

**Course Name- Sociology and Sanitation: An Introduction**

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**Lecture 05**

**Social science concepts applicable to sanitation practices**

Friends, this unit is basically taken into consideration the various concepts which we try to deploy for utilizing or which are part and parcel of the social sciences and which we can borrow for the sanitation. And I think if you try to speak about that the basic understanding is that we have to show the linkage which is there like when we try to speak about certain concept which are used in economics how it helps application on sanitation if we can speak about that. So, I think that is the whole idea it is a sort of a analysis which is related to the parallel concepts borrowed concepts in that sense which has its utility for understanding of sanitation. As we shared earlier that sanitation has something to do with the not only the toilets it is going to be beyond it is to deal with the social component in terms of reform or it has something to do with the economics in that sense in terms of empowerment or we sometimes try to see it in terms of individuality in terms of dignity in terms of one's own self respect or maybe we can see it in terms of collective which we try to see in terms of the collective enhancement or impoverishment in that sense which is going to be important. So, that way I think we try to see that we have varied concepts in that sense I think the very basic thing which I just try to focus upon is that when we say concept the whole idea in that sense is that how that concept is going to be meaningful or how we can meaningfully link it up like the whole idea is that we have to speak about the concepts which can be helpful in understanding the phenomenon and that can lead to the formulation of a specific theory and that of course is a beauty of concept. So, I think borrowing certain things and can putting it for application is an important concern for the issue of the concept and this is the basic attempt of this unit.

I think we try to see that the issue of poverty in that sense of course is something which of course is global and in Indian specific also it has its own value. So, we have to see that how poverty can be seen not only as a concept, but how it can be related to sanitation that of course is an important aspect and for that I think we have to speak about that how we have this element of Oscar Lewis notion of subculture of poverty which is going to be important because when we try to speak about the subculture of poverty the basic idea in

that sense of course is the peoples who are trapped into that social environment and how we can speak about their fatalism about the lack of aspirations, the exclusiveness or maybe the immediate gratification which they lack. So, it is simply that the subculture of poverty in that sense is basically dealing with the issue of sanitation because the basic idea is that we have to speak about the culture which has its own bearing on the issue of sanitation. So, I think the very basic thing in that sense of course is it is not simply the material which is important, but it is also the moral destitution which is equally important and we have to see that people who are forced to move they are lost in that sense and we have to see that they may have the willingness to work, they may have certain social influence in terms of changing the environment, but their concern in that sense is not taken into consideration.

So, the subculture approach of poverty in that sense something dealing with like we try to speak about the slums in that sense. So, the slums can be seen as the best categorization in terms of the issue of sanitation because we say that they believe or they are put into the category of the subculture of poverty. So, along with that I think the issue of sanitation in that sense goes together and that of course is the whole understanding. Now I think we try to see that how we try to speak about Weber's type of emotional orientation towards an action and for that I think the most important thing is that we have to speak about that action which requires an impulsive quality and that is important because sociologically we have to see that how it is going to influence the way of life and we have to see that the subculture of poverty in that sense which are part and parcel of any system and it has certain norms and values and which are basically reflected in the poor sanitation and health practices. So, we say that the culture of poverty in that sense which has a bearing of norms and values are going to be reflected in the way of life of an individual and that may lead to the poor sanitation and health.

So, that way I think we try to appropriate the whole issue that the practices which are related to deviant behaviour or may be the attribute of apathy or social isolation or exclusion in that sense all these things can have certain what you can say implications with regard to the issue of sanitation. So, we try to speak about maybe when we try to speak about the caste I think it tries to speak about many things we have people like Dipesh Chakraborty who was trying to speak about that household dirt which is been created and I think the most important thing is that we have to speak about the contribution of Mary Douglas and Mary Douglas in that sense was trying to speak about that the how the household dirt creates a symbolic enclosure and for that I think we have to see that the disorder is coming from inside and this is how we try to see that when you are going outside. So, I think that particular thing in that sense is going to be carried forward. So, we have to see that how we can bridge the gap between the insider and the outside world and that is where I think importance of dirt in that sense is going to be meaningful like something which of course is in public in terms of dirt is going to be part

and parcel of your life it is either way or maybe something which is part and parcel of your life is been reflected as dirt in the public scenario. So, we have to see that both of them goes together and the notion of health and illness or maybe the sickness all these things have certain bearings on the cultural behaviour the belief systems and these things are in that sense important because they try to believe on the fact that we have to have these practices like when we try to speak about the manual scavenging the whole idea in that sense of course is it is to be seen that the peoples who are forced to carry for the scavenging practices in that sense in terms of the removal of etcetera from the public streets.

I think they are basically been attached with a specific way of life and sometimes we try to say that they are concerned in that sense or their work culture in that sense engage certain amount of cleaning the dry toilets or sometimes cleaning the public streets and this community in that sense which are basically been doing after or running after the public streets cleanliness of the septic tank. I think it is basically the Delhi High Court in that sense in 2011 has tried to put together with the support of Indian railways that how to rehabilitate the sanitation workers and in practices now we try to overcome the manual scavengers scavenging which is associated with the dry latrines and that way we try to see that there is a urgent need to redefine the manual scavengers because I think contextually things have changed and we try to speak about the fact that there is a scheme for the self employment scheme for the rehabilitation of the manual scavengers which has been implemented in 2007 and it has been carried forward till 2010 and the most important aspect is that around several peoples in that sense around 40,000 people in that sense the manual scavengers they have been rehabilitated and we try to see that the concern of the government also is meant for bringing about certain amount of transformation in the lifestyle of these people and then also we have various national advisory committees in that sense which are trying to basically bring about the reforms. So the whole idea in that sense of course is that when we try to speak about the concepts we try to speak about the specific vocabulary which is to be associated with the issue of sanitation. We have to see that contextually how things are taken into consideration. So it has a cultural context, it has a certain amount of bearing with regard to the immediate society even the state for that sake like we try to speak about certain categories of state as the Bimaru state.

So the whole idea in that sense of course is that state labeling of that state sometimes may create an issue in terms of having certain amount of what you can say subordination and that is where we try to see that there is a need for changing that particular scenario and we have to speak about that there has to be concern for that how the sanitation and the hygienes which are part and parcel of the health survival and development are going to be meaningfully important. And we basically try to see that there are various concepts in that sense which we try to use are part and parcel of the issue of sanitation although it is

not directly linked to them but definitely we can have an understanding about sanitation with regard to that. Now the very basic concept in that sense which we try to see which can be directly linked with the issue of sanitation is the idea of pollution. I think the idea of pollution which is basically seen as category in that sense which has something to do with the environmental laws. We try to speak about the pollution in general in that sense as such we try to speak about the air, water and the soil pollution but I think it has to be seen beyond.

I think we have to speak about the sort of a pollution which is been associated in a wider framework and it is not simply the environmental pollution which we have to speak about. I think we have to speak about the pollution which has been there beyond. I think when we try to speak about the issue of what you can say pollution I think somewhere we try to say that it has a mixed effect like what the people know about the air pollution was been labeled as smoke or the noxious vapor and sometimes we try to see it as a nuisance but gradually we try to see that air was not polluted but rather it was contaminated or tainted or corrupted. So we have to see that how through time the understanding of the pollution has also changed. So we have to see that now we have the new forms of industrial waste which are also related to the issue of pollution and that is how we have to see that the rapid urbanization and industrialization which are basically occurring in the 19th century is now the aspect of pollution in that sense has drastically changed and we try to see that the social reformers in that sense have tried to use the word pollute in that sense to refer to the emission of the air and the discharge into the water and that way we try to see that there are various aspects in that sense which are related to the issue of pollution like the pollution of the rivers in that sense is basically seen as one important aspect now we have this Namame Gange and many others projects in that sense are there which are meant for reviving the purity of the rivers in that sense.

So we try to speak about that the meaning of pollution in that sense has to be seen categorically in terms of sanitation and the pollution in that sense which has not only a physical component but it also has a moral connotation and the basic idea in that sense is that we have to see pollution not simply in terms of the legal measures but we have to see pollution beyond in terms of how the people try to identify the issue of pollution. I think we have certain issues in that sense where we try to speak about the pollution created indirectly by various other sources in that sense but which were not directly related to the pollution so we have to see that how the environmental protection movements in that sense which happened in 1960s and the 70s are going to be seen as a popular discourse in order to debate about this issue of pollution and for that I think sociologically speaking we have this conception of pure and impure which has been talked about by Lou Mo and he was basically trying to speak about the pure and impure as a specific category to understand the issue of sanitation and we basically try to see that his understanding in that sense was based on the fact that there is a contrast between the upper caste and the

lower caste and the barmen in that sense who are basically seen as superior in terms of maintaining certain amount of purity and the untouchables in that sense which are basically seen as different from and falling into the category of impure and that is where we try to see that there are certain restrictions which are associated with that. I think it is not simply the question of maintaining distance but also they have been put off from the utilization of the public resources either it is a question of the ponds or the temples in that sense from which they have been forbidden. So virtually we try to see that the term untouchables in that sense designate a specific category which basically has certain bearings in terms of having certain amount of exclusion on various issues and we try to see that how we are going to put the issue of hygiene which is indirectly linked to the issue of impurity in that sense as such and that is where we have to see that there has to be certain arrangements whereby we can speak about the temporary impurities and the permanent impurity and that is I think the starting point which has been pointed out by various social scientists. We have people like P.V. Kanne who was basically trying to speak about the history of Dharmashastra where he was trying to speak about that man's nearest relatives and his best friends becomes untouchables for him for certain limit as a result of different events. So we try to see that it may be a temporary phase of distancing in that sense but it does not mean that it has been untouchable in longer terms. So similarly I think when we try to speak about Dumount's contribution which has been reflected from the various religious texts we try to speak about that he was trying to emphasize upon the dharma or the religious law as an important aspect of maintaining certain amount of purification in terms of shuddhi and his basic concern in that sense was that human being which has various forms of impurity which are resulting from birth till death and the basic idea in that sense of course is that he was trying to speak about the three forms of impurities in that sense which of course people try to avoid and in order to maintain that purity he says that first of all they try to have the purity of their bearing of the family that is the lineage the kul to which they belong and then the object of everyday use that is the earth that is the objects in that sense which they try to use into the day to day of life. So that also has to be maintained in terms of purity and the third thing of course is the purity of the body that is the sharir. So we try to see that all the three things in that sense are going to be quite meaningful we try to speak about that these aspect of what you can say hygiene and these aspect of purity in that sense are been there with regard to our various classical literatures and along with that we try to see even the use of the specific cloths even the use of the specific jewelry even the typology of the foods all these things in that sense were been put into the wider category of pure and impure.

So that is where we try to see that the concept of purity in that sense has something to do with the societal implication it has its historical genesis and we try to see that these aspects in that sense are going to be important and then I think we try to speak about that

how the people in their effort which Dumount was trying to emphasize upon that they try to always preserve their purity in that sense and that of course is an important aspect and basically when we try to see that the purity in that sense which is to be maintained I think it is more harsh for the women especially when we try to speak about various aspect in terms of giving birth to a child in that sense and then of course I think the menstrual cycle and other things which are all part and parcel of the women's life. So we try to see that there are various impurity or the component of impurity which has to be avoided when we try to speak about this issue of maintenance of purity and that is basically seen as important aspect for analyzing the whole issue of the purity maintenance. I think apart from that we sometimes say or feel that the issue of purity in that sense which also has certain important elements like we try to speak about the purification in terms of giving offering to certain categories in that sense or having a bath in Ganga or maybe trying to use the absorption of the product of the cow or many other things in that sense all these things in that sense are going to be seen as a remedy to maintain certain amount of shuddhi or purification in that sense and that ofcourse is something which has been pointed out in our various classical literatures. And since Dumu was an Indologist by training he was trying to see all these things which have been based on the sources which are been reflected into the Manusmriti or sometimes we try to see the things which are been reflected in some of the important classical literature related to Purans and other things. So, we try to see that the categorization of impure in that sense for certain categories like the Chandals in that sense, Untouchables in that sense all these things in that sense were seen for a specific understanding and the basic idea in that sense was that how we can speak about certain elements of purity within them or to what extent they will be away from the purity that was the biggest challenge which we try to see are part and parcel of the historical analysis.

And keeping that particular thing in mind we try to see that certain elements in that sense which are going to be quite important are basically we try to speak about that there are certain categories which through the process of purifications they have gone for certain amount of changes. I think we try to speak about the good practices which have been taken into consideration by the lower caste by the Untouchables and how they have been elevated or been accepted by the upper caste. I think we try to speak about the R.A. Samadhi movement which have been there historically which tries to promote certain amount of purification of the categories by leaving certain things in that sense by leaving their occupations by changing their lifestyle and through that they can be put into the mainstream in terms of their acceptance by the wider society.

So, we try to say that this notion of pure and impure in that sense has a strong bearing historically speaking and till date we try to see that still that stigma is been practiced as such although there are various legal provisions which have been there in that sense to overcome the issue of untouchability. I think but still we try to see that the form of

untouchability in that sense has changed and the most important thing in that sense of course, is that we try to see that the new forms of untouchability in that sense been started practicing. So, that is where we have to see that it is not ending completely but the frequency has declined or maybe the notion of distancing in that sense has declined in that sense but saying that it is completely eradicated maybe a wrong notion in that sense. And same is another important concept which we can use for analyzing the issue of what you can say the issue of sanitation is the idea of inequality. So, one of course, was related to the sanitation which is to be seen in terms of pure and impure in terms of pollution in that sense and another of course, is the inequality which is seen as a social aspect of sanitation.

So, basically when we try to speak about the inequality the basic idea in that sense offcourse, is that we have to treat or we have to understand things in terms of equality that of course, is the prime notion and the basic idea in that sense of course, is that if we can speak about the equality in totality then we can say that our society in that sense is not having that discrimination. But unfortunately we can say that inequality which has been talked about by various scholars like Andre Bettille also have tried to spoke about the universal nature of inequality even long back J.J. Rousseu has also tried to speak about the various forms of inequality which are prevalent and sometimes we can say that inequality which has been seen as inevitable in each and every society was to be seen as an important aspect. Now, we try to see that the idea of inequality in that sense also has certain things in terms of putting people away from the mainstream and according to the different aspect of inequality we can say that through space and time the inequality in terms of its arrangements have changed from society to society.

But again we try to see that how many times or to what extent the equality of opportunity is to be seen in terms of the competitive society and for that I think we have to speak about that there is always the inequality of reward and the reproduction of inequality is practiced in various forms. So, ultimately we try to see that the inequality of reward is definitely is always there in that sense and I think Kingsley Davis and More's whole contribution in that sense is speaking about the functional aspect of stratification was trying to speak about that how the inequality has its own value in terms of promoting or motivating the peoples to perpetuate inequality in order to have their supremacy. So, that is where we try to see that there are certain aspects which we cannot negate but definitely we try to speak about the social inequality and the biological based inequality which of course is quite natural and that way we try to see that when Rousseau was trying to speak about that and gradually Andre Bettille also tried to speak about the natural inequality in his own way. But the basic thing in that sense of course is that we try to speak about the fact that inequality is something which of course is undesirable or it is something which of course has to be avoided. But on the contrary we try to see that inequality in vis-a-vis the sanitation in that sense is going to be another important aspect because having

inequality means that you are deprived of certain basic social conditionings the social life in that sense the lifestyle in that sense and your life chances in that sense are going to be away.

So, we have to see that this notion of inequality in that sense also has certain bearing on the issue of sanitation and similarly we have also the idea of social exclusion definitely the term itself is indicating that exclusion is putting things away from the popular notion and this social exclusion which earlier was been seen as reflected and it has been taken into consideration long back from the French republican and the basic idea in that sense is that it is basically a sort of social disaffiliation which we try to understand. And if you try to see that the social exclusion which has been spoken about by the republic states they were basically trying to speak about the social exclusion which is multidimensional is complex in that sense and the most important thing is that it leads to the lack of or the denial of the resources of certain rights and duties and also the goods and services. So that in that framework if you try to see basically we say that social exclusion in that sense is going to be quite discouraging and it has not to be put into practice in general and then I think we try to see that there is possibility of deep exclusion which has been talked about people like Amartya Sen who was trying to see social exclusion in terms of the process whereby the state of functional deprivation in that sense is going to be important because he was somewhere trying to reflect upon the fact that it has some bearing with regard to the capability approach and by saying exclusion means that the people in that sense are having lesser functioning with regard to their contribution to the mainstream. So it is a state of functional deprivation and that is going to be meaningful when we try to speak about the issue of social exclusion and then I think people like cyclists like Walker and Walker who were trying to speak about that it is a dynamic process of being shut down from the social, economic, political and the cultural system. So we have the different notions of exclusion in that sense which is multidimensional especially when we try to speak about the European Union and how they try to see especially this European Union tries to identify certain elements of social exclusion.

So they try to speak about the exclusion in terms of economic which includes your unemployment it is basically the deprivation of the assets to certain assets in that sense such as the property or the credit it has a social aspect also in terms of loss of individuals linked to the mainstream society and in terms of political it has something to do with the specific category of population in terms of minority or in terms of women or in terms of the religious ethnicity in that sense or in terms of many other human rights which are associated with the specific individual. So we say that the European Union also try to see the issue or category of exclusion in terms of certain deprivations and then I think we have another important aspect which has been highlighted by Percy Smith and he was trying to speak about the seven dimensions of social exclusion which are to be seen in terms of economic which is basically the long term unemployment, worthless households



or the income poverty. Then with regard to the social he was trying to speak about homelessness, crime, disaffected youth in that sense in the political framework he was trying to speak about the disempowered the lack of political rights and the other things and in terms of neighborhood he was trying to speak about the categories like slums and other issues in that sense from the individual viewpoint he was trying to speak about the physical ill health or the mental ill health that is going to be an important parameter of the exclusion. And similarly in the category of spatial he was trying to speak about the concentration of the vulnerable groups in a specific locality and in the group phenomenon he was trying to speak about the groups like elderly, disabled or the ethnic minorities who can be treated as the people who are excluded. So we try to see that according to Percy Smith he was trying to put things in a more wider way and trying to cover up various aspects including geography, social, political, economic and also the individualistic understanding about the exclusion.

And then I think we try to say that in the various indicators of social exclusion which may includes the financial difficulties in the household, unaffordable use of basic needs in that sense which they can manage in that sense, unaffordability of the consumer durables or sometimes we try to speak about the disadvantageous housing conditions or sometimes the poor health or the infrequent connect with the friends and the relatives and also the dissatisfaction with the work and the main activity. So these are the different aspects in that sense which are related to the issue of what you can say exclusion and I think most of the categories in that sense if you try to see they have some bearing with regard to the issue of sanitation because when we try to speak about the sanitation we try to see that it has to have a mainstreaming of the population in totality as such. And if that is not happening of course I think social exclusion in that sense itself is indicating that putting certain people or categories out and that way I think mainstreaming in that sense is going to be a difficult issue. So we have to see that the issue of sanitation which has been highlighted by various scholars starting from Amartya Sen and then trying to speak about the contribution of Walker and Walker or maybe Percy Smith they all were trying to speak about the different ways in which we can speak about the notion of social exclusion. The next in that sense category or the concept which can be related to the issue of sanitation is the concept of exploitation and exploitation itself is again indicative of a certain amount of sanitation because it is to be seen as that exploit means somebody who is having an unfair advantage over the others and that is where we try to see that exploitation with in a typical Marxist sense is basically seen as a core element of exploitation is to be seen in terms of economy.

And in that framework if you try to see we can say that exploitation is seen as challenging phenomenon because when Marx was trying to speak about that particular thing in terms of the labor theory of value he was basically trying to speak about the notion of exploitation and when he was trying to speak about the theory of surplus value

he was indicating about the issue of exploitation which is been done by the capitalist for their workers. So, we try to see that the concept of exploitation which again has a common or closer association with the issue of sanitation in terms of making certain arrangements to overcome that exploitation in order to have the better sanitation. The basic idea in that sense of course is that we have to speak about the inverse interdependent welfare principles which are to be deployed. Sometimes we can say that it has the element of the exclusion principles and sometimes it has the element of appropriate principles in that sense. So, in the different formats we try to see that the material interest of the peoples in that sense are not been served and we try to see that exploitation is seen as a process whereby there is certain amount of inequalities in rights and duties or in terms of power which are going to be important.

And Karl Marx for that sake was trying to refer to the rate of exploitation as an important category when he was trying to refer to the surplus value. And while saying that the surplus labour which he was trying to speak about I think he was trying to speak about that how that unequal rate of exploitation is leading to more miseries to the workers and with that of course I think it may lead to another stage of alienation which of course has been talked about by Marx in his own way. So we try to see that it has to be seen in a relative understanding that A exploits B but and then A takes unfair advantage of the B. In both the conditions in that sense we try to see that the exploitation of B is taking place. So we have to see that to exploit a person involves the harmful or the instrumental utilization of his capacities for one's own advantage.

That of course is the nominal understanding about what the exploitation is and if it is an a capitalistic framework theory we try to say that its income which is derived through the forced or the unpaid surplus labour and for that the product which is coming out from the workers control which is beyond the control of the worker is been seen as an exploitative phenomenon. So we say that exploitation in that sense of course is to be seen as a way in which the peoples who are been put for sanitation practices are to be seen very differently. So exploitation of a person consists of the wrongful behaviour and we try to say that it involves certain amount of moral norms of protecting the vulnerable in that sense that is going to be an important aspect and the most important thing in that sense of course is that exploitation is also psychological because it has a value in terms of not only social or economic but it is also seen as psychological because when we are saying exploitation it means that it is disturbing one's own capability or one's own mindset and that is where we try to see that exploitation is going to be quite significant when we try to speak about the notion of a sanitation. So I think the practices which are to be attempted or which are to be done the basic idea in that sense is that we have to speak about the ways in which we can overcome the issue of exploitation. So lesser is the exploitation more is the aspect of sanitation which we can speak about.

So the whole idea in that sense of course is either it is in the Marxian framework or in the psychological framework we have to speak about the fact that how the exploitation in that sense is going to be quite critical and meaningful. And another concept which we can use in terms of what you say sanitation is the concept of ostracism. Ostracism in that sense is basically seen as a practice or putting the exclusion of certain specific categories from the social stratification and the whole idea in that sense of course is that this ostracism in that sense has certain elements which has something to do with the certain taboos and the customs concerning certain social rejections and social acceptance of certain categories of peoples in that sense. We try to see that the law of ostracism is basically meant for putting people from the democratic institutions and we basically try to see that the people are not in a position to grab the benefits of the democratic processes and the ultimately it has lead to certain amount of disjunction from the mainstream. And within that framework if you try to see we try to speak about that it is basically trying to putting the people from the mainstream and the democratic state which basically try to follow or to go for against the issue of ostracism has to see it very seriously that how the phenomenon of ostracism can be overcome.

And we basically try to see that this ostracism has something to do with how the peoples their participation into the mainstream in that sense is going to be challenged. And parallelly another term as concept in that sense which we can see as an important phenomenon which has some bearing with regard to the issue of sanitation is the concept of stigma and the stigma is again I think it may have a psychological bearing also and it has a social bearing too. So stigma is basically seen as an act of stigmatizing in terms of labeling in that sense as such and putting the people off from the mainstream. And I think Eric Boffman who was in his work was trying to speak about the stigma in terms of his understanding about how the stigma can be critical with regard to the social exclusion. And stigma for that for him is a process which leads to certain individuals to be systematically excluded from the particular sort of social interaction because they possess a particular characteristics and because of that they are not going to be part of that mainstream population.

So we try to see that it is an outsidersness which is going to be important when we try to speak about the stigma and the whole idea in that sense of course is that it has something to do with the dramatological understanding in that sense also especially in terms of the specific symbols which are used we try to speak about that the social structure which are provided for interaction and within that framework certain categories of people in that sense they are been put off or they are excluded and that stigma in that sense is attached with them and because of that they are been deprived. So we basically try to see that it is not simply the biological biologically deterministic perspective rather we try to see that it has a negative evaluation of certain people based on certain specific practices and the most important thing in that sense is that we try to see that it has an exclusionary element

because stigma in terms of perspective is for a specific disease it can be for a specific disability in that sense as such or maybe with regard to the stigma with regard to a specific occupation. So we try to see that the stigma in that sense is going to be quite relevant because it has a cultural bearing it has a societal implication it has a relational understanding and more than that of course I think it is seen as a compelling argument in that sense which is putting the people out. So I think this stigma in that sense is again a term which of course can be seen as closely associated with the issue of it is a vocabulary which is closer to or can be linked to the issue of sanitation. And then I think another concept which we can earmark is the concept of social inclusion which of course is basically seen as a good practice and this social inclusion in that sense is I think now we try to speak about the inclusive development or inclusive growth.

So the basic idea in that sense of course is that it tries to signify or tries to indicate that how social inclusion as a important element of sanitation can bring about or bridge the gap between the inequality or the distance which is there in that sense. So virtually we try to see that the inclusion in that sense is for the people who are excluded in that sense that of course is going to be the notion but the most important thing in that sense is that whenever we are trying to see the inclusion it has to be seen in terms of the horizontal mobility or sometimes it is the vertical mobility which is equally going to be important. So whenever we try to speak about the horizontal or the vertical mobility the basic idea in that sense is that we have to speak about either the horizontal or the vertical mobility. The basic thing in that sense of course is that when Sorokin was trying to speak about both the things it is basically the process whereby people they try to have certain amount of inclusion in that sense because both the mobilities may directly or indirectly lead to certain amount of inclusion of certain categories of the people. So the use of inclusion and exclusion as a concept can be seen as an important category for the issue of sociology of sanitation and within that framework we can see that there are certain specific societies in that sense especially the traditional societies or maybe we have the developing or underdeveloped societies where still I think the practices of exclusions are there.

So I think more and more practices which are associated with the inclusion is going to be important and for that I think the government will or the political will in that sense is going to be important because they can devise the ways in which the people can be included. I think in the Indian scenario if you try to see we basically says that now the new government in that sense is basically trying to focus upon the inclusionary politics in that sense whereby the inclusion in that sense is going to be the way in which the development has to take place. So it is basically you have to see that what the statement goes that Sabka Sath, Sabkha Vikas so it is basically the inclusiveness which has to be there in which the people they have to be seen in terms of development when the development of all is there and that of course is the popular notion which is been practiced by the government in that sense as such and the basic idea in that sense of

course is the wider is the inclusion the more is the sanitation with regard to the reforms and more is the adjustment and the accommodation of the peoples towards the better living. And that is where I think the concept of inclusion in that sense is going to be seen as a positive inclination towards the issue of sanitation. And then I think another important concept which we can relate to the issue of sanitation is the concept of marginalization.

And marginalization I think the term itself indicates the specific tendencies of the people in that sense of the societies where peoples who are been removed in terms of specific reasons in terms of their contributions and we basically try to see that marginalization has its aspect which is either sociological, economic, political or even psychological. So marginalizations may manifest in varied forms it can be the genocides, it can be the ethnic cleansing or it can be xenophobic arrangements in that sense or it can be any other social or economic hardship all these things in that sense can be linked to the whole issue of marginalization. And the basic idea in that sense of course is that when we try to speak about the Indian nation I think the sort of distribution of population which is there in the three broader segments it is either the rural, the urban or the tribal. We try to see that the issue of marginalization in that sense varies with regard to the nature of society. We have the Dalits, we have the tribals or the backward classes and how they are to be seen in terms of excluded.

And we have to see that the bearing of marginalization in that sense is going to be an important aspect. And within that framework we have to see that the marginalization which has something to do with the existence of hierarchy of inequality within the group is going to be an important aspect. And how we can minimize the degree of marginalization that of course is an important attempt and I think in the framework of sanitation we can say that lesser marginalization will lead to more sanitation practices. And that is where we try to see that the legal measures, the political measures in that sense and the societal measures they have to come forward for putting or letting the people in terms of their upliftment and trying to prove them into the mainstream. And along with that I think another important concept which we can relate with the issue of sanitation is the issue of humiliation.

So I think when we try to speak about the concept of humiliation I think we can say that humiliation basically means and forcefully lowering a person or a group it is a process of subjugation and also it is basically stripping away one's pride and order or the dignity which is going to be important. So we say that to be humiliated is to be placed against your will and often it is seen as heartful to the individual or the category of the people who are been put into that particular situation. So humiliation in that sense entails a demeaning treatment that transgress the established expectations and it may involve the act of force including the violent force and that is where we try to see it has an element of

victimization and we try to see that the concept of humiliation it rests on the principle of self-respect and which has been highlighted by Margalit. And Margalit was trying to speak about the issue of humiliation in terms of having certain element of self-respect and it is basically been defined as any sort of behavior or condition that constitutes a sound reason for persons to consider his or her self-respect in jolt. So it has certain bearings on the self-respect which is going to be highlighted by Margalit and the most important thing in that sense of course is that when he says that I claim that humiliation is to be seen as rejection of a human being from the family of man.

I think this of course is the worst part if you try to speak about the humiliation in terms of its rigidity and what we try to have to see is that it is against the mankind or the humanity that we have to speak about this particular act. So we have to see that how do the people understand humiliation and we have to see that humiliation is to be seen as subjugation of the human being, it is to be seen as illegitimate and sometimes we try to say that it is having an element of degradation, sometimes we try to see that it has an element of lack of legitimacy and sometimes we can say that humiliation is trying to put things down or pushing somebody down in that sense and it has a relational value. So for that sake I think we have to see that it has an element of dyadic relations, humiliation is vis-a-vis somebody else and that is where we have to see that how the epistemological instance of explaining the humiliation in that sense is going to play a crucial role and in the framework of sanitation we can say that humiliation in that sense is not going to be seen as an accepted category and the form of an understanding about humiliation has to be minimized in that sense that of course is the way in which we can speak about the process of sanitation. So that of course is where we try to see that humiliation vis-a-vis the sanitation and then I think the next important concept which we can just link up with this issue of sanitation which of course goes perfectly with the sanitation is the idea of social justice. So the social justice which of course I think has been talked by various philosophers or maybe the economist and political scientist and sociologists in that sense we try to see that different peoples have different viewpoints about how the social justice has to be seen and we say that like people like Plato was trying to speak about the justice was achieved when a person receives the goods and the they deserves.

I think this is where we try to see that if somebody what they deserves get it so it means that justice is attained so that is what Plato was trying to inspire and then I think Aristotle also was trying to say on the similar lines that justice was a principle that ensures that social order by regulating the distribution of benefits. So we try to see that its maintenance of order which was important the maintenance of the hierarchy or the inequality which is to be important if that happens so we are trying to speak about the social justice but I think this is where we try to see that things have been seen by the initial philosophers but gradually I think there was a shift in that sense we try to speak about that people like John Stuart Mill who was trying to speak about the distribution of

societal goods which are to be seen in terms of greatest net balance of satisfaction and I think that is where we have to see that the greatest net balance of satisfaction has to be there in that sense which has its utility that is going to be an important principle whenever we try to speak about the issue of social justice and carrying forward that particular aspect I think John Rawls who was trying to speak about the concept of social justice he was trying to speak about the utility rather he was trying to speak about the fact that it lies with the distributive justice in that sense. So all social values which are to be distributed equally they are to be distributed to such an extent that the values to everyone should be in such a position that nobody is in a disadvantageous position so that of course is what John Rawls was trying to indicate and gradually I think John Rawls framework was been picked up by Amartya Sen who was trying to speak about the two principles of justice one of course is guaranteeing the fundamental individual liberties especially for the for speech for association for worship and other things and second was ensuring the social and economic inequalities are arranged to offer the greatest possible benefits to the worst of society. So I think this is where we try to see Amartya Sen was trying to speak about the idea of justice first is the guaranteeing the fundamental individual liberties and second of course providing the greatest possible benefits to the worst of in the society so this is where he was trying to locate the idea of justice and we try to see that the concept of justice has something to do with providing certain elements of virtue so it is the virtue of the society which is going to be celebrated and that is where we try to see giving one's due or getting one's due is going to be the important principle which has to be seen as crucial when we try to speak about the notion of justice and within that framework we try to see that it may involve certain amount of benefits which can be both tangible in terms of wealth and prestige and also in terms of intangible benefits like the self respect or maybe the issue of giving space of equality in that sense all these things in that sense are going to be treated as part and parcel of the element of social justice and sometimes we can say that the social justice in that sense is basically seen as a way in which people human consciousness have seen drastically and it is basically the advent of science which tries to speak about that the death of god in that sense has to be seen that justice in that sense is going to be seen as giving what you can say certain amount of benefits to certain categories of people. So we try to see that these are certain specific aspects which has been highlighted when we try to see the element of social justice and within that framework I think initially we try to speak about that this notion of justice started long back with the advent of French Revolution and where I think whole of Europe in that sense was trying to plead for the social justice in terms of equality, liberty and fraternity and then the justice was seen as one of the important element within that particular framework.

So we try to see that different peoples they try to see how the justice in that sense has to be carried forward, how it has to be seen across societies in a specific way and that is

where we try to see that the whole idea of social justice in that sense is that where we try to see that the benefits are to be given to the right person. I think for that sake Robert Nozick's contribution is going to be important because he was trying to emphasize upon not the idea of justice in terms of giving the benefits rather he was trying to speak about that historical entitlement of the peoples which they have been deprived. I think through the distributive justice these things are to be given to them and for that I think he was trying to see that justice as fairness is going to be seen as an important model to bring about the changes and within that framework we try to see that the most important aspect that happen of course is that the social justice which are to be seen as the important habits of justice is saying that they are social in two senses. One of course is that a skill which the person requires are to be provided in that sense and it aims at the good of the society. So in both the framework we say that it has a social element because it is basically trying to inspire the peoples for integration for being part of the society there are larger society and another important thing in that sense of course is that it is meant for the good of the society that is going to be an important issue and from that viewpoint we can say that the contribution of Robert Nozick in terms of social justice and as enlightenment can be strongly admired because he was trying to see that whatever is the entitlement of an individual are to be given and it can be seen in terms of the compensatory justice or justice as fairness in the longer terms and we try to see that it involves certain element of what Amartya sen says that government has to devise certain actions to improve the idea of social justice and in terms of that he was trying to say that the issue of poverty it has to really take place how it has to be overcome and for that he was trying to speak about the capability approach that how we can have this issue of social justice when we are trying to enhance the capabilities of the individuals and that is where we try to see that the importance of justice is going to be important and as I said that justice has its close association with this whole issue of what you can say the social sanitation because it has certain things which I think are going to be crucial.

The next in this category is the concept of empowerment and the concept of empowerment which is going beyond this element of capability or is an extension of capability in that sense we can say that the concept of empowerment has to be seen in terms of the categories of the peoples who are marginalized they are to be put together into a wider stream and the most important thing in that sense of course is that empowerment has to be seen in terms of the social transformation of the structure and where the ordinary and the common peoples they have to have certain benefits and the most important thing in that sense is that we have to speak about the idea of empowerment in terms of the virtual context and which has to be related to the element of constitutional arrangements we have to speak about the empowerment where by the government machineries or the state in that sense is going to intervene and through that I think we can speak about the issue of empowerment. So I think empowered citizens in that sense can have the better notion of creating healthy society in terms of sanitation and



that of course is an important aspect. So we try to see that the directive principle of state policies which was basically trying to speak about the universal elementary education up to the age of 14 years was trying to bring about certain amount of changes in terms of empowerment. So basically we try to speak about the women empowerment and within that I think when we say empowerment of women the basic idea in that sense of course is that it is to be seen as mediating the relationship between the two genders in terms of power and within that framework we try to speak about the fact that the feminist experts who were trying to speak about the so called empowerment were trying to speak about in terms of control of the resources of women in that sense and also their decision making capacities if they are there then only we can speak about the issue of empowerment. So virtually we try to see that the focus of empowerment in that sense is towards the capacity building in that sense I think the organizations which are basically working for the empowerment of women in terms of self-employed women's association that is SEVA who had this lady Ila Abhat in that sense who has been associated with this organization since 1972 and we try to see that there are various dimensions of empowerment which we can speak about it is psychological which has to be seen in terms of self-image and identity it has to be seen in terms of acquiring knowledge or sometimes we can see it as cultural in terms of redefining the gender roles or recreating the practices or it has to be seen in terms of social which means the leadership in community action or we can see it in terms of economic which is basically the ownership over the productive asset or in terms of entrepreneurship development as such it can be seen as organizational also in terms of collective identity or in terms of organizational leadership and then we can speak about the political which is directly having negotiation of the power and association in terms of assessing to the political power that is going to be important.

So, within that framework we try to speak about the fact that the issue of empowerment in that sense has to be seen as an important issue and finally, I think the issue of hygiene which of course, has a direct bearing on the issue of sanitation I think it is not just about cleanliness we have to speak about how to prevent the disease that is going to be an important issue and within that framework we try to speak about that hygiene has something to do with the so called bodily safety in that sense and we try to speak about the things in terms of lifestyle and the behavior and the mindset and then I think we try to see that how the habits are to be put into a larger order that hygiene is a larger matter of the human behavior which is determined in terms of social traditions and the practices in that sense. So, I think this is where we try to see the various concepts in that sense which are directly or indirectly related to the issue of sanitation and I think within that framework if you try to see that sociology of sanitation in that sense has a bearing of these concepts which we try to indicate and the basic idea in that sense of course, is that whenever we try to speak about these concept the basic idea is that we have to see those things in practices and the most important aspect of course, is that it is the governmental

will in that sense how the hygiene promotions have to take place and how it has to be put into the public that of course, is an important aspect and within that framework we have to see that the idea of dirt which has been talked by Perry Douglas that has to be put at the backstage and we have to see that how we can speak about the things in terms of putting the dirt off and putting the hygiene into the public sphere. So, friends I think these are the ways in which we can speak about certain elements of the concepts the battery of concepts which are part and parcel of the social science across the disciplines and they had certain bearings on the issue of sanitation. I hope that these concepts will help you or enable you in understanding the various facets of sanitation which I think is the basic agenda of this course and it is basically trying to see beyond the physical sanitation we have to see in terms of societal sanitation also that is going to be an important aspect. So, I hope you will enjoy this deliberation and we will be discussing other elements of the issue of sanitation in the coming lectures.

Thank you for your patience listening and thank you once again.

Thank you.