1. "Social Inclusion in India is the way to Social Well Being"

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Abstract

Social exclusion is mother of uncertain, under developed, no- participatory society. India is the mother land for democracy in this world. Perhaps it long time since independence country still cannot emerge as a true democracy, because of its multi-cultural, poly-linguistic, multi-lithic, multi- dimensional state and culture. While constitution remains on the four pillars namely secular, sovereign, socialist and republic, still social exclusion is evident in every part of life in India. Social exclusion has been a larger issue that has not been attended properly for several decades which has created increase in prosperity in a society, social solidarity decreases (Second European Quality of Life Survey, 2010). Hence, citizens of India have segregated life style that enlarges the gap and participation of all the citizens in public administration. Envy and rivalry are hardwired into people of India. It is human nature to want to compete and 'look good' to the world, especially those near to us – family, friends, neighbours and colleagues. With 7 decades of independence which has twisted more asymmetric society that creates a severe exclusion of certain group of society especially the minorities. However, one particular community among the minority still unable to rise up is Muslims. Where do this people live certainly in India mostly in ghettos, why? For simple reason of security. The way forward for more social wellbeing in India is possible only through social inclusion of excluded communities especially the Muslims. This paper in intended to unreel fact on social cornering, exclusion, and issues pertaining to social exclusion of Muslims in India.

Introduction

Social well-being is the positive state of our-relationships, social stability and social peace but a subjective matter. People are social creatures who are mutually dependent, relying on others for their well-being. To be a part of vibrant society that is well, people need to love and be loved. We have the need to belong and to be [connected]. Without any doubt there is need for social connect recognizing the difference in other. India being a vibrant and largest democracy in the world, it shall have a participatory government and public administration. Since independence India is concentrating on the social, economic, psychological and administrative wellbeing of its citizens. While it true that India is a country with several fractions in language, culture, customs, needs, structure, religion, and etc. It has unique propagation **"Unity in Diversity"**. To constitute a free sensible society across the country several schemes and participatory mechanism are put force, including the affirmation policy that has witnessed several community's participation.

The cautious move by government has promised a place for excluded communities while left alone are Muslims (Panda, 2016). Who remains second majority in India by faith? What went wrong in inclusion of this community? Where did this sect derailed? When will they join the government/ public administration remains unanswerable for several decades?

Globally the concept of Islamophobhia has rooted strongly through media; on the other hand Islam remains the fastest growing religion. Atkinson (2003) expresses in most part of the world follower of Islam are cornered, trapped for many reasons, that of in India Muslims are more

or less an excluded community resulting in loss of social, economic, psychological wellbeing of the community.

What went wrong in inclusion this community?

Basically Muslims were egalitarian class before independence, when British introduced a new electoral system in early 1900's was beginning. While in several spaces Muslims were participatory. Then Muslims had expressed serious concern that a '**first past the post**' British type of electoral system would leave them permanently subject to Hindu majority rule (Mondal, n.d.). The Act of 1909 stipulated, as demanded by the Muslim leadership

- That Indian Muslims be allotted reserved seats in the Municipal and District Boards, in the Provincial Councils and in the Imperial Legislature;
- That the number of reserved seats be in excess of their relative population (25 percent of the Indian population); and,
- That only Muslims should vote for candidates for the Muslim seats ('separate electorates').

These concessions were a constant source of strife between1909-47. British statesmen generally considered reserved seats as regrettable in that they encouraged communal extremism as Muslim candidates did not have to appeal for Hindu votes and vice versa. A committee was appointed by the Government of India to propose a scheme of electoral reforms on proportional representation. The committee submitted its report, and after the approval of Lord Minto and Lord Morley, the Act of 1909 was passed by the British parliament. The Act of 1909 is commonly known as the Minto-Morley Reforms (Mondal, n.d.). This electoral system was toppled when Indian parliament did not approve to maintain the pre independence electoral system during the first constitutional meeting in the post independent parliament. The right of separate electorate ensured Muslimsprior

to independence was denied. The discussions were long, members of parliament deliberated in detail before accepting the new electoral system of Independent India.

Where did this sect derailed?

The denial/ cancellation of thepre independence electoral system was the beginning of the fall of Indian Muslims. Muslims during Pre independent days followed and educated mostly through the Madrasa system (currently oriental school) of education, obliging to the words of Mahatma Gandhi Muslims stop learning English. This breakthrough potentially resulted in creating limited Muslims scholar. Over the years, after independence Muslims lost the positions and participation in education spaces as well in public administration. Parallel to these days congress took over India, it deemed to protect India Muslims. This defense of congress derailed the participation of Muslims in Indian administration, making them a parasitic community. After 3 decades Muslims in India were conscious enough to raise their voice for better communal wellbeing through participation in government and public administration. Then it was too late that several generation of Muslims became illiterate and ill equipped to join the government. This poor community finally wanted reservation to raise them educationally, economically and socially. However they were never successful until date.

When will they join the government/ public administration?

The contemporary conditions show less progress of the community is evident from Justice Sachar, and Mishra committee that were acknowledged by the Amitabh Kundu committee in 2015. The Present caste-based reservation system of Union Government is as follows

Table 1 Present caste-based reservation system of Union Government

Category as per Government of India	Reservation Percentage as per Government of India
Scheduled Castes (SC)	15%
Scheduled Tribes (ST)	7.5%
Other Backward Classes (OBC)	27%
Total constitutional reservation percentage	49.5%
General (Open)	50.5%

When several community, caste, and religious sect of Indian society were non-participatory in government are now part of the system but Muslims miserably failed to level play with other citizens of India. This situation has made Indian Muslims more excluded than any other religious group in India. With the present caste based reservation it impossible for the India Muslims to join or participate in any front of the public system.

How can Muslims be Socially Included?

The simple answer is through reservation, it is an evident of discrimination, but it had been started with a very good objective of uplifting the socially backward society to give them equality of opportunities (Kaur, 2009). While there is long pending discussion in India whether to have a reservation/quota system or not. The Indian Constitution advocates the same and according to this; reservation has been made to bring underprivileged classes at par with privileged or general ones. The only community by faith that is not deeming for reservation in India is none other Muslims.

Muslims are viewed as outsiders in India by certain group of citizens however it is worth noting that conversion of faith will not over rule an Indian to be outsider. This situation has largely affected the communal wellbeing with emotional threat to happiness among the Indian Muslims. Constitution of India ensures equal rights to every citizen of India, while faith threatens the wellbeing (Marlier, Atkinson, Cantillon, & Nolan, 2007). The largest democracy of the world is unable to answer the request of the social excluded. While committees were formed to advocate the government of India on the status of Muslims in India, all the three committees have recommended for affirmation policy as way to end the menace of exclusion of the Muslims, however government will is not to consider the recommendations of the committee is evident from the not-tabling the recommendations before the parliament of India, even after a decade of the recommendations of these committees.

Conclusion

As responsible citizen of the India, this write-up has just touch upon the tip of the iceberg to unveil the status and exclusion of the Muslims in India that has largely impact on the social wellbeing. Being inclusive is one of the basic principle of social wellbeing while a religious group is suffering other citizen remain silent and waiting for the social wellbeing is sad part of the world's largest democracy. Hence, it is high time that socially excluded join the mainstream of the society to have common social wellbeing. If Muslims remain ineligible for affirmation policy it certainly implies that India does not appreciate the concept enshrined in the constitution of India via Secular, Socialist, Sovereign and Republic.

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