor class also starts rising above the poverty line. Thus, it is normal in any developing economy to increase inequality due to reduced poverty.

The situation has been the same in India's liberal economy since 1991. Those who talk about economic inequality in India, they are using the wrong word; they are really worried about poverty. If a millionaire sits in a room with a billionaire, no one in that room will talk about inequality. But the situation becomes miserable when a hungry beggar is forced to sit there. It simply means that poverty is a problem, not inequality. Poverty and inequality are two different phenomena and have different solutions. To cut inequality, everyone can be equally poor. By taking money from the rich and distributing it among the poor, everyone could be made equal, as if a pie had been created. There is a problem with that. Such redistribution is possible only if there is an increase in pi. In a country like ours, only development can solve the problem of poverty, according to an estimate, about 20 lakh people have come out of poverty with just 1 percent increase in GDP. When crores of our compatriots lack basic amenities like bread, chard and mikan, it is our moral duty to help them. Reducing poverty in the country requires some political changes, such as free markets, investment incentives, increased employment, and less government control. This will not only increase inequality, but people will rise above the poverty line. It is also important. Philosopher Harry Frankfurt explains this in his book Adequacy Theory on Inequality. It is right for people living in rich countries to talk about Western fashion and inequality. This is not possible in a country like India.

Socio-cultural challenges for the marginalized people:- The Indian caste system has its roots in ancient India. Just as the meditations set rules in worldly life. The responsibilities of the respective caste are decided based on caste or caste system. In the past, they were considered equal to their social status, and they could study in a profession of their choice. There were no restrictions on eating or marrying people from other professions. But with the introduction of occupational genetics ability and contact with native people, conditions changed, and a person's place of birth decides his race. But with the passage of time, society could no longer distinguish between the upper and lower classes. Caste and marriage are prohibited. The so-called lower classes are exploited and become more miserable with the passage of time. They were poor and did not enjoy equality in society. Drawing water from public wells in villages, they were not allowed to visit temples or even contact upper class people. Hence, the caste system hinders the health of various professions as entry into one profession is not an innate ability. Caste-based discrimination has also often led to violence. The caste system also makes democracy difficult in our country. Society is divided into artificial groups of people who support their caste candidates. They didn't really care if he deserved the nomination or not. This is not good for the

health of Indigenous democracy. Until this system is completely abolished, our country cannot move forward. In the post-independence era after 1947, governments have taken legislative action (laws to solve these problems) and social action (civil society, non-governmental organizations). Along with them government agencies and social organizations work. These steps help improve the situation, but more needs to be done.

Educational challenges for marginalized People:- When we look at the many problems of India's economic growth and economic development independently from the point of view of education, we are concerned with the issue of equal opportunities in education. Article 45 of the Constitution provides for free and compulsory education for all children up to the age of 14 years within 10 years after the constitution comes into force, and according to Article 46, shall be provided to the public. Protect them from social injustice and all forms of exploitation, but so far this has not been done. Without the country's ruling class and democratic principles, inequality still exists in this country, more than 70 years of independence without the development of a single set of tragic laws and rules. National Education Policy, due to inequality in all areas of education. There is a huge gap in the education of boys and girls at all levels.

The worst types of educational inequality are directly visible in the high and low class, big cities, small towns, large villages, small villages, family environments, rich and poor, middle class. Today there is no difference between poverty and education. A child from a poor family does not go to school or leaves school for some reason after learning very little. Boys from poor families can achieve some level of education, but many girls from poor families do not complete schooling in their lifetime. Another reason for the disparity of educational opportunities is that most of the population is poor, and the minority is rich. Despite being close to educational institutions, children from poor families do not get the same opportunities as children from rich families. Admission to schools such as universities and training colleges is based on marks obtained in the high school graduation examination. Though admissions are usually based on this, there is no way out in rural schools. In rural areas, this standard or standard remains the same for an educated student. Children of illiterate parents living in rural and urban areas do not have the same educational opportunities as children of well-educated parents.

Conclusion:- If the data suggests which dates are changing, if compared to the 70s, the process of change in India is faster than in the 90s, the process of reform is going on everywhere, be it political, economic, social or cultural. The process is going on, but according to the population, a large population is still struggling with the lack of many resources, but a substantial change is being seen; now people are becoming aware of their rights and becoming aware of education. With discrimination decreasing and the level of education continuously falling, over the years, the government has worked effectively to protect, promote and uplift the weaker sections of the society and measures have been taken to bridge the gap between the vulnerable population and the rest of the population. Empowerment of weaker sections of society has become a crucial point of discussion for politicians, policy makers, socialists, etc. Empowerment of weaker sections includes social, educational, economic and political empowerment. The state should be especially careful while implementing provisions relating to educational and monetary upliftment of the vulnerable population. Many researchers have found in their research that reforms are taking place at every level, but these reforms must be accelerated further, only then such a large population will get equality in political, social, economic, educational etc.

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