## Social Exclusion in Modern Urban Space: A Case Study of Cuttack City

**Balaram Pradhan**

*Research Scholar, Department of Political Science, M.P.C. Autonomous College, Baripada, Odisha, (Affiliated to North Odisha University), (Odisha) India*

### Abstract

Nowadays, caste-based discrimination is eliminated in the direct form, but despite class role in social and political unity and integrity, division of the caste system and indirect discrimination structure is still alive. This social structure promotes a society where people hesitate to treat Marginalised people as human beings and ignore them in various spheres. Marginalised people are involved in multiple types of sanitation work and other work that is not considered suitable by ordinary people. At the time, in the workplace and other places, they did not treat them well like other people. Discriminatory behaviour by other people is somehow responsible for hurting their dignity as individuals. The political structures carry forward the customs and the blind beliefs responsible for Social Exclusion. To understand discriminatory behaviour in modern urban society, the Researcher presents a case study of the Cuttack City of Odisha State. The study researcher tried to explain modern society's response to social Exclusion through this case.

**Key Words**: Social Exclusion, Cuttack City, Caste Based Discrimination, Marginalised Group, Social Structure

### Introduction

Social Exclusion is an old concept, but its dimension and scope grew wider than in ancient times due to the advent of globalisation. It is only a concept of social structure, but it covers every aspect of human life in recent times, such as political, social, economic and psychological aspects. With the age of modernisation, people think social Exclusion may vanish, but the pace of industrialisation and development added many new dimensions to this area. Social Exclusion is a complex or multi-dimensional process that impacts people's quality of life and society's equity and cohesiveness. The most important reason for this kind of discrimination is caste-based Social Structure. The Researcher takes the example of Cuttack City to understand this issue. Cuttack City is a city of 1000 years, so tradition, custom, and division also start from 1000 years ago. Since ancient times, the city has been separated by caste, and this distinction still exists. In Cuttack City, people practice caste-based social Exclusion based on a rigid social structure and traditions. The Cuttack district comprises three sub-divisions and only 14 blocks/municipalities. The Cuttack district is divided into 59 wards.(Government of Odisha, n.d.) Every Ward in these 59 wards is separated into distinct Sahi or

sections, and each area has a designated space for marginalised persons. Here Exclusion is caused mainly by societal structures. The Researcher attempted to briefly explore this social structure and its impact on their lives. There are 47 Harijan Basti, 20 other Schedule caste areas, and many slum areas. This study covers the socio-economic-political scenario of marginalised group peoples (excluded) and tries to find the reason behind this Exclusion.

**Origin and Development**

The word was first used in 1974 in France to describe a break in social ties. In many European countries, it later became the dominant topic of social policy.(Vineesh, 2019) Although the term' social Exclusion has come into widespread use only recently, in the second half of the 1990s, attention began to focus on defining and specifying the concept more closely.(Silver, 2015) Over time, the term "social exclusion" has embraced a broader range of social issues and marginalised populations. "Social Exclusion," according to Amartya Sen, is a recent phenomenon. In the mid-1970s, he credits French policymaker Remy Lenoir with coining the phrase. However, he also points out that the term has evolved into an umbrella concept that has been used to cover a wide range of social and economic issues. His book, Social Exclusion, covers two major topics: a) epistemology, or how to get a better knowledge of the many phenomena of deprivation and poverty; and b) sociology, or how to better comprehend the various phenomena of deprivation and poverty. b) Policy implications of such understanding - how to make better policy. *Sen discusses social Exclusion as capability deprivation and poverty as capability deprivation* (Sen, 2000)**.**

According to the valid text of India, society is divided into four varnas, or divisions of a group of people based on their birth, such as the chaturvarnya, or the division of a community into four classes, a hierarchy based on the Brahmins cultivating knowledge, the Kshatriyas bearing arms, the Vaishya trading, and the Shudras serving all three categories. The Brahmin flattered the Kshatriyas, and both let the Vaishya live to be able to live upon him, but the three agreed to beat down the Shudras. He was forbidden from acquiring riches to avoid relying on the three Varnas. He was banned from getting information to maintain constant surveillance of his activities. He was prohibited from possessing firearms for fear of defying their rule. The Varna categorisation implicitly had a fifth element: those deemed entirely outside its scopes, such as tribal people and the untouchables.

Caste and untouchability based social Exclusion in contemporary India Even today, the Indian society follows the same Varna system where the community is categorised into four, namely the Brahmans, Kshatriyas, Vaishya, and the Shudras, and the practice of the Varna system is still in existence which has a pattern of discriminating the Shudras (Rahul, 2021). Today in contemporary Indian society, the Shudras are known as the **Dalits**, a Marathi word that means "**broken men**". Presently, there are 180 million Dalits categorised and classified as scheduled castes in the Indian constitution (Haseena, 2015). However, more than 180 million Dalits are subjected to social, economic, political and cultural Exclusion deeply embedded in social practices. Dalits are social and physically separate; they mostly live outside the village, in rural areas and in specified areas in cities. They are denied fundamental human

rights, not allowed to own property rights, and use public and common property such as wells, tanks, and temples. After India's independence, when India declared itself as a democratic nation have adopted a written constitution in which the practice of social Exclusion in the form of untouchability was eradicated and made a punishable offence under articles 17 and 18 of the Indian Constitution and have made several developmental provision for the Dalits. Despite this, social Exclusion and discrimination have been practised in newer forms and strategies. Christine Bradley (1994) pointed out the following five main mechanisms through which social Exclusion is practised *Geographical segregation, Intimidation, Physical violence, Barriers to entry, and Corruption* (Mondal, n.d.)**.**

**Types of Exclusion**

Several kinds of Exclusion occur in our society, including caste-based, hereditary, and untouchability. Such as

- **Caste-based Exclusion**: the caste system divides people into social groups. Each caste's civil, cultural and economic rights are predetermined or ascribed by birth and made.

- **Hereditary**: The assignment of civil and economic rights is unequal and hierarchical, and the essential feature is it provides for a regulatory mechanism to enforce social and economic organisations through the instruments of social ostracism, and the caste system is reinforced further with justification and support from philosophical elements in the Hindu religion. Caste at the top of the social order enjoys more rights at the expense of those at the bottom of the caste hierarchy and fewer economic and social rights.

- **Untouchability based social Exclusion**: the untouchables at the bottom of the caste hierarchy suffered the most from unequal assignments and entitlements of rights. The untouchables suffered from social Exclusion and discrimination involving certain rights, including civil, cultural, religious and economic rights and particularly the notion of untouchability, which is unique to the untouchable caste only they are considered impure polluting unfit for social association and interrelation with castes above.

- **Active and passive Exclusion**: Active: deliberate Exclusion, say of a community in a nation & Passive: non-deliberate Exclusion, say due to high inflation in India, the poor are deprived of food and hence excluded from enjoying a minimal life. (Shankar, 2013)

**Review of Literature**

The Existing literature provides a basic understanding of the issues of Social Exclusion and its structure. There is much literature available on the issues, but the Researcher tries to present the current condition of the issue. According to Kadun & Gadkar, 2014, Social Exclusion is the denial of fundamental welfare rights to citizens' positive freedom to participate in social and economic life. It mainly has two types first is caste-based discrimination, and the second is untouchability based discrimination. Quark, 2008 argued that the new economic system articulates the mechanisms in which the structure continues to create and exacerbate inequalities in society. Shah & Joshi, 2016 argued that the research study found that despite domestic laws and welfare measures adopted to improve their socio-economic condition, they remain

vulnerable and are subject to various forms of atrocities committed against them. Uttarakhand's scheduled castes have not developed because government schemes and welfare policies have not been appropriately implemented. Chhetri, 2014 in his book, define social Exclusion and women's issue very briefly in the context of material deprivation and patriarchal social structure. He also argued in a broad sense. Social Exclusion is the denial or non-realisation of civil, political and social rights of citizenship of Dalits and Marginalised groups of society. Borroah et al., 2015 emphasised the fundamental issues of Exclusion like Ambedkar, and they were focused on two aspects of social Exclusion. The first was the exclusionary nature of the caste system, which denied recourse and opportunities to lower caste members. The second was a set of policy measures to ease the effects of Exclusion. This book examined ten areas, namely human development, inequality, poverty, educational attainments, child malnutrition, health, employment, wages, gender and access to public goods, in which significant intergroup disparities in achievement remained, even after allowing for differences between the groups in their endowment of relevant attributes. These pieces of literature have described the concept of Social Exclusion briefly, but generally, people think this issue impacted rural places. Urban towns or places are quite free from this kind of issue, but the Researcher tries to present the problems of social Exclusion in the urban area.

## Material and Methods

The proposed study is about understanding the way of inequality and deprivation in the context of social structure in Cuttack City. The present study explores those structures of inequality embedded in our modern society. The Researcher used both Primary and Secondary Sources for the study. In Primary Section, 100 respondents' interviews are covered for this study. Researcher used SPSS software for analyse and non-parametric techniques for hypothesis test.

Study Design: Face to Face Interview Method
Study Location: 10 Wards of Cuttack District, Odisha

Sample Size: 100 Respondents from Marginalised Group

## Selection Method

The random Sampling Method used by the Researcher for the analysis of the issues. Respondents are selected by their House Number, and there is a fixed distance between each respondent's houses according to their total house number 10 respondents is interviewed from each Ward.
Analysis Method: Quantitative method is used by the Researcher.

## Research Question

The paper's central question is to address the structure of inequality and discrimination.

- Why is caste-based discrimination still alive in the modern age? Are customs carried forward, or is it just an ancient structure we followed?
- After it negatively impacted social structure in every sphere of the human environment, is this kind of division justified in a modern city in the 21st century?
- Does this kind of division is created to protect them from other people or to make a structure of alienation and identify them as backward social classes?

**Nature of the Study**

The study focuses on socio-economic and historical perspectives about excluded peoples of Cuttack City. The study is exploratory by nature which aims to discover the reason and study people's mindsets regarding them.

**Objectives**:

1. The first and foremost objective is to address the issue of inequality between people.

2. This study focuses on material deprivation, insufficient access to social rights, and low degree of social participation of people.

**Hypothesis**

For a long time, the caste-based division has been an ancient structure used to make social division, social stratification, and classes. In this way, higher class people get maximum advantage, and lower-class people get the lowest benefits from society. Cuttack City is a city of 1000 years, so tradition, custom, and division are also a part of this city's livelihood. Since ancient times, the city has been separated by caste, and this distinction still exists.

$H_o$: Caste-based discrimination not practised in the 21$^{st}$ Century Modern Period

$H_1$: Caste-based discrimination practised in the 21$^{st}$ Century Modern Period

**Discussion**

Cuttack is known as the cultural capital of Orissa. It lies near Bhubaneswar, Puri and Konark.(Odisha Tourism, n.d) This city was founded almost a thousand years ago, in 989 AD and was the capital of Odisha for nearly nine centuries before Bhubaneswar was made the capital city in 1948. Cuttack, along with Bhubaneswar, is collectively known as the "twin cities" of Orissa. With its world-famous exceptional filigree works in silver, ivory and brass works and textiles of woven silk and cotton, Cuttack city is perhaps the grandest showroom of Orissa. Because of its high silver grade, it is known as the Silver City. Cuttack is one of Odisha's most accepted cities, with diverse cultures and traditions. It is, without a doubt, a mixing pot of tradition and modernity, as well as unity and diversity. Cuttack is a city of brotherhood or Bhai- Chara where people of all religious communities have been residing for centuries in harmony and cooperation. Here, religious festivals ranging from Dussehra, Holi and Diwali to Id and Christmas are celebrated with equal enthusiasm and devotion by people of all communities. Oriya is the official state language of Cuttack in eastern India.

In Social conditions, we can find that Cuttack is a symbol of brotherhood, but the division of Cuttack city has been very rigid since a long year ago. The Cuttack area was divided into various Sahi or lanes traditionally titled the Ward. These wards were divided into several groups based on the caste system, which still exists in recent days. In this division, Dalits stay separate from higher class people in rural areas. Dalits or marginalised groups have constituted their area for their safety and unity. All areas have their own culture regarding their festivals, rituals and customs.

Cuttack district is one of the 30 districts of Odisha state in East India. Its administrative headquarters are located in the city of Cuttack. As of the 2011 Census, after Ganjam, it is the second most populous district of Odisha (out of 30), with a population of 2 624 470 (Census, 2011).

**Fig.1.Cuttack City map**



Source: Internet

Cuttack is known as the cultural capital of Orissa. It lies near Bhubaneswar, Puri and Konark. This city was founded almost a thousand years ago, in 989 AD and was the capital of Odisha for nearly nine centuries before Bhubaneswar was made the capital city in 1948. Cuttack, along with Bhubaneswar, is collectively known as the "twin cities" of Orissa. With its world-famous exceptional filigree works in silver, ivory and brass works and textiles of woven silk and cotton, Cuttack city is perhaps the grandest showroom of Orissa. It is widely known as the Silver City because of its fine workmanship in silver. Cuttack is one of the most acceptable cities in Odisha with its multifaceted culture and heritage. It can rightly be considered a melting pot of traditional and modernity, unity and diversity. Cuttack is a city of brotherhood or Bhai- Chara where people of all religious communities have been residing for centuries in harmony and cooperation. Here, religious festivals ranging from Dussehra, Holi and Diwali to Id and Christmas are celebrated with equal enthusiasm and devotion by people of all communities. Oriya is the official state language of Cuttack in eastern India.

Due to the advent of new technology, machines are taking the places of human labourers in Cuttack city. Many workers are losing their occupations. Rickshaw pullers, Tali Puller, and artisans are on top of this list. In modern days, rickshaws are converted into Auto-rickshaws, but poor rickshaw pullers can't afford it, so the group of rickshaw pullers gradually loses their job. The state government plans to convert 30,000 diesel-running auto-rickshaws into CNG run auto-rickshaw. Out of this number, Cuttack has a good portion. Sidheswarsahi is a place and part of Ward no 10. This place has been a resident of 150 rickshaw pullers in the past, but there are only 15-20 rickshaw pullers these days. Now their 30-auto rickshaw driver resides.

In Badhei Sahi of Buxi Bazar, 150 households are acquainted with making clay pots and materials, but only 12 families work in this profession. In Harijan Sahi of Ward no seven, all previously worked under Cuttack Municipality Corporation permanently. Still, now a day

only a few members have to work permanently or regular basis. Government institutions directly also facilitate outsourcing for workers, and these outsourcing companies are a reason for exploitation. Outsourcing companies are enormous, and they charge high government prices, but they employ workers at the lowest price possible. In recent decades only 673 posts are regular, but three decades post 1761, that show now an employment opportunity. Old government companies are privatised, so employee faces any problem regarding their job, their rumination and others. Due to population growth at a high rate, the government cannot employ a large number. In this way, a great competition was started among us, competition going hardest to most challenging right now. In Cuttack City, People staying at this place since a long year ago, almost their 7 to 8 generation, so they don't want to go anywhere they are happy to stay there, but the new era was bringing much more difficulties for them. They gradually lost their occupation in CMC 1762. Permanent posts have been available for a long time, but now they are reduced to 676 only, so they are bound to work under other outsourcing companies. The new slum area was created between 3 or 4 decades, but Sahi was made a long year ago. Out of them, most of the people don't have good economic conditions.

**Government initiatives for removing the Exclusion**

The Cuttack Municipal Corporation renders the following SERVICES for eliminating poverty and social Exclusion from our society, but it remains part of our society.

1. Construction & Maintenance of Civic Infrastructure
2. Poverty Alleviation
3. Sanitation & Public health
4. Mutation of Holdings
5. Removal of Encroachment
6. Creation of Vending Zones
7. Post Disaster Management Relief & Rehabilitation.

To promote the welfare of poor and marginalised people government introduced a reservation policy for them since independence. Still, some changes have taken place in recent years for these groups' more significant benefit.

Scholarship: Odisha government and national government provide stipend or scholarship Post Matric scholarship and parametric scholarship for Dalit students in state-level post-matric scholarship provided through Post Matric Scholarship Registration Release and Network Automation (PRERNA) and in national level National Scholarship Portal (NSP) provided a scheme for National Scholarship for SC/ST students. So, this way government tries to promote Dalits students and facilitate them for higher study.

Reservation policy: In India, affirmative action, known as the Reservation policy, provides certain extra benefits for Dalits groups. Odisha government provided 16.25% reservation for Scheduled Caste (SC) and 22.5% for (ST) students. This kind of reservation is also followed by a recruitment policy for the development of Dalit Peoples.

Education facilities: To promote education at the primary level government provides free elementary education to children up to 16 years. The government also offers free dress, books and cycles to girl children.

Poverty alleviation Programme: The government initiated a Targeted Public Distribution System (TPDS) for the welfare of poor people and tried to provide a just society for them, but many problems remain unaddressed now.

**Result**

**Table No. 1: Socio-Economic Profile of the Respondents**

| Age Group of Respondent | | | Family Income of the Respondents | |
|---|---|---|---|---|
| Category | Response in Percentage | | Category | Response in Percentage |
| 18-25 | 16% | | Below 10000 | 43% |
| 26-35 | 20% | | Below 15000 | 31% |
| 36-45 | 26% | | Below 20000 | 19% |
| 46-59 | 24% | | Above 20000 | 7% |
| 60 & Above | 14% | | Gender of Respondents | |
| Category of Respondents | | | Category | Response in Percentage |
| Category | Response in Percentage | | Male | 54% |
| Gen | 16% | | Female | 46% |
| OBC | 3% | | Marital Status | |
| Muslim | 12% | | Category | Response in Percentage |
| SC | 37% | | Married | 83% |
| ST | 32% | | Unmarried | 17% |

Source: Primary Study

Table No. 1 discusses the socio-economic profile of the respondent. The Researcher found that from his preliminary study that there are 16% of the respondents belong to the 18-25 year age group, and 20% of the respondents belong to the 26-35 year age group. 26% of the respondents belong to the 36-45 year age group, 24% of the respondents belong to the 46-59 age group, and only 14% of the respondents belong to the above 60 year age group. From this study, the Researcher found five types of categories of respondents who lived in the slum area of Cuttack city. 16% of the respondents belong to General Category, 3% belong to the Other Backward Class, 12% are Muslim Respondents, 37% belong to Scheduled Caste, and 32% of the respondents belong to Scheduled Tribe. In the slum area, most of the category is SC and ST in Cuttack, which is pictured in the table.

Their economic condition is not good at all majority of the respondent's family income is below 10000, which shows their financial status. 31% of the respondents have a family income below 15000, 19% have a family income below 20000, and only 7% have a family income over 20000. In this study, the Researcher interviewed 54% of Male respondents while 46% have female respondents. Out of them, more than 4/5th of the whole are married, and the rest, less than 1/5th, are unmarried respondents.
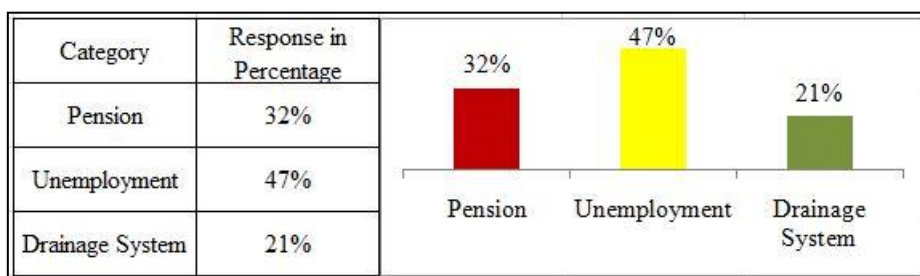
Fig. 1: Political Awareness of Respondents

| Category | Response in Percentage |
|----------|------------------------|
| Yes | 69% |
| No | 31% |
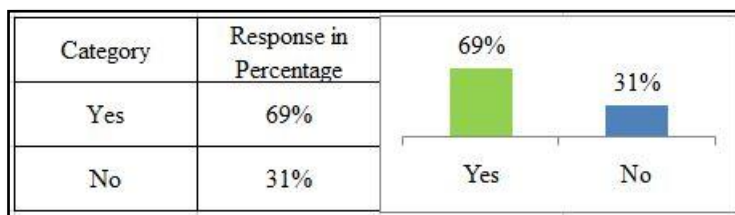
Source: Primary Study

Fig.1 discusses the political awareness of the respondent. The researcher found that almost $7/10^{th}$ of the whole is likely politically aware while the rest of $3/10^{th}$ is not. The Researcher observed that majority of the people have news access via Television medium. Very few have read the newspaper, but they are very active in local activities.

Fig. 2: Important Issues for Respondents

| Category | Response in Percentage |
|----------|------------------------|
| Pension | 32% |
| Unemployment | 47% |
| Drainage System | 21% |

Source: Primary Study

Fig.2 discusses the critical issues for respondents. The researcher found that unemployment is the majority issue among them. Before them, their earlier generation gets easily job in CMC, but right now, due to changing structure of appointment, they did not get their parent's job. Those who have a job out of the majority are working on a contractual or Daily Wages basis. Almost $1/2^{th}$ of the respondent argued that unemployment is the biggest issue for them, apart from that pension and drainage system also a significant issue there with 32% & 21% respectively.

Fig. 3: Opinion regarding staying together with higher class people

| Category | Response in Percentage |
|----------|------------------------|
| Yes | 26% |
| No | 74% |
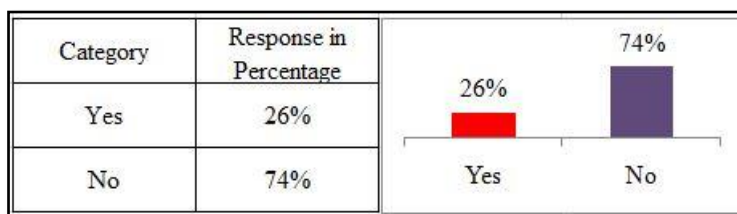
Source: Primary Study

Fig.3 discusses whether they stay with higher class people or not. The Researcher found that the majority of the people are not likely to stay with higher class people. Only 26% of the whole are likely to be higher class people.

Fig.4: Solution of the Social Exclusion Problems
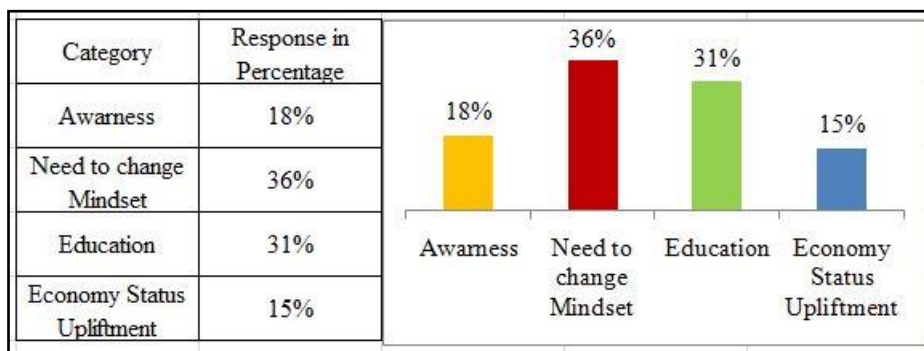


Source: Primary Study

Fig.4 discusses how social Exclusion can be reduced. The Researcher found that Education and the Need to change mindset are the two most important factors which can help reduce social exclusion practice. Apart from that, Awareness and Economic Status Upliftment followed the first two, but these are also important factors for addressing this issue.

Fig. 5: Hypothesis Test Summary
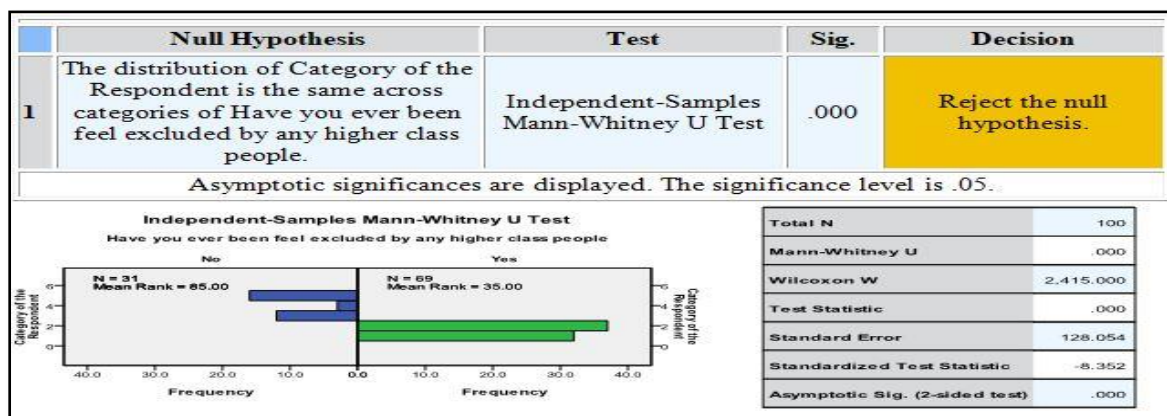


Source: Primary Study

Fig.5 discuss the hypothesis test whether the Null Hypothesis is accepted or rejected. $H_o$: Caste-based discrimination not practised in the 21st Century Modern Period & $H_1$: Caste-based discrimination practised in the 21st Century Modern Period. The Researcher used the Mann Whitney U test or non-parametric to test the hypothesis. The Researcher found that the alternative hypothesis was accepted and the null hypothesis rejected through this test. Here it is proved that those who belong to a marginalised group (SCs & STs) are excluded several times in rural and urban areas & Null hypothesis rejection argued that in modern-day society, caste-based discrimination still exists.

**Conclusion**

In this paper, we discuss many things related to the concept, and we can say that the whole idea started from our customs, tradition, and mindset regarding the social hierarchy. Social Exclusion is an old concept, but its dimension and scope grew wider in ancient times due to the advent of globalisation. It is only a concept of social structure, but it covers the social dimension and covers almost every aspect of human life in recent times. Nowadays, social exclusion encompasses political,

social, economic, and psychological dimensions of human existence, such as women still earning less than men for the same job that men perform, and women still holding lesser positions in our patriarchal society, among other things. Social exclusion is a process in which marginalised individuals are routinely denied access to various essential services. The numerous aspects of human life are included in this process.

### Limitation of the Study

In the first place, the study covers a very narrow portion of society. It covers the only view of 100 respondents from 10 wards through a random sample process. This study addresses various issues of human society in a limited way due to limited time. In recent days Self Help Group has been quite active in solving society's problems, but people are not using it productively, so most all groups are not benefited from this. This issue is very traditional, so it's not easy to go beyond this custom or tradition. This kind of structure impacts the psychological factor of the human being.

### Suggestion

To address issues of social Exclusion, we need a suitable mechanism by which they can have good relationships with other people and try to connect in all spheres. To establish a social connection, they can jointly celebrate their significant festivals without discrimination and heterogeneous feelings towards each other. Government must take some awareness programmes regarding educational activity and other government action regarding them. Education and literacy make a better place for them.

**References**:

Borroah, V. K., Sabharwal, N. S., Diwakar, D. G., Mishra, V. K., & Naik, A. K. (2015). *Caste, Discrimination, and Exclusion in Modern India* (V. K. Barooah, N. S. Sabharwal, D. G. Diwakar, V. K. Mishra, & A. K. Naik (eds.)). Sage Publication.

Chhetri, D. P. (2014). *Divided Spaces: Discourse on social exclusion and women's in India*. Gyan Publishing House.

Government of India. (n.d.). *Census Data*. Ministry of Home Affairs. Retrieved December 5, 2021, from https://censusindia.gov.in/2011-Common/CensusData2011.Html

Government of Odisha. (n.d.). *Cuttack*. Ministry of Electronics & Information Technology. https://cuttack.nic.in/district-profile/

Haseena, V. A. (2015). The History of Dalit Culture and Their Deplorable Situation in India. *Historical Research Letter*, *23*(1), 1–5.

Kadun, P. B., & Gadkar, R. (2014). Social Exclusion –Its types and impact on Dalits in India. *IOSR Journal of Humanities and Social Science*, *19*(4), 81–85.

Mondal, P. (n.d.). *Social Exclusion: Definition, Mechanisms and Impact of Social Exclusion*. Your Article Library. Retrieved December 5, 2021, from https://www.yourarticlelibrary.com/sociology/social-exclusion-definition-mechanisms-and-impact-of-social-exclusion/31424

Odisha Tourism. (n.d.). *Must Visit the Trading City of Odisha, Cuttack*. Odisha Tourism. https://www.odishatourism.co/destinations/cuttack/

Quark, A. A. (2008). Social Exclusion in the New Economy: Beyond the Digital Divide. *Currents: New Scholarship in the Human Services*, *7*(2), 1–20.

Rahul. (2021). *Hindu Caste System*. Hinduism Facts. https://www.hinduismfacts.org/hindu-caste-system/

Sen, A. (2000). *Social Exclusion: Concept, Application and Scrutiny*. Asian Development Bank. https://www.adb.org/sites/default/files/publication/29778/social-exclusion.pdf

Shah, M., & Joshi, J. C. (2016). Social Indicators of Scheduled Caste: A Socially Excluded Group of Uttarakhand. *International Journal of Advanced Research*, *4*(12), 2411–2418. https://doi.org/http://dx.doi.org/10.21474/IJAR01/2667

Shankar, A. (2013). *Social Exclusion: Amartya Sen's Paper Summary*. Blogspot. https://asm027.blogspot.com/2013/09/

Silver, H. (2015). Social Exclusion. In A. D. Smith, X. Hou, J. Stone, R. Dennis, & P. Rizonva (Eds.), *The Wiley Blackwell Encyclopedia of Race, Ethnicity and Nationalism* (pp. 1–7). The Wiley Blackwell Encyclopedia of Race, Ethnicity and Nationalism. https://doi.org/https://doi.org/10.1002/9781118663202.wberen591

Vineesh, P. A. (2019). *Development of Social Work Profession*. Slideshare. https://www.slideshare.net/PraisyVineesh/development-of-social-work-profession