INTRODUCTION

“Social Exclusion” is a term designed to denote discrimination, marginalization, stigmatization, denial and deprivation. But all these are to be understood in the relative sense. It is multidimensional and elastic and it can be defined in many different ways. ‘Social exclusion can be worked out as a structural existence, a dynamic process and normatively practised by various institutions’ (Judge 2014). Social exclusion of individuals, groups, etc from the mainstream groups from access to certain services and opportunities has been there from ancient times as a standard practice which was more or less accepted by the society of that time. For instance, “ancient Greek as well as ancient Indian civilization practiced large-scale social exclusion” (Bhattacharya 2010: 5). Despite modernization it persists till date in one or the other form. Social exclusion can be seen in economic, health, political, cultural and various other aspects. As a concept its vast scope covers all type of inequalities which emerged in the present era and also explains inequalities present since the ancient times like caste.

The concept of relative deprivation is deeply related to the concept of social exclusion. Bosserts et.al (2007) talked about the relation between the concept of deprivation and social exclusion and concluded that, social exclusion is chronic deprivation in the terms of its functioning. From here it can be said that the concept of relative deprivation is an inevitable part of the concept of social exclusion. Social exclusion is the phenomena which can be explored together for a wider understanding with the help of relative deprivation perspective. It is argued that, ‘social exclusion is a relative concept, in the sense that an individual can be socially excluded only in comparison with others members of the society: there is no absolute social exclusion’ (Bosserts et.al 2007:778). There is nothing which exists in the absolute sense. Everything existing can be seen from the lens of relative deprivation. ‘The relativity element of social exclusion makes the latter closely related to the concept of deprivation’ (ibid., 778). For example it could be argued that there is no class which represent the haves not. Everything is seen from the relative sense. In this context as a concept that will be used to understand social exclusion of border areas of Punjab the concept of relative deprivation provides an applicable theoretical and conceptual
framework to study the social exclusion experienced by the people of border areas in comparison to the people residing in other mainstream areas of Punjab. Even Gurr’s (1971) relative deprivation approach in the context of capabilities and expectations can be applied to explain the situation under study. Similarly if we talk about the Sen’s (2000) capability deprivation approach to describe exclusion explores exclusion in the relative sense, that if there is capability deprivation it is often in comparison to some others, those who posses those capabilities. Every individual, group, community wants upward social mobility in relation to their reference groups and in this way their desire to be socially mobile can be seen in the relative sense.

It may be argued that the individuals, groups, communities etc always seek social mobility vis-a-vis their reference groups. It is over here when there is no social mobility groups develop the feeling of relative deprivation as compared to their reference groups and foundation of social exclusion starts developing. Deprivation is related to exclusion (Sen 2000, Sheppard 2006, Bossert et al 2007, Pierson 2010, Judge 2014). It is vital to understand that as particular caste is socially excluded relative to some other castes similarly particular race, particular religious community, particular class, particular geographical areas, particular ethnic community are relatively deprived as compare to the other communities of the area. In this way their continuous deprivation results in the social exclusion of these communities in the long run. If some are socially included then some are socially excluded, so there is nothing like absolute exclusion as it is more to be fitted into relative aspect. Even Hasan (2009) argues that it is relative deprivation which sometimes bring greater resentment over exclusion as there is development of rising aspirations. It can also be highlighted ‘the reason for poverty and affluence being relative to the standard of our neighbours is, Marx says, that our desires are of a social nature’ (Singer 1980). “To determine people’s sense of justice and fairness in the distribution of income, status and wealth was their reference groups” (Sheppard 2006: 12). “It is a concept of relative deprivation, in which the relative absence of material resources becomes enmeshed with other factors which serve to exclude individuals and groups from the mainstream of society”(ibid., 12).

The concept of social exclusion has emerged to include all the problems being persistently faced by the human civilization in the present era. It is imperative to discuss that the publication of ‘Les exclus’ by Rene Lenoir in 1974 was taken as a
foundational stone in the emergence of social exclusion as a concept (Sen 2000, Bhattacharya 2010). Kumar (2014) takes Sanskrit/Hindi word ‘Bahishkrit’ used by Ambedkar in 1924 as the origin of the word exclusion.

The beginning of the sociological usage of the concept of exclusion first started in the European continent; here its usage started developing further to incorporate the various social strata’s into its coverage. ‘It is for this reason that the starting point of understanding exclusion and most of its analysis relate to Europe, particularly the Countries of Western Europe. The term, social exclusion was originally coined in France in 1974 to refer to various categories of people who were unprotected by social insurance at the time but labelled as “Social Problems” identified as “mentally and physically handicapped, suicidal people, aged invalids, abused children, substance abusers, delinquents, single parents, multi-problem households, marginal, asocial persons and other social misfits’ (Rao 2010: 3-4). With the span of time, this narrow and limited view of social exclusion has changed as this concept gain popularity and become as much more vital to European discussions about the future of the neo poverty associated with technological change and economic restructuring.

It is also pertinent to note that, ‘in an effort to contextualize the concept of social exclusion it is not fair to simply associate it with poverty, but can inclusively refer to a process of social disintegration and social isolation, in the sense of a progressive rupture of the relationship between the individual and society, which take place due to increasing long term unemployment, particularly focused on unskilled workers and immigrants, the inability of young people to enter the labour market, greater family instability, wars, crimes, ethnic segregation and isolated single-member households, increasing numbers of homeless people and rising tensions and periodic violence in the low-cost housing settlements on the margins of cities and a lot more can be included into the most inclusive concept of social exclusion’ (ibid., 4).

‘Social exclusion may therefore be taken into consideration as a collection of confluent process with successive act of breaking, arising from the centres of the economy, politics and society, which with the passage of time distances and places individuals, groups, communities and spatial territories in a position of inferiority in relation to centres of power, resources and ongoing value systems’ (Estivill 2003: 19). Power (2000) describes social exclusion as all about the inability of the society to
keep all the diverse groups and individuals within the reach of what is expected from the society.

‘Exclusion is a concept that is evolving and changing with empirical inputs and cases. In Asian societies where poverty and underemployment is high, the concern has been to tackle various forms of exclusion through government policies and social change. ‘Social exclusion requires a holistic approach which promotes inclusion or involvement of excluded masses in community life, ensures access to all basic services, promotes behavioural change, increases income and addresses other key elements of parity’( Rao 2010: 4). Discrimination is clearly a particular kind of exclusion and it can take on either an active or passive form. According to Sen (2000), active exclusion occurs through discrimination like the active refusal of hiring people who belong to a particular social group despite having adequate qualifications, instead those who practice it do so by systematically favouring less qualified or qualified members of another social group. He also discusses the deprivation experienced by social groups and individuals indirectly which he calls as passive discrimination leading to low self-esteem, restrictions on accessing opportunities, discouragement and less opportunities to access education and employment. In India, in many urban areas and in private sectors passive discrimination is one of the reasons of social exclusion.

Social exclusion, therefore, is a denial of equal opportunities as advocated by the constitution and the principles of a democratic state. It can be said that deprivation is the visible effect of exclusion when certain groups of society act upon others in a manner that prevents them from individually or collectively participating in the political, economic and social functions of the society. As a process it has been defined as a concept that ‘largely refers to that process through which individuals, groups or communities are wholly or partially excluded from full participation in the society in which they live. Most generally, it may denote three characteristics of members of a society at large: their inability to participate effectively in economic, social, political and cultural life; their alienation from the so-called mainstream society; and their isolation from major societal mechanisms which produce or distribute social resources’ (Kuri 2010: 86). ‘The term ‘exclusion’ has conceptual connections with the negative words of relative poverty, marginalization, discrimination, stigmatization and deprivation. In this way there is no clear cut
cleavage between the concepts which are associated with social exclusion. In an effort to troubleshoot social exclusion it is imperative to delineate concepts associated with it. Economic exclusion is measured through poverty, income disparity, wage differentials, and access and control over productive resources. Social/ cultural exclusion centre on caste hierarchies, ethnicity, religion, class stratification etc. Social exclusion analysis focuses on the lives and intrinsic human rights of the poor, not just only their lack of income’ (Sen 1999 as cited in Kuri 2010: 86).

**Social Exclusion in the Indian Context**

Multidimensional in nature, social exclusion remains a major problem of multicultural, multiethnic, multireligious and multilingual societies etc of the world. In an effort to demarcate the extent of differential exclusion within the Asian continent Sen (2000) gives an argument that the countries in the far east are able to provide basic education and other elementary social opportunities which are essential for the society to be inclusive, which the countries in the south and west Asia fail to provide. It means that provision of education and the so called elementary opportunities are very important for the country to become inclusive. Further on Sen argues that it is the persistence of illiteracy that is reinforcing or generating social exclusion and economic deprivation in many parts of the Asian continent. As Judge (2014) points out exclusion is faced and experienced in India on the basis of caste, gender, religion and also along with social locations in the Indian context with special reference to the border areas. The problem therefore is central to the focus of Indian society and political and social set up of the country. In India, it exists in many forms in the context of time and space. Identity politics was used in the pre independence days to create the basis of social exclusion by the British. These fault-lines encouraged through religious appeasement and exclusion, political favouritism through vote-bank politics, the complex politics of caste sowed the seed for discontent and power struggles after independence. It not only led to many political movements within India but has also festered into divisive movements based on narrow identities, of religion and caste, violent ethnic clashes and regionalism. The discomfort has been most visible in the sensitive border zones where low infrastructural development, income disparities, poor representation and participation in the democratic process has led to discontentment, marginalization and deprivation, although the intensity of this varies across the international borders (Bhattacharyya et. al 2010: 6).
In multireligious, multicultural democracies like India the problems of individuality and social exclusion become enormously important. Under authoritarian societies, owing to repression, the problem of exclusion remains concealed and does not surface until it is robustly provoked. But in a democratic society, which is wide open and based on rights, the question of identity and social exclusion becomes very important. It is considered that in a democratic society the question of exclusion of any section of society is a cause for concern to be actively remedied. For social exclusion several factors play their role. In countries like India, the caste stratification can account for neglect of those who are considered to be lower or are at the bottom as class hierarchy staunchly ignores those who belong to lower classes. A multi-religious society may work against those belonging to religious minorities, and multiethnic or multicultural societies may marginalize ethnicities that do not constitute the main culture or ethnicity. In economically backward and underdeveloped or developing countries the problem of exclusion becomes much more acute in view of scarce resources. Moreover regional disparities are also widespread in the Indian subcontinent which also acts as the carriers of social exclusion of the masses.

Under such circumstances it becomes imperative to understand the magnitude and trends in the process of social exclusion in India, where we are having both a substantial mass of a socially backward population and a significant social parity among groups along all the lines through which exclusion and disparity have been practiced in India none has had as long lasting effect as the division along caste lines. Some argue that when looking from the economic point of view, exclusion from employment, provision of credit and other forms of ‘capital generating assets’ are the key determinants. Majumdar (2010), notes that ‘socially, exclusion may take the form of discrimination, deprivation and marginalization along a number of dimensions like gender, religion, caste, region, race, disability, political affiliation and age which effectively reduce the opportunity for such groups to gain access to social services and limit their participation in the labour market’. ‘The scheduled castes and tribes have been hindered in the development process of India for quite a long time. Constitutional provisions in the form of reservation in education and employment were provided to these socially deprived masses to trigger their self development on par with other strata’s of the society’ (ibid., 101).
Social exclusion therefore is widespread in India. There exist regional disparities in India. ‘Areas are intrinsically unequal and therefore attract different people. Inequality of areas shows up in distance from work, contrasting tenures, unequal schools and environment. It is inevitable that the more vulnerable people with less economic clout will be concentrated in the areas of greater difficulty, with lower opportunities. Poor conditions and poor people group together. More seriously, poorer neighbourhoods also tend to group together, forming poverty clusters within cities. The poor areas are relatively more deprived on all measures of deprivation’ (Power 2000). There are certain regions which are more unequally developed as comparison to other. It is generally expected that deprivation and discrimination in terms of lower shares in employment and wages and lower earnings ratios would be more severe in the economically lagging regions. India is a country of diversities in language, religion, caste, colour, geographical areas etc. As all the fingers of the hand are not equal it is quite evident that all the diverse features in Indian society do not get equal consideration. For e.g. among languages Hindi is favoured as the official language. Similarly there exists dissimilar development of the various regions of India. Here it is essential to refer spatial inequalities which are quite visible in India. It is not new idea but many authors have talked about spatial and territorial inequalities. Before we proceed to the space and inequalities it is important to have understanding about space and territoriality. Understanding spaces will help us in the conceptual delineating various inequalities which exist due to spatial inequalities.

**Space and Territoriality**

To understand the significance of territory, we have to understand the meaning of the notion of space is considered as a basic component of territory. There is a view which also sees space as something folded into social relations through the practical activities. Haselberger (2014) says that space and time are the determinants for the border to unify and divide as well include and exclude. Moreover space is something which holds sources of dormant power for human beings. In addition space is necessary precondition for human survival on this earth. Penrose (2002) begins to explain this by separating the different constituents of space namely land, water and atmosphere. He then explains that, ‘space encompasses the basic prerequisites of human survival, which is the food we eat, the water we drink, the air that we breathe. The existences of these things reflect the materialistic dimension of the space on this
planet: The power to sustain human life’. He observes that space is not only visible and manifest as a source of power but also is a source of hidden power and is also a source of concealed emotional power. Human beings use their existing experiences of time, physical dimensions and other dimensions of space as they have experienced it and this generates, influences and even brings into play a whole host of emotions. These dimensions of space can be experienced as terrifying if the space is perceived as threatening or it can be respected when human beings perceive space as powerful, so invoking a whole host of emotional reactions.

Penrose (2002) further argues that human beings do not just react to the latent material and emotional virtues of space as and when they encounter them, but human beings use it as basis of power when they alter space into places and territories. Additionally going further he differentiates place and territory from the notion of space. Space, he argues, is always there whether someone know about it or not, but space only becomes a place when it attain a ‘perceptual harmony’. When space is delimited in particular ways only then it becomes a territory. In other words both ‘place and territory refer to space that has been defined in some way and, though a territory is also a place, not all places are territories’ (ibid). The formation of a territory makes a place that did not exist earlier and both entities can exist at one point in time but not others. As the process of bounding spaces suggests territories are the product of human action which commonly finds expression in the term ‘territoriality’.

When human beings demarcate and assign territoriality it turns into a geographical strategy to connect society and space according to Penrose (2002). This view in short sees territoriality as an attempt by an individual or groups to shape, impact or sway persons, occurrences and associations by restricting and claiming control over a geographical area called a territory. Territoriality is a primary geographical expression of power. He further writes that the control of space becomes important component of power relations as the defining characteristic of a territory turns to the fact that it has borders. Although it is understood as such it is also necessary to not that bounded geographical entities are more complex than simple notions of location and demarcation of space (ibid).

Furthermore Haselsberger (2014) argues borders are produced, reproduced and justified and yet despite repeated changes tend to fix themselves in people’s mind. In
this way it can be said that borders, boundaries, territories are complex entities as it appears to be so. Boundaries may be simultaneously historical, natural, cultural, political, economic or symbolic phenomena and each of these dimensions may be exploited in diverging ways in the construction of territoriality’.

Looking into the complexity of borders, it was argued that intrinsic to the social production of space, from the body to the globe, borders are more complex, confounding and interesting (Houtam et al. 2005). Border also bring in flexible functions which means that, ‘boundaries are not nearly fixed, stable or uncontested as is commonly assumed. It is through practices of territoriality that they are created, communicated and enforced.’ (Penrose 2002). When these practices become unproductive or lose their purpose even territories start becoming immaterial. Thus he argues that territories take shape because of the belief in their value by human beings and to this extent the latent powers of space shapes this belief. The notion of boundedness is behind the idea of territories as boundaries not only demarcate by also unify one space while dividing others as distinct and outside the boundaries. ‘Boundaries are where one encounters others; they imply the recognition of others’ autonomy and specificity as well as the realization of one’s own identity’ (Oommen 1995: 142).

Furthermore territorial occupation along with physical separation brings some symbolic meanings. They merge a number of people and particular possessions within the designated boundary and keep them separate from other persons and other assets. Therefore the formation of territories with physical separation brings symbolic meaning to societal notions of ‘mine’ and ‘yours’, ‘ours’ and ‘theirs’ and ‘us’ and them’. ‘Boundaries are inter-societal as well as intra- societal. An important manifestation of boundaries is stratification. All societies are stratified; some have rigid and some have porous boundaries’ (ibid., 147). According to Penrose (2002), when space becomes the object of control, ‘this means territoriality change the possessions that are obligatory for human existence into our possessions that is necessary for our existence. This is vital since access to some reserves and denial to others limits the ways in which people can subsist and this, in turn; strengthen the intactness of the society which is defined by a territory. With the formation of boundaries, it is not the space that comprises the core for gratifying basic human needs but getting hitched with a much specified territorial unit. In this way creation of territories exploits the emotional power of space’.

9
Social Division of Space

The social division of space is also central to the understanding of group relations because it determines to a large degree the reproduction of social inequalities and identities. Spaces obviously affect opportunities, levels of development, quality of services, social network and levels of conflict or cooperation with social ‘others’. More delicate institutional ‘walls’ can also be raised around places and regions (such as school districts, zoning regulations or land prices) in order to strengthen and replicate uneven distributions of resources and opportunities. According to Yiftachel (1998: 38) this inequality, it has been argued, increases with the impact of, ‘status, stigma, real estate values and political power attached to certain places. As such, the social division of space, and the life-domains this division creates, must be understood as integral components of the inter-generational stratification of society’. Spatial segregation on the basis of development is there within the world that is developed world, developing world, and under developed world. It directly influences your life chances and resources at your disposal.

However within the countries there is division of spaces along caste, religion, race, language, ethnicity, border regions etc which do impact directly or indirectly resources at disposal. Invariably it is one of the paradoxes of every type of political set up whether it is communism, dictatorship, aristocracy, monarchy, democratic etc that till date they are not able to eradicate inequalities existing in the respective political set up; even when all of them become existential realities in the world one or the other time. In fact having or achieving an egalitarian society is an ideal type of situation which is beyond the ambit of any political set up to achieve. Proceeding further in the argumentation now it is imperative to claim that inequalities are the existential realities in the present world and in every type of political system. Indian democracy is affected by the termite of inequality which is eating away its declarations in the Constitution and very idea of having the democratic system. The persistent inequalities on the basis of caste, religion, gender, region, etc at the national and at the state level become more glaring through regional disparities or inequalities existing on the basis of regions. In this light, border regions of India are among those spaces which are facing inequalities as comparison to the non border regions.
Spatial Inequalities

There exists a spatial logic to the economic structures within society. Chakravorty (2006) argues that ‘the world is fragmented and it is fragmented into geographical or in other terms in different social units which determines the life chances of the individuals residing in those areas. This in turn gives rise to spatial inequalities’. Globally spatial system is divided into nation states with the help or creation of border. It is followed by the creation of state spatial system which constitutes of urban and rural areas as well as border areas. ‘The spatial differentiations are also largely historically constructed as a result of conflict, imperialism, colonialism, and trade. The different spaces offer different average incomes and life chances for their residents. Hence, a national territory is also spatially fragmented to some degree. Combinations of these fragmentations create the conditions of economic inequality in given nations’ (ibid.). ‘Spatial inequalities are actually part of the market economy. Economic activities are likely to be reflected in space by social differences. There exists two type of poverty first ‘people poverty’ means low income people may occupy certain parts of a city by feature of their low income but their incomes are not low because of where they live. On the other hand there exists ‘place poverty’ which is directly related to the disadvantages of the particular group where they live it implies there is direct relationship between the Individual poverty and space’ (Kirby 1982: 9). From here it can be claimed that the border areas are those areas that can be also recognised as the areas which are the carriers of place poverty as these areas directly influence the economy of those, residing in these areas.

‘There are spatial issues that exist in the consumption of public goods like schools and clinics. It is not suggested that best possible allocation of the spatial system in terms of medical or health care and education will lessen all the place-specific deprivations. But there exist inequalities in terms of individual attitudes to education or long standing uncertainties of medical matters, not to mention waiting lists or inabilities to pay. It again shows location determine social status’ (Kirby 1982: 72).

There is a notion that cities are divided. ‘Engels recognized the separateness of spatial life between the middle classes and the Industrial proletariat in Manchester of the mid-nineteenth century. However, the general tendency of the working-class project of respectability was towards the achievement of a social and spatial system in which,
whilst inequality continued, its absolute range was much reduced and there were no dramatic and discontinuous breaks in the socio-spatial structure. Spatial exclusion is the most visible and evident form of exclusion. Spatial location determines access to crucial social goods in particular to different kinds of state education, which matter for future life trajectory. In other words, housing is not merely the largest element of privatized consumption and a crucial demarcator of lifestyle. For most of us, where we live determines what sort of schooling our children get and that determines much of their future life course. It is also extremely important for health” (Byrne 2009: 116-117). Pertinently it is health and education which are considered to be the basic social aspects which should be provided taken for granted to the individuals or citizens of a particular welfare nation but if it fails to provide these basic social aspects along spatial regions then it is deviating from its very basic principle of formation and it acts as the carrier of social exclusion along the spaces in general and along the border regions in particular. Space is not merely a demarcator with regard to social exclusion. A very considerable part of public policy in various parts of the world has been directed by space. Spatially defined ‘communities’ and particular blocks of land, are some of the ways that policies play out in regeneration of land and the reintegration of the people resident of that area.

People use spatial relocation as a way of accessing collective consumption which is crucial of their own and their children’s future life courses. This is related to the significance of space as consumption badge. There is also significance of space as immediate determinant of employment opportunities. Social exclusion and spatial separation are almost identical according to some scholars as they only show a slight pattern of differentiation. In some places, ethnicity and race forms basic lines of division in social and spatial structures. In other places, culture and kinship networks are more significant. It is increased by other difficulties. The difficulties encountered by people from disadvantaged and destitute groups are also usually in their connection with the labour market. There are many ways it works out like residence as signified by addresses operates as a basis for discrimination against them and that matters as a basis for excluding. In addition to this it was also argued that schooling, in particular schools of the particular areas, also depicts the nature of the areas from which children who study there come from (Byrne 2009: 129). Finally, specific patterns of local governance and welfare state provision affect local patterns of social exclusion
(Ibid: 119). Now, if we consider border as the existential realty then it can be said that they do act as spatial segregators and in turn automatically qualify as the carriers of social exclusion.

It could be argued that spatial inequalities which are directly related to the exclusion of that space lead it to lag behind other spaces. It also arises out of inadequate and faulty adoption and implementation of development programmes which are not uniform all over the country. Large areas and population have been left from the development projects which create disparities. Among these areas are the areas which are adjoined to the volatile border of India and Pakistan. One of the reasons for the sensitivity of this border is due to conflict of interest of both the nations in delimiting certain areas from the control of the other. This is the reason why the border areas between India and Pakistan remain conflictual zones. Continuity in the existence of sour relations between both the nations directly or indirectly hinders the development along the border areas as a whole and developmental life of border area residents in particular with the continuity in the lack of development in the border areas make the border area residents to qualify for the socially excluded masses along spaces. In the border areas it is the spatial location which is acting as the carrier of exclusion of the masses residing in the border areas along with other exclusivities existing in the area.

Treaty of Westphalia in 1648 was instrumental in creating and defining the utility of borders. From here it can be said that it is the treaty of Westphalia which lays the foundation stone of social exclusion along borders in the modern world of nation states which really or in fact rests on the secured and well defined territorial defined areas. The functions of the borders have undergone a drastic change as now we have fenced border with the deployment of large army on the border. In fact every nation state in the present era spend a hefty part of the GDP in territorial defence by having well equipped numerable army and well built borders accompanying with wired or concrete fencing, trenches, border outposts, arms and ammonisation etc at the borders. In other words it can be said that nations spend lot of economic assets in creating and developing borders. But invariably spend very less in developing border areas as a whole. This led to the creation of the situation where border area residents clearly become the victim of territorial division of the nation states and become visible victims of lack of development with the bare eyes. This consequential lack of development with the time immemorial makes them the victims of exclusion from the
main stream areas. The chronic state of deprivation of borders from the main stream areas makes them to qualify as the victims of social exclusion. Existential spaces do become an important variable feature along which social exclusion can be looked into on a wider scale to understand its imprint on people who reside in these areas.

**The Borders**

In the present era with the ever growing idea of nation states along with rise in the feeling of national awareness, groups and individuals are extremely sensitive to any infringement of the country’s boundary limits, secured and developed borders are symbolic of sovereignty, national development, influence and security. Borders came into existence to bring territorial inclusion, which can be considered to be the materialistic outcome of the borders but as a whole they do bring numerable effects and consequences which need a hawk eye look to proper analyse border effect. The present system of modern states or so called nation states clearly rests on or belief in bounded and secured territories of the respective countries.

‘Oppenheim defines international border as, ‘a boundary between two states which may be marked by imaginary lines or may be marked by boundary signs. These signs may be natural or artificial. Natural boundary may consist of water, range of roads, deserts, forests and the like. Artificial boundaries are such signs as have been purposely put up to indicate the way of the imaginary boundary lines. They may consist of iron or concrete fencing, stones, bars, walls, trenches, roads, canals, buoys in water and the like’(cited in Bakshi 2007). The border between India and Pakistan also known as Radcliffe line clearly come under the artificial boundary as it also consist of various boundary signs as border outposts, fencing, trenches, artificial canals etc.

It is assumed that borders are created to provide a sense of security to the border population and to safeguard the vital interest of the nation. On the other side borders also bring restriction to the masses residing near the border and that too in the negative sense. Borders do have different causes and consequences for nation as a whole and for the masses residing particularly near the border, in this it can be said that the very idea for the creation of borders has undergone a change with the passage of time. In an effort to secure the boundaries of the state, borders limits the sense of freedom of the people residing in the border areas. Haselberger(2014: 510) describes
borders in terms of thin and thick borders, if borders bring less restrictions they are considered to be thin borders and on the other hand those bring harsh restrictions and are in conflictual zones they are considered to be thick borders. It constitutes a typical type of state effect which can only be observed and experienced by the masses residing in these areas. But, “according to Van Schendel, clandestine border-crossing activities (smuggling, illegal immigration) constitute a border effect that counters the state effect (of surveillance, patrol, territorial control)” (cited in Gohain 2015). It means there are other functions of the borders other than providing so called state view of providing security to the people. Borders also act as those zones which were distinguished on the basis of chronic militarization and presence of conflictual interests. ‘There is wealth of examples of militarised borders in Asia’ (Horstmann 2015). Nation-states adopt a firm policy where the national border is the line that must be protected by the law and forces so and so that the ‘borderland is often secured and militarized, regardless of the crossing and mobility of people, their life and culture’ (Shishikura 2015).

Border is the area that extends inwards from the boundary or line of actual control, depth depending upon the terrain and the geo-political locations of the area concerned and remains under the administrative infrastructure of the state whereas boundary is a line of demarcation based upon political agreement or geographical features that determines the limits of legal and administrative jurisdiction of a sovereign independent state. ‘Physical spaces become arenas of exclusion when border frontiers become volatile’ (Judge 2014). Moreover Sur (2015) claims that so called peaceful borders between friendly states also generate extreme violence. She cites the case of border between India and Bangladesh which within the span of five years reported around ‘2428 cases of injury, abduction and killings, including that of border guards’. From here inference can be drawn that borders between the nation states always bring violence and violation of human rights whether the borders are peaceful or whether the borders are volatile. In either of the two situations volatility of the borders or the peaceful borders one thing is common that is borders always tend to bring violence or conflict though the extent may vary in the intensity of the violence or conflict. It can be said that the existence of borders between the nation states has myriad number of other functions whether they are intentional or whether they are unintentional, that do perform certain antagonistic functions in comparison to providing the security to the
masses or protecting the interest of the state. It is clear that with the existence of borders there is the very likelihood of the antagonism between the people residing in these areas and the security forces deployed in these areas more so as everyday life comes to regulated through state and security surveillance. Borders not only delineate the boundaries between the nation states, societies, communities, groups, individuals, etc but also intentionally or unintentionally affect the surrounding wherever they are visually present.

**Borders of India**

India has 14432 kms length of borders with its neighbours China, Nepal, Myanmar, Bangladesh and Pakistan. The conditions of such a long border differ from country to country. The length of the Sino-India border is 3239 kms which include border along Sikkim and Bhutan. The length of Indo-Nepal border is 1664 kilometres. The length of Indo-Myanmar border is 1458 kilometres. The length of Indo-Bangladesh Border is 4004 kilometres. The Indo-Pak border comprises Gujarat, Rajasthan, Punjab and Jammu & Kashmir from the Indian side states which are situated along the border. The total length of the border is 3310 kms. ‘It was Cyril Radcliffe who was lawyer by profession was assigned the duty of partitioning Punjab and Bengal on religious lines, hardly more than a month he leave India on the day of independence leaving this country fully soaked into the blood of innocent civilians’ (Ghosh 2015). ‘The idea of nation state is firmly anchored to territory and triggered off numerous boundary disputes; quite a few have terminated but many are still persisting’ (Oommen 1995: 143). One of the boundary disputes which persists till date and is being contested at the international level is the border between India and Pakistan. Both the nations being independent sovereign nation states have tried to mend the border according to the respective countries. It is the subject of war and bitterness and till date it goes on unabated creating news at the national levels and at the international level.

Even the foreign relations are largely influenced by the view point of the foreign countries regarding the boundary disputes between both the countries. Gohain (2015) argues that ‘the task of the nation state is to form territorial subjectivities convenient with the geographical boundaries of the state, and its territorial anxieties are played out most forcefully at its borders. According to the above consideration, border areas, far from being peripheral to the nation-state are the locations where the state is
experienced most closely and the armed forces as an agent of the state are openly indulged in the practise of subordination of the national subjects’. Most of the border frontiers of India whether it is with China, Pakistan, or it are with Bangladesh all are contested thus bringing aggression between the nation states. Consequently there emerge chronic militarization of the border areas along the boundaries marked and there emerge an ideal typical situation along the borders that is very much in contrast to the other mainstream areas of the respective countries. The author further pinpoints that militarization is more than the aggregation of armed forces in a region. It is at the same time a discursive procedure related to common thinking and ideals which are drawn upon as a means essentially to justify coercion and the presence of army in large numbers. Beside this it also produces changes at the spatial and ideological levels, along with changing the visual landscape, the dialect and customs, and the regional and worldwide economy (ibid.). So ‘the highest presence of soldiers and civilian ratio that is with one soldier estimated for every 20 civilians’ Datta (2015) in Kashmir, is also performing other functions vis-a-vis maintaining law and order.

**Punjab Borders**

Punjab border of 554 Km length is mostly a plane area only at some points criss-crossed by rivers Ravi and jointly by Beas and Sutlej. Historically Punjab was considered to be the gateway for the foreigners to enter into the Indian subcontinent. The constant state of conflictual interests and tension accompanied by strategic importance of Punjab borders for both the countries has also been violently contested through several wars like that of 1965, 1971, Kargil war. This has resulted in the extraordinary arrangement for security of Punjab borders. It is now a highly well guarded border with a considerable presence of armies and ammonisation. In addition, this border has been used by Pakistan in facilitating and backing unrest in Punjab which is another reason why defence personnel’s do not play down its highly sensitive character. So, to contain the vulnerability situation of Punjab border and to make it relatively stable in nature, there is defence fortification on both sides and especially on the Indian side as fencing is peculiarly present on the Indian side. Punjab border is also marked by the location of several cities and towns close to the border on both sides. In east Punjab six districts share border with Pakistan these are Pathankot, Gurdaspur, Amritsar, Tarn Taran, Ferozpur and Fazilka respectively.
Fencing project of Punjab was started in 1986 by BSF (Border Security Force) in consultation with CPWD (Central Public Works Department).

Fencing project came up in lieu of explanation of terrorism in Punjab which was considered to be internal unrest but rather backed by Pakistan. The high voltage electric jolt improvisation commonly called “Cobra-wires” in Punjab has stuck fear into the hearts of potential crosser. Fitted within the wired fencing this discourages probable crossers. Fencing along the Punjab border in the Indian side is very clear, broad, and high that it is not only difficult to cross without permission but rather it is considered to be impossible to cross without permission. Flood lights have been installed on the border to have proper visibility at night and other occasions when visibility tend to be low. To ensure uninterrupted supply, generators have been installed to tide over mischief of farmers working in the areas and along the fence kisan guards are employed for monitoring their movements’ (Singh 2006). In other words it can be said that proper and very well maintained arrangements are there at the border on the Indian side to safeguard the national interests of the country. For the people living in the villages along the border and who tend to go beyond the zero line for the purposes of agriculture, BSF has provided them with identity cards. “The entry to the open area beyond zero line is managed by the BSF, which has put up gates at intervals. The farmers are first frisked when they are going to cultivate land and also when they come back. Since many of them are women, BSF started deploying women personnel to frisk them since 2008, to contain smuggling drugs and other prohibited items which are otherwise high in these areas” (Singh 2015). Frisking and continuous gaze of guards not only hinder the freedom, it also develop feeling of alienation in the masses residing in these areas as it is clearly against the fundamental rights. This type of ultra typical situations also erodes the feeling of patriotism from mind of the people residing in these areas. People residing near the border always are at the mercy of the security forces deployed in these areas.

**Review of Literature**

Society is always in transition. There have many attempts in sociology to capture transition as taking place with modernisation, globalisation, westernisation, urbanisation, sanskritisation, politicisation or over-politicization and various other processes in the society that continuously effect the life of individuals and groups and
communities as a whole (Srinivas 2009, Singh 1974, Judge et.al 2003, Modi 2012, Judge 2012c, Ghuman et.al 2010, Giddens 2006, Kothari 1973). This transition is accompanied by social exclusion of certain individuals or groups vis-a-vis other counterparts. Social exclusion can be studied on the basis of caste, gender, class, race, religion, regions etc. As it was mentioned earlier also that this concept is little contemporary in origin and usage, then it is worth exploring studies which have relied on this concept along various parameters. As can be seen exclusion has been used to understand the experiences of Dalits, in governance like Panchayati Raj institutions, physical disabilities, education and the questions of policy.

**Studies on Social Exclusion: At International Level**

Sheppard (2006) in his book which deals with social work and social exclusion while briefing about social exclusion explained that people see the sense of justice and fairness in the distribution of income, status and wealth according to their reference groups. In this book it was mentioned that there is close relationship between social exclusion and social work. In one of the chapters it was debated as to how social work can be regarded to bring social inclusion and on the other in one of the argument it is also talked about exclusionary aspect of social work because it is perceived that it involves labelling and marginalising people. But it is clear that social work is long associated with alleviating social exclusion. It is further argued that where there is high competition, high levels of inequality and disadvantages and in contexts where negative objectification exists, there social work can challenge this dominant existentialities.

Ryan (2007) in the book that deals with politics of order tries to trace out the systematic ordering of those, who can enjoy freedom and who can disturb the order of the society to retain peace and calmness in the society. It was argued that with the passage of time all those who are excluded in the name of maintenance of peace and order, start organising themselves and give rise to new political thoughts. Further beyond changes in poverty and of the poor becoming poorer and the issues of disables, single parents and young population of the 20th century was also discussed. The arguments stress that now the mode of governing and order has changed as other welfare agencies like civil society, NGO’s are emerging in partnership for the good governance. Now, there was shift from exclusion practised towards the inclusionary
order. This initiative led to the fulfilment of two roles one is governance and other is maintaining order. This book intends to provide insight into political struggle, policy formulation and the desired changes in the governance. It provides a key to study politics, governance and inclusionary practises.

In a book that covers the strategies for tackling social exclusion Estivill (2003) traces the meaningful insights into the concept of social exclusion and its relation with the poverty. While it was argued in the book that exclusion is being practised differently or in myriad ways from place to place and from time to time it was stressed that different strategies can be implied to different regions to tackle exclusion being faced in that particular area. The author works out the wider implications of the word social exclusion and compares it to other existing words which are considered synonymous with the word of social exclusion. Different ways of tackling social exclusion are discussed in detail in the book and to integrate the socially excluded masses and the role of state, actors, and organisations to combat exclusion. Various strategies which are considered to have wider implication to tackle social exclusion are developed like that of local ways of combating exclusion, collaboration, actively participating, integration of excluded communities and various initiatives by the international world to combat social exclusion. This provides a deeper understanding of social exclusion from various dimensions and has implications for the implementation of strategies which can be easily worked out to make the excluded masses inclusive.

**Studies on Social Exclusion: At National Level**

Kumar (2013) makes an attempt to look into Dalit exclusion and their subordination and covers various parameters of Dalit studies ranging from the origin of the dalits towards the importance of Ambedkar’s vision for a casteless society. In the first chapter the writer talks about the evolution of the word Dalit and in the end of the chapter concludes that mostly SCs represent dalits. In the second chapter the writer tries exhaustively to cover all the safeguards provided by the centre and the state governments to protect the interest of the dalits in the Indian sub continent but conclude that in spite of various safeguards the conditions of the dalits has not much improved and still masses are yet to taste the fruit of development. The writer also tries to cover the constitutional safeguards for the dalits to overcome exclusion faced by them. It was argued that in spite of the efforts of the government to improve the
conditions of the dalits still there is persistence of discrimination, marginalisation, exploitation etc of the dalits. In one of the chapters it was augmented that there is continuance of practising untouchability and other social disabilities on the basis of the birth into a particular caste in both physical forms as well as in the belief system of the people. The author also talks about the politics involved in categorisation or creation of Mahadalits within the Dalits in Bihar state among 23 scheduled caste groups and after some time 22 of them were included into the Mahadalit category due to political considerations. It is argued in the book that atrocities committed on the SCs is merely a reflection of other caste Hindus fear that they did not want them to attain a level playing field, a problem that the authors state will persist until the Hindu social order exist in the society. While talking about the SCs women in the book it was observed that they are twin victims of caste as well as gender. On the basis of caste they are deprived in the society and in the family on the basis of their gender status. Further in one of the chapters the author drew attention about Naxalism and argued that Naxalism is not just related to economic deprivation or a law and order problem but it is also the resultant of sociocultural divide and oppression faced by the downtrodden in the brahminical social order. Related to the resistance movements of the SCs it was argued that there is state level difference in the approach followed to bring change. To substantiate this argument, it was revealed that SCs in Orissa tries to resolve untouchability by remaining in the Hindu fold while on the other hand SCs in Bihar try to create an alternative socio cultural structure through radical movements. In the end of the book it was argued that Ambedkar’s thought regarding social reconstruction are even more relevant at present than in the past.

Baviskar and Mathew (2009) make an effort to look into inclusion and exclusion in local governance and explores the role of Panchayati Raj Institutions in the inclusion and exclusion of the masses in local Governance in the rural India. Twelve states of the Indian union were taken while looking for the role of panchayati raj institutions after the 73rd and 74th constitutional amendment in the inclusion of the excluded (SCs, STs and Women) in the local governance. It was assumed that it is easy to achieve egalitarian society with the help of local governance through Panchayati raj institutions in the country where thousands of years have passed in oppressive and anti human way. It was found that even after more than a decade passed after 73rd and 74th amendments there was no uniform pattern in the inclusion of the excluded in the
local governance. It was found that states with a tradition of social reforms like Maharashtra, Gujarat and parts of south showed some positive inclination towards the inclusion of the downtrodden through local governance. The writer pins the hope that with the active participation of the positive social forces, dynamic of changes and the availability of democracy at grass root level, it can play an important role for the progress of backward regions and inclusiveness of the masses.

Klasing (2007) explores the disability in rural India and talked about the exclusion being faced by the disabled people in the rural areas covering Rajasthan and Andhra Pradesh for case studies. The disabled people are facing victimisation in various fields whether it is health, education or their social life also. Various case studies from the field were taken to substantiate the findings and experiences of exclusionary practises. Employment is also the focus of the writer who defined people with disabilities as those who experience it from birth or by any accident they met during their life term. Persons who got disabled due to accidents is numerically higher as discussed in the book. While talking about education and to overcome exclusion the author highlights the non-availability of trained teachers who can efficiently teach the people with specific disabilities like mental problems or vision problems etc. Proper ramps, benches and toilets can help in overcoming physical barriers. Consequently it was also suggested to hold workshops to increase the awareness about educating the disabled children. It was also highlighted to focus on teacher training to overcome teaching barriers in disable children education and active role of the local community to promote community education and involvement. Further talking about medical care and health facilities it was again highlighted through case studies that how children with disabilities and their wards bear psychological as well as economic burden. This book also present certain insights about health issues and initiatives that can be applied to rural areas in general. For instance, the positive role of ANM (Auxiliary Nurse Midwives) and PHCs (Primary Health Centres) is the demand of the time to overcome the problems. Mobiles vans with the active participation of the local doctors should be used to provide medical care to the disabled in the rural areas. Various aids and appliances needed by the disabled should be provided at less cost with the government help. Injury control measures should be initiated to minimise disabilities caused in rural areas. The author also discusses the positive contribution of NGOs to overcome disability. Moving forward in the book the writer talked about the
sources of employment of the disable persons. It was recommended that primary education, vocational training and availability of cheap credit can play an important role in promoting viable occupation for the disabled. Self-employment is considered to be important for bringing disabled into occupation. It was advocated that government should bring incentive policy for those companies who employ disabled people. Talking about the social life it was found in the study that disabled are socially isolated because they are left behind at home during social, religious, political functions as well. Self Help Groups (SHGs) should be formed at the local level. Further they can be linked to other similar interest groups to form the federation and then consequently turn into movements and in this way politicians, policy makers, development practitioners and general public could not afford to ignore their demands.

Maitra and Saxena (2008) analysis issues and perspectives regarding inclusion and talked about various issues related to the education of the children with disabilities. Going further into the book the role of rehabilitation council of India was discussed to assess its role towards inclusiveness of the children with disabilities. It was argued in the book that inclusion should be the sole prerogative of education then it is possible for us to achieve inclusion. Further in the book in one of the chapters it was argued that teacher’s preparation both at the pre-service as well as at in-service should be encouraged to promote inclusion of the children with special needs and their education. Further it was emphasised that there is need to focus on all the children including those from marginalised groups and make collective efforts to achieve the goal of education for all. It was also argued in the book that to facilitate inclusive education there is need of teacher preparation curriculum to be inclusively broadened to equip teachers to take account of individual needs of the learners. In one of the chapters the writer stressed that to cater with the problem of specific learning difficulties there is need to have specific learning difficulties friendly teachers and administrators along with specific learning difficulties friendly classrooms. It is also being suggested that there is need to generate employment specifically for the people with disabilities to make society more inclusive.

Thorat and Kumar (2008) make an effort to give a detail issue of reservation of OBC’s and debate going on in or against reservation of OBC’s. It was argued that OBC’s are relatively deprived in comparison to higher castes. Many of the authors in
the book talked about empowerment of OBC’s with or without reservation with different solutions. Some of the writers also stressed on reservation excluding the creamy layer from the OBC’s who do not deserve to get benefit of reservation. Solutions might be different but the SC’s, ST’s, OBC’s, Minorities, Dalit Christians face deprivation in one or the other way. In this volume it was also argued that exclusion might take place at individual level or at the level of group. And to tackle these two types of exclusions different policy implications are needed. Individual exclusion can be tackled through focus on pro poor policies to enhance individual capabilities and group exclusion can be tackled by focusing on the policy that cover all the individuals in the social or cultural group. It was also argued while SC’s/ST’s are considered to be most excluded and there are studies also conducted to find remedies for exclusion of SC’s and ST’s but there are other sections in the society which are deprived but get least importance. To sort out their problems there is need for pro poor policies and provisions of providing equal opportunities as all deprived are poor. Along with this it was also suggested in this volume that equal opportunities policy should be of different in nature for SC’s, ST’s, OBC’s, semi- nomadic and de notified tribes, minorities, women etc to overcome exclusion with the help of inclusive policies to address the graded inequalities existing in India. There is need to have more inclusive polity, society and economy to address exclusion.

Subramanyam and Sekhar (2010) make an attempt to present exhaustive coverage of social exclusion and certain themes related to it. In the first thematic part two articles of the book argued that exclusion and poverty are interrelated and corruption is a great hindrance in addressing the problem of exclusion. In the second article by the same writer it was found with the help of empirical analysis that there was discrimination against lower castes based on land distribution and if we look at political discrimination it was associated with wealth and power. In one of the papers Y. Chinna Rao reveals that most of the posts falling in the reservation category are not filled in central universities a concern that could be extended and applied to understand the plight of scheduled caste in other fields. In the paper that followed it was concluded that politicisation in the villages is hindering respect for traditional values and there is a need to formulate policies to stop community exclusion like those faced by Kolams community who cannot carry religious procession of the Ayak. One of paper titled “Scheduled Tribes and Right Discourse” talked about the situation
of adivasis in relation of the development initiatives along with their ill health, lack of educational facilities and stressed for advocacy by activist groups. In one of the articles K.R Rama Mohan while becoming critical of national education policy stressed on exchange programmes which will enable tribals and non tribals to know life style and culture of each others. One of the papers found that SHGs help in reducing intensity of poverty among the weaker sections. Another paper discussed that lack of facilities, curriculum, poverty etc stands in the way of tribals for getting education. It was brought to the notice that shudras proved to be worst oppressors of the dalits and various past cases instances show dalits were being killed by the shudras.

Yet in another chapter dealing with child labour it was found that most of the child labourers are from the weaker sections of the society. It laid stress for a massive campaign to eradicate child labour with the help of NGOs and peer groups. While promoting education for scheduled tribe girls with the help of incentives in one of the papers it was also called upon to start mobile schools, mosque schools, non-graded schools, learning post schools etc. While talking about the gender issues one of the paper by B. Ratna Kumari (2010) talked about Ambedkar’s contribution to uplift the conditions of the women. It was highlighted that Ambedkar’s facilitated the legislation for the empowerment of women. While looking for the empowerment of women through employment in the media one of the papers interpreted that there is large presence of women from the forward castes being employed in the media. The last section discussed the contribution of Rammanohar Lohia’s to the discourse of caste and empowerment of depressed classes. One of the last paper discussed the contribution of Gandhi for the inclusiveness and his efforts on all fronts ranging from social, moral, political, educational etc. At the end it can be said that this book as a whole cover large aspects of exclusion, exclusionary practises along with inclusion and integration aspects.

There are very few books that look at multiple aspects of exclusion with specific reference to border areas. Judge (2014) deals with multidimensionality of exclusion with multidimensional approach. He tries to cover various types of exclusion being faced in the Indian context whether it is caste, class, gender, religion or social spaces etc. Moreover its uniqueness lies in an effort to look social exclusion in the border areas as these social spaces are not cover prior to this book as the carriers of
exclusion. Empirical studies bring the role of borders in making the border masses excluded and deprived from rest of the masses. Further on this book also gives detailed description about the ways to tackle social exclusion with positive state intervention and also with the mobilization of masses in the form of social movements to bring their grievances in the eyes of the concerned authorities and political elites.

**Studies on Border Areas in particular**

Shishikura (2015) in the study tries to highlight the lack of development of the island located in the Pacific Ocean south of Japan known as Ogasawara islands or (Bonin Islands in English) where different ethnic communities reside. Due to various strategic and national interests these islands remain in the limelight for various reasons at the international arena. At present these islands have been under the control of Japan. It is physically difficult to reach the island as the mode of transport is through boat which is available one’s a week and which takes more than one day to reach these islands and this is made more difficult with military presence was in the islands. The typicality of this article lies in the way it highlights the efforts of the Ogasawara people to remain united despite diversity with their different musical cultures and not letting the impact of the militarization on their lives. The articles documents the efforts of Ogasawara people living in borderlands and indeed live beyond these boundaries. In this way it was mentioned in the article that music helps in crossing boundaries and helps in uniting the people beyond boundaries.

Sur (2015) puts some light on the contradictory issues that emerge wherever there is presence of international borders. People tend to cross boundaries from one nation to another nation although in popular discourses international migration is assumed to be one directional, from less developed country towards more developed country between the two border sharing countries. However, the killing of a young girl Felani by military which occurred in January morning in 2011 and the refusal of both nations to accept the body highlights that borders do bring violence in spite of friendly relation between two nation states. Moreover this incident highlights the existence of unequal relations between both the countries and how Bangladesh was imposed to accept Felani as their citizen. It was pointed out in the article that there is a need for wider horizontal understanding of the activities of migration along international borders.
Horstmann and Cole (2015) make an attempt to give the narratives of the locals residing in Burma’s south eastern border known to be with Karen community. However it was highlighted that this Karen community became the victim from both the sides that is from state military and from the insurgents, the Karen National Liberation Army (KNLA). Both the army and the so called insurgents take the help of the locals to counter each other. Disabling people with the land mines and rapes were the common features that happen in these areas. This article put stress to find all the possible ways which can be brought forth to end on armed groups and bring peace in this area with help of national and international communities.

**Studies on Border Areas: At National Level**

As discussed earlier one of the rare sociological studies on multidimensional aspects of exclusion with specific reference to religion, caste and border areas is Judge (2014) book on mapping social exclusion in India. This book not only presents empirical studies from different border lands across India but also engages deeply with exclusion and ‘strategies of overcoming exclusionary practices’ (Judge 2014: 17).

Sangra (2014) in study conducted in the border areas of Jammu and Kashmir bring forth the real sufferings faced by the residents of border areas. The writer tries to bring to limelight that volatility and continuous conflict between India and Pakistan that results in the lack of development of border areas which is an often quoted excuse mentioned by all the authorities concerned. This type of continuous sufferings as predicted by the author also leads to the mass mobilisation of the communities residing in the border areas which also paves the way for armed conflict and terrorist activities in these areas.

Gohain and Grothmann (2015) make an effort to bring forth how the different signs in the border areas representing different stories in the eastern border are being renamed and stories reframed to integrate them with the national discourse. Presence of military forces and renaming of the places in the area by the Indian army is much in line to alter the local landscape symbolically as well as materially. Few elder people remember the old stories which are fading away fast from the knowledge domain of the young generation. It was also mentioned that as the army renaming is carried out with the purpose of national integration there are few person those who narrate the stories to counter claim over the spaces.
McDuie-Ra (2015) tries to build insights into the issue of disenchantment of the people from their areas of location. In this study conducted in the Manipur state of India the continuous violence, surveillance, lack of security and dearth sources of livelihood in this border state was explored to understand the perception of the residents to go for higher education in other states, for vocational training to get employment outside their home state and permanently leave this place. In this way private educational institutions and private education as a whole gets boom. Lack of agricultural fields and less efforts to redevelop the farmlands is also acting in favour of the existing scenario. It was concluded that this critical situation clearly shows the dysfunctionality of the state apparatus.

Datta’s (2015) bring to the fore the thinking of two Kashmiri communities about the border. It was recounted that the Kashmiri Muslim youth want to be activators in the liberation and transformation of the existing conditions in Jammu and Kashmir. In this effort they want to cross the border and take proper training in the so called Azad Jammu and Kashmir (AJK) and then again come to the other side of the border to fight the oppressors and liberate and transform the people Jammu and Kashmir. On other hand the displacement of the Kashmiri pundits matches with the national discourse of regarding their displacement as forced, compelling them to migrate in fear of being targeted by the other majority community in the area. There are other communities who feel that they did not get due consideration as Kashmiri pundits who may or have got due compensation. In this way it was shown in the paper that border has different type of effect on the lives and thinking of various communities effected by the conflict.

Studies on Border Areas: At Punjab Level

Sekhon (2014) conducted a study in the border areas finds that the plight of the farmers living in the border areas is very bad and there is no respite from their long suffering due to the hindrances created by the border wire fencing in the border areas. The author tries to highlight the unique problems faced by farmers those have land beyond fencing like non availability of credit from the formal institution, problems like entering in the fenced area, checking and time wasted during the checking etc. In this way this paper dwells on the poor plight of the farmers residing in the border areas along with suggesting some remedies to overcome the problems being faced by
the farmers in these areas. It stressed the need to narrow down gaps between the farming community of border areas and those who can really come to their rescue.

Kaur (2014) conducted study in the border areas of Punjab and she tries to bring forth the lack of awareness among the border area residents and their failure to get the benefit of the governmental schemes like that of Atta-Dal scheme, NREGA etc. In this study it was also highlighted that the developmental level of these areas is also lacking and education level far less than the state level. It was also highlighted that the matrimonial alliances of the border area residents were negatively influenced by the proximity of the international border. The author tries to conclude that there is direct relation between the lack of development and volatility of the border.

Dhillon and Singh (2006) bring forth the condition of the masses residing in border areas. In this study it was found that most of people are not satisfied with the health facilities being provided to them in these areas. It was highlighted that in the government hospital which is located nearby there is non availability of doctors, para medical staff, and medicines. Moreover it was also reported in the paper that most of the dalits visit government hospital for treatment. Infant mortality was reported to be 134 per1000 in the villages under study. Furthermore it was also found that there is disparity between the diet patterns of male and female children. In addition the paper suggest that allocation of more funds along with proper supervision can proved to be fruitful in overcoming health deprivation present in these areas of Punjab.

**Summary of Border, Spaces, Problems and Exclusion**

As can be seen from this review, borders from the time of their existence tend to play the role of segregation at the familial, community, societal and at the level of nations as a whole. Invariably in doing so, these borders tend to push the masses living near the border to the margins. Life of the masses living in these margins tend to be negatively affected leading to immense deprivation both in terms of the processes of development as well as experiences of daily exclusion in comparison to the core areas thus continuing to be relatively deprived areas and therefore socially excluded in general.

The idea of controlled spaces emerged with the idea of territorial control and the need to control scarce resources, combined with markets and complete governmental
domination, and to safeguard the vital interests in the particular areas. With this borders came into existence. Borders bring multiple hindrances for the local folk residing in the border areas. These hindrances take a firm shape with the passage of time giving rise to a multitude of problems which go on multiplying. As masses residing in the border areas become aware of their struggles they experience relative deprivation in comparison to the main stream areas which are not in any direct contact with the border areas and therefore are not impacted by the border presence. The problems with the passage of time go on multiplying and make the people of border areas to be included into the category of socially excluded masses. As mentioned earlier also idea of democratic welfare state that once turned a blind eye to these ignored spatial areas have now revamped their policies towards the border. It is therefore considered to be vital for the state machinery and its various organs to look into these ignored spaces and take steps to promote the equity of development in all the areas to reduce the regional disparities to its minimal level.

**Objectives**

To conduct the present study I have select the following objectives.

1) To know the Socio-economic profile of the respondents.
2) To examine the development level of border areas.
3) To assess the effect of border on the life of people of border area.
4) To investigate the effect of smuggling activities on the daily life of people of border areas
5) To map the level of social exclusion of the people of border area.

**Methodology**

In social science research methodology is the essential part of the research to attain objectives. To conduct a successful and relevant research, objectives play a vital role. It is only because of the objectives that the research moves in the progressive direction and all the methodological directions really depends upon the formulation of the objectives. Research strives to be objective and logical. ‘Methodology is the theory of methods’ (Singh 2011). According to Cargen (2007) “Methodology is the body of knowledge that describes the method, clarifies its presuppositions, and notes its resources as well as its possible consequences and limitations”. While looking for
scientific research we have to keep in mind presence of objectivity, quantifiability, theoretical orientation and universalism in any of the sociological study. There are various research methods in social science but for my study I have selected descriptive research design to conduct the study and achieve the objectives of the present study. The data for this has also been derived through surveys conducted in border villages.

There are six districts of Punjab which fall on the border of India and Pakistan. These include Pathankot, Gurdaspur, Amritsar, Tarn Taran, Ferozpur and Fazilka. From these districts, one district was selected for the research and randomly Tarn Taran district was selected. There are two border blocks in the Tarn Taran district namely Gandiwind and Valtoha and randomly Gandiwind block has been selected. The area which falls under the 16km of range from line of control comes under the border areas. From the Gandiwind block only four villages which fall within the radius of two kilometre from the zero line have been selected. Therefore four villages have been selected from the border block of Gandiwind of Punjab state of India. Simple random Sampling technique was used to select 240 household during the study. Head of the Household was identified to be interviewed. An interview schedule was prepared for the data collection. Both open and close ended questions were used to solicit answers from the respondents. Those villages were selected for the study which lies within the radius of 2km from the border. The name of the villages were Bir Raja Teja Singh, Chinna Bidhi Chand, Dhala, Hawelian. Population details of the villages as per details gathered about Gandiwind block of Tarn Taran district are given below:

**Structure of Interview Schedule**

‘Schedule is the name usually applied to a set of questions which are asked and filled in by an interviewer in a face to face situation with another person’ (Goode and Hatt1986: 133). The structure of the interview schedule was constructed in line with the established objectives of the study. Interview schedule was divided into various parts to elicit the desired information. The very first page includes title of the study, serial number etc followed by thematic topics. The first topic began with socio economic profile of the respondents and information of the household followed by the questions related to impact of the border on the lives of the people.
### Table 1.1

Population detail of Villages under Study

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<td>12</td>
<td>Dhala+ Hawelian</td>
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*Note the population details of the villages Dhala and Havelian were given collectively as there was no official detail was available separately. Details compiled from [http://www.districtsofindia.com/punjab/tarntaran/demographics/population/index.aspx](http://www.districtsofindia.com/punjab/tarntaran/demographics/population/index.aspx)*

Proper spacing was also provided within each and every follow-up question to mark or write the responses being given by the respondents related to required data. Other desired type of information was collected under the economic, education, health and agriculture parameters.

### Sampling Techniques

In an effort to make the study more reliable and valid as per the guidelines of positivist methodology, it is essential to apply the best suited sampling techniques available at the disposal of the researcher to make the sample more representative. To make the sample more representative probability sampling technique was used. Further from the probability sampling techniques, simple random sampling (SRS) technique was used to enhance the chances of inclusion of all the elements in the
desired sample. ‘Simple random sampling technique assures each element an equal and independent chance of being included in subsequent samples. An equal chance means that each element has the same probability of being included’ (Black and Champion 1976: 275). In this way an effort by the researcher was made to reduce the margin of error from the sample taken to conduct the study. To make the interview schedule more authentic, reliable and valid, pilot study was conducted in the area selected for research prior to the construction of an interview schedule. Afterwards interview schedule was constructed and again pre testing was done to rule out any anomalies, if at all, in the interview schedule. Finally to collect the data the finalised interview schedule was used.

**Methods of Data Collection**

Following this, secondary sources available at the disposal of the researcher were taken into consideration to collect the desired data. Among the secondary sources census of India, government reports at the central as well as at the state level regarding such studies, articles in national as well as international journals, concerned books, newspapers, magazines, websites etc were collected and analysed to get the desired information needed for the present study. Simultaneously data from primary sources were also collected with the help of interview schedule. Triangulation of method or methodological pluralism was preferred for the present study. ‘Multimethod approach recognizes that using several methods to collect data is usually more effective than any other single method’ (Cargen 2007). Along with interview schedule participant as well as non participant observational analysis was also made to gain a deep understanding of the existing phenomenon.

**The Study Area and the Number of Respondents**

As far as the study area of the present study was concerned, four border villages situated near the border in the Gandiwind block of Tarn Taran district of Punjab were selected randomly. Those villages situated within the two kilometre of radius from the zero line were selected randomly. ‘According to Parten, “An optimum sample in survey is one which fulfils the requirements of efficiency, representativeness, reliability and flexibility”, as cited in (Ghosh 1986: 206). The sample of 240 respondents was collected with the help of interview schedule. To collect the data
head of the households were interviewed. From the selected villages equal numbers of respondents were interviewed that is 60 from each of the four villages.

**Conducting the Interviews**

Interviews were conducted with help of the previously discussed interview schedule. Prior to the interview proper rapport with the respondents was developed to get the required data for the study. As mentioned earlier also the head of the household was interviewed and responses were clearly by the researcher manually to avoid any type of error. Questions were translated into the regional language to get rid of any misunderstandings and proper responses were taken and duly checked to erase lie factors. As it is said that patience is the key to conduct successful research, the researcher took ample time to fill the interview schedules and spent a considerable amount of time in the area of the study, thus observing the daily life of the residents of border villages. To avoid any type of confusion rechecking of the interview schedules was also done.

**Respondents Reactions**

The period of data collection presented some peculiar situations. It is said that the wind does not always flow in the desired direction, so one has to adjust to the direction of the wind and sail through to reach the destination. Somehow similar types of situation were encountered when at the time of data collection, as a researcher I had to adjust to the respondents to get the desired data. This involved accommodating data collection according to the desired time given by the respondents. Mostly after constructing rapport with the respondents it become easy to collect the data. Some respondents were very eager to tell their plight of living near the border and some also become emotional especially those who experienced problematic effects of living near the border. The researcher also encountered that villagers were hospitable and warm just as the general saying that Punjabis are very hospitable.

**Data Processing and Analysis**

The data collected with the help of interview schedule needed proper scientific ways of processing and analysing. ‘Analysis of data is done to bring some meaningful inferences and with reference to the purpose of the study and its possible bearing on the scientific discovery’ (Ghosh 1986: 230). In an effort to process the data all the
interview schedules were taken and then afterwards with help of the one sample a code design was made. Code design was made in such a way that all the possible responses can be inculcated into the final code design. Every essential improvement was made under the constructive guidance of the supervisor. Proper coding of all the categories was done. Code cards were used to code each option and to concise the available data. After marking on the code cards frequencies were marked in the column available on the code design. With the help of available frequencies simple tables were drawn in an effort to quantify the data. Simple averages were also calculated to make the data more scientific. All the calculation were made either manually or sometimes with calculator or computer software programmes to cross check the calculations Simple statistical techniques were applied to make the data reliable and scientifically valid. Data was interpreted and desired references were also inculcated into the study from time to time. Inferential conclusions were drawn with the help of the interpreted data.

**Field Experience and Limitation of the Study**

Visiting the field to collect the data in a limited span of time is not a child’s play. Only a properly scientifically trained researcher can be successful in collecting the data from the field otherwise if similar function was to be performed by a layman he or she end up data dredging and not knowing what to document. It is the prerequisite to be scientifically trained if somebody is really interested in the profession of research. Calmness and patience is the key for the researcher to be successful in conducting research and while visiting the field. There are unforeseen difficulties which researcher has to face in the field. Sometimes it appeared to the researcher that some of the respondents got detached by the end of the interview and it was little bit challenging to hold their interest back into the topic. Some of the respondents especially from the scheduled caste also demand something in return of their cooperation in filling of the interview schedule. Very few also denied giving any type of information. Lack of transportation facilities and communication problems due to non availability of network coverage in border areas also put up little hindrances in collection of the data. While roaming in these areas there was always fear in the mind of the researcher because various state and central investigating agents are present in civil dresses along with the presence of the defence forces and the researcher was wary of misunderstandings that could arise. The limitation of the study lies in the fact
that it did not get the view point of defence forces regarding the lives and activities of the people and their role in confidence building with the local area residents.

**Significance of the Study**

Studies conducted at any of the academic level should always have certain type of significance to the individuals, groups, various institutions and society as a whole. The present study is a sociological study of border area people regarding their state of being excluded. It is a new area for the study of social exclusion as it combines survey based information with observation and narratives. Borders acts as spatial segregations designed to mark some inclusiveness to territories but, relative to those areas where they are absent or did not have any direct influence on the lives of the people, these features invariably prevalent in the border areas acts as the carriers of exclusion of the masses residing in those areas. Borders bring only territorial inclusion but bring social exclusion of the masses residing in these areas. As exclusion in terms of spaces is least researched, therefore this topic was selected for my research. Since many border spaces are relatively deprived and this study can be used as a useful guide for the various state and central agencies to work for the development of these areas on basic social parameters. Along with these international agencies, Non Governmental organisations (NGOs) etc can also assist in developing and uplifting these areas.