



CHALLENGES FOR CHILDREN FROM MARGINALISED INDIAN COMMUNITIES

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ABSTRACT

Background: Literacy is a necessary first step toward social and economic development for India's underprivileged communities. They can not only gain access to the numerous basic services and rights to which they are entitled, but also improve their standard of living by expanding their options. Children from underserved Indian communities who do not have access to literacy materials such as books and stories, as well as formal language, reading, and writing development, do not develop their brains as well as their more privileged counterparts. A large proportion of India's youngsters are unable to demonstrate even the most basic levels of reading achievement, a problem that has been highlighted in children from low-income households, scheduled castes and tribes, and ethnic minority groups. **Methodology:** This review study is based on the source of secondary data include books, articles, libraries, reports, personal sources, journals, newspapers, websites, government records and online data, etc **Aims and Objectives:** It is aim in this review article to identify the factors that cause children to be marginalised within socially disadvantaged groups as well as the challenges and opportunities that hinder or enable marginalised and vulnerable children from gaining access to their right to education. **Conclusion:** To achieve equitable and inclusive quality education and lifelong learning for everyone, it is critical to not only give access, but also to guarantee that marginalized children stay in school. Marginalised groups are frequently left behind, depriving children from their right to education. Discrimination fosters an unwelcoming environment, which can lead to absenteeism and eventually the children's refusal to attend school. It appears that present educational programmes should equip to address the requirements of children who are vulnerable to marginalization and exclusion for establishing a brighter future together.

Keywords: marginalization, education, communities, empowerment, socially, NGO, etc

INTRODUCTION

Marginalization is defined as a process in which a group of people is driven to the outside of society. It is defined as a social process in which individuals are systematically denied access to rights, opportunities, and resources, preventing them from fully participating in the economic, social, and, most crucially, political life of the society in which they reside. The process prevents an individual, a group, a region, or a community from taking use of the benefits and possibilities that come with being a member of a society. As a result of their lack of engagement in the social, economic, and political arenas, where they are expected to contribute according to specific predetermined standards, they are forced into a complex state of disadvantage and impotence. The term 'marginalised group' refers to a group of people who have been pushed to the edge of society. As a result, the process entails a polar connection between two groups of people: the marginalised and the dominating. And it's often used interchangeably with terms like oppressed, vulnerable, discriminated, disadvantaged, subjugated, socially excluded, alienated, or downtrodden, as coined by Paolo Freire, 'proletariat' as coined by Karl Marx, 'subaltern,' as coined by Gramsci, powerless, as elaborated by Michel Foucault, or exploited, vulnerable, discriminated, disadvantaged. To be clear, marginalised refers to people who have limited or no access to social, economic, or political opportunities, not only cultural ones. Social marginality, according to Peter Leonard (1984), is defined as "being outside the mainstream of productive activity or social reproductive activity."

MARGINALIZATION

In general, the term 'marginalization' refers to human societies overt acts or impulses to exclude, or marginalise, those whom they regard to be undesirable or without a useful role. 'Marginalized groups' are people who are



excluded from a GROUP or COMMUNITY for the purpose of protection and integration. This restricts their options and means of surviving. "To be marginalised is to be put on the edges, and hence excluded from the privilege and power found at the centre," according to the Encyclopedia of Public Health. Latin observes that "Marginality" is so thoroughly demeaning, for economic well-being, for human dignity, as well as for physical security. Marginal groups can always be identified by members of dominant society, and will face irrevocable discrimination". These meanings appear in a variety of contexts, demonstrating that marginalisation is a nebulous and multifaceted notion. Marginalization is a topic that has been discussed in social, economic, and political circles. Marginalization can take many different forms, ranging from genocide/ethnic cleansing and other xenophobic acts/activities on one end of the spectrum to more fundamental economic and social disadvantages on the other. The types of marginalisation differ depending on the level of society's development, both culturally and economically. Women and other minorities can be added to this list. Low-income drug addicts are the most marginalised people in the First World. This intentional or intended marginalisation of people has elements of "Social Darwinism" to it.

MARGINALIZATION IN INDIA

India's polity, as the world's largest democracy, weaves tremendous diversity into a civilizational ethos of tolerance, respect, and mutual understanding. India has a population of 1.2 billion people. Hindus account for 80% of the population, followed by Muslims (13.4 %, or 138 million), and a wide range of other faiths, including Christians (2.3 %, or 24 million), Sikhs, Jains, Parsis, and others. India has 22 official languages, although there are over 1,650 dialects spoken throughout the country. India is a multi-cultural, multi-linguistic, multi-religious, and multi-ethnic secular country with a population of 1.2 billion people. India is also the most representative democracy, with nearly 3 million individuals elected to local self-government organisations, with women accounting for more than a third of those elected. India has made consistent economic development over the previous two decades, with continuous growth of 8.2 % for the last five years, yet poverty has only decreased by 0.8 &. On the UN Human Development Index, India is ranked 134th out of 187 countries. The Indian Constitution identifies socially underprivileged groups based on their caste. Scheduled Castes (SC), Scheduled Tribes (ST), Other Backward Classes (OBC), religious minorities, and women are all marginalised in the field of education because of their caste. Marginalisation is of many kinds: 1) Sex 2) Age 3) Disability 4) Ethnicity 5) Religion 6) Caste 7) Occupation 8) Migrants 9) Refugees, etc

But, sex, disability, ethnicity, religion, and caste are the main types of marginalisation. Marginalisation on the basis of sex Discrimination between men and women has a long history and can be found all over the world, primarily in developing nations. It's a phenomena that's perhaps as ancient as the human species itself. In India, women have historically faced survival disadvantages as compared to men (as in many other countries in Asia and North Africa, such as China, Pakistan, Iran or Egypt). Until recently, mortality rates for women of all ages were higher than for men up to the ages of 35 to 40 years, contrary to what one might expect biologically, given medical evidence for lower age-specific mortality rates for women than for men when they receive symmetric care. Mahatma Gandhi on Marginalisation of Woman It is a slander to refer to women as the weaker sex; it is man's unfairness to women. If brute strength is what is meant by strength, then woman is less brute than man. If moral power is understood by strength, then woman is infinitely superior to man. Is she not more intuitive, more self-sacrificing, more capable of endurance, and more courageous? The future belongs to women if nonviolence is the law of our existence. Who can make a more powerful emotional appeal than a woman ?

Marginalisation on the basis of Disability People with disabilities are among the world's most marginalised populations, according to the World Health Organization. Persons with disabilities have worse health outcomes, educational success, economic involvement, and poverty rates than people without impairments.

Marginalisation on the basis of Religion

On April 11 the Pew Research Center ranked India fourth worst in the world for religious intolerance, based on a study of 198 nations. Only Syria, Nigeria, and Iraq, all locations where sectarian violence is common, had higher rates of religious animosity in the country of 1.3 billion people. India isn't the only country experiencing an increase in religious strife. Government limitations on religion and social tensions involving religion grew for the first time in three years in 2015, according to Pew. Hate crimes, mob violence, communal violence, religion-related terror, the use of force to prevent religious practise, harassment of women for not following religious dress codes, and violence over conversion or proselytising were among the cases studied by Pew.

Marginalisation on the basis of Caste

Dr. Manmohan Singh speaks at a New Delhi conference. In the year 2006, Mr Singh stated that despite 60 years of constitutional and legal protection and assistance, societal prejudice against Dalits still exists in many regions of the country. In our society, Dalits have faced discrimination that is fundamentally different from the problems that minority groups face in general. Apartheid was the only comparable practise to untouchability.



FIVE MAJOR CHALLENGES FOR CHILDREN FROM MARGINALISED INDIAN COMMUNITIES

A group of marginalised children is defined as a group of children who live on the lowest or periphery of society. A group like this is barred from participating in mainstream economic, political, cultural, and social activities. The process of pushing something or someone to the outside of a group and assigning it a lower priority. This is primarily a societal phenomena in which a minority or sub-group is marginalised and their wants and wishes are overlooked. Marginality is a worldwide phenomenon that impacts millions of individuals. People who are marginalised have a limited amount of control over their lives and the resources they have access to. As a result, they are limited in their ability to contribute to society. A vicious cycle is put in motion, in which their lack of good and supportive connections prevents them from engaging in local life, leading to increasing isolation. It is critical to address the issue of marginalisation since the goal of development is to establish an environment that allows individuals to live productive, healthy, and creative lives. The term 'development' is always used in a broad sense to refer to widespread engagement. A significant majority of people all across the world are marginalised, preventing them from contributing to growth. It's a complicated issue with many contributing aspects. At the policy level, this complicated and serious issue must be addressed. Children poverty, sex, and caste status in society all contribute to and exacerbate mortality and morbidity among children. All of this has an impact on their diet, access to healthcare, the environment, and education. Poverty has a direct influence on children's mortality and morbidity. In India, a female child experiences prejudice and unequal access to nutritional food, as well as gender-based violence, as evidenced by the declining sex ratio and the use of technology to eradicate the girl child. These violations take numerous forms, including child labour, child trafficking, commercial sexual exploitation, and a variety of other types of violence and abuse. India, for example, has the world's biggest population of child workers under the age of 14 with an estimated 12.6 million youngsters working in hazardous jobs (2001 Census). In India, child trafficking continues to be a severe concern. While comprehensive statistics and information on child protection concerns is not always accessible, research shows that children in need of particular protection come from marginalised and socially excluded populations, such as scheduled castes and tribes, as well as the impoverished (UNICEF, India).

1. Discrimination- Despite the fact that India has been independent for 70 years and has implemented the Right to Education, children in the country continue to experience caste and wealth inequality. Because of the prejudice, parents are hesitant to take their children to school. To promote equitable and inclusive quality education and lifelong learning for everyone, it is critical to not only give access, but also to ensure that marginalised children remain in school. Children with special needs from underprivileged Indian communities should also be protected in their quest for an education.

2. Gender Discrimination- Educating girl children is seen as a waste of money in many slums and rural areas, as girls are seen to be destined primarily to be housewives. Lack of sanitary facilities for females, a lack of parental support and motivation, and a lack of gender-sensitive materials are all problems that deter girls from attending school.

3. High Dropout Rate- Despite extensive efforts to encourage children to attend school, six million children remain out of school, with two out of every five dropping out before finishing elementary school. These figures are substantially higher for children from low-income families. Lower learning results are common among historically disadvantaged and economically disadvantaged groups, owing to discrimination in schools and inadequate facilities. This necessitates teacher training that focuses on inclusive learning approaches and ensures more involvement from students of all backgrounds, as well as healthy interaction amongst them.

4. Multilingual Diversity- Many children from low-income families lack access to print reading materials in their mother tongue or primary language. The importance of linguistic variety, which defines India's cultural richness, is sometimes overlooked in schools. It's critical to have an impact on a multilingual reading and writing culture. There are as many as eight different languages and dialects spoken in several places, which differ from the language used in the classroom.

5. Lack of Vocational Training- It is frequently observed that India's educational system utterly disregards the need of vocational training. As a result, education is viewed as irrelevant 'bookish learning' by parents who want to ensure that their children can earn a living as soon as possible. This is one of the numerous reasons why India's school dropout rates are persistently high.

Problems of SCs/STs/OBCs and Minorities – Socially Disadvantaged Group:

In Indian society, the SCs, STs, and OBCs have had significant difficulties. Despite various efforts made by the Empowerment of the Marginalized (Women, Children) Human Security administrations since independence, their situation has not greatly improved, but it cannot be disputed that it has been steadily improving. Despite the government's execution of a wide range of programmes and schemes, marginalisation persists, as stated in one official report: 'on the delicate analysis of the plans from the point of view of implementation, it appears that much is said than done'. To put it another way, there is still a lot of work to be done.' Since its foundation in 1950, the Indian Constitution has expressly protected the rights of SCs and STs. Legislation to end untouchability and shield



them from society's crimes has been a critical step in empowering these groups of people. SCs made up 15.8% of the overall population in 1981, while STs made up 7.8%. In 2001, the SC population had increased to 16.2 % and the ST population had increased to 8.2 %. Their distribution across the country, however, is uneven. STs account for over 90% of the population in Mizoram, whereas they account for less than 1% in Goa. The same is true for SCs, whose numbers are substantially greater in the North-Eastern states. Following the Mandal Commission in the early 1990s, the OBCs' status gained a lot of attention. Although adequate figures are not available, the OBCs make up a higher percentage of the population (almost 40%) than the SCs and STs combined. According to a recent report, the federal and state administrations, including union territories, have identified 2176 and 2551 OBC communities, respectively. The impoverished peasantry of the zamindar period; groups that provided traditional services like as barbers and dhobis; craftsmen; and communities with limited resources or skill sets are among them. In addition, the OBCs are a fairly diverse population. The empowerment of the country's socially disadvantaged groups, such as the Scheduled Castes (SCs), Other Backward Classes (OBCs), and Minorities, remains a top priority on the country's developmental agenda, as they continue to lag behind the rest of society due to their social and economic disadvantage. In 2001, SCs accounted for 179.7 million people, or 17.5 % of the total population, while Minorities accounted for 188.9 million people, or 18.4 % of the total population (projected on the basis of the trend of their decadal growth rates, in the absence of the data of 2001 Census). According to the Mandal Commission, OBCs account for 52 % of the entire population of the country (appears to be on a high side because of the possibility of certain communities of SCs and Minorities featuring in the list of OBCs). For a long time, the aforementioned communities have suffered in all main aspects of life – social, economic, political, legal, and others; these communities suffer, however the severity and extent of their suffering varies depending on caste, tribe, or community. They also find it difficult to have simple access to financing and credit, preventing them from engaging in income-generating activities. They are also impoverished and exploited by moneylenders due to a lack of economic assets like as land, cattle, and capital. They are ignorant of the legal protections in place to ensure that they receive justice and priority care.

MARGINALIZED GROUPS

As previously stated, marginalisation can occur at several levels at the same time, including international, national, regional, and group levels. We shall explore the most vulnerable marginalised groups in practically every civilization in this part.

i) Women- Marginalization is one of the forms of poverty under various economic conditions and under the impact of unique historical, cultural, legal, and religious variables. To put it another way, women may be excluded from some vocations and occupations, absorbed into others, and marginalised in yet others. Women (or men) do not show themselves as a homogeneous group with shared interests, talents, or habits. Lower-class, lower-caste, uneducated, and poor-region women have a different level of marginalization than their better-off counterparts.

ii) People with disabilities- People with disabilities have had to fight unfair assumptions, damaging stereotypes, and unreasonable fears for ages. The stigmatisation of disability resulted in generations of disabled people being socially and economically marginalised, and this, like many other oppressed minorities, has left disabled people impoverished for centuries.

iii) Ethnic Minority- Ethnic minorities are a group of marginalised people of the same race or ethnicity who have a separate culture. A minority refers to a sociological group that does not make up a politically dominating voting majority of a society's overall population. A numerical minority is not always the same as a social minority. It might be any group that is different from the dominant group in terms of social standing, education, employment, income, or political influence.

A minority group usually exhibits the following characteristics 1) It is subjected to discrimination and oppression. 2) They have physical or cultural characteristics that mark them apart and are disliked by the dominant group. 3) They have a feeling of common identity as well as shared difficulties. 4) They have a set of social rules that govern who belongs and who doesn't. 5) They have a proclivity for marrying inside their own group.

Ethnic minorities exist in every big community. They might be nomadic groups that are migratory, indigenous, or landless. Subordinate ethnic groups may form a numerical majority in some regions, such as Blacks in South Africa under Apartheid. In a variety of ways, international criminal law may defend the rights of racial and ethnic minorities. One of the most important issues is the right to self-determination. Religious minorities practise a faith that differs from that of the majority. Religious minorities exist in almost every country. In the West, it is now widely accepted that people should have the freedom to choose their own religion, including the freedom to have no religion (atheism or agnosticism), as well as the freedom to convert from one religion to another. In Egypt, for example, a new identity card system compels all individuals to declare their faith, with the only options being Islam, Christianity, or Judaism.

iv) Caste: The caste system is a rigorous hierarchical social order founded on the concepts of purity and contamination. Brahmins are at the pinnacle of the social order, while Shudras or Dalits are at the bottom. Dalits are marginalised in all aspects of their lives, resulting in violations of essential human rights such as civil, political,



social, economic, and cultural rights. A large percentage of the lower castes and Dalits still rely on others for their survival. Dalits does not relate to a caste, but rather to a group of people who are oppressed, socially disabled, helpless, and destitute. They have little purchasing power, live in substandard housing, and have limited access to resources and entitlements. Physical, psychological, emotional, and cultural abuse are all forms of structural discrimination against these groups that are sanctioned by the social structure and system. In the villages, physical segregation of their communities is prevalent, forcing people to live in the most unsanitary and inhospitable conditions possible. All of these issues have an impact on their health, access to healthcare, and overall quality of life. Malnutrition is common among underprivileged communities, leading in increased mortality, morbidity, and anaemia. The socioeconomic status of the marginalised groups has an impact on their access to and utilisation of healthcare. Caste-based marginalisation is one of the world's most important human rights challenges today, impacting about 260 million people, the majority of whom live in India. Social and economic isolation, segregation in housing, denial and limits of access to public and private services and employment, and enforcement of particular sorts of jobs on Dalits, are all examples of caste-based discrimination, culminating in a modern-day slavery or bonded labour system. However affirmative action and legal protection, the severity of caste-based marginalisation has decreased in recent years.

v) **Tribes-** Tribes are marginalised in all countries, whether affluent countries such as the United States and Australia, or emerging and poor countries in Asia and Africa. Many Australian Aboriginal tribes, as well as many European tribes, are marginalised. The Scheduled Tribes population in India is estimated to be approximately 84.3 million people, and they are socially and economically disadvantaged. They are mostly landless and have minimal control over natural resources including land, forest, and water. A substantial percentage of agricultural labourers, casual labourers, plantation labourers, industrial labourers, and other workers are from this group. Poverty, a lack of education, and limited access to health-care services have all emerged as a result of this.

vi) **Elderly-** In life, ageing is an unavoidable and inexorable process. The growing demographic ageing of the senior population is a prominent component of the global ageing process. The 80-year-olds, or over-age group, is rising faster than any younger portion of the older population in most countries, independent of their geographic location or developmental stage. According to the UN Report on World Population Ageing 1950-2050, those aged 80 and above account for more than 3% of the population in Northern America and almost 3% of the population in Europe, compared to less than 1% in Asia, Latin America, and the Caribbean, and less than 0.4 % in Africa. Over the next 50 years, a regional divide is expected to prevail. In the more developed regions, around one out of every ten people will be 80 or older by 2050, compared to one out of every 30 in the less developed parts. Only one in every 100 people in the least developed countries will be 80 or older. By 2050, at least 10% of the population in nine nations, predominantly in Europe, is expected to be 80 years old or older. In many nations, the demographic makeup is shifting, for example, in Eastern and Northern Europe, women now outnumber males by more than 5 to 3 among those aged 60 or over, thus include not just the old, but also the elderly women. In today's society, the elderly are viewed as the most neglected segment of the population. Many children of old families regard expenditures on aged care, such as health and nutrition, as a waste of money. The stereotype that elderly persons are more likely to suffer from such illnesses adds to their neglect. As a result, the majority of them are demoralised and emotionally shattered, and some even leave home when the acts of neglect reach their breaking point.

MARGINALIZATION IN COMMUNITIES

At both the local and macro levels, marginalisation occurs. The next part will look at how marginalisation manifests itself at several levels, including individual, group, community, and global. Many groups are pushed to the margins. This section will focus on aboriginal groups and women in a variety of places throughout the world. Colonization has resulted in the marginalisation of indigenous peoples. Aboriginal groups lost their land, were driven into impoverished places, lost their means of income, and were excluded from the labour market as a result of colonialism. Furthermore, forced assimilation resulted in aboriginal groups losing their culture and values, as well as their rights in society. Various populations in Europe are still being sidelined from society as a result of the creation of practises, laws, and programmes that cater to the requirements of white people rather than the needs of disadvantaged groups. Women's marginalisation is a second example. Mitha Moosa sees the feminist movement as a direct response to white women's marginalisation in society. Women were not allowed to work outside the house, and their domestic work was undervalued. Feminists advocated that men and women should be treated equally in the workplace, the public and private sectors, and at home. They also worked on labour regulations that improve access to employment and acknowledge childrearing as a vital type of work. Women are still underrepresented in executive jobs and earn less than males in high management positions today. Mahatma Gandhi once remarked "Women are referred to be a man's better half as long as she does not have the same legal rights as males; as long as the birth of a girl is not greeted with the same enthusiasm as the birth of a boy, we should be aware that India is suffering from incomplete analysis. Women's oppression is a rejection of **Ahimsa.**"



SOCIALLY MARGINALIZED

According to Merriam-online Webster's dictionary is "to reduce to an insignificant, or powerless position within a community or organisation". Ghana The idea of marginality is commonly used to analyse socioeconomic, political, and cultural domains where disadvantaged individuals struggle to get access to resources and full involvement in social life, according to S. Gurung and Michael Kollmair. In other words, disadvantaged persons may be overlooked, excluded, or neglected on social, economic, political, and legal levels, leaving them vulnerable to livelihood changes. "Socio-economic marginality is a condition of socio-spatial structure and process in which components of society and space in a territorial unit are observed to lag behind an expected level of performance in economic, political, and social well-being, compared with average conditions in the territory as a whole," according to Sommers et al. This is probably something that some of you have seen in the classroom or on the playground. If you are not like the majority of your classmates, for example, if you have a different taste in music or films, if your accent distinguishes you from others, if you are less chatty than others in your class, if you don't participate in the same sport as many of your classmates, or if you dress differently, you are unlikely to be considered 'in' by your peers. As a result, you frequently feel like you're 'not with it,' as if what you say, feel, think, and do, as well as how you act, aren't quite correct or acceptable to others. Their marginalisation may be due to the fact that they speak a different language, have distinct customs, or belong to a different religious group than the majority of the population. They may also feel marginalised because they are impoverished, have a "low" social position, and are perceived as less human than others. Marginalized groups are sometimes viewed with animosity and terror. Because of their perception of difference and exclusion, communities are unable to access resources and opportunities, as well as exercise their rights. They feel helpless and disadvantaged in comparison to more strong and dominating elements of society that own property, are rich, well-educated, and politically influential. As a result, marginalisation is rarely felt in just one area. Certain groups in society are marginalised due to a combination of economic, social, cultural, and political circumstances.

EDUCATION OF MARGINALIZED CHILDREN

The current situation in India In India, inequity in educational possibilities has become a big concern. It's particularly relevant now since globalization's growing influence is jeopardising underprivileged people's educational possibilities. Although the provision of basic education is the responsibility of the state in most countries, experience shows that the state's role as the primary provider of educational services has diminished over time due to privatisation and commercialization of education, resulting in the denial of education to marginalised groups. According to many research, children from socially and economically disadvantaged neighbourhoods have little opportunities to receive a basic education, and the majority of them are working children. There is widespread consensus that those who do not attend school belong to the Scheduled Castes (SC), Scheduled Tribes (ST), minorities, urban poor, other backward castes, and individuals who live in distant rural regions. It is well documented that a significant portion of the kid population in rural regions belongs to socially disadvantaged households and lacks access to basic schooling. According to the National Institution for Minority Educational Institutions' annual report (2016-17), Scheduled Casts students make up 13.9 % of overall enrolment while Scheduled Tribes students make up 4.9 %. Other Backward Classes account for 33.75 % of students. Muslim minorities account for 4.7 % of pupils, while other minorities account for 1.97 %. According to the study results, 4.67 % of students are Muslim minorities, while 1.97 % are from other minority communities. Male students outnumber female students in the Muslim Minority, whereas female students outnumber male students in another Minority. The literacy rate of a society, as well as its people' access to education, will show how far it has progressed. According to the findings of the poll, the national literacy rate is steadily growing. The literacy rate was 18.32 % in 1951 and 72.98 % according to the most recent senses data. However, when we look at advancement in terms of location, gender, socioeconomic class, and other factors, we may see huge discrepancies and inequities. Educational success differs depending on gender and location. According to statistics, urban males and females have higher educational attainment than rural males and females. Regardless of location, women's educational attainment tends to be lower than that of males. The 2011 census report's area and gender-based literacy level statistics completely revealed the current situation of educational accessibility of males and females in various localities. When examining the literacy rate from the most recent census data, it is clear that, while overall literacy has grown throughout the decade, there remains a significant discrepancy between male and female literacy. In the majority of states, female literacy is significantly lower than male literacy. The disparity in educational attainment between urban and rural areas is much more pronounced. Even after seven decades of independence, there are still disparities in access to high-quality education depending on gender and geography. The rural literacy rate is consistently lower than the urban literacy rate in all states. The urban literacy rate is 84.98 %, whereas the rural literacy rate is 68.91 %. The disparity in literacy between rural and urban areas reveals India's distant areas' lack of educational resources. There are inter-gender as well as intragroup disparities among rural males and females, in addition to inequalities across social groupings. The 66th round National Sample Survey Organization of the Government of India provides a detailed description of the educational levels of various



socioeconomic categories. When reviewing the statistics, it becomes evident that the ST and SC populations have the lowest levels of education. Only 2.2 % of ST and 2.7 % of SC students in rural areas completed high school. The situation of rural women is far worse. Only 0.9 % of ST and 1.1 % of SC females earn a bachelor's degree or higher. This pattern is being replicated at the secondary level as well. Rural ST males have a higher secondary education attainment rate of 5.7, whereas rural ST females have a higher secondary education attainment rate of 2.7. It is obvious that rural individuals, regardless of gender, have limited access to higher education. The literacy level of marginalised persons in urban areas is higher than in rural areas, although it lags behind that of other communities. It has been observed that the educational accessibility of men from the disadvantaged part is lower than that of both males and females from the other society, and that there are gender differences within the same socioeconomic strata. As a result of a thorough examination of India's newest senses report, it is obvious that the gap in educational accessibility between disadvantaged individuals and other socioeconomic groups is wider, particularly in the higher education sector. Primary and upper primary school dropout rates were lower than secondary school dropout rates, according to the Ministry of Human Resource Development. Engagement in economic activities is shown to be the reason for the dropout for boys from school while females are obliged to participate in domestic tasks, especially in the rural region.

MEASURES FOR THE EMPOWERMENT OF THE MARGINALISED CHILDREN

The International Labour Organization (ILO), a United Nations special agency, leads the most significant initiatives to end child labour abuses across the world. The ILO has established various Conventions and Recommendations regulating child labour since its foundation, including a minimum age of 16 for admittance to all work, a higher minimum age for particular forms of employment, mandatory medical examinations, and night work regulation. The ILO, on the other hand, does not have the authority to enforce these agreements; it relies on member countries' voluntary compliance (ratification). Special commissions were established to investigate and assess the prevalence of underage labour in the country. Projects such as the ILO's International Initiative on the Elimination of Child Labour and the India-US project, which focuses on child labour rehabilitation, and the Government of India's National Child Labour Project have achieved and continue to make substantial advances in the fight against child labour. The government, companies, and employees/unions are all becoming more aware of the difficulties, and parents are being persuaded and assisted. NGOs are also well-represented in the fields of education and child labour development. The rescue and rehabilitation of girl children receives special attention. The Indian government and state governments have made a number of steps to address the issue of child labour. The Directive Principles of the Indian Constitution ban the mistreatment of children under the age of 14 years. India has ratified many ILO treaties against child labour. The comprehensive Child Labour Act of 1986 was approved by the Indian government. Child labourers can be rescued, and those who mistreat children can be prosecuted. To eradicate child labour, all children must get free and compulsory education until they reach the age of 16. The Right to Education Act was passed by the Government of India, however it must be carefully followed.

CONCLUSION

Over 30.3 % of the world's poorest youngsters live in India. Large swaths of India's population are marginalised. In a general sense, over 90% of the unorganised labour force is marginalised, although this is a big and diversified group. Women, particularly impoverished rural women; SCs; STs; OBCs; children; bonded labour; the disabled; and the old/aged are some of the more specific major groups. These children, particularly females, face systemic discrimination and exclusion, which manifests itself in higher school dropout rates and greater vulnerability to child labour and human trafficking. There are several development projects for poverty reduction and social security in rural regions, but direct help is conspicuously absent. To stop this unfairness, social protection is required. This conclusion will enable us to comprehend the significance of marginalised children and analyse the steps that may be taken to improve their situation. The marginalisation of such groups has resulted in development that is devoid of social inclusion and fairness. This study revealed the substantial contributions to empowering these marginalised groups, and there has undoubtedly been progress in this regard, much more needs to be done. While these challenges must be addressed, the government has achieved tremendous progress toward its goal of universal education since the Right of Children to Free and Compulsory Education Act was passed in 2009. By providing gender-sensitive study materials and engagement programmes, NGO are able to carry out extensive programmes of education access and enrolment as well as conversation at community events to promote the importance of education in marginalized children who has helped to become the first generation learners in their families and societies. We need enlightened policies that promote practice among vulnerable communities.

FINANCIAL SUPPORT AND SPONSORSHIP

No



CONFLICT OF INTEREST

No

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