



Research Paper

## Social Exclusion: A Sociological Study of Dal Dwellers

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**Abstract:** Dal dwellers are one of the most disadvantaged communities in Kashmir. They have been excluded from the wider society and deprived of basic equipment. The purpose of this paper is to investigate social exclusion and multiple deprivations in the community. This paper shows that social exclusion affects multiple disadvantages, both of which together have a negative impact on the community. Through interviews and analytical documents, this study shows that social exclusion results from language, caste, marriage, poverty, and fundamental discrimination that exclude communities from mainstream societies. Education-based exclusion is alleged to limit people's income, social networks, access the labor market, and leave them with a life of deprivation.

**Key Words:** Social Exclusion, Dal dwellers, Education, Occupation, Kashmir.

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### I. Introduction

Social exclusion is a relatively new concept that emerged in the 1990s as a new paradigm in European poverty research. This is a broader and more dynamic concept than what is expressed in the traditional understanding of poverty. Amartya Sen (2000) points out that the Frenchman René Lenoir (1974) is believed to be the actual inventor of this concept. In other words, it is a French invention related to "Les exclus", which refers to people who passed through the social safety net in the 1970s. For example, disabled people with social support, single parents, unemployed. Later, as social problems worsened in the suburbs of the French metropolitan area, the definition was expanded to include disgruntled young people and isolated people. Therefore, social exclusion is inextricably linked to the French tradition in which "social density" is considered essential for maintaining social cohesion in society.

The term also dates back to the French sociologist Emile Durkheim (1964). The author understood social exclusion in connection with and against the issue of solidarity and social cohesion in society (Larsen, 2004). However, the German sociologist Max Weber is commonly associated with the concept of social exclusion. Max Weber (1968) used the term "social closure" for a group of people who are actively trying to maintain or secure privileged status at the expense of another group (Bak, 2018).

Social exclusion has emerged as a term for processes that cause disadvantages. It is often associated with the notions of stigma; vulnerability and exclusion, as it is due to lack of choice and sociability, and these phenomena are often associated with the collapse of social cohesion (Taket et al. 2009). Social exclusion can occur in different places and spaces and refers to the alienation or deprivation of certain people in society. Often it has to do with a person's social class, education level, standard of living, and how these affect access to different opportunities. Anyone who deviates from the norms of the population in a perceived way can be a victim of a terrible or subtle form of social exclusion. Social exclusion is a unique interaction of factors that only deprives individuals or groups of participation in the social and political life of the community and reduces their material and immaterial quality of life but also modest living opportunities, choices and diminished citizenship. Excluded people are not "like other poor people". They are also at a disadvantage depending on who they are and where they live and are therefore excluded from the benefits of development (Mani, 2013). Broadly speaking, social exclusion is the inability to participate in the social life aspects that people value and

are empowered with, whether in political processes, labor markets, education and health systems, or cultural life (UNDP, 2011).

However, there is no universally or generally accepted definition for this term, as different commentators and institutions have different definitions of the term. The meaning of "social exclusion" depends on the social context and leads to many, often overlapping and ambiguous definitions. General cultural, legal, and other rules regarding membership or eligibility provide a reference point for assessing who is "in" and who is "not out." A constructive approach to nationalism regards a country as an elite political and ideological project, demarcating inclusion boundaries around a territorial or ethnic community, and imaginary about its value, history, and way of life aims to impose a homogeneous story (Stone et al, 2015).

Social exclusion is a much broader concept than income and consumption poverty because it focuses analysis on the determinants of poverty. The theory of social exclusion is based on the recognition that the causes of poverty and inequality are embedded in the structure of social systems and relationships, not individual deficiencies (in the process of exclusion) (SEKN, 2008). Sen (2000) argues that focusing on the relational characteristics of social exclusion's deprivation of skills is particularly valuable as it highlights the relationship between poverty and inequality in society.

SEKN (2008) defines social exclusion in the following way:

Exclusions are driven by unequal power relationships that interact across four major aspects of economy, politics, society and culture, and at various levels such as individuals, households, groups, communities, countries and the world level. It consists of a typical multidimensional process.

SEKN (2008) describes the characteristics of four key aspects: economic, political, social and cultural.

i) The social aspect consists of a proximal relationship of support and solidarity (friendship, relatives, family, neighborhood, community, social movement, etc.) that creates the feeling of belonging within the social system. Social ties are strengthened and weakened along this aspect.

ii) Political aspects include the dynamics of power in relationships that create unequal patterns of formal rights incorporated into laws, constitutions, policies and practices, and access to clean water, sanitation, housing, transportation, medical care, education and society. Power for services such as protection opportunities to participate in public life, express wishes and interests, take interests into account, and access services are unequally distributed along this dimension.

iii) The cultural aspect is the extent to which different values, norms and lifestyles are accepted and respected. Diversity, on the one hand, is accepted in all of its abundance, while on the other hand, there are situations of extreme stigma and discrimination.

iv) The cultural aspect is the extent to which different values, norms and ways of life are accepted and respected. Diversity, on the one hand, is accepted in all of its abundance, while on the other hand, there are situations of extreme stigma and discrimination.

v) The economic aspect consists of access to and distribution of important physical resources (income, employment, housing, land, working conditions, livelihoods, etc.) (**Poverty, social exclusion and health systems in the WHO European Region 2010: 7**).

Social exclusion is found in all societies of, and even in today's world strongly supports the value of social equality. It is defined as "structural, institutional, or operational process of rejection or disability" and "progressive multidimensional burst of" social cohesion ". Elimination refers to the process by which a state of exclusion can be created, not a state of poverty. Simply put, social exclusion means excluding certain groups or sections of society from the mainstream and denying access to basic resources and opportunities they are indignant. In almost all societies, certain groups or sections appear to be chosen for their exclusive attitude and behavior, except for the fact that they belong to those groups. Such an exclusive attitude is more likely to occur in a hierarchical social system.

In India, social exclusion has been studied primarily in terms of caste, class, and / or religious exclusion. These are probably more prominent forms of alienation. Untouchable (Dalit) is a notorious example of caste elimination, including manual scavengers, people working in crematoriums and burial grounds, and people working in similar professions. Tribes or Adivasis also represent socially and geographically marginalized groups in Indian society. In India, social exclusion revolves round societal establishments that exclude, discriminate against, isolate, and deprive a few corporations on the premise in their organization identities which includes caste, ethnicity, religion, gender, race, colour, local identity, and different comparable identities in unique significance and several forms.

As mentioned earlier, social exclusion refers to the "exclusion" of a particular group or section of mainstream society. Social exclusion occurs especially when these sections of society are "systematically blocked" and denied access to resources and opportunities available to other members of society. Excluded parts are "separated" from other parts of society, "excluded" and "left behind" in relation to overall development. It is also states that social exclusion as an indicator of social inequality is the result of "discrimination, prejudice, and intolerance" towards parts of society (Krishnan, 2015:156-157).

"Therefore, exclusion is not the same as other poor people. They are also at a disadvantage depending on who they are and where they live, and are therefore excluded from the interests of development. Elimination deprives people of options and opportunities to escape poverty, denies voices demanding their rights and leads to more poverty. "Social exclusion makes access to opportunities more difficult. Social exclusion explains why groups of excluded people are poorer, have less food, die younger, have less economic or political involvement, and are less likely to benefit from services"(Throat, 2012: 50).

## **Theoretical Framework**

### **Deep Exclusion Framework**

Miliband additionally emphasized the multi-dimensional nature of social exclusion in general: "the focal point on social exclusion signaled that there has been multiple size to inequality" – assets, skills, social networks, and housing, in addition to income. Deep exclusion refers to exclusion throughout multiple area or size of disadvantage, ensuing in excessive bad outcomes for the first-rate of existence, well-being, and destiny existence chances. Deep exclusion refers to people who are excluded on a couple of counts or domain names. The domain names explored had been income, employment, education, fitness, housing, neighborhoods (inclusive of delivery, social capital, and community deprivation), and crime. Because of the multi-faceted and interactive procedure of social exclusion, the drivers of social exclusion which are recognized through Bradshaw et al partially coincide with the domain names themselves: low income, unemployment, education, ill-fitness (inclusive of substance misuse, toddler unintentional death, and intellectual fitness issues), housing (mainly homelessness), delivery issues, crime and worry of crime.

Therefore, deep exclusion highlights the issue of multiple serious disadvantages. Examples of multiple deprivations of Miliband's (2006) are:

- Suffering with primary competencies and long-time period unemployed.
- Children Homeless, drug addicted, no skills or family.
- With parents who are in poverty, have poor housing conditions, and have mental illness(Levitas et al. 2007).

### **Hillary Silver**

Hillary Silver, a pioneer of this concept, states that social exclusion is a breakdown of social ties, a process of participation, access, and a decline in solidarity. Silver also proposed three paradigms of social exclusion: solidarity paradigm, specialized paradigm, and monopoly paradigm. The concept of social exclusion includes different aspects to understanding different concepts of disadvantage and poverty. Social exclusion generally occurs in all sectors, sometimes voluntarily and sometimes enforced. This type of social exclusion brings people who do not participate in public or private activities. Ultimately, it creates tension, violence and destruction (Rao, 2011:164).

Silver argues that the distinct tactics to social exclusion are grounded in distinct paradigms of citizenship and social integration. She labels the three maximum vital paradigms "solidarity", "specialization", and "monopoly", and she argues that procedures of exclusion are conceptualized in basically distinct approaches in each.

➤ The paradigm of solidarity focuses on the existence of a core of shared value, a "moral community" in which social order is built and developed. The ability to express one's attribution through active participation with the individuals who participate in this community is important.

➤ In the paradigm of specialization rooted in liberal thinking, society is considered to be the bearer of rights and obligations, consisting of individuals with different interests and abilities. The structure of society is built around division of labor and interaction with both economic and social spheres.

➤ In the monopoly paradigm, societies are considered to be essentially in conflict, with different groups controlling resources, insiders protecting domains from outsiders, building barriers, and to professions, cultural resources, goods and services restrict access to(Rodgers, Gore, and Figueiredo, 1995:7-8).

Residents who settled in the area of Dal Lake are part of the history of the lake. Walter. R. Lawrence reports in the book: The Valley of Kashmir (Hanz or Hanji) is an important and prominent tribe, with 33,870 people according to the 1891 census. It is impossible to get information about its origin, but the profession is very old and history confirms that Raja Parbat Sen introduced the captain from Sangaldip. They belong to the Vaishya caste, and even today some of them are called Sudra (Lawrence, 2005: 313). Semi-amphibious inhabitants of Dal Lake practiced cultivation in water gardens and wetlands in the late 19th century and owned ownership of the wetlands and associated waterways. Their main profession was to collect wild products from Dal Lake and grow vegetables for urban consumption. They were registered as residents and earned income from them daily by the state government. The Dal Lake cultivator was called Mir Behris (Issues Associated With the Rehabilitation and Resettlement (Rand R) of the People Residing In Dal- Nageen Lake, Srinagar, Jammu and Kashmir).

This lake is famous not only for its beauty, but also for its vibrancy, because it sustains within its periphery, a life that is unique anywhere in the world. The Hanjis have lived for centuries on the Dal and so complete is their infrastructure within the lake that they rarely require to step out on land (**Fazal and Amin, 2012: 74**). Dal Lake has a socio-economic impact on the population. A significant number of Hanjis are trapped in this lake and make a living from fishing, vegetable gardening and tourism (**Khan, 2014: 69**). Hanji can be divided into eight categories based on various economic activities (Dal residents)

- DembHa'enz (Vegetable growers)
- GariHa'enz (Water-nuts gatherers)
- DungaHa'enz (Owners of passenger boats, dunga)
- Ma'er Ha'enz (Boat men of Ma'erNallah)
- Gaad Ha'enz (Fishermen)
- Haka Ha'enz (Collectors of wood from water bodies)
- Shikara Ha'enz (Shikara owners)
- Houseboat Ha'enz (Houseboat owners)"

Hanjis have been identified as a separate caste in the state of Jammu and Kashmir. They are a unique homogeneous community, pursuing a common name, traditions, ceremonies, rituals and perform common traditional occupations. They have several sub-castes based on different occupations, which they have been carrying on traditionally. Hanjis are located in pockets, locally known as Mohalla with in Bud Dal and Lokut Dal municipal wards of Srinagar city (**Fazal and Amin, 2012**).

Hanji generally doesn't have fixed income. Their income varies from month to month and from season to season. It applies more to those involved in hotel management and the houseboat industry. In fact, tourism is an important activity on which many Hanji depend. Hanjis, a unique ethnic group commonly associated with water, is not evolving at the desired rate. The living conditions of Gad Hanjs and Demb Hanjs are poor and unsanitary, but those who own a houseboat have better income and social status (**The Bitter Truth: Major Ethnic Groups 2012**).

Dal Lake is home to and the main source of livelihood for a population of more than 50,000, a majority of them belonging to the Hanji community. The lake houses 700 houseboats and 2,700 shikaras. The Hanji community earns their livelihood from the lake by engaging in various activities, such as fishing, growing vegetables like nadru (lotus stem) and haak (green leafy vegetable), ferrying tourists in shikaras and collecting water lilies for cows, although some of them also practise farming (**Bashir, 2021**).

## **II. Review of Literature**

In the work **The Process of Social Exclusion: The Dynamics of an Evolving Concept** (Silver, 2007) explores the multidimensional nature of social exclusion that dimensions are relevant, and how they are related vary across time and space. The dimensions include both economic and social aspects of disadvantage. But the economic dimensions need not refer only to monetary poverty or insufficient income but also to land, credit, and other assets, food and other consumer goods, and of course, the labour market. The perspective easily incorporates regional, gender, and ethnic/cultural variation, and usually takes notice of the spatial setting. Although exclusion is multidimensional, the causal relations among dimensions of disadvantage may run in many directions, reinforcing or cushioning the impact of one another. Excluded from social security and family support, sustained unemployment can lead to poor income. Income poverty can, in turn, disrupt social relationships. These can lead to or be caused by poverty, poor health, minority status, or remoteness.

In the work **Structuring of Social Inequality in Rural India** (Sharma, 2013), the author states that social inequality is a never-ending problem and occurs in some way everywhere. Its prevalence is as old as humans. Social inequality is clearly due to the distribution of wealth, possessions, honor and power among individual members, primarily the division of labor, the diversity of roles, and the variety of assessments of different tasks by different members of society. Social inequality is a continuous and multidimensional process with dynamic characteristics in the sense that one pattern changes partially or completely and another appears as a modification or modification of the previous pattern.

Social inequality is a systematic and historical reality that is perceived in many forms and contexts in relation to people's structure, ideology and behavior. The result is clear from the placement of people and the representation of their lifestyle and career. The process of inequality in a given society is reflected in the fact that there are differences between different dimensions. The three aspects of social inequality, social, political and economic, are not necessarily the same in terms of establishing equal relationships, so they do not necessarily correspond and are one-to-one relationships. It is in. Therefore, social inequality varies from society to society and does not remain static in any particular society.

In the Journal **Social Exclusion, Marginalisation and Deprivation: The Other Side of the Well-Being**, (Bhatia and Kapur) the human society is heterogeneous in nature, the author focused on exclusion, alienation, and deprivation of people by different criteria. In addition to natural differences in age, gender, personality, etc.,

people are distinguished according to social standards. In India, people are highly differentiated based on language, caste, class, culture, beliefs, socio-economic status and more. These differentiations, or distractions, are the criteria by which an individual's status, power, income, and class of birth of the individual are determined and serve as the basis for social inequality. It creates divisions into different layers of society. The degree of social impact and exclusion of social division influences the social pattern of existence. In India, competition for social and economic resources is causing fierce competition between different social classes. Social patterns, relationships and behaviors between groups, and their impact on individual well-being cannot be overlooked. In fact, the weight of division and the daily struggle for inequality and deprivation fuel stereotypes, discrimination, violence and hatred throughout India.

**Objectives of the Study**

1. To study the socio-economic status of Dal dwellers.
2. To understand the relationship between deprivation in accessing economic and socio-cultural rights.
3. To identify the factors responsible for their social exclusion.

**Methodology of the Study**

The phenomenal consequences associated with the social exclusion of Dal dwellers are related to education, poverty, status of women, marriage and discrimination on the basis of caste and language. In line with these issues, the instrument is designed to primarily capture the variables of the study. Following steps of the methodology is mentioned as;

**Population and Sample:** This study deals with the social exclusion of Dal residents in Lakut Dal and Bod Dal. Attempts have been made to identify problems. In order to get diverse opinions, the random sampling technique was used.

**Sampling** the 400 samples represent the same number of respondents for Lakut Dal and Bod Dal

<b>Dal Lake</b>			
<b>Bod Dal</b>		<b>Lakut Dal</b>	
<b>Household</b>	3375	<b>Household</b>	2277
<b>Population</b>	19985	<b>Population</b>	13233
<b>Total Population: 33218</b>			

(Census, 2011).

Sample size for the present study was calculated by using Taro Yamane's formula. The formula is shown below:

$$n = \frac{N}{1 + N(e)^2}$$

Where,

n= Sample size

N= Total population

e= Margin of error

1= constant Number

By embedding the values in the formula

$$n = \frac{33218}{1 + 33218(.05)^2}$$

$$n = \frac{33218}{1 + 83.045}$$

$$n = \frac{33218}{84.045}$$

$$n = 395$$

From the above formula size of 395 was obtained. For making the data more accurate, reliable and valid it is recommended to choose sample size of 400.

By using random sampling, first identify the proportion of the strata from the total population and then multiple the proportionate value to the sample size, to get the sample of the strata and so on. Sampling for the strata is given below:

Total population: 33218

Total population of Bod Dal: 19985

$$P1 = \frac{19985}{33218}$$

$$= 0.601631$$

Now for a sample size of the stratum

$$400 * 0.601631$$

$$= 240$$

Stratum: **Lokut Dal**

Total Population of the Lokut Dal: 13233

$P2=13233/33218$

$=0.398368$

Now for a sample size

$400*0.398368$

$=159$

So, the sample size from the Bod Dal (240) and Lakut Dal (159) was obtained. Hence, in this way we selected 240 households from Bod Dal and 159 household from Lakut Dal for the present study.

**Research Instrument:** Interview Schedule and observation method was used as a research instrument for the conduct of the survey of Lakut and Bod Dal as the literacy level is abysmal.

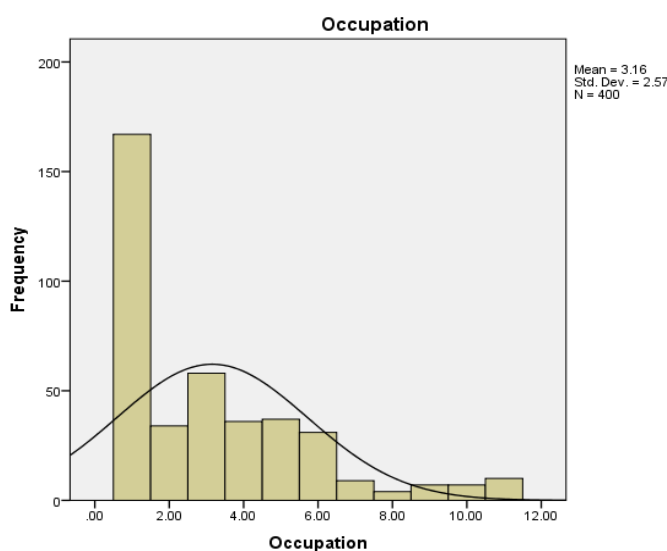
**Data Analysis:** The quantifiable data collected from the interview schedule was calculated through Statistical Product and Service Solutions (SPSS) method in order to ensure the accurate percentage, tabulation and analysis of responses obtained from the statements of the respondents. The total sample of 400 was taken from Dal.

### III. FINDINGS AND DISCUSSION

#### Analysis

**1. Occupation of Head of the Family:** Work and career are the basic necessities of life. Human life depends on the production of food and other daily necessities, and work and profession provide the basis for this life. A profession can be a job, a business, a profession, or a job that a person successfully acquires. It explains a person's position in society. Occupations vary from person to person, their areas of expertise differ, and their wages and time promises differ. Parental professions affect the relationship between a child and a parent. This allows to predict success in education, health, career success, achievement of status, and more.

Economic conditions are one of the most important impacts on a child's education. High financial status leads to quality education and parents with low financial status lead to poor quality of education. Also, if parents have low incomes, they spend a lot of time on jobs to meet their children's needs, so they can't spend time with their children and have no strong relationship. Parents' financial status affects their children in many ways. Well, low-income parents can provide quality education to their children, but low-income parents cannot provide such facilities to their children. Sometimes, due to the financial constraints of parents, children drop out of school and help their families.



Source: Field Work 2021-2022

**Interpretation:** Table 1 shows different occupation of the Dal dwellers like Shikhara riding, fishing, houseboat business, agriculture, workers, street vendors (photographers, jewelers, handicrafts, saffron), government officials, florists, and others (fast food stores, general store) in the same community. In the selected sample the study has shown that Shikhara riding 41.8 percent (tourism) dominates the entire community and was the main source of income. This sample also shows that the percentage of civil servants (class fourth employee) 2.3 percent in which only one respondent in the entire sample was a teacher by profession. This shows that most of this community was owned by day-to-day operations and their lives are largely dependent on tourism in some way.

Tourism benefits the people living in and around tourist centers financially. Tourism has now been accepted as an industry like all other industries. But the families of these workers were caught in poverty due to low-paid work. The families of low-paid workers risk a cycle of economic disadvantage and individuals with limited education or less education and weak economic prospects have children out of school and become the helping hand of the families. For low income families, in particular, the lack of some of dimensions such as, food security, stable family environment, mental and physical health security, safe housing and communities, employment opportunities, or all of these dimensions can be extremely harmful to their wellbeing since this could lead to poverty. Such a direct link between lack of wealth and poverty can ultimately lead to family instability.

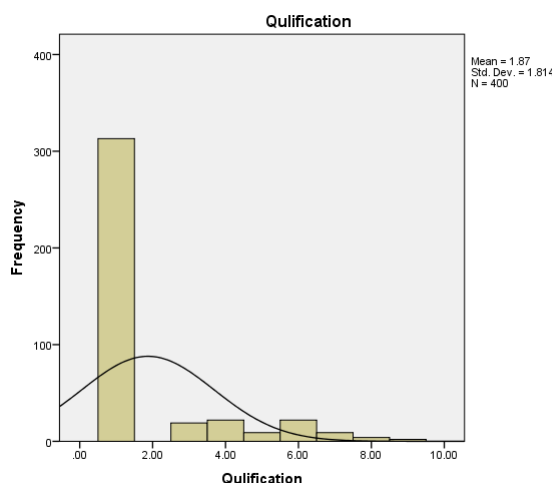
**2 Educational Status:** Illiteracy is the mother of all issues as it gives birth to many other issues like poverty, unemployment, child labour, female feticide, population burst and many more (Singh:2015).

Education is the first and most important thing in human life. It organizes human culture and also plays an important role in socialization. It helps the overall development of the child as well as the overall development of the child. Education is the most important foundation on which the future of mankind depends. Education develops the personality, thinking and social skills of humans. It also prepares people for life experiences. It gives people a special status in their own society and wherever they live.

Women play a variety of roles in society, including mothers, wives, sisters, caretakers, and nurses. Women place greater emphasis on the needs of their families and others and have a better understanding of social structure. Educated mothers make sure their children are educated and attach great importance to girls' education as well as boys.

Education makes women even more confident and ambitious. They can become more aware of their rights, speak out against exploitation and violence, and change society. When a woman cries softly, society does not progress at all. Education is like a weapon for women to find a progressive path for their lives and their families. Educated women can make positive changes in both their homes and society. She is more likely to send her children to school, which improves the literacy rate of the country. There are many other benefits to educating women, except for health and hygiene and improving the country's economy. No country can achieve true development by leaving women to education. It is important to define the educational status of the Dal dwellers.

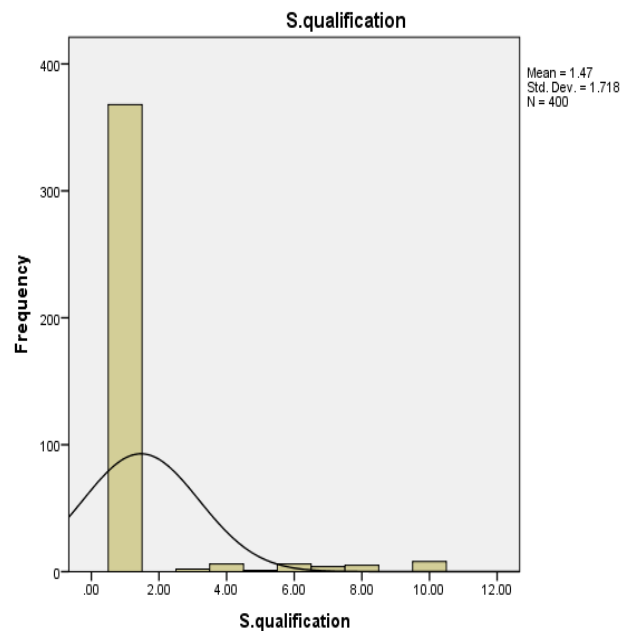
### 2.1 Educational Status of Father



Source: Field Work 2021-2022

**Interpretation:** Table 2.1 shows that the education status of the head of the family (father/elder son) and 78.3 percent of the head of the families were illiterate and few respondents were educated even under matric. Of the entire sample, only four respondents had a college degree and two were post graduate. The illiterateness of the inhabitants of Dal kept them at the lowest levels of the workforce and thus leads to poverty. Second, illiteracy increases poverty and poverty is cyclical within the family. These uneducated people have problems supporting their children in their daily studies. Uneducated people struggle to keep up with social situations and often remain marginalized.

**2.2. Educational status of Mothers**



Source: field Work 2021-2022

**Interpretation:** Table 2.2 shows that the 92 percent mothers were illiterate and likely to be at a disadvantaged. Very few mothers could read and write from the whole sample and 1.3 percent were graduate and 1 percent and 1.5 percent secondary school and matriculate respectively. This indicates an educational exclusion among female Dal residents. Respondents cited many reasons for illiteracy and poor education.

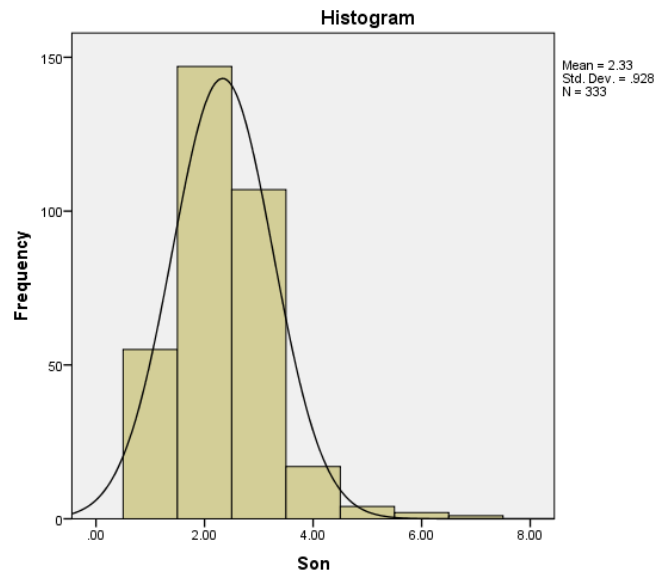
Respondents confirmed that poverty was the main reason for their illiteracy and the traditional social attitude towards women in this community, doesn't allow them to pursue education. Also, family and social norms, the caste and patriarchal system are still dominant where women's education was not allowed. Also there were no educational institutions or the nearest school a few kilometers away in this society that was also the reason for women's illiteracy. There were no educational institutions or schools are far away from main locality. The lack of access to social institutions contributes significantly to the high illiteracy rate of this society.

**2.3 Education of children :** Education is an important factor and plays an important role in a child's life as it helps the child grow and enhances creativity and thinking processes. Education is an important tool for people and societies to improve attributes such as wealth and skills, break down barriers to building societies / communities, and improve well-being. Education is an opportunity and an important tool for the development of communities around society.

In recent years, India's education system has changed and improved day by day by providing various programs to encourage and improve children. To achieve the universalization of primary education, the Government of India has launched a series of educational programs that guarantee education for all. The main goal of these programs is to improve the quality and standard of education. There are several primary education programs in India.



2.3.1 Educational Status of Son

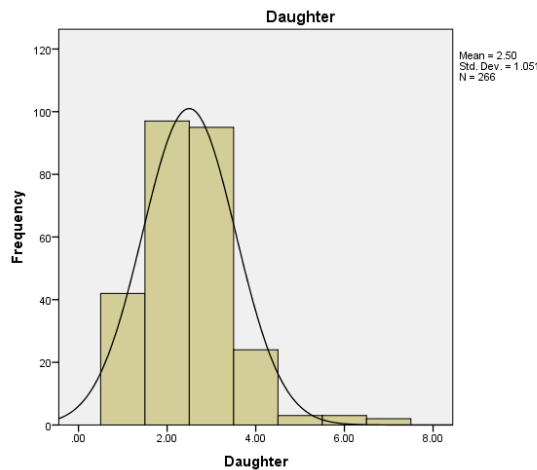


Source: Field Work 2021-2022

**Interpretation:** Table 2.3.1 shows the literacy rate of boys living in Dal, showing 36.8 percent were dropout, 1.1 percent illiterate, registered boys from primary to secondary class 13.8 percent, 4.3 percent had completed graduation and 0.1 percent had post -graduation that briefly classifies the educational status of boys in the Dal community.

In the present study that there was lowest percentage of the total number of families with boys in each family has completed a degree and higher education. Children starting school attend preschool classes. The surveyed sample shows that most of the boys quit education and start working at a very young age to support their families. In particular, one of the main reasons for dropping out or not enrolling in school is poverty, the low income of parents who cannot provide educational facilities for all children in their families.

2.3.2 Education of Girls



Source: Field Work 2021-2022

**Interpretation:** Table 2.3.2 shows that 24.3 percent were dropout, 0.8 percent illiterate, 6 percent completed their graduation and 0.5 percent was post-graduate and 0.8 percent doing private job (school teacher). The present study provided the briefly educational status of girls in the Dal community, but further support and guidance is needed to increase the literacy rate of girls.

Very few girls completed the study and only two respondents completed the post graduate study. Most families in the Dal community were minors and some do not have girls, so they do not register their daughters. Girls dropped out of school because of their indifference to education, the influence of family traditions, and working

at home. A combination of poverty and race and gender often makes girls less likely to attend school. The educational status of women indicates their exclusion.

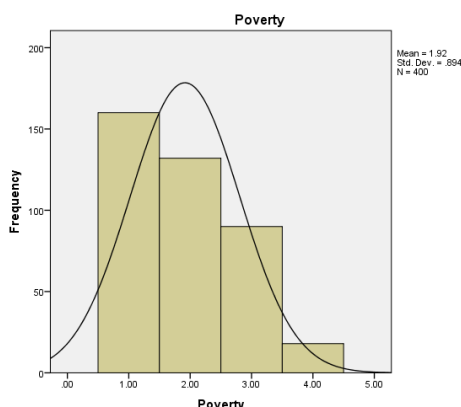
Poverty exacerbates the impact of isolation and ethnicity on reducing school enrollment. The parents of these children have low-paying jobs, are literate and unemployed. Most of them work as day laborers and are fighting hard for their lives. In the course of education, they face the following problems: Lack of motivation, lack of guidance, lack of favorable atmosphere, financial problems, etc. All of these issues affect their motivation, academic performance, and ultimately their career advancement. Education, unemployment and social life were their main difficulties. The parents registered their children, but eventually they dropped out of school, and the parents marry off their girls and boys, joined the father, and helped the family.

**3. Poverty:** Poverty is a state where individuals are missing money or substance owners of common or social acceptable amounts. It is said that there is poverty when people have no means to meet their basic needs. Poverty has a destructive impact on the people who live in it. Generally, poor children are poorer than adults and fall from high school and have a job failure. Poor families have more stress for poverty if there is a general stress of the family, and the poor family life is even stronger. Therefore, different types of family problems are more common in poor families.

Socioeconomic status encompasses not just income but also educational attainment, financial security, and subjective perceptions of position and socio-economic class. Socioeconomic status can encompass quality of life attributes further because the opportunities and privileges afforded to people within society. Poverty, specifically, isn't one factor but rather is characterized by multiple physical and psychosocial stressors. Further, Socioeconomic could be a consistent and reliable predictor of an enormous array of outcomes across the life, including physical and psychological health. Socioeconomics affects overall human functioning, including our physical and mental state. Low Socioeconomics and its correlates, like lower educational achievement, poverty and poor health, ultimately affect our society inequities in health distribution, resource distribution, and quality of life.

The vicious cycle of poverty passes on lifelong obstacles and problems from generation to generation. Ultimately, poverty is a major cause of social tensions and threatens to divide a nation because of income inequality.

### 3. Poverty



Source: Field Work 2021-2022

**Interpretation:** Based on the above observations and analyzes, it was found that most of the population was engaged in a poorly productive tourism economy that creates poverty. In the study area most of this population worked as unskilled workers. And in the absence of productive assets, they are most vulnerable to poverty.

The emergence of low-income Dal residents clearly shows that the employment of low-income earners prevented them from living a luxurious life. The pattern of deprivation consistently shows that the inhabitants of Dal residents in the poorest situations. Most of the population suffered from poverty due to the seasonal income of Dal's inhabitants and the disadvantages of income-generating employment activities. Table 3 shows that respondents show different reasons for poverty as 40 percent said that illiteracy was the main reason for poverty. In the past, the inhabitants of Dal were unaware of their education, and illiterateness was a major cause of poverty. The rise in the illiterate rate has led to an increase in the unemployment rate and, by extension, the poverty rate.

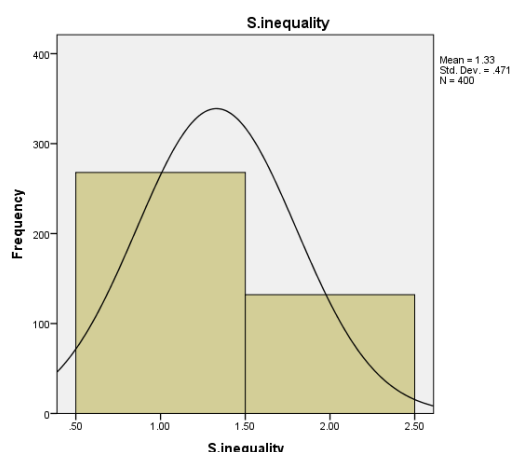
Uneducated people remain in poverty because they are forced to work at a minimum and do not earn too much, which is sometimes the reason for their children's education to be delayed. Education is not directly related to poverty eradication, but improving skills can help people get out of poverty. Second, illiterate increases poverty

and poverty is cyclical in these families. Illiteracy was a major cause of poor socio-economic conditions. And 33 percent said unemployment was also one of the main reasons for poverty, and because of the lack of industry and other private economic activities, Dal residents are primarily dependent on tourism economic activity, with the lowest monthly income widening income inequality that leads to poverty.

22.5 percent said nature of their job like agriculture and tourism are the main occupations of Dal's inhabitants and bring income to most of the population, but their seasonal nature does not provide jobs to farmers and tourist-related people all year round. In the off-season, they remain unemployed, which increases their poverty. Some interviewees said that the tourism industry is the backbone of the Dal residents, but the low flow of tourists that impedes them to earn enough money to improve their economic situation. 4.5 percent respondents say that there are other reasons for poverty: Product prices are rising daily, but due to low skills and wages of workers that contributing to their poverty.

**4. Social Inequality:** Inequality makes it difficult for everyone in society. Everyone in society is considered equal and treated equally. As a result, people in society are free to share knowledge and participate in activities that may affect society. Equality creates trust and productivity, and people unite and lead to economic development. Inequality in all societies creates room for economic instability. Such societies will prosper economically if people are treated equally and given equal opportunities to express themselves. Inequality is associated with several unpleasant developments, including the financial crisis, inflation, rising debt profiles, and economic instability.

#### 4. Social Inequality



Source: Field Work 2021-2022

**Interpretation:** Table 4 shows that 67 percent of the respondents said that they face social inequality and discrimination. Most of the samples investigated that Dal dwellers regularly face exclusion and discrimination, like caste-primarily based totally comments, discrimination in academic institutions, deprivation and different kinds of their day nowadays life. Most of school girl students stated they face discrimination of their class room whilst there's any noise with inside the class room the alternative class students shout *gadi hanz*.

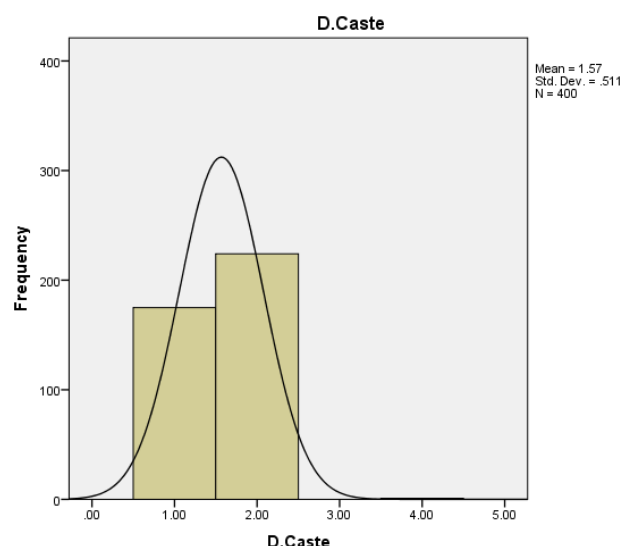
They also stated that they live in the separate localities, if they go to live to any other place they generally live outside the society, Society sees them as decrease classes, and what many cultures have in not unusual place is that human beings see them as "exiles." Upper castes generally tend to preserve distance from decrease castes. They belong to the poorest layers of society. They have been deprived of virtually many civil facilities and have been isolated from modern civilized lifestyles for centuries.

33 percent respondents said they did not feel discriminated against at any level because education globalization and modernization are key strategy for bringing about the changes necessary to ensure socio, cultural, economic equality as well as environmental protection in terms of society's perspective.

**5. Discriminated on the Basis of Caste:** Caste governs every aspect of life, from birth to death. It is a major determinant of social status: social mobility is very difficult because it is endogamy and inherits patrilineality. Caste often correlates with class and socioeconomic status. The caste system has caused many drawbacks due to its strict rules. Society was strictly divided, and those belonging to the upper castes exploited those of the lower castes. A person born into one caste is destined to remain in that caste forever. People are still confined to their caste and not exposed to different ideas and ways of thinking. However, in recent years, the intensity of caste-based discrimination has decreased due to affirmative action and legal protection. Caste is another social component, as is marriage, as is family life and parenting, but opposition to the practice of one caste leads to

interference in so many areas of human life. Caste also determines who to marry, why to marry, and the future acceptance of children in society, rather than the name at the end of an individual's name.

### 5. Discrimination on the Basis of Caste



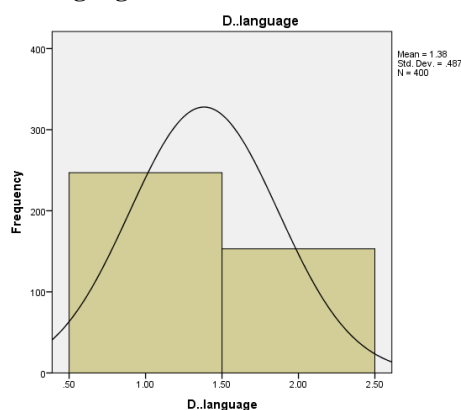
Source: Field Work 2021-2022

**Interpretation:** The Table 5 shows that 60.3 percent said that they were discriminated on the basis of caste, it was evident that the respondents' opinions indicate that caste-based discrimination is a major obstacle to the social and economic empowerment of the community. Respondents also revealed that the inhabitants of Dal were often criticized by other caste members and abused by caste contraindications. They said casteism is still rooted in this society and it is very difficult to destroy the deep roots of casteism because of their bad thoughts. Discrimination based on caste is one of the most serious human rights problems in the world today. It is not only limited to economic sphere but also accessibility, dignity and social status.

39.8 percent of the respondents stated that they face any caste discrimination and said that caste is only a social custom, it's miles glaring that with modernization, improvement and boom in instructional stage and many others, the effect of diverse divisive social forces like caste and diverse taboos and many others emerge as weaker.

**6. Discrimination on the Basis of Language:** A person's accent is often associated with the person's "native language" or location or place of origin. This is because a person's accent is usually related to the person's ancestors, ethnicity, or place of origin. This applies to those who are mistreated due to the nature of the speech, such as accents, vocabulary, syntax, etc. Language is the primary psychological tool that enables individuals to express their needs, intentions, and emotional states. It is important that the type of language used includes the speaker's choice to convey the characteristics of the speaker and many other aspects of self-expression. Words can have a big impact on people. It can affect both on the positive and the negative.

### 6. Discrimination on the Basis of Language



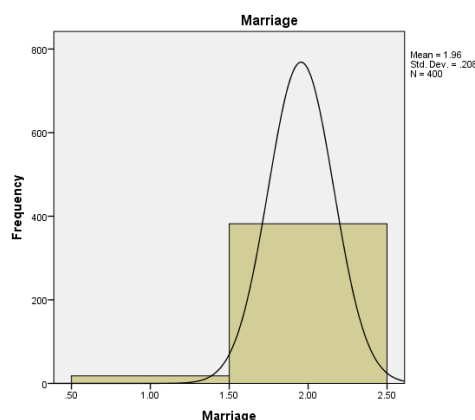
Source: Field Work 2021-2022

**Interpretation:** Table 6 suggests that 61.8 percent said that they face discrimination on the idea of language and a big percentage of the respondents said that they had been being discriminated in opposition to on the idea of language. They had been being lashed out at the use of irrelevant language and the use of curse phrases and calling them not-so-excellent and they are from the Hanji network they usually use irrelevant language and Hanji were less respectable, quarrelsome and even immoral. On the alternative hand, society misinterprets and misjudges that they usually use foul language which will become a verbal response in a whole and lot of occasions and offers a terrible impact and go away an awful impact at the picture of the Dal habitants consequently effect of terrible phrases may have long-lasting adverse effects. And 38.3 percent of the respondents said they do not face any discrimination on the basis of language because society has changed due to the education and modernization

**7. Type of Marriage:** The institution of marriage is found since the early periods in all human societies. Marriage is a universal social system and is found at all stages of society and development. The nature and form of marriage varies from society to society. The types and forms of marriage in different communities, societies, and cultural groups depend on customs, habits, and thinking systems.

Marriage can be divided into two types, endogamy and exogamy, based on the rules of spouse choice. Each caste has a sub caste with an imperceptible hierarchy that leads to the formation of new groups (Malik, 2015).

## 7. Marriage



Source: Field Work 2021-2022

**Interpretation:** In Kashmir, endogamy is mainly favored within the caste group. Both upper caste groups and lower caste groups usually prefer endogamy. Table 795.5 percent said that they prefer to get married within the community. For daughters, they feel more vulnerable than for sons, and as a result, follow endogamy more strictly. Residents of Dal argue that casteism is very strong in Kashmir, and that this way of thinking in society will cause daughters to suffer from insults, abuses and verbal abuses. Most respondents supported the daughter's endogamy.

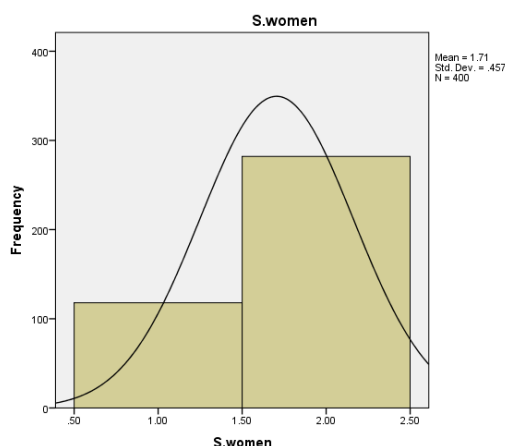
Caste plays an important role in choosing a marriage partner. They believed that marriages would only take place within the same community and caste, as customs, rituals, cultures and traditions were closely aligned and they married their children early. They couldn't imagine getting married outside their caste or community.

The people of Dal have a very strict caste structure, so they never get married outside the caste. Dal's inhabitants have very strict marriage practices, so they only get married within their sub caste. For example, a vegetable farmer (Demb hanz) will only marry his own community, and a vegetable farmer in the fishing community (Gadi hanz) will marry both communities. And other communities are like houseboats. Despite their daughter's high qualifications, she is forced to marry a low-skilled, low-income man. And just 4.5 percent said they do not follow any endogamy.

**8. Status of Women:** Previously, men ruled society and women were considered subordinates. At the family level, women had little or no decision-making power, while men were considered heads and had sole responsibility for all family decisions. Women were only recognized as for wives, mothers and families. Men had the right to education and high status, and women took on family responsibilities and were burdened with household chores. The oppressed society of patriarchy with a strict caste system has caused great distress to women in various societies. They have been (and are still being abused) inside and outside the home. Primarily, women in all societies are alleged to be discriminated against and disadvantaged in all aspects of their lives, even if they are denied basic rights such as education and access to property.

The Constitution of India clearly states that women have equal rights to men and are legitimate citizens of the country. Today, women can be called state builders, and women's cooperation and participation must be encouraged at every stage. The status of the women of a Dal resident is listed in the table below.

### 8. Status of Women



Source: Field Work 2021-2022

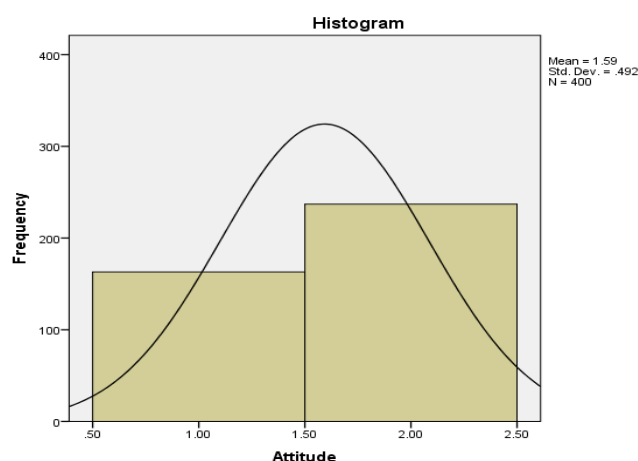
**Interpretation:** To know the changes in the condition of women in Dal, Table 8 shows that the condition of women has not changed and is very poor. They were socially and culturally restricted from leaving home, communicating freely outside the community, working outside, and receiving higher education. They were limited to housework and family care. They are socio-economically backwards and belong to the bottom of the social ladder. They live in marginal situations and feel very vulnerable due to their low social presence in society. Usually, they are in an isolated disadvantage of society, live within the limits of their homes, and are isolated from mainstream societies. Because they are illiterate and ignorant, they are unaware of the various welfare and social security systems for their benefit and are increasingly excluded from all areas of life. In fisherman household nothing has changed they permit their females to travel outside just for selling fish within the market and their condition remains the identical.

Some of the respondents (houseboat owners) confirmed that in early times they were not allowed to work or get education but due to modernization and education that has changed the status of women and were allowed to get educated to be socially and economically self-sufficient and could work outside the public or private sector.

**9. Attitude towards Women:** Women and girls make up half of the world's population. Nevertheless, gender inequality continues everywhere and social progress is stagnant. The inequality that girls face begins at birth and lives with them throughout their lives. Getting married at a young age also affects girls' education. The disadvantages of non-education lead to lack of access to qualifications and limited opportunities in the labor market. Invisibility, alienation and exclusion of women doesn't help to create gender-fair society. Women and girls' empowerment is crucial to increase financial boom and social development.

Conservative social norms can restrict women's mobility and potential to network, limit women's working in politics and government, and result in discriminatory legal guidelines and practices. Inequalities offer a breeding floor for perpetrators to carve out new paths to cause violence towards women.

## 9. Attitude Towards Women



*Source: Field Work 2021-2022*

**Interpretation:** The value of civilization can be judged by the position it gives to women. Regarding the culture of Dal residents, Table shows the social and cultural attitudes of society towards women, and most of the interviewees were not allowed to work or be educated. The table9 shows that 59.8 percent families do not allow their females to be educated and marry off them at an early age. The lives of women and girls were in all respects more restricted than men. From an early age, women and girls live in the same communities and households as men and boys, but women were more excluded from investment and opportunities.

Women are not treated equally by society. Men have more choice and agility, but women's freedom of movement outside the home is increasingly limited. This leads to the process of social exclusion of female of Dal residents. Today, women are seen in power, but none of the surveyed sample has been adopted doctors, engineers or high- ranking they live in the four walls of their houses. It was also seen parents enroll girls in school but when it comes to higher education the girls gradually drop out. At the same time, inequality is increasing. It is a sad and harsh reality that women continue to be denied their basic rights because of the restrictions imposed on this society.

40.8 percent respondents said they allowed their females (owners of houseboats) to have higher education; work as teachers in private schools. Among the Dal inhabitants a few were lawyers, while some have done MBA, and importantly do work.

## IV. Conclusion

From the foregoing discussion it may concluded that most of the population was engaged in a poorly productive tourism economy that creates poverty. This population worked as unskilled workers. And in the absence of productive assets, they are most vulnerable to poverty. Women work harder and longer than men. But she is still an invisible unpaid family worker. None were employed in the public or other private sectors due to their low level of education or illiteracy. Social exclusion of girls perpetuates poverty at the individual and family levels by denying access to education, services, resources and markets. Due to traditional taboo and patriarchal societies, girls' lives are in all respects more restricted than men. This indicates that women have a low status among Dal residents. Hanji social group, considered impure and contaminated by the upper castes, remained at the bottom of the caste hierarchy. Due to social constraints, Hanjis has an endogamy. In addition, the inhabitants of Dal are divided into many subgroups based on work, such as Demb Hanz, Gadi Hanz, and Dongi Hanz. This difference is mainly due to the type of work they do and is also the reason for creating a sense of superiority between groups. They belonged to the depressed community of Kashmir. Hanjis remained the one victim of caste discrimination. Among them Fishermen (Gadi Hanz) were more discriminated against among the Hanji tribes. The analysis examines that these human beings are socially, economically and politically neglected. The result is poverty, poor education and poor health. They belong to the poorest layers of society and have other problems. They have been deprived of virtually many civil facilities and have been isolated from modern civilized lifestyles for centuries.

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