SEMINAR ON
“SOCIAL EXCLUSION AND FARMERS”

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Loyola Institute of Social Science Training and Research (LISSTAR) in association with Centre for Study of Social Exclusion and Inclusive Policy (CSSEIP) organized a Seminar on “Social Exclusion and Farmers” in Lawrence Sundaram Auditorium on Thursday, 25th September 2014 from 11.20 am to 01.15 pm. Faculty, Researchers and Post graduate Students of over 350 individuals participated in the seminar. The top officials of Loyola College, the Secretary and Correspondent, Rev. Dr. M. Albert William, S.J., the Principal, Rev. Dr. G. Joseph Antony Samy, S.J., and the Deputy Principal, Prof. G. Ramamuthy graced the inaugural session.
The seminar began with a prayer song followed by the welcome address by Dr. Xavier Mahimairaj, the director of the IQAC. Welcoming the gathering, Dr. Xavier Mahimairaj pointed out that inequality, poverty and social exclusion remains a paradox as it continues to increase in spite of the various efforts and measures taken by the Indian government since Independence. He appreciated the efforts taken by the Loyola Institute of Social Science Training and Research (LISSTAR) and Centre for Study of Social Exclusion and Inclusive Policy (CSSEIP) for choosing this important topic for the Seminar.
Prof. Robert Bellarmine, the director of Centre for Study of Social Exclusion and Inclusive Policy (CSSEIP) gave a brief outline of the seminar and explained the significance of the topic in today’s scenario. He also thanked Rev. Fr. A.M. Francis Jayapathy, S.J., the Rector, Dr. M. Albert William, S.J., the Secretary and Correspondent, Rev. Dr. G. Joseph Antony Samy, S.J., the Principal and Prof. G. Ramamurthy, the Deputy Principal of Loyola College for their encouragement and support in organizing this seminar.
Message of Felicitation by Secretary and Correspondent of Loyola College, Rev. Dr. M. Albert William, S.J.

The Secretary and Correspondent of Loyola College, Rev. Dr. M. Albert William, S.J., in his facilitation address, narrated an incident from the movie “THE MISSION” in which the Jesuit priests entering the South American jungles to reach out the tribal and the red Indians who were socially excluded. The movie was based on the actual events that occurred during the 1750’s which focused on the work of Jesuit Missionaries. He also reminded about the ministry of the Madurai Province in which the Jesuits have been involving themselves in empowering the marginalized communities such as the Aruthathiyars, who are the most disadvantaged people among the Dalits. He also mentioned the province mandate and option in which the Jesuits are committed for the development of the various marginalized and downtrodden sections of the society.
Message of Felicitation by the Principal of Loyola College, Rev. Dr. G. Joseph Antony Samy, S.J.

The Principal of Loyola College, Rev. Dr. G. Joseph Antony Samy, S.J., offered his felicitation. Speaking at the occasion, he illustrated how people are excluded and discriminated in the name of caste, gender, age, social and economic status and stressed the importance to focus on the needs of those who are excluded in the society. The Principal spoke about the National Policy of Education (NPE), which lays special emphasis on inclusion to remove disparities and to provide educational opportunities to all. He reminded about the vast majority of children who are excluded and denied the right to education. Speaking about the various forms of exclusion in the society, he urged the students to understand the problem of exclusion and contribute positively to eradicate this menace from our country.
Message of Felicitation by the Deputy Principal of Loyola College, Prof. G. Ramamurthy

The Deputy Principal of Loyola College, Prof. G. Ramamurthy gave a brief outline about the concept of Social Exclusion and Inclusion. Emphasizing the need to study on the problem of ‘Social Exclusion’, he stated that Loyola College will have its share in playing an important role in formulating the policies to protect the rights of these socially excluded groups and to eradicate this problem of social exclusion from our country. He appreciated the efforts of the organizers of Loyola Institute of Social Science Training and Research (LISSTAR) and the Centre for Study of Social Exclusion and Inclusive Policy (CSSEIP) for choosing this valuable topic on ‘Social Exclusion and Farmers’. He also raised concerns over the Cauvery water dispute which adversely affects the livelihood of millions of the farmers in Tamilnadu.
Introduction to the Speakers

Rev. Fr. M.S. Joseph Antony Jacob, S.J., the Vice Principal of Loyola College, Prof. A. John Jeyakumar, the deputy director of Outreach department and Prof. Chithra Regis from the department of Economics gave a small introduction about the eminent speakers.

Rev. Fr. M.S. Joseph Antony Jacob, S.J., Vice Principal, Loyola College

Prof. A. John Jeyakumar, Deputy Director of Outreach department
Rev. Fr. A.M. Francis Jayapathy, S.J., has been the pioneer in many fields, such as the Visual Communication, Folklore, Culture and Communication, Ministry to Alcohol and Drug Dependents and Jesuit Administration. Has been highly successful in whatever field he was engaged in. He won the Gold Medalist in Anthropology from the prestigious Delhi University and passed M. Phil with distinction from the London School of Economics, United Kingdom. He has been a visiting faculty for so many institutions both in India and abroad on Culture, Media, Psychology, Communication, Addiction, Behavior Therapy and Anthropology.

He has written many articles and edited many books on the above topics. He is the founder of the Journal “Folklorist”. He was a Research Coordinator for Jesuit Tsunami Services and has initiated a cultural debate on the fisher folk. He was the Management representative to St. Joseph’s Industrial School and Community College. He was the Vice President of Transactional Analysis Society of India, Director of Culture and Communication, Director of FRRC, St. Xavier’s College, Palayamkottai, JMAADD and the superior of Carmel School Nagercoil. At present, the Loyola Campus is adorned with his rectorship.
Dr. Bernard D’ Samy,  
Department of History, Loyola College, Chennai

Dr. Bernard D’ Sami is an Associate Professor in History and former Head of the Department of History at Loyola College, Chennai. He was the Dean of the Students and has served as Director of the Students Service Centre (Placement and Training). He is now the director of the ‘outreach’ programme of the college.

He went to the USA under the International Visitors programme in 1992. He is a Salzburg Fellow, 1994. He went to Oxford University for a summer institute on ‘Forced Migration’ in the Refugee Studies Centre. In the summer of 2002, he went to Stockholm Institute of education, Sweden on the Olaf Palme North-South Fellowship programme. He is an Executive Committee member of the Association of the British Scholars in India. He is a Guest faculty at IIT Madras. He has lectured and participated in various workshops and seminars at the National and International level.
Rev. Dr. A. Thomas, S.J., Department of Sociology, Loyola College, Chennai

Rev. Dr. A. Thomas, S.J., is the faculty from the Department of Sociology, and the treasurer for the Loyola Campus. Rev. Dr. Thomas is a Post-Doctoral Research Awardee from the UGC. Rev. Dr. Thomas did his Bachelor’s degree in Economics from St. Joseph’s College, Trichy and his Master’s degree in Sociology from Pune University. He has a Ph. D from Gandhigram University. His doctoral degree under the title, “Role of Information and Communication Technology for the Empowerment of Marginal Farmers in Dindigul District” was commendable. Rev. Dr. A. Thomas has initiated an Action Research Programme funded by Guelph University, Canada in partnership with Coimbatore Agricultural University in Karumathur Village on Seed Technology. He has undertaken various projects in Collaboration with Commonwealth of Learning (CoL) Canada, to initiate Life Long Learning for Farmers which led to the establishment of touch Screen Kiosck for the farmers to access information on their livelihood practices. He was the founder of the Farmer’s Association called Vaigai Vivasayagal Nala Sangam in order to enhance the bargaining power of the farmers. He has introduced the Mobile based learning among the farmers of Karumathur Region in collaboration with IFFCO AirTel. He has also undertaken projects in collaboration with VIDIYAL, and developed an online portal called ICLIS (Indian Citizen eLigibility Identification System) to access the various development schemes of the Government to the farmers. He has lectured and participated in various workshops, seminars and has published various articles at the National and International level.
The seminar on “Social Exclusion and Farmers” is designed to be both conceptual and empirical. The seminar was divided into three parts. They are:

**Part 1:** Social Exclusion - Conceptual Issues  
*Rev. Fr. A.M. Francis Jayapathy, S.J., Rector of Loyola College and Director of LISSTAR*

**Part 2:** Social Exclusion Report 2013-2014 – A Presentation  
*Dr. Bernard D’Samy, Director, Department of Outreach, Loyola College, Chennai*

**Part 3:** Farmers: Excluded in Social Exclusion  
*Rev. Dr. A. Thomas, S.J., Department of Sociology, Loyola College, Chennai*

### Social Exclusion - Conceptual Issues

The first talk started with “Social Exclusion - Conceptual Issues” by Rev. Fr. A.M. Francis Jayapathy, S.J., was entirely devoted to the analysis of the conceptual issues in the study of Social Exclusion. He presented his reflections upon Social exclusion as a concept, its reach, its limitations, and the areas which it does not touch. The following is the brief outline and sub-themes under which the lecture was presented.

#### Sub-themes (indicative but not exhaustive)

- **Social Exclusion:** Social Exclusion is a term widely used particularly in Europe and the west. It is used across disciplines including Economics, Education, Politics, Social Work and Sociology. Social exclusion is a process in which certain groups are wholly or partially excluded from socio-economic cultural networks (Poggi, 2003)

- **Authorship:** René Lenoir, writing about a quarter of a century ago, is given credit of authorship of the expression. René Lenoir, spoke of the following as constituting the “excluded”—a tenth—of the French population: mentally and physically handicapped, suicidal people, aged invalids, abused children, substance abusers, delinquents, single parents, multi-problem households, marginal, asocial persons, and other social ‘misfits’. He used this word explicitly in the context of social policy.

- **Academic Context:** (1) Social Policy (2) Caste Studies (3) Poverty Studies
  
  i. **Social policy:** The phrase “Social Exclusion” is largely and almost exclusively used by the people who are concerned with Social Policy. It is concerned with administration, governance, civil society and politics. It is used by Social workers, Economists in the planning committee, Policy makers in Government, and Bureaucrats right across countries particularly in the west.
ii. **Caste Studies:** For an Indian, the idea of inclusion and exclusion is something very easy, natural and something they are grown up with, something that is practiced day after day. The entire Indian society in the broadest term is organized on caste lines.

“The idea that caste distinctions are based on principle of inclusion and exclusion”

- Edmund Leach

“Hierarchy as a organisational principle is worked by the excluded to become included”

- Chris Fuller

iii. **Poverty Studies:** Poverty has been a subject of study, social action and welfare measures for centuries. The concept of exclusion is broader than poverty. (Oscar Lewis vs Valentine Daniel) Oscar Lewis investigated poverty and its trends amongst society and presented an argument that poverty continues to exist because poverty breeds a culture of poverty. Valentine Daniel stressed to focus on the structures of poverty which brings poverty into effect.

• **Excluded vs Included:** Social exclusion is a broader concept than poverty, encompassing not only low material means but the inability to participate effectively in economic, social, political and cultural life and in some characterisations alienation and distance from mainstream society. The word “exclusion” arises from the interplay of caste/class, status and political power and serves the interest of the included. The excluded are simultaneously outsiders and dominated.
• **Roots in Aristotle:** The idea of seeing poverty in terms of poor living is not— emphatically not—new. Indeed, the Aristotelian account of the richness of human life was explicitly linked to the necessity to “first ascertain the function of man,” followed by exploring “life in the sense of activity.”

In this Aristotelian perspective, an impoverished life is one without the freedom to undertake important activities that a person has reason to choose. - Amartya Sen

• **Who’s Discourse?**

EMIC or ETIC: The insider’s point of view and the outsider’s point of view. Are we talking about “Social Exclusion” from the EMIC perspective or the ETIC perspective?

• **Unthematic defining concerns:** (Broad Horizons) Social exclusion is influenced by the following.
  i. Ethics: Justice: Human Rights
  ii. Religious: Predilections
  iii. Ideology: Egalitarianism- French Revolution
  iv. Culture
  v. Informationalism

• **Sociological Context:** Globalisation + Communalisation of Politics
  i. **An uptake on globalisation:** The current globalisation wave is causing more social disruption: redistributing income from poor to rich, displacing more vulnerable workers, disenfranchising developing countries in international fora.
  ii. **Capital in the Twenty-First Century, 2014:** The book's central thesis is that inequality is not an accident but rather a feature of capitalism that can be reversed only through state intervention - Thomas Picketty

• **Central Focus:** (Groups or Individuals) Social Exclusion as a concept primarily focuses on an individual who do not have access to various social resources. It does not focus on groups even if it talks about disabled, senior citizens etc, it talks about the collectivity of individuals rather than a group.

• **3 Paradigms:**
  i. The solidarity (social cohesion)
  ii. The specialisation (Hierarchical)
  iii. Group monopolies (Included vs excluded)

Social Exclusion is not concerned with the established structures such as caste, class but based primarily upon the principle of exclusion and inclusion.

• **Seven ‘dimensions’ of social exclusion: Percy-Smith**
  i. Economic (e.g. long-term unemployment; workless households; income poverty).
  ii. Social (e.g. homelessness; crime; disaffected youth).
  iii. Political (e.g. disempowerment; lack of political rights; alienation from/lack of confidence in political processes).
iv. Neighbourhood (e.g. decaying housing stock; environmental degradation).

v. Individual (e.g. mental and physical ill health; educational underachievement).

vi. Spatial (e.g. concentration/marginalisation of vulnerable groups).

vii. Group (concentration of above characteristics in particular groups, e.g. disabled, elderly, ethnic minorities)

- **Social Exclusion is Multidimensional Nature**
  i. Social exclusion relates not simply to a lack of material resources,
  ii. but also to matters like inadequate social participation,
  iii. lack of cultural and educational capital
  iv. inadequate access to services and lack of power.

- **Importance**: ‘Social exclusion’ captures the processes of disempowerment and alienation, whereas other descriptions focus largely on the outcomes of such processes.
  - What are the processes by which people end by being socially excluded?

- **Agency**: The concept “Social Exclusion” does not consider the agent behind the process of social exclusion.
  i. “Social exclusion” can easily leave agency - personal or institutional/structural - out of reckoning.
  ii. While projects prompted by social exclusion often builds in agency into the individuals and groups to gain access to the resources of society, they tend to ignore the structures/power groups that produce the exclusion.

- **Social Diversity**: One clear danger of “inclusive” societies is that they become conformist, assimilative and intolerant of “deviant” behaviour. Indeed, as some policy makers are now arguing, excluded groups might be seen as having responsibilities as well as rights, and might be expected to conform to certain norms of social behaviour, such as taking a job.

- **The missing link**: Social Exclusion as a Sociological concept tends to ignore the role of “Culture” in the whole process of Social Exclusion. If a particular group or community are excluded it is not only by political powers and structures but also by various cultural elements that keep out a particular group of people from the resources.

- **Social Science Question**: What the social scientists want to know, is about the processes, ideational elements and mechanism by which a phenomenon is brought about, sustained and/ or altered.

The talk enabled the participants to have new insights from an interdisciplinary perspective on “Social Exclusion”. 
Social Exclusion Report 2013-2014 – A Presentation

Dr. Bernard D’ Samy presented a brief summary on the “The India Exclusion Report 2013-2014” edited by Mr. Harsh Mander and published by the Centre for Equity Studies, New Delhi. Dr. Bernard D’ Samy stated that the “The India Exclusion Report 2013-2014” is a comprehensive report highlighting the exclusion of the various underprivileged groups of India. He explained the terms, concepts and the structure of the report and dwelt in detail on the aspects of the report. The following is the brief outline and sub-themes of the presentation.

Sub-themes (indicative but not exhaustive)

1. The first part of the report has identified four public goods such as school education, urban housing, decent work in labour markets and anti-terror legislations.

- **Public goods**: The term ‘Public goods’ is not used in the Indian Constitution, it is basically the principles of the “Directive Principles of the State Policy” that is enshrined in the Indian Constitution. This report mentions Article 21 of the constitution which deals with dignity, personal liberty and right to life. The public goods are rooted in human dignity. Public goods also talks about ‘how people are excluded from social, economic, cultural and political rights’.
• **Exclusion and the Role of the State:** The report talks about the role of the state in protecting the rights of the citizens and lays special emphasizes that it is the duty of the state ‘to ensure the wellbeing of everyone’.

• **Social Education:** On “Social Education” the report brings several data to show that 5 million children are out of school between the ages of 6 to 14, despite the enactment of Right to Education Act. The report analyses the processes of exclusion for major marginalized groups. It also raises concerns and vulnerabilities of the street children, child workers and migrant children, among others.

• **Urban Housing:** The report admits that though housing is not a fundamental right in the Indian Constitution, the Right to Shelter has been interpreted by some court rulings to be an extension of the fundamental Right to Life, and thereby one of the entitlements that the state owes to all its citizens.

• **Decent Work in Labour Markets:** Decent work is a major agenda adopted by (ILO) International Labour Organization in 1999. India is the signatory to this convention. In 2010, International Labour Organization brought another convention namely the decent work for domestic workers. Decent work is generally understood to mean ‘productive work by men and women, in conditions of freedom, equity, safety and dignity’. It guarantees employment, income, security and social protection.

• **Legal Justice in Relation to Anti-Terror Legislations:** The report points out the extensive misuse of the application of anti-terror legislations laws. Anti-terror laws have been used to selective target Muslims, Adivasis, Dalits, activists and political opponents. The chapter discusses the serious implications of the abuse of anti-terror legislations on the people falsely accused of terror crimes and their families.

2. The second part of the report deals with a complete analysis of the central and state government budgets and the planning processes.

3. In the third part, the report has identified three highly excluded groups and communities in India namely the bonded labourers, transgenders and the Musahars.

• On ‘Transgenders’, the report discusses the many ways in which the transgender community has been discriminated and denied the basic rights. The report also points out the land mark judgment of the Supreme Court indicating that trans people will be the ‘third’ gender and has classified them as ‘other backward classes’ (OBC), thereby making them to have access to education and employment by the state and the central government.
• On ‘Bonded Labour’, the report highlights the prevalence of ‘labour bondage’ and points out that Government continue to deny the existence of bondage and hardly any employers of bonded labour have been punished to date.

• ‘Musahars’ means ‘rat catchers’, the most vulnerable group in India who suffer from extreme level of poverty and discrimination.

Speaking about the recommendation in the report, Dr. Bernard D’ Samy linked the mismatch between the existence of good laws and bad implementation. “Too Many laws- Too little Justice”.

**Farmers: Excluded in Social Exclusion**

In the presentation, “Farmers: Excluded in Social Exclusion”, Rev. Dr. A. Thomas, S.J., provided an in-depth analysis of the farmers in India and explained how the farmers are the most excluded and marginalized group from the socio-economic and cultural networks. He explained how these small and marginal farmers have been deprived of access to various resources which has kept them excluded from the mainstream development process. He stated that lack of opportunities, access to adequate credit, technological knowhow, extension services, sustainable livelihood resources, Socio-economic, cultural and geographical factors are the main reasons that has accentuated their exclusion and aggravated their misery.

Speaking about the waves of suicides among farmers, he said, that an Indian farmer kills himself every 12 hours according to the estimate of the India Tribune. He presented statistical data of the suicide rates of the Indian farmers since 1995 and explained the reasons for their suicides. The talk enabled the participants to understand the current status of the Indian agriculture, predicament of the farmers, farmer’s developmental concerns, the various outcomes of their deprivations, economic conceptualization, excluded in social exclusion, their rights and intervention methods etc. The following is the brief outline and sub-themes of the presentation.

**Sub-themes (indicative but not exhaustive)**

**Agrarian status:**

- India is an agrarian country
- Agriculture contributes 23% of the GDP
- Small and marginal farmers constitute 75%
- Indian landholding pattern, market conditions, price fluctuations of agriculture inputs and outputs are not in their favour

**Small and Marginal Farmers:**

- Indian Agriculture is characterized by small and marginal Farmers
- As per Agriculture Census, the proportion of marginal holdings (area less than 1 ha) has increased from 61.6 % in 1995-96 to 64.8 % in 2005-06
- 18 % small holdings (1-2 ha.)
Average size of operational holdings:
1970-71: 2.28 ha
1990-91: 1.55 ha
2005-06: 1.23 ha

Predicament of farmers
- Small and marginal farmers have been deprived of access to adequate credit, technological knowhow, extension services, etc.
- Lack of opportunities for sustainable livelihood resources have kept them excluded from the mainstream development process
- Socio-economic, cultural and geographical factors accentuated their exclusion, and has aggravated their misery

Outcome of their deprivation:
- Majority of them remain cut off from progressive institutional services, social networks and development opportunities (Pierson, 2001)
- They are in a distress and distress induced suicides are common among them (Sainath, 2011)
- Social exclusion of these agrarian communities is a complex social process that requires concrete strategies and programmes

Wave of Suicides
- At least 270,940 Indian farmers have taken their lives since 1995 (NCRB)
- Occurred at an annual average of 14,462 in six years, from 1995 to 2000
- At a yearly average of 16,743 in 11 years between 2001 and 2011
- Around 46 farmers’ suicides each day on average. Or nearly one every half-hour since 2001
- In 2009 alone, more than 17,000 farmers committed suicide just in the state of Uttar Pradesh

Suicide: WHO & WHY: Farmers at highest risk have these following characteristics:
- those that grow cash crops such as coffee and cotton;
- those with 'marginal' farms of less than one hectare;
- and those with debts of Rs 300 or more
- Were landless, who leased lands and were share cropping
- None of them had pump sets or a diesel engine to pump water from the river or canal during the scarcity time
- No one had any savings and unable to access institutional credit

What is happening to the small and marginal farmers?
- Poverty- malnutrition-illiteracy-migration
Cycle of Disadvantages:
- Loss of entitlement-powerlessness-less-livelihood-less bargaining power-vulnerabilities

Reason for Degeneration:

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<tr>
<th>Character of Indian Agriculture</th>
<th>Interventions</th>
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<tr>
<td>Density of small &amp; marginal</td>
<td>Land reform- mixed success</td>
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<tr>
<td>High share of rain-fed areas</td>
<td>Rice – Wheat technology</td>
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<tr>
<td>High density of agricultural workers with little bargaining power</td>
<td>Development of irrigation technologies with surface and ground water sources</td>
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<tr>
<td>Imperfect land market</td>
<td>Market led commercialization process</td>
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</tbody>
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Social exclusion:
- Social exclusion is a process in which certain groups are wholly or partially excluded from socio-economic cultural networks (Poggi, 2003)
- It is an inability to participate effectively in socio-economic and cultural life and in some characteristics, alienation and distance from mainstream society (Duffy, 1995)
- Sen called it as a “capability deprivation”
- is a multi-dimensional concept. People may be excluded from livelihoods, employment, earnings, property, consumption, education, citizenship, personal contact or respect etc.
- involves the systematic denial of entitlements to resources and services, and the denial of the right to participate on equal terms in social relationships in economic, social, cultural or political arenas.
Expressions of Exclusion: Excluded from

- formal financial institutions
- market due to their weak bargaining power
- extension services
- institutions that determine entitlements
- political space
- social networks and
- very planet

Rights Perspective:

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<tr>
<th>Right to</th>
<th>Deprived</th>
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<td>Healthy Life / Well fed</td>
<td>Equality</td>
</tr>
<tr>
<td>Housed</td>
<td>Lack of Freedom</td>
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<tr>
<td>Integrated into community</td>
<td>Limiting living opportunities</td>
</tr>
<tr>
<td>Participate</td>
<td>Poverty</td>
</tr>
<tr>
<td>Enjoy Social recognition</td>
<td>Ill health</td>
</tr>
<tr>
<td>Have self-respect</td>
<td>Lack of bargaining power</td>
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Destructive Synergies

- Very often social exclusions are structural in nature
- Institutions that allocate resources and assign values can operate in such a way that systematic denial of resources to a particular group becomes inevitable.
- S & M Farmers are in this stage
- Principle of unequal access in different institutional domains reinforce each other creating situations of radical disadvantage
- Along with endowments and rights which prevail in a society serve to systematically differentiate their access to other resources and hence their ability to improve on their situations in the course of their lives
- “Interlocking array of exclusions from opportunities”

Excluded in Social Exclusion

- Entitlement
- Price Volatility
- Debt trap
- Illiteracy
- Weak Credit market
- Marginalization
- Weak bargaining
- Cash Crops
- Dead Trap
The seminar concluded with the formal vote of thanks by Dr. J. Amirtha Lenin from the department of Tamil Literature.