

BEST PRACTICES ON REDUCING SOCIAL EXCLUSION OF CHILDREN FROM MARGINALIZED COMMUNITIES IN KASHMIR

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Abstract:

Social exclusion is a multidimensional practice of progressive social shatter, flaking groups and individuals from social associations and institutions and preventing them from complete involvement in the normal, normatively approved activities of the society in which they live. The result of manifold deprivations that thwart individuals or groups (especially children) from participating fully in the economic, social, and political life of the society restricts their normal development and growth. Social exclusion is predominant and subterranean in India and the list of groups experiencing some form of social exclusion is colossal, but most recurrently it is the children of Dalits and Scheduled Tribes who bear the burden of this nuisance. They are dispossessed of admittance to public services such as education and health care. Despite constitutional provisions, safeguarding their interests their plight continues to be appalling. In addition, the distressing condition is escalating with every passing day. Even though the state of Jammu and Kashmir has a diminutive or more appropriately no presence of Dalits but the degree of social exclusion among the susceptible groups is no less compared to other Indian states. The long-term conflict in the state has also led to the exclusion of children from participating in the mainstream society. Social exclusion in Kashmir is prevalent most among the vulnerable children from communities like Schedule Tribes (Gujjars, Paharis) Social Castes like manual scavengers (arams) and sweepers (watal), boatmen (hanjis) etc. Orphans, girl child, linguistic

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minorities, the most backward castes are also included in this group. The rationale of this paper is to accentuate the practices to be followed to reduce the social exclusion of children in Kashmir and to formulate a set of recommendations to address the problem of social exclusion. The present study was carried out primarily by consulting secondary data.

Keywords: Children, Social exclusion, Rights, Awareness,

Introduction:

Social exclusion has been defined by the Department of International Development (DFID) as “a process by which certain groups are systematically disadvantaged because they are discriminated against on the basis of their ethnicity, race, religion, sexual orientation, caste, descent, gender, age, disability, HIV status, migrant status or where they live. Discrimination occurs in public institutions, such as the legal system or education and health services, as well as social institutions like the household” (DFID, 2005). It is a socially constructed perception, which prevails in every community and is defined variously in diverse cultures. It happens when society marginalizes a particular section of people and prevents them from availing the services available to everyone in the society, So that they are not able to participate in a packed and equivalent role in their community. There is no customary definition of social exclusion, though a number of definitions are on hand which fits in diverse cultural contexts. Social exclusion is defined as a multi-dimensional process, in which various forms of exclusion are combined: participation in decision making and political processes, access to employment and material resources, and integration into common cultural processes. When combined, they create acute forms of exclusion that find a spatial manifestation in particular neighborhoods (Madanipour et al. 1998). European commission defines Social exclusion “a process whereby certain individuals are pushed to the edge of society and prevented from participating fully by virtue of their poverty, or lack of basic competencies and lifelong learning opportunities, or as a result of discrimination. This distances them from job, income and education and training opportunities, as well as social and community networks and activities. They have little access to power and decision making bodies and thus feel powerless and unable to take control over the decisions that affect their day to day lives”. In order to remove socio economic disabilities and to alienate the sufferings of all those who have borne the brunt of insensitive treatment at the hands of fellow

human beings, the concept of social justice should be observed in all aspects of life. The prospect to benefit equal opportunities to all people shall not be denied to any person because of poverty, illiteracy, marginality etc. In a welfare state, there are two aspects of social justice. The first one is that everyone has equal rights to basic equality compatible with the similar liberty of others, and second one is that social and economic inequalities are to be adjusted in such a way that they are both reasonably expected to be everyone's advantage. For people to partake, contribute and develop their communities, they need equal opportunities and access to resources. However, some groups in the society are excluded from opportunities that are accessible to others. They are discriminated because of their caste, social status, gender, disability, language, ethnicity, religion or age. The people who are excluded in this manner are not only rendered poor but also left out from the benefits of development. Beliefs in the fairness and legitimacy of the structure of inequality in a society are the two elements that contribute to its stability and continuity overtime and its reverse does not necessarily lead to change. Just distribution exists when equal people are treated equally and unequal are treated as unequally. Ideally, all the members of a society share the same rights of participation in the society, protection by the law, opportunities for the development, responsibility for social order and access to social benefits. Social justice prevails when all members of a society secure an equitable consideration of resources and opportunities, and enjoy their full social and civil liberties.

The social exclusion has the detrimental impact on the improvement of the children. The rights are denied to the children on the bases of certain social disabilities. The rights necessary for the upliftment of the vulnerable sections, especially of children (in context to armed conflict in Kashmir) are denied. In such dangerous situations, the role of state in general and NGO is in particular increases to the substantial levels.

Objectives of the study:

1. To study the nature of social exclusion among marginalized communities of Kashmir.
2. To highlight the best practices to be followed for the inclusion of socially excluded groups.

Research Methodology:

The content related to this issue has been collected from various research articles, journals, books and editorials. The present paper is a systematic review study in which various articles related to content have been collected and then 15 articles have been selected purposively. After selection of both review and empirical articles the researcher studied them thoroughly and identified several contributing factors related to social exclusion of children from education. Researchers have identified certain practices that can reduce social exclusion of children and recommended interventional modalities to reduce and eventually eradicate social exclusion of children.

Nature of social exclusion among the marginalized communities of Kashmir:

Jammu and Kashmir is ethnically plural as it possesses cultural diversity within the same political unit consisting of multiplicity of ethnic groups based on religion, territory, language, tribe, caste, occupation or social status. The traits that define these ethnic groups may be independent of each other or there may be overlapping of such traits which often distributes society into different stratas. Some stratas are well recognized by the societal members and are held high by them while as others are seen as low making them marginalized and socially excluded. Among the various forces of development and modernization, education is an important one. Education can help in abolishing traditional practices which lead to social exclusion. According to a baseline investigation conducted by Save the Children Kashmir in 2009, discrimination, child labor, and corporal punishment, social caste, disability, gender, poverty, stigma and refutation of access to education as the major challenges in development of children. The long-term conflict in the state has also led to the exclusion of children from participating in the mainstream society. Social exclusion in Kashmir is prevalent most among the vulnerable children from communities like Scheduled Tribes (Gujjars) Social Castes like manual scavengers (arams) and sweepers (watal), boatmen (Hanjis or Haenz) etc. The watal being a lower caste community face extreme deprivation and discrimination though government has introduced various development programmes, welfare schemes and facilities but still there has not been significant improvement in the life conditions of the Watal (Singh, 2003)

The baseline investigation by Save the children Kashmir in 2009 has identified the following groups as socially excluded:

Social Groups: Orphans, children from lower castes, tribal communities, linguistic minorities, the most backward castes, especially women and children among these social groups. Families with many children

Sectoral Groups: agricultural laborers, marginalized farmers, child laborers, domestic workers, informal workers/unorganized sector workers, manual scavengers, rural and forest based communities, vernacular speaking social groups, people with disability etc.

The armed conflict in Kashmir commencing from the last 22 years has resulted in about 100,000 orphans who are confronted with a range of issues like deprivation of education, livelihood, health care and above all stigma attached of being an orphan. The condition of orphans whose fathers were militants have to face a lot of intolerance in getting support in comparison to other orphans. The orphans are only discriminated and deprived of their rights because their fathers or other relatives were militants. This is due to lot of reasons, the primary ones being that government does not provide much support to orphans who are children of militants and government of Jammu and Kashmir provide some ex gratia relief to dependents of people who get killed in the armed conflict but in the case militants the family of the deceased suffers a lot. On the other hand, schedule tribes, called as Gujjars in local parlance remain secluded from the mainstream. The Scheduled Tribes account for 10.9 per cent of the total population of the state. They are mostly nomadic and the literacy rate among them is 37% and orphans from this community at a double risk of being socially excluded. About 42 percent populations of Scheduled Tribes in Jammu and Kashmir population lives under Below Poverty line and this community is one of vulnerable groups to face social exclusion (source: census report J&K 2011). The major causes of educational backwardness are their rigid caste system, traditional beliefs, orthodoxy, extreme poverty and mass illiteracy and non-availability of educational facilities. Preference is given to grazing of cattle in the fields or to work as a laborer and earn money to fulfill the basic needs of family rather than to send them schools for education.(Rahi. 2011).

Dabla, B.A. (2009), in his book, “Ethnicity in Kashmir: Studies in culture, religion, economy and social structure” refers to different ethnic groups which profusely talks about the collectively of

individuals in distinct geo-cultural factors. The book is composed of five different studies involving ethnographic, anthropological and social characteristics of distinct communities. The study involves different geographical areas of Kashmir viz. Dardpora village, Sawalkote Ramban area, Hazratbal area in Srinagar District, Bandipora area in Baramulla district and different areas in Srinagar district. The study is divided into three distinct sections. The first section of the study is about the ethnographic study of Dardpora village, the second section of the study extensively talks about the anthropological survey of Sawalkote in Ramban. The third section profusely highlights the problems of female nurses in Kashmir, Gender status in the Hanji community in Kashmir and gender discrimination among the Gujjars of Kashmir. The focus of the researcher is specifically on the sub topic of the third section of the study titled as “Gender Status in the Hanji Community in Kashmir”. The author has carried the study in 1998. A sample of 100 fisherwomen was selected and the relevant information regarding income, social, age, marital status and paradigms of work were collected by using different tools and techniques. The study extensively talks about the economic activities of fisherwomen involving the methods of catching and selling the fish, disposal of the fish, market costs and demands. Further the author talks about the exploitation of fisherwomen at the hands of wholesalers, fewer wages as compared to men, engagement schedule, status of the children, number of children, education, division of labor, occupational mobility, feeling of discrimination, marriage patterns and practices, living pattern and divorces. Focusing on the education of their children only 27% children go to the nearby government school while 77% have never attended school at all of which majority are the girls. The results clearly indicate that the community is one of the marginalized sections of the Kashmir. The social exclusion points towards the various socio economic and political disabilities.

Shakeel-ur-Rehman (2015) in the book *The Paharis Ethnography of a genuine tribe of Jammu and Kashmir* presents a sample of the huge range of cultural practices which are in vogue across the Pahari belt. Author has attempted to present a wide range of folklore topics from material culture to customs, beliefs, rituals, festivals and performing arts as well as the huge diversity of verbal art forms. The author reveals that formal education among the tribal education has made very little impact on tribal groups like paharis of J&k. Baring a few tribes of J&k like Gujjars, Bakerwals etc who have been benefitted from several accelerated schemes provided to them

under ST category, while as the educational profile of remaining tribes remains mostly appalling. Poor-economic conditions of tribals are a great hindrance to successful education. The author is of the view that education for them is a luxury which they can hardly afford.

Objectives of the developing a compendium on best practices:

In order to promote the development and protection of children and to document best practices and use these in other initiatives and upcoming programmes on social exclusion a compendium is being developed. This will be strewn among civil society organizations, government departments who work on social inclusion and community members. The compendium will serve as an allusion for any organization to build on the work done under this project and use it as a training material in their activities. This will also serve as an advocacy tool for reducing the socially exclusion of children in the state. This practice will serve the endorsement and safeguarding the rights of children.

Best Practices to reduce the social exclusion of children

There is a pre-conceived notion that it is only poverty, which causes social exclusion, and the advocates of this concept advocate for providing financial support to the people who are subjected to exclusion to make their living standards better. However, studies show that being poor can lead to exclusion but poverty is not the only reason to be excluded from the mainstream (Atkinson 1998). It is more about participation and social interactions. A person can be socially excluded without being poor. Moreover, exclusion might occur when family systems do not function, as they should, lead to insolvency for children and youth, a situation that might last well into adulthood.

Awareness generation as a major tool to combat social exclusion:

Awareness generation amongst the masses is a fundamental and indissoluble constituent to sensitize people about the social exclusion. The tool of awareness is used to mobilize the communities to stand against the harsh reality of social exclusion.

The major activity to be undertaken is awareness generation by the systematic and planned initiatives of various stakeholders like teachers, officials of education department, child

protection committees, and community members on child rights with a focus on social exclusion. Throughout the workshops on awareness campaigns on reducing social exclusion it was found that there is a preconceived prejudice against the children belonging to Scheduled Tribes, Social Castes, disabled, orphans and other ethnic minorities. The most common preconceived notions are: (i) Children from Scheduled Tribe /lower caste communities have no interest in studies and they are not born to receive education (ii) Girls are designed by nature for household work and spending on their education has no returns as they are destined to leave the parents' home (iii) Disability is a Gods punishment for the person or his/her family (iv) Getting education leads to nowhere (v) Education costs lot of money (vi) Schools are meant for rich people.

Large scale awareness generation to surmount the fake beliefs as described above, the rights of the children and steps to reduce social exclusion in the target villages with schools, community leaders and out of school youth (including the Village Education and Child Protection Committee Members) was undertaken. Separate awareness raising campaigns were held for children and adults. In every campaign, children were involved. Some of the methods used in the awareness campaigns are

- Mass rallies by children
- Household visits (sensitizing families)
- Visits to schools(involving teachers and parents directly)
- Interface with government officials of education department
- Use of media
- Peer education

The awareness raising is distinctive in its own way, as it was participative and led by children themselves. The children are first given capacity building inputs and orientation to systematize themselves for a prepared and customized awareness campaigns and later on the children only who are given the opportunity to kick start the campaigns. The response of the stakeholders of the community was laudable and a tangible change was observed thereafter.

Snippets of what was talked in the awareness are:

United Nations Convention on the Rights of Child (UNRC)

- **Article 2 (Non-discrimination):** The Convention applies to all children, whatever their race, religion or abilities; whatever they think or say, whatever type of family they come from. It doesn't matter where children live, what language they speak, what their parents do, whether they are boys or girls, what their culture is, whether they have a disability or whether they are rich or poor. No child should be treated unfairly on any basis.
- **Article 4 (Protection of rights):** Governments have a responsibility to take all available measures to make sure children's rights are respected, protected and fulfilled.
- **Article 6 (Survival and development):** Children have the right to live. Governments should ensure that children survive and develop healthily.
- **Article 13 (Freedom of expression):** Children have the right to get and share information, as long as the information is not damaging to them or others.
- **Article 23 (Children with disabilities):** Children who have any kind of disability have the right to special care and support, as well as all the rights in the Convention, so that they can live full and independent lives.
- **Article 28: (Right to education):** All children have the right to a primary education, which should be free. Wealthy countries should help poorer countries achieve this right. Discipline in schools should respect children's dignity.
- **Article 29 (Goals of education):** Children's education should develop each child's personality, talents and abilities to the fullest.
- **Article 30 (Children of minorities/indigenous groups):** Minority or indigenous children have the right to learn about and practice their own culture, language and religion.
- **Article 32 (Child labor):** The government should protect children from work that is dangerous or might harm their health or their education

Safeguards under Constitution of the country:

- **Article 15-** Nondiscrimination, right to be treated equally
- **Article 16 -** Equality of opportunity in matters of public employment
- **Article 17-** Abolition of Untouchability
- **Article 45-** right to education(free and compulsory education)
- **Article 24-** Employment of children in factories, etc.
- **Article 29-** Protection of interests of minorities.

In addition to above safeguards for vulnerable children, various other constitutional and legislative acts regarding equal opportunities of work and education to girls and disabled were also highlighted in the awareness campaigns. Moreover, resource persons with special proficiency in legislations and on social exclusion were invited to build the capacities of children, teachers, community members etc.

Mobilization of Children for reducing Exclusion:

United Nations Convention on the Rights of Child (UNCRC) has elucidated the vulnerabilities of children that influence their full participation in the society. The factors comprise child labor, abuse, torture, lack of care from parents and state.

Presently there is no structured and sustainable fortification mechanism in place in the district which will condense the vulnerabilities of children to be debarred from the mainstream society. The mobilization of children to form Children's Groups is serving as a mechanism to empower children to comprehend their privileges and help other children to come out of the inhuman cycle of social exclusion in the targeted villages. The aim of the Children groups is to

(A) Instigate children led movement for promoting consciousness regarding social inclusiveness, equal opportunities, and participation of all in the development of the communities. The aim of creation of children's group includes:

(B)

(B) Impart Children with a set of skills so that they can articulate their voices before the authorities on the issues concerning children and other vulnerable groups (using children as change agents).

(C) Empower children to grant support to each other through debates and discussion on the issues distressing them (generating social consciousness among children).

(D) Empower children by providing trainings on child rights and protection so that they have the capability to challenge issues like discrimination, exploitation, and abuse which are rampant in their communities.

The Children's groups have an equivalent representation of girls, and it serves as a podium for children to converse about issues, which give way to social exclusion. The members of children groups reveal improved understanding of their rights as citizens. The administrators of schools report about 10% increase in reporting of children with regard to discrimination, corporal punishment and bullying from teachers, children and adults of upper castes.

The CGDs has been triumphant in increasing the attendance of students in the schools. It is a common practice among the children to skip schools due to reasons like household work, shepherding, and cow herding which ultimately leads to dropout from the school. The CGDs have been effective in cutting absenteeism in the schools. One such case is the village Shaleberan where absenteeism is widespread. The regular attendances of the schools show decrease in the absenteeism post CGD formation. In 2009 about 10% decrease was reported in the school absenteeism

Discrimination of schoolchildren from vulnerable communities is a common occurrence in the classrooms and it becomes one of the reasons for children to dropout. The CGDs have played a considerable responsibility in inclusiveness of education in the schools. Village Education Committees have been informed about the incidences of discrimination or corporal punishment by the CGDs who in turn report to the headmaster of the school.

Facilitating access to resources,

Lack of admittance to resources and grievance redressal system is held as one of the reasons for social exclusion of children in the targeted villages. The key to the empowerment of debarred children is unfettered access to relevant information and development of skills and capacity that would equip these excluded groups to utilize such information for community building purposes. Under this project, information was generated and campaigns were held to facilitate the access to resources and of grievance redressal. This was done through Focused Group Discussions, workshops and rallies. The community members were given information about the relevant government departments like Rural Department where they can get employment under the government sponsored National Employment Guarantee Scheme (NREGA) and Department of Social Welfare where they can get scholarships for children to continue their studies, widow

pension and old age pension benefits. Information on how to file complaints in Deputy Commissioner's office in case they are discriminated against any job or welfare scheme was also given.

Capacity building session was given to children in separate groups in clustered villages and the trainings sessions included life skills like planning, management, decision making, finance and communication. The life skills training ensured children becoming independent and able to do the daily activities like reporting to a teacher or any other official if he/she is discriminated or treated differently. All these activities have ensured in abridged exclusion of the children and community members in the targeted villages this has resulted in the communities mobilizing and organizing themselves in the target villages to secure the rights that are provided to them by the Constitution and UNCRC

Dissemination of information on various social welfare schemes

There are myriad welfare schemes made accessible by different government as well as nongovernmental organizations for the vulnerable groups like children, girls, elderly and women and groups belonging to Scheduled Tribes, castes and religious minorities. However, not all these welfare schemes are implemented fully and the deserving community members do not accumulate the benefits due to ignorance of these schemes. In cases where the community members have information about these schemes they lack the capacity to negotiate and plead their applications to get the benefits

Jammu and Kashmir Yateem Trust has made a compendium of all the social welfare schemes and disseminated the information to the excluded children. This information was made available to the children through public seminars and workshops in which functionaries from social welfare and education departments provided awareness on the welfare schemes. The community members were given trainings on how to fill the applications and whom to approach for the respective schemes

This has resulted in increased enrollment of ST children in the schools and re-enrollment of dropout children in the school. In this year (2009), about 18 children have joined school back after their fathers were employed under the NREGA scheme

The public awareness had also resulted in the creation of employment avenues in the target villages and reduction in the number of child laborers in the targeted villages and enhanced commitment to schooling. For instance, the community members in the targeted villages are not aware about the employment provided under the NREGA scheme and when they are not able to support their families they send their children for work to supplement the income for the family. After getting employment under this scheme, the parents get the financial support to keep their children at school. Similarly, there are other schemes with Department of Social Welfare for the destitute mothers and orphans but due to ignorance; they are not able to get the benefit from these schemes which results in their exclusion from the society.

This activity has resulted in much positive impact in reducing social exclusion and if replicated in other target districts of the state can bring many positive changes in the lives of excluded children.

Creating linkages between civil society organizations and institutions of local governance

There is wide gap between civil society organizations and institution of local governance (like Panchayati Raj Institutions (PRI)) and it is important to create linkages between them for the greater advantage of the communities. PRI leaders have a huge influence in the community and their participation in reducing social exclusion of vulnerable children can have great results.

JKYT organized a series of interface workshops between civil society organizations and PRI, s on child rights, importance of education and social exclusion among children. The role of PRIs in reporting discrimination of children from ST and low caste communities and community based protection mechanisms for orphans was given due importance. The interface has shown positive results as these have started to initiate steps to send all dropout children to schools. It has also given the civil society organizations a direction on mobilizing community for taking steps against social exclusion

Advocacy for Social Inclusion and positive change to promote social justice:

In order to bring a considerable change at the policy level, an advocacy approach was developed and a core group comprising of government functionaries and other civil society members was formed.

The main purpose of forming the core group was:

- Configuration of children's groups in every village of the district to commence dialogue on social inclusion.
- To Issue orders for ensuring the implementation of policies, which ensure inclusiveness of all the children in the Schools.
- Policies, programmes and schemes of government and civil society organizations focus on issues of socially excluded children.
- Ensure socially excluded children benefit from the school systems, from the various social welfare schemes and equal opportunities to study in the schools
- Organizing workshops on Right to Education

The advocacy stratagem also focuses on association of all the civil society organizations to start initiatives towards social exclusion. The core group fashioned the starting of advocacy for inclusive policies including education, health and access to information. The nonexistence of teachers from the vulnerable groups makes discrimination of children a very likelihood, so the core group has initiated steps to include teachers and encourage their posting in schools from their respective local communities.

There are adequate laws and legislations, which grant fortification to the children and adults of the susceptible communities, but they are not implemented in the spirit and letter. So in this regard the core group has initiated advocating the implementation of acts like equivalent opportunities act in employment, and right to education for all. This has started to exhibit domino effect as the department of education has started to issue circulars in this direction.

Challenges:

The field staff implementing the project is hardworking and dedicated. However, they need to be further capacitated in the subject of Social Inclusion. This can be done through specific training through workshops and providing appropriate study material on the subject. There is also an

imperative need to take the field staff for an exposure visit to other states in India where the same project is being implemented. The interaction with other project staff will add to their skills. This will ensure the efficacy of the project in the coming months.

In addition, the number of staff implemented is less and inclusion of a female member can add to the efficiency of the project keeping in view the cultural sensitivity of the community.

Recommendations:

- There is a need for more dialogue with government and faster decision-making programmes to promote social justice in relation to education of the children of deprived sections of society.
- A forum needs to be established where NGO's and government mobilizes financial and human resources for implementing joint programmes for inclusion of socially marginalized children.
- There is a serious need to build the capacities of government officials from Education Department like Zonal Resource Persons and Cluster Resource Persons who need to incorporate Social Inclusion in their yearly trainings programmes for teachers. This may need some advocacy at the directorate level.
- COS's or NGO's need continuous nudging by donor organizations in order to bring the children from disadvantaged sections within the ambit of quality care and protection in a serious manner.
- The donor bodies need to encourage the transparent allocation of funds to nonprofit organizations and to root out nepotism and corruption.
- A specific focus needs to allocate on parents awareness on the importance of education, specifically of girls.
- The Child Protection Committee and Village Committee Members require auxiliary sensitization and orientation with regard to social exclusion. They need to be educated that the poverty is not the only reason for social exclusion there are some inherent cultural practices also, which further give rise to exclusion of vulnerable groups like girl child, disabled children etc.

- A lot of work is going to mainstream excluded children but a little more effort is needed to allay the discrimination meted out to disabled children.
- Strong advocacy efforts needed to get teachers of vulnerable communities posted in their local schools to increase inclusiveness of education in the classrooms. A teacher from the same community may empathize likelihood more with the children of his community than a teacher from a different community.

Conclusion:

The project is the foremost such initiative in the district to spotlight on plummeting social exclusion. The scenario for this project is indeed bright in the aspect that there is support from the community members, government and the civil society in the implementation of this very project. The project started hardly one year ago and there is already a lot happening in the field in terms of new developments, which are worth consideration. The steps initiated under the project to reduce social exclusion are sustainable and multidimensional. There is a greater likelihood that the project will be great triumph and affirmative results are likely obtained by the end of the project. The main achievements of the project hitherto are:

- Raising awareness on reducing social exclusion. More than 20,000 children , and about 200 school teachers were covered this awareness campaigns
- Workshops held on child rights and social exclusion – more than 800 children covered so far
- A core group comprising of government officials and civil society members formed. The first meeting of the core group was held in the month of November 2010 and the main decisions were ;
 - a. Formation of children groups in all the villages of the district
 - b. Resource hub to be constituted at District Level which will include persons with specializations
 - c. Implementation of learners profile in targeted schools in Zone Sirigufara from the current academic session
 - d. Workshops to be organized on right to education covering all the villages in the district
- A compendium of all the Social Welfare Schemes Complied which will be distributed in the coming months among the stakeholders

- Teachers training workshops held focusing on reducing social exclusion in the schools , inclusiveness of education in the classrooms , about 150 teachers covered
- Formation of about 54 children groups in every villages , these groups were given orientation on child rights focusing on reducing social exclusion
- Child Protection and Village Education Committee Members and ICDS workers sensitized on social inclusion. This was done through workshops and trainings and about 3 workshops held
- Senior government functionary like Chief Education Officer, Zonal Education Officers, and Child Development Project Officers sensate on child rights and social exclusion. Amount 20 such officers sensitized in the district

Laws itself cannot bring equitable distribution of resources within the society unless NGO's with people take steps to eradicate the evil of discrepancy for maintaining social development. Equal opportunities of education, nutrition, growth, development, recreation etc. to children and empowerment of vulnerable sections increases their chances for active participation in society.

The establishment of 100% social justice looks utopian and alien given the present socio-economic and political milieu but if the state and NGO's collectively work a considerable change can be made at the grass root level. NGO's by advocacy and maximum participation can make Endeavour for providing equal opportunities and a new chapter can be added to the concept of social justice.

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