

CATEGORIZATION OF ORPHAN CHILDREN: PROBLEMS AND PROSPECTS
-A CASE STUDY IN HYDERABAD

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हैदराबाद विश्वविद्यालय
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This is to certify that the thesis entitled “Categorization of Orphan Children: Problems and Prospects – A Case Study in Hyderabad” submitted by Sannaki Munna bearing the registration number 15SIPH09 in partial fulfillment of the requirements for the award of Doctor of Philosophy, in the Centre for the Study of Social Exclusion and Inclusive Policy is a bonafide work carried out by him under my supervision and guidance.

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A. The research scholar has published Journal/Articles in the following publications:

1. Sannaki, M. 2022. Between Isolation and Autonomy: A Study of the Anti-caste Struggle in the University of Hyderabad. In *Contemporary Voice of Dalit*, SAGE journal, 2455328X211069686. (ISSN Number: 2456-0502)
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3. Sannaki, M. 2021. History: Emergence of ASA. In *Café Dissensus Magazine*: Issue 59, New York City, USA. (ISSN Number: 2373-177X)

B. The research scholar has made presentations in the following International Workshop/Conferences:



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- 1 Presented a paper on 'Between Struggle and Hope: Orphan Rights in India' on 7th and 8th April 2022 at the Workshop on 'Struggles for Hope Negotiating the Future in Times of Global Crises' organized by Hochschule Fulda, University of Applied Sciences, Germany.
- 2 Presented a paper on 'Seeking Justice in Modern India: A Case Study of Rohith Vemula Movement' on 24th to 26th November 2021 at ipb annual 2021 conference on 'the Policing of Social Struggles: Categorizations, Interactions and Class Formation' organized by the Institute for the Study of Protest and Social Movements in Berlin, Germany.
- 3 Presented A paper on "Between isolation and autonomy: A study of the anti-caste struggle in University of Hyderabad" on 5th and 6th September 2018 at International Conference organized by St John's College, Oxford University, United Kingdom.

C. The research scholar has made presentations in the following National Conferences:

- 1 Presented a paper on "Where, Do I Belongs To?" on 4th and 5th March 2020 at 2nd International Conference on Rural Development, Social Dynamics and Women Welfare organized by University of Hyderabad, India.
- 2 Presented a paper on "Do I Belong Here" on 8th and 9th February 2020 at International Conference on 'Orphans Rights-2020' organized by FORCE, Hyderabad, Telangana, India.
- 3 Presented A paper on "Orphan Identity and Religion" on 26th to 28th February 2019 at Raw-Con, National Conference on 'Religion in Cultural and Comparative Perspectives' organized by Centre for Comparative Literature, University of Hyderabad, India.



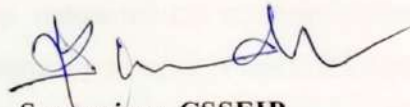
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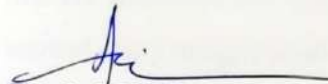
As per University of Hyderabad rules, the M.Phil. course work done in the Center for the Study of Social Exclusion and Inclusive Policy in any university is considered as the Ph.D. course work. Therefore, he was exempted for doing Ph.D. course work again in Ph.D. programme. Further, the student has completed the following courses towards fulfilment of the course work requirement for Ph.D. in the Center for the Study of Social Exclusion and Inclusive Policy:

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3	EI703	Research Methodology	4	Pass
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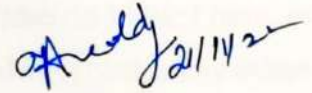
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As a student of literature, I have always wanted to work on the issues and challenges faced by the orphan children in India. After the entrance test, when I was called for interview in the CSSEIP center, all the faculty members on the interview panel encouraged and welcomed me for choosing the subject of study. The faculty members assure that I am not alone in this journey and wished me the best in everything I pursue. At this point, I would like to recollect a dialogue from the movie, *The Lion King* - 'Whenever you feel alone, just remember that those stars in the sky are there to guide you'. I also remember Rohith Vemula's words, where he said that our life is a journey *from shadows to the stars*. Amidst this chaos of life, with guidance from the stars (people) in my life, I have successfully completed a big chapter in my life, my Ph.D.

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A small anecdote on behalf of complete orphan persons in India.

The Star

I'm not an orphan
Orphanhood darkened me but nature gave me life
Thunders and their light were my childhood excitements
Rain and wind were lullabies of my youth
The Earth was always beside me, to make (help) me fall asleep
The Sun and the moon coached me, to confront temporary hardships
Seasons schooled me to shield and adapt to different colors of life
The Sky vowed that it can always be my permanent shadow
Stars assured, meeting with my parents every night

Animals were the first to pay heed, whenever I was in tears
Pets were my first friends

Water was my first drink
Spoiled was my first food
Torn and unsized were my first pair of clothes
Trees were my first nest
Shadow was my first living space
Nature was my first teacher and parent

In the end, I'm nurtured and grown
To breathe, to see light win over darkness
Folding hands and legs crossed, and blinking my eyes to thunders
Eased to stretch my hands to feel rain and wind
Comforted to have a tight freefall sleep hug from the earth
Illness of coldness and warmth from the Sun and Moon
Comprehend different shades of colors in the sky
Had respite and relish to whatever season fruits it gives
Being called a star, a child of stars

Star is immortal
I see my parents as stars every night
My name is not an orphan
I'm beyond constructed individualism
I'm beyond unnatural stars
Star to everyone, everywhere
My name is not an orphan
I'm immortal of collective individualism
so, call me The Star, not an Orphan

By
Sannaki Munna

With

Love and Gratitude

To

Mothers

SANNAKI MUTHULAXMI, RADHIKA VEMULA & MEDARI LAKSHMI

Contents

Acknowledgement

List of Maps

List of Tables

List of Figures

Abbreviations

Chapter-1	Introduction	1-23
Chapter-2	Review of Literature	24-55
Chapter-3	Understanding Categorization of Orphan Children in India	56-88
Chapter-4	Orphan Identity: Problems and Prospects	89-122
Chapter-5	Field Work and Data Analysis	123-214
Chapter-6	Policy level Suggestions and findings	215-227
	Bibliography	228-255
	Questionnaire	256-271
	Photographs	272-275
Annexure-1	Publication(s)	
Annexure-II	Paper Presentation(s) Certificates	
	Plagiarism Report	

List of Table

Map No.	Title of the Map	Page No.
5.1	Geographical Map of United Andhra Pradesh	123
5.2	Geographical Map of Hyderabad City	124
5.3	Geographical Map of Hyderabad Zones	125

List of Tables

Table No.	Title of the Table	Page No.
2.1	List of private bills introduced in parliament between 1954 onwards	38-41
5.18	How much do you agree or disagree with the following statement?	143 & 144
5.24	Do you agree or disagree with the following statement?	150
5.29	Orphan difficulties in getting the documents due to problems in names, lack of parents' name, and lack of valid address proofs	155
5.30	Do you agree or disagree with the following statement?	157
5.36	Do you agree or disagree with the following statement?	164
5.42	Do you agree or disagree with the following statement?	170
5.48	Do you agree or disagree with the following statement?	177
5.54	Do you agree or disagree with the following statement?	184 & 185
5.60	Do you agree or disagree with the following statement?	191
5.64	The facilities orphanage provides as per Differently Abled, Indian Law?	196 & 197
5.65	Welfare facilities are availed to orphan as per the Indian Disability law outside your orphanage	197 & 198
5.66	Do you agree or disagree with the following statement?	198 & 199
5.67	Among the following, which facilities are provided to you by your orphanage in accordance with the JJ Act?	200 & 201
5.68	Do you agree or disagree with the following statement?	202 & 203

5.69	Orphan children get discriminated at	204
5.70	Orphanage or agency are maintained	205
5.71	Discriminated on social identities	206
5.72	Do you agree or disagree with the following statement?	207

List of Figures

Figure No.	Title of the Figure	Page No.
5.3	Orphan Children Education Particularities	129
5.7	Are you an orphan?	132
5.8	From the age children become an orphan	133
5.9	Type of family support orphan have	134
5.10	According to children, orphan is	135
5.11	The reason behind orphan condition	136
5.12	Orphan categories	137
5.13	Orphan children joined by in the orphanage	138
5.14	The age orphan joined the orphanage	139
5.15	Medium of instruction	140
5.16	On the instances orphan felt most excluded from other children at school and hostel	141
5.17	Orphan children types of exploitation	142
5.19	Do orphans have real name?	145
5.20	Information about orphan biological parents names	146
5.21	Information about orphan biological parents surnames	147
5.22	Is biological parents names included in certificates?	148
5.23	According to orphan, option for parents name column	149
5.25	Date of birth of orphan	151
5.26	Birth certificate of orphan	152
5.27	Orphan parent's death certificates	153

5.28	Information about orphan important/required documents	154
5.31	Awareness about caste as identity	159
5.32	Caste category of orphan belong to	160
5.33	Information about orphans interested in own caste identity	161
5.34	Orphan wished to be identified with caste category	162
5.35	Orphans, interest in caste identity	163
5.37	Awareness about religion identity among orphans	165
5.38	Orphans religion identity	166
5.39	Orphan want to be identified with any other religion	167
5.40	Religious identity orphan wish to be identified with	168
5.41	Orphan opinion on religion identity	169
5.43	Orphan identified from the following gender categories?	171
5.44	Orphan opinion, an atmosphere to disclose gender in orphanage	173
5.45	Orphans ever come across any third gender person in the orphanage	174
5.46	Orphan feel girls and the third gender gets discriminated against relatively more than boys in orphanage	175
5.47	Orphan feel third gender identified children get discriminated against in the orphanage	176
5.49	Orphan ever witnessed/experienced any racial practice/prejudice	179
5.50	Orphan feel that there is racial prejudice in the orphanage	180
5.51	Children who are black get discriminated against in Indian society	181
5.52	Racial discrimination is associated to caste practices in India	182
5.53	Fellow orphans being called by the following names by someone in orphanage?	183
5.55	Experience of regional discrimination?	186
5.56	Regional discrimination exists in orphanage or at other shelter homes	187
5.57	Regional feeling exists among orphan children	188
5.58	Regional sentiments create differences within orphan children	189
5.59	Orphan pride in belonging from a particular region	190
5.61	Are you a differently abled person?	193

5.62	Differently abled gets victimized in orphanage	194
5.63	Differently abled orphan children have to face double discrimination?	195

LIST OF ABBREVIATIONS

ADSI	Accidental Deaths and Suicides in India
BC	Before Christ
CAA	Citizenship Amendment Act
CARA	Central Adoption Resource Authority
CCI	Child Care Institution
CCTV	Closed Circuit Television
CDPO	Child Development Project Officer
CDT	Cumulative Disadvanced Theory
CoI	Census of India
CRY	Children Rights and You
CSM	Child Study Movement
CWC	Child Welfare Committee
DISE	District Information System for Education
DP	Directive Principles
EPIC	Elector Photo Identity Card
EPW	Economic & Political Weekly
FORCE	Force for Orphan Rights and Community Empowerment
GHI	Global Huger Index
GHMC	Greater Hyderabad Municipal Corporation
GNC	Gender Non-Conforming
G.O.Ms	Government Order Manuscript
GoI	Government of India
HIV/AIDS	Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome
ICDS	Integrated Child Development Scheme
ICMEC	International Centre for Missing and Exploited Children
ICPS	Integrated Child Protection Scheme
ILO	International Labour Organization

JJ Act	Juvenile Justice Act
LS	Lok Sabha
M.Phil	Master of Philosophy
MH	Maharashtra
MPDO	Mandal Parishad Development Officer
MP	Member of Parliament
MRO	Mandal Revenue Office
MWCD	Ministry of Women and Child Development
MWCD	Ministry of Women and Child Welfare
NCBC	National Commission for Backward Classes
NCRB	National Crime Record Bureau
NFHS	National Family Health Survey
NoCaP	Need of Care and Protection
NGO	Non-Governmental Organizations
NPR	National Population Register
NRC	National Register of Citizens
OBC	Other Backward Castes
OC	Orphan Certificate
PCA Act	Prevention of Cruelty to Animals Act
PhD	Doctor of Philosophy
PIL	Public Interest Litigation
POCSO	Protection of Children from Sexual Offenses
RO	Reverse Osmosis
RS	Rajya Sabha
SCI	Supreme Court of India
SC	Scheduled Caste
SGS	Shishu Greh Scheme
SOS	Save Our Ship or Save Our Souls
S-PCA	Societies for the Prevention of Cruelty to Animals
SRA	States Reorganization Act
ST	Scheduled Tribe

TF	Transgender Female
TM	Transgender Male
UIDAI	Unique identification authority of India or Aadhaar card
UK	United Kingdom
UN	United Nation
UNCRC	United Nations Convention on the Rights of the Child
UNICEF	United Nations International Children's Emergency Fund
UNODC	United Nations Office on Drugs and Crime
UPA	United Progressive Alliance
UP	Uttar Pradesh
USA	United States of America
WDCW&DW	Women Development, Child Welfare and Disabled Welfare
WHO	World Health Organization

Chapter-1

INTRODUCTION

One can easily understand children's capabilities and growth at an early stage of maturity. Naturally, due to their ignorance or innocence, children are treated as an angelic or godly incarnation. Children are innocent and pure souls. They are also the future and resource of the human society. Therefore, every child needs proper care and nourishment right from the early stage of his/her life. A child also requires primary caregivers to play various roles in his/her life. However, it is difficult for a child to survive alone in the current society, provided whatever may be the circumstance. Mother, father, paternal and maternal grandparents can provide a sense of safekeeping, comfort, and community in children. Mother, father, maternal and paternal grandparents (Gourdon 2001), extended family (Fine 1994) members can provide a sense of safety¹, comfort and a feeling of belongingness in children which eventually strengthens their identification with the community in which they are brought up. A child that grows up without care can develop psychological and mental disturbances². Such children may suffer when they happen to mingle with not just children but with any other people in social settings. Their whole life would lack hope and support in many ways. These children will run the risk of getting into several troublesome³ issues such as drug peddling, dangerous works, pickpocketing, mugging, human trafficking, and other criminal activities. The reason behind children undertaking these dangerous activities is because of the helplessness- social, economic, and emotional; law offenders' often get benefitted by using these children for their purposes.

To rescue children from these kinds of problems the governments are trying to bring out awareness through advertisements, public and non-Governmental activities. It is truly appreciable if any

¹ Brunet, G. (2011). So many Orphans... How could One Give them all a Helping Hand? Family Solidarity in a Context of High Mortality in the First Half of the Nineteenth Century. A Case-Study: The Dombes Province (France). *The History of the Family*, 16 (1), p. 1.

² Costello, E. J., Mustillo, S., Erkanli, A., Keeler, G., & Angold, A. (2003). Prevalence and Development of Psychiatric Disorders in Childhood and Adolescence. *Archives of general psychiatry*, 60 (8), p. 837.

³ Ross, J. I. (Ed.). (2013). *Encyclopedia of Street Crime in America*. United States: Sage Publications, p.73.

government works effectively on special policies for children. It is also optimistic that the United Nations announced agenda 2030 -Sustainable development one to six goals⁴, with special regard to the children-related issues and challenges. Several social advocates, activists and thinkers are aspiring to come out of the historical complications caused by caste, communal conflict, gender inequality, racism, ethnic diversity, diseases, and disability. In order to resolve such complications, the concept of social organizations has emerged. This has also become a savior of children across the world. Social organizations⁵ do service on social questions. Social organizations can be of many forms and espouse different causes such as economic, political, religious, financial, cultural, education, and many others based on social subjects. Similarly, the idea of the orphanage came into the picture to help and care for the parentless and helpless children in society.

I. Introduction

This chapter explains how the Indian orphan ('orphan' word is used for research purpose) children are affected by the orphanages, with respect to the present societal harms. Orphan children issue is not an independent issue. Orphanages along with orphanhood has a connection with many social troubles and challenges in India. Child-marriage, Girl/Child abuse and child labor are a few among the social evils to which the orphan children are subjected to. For an orphan, it is challenging to understand and deal with their challenges at their different stages of life. Orphan child problems have become a conjoint phenomenon throughout the world. A child becoming an orphan constitutes various structured and unstructured grounds. The concept of orphans has become a primary focus not just institutional care in diverse countries. Similarly, just like globalization has increased, the orphan population in the world has also increased drastically in the last few decades. Many of the orphan institutions/agencies have understood the term orphan as a child who has no mother and father. But in today's context, this concept needs to be learned in various methods, for the children isolated socially and psychologically notwithstanding having both the parents, are

⁴ Robert, K. W., Parris, T. M., & Leiserowitz, A. A. (2005). What is Sustainable Development? Goals, Indicators, Values, and Practice. *Environment: Science and Policy for Sustainable Development*, 47 (3), pp. 8-21.

⁵ McDermott, R. P., & Roth, D. R. (1978). The Social Organization of Behavior: Interactional Approaches. *Annual Review of Anthropology*, 7 (1978), pp. 337-338.

thus orphaned. However, the present research which is in process is to understand their characteristics and the within orphan-hood complications.

Emergence of social service for the orphan children by organization/orphanages: In the fourth century of Christianity, social advancement has turned into social service with the principles of God and helping the sick. These principles were framed out in the form of ‘orphanotrophia’, nosocomial, ptochotrophia, gerontocomia and brephotrophia⁶ as charitable homes. Among these different institutions, orphanages were called “Orphanotrophia”. Orphanotrophia originated in the first century to support children who were victimized during war conflicts, later it has taken changes completely and started to care and protect orphans. Reasons behind laying the foundation of institutional care was the idea of the Jewish law which prescribed care for widows and orphans. To add, Athenian law was designed for all orphans children of those parents murdered in armed service to provide care until they reach to eighteen age. For the clear picture to understand, Plato Laws, 927 says: ‘orphan children must be taken care by the public as guardian. Guardian or anyone who cares about orphans needs to be cautious of their loneliness and expired parents. They should care for orphans as their children. They must treat an orphan child with care and diligence, even when it comes to their share and other belongings as their own’⁷.

In India, let’s see how social organizations came into existence. Smith says historically voluntary organizations are the first form of a formal organization⁸. ‘In the primitive Indian era, religion, social organization or voluntary organization came into existence in the form of *Daana* (giving)

⁶ Farrington, B. (1941). Medicine from Ancient Greece to Soviet Russia. *Bristol Medico-Chirurgical Journal* (1883), 58 (219), p. 49.

⁷ Ferdoushi, A., Rana, M. M., Mahmud, M. S., Datta, D., & Akter, F. (2014). Health and Nutritional Status of the Selected Orphanage Children in Tangail City. *Research & Reviews: Journal of Food Science and Technology*, 3 (1), p. 12.

⁸ Merton, R. K., Merton, R. C. (1968). *Social Theory and Social Structure*. India: Free Press. pp. P43, 68, 249, 277 & 386.

and *Seva* (service)⁹⁻¹⁰. Later in medieval era it progressed to volunteering for psychological satisfaction by involving oneself in activities relating to cultural, political and social awareness¹¹. Social organization or voluntary organizations always worked for justice as their central approach¹². According to Adam Smith, the main aim of social work or voluntarism approach was to achieve the direct economic benefits¹³. India has many social, political, cultural, and economically beneficial organizations. In common, Non-Governmental Organizations (NGOs) are playing a very vital role in social work. Organizations time and again, have proved that it's not only in difficult circumstances but also in normal situations that they work actively towards various causes. This is the kind of work witnessed at the time of natural and unnatural disasters across the entire world. NGOs, despite being small networks, have invested so many efforts to bring change in societies. India is also one among those countries that have many NGOs to deal with the social problems. Orphanages are one kind of voluntary organizations which take up the complete care of helpless children. Most of the orphanage homes are considered as the NGOs. It means that they act on the behest of the government, out of concern for mankind and nature.

Orphanages were emerged to care for those who have lost both or single parents. Indian orphanages are not only serving the orphans children who lost their biological parents but also the helpless children of the society in a multipurpose manner. The main reason, this present study focuses that not all children only need just care, rather they need to be understood on their different parameters such as age, mood, gender, and other children position. In advanced countries like United States of America (USA), United Kingdom (UK), and other, orphans and orphanages have a different,

⁹ Habib, A., Maharaj, B., & Nyar, A. (2008). *Giving & Solidarity*. South Africa: Human Sciences Research Council Press, p.27.

¹⁰ Sharma, S. (2020). A study of Perception of Orphans towards the Institutional Environment of Orphanage (Balgrih). *Journal of Xi'an University of Architecture & Technology*, 12 (3), p. 3745.

¹¹ Pani, N., Strohschneides, S., Behera, A., Holwitt, P., & Kranert, I. (2019). Understanding Volunteerism in Civil Safety and Security: An International Perspective (NIAS/CSS/CRE/U/WP/012/2019). *National Institute of Advanced Studies, Bengaluru*, pp. 4 & 5. Available at <http://eprints.nias.res.in/id/eprint/1799> (Accessed on December 10, 2020).

¹² Sahu, P. K. (2005). *Non-Governmental Organization in Development, Department of Public Administration*. Utkal University: Shodhganga.Inflibnet, p.2.

¹³ Johnson, G. E. (1975). Voluntary Associations and Social Change: Some Theoretical Issues. *International Journal of Comparative Sociology*, 16 (1-2), pp. 51 & 52.

extended meaning. Majority of the developed countries have stopped providing institutional care to orphan children. They consider the helplessness of any person, animal or element as an orphan. Historically in India, before orphanages grandparents, and close relatives¹⁴ used to take care of the orphaned child. In earlier India, the human system was connected to emotions because of their family structure in the Indian context. The social isolation of orphans rose due to human affinity to luxurious commodities, running behind social stereotypes, and getting isolated from their families.

In India, socio and traditional practices classify the orphanages based on the child in need and care. Alongside, political and financial circumstances determine what kind of care and protection is required. In recent times India has witnessed a massive increase in the registration of orphanages. However, orphanages themselves are tainted with innumerable social evils. In the initial phase, the institutional care process was hard, to understand about its dimensions and upcoming traumatic experience that the child would undergo. Only after adolescence children encounter social problems that would aggravate the issues as they reach educational institutions, enter matrimonial alliances and social relations. In India, the largest orphanages are registered under non-profit. This is somewhere misleading as to follow their agendas with the advantage of helpless orphan's conditions. Children in orphanages need to study that how the customs and traditions of the institution are practiced. In some cases, helpless children are forced in the absence of parental care to shadow the agenda of orphanages motivated through caste and religion identities. Orphanages and governments ought to take responsibility for the failure to create a distinct identity and social space for orphaned children. India is not ready to provide the right to the children to alter their identities after they reach an age of maturity. In India as many studies suggest or as every policymaker, academician, and village dominant caste landlord sees the implications and damages that caste and religion cause in Indian society. In the same way, it is sad to see when orphanage authorities are left to carry or covert their purposes in bestowing for the caste, religion, ethnicity, and other identities of any helpless child.

¹⁴ Albrecht, R. (1954). The Parental Responsibilities of Grandparents. *Journal of Marriage and Family Living*, 16 (3), pp.201-204.

Why Indian helpless children need public provision: Study looks at the problems and prospects of service towards orphans in India, while still helpless children are visible at traffic junctions, street, bus and railway station and many other public places. Here arises an important question that Are they punished for not being able to avail education, shelter, food, clothing and health or, does any kind of children selects their destinies like this? It is an academic job that needs to critically engage or observe when situation is going beyond and not in control by the Indian government. It is indeed a fact to learn that even after implementing highly estimated schemes and policies for the upbringing of orphans and orphanages, these are in turn resulting in higher number of dropouts, poor education, child labor and other social tribulations and exclusions. A painful statement to the policy makers, legislature, executives, academicians and activists in the context is that even after seven decades of independence children in India are dying due to starvation/ hunger and lack of shelter, education and basic health facilities. If the constitutional remedies, laws and policies are framed well enough, then where did the problem arise? Why many helpless children in India not able to succeed in their lives. Who takes the accountability when a child in a society is not able to aspire/acquire the quality of life? Is it not the problems which are connected to civilization/social/civic such as parentlessness, guardianship, children's documental problems, child labor, girl child discrimination, street children, abducted children, children in conflict of law, prostitution, poverty and many other? Not only these, but also gender, caste, religion, ethnicity, race, creed, and so on?

At this juncture the question arises that where these kinds of children come from. What is the role of orphanage for children and governments? This study focuses on what basis children identities are determined for the purpose of their studies and other government documents; how government or non-governmental procedures accommodate orphan children into official records. According to India's Global Hunger Index (GHI) 2019¹⁵ out of 117 nations India's rank 102 in worst hunger situation is indicating serious issue with GHI score. Above index indicates that India is ranked 15th place as counted from below. India marked as the leading illiterate nation in the globe despite the efforts of many international NGOs and different government schemes. Even today many villages in India do not have proper schooling facilities. Many children must walk for miles for their

¹⁵ Pampori, Z. A. (2021). Saga of Hunger in India-Challenges, Chances and Resolutions: A Review. *Asian Journal of Dairy and Food Research*, 40 (4), pp. 398-407.

education. On the other hand, children are unable to attend school due to poverty and poverty allied socio/economical complications. Not only in rural but also in urban areas children are left to live without proper shelter and basic facilities. As days and years pass majority of the under-privileged children are getting disconnected with the national and global growth. To rescue these kind of children, Indian government planned institutional care and protection. This is what the Ministry of Women and Child Development (MWCD) and other agencies argue before Juvenile Justice Act (JJ Act) 2005 amended. However, these children also must be provided with their special laws and provisions which do not lack seriousness. In conclusion, children's individual and public life needs inclusive methods for the growth of a nation.

Indian orphanage/institution/home objectives for the orphan-helpless children: A public orphanage/institution/home is a residential organization dedicated to the care of destitute, abandoned and orphans – Helpless children whose natural parents are departed or otherwise not able or not willing to care for them. Natural parents, and sometimes natural grandparents, are lawfully accountable for supporting these children, but in the nonattendance of these or other family members (relatives) willing to care for the children, they become a ward of the nation, or orphanage/institution/home are one way of providing for their care, housing and education. The objectives of orphanage/institution/home¹⁶ is to provide education and basic amenities like food, shelter, clothing and take care of their health and help them in every mode of their lives. And some orphanage/institution/home help orphans-helpless children at the time of their marriage and conduct training programs, and counsel them according to their needs. The orphanage/institution/home treat the orphan-helpless children as their own private members and help them to settle as soon as possible in their lives. An orphanage/Institution/Home is like a parental home and the persons who take care of them are parents after their biological parents to the child¹⁷.

An orphanage/institution/home in India are majorly independent and rarely funded or supported by government. The only work the government can do is registering them under the society act

¹⁶ Reddy, A. Adinarayana. (1999). *Voluntary Organizations in Andhra Pradesh A Case Study of Rayalaseema Region*. Department of Political Science & Public Administration, Sri Krishnadevaraya University. Chapter-1, p. 1.

¹⁷ Mehta, N. (2008). *Child Protection and Juvenile Justice System*. Mumbai: Childline India Foundation., p.1.

and permitting them to have an access for the welfare of the organization. An orphanage/institution/home is primarily a voluntary or social or non-profit institution that intends to meet the needs of the orphans-helpless by providing them with basic comforts to live. Not all but few organizations are funded by international charity agencies. Given the present situation, caste and religious philanthropy is being witnessed more. To draw clear lines between caste and religion, there are networks/agencies that help within their own vicinity but not as they have shown legally or evidentially. This will continue until or unless Indian social system is convicted to its supernatural mechanism. Supposedly orphanages should work in the aforementioned manner, but the practical reality creates problems for orphans-helpless in their day-to-day life.

According to United Nations International Children's Emergency Fund (UNICEF-2017)¹⁸ among 140 million, 15.1 million children lost both the parents in the world population. India's total children population is 41%, among them 4% children are orphan-helpless children. Majority of them are absorbed by orphanage/institution/homes. Due to observed policy paralysis in providing special provisions for orphans-helpless children face humiliation and discrimination at various levels in their day-to-day state of affairs. Indian government should fortify the existing policies for ensuring safeguards to the orphans-helpless by providing equal lifestyle without discrimination compared to other children on two reasons. First, if orphanages take the responsibility of orphan children, to bring social changes in them through empathetic or purposive care, India will grow faster towards an equal society as many social thinkers and activists have dreamt. Second, an ageing study 1991-93 in the United Kingdom by the medical research council on cognitive function found that 62% aged person have dementia occurrence¹⁹, Romanian orphanage studies suggests that children who are adopted to the parental care are proved well with their behavioral development compared with those children left with no parental care in the orphanage²⁰. The eight

¹⁸ UNICEF for Every Child. (June 16, 2017). Orphans. Available at https://www.unicef.org/media/media_45279.html. (Accessed January 11, 2020).

¹⁹ Matthews, F. E., & Denning, T. (2002). Prevalence of Dementia in Institutional Care. *The Lancet*, 360 (9328), p. 225.

²⁰ Vorria, P., Papaligoura, Z., Sarafidou, J., Kopakaki, M., Dunn, J., Van IJzendoorn, M. H., & Kontopoulou, A. (2006). The Development of Adopted Children after Institutional Care: A Follow-Up Study. *Journal of Child Psychology and Psychiatry*, 47 (12), p. 1246.

European countries study on right time right place has conducted a cross section survey suggests that there is a need of complex dementia care (quality of life or quality of care)²¹. In recent times many developed countries have decided to provide parental care/family care instead of institutional care. In the same way for the welfare of orphan-helpless children, India needs to contemplate on orphanage/institution /home care.

II. Orphan children in India

The eighteen years of age is significant here because that is the age after which they are not constitutionally permitted into an orphanage for the further care and protection. According to first JJ Act, 1986 orphanages can care for an orphan boy till age 16 and orphan girl till age 18. Later JJ Act, care and protection of children, 2000²² changed the gender gap and made orphanages available to all those who don't have home or shelter, are likely to be in danger and need protection. They are also granted citizenship by providing right to vote after 18 years²³. UNICEF²⁴ reported that Indian orphan children in 1990 were 146 million in number, in 1995-151 million, in 2000-155 million, in 2005-153 million, in 2010-146 million, in 2015-140 million and in 2020-29.6 million. According to UNICEF data, percentage of orphan increased by 9 million children between 1990-2000 decreased by 15 million from 2000 to 2015. UNICEF data describes that 1990 to 2015, 25 years of orphan welfare schemes and policies were able to bring change to only 6 million children's lives. But in the end of 2020 UNICEF claimed drastic decrease of orphan children population from 140 to 29.6 million in India.

²¹ Beerens, H. C., Sutcliffe, C., Renom-Guiteras, A., Soto, M. E., Suhonen, R., Zabalegui, A., & RightTimePlaceCare Consortium. (2014). Quality of Life and Quality of Care for People with Dementia Receiving Long Term Institutional Care or Professional Home Care: the European Right Time Place Care Study. *Journal of the American Medical Directors Association*, 15 (1), p.59.

²² Konar, D. (2005). Juvenile Justice as a Part of Child and Adolescent Care. *Journal of Indian Association for Child and Adolescent Mental Health*, 1 (3), p. 3.

²³ Blais, A., Massicotte, L., & Yoshinaka, A. (2001). Deciding who has the Right to Vote: A Comparative Analysis of Election Laws. *Electoral studies*, 20(1), p. 41-62.

²⁴ Chatterjee Debjani. (January 05, 2021). World Day of War Orphans 2021: Key Facts and Numbers to Know. *NDTV*. Available at <https://www.ndtv.com/india-news/world-day-of-war-orphans-2021-key-facts-and-numbers-to-know-2348026> (Accessed on January 17, 2021).

According to the 2011 Census²⁵ India has 472 million children under 18 years who make up 39 percent of the total population. According to Indian National Family Health Survey (NFHS-4)²⁶, to total children there are 5% orphan children in India. Study 'International Children Charity'²⁷, and SOS (Original identified as 'Save Our Ship' also used for 'Save Our Souls') children declares that 4% of total children population in India, are orphans. Latest UNICEF (2014) reports that India has 29.6 million²⁸ abandoned, destitute and orphan children in India. Yet, in 2017 Childline India Foundation coordinating with the Government of India (GoI) MWCD shows that 30 million children need institutional care²⁹. Another report says 170 million need care and protection and within, 20 million are orphans (who are with one or more parents)³⁰.

It is hard to believe the authenticity of the reports, surveys, and strategies of orphan children population in India from NGO's. Above figures conveys that India is dependent on national and majorly international establishment about orphan children's figures. Further to add, India is in need of a proper research set-up or a mechanism to deal with the concerns related to orphan children's data. The reason for the delay or negligence needs to be critically observed for the better future and opportunism of Indian orphan children. India is one such country that gets to see lack of

²⁵ Chandramouli, C., & General, R. (2011). *Census of India 2011*. Provisional Population Totals. New Delhi: Government of India.

²⁶ Indian Ministry of Health and Family Welfare, 'National Family Health Survey- (NFHS-4): 2015-16. (December 2017). *International Institute for Population Sciences & IIIPS, Mumbai*, p. 13. Available at <https://dhsprogram.com/pubs/pdf/FR339/FR339.pdf> (Accessed on December 6, 2020).

²⁷ SOS Childrens Village, India. (2011). Sponsor a Child. Available at <https://www.soschildrensvillages.in/sponsor-a-child/> (Accessed January 11, 2020).

²⁸ Eliza Lyon. (August 15, 2019). India's 29 Million Unwanted Children. Available at <https://westernindependent.com.au/2019/08/15/indias-29-million-unwanted-children/> (Accessed on January 11, 2020).

²⁹ Kalra Shreya. (October 30, 2019). Why India's Adoption Rate is Abysmal Despite its 30 Million Abandoned Kids. *Business Standard*. Available at https://www.business-standard.com/article/current-affairs/why-india-s-adoption-rate-is-abysmal-despite-its-30-million-abandoned-kids-118103000218_1.html (Accessed on January 14, 2021).

³⁰ Joining Forces for Children in India. (2019). Child Rights in India an Unfinished Agenda. New Delhi. Available at https://childfundindia.org/wp-content/uploads/2019/07/Child%20Rights%20in%20India_An%20Unfinished%20Agenda.pdf (Accessed on January 12, 2020).

strategic management in relation to political, economic, socio and culture. Most of the Indian villages are controlled politically, socially, economically, and culturally by dominant people based on local government. All the dominant folks are powered with different identities and practices. India is that country where caste is the main social problem which segregates people and discriminate the excluded individuals and groups. Religion is another social problem, which differentiates within and outside groups to a person's faith.

India has been witnessing the harmful nature of dominant caste and religious communities now and then. Country has also witnessed how communal violence, honor killings are unabashedly rampant, girl children are forced to get married, also deaths and severe punishments are meted out if anyone opposes dominant groups in the village. Many men got killed, innocent women and children are getting raped for acting against hegemonic norms. Due to remote village setups, many incidents have been unreported causing the reason for a child to turn into a helpless condition or becoming an orphan. The questions of caste and religious conflicts would be able to be understood when the state and its representatives treat every citizen as per the constitutional rights. But that has become an unusual phenomenon. When local powerful representatives with criminal background exercise power, injustice is experienced by voiceless and powerless marginals.

Today, the power politics is woven around gods, religion, caste and temples in India. Quite opposite is another side, the casteist and religious people accessing power and network by caring for homeless, orphans, aged people, street children and missing children and many other provisions. Provisions for establishing organization or groups on caste and religious lines under 'Right to Religion'. But the network of caste and religion are proving its favoritism and nepotism in the interest of politics, economic, social and culture. Example: Brahmins, Jains, Muslim, Christian, Hindu and for that matter all dominant caste/religious have their own orphanages or welfare institutions. Irony is that they are all officially registered and are functioning openly. Time and again it has been observed that their services are unwelcoming to outside community and other identity children. For authenticity one can easily identify such kind of orphanages/institutions/homes on by institution titles, title holders name and social location. Due to these kinds of practices, data educates that out of 2.5 million orphan children only 5% children are able to finish their basic education. If this keeps on getting neglected what could India witness apart from getting like this that India is ranked 130 in the human index out of 180 for the year

2018³¹. This is the reason India need regular academic debates on socially disadvantaged community's welfare in India. Every microscale problems of social issues need critical examination for the best of any socially marginalized section in India. Because even today children from orthodox families are kept away from their rightful participations due to customary social practices. This kind of practices worsen not just normal childhood but greatly the orphan community too. They become more vulnerable for not implementing government policies in a secular way.

On top of this, there are other reasons apart from orphanhood, one of them is that, why the condition of orphans is bad. This includes factors such as poverty, family failure, wars, displacements, disability, ethnicity, sexual exploitation, Citizenship, Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome (HIV/AIDS) and many others. These result in missing children, street children, abandoned, abused, neglected girl child, child marriage and many others that pose more challenges to the survive³². If these challenges continue, who takes the accountability of these children if not the law of the land? Children Rights and You³³ (CRY) foundation draws attention on the condition of these children in the country.

India guarantees unrestricted and necessary schooling to all children in India under the age of 14 years. The CRY finds that, one out of every four children have no access to school education. A study by the District Information System for Education (DISE) in 2014-15 helps to understand that out of 100 children only 32 children are able to complete their schooling at right age. Study also observed that only 2% of children are able to complete their full school education from 1st grade to 12th grade.

³¹ UNDP, India. (September 14, 2018). India Ranks 130 on 2018 Human Development Index. Available at http://www.in.undp.org/content/india/en/home/sustainable_development/successstories/india-ranks-130-on-2018-human-development-index.html. (Accessed January 12, 2020).

³² Fedha, L. M. (2017). The Future of Orphans and Vulnerable Children: An Interrogation of Community Based Child Protection Mechanisms in Eldoret Uasin Gishu County-Kenya. *International Journal of Advanced Scientific Research & Development*, 4 (5), pp. 1-7.

³³ CRY. Statistics of Underprivileged Children in India. Available at <https://www.cry.org/statistics-on-children>. (Accessed February 23, 2019).

There have been many child acts getting revised in recent past on account of continuous online and offline crimes against children. However, even after implementation of national and international safeguards of child rights, still children are prone to experience abuses in many forms. The 2011 census tells us that 10.13 million children are working as child labor between 5 to 15 ages. When we look at the ones below 18 years as children, there are 33 million working children between 5 to 18 years. According to National Crime Record Bureau (NCRB) the delinquency rate against children in India has increased five times more in the last 10 years. To add, according to 2014 Accidental Deaths and Suicides in India (ADSI) report on account of lack of academic guidance among children suicide has become the second highest reason.

Violence against females and teen-ager in India is not a new phenomenon. There have been many demonstrations demanding immediate punishments to culprits. However, the situation is surprisingly becoming worse against women and girl children in India. According to UNICEF data one in three brides is below 18 years of age. To add, according to DISE study in 2014-15 (3) shows that 42% of females are wedded before 18 years age. The Indian 2011 census provides that 45 lakhs girls married before they turned to 15 years of age.

Also, health and nutrition of Indian children is being taken on a serious note and given attention from a longtime, there hasn't been a significant change. However, even after implementing many schemes under Integrated Child Development Scheme (ICDS) and other projects, still many studies find serious malnutrition, unhygienic life and chronic disease among children. According to ICDS report in 2015 nearly 19.8 million children below the age of 6 are undernourished in India. To add, NFHS-4 finds in 2015-16 report summaries that only 9.6% children between the ages of 6 to 23 months are receiving adequate diet. And one in three children between the age 0-5 are stunted, one in five of the children are suffering from wasting, 36% of total children population below the age five are underweighted, 58% of total children population between 6 months to 5 years children are suffering from Anemia. In 2015-16 the immunization coverage stands at 62% and 21% births take place at homes in India.

Above CRY report shows that how Indian children are marginalized with their basic rights from young age to the prescribed Indian marital age. Here arises a very important question that, what would be the situation of the orphan children in India, when a normal child suffers for basic rights

and welfare? This is where the present research focuses on Indian orphan children who need special attention just like any other disadvantaged group. Orphans are similar to the many disadvantaged and challenged communities such as widows, old people, HIV positive people, street children, missing children, physically challenged people, children addicted to drugs, abducted children, girls who have undergone child marriages and many more. Nonetheless, all kinds of disadvantaged communities need proper assistance in areas like education, skills and protection.

III. Exclusion of orphans in India

India's social changes and social movements helped witness an inclusive India after 1980. Before that India witnessed increasing social inequalities among excluded people and groups fighting for social justice. In academics, marginalization forms are critically discussed and debated for the behest of social science studies and justice. The growing differences in welfare policies and development process among excluded communities such as Dalit, Tribal, Women and Religious minorities, has made them to fight against state to form better welfare policies of identities. The caste or identities and cultural practices that India is witnessing still are the major factors for the discrimination and division of the people in Indian Society³⁴. Sukhadeo Thorat, Indian Dalit scholar says that the depressed sections in India are remained to be excluded on the basis of the upper caste beliefs on purity and pollution³⁵.

Ranking among communities or division of social structure as lower and upper grades is the reason for discrimination and exclusion of their participation. This social hierarchy also developed the differences between men, women and third gender of their natural talents. A French social exclusion scholar says, social exclusion of individual or group is a process which was built on 'a self-motivated development process, multidimensional rupture of social bonds'³⁶. 'The exclusion

³⁴ Jodhka, S. S. (1999). Community and Identities: Interrogating Contemporary Discourses on India. *Economic and political weekly*, 34 (41), pp. 2957-63.

³⁵ Mahamallik, M., Senapati, C., Thorat, S., Negi, P. (2009). *Dalits in India: Search for a Common Destiny*. India: SAGE Publications, pp.135-44.

³⁶ Silver, H. (Ed.). (2011). *The Process of Social Exclusion: The Dynamics of an Evolving Concept*. India: Critical Quest, p.3.

process through which persons or communities are entirely or moderately outcasts from full involvement in the society³⁷.

The idea of social exclusion is observed as a strong impact of public and economic problems. Bradshaw observed the strong impacts differences ‘being extreme poor, deprivation and exclusion’ is the effect of national under-development. Also, he points that the deprivation and exclusion have close connection then the financial poverty and social discrimination³⁸. Financial poverty can be recovered by welfare policies, but how to recover the social discrimination and its social exclusion process is the challenge that is being dealt by the social exclusion and inclusive studies.

Social exclusion studies expert Hillary Silver (2011)³⁹ listed the social and poverty related causes and effects for the process of social exclusion. They are

“livelihood; secure, permanent employment; earnings; property, credit, or land; housing; minimal or prevailing consumption levels; education, skills, and cultural capital; the welfare state; citizenship and legal equality; democratic participation; public goods; the nation or the dominant race; family and sociability; humanity, respect, fulfilment and understanding”.

Social exclusion is not just connected to poverty alone, but it is also about those discriminated or systematically sidelined from identity groups in society such as women, children, third gender, old aged, disabled and working labor⁴⁰. Social discrimination refers to the active method of being shut out, completely or incompletely, from any of the public, economic, political, and cultural systems

³⁷ Thorat, S. (2009). Economic Exclusion and Poverty Linkages: A Reflection on Concept, Consequences, and Remedies in an Asian Context. In Von Braun, J., Hill, R. E., & Pandya-Lorch, R. (Eds.). (2009). *The Poorest and Hungry: Assessments, Analyses, and Actions*: United States: International Food Policy Research Institute, pp. 421-29.

³⁸ Bradshaw, J., and Finch, N. (2003). Overlaps in Dimensions of Poverty. *Journal of Social Policy*, 32 (4), pp. 513-525.

³⁹ Op. cit.

⁴⁰ Sheppard, M. (2012). *Social Work and Social Exclusion: The Idea of Practice*. United Kingdom: Ashgate Publishing Limited, pp.7-36.

which control the public combination of the person in society⁴¹. According to Bossert social exclusion in simple words, it is a being individuals or group prevented from their social life⁴².

In the same way, orphans in orphanages face a range of threats being as an individual or a group on the fact of extreme abandonment (lack of access to schooling, health care, a stable nutrition, etc.). In addition to social downgrading and stigmatization, the fact that the damage of a household represents a serious trauma that stays with an individual during his or her life - and can possibly be extremely destructive if the person has not had any sustenance in managing with it in child age. Orphans children are enforced to tolerate severe forms of social exclusions. The social perceptions and stereotypes on orphans that they will not succeed, or they fail to manage, has a terrible consequence on their lives or it presents a lagged perception over the problems of orphans. It is the responsibility of society for its weakest members. Social exclusion is a state of isolation, falling-out in the social connections between the person and community as we discussed above.

For instance, few orphanages themselves engage in the process of exploitation of orphans since the child is an orphan and does not have any option to get out of it. Since they do not have any home or caretaker they get exploited as servile labor. As a result, a child brought up in an orphanage, has no childhood like others. This will have a huge impact on their present lives or future. Their exclusion, which starts with their birth grows along with them. Lack of guidance, inadequate attention, lack of knowledge, and other discriminations can make the upset experienced by orphan children more powerful and eventually ensures that they certainly do not do well. Despite adequate help, support and guidance, being an orphan there are personalities who have made history like 'Nelson Mandela, Andrew Jackson, Johann Sebastian Bach, Steve Jobs and Marilyn Monroe' and many other⁴³. But this would not be considered as great until there is no proper research regarding which kind of orphan children existed, and what is the kind of support, that they are in need of:-

⁴¹ Levitas, R. (1999). Defining and Measuring Social Exclusion: A Critical Overview of Current Proposals. *Radical Statistics*, 71, pp. 10-27.

⁴² Bossert, W., D'ambrosio, C., & Peragine, V. (2007). Deprivation and Social Exclusion. *Economica*, 74 (296), p. 777.

⁴³ Seabrook, J. (2018). *Orphans: A History*. United Kingdom: C. Hurst & Co, p.64.

IV. Statement of the problem

Present research explains, how Indian orphan children are neglected based on orphan identities and their categories. At many instances, there arises a question with respect to the orphan children that, are they part of our Indian society, because of their struggles and helplessness in getting Orphan Certificates (OC) and other documents of proof that they are part of Indian society. This clearly shows, how our countries constitution and policies framed, are dealing with the issues of these helpless children. It is also the matter of a particular country's outlook of the laws and policies in place and obviously based on the financial status of the country. Adding as the first need of attention for any welfare, there is a lack of thorough research on the condition of orphans directed to make informed policies. This research has identified orphan issues based on children's identities, problems and prospects. Orphanages plays vital role in shaping orphan children's life but are still left to experience the challenges in availing provisions for child's wellbeing and different social problems. That lack of political aids, representative morals and hope in public organizations need 'radical re-socialization'⁴⁴. Children brought up in institutions may suffer from severe no interactive and expressive problems, such as unfriendly or rebellious behavior, will have less acquaintance and attentiveness of the world, and become adults with psycho-social deficiencies. In India, not all categories of children are treated in the same way in the same organization because of caste, religious and gender discrimination⁴⁵. Children face discrimination while adoption, schooling, with facilities⁴⁶, on caste and gender. Not just caste and gender alone also there is a growing discrimination towards orphans with social problems such as race, region, disability, document issues, and many others. This social exclusion is a state of isolation that is

⁴⁴ White, S., Nevitte, N., Blais, A., Gidengil, E., & Fournier, P. (2008). The Political Resocialization of Immigrants: Resistance or Lifelong Learning? *Political Research Quarterly*, 61 (2), pp. 268-81.

⁴⁵ Shivani, Shradha, S. K. Mukherjee, and Raka Sharan. (2006). "Socio-Cultural Influences on Indian Entrepreneurs: The Need for Appropriate Structural Interventions." *Journal of Asian Economics*, 17 (1), pp. 5-13.

⁴⁶ Miller, Laurie, et al. (2005) "Health of Children Adopted from Guatemala: Comparison of Orphanage and Foster Care". *Pediatrics*, 115 (6), pp. 710-17.

falling-out in the social connections between the person and society (Silver, H. 2011)⁴⁷. Social exclusion of orphan children starts with their birth and grows along with them.

However, orphan are also prenatally unprotected to risk factors. Risk factor of prenatal health care, diet, trauma, exposure to deadly substances or surroundings, and heredities influence the evolving neonate. A few children are born with a predisposition to be cranky, sickly, or colicky. A few children are instantly receptive to any incentive or somebody, while others are more inactive or less receptive. A few children are naturally more attractive than other children. These features impact how management/foster care/adoptive parents respond to these children⁴⁸. Lack of training, inadequate maintenance, obliviousness, and other exclusions can throw them into worse ordeal, then they truly do not flourish. In the end it results in the risk of the children in these institutions with learning problems such as poor reading ability and have more difficulty with critical thinking, establishing cause-and-effect relationship, and impulsivity. So, this study focuses mainly how Indian orphanages are dealing with the orphan children's social issues and especially, with those have the identity of complete orphans. The objectives of the study also focus on how complete orphan children can be discovered as the possible way out of unequal societal practices. Hence, India must think about orphan rights and design policies based on their various existential needs.

V. Rationale

My M.Phil. (Master of Philosophy), the dissertation was titled "Interrogating the issues and challenges of orphans: A case study in Kurnool district of Andhra Pradesh". I being an orphan brought up in an orphanage from the age of one experienced discrimination in our Indian society. During my M.Phil. field work I have found the orphanages that are established on the basis of caste, religion and restriction of genders. I have found that the children whom I met in the field work didn't have minimal facilities. Children who are cared by organizations or foster care families are exploitative. Majority of the institutional care givers and children are dependents on generosity and sympathies of people around for parental care, educational opportunities, food, shelter and

⁴⁷ Op. cit, pp. 4-6.

⁴⁸ Van Ijzendoorn, M. H., Luijk, M. P., & Juffer, F. (2008). IQ of Children Growing Up in Children's Homes: A Meta-Analysis on IQ Delays in Orphanages. *Merrill-Palmer Quarterly*, 54, (3), pp. 341-66.

cloths. Orphans, who educated minimum with the help of institution or foster care are still directionless of their career because of not having required education, skills, societal understanding, family support and different psychological and emotional traumas.

Further to add, not just the welfare of orphan children alone, institutions also take care of the dependents for the help and raise fund. Not all institutions have enough resources or getting enough support. Lack of funds, makes many orphanages shut down making the lives of orphans worse. JJ Act a central government of India Act made compulsion to register all the childcare institutions under it. Kerala alone 180 children care institutions closed down for not having enough funds for arranging facilities for children as guided by the JJ Act⁴⁹. Present Act clears that in the name of social service or humanity children will not starve or face any abuses. Adoption is the option which state and central governments of India adopted to aid orphan children India. But so far orphanages are the only sources for the orphan children to get through. It is also needed to critically research why few orphanages get funding and why only a few social service or humanity persons are recognized by the state and central governments in India.

I, being an orphan and an orphan related researcher, well acquainted with these social conditions of orphans and functioning of orphanages in India. From one decade I have been in good contact with NGOs in the area that I have chosen to research or to take active participation to bring out the “Categorization of Orphan children: Problems and prospects”. So, it was easy for me to conduct interviews in fieldwork with people involved in running of orphanages and in particular of orphans. Personally, it is also my main motto to attend or work for my next orphan about the systematic problems and prospects. Present study is focused in bringing a change in institutional care, foster care and orphans’ identifications through categorizing their condition and social issues.

The Idea of orphan is mixed of different issues and different social categorizations. To clear, first observation is needed to give proper definition for the orphan children to understand. Second observation is needed to look how institutions take advantage while providing/practicing social and cultural identities of orphans. Also, there’s a need to look after orphan children, political

⁴⁹ Siakiran. K. P. (December 10, 2017) 180 Orphanages Want to Shut Down. Available at <https://timesofindia.indiatimes.com/city/thiruvananthapuram/180-orphanages-want-to-shut-down/articleshow/62004600.cms>. (Accessed on January 28, 2020).

negligence for not giving attention to the needful. Third, critical observation is need how and why orphan children come under someone's identities. Which will possess children for the further discrimination and exclusion. Attention is needed to address the issues such as caste, religion, gender and regional identities. There is a very less research on how orphan children's identities get shaped in different orphanages/institutions/homes. India is a nation is constructed on caste and its setups play a vital role in political, social, cultural and economic matters. It is well known fact that if orphan children need reservation in an academic or job opportunity for which orphans have to be identified with caste system. So, present study focused on categorizing children and their social identities such as caste, religion and other discriminative identities in orphans.

VI. Objectives of the study

- To study orphan children category within orphanhood
- To find out how the identities of orphan children are shaped
- To identify the problems and challenges faced by orphan children

VII. Research questions

- How socio, political, cultural and economic profiles of orphan children shaping their identities?
- What/are the reasons behind exclusion and non-mainstreaming of orphan children into the society?
- What are orphan children's issues and challenges?
- How are existing laws and policies pertaining to orphans falling short of addresses these challenges?

VIII. Hypothesis: Various categories of orphan children feel no sense of belonging in India because of no proper constitutional rights and guarantees for their social participation.

IX. Methodology:

- i) **Literature:** This study is carried out through secondary sources which include government statistics, reports, legislative and executive documents. Books and journals published on orphans and orphanages are used for reference. Newspapers and

magazines also used for the reports and issues. The classification or categorization of caste, religion, ethnicity, gender, disability, and race is studied. Orphan children who fall in categories such as street children, child labor, missing children, run away children, abandoned children, girl child, HIV/AIDS effected children, disabled are also included.

- ii) **Research approach** of the study is based on inductive approach method. It is a learning material substance from observations and finding a theoretical framework for the new understanding⁵⁰ of orphan children's categories and identities.
- iii) **Research design** is aimed to uphold without bias to deal with the objective of the study. The purpose of the research is designed to bring out different natures within orphan children. The questionnaire consists of open ended, close ended question and Likert Scaling questions.
- iv) **Research method** involved field work base on the objectives of the research both quantitative and qualitative research techniques (methods) are used for the research. Other related information is composed through participant observation or in-depth interviews with orphanage management. These observations and in-depth interviews within institution is formulated wherever required.
- v) **Fieldwork** consists of detailed questionnaires based on research questions and hypothesis. Selection strategy organized to cover the Hyderabad city. Hyderabad city is divided into six Greater Hyderabad Municipal Corporation (GHMC) zones. Further GHMC zones are divided into 30 circles. Data collection map is organized based each zone within orphanage homes available circles. Each zone carried through filed work with consist of 40 samplings. The purpose of sampling frame is to justify each zone based on the children availability within orphanage. Hyderabad city is having many orphanage homes between the ages of 3-18 years old with limited number of 23-25 children in many orphanages⁵¹. So, the targeted group is between 6-21 above age orphan children in orphanages. Research field area is Hyderabad as it is one of the

⁵⁰ Bernard, H.R. (Ed.). (2006). *Research Methods in Anthropology*. United Kingdom: Alta Mira Press, pp. 7, 59 & 70.

⁵¹ Toutem, S., Singh, V., & Ganguly, E. (2018). Morbidity Profile of Orphan Children in Southern India. *International Journal of Contemporary Pediatrics*, 5 (5), p. 1948.

biggest cities, capital and metropolitan city of India. As part of Doctor of Philosophy (PhD) research since there is no proper financial support for the filed work, I have fixed the fieldwork based on expenditure, time, availability of children in orphanage and orphanage location.

- vi) **Research instrument** designed to collect the data from orphanages with well-equipped questionnaire by mapping and justifying city limits.
- vii) **Tools:** Qualitative approaches and descriptive used for the data collection in the field such as observation, discussion with children and interviewing with orphanage care takers.
- viii) **Analysis:** Understated the conceptual frame from the exclusion theoretical perspective. Identified and understood different children's categories. Drawn identities problems and prospects from filed work data and listed out findings. The present work is on how children's identities can lead to their exclusion and discrimination from the mainstream social participation. Present research also draws attention on how individuals and organizations can suggest for a better clarification for the permanent solution to the problems of orphan children.
- ix) **Ethics:** The research followed ethical guidelines of informed consent and confidentiality. Each person interviewed was informed about the aims and objectives of the research and was interviewed after s/he gave verbal consent. All the personal details of the participants of the research study are ensured listing and maintaining concealment of them during the thesis writing.
- x) **Limitation of the study** while understanding orphan children's problems and prospects, there are studies found on children: early child, multiplicity of childhood care, various levels of education based on age, schooling curriculums, family learning, various plays, policies, children cultural importance. Here in this study children are focused to research on accounting social exclusion and inclusion prospects. Additionally, present research is on child development as central knowledge on physical, psychological, mental and emotional aspects. There are studies focusing to widen its research on children literature. In a similar way, orphan children are focused on their issues. But studies on orphan children are less significant than the normal children. Orphan children research related issues have been focusing and different

dynamics have been found in the research. In the similar manner, present study worked on categorizing orphan children's identities has very less literature. It's not about that, studies have not been conducted but it looks like a negligence behest of reviewing orphan children on social evils such as caste and religion. Due to researcher's financial condition and other related constraints the present research is only focused on in Hyderabad city as selective and purposive field study. The field study is only focused to find the differences between children's identities and situations within orphanages as research is mainly focusing for. Research sample size also restricted to only 200 samples because of not enough funding/scholarship of researcher.

X. Conclusion

This chapter deals with the primary idea of children's issues in general. In the process of understanding about children how they understood their policy initiatives. Firstly, it gives an idea of orphan children's present condition in India. Secondly, it gives an idea of how orphanages are functioning and on what motive. Adding to it how orphanages and orphan children are closely connected in dealing with orphan children's identity issues. Thirdly, how an orphan or orphanages are excluded from the set up in the Indian social spectrum. Adding to it, how Indian orphan children can see through the lenses of different social exclusion and inclusion theories. Fourthly, how to present the research need and attention for the orphan betterment and how it motivated the researcher to do work on this topic. Fifthly, following the different research methods, how the present topic is carried through fieldwork. Lastly, the present chapter has been listed based on available existing literature, review of literature has been done for the understanding of orphan children, and their problems constructed on the topic.

REVIEW OF LITERATURE

I. Introduction to children studies

The present study on orphan children or identity categorization needs explorative, systematic and scientific research. It is explorative research on orphan children categorization based on parents and condition of an orphan child. Also, explorative research on orphan children's identities is based on children's social, political, cultural and economic conditions. Additionally, orphan children also need to understand various categorizations based on physical and mental challenges such as love, care, AIDS/HIV, trafficking, disability, foster family, girl child and poverty. But relatively there have been a very few studies in this area. So far, when it has come to any issue concerning the orphan children, orphanages/homes/institutions have been mediating on behalf of them. Orphanages/homes/institutions never allowed orphan children to expose themselves and never allowed the government to interact directly with orphan children's problems and prospects. There have been enormous studies done in the field of general child, childhood, adolescent and youth studies.

Child and childhood studies as a multi-disciplinary subject came into existence in the early 19th century (after the industrial revolution) in the western world. Studies on the development of psychology were the first phase of research education and other learning skills. Charles Darwin researched developmental psychology and published a small work based on systematic scientific thought in 1877⁵². The importance to the child studies came into existence because of G. Stanley Hall in the United States (US) in 1880 as the result of the Child Study Movement (CSM)⁵³. Followed by, Wilhelm Preyer, who published a work titled 'The Mind of the Child' in 1882

⁵² Dennis, W. (2014). *Readings In The History Of Psychology*. United States: Read Books Limited, pp. 251–54.

⁵³ Lerner, R. M., Damon, W. (Ed.). (2006) *Handbook of Child Psychology, Theoretical Models of Human Development*. Germany: Wiley, pp.103-69

(Dennis. 2014)⁵⁴. After Children's development psychology being explored by psychoanalysts⁵⁵ of child age; Sigmund Freud on psychosexual development found five stages from age 0 (infancy age) to 18 (adolescence age)⁵⁶, Jean Piaget on the theory of cognitive development into four stages from birth to after plus 12 age⁵⁷, Erik Erikson on the theory of psychosocial development studied into five stages from 0 to older adulthood⁵⁸, John Bowlby on the theory of social development focused on child-parent attachment that is divided into four phases from 0 months to after 3 years of childhood⁵⁹, Albert Bandura on the theory of social learning focused on the reflection of others behavior of four processes (attention, retention, motoric reproduction and incentive or motivation)⁶⁰, Lev Vygotsky-theory of seminal learning about the theory of mental five stages from 0.2 age to 17 years⁶¹ and many other. Developmental psychology research learning and unlearning have given an understanding of child, childhood and children at various ages of physical growth and mental learning stages. Stages of various understanding provide categories for the orphan children to understand them better. As a critique, in support, and on contrary research has been on for the wellbeing of children and orphan children.

⁵⁴ Op. cit

⁵⁵ Edelman, C. L., Kudzma, E. C. (2014). *Health Promotion Throughout the Life Span*. United Kingdom: Elsevier.

⁵⁶ Renkins, J. (2017). *Freud's Theory for Beginners: About Dreams, Psychosexual Stages, Id, Ego and Superego*. (n.p.): Lulu.com, pp. 5-9.

⁵⁷ Wadsworth, B. J. (1971). *Piaget's Theory of Cognitive Development: An Introduction for Students of Psychology and Education*. New York: McKay.

⁵⁸ Scheck, S. (2014). *The Stages of Psychosocial Development According to Erik H. Erikson*. Germany: GRIN Verlag.

⁵⁹ Bretherton, I. (1992). The Origins of Attachment Theory: John Bowlby and Mary Ainsworth. *Developmental Psychology*, 28 (5), p.759.

⁶⁰ Bandura, A. (1969). Social-learning theory of identificatory processes. In Goslin, D. A. (Ed.). (1969). *Handbook of Socialization Theory and Research*. United States: Rand McNally. United States: Rand McNally, pp. 213-55

⁶¹ Van der Veer, R. (1986) "Vygotsky's Developmental Psychology." *Psychological Reports*, 59 (2), pp. 527-36.

After a century childhood studies were found at the college of Brooklyn (University of New York) in 1991⁶². Historically children's problems and their challenges caught the attention of the researchers on domestic violence, civic service, and their programs. Also, there have been classical works on the philosophy of childhood⁶³⁻⁶⁴, child physiology⁶⁵, child rights⁶⁶, children's childhood history⁶⁷, the evolution of childhood⁶⁸, and children's social history⁶⁹ which deals children life expectancy. According to the philosophy of childhood

Many adults now, have this Aristotelian conception of childhood without even having read anything of Aristotle. It makes clear about their understanding of their own relationship with the children around them. This is how, they consider their fundamental responsibility towards their children as an obligation to provide the right kind of supportive environment those children need in order to evolve as normal adults, with the biological and physiological structures in place which are needed to perform the functions which we assume as normal functions, which a standard adult can perform.

Two modifications of this Aristotelian conception have been particularly influential in the last century and a half. One is the 19th century idea that ontogeny

⁶² Gertrud Lenzer & Loretta Chin. (June, 2015). The History of the Children's Studies Program and Center at Brooklyn College the City of New York. Available at http://www.brooklyn.cuny.edu/web/aca_centers_children/TheHistoryofChildrensStudiesFinalFinal.pdf (Accessed on June 12, 2018).

⁶³ Matthews, G., & Mullin, A. (2002). The Philosophy of Childhood. *Stanford Encyclopedia of Philosophy*, (n.a): [Internet].

⁶⁴ Matthews, G. (1996). *The Philosophy of Childhood*. United Kingdom: Harvard University Press.

⁶⁵ Jersild, A. T. (Ed.). (1956). *Child Psychology*. United States: Prentice-Hall.

⁶⁶ Wiggin, K. D. S. (Ed.). (2018). *Children's Rights*. United States: Create Space

⁶⁷ DeMause, L. (Ed.). (1974). *The History of Childhood*. United Kingdom: Rowman & Littlefield Publisher, Inc.

⁶⁸ DeMause, L. (1974). *The Evolution of Childhood*. United States: The Psychohistory Press, pp. 503-606

⁶⁹ Levine, A., Levine, P. o. P. A., Levine, M. (1992). *Helping Children: A Social History*. United Kingdom: Oxford University Press.

recapitulates phylogeny (Gould, 1977), that is, that the development of an individual recapitulates the history and evolutionary development of the race, or species (Spock, 1968, 229). This idea is prominent in Freud (1950) and in the early writings of Jean Piaget (see, e.g. Piaget, 1933). Piaget, however, sought in his later writings to explain the phenomenon of recapitulation by appeal to general principles of structural change in cognitive development (see, e.g., Piaget, 1968, 27) (Matthews, G., & Mullin, A. 2002)⁷⁰.

In order to ensure children's mental and physical wellbeing, there has to be proper care and protection, which is a must needed requirement. All creatures need this, right from their birth till they attain young age. To deal with the present well-being of children, research is being undertaken on being child or adolescents on the basis of poverty as a human development risk factor⁷¹. According to Jeffrey H. Goldstein, children need attention and care from their early care.

Parental encouragement, reading, and the availability of toys that stimulate imaginative play may be crucial in facilitating imaginative thought. Very young children need more structured or realistic toys that represent common objects in the home — dolls, furnishing, vehicles — in order to engage in pretend play. As their thinking develops, they are able to use less realistic objects in play — blocks, clay, pipe cleaners⁷².

He suggests paying attention to children's interests and social settings which can influence their performance, growth, and knowledge. Jersild, A. T. (1956)⁷³ brings additional insights on that - love, unfriendliness, nervousness, bias, emotion, rational thinking, and not being concerned can affect the growth of children's adulthood. Studies have begun on primary childcare and protection

⁷⁰ Op. cit

⁷¹ MacPhee, D., Kreutzer, J. C., & Fritz, J. J. (1994). Infusing a Diversity Perspective into Human Development Courses. *Child Development*, 65 (2), pp. 699-715.

⁷² Goldstein, R. (1994). *Toys, Play, and Child Development*. United Kingdom: Cambridge University Press, pp.44-45.

⁷³ Op. cit

and also the implementation of safeguard measures after witnessing the politics over child exploitation. Nigel Parton draws child abuse in three frameworks legal, scientific, and humanistic approach. The legal framework covers children's free will, justice, rights, and judiciary mechanism. The scientific framework focuses on children's responsibility, physical and mental health issues and challenges. The humanistic framework deals with children's social processes, relations, and organization⁷⁴. Social processes, relations, and organization can cause children serious depression. Under these, children's identities and social affiliation matters for their vulnerable depression.

“When social identity is rapidly changed, threatened, or questioned, a child may become vulnerable to depression”. “Every child has a social identity, which is how we perceive our various roles in society in relation to others. Whether it is through social position, culture or ethnicity, interests, achievements, or beliefs, children derive a sense of pride, self-worth, and consistency from their social identities”⁷⁵.

Many studies attempted to understand, children as a helpless community, who need help for the process of their physical and mental development. Drew Nesdale draws a line in the perspective of ethnic prejudice issues for any community through Durkin's (1995) understanding that the problem associated with social identities in children begins from the very young age to adulthood and would last in them psychologically and physically. His theoretical method of social identity theory and self-categorization theory⁷⁶ reasons that if children are not properly cared for their preconceptions, it would have a long-lasting impact on their cognitive capabilities. The three

⁷⁴ Parton, N. (1985). *The Politics of Child Abuse*. United Kingdom: Macmillan International Higher Education., p.17.

⁷⁵ DiMaria, L. (April 25, 2022) The Importance of a Child's Social Identity. Available at <https://www.verywellmind.com/the-importance-of-a-childs-social-identity-1066758#:~:text=Every%20child%20has%20a%20social,consistency%20from%20their%20social%20identities>. (Accessed on April 28, 2020).

⁷⁶ Sedikides, C., Brewer, M. B. (Ed.). (2015). *Individual Self, Relational Self, Collective Self*. United Kingdom: Taylor & Francis, pp.131-218.

theoretical methods - emotional, social, and social cognitive, of children's prejudices theories can develop their preconceptions.

That is where the present research focuses on children's identities. Especially orphan children categories and their identities. One can easily understand what would be the condition of orphan children when we compare them with normal children. It is hard to believe that orphan children are left to live their life by their own. There is not even a single word mentioned of orphan children and their definition in the Indian constitution. India has just understood in the international standard about orphans but so far has not cared to understand their socio and cultural identity problems and prospects. Upon it, the old culture of childcare growing in the hand of grandparents, relatives or joint family systems are extinct. The present study is not trying to prove that was a great system but trying to find out that orphan children have become no one's concern except giving for adoption. Here arises the question of how orphan children are different from normal children.

According to UN conventions, the worldwide meaning of a child is below the age of 18. A child is diverted, lives in disorganization, is unaware of what is important, ignorant of justice, and never believed in dominance or foresees. Further to add a child is fundamentally self-motivated and has psychological control⁷⁷. On the other side, a child is also an orphan who needs the attention of care and protection. Orphan children are studied in two ways, one; a child without parents, and second; a child is without a parent. According to international online dictionaries (dictionary.com⁷⁸,

⁷⁷ Palladino, L. J. (2010). *Dreamers, Discoverers & Dynamos: How to Help the Child Who Is Bright, Bored and Having Problems in School*. United Kingdom: Random House Publishing Group., pp.13 & 24.

⁷⁸ Dictionary.com. Orphan Meaning. Available at <https://www.dictionary.com/browse/orphan>. (Accessed on May 10, 2020)

merriam-webster⁷⁹, definitions.net⁸⁰, Lexico.com⁸¹, vocabulary.com⁸², dictionary.cambridge.org⁸³) orphan word is used for: a child who is unknown/lost/deprived of parent or parents, a child who lacks care, protection, and support, especially mother love: not only humans alone but also an animal or a line parted/displaced from the paragraph. Based on this, many international public and private institutions have been understanding orphan children based on their own national interests. Majorly many developed countries have a base in dealing with orphan children category with the definition of what international dictionaries and international politics decide. But coming to India, it is completely a different scenario.

II. Primary data sources

India is also simply following the footprints of an international organization, its classifications, and global politics. But it is not the same as internationally understood orphan children categories and identities. As it is mentioned in National Health & Family Survey -4⁸⁴ of India: a child who lost or deceased single or both the parents is called an orphan. JJ Act is the one that majorly deals with the orphan children and orphanages in India. According to JJ Act 2015⁸⁵ amendments considering conflict by-law between 16 to 18 years age group: point number (42) says a child

⁷⁹ Merriam-Webster since 1828. Orphan Meaning. Available at <https://www.merriam-webster.com/dictionary/orphan>. (Accessed on May 10, 2020).

⁸⁰ Definitions. Definition for Orphan. Available at <https://www.definitions.net/definition/orphan>. (Accessed on May 10, 2020)

⁸¹ Oxford Lexico. Orphan Meaning. Available at <https://www.lexico.com/definition/orphan>. (Accessed on May 10, 2020).

⁸² Vocabulary.com. Definitions of Orphan. Available at <https://www.vocabulary.com/dictionary/orphan>. (Accessed on May 10, 2020).

⁸³ Cambridge, Dictionary. Orphan Meaning. Available at <https://dictionary.cambridge.org/dictionary/english/orphan>. (Accessed on May 10, 2020)

⁸⁴ Op. cit, p. 13 & 19.

⁸⁵ Indian Ministry of Law and Justice. 'Juvenile Justice Act. (2015)'. *Care and Protection of Children, Act*, p. 5. Available at https://legislative.gov.in/sites/default/files/A2016-2_0.pdf (Accessed on June 1, 2020).

deprived of biological or foster parents or legal custodian; or rejected or not accomplished for the care by the lawful custodian. JJ Act significance exposes that the present Act is meant for adoption but does not review orphan children's categories and identities based as it is mention of four keywords 'abandoned, lost, orphaned, and surrendered'⁸⁶. Connection of JJ Act 2015 and Protection of Children from Sexual Offences (POCSO) Act 2012: Chapter IV-V⁸⁷ talks about the safety of the child is commissioned to look into the matter of sexual offenses. Act guarantees if a child is in Need of Care and Protection (NoCaP) whether it is with family or without family support or without a home and parental protection. All these acts define the limited understanding of orphan children but are not a concern to research and learning the true problems and prospects of orphan children in India.

a. Perception of orphan children in Telugu states

The government of Andhra Pradesh as a united Telugu state tried to understand orphan children in Telugu state by bringing Government Order Manuscript (G.O. Ms.) No. 34 and 47⁸⁸. Women Development, Child Welfare Committee (CWC) and Disabled Welfare (WDCW&DW) (DW-A1) department of the Government of Andhra Pradesh prepared G.O.Ma. No 34 in 2008: says allowances and refund of education fees on par with Scheduled Tribe (ST) castes students. G.O extends the benefits for complete orphans (A child whose identities are not known and those who reside in institutional care). Children who are unknown/lost identities will be called 'Caste-less'. Caste-less children are eligible to get the benefits of G.O.No.34. Under WDCW&DW (JJ) department G.O.Ms.47 extended the reservation for Orphan/destitute in school/residential/college

⁸⁶ Agarwal, D. (2018). Juvenile Delinquency in India—Latest Trends and Entailing Amendments in Juvenile Justice Act. *People: International Journal of Social Sciences*, 3 (3), p.1378.

⁸⁷ Indian Ministry of Law and Justice. 'The Protection of Children from Sexual Offences Act, (2012)'. An Act to Protect Children from Offences. *New Delhi: Government of India*, pp. 7 & 8. Available at <https://wcd.nic.in/sites/default/files/POCSO%20Act%2C%202012.pdf> (Accessed on June 1, 2020).

⁸⁸ Andhra Pradesh Government orders Issue Register. (G.O. Ms.) No. 34 and 47. Available at <https://goir.ap.gov.in/Reports.aspx> (Accessed on June 20, 2020).

educational institutions on par with Scheduled Caste (SC) in united Andhra Pradesh in 2010. G.O. 47 extends the benefits for the eligible orphan categories listed below. As

- A child without parents: who is deserted or who is not cared for by any guardian.
- A child without a parent: who is not cared for/seriously neglected or whose parents are mentally ill/disabled/fighting with HIV/AIDS.
- A child who is a victim/rejected on account of trafficking by the family or not having a safe family.

Adding to this all these benefits will be granted only to the children who are certified by the Child Development Project Officer (CDPO), Mandal Revenue Office (MRO) and Mandal Parishad Development Officer (MPDO) stating that the child is recognized as an orphan/destitute by the institution/homes/juvenile care center or local authorities about child whereabouts.

Recently after continuous efforts by orphan children, the Care Institutions and social activists/thinkers, represented a Private Member's Bill (the orphan child bill) introduced by Telangana 'Member of Parliament' (MP) in Lok Sabha 2015. Bill defines the orphan word into three categories.

- A child unknown to parents
- A child without identities
- A child who is not part of a family component without biological parents and foster care.

Recently from similar perspectives, a Rajasthan advocate named Poulomi Pavani Shukla filed Writ Petition No. 503/2018 against the union of India on fifth July 2018 in the Supreme Court of India (SCI). Poulomi seeks legal interventions for guaranteeing the right to life, equality, and education for orphans who are ignored in the care and protection process in India. She tries to attempt an involvement of the government of India for the orphan children's welfare. While non-orphan children those who are living below the poverty line are getting government benefits in education, job, and economic reservation. She questions how and why the government of India is ignorant of children who need economic assistance, education, and empowerment. She also requested for

bringing any government schemes and policies, a comprehensive census, and a sample survey is needed for the children who are in (NoCaP).

Orphan children's welfare and rehabilitation accommodations are provided by the center and state governments in India. Orphans in India are left to survive, grow and empower themselves because they are not the prime concern because of their identities so far. It is hard to believe that the orphan children issue is considered as similar to the normal children problem in India. But it is, indeed, the topic of orphan children in India that need systematic research study to understand their circumstances along with their identities and categorization complications. The Indian government has forsaken prioritization to invest in a study for four reasons. One, orphan children does not have any identity so politically it won't fetch any political party or government to justify beyond socio and cultural aspects. Second, orphanages are more accessible than the governments in Indian society. Instead of the government taking accountability over children, India's socially and culturally affluent persons have taken guardianship by establishing their privileges of socio-cultural status in form of orphanages and care homes, institutions. So, children have been losing their direct connection with government. Third, orphan children's problems and prospects are not of one community or single caste and religious affiliation. Orphan children are universal, they exist wherever socially, and culturally concentrated societies are there. Social and cultural challenges are the main reason for not being equipped to understand orphan children in India. Four, there is no proper research done in this area and the state hasn't introduced any study on it, also so far there hasn't been an existing research that deals with the problems and prospects of the present topic.

Further to add orphan children are studied based on the children's circumstances. Orphan children have immediate problems such as Abuse^{89 90}: physical and mental, documental issues⁹¹ especially

⁸⁹ Lokur, M, B. (2017). Exploitation of Children in Orphanages in the State of Tamil Nadu. In The Supreme Court of India, Criminal Original Jurisdiction, Writ Petition (Criminal) No. 102 of 2007. Available at <https://indiankanoon.org/doc/113255681/> (Accessed on July 2, 2020).

⁹⁰ Seth, R. (2015). Child Abuse and Neglect in India. *The Indian Journal of Pediatrics*, 82 (8), pp. 707-14.

⁹¹ Unicef for Every Child. (2019). Despite Significant Increase in Birth Registration, a Quarter of the World's Children Remain 'Invisible'. Available at <https://www.unicef.org/press-releases/despite-significant-increase-birth-registration-quarter-worlds-children-remain>. (Accessed on July 3, 2020).

birth certificate^{92 93}, adoption⁹⁴: rules, procedures⁹⁵, and issues⁹⁶, parent: the need for/of/to care and protection⁹⁷, care homes: the institutionalization of children advantages and disadvantages, psychological problems: age-wise emotions, maturity age before and after problems, foster care: problems and challenges as parents/guidance/custodian/caretaker, education: need attention, reservation, scholarships and many other related to physical needs are studied. Adding to this, orphan children are explored by connecting children to various categories and problems such as street children, missing children, child-labor, children with HIV/AIDS affected parents, differently abled children, runaway children, and children addicted to drugs, trafficked or abducted children, abandoned and many other

b. No to exclusionary identities

Not just reports and news articles but also there has been an attempt for getting no caste and no religion. Ms. Sneha an advocate from Tamil Nadu fought for 9 years and successfully received the ‘No caste and No religion’ certificate based on her past records. Her parents, not just Ms. Sneha but also the other two daughters not allowed to avail or identified on caste or religion. These efforts are by the parents to their daughter to avoid the complication of caste and religion. They have kept

⁹² Scroll. (January 04, 2020). Almost 38% of Indian Children under the Age of Five don’t have a Birth Certificate. Available at <https://scroll.in/article/948667/almost-38-of-indian-children-under-the-age-of-five-dont-have-a-birth-certificate>. (Accessed on July 4, 2020).

⁹³ Bhatia, A., Donger, E., & Bhabha, J. (2021). ‘Without an Aadhaar Card Nothing could be done’: A Mixed Methods Study of Biometric Identification and Birth Registration for Children in Varanasi, India. *Information Technology for Development*, 27 (1): pp.129-49.

⁹⁴ Kumari, V. (2016). The Juvenile Justice Act 2015-Critical Understanding. *Journal of the Indian Law Institute*, 48 (1), p. 90.

⁹⁵ Rotabi, K. S., & Gibbons, J. L. (2012). Does the Hague Convention on Intercountry Adoption Adequately Protect Orphaned and Vulnerable Children and their Families? *Journal of Child and Family Studies*, 21 (1), pp. 106-19.

⁹⁶ Smolin, D. M. (2004). The two faces of intercountry adoption: The significance of the Indian adoption scandals. *Seton Hall L. Rev.*, 35 (n.a), p. 403.

⁹⁷ Datta, P., Ganguly, S., & Roy, B. N. (2018). The Prevalence of Behavioral Disorders among Children under Parental Care and Out of Parental Care: A Comparative Study in India. *International Journal of Pediatrics and Adolescent Medicine*, 5 (4), pp. 145-51

the long-time fight by not claiming caste and reservation. Based on no caste and no reservation past record Ms. Sneha officially handed over a 'No caste and No reservation' certificate⁹⁸.

Another similar fight was carried out by inter-caste and religious couple Ramachandra and his wife who hails from Hyderabad. Both parents decided not to give anyone's identity which can lead to their daughter's future ostracism. Due to long time fight instead of becoming prey to the existing problems, both the parents have decided to provide their identities for the educational process. But Ramakrishna and his wife met the state and central government of India to claim. They have been on the task to make it true by meeting many officials and different central bodies. Their fight for 'no caste and no religion' agitation is still based on the right to reject the identities when their daughters truly do not belong to such identities. They have not given up but still, it is in the courts for a reply⁹⁹

Along the same lines, the state government of Kerala found that more than one lakh children were left empty of caste and religion columns while taking admission to the school. This shows how the identities in Indian society determine the social and economic status to live. Orphans are one such group that needs to be identified as having no caste and no religion, but they are forced to face discriminatory, exclusionary, and unfair treatment. It is all happening just because the reservation and other welfare policies, that are given by the state and central governments of India. Here the question arises, whether orphans are provided reservations based on caste or welfare base. To explore the subject that need to have many primary demographic of Indian orphan children.

c. National reservations and special policies for orphans

States have their own policies and welfare programs for the socially, economically, and politically neglected groups in India. This all could be possible to provide because of long time unfair treatment in sharing, employment, education, politics, health, and other basic facilities with

⁹⁸ Firstpost. (February 14, 2019). Vellore Woman A Sneha Parthibaraja Wins 9-year-long Battle for a 'No Caste, No Religion' Identity. Available at <https://www.firstpost.com/india/vellore-woman-a-sneha-parthibaraja-wins-9-year-long-battle-for-a-no-caste-no-religion-identity-6084171.html>. (Available July 7, 2020).

⁹⁹ Sing, T. (March 23, 2017). This Hyderabad Couple Is Fighting for a 'No Religion, No Caste' Option for All. *The Better Academy*. Available at <https://www.thebetterindia.com/92611/hyderabad-right-to-no-religion-pil-ramakrishna/>. (Accessed on July 9, 2020).

depressed caste communities. However, to achieve such facilities, do orphans need the same kind of agitation as various marginal has been doing in India? No, orphans are restricted with age to the political demand or agitation. Their age is fixed internationally by UN India as a member in it. Globally there are orphans but not all orphan's problems are similar. The UN Convention on child rights missed to address the Indian orphan children's identities issue. Orphans in India are forced to get/given someone's identity before or after adoption. But there are no particular rights, laws, or special judicial supports to guarantee orphan children's identity issues in India.

When identities are missing it is obvious that their existence also misses. Orphan children's existence is so far determined based on international welfare. After witnessing the negligence towards orphan children's rights, India stands for pride as well to prove internationally its standards but truly not able to pact with the community and national problems of the orphans within. It is very calculated that so far India doesn't have any authenticated orphan population data to examine the well-being of orphan children. India just believed and followed the international hearsays and its data. India is so far trying to meet the global challenges of UN 2030 sustainable goals. India is also trying to improve its rank in the global index by just caring about the issues which are internationally bothering.

In India only one state which is providing reservations to orphan children. Basically to get a reservation in India, one essential to be recognized with caste or religion. Caste-based reservation is for the historically marginalized within the Indian caste system. Religion-based reservation is also for the various religious kingdoms which were now made as backward classes. It is also a well-known fact that orphan children will not have been culminated into Brahmins because the Brahmin's hierarchy is maintained based on their ancestral history. It is entirely pure Brahmin blood to blood and flesh to flesh. The existing government mechanism shows that Indian orphans are children who just lost their biological parents. Under justice V Eswaraiah as chairperson of the National Commission for Backward Classes (NCBC), a resolution passed in 2016 to include orphans who are not cared for by law or custom before reaching ten years of age into 27% of central Other Backward Castes (OBC) reservation. This proposal came from Tamil Nadu state, which has been facilitating orphans since 2013 and requested to bring them into the central OBC

reservation system. After the NCBC resolution, Telangana and Rajasthan states joined orphans in the OBC state reservation¹⁰⁰.

A Maharashtra (MH) Ministry of Women and Child Welfare (MWCW) department named Pankaja Munde, said to a news report that since caste is not known, orphan children can't be included in any one of the caste categories. Minister adds, that not including in any caste makes orphan children deprived of education, and socio and economic concessions. So, considering orphan children as overall in need of parallel reservation (within the general category of 48% reservation), the MH government announced 1% reservation to orphan children in government education and employment¹⁰¹.

In Uttar Pradesh (UP), an advocate named Polomi Pavini Shukla filed a Public Interest Litigation (PIL) in the SCI in 2018 seeking legal interference on three rights. They are 1. Right to life, 2. Right to education and Right to equality. Her past incident at the time of the Gujarat Bhuj earthquake provoked her to study and do activism on the subject. In that process, she published a book titled 'weakest on earth: orphans of India' in 2016 and sought judicial intervention for orphan children in India. Her experiences with orphan girls in/outside the orphanage motivated her to do something. Polomi's argument is simple when people from many caste and religious categories are getting welfare facilities from the GoI, and how and why do orphan children are not getting them? Her PIL is seeking reservations for orphan children who are in (NoCaP) in India. She also demanded in her petition, for an official census or official percentage of orphan children in India. On account of her PIL, SCI sought a response from state and central ruling governments on 'can

¹⁰⁰ Nair, S. (September 23, 2016). Let O in OBC Stand for Orphans too, Says NCBC Panel. *The Indian Express*. Available at <https://indianexpress.com/article/india/india-news-india/obc-orphan-quota-list-reservation-ncbc-panel-3045230/>. (Accessed on July 14, 2020).

¹⁰¹ Outlook Web Bureau. (January 18, 2018). Maharashtra Cabinet Approves 1% Reservation For Orphans In Government Jobs, Education. *Outlook*. Available at <https://www.outlookindia.com/website/story/maharashtra-cabinet-approves-1-reservation-for-orphans-in-government-jobs-educat/307031>. (Accessed on July 15, 2020).

orphan children be treated as a disadvantaged section of Indian society to guarantee the reservation in government jobs and education¹⁰²?

The MH state was the first state to introduce 1% reservation for orphan children in government jobs and education. After Polomi's PIL Uttarakhand announced 5% reservation for orphan children who are in (NoCaP) in government shelter homes¹⁰³. Followed by this, Delhi government issued circular and mentioned orphan children as a disadvantaged group category with exception of documents while taking admission to the schools. The circular while guaranteeing 22% reserved seats in school admission to disadvantaged groups commissioned, are not required to submit an Income certificate¹⁰⁴. Like this, many public prospects added to orphans' welfare however, the results are evidencing the same vulnerability for the past seven decades. This is because of no special and separate acts or rights for orphan children in India. Various orphan philanthropists, activists, and institutions have been fighting for a separate orphan act from 1954 onwards. However, according to Force for Orphan Rights and Community Empowerment (FORCE), no bill has passed and a few bills are still pending. Let's see what they are.

2.1 List of private bills introduced in parliament between 1954 onwards

Year	Bill No	Title	Member and House	Date	Status
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¹⁰² Rinchen Norbu Wangchuk. (October 21, 2019). Orphans Are Citizens Too: Meet the 26-YO Woman Fighting For Them in the Supreme Court. *The Better Academy*. Available at <https://www.thebetterindia.com/200746/india-orphans-reservation-rights-orphanage-supreme-court-order-case/> (Accessed on July 16, 2020).

¹⁰³ Business Standard. (January 9, 2019). Uttarakhand: 5% Reservation for Orphanage Children in Govt Jobs. Available at https://www.business-standard.com/article/news-ani/uttarakhand-5-reservation-for-orphanage-children-in-govt-jobs-119010900939_1.html. (Accessed on 18, 2020).

¹⁰⁴ Government of Nation Capital Territory Delhi. (July 4, 2019). Directorate of Education: School Branch (No. DE.23 (648)/93/Nodal.Br./2019/202-207). Available at http://edudel.nic.in/upload/upload_2019_20/202_207_dt_04072019.pdf. (Accessed on 18, 2020).

1954	XVI	The Orphanages and Widows Homes Bill (1954)	Kailash Bihari Lall Rajya Sabha ¹⁰⁵ (RS)	3/12/1954	Lapsed
1959	IX	The Orphanages and Other Charitable Homes (Supervision and Control) Bill (1959)	Kailash Bihari Lall in RS	05/08/1959	Assented
2004	LXIII	The Needy and Neglected Senior Citizens and Orphans and Runaway Children (Care Rehabilitation and Welfare) Bill (2003)	Santhosh Bagrodia in RS	19/12/2003	Lapsed
2005	LXXI	The Needy and Neglected Senior Citizens and Orphans and Runaway Children (Care Rehabilitation and Welfare) Bill (2015)	Santhosh Bagrodia in RS	29/07/2005	Lapsed
2007	XVIII	The Orphan, Exploited and Underprivileged Street Children (Care Protection and Welfare) Bill (2007)	Sushma Swaraj in RS	07/09/2007	Lapsed

¹⁰⁵ Parliament of India. (2019). Official Debate of Rajya Sabha. Available at <https://rsdebate.nic.in>. (Accessed on December 10, 2019).

2008	LIX	The Homeless Orphan and Street Children (Rehabilitation and Welfare) Bill (2008)	O.T Lepcha in RS	19/12/2008	Lapsed
2012	XLIII	The Orphans (Reservation of Posts in Government Establishments) Bill (2012)	Avinash Rai Khanna in RS	23/11/2012	Lapsed
2015	67	The Orphan Child (Welfare) Bill (2015)	Prahalad Singh Patel in Lok Sabha ¹⁰⁶ (LS)	13/03/2015	Pending
2015	VII	The Underprivileged Vagabond and Other Street Children (Prevention Of Abuse, Rehabilitation and Welfare) Bill (2015)	Rajkumar Dhoot in RS	13/03/2015	Pending
2015	107	The Underprivileged, Orphan, Vagabond and other Street Children (Prevention of Abuse, Rehabilitaiton and Welfare) Bill, (2015)	Nishikant Dubey Shri in LS	24/04/2015	Lapsed

¹⁰⁶ Parliament of India. (2019). Official Debates of Lok Sabha. Available at <https://loksabhaph.nic.in/Debates/Debatetextsearch16.aspx> (Accessed on December 10, 2019).

2015	LX	The Compulsory Basic Facilities for Neglected Senior Citizens, Widows and Orphans Bill, (2015)	Vivek Gupta Shri in RS	18/12/2015	Lapsed
2016	57	The Compulsory Basic Facilities for Widow and Orphan Bill, (2016)	Nishikant Dubey Shri in LS	11/03/2016	Lapsed
2016	319	Orphan Child (Provision of Social Security) Bill, (2016)	Vinod Kumar Boianapally in LS	10/03/2017	Lapsed
2017	67	The Mandatory Basic Facilities for Neglected Senior Citizens, Widows and Orphans Bill, (2017)	A.T. (Nana) Patil Shri in LS	07/04/2017	Lapsed
2018	75	The Housing Facility for Destitute Senior Citizens, Widows and Orphan Children Bill, (2018)	Dhananjay, Bhimrao & Mahadik Shri in LS	03/08/2018	Lapsed
2018	XLIX	The Orphans (Reservation of Posts in Government Establishments and Welfare) Bill, (2018)	Naresh Gujral Shri in RS	26/07/2019	Pending
2019	118	The Mandatory Basic Facilities for Neglected Senior Citizens, Widows and Orphans Bill, (2019)	Sudhakar, Tukaram & Shrangre Shri in LS	22/11/2019	Pending

As we discussed above, orphan children are time and again studied on their issues and challenges but not on their identity and categories in particular. The identity of an orphan child is itself an asserting identity where it can be questioned or self-struggled. Orphan children identical to exclusionary experiences has many phases and consequences to explore in research. Children need to be observed based on their close environment which can give a clear portrait in addressing their true problems. Children across the world will have the impact of the surroundings connected with socio, political, cultural, economic, scientific, and non-scientific on them. Generally, children have negative experiences which can create a negative impact on the rest of their life. Orphanhood is one such problem for all the orphans which would create the most unfavorable and distressing experiences for the children.

III. Secondary sources

The present review of literature deals with existing literature from understanding various orphan children on the theme of study. The framework of the literature mostly brings the categories of children, orphan children, orphan children's identities, and their exclusion and inclusive perspectives. The purpose of the research is to flesh out how social identities are excluding and discriminating against orphan children's life. Literature on orphan identities, caste, gender, race, and religion is also brought in to understand how orphans are impacted by all social identities. Literature on social exclusion is also reviewed for the best of the researcher's study theme perspective of exclusion and inclusion.

a) Understanding children

Alfred De Souza¹⁰⁷ argued that the underprivileged children must be brought out from the economic, social, and cultural conditions and provided the means to live with equal opportunities in India. The study suggests strategies for downtrodden issues and challenges. Alfred's study helps

¹⁰⁷ De Souza, A. (Ed.). (1979). *Children in India: Critical Issues in Human Development*. New Delhi: Manohar.

the present study to understand how the present social identities of children and institutions becoming a threat to the growth of both to sustain an equal society.

Rudolf Dreikurs, M.D., & Vicki Soltz, R. N¹⁰⁸ have done forty years of study in the field of children and parents. The author's primary concern is how to understand childhood and child care for the best of parental care in different children's circumstances. As a methodology, they have chosen Alfred Adler's (Philosophy and life of man) perspectives and psychological understanding of parents and children from the family counseling center. They suggest that parents' psychology and family conflicts are pushing children into spoiling atmospheres. The study attempts a new process based on practical understanding but it can continue to exist in society. The main focus is not on Children alone but parents also need knowledge for parental care.

Kakar¹⁰⁹ studied about the psychological aspects of children's inner worlds. He brought out the psychosocial, cultural identities of children from the Indian Hindu world. He has used anthropological, mythology & folklore perspectives as his method. The author also collected daily activities of Hindu social organizations, clinical data on life, and historical activities of popular culture impact on children. This study helps for an ongoing study to look into non-orphan Indian children's life and history as mostly dissatisfaction of Hindu culture as impacting children's psycho and social relation. It also helps the present study to go through in understanding religion's impact on children in India. Overall the reading helps to understand Indian child age and culture in the book.

Sridevi Muralidharan and Medha Muralidhran¹¹⁰ studied the psychological and physical care and violence-related issues of children. Both the authors focused on raising children's different issues and solutions to them within constitutional laws and rights. The study helps to present research to

¹⁰⁸ Dreikurs, R., & Soltz, V. (1968). *Children: The Challenge*. New York: Meredith Press.

¹⁰⁹ Kakar, S. (Ed.). (1978). *The Inner World: A Psycho-analytic Study of Childhood and Society in India*. New Delhi: Oxford University Press.

¹¹⁰ Muralidaran, S. & Muralidaran, M. (2019). *Balalapai Aakruthyaalu-oka Nishitha Parisheelana*. Hyderabad: V. B. Raaju Social Health Foundation.

understand street children, missing children, abandoned children, girl children, child marriage, and other children identities and problems.

Bhakhry¹¹¹ says that 19th-century industrialization was the reason for the various children's issues bonded to survival, safety, growth, and participation that was forced on various establishments in India. The author acknowledges the reflections of the United Nations Convention on the Rights of the Child (UNCRC)¹¹² and other children's rights in the world. Not only that but also, the author acknowledges the various excluded and categorized children who are surviving with multiple problems. The various children categories that have come from the street, runaway, abandoned, beggars, slums, and parentless children. Other categories include which affect not only the children but also the parents from drug-addiction, being differently abled, HIV/AIDS, trafficked, prostitution, natural and unnatural catastrophes along with various conflicts on both sides that affect them by war, law, caste, religion, and other self-identities. As the author highlights the works after the independence, India has been coming up with new programs, projects, legislations, and agendas for the betterment of the children through various agencies. The author also exposes the Indian cultural practices and consequences on Indian children.

Scope for the research: Alfred's study on the care of underprivileged children in India does not clarify the need for definite demographic issues on the social life of children. Rudolf Dreikurs & others, the idea of family care or institutional care is the method in need for parental care. Both the authors have emphasized that children need to be researched time and again because of continuous new problems. Sudhir, a study on Indian historical psychoanalytic of Hindu childhood and child significances in the creation of identity doesn't explore other religions. Sridevi and Medha have done extensive work on the categorization of children's complications, but the study does not explore categories in detail on identities. The present book observes a little more, extended to Sridevi and Medha. But overall, the present research is not convincing and being able to find

¹¹¹ Bhakhry, S. (2006). Children in India and their Rights, *National Human Rights Commission, New Delhi*: pp. 1-77. Available at Pvt. <http://hdl.handle.net/123456789/1945> (Accessed on December 21, 2019)

¹¹² United Nations Convention on the Rights of the Child. (20 November 1989). *General Assembly Document A/RES/44/25*, pp. 1-15. Available at https://www.un.org/en/development/desa/population/migration/generalassembly/docs/globalcompact/A_RES_44_25.pdf. (Accessed January 5, 2019)

orphan independent (complete) identity character details. Also, none cleared the classification of orphans and orphanhood identities.

b) Understanding orphan children

Both Sukla's¹¹³ have written a book on Orphans of India. Their works would have focused on academic standards but their generosity and humanity lead the book to come out. They have tried defining orphan children in India as 'Weakest citizen or Weakest of the earth'. The book gives an attempt to bring out the serious problems of the Indian state. All the data and human perspective of the authors are to help orphans. The help is for the scholarship, higher education, reservation, coaching, financial aid to live, and banking credit facilities.

Jeremy Seabrook (2018)¹¹⁴ explained the history and experience of orphans in Britain and also draws on references from different places in the world. He has used direct testimony, literary examples, and stories of famous orphans. Metaphor description is the method used in his book. This book helps with ongoing research to understand orphan children's gender, caste, religion, race, orphan laws, and life of an orphan. Jeremy's reflection is rich orphans are not losing their identities when compared to poor's.

David Sven Reher & Fernando Gonzalez Quinones¹¹⁵ worked on how parents are really important for the children's well-being and growth in Spain at the time of demographic change in people studies in 2003. They have been used as a case study of Aranjuez city in Spain, life history of children & parents from 1870-1950. They conclude that a child needs parental care until the age of 18 years, and no one can show affection except his or her parents. Children need parental care from infancy to look at health and socioeconomic conditions as the child grows.

¹¹³ Sukla, A., & Sukla, P. P. (2015). *Weakest on Earth Orphans in India*. New Delhi: Bloomsbury.

¹¹⁴ Op. cit.

¹¹⁵ Reher, D. S., & Gonzalez-Quinones, F. (2003). Do Parents Really Matter? Child Health and Development in Spain during the Demographic Transition. *Population Studies*, 57 (1), pp. 63-75.

Shraddha Toutem, Vanya Singh and Enakshi Ganguly¹¹⁶ have conducted a cross-section random telephonic study between 2014-15 to assess the sociodemographic and common morbidity of children aged 10 -16 in Hyderabad. Study shows that above 70% of children are suffering from multiple morbidities in institutional care. Children are lacking awareness about infections and illness and their health complications in orphanage homes. The study helps the research to comprehend the lack of parental care and the situation of orphan children in India.

Alex George¹¹⁷ published work on ‘state of orphans in the earthly paradise’ published by Economic and Political Weekly (EPW), New Delhi in 2011. The author has conducted fieldwork in six states followed by systematic random sampling in Jammu and Kashmir. He concluded that unbiased rights of orphan welfare and policy implementations and well-trained NGO and social work is needed for Jammu & K state.

Scope for the research: Amand Sukla and Poulomi Pavani Sukla tried their level to carry out the problems orphans faced in India. But having no living experience and not being an orphan might have led them to miss to study categorical issues within orphanhood. As they have suggested orphans to include in the caste category and seeking reservation in their book, there is a need of scientific research for the benefit of orphans. Both and the others, tried and rushed the government to do something as fast as the state can. But whatsoever their efforts have kept the key issue to research on orphan percentage/population in India. Jeremy's book on orphan children's problems and experiences give scope for the present study to look for orphan identities as their exclusive factors. As he sees mixed identities or social identities of orphans have their complications based on social, cultural, political, and economic grounded. His research is likely in basic form for the categorical understanding of the orphan study. David Sven Reher & Frenando Gonzalez Quinones studies the need for later changes and the lifestyle of human development in all aspects. A study suggests compulsory parental care from born age to 18 years old, but many countries have limited juvenile age to 16 keeping children from conflict of law. It also lacks to detail about children who don't have parents, along with that how the public need to acknowledge the parentless is missing. Toutem study is focused on a common understanding of morbidities of orphan children

¹¹⁶ Op. cit, pp. 1947-51.

¹¹⁷ George, A. (2011). State of Orphans in the Earthly Paradise. *Economic and Political Weekly*, 46 (10), pp. 19-22.

in Institutional care homes. The lack of sympathetic of children's health, psychology, and other social orders pushes orphan children into further complications. When uniformly helpless children show this low performance of health concerned issues, the present study allows us to understand what would be the condition of orphans or various categories of orphans. Alex George explored the social, economic, and cultural angles of faith and care but missed their socio, cultural identity problems.

c) Understanding research center based frames work

Amartya Sen¹¹⁸, an Indian economist took an empirical approach to exclusion theory. He proposed that poverty and deprivation are closely connected with the social exclusion perspective. Social exclusion can be investigated individually and also at family, intersection, or causal connection levels.

Hilary Silver (2011)¹¹⁹ followed through the material & -non-material dimensions and Individual & group dynamics. She identified, social exclusion as multidimensional and rapture of the social bond, which can be placed on the individual, group, national, and international level.

Ingole. K. S¹²⁰ proposed the idea of caste identities as a discriminatory and exclusive identity approach for the socially excluded and economically deprived in India. The study focused on economic growth in general and full concentration on backward castes. He also describes that caste is religiously attached to four Varna's (caste ladder), which is the main cause of untouchability. He reasons that how any socially discriminatory identities such as caste, religion, gender, race, birth, and place of anyone can increase gaps in mainstream society.

Arjan de Haan¹²¹ is the author of understanding deprivation elevation through social exclusion paper written in 2000. His core appeal and argument in this paper is that social exclusion and

¹¹⁸ Sen, A. K. (2004). *Social Exclusion: Concept, Application, and Scrutiny*. India: Critical Quest.

¹¹⁹ Op. cit.

¹²⁰ Ingole, K. S. (2014). *A Critical Study of Social Exclusion & its Implication*. Mumbai: SNDT University.

¹²¹ De Haan, A. (2000). Social Exclusion: Enriching the Understanding of Deprivation. *Studies in Social and Political Thought*, 2 (2), pp. 22-40.

inclusion is one such method that deals with developed and underdeveloped countries' problems without any bias. He goes on that a social exclusion method is a central approach to any sort of deprivation and it is a multidimensional phenomenon.

Pulin Nayak¹²² argues that the process of development or economic development is the route for the welfare of all the entities. He adds social exclusion of individuals and groups is the creation of circumstances in India. Such as exclusion from education, housing, property ownership, democratic participation, access to health, public goods, and others. To establish his argument, he considers socially excluded individuals as immediate and obvious groups. He conceptualized the process of the economy and social exclusion as one which lacks economic and social power with the larger group in the country. His study examples the child labor issue on the point of the right to secure childhood. Children as laborers are forced to lose opportunities for self-growth, education, and deprivation. All these issues are connected to poverty, gender inequality, unemployment, bonded and child labor are the reason for the economic exclusion which leads to social exclusion. The majority child joins for work due to poverty, no land, and whose family and parents do not afford to earn or feed the family.

Scope for the research: Amartya Sen's (2004) perspective on exclusion helps the present research to understand how the orphan's category can be studied. The exclusion of orphans as a community elaborates on the social issues in connection with nation poverty and deprivation impacting a disadvantaged community of 'orphan'. Hilary Silver (2011) helps understand how to look at the exclusion of the orphaned categories in all forms and it must be further researched. It also helps to identify the all marginal group into the exclusion category in the process of welfare. Ingole's perspective gives a process of understanding the exclusion of poverty and marginalities of orphans or any other marginalized or socially disadvantaged individuals and groups. To substantiate it, the present study looks at orphan children and categories as excluded individuals and communities. Arjan de Haan's work focuses on present research to understand social exclusion and deprivation on how social identities and religious identities have become a main social group formation in excluding people at every level. Nayak's work focuses on the economic development process of individuals and groups for getting effect based on economic and social exclusion. His opinion

¹²² Nayak, P. (2012). *Economic Development & Social Exclusion in India*. New Delhi: Critical Quest.

broadly on the economy is a necessary fact but orphans exclusion is not just economic or social. They need to be understood beyond all social boundaries too.

d) Understanding orphan children and other children categories

Lakshmishar Mishra¹²³ in his book gives an elaborative understanding of various child labors across India. He also worked on a chapter that clears the role of NGOs in dealing with child labor again. He collected information through ethnographical research and used secondary sources. In this book he argues, that child labor in India is an abandoned community. He critiqued the responsibilities of NGO's reach in abolishing child labour.

W.S.K Phillips¹²⁴ focused on street children exclusion in Madhya Pradesh an urban area as a case study. The study found that the children on the street are 70.7 %, of the street are 19%, and abandoned and neglected children are 10.3%. This study was carried out through Observation, interviews, and a case study of 300 street children. This research helps the present study to understand, how street children are neglected based on their street children identity.

Bhattacharyya Rituparna¹²⁵ worked on missing children from viewpoint of sociology and argues that missing children are most marginalized, neglected, and underrepresented in research. She develops missing children as a main and centric phenomenon to understand. She attempts how the missing children issue has been missed in sociology and sociologist academic discipline. The researcher tries to prove the nuance of understanding children's issues, and challenges for further research. But instead of considering an orphan as a special entity and categorical understanding, she tried to bring orphans into the notion of a missing child. She says

“A person below 18 years of age whose whereabouts are not known to the parents, legal guardians or any other person who may be legally entrusted with the custody of knowing the whereabouts/wellbeing of the child whatever may be

¹²³ Mishra, L. (2000). *Child Labour In India*. United States: Oxford University Press.

¹²⁴ Phillips, W. S. K. (1994). *Street children in India*. Jaipur: Rawat Publications.

¹²⁵ Bhattacharyya, R. (2017). “Sociologies of India’s Missing Children”. *Asian Social Work and Policy Review*, 11 (1), pp.90-101.

the circumstances/causes of disappearance. The child will be considered missing and in need and care and protection, until located and/or his/her safety/wellbeing is established”.

Raghunath M¹²⁶, his main idea in the study was to bring out reasons beyond abandonment of children, state of children, and statutory understanding. He had found a few reasons to study them through statutory understanding, child labor unit process, family unit, alternative parental care, child care, and protection. The author opined that there are 2 million abandoned children in India. He also argued that these children are the result of poverty, mentally ill, physically ill, and illegitimacy.

Lazima Onta Bhatta¹²⁷ worked on how street children are coping with their challenged and universalizing identities. The author opined that street children are the option for a better and equal society if they are properly researched. The study categorized street children into two categories totally independent and dependent based on UNICEF understanding. Bhatta proposed that categorization of street children can help proper justice in addressing their situation. He draws definitions for children who are living on the street, as lives in the street, With or without family contact, no care, involves in disruptive activities, lacking basic needs, begging or becoming a victim of child labor, surviving alone or similar children working as a rag picker and exits with constants hassles from public or police. He also categorized children into three categories

1. Runaway
2. Squatter
3. Orphan or abandoned children.

¹²⁶ Raghunath, M. (1991). Care of the Abandoned Child. *ICCW News Bulletin*, 39 (3-4), pp. 23-9.

¹²⁷ Onta-Bhatta, L. (1996). Street Children: Contested Identities and Universalizing Categories. *Studies in Nepali History and Society*, 1 (1), pp. 163-99.

Chandrima Chatterjee and Gunjan Sheoran¹²⁸ says vulnerable group's females, scheduled caste, tribes, children, old, disabled, migrants, the person with HIV/AIDS, and intersex individual face exclusion in India. They also talked about double discriminated groups. Example person who is disabled and being a girl or woman in Indian society. All these groups face grave discrimination while accessing medical facilities due to their societal marginalization and exclusion from the mainstream. Mortality and morbidity among SC, ST, and OBC castes are high when compared to upper castes. Also, children who are forced to work as child labor, in industrial and domestic are more prompted to be trafficked to other countries for commercial exploitations. All these social actions and their lack of participation will have an impact on nutrition, healthcare, environment, and education facilities. The present study gives an understanding of marginal or vulnerable groups in India. Authors have narrowly described children as excluded group in India. The present study also gives social and economic conditions and their impact on children for their marginalization in Indian society.

Scope for the research: Lakshmishar Mishra's (2000) study helps the present research to look at how orphans three categories involved in child labor, in what kind of work, and what kind of background children. Mishra has not focused his study area on identifying and exploring children's known identities. W.S.K Phillips (1994) categorizes street children which will also help the present study to understand orphan categories in specific. Phillips also has not concentrated on looking at children's identities and their categories in detail. Bhattacharyya Rituparna focused on, how social exclusion can be multi-dimensional while looking for social, political, cultural, and economic disadvantages. The study finds missing children as a whole problematic and discriminated population among vulnerable children. But it does not clarify the idea of how orphan children as special categories is not convinced. After W.S.K.Philips work, Raghunath M similarly opinioned that abandoned children to be researched in specific. Bhatta's objectivities are similar in categorizing and identifying children's identities to the present research. Bhatta tried to club the orphan and other children into the street children category which gives disregard towards addressing orphan children's issues appropriately. This point finds the gap—while circumstances of orphans and street children overlap, the precarity of orphans needs to understand differently.

¹²⁸ Chatterjee, C. B., & Sheoran, G. (2007). *Vulnerable Groups in India*. Mumbai: Centre for Enquiry into Health and Allied Themes.

Chatterjee, C. B., & Sheroran, G. study missed understanding children on a categorical base. A good number of children and early childhood studies suggest that studies on children are a large subject that needs attention based on the phased manner. The present study finds a gap in understanding orphan children as the central subject and not just children with poverty and exploitation. Because as they pointed so-called low castes and upper-caste differences in health care can be explored by viewing largely for the benefit of exploited individuals and groups in India.

e) Understanding orphan children other issues

Mahmoud Yazbak¹²⁹ works on how Sijill records allow and deal with parentless children in Muslim court records in Ottoman Palestine. Yazbak views are carried from Islam holy-book (Quran). The author's main source of belief is that Islam's book has a set of rules for the Muslim orphan category. It is designed to have, its guardian, caretaker, protector, and guiding laws for an orphan child based on the child's needs.

Kumar and the team¹³⁰ worked on 'hopelessness among AIDS positive orphaned children and this feeling is greater in them than among other orphaned children in southern India. The researchers have used systematic data to study children between 12 to 14 ages and conducted 400 samples from AIDS & non-AIDS orphanages in Hyderabad. The study found that out of the total number 206 paternal orphans are affected with HIV/AIDS. They have been affected HIV/AIDS through relatives and friends. HIV/AIDS children are discriminated against badly due to virus, helplessness, and loneliness reasons when compared to normal orphan children. The study tries to highlight that HIV/AIDS children who are orphans are double-time excluded children.

¹²⁹ Yazbak, M. (2001). Muslim Orphans and the Sharī'a in Ottoman Palestine According to Sijill Records. *Journal of the Economic and Social History of the Orient*, 44 (2), pp123-40.

¹³⁰ Kumar, S. G., Dandona, R., Kumar, G. A., Ramgopal, S. P., & Dandona, L. (2014). Depression among AIDS-Orphaned Children Higher Than Among Other Orphaned Children in Southern India. *International Journal of Mental Health Systems*, 8 (1), pp. 1-9

Frank and others¹³¹, worked on ‘Newborns and teenage children in orphanages: one view from pediatrics and child psychiatry. They have found that orphan children in orphanages are getting affected by serious problems such as infections, lack of nutrition, cognitive growth, lack of social knowledge, and facing physical & sexual violence. They have also found that orphan children are less expressive of their emotional and mental issues which depresses them for a long time.

Shanmukhappa¹³² is the author of practices of human resource management in non-Governmental organizations as a case study in the Hyderabad - Karnataka area research submitted to the Department of Postgraduate Studies and Research in Commerce, Gulbarga University, Kalaburagi in 2016. The research explained how social organizations are part of society. He framed four characteristic features of NGO methods

1. Social group establishment
2. Self-Management and activities
3. Funding on voluntary help.
4. Objectivities to do social service on nonprofit.

This research focuses on two things: 1. Human resource perspective and 2. Role of NGOs. This study mainly helps the present study to understand the history of NGOs and their functioning in Indian states. This study was carried out through primary data in the Hyderabad - Karnataka region (six districts) NGOs. This study clears various kinds of social organizations and their operations. However, the present study also not focused on identifying the institution's identities and their implications on the child's future.

¹³¹ Frank, D. A., Klass, P. E., Earls, F., & Eisenberg, L. (1996). Infants and Young Children in Orphanages: One View from Pediatrics and Child Psychiatry. *Pediatrics*, 97 (4), pp. 569-78.

¹³² Shanmukhappa, M. K. B. (2016). Human Resource management practices in NGOs a study with Reference to Hyderabad Karnataka Region. *Department of Commerce, Gulbarga University*. Available at <http://hdl.handle.net/10603/122654>. (Accessed on September 18, 2018.).

Apala Saha's¹³³ paper studies children aged between 6-14 years old and find two reasons: one, the system failure, and two, the intersectionality of children. Firstly, the system finds it difficult to join children in school because of poverty. Secondly, children face difficulty after they join schools because of their identities. The author characterized the vulnerability of identities signifying such as caste, religion, region, gender, language, occupation, and so on. In addition, the author finds girls are more vulnerable among other disadvantaged such as backward communities that are socially and economically marginalized. The lack of empowerment is not just discrimination because of identities but because of their disadvantaged identities. Saha concludes that all sorts of discrimination in India are nothing but an appearance of intersectionality of identities.

Scope for the research: Mahmoud Yazbak gives insights into religious identities and practices that are best for any orphan children in Islam rule. Which present research sees it as a troublesome identity for orphan children whatsoever religion when a child is without parents and support. Kumar, SG Prem, Rakhi Dandona, G. Anil Kumar, S. P. Ramgopal, and Lalit Dandona, finds that orphan children undergo serious negligence and health issues. Health awareness is a primary and serious concern of any citizen in India. It is a serious discriminatory approach and concussion against HIV/AIDS diseased. Present research sees HIV/AIDS as one among many discriminatory identities. Furthermore, the study also does not clarify their political and social aspects of life. Frank and others, study finds that orphan children in the orphanage are socially and mentally discriminated against as they become older. However, since they have focused on early childhood mental development, it is advanced to focus on children's day-wise related issues of identities and their differences. Karibasaveshwara B. Shanmukhappa (2016) brought a historical perspective on NGOs and their function under the constitutional framework. For the benefit of ongoing study, his works were also accomplished in the same field region. Saha's study suggests how important it is for children to have identities or what are the disadvantages of the exclusive identities of certain groups in India. The author provokes the present study to look at what would be the condition of Indian orphans with exclusion identities and without identities to survive in the Indian system.

¹³³ Saha, A. (2019). Intersecting Identities in Rural India: A Study of Children Outside School. *Transactions*, 41 (2), pp. 201- 10.

IV. Conclusion

The chapter reviews the literature to understand Indian orphan children who have been not recognized or properly dealt with their issues and challenges. Orphans as the most discriminated individuals or group, their rights and policies have been disregarded. Not just neglected under care and protection schemes, but their existence is gravely forgotten by not implementing their legitimate policies and rights such as G.O. Ms. by the state. The learning and unlearning of orphan definition, policies, and rights are significantly focused. For a long time, orphan concerns were left as those of excluded individuals and communities in India. When unique identification authority of India (UIDAI) or (Aadhaar card) were made a mandate to have the whole of India, orphans are the individual or communities who suffered to get it done. Firstly, even today there is no exception or special consideration for an orphan to get an Aadhaar card. The only possible way and easy way to get it done is based on someone's identity. Who are no ones to the beneficiary or in some cases it has to be forged? However, for the survival purpose, it has been provided without a permanent address and other details of orphan children. Secondly, since they don't have the required documents or authenticated documents, they have been denied accessing voting right. Alongside when they reach to voting age they are considered normal public. So there is no question of orphans needing attention from the politicians after 18 years. Likewise, orphans have been denied full participation from orphan age onwards. This exclusion towards orphans in India is not limited to socio and economic but also academic. To begin with, orphans are not classified or studied on categories or orphan laws. To be continued, orphans are barely touched on their issues but not on what orphans in India actually face. In addition, India as having so many social and economic problems for certain groups, orphan as one community is not considered and treated by the public and state. In conclusion, so far there is no census of orphan children. One can easily understand if there is no census of the community, it is hard to bring any policy-level changes when inadequate figures exist. The state, institutions, and society have to bring the basic need for the helpless children or community. But as the state believes in caste order or is not willing to go beyond its caste beliefs orphans are made to be scapegoats. The present chapter tries to understand by bringing different subjects of children in India to understand India's orphans. Orphan children have been neglected for taking active participation in any field for not describing who are they?

UNDERSTANDING CATEGORIZATION OF ORPHAN CHILDREN IN INDIA

The evolution of any living being starts from child age to old age and reprocesses. A child is a product of human intercourse. There is need of both the genders to care for the development of the baby's growth in human society. It is hard to imagine a baby surviving alone in any society. It applies to all humans across the world. Likewise, a human child is also in very much need of a mother, father, or third parent for growth. Any child will survive or live by himself/herself if they are fully grown well with imaginable mental and physical abilities. Based on a child's mental, emotional and physical growth, child age can be categorized into four categories¹³⁴. They are early infant stages, childhood, youth, parenthood or elderly (old). But for a child in order to fix various problems below 18 years as per the article 19, UNCRC¹³⁵ needs a scientific study which already child psychologists (Sigmund Freud, Jean Piaget, Erikson, John Boebly, Albert Bandura, Lev Vygotsky)¹³⁶ are researching. (Matthews, G., & Mullin, A. (2002)¹³⁷.

Child psychologists classified age-wise understanding of children for their better learning and parenting. Different psychologists' views and criticisms give significance to the CSM and child psychology explore. Children researchers Charles Darwin, William Preyer, Wilhelm Wundt, and G. Stanley Hall¹³⁸ stand one after another to mark the beginning of discipline in 1840. Not just them but some prominent psychologists have done their studies based on children's personality, environment, and intelligence. However, great child studies or data are gathered through observations, interactions, and scientific experiments with children. Likewise, orphan children need attention to their problems. The attention to children studies as well orphan children need categories to their different phases and stages of various issues and conditions they live. So far the

¹³⁴ American Association for the Advancement of Science. (1994). *Benchmarks for science literacy*. United Kingdom: Oxford University Press, p59.

¹³⁵ Op. cit, p. 5.

¹³⁶ Op. cit.

¹³⁷ Op. cit

¹³⁸ Adolph, K. (2016). Video as Data: From Transient Behavior to Tangible Recording. *APS Observer*, 29 (3), p.23.

children's studies explain that orphan children's problems are not included in mainstream studies. They are just persuaded, converted, and applied to orphan's life through child and childhood studies. They can't be included in normal children's life because orphan studies are a different subject. Their emotions, care, mental, protection, and physical growth vary when compared to children who have parents. It is hard to even explore their social settings and understandings. It has its own embodied problems that need to understand in various methods. Child development gives attention to the study of orphan children. Amongst, Sigmund Freud and Jean Piaget's works have been influencing the field of contemporary child psychology.

I. Understanding child

An understanding of childhood is necessary before knowing the orphan children category. Children's age categories or child psychological development are explored with different ages, physical changes, and various environmental setups. Based on the different stages of the Indian children's adulthood age, our constitution had legally allowed facilities such as the driving license, voter identification card, permanent account number card, and other legal identifications. In addition, the Indian government has framed rules for the JJ Act to decide criminal charges based on age. This can also be observed while liquor consumption or any self-risk attempts are allowed based on the age of the children in different states in India. There are also special laws and provisions based on the various ages of the children. To understand children, we need a comprehensive study in advance, to create possible and supportive governance. Let's see how, what child development psychologists studied and suggested.

Sigmund Freud: Psychosexual Development: Sigmund develops a theory on the psychosexuality (Renkins, J., 2017)¹³⁹ of children in five different stages based on science experimental structure. His theory development circles around the relationship between sensual encounters and following precipitant psychoneurosis. From its inception of theory, many critics countered that neuroses develop autonomously with no linkage to psychosexual stimulus.

His theory has found five clinical significances, they are

¹³⁹ Op.cit.

1. 0 to 1 year age child will have oral (mouth) desire or needs or stimulation
2. 1 to 3 years age child will have oral to anal desire or needs or stimulation
3. 3 to 6 years age child will have initial genital desire or needs or stimulation
4. 6 to 12 years age child will have unconsciousness of sexual desires or needs and stimulation
5. 13 to 18 years age child will have mature sexual desires or needs or stimulation

Jean Piaget: Cognitive Development¹⁴⁰: Piaget develops a theory on the cognitive development of children in four different stages. His theory develops on cognitive function which means not just gaining acquaintance but also a conceptual convention of the ecosphere. He has developed the theory based on naturalistic reflection on students from infancy to adolescence. Piaget's theory is most accepted in child development studies. His theory has found four stages, they are

1. 0 to 24 months child will have a sensorimotor stage that is object permanence.
2. 2 to 7 years child will have a preoperational state that is symbolic thought
3. 7 to 11 years child will have a concrete operational stage that is logical thought
4. Adolescence to an adult child will have formal operational that is scientific reasoning

Based on Sigmund Freud and Jean Piaget's works, it is hard to justify Indian children's social and geographical dimensions. Because of the social, political, and cultural realities of India, these realities will have their own negativities on Indian children. Furthermore, being an orphan child will have inter-linked own or other perceptions if they are not justified completely. Expecting and interpreting the same to all sections of children in India does not favor child growth. But, with the existing literature and understanding present chapter, it tries to categorize first children's age and orphan categories to understand their survival requirements. Also, their emotional and physical classification helps in the care and protection of orphans.

¹⁴⁰ Piaget, J. (1964). Part I: Cognitive Development in Children: Piaget Development and Learning. *Journal of Research in Science Teaching*, 2 (3), pp. 176-186.

All these above stages give a clear picture of how the child needs care in the process of reaching adulthood. It also emphasizes the need for the biological parents for a child's physical and mental growth. When we look at the families from advantaged and disadvantaged groups, also in the presence of parents, alarms how children are becoming vulnerable to certain hazardous things in their lives. One can conclude that the orphan children who don't have anyone to care for are more vulnerable to certain damaging things as compared to the children in normal well-off families. Now, what are the specific unstable things for Indian orphan children? This is where this present chapter focuses on how to understand orphan children, especially the Indian orphan children. The present chapter focuses on where the orphan children come from and how to categorize them for better understanding or better clarity while considering them for any given policy. Overall, the chapter deals with the identity of orphans and the categories to which they likely or supposedly belong. It is indeed to point that, Indian children's orphan identities need to be considered upon the social actualities.

II. Who is orphan?

Children in the world need to be understood based on their surrounding environment. So that can give us a clear picture while addressing their real problems in any setting. Children across the globe would definitely have an impact of socio, political, cultural, economic, scientific, and non-scientific connections. A lot of day-to-day incidents suggests that the children will have many negative experiences that can create a negative impact on the rest of their life. Orphanhood is one such problem that is creating the most unfavorable and distressing experiences for orphan children.

Now, how to understand who are orphans. What is that orphan word meaning? Is it

A Parentless child or

Helplessness child or

Identity-less child or

Completely abandoned child (alone) or

A not cared child

All these are different issues combined with one word that is difficult for representing different children. This is the reason, all these children need to be discussed and studied at length to bring possible support from a responsible society or country to the realities of the society or state.

Understanding orphan children: It has been in practice that the word ‘orphan’ mentioned in JJ Act 2015 (42)¹⁴¹ as a ‘*child deprived of the biological parent or an adoptive mother-father or lawful custodian or whose lawful custodian is not active or a child who is not cared legally*’ is called as orphan in India. The initiative of the JJ Act regarding the safety of children in India is favorable to the healthy growth of children. However, at the same time, one has to acknowledge whether the orphan children fall under this definition or if any further interventions needed for bringing a clear categorical definition within orphanhood. Since the word orphan is used to address a variety of categories of children the same word is referred to here to understand in this chapter.

Understanding history of orphan and Child Care Institutions (CCI): Any orphans' challenges are not new to any society. Orphan children are taken care of by the joint families in India before the invention of any Institutional care or social organization. The core principle is to care for the children beyond all societies' pros and cons. From a humanities perspective, the history of India according to (Habib, A., Maharaj, B., & Nyar, A. 2008 & Sharma, S. 2020)¹⁴² believed in two terms Daana (giving) and Seva (service) in India. Later according to Pani, N., Strohschneides, S., Behera, A., Holwitt, P., & Kranert, I. (2019)¹⁴³, these issues formed in the medieval era as voluntarism on psychological satisfaction and justice and in the modern era (Sahu, P. K. 2005 & Johnson, Graham, E., 1968)¹⁴⁴, it is to save, care and protection of children¹⁴⁵. But even now, the idea of orphan children is an unending challenge in India and that needs special attention to address the issue properly.

¹⁴¹ Ibid

¹⁴² Op. cit.

¹⁴³ Op. cit

¹⁴⁴ Op. cit.

¹⁴⁵ Mann, G. (2002). *Family Matters: The Care and Protection of Children Affected by HIV/AIDS in Malawi*. Sweden: Save the Children Sweden., p.14.

Why do orphan children need special consideration?: In the ancient times, between the fourth to third century Before Christ (BC), a Greek philosopher in law, Plato, (927b) discussed the idea of giving special attention to the children who nowhere to be found their parents in the interest of the kingdom as prisoners of war (Farrington, B. 1941)¹⁴⁶. They should be identified, cared and provided with the confidence of living. In the same way, Indian children need special consideration by giving clear justification to understand the orphans belonging to different categories. There the question arises how it is justifiable to consider various children into one leaning. It has to prove that not all children are living without any identities or any form of help. One needs to understand the geographical, cultural, and social capital of having an identity of being an Indian. India is a very diverse state in understanding of caste, religion, gender, region, race, or creed. Hence the definition of orphanhood should not be just limited to generalization, instead it must have forms of diversity and purpose within.

Thus, let's look into the different contexts of orphans with diverse forms of orphanhood not necessarily culture-specific but encompassing the very nature of orphanhood. Some of them are,

- Children who don't have parents
- Children who are semi orphaned
- Children who have parents but are not cared for by them
- Children who don't have parents as well as, don't have any idea of relatives and family friends.
- Children who don't have parents but have an idea of the background of relatives and family friends.
- Children who don't have a single parent and is not treated as part of the family because of the lost identity of the deceased parent.
- Children who don't have a single parent however welcomed into the family.
- Children who have parents are not cared for due to the breakup of a nuclear family with a modern lifestyle.
- Children who have parents are cared for only by the law of the land or enforcement.

¹⁴⁶ Op. cit, p. 49.

III. Understanding the category of orphan children

Any social identity or social personality is built upon a child who is affiliated with or provided or forced with identities. Additionally, when a child is questioned about their social identity that can create a tensed atmosphere. That is because of their vulnerability and depression about such identities. Similarly, children who don't have parents and any caregivers will have the same vulnerability and depression with their identity. Based on the research done by W.S.K. Phillips (1994)¹⁴⁷ and Onta-Bhatta, L. (1996)¹⁴⁸, on the categorization of street children are categorized here as

1. Street children on the street
2. Street children of the street and
3. Street children as abandoned children.

The present research attempts to various categorize (Bhakhry, S. 2006)¹⁴⁹ orphan children for a logical understanding of their vulnerability and depression. They are

1. **Complete orphan or parents less** (a child who lost both the parents (father and mother) and is living with or without family)
2. **Semi orphan or parentless** (child who lost single parent (Mother or Father) and who is living with or without a family)
3. **Neglected/abandoned/helpless child or poorest of the poor** (a child who is abandoned because of the poverty of the parents)

1. Complete orphan: Children who lose both their mother and father, those children can be called as complete orphans. Complete orphan means a child who don't have any relatives and any of their

¹⁴⁷ Op. cit, pp. 5-7.

¹⁴⁸ Op. cit.

¹⁴⁹ Op. cit.

family to support them. According to NFHS-4¹⁵⁰ there are 0.3% complete orphans (double orphan) to total children population in India. UNICEF-2017¹⁵¹ reports that there are 15.1 million deprived of parental care in India who have lost both their parents. These kinds of children are more into risk and their survival is very difficult. Sometimes these kind of orphan children are used and forced into many disastrous situations. Complete orphan children can be divided into three categories

- a) Complete orphan with no parents: a child whose lost parents, deprived of parental care and support.
- b) Complete orphan with no relatives: a child who lost parents deprived of parental care even from relatives.
- c) Complete orphan with no care and support: a child who lost parents, deprived of parental care and support from relatives and public/society/identities.
- d) Complete orphan with no social and public care or support: a child who lost parents, deprived of parental care and support from relatives and unknown to their identities.

2. Semi orphan: Children whose mother or father have died due to un-foreseen are reasons called as semi orphan. Semi orphan children know of their family and their relatives or family background. According to NFHS-4 data there are 4 % are semi orphans to total children population in India. SOS¹⁵² believes that 13 percentage of children are semi orphans and 85% children in this category lives with their mother. These categories of children are in lesser risk unlike complete Orphan children. In most of the cases, if family is socially, politically and economically well then, there is no risk for a child. But comparatively if family is not well or not reputed then the child condition will be as similar as it is with complete orphan. Depending on the situation semi orphan

¹⁵⁰ Op.cit, p. 13 & 37.

¹⁵¹ Op. cit.

¹⁵² SOS. (July 26, 2011). India Now Home to 20 Million Orphans, Study Finds. Available at from <https://www.soschildrensvillages.ca/india-now-home-20-million-orphans-study-> (Accessed February 23, 2019).

category of children fall into worst circumstances. Semi orphan children can be divided into four categories.

- a) Semi orphan with no parent: a child who lost mother or father, deprived of single parent care.
- b) Semi orphan with no relative: a child who lost mother or father deprived of single parent, or not cared and supported by relatives.
- c) Semi orphan with no care and support: a child who lost single parent, deprived of single parent, not cared and supported by relatives and social/public/identities are called complete orphan
- d) Semi orphan with no care and support from social/public/identities: a child who lost single parent, deprived of parent, not cared and supported by relatives/public/social/identities are complete orphan too.

3. Neglected/abandoned/helpless child or poorest of the poor¹⁵³: Neglected/abandoned/helpless orphans are the children who have lost or missing or deserted by both parents or single parent or relatives or public or lack of social and other identities that are not provided any care. According to NFHS-4 data, there are total 7.2% are double, single and other category orphans living in India. UNICEF¹⁵⁴ reported in 2012 that there are 44 million destitute children in India. These children are left to themselves to survive, and they are found as street children, missing children, child labor, trafficked and beggars. These children have the knowledge of their background and relatives but with nobody to help them, they live on their own beside the streets. These children will face the same amount of risks as the complete orphans face. There is a need to view the orphan children categorically taking into consideration the socio-economic upbringing of the child. The fact is UNICEF (2017) and SOS (2011) categorize orphans just into two categories that is ‘a child with

¹⁵³ Mother Teresa Who was Deeply had Concern and Spoke about Who are ‘Poorest of the Poor’ at her USA Presidential Honor of Freedom on June 20th, 1985 in the Reagan Presidential Period. Available at <https://www.reaganlibrary.gov/archives/speech/remarks-presenting-presidential-medal-freedom-mother-teresa>. (Accessed on November 29, 2021).

¹⁵⁴ Kaur, R., Vinnakota, A., Panigrahi, S., & Manasa, R. V. (2018). A Descriptive Study on Behavioral and Emotional Problems in Orphans and Other Vulnerable Children Staying in Institutional Homes. *Indian Journal of Psychological Medicine*, 40 (2), p. 161.

no parents at all and a child with just a single parent¹⁵⁵. Let us look into the different categories of orphans in India and how it will be helpful to identify and study them and to target them towards considering them for any welfare benefits. Helpless children can be categorized into

a) Helpless orphan children with parents: a child whose mother and father is alive but still deprived of parental care are called complete orphan.

b) Helpless orphan children with relatives: a child whose parents are alive but not cared by parents or relatives such as grandparents, uncles, aunties and siblings are called complete orphan

c) Helpless orphan children with no support and care: a child whose parents and relatives alive but deprived of care and support from relative and public/society are called complete orphan

d) Helpless Orphan children with no public/society/identities: a child whose parents, relatives, public and social life is known but refused/rejected/deserted with identities are called complete orphan.

IV. Background of orphan children come from?

Orphan children under the three categories explained above can be traced children from different backgrounds. Children from semi orphans or neglected by parents/relatives/public/society/identities are also called the complete orphan category. However, the condition of semi and neglected are the same as those of the complete orphan category. Children from different backgrounds need to be looked into their parental existence in two ways. One, a child has parents or not, but their identities and incline family and identities still exist. Two, a child has parents or not but their identities and family incline are lost after a point. This helps in the process of tackling the issue within orphanages or outside the orphanage. Categorization of orphans can help in identifying orphans from what children's backgrounds they are. Also, that helps find reasons children from different environments need necessary prerequisites for their childhood growth. Let's study what all background children exist.

¹⁵⁵ Op. cit.

There is a pressing need to understand the social situations these children come from. It also becomes important to study the socio-cultural environment to broadly classify them accordingly, they can be broadly categorized as the following types of children. They are, deprived of parental care, street children, missing children, child-labor, orphan girl children, children with HIV and affected parents, differently abled children, runaway children, children addicted to drugs, trafficked or abducted children, abandoned children, and the children who lost their parents in the natural or unnatural disasters.

The above-listed children's problems time and again need individual studies. There is no doubt about that. However, that is to identify the problems and solutions to tackle the Indian orphanage's children, who are in direct contact, to identify them and provide them with proper interventions, legal protection, and support. As it has been discussed above that the orphans are the ones who are not studied individually in categorizing in bringing justice to their specific set of problems, the present study is to find the gap in various children's issues and explore a scholarly thought for further research. Not only do children need government support, but also orphans also need unconditional acknowledgment. Because orphanhood is not the new one that needs new evolution from one region or one community. Children's issues are faced by irrespective of any region and group. It is an unending process that continues to produce and affect all social individuals and groups. In India, orphan identity has become a social construct that encompasses the rich and poor. So, there is a misconception that well-off groups do not suffer the trauma of orphan identity or problems. There is a new problem that needs further research such as foster care, adoption, identities, and property exchange among orphans. To simplify orphanhood is not restricted to one society or place. So, that needs studies for the continuous help of children who are losing hope. Let's discuss various children who are orphans.

Deprived of parental care (Orphan children need of parental care): Children face orphan life momentarily or constantly based on immigration or armed conflict in the nation they live in, deceased or under the custody of parents, or custody of the child. This deprivation of parental care creates an emotionally weak child. UNICEF (2021), found that worldwide, the children are orphaned for the reasons unsurprisingly, either due to the lack of parental care or because of community backwardness. Lack of parental care finally leads the children to experience loneliness and face severe psychological trauma. Children will become socially frail if they don't get proper

institutional care at the right time. UNICEF (2021) estimates that there are 2.7 Million children living in CCI's¹⁵⁶. NFHS-4¹⁵⁷ in 2015-16 reported that 3% of children are living without parents in India. This is why the Central Adoption Resource Authority (CARA) and its supportive Acts¹⁵⁸ (Hindu Adoption and Maintenance Act 1956, The Guardian and Wards Act 1890 and The JJ Act 2000-2007) need to focus on the social issues which can categorize them properly and provide support.

Abandoned children as orphan children: Abandoned are children willingly forsaken by the family and society for social, political, and economic reasons. They can be neglected children from their parents and families, it is the main reason behind these children eventually becoming orphans. Abandoned children are found or left out at anyone's door, beside the roads, on the footpaths, and at the dust bins. In a few cases, they are abandoned as babies. These types of children with the help of individuals or the public are joined immediately in any foster care homes or rehabilitation centers until the child gets nursed to good health. According to UNICEF (2014) there are 29.6 million children are abandoned (orphaned) in India (Kalra, S., October 30, 2019)¹⁵⁹. As we discussed above all these forsaken children will come under the third category of orphan's category who have no idea of their parents and families but their issues and challenges look very serious in this scenario. They also come under the complete orphan children category.

Orphan children as street children: Street children are those who possess no permanent dwellings of their own and they usually live in railway and bus stations, religious shrines, roadside cement pipes, below the bridges, and various other public places. They do not have a stable shelter or home as such and the problem is more rampant in urban areas as most of their ad-hoc shelters

¹⁵⁶ UNICEF for Every Child. (June 14, 2021), Children in Alternative Care. *Unicef*. Available at <https://www.unicef.org/protection/children-in-alternative-care> (Accessed on December 1, 2021).

¹⁵⁷ Op. cit, p. 19.

¹⁵⁸ Indian Ministry of Statistics and Programme Implementation. (2012). Children in India 2012 – A statistical appraisal. New Delhi: Government of India. Available at http://mospi.nic.in/sites/default/files/publication_reports/Children_in_India_2012-rev.pdf (Accessed on January 14, 2021).

¹⁵⁹ Op, cit.

are located in urban areas. According to W.S.K Phillips (1994)¹⁶⁰, street children are divided into three categories:

1. The first category of children has a strong connection with the family.
2. The second category is children having an irregular connection with the family.
3. The third category of children who are without parents or a family.

But all the three categories of children involved in common activities that are related to every child is 'labor'. The first reason behind 'on the street and off the street' is that child labor poverty. The second reason is a population explosion, family break-ups, and psychological problems of children. In India, male child laborers live mostly on the streets. 40% of street children are between the age between 11 to 15 years and 33% of them are between the ages of 6 to 10 years. Out of the total number of street children in India, more than half of them find their livelihood through pickpocketing, shoe polishing, begging, sweeping in public transportation, and selling nominal commodities. The International Labour Organization (ILO) and UNICEF (2021)¹⁶¹ estimated that today there are about 160 million street children across the world. There are 11 million street children living and working as child labour in India¹⁶². The Indian embassy estimates that around one lakh street children are living in Delhi alone¹⁶³. Not all street children are orphans but there are a good number of orphans living on/off the street as street children. They come under all three orphan children categories. That need categorical study to be estimated in India.

¹⁶⁰ Op. cit, p.3.

¹⁶¹ The International Labour Organization and UNICEF. (June 10, 2021). Child Labour Rises to 160 Million – First Increase in Two Decades. *Unicef-India*. Available at <https://www.unicef.org/india/press-releases/child-labour-rises-160-million-first-increase-two-decades> (Accessed on December 1, 2021).

¹⁶² Narayan, S. (2013). Preventing-Substance Abuse among Street Children in India: A Literature Review. *Health Science Journal*, 7 (2), p. 137.

¹⁶³ Oino, P., & Auya, S. (2013). The Role of Networks of Relations among Street Children in Kenya: Evidence from Eldoret Municipality. *International Journal of Science and Research*, p. 313. Available at <http://41.89.196.16:8080/xmlui/handle/123456789/890> (Accessed on December 1, 2021)

Orphan children as missing children: A great number of children go missing (Bhattacharyya, R. 2017)¹⁶⁴ every year as abduction or kidnapped by their family and outside family members. Children by themselves or forced to run away due to their family or circumstances or surroundings. When missing children go away with no information that becomes difficult to catch them. In some cases, missing children are not even reported by the parents or the police due to their stereotypes. According to International Centre for Missing and Exploited Children (ICMEC)¹⁶⁵, globally 8 million children go missing every year. The same ICMEC cites from NCRB-2016 report and finds that 1,11,569 Indian children went missing in 2016¹⁶⁶. The same NCRB statistics between 2016 to 2018 reported¹⁶⁷ that 63 to 67 thousand children go missing every year. Out of every year total, nearly Eleven thousand children remain untraced forever. The missing children are prone to be exploited and abused for many reasons. In some cases, they have been used as camel jockeys in various new places to sufferers of the organ line of work and even subjecting them to grotesque cannibalism as testified at Nithari¹⁶⁸ place in Noida. Situations like dropping out of school or unsafe situations at home often compel children to run away from homes to the glamorous big cities. As the consequence, they fall prey to exploiters who employ them in small business as tea stalls, brothels, beggars...etc. Such children mostly come from economically weaker families. So that is the reason they become more vulnerable and helpless to claim legal support in such matters. When children are lost or deliberately maintain the secrecy of family whereabouts data, they will remain to be orphans and missing children. They come under all three orphan children categories.

¹⁶⁴ Op. cit, pp. 90-101.

¹⁶⁵ BG, R. S., & Gadkar, R. D. (2015). Family Factors and Runaway Missing Children: A Review of Theories and Research. *International Journal of Management Research and Social Sciences*, 2 (4), p.115.

¹⁶⁶ Indian Ministry of Home Affairs. 'National Crime Records Bureau'. (2016). *Crime in India: Statistics*. Available at <http://ncrb.gov.in/StatPublications/CII/CII2016/pdfs/Crime%20Statistics%20-%202016.pdf> (Accessed on December 3, 2021)

¹⁶⁷ Indian Ministry of Home Affairs. 'National Crime Records Bureau under'. (June 3, 2019). *Report on Missing Women and Children in India*, p. 13. Available at <https://ncrb.gov.in/sites/default/files/missingpage-merged.pdf> (Accessed on December 4, 2021)

¹⁶⁸ Raina, A., Dogra, T. D., Leenaars, A. A., Yadav, B., Bhera, C., Lalwani, S., & Leenaars, L. (2010). Identity of Victims from Fragmented and Decomposed Remnants by DNA Profiling in a Case of Serial Killings. *Medicine, Science and the Law*, 50 (4), pp. 220-223.

Run away children as orphans: Run-away children are also considered missing children. There is a slight difference that runaway children go missing by themselves. Missing children go without anyone notice with and without intention. The NCRB 2019¹⁶⁹ calculates that the cases to 8.9% that is now for every eight minutes one child is missing in India. Run away children¹⁷⁰ are those who leave their legal parents, biological ones, and legal assets. Studies suggest that children are running away for three reasons; one, because of no proper guidance and care in their growing age. Two, young children are running away because of dysfunctional or misguiding, or drug addiction of children parents or relatives. Three, because their parents are abusive towards them and habitual alcoholics. In the end, the child is left to choose a lonely and careless life for themselves. According to Zide and Cherry 1992; Cherry 1993¹⁷¹ running away is categorized into four stages

1. Run away to
2. Run away from,
3. Forcefully removed from house and
4. Abandoned.

For various reasons, children are leaving their houses. However, they are not just becoming run away, they are becoming child labor, street children, victims of abuse and violence, orphans, or others. There are cases, with the help of law and order parents can catch lost children. In some cases, parents keep their efforts in finding them through advertising or with new technologies. If all these efforts fail that means children might have strongly fixed not to go back or might be in a

¹⁶⁹ Indian Ministry of Home Affairs. 'National Crime Records Bureau'. (2019). *Crime in India*. Available at <https://ncrb.gov.in/sites/default/files/CII%202019%20Volume%201.pdf>. (Accessed on November 4, 2020).

¹⁷⁰ Runaway Youths. International Encyclopedia of Marriage and Family. Available at Encyclopedia.com: <https://www.encyclopedia.com/reference/encyclopedias-almanacs-transcripts-and-maps/runaway-youths> (Accessed on November 4, 2020).

¹⁷¹ Family Jrank. Runaway Youths: Categories of Runaways. Available at <https://family.jrank.org/pages/1426/Runaway-Youths-Categories-Runaways.html>. (Accessed February 13, 2020).

helpless condition¹⁷². If at all they realize they have to join back their parents or permanently experience orphan life. According to NCRB in 2019¹⁷³ alone 73,138 children are away from parents or home. All category children will have the risk but the third category children are difficult to join back with parents or relatives. Because they will have no support and care. They eventually end their life as orphans. They come under complete and semi orphan children categories.

Orphans as working children: India is the country that has become a home to the greatest number of child laborers (Mishra. 2000)¹⁷⁴ living in the world. The main reason behind child labor is poverty and stigmatized social conditions. Firstly, a child working before the age of 14 years is unconstitutional in India. Second, universally, if a child is forced to or attracted to work before the age of 14 years by anyone are liable to be punished by the law and order. Thirdly, when a child is forced to work under certain circumstances, there is no option for the child labor to demand an appropriate wage for the work. Fourthly, Indian industries are least bothered to get an idea that why the child is working at their tender age. So, in the end, the potential of every child is stuck more in urban areas in the form of child labor. The plight of child labor can be evidenced by the fact that they are working at lower wages and also without proper job security. Their helplessness is driving into serious emotional, physical, and sexual exploitation at workplaces.

Poverty is the major reason why children are pushed into slavery. In some cases, it is due to their parents' debts taken from the landlords or owners of factories which would automatically drive them into a perennial bonded labor. They can be at brick factories, animal husbandry units, stone quarries, and agricultural works. Most of the 'bonded Laborers' are migrants from various places. This kind of open exploitation can be witnessed in the urban area where children will be working in the bars and restaurants, tea shops, and cleaners of vehicles at various places experiencing forcible exploitation from others. According to the ILO and UNICEF (2021)¹⁷⁵ in the last four

¹⁷² Khurana, S., Sharma, N., Jena, S., Saha, R., & Ingle, G. K. (2004). Mental Health Status of Runaway Adolescents. *The Indian Journal of Pediatrics*, 71 (5), pp. 405-409.

¹⁷³ Op. cit.

¹⁷⁴ Op. cit.

¹⁷⁵ Op. cit.

years, children who are laboring before the age of 14 years involvement has increased to 8.4 million globally. It is also estimated that overall there are 160 million children are involved in child labor. According to the 2011 Census of India (CoI)¹⁷⁶, there is a entire of 259.6 million children between the ages of 5-14. In India, 10.1 million children are working as leading employees or marginal workers. That means there are 3.9% of the total children population working as child labor. The majority of these children are involved working because of their family poverty. They are exposed to work for their family or self-livelihood. But when it comes to orphan children they have to work and eat without or outside the family. Otherwise, they can't survive or be cared for properly in any households. So, there is a high number of children who also come from child labor backgrounds which can be seen here. They come under all three orphan children categories.

Orphan girl with additional children issues: Indian religion and caste orthodox customs, superstitions, and traditions label the girls as powerless, domestic laborers, slaves, sex workers, or who should be confined to the kitchen and raising kids is happening from a primitive age. People with this kind of psyche are forcing girl children (Muralidaran. 2019)¹⁷⁷ into severe mental, physical, and sexual exploitations. The reasons for this psyche are lack of education, superstitious religious beliefs, and uncompromising patriarchal systems¹⁷⁸. Because of the rigid and orthodox practices, females face a serious injustice to their rights from young age to even adult age. Not only the child marriage¹⁷⁹ but also dowry is another major issue that girls face without involvement in their early life. Prohibition of child marriage act 2006 pursues this as unconstitutional if any girl child forced to marry before 18 years old. Recently a bill was introduced in 2021 demanding to increase the age of marriage from 18 to 21 age. Along with child marriage, the dowry system also

¹⁷⁶ Kaur, N., & Byard, R. W. (2021). Prevalence and Potential Consequences of Child Labour in India and the Possible Impact of COVID-19—a Contemporary Overview. *Medicine, Science and the Law*, 61 (3), pp. 208-214.

¹⁷⁷ Op. cit, pp.18-60.

¹⁷⁸ Raj, A. (2010). When the Mother is a Child: The Impact of Child Marriage on the Health and Human Rights of Girls. *Archives of Disease in Childhood*, 95 (11), pp. 931-935.

¹⁷⁹ Lal, B. S. (2015). Child Marriage in India: Factors and Problems. *International Journal of Science and Research*, 4 (4), pp. 2993-2998.

was encouraged across rural poor and wealthy communities in India¹⁸⁰. Child marriage and dowry practices are cultured among people of India that had been adopted/imposed from the Hindu religious/mythological texts.

Heinous and hostile repercussions of child marriages are pregnancy at a tender age, being completely pushed away from education, physical ailments like malnutrition and anemia, and also severe physical abuse from both husband and in-law family. Another heinous practice is the dowry which makes females forced to feel low and a burden to any family members. Both the practices make girl children lose education, have incomplete parental care, and be prone to be domestic servants within or outside the family. Along with customs and traditional practices from family's economic conditions coupled with illiteracy and lack of education drive girls into early marriages. UNICEF 2018¹⁸¹ data globally estimated that there were 650 million females married before the age of 18. It also found that early marriages are the reason for the low global health, development, and gender equality. UNICEF 2019¹⁸² alarming fact is that one among every three brides is living in India. It also calculated that India is a home with 223 million early brides. Also, NFHS-4 in 2015-16¹⁸³ estimated 27% females that is one in every four brides married before turning 18 years in India.

In such circumstances, it is hard to imagine the condition of orphan girl children in India. It is multiples risk that orphan girls face; one, being orphan and second as girl child. Because it is obvious that there is no parental care throughout their childhood age. Additionally, the dowry and burden feeling of any custodian will make an orphan girl feel being at risk. Generally in rural India, girls once they attain puberty age are at risk by the family, relatives, and villagers for sending them to the bridegroom's house. This happens sometime even before they attain puberty age which is a

¹⁸⁰ Deswal Vageshwari. (January 25, 2022). Prohibition of Child Marriage (Amendment) Bill, 2021: A Critique. *The Times of India*. Available at <https://timesofindia.indiatimes.com/blogs/legally-speaking/prohibition-of-child-marriage-amendment-bill-2021-a-critique/> (Accessed on February 4, 2022).

¹⁸¹ Efevbera, Y., & Bhabha, J. (2020). Defining and Deconstructing Girl Child Marriage and Applications to Global Public Health. *BMC Public Health*, 20 (1), p.1.

¹⁸² Felter, K. (2022). *Child Marriage in South Asia*. Europe: Harvard Model Congress, p. 6.

¹⁸³ Op. cit, pp. 84 & 156.

pathetic condition for any girl that has to undergo. However orphan girl children issue is extremely worse when compared to others.

The reasons behind any orphan child's early marriage are lack of awareness, care, love, protection, expensive education, inaccessible health facilities, dowry system, social prejudice, religious rigidity, and poverty¹⁸⁴. With orphan disadvantages, they are forced to marry early to a person who is destitute, aged, already married (as a second wife), unattractive, divorced, poor, or who is not at all accepted in other family girl cases. The discrimination against such girls continues even after they are sent to their husband/father/mother-in-law's house for being alone or no one to stand by their side. On top of it, an orphan girl has to experience or be exposed to all kinds of physical harassment, mental and biological suffering, and family and social obligations. So, the present research attempts to highlight the attention to quality and protective life for orphan girls in India. They come under all three orphan children categories.

Orphan children with HIV/AIDS affected parents: Human Immuno-Deficiency Virus that results to Acquired Immuno-Deficiency Syndrome (HIV/AIDS). The deadly disease spreads through blood products from the infected mother to the baby or any unprotected physical relation and unhygienic blood collection from HIV-positive humans. Across the globe, the person affected with HIV and AIDS face exclusion and discrimination from their families, communities, and society. Not just individually but they go through traumatic experiences until they die. Lata and Verma¹⁸⁵ have studied HIV-positive orphan children into three categories. They are

1. Double orphans (children who don't have both parents to the disease)
2. Single orphans (children who don't have one parent to the disease)
3. Vulnerable orphans (children who are living with diseased/poor parenting)

Their data found that the vulnerable children category are having a lower rank of perceived social help compared with orphans and non-orphans. Their study also recommended for further study

¹⁸⁴ Op. cit.

¹⁸⁵ Swaran, L., & Shikha, V. (2013). Mental Health of HIV/AIDS Orphans: A Review. *Journal of AIDS and HIV Research*, 5 (12), pp. 455-67.

that HIV/AIDS orphans need systematic quantitative research on psychological risk, well-being, causes, quality of life, and evidence-based interventions. They tried finding a gap in the orphan word that can't be used under one umbrella. Because not all orphan children have parents, care, and protection. That is why children with multiple social issues need categorical understanding. For that children infected with the disease are not the ones to be fingered. They need categorical study for their better help. Worldwide there are 34 million people affected by the disease. India has become a home for the disease sharing 17 Million infected out of the total global infected data. The government of India estimated that 2.40 million population are living with HIV in India. Children under 15 years of age are 3.5% affected with HIV-AIDS¹⁸⁶. The study also found more dropouts from school education among these children. Also, HIV parents are sending their children to work for their survival. After the death of HIV-infected parents, children eventually become orphans and more vulnerable to the implications of orphanhood. They come under all three orphan children categories. It is beyond what one could predict, the life an HIV affected orphan and parents' lives.

Differently abled children as orphan children: The word 'Differently abled' came into usage as a recent phenomenon to substitute the words such as physically challenged, handicapped and disabled. This is to keep up the self-respect of people who are keeping up the fight for survival. This word is to bring all the issues related to Persons with Disabilities as one and to avoid any discriminatory terminology towards Persons with Disability. However, there is a need for more categorical study within it. The World Health Organization (WHO) estimates that there are 15% of the total population lives with some or other disability in the world¹⁸⁷. The CoI 2011¹⁸⁸ estimates that there is a 2.1% Persons with Disabilities population in India. It consists of all different types of disabilities.

¹⁸⁶ The World Bank. (2012). HIV/AIDS in India. Available at [https://www.worldbank.org/en/news/feature/2012/07/10/hiv-aids-india#:~:text=The%20Government%20of%20India%20estimates,\(930%2C000\)%20are%20among%20women](https://www.worldbank.org/en/news/feature/2012/07/10/hiv-aids-india#:~:text=The%20Government%20of%20India%20estimates,(930%2C000)%20are%20among%20women). (Accessed June 20, 2020).

¹⁸⁷ World Health Organization. (November 24, 2021). Disability and Health: Available at <https://www.who.int/en/news-room/fact-sheets/detail/disability-and-health> (Accessed on December 21, 2021).

¹⁸⁸ Op. cit.

- Blind (a person not able to see)
- Deaf (a person not able to hear)
- Mentally ill (a person not able to make the right decision)
- Autism Spectrum illness (a person not able to act or react) and
- Physically disabled (a person who is not able to act on their own)

All these children category not necessarily orphans however there is a need for children need to study on the orphan categorical base. This is also a similar case that which they doubly get discriminated against; one, being orphans, and two as Persons with Disabilities. Since all the above categories need a helping hand for their growth, it is also necessary for the researcher to study children categorically. It might be disability or malnutrition or accidents but they need special attention to their various categorical problems. In most cases, disabled children are either abandoned by their parents or grow up with a lack of complete care from their parents. United Nations (UN) organizations¹⁸⁹ estimates that there are about one billion Persons with Disabilities and that constitutes nearly 10 percent of the world's population. So, present research trying to bring Persons with Disabilities issues one among the back of orphan children come from a special category. The parent's attachment can only help children to develop mentally and physically. However, it is difficult for the Persons with Disabilities children in both ways of detriments¹⁹⁰. They come under all three orphan children categories.

Orphan children in drug addiction: According to WHO, worldwide estimated that if the present situation continues there will be 250 million children who will die from tobacco in adulthood¹⁹¹. Children who want to gain identity and experiment with nature are more affected by drug abuse

¹⁸⁹ Op.cit.

¹⁹⁰ Badakar, C. M., Thakkar, P. J., Hugar, S. M., Kukreja, P., Assudani, H. G., & Gokhale, N. (2017). Evaluation of the Relevance of Piaget's Cognitive Principles Among Parented and Orphan Children in Belagavi City, Karnataka, India: A Comparative Study. *International Journal of Clinical Pediatric Dentistry*, 10 (4): [Internet].

¹⁹¹ Martin, J. F. (2002). Tobacco Smoking as a Form of Child Abuse. *The European Journal of Public Health*, 12 (3), pp. 236 & 37.

than the general children population. In addition, attraction toward certain subcultures and lifestyles in developed countries leads to drug abuse among the youth. In India, an NGO survey indicated that 63.6 percent of patients who were taking treatment got habituated to such drugs when they were less than 15 years old. A few drugs are Heroin, Opium, Alcohol, Cannabis, Weed, and Propoxyphene are used by India children. In various states among total treatment for drugs, children percentage is between 0.4% and 4.6%¹⁹².

On the other side of the coin children who are addicted to a drug are forcefully thrown out or stopped cared for by families or friends. These children are left with no choice from entering into serious drug-related slavery or exploitation. Then their helplessness will allow them not to have family support. In most cases, they will look for friends who have the same lifestyle. A well-known fact is that our Indian families, parenting, and the institutional mechanism are not equipped to deal with such problems. Recently state governments are trying to invite research on why and how teenagers are getting addicted to the drugs¹⁹³. So, children who are away or forced out of homes lose parental care and any public support. They need psychological treatment and care to deal with such things that, even many countries are suffering. However, this kind of child will lose their parents' support to the stereotype of society as well children will end their life as drug-addicted orphans. They come under all three orphan children categories.

Orphan Children in Trafficking or Abduction: Child sexual business is the fastest-growing exploitation against children in the world. It has been a gravely injured activity to many children, families, relatives, and friends within and carted to outside countries. Child trafficking¹⁹⁴ and sexual trade have become a commodity activity that is purchased, sold, and repurchased for sexual labor. According to United Nations Office on Drugs and Crime (UNODC)'children before 18 years

¹⁹² Child Line 1098. Child Drug Addiction In India. Available at <https://www.childlineindia.org/a/issues/addiction#:~:text=Children%20affected%20by%20Substance%20Abuse,-The%20incidence%20of&text=In%20India%20an%20NGO%20survey,India%2C%20are%20below%2020%20year s.> (Accessed on November 10, 2020)

¹⁹³ Apparasu Srinivasa Rao. (Jan 29, 2022). Telangana to Form Specialized Cell to Tackle Narcotics Menace. *Hindustan Times*. Available at <https://www.hindustantimes.com/cities/others/telangana-to-form-specialised-cell-to-tackle-narcotics-menace-101643397726202.html> (Accessed on February 10, 2022)

¹⁹⁴ Rafferty, Y. (2013). Child trafficking and commercial sexual exploitation: A review of promising prevention policies and programs. *American journal of orthopsychiatry*, 83 (4), p. 559.

who are forced to or exposed to sexual activity by a person or institution is called child trafficking¹⁹⁵. Across the globe, such kinds of activities are happening through marriages, low price labor, sex work, or forcing into physical exploitation. Child trafficking activities violate the rights of a child from mental and physical abuse, exploitation, desertion, neglect of care, protection, and love. Children's helplessness in situations such as wars, natural disasters, community conflicts and migrations, and foster care is the reason for such activity¹⁹⁶. The ILO estimates that out of total forced labor less than 10% are forced for human trafficking¹⁹⁷.

Sexual trafficking against gender is in every three cases, among two cases are females across the globe. It is also calculated that there are 1.2 million children in trafficking every year¹⁹⁸. A few countries that are marketing girls for sexual exploitation are attracted to invest money in such activities. Countries that are considered or allowed on human rights based on their poverty, for their livelihood. There is also a good number of victims reasoned for willingly getting into such kind of exploitation because of their poverty. However, there is also an equal number of helpless and innocent children or females forcefully kidnapped by antisocial and child frauds. In India, these girl children are sent to metropolitan cities like Mumbai, Kolkata, Bangalore, and New Delhi to earn money by sex work as it does not require any skill, training, or investment from the girls. When they are forced to experience this kind of harmful activity, eventually they have to experience no care, love, or protection in their life. They will also be exposed to grave violence or lose the well-being of themselves. They end up living away from parents and families due to the insult, injustice, and unwelcomed future. So, such children are called orphaned trafficked children, who deserve categorical study for the safety of any girl and injured or trafficked children in India.

¹⁹⁵ UNODC & UN.GIFT. (2009) Model Law against Trafficking in Persons. *United Nations, Vienna*. p. 38. Available at https://www.unodc.org/documents/human-trafficking/Model_Law_against_TIP.pdf (Accessed on January 13, 2021)

¹⁹⁶ Hadjipanayis, A., Crawley, F. P., Stiris, T., Neubauer, D., & Michaud, P. A. (2018). Child Trafficking in Europe: What is the Pediatrician's Role?. *European Journal of Pediatrics*, 177 (9), pp. 1419-20.

¹⁹⁷ Feingold, D. A. (2005). Human Trafficking. *Foreign Policy* (150), p. 26.

¹⁹⁸ Save the Children. The Fight against Child Trafficking. Available at <https://www.savethechildren.org/us/charity-stories/child-trafficking-awareness> (Accessed on February 12, 2022).

All these minor girls have to become orphans when they are trafficked to unknown cities and countries for sex work. They come under all three orphan children categories.

Orphan children in war conflicts: In war-affected countries, there is a requirement for young soldiers and young teenage boys. They join the military at a young age or have early marriage. In most incidents due to their unanticipated incidents as part of discharging their duties, they lose their life. In addition, let us not discuss how parents and nation feel about the loss however their women and children become orphans. That will lead children to experience physical and sexual abuse, psychological defects, disabilities, and contact with any disease as part of territorial conflicts, and sometimes even death. Those young children are involuntarily to take up weapons and weapons to fight against the disastrous effect on the child's psyche.

UNICEF defines “‘child soldier’ as any child – boy or girl – under 18 years of age, who is part of any kind of regular or irregular armed force or armed group in any capacity, including, but not limited to: cooks, porters, messengers, and anyone accompanying such groups other than family members. It includes girls and boys recruited for forced sexual purposes and/or forced marriage. The definition does not only refer to a child who is carrying, or has carried, weapons¹⁹⁹⁻²⁰⁰.

According to UNICEF reports child soldiers are being used as child soldiers, cooks, and messengers, and girls are used as sexual supporters below 18 years. The children are getting into the military because of poverty, public prestige, coercion, or order to take revenge for the violence that they or their parents have experienced. A study in 2019 finds that 426 million children are living with, and 1.6 billion are in war conflict zones in the world²⁰¹. In Asia alone, the highest

¹⁹⁹ Jha, U. C. (2011). *International Humanitarian Law: The Laws of War*. New Delhi: Vij Books India Pvt Ltd., p.198.

²⁰⁰ Legrand, J. C. (1999). Lessons Learned from UNICEF Field Programmes for the Prevention of Recruitment, Demobilization, and Reintegration of Child Soldiers. *New York: UNICEF*, (n.a): pp. 1-42.

²⁰¹ Ostby, G., Rustad, S. A., & Tollefsen, A. F. (2020). Children affected by armed conflict, 1990–2019. *Oslo: Peace Research Institute Oslo (PRIO)*. Available at <https://reliefweb.int/sites/reliefweb.int/files/resources/%C3%98stby%2C%20Rustad%20%26%20Tollefsen%20-%20Children%20Affected%20by%20Armed%20Conflict%2C%201990%E2%80%932019%20-%20Conflict%20Trends%206-2020.pdf> (Accessed on January 17, 2021).

number is 61 million children living in war conflict zones (Chatterjee Debjani. 2021)²⁰². So, that means a great number of orphans are also produced by conflicts in the world. However, India still needs a study on the effect of orphan children at wars zones. Because in 2014-15 study (Ostby, G., Rustad, S. A., & Tollefsen, A. F., 2020)²⁰³ finds that the large number of children surviving in conflict zones with thousand battle deaths. As well, girl soldiers who were in the war or non-war infliction are exposed to rapes and acts of violence. There are a few countries, extremist organizations also recruit such below 18 years children from tribal areas and remote villages. It is sad to witness India is not revealing the authentic data on who is recruiting children into extremist organizations and lost everything in the massacres and other riots. Orphans from conflicts also represent all three categories of orphan children.

Orphans from natural and unnatural disasters: Generally, children will become an orphan when their parents die under two major circumstances 1) Natural Disasters: natural calamities, and deaths occur when persons die due to sickness, old age, and internal body malfunctioning. 2) Unnatural disasters: Unnatural deaths occur out of suicides, wars, crimes, accidents, bombing, abortions, pandemics, or wildlife conflict. The unnatural disasters also make children orphans for the social evils within the family or personal circumstances. The disturbances among parents, divorce, dowry, massacres, mercy killing, caste killings, communal killings, state-sponsored deaths, physical violence, and many others. Likewise, other reasons need to discuss how they are making children orphans. They are socially, culturally, and politically constructed and sponsored deaths. They are growing and worsening the lives of orphan children in India.

Socio-economic, political and cultural evils specific to orphan children:

The major socio-political issues present in the Indian society are poverty, wars, caste, religion, gender bias, dowry, endogamy, corruption, child marriage, alcohol consumption, rich-poor, slums, missing children, street children, disability, prostitution, traditional and cultural practices, begging, child labor, sanitation crisis, violence towards women and girl children, female feticide ...etc. The 'excluded' word as French government comprised that they are a tenth of total French population

²⁰² Op. cit.

²⁰³ Op. cit, p. 4.

(Sen, A. 2004)²⁰⁴. How about India? There are children and helpless people on the roads who beg every day just for food, clothes, money and many social problems²⁰⁵. Where these different children can be fixed, and where is the census to bring any better policies. There is none. In the same way, all these three categories of orphan children can be found who are constantly being troubled because of socio, culture-political issues. Let's see them below.

Social problems: According to Ahuja, R. (1992)²⁰⁶, India is a country that is still stuck with ritual practices that our forefathers had followed. Even after 60 years of independence, India is still underdeveloped. Historically it's unbiased towards poor's because the gap between the well-off and the underprivileged is widening further and further. Despite India having numerous intellectuals and abundant resources, it is still underdeveloped. There exist a strong impact of caste, gender, and religion on Indian society which is generally not progress-oriented. Lack of standard guidelines about deciding religion, caste, and how to name an orphan is posing a multitude of problems. An orphan's life from the beginning to end is marked with problems from various quarters. They do not have a support system that normal kids have. In this situation, there is a crying need for such a system and the government is the only comforting source. When the social complications suffer for parented kids and others, it is the duty of policymakers and academicians to think what could be the condition of an orphan with various categories and complications. It hurt the children from three categories who are not having anything to prove their existence.

Adoption²⁰⁷: Every year 5000 children are getting adopted by step-parents or for foster care. The process of Adoption in India and worldwide enjoys legal sanctity. The adoption has to go through a proper healthy process based on government prescription in favor of the helpless child. But in India, it is going in favor of childless parents with social demands. The condition of orphans after the adoption is seriously a debatable issue. People who don't have children or who cannot

²⁰⁴ Op.cit.

²⁰⁵ Ahuja, R. (1992). *Social Problems in India*. Jaipur: Rawat Publications, pp.1-389.

²⁰⁶ Op. cit, p. 27.

²⁰⁷ Chatterjee, S. (2020). A1 strategy of India: Policy Framework, Adoption Challenges and Actions for Government. *Transforming Government: People, Process and Policy*, 14 (5), pp. 757-775.

have/wanted children due to biological defects in their marital life are the ones who can adopt children. Even in this case, most people prefer to adopt only boys than girl children. The reasons are that step-parents want to be cared for and supported when they reach old age, their assets should be transferred or protected, and the increased social satisfaction with the male child. There are incidents where the adoption pushed some orphan children into difficulties. The adopted children will be targeted and threatened by their relatives for their hereditary properties. Many incidents have been witnessed where adopted children had to face torture or being treated as enslaved people in their own houses, resulting in them becoming orphans again as abandoned, runaway, or missing and street persons.

Caste conflicts: Caste is a social issue that can't miscalculate and its consequences, especially from the time of the Mandal agitation, the caste was majorly debated as one of the social evils. Caste is also a socio, economic and cultural-political evil in Indian society. The caste system is a ladder structure that determines the values and structure of people²⁰⁸. Because of the unwelcoming nature of upper castes towards lower castes, many families and relations were divided before and after the two castes union. Many incidents are also reported in the news that honor killings in India are happening because of the union of upper caste and lower caste. Caste obstructs people's integrity and social relations²⁰⁹. The caste system in India is systematically and intentionally framed as a specific set of rules to be followed for the betterment of the upper layer of the caste ladder. Caste decides for every individual what to do and what not, where, how, and when to do it. So, for any person to have social relations and generosity towards any problem, caste will be the deciding factor in India²¹⁰. India has many social problems but the caste custom and traditional practices associated with caste and religion are primarily responsible for all the issues in India. Caste-based killings such as, and many more witnessed the deaths of people from the lower caste which forces their children to become orphans. Caste conflicts can also make children into street children, missing children, run away, and direct, semi or complete orphans. An orphan who doesn't know

²⁰⁸ Bhowmik, S. K. (1992). Caste and Class in India. *Economic and Political Weekly*, 27 (24), p.1246.

²⁰⁹ Ray, T., Chaudhuri, A. R., & Sahai, K. (2020). Whose Education Matters? An Analysis of Inter Caste Marriages in India. *Journal of Economic Behavior & Organization*, 176 (n.a), pp. 176 & 631.

²¹⁰ Singh, H. (2008). The Real World of Caste in India. *The Journal of Peasant Studies*, 35 (1), pp. 120-22.

caste or even if he/she knows can't afford to marry upper caste girl/boy for their best because of the caste violence and unwelcoming nature. Even today caste is taking political color and least bothered for the orphan's life from the most deserving communities.

Religion conflicts: Religion is a psychological phenomenon of individual, community, and state that is being practiced across the world²¹¹. Religious conflict among families, groups, communities and married couples can create orphan children in the society. Religion plays a vital role as caste plays in India for the political spectrum. Any violence which is based on religion results in disastrous consequences in India. For example, the Mumbai riots of 1992-93 took around 900 deaths, the Muzaffarnagar riots in 2013 took 100, and Gujarat Riots in 2002 took 1044 livesetc²¹². Religion-based lynching and state-sponsored deaths keep happening in India on an everyday basis. It is a distressing situation for any child to lose a parent like this. Religious conflicts result in forcing many children to become orphans forever. Religion conflicts between individuals in the inter-religious marriages, make the children helpless and they are threatened for life. Religion conflicts also produce street children, missing children, run away, and direct, semi or complete orphan.

Rapes/sex work: The patriarchal mindset of an Indian male is the first extent of an act of mistreatment over females in India. To add, misogyny is deep rooted in patriarchal Indian families irrespective of social problems. Many academicians and media exposes that the insecurity and lack of dignity of women is the main cause of such abuse²¹³. Rapes are a forceful abuse that a few cases only come to the notice because of the social prejudice over female future and the shame of family members. But sex work is also a forceful action or willingly involved because of poverty condition of women and family. When a woman conceives outside of a legal marriage, they are forced to face social subjugation and insults by the same patriarchal society. So, on the attitude of the social

²¹¹ McCullough, M. E., & Worthington, Jr, E. L. (1999). Religion and the Forgiving Personality. *Journal of Personality*, 67 (6), pp. 1141-43.

²¹² Riaz, A, Zaman. F, & Nasreen. Z., (2018) Political Violence in South Asia. (2018). United Kingdom: Taylor & Francis., pp. 85-107.

²¹³ Basu Roy, S., & Ghosh Dastidar, S. (2018). Why Do Men Rape? Understanding the Determinants of Rapes in India. *Third World Quarterly*, 39 (8), pp.1435-37.

prejudices and stereotypes rape or sex work victims kill the baby in the womb or make them orphans. The majority of rape or deceived victims leave or throw their babies because they are not legally married or their children can't be identified as native citizens. In some cases, it is the same with the children of sex workers in India. They can be categorized as complete orphans because they cannot be legally identified with the mother or father. Or, if they survive with victims, they will eventually enter into early sex work with no care and protection.

V. Why they have to be studied and specially treated?

In the digital and superpower developing era, it's high time to recognize orphan children into categories and treat them according to their needs. Orphan children are the best and only possible way to create recycling for a better society. A complete orphan can only be identity-less to begin a new society. The core point of bringing orphanhood into the discussion in this chapter is, that when a child is found as a complete orphan or with no idea of his/her/their identity, how and who can construct their identity as uncontaminated by the present social evils in our society. Adding to it, it is a gross injustice that our caste and religious society are forcing complete orphans to bear all the problematic identities.

From where they do come from? Even today, one can witness children at traffic junctions, on the streets, at bus and railway stations, under the bridges, in hazardous places such as factories, and many other public places. These children are punished in terms of not availing of education, shelter, food, clothing, health, and other basic needs by the societies. There are the children who are not able to achieve success in their life due to the government's passive attitude towards them and culture-specific non-intervention problems such issues are as gender, caste, religion, region, guardianship, address, and many others which come into the picture before helping them out.

Understanding identities: Every orphan child is very closely connected to society and its people in dealing with the child's needs. Orphan children are themselves nowhere responsible for their social, political, cultural, economic, and other societal problems. Some may call 'it is their fate, or they are the children of God'. If we observe how people react towards orphans, it will also give an idea about how privilege makes difference in our Indian society. But Indian orphan children are facing institutional and non-institutional problems because there is no voice about their rights, welfare, and privileges. Saying that 'It is their fate' and 'they are the children of God' is just another

way of escaping from being accountable to society. Thus, the Indian society did not develop the 'orphans' as a specific identity. Although our Indian society is having enough better policies and child rights, being an orphan in India, children are left to live on their own after 18 years of age. The problem is still perceived and doesn't get any better since the orphaned adult gets to face many difficulties when it comes to higher education, employment, and at the least leading a normal life. It clarifies that the orphan children in India and the risks associated with their lives and the categories of orphanhood are not properly acknowledged or not identified properly.

Along with India, 193 countries have registered in UN for the 'Peace and Security' also to develop a friendly relationship with each other for attaining international mutual aid. The UN as agenda for 2030 with 17 sustainable development goals to achieve uniformly understanding and to bring change in challenging issues such as no poverty, zero starvation, decent wellbeing, quality schooling, gender sensitivity, clean water & cleanness, reasonable & clean energy, decent work & economic development, industry-innovation & structure, reduce discriminations, ecological cities & societies, and accountable feeding & manufacture. It is an appreciable move by UN resolution for the common developing program for all countries in the world. But, if we observe all above said sustainable goals, it is not even reaching and creating an impact on orphan children in India. Coming to the other 5 goals climate action, life below water, life on land, peace-Justice & strong institutions, and partnership for the goals is very interesting to be noted here. These five goals indeed of protection of our environment with the accountability irrespective of any citizen. Indian constitution article 51A (G) explains that every citizen of India should care for and develop a regular environment of jungles, water bodies, animals, and all living beings. Based on this in 1960 the Prevention of Cruelty to Animals Act (PCA Act) bill was passed later it took serious changes and implementations in the years 2001 and 2017-18. 2001 PCA passed Societies for the Prevention of Cruelty to Animals (S-PCA) rules in connection with animals in festivals, cinemas, slaughterhouses, and animal birth control. In 2017-18 the PCA passed safety and protection of animals in shops and markets such as domesticated animals, dog breeders, and meat. Very recently Indian courts have passed a ban on animals which are used for entertainment under article 21 as a fundamental right to life and liberty of animals such as cockfights (Codi Pandalu, judgment 2016) and bullfights (Jalikattu judgment in 2014). Having special rights and special protection methods for all creatures, it is very much needed for the planet to survive and live happily for the next

generations. This chapter tries to argue why Indian orphan children are not given special meaningful life, dignity, and rights.

What actually is their identity? Orphan children in India can be identified through the social and cultural environment as it is discussed above. The fact is most orphan children are forced to wipe out their background or are forced to borrow someone's identity to continue to survive throughout their childhood. Most of the time, children are forced to drop out because there is no one to take care of them during the initial years. Those children who are left with no identity for themselves turn to anti-social elements such as smuggling, chain snatching, begging, killing, and many other illegal and hazardous activities. These kinds of children are targeted and exploited for many illegal activities at the hands of powerful people in society.

The identity of a person has become a matter of great pride for the nationalists and the religious people and to be able to do their politics around the world. The Idea of identity is encompassed in two words- social and personal, which are also mostly reflected in the forms of state or nation and religion or caste in India. Identity in general, as a social category, refers to a set of rules for being members of a group²¹⁴. In the same way, any citizen or group in the world is connected to another with some identity. But how can a person who doesn't have parents, relatives, or known to anyone in any society claim such an identity? In a simple, that's the way they are called orphan children or complete orphans. The state and society do not seem to pay heed to the fact that these children are left to survive under someone's sympathy and generosity. Some countries can advance their policies and provide the best care for these kinds of orphan children. But India is struggling to identify which caste and community the child belongs to and whether it is acceptable for the collective consciousness of the caste to proceed with the adoption of the child or at least the state should interfere and help them or not? Politicians in India do not have any reason to help the orphans out because there is no proper information about their caste and social identities. Adding to that, these children who are considered children till the age of 18 will not have a vote to right and after their 18 age, they will not be having required document to get their Voter Identity. Thus

²¹⁴ Fearon, J. D. (2020). What is Identity?. Indonesia: Bright Publisher, p. 2.

the orphans do not serve any purpose to the politicians of India and so the orphans are neglected to themselves by the politicians in India.

Regarding the social aspects of children in India, they need their identities to avail existing reservations, educational and living benefits, and other welfare issues. But a simple question is, is there any defensible mechanism in our constitution in providing name, address, documents, parents' names, proving caste, religion, region, and other identities to an orphan child or complete orphan. “Orphan Identity”- the word itself makes it clear that orphans don't have an identity. One has to prove their identity to survive and to be part of any citizenship, society, or state. It has been in the practice and become a security procedure of land or country to prove one's identity. In general, it is a well-known fact that it becomes much more difficult to establish their identity especially when there is a lack of identity proofs. There have been many instances around the world that tell how the members of the weaker section and downtrodden citizens failed in getting their identities established in their own country. Many communities or groups have been fighting for a long time to be recognized with their identity under their constitutions. Nations have failed in providing the requisite identity or documents to their fellow citizen for availing of state benefits. In the same way, one should also understand the helpless situation of orphan children in India for a long time.

VI. Conclusion

The process of evolution of any human being involves a transition from a childhood age into adulthood and this process encompasses every form of a living organism. The process of caring for and nursing the just-born child to health and nurturing them until they become stable is all a part of nature. Now, if this process of nurturing is neglected, under any circumstances, it will have to face disastrous consequences. And that is the risk that is associated with the lives of orphans all the time. Although there are benefits and safeguards for the identified orphans within a nation or a state, the socio-cultural factors play a huge role among the orphans themselves. With the primary categorization of orphans into the complete, semi, and helpless orphans, it becomes easy to identify the nature of their lives and the extent of intervention the state needs to put into to help them availing health, education, and employment benefits existing for them. Further, the orphans in a diverse country like India need to be categorized as street children, missing-children, child-labor,

orphan girl child, children with HIV-affected parents, Persons with Disabilities, runaway children, children addicted to drugs, trafficked or abducted children, a bandoned children, and the children who lost their parents in the natural or unnatural disasters. This categorization is necessary for the justifiable reasons for which the above-explained categories of children need external intervention in terms of government schemes and policies, are self-explanatory.

The identity of an orphan plays an important role and becomes a crucial deciding factor in the categorization of the orphans. However, there is a way forward, if a common notion begins considering the idea of orphans as a separate identity attested by an authority. In the case-specific to India, the social evils associated with caste, religion, creed, sub-caste, language, ethnicity and community will, in turn, be weighed upon the orphans who are in fact, unrelated to any of the assumed identities present in India.

ORPHAN IDENTITY: PROBLEMS AND PROSPECTS

What are identities?

Throughout the world, human society is identified in various ways based on its place, time, and existential concern. In the present world, in the quest for security and belongingness, identity politics has emerged as an effective method of antagonism. Identity has emerged as a powerful tool for the articulation of the right to life and livelihood. All political articulations and forms of community building are rooted in exercising strategic identities. Social sciences and humanities in the last two decades have come to realize and examine the radical prospect of identity politics that offers for altering the status quo. Identities are formed based on the existing structures of our society. Class, caste, gender, sex, and others are a few identity categories that have emerged as successful in fighting for dignity. In a world, it is the present politics and a sense of belongingness that is based on where we come from, what happens to those who do not know where they come from and what identity of category they naturally inhabit? In this process, the neglected ones are the children who have no parents and family. Simply, such children are called orphan children or complete orphans. The state and society do not seem to pay heed to the fact that these children are left to survive merely on someone's sympathy and generosity. Some countries can advance with tremendous policies and provide the best care for orphan children. However, in India, it is invested in identifying which caste and community a child belongs to or comes from, rather than investing energy in what kind of care and security the children are provided. Identities in this chapter are divided into six categories:

1. Orphan personal identities
2. Orphan social identity
3. Orphan spiritual identity
4. Orphan political identity
5. Orphan state identity and safeguards
6. Orphan other identities

1. Orphan personal identities

For orphan children, personal identity is also not a natural or eternal identity. A sociologist named Alberto Melucci²¹⁵ says the identities are provided on a provisional basis. Identities such as the name of the orphan child, the surname of the child, date of birth, and address of present and permanent are all provisional. Identities play an important role in making one's career or flourish. For instance, while being admitted to school or college, while applying for jobs or doing business, certain identity marks pre-requisites for a few. However, it is not the same with all sections in India. India²¹⁶ is marked as top two unequal countries after Russia in the world inequality ranking in 2018. That means 10% of the well-off are had 56% of the national wealth. To add, 90% of people are not even in a position to look at capital and other prosperities. They are stuck up with everyday labor and other livelihood issues. The absence of these profitable identities can lead people and orphans into a new traumatic experience. The identity question of orphans makes life vulnerable when they are systematically sidelined because of social issues and personal identities.

Names and surnames of orphan, in many incidents, orphan children are unaware of who has given them names. They even do not know their parents' names written on the documents or the custodian in the document column. This happens only to children who are complete orphans and who don't have any idea about their parents' background. The name column is a huge source of trauma and frustration for an orphan child at the time of any entry. Sometimes, due to the non-availability of background names, children are randomly given names and surnames. After, such random settlement of names provokes a lot of chances for orphans to get discriminated against. Generally, on humanitarian grounds, a few caretakers or teachers share their or others' identities to fill the mandatory register column for the children to be on the rolls. In the process of joining children in any learning institute, the names column is basic and mandatory for a child. In many instances, officers are clueless as well as the government for no prescribed laws and rights that speak about such facilities for orphans. However, later when the child grows up and wants to move

²¹⁵ Johnston, H., Klandermans, B. (1995). *Social Movements and Culture*. United Kingdom: University of Minnesota Press, p. 44.

²¹⁶ Kumar, K. R., Sivakumar, I., Saravanakumar, N., & Sathishkumar, R. (2020). Regional Disparities and Indian States: A Macro Level Study. *Journal of Critical Reviews*, 7 (13), p. 87.

to other institutions or for any further academic advancement, parents' or caretakers' surety is a must for withdrawal or after completion of the program. This is where the problem regarding the names and surnames of orphans creates a tense atmosphere. The loneliness or tense atmosphere of orphan children is very much observable at parents' meetings/visits/signatures are needed at learning schools. There the names and surnames of parents and custodians make them emotionally down and inferior. In most cases that will be long-lost and cost the withdrawal of the education life of orphans. Hence, orphan children need a categorical understanding of what category of children need such help by the state in its fullest form.

Date of birth of an orphan child is their birthright as it applies to all the children in the world. The only trouble is, that it is not accurate in the case of the complete orphan children category. It's been neglected and violated in providing rights of children after their birth as the UNCRC²¹⁷, Part-1, and article seven declared. However, the illiteracy and poverty of parents never had the idea of the child's rights and its future complications. It is the most complicated one to get a date of birth or birth certificate of a child who lost parents (complete orphan) and was abandoned. In rural India, most parents neglect or will not have an idea to register. That might not serve any benefit immediately after birth but as years pass they find it difficult to produce an authenticated certificate. Such children also feel alienated when their friends celebrate a birthday and they will not have any birth certificate, which leads to complications at institutions. This feeling will hunt children from orphan backgrounds who don't have a birth date. This is not just limited to schooling or birth celebration but also face severe problem from the government while proving their citizenship or nationality. For example, in 2015 the Ministry of External Affairs²¹⁸ answered question number 3896 excluding the date of birth certificate for orphans for the India passport application. This explanation also mandated having a 10th class certificate or court order produced in absence of the birth certificate for those who were born after 1989. Not just that but many children were sent to detention camps while the National Register of Citizens (NRC), National

²¹⁷ Assembly, U. G. (1989). Convention on the Rights of the Child. *United Nations, Treaty Series*, 1577 (3), p. 7. Available at http://wunrn.org/reference/pdf/Convention_Rights_Child.PDF (Accessed on September 28, 2019).

²¹⁸ Media Center (August 12, 2015). Ministry of External Affairs, *Government of India*. Available at <https://mea.gov.in/lok-sabha.htm?dtl/25707/Q+NO+3896+DoB+CERTIFICATE+EXEMPTION+FOR+ORPHANS>, (Accessed on September 30, 2019).

Population Register (NPR), and Citizenship Amendment Act (CAA) 2019 found stateless children²¹⁹ whose names were missing. The ambiguity raises, what about children who don't have a matriculation certificate or are not able to access the court. The fault lies again on helpless children for not being responsible. The ambiguity is for a child who has not completed matriculation age or a child who is dropped out from primary schooling or a child who is living alone as a street child, beggar, missing, or abandoned. Hence, the state has to constitutionally provide a date of birth to children who are complete orphans from all children categories. It also clears that so far how many Indian children might have lost hope and lives just for the date of birth.

Address of an orphan or any other children is necessary to provide in all applications for any admission or other prospects. As discussed, the name, surname, and date of birth is a disturbing process, as well the address of a few orphans is also a problematic process, especially for complete orphans or abandoned. This address point is mostly an existential crisis for orphan or neglected children. However, sometimes a few semi-orphans or neglected children may know their background. Generally, any application form for school admission demands complete, temporary/permanent address for filling criteria along with proof of documents. Not only orphan names and date of birth but also but also the address proofs of orphans make them unsure because they are rightfully allowed at interim shelter only till 18 years. In many instances, a complete orphan or abandoned child will keep thinking of where they belong to. Also, events like a hostel and school break will keep reminding them that they don't have an address/house/property/belongings to go or prove. In most instances, within normative families, people keep shifting from one place to another but they will have one permanently registered address. In orphans' cases, whenever they go for a further prospect or not, they will have only one periodical address. There is no such place that they feel or call 'a home' before and after institutional care. That they have to create it aftercare when they are out of institutional care. It is the rarest incident to note that person aftercare without background help creating a home of own. If such kind of orphans failed to or not being able to create their addresses will lead them to mental

²¹⁹ Samuel, S. (2019). India's Massive, Scary New Detention Camps, Explained. *Vox*, p.1. Available at <https://www.vox.com/future-perfect/2019/9/17/20861427/india-assam-citizenship-muslim-detention-camps> (Accessed on September 30, 2019).

trauma and make them mentally weak, stranding them without a sense of belongingness in society. As per the JJ Act or government welfare policies, children are allowed to get free education from 6-14 years and institutional care until 18 years.

The noncooperation of orphan future or government welfare aftercare will not allow them to dream of better for themselves. Since the free compulsory education ends at 14 age, children are ending their life immediately after 14 and orphans at 18 years. All, this is happening because of orphans' issues such as names, date of birth, and address proof to produce or prove for further education and stay. Hence, among children from any category of orphans', life ends before 14 or 18 years, just because of the government contract. It is difficult to establish with facts but there are verbal stories from the child care homes that many are ending for survival needs aftercare. Because there are often exceptional cases, it is hard to find complete orphans who wish to pursue higher studies.

2. Orphan social identities

Social identity constitutes the sum total of various networks individuals make in their immediate and distant world based on certain identities they acquire by virtue of their birth. Whereas, class determines predominantly the economic background and the subsequent outlook, caste encloses these networks to smaller groups within the society. Ramkrishna Mukherjee²²⁰ writes that the caste comes in the first order that is 'caste in class' but not the class in caste in India. The caste and class have both their own benefits. Mukherjee tries to say that caste is a bigger enemy than class, but the class also has caste in India. Let's see how they are similar as well as connected differently.

Caste of an orphan, caste is another identity that every Indian must have in order to avail of benefits, privileges, and rights. In the colonial period, the 1901 CoI²²¹ was prepared based on the Varna system. These four categories have maintained a rigid hierarchy. The so-called scheduled castes and tribes were treated as untouchable and downtrodden when compared to the Brahmin,

²²⁰ Mukherjee, R. (1999). Caste in itself, Caste and Class, or Caste in Class. *Economic and Political Weekly*, 34 (27), pp. 1759-61.

²²¹ Hodson, T. C. (1987). *India: Census Ethnography, 1901-1931*. India: Usha Publications, p. 56.

Kshatriya, Vaishya, and Shudra²²². Caste is a device that divides society into various sections vertically. The caste system is a social evil which costs the human lives and also divides the Indian society, hierarchically which would hamper the social relations among people belonging to different castes and most often the untouchables – Dalits are the ones who are worst hit. The caste system in India clearly shows how some sections of society have hijacked social and political power over the centuries. In the name of God and religion, opportunities have been misguided by the Indian Hindu rituals books. It is also, degraded socially as a punishment from god. It is believed that lower castes are supposedly born²²³ to serve upper caste people. The caste system in India has systematically and intentionally formed rules for the betterment of a few upper sections. The caste into which a person was born determines, what can be and cannot be done in Indian Society. Social relations in India are also purely based on the affiliations of the caste, inter-dining and inter-caste marriages with lower castes people would be considered as a disgrace and blot on their honor in society.

The social subjugation of India is the largest strategy for exploitation and subservience in the world. For children who know nothing about their caste identity, is there any measure for that child to avail of a caste identity with certainty? If orphan children are identified as privileged or upper caste, will they be welcome in the privileged caste having a background of an orphan? If orphan children are given any discriminatory or downtrodden caste identity for the benefit of an orphan, can the state or any society guarantee that the child will not encounter any discrimination and exclusion? No. Because as Ambedkar points that caste is a “state of mind”²²⁴ that aims at excluding particular communities from accessing their basic rights such are education, health, food, cloth, and shelter. The caste system is the order that determines what to wear, what to eat, where to stay, and how to live. In such conditions and complications of caste identity, how an orphan can progress in their life without support. Fight against caste exclusion, atrocities, and the fight for self-respect

²²² Ambedkar, B. R. (1990). *Dr. Babasaheb Ambedkar: Writings and Speeches*, Vol. 1. Bombay: Government of Maharashtra, p.59

²²³ Mahalingam, R. (2007). Beliefs about Chastity, Machismo, and Caste Identity: A Cultural Psychology of Gender. *Sex Roles*, 56 (3), pp. 242 & 43.

²²⁴ Harris, I. (Ed.). (2010). *Buddhism and Politics in Twentieth Century Asia*. United Kingdom: Bloomsbury Publishing, pp. 57-71.

by the downtrodden caste communities is centuries old. It is not new, that such agitation happening. Also, Ambedkar was not the first one who fought against caste system and casteist Brahmanical system. Men like Gautama Buddha, Kabir Das, and Jothiba Phule preached and taught about knowledge and equality from the beginning as they wished for a good society. Orphans are the individuals or communities that need to be considered for casteless children, particularly those who belong to the complete orphan category.

Class of an orphan, for Karl Marx²²⁵, Class identity was strongly rooted in the economic backdrop of the given individual and community. Speaking about the French peasants in his book *The Eighteenth Brumaire*²²⁶, he says,

“Insofar as millions of families live under conditions of existence that separate their mode of life, their interests, and their culture from those of the other classes, and put them in hostile opposition to the latter, they form a class.”

Class identity, for Marx, was not just a recognition of the economic condition, the associated interests, and Culture by an individual self but recognition as part of the community. This recognition, when identified in ‘hostile opposition’ to the other classes, forms a class identity. Further, he adds,

“Insofar as there is merely a local interconnection among these small-holding peasants, and the identity of their interests forms no community, no national bond, and no political organization among them, they do not constitute a class.”

One recognizes how the analytical category of class, as Marx posits it, is politically loaded and aimed at effecting structural changes to the situation of those identified in a given class. Max

²²⁵ Marx, K. (Ed.). (2015). *The Eighteenth Brumaire of Louis Bonaparte*. United States: CreateSpace Independent Publishing Platform. p.62.

²²⁶ Ibid

Weber, in *Economy and Society*²²⁷, argues that a class position enables one's access to the varied products manufactured economically and culturally and available for consumption. Based on one's position in the class stratification, one increases his/her 'life chances'. Hence, people belonging to a certain class enjoy a similar set of life chances in an available spectrum of choices. The class situation, for Weber, like for Marx, is connected to the economic and hence, market situation.

The orphan is recognized as belonging to a certain class position and the hostility or hospitality rendered towards them by individuals and the societal structure is dependent largely on this aspect. Orphans recognized as belonging to the upper classes receive better access to resources in the market and, what Weber calls, 'life chances'. Orphans recognized as belonging to the lower classes, on the other hand, receive reduced support and 'life chances'. This creates a further divide among the orphans themselves, making their unity as a political force a difficult possibility. Let's see how caste and class work together for the advantage and disadvantages of orphans in India.

Caste and class advantage: People who are well off in the economy are advantaged²²⁸ in any society, however in India people who are rich with caste privilege are social dictators according to the caste system. Caste and class advantaged people can be seen into two categories.

1. Caste and class privileged: economically advantaged caste individuals, groups, or communities can take care of orphan children by themselves or by employing the maids or any serving mechanism for the child. This practice is possible mostly in upper-caste families only. Upper caste communities have historically had the right over socio-economic assets. This community never depends on orphanages or care homes to take care of their children. If at all they depend, they will have the option of choosing their own community as well as caste-connected welfare homes.
2. Caste and class underprivileged: This category of orphan children is more dependent on orphanages and care homes. If anyone feels that the child may belong to the upper caste

²²⁷ Weber, M. (Ed.). (1978). *Economy and Society: An Outline of Interpretive Sociology*. Berkeley: University of California Press, pp.353-75.

²²⁸ Kulich, C., de Lemus, S., Kosakowska-Berezecka, N., & Lorenzi-Cioldi, F. (Eds.). (2018). *Multiple Identities Management*. Switzerland: Frontiers Media SA, pp. 161-71.

then they send them to upper caste orphanages for the fear of purity maintenance. Even in a worse situation, they see their privilege matters, not the issue. But here children from such backgrounds are just forced to follow caste and class customs and traditions.

Caste and class disadvantaged: People who are not well off in the economy are disadvantaged in any society and are called systematically and institutionally excluded individuals or groups (Sen, A. 2004, Silver, H. 2011, Ingole, K. S. 2014, De Haan, A. 2000, & Nayak, P. 2012)²²⁹. They will lack caste privilege and be forced to be exploited according to the caste system. Caste and class disadvantaged people can be seen into two categories.

1. Caste and class underprivileged: The individuals and groups who are lower caste or class are difficult to manage orphan children. Since their condition is vulnerable in all ways, they are forced out from mainstream society. They don't mind joining children, if any welfare is provided to children who require care and protection. They are the individuals and groups depending on state welfare facilities.
2. Class and class privileged: individuals or groups who are having the advantage of their lower strata will ruin the lives of orphan children by keeping the advantage of their caste and class with lower status. This is mostly practiced on account of child hereditary caste names, property, and other identities. In the long run, Orphan children are the losers due to lower strata of identities.

Though caste and class interact to an extent, it is impossible to separate the two, for analytical purposes, the class identity is temporarily considered here in isolation. Karl Marx is the prominent source for today's class understanding of the social category, alongside Max Weber. Dr. B. R Ambedkar's and Karl Marx, of caste and class determine the welfare of orphans and categorize their livelihood in India. There is a need for a study on the caste and class complications of children to become orphans within/outside caste and class. Mostly such children can be found in all categories but most children are unaware of these two complications at their age. These complications turn children into mentally or physically vanish.

²²⁹ Op. cit.

3. Orphan spiritual identities

The spiritual quest is a peculiarity that Homo sapiens as a species pursue. Lives are directed towards immediate gratification and survival. Spirituality is seen as a path towards salvation that promises an end and is deeper than the immediate. The nature of spirituality is found within as well as without religion. The earliest spirituality in a child's life is determined by the spiritual bent of the family that he/she grows up in. Given that orphan children do not grow up in conventional family structures, the idea of spirituality remains unstable and congested in their case. For example a Muslim girl (Sania Fathima), found in the Gokul chat bomb blast at Hyderabad was raised by the Papa Lal family. The girl was not interested in going to any care home. Sania found parent love in Papa Lal. The family constantly faced attempts of murder from Hindu and Muslim groups in the colony for raising her. Raising a Muslim girl by a Hindu man was treated against religious commitment from both groups. But that family beyond the religious treatment and limitations handled all sorts of humiliation. The point to note here is, what kind of life the society is trying to give to Sania Fathima (an orphan). If life has to be lived like this with the complication of caste and religious identities. Can laws and rights of children in India answer to various kinds of Sania's who do not care or are under care facing such warnings from the religious groups?²³⁰

Religion of orphan, is another identity that is guaranteed by the Indian constitution in the spirit of democracy and secularism. Religion also works towards creating an impact on the orphan's life for the good as well as the bad. Today many orphans are getting help from different religious believers and organizations. At the same time, our Indian constitution or any children's rights have not cleared the idea of religion to an orphan or complete orphans' religious identity. Orphan children have been again forced to bear religious identities. Our democratic system gave little scope to accept or incorporate a religion-less child into the fabric of a so-called secular national setup. Religion is a belief, which binds human power to supernatural power. Religion is connected to God and its divinity. Certain academicians believe that religion is harmful and irrelevant²³¹.

²³⁰ YouTube. (June 29, 2018). Hindu Man Adopts Muslim Girl. Threatened over Religious Hatred. *ABN Telugu*. Available at https://www.youtube.com/watch?v=wnoPYsi-1EA&ab_channel=ABNTelugu (Accessed on July 20, 2018).

²³¹ Rosmarin, D. H., & Koenig, H. G. (Eds.). *Handbook of Religion and Mental Health*. (1998). Ukraine: Elsevier Science, p. 111.

Religion controls men by ordering them regarding what to do and what not to do. Religious understanding in the world is growing in political, cultural, social, and economic spheres. Today many countries are run by religion and its holy books²³². Religion builds strong opinions in public politics and people's day-to-day lives. On the one hand, religion provides comfort for the people who are born into it, on the other hand, it is responsible for keeping captive many innocent lives, property, basic needs, and knowledge of those born outside the religion²³³. What can one do, when this religion leads the states and governments to look away from witnessing genocides? What can one do, when their economically well-off people are forced to follow the religion using continuous death threats? Today's world is simply witnessing how religion reduces the identity of humankind to "a thing, a number and a vote"^{234 235}. Religion will not disappear until the state and society start encouraging access to knowledge of rational and scientific methods. The orphan children's identity can challenge the religious identity with a small effect by acknowledging complete orphans as a religion-less community.

At the beginning of civilization, 10,000 years ago, religion started shaping the idea of human and their life. Today half of the world's population believes in religious traditions and practices them devoutly. Religion came to play a very vital role in every aspect of human life. It keeps playing a key role in cultural, economic, and political life as well²³⁶. India claims to be a secular country and there are other religions in India, apart from Hinduism as well. It strongly believes in the system of democracy. Indian culture and society are tightly intertwined with religion. So, it is obvious that Indian orphanages are also closely connected with the Indian religious systems and worldviews.

²³² Bramadat, P., & Koenig, M. (Eds.). (2009). *International Migration and the Governance of Religious Diversity*. Queen's University: School of Policy Studies, pp 221 & 222.

²³³ Seul, J. R. (1999). Ours is the Way of God': Religion, Identity, and Intergroup Conflict. *Journal of Peace Research*, 36 (5), pp. 553 & 4.

²³⁴ Leonard, D. (2020). Rohith-Movement, Conversion, and Renaming: Notes from Hyderabad. *Critical Times*, 3 (3), p. 521.

²³⁵ Sannaki, M. (2022). Between Isolation and Autonomy: A Study of the Anti-caste Struggle in the University of Hyderabad. *Contemporary Voice of Dalit*, p.10. Available <https://doi.org/10.1177/2455328X211069686> (Accessed on March 20, 2022).

²³⁶ Hartz, P. (Ed.). (2009). *Native American Religions*. New York: Infobase Publishing, p.6.

One has to think about why and how orphanages are established in India. What is the reason behind the establishment of an orphanage and caring for orphan children? One has to think very deeply about what religion, religious books, and their gods talk about orphans, orphanages, and service in their religion. Here are some of the popular ways in which Indian religions deal with orphan issues and serve. Also, orphan identity is so easily acceptable in religion but not in caste. All the faith works in the similar line and for the same destiny.

Buddhism: Buddhism (4th to 6th centuries BC) believes in the teaching and practices of Lord Siddhartha Gautama. Buddha's teachings are always focused on attaining scientific knowledge. Buddha's main concern was to enlighten people and society with his teachings. Buddhism is to understand, be awakened, and be aware²³⁷. Buddhism in 'Itivuttaka 65' says people should always be helping the needy, the beggars, and the homeless. In 'Gandavyuha Sutra' it says one must serve and treat people equally, just as one would treat one's parents, elders, and teacher. Buddha's teachings are concerned with those who walk in the dark, those who are sick, and those who have missed their way of living. Buddha aimed to serve and bring equality among all beings. Buddha says that those who serve the poor are performing the Buddhist duty. Buddhism teaches "those who ask from you, you should give little from whatever you have"²³⁸⁻²³⁹⁻²⁴⁰.

Hinduism: India, popularly known as the country of Sindhu or in English- Indus, later on, came to be known as Hindu-(stan). The culture and traditions of this land came to be known as Hinduism. Hinduism was in practice much BC and is one of the oldest religions after Buddhism in India. Hindu scriptures say "God has not created humans to die with hunger. Whoever helps society, their generosity will never go waste. Whoever helps the sick, or hungry and does the service surely get god's rewards. Hinduism urges people to do charity for homeless, unhappy, and hungry people so that one day they will be successful in their business. Whoever involves themselves in god's

²³⁷ Waka Takahashi Brown. (2007). Introduction to Buddhism. *Spice Stanford, freeman spogli institute for International studies*, pp.1-3.

²³⁸ Tsomo, K. L. (Ed.). (2019). *Buddhist Feminisms and Femininities*. (2019). United States: State University of New York Press, pp.7-147.

²³⁹ Byron, T. (2010). *The Dhammapada: The Sayings of the Buddha*. New York: Random House.

²⁴⁰ Tsomo, K. L. (2020). *Women in Buddhist Traditions*. United States: NYU Press, pp. 122-304.

work (social help), will be rewarded by God. The wealthy should look after the poor so that when they become poor, help will be replaced. Hinduism teaches people to share their happy time with others and urges them not to eat and drink alone because it is sin". If there is no food, you can give a place to rest or water to drink but one should not send with empty hands". Helping the poor or in need will also reward a good position at the next birth²⁴¹⁻²⁴².

Jainism: It is a well-known, old and influential religion that believes in the teachings of Lord Mahavira in India. Jain dharma believes in Ahimsa, non-violence towards all beings in the world²⁴³. "Any help should go to those who are thirsty, who don't have food to eat, and who are orphaned. To bring them out from their bad condition is a contribution in the sight of god"²⁴⁴⁻²⁴⁵.

Islam: Islam is the second-largest religion in the world. Islam practices the teachings of Prophet Muhammad from Allah. The Quran says "one must not harm orphan, one must care for orphans' belongings until they reach teenage, if anybody fails to do so, they will be punished by Allah. If anyone tries to extort the orphan's property, they shall enter into a burning fire. Quran says to do charity in the name of God, but never expect anything in return. Charity is nothing but praising, growing a child. All the acts or favor done by any believer will directly reach Allah. Always be kind towards orphan and the destitute because on the Day of Judgment you will be rewarded for your acts"²⁴⁶⁻²⁴⁷.

Judaism: Judaism is an old, traditional, cultural, historical, and philosophical religion. It originated from ancient Israelites. Judaism teaches that God helps those who care for the poor.

²⁴¹ Gandhi, M. (1987). *The essence of Hinduism*. Ahmedabad: Navajivan Publishing House, pp.1-219.

²⁴² Bose, A. C., & Radhakrishnan, S. (1966). *Hymns from the Vedas*. Bombay: Asia Publishing House, pp. 55, 163, 199, 201, 255 & 367.

²⁴³ Wiley, K. L. (2009). *The A to Z of Jainism*. United States: Scarecrow Press, pp.20, 28 & 29.

²⁴⁴ Stevenson, S. (Ed.). (1970). *The Heart of Jainism*. India: Munshiram Manoharlal, pp.100-10.

²⁴⁵ Jain, A. K. (2009). *Faith & Philosophy of Jainism*. (Vol. 6). Delhi: Kalpaz Publication., pp.147-54.

²⁴⁶ Ali, M. M. (2011). *The Holy Quran*. Lahore USA: Ahmadiyya Anjuman Ishaat Islam.

²⁴⁷ Op. cit.

Judaism commands its believers to share with the poor what they have. For those who give to the poor, God will fulfill their desires, bless their business and take care of their needs. This should be followed because they are like brothers to you. Concerning basic needs, Judaism says “Do how the God helps you and others. Provide clothes to those who don’t have any, look after the sick people, give your solidarity to those who are depressed, and help when people die. “God will come and ask in the form of poor, whoever opens their hands to him, the grace of God will bless him highly”^{248_249_250},

Christianity: Christianity is the belief and practice of the bible based on the son of God, his name is Jesus Christ and he lived 2000 years ago. Bible teaches us to help the needy, especially those on the margins such as the poor, orphan, widow, and sick. Jesus preaches that the faith of man counts when they care for orphans and widows. Jesus told that those who believe in God will never be forsaken from his sight. He will not leave them orphans, helpless to fend for themselves. Giving wholeheartedly to an orphan is receiving rewards from the heavenly father. Bible says one should not harm, or touch the belonging of an orphan or poor because God will listen to their cries and stand on the orphan’s side. In the Old Testament it’s written that “Jehovah you are the one who is helping the orphan so you have to take care of them. Defend the orphans and don’t give any more troubles to the depressed, warn the people who troubling them”. As a basic concern of orphanhood bible says “Give food to those who are hungry, give clothes to those who are naked, and give whatever you have got from god”. Bible warns its believers that “God is warning people, one should not take or deceive anything of an orphan”. To the church, the bible says “The tithes and

²⁴⁸ Smolin, D. M. (2011). Of Orphans and Adoption, Parents and the Poor, Exploitation and Rescue: A Scriptural and Theological Critique of the Evangelical Christian Adoption and Orphan Care Movement. *Regent Journal of International Law*, 8 (n.a), pp. 6 & 267.

²⁴⁹ Yarden, O. (2012). Adoption in Judaism. *Dialog*, 51 (4), pp. 276-83

²⁵⁰ Brick, Y. (1989). Judaism and Social Policy. *Social Policy & Administration*, 23 (3), pp. 262-76.

offering must use for the use for hungry, foreign people, widows and orphan. So that the Lord will bless them as their works²⁵¹⁻²⁵²”.

Many other religions also talk about charity, service, homeless, poor, widow, children, and the sick and promise rewards, judgment, and heaven. All religions finally believe they are independent and that there is only one god of theirs. However, on the other side, there are many gods and enough service for the helpless people to witness. Though, what if no god taught to do service or help? That’s what one has to understand. According to Bowker religion is constructed theologically with many myths that contradict man of science. The goals and targets of religious identity make men fight among themselves and others²⁵³. Religion makes contest each other, preach to and reach many. Every god feels superior, and most religions do not accept rationality and science. This is the reason why India or any nation is lagging in providing any kind of generosity and service needed to their citizens. Religion identity and people's conviction is the obstacle for the state to react or interact. Religious teachings and practices can flourish because they pretend to provide what the state is unable to provide. But in the end, orphan children are forced to get help from the generosity of people which leads to spiritual identities. It is a challenging job for the state and society to understand orphan children beyond religion and their faiths. Any systematic theology of Institution is man's invention²⁵⁴. As Dr. B. R Ambedkar²⁵⁵ said that ‘religion is for man, man is not for religion’ there is a need for rational reflection in India for the best of orphan children who are forced into various religious identities.

4. Orphan’s political identity

²⁵¹ Patterson, R. D. (1973). The Widow, the Orphan, and the Poor in the Old Testament and the Extra-biblical Literature. *Bibliotheca sacra*, 130 (519), pp. 223-34.

²⁵² Barker, K. L., Strauss, M. L., Brown, J. K., Blomberg, C. L., & Williams, M. (Eds.). (2020). *NIV Study Bible*. Michigan: Zondervan, pp.152, 471, 889, 1095, 1349 & 863.

²⁵³ Bowker, R. R. (1903). *Of Religion*. Boston & New York: Houghton Mifflin, pp.28 & 29.

²⁵⁴ Hitchens, C. (2011). *God Is Not Great*. United Kingdom: Atlantic Books., pp.09-11

²⁵⁵ Bardia, M. (2009). Dr. BR Ambedkar his Ideas about Religion and Conversion to Buddhism. *The Indian Journal of Political Science*, 70 (3), p.739.

Political identity determines Indian political relations with the rest of the world. Chantal Mouffe²⁵⁶ suggests that citizenship is a new political identity for identifying nationals and directing them with modern pluralist democracy of assertion of freedom. Political identities broadly refer to those that concern aspects of society and governance. These identities are mostly determined based on descent, ethnicity, and so on. Sometimes, it becomes almost impossible to draw a line between where the person stops and the politics begin. In the case of orphan children questions of descent and ethnicity cannot be resolved. Their political identities remain to be unresolved because of their identity of nationality and citizenship.

Aadhaar is a UIDAI²⁵⁷ issued to citizens of India in the form of a card or proof. The UIDAI officially serves citizens to have proof of personal identity and address across India. As it is a mandate for all the citizens, orphans also need the same to get their rights and entitlements. There was so much confusion and no specificity to sanction UIDAI for children who don't have address and supportive documents to get it. In the absence of supportive documents for its registration of mandatory columns, many orphans and the helpless were sent to detention centers as above discussed. Many national and international media tried to help the helpless. Due to the continuous pressure from the public and national media, the Indian government made temporary arrangements through institutions/homes/orphanages to get it done. The UIDAI is designed to have demographic and biometric compulsory information.

1. **Demographic** details consist of the personal information of the child. In the above, we have discussed personal identities of orphan children, which are temporary and problematic example name, surname, date of birth, and address. Additionally, orphan children have to provide parents' or guardians' details to get it done. It is a constitutional set up that any children under the care and protection, are guaranteed it until the age of 18 years. So all the children will have guaranteed personal details as shared or provided identities. After their home/institution/orphanage, orphans have to live with the identity or identity-less that are registered. These temporary arrangements and mandates of UIDAI are discrimination

²⁵⁶ Mouffe, C. (1992). Citizenship and political identity. *The MIT Press*, 61 (October), p. 30.

²⁵⁷ Menon, S., & Sethi, J. S. (2016). E-Government Services in India: A Critical Analysis of Aadhaar UID. In Trends, Prospects, and Challenges in Asian E-Governance, *IGI Global*, (n.a), pp. 117-26.

against orphan children and further, it leads to psychological and mental trauma in their adult age.

2. **Biometric** details consist of the child's physical verification. The state needs an alternative mechanism, instead of concentrating on the personal details of orphans shared. The state needs to focus on child's physical verification such as a photograph, fingerprints, eyes, and other indications of personality of complete orphan and helpless children alone. So that can help orphans, with so much confidence as well if the state comes forward to being a parent and helps in filling orphans' details. Because of socio, political and cultural complexities India is not politically willing to take accountability for orphans.

According to The Economic Times²⁵⁸ news, 80% of children on the street don't have UIDAI cards and many other identifications. This shows how modern politics are engineered around their identities. Since orphans are a helpless community for their politics until they turn 18 years of age, orphans are omitted subjects for the politicians and Indian politics. The politicians and the government need a humanitarian concern when dealing with complete orphans or identity-less children. If both don't bother to come forward, their lives will be at stake. Thus as data says, there is an emergency need for the various voiceless children to come forward and be the voice for their policies and rights in India.

Voter identity is called Elector Photo Identity Card (EPIC). The EPIC is issued by the election commission of the government of India to citizens to elect the political representatives. The purpose of EPIC is to identify voters before voting time. The EPIC eligibility is to register after 18 years of age. It is also one of the necessary identity proofs that the citizen granted irrespective of any within the country. It is because ruling and opposition parties make sure to get the maximum of voters for their political benefits. So, for any Indian politician or political aspiration they always look at a supporter who can be their side²⁵⁹. But orphan children don't fall under this because of

²⁵⁸ Press Trust of India. (January 18, 2017). Aadhaar for Street Children on Cards. *The Economic Times, Politics*. Available at <https://economictimes.indiatimes.com/news/politics-and-nation/aadhaar-for-street-children-on-cards/articleshow/56646813.cms?from=mdr> (Accessed on August 10, 2018).

²⁵⁹ Rao, R. (2004). Assessing the Electoral System: A Positive Verdict. *Economic and Political Weekly*, 39 (51), p .5438.

their age. As we discussed above orphan children's personal, social and religious identities are mostly temporary or shared ones. To avail, EPIC orphans need to go through an agitating process due to the need for personal background and address proof. There, the majority of orphan children remain without EPIC. When orphans do not get EPIC, their entitlement and political attention are also foolhardy. Finally, those orphan children will end their life without the opportunity and options to come out of their deprivation.

Citizenship in most countries is ascribed based on an identity that one is born with. European Nationalism and identity are by and large imagined in terms of religious and linguistic identities. Each country has a predominant language through which the country's name and identity are imagined. In more mixed countries like India, varied identities of religion, language and region are constantly at tussle with each other. The majoritarian identities here are imagined in opposition to those of the minority identities. The Hindu imagination seeks to vanquish the Islamic identities and similarly, Hindi is forcefully imposed on large populations of the country. The Nation-State attempts to further marginalize the minorities through law and force. In this long-standing tradition, one also sees the CAA, NRC, and NPR²⁶⁰ for such forceful entitlements. The CAA (2019) seeks to provide citizenship to Hindu, Christian, Jain, Buddhist, Sikh, and Parsi migrants from the neighboring countries who entered India before 2014, without a visa. The careful exclusion of Muslim migrants here rightfully provoked large-scale protests across India. On the other hand, the NPR and NRC offer immense power to the State to validate and doubt the citizenship of any individual. If one doesn't poses sufficient documents to prove their lineage in India, they can be considered illegal migrants. If failed to produce the required documents to NRC, NPR, and CAA many people believed their rights would be at stake. What about the children who were born and lost everybody due to natural and unnatural misfortunes and became stateless, is the problem with CAA, NRC, and NPR. Because unless or until social activist appealed to judiciary system the politician and government didn't think about this children.

²⁶⁰ Nirvaan, S. L., & Goel, N. (2020). Analysis of Nexus Amongst CAA, NRC & NPR. *GIBS Law Journal*, 2 (1), pp. 1-7.

What becomes clear in this entire debate is how things form the basis of an individual's political identity in India – lineage, and documents. Looking at an orphan's situation in this context throws light on the problems that lay ahead. An orphan by definition is one who lacks an identifiable and strong lineage. By virtue of not growing up in biological families and social communities, the orphan more often lacks sufficient documentation to prove their political identity. Owing to the poverty of the political imagination, which merely extends the social aspects of its people to construct citizenship, the social orphan is rendered as an orphan politically too. The political setups of several countries, hence do not work in favor of the orphan's identity, security, and emancipation.

5. Orphan state identity

Rights have been used as a lens to begin to look at necessities that all communities need for survival. Although rights are not the end of justice, the discourse of rights has proven to be a successful starting point in installing provisions for those rendered vulnerable due to the conditions in society. Orphans lie outside the personal systems of care and community. Rights and Acts to protect the interests of orphans ensure that norms are laid in place that enables the articulation of justice and good life for orphans. Orphan state identity has its own national and international connection through private and collaboration for the orphan and other poor children's welfare. Let's see how the global and national rights of children are framed for the inclusion of orphans in India.

Globally, 'fundamental rights are instated to provide care and protection for children. Human rights, civil rights, and parental rights are aimed toward bettering the lives of children from various categories (Mehta. 2008)²⁶¹. The UNCRC²⁶² has approved in 1989, its important agenda which deals with the protection of child rights which include various provisions under it, such as the general rights and freedom, also those concerning with the family setting, basic health and wellbeing, schooling and also independence. The agenda is categorized on three points they are requirements, safety, and participation of children.

²⁶¹ Op. cit, p.8-54.

²⁶² Hammarberg, T. (1990). The UN Convention on the Rights of the Child--and How to Make it Work. *Human Rights Quarterly*, 12 (1), pp. 99 & 100.

1. Requirements: rights over all basic needs of the child
2. Safety: rights over all kinds of exploitation
3. Participation: rights over child decision or opinion.

However, the convention highlights the requirements and safety of the child rather than the participation of the child. A few of UNICEF's concepts like "child survival" welcomed the child defensive mechanism across the globe. Child trafficking and physical violation are accepted for the ban. Persons with Disabilities children are provided the right to fine antidote, schooling, and respect. A few things were postponed for the best research and special rights. They are refugees and in the adoption process. That refugees need special rights to be met. The adoption process needs to be controlled soon. As well girl's circumcision was banned. This need to be done due to customs and tradition against children based on healthy practices across the globe. The Canadian government goes a step ahead and considers three categories:

- A) Requirements for child: life, care, education and service.
- B) Safety for child: right to get protection from abuses and any sort of discrimination
- C) Participation of child: right to take part in any community, program and service.

So, globally children have a categorical understanding of what kind of children need care and safety. And a few developed countries have banned 'institutional care' and they don't have the caste system too. At the same time, they have also planned for opinion-based rights for the best of children. This is what is missing in the implementation of Indian governing bodies. Let's see how and what India has planned so far for the best of children in India. This chapter focuses on child rights because all the child rights are considered the best for all children category. They are no specific laws to be discussed for the orphans except a slight consideration in JJ Act.

Nationally: “a child who is orphaned, or whose family is displaced due to ecological or economic factors or factors of civil unrest, has an illness and/or who needs health care, is malnourished, Persons with Disabilities, and/or subject to abuse and violence and so on, requires special

attention²⁶³.” However, fundamental rights of children are framed in the Indian constitution²⁶⁴ in chapter 3, between articles 12 to 35 assembled into 7 basic rights. They are the right to fairness, autonomy, against mistreatment, freedom of faith, education, assets, and constitutional remedies. Directive Principles (DP) of child rights in the CoI have 22 parts, 12 schedules, and 445 articles. There are many articles directly or indirectly linked to children's rights. A few that directly affect the lives of children in India are:

Article 14-children equality before law and protection

Article 15-no child is to be discriminated against on basis of religion, race, caste, sex place of birth.

Article 17-crime of practicing untouchability with children

Article 21-no child to suffer from life and rights

Article 23-no child to be human trafficked and forced into labor

Article 24-No child labor, before 14 years of age

Article 26-free and compulsory education between 6 to 14 years of child age

Article 39-creating a healthy atmosphere for the child's growth

Article 45-right to get early childhood care and other opportunities until age 6

Article 47-right to get nutrition and quality living

Article-243G as part of schedule 11 provides powers to panchayat (Item 25 of schedule 11), apart from education (Item 17), family welfare (Item 25), health and sanitation (Item 23), and other Items bearing upon the welfare of children.

²⁶³ Huynh, H. V., Limber, S. P., Gray, C. L., Thompson, M. P., Wasonga, A. I., Vann, V., ... & Whetten, K. (2019). Factors Affecting the Psychosocial Well-Being of Orphan and Separated Children in Five Low-and Middle-Income Countries: Which is More Important, Quality of Care or Care Setting?. *PLoS ONE*, 14 (6): p. 2.

²⁶⁴ Agrawal, P. K. (2017). *Constitution of India*. India: Prabhat Prakashan, p.20.

86th Amendment Act making free education and compulsory education as fundamental rights, also directly concerns the condition of the orphans.

Policy initiatives: The exclusion of orphans in policy formation considerations amount to the denial of the rights of the children enshrined in various conventions as well as in the constitution. A Working group on child rights²⁶⁵ records that about 40% of children are in difficult circumstances, which include:

- Children without family care and support
- Children forced into labor
- Abused children and trafficked children
- Streets
- Vulnerable children (children of prisoners, HIV patients, women in prostitution, migrant families; missing/runaway children & urban deprived/neglected children)
 1. Children affected by substance abuse
 2. Children affected by armed conflict/civil unrest/natural calamity

This alarming and shocking figure on the vulnerability of children in general and orphans in particular in the context of various policies and Acts already framed under child rights betrays negligence on the part of our society. The coming sections present a critical understanding of the various policies on child rights and the specific targeting of orphan children.

National policies: There are new policies developed. However, all these policies are under the management of the central government of India. They depend on the time and the state's approach

²⁶⁵ Indian Ministry of Women and Child Development (2017) Report of the Working Group on Child Rights for the 12th Five Year Plan (2012-17). *Government of India, New Delhi, p.8.* Available at https://niti.gov.in/planningcommission.gov.in/docs/aboutus/committee/wrkgrp12/wg_child_rights.pdf (Accessed on July 20, 2018).

towards children. Despite this, there is need to draw some more policies for the betterment of children. Here are policies as they are.

National Policy for Children, 1974 and 2013

National Policy on Education 1986 and its action plan in 1992

National Policy on Child Labour, 1987

National Policy (Plan) for girl child, 1991-2000

National Nutrition Policy, 1993

National Population Policy, 2000

National Health Policy, 2002

National Charter for Children, 2003

National Plan of Action, 2005 and other

All these above policies comes under the MWCD. The Ministry has its own human resource to deal with children and women from any part of the country. The department of women and child development was established in 1985, later on upgraded as MWCD. The aims are providing complete protection and welfare to children and women in India. It also guides policies, programs and plans of government and NGOs. Let's see the Schemes and programs which are driven by MWCD²⁶⁶. There are a number of programs and schemes run by the ministry. A few of them are listed below.

The Mid-Day Meal Scheme, 1956, Program plan changes 1995 & 2001

The National Rajiv Gandhi Crèche Scheme (for Working Mothers), 2006

The Shishu Greh Scheme (SGS),

ICDS (Integrated Child Development Scheme), 1975

SSA (Sarva Shiksha Abhiyan Scheme), 2001

²⁶⁶ Bassi, T. (2012). Unit-2 Policies and Programmes for Children in India. *Indira Gandhi National Open University, New Delhi*: pp. 21-27. Available at <https://egyankosh.ac.in/bitstream/123456789/58906/1/Unit2.pdf> (Accessed on July 21, 2018).

The Community Based Production of Nutritious Food Scheme

The Working Children in NoCaP (Need of Care and Protection) Scheme

The Project to Fight the Trafficked Children for Commercial Sexual Abuse

The Commission for Protection of Child, 2005

The Integrated Program for Street Children

ICPS (Integrated Child Protection Scheme)

WBNP (Wheat Based Nutrition Program)

NPAG (Nutrition programs for adolescent girls)

CARA (Central Adoption Resource Agency) and other

A review of the schemes and their implementation done in 2007 indicate scope of improvement in the following areas:

- Coming up with newer policies to ensure children don't fall prey to difficult situations.
- Increased cooperation between central, state governments and NGOs.
- Resourceful allocation of available funds to meet urgent needs.
- Increased reach to ensure more children benefit from the schemes and policies.
- Increasing local community's involvement in their welfare.

Clearly, the central, state governments, NGOs and local communities have a long way to go in ensuring institutional and personal support to orphaned children. Because there are no special policy or commission for orphan children in India. From above discussed MWCD has three effective programs and schemes ICDS, ICPS and CARA which are concerned with orphan as one of the subjects. All three are functioning under the guideline of JJ Act. So, let's know about JJ Act.

The JJ Act²⁶⁷ guarantees the care and protection of children aged under 18 (Chapter-I). Care and protection are defined as per the fundamental rights (Part-III) and DP (Part-IV) of state policy in the CoI. The provision of care and protection is mandated for orphan children abandoned and surrendered children (JJ Act, Chapter-I.). Recent studies suggest that all these categories of children need parental care, not just institutional care. The adoption system (Chapter-IV) provides an alternative care system for all disadvantaged children based on the criteria of the adoptive parent's needs.

The problem arises as to how and who can decide the child care and protection category. It's a well-sounding provision that the JJ Act provides care for children but many adopted children say that adoption is not a single solution for parental care. Besides, studies suggest that children are facing violence particularly based on gender. That is the majority of Indian families only prefer the male child for adoption. The personal, social, religious, and political identities are determining the importance of patriarchy for the next generation of inhabitant. Even after the implementation of the JJ Act 2015, the crime rate among children has not dropped in comparison to the previous years. After the Nirbhaya case, the Indian judiciary was pressurized to look into the young children's crime rate and records. India is not unique to witness a relatively higher rate of crime among children. Even developed countries like the U.S have higher rates of crime among children before the age of 16 years, for heinous crimes such as drugs and gun violence. The Indian government reduced the age for violence involving children from 18 years to 16 years (Kumari, V. 2016)²⁶⁸.

There are multiple reasons including the seriousness of the government to provide institutional and financial support to implement the relevant provisions of the law. Nevertheless, the following factors determine the failure of the JJ Act regarding care and protection for orphan children. They are as follows:

- a. Absence of category as 'who is Orphan on categorical' by the JJ Act.

²⁶⁷ Op. cit, pp. 1-44.

²⁶⁸ Op, cit, pp. 84 & 85.

1. The JJ Act provides institutional care for children who need care or parental care but there has not been follow-up (aftercare) policy actions to materialize these objectives.
2. If we assume that an Orphan is defined as parentless or parents less or any other category, how it will define a child who will have parents but not cared as we witness the ongoing issues in Canada, the U.S, Australia, and European countries. Is the present act equipped to solve the modern parenting and marriage issues?
3. The JJ Act does not take into account the special needs of the socially, culturally, and economically disadvantaged children especially the caste and religious victims.
4. The JJ Act does not provide necessary requirements for children who are not officially categorized in census data or other relevant policy data.
5. The JJ Act will not serve any purpose if there is no classification of children's social-economic identities because children from each socio-economic group need special care and protection until the social capital of a few sections balances.

If the state is considered as an organized political community under one government, it costs all parties involved with certain rights and responsibilities. Given this, the state should be one of the most fraternal setups that an orphan gets to inhabit. State failing to live up to this sociopolitical contract is a fraternal let down of the orphan, yet again, the state has a long way to go in fostering an atmosphere of mutual respect among orphans, civilians, bureaucrats, and politicians.

6. Orphan other identities

Apart from the identity categories discussed so far, several communities are discriminated against because of the other identities they hold as well. These identities in no way are secondary to the ones discussed above. These affect the lives and livelihoods just the same, if not more. It is essential that we endeavor to articulate an intersectional orphan identity if we are to truly articulate the transgressive identity of the orphan for social justice. All the other identities are dual discriminatory to the orphanhood.

Race²⁶⁹ Identifying people based on their physical attributes like skin colour, facial features, height, etc. has been a common practice across centuries. It is also common today and almost natural for communities to survive as communities by othering those that lie outside their sense of community. Racial prejudice happens to condone this tendency of othering based on selective differences. Discrimination faced by individuals or groups of people based on prejudices held against them due to their racial or ethnic origin constitutes racial discrimination.

Individual and interpersonal racism: Race is often determined based on one's origin of birth-geographical and/or ethnic. It is common for people to teach their children to take pride in "where they come from"- their racial and ethnic origins. It is an obvious conundrum for orphan children to take pride in something they are not even aware of. Investing a sense of pride in history that one has not contributed to and cultivating a sense of superiority and even prejudices against communities one has not even met, is detrimental not just to an individual's mental and emotional development but also to that of the whole society. Complete orphans have no sense of pride that they can invest in a singular origin. While this can be liberating, individually as well as collectively, it can also be a source of shame and mockery. To be an orphan is looked down upon because the only thing worse than not belonging to the dominant race is not knowing what race one belongs to. It seemingly leaves a person with nothing to fight for or call one's own. Orphan children right from a young age, are shamed by other children due to their orphanhood. These toxic ideas of pride and superiority are instilled in children from the moment they are born. Children tend to spew this toxic venom, unaware of its toxicity, on orphan children around them. This pattern of behavior continues well into adulthood where it is an impediment in every single step of one's way to not have one's racial identity ascertained. Be it job promotions, social mobility, friendships, or romantic relationships, the sense of pride in one's racial origin can be a source of perpetual banal if not brutal ways of discrimination. Further, one may end up developing a sense of discrimination towards oneself, condemning oneself to the worst possible life choices because of internalized racism. A sense of inferiority and shame can take over all aspects of one's life when exposed to constant racism.

²⁶⁹ Stefancic, J. & Delgado, R. (2000). *Critical Race Theory: The Cutting Edge*. United States: Temple University Press, pp. 19-43.

Cultural racism: Also known as postmodern racism or differentialist racism, this kind of discrimination stems from prejudices held against the cultural practices and beliefs of one individual or community. The easiest example would be the immense hatred and prejudice that is globally harbored against the Chinese people for consuming one bat²⁷⁰ which has apparently led to the global pandemic. This hatred has led to a disdain for Chinese religious practices, clothing, industries, and basically anything Chinese. This kind of racism exists quite commonly in the smallest of communities. Looking down upon the food and clothing habits of one community and then either vilifying or belittling them has been a common practice since time immemorial. The recent ban on the consumption of dog meat or the beef ban²⁷¹ is all instances that corroborate moments of cultural racism. Orphan children are not spared the iron rod of cultural racism. Despite the inability to ascertain the practices that can be ascribed singularly to the orphan community, orphans are continually shamed and discriminated against. It could be the practices of the shelter they grew up in or the caretaker that housed them, no matter where the orphans trace their culture, they will still be shamed for their culture, or the lack of one.

Structural and institutional racism: no form of discrimination can survive effectively and over a long period of time without structural backing. All societies have structures within which they function. These can be identified as legal, familial, religious and social structures. As much as these structures provide a semblance of balance and stability, one cannot ignore that most of them are inherently exclusionary and exploitative. For instance, it goes without dispute that most societies are inherently classist. The value of a person increases based on their economic status in the current structure that we inhabit. Similarly, families are the basic structural unit of the society. Family here does not just mean a group of people living as a community with one another. The family unit determines and regulates the behavior of a person in the society. This system invests the responsibility of each child's grooming and upbringing upon the family primarily. If a child uses foul words in school, the idea of belonging to a shabby family is invoked so that the child is

²⁷⁰ Dionne, K. Y., & Turkmen, F. F. (2020). The Politics of Pandemic Othering: Putting COVID-19 in Global and Historical Context. *International Organization*, 74 (S1), pp. 213 & 14.

²⁷¹ Kikon, D. (2017). From the Heart to the Plate. *The Newsletter*, No.77, pp. 37-39. Available at <https://www.iiias.asia/the-newsletter/article/heart-plate-debates-about-dog-meat-dimapur> (Accessed on August 5, 2018).

shamed into better behavior for the sake of its family identity. Structurally, there is no room for a child that is not born into any of these units that make the society. These units work to keep the system stable and extort the emotional, physical and social capital and labour of those who live on the margins.

The category of an orphan defies these structures. An orphan child defies the exploitative structure simply by being an orphan child. This defiance is met with severe repression by the society. Orphans are pitied, disrespected, disliked, and discriminated against mainly because of the threat they pose due to their inherent ability to destabilize and even dismantle a structure of the existing kind. Thus, the structure itself permits and promotes covertly, discrimination against orphans right from the early life of an orphan. Simple things like the necessity of a father/mother's name on most official records make an orphan feel like they are lacking something. A sense of lack is fostered so that it turns into inferiority that yields meek submission to the existing structure. This kind of structural racism is the hardest to fight. While individuals may be charitable and kind towards orphans, racism rooted in the structure is much more difficult to identify. It is hard to hold individuals responsible for structures being racist, despite their complicity in the perpetuation of these structures. Only a systemic change and structural acceptance of the orphan category can lead to orphans combatting structural racism. The institutional murder of Rohith Vemula (Having parents²⁷² is structural and institutional but living with a single parent) is a case in point. An entire institution worked against a group of Dalit students and drove Rohith to the end of his life. The institution of media and the press across the country corroborates. One cannot miss the glaring structural and institutional violence that orphans undergo in their day-to-day lives.

Gender²⁷³ Identities based on gender are considered one of the most “natural” and eternal. Biological and scientific backing of sorts is provided to ascertain the gender identity of people. However, the understanding that gender is but a social category is something that is yet to be realized by most societies across the world. Be it schools or orphanages, the easiest division is

²⁷² Saubhadra Chatterji. (January 20, 2016). Rohith Vemula's Mother Told Rahul How She Raised him Single-Handedly. *Hindustan Times, New Delhi*. Available at <https://www.hindustantimes.com/india/rohith-vemula-s-mother-told-rahul-gandhi-how-she-raised-him-single-handedly/story-hSjM0nVUYyIJle7QzYPM2L.html> (Accessed on June 22, 2018).

²⁷³ Hooks, B. (2000). *Feminism is for Everybody: Passionate Politics*. United Kingdom: Pluto Press, pp.55-61.

done on the basis of gender. Dividing the classroom into boys and girls seems to ease the teacher's burden. However, this division bears itself the burden of discrimination due to the prejudices that are associated with the female gender. Stereotypes about genders are ingrained into the minds of children right from their early years. Strict and unalterable gender roles are internalized by the children. Festivals like Teej, Rakshabandhan, Nagapanchami and Bhaidooj²⁷⁴ and the media hype around them only further solidify such gender roles in India. While men are taken to assume the strong, protective role, women are to assume a meek subservient role in the household. Any deviation from these gender roles results in ostracization and shaming. Orphans on top of being discriminated against for being orphans, further have to undergo discrimination based on gender roles. Orphan girls are thus, doubly oppressed by society.

Further, as mentioned most spaces are divided into male and female. Orphanages are not different. The sex assigned at birth is supposed to determine the gender roles that orphans will play once they grow up and assume adulthood. There remains no room to imagine the possibility of transgender orphan children at all. In a predominantly heteronormative world, it is increasingly difficult for people of varying sexual and gender identities to survive and live their best lives. In orphanages, with minimal awareness and education, accompanied by the lack of a solid support structure, transgender orphans end up feeling severely alienated. They have next to no avenues they can appeal to, in order to address any conflicts or troubles or confusions. Transgender orphans thus carry the potential to disrupt the heteronormative, familial, casteist structures of our society. Yet, they are made to feel like a misfit because of the intersecting oppressive identities they hold.

Persons with Disabilities²⁷⁵ lives in societies that run for and are run by the people who are supposedly "normal". Keeping aside from the other dominant identities, that this normal person assumes, the normal is also able-bodied. This adds fundamentally to socio-political and political exclusion. The pity with which disabled or differently people are gazed at is quite similar to the pity with which orphans are treated. This pity carries with it an unchangeable, helpless misfortune bestowed upon the objects of the gaze. Agency, fortune, future, and desires are thus beyond the

²⁷⁴ Sharangpani, M. (2018). The Safe Natal Home and Other Myths: Sibling Violence and Incest in India. *South Asia: Journal of South Asian Studies*, 41 (3), p. 537.

²⁷⁵ Goodley, D. (2016). *Disability Studies: An Interdisciplinary Introduction*. United States: Sage Publication.

reach of this sad object of the gaze. Orphanages, as much as they lie outside the normative, themselves foster a sense of normative. Orphans with disability face the brunt of this able-bodied normativity that exists within orphanages as well. The only home-like sanctuary for an orphan is the home that they grow up in. If this home itself is unpleasant and unaccommodating of the needs of the orphans, a sense of belongingness is further distant to achieve. While accommodations are being made by the state as well as the civil society to mobilize toward the rights of people with disability, the conversation around disability remains limited to visible disabilities.

A lot of efforts are made for the construction of ramps/elevators, etc. for people who either disabilities related to their spinal cord or legs that reduce or hinder normative manner of mobility. We are moving towards a world increasingly sensitive to the need to promote sign language as a necessary part of public communication. Similarly, visual aids are being generated for those who need them in several spheres of life. However, even this bare minimum conversation does not take place about the disabilities that might either not be as glaringly visible or might not garner the immediate sympathy of able-bodied people. In such a case, people with invisible disabilities tend to be gaslit in their personal as well as work lives. Auto-immune is a common example of this. Colleges and schools tend not to “believe” students who may be chronically ill. Provisions for access to education for such students are next to none. Orphans with disability often tend to lead their life unaware of the provisions available to them to ease their state of life in this exclusionary world. Disabled people who have families often rely on their families for care and survival even. In the absence of a family to depend on, orphans with disabilities are left to fend for themselves, often seen as a burden upon the whole society. This intersection of orphanhood and disability brings to light the magnitude of the exclusion and oppression that is perpetuated by our society. The identity of an orphan with disability, challenges the able-bodied, heteronormative family structure that often forms the fundamental unit of an oppressive structure.

Language and region²⁷⁶ Most of the world today, is divided into various but similar forms of the nation-state setup. In all of these setups, there are always important regions that are centers of power and development. These spaces often exercise covert and overt control over the other regions which may not be considered as prominent. The democratic dream of federalism remains

²⁷⁶ Nachimuthu, V. (2009). *Regional Economic Disparities in India*. India: New Century Publications.

a dream in most nation-states. Most forms of nationalism have a strong linguistic component as well. No nation has a homogeneous linguistic composition. Yet, most nations have dominant languages that more often than not overlap with dominant regions. Like all other facilities, access to a safe and healthy life and living for orphans remains further distant in the non-dominant places to people who speak the non-dominant language. Orphans who cannot assert themselves as complete citizens or even humans due to their linguistic identities find it even more difficult to be included in the definition of the people that make up a nation. There is an immense hue and cry today over languages that are either endangered or extinct. There seems to be relative silence among the people who inhabit those linguistic units. Further, this claim to saving these units is loaded with a homogenizing impulse that works to erase the orphans within supposedly endangered units. There is also an immense hue and cry about all people being first and foremost the children of their motherland. The same was studied by a team²⁷⁷ that the relationship between teachers and adolescents is becoming sensitively weak and more negative because of ethnic and racial-cultural differences. How inclusive are any of these narratives with regard to orphans? Orphans who speak non-dominant languages and live in underdeveloped regions live lives that can probably not even imagine an accessible inclusive and equitable world.

Reimagining of orphanhood identity

Orphans, identified as part of the above discussed identities, are seen as objects of people's pity and charity. By constructing the orphan identity as one that is merely vulnerable, a lot of potential that comes with such an identity is erased. The orphan's vulnerability is seen as something to be effaced thoroughly, or to an extent as circumstantially possible. All oppressed identities are seen as and truly are precarious. But, through the course of the political mobilization and articulation of these identities, a radical edge is attached to the identity.

²⁷⁷ Maene, C., D'hondt, F., Van Lissa, C. J., Thijs, J., & Stevens, P. A. (2022). Perceived Teacher Discrimination and Depressive Feelings in Adolescents: The Role of National, Regional, and Heritage Identities in Flemish Schools. *Journal of Youth and Adolescence*, (n.a): p.1-10.

For instance, the Dalit identity is firstly seen as one that is pitiable. A case in point would be Gandhi's approach to the identity. He christened them 'Harijan'²⁷⁸ – meaning, the people of God. He ascertained that those who don't belong to people, belong to God instead. The articulation of the Dalit identity through the eyes of Anti-caste thinkers, became one of radical emancipation and upliftment. The same could be said of several other oppressed identities, their mainstream articulation and the radical reimagination that the social galvanization based on the same identity makes possible.

In a similar light, the orphan identity also has the potential to offer a radical alternative to existing identities. In a global situation where every individual is situated within socio-communal identities and accordingly accorded or denied several 'life chances', the orphan identity, as one that fundamentally refuses to be force fit into hierarchical categories, holds radical potential for a new imagination. Communities and Nation-States, instead of trying to efface the orphan's identity, should aspire to accord this identity to all its citizens.

A Nation of orphans, where all citizens are identified as mere individuals, offers its citizens the true possibility of fraternity and social contract. In the existing scenario, national fraternity is just an empty dream for the individuals, who are liable for their multiple shared identities. In a nation that begins at the individual as an orphan overcomes these impediments to enable a crucial component of democracy – fraternity. In this context, the Nation literally becomes one large family where lines such as 'all Indians are my brothers and sisters', become more than empty feelings. A reimagined orphan identity offers the world this political possibility to a truly fraternal and egalitarian society.

Conclusion

Orphan children are helpless in getting whatsoever identity but they should not be forced to live with such identities. As discussed above in the caste and class section, a few identities will give privilege to individuals and communities in Indian society until the caste exists. The irony is that India is built on a caste system and embedded in various faiths. Many civil societies and individuals

²⁷⁸ Biswas, S. (2021). Gandhi and Ambedkar against Untouchability: A Reappraisal. *South Asia Research*, 41 (2), p. 259.

are waiting for an egalitarian society. This waiting must not cost the lives of orphans who are growing up every day. Policymakers and experts need to broaden their generosity while dealing with various categories of orphans. Because every day is important in an orphan's life before the age of 18. Children after the age of 18 are not considered orphans. Their aftercare service is provided according to JJ Act, which is minimal. So, considering the orphans' phase, they need the best possible support strategy to avoid complications and discriminatory practices.

As UNCRC proposed children's opinions on their rights need to be considered. India needs to announce such prospects before planning any program. As UNICEF proposed children are 'Survivals', which applies to complete orphans and abandoned children who are survivors of all discrimination and complications. As the SCI sought information on what caste identity parentless children are considered in, in various states. A few states and OBC Commission came forward accommodating orphans into the OBC castes. Also, United Andhra Pradesh brought GOs to comprise orphans into SC and ST caste categories. Why, do Indian child experts from various departments not consider that a child will have an opinion that might be for the best of policy planning? Or, if any research could be conducted they would have come to know the various categories among orphan children. What justice states and experts are trying to serve in the interest of orphans? A child who is SC or ST might feel content with getting an upper grade of caste or might contest the caste system itself. Who knows? But a child from an upper-grade caste or class is abandoned, is it not that the child is forced into further discrimination or exploitation. In most cases, experts are concluding that the majority of children are identity-less or grabbing the chance of their situation. Why are children not considered to have a say on their rights? Why do orphans in India have to lose hope of systemic failure? If caste exists for any welfare policy, for what reason do complete orphans and abandoned children bare such discriminatory and socially challenging identities such as caste, religion, names, surnames, race, region, and other creeds. Hence, state and civil society need to be thoughtful in bringing justifiable identities for orphans who are identity-less in whatsoever category.

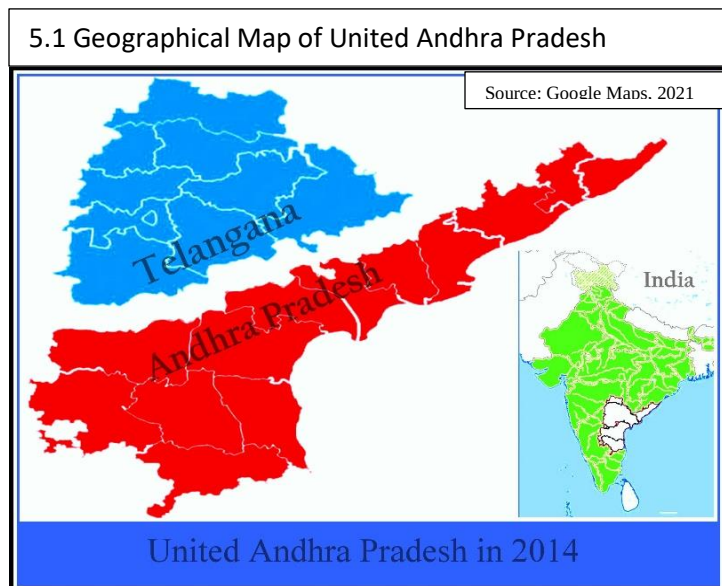
FIELD WORK AND DATA ANALYSIS

Hyderabad Geographical Understanding

Hyderabad became the capital city of Andhra Pradesh in 1956 by the States Reorganization Act (SRA), 1956. After the linguistic separation as per SRA 1956, both the regions Telangana and Andhra had a Gentleman Agreement - to institute a new and common state in 1956. The effective Telangana culture, narratives, and struggle in reference to Telangana agitation began in the year 1969 against Andhra Pradesh's domination. After which,

Ravindranath's indefinite hunger strike from Khammam district ignited the reason for the execution of Telangana demands under GA 1956 state formation. The agitation against Andhra Pradesh's power dominance happened between 1969 and 2014. Initially in 1969, police firing took 369 lives²⁷⁹. By the time Telangana formed, overall 1200 people sacrificed their

lives for the new state. According to Telangana's first Chief Minister²⁸⁰, over all 1500 above deaths took place during separate Telangana struggles. After the uncompromising agitation by the Telanganites, the United Progressive Alliance had to bifurcate Andhra Pradesh into two states as

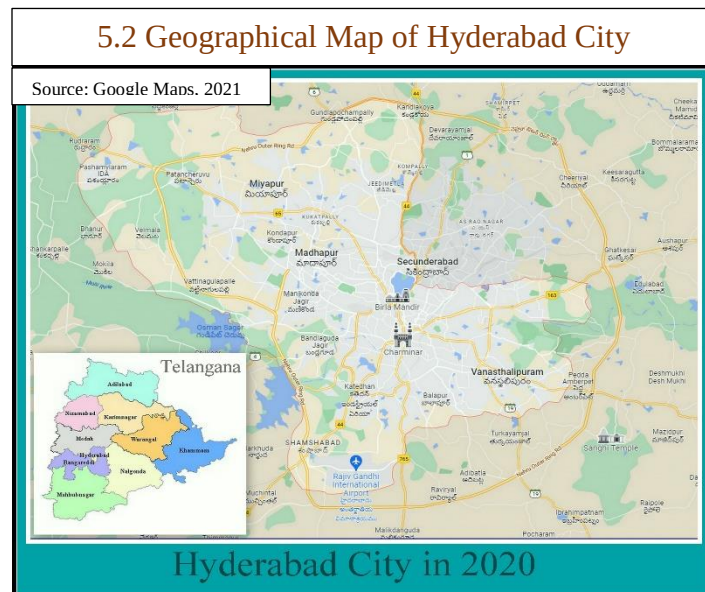


²⁷⁹ Sannaki, M. (September 24, 2021). A Brief History of Ambedkar Students' Association (ASA). *Café Dissensus Magazine*, New York City. Available at <https://cafedissensus.com/2021/09/24/a-brief-history-of-ambedkar-students-association-asa/> (Accessed on September 25, 2021).

²⁸⁰ India Today, Hyderabad. (June 14, 2014). Telangana CM KCR Says Over 1500 Died in Statehood Fight. Available at <https://www.indiatoday.in/india/south/story/telangana-cm-kcr-says-over-1500-died-in-statehood-fight-196922-2014-06-14> (Accessed on June 20, 2018).

per Andhra Pradesh Reorganization Act, 2014. Thereafter, Hyderabad was announced as the permanent capital city for Telangana and the temporary (10 Years) capital for Andhra Pradesh.

For a long time, Hyderabad has been a historical place and a beautiful city to live in²⁸¹ for many



reasons. The city is filled with the rich culture of Quli Qutub Shah Muhammad and after dynasty Islamic kingdoms. Hyderabad is known for its many rich memorials, shrines, mosques, and shopping. Due to the national, political and cultural influence of later developments, many Hindu temples and other religions also have emerged. According to Dalel Benbabaali²⁸² Hyderabad city is known for many settlers from Andhra Pradesh, especially

for those of dominant Kamma and Reddy castes. In one way, the dominance of Andhra's Reddy and Kamma castes has driven the agitation for separate state by the most marginal to fight back within Telangana. Due to the greater scale of expansion in recent times, Hyderabad has been ranked as one of the top economy-generating cities in India. Not only in economy but also in Information Technology, the city has placed its mark across the nation and international business sector (Kumar & Reddy. 2005)²⁸³.

On the other side, according to Toutem, S., Singh, V., & Ganguly, E. (2018)²⁸⁴ Hyderabad also has more than 100 orphanages with children aged between 3 to more than 18 years. According to

²⁸¹ Kumar, P., Singh, V., & Reddy, D. (2005). Advanced Traveler Information System for Hyderabad City. *IEEE Transactions on Intelligent Transportation Systems*, 6 (1), pp. 26-37.

²⁸² Benbabaali, D. (2018). Caste Dominance and Territory in South India: Understanding Kammās' Socio-spatial Mobility. *Modern Asian Studies*, 52 (6), pp. 1938-1976.

²⁸³ Op. cit.

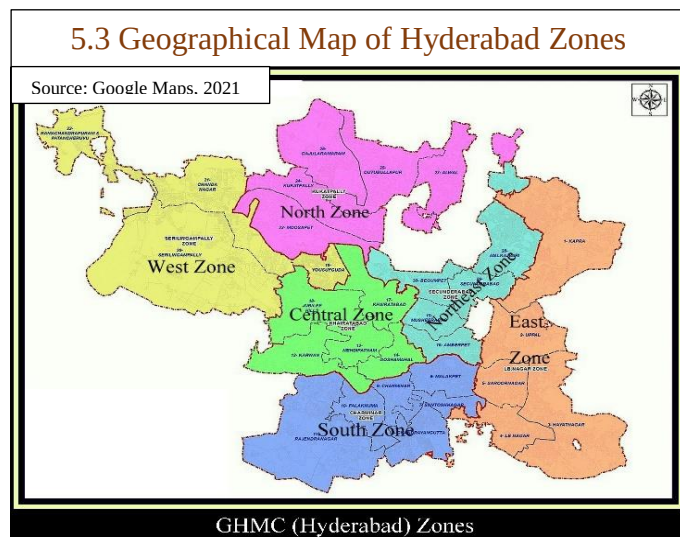
²⁸⁴ Op. cit.

the CWC records in 2016, there are 441 childcare institutions unregistered in the state and 130 alone are in Medchal, Hyderabad²⁸⁵. All the orphanages in the Hyderabad city are controlled by the Telangana state government. Under the central government scheme, state government bodies such as the ministries of : health and family, social justice, health care and women and child development are organizing programs and implementing its policies in Hyderabad as well as, across India. There have been many studies which focused on health, food, hygiene, education, orphanage institution problems and children challenges. But the present study is focusing on who is an orphan and under what category they fall. So, the present study has collected the primary data in Hyderabad city.

Brief Profile of the Field Work

Hyderabad Metropolitan city is divided into six zones²⁸⁶, they are;

- South Zone: Malakpet, Santhosh Nagar, Chandrayangutta, Charminar, Falaknuma and Rajendranagar
- East Zone: Uppal, Hayathnagar, Lal Bahadur Nagar, Kapra and Saroor Nagar
- Northeast Zone: Amberpet, Musheerabad, Malkajgiri, Secunderabad and Begumpet



- Central Zone: Mehadipatnam, Karwan, Goshamahall, Khairathabad and Jubilee Hills

²⁸⁵ Mithun, MK. (September 23, 2020). Scores of Orphanages Operate with Little or No Govt Oversight. *The News Minute*, In Telangana. Available at <https://www.thenewsminute.com/article/telangana-scores-orphanages-operate-little-or-no-govt-oversight-133725>. (Accessed on January 22, 2021).

²⁸⁶ Greater Hyderabad Municipal Corporation Circles and Zones. Available at https://www.ghmc.gov.in/Documents/GHMC_Circles.pdf (Accessed on June 20, 2018)

- West Zone: Yousufguda, Serilingampally, Chandanagar and Ramachandrapuram
- North Zone: Moosapet, Kukatpally, Quthbullapur, Gajula Ramaram and Alwal

The field work was done according to the size of the zone and a decent number of orphanage children were selected within these five zones. And based upon purposive sampling, in each of the five zones, 2 orphanages were selected to collect 20 samples from each orphanage and purposive sampling was used for in-depth study. In total, 40 samples were collected from each five zones except from one zone due to connected geographical clarity (new districts formation on October 11th, 2016) of the institution. Total 200 samples were collected to conduct the present research work. Researcher was able to spend his 4 months of time in the field study. Field study is restricted with 200 samples due to financial constraints of the researcher. Field work consists of visiting, spending time and collecting data. Field work was conducted with a detailed and skillful questionnaire comprising 13 pages. Questions prepared are easy to answer for any child of above six years of age. There are more closed ended questions, and a few open-ended questions as an option and also Likert Scaling questions are prepared to get information from respondents straightforwardly. Not all the children belong to an English medium background. So, children are explained about the questionnaire before filling it. There are questions prepared, to get orphans' general opinions and the same questions were personalized to get adequate information of the particular respondent for the discussion. In simple terms, the present questionnaire is prepared to get information at their convenience. The questionnaire is prepared to get purposive samples on

1. All three orphan children categories
2. Equal gender ratio
3. Ensured 20 differently abled orphan, 5 from each disability of dumb, deaf, visual and physically challenged.

Data analysis

The data which is collected or gathered information from the field is analyzed in this chapter. Data is collected with a detailed questionnaire, interviews, interaction, participant observation, and experiences of the researcher with children and caretakers, and orphan rights activists. In the field

study, the purposive sampling method is used to get 200 samples in dealing with gender balance and disabled orphan children number restrictions for the study. At the same time, discussions with institution management and interaction with working personnel had been conducted for a better analysis. On special occasions of orphanage meets, orphans meet, or conferences of orphan rights - activists also discussed the field subject. Every discussion went on a conditional basis. Except two institutions, all others have requested not to mention children's names, institution names, and management names. Since there was non-cooperation, everything went on a conditional basis. Being a researcher, in turn requested the management to give the researcher freedom to fill the questionnaire. Purposive sampling was used to recognize the identities of children in the fieldwork. However, there were four reasons for accepting their submission during fieldwork. Firstly, most institutional care homes are in dilemma whether to continue or shut down the organization. There were changes made in institutions due to the stringent regulations of the JJ Act and its complex approaches²⁸⁷ after the rape incident in the Hyderabad orphanage in 2017. Second, some children really do not come under JJ Act but are truly vulnerable with their situation. For example, children who have parents on either side of them who disagree to care, require these institutions. Also, children who have parents not in a condition to care for and protect. Third, not all institutions can gather funds and reach the expectations of the JJ Act. As the JJ Act is mainly focused on giving away children for adoption but the same Act has not been helping the institution and children that do not come under the Act. The management of the care homes has not been able to contemporize with new acts and schemes. Because of new strategies of governance, a few institutions are struggling to sustain themselves as seen above with the thousands of care homes that were shut down after 2016. Researcher, maintained their privacy on their concerns and the above-mentioned reasons. The reason Hyderabad was selected as a research study area is that Hyderabad is a near and growing city. Also based on researcher's close association with orphan children and orphanages in connection with social and political contacts (Photographs 2-6) in Hyderabad.

²⁸⁷ Aditi Mallick. (August 30, 2020). Care Homes in Telangana Flout JJ Act, Shelter Thousands of Kids Who Aren't Orphans. *Times of India*. Available at http://timesofindia.indiatimes.com/articleshow/77830201.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cppst. (Accessed on January 22, 2021)

Introduction

This chapter explores the conditions of orphan children's education, plight status, and aspirations for being included in civil society. The various types of cultural and social restrictions on orphans or underprivileged children's educational particularizes, the type of identities that they belong to, the family system, and the motivation for special identity and better social identity have been looked into. The social, economic, and educational position of orphans in India is worse than that of other disadvantaged communities. There has not been any comprehensive work prepared for understanding the orphan children's status in the categorization and identity study. The lowest educational, social and political participation rate could be found among orphans from any corner of India. This chapter also explores how orphan children are changing their social position, through awareness and education. Inadequate data from various GOs and NGOs provoke the present field study to be carried out. Various agencies give various data that are not establishing the fact of the orphans in India. The negligence on orphans' classification and identity issues need emergency attention for the best of stateless, parentless, and identity-less children. Present research looked at a systematic explorative study for further research.

I. Details of the respondent

5.1. Mention full name (What is your name? Please mention it fully) (in frequency)

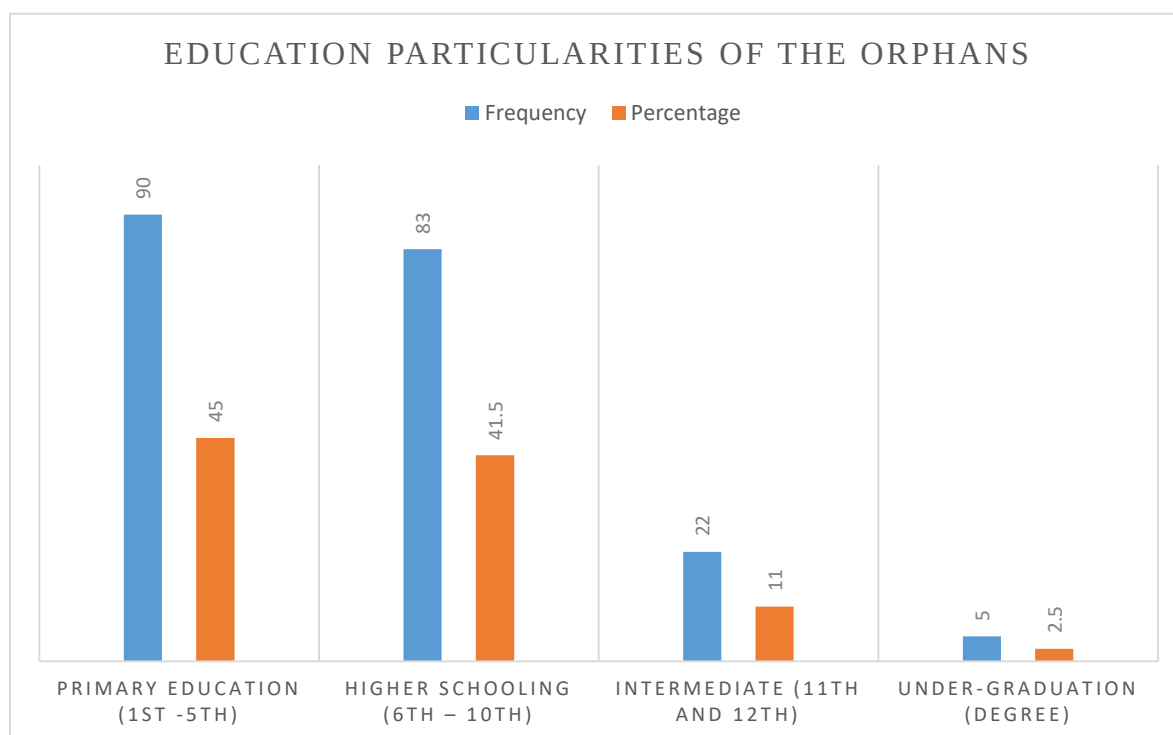
Question is provided to answer with the first name, second name and surname. All the respondents have names. Out of 200 respondents, 111 children were able to mention both their first names and surnames. 22 respondents have their first and second names along with their surnames. And a particular 67 respondents were not able to provide their surnames. When the researcher had a discussion on why they don't have a surname or second name-respondents have given mixed opinions such as they don't know their parent's name, they do not know the history of their family, some of them are having surnames and names given by institution or others, but they know that they have to use it for the best of their future benefit such as to the purpose of official records.

5.2. Age of respondents (What is your current age in years?) (in frequency)

Question is open-ended to answer. All the 200 respondents were between the age group of 6 to 21 years old. When the researcher's question is prepared to open ended based on recent development

by ICDS, CDPO, and State and Central adoption agencies, it stated that below 6 years children are not permitted to be kept or stay in orphanages. A majority of the orphanages can be found are of the kind, that don't have children of below the age of 6 years who don't have parents or relatives. It is also a risk factor for the institution for taking care of children below the age of 6 years. To avoid further complications and to avoid the continuous risky process of the JJ Act. The institution also plays a safe role in handing over the child to the District SGS and protection units or not joining them in their orphanages. The fact is that most of the orphanages are welcoming above 6 years old children now.

Figure 5.3. What is your highest education qualification? (in percentage)



Source: Computed data from field study, 2019

Chart 5.3 data is prepared out of the options that are provided such as Pre-Primary schooling (0-UKG), Primary education (1st to 5th), Higher schooling (6th to 10th), 4) Intermediate (11th and 12th), Under Graduation (Degree), Post-Graduation (P.G), M.Phil., PhD (Philosophy of Doctorate), and Others, if any with open ended. The above table shows the respondent's educational qualifications. The majority (45 percent) of the respondents were studying primary education. The

second majority 41.5 percent of the respondents were pursuing higher schooling. At this phase, most children will learn new things at school that could be different in orphan children's cases. Only 11 percent of the respondents were studying intermediate education while the other 2.5 percent were undergraduates. The interesting thing to note here is, gradually the educational atmosphere and prospects are missing as they grow. This is because of two reasons: one, orphan children age (six) in institutional care, and two, self-surviving needs make them dropouts. In other incidents, there might be a lack of direction, encouragement, competitive spirit, etc. It is hard to find a person studying post-graduation from orphanages because of the aftercare (21 years) issue for the orphan person. Cities like Hyderabad have a more tempting atmosphere for orphans as well as uncontrolled affairs for care homes to deal with a person who wants to pursue higher studies. Since the care and service are conditional, why would anybody take accountability after 18 unless there is profit? Legally speaking, a majority of the orphans are asked to move away after their rightful age of stay. If at all they want to study they are asked to take a few responsible works within the orphanage. 2.5% of undergraduates are involved in office roles in orphanages. A few staff, who are working, were once orphans from the same orphanage. They couldn't dare to move out because of lack of confidence. The people who are welcomed to work have an identity nexus between management and the orphan person. A few of them, who are yet to leave the institution expressed that they don't want to go out because there is no one except the institution. During holidays, a few children are asked to visit/stay in their homes with relatives, single parents, or other parents.

5.4. Mention full name(s) of parents or guardian or foster care (Please mention the full name(s) of your present parent(s) or guardian or foster care?) (in frequency and percentage)

The question is prepared to collect the information that the child has about their parent's full name. Out of 200 respondents, 132 respondents were able to recollect and give their parents' full names, and a few among them were able to give surnames too. The remaining 68 respondents were not able to provide their parents' full names. Data explains that 34% of children were orphans who are identity-less and do not know of their past. A majority of them have parents, know their background knowledge, know their family history, and have guardians or foster parents or relatives.

5.5. Present residential address (What is your present residential address?) (in frequency)

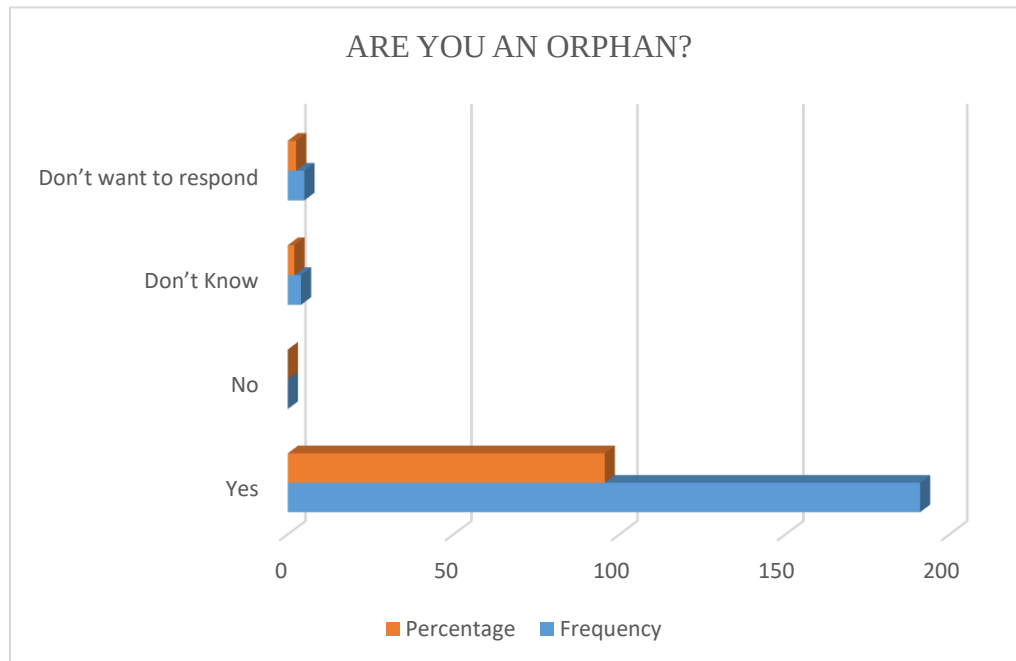
The present open-ended question is prepared to collect the possible information from the respondent's family backgrounds. Out of 200 respondents, 110 children have responded that they reside in the same institution and it is their address proof. The other 83 respondents have residence proof of their parents but in the helpless condition. The rest of the 7 respondents stayed in the hostel for their studies and then joined the orphanage because of being the children of single parents.

5.6. Permanent residential address (What is your permanent residential address?) (in frequency and percentage)

The present open-ended question is prepared to gather the information of family, parents, and address of the respondent. Out of 200, only 81 respondents answered that the present address is their permanent address. Of the remaining 119 got various reasons. Out of 119, 87 respondents said that they know their family address, but they don't have care and protection over there. The other 32 respondents said that they have an address however, their relatives and custodian residence as their permanent address for now. Compared to the present address, the permanent address shows 39.5% which is a low percentage of children who claimed that institution is the only option. Also, full/complete names of children and parents data presented, children with no surname are 33.5% and children with no parent's names are 34%. That means between 30 to 40% are complete orphans living in these institutions.

II. Details of orphan Life

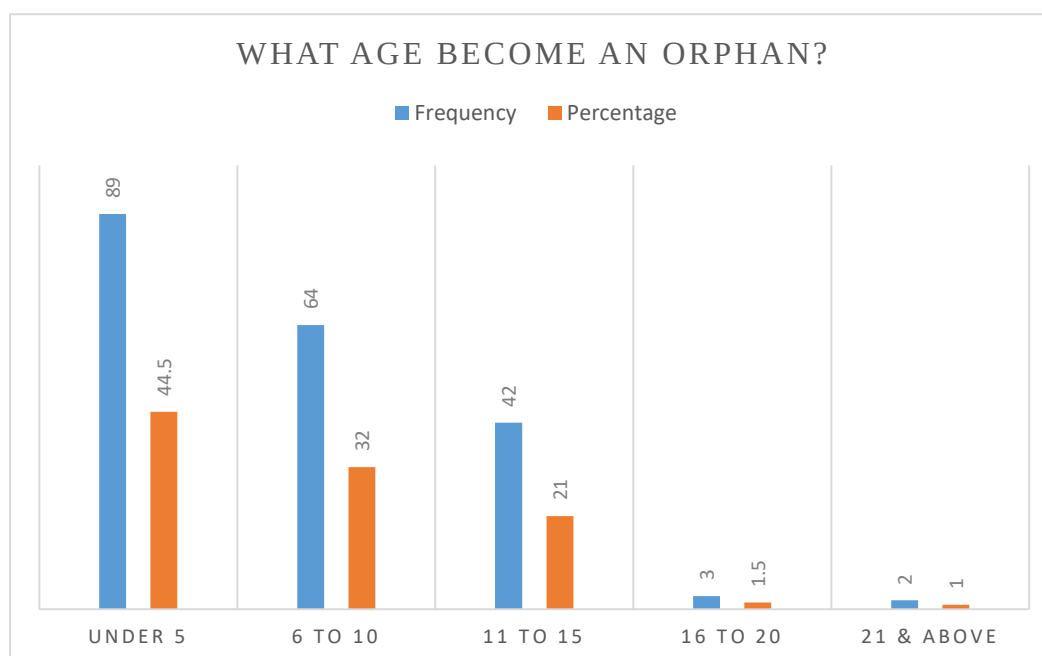
Figure 5.7. Are you an orphan? (in percentage)



Source: Computed data from field study, 2019

Chart 5.7 question is provided to answer with yes, no and don't know and don't want to respond. The chart above exposes children feeling for residing in an institutional care. 95.5 percent of the respondents have declared that they are orphans. Only 2 percent of the respondents were unaware of whether they are orphans or not, while 2.5 percent of the respondents didn't want to respond to the question. Don't know and not interested category respondents might be inferior or don't want to open up.

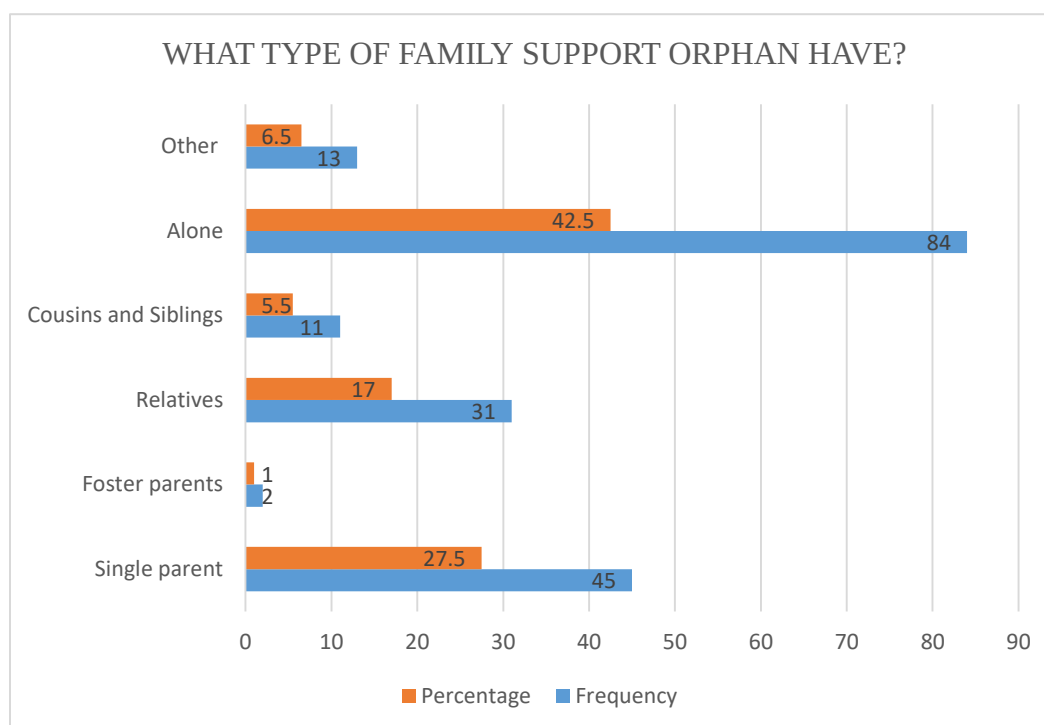
Figure 5.8. From which age have you become an orphan? (in percentage)



Source: Computed data from field study, 2019

Chart 5.8 questions prepared to answer with under 5 age, 6 to 10 age, 11 to 15 age, 16 to 20 age and 21 years above. The above chart shows at what age the respondents have become an orphan. The majority (44.5 percent) of the respondents turned out to be orphans under 5 years of age, while 32 percent of the respondents became orphans between the age group of 6 to 10 years. In developing countries like India, early-age orphans can become homeless due to various social issues and challenges. The above table also visualizes the same. Another 21 percent of the respondents became an orphan in the age group between 11 to 15 years. All the above-mentioned age groups are very essential for development of a child's psychological and physical growth. Only 2.5 percent of the respondents became orphans after the age group of 16 years and above. This category of children have matured in handling the orphan situation.

Figure 5.9. What type of family support do you have? (in percentage)

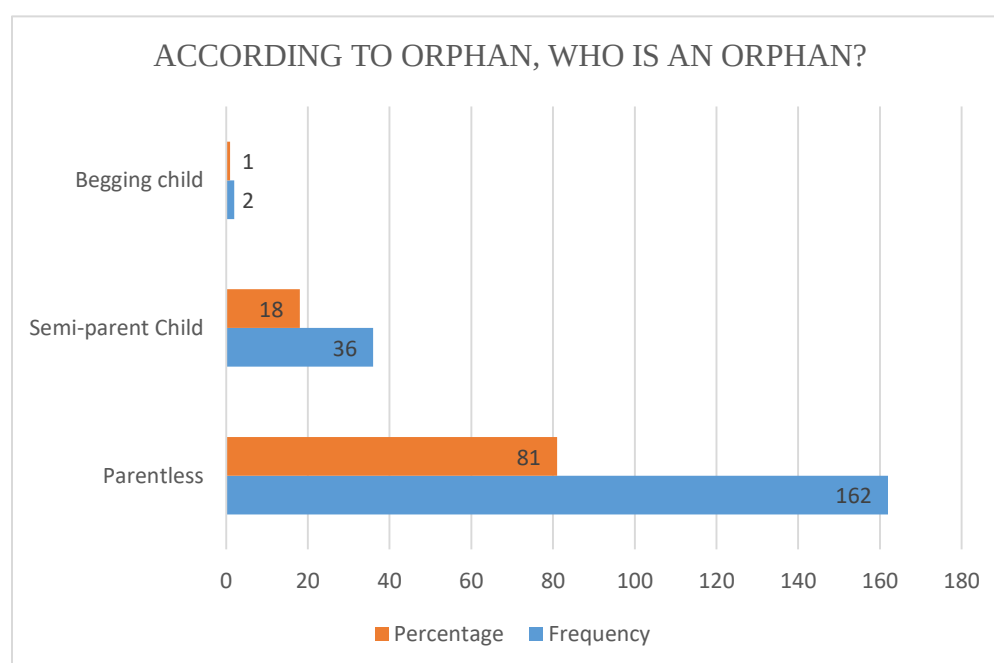


Source: Computed data from field study, 2019

Chart 5.9 question is provided with options to answer from joint, mother and father (nuclear), single parents, foster parent/s, relatives, cousins and siblings, alone, others and if other, please specify. The chart explained, what kind of family support they get as an orphan. When we look at the first two options, nobody has chosen them. It's very simple to understand that joint family and parents are the main reason and source of orphan life. Above chart explains that the majority 42.5 percent of the respondents were living alone and do not have family support other than the institution. Another 27.5 percent of the respondents were not having any support from their single parents. As children get no attention, they become single-parent orphans or if parents remarry, they need to be counted as complete orphans. Around 17 percent of the respondents were getting support from their relatives, in many cases, it was the relatives who joined children in the orphanages. Only 5.5 percent of the respondents were getting support from their cousins and siblings. 6.5 percent of the respondents were receiving support from others. They are childhood friends, neighbors, or other institutions. And there are 2 children who were adopted but then not interested in being with adopted parents. When the researcher asked respondents, in most cases

who stay with a single-parent family have expressed different opinions that mothers and also fathers have got separated from their living and had broken families. Of that majority of the parents abandon their daughters. Because once a girl child becomes a matured woman-they are afraid to invest in the daughter's future events. Even relatives also leave their female children in institutional care. Overall this is the reason why more female children are joined in institutional care and more male children are caught in the streets.

Figure 5.10. According to you, who is an orphan? (in percentage)

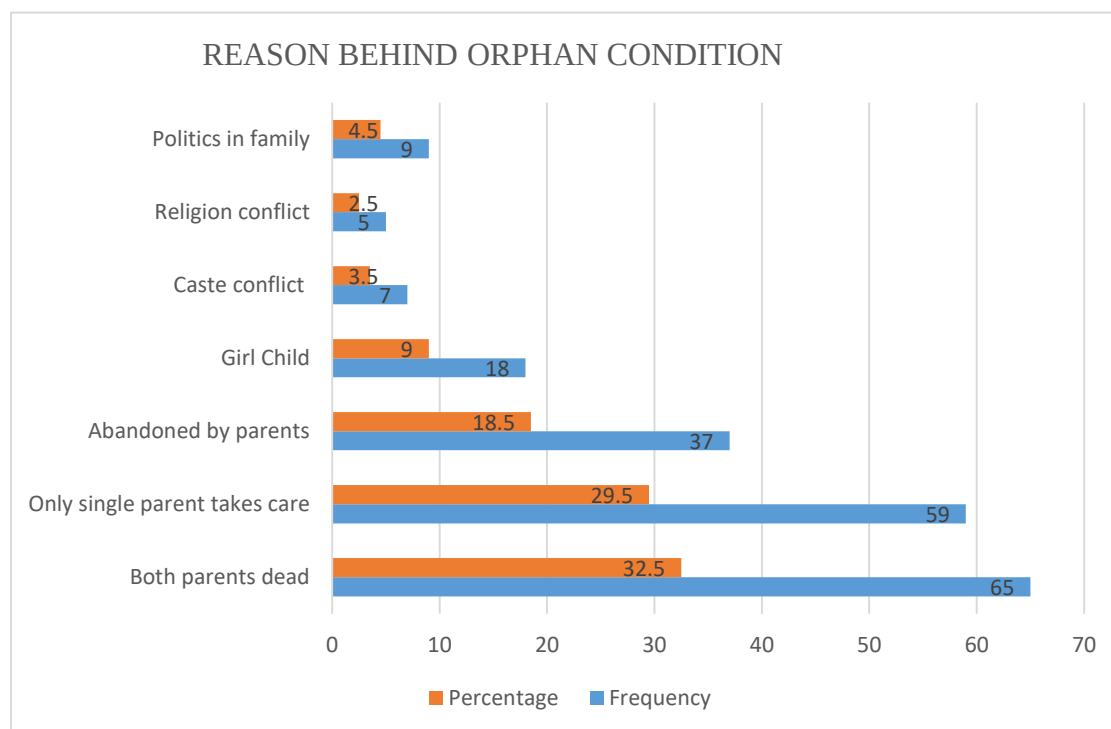


Source: Computed data from field study, 2019

Chart 5.10 provided multiple options for respondents whom they think of as orphans. In general, many believe being an orphan means being parentless, underprivileged children, and lacking support. Various children have various past experiences before they are brought into the institution. So, that is the reason other options are given for the children to feel free to express their opinion in the questionnaire such as child labor, street children, missing children, children with disability, children with HIV/AIDs, adopted child, child of a divorced parents, caste and religion conflict child, war conflict child, family poverty and others. Respondents only answered the listed issues in the questionnaire. That is, 81 percent of the respondents recognized parentless children as orphans while 18 percent of the respondents believed that a semi-parent child is an orphan. Only

1 percent of the respondents identified that a begging child is an orphan. Begging children are chosen as the answer, as they are helpless children, alone, and without care similar to orphans.

Figure 5.11. What was the reason behind your orphan condition? (in percentage)

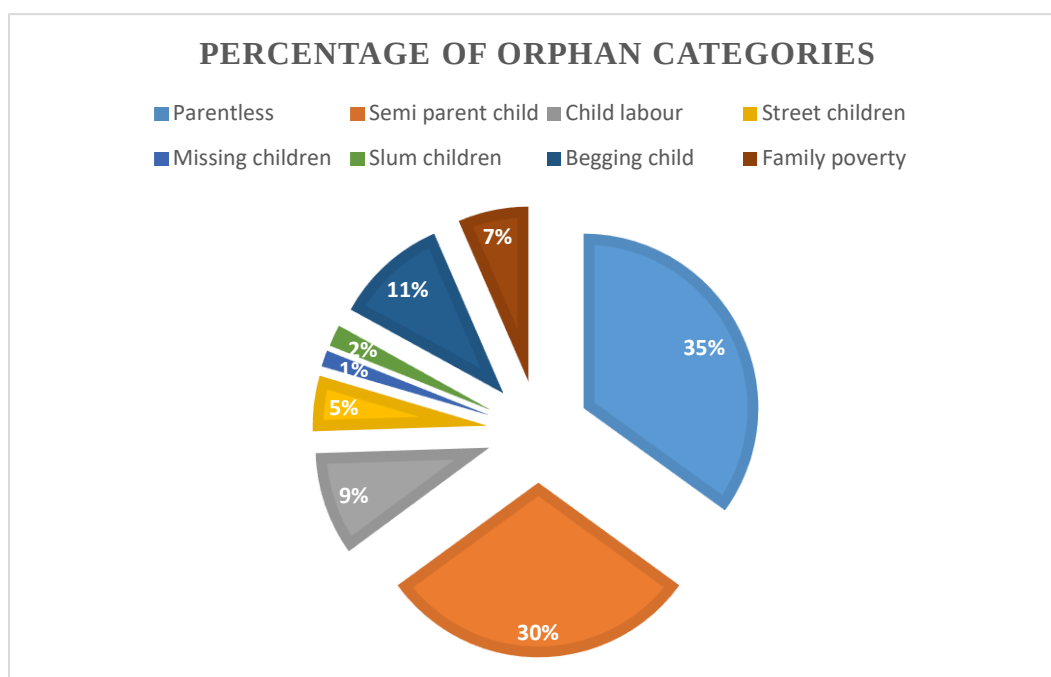


Source: Computed data from field study, 2019

Chart 5.11 shows 7 reasons out of 20 options that the questionnaire tries to find the reasons behind the orphan condition. The majority of 32.5 percent of the respondents became orphans due to the death of both parents. The study found that 29.5 percent of respondents identified that semi-parents were the reason for their orphan condition. It's no surprise to see that cultural aspects were also playing a significant role in becoming a reason for the orphan condition of these children in which 4.5 percent of the respondents stated that politics in the family made them become orphans, although 2.5 percent of the respondents stated religious conflict among the parents was the reason for the orphan condition. It is needless to explain that, religion along with caste plays an endless role in social life. This is not an exception for the orphan life, in which 3.5 percent of the respondents indicated that caste conflict was the reason behind the orphan condition. 9 percent of girls faced exploitation and were accused of their condition. There are many different reasons for

abandoned children being trafficked (hence abandoned), mentally challenged (hence neglected or abandoned), Persons with Disabilities (hence neglected or abandoned), prostitution (sold or abandoned or abducted or rescued), HIV/AIDS to parents (hence neglected or abandoned), HIV/AIDS to self (hence ran away or abandoned or neglected), drug addiction of parents, drug addiction of self, poverty (poor condition of the family), victim of disasters or accidents and cultural reasons (born out of illicit relationship or birth before marriage). When the researcher asked a few respondents about religion and caste conflicts, the respondents explained that their parents who died because of poverty, HIV/AIDS, accidents, or cultural reasons were reasons for them to become orphans. Another respondent answered that children who are physically and mentally acceptable were allowed to stay in orphan care homes. Such malpractices must not be allowed in the intuitions where they are supposed to give life to abandoned children. Therefore, different categories of children can fall under the orphan category but not the mentally, physically, HIV/AIDs and Persons with Disabilities. They are considered as Persons with Disabilities, not orphans. Respondents highlight that children have many issues and face multiple exclusion.

Figure 5.12. Please tick the categories listed below under which you fall under? (in percentage)

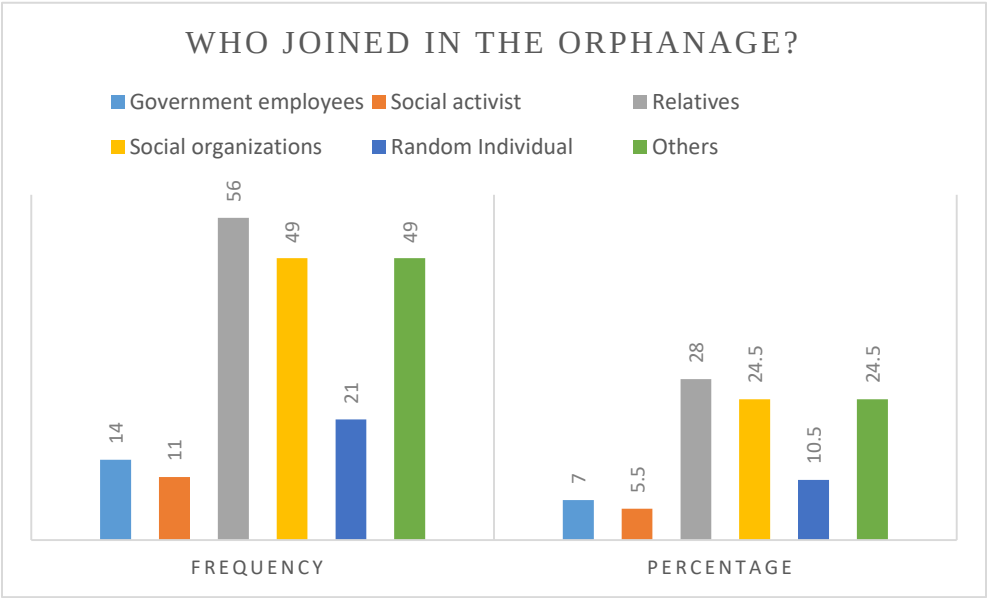


Source: Computed data from field study, 2019

Chart 5.12 classifies the category of orphan children. Query included other options such as children with HIV/AIDs, children with disability, adopted child, divorce of the parents, and caste conflict of the parents, religion conflict of parents and the war conflict child responses were not attempted. The chart indicates that orphan children do not come under a single category but they are of multiple categories. 35 percent of the respondents come under the category of parentless while 30 percent of the respondents come under the semi parent-child. 11 percent of the respondents come under the category of begging children while total 7 percent respondents come under missing children, street children, and slum children. The above-mentioned categories continue among the respondents without leaving child labor as another major category division among the respondents. Nearly 10 percent of the respondents stated that they come under the child labor category. All the mentioned issues were high and common among the respondents leading to their social exclusion in society.

III. Institutional life of orphan

Figure 5.13. Who joined you in the orphanage? (in percentage)

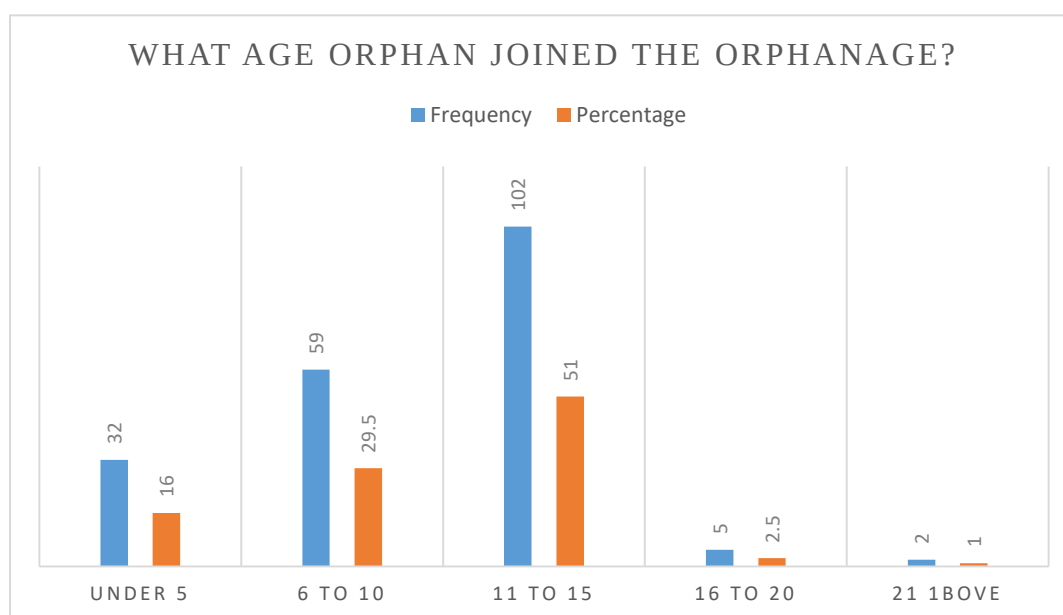


Source: Computed data from field study, 2019

Chart 5.13 explains the social responsibility of society, who joined the child in the care home institutions. The major role was played by the relatives, in which 28 percent of the respondents

were joined by relatives. In many cases when the child loses both parents, it was relatives who joined the children in the orphanage. Considering their social responsibility, the social organizations joined 24.5 percent of the respondents and they were equally admitted by others. 7 percent of the respondents were joined by Government employees while 5.5 percent of them joined by social activists. 10.5 percent of the respondents were joined by the involvement of unexpected individuals and being another category, they played a significant role in bringing abandoned children to the orphanages. But when we consider the orphan's life, they have to either enhance their skills or damage their life in the institutions once they join. Because developing countries have been equipped to develop a system without institutions which further adds to the mental and physical complications of the orphans. There is no one joined by the remaining two options which are friends and parents.

Figure 5.14. At what age did you join the orphanage? (in percentage)

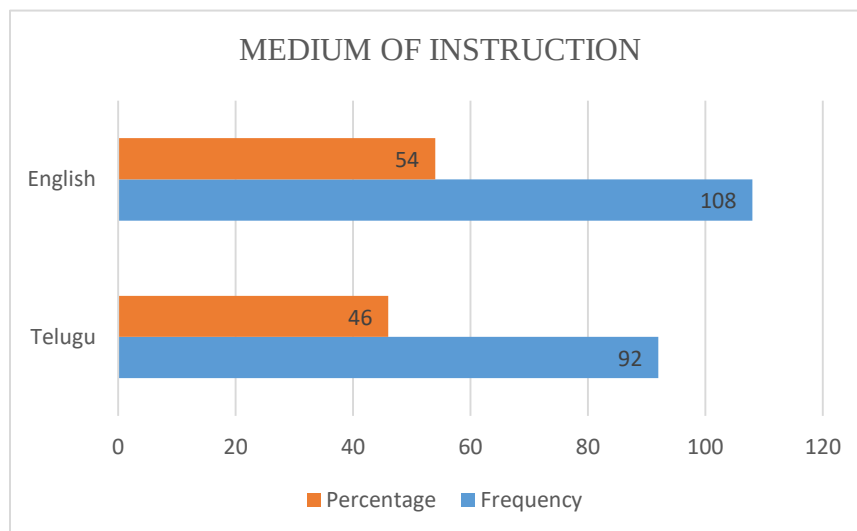


Source: Computed data from field study, 2019

Chart 5.14 questions are prepared with multiple options to answer at what age they are able to receive institutional care. Out of the total field children population, 16 percent of the respondents joined under the age of 5 years old. 20.5 percent of respondents joined at the age of 6 to 10 years

old. A majority, 51 percent of the respondents, joined at the age of 11 to 15 years old. The rest 2.5 percent at 16 to 20 years and 1 percent of the respondents joined at 21 or above age.

Figure 5.15. What is your medium of instruction? (in percentage)



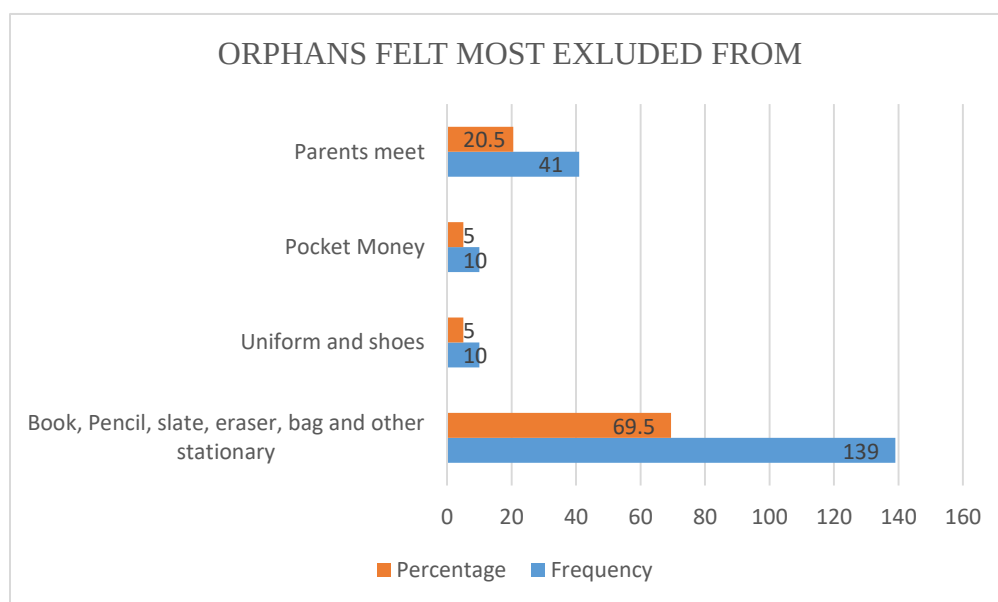
Source: Computed data from field study, 2019

Chart 5.15 shows the medium of instruction among the respondents. Hyderabad has Urdu as an influential language, options are provided to answer with Telugu, English, Hindi, Urdu and if any others. Education is one of the important assets to any child as well as to orphan children in particular. Because children being in the orphanage would not make any difference as their age grows. They grow with a lot of expectations, and plans for their upcoming life. In the same way, the majority of orphanages are trying to provide education in English medium. But due to poverty of orphanages and children's insecurity, 46 percent of the respondents continued in the Telugu medium. That means the governments and private English medium schools could only accommodate 54 percent of the orphans. However, not just Raju and Rahamtulla's (2007) study even previous similar studies (Sharma & Gakkar, 1991 and Pradhan, 1992) conclude that English medium children are accessing better emotional and mental adjustments²⁸⁸. It is noteworthy to add that few English medium schools have come forward to provide or give admissions to orphan

²⁸⁸ Raju, M. V. R., & Rahamtulla, T. K. (2007). Adjustment Problems among School Students. *Journal of the Indian Academy of Applied Psychology*, 33 (1), p. 76.

children in English medium and a few institutions could make it. States' initiatives should speed up in providing English education to all. So that all the orphans shall be benefited from availing a better life.

Figure 5.16. On which instances you felt most excluded from other children at school and hostel? (in percentage)

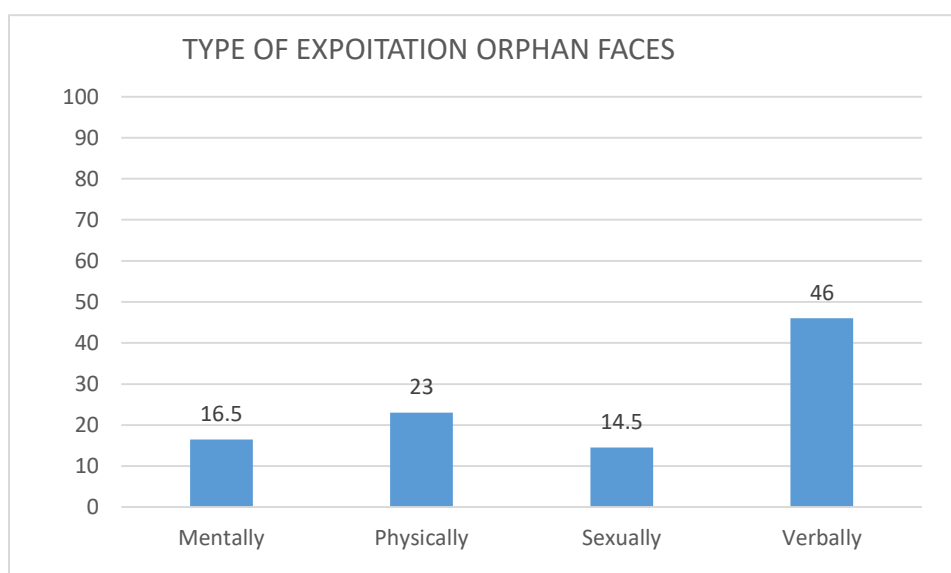


Source: Computed data from field study, 2019

Chart 5.16 Question is prepared to answer with stationary (Books, pencil, slate, eraser, bags and other), uniform and shoes, lack of teacher care or attention, while playing games, when being with friends, pocket money, during parents meetings, transport facilities and if others with open ended. The chart shows the instances of exclusion from the respondents at school and hostel. Having parents and not having, reflect the lives of children at school and hostel. Because all children need an instant and passionate care at school or hostel. It does mean that all the respondents were staying away from their families and relatives. That means children do not have an opportunity to explain or inform parents of any kind of issues to parents. Any kind of happiness and sadness matters make them weak for not being able to share as other children do with their parents. However, the chart shows that 69.5 percent of the respondents felt excluded from other children at school and hostel for not having books, pencils, slate, erasers, bags, and other stationery either from the parents/relatives or by the institution. Another 10 percent felt excluded for not having uniforms

and shoes, and pocket money. Finally, the remaining 20.5 percent of the respondents felt highly isolated during their parents' meeting. It is very significant to understand the child's emotional attachment to parents. Exclusion at school and hostel would lead to psychological and physical weakness of the child.

Figure 5.17. Have you ever been exploited by anyone? Please mention the type of exploitation? (in percentage)



Source: Computed data from field study, 2019

Chart 5.17 exposes orphan exploitation within the orphanage. Respondents, which is 46 percent of them were facing verbal abuse by the care homes in the name of caste, religion, behavior, region that they come from, etc. Child sexual exploitation and pornography are highly criminal activities that are serious violations of child rights. The chart highlights the need to increase public awareness in institutions to combat the exploitation of helpless children. It also highlights how far the institutional care and protection of children are safer. According to Goldman and Anastasi²⁸⁹ orphan and abandoned children are frequently the victims of all the above mentioned problems in the chart. There was 14.5 percent of the respondents faced sexual exploitation while 23 percent of

²⁸⁹ Sinha, A., Lombe, M., Saltzman, L. Y., Whetten, K., & Whetten, R. (2016). Exploring Factors Associated with Educational Outcomes for Orphan and Abandoned Children in India. *Global Social Welfare*, 3 (1), p. 23.

the respondents were victims of physical abuse, yet, physical exploitation is a semblance of sexual exploitation. 16.5 percent of the respondents have gone through mental exploitation. This kind of anxiety and anger can be witnessed in the children who are not included and made to feel eliminated from the group. They need a proper tender atmosphere, which an institution can't afford, and have to deal with the issues of instances like this. An individual doesn't give attention to the people afflicted with poverty, marginalization, suffer from mental illness, being orphaned, not protected, not educated and not being able to reach their true potential in life.(UNICEF-2019)²⁹⁰.

Table 5.18. How much do you agree or disagree with the following statement? (in percentage)

S/N	Agree or Disagree	Frequency	Total	Percentage	Total
1	I was provided with a tutor at orphanage	40 Agree	200	20 Agree	100
		160 Disagree		80 Disagree	
2	I was taught foreign languages as curriculum in my school	20 Agree	200	10 Agree	100
		180 Disagree		90 Disagree	
3	I have struggled a lot to pay my education fee	96 Agree	200	48 Agree	100
		104 Disagree		52 Disagree	
4	I have suffered a lot to take care of my basic needs in my life	171 Agree	200	85.5 Agree	100
		29 Disagree		14.5 Disagree	
5		183 Agree		91.5 Agree	

²⁹⁰ Op. cit.

Different forms of exploitation is still there in my life	17 Disagree	200	8.5 Disagree	100
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Source: Computed data from field study, 2019

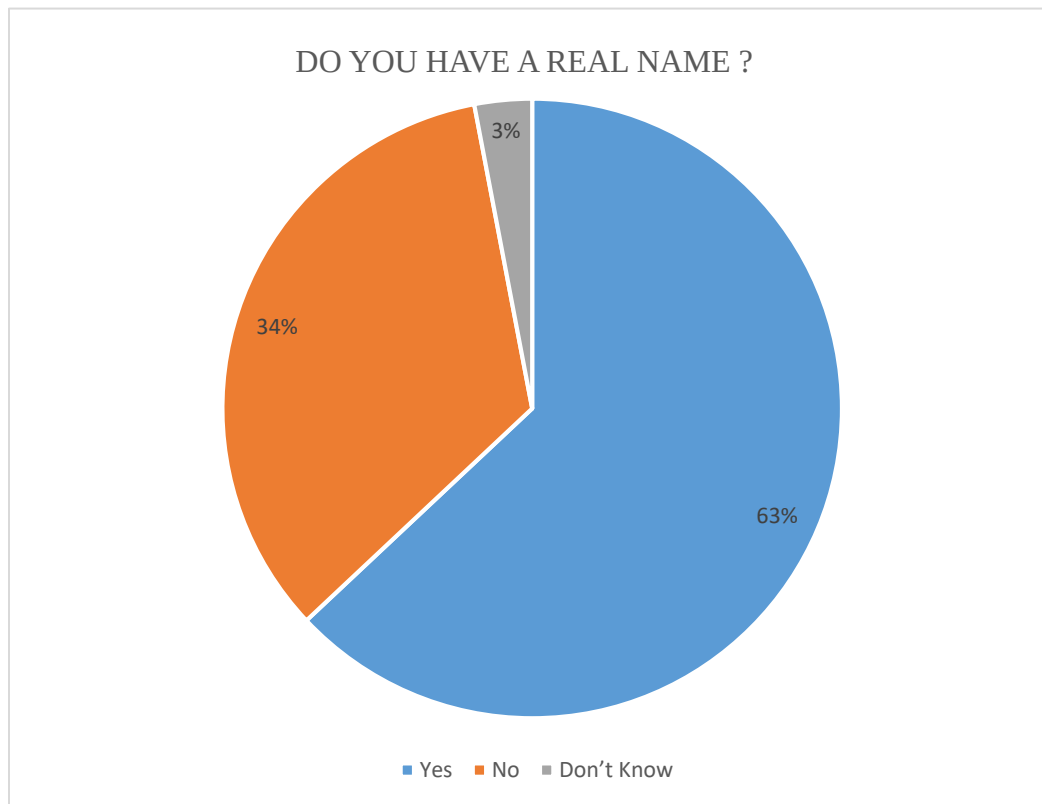
Table 5.18 provides how children can think more about their identities related issues. 20 percent of the respondents agreed that they were provided tutors at the orphanage while 80 percent disagreed. The table also brings out the medium of Instruction among the respondents. Since nearly half of the respondents joined Telugu as a medium of instruction, they are not exposed to the importance of foreign languages as a curriculum, which is highly marketed in an International School. This is to be confined only to international Schools which categorically exclude orphans. The right to education for the orphan is nothing but the mercy of the public and government. Only 10 percent were provided foreign language in their curriculum while 90 percent are not even aware of it. It has been observing that national and international schools are competing with each other to provide quality education. Unfortunately, in a country like India, the quality of education is provided at a huge price. India is struggling to at least pause the record instead of going down in the Indian literacy rate²⁹¹ from 74.04 percent. No poor in India can avail foreign languages because of the government. No state or central government is interested in dealing with such costly affairs for the best of the nation. Politicians wanted to neglect the quality of education and market it for their own good. Thereby it makes children feel discriminated against when they go for jobs, interviews, and other career-building opportunities. Many studies have argued that ‘education has become a business model in India, instead of providing free and quality education for all. 48% percent of the respondents were, directly and indirectly, orphans who were struggling to pay their education fees. As they come from a helpless background, a majority of 85.5 percent of the respondents suffered a lot to take care of basic needs in their life while 14.5 percent of them were isolated. As they age, orphan issues also carry many other problems in their life. 91.5 percent of children reported that they are still facing different forms of exploitation in their life.

²⁹¹ Press Trust of India. (September 8, 2013). Tripura Beats Kerala in Literacy. *The Times of India*. Available at <https://timesofindia.indiatimes.com/home/education/news/tripura-beats-kerala-in-literacy/articleshow/22416019.cms> (Accessed on January 29, 2021).

IV. Personal Identity of orphan children

A) Names and surname:

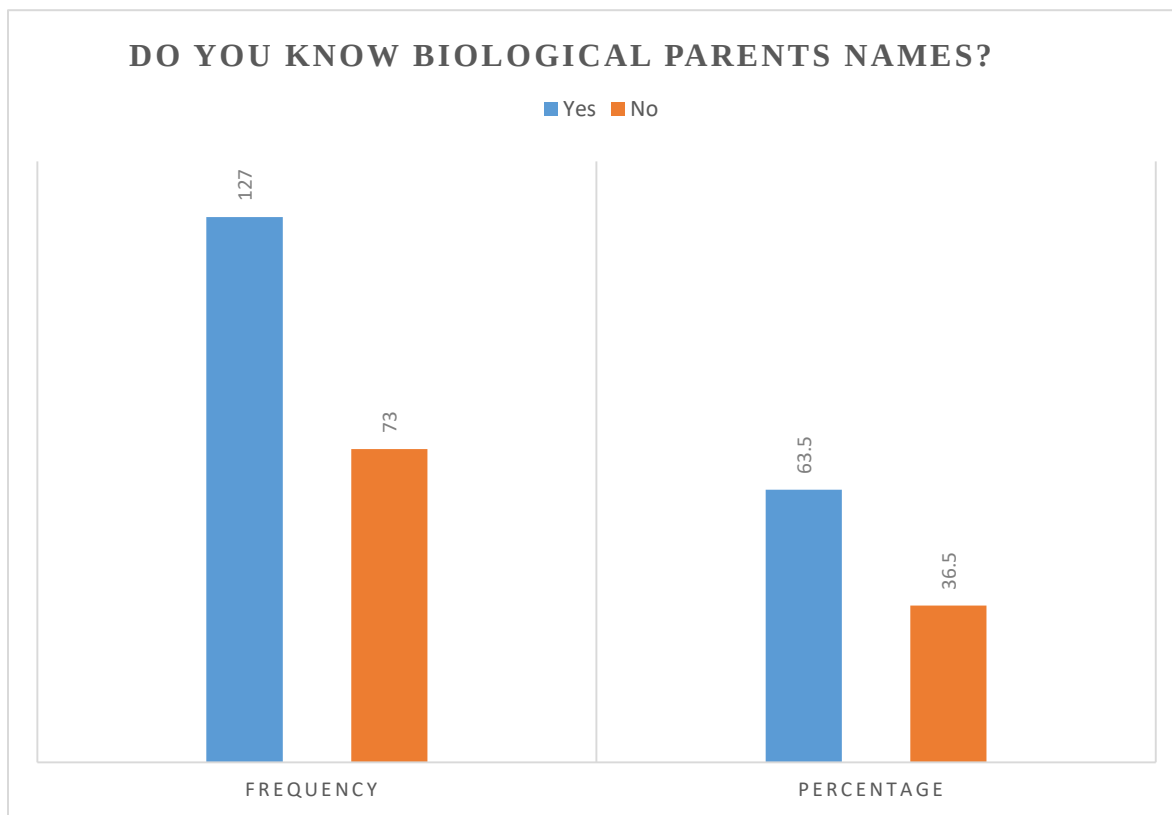
Figure 5.19. Do you have a real name? (in percentage)



Source: Computed data from field study, 2019

Chart 5.19 describes the real name of the respondents. Around 63 percent of the respondents have a name given/liked by the family. 34 percent of the respondents have no real name as well 3 percent of the respondents are unaware of their name, and who has given it. No real names means that they are not given a name by their loved ones or family members. Names always play an important role in identifying individuals for social welfare schemes, particularly in developing countries. A few children who join the orphanages at an early age will face such a situation. Hence, the no-name and not aware categories are orphans whose names are given/provided/adjusted by various sources.

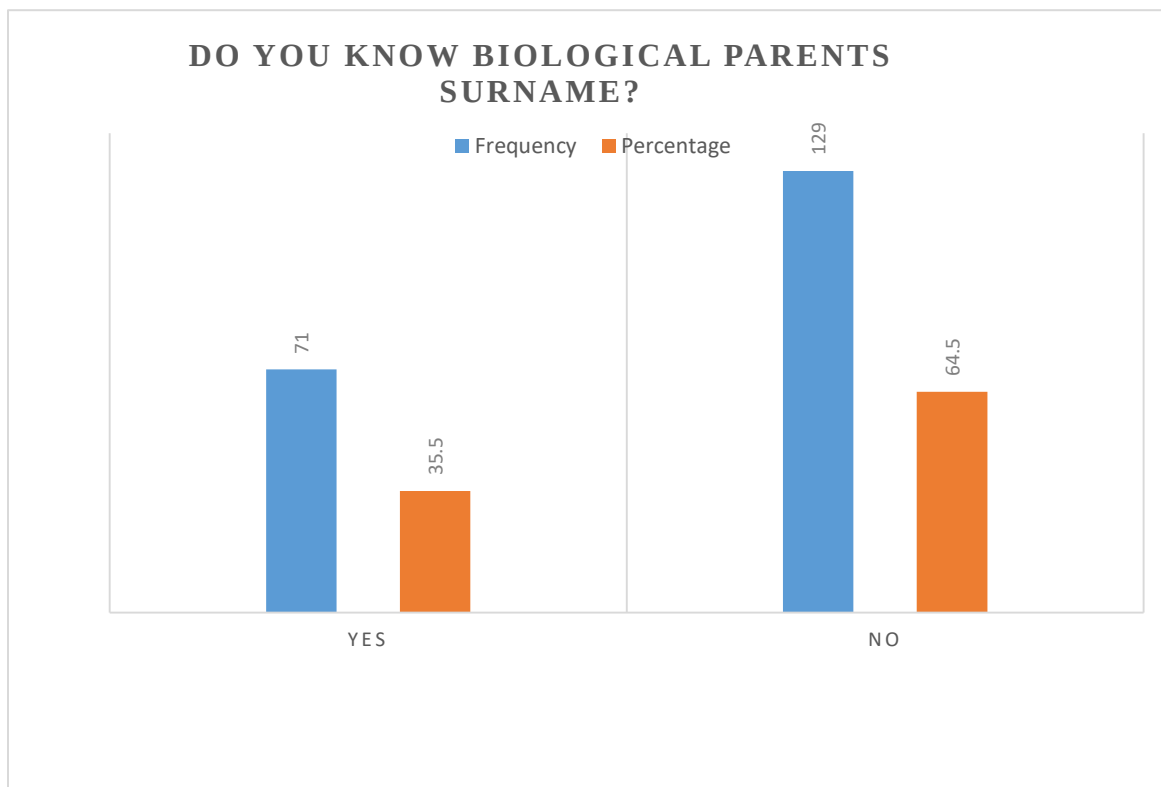
Figure 5.20. Do you know the names of your biological parents? (in percentage)



Source: Computed data from field study, 2019

Chart 5.20 explains the names of biological parents, answered without opting don't know option. 63.5 percent of the respondents were aware of their biological parents' names, and the rest 36.5 percent of the respondents were unaware of their biological parents' names. This chart indicates that a child who knows the name of the parents must have lived with them for some time. Wherein other sections of the respondents might have been rescued at the time as newborns. It is noteworthy to add that whenever we identify the abandoned child in the streets or on bus stands or in any other place- the first question children are asked is "what is your father or mother's name." Hence, the biological parent's name and identity play a crucial role among the orphan children

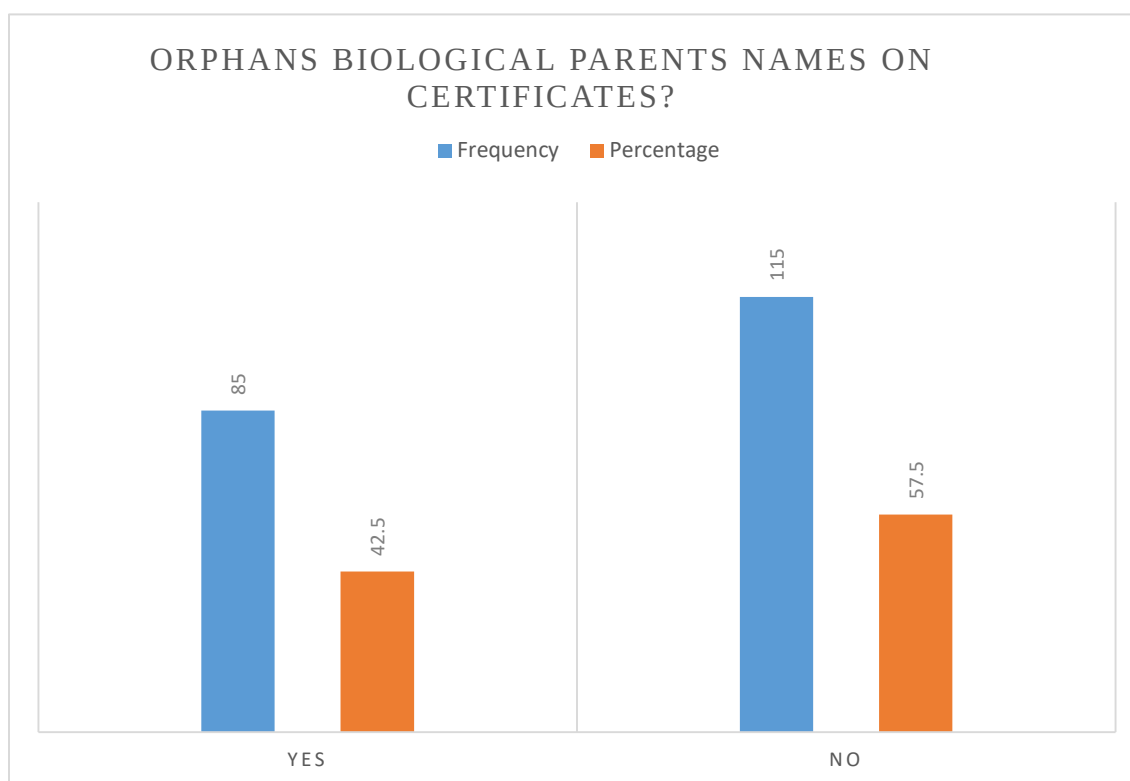
Figure 5.21. Do you know the surnames of your biological parents? (in percentage)



Source: Computed data from field study, 2019

Chart 5.21 classifies the surname of the biological parents, answered without opting don't know option. Surnames continuously play a significant role in identifying the individual social category. For instance, in Telugu states we have, Reddy, Naidu, Sharma, Rao, and so on. Approximately 35.5 percent of the respondents were aware of the surnames of their parents. A majority of the respondents 64.5 percent were not aware of the surname of the parents. Explicitly, the caste of parents that give a hint of the community they belong to would play a key role in child's further prospects. In the scenario of the child, not being able to recollect the names of the parents- the surnames would help to find the place or community of the child.

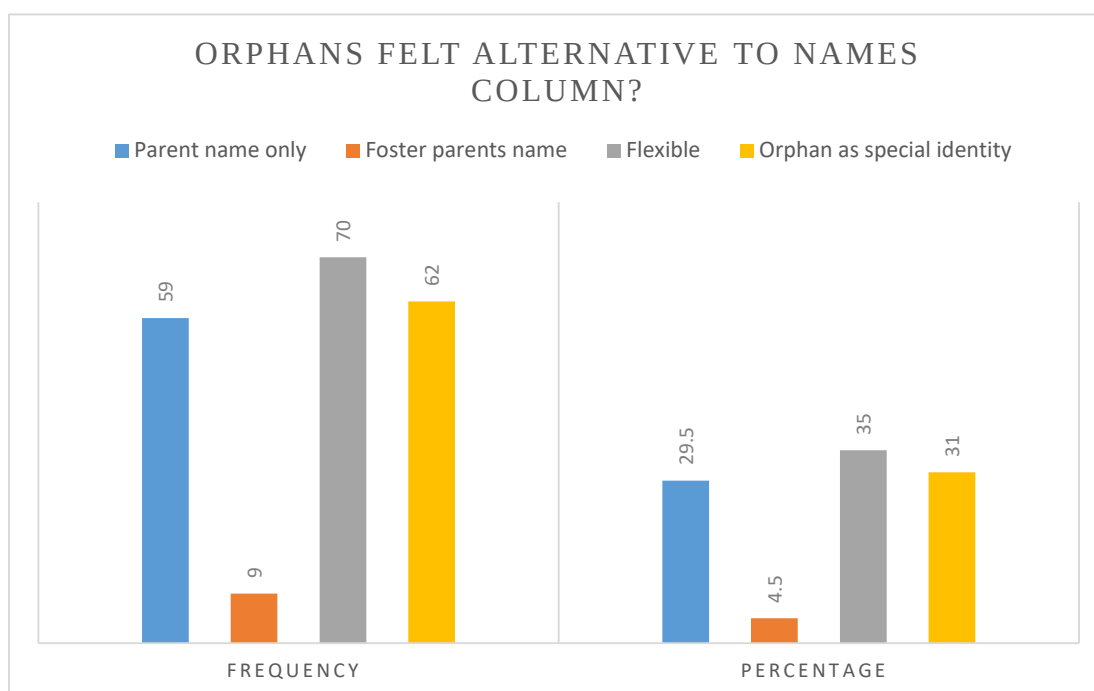
Figure 5.22. Are the names of your biological parents included in your certificates? (in percentage)



Source: Computed data from field study, 2019

Chart 5.22 elucidates the presence of the parents' names on the children's certificate, answered without opting don't know option. There are different types of certificates mostly recognized by the government's agencies. Generally certificates clear the gap between the individual and authorities. The above table shows that 42.5 percent of the respondents included their biological parents' names and 57.5 percent of the respondents has not included because they are not aware of their biological parents. As well, in a few instances organizations/community/care homes are taking privilege in providing names on the OC. They are not thinking of the child's future availability and the struggle that orphan children have to face. Certificates are always an important document in an individual's life, however, an orphan's downfall begins when a random identity is shared on a temporary rationale but will not be available for their future activities.

Figure 5.23. According to you, what other options should be mentioned along with the parents name column? (in percentage)



Source: Computed data from field study. 2019

Chart 5.23 establishes the significance of the parent names in the certificate or any other document. For the general public, it would appear as an always remembered option whereas it is a constant confusion for the orphan children for mentioning their parent's name in the documents. 29.5 percent of the respondents agreed to certify their parents' names in the documents. Around 35 percent of the respondents were accepted to be flexible while 31 percent of the respondents asserted to have a special identity which is "Orphan Special identity"- this would appear as an emerging identity among the respondents which is necessary to recognize them with special identity. Here it is important to observe flexibility and orphan special categories. The flexible children are forced to accept temporarily arranged names. Orphans as special category respondents are complete or state-less orphans who have experienced a lack of love and untrue parents' names. This chart concludes by bringing about 4.5 percent of the respondents stating that the foster parent option should be mentioned in the documents. The foster parent column clears that a few children declined while adopting and children who want to be with some admiring families. The rest relatives' names and other options are not opted.

Table 5.24. Do you agree or disagree with the following statement? (in percentage)

S/N	Agree or Disagree	Frequency	Total	Percentage	Total
1	I'm happy with my existing names and surname column	111 Agree	200	55.5 Agree	100
		89 Disagree		44.5 Disagree	
2	I'm happy with my existing parents' names column	123 Agree	200	61.5 Agree	100
		77 Disagree		38.5 Disagree	
3	I'm happy with my name only but not with surname	99 Agree	200	49.5 Agree	100
		101 Disagree		50.5 Disagree	
4	I'm happy with my Surname only but not with name	83 Agree	200	41.5 Agree	100
		117 Disagree		58.5 Disagree	
5	There should be an option for updating orphan or parents' names 'after 18 years'	195 Agree	200	97.5 Agree	100
		5 Disagree		2.5 Disagree	

Source: Computed data from field study, 2019

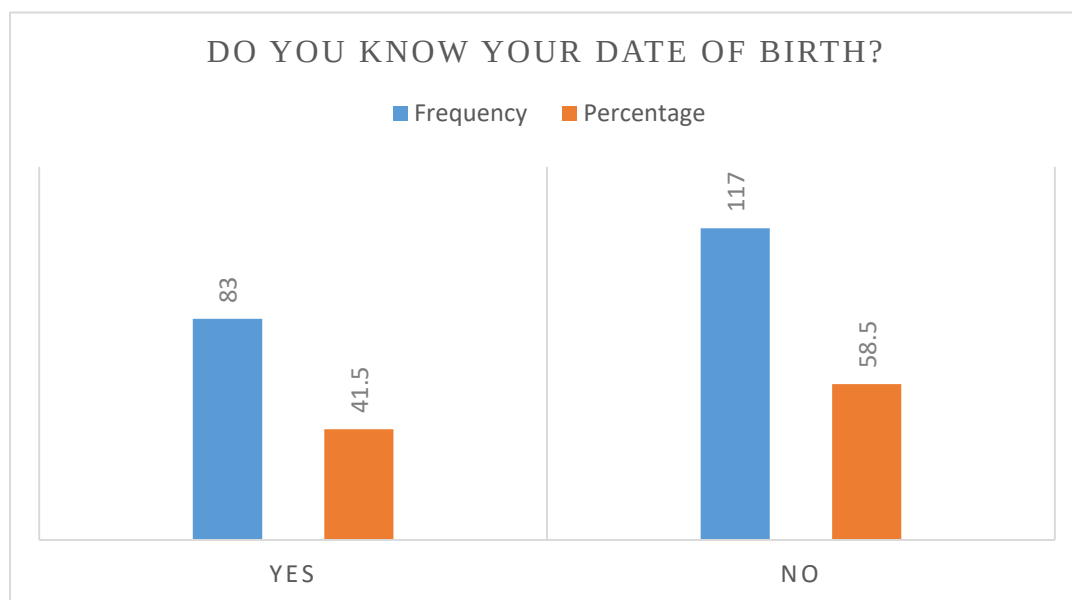
Table 5.24 shows the agreements and disagreements on the existing self-names and family. Children of influential social and personal identities of family and location can be the reasons for negative or positive interactions²⁹². Among 200 respondents 55.5 percent of the respondents were

²⁹² Autiero, G. (2015). Social and Personal Identities: Their Influence on Scholastic Effort. *Review of Social Economy*, 73 (1), p19.

happy and agreed with the existing names and surname column, while 44.5 percent of the respondents disagreed. The second section explains that 61.5 percent of the respondents were happy with the existing parents' names column and 38.5 percent of the respondents disagreed with the option. The third section of the table clarifies that an almost equal proportion of the respondents agreed and disagreed with having an existing name only but not with the surname. It is to be estimated that- surname identity may bring out the caste barrier which haunts them till death. However, the researcher found children who are proud to be with surnames. And others are insecure about their surname identity. That may be the reason why 58.5 percent of the respondents disagreed with the surnames. The last section of the table explains the option for changing the parents' names in the future. The highest number of respondents nearly 97.5 percent of the respondents asserted that there should be an option for updating orphan or parents' names after 18 years. It is because the majority of children are living with someone's name and they are not interested in existing one. They are willing to change it in the future. But the researcher found that there are any such efforts for people who are in aftercare. Researcher couldn't find anyone doing such because most of them stopped aspiring for further education and settled for some work for livelihood purposes.

B. Documents problems of orphan children

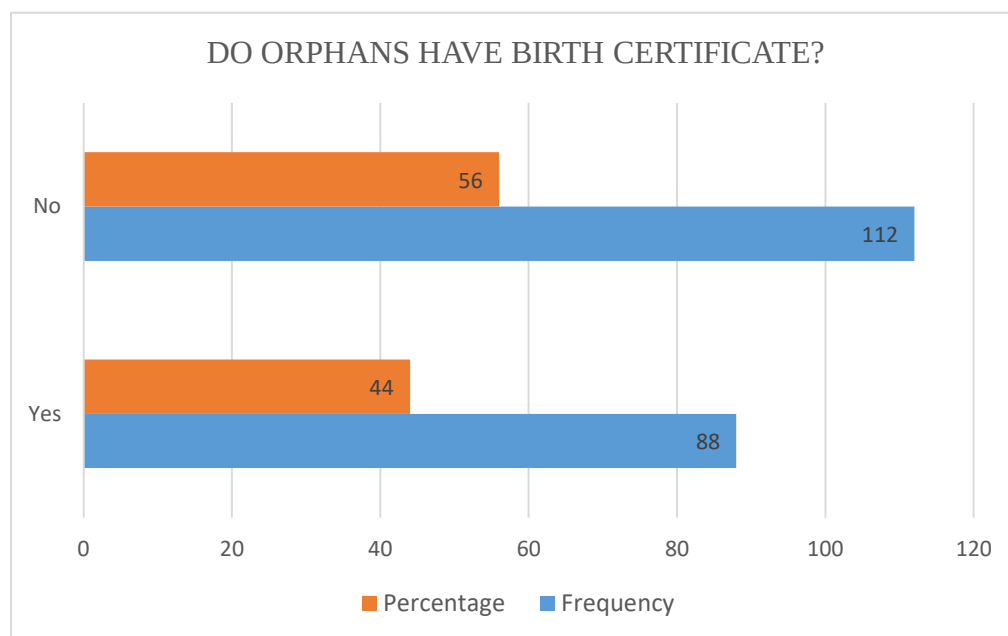
Figure 5.25. Do you know your date of birth? (in percentage)



Source: Computed data from field study, 2019

Chart 5.25 elucidates yes or no answers without opting don't know the birthday of respondents. Around 41.5 percent of the respondents have a date of birth. However, the rest 58.5 percent of them don't have their true date of birth. This clears the children's date of birth were amalgamated with the help of an orphan agency and in helpless condition while they were as a child. Birthdays always give a positive pleasure in the individual life²⁹³. However, orphan children had to receive a fake birth date to avoid any official complications since there is no rule or procedure for mentioning such date rightfully or legally.

Figure 5.26. Do you have your birth certificate? (in percentage)



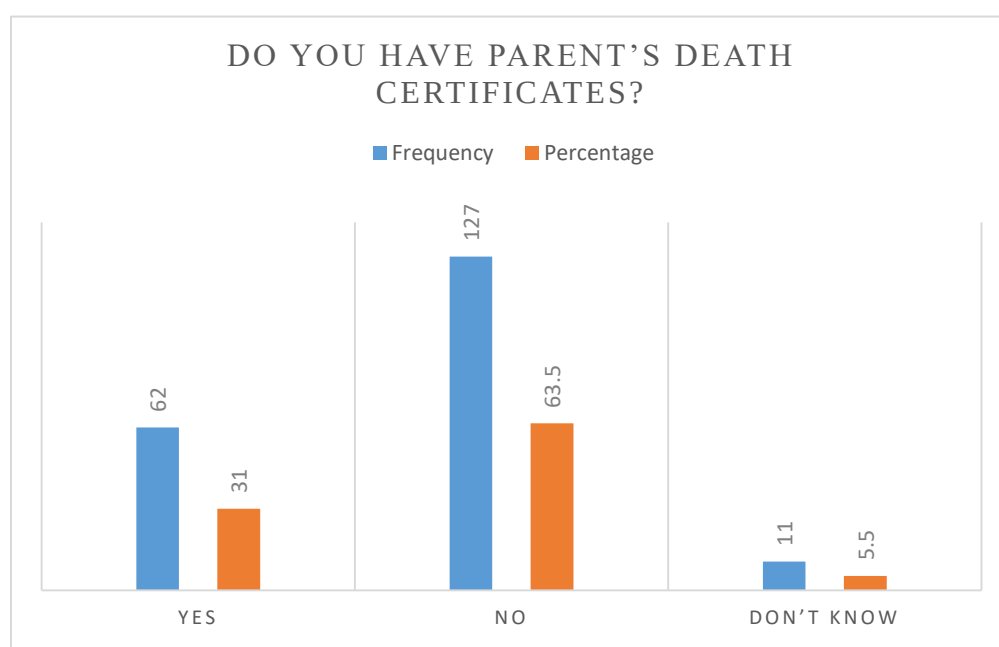
Source: Computed data from field study, 2019

Chart 5.26 Question is asked to answer with yes, no, and don't know options. The chart shows how many respondents are with/without a birth certificate. Birth certificates always play a major role in applying for self or government welfare schemes. Only 44 percent of the respondents have a birth certificate while 56 percent of the respondents don't. Since orphan children don't know where

²⁹³ Freyman, R. (1965) Further evidence on the effect of date of birth on subsequent school performance. *Educational Research*, 8 (1), pp. 58 & 59.

they were born, it is highly difficult for them to avail a birth certificate officially. Because for every public welfare, children need to have the certificate- otherwise, they will be excluded from the government system. The total date of birth percentage contradicts the above chart because 58.5 percent of respondents don't have a date of birth but 41.5 children can access birth certificates. Out of 58.5 percent respondents, five children shared that they get it done with the help of well-wishers in the MRO or MPDO with fake dates. The remaining 112 children are living without the certificate.

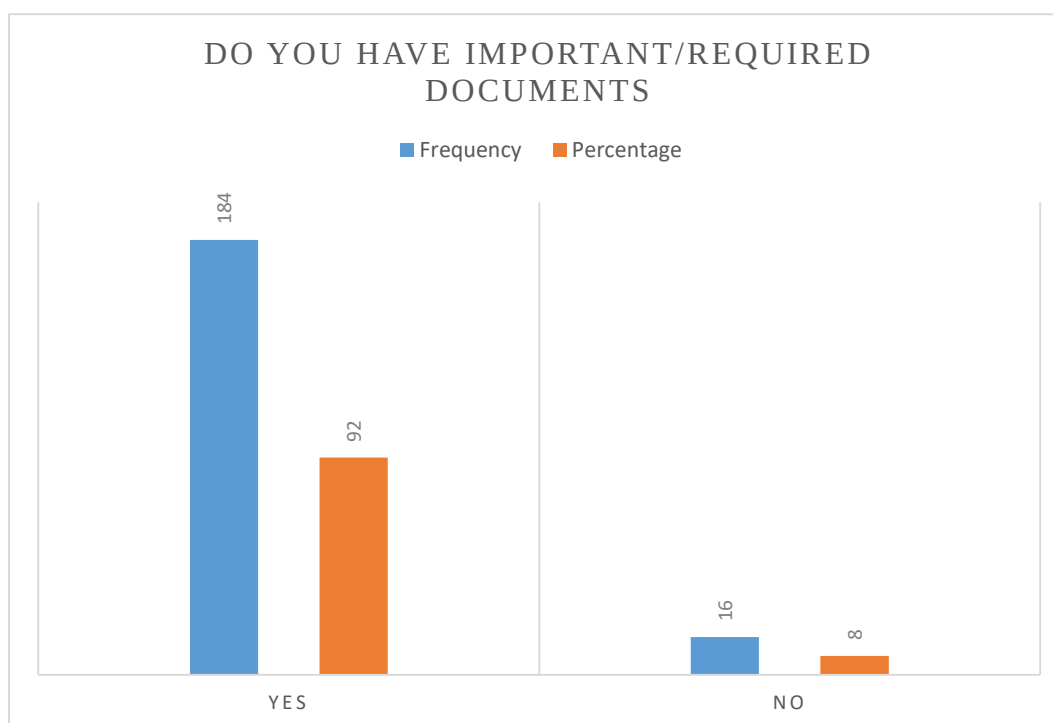
Figure 5.27. Do you have parent's death certificates? (in percentage)



Source: Computed data from field study, 2019

Chart 5.27 Question is asked to answer with yes, no, and don't know options. The chart shows whether respondents were holding the parent's death certificate or not. Only 31 percent of the respondents were able to access their parent's death certificate while 63.5 percent of the respondents are without it. It doesn't mean that 127 respondents' parents passed away. The first reason is due to the helplessness of the children to get it done or never feeling that is useful. Second, out of 127 respondents, parents might be alive and become orphans due to other reasons. Both the reasons also apply to the 5.5 percent category of children who don't wish to share.

Figure 5.28. Do you have other important/required documents with you? (in percentage)



Source: Computed data from field study, 2019

Chart 5.28 Question is asked to answer with yes, no, and don't know options. The chart describes the important or required documents of the respondents. The majority of respondents, 92 percent, are with more than one important or required document. It can be OC, birth certificates, death certificates of parents, school certificates, Aadhaar, bank accounts, ration cards, etc. Only 8 percent of the respondents don't have any important or required documents as mentioned above. This is because children are not aware, have not seen any related documents, also they are yet to join schools. Except for the care home record, they don't have any other registered proof. Normally, the majority of orphan children are forced to accept or provided with someone's identity to meet the necessary procedures. So, 8 percent of children are yet to receive the documents. Children yet to receive important or required documents will be decided soon by the institution's management.

Table 5.29. Did you find any difficulty in getting the following documents due to problems in your names, lack of parents' name, and lack of valid address proofs? (in percentage)

S/L	Lack of names proof	Frequency	Total	Percentage	Total
1	Aadhaar card	118	200	59	100
2	Caste certificate	62		31	
3	Residential certificate	123		61.5	
4	Bank account book	102		51	
5	Ration card	49		24.5	
6	Study certificates	61		30.5	
7	Election ID	3		1.5	

Source: Computed data from field study, 2019

Table 5.29 Question is asked to answer with options such as Aadhaar Card, Caste Certificate, Residence certificate, bank account book, ration card, study certificates, election ID card, income certificate, pan card, driving license, gas connection, land certificates, house registration and others, if any. The table establishes the strong commitment to finding the difficulty while orphans are availing documents. Orphan children flee to different places, so they will not have proper identification names and lack documents as well, therefore, it is difficult to get the certificates from any agency. This needs to be addressed by the public institutions with proper procedure behest of orphan rights. Aadhaar is an official individual identification by India and is another important document for the government welfare beneficiaries. So, 59 percent of the respondents faced difficulty receiving Aadhaar cards due to a lack of parents' and other proof. Another essential document is the caste certificate which plays a critical role in determining admission into learning

or employment in India. This is why orphan children were asserting in the field work when the researcher asked about caste certificates, they expressed an easy as well as a common identity so that they need not run around the government offices for getting caste certificates, etc.

Residence is a very important need among orphan children because the majority of them lack such necessities. 61.5 percent, the highest number of the respondents were facing trouble in arranging themselves with the residence certificate. In most cases, complete orphans will not have any residence. These sensations need to be explored while making orphan policies because the government considers a low-priority about the orphan basic problems before or after institutional care. After globalization, cash transactions are happening through different electronic sources. Hence, 51 percent of the respondents are facing issues while availing of a bank account itself. It will be difficult for orphans to get and manage online bank accounts. 24.5 percent of the respondents faced difficulty while receiving the public provision (ration) card. Due to this, since they are without documents, a few responded that they had to work as tenant agriculture labor for livelihood needs for institutional care. Another important element that is 30.5 percent of the respondents faced problems in receiving the study certificate, since the parents' names were not properly included in the educational certificates.

The election identification card is another important document that helps the young child to elect the state representative. 1.5 percent of the respondents had difficulty in getting an election identification card. As we discussed in the above section the age of the respondents, there are only 2.5 who are above 18 and are in undergraduate studies. This makes us assume that most orphanages facilitate children only who are below the age of 18 years. So, very few institutions care to provide aftercare assistance according to their convenience. As Brunet, G. (2011)²⁹⁴ writes that between 1810 to 1824 a study found two reasons for the difficulty of orphan children's documentation: one reason is regarding guardian proceedings, and the other is, because of the age restriction of orphans. Hence, for orphan children, all the above-stated certificates would help in declaring them as a socially included and identified citizen, otherwise, they will be orphaned again by the government.

²⁹⁴ Op. cit, p. 2.

Table 5.30. Do you agree or disagree with the following statement? (in percentage)

S/N	Agree or Disagree	Frequency	Total	Percentage	Total
1	Orphan children face difficulties in getting required documents	197 Agree	200	98.5 Agree	100
		3 Disagree		1.5 Disagree	
2	Orphan children are not properly acknowledged by government	110 Agree	200	60 Agree	100
		90 Disagree		40 Disagree	
3	Date of birth should not be made compulsory for availing any government schemes for orphan	122 Agree	200	61 Agree	100
		78 Disagree		39 Disagree	
4	Death certificate of parents should not be made mandatory for orphan category	191 Agree	200	95.5 Agree	100
		9 Disagree		4.5 Disagree	
5	Government should intervene for providing documents for orphans	199 Agree	200	99 Agree	100
		1 Disagree		0.5 Disagree	

Source: Computed data from field study, 2019

Table 5.30 explains the level of difficulties an orphan faces with documents. Almost 99 percent of the orphan children agree that orphan children face difficulties in getting required documents. This would explore how orphans feel about state institutions that are unwilling in providing official documents for the best of orphan children. Another 60 percent of the respondents stated that they are not properly acknowledged by the governments while 40 percent of the respondents disagree with the statement. Orphan children were not aware of the date of birth and place of birth, it will

be highly challenging for them to produce the required documents. Hence 61 percent of the respondents stated that the date of birth should not be made compulsory for availing any government schemes for orphans whereas 39 percent of them disagreed.

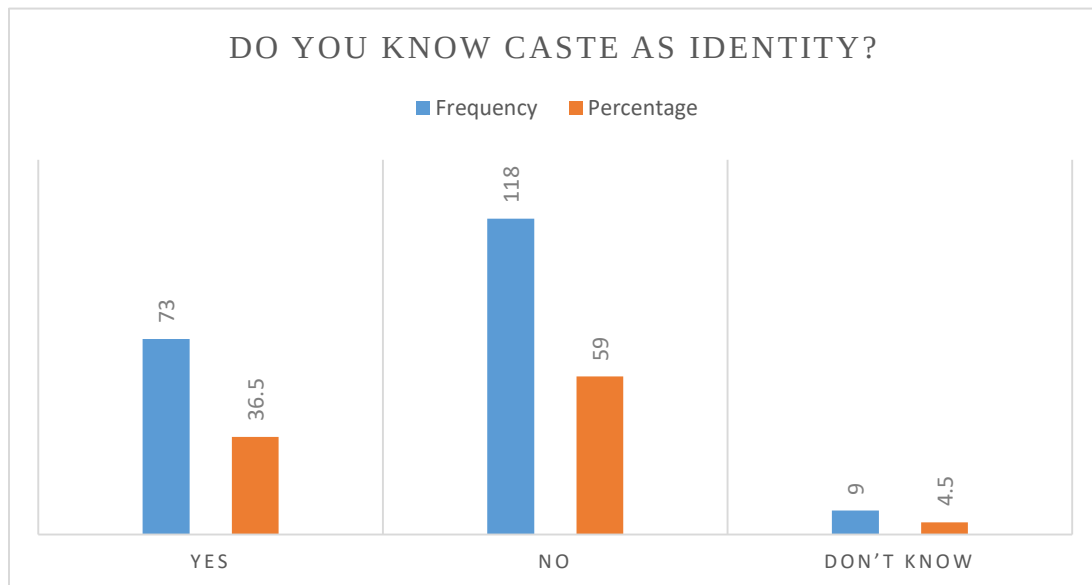
All the government benefits require individual documents to receive or to maintain the records for the assistance in which orphans always lack in producing such certificates. 95.5 percent of the respondents agree that the death certificate of parents should not be made mandatory for the orphan category. In a few instances, children have left the home due to conflict between the parents, violence against children, and acute unscrupulous behavior by the relatives or parents. Finally, 99.5 percent of the respondents were looking for state intervention for providing required documents for orphans. According to Brunet, G. (2011)²⁹⁵ study found that administrative documents create conflicts within the foster family or the other family, for documents of orphans to be entitled to rightful welfare. The state has the sole responsibility for providing benefits to its citizens so it should act justifiably for the orphans as soon as possible.

²⁹⁵ Op. cit, pp. 2-6.

V. Social Identities of orphan children

A. Caste identity

Figure 5.31. Do you know caste as identity? (in percentage)



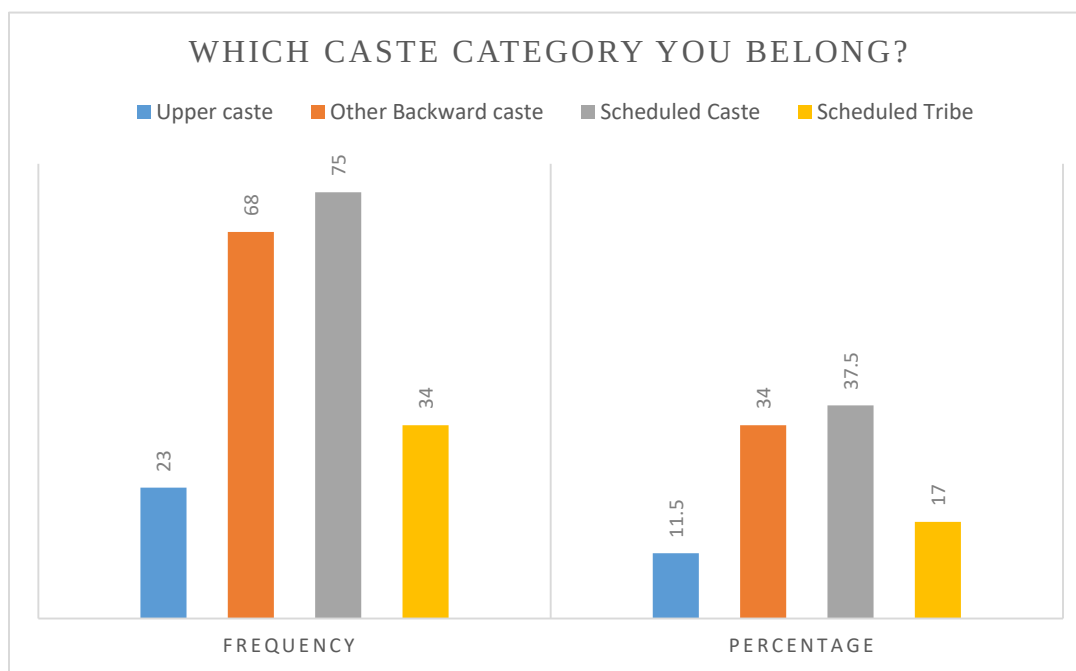
Source: Computed data from field study, 2019

Chart 5.31 Question is asked to answer with yes, no, and don't know options. The chart establishes the importance of caste category as an identity among orphan children. The caste category is one of the determining roles for social exclusion and inclusion among the people of India. The caste identity draws a line to avail any of the welfare legally in India (Hodson, T. C., 1987)²⁹⁶. So, about 36.5 percent of the respondents have an idea about the caste identity while 59 percent of respondents were unaware. On the other hand, 4.5 percent of the respondents were not aware of their caste or family background. Based on the orphan helplessness, children had to receive someone's identities so that they can adapt as soon as possible for their good. This process is beyond the complete orphan children's knowledge. Also, this is a debate that, constitutionally where orphan children belong in the caste system. From a concerned perspective, this can be assumed that orphans need a new identity that can make them easily pass-through. The present

²⁹⁶ Op. cit, p. 60.

research also demonstrates that orphans are trying to establish a new identity as an “Orphan Identity”.

Figure 5.32. Which caste category do you belong to? (in frequency)

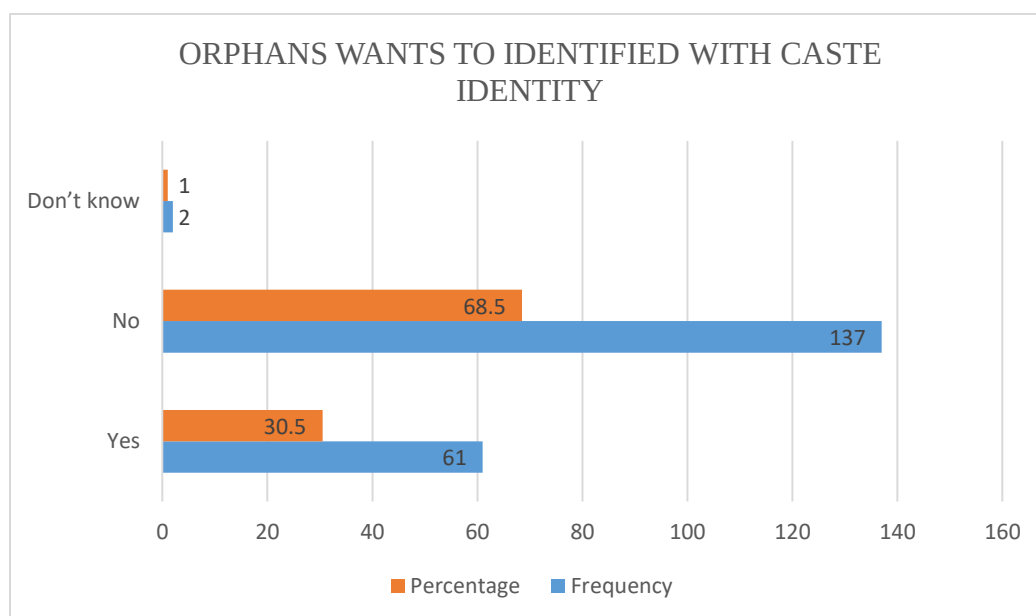


Source: Computed data from field study, 2019

Chart 5.32 gives an idea about how children are conscious of their caste. The above chart seeks information about ‘do you know caste identity’. A few respondents reacted that they are not aware and unwilling to speak initially because of inferiority. But in the casual discussion, their caste consciousness gives a clear idea that many know who and what caste background orphan children are they staying along with. When enquired how did they know, they got to know through the management or the other children. The researcher by giving confidentiality concerns was able to receive caste details of the children. This was the only question that made many feels under-confident in reacting to this question. However, in the process of gathering information, researcher had maintained the research ethics for getting answers from them. The above chart explains that 75 respondents are from the SC background, 68 respondents belong to the backward caste community, 34 scheduled tribes and less number from upper caste 23 respondents respectively. Because of the discussion and surnames, the researcher was able to understand that except for one

or two all are non-Brahmins. That means they are from upper caste and class background/community but not in position to open up themselves. Those who said yes are sheltered in their community management orphanages.

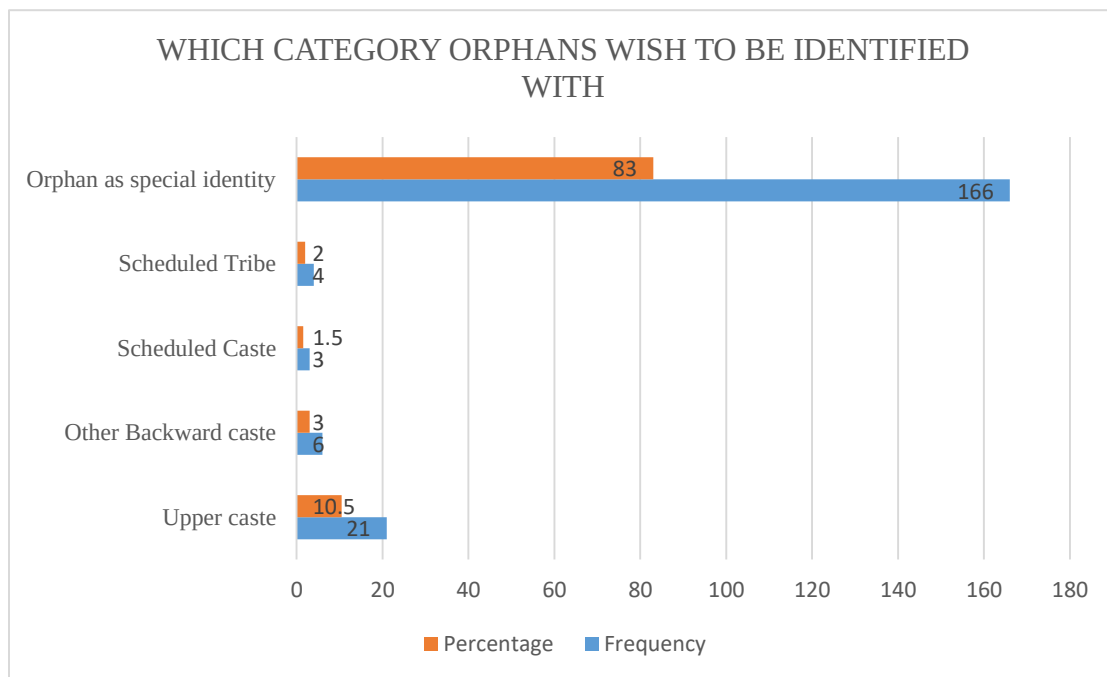
Figure 5.33. Are you interested in being identified with your own caste identity? (in percentage)



Source: Computed data from field study, 2019

Chart 5.33 Question is asked to answer with yes, no, and don't know options. The chart explains the interest in their own caste identity. Researcher tried to avoid an awkward situation for the orphan children. This question was an attempt to seek their interest in their own existing caste identity. 30.5 percent of the respondents wanted to be identified by a particular caste identity whereas 68.5 percent of the respondents were denied to be identified by any particular caste identity. A few responded that caste is a disturbing and insecure identity from a lower caste point. Also, a few expressed that it is bifurcating people. Only one percent of the respondents still stood not to have an opinion on caste matters. Children under the 'Don't know' category identity were able to get to know through the management. However, a few children who are not interested and are yet to receive are in the 'NO' category.

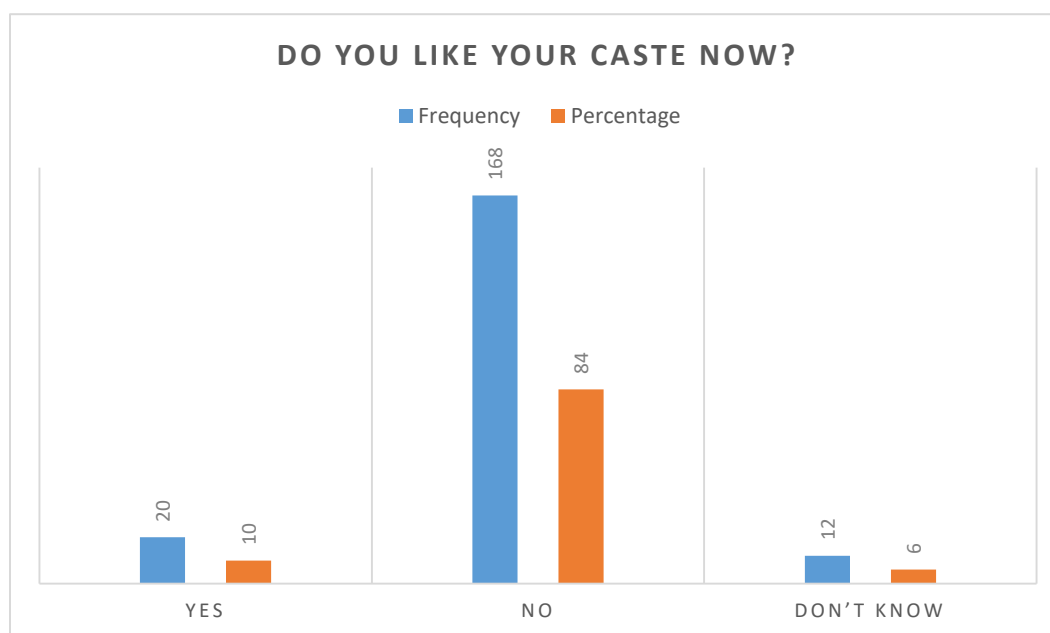
Figure 5.34. Which caste category do you wish to be identified as? (in percentage)



Source: Computed data from field study, 2019

Chart 5.34 the questionnaire has proposed 'orphan as a special identity' as an option to answer along with castes. The chart gives the picture of what category respondents wish to be identified when given as an option. The researcher prepared this question to get beyond the caste identity against the society which exists so far. Even though the majority of the respondents were unwilling and not comfortable in sharing caste question but when the option is provided, they have opted for their own identity. That is an orphan identity. However, they were few able to vote for their own caste privileges, in which 10.5 percent of the respondents desired to be identified with the upper caste identity. Shockingly, 83 percent of the respondents tried for a new identity as "Orphan as a special identity". The remaining 7 percent of the respondents wish to be under the OBC caste. The SC, 1.5 percent and ST 2 percent wished to stay as they are. This chart clearly explains that caste does not play a big role among orphan children. But that is not true when children are given confidence, a large number from lower castes expressed that they don't like caste favoritism within orphanages.

Figure 5.35. Do you like your caste identity now? (in percentage)



Source: Computed data from field study, 2019

Chart 5.35 Question is asked to answer with yes, no, and don't know options. The chart explores whether respondents are still interested or wish to get inclined to the caste. 10 percent of the respondents liked their caste identity even after the questionnaire proposes orphan identity as their separate caste identity. Almost the same percentage of the respondents stick to their own identities in the previous questionnaire too. However, the other categories became confused after the proposed special category and responded to the 'don't know' option. They are almost 6 percent of respondents compared to the previous question about other caste categories and scheduled castes, the total also stands still. Whatever it is, 84 percent of the respondents said no. It means that additionally two respondents expressed that they don't like caste identity after proposing orphan as a separate identity. When the researcher questioned once again why a few said this identity, it looks justifiable as an orphan which is a problem resolving identity rather than caste.

Table 5.36. Do you agree or disagree with the following statement? (in percentage)

S/N	Agree or Disagree	Frequency	Total	Percentage	Total
1	Discriminating people by their castes is inhuman	198 Agree	200	98 Agree	100
		2 Disagree		1 Disagree	
2	Caste discrimination is still predominant in India	138 Agree	200	69 Agree	100
		62 Disagree		31 Disagree	
3	Caste identity is not an inclusive identity	141 Agree	200	70.5 Agree	100
		59 Disagree		29.5 Disagree	
4	Caste must be eradicated	162 Agree	200	81 Agree	100
		38 Disagree		19 Disagree	
5	There is caste discrimination even among orphan children	133 Agree	200	66.5 Agree	100
		67 Disagree		33.5 Disagree	

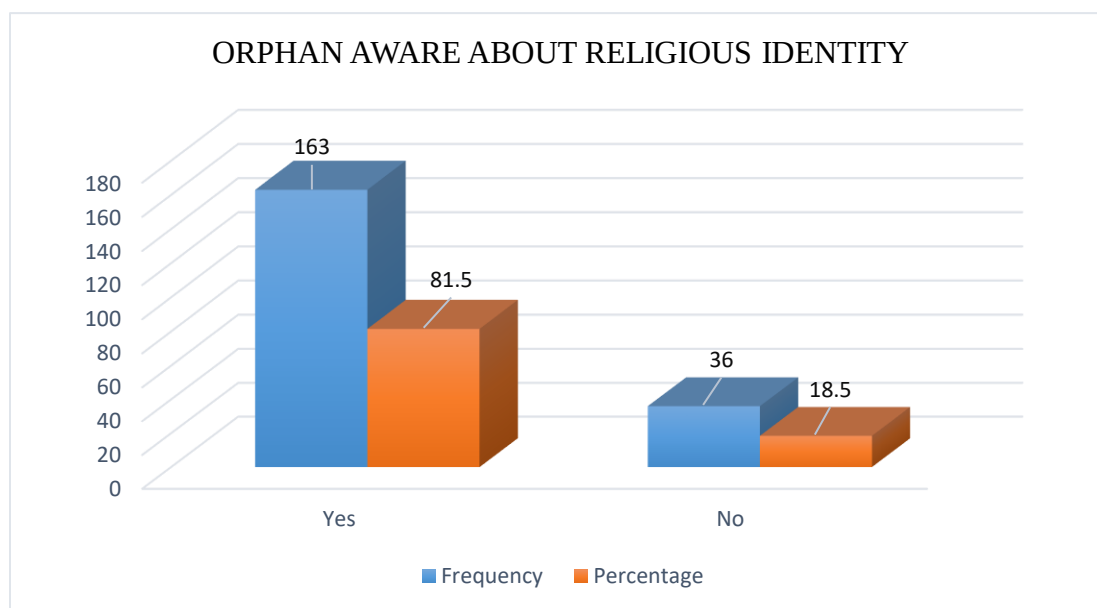
Source: Computed data from field study, 2019

Table 5.36 clarifies caste discrimination in India as well among orphans. Almost 98 percent of respondents agreed that discrimination against people with their castes is vicious while 1 percent disagreed. Small minds are highly sophisticated since children got aware of its complications, all of them agreed to vote for caste as barbaric. Furthermore, 69 percent of the respondents agree that caste discrimination is still predominant in Indian society, while 31 percent of respondents disagreed with the statement. Because there is no certain caste identity prevailing among

respondents or they might not be aware of the caste discrimination. Also, the same privileged caste children carry their mindset according to their favor. For instance, “If an individual does not possess any caste identity, then one cannot discriminate against anyone in the name of caste identity.” So, 70.5 percent of the respondents stated that caste identity is not an inclusive identity, while 29.5 percent of respondents disagreed with the statement. Because it of course denies and restricts any individual with the social order (Hodson, T. C., 1987)²⁹⁷. On the one hand, orphans are denied many social, and welfare policy benefits due to not having any identity certificate as well, as it discriminates against the individual based on caste identity. Of which, 81 percent of respondents agreed with eradicating caste, while 19 percent disagreed with eradicating it. Such a social system keeps orphans on the edge of the knife. They cannot come into the caste fold because of the discrimination they face and they can’t leave their identity because they will be left isolated in the social welfare benefit schemes. That is why 66.5 respondents opined that there is caste among orphans however, the other side 33.5 percent of respondents disagree saying that there is no such thing.

B. Religion identity of orphan children

Figure 5.37. Do you know religion as an identity? (in percentage)

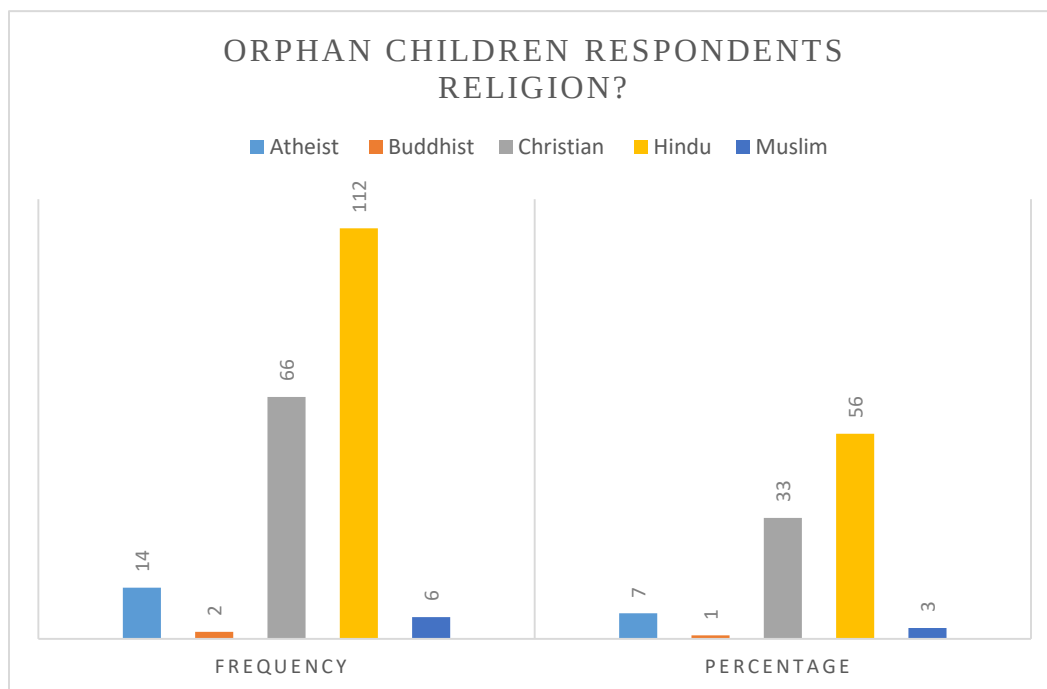


²⁹⁷ Op. cit, pp. 57-60.

Source: Computed data from field study, 2019

Chart 5.37 Question is asked to answer with yes, no, and don't know options. The chart illustrates religion as an identity. Belief in god or any figure is a state of anthropomorphism²⁹⁸ from its inception. It has been practiced and forced on children for the best of satisfaction, privilege, emotional, and psychological wellness. In India, as caste determines the life of any human, in the form of beliefs, religion also plays a crucial role at any stage of human life. When the researcher asked whether they know religion as an identity, 81.5 percent of the respondents agreed that religion is an identity while 18.5 percent of the respondents denied it. More than 81.5 percent of children have an idea about God, devil, heaven, and hell forms of faith, but they are unaware of it as community identity too.

Figure 5.38. What is your religion? (in percentage)

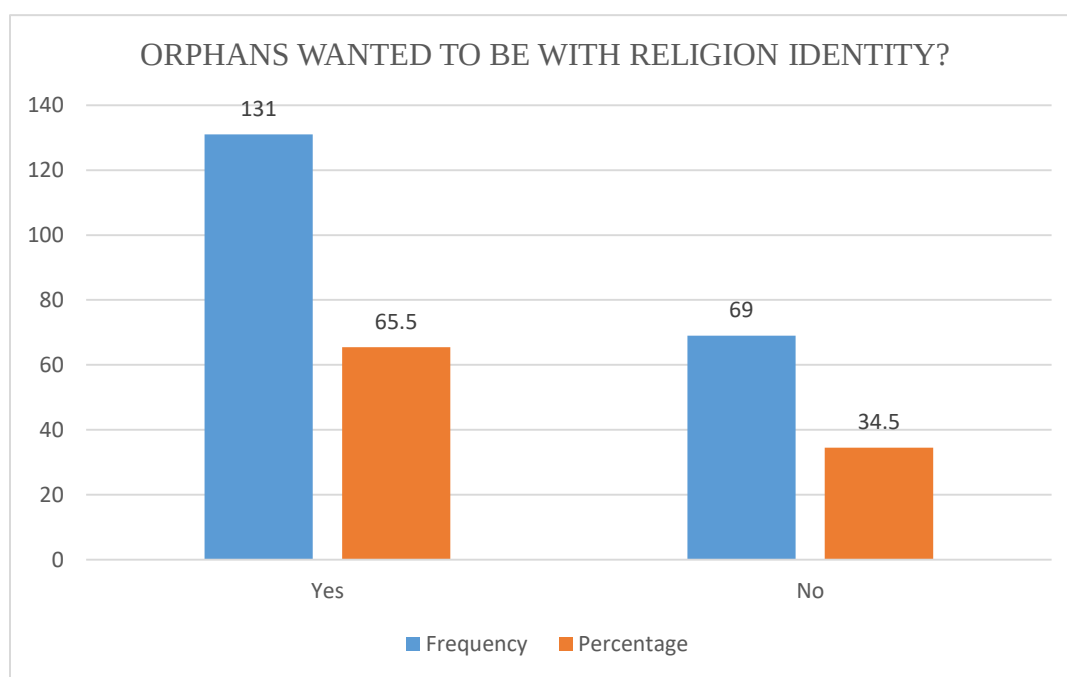


Source: Computed data from field study, 2019

²⁹⁸ Guthrie, S. E. (1996). Religion: What is it?. *Journal for the Scientific Study of Religion*, 35 (4), p. 412.

Chart 5.38 Question is asked to answer with options such as Atheist, Buddhist, Christian, Hindu, Jain, Muslim, Sikh and others, if any. The above chart reveals the particularities of religious identity among the respondents. The majority of the respondents, 56 percent of them belonged to the Hindu religion. The second majority of the respondents, 33 percent of them come from a Christian religious background. Another 7 percent of the respondents were identified as Atheists or maybe soon to follow. This is because of the children who have not yet received any identities so far except institutional regular practice. Finally, less than 5 percent of the respondents belonged to the Muslim and Buddhist religions. The table can be concluded by saying, some or other way majority of them are attached to the religious faith in the field work irrespective of the social and economic background that they belong to.

Figure 5.39. Do you want to be identified with any other religion? (in percentage)

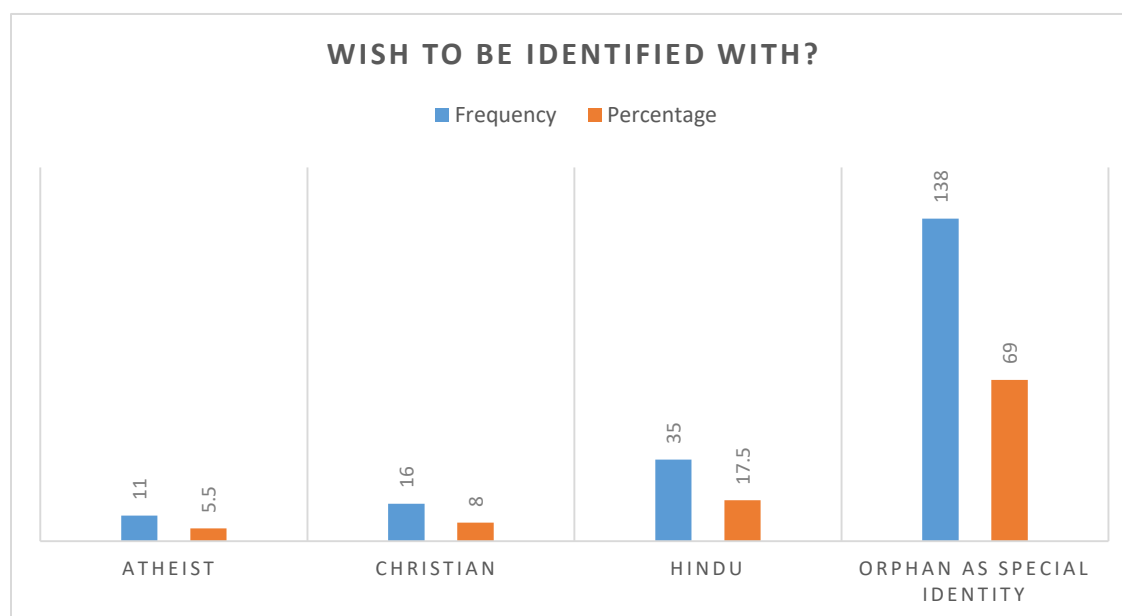


Source: Computed data from field study, 2019

Chart 5.39 Question is asked to answer with yes, no, and don't know options. The above chart explains the multi-religious interest among the respondents. 34.5 percent of the respondents disclaimed being identified with any other Religion, but 65.5 percent of the respondents agreed to be identified with any other Religion. The chart shows that a majority of the respondents were

stuck to one religion. However, it is an essential duty of the orphanages or agencies to sensitize the respondents to understand the different religions for superior choosing. While discussing with respondents, the majority of children from 65.5 and a few from 34.5 percent just followed religions as their beloved friends, family, relatives, and management forced them to do so.

Figure 5.40. What religious identity do you wish to be identified with? (in percentage)

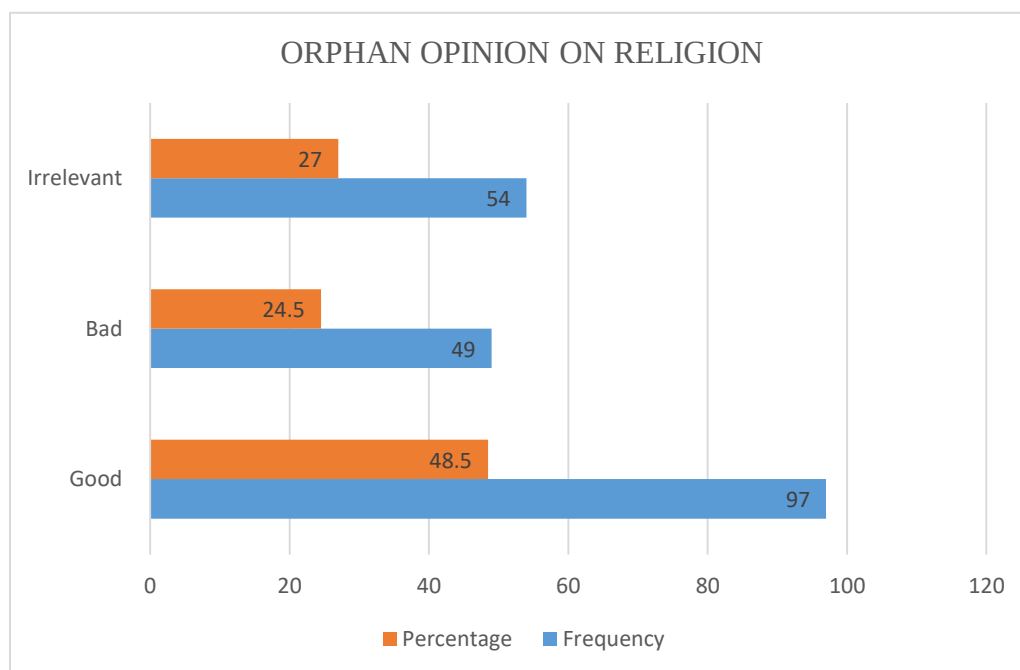


Source: Computed data from field study, 2019

Chart 5.40 the questionnaire is proposed ‘orphan as a special identity’ as an option to answer along with other religions as mentioned in the chart 5.40. Present chart explains what religious identity respondents wished to identify themselves with if options were provided. The present question is prepared to seek the endorsement of orphans as a separate identity. Out of the total, 69 percent of the respondents wished for the orphan as a special identity. On the other hand, 17.5 percent of the respondents consequently desired to be identified as Hindu, and 8 percent of them wished to be identified as Christian only. Lastly, 5.5 percent of the respondents remain to be Atheists. The majority of the respondents who belong to Hindus and Christians were trying to establish the “Orphan as a special identity.” Generally, an interesting fact to note, is that there are community-wise care homes established and operating across India. Because, it is hard to find Brahmins, Muslims, Buddhists, and other religions (who haven’t been found in the field). However, along

with the Hindu and Christian communities the other three religions welcomed orphans as a special identity instead of religion. The reasons beyond it were, being minorities and the helplessness of their condition.

Figure 5.41. What is your opinion on religion? (in percentage)



Source: Computed data from field study, 2019

Chart 5.41 Question is asked to answer with good, bad, and irrelevant options. The chart explains what religious identity respondents wished to place with if options are provided. The present question is prepared to seek children's endorsement on religion identity. Out of the total, 48.5 percent of the respondents opined that it is good. On the other hand, 27 percent felt as irrelevant and 24.5 percent of the respondents expressed that the religion is bad. It is debatable to the above chart because it provides the both ways of understanding. One as being orphan children for the religion and second being a normal public or Indian Hindu opinion on religion. However among the both dissimilarities it provided the strong voice of orphan children, who wanted to be identified with “orphan as a special identity.”

Table 5.42. Do you agree or disagree with the following statement? (in percentage)

S/N	Agree or Disagree	Frequency	Total	Percentage	Total
1	Right to religion is a good initiative by our constitution	120 Agree	200	60 Agree	100
		80 Disagree		40 disagree	
2	All religions must be treated equally	181 Agree	200	90.5 Agree	100
		19 Disagree		9.5 Disagree	
3	Religion creates community feeling, it brings people together	97 Agree	200	48.5 Agree	100
		103 Disagree		51.5 Disagree	
4	Religion is used to discriminate or exclude certain sections of people in India	108 Agree	200	54 Agree	100
		92 Disagree		46 Disagree	
5	Religious violence must be treated with stringent punishments	152 Agree	200	76 Agree	100
		48 Disagree		24 Disagree	

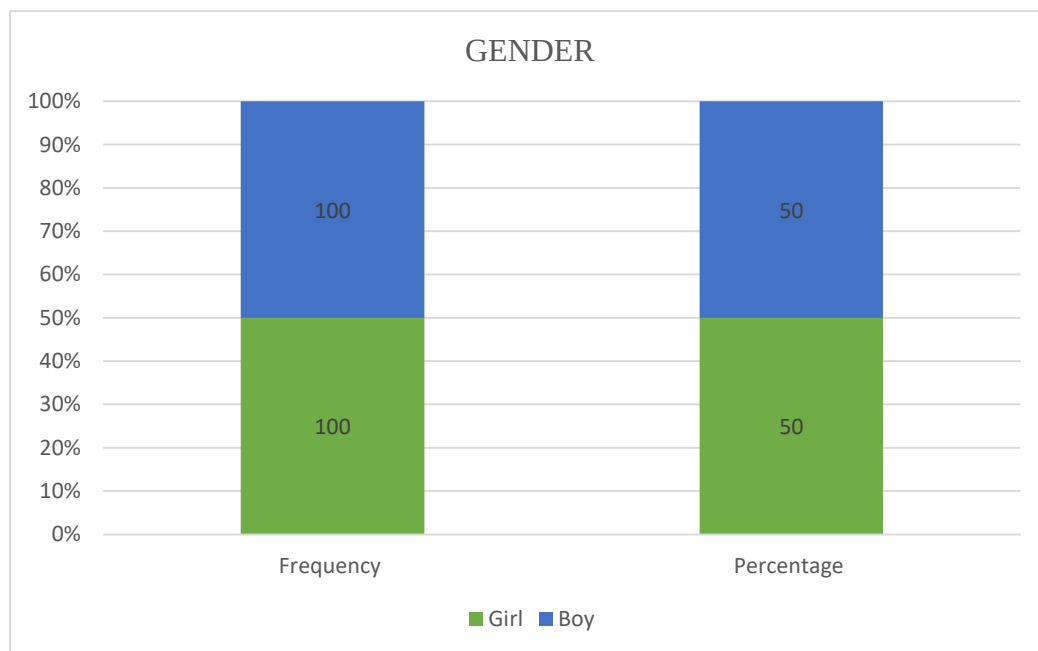
Source: Computed data from field study, 2019

Table 5.42 explains how religion as an identity makes a good and bad opinion. As a good initiative, 60 percent of the orphan children agreed that the Right to Religion is a good endeavor, while 40 percent of children disagreed. That means children can also understand the violence and conflicts caused in day-to-day life in India. Also, a few opinionated that it creates conflict among children's discussion and practices. For all religions to be treated equally, 90.5 percent of the respondents agreed, while 9.5 percent of the respondents disagreed with the statement. Coming to religion as a

community feeling, orphans felt that 48.5 percent of respondents are aware of it that creates community feeling and makes people be together (Seul, J. R., 1999)²⁹⁹. The remaining 51.5 percent of children denied that it is bad. Religion is a constructed system that favors some sections and disfavors some other sections as it is witnessed in various religious practices. In the same nature, of discrimination against a few sections in society, the inquiry clears that 54 percent of children agreed and 46 percent of children disagreed that religion excludes. 76 percent of children responded that religious violence must be treated with stringent action. This gives the good vibes from orphan children's point of view that how serious the religious identity needs attention. Only 24 respondents disagreed against a severe punishment.

C. Gender identity

Figure 5.43. How do you identify yourself from the following categories? (in percentage)



Source: Computed data from field study, 2019

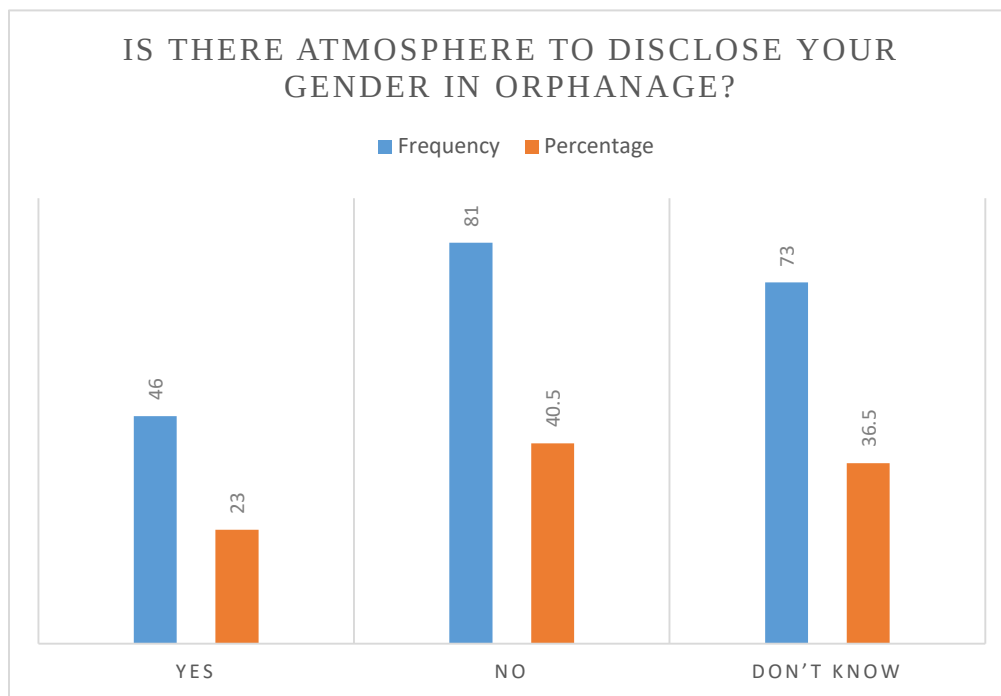
²⁹⁹ Op. cit.

Chart 5.43 Question is asked to answer with options such as girl, boy, Transgender Female (TF), Transgender Male (TM), Gender Non-Conforming (GNC)³⁰⁰ and other, if any. If other. Gender identity³⁰¹ is a consequence of the social structure and works as one of the aspects intervening behavioral movement and character perspectives for interpersonal connections. The chart attempts to understand how much knowledge they have, identifying themselves with their gender. The table explains how children are very sure and reveal their gender identity. The researcher prepared this question to pull them into a further deep idea of gender differences and gender knowledge of theirs. For a better understanding of the fieldwork data initially decided on different genders is to identify and justify respondents' numbers equally. It is established that children from institutional care suffer from emotional, social, physical, and psychological problems. Because of this, children in institutional care won't open up to any other person unless they feel comfortable or trusted. The initial idea is to bring different genders, not just girls and boys. The questionnaires were also prepared to find out whether TF, TM, and further attempts were provided to find GNC. The researcher found few children are shy to express their gender identity. This is to make it clear that children are not comfortable sharing more in detail. But present study tries bringing inner ideas about children's gender idea.

³⁰⁰ Lian, Q., Li, R., Liu, Z., Li, X., Su, Q., & Zheng, D. (2022). Associations of Nonconforming Gender Expression and Gender Identity with Bullying Victimization: An Analysis of the 2017 Youth Risk Behavior Survey. *BMC Public Health*, 22 (1), pp. 2-5.

³⁰¹ Bubnova, I. S., Tatarinova, L. V., Rerke, V. I., Balabina, N. M., Zhigalova, O. V., Kurbanov, R. A., & Cherekhovskaya, L. S. (2020). Study of Gender Identity Features in Adolescent Orphan Girls: Russian View. *Journal of Environmental Treatment Techniques*, 8 (4), p. 1309.

Figure 5.44. Do you feel that there is an atmosphere to disclose your gender in orphanage?
(in percentage)

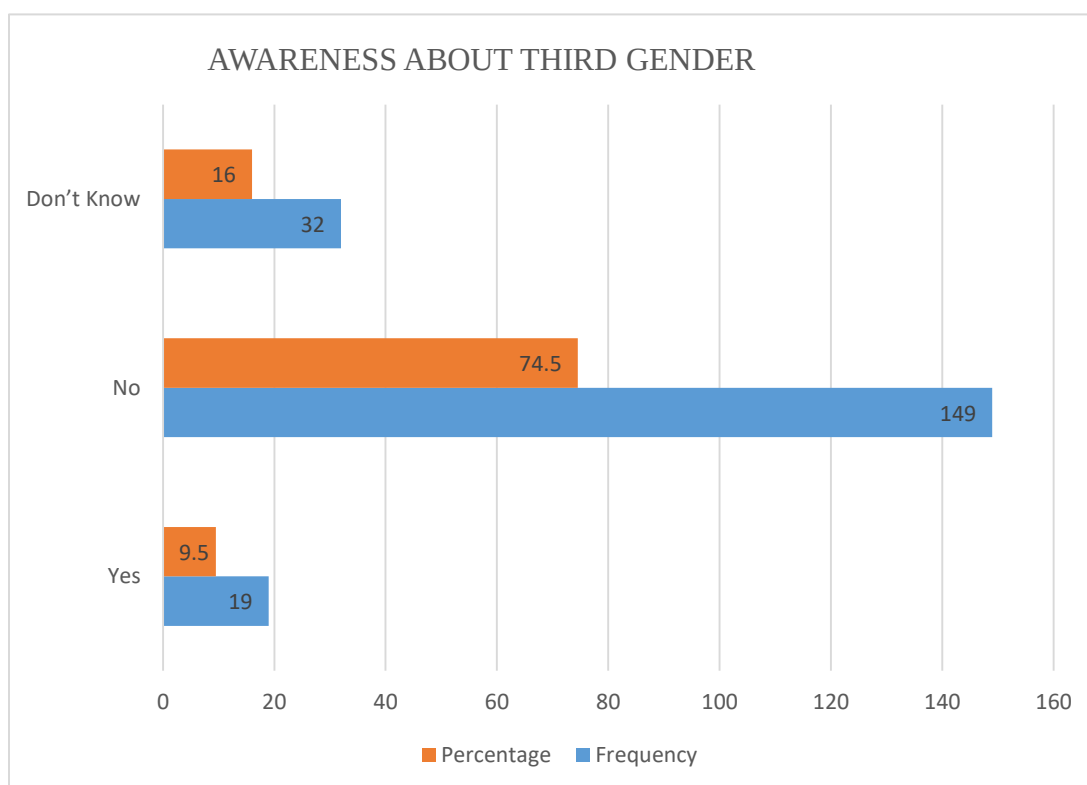


Source: Computed data from field study, 2019

Chart 5.44 Question is asked to answer with yes, no, and don't know options. The chart describes the gender atmosphere at institutional care homes. Many developmental psychologists found that children fight physically and mentally within and outside changes. Children need security and a comfortable atmosphere³⁰² to learn or clear their physical hormonal changes. Having said that, how Indian institutions are ready to accept that, after seeing the complications of caste and religious identities? 23 percent of respondents agreed with the statement that there is only a general anxiety environment to the disclosure of gender identity, whereas 40.5 percent of the respondents did not feel even. However, a significant number that is 36.5 percent responded that they were not sure how to react.

³⁰² Harden, B. J. (2004). Safety and Stability for Foster Children: A Developmental Perspective. *The Future of Children*, 40 (1), p. 32.

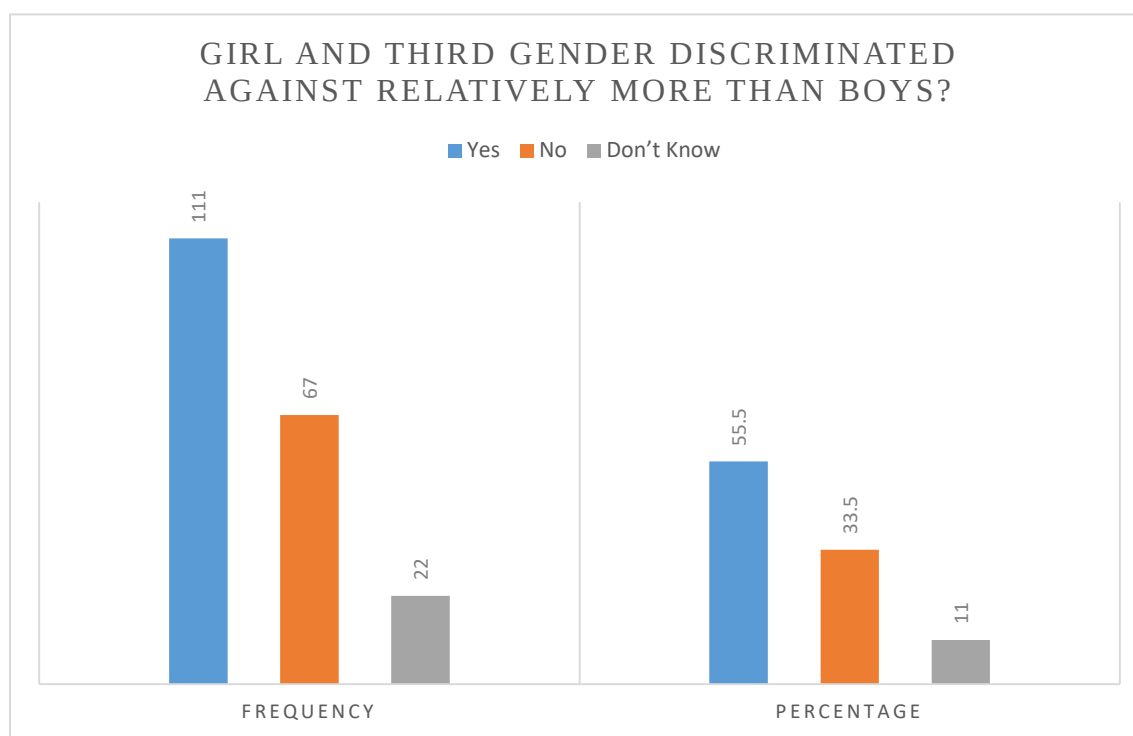
Figure 5.45. Have you ever come across any third gender person in the orphanage? (in percentage)



Source: Computed data from field study, 2019

Chart 5.45 Question is asked to answer with yes, no, and don't know options. The chart describes the question of whether respondents have come across any third-gender person in the orphanage. Only 9.5 percent of the respondents have come across the third gender person, while the majority of 74.5 percent of respondents were not. Consequently, 16 percent of the respondents were unaware and remained unclear about the third gender. When the researcher asked respondents who opted no (74.5) that anybody forced physically for sexual favor while sleeping. Nearly half of them had experienced such favor from both genders. Further, when asked, no children shared any such experiences against the management members or working staff.

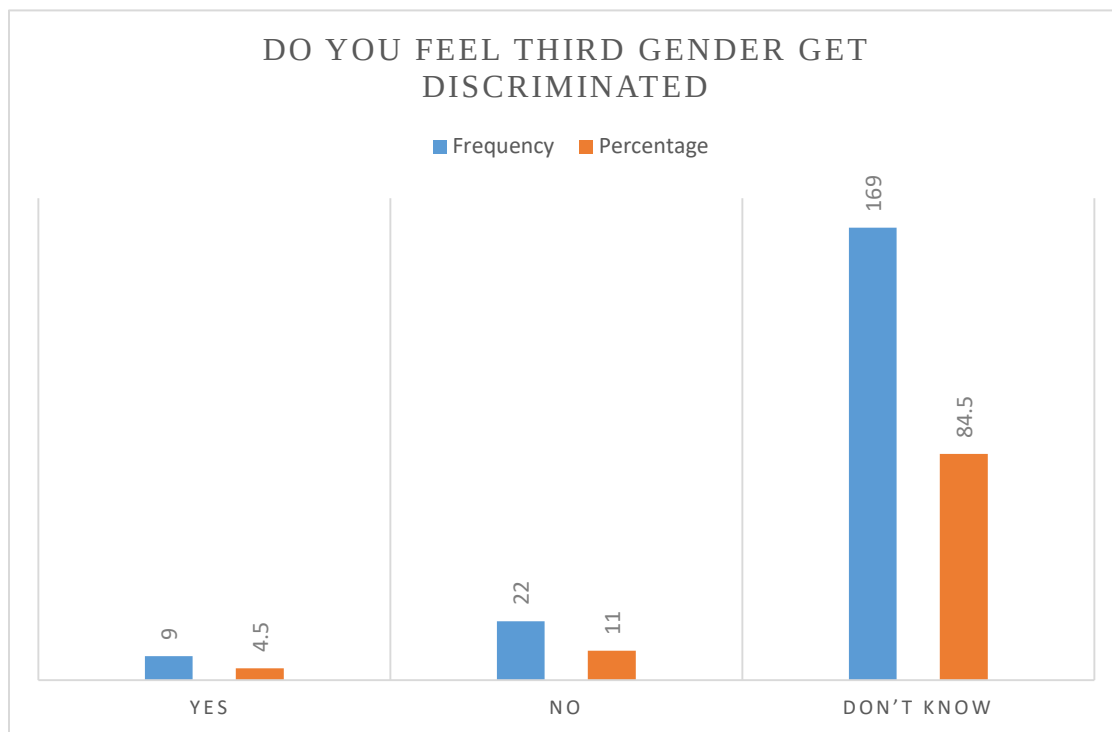
Figure 5.46. Do you feel girls and the third gender gets discriminated against relatively more than boys in orphanage? (in percentage)



Source: Computed data from field study, 2019

Chart 5.46 Question is asked to answer with yes, no, and don't know options. The chart explains that girls and the third gender are discriminated against more than boys in institutions. Upon being asked whether anyone identifying with the girl and third gender gets relatively more discriminated than the boys in the orphanage, a solid 55.5 percent of the respondents stated that girls and third gender respondents get discriminated against more than the boys, while 33.5 percent of them were not identified gender discrimination and finally 11 percent of the respondents did not know this. When discussing how, children shared that male children have access to do a few things that were not allowed by female children to do such as going outside, drying clothes, and wearing a few dresses, for further studies, household work, and many others.

Figure 5.47. Do you feel third gender identified children get discriminated against in the orphanage? (in percentage)



Source: Computed data from field study, 2019

Chart 5.47 Question is asked to answer with yes, no, and don't know options. The chart explains exclusively third gender discrimination in institutional care. However, upon being asked specifically about discrimination against children who identify with the third gender- only 4.5 percent of the respondents stated that they get discriminated against based on the third gender. While 11 percent responded that the third gender is not discriminated against in orphanages. However, the majority (84.5%) of the respondents have not identified the third-gender discrimination among them or in institutional care. Children who expressed said that often children, management, and staff used verbal abuse if girl vs boy feels vise-versa in games and other activities.

Table 5.48. Do you agree or disagree with the following statement? (in percentage)

S/N	Agree or Disagree	Frequency	Total	Percentage	Total
1	Either boys or girls or third gender, all are equal	185 Agree	200	92.5 Agree	100
		15 Disagree		7.5 Disagree	
2	Girls and third gender need to be treated on par with the boys	112 Agree	200	56 Agree	100
		88 Disagree		44 Disagree	
3	Even male child faces gender discrimination	92 Agree	200	46 Agree	100
		108 Disagree		54 Disagree	
4	State and society need to be more sensitive in understanding gender issues	116 Agree	200	58 Agree	100
		84 Disagree		42 Disagree	
5	Categorically girls, third-gender and boys as least are prone to sexual exploitation	146 Agree	200	73 Agree	100
		54 Disagree		26 Disagree	

Source: Computed data from field study, 2019

Table 5.48 explains the gender issues among orphans and children in institutional care. Regarding gender equality, more respondents were represented and spoken to. 92.5 percent of the respondents agreed that all genders are equal, while only 7.5 percent disagreed. Another 56 percent of the

respondents agreed that girls and the third gender need equal treatment (Hooks, B., 2000, p10)³⁰³ on par with boys, while 44 percent of the respondents disagreed. 54 percent of the respondents disagreed that male children face gender discrimination while 46 percent of the respondents were in favor. 58 percent of them agreed that gender sensitivity on the side of state and society is required in understanding gender issues (Hooks, B., 2000, p79)³⁰⁴, while 42 percent disagreed. Lastly, 73 percent of the respondents agreed that all genders are prone to exploitation at an early stage. It also clears that girls and transgender are the first to experience such exploitation and violence as boys. Hence, gender roles clear that there is a need for gender-based category orphans in institutional care and protection. Studies³⁰⁵ also propose institutional-based awareness, programs, and planning needs for education on such discriminations.

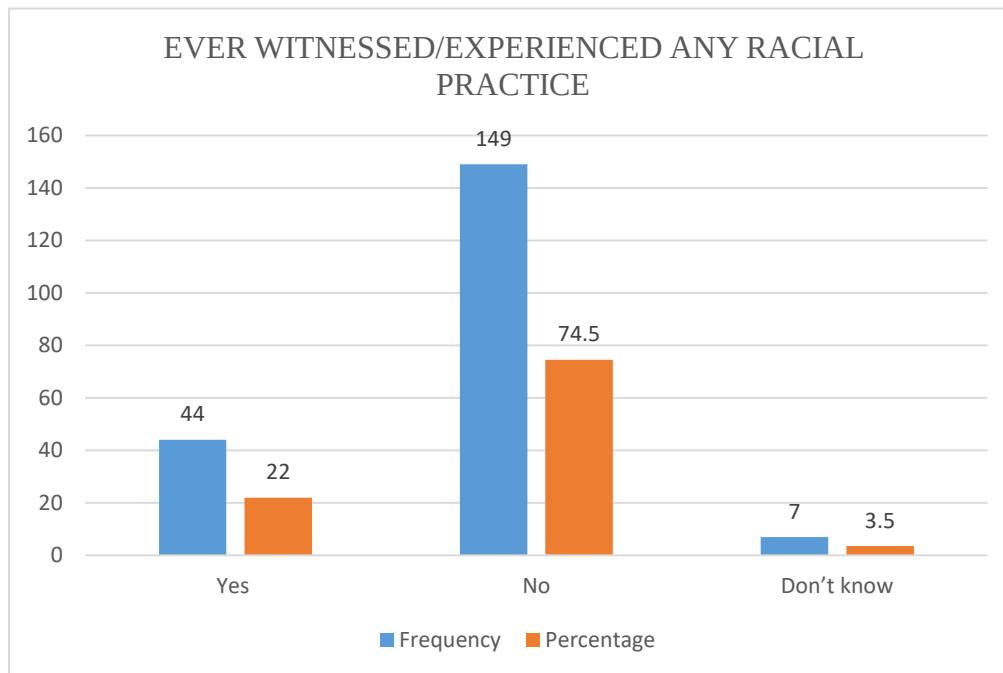
³⁰³ Ibid

³⁰⁴ Ibid

³⁰⁵ Bott, S., Morrison, A., & Ellsberg, M. (2005). Preventing and Responding to Gender-Based Violence in Middle and Low-Income Countries: A Global Review and Analysis, *World Bank Policy Research Working Paper* 3618, p. 5.

D. Race identity

Figure 5.49. Have you ever witnessed/experienced any racial practice/prejudice? (in percentage)



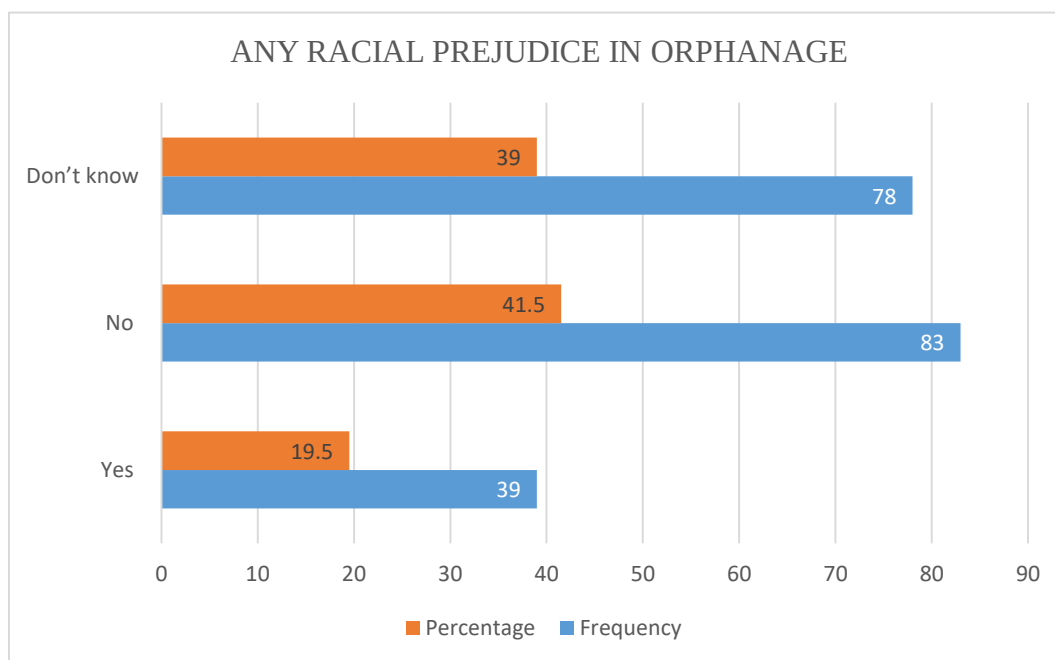
Source: Computed data from field study, 2019

Chart 5.49 Question is asked to answer with yes, no, and don't know options. The chart identifies the experience of any racial practice/prejudice in orphan children's life. Race or racism is a form of discriminatory practice in many countries on basis of color, food, dress, institutions, and other cultural practices. Author Reskin³⁰⁶ argues that through Cumulative Disadvantaged Theory (CDT) that race discrimination is a combined systematic commodity that provokes differences in all spheres and intensifies the consequences between multiple groups. For example, even the developed countries discriminate against blacks systematically as can be witnessed in the 45th US presidential election campaign. If the condition of developed countries suffers as this, one could easily understand a developing country like India's position with its multiple social evils. Let's see how Indian orphans see this. 22 percent of the respondents witnessed racial discrimination in the

³⁰⁶ Reskin, B. (2012). The Race Discrimination System. *Annual Review of Sociology*, 38 (1), p. 27.

orphanages and along with casteist slur. However, 74.5 percent of the respondents have not witnessed racial discrimination. Only 3.5 percent of respondents choose not to say anything.

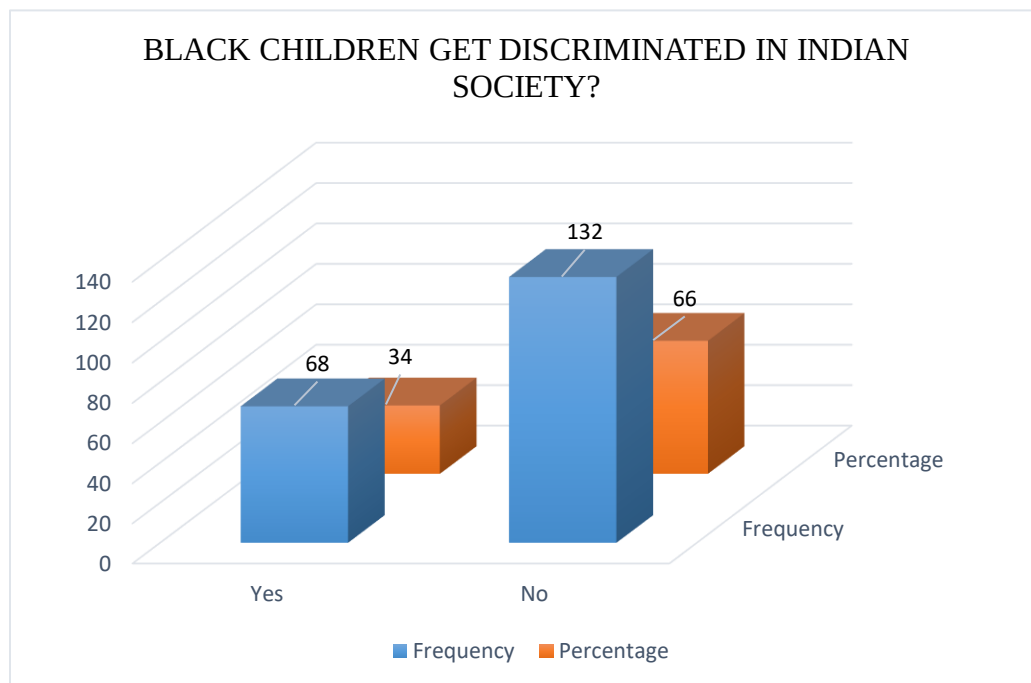
Figure 5.50. Do you feel that there is racial prejudice in the orphanage? (in percentage)



Source: Computed data from field study, 2019

Chart 5.50 Question is asked to answer with yes, no, and don't know options. The chart brings out the racial prejudice in institutional care. Any identity can be positive or negative, but it can't be restricted to a person's place, life and culture. In the same way, institutions are not an exception in practicing or having anti-social discriminatory practices as Reskin's CDT discussed on institutions. On the question of existing practices of racial prejudices in the orphanage, only 19.5 percent of the respondents felt the racial discrimination, while 41.5 percent of respondents felt nothing as such. However, 39 percent of them were unaware of this.

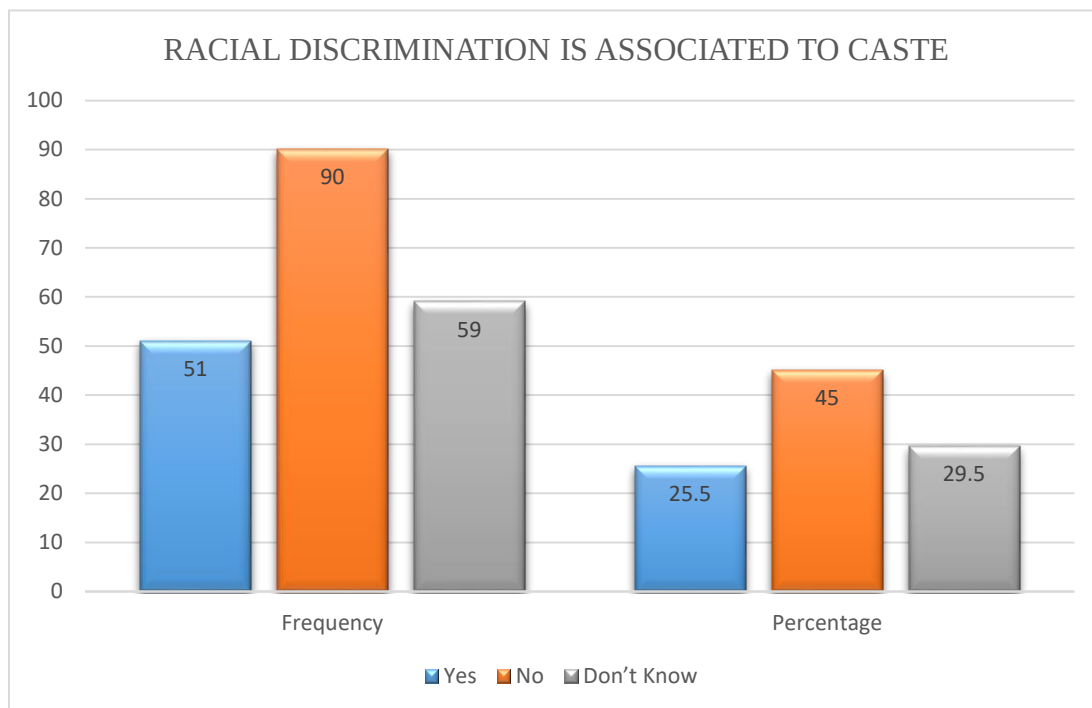
Figure 5.51. Do you agree with the statement that children who are black get discriminated against in Indian society? (in percentage)



Source: Computed data from field study, 2019

Chart 5.51 Question is asked to answer with yes, no, and don't know options. The chart brings the opinion of respondents on color discrimination in Indian society, which is greatly built on Vedas and Puranas. It is a discriminatory practice because caste is one such angle that creates division among humans based on their appearance, birth, family background, and history of clans or surnames. Those who are appearing in black color will indeed be discriminated against based on marginalized features. Regarding the issue of color discrimination in Indian society, 34 percent of the respondents expressed that children who are black get discriminated against in our Indian society while 66 percent of the respondents contradicted.

Figure 5.52. Do you agree that racial discrimination is associated to caste practices in India?
(in percentage)



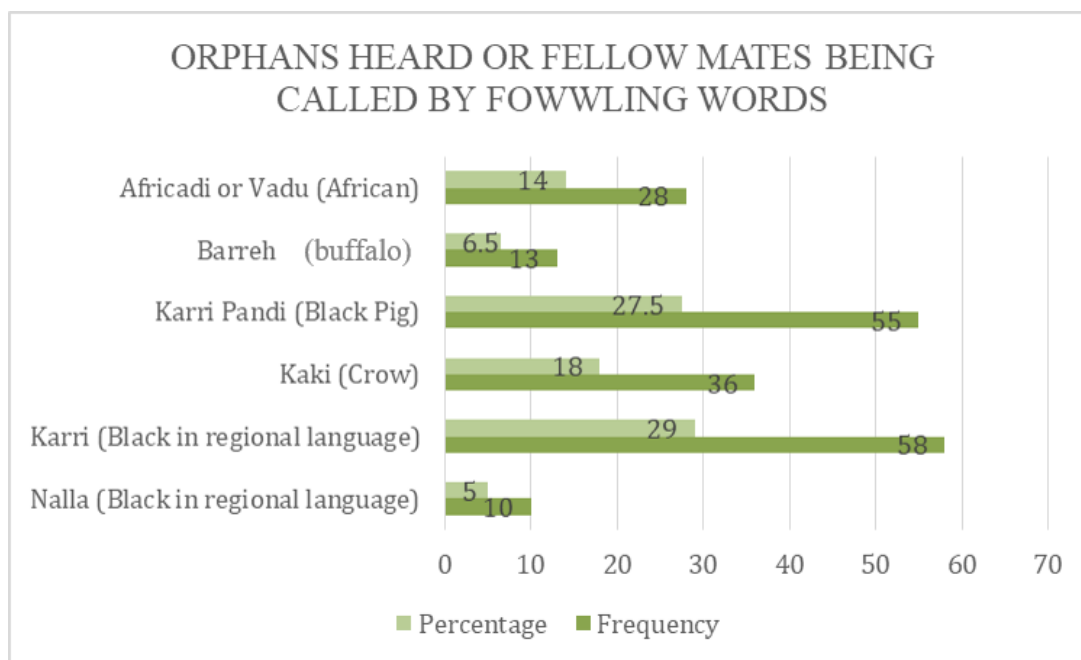
Source: Computed data from field study, 2019

Chart 5.52 Question is asked to answer with yes, no, and don't know options. The chart connects whether racial discrimination has any association with caste discrimination. Yes, respondents say that racial discrimination has a connection with caste offense and exercise. As the above chart has discussed, racism is one such category for all marginalized groups that can be exploited or differentiated. Coming to the relationship between racial discrimination and caste practices, 25.5 percent of the respondents seemed to approve that both are interlinked, whereas 45 percent of the respondents contradicted. However, 29.5 percent of the respondents remained unclear.

Figure 5.53. Have you ever heard of you or your fellow mates being called by the following names by someone in your orphanage? (in percentage)

Orphanages are social spaces wherein the processes of socialization and identity construction happen 'outside' of the superiority. In the absence of caring elders, it depends upon the kind of socialization and education among children and orphan supervisors they are imparted with. Thus,

the orphan children face an exclusionary environment due to the social preconceptions of the dominant society which does not consider them cultured and socialized enough to be considered equal. The linguistic manifestation of exclusion happens among the counterparts of orphans too. But it is through their interactions with the dominant society that they encounter such bigotry, treatment, or abuse. The terms like “Karre-pandi (black pig)” meaning uncultured and without manners, black, etc. are abusive terms that children are referred to.



Source: Computed data from field study, 2019

Chart 5.53 Question is asked to answer with options such as Nalla (black in regional language), Karri (black in Telugu language), Kaki (crow), Pandi (black pig), Barreh (buffalo), Africadi or Africavaadu (African) and any other. The chart describes the respondent’s experiences with racism within institutional care. The present question is prepared easily to collect children's racial experiences. The significant influence of civil society on the orphans needs to be understood here. 29 percent of the respondents stated that they were called by others Karri (black in Telugu language), which is an abusive word that denotes black color is racism, while 18 percent were called Kaki (Crow). It is a matter of cultural racism that fits in all human racists against human rights that calculate food habits, region, and lifestyles in institution care. Around 27.5 percent of the respondents were called 'Karri Pandi (Black Pig)'. Nearly 6.5 percent of the respondents were

called Karri Barreh (Black Buffalo) among institution inmates. This shows how extremely regional racism is implanted among children. 14 percent of orphans are referred to as 'Africa-di or Africa-vadu (African). When the researcher asked how you know the Africans are black. The strong reasons that are found are - one, it's been politicized and globalized³⁰⁷ that Africans are black in color. Two, they found while watching cricket matches on television. Lastly, 5 percent of the respondents are referred to as Nalla (black in regional language). Those are all derogatory words used against the respondents in institutional care. All the derogatory words influence racial discrimination and body shaming which will hurt the future of the children.

Table 5.54. Do you agree or disagree with the following statement? (in percentage)

S/N	Agree or Disagree	Frequency	Total	Percentage	Total
1	Humans of different colors must be treated equally	112 Agree	200	56 Agree	100
		88 Disagree		44 Disagree	
2	Prejudices based on color is destructive and is intricate part of Indian society	104 Agree	200	52 Agree	100
		96 Disagree		48 Disagree	
3	Race discrimination in India is a direct form of caste practice	58 Agree	200	29 Agree	100
		142 Disagree		71 Disagree	
4	Racism is inhuman practice in any society	108 Agree	200	54 Agree	100
		92 Disagree		46 Disagree	

³⁰⁷ Wijeyesinghe, C., & Jackson, B. W. (Eds.). (2012). *New Perspectives on Racial Identity Development: Integrating Emerging Frameworks*. United States: NYU Press, pp.33-48.

5	Racial practice should be treated as a criminal offense	123 Agree	200	61.5Agree	100
		77 Disagree		38.5Disagree	

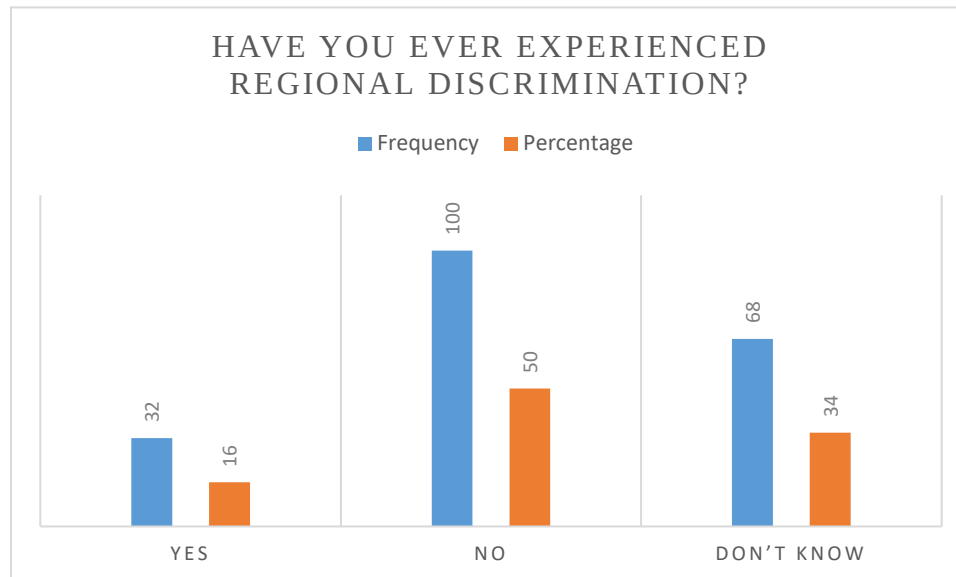
Source: Computed data from field study, 2019

Table 5.54 explains racism practices within institutions and the public. 56 percent of the respondents expressed that there should be equal treatment irrespective of their color, whereas 44 percent of them disagreed. Social influence is the reason for using derogatory words and discrimination. This kind of racial behavior is encouraged to make someone beneath in front of their dominance. 52 percent of the respondents consented that prejudice based on color is destructive and that is intricate of Indian culture. While 48 percent of the respondents conflicted with the statement. It is unique to add that respondents were aware of the caste discrimination and were able to connect with the racial discrimination. 29 percent of the respondents have specified that race discrimination in India is a direct form of caste practice, while 71 percent disapproved. However, small-mindedness can't be accepted in any egalitarian or visioned society. More than half that is 54 percent of the respondents stated that racism is a barbaric practice, while 46 percent of the respondents disliked it. As (Jackson III, B. W. 2012)³⁰⁸ writes that black (racial) partialities and discrimination have become a silent feature in the US, similarly the caste directives in India. Finally, 61.5 of the respondents indicated that racial practice should be treated as a criminal offense in Indian society, the other 38.5 percent of respondents opined that it shouldn't happen.

³⁰⁸ Ibid

E. Region identity

Figure 5.55. Have you ever experienced regional discrimination? (in percentage)



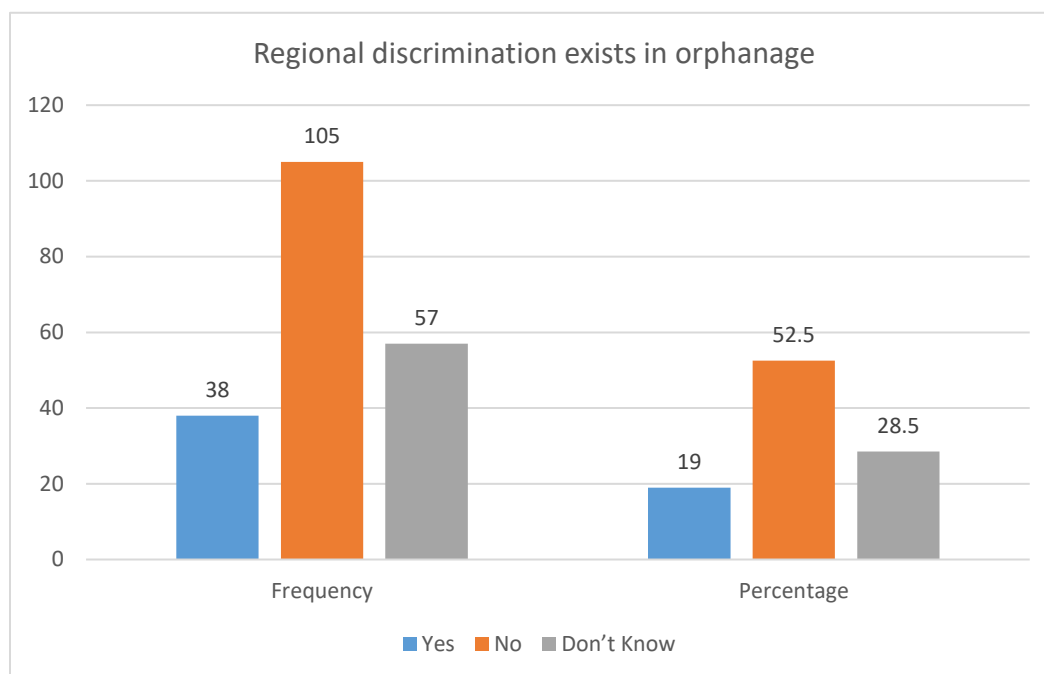
Source: Computed data from field study, 2019

Chart 5.55 Question is asked to answer with yes, no, and don't know options. That chart explains the practice of regional discrimination in care homes. Orphan children naturally do not belong to any specific place or community. Generally, regionalism problems arise: regional politics or identity is an interval between government and politicians' operations³⁰⁹. At present, because of the active participation of central, state, and NGOs various units, it is easy to identify children who need instant care and protection. It is a fact that children travel from one place to another as child labor, street children, and missing children. Once such children found that they are in conflict zones (offenders), they will be forced to join in institutional care or protection under child rights. That is how they face discrimination being non-local. Otherwise, it's difficult to find. That is why the field data establishes that 50 percent of the respondents were not faced any regional

³⁰⁹ Baldwin, R. (1993). A Domino Theory of Regionalism. *National Bureau of Economic Research*, (4465): pp. 9 & 10. Available at https://www.nber.org/system/files/working_papers/w4465/w4465.pdf (Accessed on August 10, 2021)p9 & 10.

discrimination, while only 16 percent of the respondents faced regional discrimination. Another 34 percent of the respondents stated that they don't know what regional discrimination is.

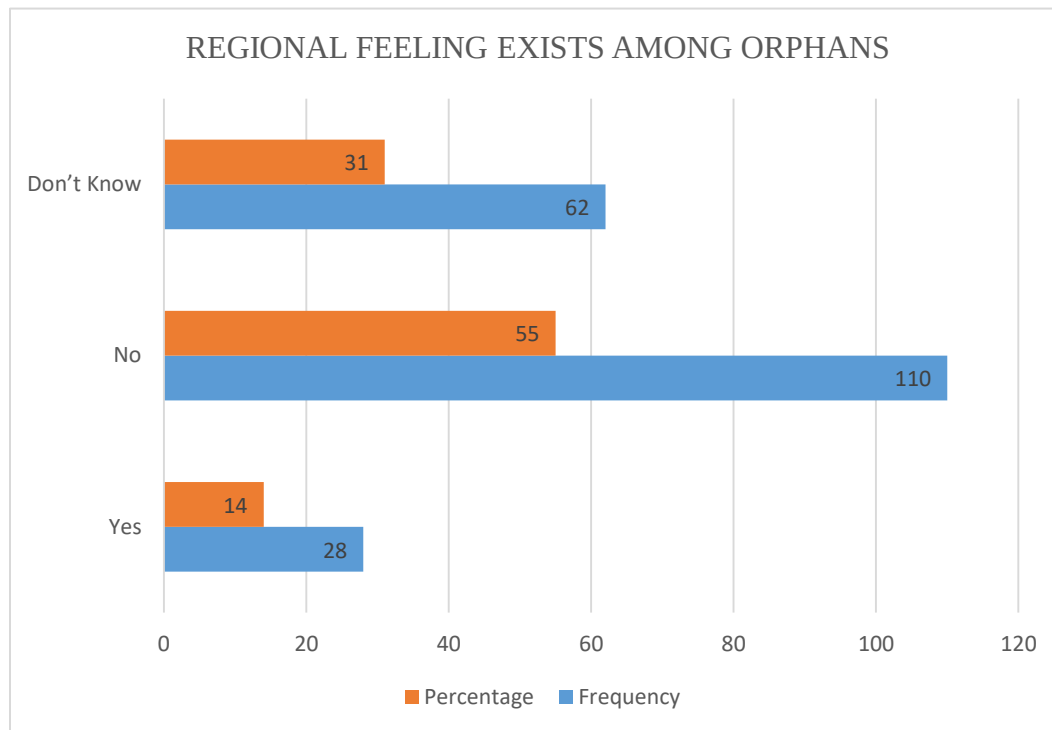
Figure 5.56. Do regional discrimination exists in orphanage or at other shelter homes? (in percentage)



Source: Computed data from field study, 2019

Chart 5.56 Question is asked to answer with yes, no, and don't know options. The chart explains that orphan children in institutional care are more prone to get discrimination than in other places. Every institutional setup will have more number of local children than non-local. So, 19 percent of the respondents further clear that they faced regional discrimination within care homes. However, 52.5 percent of the respondents hail from local they opined that they have not experienced any regional discrimination. Also, 28.5 percent of children said that they don't know what it is.

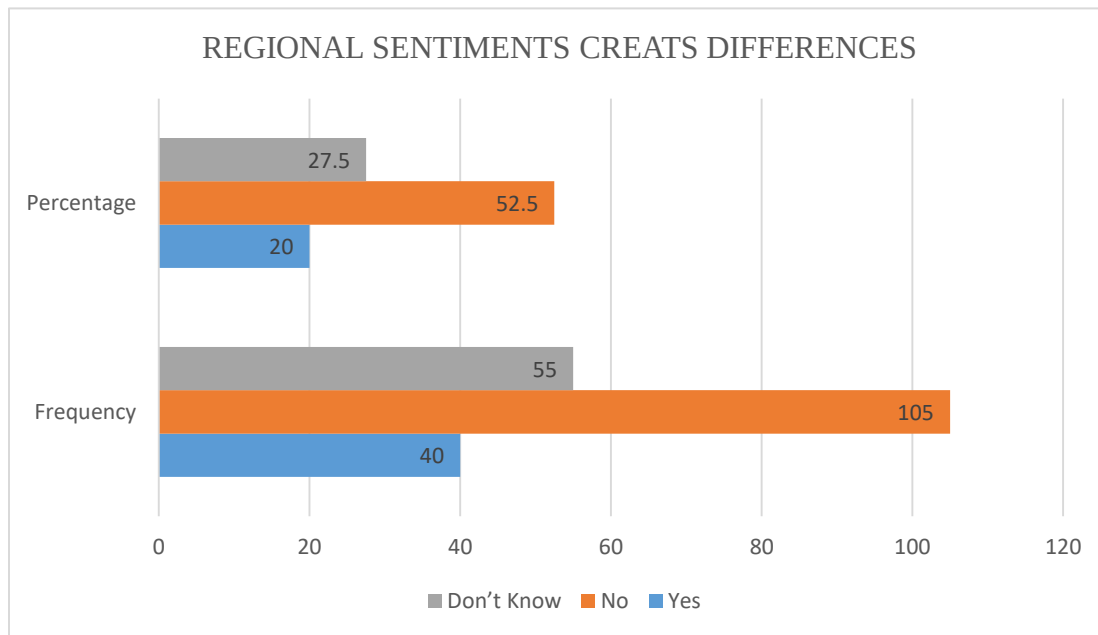
Figure 5.57. Regional feeling exists among orphan children within an orphanage? (in percentage)



Source: Computed data from field study, 2019

Chart 5.57 Question is asked to answer with yes, no, and don't know options. That chart reveals regional feelings of orphan children within institutional care. Since children are of different ages, places, backgrounds of orphan life, and other social classes, it is hard for everyone to feel the same. Even categorization of identities of present research also attempts to find out the various aspects of orphan children in institutional care. It matters to children to think about where and what it is. Regardless, 31 percent of the respondents expressed that they don't know about the regional feeling while 55 percent of respondents are aware of it but have not experienced it. Only 14 percent of the children experienced that regional sentiments persist in the orphanage.

Figure 5.58. Do you feel that regional sentiments create differences within orphan children?
(in percentage)



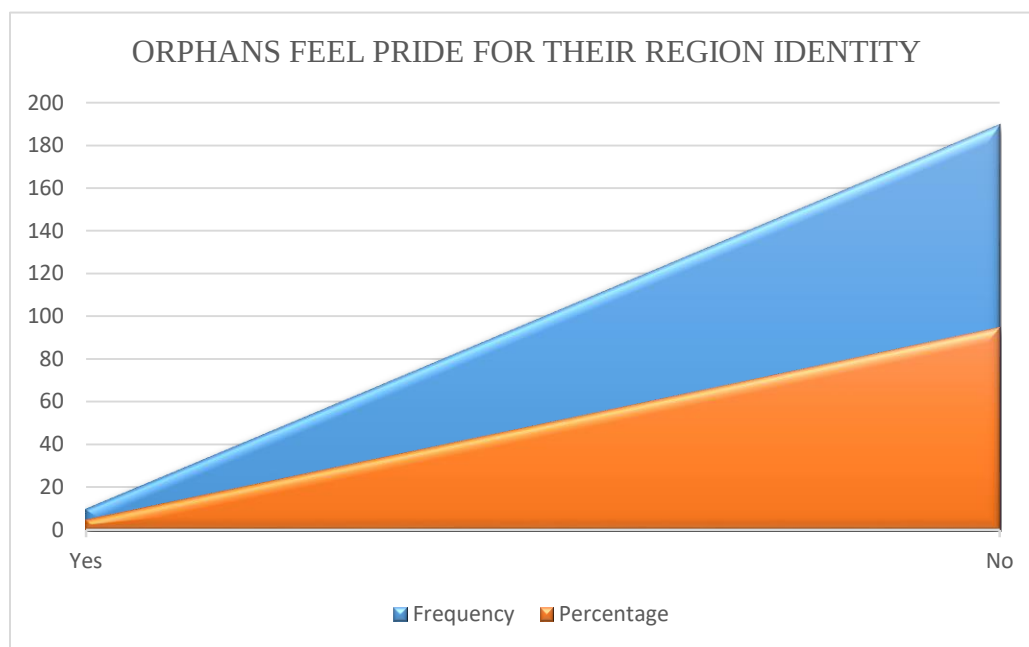
Source: Computed data from field study, 2019

Chart 5.58 Question is asked to answer with yes, no, and don't know options. That chart reveals considerable possibilities that regional sentiments can bring differences among orphan children. It has been observed during the fieldwork that a few respondents were able to form groups referring to their own or nearby locality. The present data shows that orphan children were divided among themselves due to regional differences. 20 percent of children expressed that the regional sentiments³¹⁰ make disturbances among orphan children. Whereas, 52.5 percent of children stated that there is no regional difference. The remaining 31 percent of respondents opined that they don't know what it is. One girl respondent from 20 percent expressed that since she comes from a non-Telugu speaking background, she had to isolate herself. She also communicated that she feels happy when she goes to school because she made a few Hindi-speaking friends at school. Even

³¹⁰ Rosa, R. L., Schwartz, G. M., Ruggiero, W. V., & Rodríguez, D. Z. (2018). A Knowledge-Based Recommendation System that Includes Sentiment Analysis and Deep Learning. *IEEE Transactions on Industrial Informatics*, 15 (4), pp. 2124-27.

the language of native and mother tongue plays a significant role in the division of regions among children.

Figure 5.59. Do you take pride in belonging from a particular region? (in percentage)



Source: Computed data from field study, 2019

Chart 5.59 Question is asked to answer with yes, no, and don't know options. The chart explains that orphans don't get pride in their regional backgrounds. 95 percent of the respondents expressed that they don't feel proud of their regional identity. When the researcher asked respondents, who consequently opined that there are regional differences in the institution and among orphan children. Among them, a few responded that there is no pride left in being an orphan now, because of the life they are living and leading now. Another few responded that they have to overcome for better prospects which is what their management is trying for a long time. Another staff member expressed that there is favoritism for particular regional children. Nonetheless, Only 10 percent of the respondents reported being proud of their region.

Table 5.60. Do you agree or disagree with the following statement? (in percentage)

S/N	Agree or Disagree	Frequency	Total	Percentage	Total
1	I don't see any discrimination meted out with any orphan children from any region	168 Agree	200	84 Agree	100
		32 Disagree		16 Disagree	
2	I see regional favoritism in orphanage or at school	52 Agree	200	26 Agree	100
		148 Disagree		74 Disagree	
3	Regional discrimination must be considered as a criminal act	80 Agree	200	40 Agree	100
		120 Disagree		60 Disagree	
4	Regional favoritism exists because of privileges of caste connections	38 Agree	200	19 Agree	100
		162 Disagree		81 Disagree	
5	Regional feelings, excludes from full participation of orphan life/gathering	41 Agree	200	20.5 Agree	100
		159 Disagree		79.5 Disagree	

Source: Computed data from field study, 2019

Table 5.60 describes the agreements and disagreements regarding the respondent's regional favoritism among orphan children in institutional care. 84 percent of the respondents agreed that they didn't see any orphan child meted out with any sort of discrimination and 16 percent disagreed. In connection to orphanages and schools, 74 percent of the respondents have not witnessed any regional favoritism existing in orphanages or schools, whereas 26 percent witnessed it. By considering the point that more or fewer schools and orphanages are inclusive for orphan

children. 40 percent of children expressed that regional discrimination must be considered to be a criminal act, whereas 60 percent of them disagreed. 81 percent of the respondents disagreed that regional favoritism exists because of privileges of caste connections, however, 19 percent expressed that it is because of caste privilege. Lastly, 79.5 percent of children disagreed that Regional feelings, exclude the full participation of orphan life/gathering, while 20.5 agreed to it. A team of studies in 2022³¹¹ found that due to regional identity discrimination is becoming depressive and it results in psychological consequences on academic outcomes of adolescents. Hence, the same will have an impact on orphan children who have various ethnic cultures.

F. Differently Abled Identity

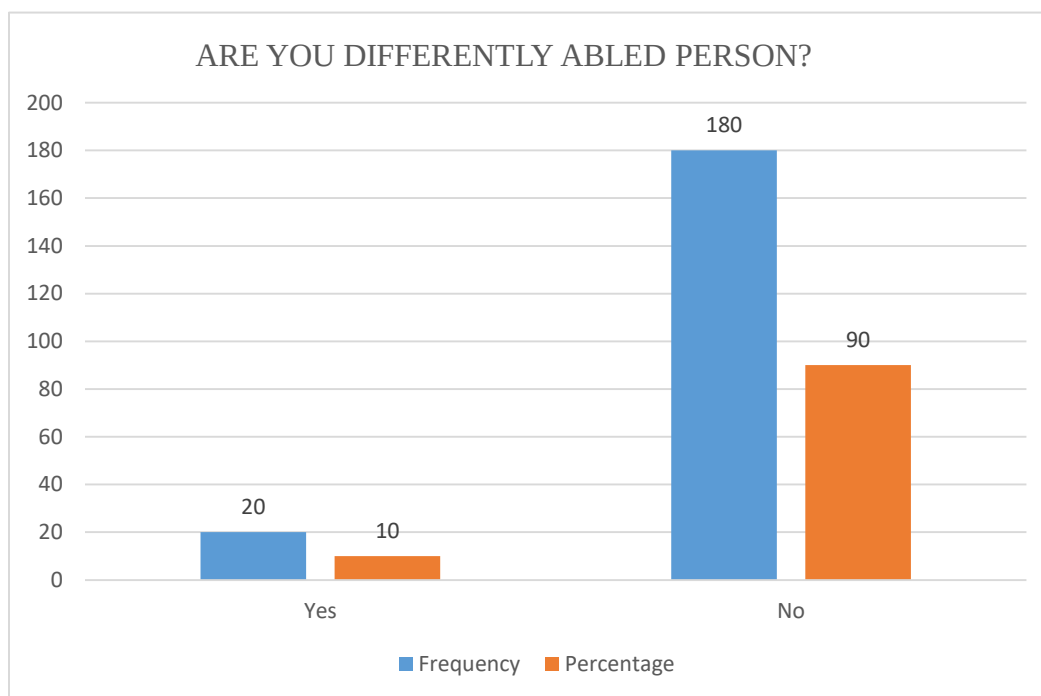
Orphans come from all backgrounds irrespective of all their identities and social problems. The researcher also visited two Persons with Disabilities care homes. The researcher made sure to select the respondents from possible sections who can feel comfortable and respond to the questionnaire. There are various types of Persons with Disabilities issues such as blindness, deaf, physically weak or ill, mentally weak or ill, autism spectrum illness, and many others³¹². Since the researcher comes from social science background, it is only limited to children who can contribute to the categorization of orphan children. Differently abled is one of the children's issues that creates multiple issues for Persons with Disabilities. So, not all the Persons with Disabilities are orphans in the care homes so the researcher selectively did a purposive sample with Persons with Disabilities. Children who are with multiple Persons with Disabilities problems and are orphans are selected in equal numbers in the fieldwork or for the interview. Hence, out of 20 respondents, 5 respondents couldn't communicate, 5 respondents couldn't hear, 5 were physically not well and another 5 respondents had a behavior problem. In the last behavior problem category, children are helped by their caretakers for the interview. Beyond this being a social science research scholar, the researcher doesn't have any additional knowledge to study other Persons with Disabilities

³¹¹ Op. cit, pp. 1 & 2.

³¹² Government of India (2021). Handbook on Early Intervention Centres for Children with Disabilities. In Misra, D. P., Das, S. P., *Early Identification and Intervention of Childhood Locomotor Disability*. Department of Empowerment of Persons with Disabilities (Divyangjan) Ministry of Social Justice and Empowerment., pp.156, 174, 192, 200, 208 & 226

issues, for which questions are prepared for all the persons for a better understanding of the orphan children's rights and issues for the research.

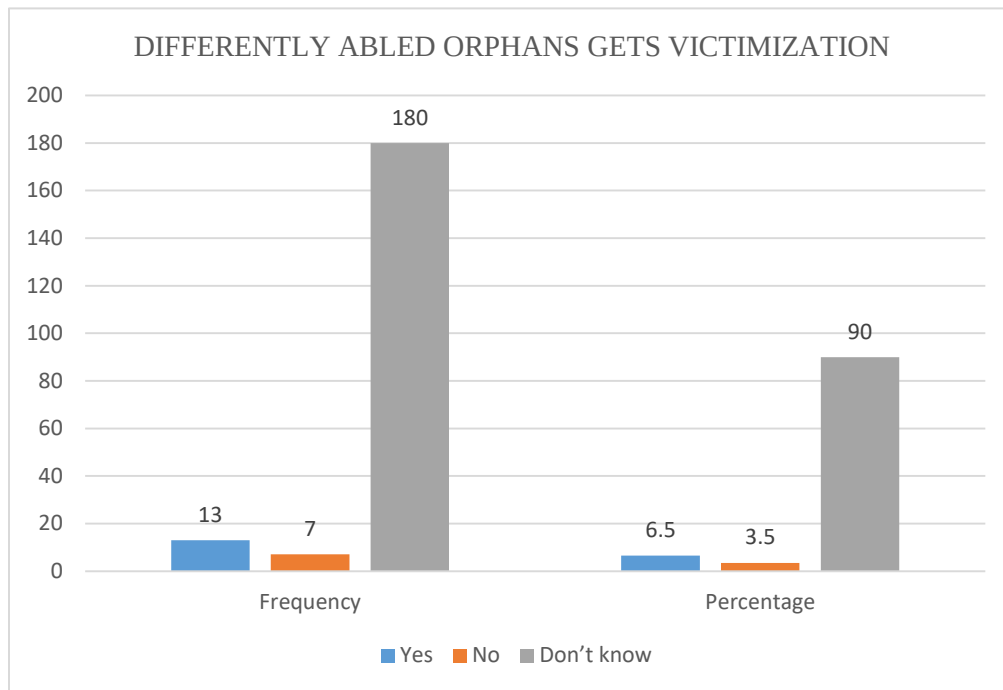
Figure 5.61. Are you a differently abled person? (in percentage)



Source: Computed data from field study, 2019

Chart 5.61 Question is asked to answer with yes, no, and don't know options. The chart describes the Particularities of Persons with Disabilities in institutional care. A significant number of the respondents, 90 percent of respondents were physically well, while 10 percent of the respondents were suffering from different types of Persons with Disabilities problems as we discussed above. All the children are aware about the Persons with Disabilities children's issues. Many young respondents shared that after 2016 many Persons with Disabilities children shifted to other institutions. So, the below questions are only reserved for children who are differently abled and in separate institutional care. However, this is to inform that 180 (90 percent) respondents will be considered as don't know category. Also, respondents who expressed "Don't know" told the researcher that they are not able to talk on their behalf of the disabled children.

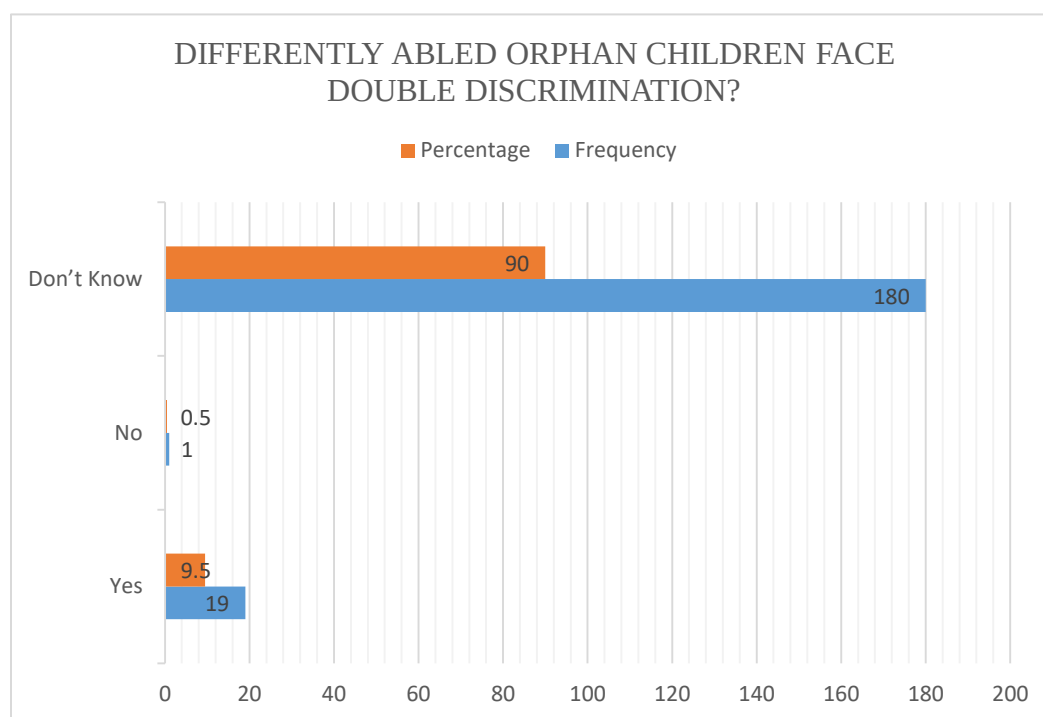
Figure 5.62. Have you ever found differently abled gets victimized in orphanage? (in percentage)



Source: Computed data from field study, 2019

Chart 5.62 Question is asked to answer with yes, no, and don't know options. That chart demonstrates whether differently abled children get victimized with different treatment or any form of discrimination in the care homes. Nearly 6.5 percent of the respondents were found that they were victimized at care homes, whereas 3.5 percent of the respondents have not faced any form of discrimination. The majority of the respondents were unaware whether differently abled get victimized in care homes.

Figure 5.63. Do you agree that, differently abled orphan children have to face double discrimination? (in percentage)



Source: Computed data from field study, 2019

Chart 5.63 Question is asked to answer with yes, no, and don't know options. That chart explains the difference between whether differently abled orphan children face double discrimination or not. 9.5 percent (95%) of the respondents faced double discrimination because they are the victims of different disability identities as well as other orphan identities. Only one percent of them expressed that they don't. It can be noted that 90 percent of the respondents are not the victims of Persons with Disabilities discrimination.

The government of India provides education and persons with disabilities rights in 2016³¹³:

The RTE Act safeguards the rights of the differently abled children. Every child with even a minor disability must have the right to free education until they attain the age of 18 years in all the

³¹³ Math, S. B., Gowda, G. S., Basavaraju, V., Manjunatha, N., Kumar, C. N., Philip, S., & Gowda, M. (2019). The Rights of Persons with Disability Act, 2016: Challenges and Opportunities. *Indian Journal of Psychiatry*, 61 (10), pp. 809-815.

integrated schools or special schools. These disabled or the differently abled children must avail the right to free books, scholarships, uniforms including the special learning materials which would be user friendly. Also, the special schools must be equipped with the vocational trainings for these disabled children so as to enable them to be ready for the world outside, to earn their livelihood and give them non formal education too. There must be a proper redressal mechanism to address the grievances of the parents of these differently abled children, whenever they feel that their child hasn't been placed in an appropriate place for the education. There should be an act to ensure that these disabled children get 3% of the admissions in the institutions maintained by the government and also in those that received aid from the government. The differently abled must also be provided with the reservation of 3% in the government employment.

Table 5.64. Which of the following facilities your orphanage provides as per Differently Abled, Indian Law? (in percentage)

S/N	Facilities as per Indian Law	Frequency	Total	Percentage	Total
1	Ramps	17	20	85	100
2	Wheel chairs	13		65	
3	Scribes	5		25	
4	Washrooms	20		100	
5	Reading material	11		55	
6	Transport facilities	18		90	
7	Indicator signs	5		25	

8	Don't Know	180	200	90	100
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Source: Computed data from field study, 2019

Table 5.64 distinguish whether the orphanages are following differently-abled Indian law in providing facilities as per Indian rights and law. For a better explanation, table 5.64 is prepared into two percentages and two frequencies. It is divided into normal orphan children and Persons with Disabilities orphans children separately. Out of 100 percent of total Persons with Disabilities children, 85 percent of respondents stated that they have proper ramp facilities at school and care homes. Not all children needed wheelchairs but 65 percent expressed that they are getting wheelchairs for those who needed them. All 25 percent (5) blind children are getting proper scribe, indicator/signs boards, and 55 percent (11) children (visually, deaf, and others) are provided proper reading material as per their requirement. It is the state's responsibility that they should provide the scribe facility to give education, no one must not be deprived of their right to education act. This includes textbooks, story books, newspapers, basic science books, practicing notes, etc. Besides, 100 percent of the respondents specified that care homes are providing the basic facility of washrooms which can prevent children from the different type's chronic diseases and injuries. 90 percent of the respondents mentioned that there is transport facility. However, the government of India has recommended maintaining the basic facilities in public institutions but a few institutions were lacking due to a lack of financial support by the state. On the other side, the majority of 90 percent of the respondents were not aware of such facilities because they are not the victims of differently abled nor conscious of the differently abled on par with Indian law.

Table 5.65. Which of the following welfare facilities are availed by you as per the Indian Disability law outside your orphanage? (in percentage)

S/N	Facilities as per Indian Law	Frequency	Total	Percentage	Total
1	Reservation in education	18		90	
2	Reservation in jobs	9		45	

3	Reserved facilities in transport	18	20	90	100
4	Financial aid	20		100	
5	Don't know	180	200	90	100

Source: Computed data from field study. 2019

Table 5.65 explains the welfare facilities which are availing as per the Indian Disability law outside of the care homes. Similarly, the present table 5.65 is prepared into two percentages and two frequencies. It is also divided into normal orphan children and Persons with Disabilities orphans children separately. Out of 100 percent of total Persons with Disabilities children, 90 percent of the respondents opined that they are getting the reservation in education which can enable them into an inclusive society. An additional 45 percent of the respondents expressed that they are receiving the job reservation. Another, 90 percent of the respondents pointed out that they were able to avail the facilities in the public transport services. 100 percent of the respondents said that they are availing of financial aid from the Indian Disability law. On the other side, a majority of 90 percent of the respondents were not aware of such facilities because they are not the victims of differently abled nor conscious of the differently abled on par with Indian law.

Table 5.66. Do you agree or disagree with the following statement? (Only Differently abled to answer) (in percentage)

S/N	Agree or Disagree	Frequency	Total	Percentage	Total
1	Differently abled children respected on par with other children	16 Agree	20	80 Agree	100
		4 Disagree		20 Disagree	
2		14 Agree		70 Agree	

	Differently abled feel safe in orphanage	6 Disagree	20	30 Disagree	100
3	Orphanage is doing great job ensuring proper care by staff and workers	16 Agree	20	80 Agree	100
		4 Disagree		20 Disagree	
4	Differently abled orphan children need more attention	20 Agree	20	100 Agree	100
		0 Disagree		0 Disagree	
5	Differently able laws need proper implementations	18 Agree	20	90 Agree	100
		2 Disagree		10 Disagree	

Source: Computed data from field study, 2019

Table 5.66 describes the levels of agreement and disagreement among children with disability in orphanages. This table only confines to children with disabilities in order to understand them. The study found only 20 respondents with Persons with Disabilities orphan children. Similarly, the present table 5.66 is prepared only for Persons with Disabilities orphans with their respective percentages and frequencies total. It is only prepared separately for Persons with Disabilities orphan children. Out of 100 percent of total Persons with Disabilities children, 80 percent of the respondents agreed Persons with Disabilities children were respected equally as other children at care homes. 70 percent of the respondents among the disabled identified that Persons with Disabilities feel safe in an orphanage while 30 percent of the respondents did not. Another 80 percent of the respondents opined that care homes are doing a great job ensuring proper care by staff and caretakers, while 20 percent of the respondents felt not. A survey found³¹⁴ that the

³¹⁴ Golledge, R. G. (1993). Geography and the Disabled: A Survey with Special Reference to Vision Impaired and Blind Populations. *Transactions of the Institute of British Geographers*, 18 (1), p. 65.

differently abled need more attention than any category of orphan even. So, it is clear that indeed 100 percent of differently abled children or persons opined that they need more attention and care than others. Finally, a total of 90 percent of the respondents identified that differently-able laws need proper implementation.

VI. Policy level requests and problems

Table 5.67. Among the following, which facilities are provided to you by your orphanage in accordance with the JJ Act (tick the facilities provided)? (in percentage)

S/N	JJ Act minimum facilities	Frequency	Total	Percentage	Total
1	Proper washrooms	123	200	61.5	100
2	Proper study environment	142		71	
3	Proper food menu	179		89.5	
4	Secured CCTV cameras	181		90.5	
5	Phone facility	198		99	
6	Display of emergency numbers	192		96	
7	Complain box	192		96	
8	Television	200		100	
9	Notice board	200		100	
10	Play ground	81		40.5	

11	(R.O) Water facility	126	63
12	Required staff	183	91.5
13	Required rooms	104	52
14	Washed clothes and bed sheets	110	55

Source: Computed data from field study, 2019

Note: ‘JJ Act’ denotes ‘Juvenile Justice Act 2016’.

Table 5.67 explicitly shows the facilities provided by the institution for the respondents under JJ Act 2016. 61.5 percent of the respondents were having the facility of the proper washrooms while 38.5 percent disagreed with it. They disagreed because a few expressed that they don’t get a private place to spend themselves whenever they miss their parents or to cry or spend lonely/peaceful time. A very few other respondents shared that sometimes they make reason and spend a lot of time in the washroom. In such a situation, they should be provided proper emotional dealing space, as well as a washroom that needs to be maintained hygienically. 40.5 percent of the respondents stated that they are availing playground facilities. Playing games is another place where they forget themselves and contribute to building their own physically and mentally fit. It also correlated with a good study environment in which 71 percent of the respondents specified that they are getting a proper study environment, while 29 percent said they don’t. To play or study and be fit, the child also needs a proper food menu in practice that can contribute not just to their hunger, as well the other growth. 89.5 percent of respondents expressed that they are provided food as per the proper menu, while 10.5 disagreed with it. For security reasons, 90.5 percent of the respondents identified that they have secured Closed-Circuit Television (CCTV) cameras, while only 9.5% opined that they don’t have them. When respondents are asked why they don’t have it, a few said they are yet to fix it and are waiting for donors. They also said a few are not serviceable. The same was reported by the management on financial constraints in their interview. Sometimes respondents may not express the grievance to the authorities directly in order to solve the grievances for which act

advice to set up a complaint box, whereas 96 percent of the respondents stated they have access to a complaint box in the institution, while only 4 percent said it is not accessible. All respondents (100 percent) agreed that they have the notice board.

According to sustainable development goals, safe drinking water is the right of every human being in the world. Despite the recommendation, around 63 percent of the respondents agreed that they are provided Reverse Osmosis (R.O) drinking facility in the institutions, while 37 percent disagreed with it. It is difficult to run any institution without staff such as caretakers, office assistants, service providers, and other volunteers. 91.5% expressed that they have service staff in their institution, while only 8.5 percent of respondents said there is no required staff. Indeed the majority of the institutions in the country have been absent in maintaining proper living space for orphan children under institutional care. The field study shows that 52 percent of the respondents expressed that they have required rooms whereas 48 percent opined that they don't have enough living space. Since the children belong to the orphan's community, there would be no one who can keep or purchase good clothes. Around 55 percent of the respondents were satisfied with their clothes, the rest 45 expressed that they are not having properly washed clothes and bed sheets. They also responded that, the clothes have to be washed by themselves not the institution. Except for one or two, all the institutions don't have a washing machine facility. The other facilities respondents agreed that such as phone maintained - 99 percent, display of emergency contact numbers listed 96 percent, and television-maintained 100 percent. Only a few children expressed that we are not allowed to operate the television. Whatever the staff runs the channel, then only have to watch. On a whole, most of the facilities are provided are institutionally cared for children except the playground, hygiene water, rooms, clothes, and washrooms, which need a little more effective planning to make the best.

Table 5.68. Do you agree or disagree with the following statement? (in percentage)

S/N	Agree or Disagree	Frequency	Total	Percentage	Total
1		162 Agree		81 Agree	

	Orphan-hood is not a single problem but is a complex problem	38 Disagree	200	19 Disagree	100
2	Orphan children need category wise interventions	186 Agree	200	93 Agree	100
		14 Disagree		7 Disagree	
3	Orphan children don't have their own names and surnames	97 Agree	200	48.5 Agree	100
		103 Disagree		51.5 Disagree	
4	Orphan children don't have their own parent's names	140 Agree	200	70 Agree	100
		60 Disagree		30 Disagree	
5	Orphan children don't have permanent address	136 Agree	200	67 Agree	100
		66 Disagree		33 Disagree	

Source: Computed data from field study, 2019

Table 5.68 explains the agreements and disagreements on the following statement. 81 percent of the respondents agreed that orphanhood is not a solitary problem but is a complex problem, it is a problem of a society that involves different kinds of difficulties in addressing it. Only 19 percent of the respondents disagreed with the statement. This follows that 93 percent of the respondents identified orphan children as needing category-wise interventions, while only 7 percent of children disagreed with it. Respondents reported that 48.5 percent of respondents don't have their own names and surnames, while 51.5 felt they have their own names and surnames. 70 percent of the respondents agreed that they don't have their parents' names whereas 30 percent could have them. As well, 67 percent of children agreed that they don't have a permanent address to go to, while

only 33 percent of children said they have a permanent address. This implies that the majority of them are homeless which led them to seek shelter in orphanages.

Table 5.69. Do you agree or disagree with the following statement? (in percentage)

Orphan children get discriminated at

S/N	Excluded or Discriminated	Frequency	Total	Percentage	Total
1	By the other orphan child	134	200	67	100
2	In child care institution	142		71	
3	At school	95		47.5	
4	Foster care or family care system	6		3	

Source: Computed data from field study, 2019

Table 5.69 illuminates once again the overall questions about discrimination at different levels of institutional care. School is the place supposed to teach the enlightened methods of human living. Schools must promote the means of an equal society. In contradiction to this, 47.5 percent of the respondents were discriminated against by the teachers, staff, and by other students while 71 percent of children opined that they are also discriminated against by institutional care management and other staff for various reasons. As an outcome of this, 67 percent of the respondents were discriminated against among or by their fellow mates both in school and institutional care. Only 3 percent of the respondents were discriminated against when they were under the foster care or family care system. Indeed orphans are always discriminated against by others because of the lack of sympathy and empathy for their continuous helplessness. There is a need for intense social work intervention in order to promote the well-being of the respondents (orphans).

Table 5.70 Do you agree or disagree with the following statement? (in percentage)

Orphanage or agency are maintained

S/N	Excluded or Discriminated	Frequency	Total	Percentage	Total
1	Proper care and protection	170	200	85	100
2	Proper education facilities	108		54	
3	Proper basic facilities are	151		75.5	
4	Proper parental care is	105		52.5	
5	Proper funding facilities	128		64	

Source: Computed data from field study, 2019

Table 5.70 elucidates how the institutions maintain the orphan facilities and whether there is a need for progress. Orphan children are the ones who require more care and protection compared to others. 85 percent of the respondents agreed that proper care and protection are maintained by the institutions, while 15 percent disagreed with it. It is noted in institutions' records that there are instances of children even running away from institutions due to conflictual environment, lack of care and protection. The management has to provide better care and protection. 54 percent of the respondents agreed that they are getting proper educational facilities from both school and institutional care. Whereas, 46 percent of the respondents suggest that there is a need for proper educational facilities. Also, 52.5 percent of the respondents agreed that they have proper parental care, however, 47.5 percent of respondents felt that there is a need for improvement in parental care for the respondents. Coming to the basic facility 75.5 percent of respondents agreed that they were able to get from institutions while only 24.5 agreed for the improvement. The majority 64 percent of the respondents stated that there are proper funding facilities from the public whereas the other 36 disagreed with it. To conclude, there is a need for professional social workers who

can maintain the government recommendations to provide professional care and protection. Overall, issues suggest that there is a need for appointments of professional workers in all the institutions for the best orphan care.

Table 5.71. Do you agree or disagree with the following statement?

S/N	Discriminated on social identities	Frequency	Total	Percentage	Total
1	Caste	95	200	47.5	100
2	Religion	98		49	
3	Race	62		31	
4	Region	44		22	
5	Gender	114		57	

Source: Computed data from field study, 2019

Table 5.71 examines the discrimination of social identities of the respondents in Institutional care. About 47.5 percent of the respondents agreed that caste identity plays a major role in the institution, while 53.5 percent disagreed with it. The majority 54 percent of the respondents agreed that religious identity discriminates whereas 46 percent disagreed with it. 22 percent of children being non-local felt regional discrimination at institutional care, while 78 percent disagreed with it. About 31 percent of the orphan children were discriminated against on cultural identity, whereas 69 percent didn't experience it. About 57 percent of children have faced gender discrimination, while 43 percent of respondents disagreed with the statement. The above table 5.71 proves that there are a significant number of children who fall under various backgrounds. For example, not all children from the same non-local region experience the regional feeling. To add, not all castes are discriminated against as the lower castes are discriminated against. Furthermore, not all religious identities get the same respect and training. Even gender roles also play various attention.

Lastly, the race has no end to getting discriminated against. Hence, children with various identities are discriminated against based on the nature of their background.

Table 5.72. Do you agree or disagree with the following statement? (in percentage)

S/N	Agree or Disagree	Frequency	Total	Percentage	Total
1	Orphan children should be recognized as a special identity by Indian constitution	179 Agree	200	89.5Agree	100
		21 Disagree		10.5Disagree	
2	Orphan children should be provided separate reservation policy	190 Agree	200	95 Agree	100
		10 Disagree		5 Disagree	
3	Orphan children below and over 18 years age should be given quality life by providing them good education, family and housing and other facilities	181 Agree	200	90.5Agree	100
		19 Disagree		9.5Disagree	
4	Orphan children should be given adequate political representation for their active representation	200 Agree	200	100 Agree	100
		0 Disagree		0 Disagree	
5	Orphan children are the way for the equal society	200 Agree	200	100 Agree	100
		0 Disagree		0 Disagree	

Source: Computed data from field study, 2019

Table 5.72 examines the policy level aspirations of the respondents from field work. About 89.5 percent of the respondents were aspiring and wishing to recognize them with special identity by

the Indian constitution. Another 95 percent of the respondents were demanding for the separate reservation for the orphans in India. Since the majority of the orphans are below the age of 18 years without background, around 90.5 percent of the respondents were demanding that the state should provide quality of life such as good education, employment opportunity, housing and other permanent prospects. Finally 100 percent of the respondents were demanding that the state provide political representation for the orphans which is very necessary for the upliftment of orphans in India. As well as having an orphan identity, 100 percent respondents expressed that the orphan identity is the way for an equal society and to get excuses from all these social identities.

Overall, the chapter tries to bring orphan children's views over their situational-based knowledge and rights for understating categorization and identities that are represented. The expected one is that not all children in India are aware of their rights and information. Given the condition of literacy rate and prospects, they possess in their lives, matter the quality of life and learning they possess. This chapter attempts to bring the orphan children's experiences and other information to establish the present research. Beyond this, the management and other institutions work on special subjects like this. Any welfare or acts are to be considered by various agencies and institutions that are to be embodied by governments. Hence let us understand, what the management or in the absence of it, the working staff and activists have opined on the orphan children's prospects and challenges.

Discussions: view on orphan children's rights, institutional limitations, and challenges

The first chapter detailed the objective, history, and function of institution care/care homes/orphanages. It is a fact that institutions are having self-objectives to fulfill the gaps for the state coming forward for the help of the helpless in society. In one way they work beyond the limitations of recognized public institutions, whereas it has chances for misuse also. However, Institutions today have coped to work within the boundaries no matter what kind of institutions come up. All the institutions need to work under the guidance of the governments for accepted representations. Then only the institution can get access to various official prospects. All the discussions are noted while discussing with the institution management or the working staff. Except for the two, all the institutional care homes have responded positively and responded as discussed at the beginning of the chapter. Since the institutions lack children, funds, and difficulty

to maintain on par with the JJ Act rules, many have already been shut down. If this kind of crisis is in the institutions, let us see what the management and activists have opined. Here, only the majority of their opinions are considered.

The majority of discussions consider that not all children are orphans as per the JJ Act definition. However, there are also gaps in categorizing orphan children, as present research is trying to attempt while giving admission to institutional care. Since there are no separate laws prescribing what to do in the case of 'missing identities or without identities, while registering a child's name, parent's names, address proof, and orphan child's personal identities. There, the institutions are forced to provide such which has not been categorized in the JJ Act. At the same time, they had to share institutions of caste and religious identities to meet the mandate of any application. This has to be done because there is no option of skipping such. However, if a child has knowledge or anyone, who is in contact with the child, management always prefers to give children's own identities for the application process. This has to be done, to avoid future intricacies for the benefit of the child's after-care process. Only in the absence of it or in any conflict, such identities are shared by the institutions.

The registration process by the institution has to be appreciated only because of the negligence of the state procedures. There are also a few institutions taking advantage of the interval of such. It is easy to handle the complete orphan situation when an institution finds a child without an identity. In many cases, a complete orphan condition allows the institution to act accordingly in the absence of government regulations. But it is not the same thing with the semi-orphan and other categories of orphan children. Complete orphan children's situation provides a chance of advantage to the institutions to find the gap, but it is not the same with semi-orphan and other categories. It is a bit of a dilemma status whether to share or not, in a few cases when only a mother or father's identity is available. This kind of situation arrives when a mother is divorced or separated or has illicit relationships before or after marriage. Also, when a father does not officially own a female or born out of illicit relationship, or not willing to share his identity.

Another problem is the back support of the government which lacks the maintenance or providing such services. Indeed, the ultimate idea is that children should not suffer from both sides. Children's rights and freedom need to be cared for and protected as much as possible as anyone

expects. But governments' support in this regard is calculative and revealing on humanity towards children who are in the NoCaP. The latest JJ Act is very problematic for organizations to function. Because of the three reasons. One, not all institutions obtain equal generosity or funding sources based on the networks and nexus with the government. Two, not all children are orphans but are helpless, to parents and the government. Three, not all children are being adopted or provided needful care and protection in the District SGS ward care as per MWCW rules. In such a situation, Institutions are very much needed for society to take care of children. If this continues with the negligence of institutional service, there will be no organization to save the orphan children who are categorically refused by the JJ Act. Hence, there should be help and continuous engagement from the government to serve all sorts of disadvantaged children in society.

Almost all the institutions have agreed and are trying to provide the best basic facilities for orphan children as per the JJ Act of 2016. Of course, orphan children need the best basic facilities in care homes that even all the management agrees with. However, it also needs to consider how many institutions are able to get public support. There is a need for arranging help from the various ministries. Because regulating institutions and monitoring child care only is not a fair part from the government side. That regulation is just for facilities and safety of the child, it should be beyond for the child to be defined and accessible to various issues of children. For example, children after 18 years of care are not officially allowed to be part of any institutional care. This means that the children are forced to stop their careers. Having parents' children are on average settling down themselves after 25 years. So it is unjust to force orphan children to settle down as soon as they reach 18 years on the part of institutions and governments. Children who have hereditary privileges or property or families can go back and settle down. How it is justifiable for children who don't have any privilege or property to settle down immediately after 18 years. Orphan children who reach 18 years need unconditional facilities for not being in a condition to avail of the welfare that the governments are providing under central schemes. Example voter identification card, Aadhaar card, driving license, bank account, housing, and any employment according to their eligibility. Because aftercare children mostly will not have proper documents, address proof, and any other proofs to get all of them. In the absence of them, they are forced to stop their studies and work for their livelihood. There is only 1 percent reservation.

Many of them feel that various caste groups of children come from different cultures and places. In such a situation, what is the parameter to resolve the children's identities? It's been in practice that institutions share the identities of the children, be it with any other region, caste, religion, or other identities. This has been in practice because no regulations constitutionally categorize the orphan children and their identities. The children from various orphan backgrounds are a complex problem that needs attention for further research in India. India's welfare system is built on the caste certification of any individual in the country. For example, a child is born to a SC or ST parents as per the child or any family friends' information. When such orphan children approach respective caste issuing authorities, they expect to submit proof of their background. At that moment, the other caste and upper caste management find it difficult to arrange them. In addition, children from other caste backgrounds or upper caste face similar things with scheduled caste management. On top of it, there are no prescribed rules to apply, when a child from any background orphan is found. It's been in practice that institutions have shared their own identities with helpless orphans. Not just caste as well religion and other identities are shared for having no options rightfully from both the parties.

This is one of the main reasons that caste and religious identities trouble the orphan children in India from their rightful entities. Also, the government has been neglecting their constitutional rights. There is no constitutionally fixed reservation for the welfare of orphans. Orphanages in India need to ensure the rights of children as well as institutional care. After The J J Act, the adoptions are rigorously taking place. Apart from this, there is no constitutionally demanded or amended reservation for orphan children. A few states have come forwards including orphan children in the OBC category and an advocate Poulomi Pavini Shukla also filed a petition in SCI seeking orphan reservation on par with SCs in India. The truth is without caste there is no welfare possibility in India. For example, when cases like Sneha Parthibaraja from Tamilnadu, Preethisha Saha from MH, DV Ramakrishna Rao and his wife from Telangana fought/fighting for 'No caste and No Religion', and a few got it based on not availing reservation and will not use any reservation in the future. This is not the case with orphan children. Orphan children who don't have identities will not get any reservation and those who don't want identities also will not get any reservation. Hence, constitutionally orphan children need to have some of the other caste identity to avail of reservation in India. That is what the government of India has neglected to do so far to orphan children, where institutions are trying to help where children need immediate attention. Hence,

institutional care is targeted to close down by encouraging adoptions in India. A majority of them felt that, if these institutions close down one can imagine the loss of future children of India.

Under the Telangana CCI's, a FORCE coalition is formed to represent orphan children issues as discussed in the second chapter in India. There has been an attempt made to propose an orphan bill from the year 1954 to 2019. Even SCI has also asked all the states to respond to how they are dealing with the categorization and identity questions of Indian orphan children. Each state has given its own way of response to the reservation and welfare adjustments. But the truth has been neglected because orphans are of no use to politicians and due to Indian cultural identity complexities question. There are the major recommendations on behalf of orphans in India, which are listed under the banner of FORCE international conference by the Telangana - various institutional/care homes and orphan rights activists (Photographs 2-6). They are

- The Government of India must give a constitutional need to categorize, provide meaning or modify the 'orphan' word. So that they can avail citizenship from the beginning with an Aadhaar card.
- Conduct a national-level study with active NGOs for orphan act planning, execution, and examination.
- Issue 'OC' to children who don't have any help from parents and relatives. This is to facilitate orphans to meet their immediate requirements and also to assure pride, care, safety, and other prospects.
- Execute and Incorporate orphans to avail of Ayushman Bharat Health Card facilities with immediate effects.
- Facilitate orphans to get exceptions or concessions in public transportation in India.
- Keep constant support for the supplements such as books, uniforms, shoes, notes, and textbooks to all sections of castes.
- Establish a national-level commission to deal with orphan welfare alone.

- Ensure unrestricted and affordable education in all public or private sectors from primary education to Higher education. Recompense the fees in case of payments for any professional education.
- Ensure national and international scholarships to the orphans who aspire to avail of foreign education.
- Execute a special reservation welfare policy for orphans as per their percentage across India with immediate effects.
- Direct to ensure a separate column for orphans to accommodate in all official and non-official applications.
- Constitutionally ensure employment opportunities for orphans based on their qualifications.
- Encourage orphans with loans and subsidies to those who couldn't have minimum education for their self-esteem.
- Ensure a separate ministry for children or orphans in India.
- Assure specified health, housing, ration, and pension benefits under national schemes.
- Ensure special encouragement to CCI with taxes, electricity, water supply, and security.

Conclusion

The present chapter deals with orphan children's experiences, identity questions, personal discrimination, and social exclusion of who resided at various institutions within Hyderabad city, the capital of Telangana State. Also, discussed and engaged with institutional management (caretakers) and orphan rights activists who are volunteering for the orphan's accomplishment. Overall, it is found that not all children are aware of their rights and acts. Children in the field found that not all are orphan children, however there is a need of broadening categorically the definition of orphan children. Also, not all children are aware of the consequences of the identities

they held for now. Most children from various backgrounds of an orphan are not serious about their careers because of the lack of clarity about the life, how they are going to lead after institutional care. There is also a gap between children who are cared for before and aftercare in all the institutions. The present research also has found that there are children from socially upper caste and class children missing in all of these institutional care. It proves that those children have separate institutional setups such as Viswa Hindu, Brahmin, Muslim care, and other religious and caste institutions only reserved for certain sections of children to get admitted. The chapter has also found that there is a need to re-organizing institutional care taking constitutional advantage of children's personal identities to state identities. Hence, if this misses, the Indian public will be answerable for the children who are losing hope and ending life every year. The chapter finalizes that there is a need for proper investigation of orphan children's issues and prospects, not just the implementation of existing policies.

POLICY LEVEL FINDINGS AND SUGGESTIONS

Orphan children are a helpless community and are constantly assisted by the organization (state) and non-organizational setup. There are many studies on orphan issues and challenges but there is a gap in comprehensive studies about personal identities and categories. Orphan children's Identities vary from place to place based on their social and cultural experiences. The identity of Orphan children is itself an asserting identity as it can be questioned or self-struggled by an orphan child in any corner of the world. Orphan children's identities are 'given/provided/identified/specified' forcefully, considering the consequences of the future of the child. Most of the identities of orphan children are shared on account of immediate adjustment. They are provided with temporary arrangements. They are identified as someone who lacks an alternative support system. They are specified as socially excluded or socially discriminated. They need further studies of categories within orphanhood. Therefore, all the nations in the world have been addressing children's problems and prospects based on their socio, political and cultural problems. There is an international understanding of orphan children for two reasons, one as parents-less (complete orphan) and second as parent-less (semi orphan). The academicians or experts categorized the third category as orphan children with multiple child subjects missing to link with orphanhood. UNICEF and a few other third-world countries identified destitute and other children categories as orphans and semi-orphans. Most of the international NGOs are following the same while setting plans and policies for orphan children. At the same time, various international NGOs, State governments, and academics also believed that the third category of children are from other children issues categorized such as street children, begging children, abandoned children, HIV/AIDs children, slum children, drug-addicted, girl child, a child abused and many. Children are only studied based on their existing problems. They are extended to study on account of their isolation and immediate assistance from all new problems. Subjected to this, the present study challenges to bring the need to understand children based on their identities and categorization of their orphanhood. The data from the field reveals that orphan children are facing issues in minimal basic formalities and necessities. The research also objects in assisting the policymakers and academicians to have a comprehensive study plan while addressing the orphan

children who are scattered with multiple problems when they are categorically called to be an orphan.

Findings

The well-structured questionnaire data highlights the problems faced by orphan children in different institutions of Hyderabad. The data findings reveal that orphan children are given, provided, identified and specified temporally, subject to the Indian social system.

- ❖ On personal details of orphan children: Respondents found are between six years to 21 years above. Out of 200 respondents, for mentioning the full name of the respondents: 33.5% of respondents don't have surnames, 55.5% have both names and surnames, and only 11 % have a full name of first, second and surname. Data explains that around 34% of children were orphans who are identity-less and do not know of their past. 40.5% responded that they don't have a permanent address while 59.5% expressed that they are getting help from relatives and others help for a permanent address proof. The 40.5% also responded that they don't have any place to go or live except present institutional care addresses. That is why most orphans first encounter their birth and parents' death certificates. On the other hand, they are not considered identity-less, so they are forced to get someone's identity. That is the reason why 40.5% mentioned that the present address is their permanent address. These children would go missing after 18 years of their age, it would be difficult for them to deal with the necessary things, such as where and how to perform those things. These children need attention for present and future studies.
- ❖ On orphan life details: Almost 95.5% of respondents claimed that they are orphans. As we discussed above, around 40% of respondents are orphans with no one to support them except the present institutional care and protection. On category basis, 81% claimed that they are parents-less (complete orphan) and 18% parent-less (semi-orphan). The data clearly shows that 32.5% of respondents' parents were deceased and 29.5% of children lost one of their parents. The other categories had many other complications of parentlessness and poverty conditions for their survival. As an optional choice to select what category they fall, almost 65% claimed that the respondents are parentless and semi-orphan children.

- ❖ On institutional life of orphan children: Out of 200 respondents, a large number of respondents joined in an orphanage are, by - 28% Relatives, 24.5% social organizations and others follow. There are 46% of respondents, who are dependent on public schooling because of the lack of support in shelter homes and other social exclusions. Most of the respondents that is, 69.5% of respondents felt excluded whenever they needed a book, pencil, slate, eraser, bag, and other stationery needs. At orphanages and schools, 20 % at parents' meetings, 10% without uniforms, shoes, and pocket money felt deprived. Children at institutions who are abused and exploited are - verbally 46%, physically 23%, and followed by mentally 16.5% and sexually 14.5%. Respondents at care homes reported that 80% were not provided with a tutor. 90% of orphans reported that they don't have any foreign language as their curriculum in their schools. Nearly half that is 48% of orphan children opined that they struggled to pay their educational fees or were delayed or made to wait. 85.5% responded that they have struggled a lot to meet their basic needs in their life. Finally, 91.5% of respondents alleged that they are still facing other forms of exploitation.
- ❖ Personal identity (names and surnames) of orphan children: Out of 200 respondents, 37% responded that they don't have their real name. About parents' names, 36.5% responded that they don't know who their biological parents are. The complex personal problem of orphans, 63.5% don't know their biological parent's surname. 57.5% expressed that their real parents' names are not included in their school certificates. 44.5% of orphan children are not happy with their existing names. 38.5% of orphans opined that they are not happy with the parent's names column as mandatory. 49.5% of orphan children are happy with their names while 41.5% of respondents are happy with their surname but not with their name. But the majority, 97.5% of respondents, expressed that it should be non-compulsory when updating orphan and parents' status names. Maybe that is the reason why 35% expressed that the names column must be flexible. And 31% of children demanded that parents and surname columns should be an orphan special identity.
- ❖ Document problems of orphan children: Out of 200 respondents, the majority, which is 58.5% of orphan children opined that they don't know the date of birth. To add, 56% of respondents reported that they don't have birth certificates. Further to add, 63.5%

responded that they are not having parents' death certificates. The majority of orphan children, it means that there are 92% of orphan children who do not have all the required documents with them. More than 50% responded that they are having difficulty while receiving Aadhaar cards, residential certificates, and bank accounts for not having birth and parents' death certificates as a mandatory submission. So, 61% opined that orphan children's date of birth should not be made compulsory for availing of any governmental or private facilities. Adding to it, 95.5% of respondents also opined that the death certificate of parents should not be mandated for availing of anything in the absence of parents. In conclusion, almost 99% of orphan children expressed that governments should intervene in providing documents for their hope to survive.

Orphan children's social identities are gravely neglected due to Indian social, cultural, and political dynamics and other complications. But at last, children are discriminated against further by not considering them and not studying them while assisting the orphan betterment.

- ❖ Caste Identity of orphan children: Out of 200 respondents, , there are scheduled caste 37.5% (considerably discriminated caste community), OBC castes 34%, Scheduled tribe 17% and Upper caste 11.5% respectively. India is a caste community society, where SC respondents are higher than their population percentage because of the deprivation of the community. Scheduled tribes come into the same ranking but due to their disaffection from mainstream society and lack of awareness, tribe dependents will not exchange children out of family networks or community. The point is that 68.5% of respondents opined that they don't like to be identified with caste identity. To add, 83% of respondents expressed that they wish to be identified as orphan as special category. 98% of orphan respondents agreed that caste discrimination is inhuman practice. 69% of respondents agreed that caste discrimination is predominant as well as 70.5% felt that caste is not inclusive. A shocking thing, the present research found is, 66.5% expressed that caste discrimination prevails among orphan children. However, from the common perspective of the orphan community, 81% responded that caste must be eradicated.
- ❖ Religion Identity of orphan children: Out of 200 respondents, 81.5% of respondents know their religious identity. Out of the total respondents, the Hindus are 56%, Christians 33%,

and the rest follow the other religions in single-digit numbers. When the respondents were asked which identity they wished to be identified with, 69% wished to be identified with orphan as a special identity. The majority of respondents i.e., 48.5% expressed that religion is good while 27% of the respondents felt irrelevant and 24.5% as bad. However, a good number, which is 60% of respondents opined that, the right to religion is a good initiative, and further 90.5% of respondents expressed that all religions must be treated equally. Whereas religion is certainly a threat, 34.5% of respondents don't want to be identified with any other religious identity. On existing communal routines, 54% of respondents felt that religion discriminates or excludes certain sections in India. Keeping safety and the rights of citizens in mind, 76% responded that any violence against religion must be treated with stringent punishment.

- ❖ **Gender Identity of orphan children:** Gender identity plays a very crucial role for any human being, within/out institutional setup. Especially for females and the third gender, it would be uncomfortable to survive in a fixed or a forced atmosphere. Out of the total respondents, only 9.5 members had an idea about the third gender. For children who reside in orphanages, 55.5% responded that the girls and the third gender are more likely to be discriminated against. 92.5% of orphan children agreed that gender sensitivity and equality are important for any gender. 56% of them also agreed that there should not be any differences among males, females, and third gender. Including males and females, 46% of children expressed that even male children get discriminated against. On a positive note, 58% of respondents opined that the state and society need to be more sensitive while dealing with gender justice. On safety concerns, 73% of gender bias creates exploitation and violence.
- ❖ **Race Identity of orphan children:** Orphan children in residential care and protection faced racial practice and prejudice by 22%. Children who are dark or black are the ones who get discriminated against in Indian society and the same is opined by 34%. In connection with this, 25.5% responded that racial practice is a caste practice. Children in Hyderabad orphanages are more likely to get discriminated against by using racial words at them, such as Karri 29%, Karri Pandi 27.5%, Kaki 18% and the rest follows with a single digit. 56% of orphan children agreed that there should be no racial practice inside and outside

orphanages. On a common note, 52% responded that, it is the Indian society's prejudice which destructs and is intricate while 29% felt that race discrimination is a form of caste practice. As well racism is an inhuman practice in any society, as opined by 54% of respondents. 61.5 respondents expressed that racism should be a criminal offense.

- ❖ **Regional Identity of orphan children:** Regional discrimination is another adding identity that is experienced by 16% of respondents within the institutions. 19% expressed that there is the regional discrimination practiced in shelter homes. Even among orphans 14% of children have opined that they are also divided and are facing regional discrimination, isolation, and favoritism. 20% of respondents say that regional feeling is creating differences among orphans. On a common note, a majority 95% of children are not in favor of being proud of Regionalism. However, there are 26% of respondents, who witnessed regional favoritism in both orphanages and schools. 19% agreed that there is a nexus between caste and regional favoritism. Based on all the concerns, only 84 percent agreed that they have not witnessed children meted out to be discriminated on region base. 20.5% responded that regional sentiments exclude children from full participation in social life. To the end, 40% of respondents have concerns to treat it as a criminal act.
- ❖ **Persons with Disabilities Identity orphan children:** Present thesis deals with 20 differently abled orphan children as part of 200 of the total respondents. Out of 20 differently abled orphans, 13 expressed that they get victimized in the orphanage. 19 respondents reported that they face double discrimination, one being an orphan child and the second being a differently abled person. As per Differently-abled Indian Law except for ramps, washrooms, and transport facilities and the other things are not provided for more than 80%. Further to add, in welfare schemes as per differently abled law, except for financial aid, governments are not serious about providing their 100%. 80% of respondents agreed that differently abled children need respect on par with other children in society. 70% of children are felt to be secured with institutional care and protection. Persons with Disabilities respondents expect 100% attention to their needs and 90% of respondents expect the proper implementation of their rights and policies.

- ❖ Policy Level Request and problem from institution: As per (according to) JJ Act all children in the orphanages need attention towards their needs which is a mandate from the CCI's. Television and notice boards are maintained in all the orphanages. Even providing phone facility, display of emergency numbers, complaint box, required staff, and secured CCTV cameras are moderately maintained. The rest of the other things in the percentage sequence include proper food menu which is 89.5%, Proper study environment 71%, R.O Water facility 63%, required washrooms 61.5%, required rooms 52%, washed clothes and washed bed sheets 55% and playground 40.5% are provided.
- ❖ Policy Level Request and problem from orphan children: Orphanhood is not a single problem but is a complex problem as agreed by 81% of respondents. 93% in the research field study agreed that orphan children need category-wise interventions. 48.5% said that they don't have their own names and surnames, 70% said they don't know their own parent's names and 67% said that they don't have a permanent address.
- ❖ Policy Level Request and problem from institutional discrimination: Out of 200 respondents reported that 71% of Orphan children are discriminated against at childcare institutions and also 47% are discriminated against at school. Even 67% responded that discrimination is practiced among orphan children and 3% by the foster care or family care system. On childcare institution needs, respondents opined that 85.5% of proper basic needs are maintained, 64% of proper funding facilities are there, 54% of proper educational facilities are provided, 85% of proper care and protection are maintained, and 52.5% of proper parental care is given. Because of social identities of the respondents', various discriminations are reported, due to caste 47.5, due to religion 49%, due to racial practices 31%, due to regional practices 22%, and due to gender 57%.
- ❖ Policy Level Request and problem from the Indian government: On welfare policies basis, 89.5% responded that orphan children need special identity from the government. 95% expressed that they want a separate reservation policy or Act in the Indian constitution. 90.5% of orphan children agreed that they should be provided quality of life in education, providing family, housing, and other facilities. A total of 100% of children view that they need political representation for their active representation on par with other constitutional

rights. Finally, all the orphan children agreed that there is a need to treat them as an option for an equal society.

Suggestions

Does existing research highlight that a child who is a complete orphan is acknowledged within the constitutional rights? How are they identified? How are their problems resolved to make them responsible citizens of India? Also, ‘how does a person who doesn’t have parents, relatives, or any social unit including family, can claim such existing identities? In other words, orphan children not only survive with someone’s generosity or sympathy but also in someone else’s identity. This needs to be acknowledged and studied carefully. That is where the present study attempts to highlight these suggestions. Alongside there are many other suggestions gathered from the orphan children and experts from the field (Photographs 2-6)

- Categorical studies and solution: Orphan children need attention to the nature of the problem, which is identity. For the various identities of orphan children, expect categorical studies and solutions to their problems. Orphan children are connected to multiple children problems such as street children, child labor, missing children, girl child, run-away, and being drug-addicted. etc. Hence, it suggests the need for categorical study and solutions to it.
- Beyond identities and problems: Present study expects orphan children not to limit their identities and problems to just parents-less and parent-less. There are beyond the complete orphan, semi-orphan, and neglected orphan’s issues (street children, child labor, missing children, girl child, run away, drug-addicted, etc.). Hence suggesting that they are beyond to mold, revive, or create a new society.
- Being care leavers: Orphan children's identities are creating troubles not only in orphanages but that continue even after 18 years of their age when they become ‘care leavers’. They are forced into more difficulties with the identities that they have been provided when they were in a CCI. Also, it is indeed one to think who can be called an orphan, from which age to which. Instead of generalizing it, orphanhood needs to be understood comprehensively

with respect to their age. Hence suggesting an exchange of orphan ‘children’ to the orphan ‘person’ to include after 18 years (care leavers) of orphan persons

- Exception from mandatory documents: There is a need for exceptions from UIDAI and other documents where the state is supposed to be the parent of the complete and address-less child. Orphan children need only physical verification to meet the challenges of state identity and orphan children's identity. Hence it suggests that, in the absence of the parents of a child, the state needs to be delicate and provide parental support. The study also proposes a separate column for orphans in all the official applications.
- Orphan is not their name: The present research explored the children's identity problems and prospects of children in the orphanage. Most of them expressed identities such as caste, religion, gender, race, and region - which are discriminatory or exploitative for their life in future. Persons with Disabilities as an identity word has been researched and replaced from handicapped, physically challenged, and differently abled. How can orphans and Persons with Disabilities orphans be identified? That is how the present study brings the idea of how it is very important to study orphan children and they need to be identified. In another common sense, their exclusion starts from their childhood until their last breath. Hence study suggests providing an inclusive meaning and definition of orphans of various categories.
- Need for the constitutional definition of orphanhood: Majority of orphan children in orphanages opined that they need proper definition and constitutional understanding of their orphanhood. One of the more significant findings to emerge from this study is that instead of giving someone's identity or any other, they are interested in one, that is the ‘Orphan as special identity’ based identity for the identity-less. Hence suggesting that orphans need to be considered constitutionally as identity less children.
- The government needs to help institutions: Orphan children facilities in CCI's are so far improved but at the same time, governments should come forward in aiding all the institutional needs. The present research found in the field that many institutions are closed down because of constant demands (As per JJ Act) from the government. The CCI's office-bearers shared their opinion that not all the institutions will get access to get funds and gain

the same support. The present research found that not having proper support for CCI is also becoming one of the main reasons for orphan children's conditions to become worse. This plays an important role in creating a bright future for orphan children in India. Hence suggesting the governments to come forward with aiding orphans who need institutional or parental support.

- Treat them with respect: Orphan children are expecting the government to be their parents in providing care and protection of their welfare policies, laws, reservation, and rights. Instead, governments focused only on giving them away in the name of adoption. Why governments are not focusing on providing self-respect which they desire beyond becoming someone's personality. Adoption is required but never with force of children who are not even mature to tell what they want. Hence suggesting that orphans need to be provided with state parental care in creating a life of their own. Adoption should not be the only solution, as it in a way disrespects the originality, for the best of the child's future and society. This is, so as not to lose their rightful life and not to miss their own life after their mental maturity.
- Need for orphan children census: The present study suggests the Indian government to conduct the orphan children census instead of depending on national and international NGOs data. The Indian government should come forward to take up such a challenging job and find out the solution to different problems of orphan children. So far not focusing on the collection of an orphan children population census is definitely a discriminatory attitude by the government towards its own country's orphan children. This results in children being adopted knowing without their rightful identities and wishes. Hence suggesting to conduct an orphan children population census for their rights and acts.
- Need for political representation: The present study suggests that orphans should have political representation for their problems to be resolved on time. Because the orphan issue is not going to be a temporary one. This exists until the human life exists. For the same reason, state negligence to this problem makes them think that they are not considered as important, as theirs is an everlasting problem. Hence orphans should have political

representation in government to represent their own problems. Such as a commission, ministry, or politically reserved constituency.

- Complete orphan welfare: The present research suggests that, since there is no help, no person and nothing is there for the complete orphan child and should be cared for by the government. They should be guaranteed for their life by providing free education until they want to study, get a qualified job, a housing facility, and an aid to create a family of their own.

Conclusion

The first chapter gives an introduction to an idea of orphan children in general in India and a global understanding of orphan children. Along with it, it also gives an idea of orphanages, their establishment, objectives, functions, duties, and mission. How orphans and orphanages are closely connected is discussed at length. This chapter gives a clear understanding of orphan children statistics and studies from different national and international organizations. This chapter is worked under the concept of social exclusion approaches to orphan children's care and protection that are systematically discriminated against orphans by the public of India. Not having a community or any belongingness, orphans are losing their identity which characterizes a loss of orphan individuality and social insecurity. Social exclusion or discrimination mostly focuses on hunger, discrimination, illiteracy, unemployment, lack of housing, poverty, and other multidimensional issues of an orphan from various categories. Since the present research is interdisciplinary, going into social exclusion and inclusion policy studies, it also included, how the researcher got interested to work on the present topic. At the end of the chapter, research design and methods are included.

The Second chapter included a research review of the literature, which clarifies the researcher's step-by-step understanding and concepts. The review of literature focuses more on exploring the orphan definition and categorical understanding in the existing literature. Primary data sources studies on the perception of orphan children in Telugu states with the help of all existing G.O.Ms. It also investigates the categorical understanding of the stage prospects for the betterment of orphans. It also explores why and how orphans don't come under the no exclusionary identities with the existing judicial clients who are fighting for 'No exclusionary identities'. Primary data

also helps in the understanding of orphan national and state reservations or special policies of orphan children in India. The secondary data tries to find a study on understanding children, orphan children, children categories, and other children issues. It also tries to fix the review of the literature within the social exclusion perspective by focusing on the discriminatory system towards orphan care and protection in India.

The third chapter is based on, an understanding of the categorization of orphan children in India. It gives a general understanding of children and their ages along with their issues and policies. The chapter draws on orphans' understanding of how to understand their brief history, and why they need special consideration. The main idea of this chapter is to understand the categories of orphan children, which are discussed in this chapter. The chapter further clears the categorization of orphan children by discussing different children's issues and their percentage of the population. Adding to it, this chapter has also discussed how socio-economic, political, and cultural evils are specific to orphan children. Finally, it attempts to further discuss and understand orphan children's identity problems, and prospects. Later, the chapter is concluded by introducing why orphan children have to be studied and specially treated.

The fourth chapter's work is on orphan children's identity problems and prospects. This chapter is divided into 6 different types of orphan children's identities. They are personal, social, spiritual, political, state safeguards, and other identities are also discussed. The identities that they have are both sides good and bad. There are identities that forcefully involve orphan children into further exclusion and provocation to live with it. In the end, it provides fewer prospects for individual and government development. The complete chapter is focused on further studies that, how the complete orphan children are forced to bear offered/given/provided/taken identities. For which the present chapter gives a glimpse of orphan children's identities to understand them based on socio, cultural and political realities. So that they can be seen as a new realistic community that can help everyone to come out from the exclusionary and discriminatory shells.

The fifth chapter talks about fieldwork that was conducted in Hyderabad city of Telangana state. As many as 200 samples from 10 different orphanages were collected for the research, females, and male were equally divided. The conclusion of the field study is always arguable. The major prospect for orphans in the orphanage is that they are completely dependent on NGOs and

governmental support. They are expecting governments to look at their problems and prospects with a little more clear and more particular intention for the betterment of different categories of orphan children. This is not new to know, but the Indian government lacks in focusing on and studying orphan problems and prospects as a special subject. That is where this particular chapter focuses on the identities of orphans in India. The majority of orphan children are waiting for governments to do something about their rights and policies. Given this, the present concern has changed a lot for orphan children. Now they are looking for principally authenticated backgrounds or alternative methods in providing the same. As many institutions responded that they are given whole power to decide the identity of identity-less orphan children for the good or bad. Orphanages are witnessing the government itself forcing CCIs in giving away children for adoption. This needs to be investigated and further moved for appropriate studies on whether all the children are getting equal justice or not. If it is not properly planned or justified then it's the mistake of the governments, that they are not having enough data and information about children who are becoming orphans again. That is the reason, why the present study focuses on why the governments are not focusing seriously on studying identities. On one side governments tighten the moves and funds of institutions, and on another side completely depend on the institutional database. This is nothing but state-sponsored negligence, politically and systematically neglecting the prospects of orphans and CCIs.

The sixth chapter gives small advices about how and why orphan children need their categories of childhood conditions and identities need to look for further research. The present chapter discusses the major finding of the field of Hyderabad in 'Categorization of orphan children: problems and prospects - a case study in Hyderabad city'. Present research highlights how orphan children are fully excluded from socio, political, cultural, and economic profiles and from their participation. For the same reason, orphan children have been discriminated against by not being included in the mainstream as other children enjoy freedom and rights. It also suggested that a permanent solution is needed to be brought by addressing and researching them. Alternative methods for the permanent problem will not address them because orphan child age starts from childhood age to pre-adulthood. This impact will stay as they grow mostly by missing and thinking so much psychologically. The present research also has its own limitation for bringing a good amount of data and further comprehensive information, due to the financial disadvantage of the researcher.

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Questionnaire for Ph.D. Field Work
University of Hyderabad

This questionnaire will be used only for the purpose of the research study **Titled:** “Categorization of Orphan Children: Problems and Prospects”- A Case Study of Hyderabad City. **Details of Supervisor and School:** Dr. Sreepati Ramudu, Associate Professor (Area of Specialization: Dalit Studies, Caste, Public Policy, Child Labour and Social Movements.), CSSEIP (Center for the Study of Social Exclusion and Inclusive Policy) School of Social Sciences, University of Hyderabad, Hyderabad-500046. The details of the respondents and the data collected from this questionnaire will be kept very confidential and will not be used for any other purpose. Questionnaire consists of close ended as well as open ended questions.

Sannaki Munna PhD research scholar (15SIPH09) CSSEIP University of Hyderabad	Prof. Sreepati Ramudu, Associate Professor CSSEIP University of Hyderabad
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Note: There are three types of questions

- a) Close ended questions with options Use ✓ to answer Ex: 1) Xxxx...✓... 2) Yyyyy...✓...
- b) Open ended questions with space for the explanation
- c) Answer to the Questions

Ex: How much do you agree or disagree with the following statement?

1. Agree [1 or A] 2. Disagree [2 or D]

I. Details of the Respondent

1. What is your full name?

1st Name..... 2nd Name..... 3rd Surname.....

2. What is your current age?

3. What is your highest education qualification?

1) Pre Primary schooling (0-UKG)..... 2) Primary education (1st to 5th).....

3) Higher schooling (6th to 10th)..... 4) Intermediate (11th and 12th).....

5) Under Graduation (Degree)..... 6) Post-Graduation (P.G).....

7) M.Phil (Master of Philosophy)..... 8) PhD (Philosophy of Doctorate).....

9) Others, if any.....

4. Please mention the full name(s) of your present parent(s) or guardian or foster care?

.....
.....

5. What is your present residential address?

.....
.....

6. What is your permanent residential address?

.....
.....

II. Details of Orphan Life (Use ✓ mark to answer close ended questions)

7. Are you an Orphan?

1) Yes..... 2) No..... 3) Don't Know.....

8. From which age you have become an Orphan?

1) Under 5..... 2) 6 to 10..... 3) 11 to 15..... 4) 16 to 20..... 5) 21 above.....

9. What type of family support you have?

1) Joint..... 2) Mother and Father (Nuclear).....

3) Single parent 4) Foster parents

5) Relatives..... 6) Cousins and siblings.....

7) Alone..... 8) Other.....

If Other, Please specify.....

10. According to you, who is an Orphan?

1) Parentless.....2) Semi parent child.....

3) Child labor.....4) Street children.....

5) Missing children.....6) Slum children.....

7) Begging child..... 8) Children with disability.....

9) Child with HIV/AIDs..... 10) Adopted child.....

11) Divorce of parents12) Caste conflict child.....

13) Religion conflict Child..... 14) War conflict Child.....

15) Family poverty..... 16) Others.....

If Other, Please specify.....

11. What was the reason behind your Orphan condition?

1) Both the parents died..... 2) Only Single parent takes care.....

3) Abandoned by both the parents..... 4) Trafficked (hence abandoned).....

5) Girl child (hence neglected or abandoned).....

6) Mentally challenged (hence neglected or abandoned).....

7) Physically challenged (hence neglected or abandoned).....

8) Prostitution (sold or abandoned or abducted or rescued).....

9) HIV/AIDS to parents (hence neglected or abandoned).....

10) HIV/AIDS to self (Hence run away or abandoned or neglected).....

- 11) Caste conflict between parents (Hence neglected or abandoned).....
- 12) Religion conflicts between parents..... 13) Drug addiction of parents.....
- 14) Drug addiction of self..... 15) Poverty (poor condition of the family).....
- 16) Victim of disasters or accidents.....
- 17) Cultural reasons (born out of illicit relationship or birth before marriage).....
- 18) Politics in Family..... 19) Others.....
- If Other, Please specify.....

12. Please tick the categories listed below under which you fall?

- 1) Parentless.....2) Semi parent child.....
- 3) Child labor..... 4) Street children.....
- 5) Missing children..... 6) Slum children.....
- 7) Begging child..... 8) Children with disability.....
- 9) Child with HIV/AIDs..... 10) Adopted child.....
- 11) Divorce of parents.....12) Caste conflict child.....
- 13) Religion conflict Child..... 14) War conflict Child.....
- 15) Family poverty..... 16) Other.....
- If Other, Please specify.....

III Institutional Life of orphan child

13. Who joined you in Orphanage?

- 1) Government employee..... 2) Social activist.....
- 3) Parents4) Relatives.....
- 5) Friends6) Social organization (Orphanage itself).....
- 7) Random individual8) others.....

If Other, Please specify.....

14. At what age you joined in Orphanage?

1) Under 5..... 2) 6 to 10..... 3) 11 to 15..... 4) 16 to 20..... 5) 21 above.....

15. What is your medium of instruction?

1) Telugu..... 2) English.....

3) Urdu..... 4) Other.....

If other, please specify.....

16. On which instances you felt most excluded from other children at school and hostel?

1) Books, pencil, slate, eraser, bags and other stationary.....

2) Uniform and shoes..... 3) Teacher care or attention.....

4) Games..... 5) Friends.....

6) Pocket money..... 7) Parents meet.....

8) Transport facilities..... 9) other.....

If other, please specify.....

17. Have you ever been exploited by anyone? Please mention the type of exploitation.

1) Mentally..... 2) Physically.....

3) Sexually 4) Verbally.....

5) Other.....

If Other, Please specify.....

18. How much do you agree or disagree with the following statement?

1) I was provided with a tutor at orphanage []

2) I was taught foreign languages as curriculum in my school []

3) I have struggled a lot to pay my education fee []

- 4) I have suffered a lot to take care of my basic needs in my life []
- 5) Different forms of exploitation is still there in my life []

IV. Personal Identities of Orphan Child

A) Names and Surnames

19. Do you have real name?

- 1) Yes..... 2) No..... 3) Don't Know.....

20. Do you know names of your biological parents?

- 1) Yes..... 2) No..... 3) Don't Know.....

21. Do you know surnames of your Biological parents?

- 1) Yes..... 2) No..... 3) Don't Know.....

22. Are the names of your biological parents' included in your certificates?

- 1) Yes..... 2) No..... 3) Don't Know.....

23. According to you what other options should be mentioned along with parents name column?

- 1) Parent's names only..... 2) Foster parent's names.....
- 3) Relative's names..... 4) Flexible.....
- 5) Orphan as special identity..... 6) other.....

If other, Please specify.....

24. How much do you agree or disagree with the following statement?

- 1) I'm happy with my existing names and surname column []
- 2) I'm happy with my existing parents' names column []
- 3) I'm happy with my name only but not with surname []
- 4) I'm happy with my Surname only but not with name []
- 5) There should be an option for updating orphan or parents' names 'after 18 years' []

B) Documents

25. Do you know your date of birth?

1) Yes..... 2) No..... 3) Don't Know.....

26. Do you have your birth certificate?

1) Yes..... 2) No..... 3) Don't Know.....

27. Do you have parent's death certificates?

1) Yes..... 2) No..... 3) Don't Know.....

28. Do you have other important documents required with you?

1) Yes..... 2) No..... 3) Don't Know.....

29. Did you find any difficulty in getting the following documents due to problems in your names, lack of parents' name, and lack of valid address proofs?

- 1) Aadhaar Card..... 2) Caste Certificate.....
3) Residence certificate..... 4) Bank account book.....
5) Ration Card..... 6) Study certificates.....
7) Election ID card..... 8) Income certificate.....
9) Pan Card..... 10) Driving license.....
11) Gas connection..... 12) Land certificates.....
13) House registration..... 14) other.....

If other, please specify.....

30. How much do you agree or disagree with the following statement?

- 1) Orphan children face difficulties in getting required documents []
2) Orphan children are not properly acknowledged by government []

3) Date of birth should not be made compulsory for availing any government schemes to Orphan
[]

4) Death certificate of Parents should not be made mandatory for orphans []

5) Government should intervene for providing documents for orphans []

V. Social Identities

A) Caste identity

31. Do you know Caste as an Identity?

1) Yes..... 2) No..... 3) Don't Know.....

32. What Caste Category you belong to?

1) Upper Caste (UC or OC)..... 2) Other Backward Caste (OBC).....

3) Scheduled Caste (SC)..... 4) Scheduled Tribe (ST).....

5) Other..... If Other, Please specify.....

33. Do you want to be identified by a particular caste identity?

1) Yes..... 2) No..... 3) Don't Know.....

34. What caste category you wish to be identified as?

1) Upper Caste (UC or OC)..... 2) Other Backward Caste (OBC).....

3) Scheduled Caste (SC)..... 4) Scheduled Tribe (ST).....

5) Orphan as special identity..... 6) other

If other, Please Specify.....

35. Do you like your caste identity?

1) Yes..... 2) No..... 3) Don't Know.....

36. How much do you agree or disagree with the following statement?

1) Discriminating people by their castes is inhuman []

- 2) Caste discrimination is still predominant in India []
- 3) Caste identity is not an inclusive identity []
- 4) Caste must be eradicated []
- 5) There is caste discrimination even among orphan children []

B) Religious Identity

37. Do you know Religion as an Identity?

- 1) Yes..... 2) No..... 3) Don't Know.....

38. What is your religion?

- 1) Atheist..... 2) Buddhist.....
- 3) Christian..... 4) Hindu.....
- 5) Jain..... 6) Muslim.....
- 7) Sikh..... 8) Other.....

If Other, Please specify.....

39. Do you want to be identified with any other Religion?

- 1) Yes..... 2) No..... 3) Don't Know.....

40. What religious identity do you wish to be identified with?

- 1) Atheist..... 2) Buddhist.....
- 3) Christian..... 4) Hindu.....
- 5) Jain..... 6) Muslim.....
- 7) Sikh..... 8) Orphan as special Identity.....

9) Other..... If Other, Please specify.....

41. What is your opinion on religion?

- 1) Good..... 2) Bad..... 3) Irrelevant.....

42. How much do you agree or disagree with the following statement?

- 1) Right to Religion is a good initiative by our constitution []
- 2) All religions must be treated equally []
- 3) Religion creates community feeling, it brings people together []
- 4) Religion is used to discriminate or exclude certain sections of people in India []
- 5) Religious violence must be treated with stringent punishments []

C) Gender

43. How do you identify yourself from the following categories?

- 1) Girl..... 2) Boy.....
- 3) Transgender Female..... 4) Transgender Male.....
- 5) Gender Non-Conforming 6) Other.....

If other, Please specify.....

44. Do you feel that there is atmosphere to disclose your gender in Orphanage?

- 1) Yes..... 2) No..... 3) Don't Know.....

45. Have you ever come across any Third gender person in Orphanage?

- 1) Yes..... 2) No..... 3) Don't Know.....

46. Do you feel girl and third gender gets discriminated relatively more than boys in orphanage?

- 1) Yes..... 2) No..... 3) Don't Know.....

47. Do you feel third gender identified children get discriminated in Orphanage?

- 1) Yes..... 2) No..... 3) Don't Know.....

48. How much do you agree or disagree with the following statement?

- 1) Either boys or girls or third gender, all are equal []
- 2) Girls and third gender need to be treated on par with the boys []

- 3) Even male child faces gender discrimination []
- 4) State and society need to more sensitive in understanding gender issues []
- 5) In the order of exploitation, girls, transgender and boys face violence []

D) Race

49. Have you ever witnessed/experienced any racial practice/prejudice?

- 1) Yes..... 2) No..... 3) Don't Know.....

50. Do you feel that there is racial prejudice in Orphanage?

- 1) Yes..... 2) No..... 3) Don't Know.....

51. Do you agree with the statement that children who are black get discriminated in our Indian society?

- 1) Yes..... 2) No..... 3) Don't Know.....

52. Do you agree that racial discrimination is connected to caste practices in India?

- 1) Yes..... 2) No..... 3) Don't Know.....

53. Have you ever heard you or your fellow mates being called by the following names by someone in your orphanage?

- 1) Nalla (Black in regional language)..... 2) Karri (Black in regional language).....
- 3) Kaki (Crow)..... 4) Pandi (Black Pig).....
- 5) Barreh (Bedfellow)..... 6) Africadi or vaadu (African).....
- 7) If other, please specify.....

54. How much do you agree or disagree with the following statement?

- 1) Humans of different color must be treated equally []
- 2) Prejudices based on color is destructive and is intricate part of Indian society []
- 3) Racial discrimination in India is a direct form of caste practice []

- 4) Racism is inhuman practice in any society []
- 5) Racial practice should be treated as a criminal offense []

E) Region

55. Have you ever experienced regional discrimination?

- 1) Yes..... 2) No..... 3) Don't Know.....

56. Regional discrimination exists in orphanage or at shelter homes?

- 1) Yes..... 2) No..... 3) Don't Know.....

57. Regional feeling exists among orphan children within orphanage?

- 1) Yes..... 2) No..... 3) Don't Know.....

58. Do you feel that regional sentiments create difference within orphan children?

- 1) Yes..... 2) No..... 3) Don't Know.....

59. Do you take pride in belonging from a particular region?

- 1) Yes..... 2) No..... 3) Don't Know.....

60. How much do you agree or disagree with the following statement?

- 1) I don't see any discrimination meted out with any orphan children from any region []
- 2) I see regional favoritism in orphanage or at school []
- 3) Regional discrimination must be consider as criminal act []
- 4) Regional favoritism exists because of privileges of caste connections []
- 5) Regional feeling excludes orphans children as being one []

F) Differently Abled

61. Are you differently able person?

- 1) Yes..... 2) No..... 3) Don't Know.....

If yes, what category you belong to?

- 1) Dumb 2) Deaf.....
- 3) Visually Challenged 4) Physically Challenged.....
- 5) Mentally challenged..... 6) HIV/AIDS.....
- 7) If Other, Please specify..... 8) Don't Know.....

62. Have you ever found differently abled gets victimized in Orphanage?

- 1) Yes..... 2) No..... 3) Don't Know.....

63. Do you agree differently abled orphan children have to face double discrimination?

- 1) Yes..... 2) No..... 3) Don't Know.....

64. Which of the following facilities your orphanage providing as per Differently Abled Indian Law?

- 1) Ramps..... 2) Wheel chairs.....
- 3) Scribes 4) Washrooms.....
- 5) Reading material 6) Transport facilities.....
- 7) Orphanage within indicator signs..... 8) Don't Know.....

65. Which of the following welfare facilities you are availing as per the Indian Disability law outside your orphanage?

- 1) Reservation in Education 2) Reservation in Jobs.....
- 3) Reserved facilities in Transport 4) Financial Aid.....
- 5) Don't Know.....

66. How much do you agree or disagree with the following statement? (Only for Disabled to answer)

- 1) Differently abled children respected on par with other children []
- 2) Differently abled feel safe in orphanage []

- 3) Orphanage is doing great job ensuring proper care by staff and workers []
- 4) Differently abled orphan children need more attention []
- 5) Differently able laws need proper implementations []

VI. Policy level questions

67. Among the following, which facilities are provided to you by your orphanage in accordance with the JJ Act (tick the facilities provided)?

- 1) Proper washrooms 2) Proper study environment.....
- 3) Proper food MENU 4) Secured CCTV cameras.....
- 5) Phone facility for children.... 6) Emergency numbers such as 1098, 101, 100 for display.....
- 7) Complain box..... 8) Television.....
- 9) Notice Board..... 10) Play Ground.....
- 11) R.O water facility..... 12) Required staff.....
- 13) Required rooms..... 14) clean clothes and bed sheets.....

68. How much do you agree or disagree with the following statement?

- 1) Orphan-hood is not a single problem but is a complex problem []
- 2) Orphan children need category wise interventions []
- 3) Orphan children don't have their own names and surnames []
- 4) Orphan children don't have their own parent's names []
- 5) Orphan children don't have permanent address []

69. How much do you agree or disagree with the following statement?

Orphan children prone to get excluded or discriminated at

- 1) By other orphan child [] 2) In Child Care Institution []
- 3) At school [] 4) Foster care or family care system []

70. How much do you agree or disagree with the following statement?

Orphanage or institutions need to have?

- 1) Proper care and protection [] 2) Proper Education related facilities []
3) Proper basic facilities [] 4) Proper parental care []
5) Proper funding facilities by the state and central government []

71. How much do you agree or disagree with the following statement?

Orphan children get discriminated on social identities

- 1) Caste [] 2) Religion [] 3) Race []
4) Region [] 5) Gender []

72. How much do you agree or disagree with the following statement?

- 1) Orphan children should be recognized as a special identity by Indian constitution []
2) Orphan children should be provided separate reservation policy []
3) Orphan children below and over 18 years age should be given quality life by providing them good education, family and housing and other facilities []
4) Orphan children should be given adequate political representation for their active representation []
5) Please provide any suggestions or comments for Categorization of orphan children in India

I (.....), as respondent have given all the required details for the PhD research of Sannaki Munna from University of Hyderabad. I was explained about the questions and allowed him to note down the details he asked for his PhD work. I willingly responded to the questionnaire he provided to me on ‘orphan children rights and orphan children’ which may lead to better understanding of orphan children issues and thus help in formulating better policies for orphan children.

Thanking you,

Respondent Signature

Survey Conductor Signature

Photographs

Photos are used only those who gave consent to use



Photographs 1. A few sample photos of field work assembled



Photographs 2. Engagement with national wide orphan homes and orphan rights activists



Photographs 3. Sharing experiences with Orphan Act Drafting Committee headed by TS family court Judge



Photographs 4. Drafting an orphan Act (private bill) with the help of Retd. I.A.S and Special chief secretary (home) and other orphan right activists



Photographs 5. A Review meeting on Chalo Delhi (meet the Members of Parliament) to enact Orphan Act



Photographs 6. Press Meet for Enacting Orphan Act with Political Representatives and Orphans Persons in Telanagana



Photographs 7. Felicitated by Central Minister at International conference for the presentation and ongoing research in Hyderabad

Annexure-1

Between Isolation and Autonomy: A Study of the Anti-caste Struggle in the University of Hyderabad

Contemporary Voice of Dalit
1–12

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Munna Sannaki¹

Abstract

The Chinese adage goes: ‘Teach a person how to catch a fish but don’t catch one’. For a long time, Dalits have been represented or led by socio-economically dominant communities in all disciplines and walks of life. However, Dalits have been trying by their own means to maintain their autonomy in all domains. Specifically, in self-respect struggles or anti-caste movements, there are enough examples to reinforce the idea that isolated struggles led by Dalit-Bahujan’s must be acknowledged as autonomous. This article analyses Ambedkar’s engagement with parties led by caste elites, while maintaining his social/political/cultural autonomy. This article also draws attention to how caste elites have tried to appropriate Dalit-Bahujan movements. This article was presented at the South Asia Anthropologists Group (SAAG) Annual Conference. The main idea of this article is to register the autonomy and isolation of Dalit students’ struggle through a case study at the University of Hyderabad. The anti-caste ‘Rohith Vemula’ struggle provides an instance of how political representation was practiced and how autonomy can be maintained in future struggles. The article argues this case out through the author’s experiential opinions as a participant, Ambedkar’s views and the carefully carved out vision of Dalit-Bahujan political movements.

Keywords

Ambedkar, anti-caste struggle, Dalit-Bahujan-Adivasi, Ambedkar Students Association, Rohith Vemula, University of Hyderabad (UoH)

Introduction

There is a paradox at the heart of the caste system. Even as it tries hard to be a ‘system’ (which is a collection, an organization of people/things with relationships among them), it is constantly ensuring that the relationship is one of discrimination, exclusion and isolation. In his seminal paper titled ‘Castes

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in India: Their Mechanism, Genesis and Development', Ambedkar notes: 'Caste in India means an artificial chopping off of the population into fixed and definite units, each one prevented from fusing into another through the custom of endogamy' (Ambedkar, 2004). Caste is not merely a pathological condition of the mind but also a setup that has serious socio-political and economic roots and impacts. The caste system has a strong religious sanction making it further difficult to be fought thoroughly. As a result of this form of setup, discrimination does not just become the norm but the ideal. It takes different forms in different geographical locations and historical periods. Notions of purity and merit all work to strengthen and justify the caste system. As the forms and justifications for the caste system vary in different places and times, the response and resistance to it also differ accordingly. Anti-caste struggles have worked to undermine the impact of the caste system on society and individuals. These struggles have provided support to each other but rarely merged, even though Ambedkar continues to be a major guiding light to the vast number of independent movements.

As Ambedkar defines it in his paper, caste is the 'chopping off' of the population from each other. This chopping off affects the lowest rungs in the system the most. Access to natural resources, education, jobs and dignity are denied because of their caste identities. This leads to psychological, economic, political, social and cultural isolation. For centuries, the Dalit-Bahujan-Adivasis have been subjected to this isolation. As they start to understand the nature of the oppression inflicted upon them and resist it in different ways, their movements constantly face the risk of appropriation by upper caste activists who run the risk of appropriating struggles and movements in an attempt to be allies. In the process, an attempt is made to domesticate the unique and radical features of anti-caste struggles. Having realized the intentions of the upper caste leaders, several movements have refused to become prey to this superficial solidarity and made it a point to remain autonomous. They have continued to work in their chosen area and manner without letting themselves be intruded upon by the upper caste people. This autonomy, which is the ability, right and choice to exist and work independently of external influences, has become a key characteristic of most anti-caste struggles.

Autonomous Individual and Organizational Decisions

Autonomy as a watchword has been integral to Ambedkarite thought. The number of instances in Dalit Bahujan history where different organizations upheld autonomy is testimony to this fact. For instance, in the entire saga about Poona Pact, we see that Ambedkar had to take on Gandhi's insistence on integrated electorates in the name of unity. The good of the larger population and the threat of the greater enemy are both used to always force the Dalit Bahujan people and their representatives to give in to the demands of the upper caste politicians and their politics. This time, it was the British-as-the-larger-enemy and the common good of Indians that were cited to force Ambedkar to sign the pact. Here too, Ambedkar fought his ground till the very end for the idea of a separate electorate. His rationale for this demand was that the larger Hindu population was highly casteist and at no point would stand by the side of the Dalits for their rights. If anything, they would use the newly won electoral and supposedly democratic power to work against the interests of the Dalits and for the advantages of the upper castes. It is for this reason that he insisted that there could be no unity without equality, and for that to happen, Dalits needed to have rights and powers that would compensate for their historical marginalization. Here, Ambedkar's emphasis on autonomy was to ensure the growth of Dalits and their rights.

When addressing the GIP Railway Depressed Class Workmen's Conference at Nashik in 1938, Ambedkar states:

If you can, form your own union. In fact, it would be better if you did. There is nothing wrong in a separate union, because separate unions need not result in separatism or weakness. Your separate union can always be affiliated to some labour organization which can give unity of purpose and unity of action. (Ambedkar, 2017)

He goes on to urge the Depressed Class workers to not just stop with a separate trade union but to enter the realm of politics. He severely condemns the Congress and Communist Parties for not encouraging the entry of Depressed Class workers into politics through their unions. Till today, the main communist party leaders come from the upper castes and no attempt is made to ensure the representation of Dalits in the leadership.

Of the many instances that illustrate Ambedkar's vision of autonomy, one major instance was the mass conversion led by him in 1956. After having studied Buddhism all through his life, Ambedkar realized the potential that Buddha has towards the emancipation of the depressed classes. Ambedkar, while converting, terms his Buddhism, the *Navayana Buddhism* (Omvedt, 2003). It is to mark a form of Buddhism that would uphold several principles to aid the dignity and upliftment of the Dalits. Here too, it was the spiritual autonomy of the Dalits that was emphasized by Babasaheb Ambedkar. He famously declared that he was born a Hindu and would not die as one. Keeping in line with that, he thought that his people would also benefit from this mass spiritual conversion, which is also in many senses a political statement. Several cultural practices across the country by Dalits are in this spirit that Ambedkar highlights. The celebration of Ravana, Narkasur and Mahishaasura (Garalytė, 2015, p. 66) marks the existence of autonomous cultures in the sub-continent.

Not only for the community but even for an individual, the idea of autonomy was integral to Ambedkar's thought. Ambedkar's insistence on autonomy when it concerns the individual seems to be an outcome of two important things. One is a response to the caste system, which denies an individual any kind of autonomy. The course of one's life and the choices through life are determined by one's caste location. Ambedkar conceives an individual as someone, who has their own personality (not the one imposed by the caste setup), and as having autonomy (hence, being able to make their own choices free of the imposition of the social order). Two, the individual as an autonomous unit seems to be drawn from the European philosophy that he was thoroughly trained in. The atomized individual as the smallest unit of a society has been the outcome of modern western thought. It would be useful to look at hierarchy here as that which encompasses the contrary, the way Dumont does in his *Homo Hierarchus* (1980). It is the Western idea of equality that seems to be lacking to Ambedkar in the Indian context. A modified version of this idea helped Ambedkar posit the kind of an individual, who will be free from the trammels of the oppressive social order. Unlike the Marxists, who have failed in proposing a form of theory and praxis that is applicable for India, Ambedkar not only drew from the heterodox sects of Indian Philosophy and Buddha's teachings, but also proposed concrete paths to the annihilation of caste and the autonomy of the Individual.

It is this notion of Ambedkarite autonomy that has been adhered to by many of his followers ever since. However, this autonomy is never to be confused with the idea of purity that the Brahmins hold dear. The autonomy that Ambedkar was a proponent of, does not stem from a fear of contamination but from a fear of (mis)appropriation. The desire for autonomous existence must at no point be conflated with the Brahmanical purist desire for distinction. It is a socio-political necessity and a lesson learnt from the past that forces this choice upon the Ambedkarites.

This notion of autonomy is not an obstacle to any kind of alliance with other socio-political forces. In fact, Ambedkar himself had clarified that historical needs can justify the formation of strategic and temporary alliances. Ambedkar in his speech to GIP Railway Workingmen's association, while stressing

the importance of an autonomous union, also suggested the possibility of an alliance and put forth some demands for such an alliance:

If you cannot organize a separate union of your own, you may join any one of the existing unions. But you must take care that the union does not use you for its purpose. There is great danger of such a thing happening. It has happened in Bombay where invariable strikes have been called in the interests of the weavers, and the spinners have been used to support the cause of the weavers. To avoid this, you must insist upon two conditions. Firstly, you must insist upon a special representation in the executive of the union so that your special problems will receive the attention and support of this union. Secondly, you must insist upon some part of your contribution to the union to be earmarked for being used if necessary for fighting on your grievances. These must be two essential conditions on which you should join a general union of all workers, if you do not decide to have a separate union of your own. (Ambedkar, 2017)

In these lines, he makes it evident that he at no point believed in political isolation and thereby distinction. He was in support of situational collaborations, provided the terms of such collaborations were laid out to minimize the further oppression of the already exploited.

An early instance of oppressed communities' alliance for political power is exemplified by the life of Ambedkar himself. S. Anand, the co-author of *Bhimayana*, a graphic biography on Ambedkar, writes:

When members were being elected to the Constituent Assembly by provincial assemblies, Ambedkar stood little chance with SCF members in the Bombay province unable to make up the numbers. Bombay premier B. G. Kher, under instructions from Sardar Patel, ensured that Ambedkar was not elected to the 296-member body. (Vyam et al., 2011)

At this juncture, Jogendra Nath Mandal extended support to Ambedkar. As the leader of Scheduled Caste Federation (SCF) in Bengal, he allied with the Muslim League to get Ambedkar elected to the Bengal constituent assembly.

Kanshi Ram's organizational-strategic devices helped to shore up the democratic spirit of the state, at a time when anti-democratic forces of neoliberalism had begun to sprawl, and the State machinery had officially turned its back on anything even remotely related to 'welfare' (Gupta, 2014). While the Sangh Parivar's Rath Yatra led by L. K. Advani attacked the pretence of secularism that the national conscience managed to put up, Kanshi Ram forged an alliance between the Bahujan Samaj Party (BSP) and the Samajwadi Party (SP) to keep the Bharatiya Janata Party (BJP) out of power. One must also remember how in the early days, Kanshi Ram had arrived on the political scenario by declaring that from here on, he would be engaging with no organization but the BSP. One can read his insistence on affiliation to an Ambedkarite party and no other as a claim for autonomy. The political heir of Kanshi Ram and mass leader of the Bahujans, Mayawati had also announced an alliance with the SP during the 2019 elections (Khare, 2006).

On more than one occasion the then leader of the Dalit Panthers of India (DPI), Thirumavalavan, has forged different alliances. In 1999, Thirumavalavan (DPI) contested after years of boycotting elections, in an alliance with G. K. Moopanar's Tamil Maanila Congress and represented the Third Front. In the 2001 state elections, Viduthalai Chiruthaigal allied with the Dravida Munnetra Kazhagam (DMK). Thirumavalavan was elected as an MLA during the 2004 general elections. His resignation as an MLA due to humiliation at the hands of the DMK is an instance of a Dalit leader fighting for the retention of autonomy. Thirumavalavan contested from Chidambaram in the 2004 general elections, this time with Janata Dal (United). During 2004, Thirumavalavan and Ramadoss, the leader of PMK got together via a

Tamil protection movement named Tamil Paathukappu Iyakkam. Later, he allied with the All India Anna Dravida Munnetra Kazhagam (AIADMK) in the 2006 elections to the Tamil Nadu Legislative Assembly. In 2006 itself, not upholding *savarna* (Hindu dominant castes) ideas (Singh, 2018) of unconditional loyalty, he started allying with the DMK for the local body elections. When his party contested in the local bodies' elections in alliance with DMK in 2009, he was elected to Parliament from the Chidambaram Lok Sabha constituency. This long struggle is a chronicle of alliances of a Dalit leader to retain political autonomy while forging strategic political alliances to ensure adequate Dalit representation at the same time. Seen from a Dalit Bahujan perspective, Thirumavalavan was not disloyal to his alliance partners, but loyal to autonomy, which was the fulcrum of his anti-caste politics.

The Kerala Dalit Panthers, which first emerged in the Regional Engineering College in Calicut (now a National Institute of Technology [NIT]) in 1986, had rooted itself strongly in Ambedkarite politics. They present an instance of the alliances that Dalit organizations are capable of forming even as they retain their autonomy. Their support to parties in Kerala has been highly issue-based. At some points, they have supported the United Democratic Front (UDF), while at some they have supported the Left Democratic Front (LDF) (Contursi, 1993). This also makes evident the notions of ethics and loyalty that Ambedkarite organizations have. Support by an Ambedkarite organization is not necessarily determined by political loyalties, but by historical context. It is this autonomy that makes the Ambedkarite organizations distinct from the others. For instance, several student parties cannot afford to take independent autonomous stands due to their loyalty to their parent organizations. This familial obligation does not coerce Ambedkarite student organizations, which in their autonomous existence dismantle the oppressive, Brahminical familial structures. The case of the Rohith movement at the University of Hyderabad is no different.

The Necessity for Autonomy Among Dalit Organizations

It was this autonomy which helped the Dalits successfully secure power in Uttar Pradesh (UP), devoid of any support by upper caste benefactors. For instance, the failure of United Province Scheduled Caste Federation (UPSCF) in UP (Gundimeda, 2013), Republic Panther of India (RPI) and Communist Parties in Hyderabad and Andhra regions, illustrate how Dalits have missed opportunities to emerge as a political force due to manipulation by the upper caste politics.

Thus, attaining autonomy from the upper caste led politics is the necessary precondition for the Dalits to attain political power. In UP, the UPSCF, which was set up in 1944, two years after the formation of the SCF in Maharashtra, was a political body into which Dalit political energies were most effectively channelled and mobilized for political power. Until then, Dalit struggle for political power was just to voice their concern in the legislative bodies, but with the formation of UPSCF, attempts were made to attain Constitutional promises and struggle for political power. This autonomy was compromised in the face of the actions of the Congress to entice the Dalits with socio-political benefits. During the first general elections in 1951–1952, many of the UPSCF leaders migrated to the Congress party and thus the party was weakened thereafter.

Communists in Andhra Pradesh have attempted to organize Dalits, especially the Madigas, Malas and Adi-Andhras in coastal Andhra to gain electoral successes both in 1946 as well as in the 1951 assembly elections, especially in the latter. For the 1951 assembly elections, six of the 31 seats won by the Communists in coastal Andhra were reserved for the Dalits. The Communists took advantage of the Dalits in the reserved constituencies as they did not address the caste question. Land reform, as propagated

by the Communists, was indispensable compared to the annihilation of caste. Although land reforms reduced the inequalities between landlords and peasants, it further created a 'Homogenization of agrarian propertied class' (Gundimeda, 2013) as mentioned by Sambiah Gundimeda.

The new party was named as the Republican Party of India (RPI) after merging two SCF branches of Hyderabad and Coastal Andhra in 1958. In the same conference, B. V. Ramanaiah from East Godavari and J. Eswaribai from Hyderabad were elected as the party president and general secretary respectively. The RPI gained respect in the political domain; it was believed to have the kind of leadership that was committed to the cause of those marginalized. The successful organization of mass demonstrations resulted in newfound confidence in the RPI leadership among the Dalits, and with that new confidence, they contested in 11 reserved seats in the 1967 assembly elections. The party did win in two reserved (SC) seats (Gundimeda, 2013): B. V. Ramanaiah from Amalapuram constituency and J. Eswaribai from Yellareddy constituency. But, Eswaribai was attracted into the struggle for separate Telangana statehood in the 1970s and diverted her attention from the RPI to the activities of the 'Telangana Praja Samithi'. With her departure, the party lost its credibility among the Dalits and by the mid-1970s, the party workers began to join other political outfits.

Caste Discrimination in the University of Hyderabad and Rohith Vemula's Suicide

Rohith Vemula was a leader of a students' organization called Ambedkar Students Association (ASA) in the University of Hyderabad (UoH). ASA was formed in the year 1993 as part of a long resistance by Dalit-Bahujan students in UoH.

Brief History of the Emergence of the Ambedkar Students Association

In 1990, the Progressive Students Forum (PSF) was founded as the first students' group that extend beyond the cultural groups run by students from dominant communities. PSF's main objective was to fight for implementation of the Mandal Commission approvals. Within a given time PSF witnessed the counter movement by the students, supported by the faculty and non-teaching employees. The majority of participants in this counter-movement were Dalits (Scheduled Castes) and upper castes. There was relatively less participation from other backward category (OBC) students. There lay a looming threat of SC's students becoming the foot soldiers and therefore, scape goats. The Dalits within the PSF felt to organize separately where their concerns would be voiced autonomously so as to limit the fear of misappropriation.

There were very few faculty from downtrodden background to support Dalit students or fight against discrimination. Dalit students use to face constant discrimination in hostel, mess, class, sports, friends circle, dressing, language, canteens and many other domains. The faculty used to target the Dalit students at the time of grading, guiding, presentations, appointments, seminars, etc. Very few Dalit's students were able to graduate from campus with honourable degrees. There were also serious issues regarding ragging, mostly in sciences, that the Dalits had to suffer. To put an end to this, ASA formed a group to gain strength, organize and resist. They followed the writing and the work of one of the largest anti-caste, national leaders of India—Dr B. R. Ambedkar.

The UoH administration was dominated by the upper caste. The administration harboured an instinctual bias extending almost to the point of hatred for students from the most marginalized communities being able to resist and organize. There was constant harassments for getting signature on papers, getting fellowship or scholarship works on time, issuing or knowing statues of students' academic works and admission procedures due to caste certificates. Further, there was continuous non implementation of reserved seats or policy in student's admission and employee's recruitments as directed by the constitution.

ASA was vocal against all sort of harassments and discriminations within the campus. It took inspiration from the struggles against the visible and the subtle manifestations of discriminations in all forms, across the country especially the anti-caste struggle of Karamchedu (1985). Though the organization does not have any affiliation with any political parties outside the campus, as a community of politically conscious students, they followed the ideals of liberty, equality and fraternity, as articulated by Dr B. R. Ambedkar, who is also known as the Father of the Indian Constitution. ASA's vision is to promote education and achieve social empowerment of the student community within the University and beyond. It serves as a social, intellectual and cultural community for students at the University. It envisions a casteless academic and social space, which is gender-just and open to sexual and religious minorities. ASA has always fought for justice of the downtrodden students, who come from rural India.

ASA is the oldest organization on campus to come forward to protest for the rights of SC, Scheduled Tribes (ST), OBC and religious minorities. ASA chose to contest student body elections in 2007 instead of just assisting left or other progressive organizations. ASA played a proactive role in rallying support for the Mandal Commission recommendations, celebrating Ambedkar's birthday, observing his death anniversary and upholding his legacy through period events. On campus, the ASA ensured that an auditorium was named after Dr B. R Ambedkar. In the classrooms, ASA members actively questioned the oppressive worldview taught and discussed hitherto unheard of or scarcely discussed ideas and Literature of Dalit Bahujan icons. Outside the class, the ASA protested against the injustice meted out to marginalized professors and students alike. ASA carefully observed the functioning of the administration and held it accountable when it acted in unjust ways, such as improper implementation of reservation policies.

ASA's key contribution since its inception, continues to be the support it lends to the marginalized students who arrive on campus. Every year, ASA sets up an admission desk near the admission centre to help students understand and wade through the bureaucratic formalities and procedures. This has been of immense help especially for first generation learners who hardly have a support. After their admission too, marginalized students face immense isolation and discrimination at the hands of their fellow students. ASA has formed anti-ragging groups on campus to help tackle the grave injustice done to students. ASA has stood by the side of students who face harassment from the administration in terms of mess dues and hostel dues.

Owing to treatment from fellow classmates, lack of support from family and government, many Dalit students commit suicide, with no way out. ASA grieves the loss of its Dalit Bahujan fraternity and in their memory conducts events to ensure that similar injustice is not meted out to anyone. By organizing sports and cultural events in the memory of the marginalized students who were institutionally murdered, ASA continues to invoke the need for social justice. For continued engagement with the thoughts and writing of anti-caste intellectuals, ASA organizes periodic reading sessions under the name 'Prabuddha Bharat'.

Rohith Vemula was found dead in the afternoon of 17 January 2016, hanging by the neck in a friend's room in the University's hostel. His suicide note made it amply clear that he felt deeply dehumanized at multiple levels. Read in context with his note to the Vice-Chancellor (VC) exactly one month before,

suggesting that he should provide a rope to Ambedkarite students to kill themselves when repeatedly encountering such blatant violations of their dignity in the University, it points to the actions of the administration, and to all those who pressured and harassed him, as the cause for his suicide. This as an institutionally sanctioned murder, where the institution persecuted him and passed a casteist order of social boycott intended to humiliate and lead him into a state of resignation. Instead of protecting a student, who was being pressured furiously facilitating their student group Akhil Bharatiya Vidyarthi Parishad (ABVP) rather than behaving professionally as non-partisan governors of the public, the University administration issued a punishment without providing any material proof of wrongdoing.

In this regard, I would like to elucidate a brief timeline of events explaining the episode around Rohith Vemula's suicide, and the intervention of BJP and Central Cabinet Ministers leading to the social boycott of five Dalit research scholars.

Exactly six months before the Rohith Vemula suicide, that is on 3 March 2015, ASA organized a protest gathering against a right-wing majoritarian student organization—ABVP's—attack on the Montage Film Society. The same right-wing students had disrupted the screening of *Muzaffarnagar Baaqi Hai* on anti-Muslim riots in UP. On the same day, the president of this right-wing organization posted a comment about the agitating Dalit students of ASA on Facebook in which he said: 'ASA goons are talking about hooliganism—feeling funny'. The derogatory and provocative statement was posted with the sole aim of humiliating SC marginalized students and typecasting them as anti-social elements. While reinforcing the centuries-old negative stereotyping against SC communities, the Facebook post ran the threat of creating an air of hatred, enmity and ill-will towards these marginalized communities. Although deeply outraged, ASA members decided that it was best to solve this issue using peaceful methods. In the presence of the Duty Security Officer, the ABVP president was asked to explain why he had referred to a group of students, who expressly follow the teaching of Dr B R Ambedkar and tenets of the Indian Constitution, as 'Goons'. He failed to explain his actions and subsequently agreed to issue an unconditional apology in writing.

On 4 August 2015, 100 activists of the Bharatiya Jana Yuva Morcha (BJYM), led by the local conservative organization BJP blocked the main gate of the university alleging that ASA students had assaulted the person who made the aforementioned Facebook post. The BJP Member of the Legislative Council (MLC) even went inside the administrative building and threatened the then interim VC of the UoH, that, 'if action is not initiated against the students of ASA, the outsiders will teach them a lesson'. In a coordinated move, two formal complaints against ASA leaders were filed—one with the local police and the other with the University management. In the police complaint, the ABVP president falsely accused ASA members of assaulting him, and police registered a case under Sections 448 (trespass), 341 (wrongful restraint), 506 (criminal intimidation) and 323 (voluntarily causing hurt) read with 147 (rioting) of the Indian Penal Code. Simultaneously, the General Secretary of the ABVP, submitted a complaint to the University management, alleging that his president was assaulted the previous night by ASA leaders. Following this false complaint, several students, including the ASA, demanded a probe into the incident and the matter was referred to the Proctorial Board (PB).

Soon, the VC and the other officials visited the hospital where the ABVP president was admitted. He claimed that he was receiving treatment for the injuries sustained during the alleged attack by ASA students. However, when they perused the medical records, they discovered that surgery had been performed on him, not for injuries, but to remove an inflamed appendix. On 10 August 2015, the ABVP president's brother, who is vice-president of the BJP in Ranga Reddy District, wrote a malicious letter to Union Minister for Labour and Employment, falsely accusing students of ASA and framing false charges aimed at ruining their careers. On 17 August, the Minister precipitated matters further by writing a letter to the then Minister of Human Resource Development (MHRD), persuading the ministry to intervene into the affairs of the University and take action against members of ASA.

About a month later, the political pressure had its intended effect. Contrary to the findings of the PB in the interim report, the final report deemed that five research scholars of the ASA were guilty and they were summarily suspended. In the next couple of days, citing the glaring lapses in the procedure, including the fact that no evidence of beating the ABVP president was found. Murala Rupa (ASA General Secretary) wrote to the VC seeking immediate revocation of the suspension and the establishment of a separate enquiry committee or a PB with a different set of members for an impartial enquiry. Immediately on the next day, based on the Murala Rupa's representation, the suspension order was revoked subject to a fresh enquiry. Belonging to the dominant Kamma caste, network professor was appointed as new VC by the MHRD overlooking several candidates who were far more qualified than him, thanks to his caste-based networks. Immediately, the Deputy Secretary, MHRD addressed a letter to the Registrar, UoH with the following subject line: 'Anti-national activities in Hyderabad Central University premises—Violent attack on PhD student and President of ABVP'.

In the next few months, further pressure was applied, through a letter written by the Under Secretary, MHRD addressed to new VC. The VC performed precisely the kind of task he was chosen for by his political masters. As Chairman of the Executive Council (EC), he put pressure to take action against the SC students who had been falsely accused. The EC passed orders banning the five ASA students from accessing the hostel, the administrative building and other common areas. The social boycott of these students from the University community was completed by barring them from contesting the student body elections. It is of great significance that this unjust order—passed without a proper enquiry and without giving the defendants a chance to respond to the allegations—was issued by a committee that did not have a single SC or ST member.

In the next month, the VC approved the order passed by the EC. He took this hasty step knowing fully well that the EC's order was passed without conducting a proper enquiry and without giving the students a chance to respond in their defence. With this one act, the VC compromised the autonomy of the University with the sole purpose of pleasing his political masters in the government. Soon, the beneficiaries of this fraudulent action of the VC, the ABVP, heaped further insult on the ASA students by putting up posters across the campus titled, 'Fitting Verdict to Goondas'. The text of the said posters was equally derogatory and once again described ASA activists as 'Goons'. A jubilant President, ABVP also shared the digital version of this poster on Facebook. Instantly, the next day, Rohith Vemula along with other students submitted a representation to Chief Proctor in which a strong protest was lodged against the humiliating and provocative posters circulated by the ABVP. On this occasion, Rohith Vemula also stressed that the ABVP was clearly trying to instigate unrest and distort the peace on campus. But no action was taken against the ABVP, President and others. On the same day, dejected and depressed at the biased, arbitrary and blatantly discriminatory attitude of the UoH VC, Rohith Vemula addressed a letter to him expressing his unease and displeasure at the commitment and personal interest shown by the VC, to persecute Dalit students. Dripping with sarcasm, the letter needs to be quoted in full to establish the levels of despondency that Rohith Vemula had been pushed:

First, let me praise your dedicated take on the Self-Respect movements of Dalits in HCU campus. When an ABVP president got questioned about his derogatory remarks on Dalits, your kind personal interference into the issue is historic and exemplary. 5 Dalit students are 'socially boycotted' from campus spaces. By seeing your commitment, I am tempted to give two suggestions as a token of banality.

Please serve 10mg Sodium Azide to all the Dalit students at the time of admission. With direction to use when they feel like reading Ambedkar.

Supply a nice rope to the rooms of all Dalit students from your companion, the great Chief Warden.

As scholars, PhD students have already passed that stage and are already members of Dalit Self-Respect movement. Unfortunately, we here are left with no easy exit. Hence, I request your highness to make preparations for the facility 'EUTHANASIA' for students like me. And I wish you and the campus rest in peace forever.

But nothing could move the VC and the five students had no option but to start living in the open in the harsh winter without access to food, water and sanitation. Within two weeks, the Joint Action Committee for Social Justice (JACSJ) comprising the Students' Union 2015–16 (officially elected body), and all student organizations except ABVP requested the VC to terminate the illegal order imposed upon five Scheduled Caste students. The demonstration had absolutely no impact on UoH administration.

Rohith Vemula, whose family depended on the money that he sent home, became increasingly restless as he was barred from entering the administrative building and submitting his claims to fellowship. Some unseen hands had choked up his funding and he had not received his fellowship for seven months. Several students are witness to the fact, and willing to testify before anybody, that Rohith Vemula was haunted by the financial troubles imposed on him by the University management. He was also severely dispirited in his last days and repeatedly spoke of the futility of fighting for social change against an all-powerful political adversary. Rohith Vemula felt that 'the value of man was reduced to his immediate identity and nearest possibility. To a vote. To a number. To a thing (suicide note)'.

The Anti-caste Struggle Following Rohith's Suicide and the Need for Autonomy

To protect the VC, accused under the SC/ST Prevention of Atrocities Act, the government started questioning the identity of Rohith Vemula, claiming that he was not a Dalit because his father belonged to the OBC caste category. It is important in this regard to understand what being a Dalit means by linking caste with upbringing instead of birth. Rohith was brought up by his Dalit mother and lived as a Dalit, which is a life of isolation and discrimination. His suspension from the UoH was the ultimate act of social exclusion as he was forced to sleep outside in the 'Dalit ghetto', with no access to the students' hostel, library and canteen. In spite of this, a committee was set up to look into the 'real caste status' of Rohith Vemula. In February, 2016, the MHRD appointed a former judge of the Allahabad High Court, as a one-man commission of inquiry to look into the facts and circumstances leading to the death of Rohith Vemula. The patriarchal State was heavily invested in identifying Rohith with his father's caste, even though his father had abandoned his mother, who brought him up alone in a Mala (Dalit) colony.

Following Rohith Vemula's death, the anti-caste struggle in UoH has mostly been ASA's struggle. Even though other progressive forces, upon seeing the response that the Rohith movement garnered from across the country, lent their support to the movement, two years down the line, the same progressive forces seem to have lost interest in the struggle against caste discrimination in Indian universities. Today, ASA celebrates Rohith's birthday and his martyrdom, without any collaboration with Left organizations. This is because as long as the movement was making the news and garnering popularity, there was much to gain from it. This is a movement that requires perseverance and persistence, and at this junction, ASA stands isolated again. Thus, autonomous struggles and reliance on none but oneself is the only productive way forward for the Dalit fighters.

It was a challenging moment for the so-called progressive organizations when the Dalits were able to win and sweep major positions in 2014–15 students' union elections. After the 2014–15 elections, all the progressive Left organizations were engaged in negative campaigning against ASA. The majority of

campus students hail from the elite and middle classes. Upper-class students belonging to the leftist organizations won the 2015–16 elections because ASA could not afford to focus solely on the union activities, given the continuous attack on the organization by the administration, such as suspending the members of the ASA. When it came to the case of the suspension of five Dalit research scholars, the Student Union's involvement was tokenistic since the beginning. Therefore, ASA launched its plan of action to fight against the social boycotting by protesting at the central place of the University (Shopping Complex), which was named Velivada (Dalit Ghetto) by ASA.

Historically, all political parties and students' organizations have been trying to represent Dalits, Adivasis, backward classes and religious minorities. The Left had been conveniently trying to persuade the downtrodden to just follow their agenda while expressing their mistrust towards identity politics and (anti-)caste politics. Even the thought of Dalits speaking for themselves and seeking to fight and lead their battle is a threat to not only the several oppressive forces lurking in the society today but even the 'messiahs' supposedly fighting for the causes of the oppressed. Access to education and a growing awareness of their condition, fuelled by a rage to upturn centuries of exploitation, helped Dalits band together in fierce voices, like never before. In July 2016, four young Dalit men were publicly flogged and paraded in Una, Gujarat, for skinning a dead cow. This led to protests in the state and transformed into a movement for basic human rights for the Dalits. During the Dalit Maha Sammelan in Ahmedabad, thousands of Dalits pledged to stop picking up carcasses and give up occupations like manual scavenging. This is one in the many acts of an assertion that has threatened the oppressor as well as the saviour class. This vehement assertion by Dalits not only threatens to dismantle existing power structures, but also nullifies any role that the social messiahs might play.

The decision to stand for themselves and take charge of their battles is not a whimsical one. Be it the fight against the imperial British Raj or the fight against the increasingly fascist state, the Dalit-Bahujan-Adivasi community has always been at the receiving end of maximum oppression. Reliance on another class to fight one's battle has only resulted in repeated betrayals. Therefore, the only way to survive with dignity and aspire for equal treatment is through autonomous struggles led by and for the community itself. Whatever solidarity the Left organizations have provided for the Ambedkarites, has been highly tokenistic. The annihilation of caste becomes one in their many minor agendas that are seen as a result of 'false consciousness'. Leftists refuse to acknowledge caste as the fulcrum that legitimizes and justifies class exploitation and produces entrenched structures of inequality.

Ensuring that Dalit movements remain autonomous does not mean refusing alliances; rather, it means choosing one's allies based on common oppression. For example, there is a real solidarity between Dalits and Muslims in the UoH, a University that is a microcosm of discrimination towards various marginalized sections. The Ambedkarite ideology unites all the disadvantaged communities (SC, ST, OBC and religious minorities) to fight against institutional discrimination. Hindu right-wing organizations like the ABVP have problems with Dalits speaking and fighting along with Muslims to rise against these injustices. ABVP targeted ASA for speaking against BJP, RSS and VHP in the protest against the capital punishment of Yakub Memon. Ambedkarite student leaders were called 'anti-national' and accused of supporting 'terrorists' because they protested against this hanging, even though it was a principled opposition to the death penalty. The BJP-led government at the Centre is threatened by this Dalit and Muslim unity, which explains the targeted attacks against marginalized students of UoH by politicians.

Conclusion

In this article I have tried to explore how 'autonomy' and 'isolation' are closely related to each other, I suggest that isolation of Dalit individuals and organizations throughout history has taught them the

necessity of being autonomous and not let superficial solidarities from upper caste ‘progressives’ hijack their selves and their struggles. This article tried to explain how this looming isolation has made Ambedkarite movements adopt autonomy as a political response to caste discrimination in a society that still treats Dalits and their organizations as untouchables. On the other hand, Hindu nationalists try to absorb Dalits into the Hindu fold to pitch them against Muslims. Therefore, Dalit-Muslim solidarity is seen as a threat by the current Indian Government that launched an attack against the UoH where this solidarity is particularly strong, which led to the suicide of Dalit scholar Rohith Vemula in 2016.

A Dalit myself, and an ex-President of the ASA in UoH, I have been closely associated with the struggle against caste discrimination that followed the suicide of Rohith Vemula. While leftist organizations joined the protests, we have tried to remain autonomous and make our voices heard. We refused money from political parties and did not entertain politicians who visited the campus, in order not to be co-opted. It is important to acknowledge the Dalit identity of Rohith Vemula, especially when the government tries to prove otherwise to shield the culprits from the law protecting SCs and STs from upper caste atrocities. At the personal level, autonomy means the freedom to determine one’s identity irrespective of imposed patriarchal and societal norms. At the political level, autonomy not only means control over our destinies but the freedom to choose our allies in the struggle for social justice.

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Editor



Orphan Identity: Caste and Religion

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In the context of caste and religion as social categories, this paper is an attempt to propose comprehensive ways of imagining the orphan identity foregrounding the fact that orphan children will be the real change makers in India due to their inherently transgressive selves and defiant identities. This paper also attempts to propose requisite policy changes for orphans, since they need proper policies that will facilitate adequate essential facilities such as education, healthcare, sustainable career, job opportunities, etc. The paper will also attempt to analyze how caste and religion are related in India, again in the context of orphanhood. Caste and religion play a major role in creating discrimination, taking into account the disparities experienced through differential care and hospitality provided to different orphans. The main objective of this paper is to examine whether the secular and the democratic fabric of India was successful in providing an identity outside the framework of caste/religion for at least “complete orphans”. One can problematize a question as to whether such an identity could be conceived of; a not very similar, however an interesting example in this context is of advocate Ms. Sneha Parthibaraja who for the first time in India, in Tamil Nadu, after nine years of struggle was provided ‘No Caste and No religion’ certificate by the Tirupattur officials¹. The reason to explore the possibility of such an identity is justified by various factors entwined with caste and religion adversely impacting the welfare of orphans. This paper will also borrow the criticisms and ideas of Dr. B. R. Ambedkar on caste and religion.

Key words: Orphan, Orphan-hood and Orphan Identity

Orphans in India

The 2011 Census² says that India has 472 million children (below 18 years) who make up 39 percent of the total population. The number 18 is significant here because that is the age after which they are not permitted into an orphanage. According to the first Juvenile Justice Act (JJA), 1986, orphanages can take care of an orphan boy till age 16 and orphan girl till age 18. Later, JJA care and protection of children, 2000³ bridged the gender gap and stated that He/She/They who don't have a home or shelter or more likely to be in danger and need protection can be cared for by orphanages. Also, they will be given citizenship by providing the right to vote upon reaching the age of 18⁴. UNICEF⁵ reported that Indian orphan children in 1990 were 146 million in number, 151 million in 1995, 155 million in 2000, 153 million in 2005, 146 million in 2010 and 140 million in 2015. According to UNICEF data, the number of orphans increased by 9 million children between 1990-2000, and decreased by 15 million between 2000-2015. Children's Charity says that 4% children in India are Orphans. SOS says that 41 percent of Indians are children below the age 18 and 20 million children are orphans⁶.

The authenticity of the reports with regards to orphan children and the credibility of the data they produce can and should be challenged at many levels, especially owing to the feudal social order

which influences the objective of such enumerations. Indian social order predominantly is what the state says, is what the caste orders and is what the religion believes. Violence, atrocities, lynching's, murders, rapes, riots etc. are all institutional manifestations of the caste/religious social order.

While violence is a manifestation of such a social order, one can argue generosity and charity are other forms of manifestation of the same order. Orphanages established on religious and caste lines are symbols of the same. While dominant castes and organized religions perpetrate violence, on the contrary they establish charity homes as well. Meanwhile, children whose caste and religion could be a matter of conflict are left to suffer physical, emotional and sociological problems.

We will have to consciously assess the conditions of orphans in such a critical context. India is ranked 130 in the human index out of 180 for the year 2018⁷. Till today, even children who have families are denied their rights and basic needs. It is far worse for the orphan community which is more vulnerable due to institutional negligence by both the State and the society. Majority of the orphans and helpless children suffer with lack of quality and hygienic food, basic education, physical and mental abuse. Today, that out of 2.5 million orphan children, only 5% children are able to finish their basic education.⁴ While factors like Poverty, family breakdown, wars, displacements, disability, ethnicity, sexual exploitation, Citizenship, HIV/AIDS and many others incite circumstances leading to orphanhood, they also pose a major question over the survival conditions of missing children, street children, abandoned, abused, neglected girl children etc. 8. Hence, Indian Orphan children need special attention in par with other disadvantaged groups. However, one could only notice institutional negligence by the State.

Identity:

The idea of identity is a vast subject in social sciences and humanities. Researchers (Horowitz 1985; Smith 1991; Deng 1995; Laitin 1999) find identity as center for many adjectives such as race, gender and sexuality. The concept of political identity brings many debates of politics, social and cultural life and connects them to ideas of liberalism and other available possibilities for better and progressive living. (Young 1990; Connolly 1991; Kymlicka 1995; Miller 1995; Taylor 1989). Scholars (Wendt 1992; Wendt 1999; Katzenstein 1996; Lapid and Kratochwil 1996; Biersteker and Weber 1996) say that the idea of 'state identity' is the scientific perspective of truth and the fundamental structure of sovereign state. The idea of identity is encompassed in two words- social and personal, which also mostly reflects in the forms of state or nation and religion or caste in India. Identity in general, as a social category refers to a set of rules for being members in a group⁹. Same way any citizen or group in the world is connected to another with some identity. But how can a person who doesn't have parents, relatives or any social unit including family, claim such an identity? In other words, orphan children not only survive in someone else's generosity or sympathy but also in someone else's identity.

Identity of Orphan:

The statistics from 2012 to 2016 report of adoption cases data presented by WCDM in parliament say that in four years, United States adopted 433, Italy adopted 262, Spain adopted 148 Indian children. Cities like Mumbai alone have topped the list of providing adoption to 3218

children, Delhi as 496 and follows¹⁰. Through these numbers, one can problematize the role of the State in being the legitimate guardian and its negligence.

“Orphan-Identity” is rather an oxymoron. However, one has to prove their identity to survive and to be part of any institution, be it state, society, nation etc. While identity becomes the basic factor in the claim for citizenship, there have been literature and surveys that foreground the crisis faced by the marginalized in claiming for an identity, subsequently their citizenship. States have failed in providing the requisite identity and appropriate documents to their fellow citizens in order to avail state benefits.

This is the premises on which I’m building my argument over the identity crisis of orphan children. The crisis becomes more conflicted on various levels when orphans acquire a forced identity.

a) Religious Orphanages (Institutions)

The role of Indian Orphanages which are established on religious premises should be problematized in terms of the obstacles faced by orphans whom they take care, for example, in their accessibility to other institutions. According to Integrated Child Protection Scheme¹¹ (ICDS) there are 1,521 orphanage homes in India. Indian government must rethink in regulating such establishments, especially for their role in forcing religious identities on orphans and converting them into religious followers. Despite India being a secular state, it fails in handling the vulnerability of orphans and their forced religious identities.

b) Identity-Defiant Affirmative Action

The possibility of transgressing caste/religion identity can be envisioned through orphans. However, their innate defiant selves – by which I mean a self that could not be captured through any ascribed identity - are regulated and distorted by forcing caste and religious identities upon them. Thus, the State should intervene is actually preserving an orphan’s “defiant self”. Nevertheless, mechanisms which guarantee their education and career should also be facilitated through affirmative policies exclusive for orphans devoid of any necessity to fall under fixed categories. As of now, we can see only a few government institutions providing any special reservation for Orphan children. In 2016, Odisha Government announced free higher education for orphans, followed by Bangalore University, which also announced it in the same year¹². Later in 2018 Maharashtra government announced 1% reservation for orphans in every government and corporate college for Engineering and Medical courses¹³. But till today there is no official reservation for orphans in any state governments or Central government, from school to higher studies, jobs and other arenas. Recently in 2018 a graduate advocate Poulomi Pavini Shukla filled a PIL in Supreme Court questioning "Can orphans be treated as a weaker section of India for getting education, scholarships, reservation, jobs and other facilities? “. Orphan-hood is the result of our society and sometimes directly or indirectly the state. The children are often left alone helpless for their survival. State as a moral guardian should guarantee not just their survival but also their prosperity.

Conclusion:

Buddha, Phule and Ambedkar wanted Indian society and state to follow the idea of Equality, liberty and fraternity. Believing in the same for the future of India, one must remember what Ambedkar has told about religion. Ambedkar says *“That religion as a code of social morality, must also stand together another test. It is not enough for religion to consist of a moral code, but its moral code must recognize the fundamental tenets of liberty, equality and fraternity. Unless a religion recognizes these three fundamental principles of social life, religion will be doomed”*¹⁴. However, as mentioned earlier the caste/religious social order of India with its rigid identities imposed on individuals fails to conceive of equality, liberty or fraternity. And the most affected are the children who neither have a community nor society to turn to, for shelter and care. Nevertheless, these are the same children who could transgress such rigidities and could subvert their orphanhood to confront the existing social order. They could actually constitute a community which idealizes “Equality, Liberty and Fraternity“. To not only put an end to the discrimination that orphans suffer, but to also conceive of an Ideal Indian society, the government must protect them from being forced with any identity and also enable strong policies that ensure their prosperity.

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A Brief History of Ambedkar Students' Association (ASA)

by Café Dissensus on September 24, 2021



By **Munna Sannaki**

History of UoH

The University of Hyderabad (UoH), also called the Central University of Hyderabad

(CUoH), was established by an Act of Parliament that was passed in 1974; an institution which was started at Sarojini Naidu's gifted house – 'Golden Threshold' – located in the center of Hyderabad city. The formation of UoH has its own significant history in connection with the 1969 Telangana agitation. After the linguistic bifurcation, Telangana and Andhra Pradesh (AP) had a 'Gentleman Agreement' (GA) to be called as a new State of AP on 20 February, 1956. In 1968, a person named Ravindranath called for an indefinite hunger strike in Khammam for the implementation of the Telangana safeguards which were agreed in GA 1956. Later, it got transformed into a Separate Telangana agitation and cost 369 Telangana students' lives (Avinash, 2018).

One of the highlights of the Gentleman Agreement was to create equal development and opportunities. But that continued as 'a

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"To me it seemed that Durga is the embodiment of this spirit of primitivity, apotheosised into heritage, which is retrieved and revived annually, ritualistically, as a token of reverence and acknowledgement." -
Ananya Dutta Gupta
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‘rhetorical flourish’ (Welch 1980:319) for the economically marginalized people of Telangana. Telangana was dominated by Andhra politics and culture in the spectrum of political, socio and economic life of the AP state. In addition, many Telangana activists and people from Telangana expressed grievances about the unwillingness of Andhra to share equal opportunities in jobs, industry and politics. Injustice and partiality continued in all the spaces until and unless someone stood or spoke about it. In the same way, the ill-treatment against the most marginalized continued in UoH until they agitated.

The UoH had existing student’s cultural and ethnic groups for various general causes. But these causes had deep disagreement and insensitivity in dealing with the grievances of SCs and STs within the campus. Progressive Students Forum (PSF) was created in 1990 to go beyond the cultural organizations run by students from the dominant community. PSF’s primary focus was to advocate for the enforcement of Mandal Commission’s directives. Within a short period of time, PSF observed a countermovement by students, who were backed by teachers and non-teaching staff. The Scheduled Castes and the Upper Castes comprised the majority of those who joined this countermovement. The OBC students had lower numbers of participation. SC students were on the brink of becoming foot soldiers and, as a result, scapegoats. To reduce the danger of misappropriation, the Dalits inside PSF and other groups decided to form their own organization where their issues could be voiced independently.

Emergence of ASA

Ambedkar Students’ Association (ASA) was established in 1993. The formation was midwifed by a long confrontation and struggle with the administration and its caste operations at the university. The inspiration came particularly from the anti-caste forces across the

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country who fought against casteism and discrimination against the marginalized. Most prominently, the caste massacres of SC-Madhiga community by the dominant caste Kammas in Karamchedu and of SC-Mala community by the dominant caste Reddys in Tsundur. Similarly, within the university space, both these communities showed casteism and discrimination against Dalit students from the admission process to the completion of courses. The Andhra administrator initially came from the Reddy caste, and later from the Kamma, both dominant landowning castes. The community did not just incline towards favoring the upper castes but also discriminated against the Telangana Dalits and other backward caste communities. To maintain their regional dominance, they projected themselves to be favoring Andhra majority Christian Dalits and other backward castes during admission to the University. But their favoritism never fulfilled 100% reservation for the SC, ST and OBC.

After the admissions, the non-Dalits harassed Dalits by strategically branding them as “quota students”, thus, creating a narrative that Dalits are not equal contestants. This has resulted in the construction of unjustifiable notions about Dalits being “Government’s son/daughters-in-law, bastards’ children, beggars who need free help or son of god for having special treatment” (Sukumar 2008:17). The irony is, many OBCs who entered the university with the same reservation maintained the same opinion as well. The mental harassment against Dalits was an evident agony of students and administrators from the dominant castes who were unable to digest that the children of their laborers or slaves were now availing the same facilities to compete with them. Their hatred was with accessibility to equal opportunities and facilities. For example, in a common mess it was a rare instance to witness a non-Dalit sitting with a Dalit student. This resulted in

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their isolation. Since the majority of Dalits come from rural India who experienced serious poverty, their eating habits were distinct from that of non-Dalits. For which, Dalits were abused as “bakasura, kumbhakarna,^[1] pigs or beggars” (Sukumar 2008:17).

This contempt was not just restricted to admission or food, but to every symbol that asserted Dalit mobility. Dalits were derided when they spoke English, wore nice clothes or even used better pens to write. If any Dalit tried pasting campaign posters, the upper castes would write vulgar comments on it as an insult. If Dalit Christians or non-Hindus gathered for their faith rituals, they were complained against and mistreated by caste Hindu administrators. There were very few faculty members from low-caste background who were willing to encourage Dalit students or oppose the institutional discrimination. In the hostel, mess, class, sports arena, peer group, canteens, and many more domains, Dalit students used to experience persistent discrimination. When it came to grading, guiding, presentations, appointments, and seminars, the faculty would often target Dalit and other reserved category students. Only a few Dalit students were able to graduate with honors from the university. There were also major concerns with ragging that the Dalits had to deal with, mainly in the science stream. The ASA established a group to develop strength, organize, and resist such inhumane practice. The ASA followed the writings and work of Dr. B. R. Ambedkar, one of India's most prominent anti-caste national leaders.

The ASA does not have any affiliation with any political parties or organizations outside the campus. The motive is not to link up with any organization or parties, especially since students' organizations are constantly surveilled and suppressed by the state mechanism in the name of controlling the Naxalite or Maoist movements. The ASA founders have witnessed how Dalit

students were targeted, jailed and also subjected to state victimization through fictitious traps. It was the core principle that ASA adopts political consciousness through the ideology of Dr. B.R. Ambedkar and only engage in propagating his thoughts and ideals along with iconic social revolutionaries, such as Mahatma Jyotiba and Savitribai Phule, Ayyankali, Sree Narayana Guru, Birsa Munda, Komaram Bheem, Shahuji Maharaj, Periyar E.V.Ramaswamy, Gurram Jashua, and many other Bahujan leaders across the sub-continent. Since then, the ASA's vision has been to promote education, transform experiences, and meaningfully increase the social empowerment of the community within UoH and beyond. The organization's mission is to serve as a social, intellectual and cultural community for students at the University and work through awareness, education, and action. To bring all the marginalized students and their sufferings under one umbrella, the ASA took Dr. B R Ambedkar's slogan as its motto: 'Educate, Agitate & Organize' (Kumar, Bapuji & Mir, 2021: 3). The ASA conceptually believes in working politically to achieve what Ambedkar envisioned, 'Equality, Liberty and Fraternity'.

Initially, while the ASA was meticulously involved in forming organizational standards and establishing its ideology. It did not have any direct electoral interests and only supported the anti-rightwing contestants. Almost for 13 years, the organization was being constructed for the welfare of the most deserving economically marginalized in the campus. In 2007, the ASA, owing to its growing importance, was approached for the political support in order to defeat rightwing fundamentalist groups. The organization, hence, demanded an executive position for that year and it was rejected by the Left alliance. The seniors of the ASA then decided to contest alone. The progressive groups, which used to

sweep all the positions till then, lost certain positions that year. Consequently, the ASA understood its electoral significance and began shaping the Dalit voices into a formidable political power on the campus. Thus, the University of Hyderabad saw a Students' Union President, the ASA candidate, from a Dalit community for the first time in 2011.

The ASA worked to be an inclusive organization for all the marginalized groups within the campus. Though students from different castes and ethnicity joined the organization, it was reluctant in accepting a non-Dalit leadership, since ASA had been concerned with resolving the day-to-day problems of Dalit students which were distinct and immense compared to other students. In addition, the leadership tried to genuinely act upon the issues and resolve them with proper steps. The ASA also worked, helped, and expressed solidarity to other non-electoral groups and their issues when needed. More importantly, the ASA is also politically conscious of the venomous and casteist politics inside campus, even when propagated by Dalits from other groups. These are nothing but uncompromising political actions taken forward by the ASA.

The ASA played a crucial role in creating debates and academic discourses within the campus. Apart from discussion, it has played a main lead in bringing many policies. All this was possible because of the conviction and commitment of the organization leadership. From 1993, there were many sacrifices of students from the ASA. In 2002, ten Dalit students were rusticated for protesting against the casteist attitude of the administration and the corruption of the Central Purchasing Committee, set up by Prof. Podile Apparao, Ex Vice Chancellor and the then Chief Warden. And later, as a consequence of the assertive voices against Hindutva and RSS ideology, five Dalit Research Scholars, including Rohith Vemula

belonging to the ASA, were targeted and socially boycotted. The struggle continues.

ASA's activities and viewpoints

The ASA marks its more than two-and-a-half-decade old journey. It has accomplished much since 1993. But it has also lost many lives to suppression and conflict. To begin with, a Dalit girl who was betrayed in a relationship by an upper caste AP politician's relative was forced to take her life. It erupted into a protest for justice. Finally, the upper caste boy was forced to come to the campus and had to apologize publicly.

A grand Ambedkar Birthday celebration is organized every year to assert our politics and identity that remain marginalized in the campus. It creates a festive spirit among all the marginalized and arouses fear in the minds of perpetrators in the campus. The ASA was the first organization to set up a 'Help Desk' at the time of admission to facilitate new students from remote and rural regions joining the university. All minority religions and ethnic groups were able to conduct and celebrate their cultural events. The anti-ragging squads from the ASA were instrumental in making UoH a ragging free campus, assuring the safety of its juniors.

ASA not only connects with the emotional and cultural problems but also fights against the anti-student policies of the university and state machineries. The ASA led a massive fight for the implementation of reservation policy in M.Phil. and PhD courses in 2013. The organization ensured that the students from the SC/ST/OBC and Economically Backward Sections (EBS) avail two fellowships on account of their right and poverty. Through its effort, it could secure BBL fellowships that ensures financial aid to the marginalized students pursuing master's program. Also, it ensured that the students get considerable time for paying the

mess dues and other fees. The organization made efforts and conducted various kinds of agitations to remove cut-off marks in the admission process. This enabled more OBC students to enter the campus by assuring 27% of their reservation. Whenever the UoH administration was reluctant and adamant towards ASA's representations and demands, the organization even fought legally in the High Court (HC) for the implementation of constitutional reservation policies. In response to the legal fight, the university was compelled to call for the third round of counseling to fulfill the reservation policy. The ASA made sure to fulfill 50 to 95 percent reservation. In many instances, the university was made answerable to the HC for their arbitrary and unlawful policies against violation of reservation policy.

The ASA conducted various development activities for SC/ST and OBC students, such as conducting English courses, National Fellowship, State and Central Service competitive exam coaching on campus. As an organization, it has repeatedly followed up on the delay/reimbursement of fellowships and social welfare scholarships for SC/ST/OBC/EBS from the state and central government. The ASA joined the social justice fight for categorization of Scheduled Castes in accordance with their population. The ASA also supported the formation a separate Telangana state, embedded with the principle of social justice on the ideals of Dr. B R Ambedkar. The ASA represented, protested, and raised its voice and created awareness against the atrocities committed on Dalits, Tribes and other religious minorities in India. With its determination for social justice, the ASA has been instrumental in raising issues of gender minorities and has been vocal against the discrimination imposed on them by the caste society on campus and outside.

Conclusion

“When injustice becomes law, resistance becomes duty” (Weaver, E. 2018:9) can be a surviving motto seen throughout the journey of the ASA and through the struggle of its members. To recollect the incidents and to give it the form of an academic discourse might appear simple, but the sacrifices and contributions towards such a history is immense. Many a time, the ASA was forced to fight over the same issues again and again. This shows how the caste mindset in politics works towards marginalized sections. For example, the state and central governments announce welfare schemes for their political gains. But when it comes to the implementation, it fails or intentionally delays such schemes. What purpose do these welfare schemes serve if they are released after the completion of the course? That benefit is simply wasted, and welfare remains a distant dream.

Does anyone understand the mental trauma of a person who joins an institution with faith in the Indian government? Coming from a deprived background, fighting against discriminations and ill-treatment, and being forced to academically compete with the elite class, caste crimes make the journey of these students harder. The fight against caste is a long one, but the ASA so far is determined not to give up the struggle for the marginalized and protect their aspirations across the universities in India.

***Note:** Paper is written by a member (2008-2021) of the ASA who worked as a president (2017-18) and convener (2015-2017).*

Photo: Andhra and Telangana Wishes

[1] In Hindu epic *Mahabharata*, Bakasura is characterized as a maneater. In *Ramayana*, Kumbhakarna is characterized as lazy and heavy eater.

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Bio:

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To whom it may concern,

I hereby confirm that Mr. Munna Sannaki from the University of Hyderabad has participated in the fifth ipb annual conference "Social Movements and the social question", held online from 24 to 26 November 2021.

Mr. Sannaki has held the presentation "'Fight for Justice' in New India: A Case Study of 'Justice for Rohith Vemula' Struggle" within the international panel "The Policing of Social Struggles: Categorizations, Interactions, and Class Formation".

Für den Vorstand:
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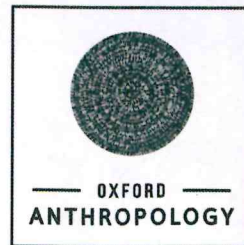
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ipb board member

SCHOOL OF ANTHROPOLOGY AND MUSEUM ETHNOGRAPHY

51-53 Banbury Road, Oxford OX2 6PE

Tel: 01865 274582

Email: information@anthro.ox.ac.uk



26 Jul 2018

To Whom it May Concern

Munna Sannaki (Passport Number: S3380740) has been invited to attend the 2018 South Asia Anthropologist Group, an annual meeting of social anthropologists working on South Asia. The two-day conference will be held at St John's College, University of Oxford, on 5-6 Sep 2018.

Munna Sannaki, PhD Candidate in the Centre for the Study of Social Exclusion and Inclusive Policy, University of Hyderabad, has been invited to present the following paper after the process of peer review:

Between isolation and autonomy: a study of the anti-caste struggle in University of Hyderabad

The conference organizers will cover the cost of accommodation for two nights in Oxford, domestic travelling and catering.

Should you require further information please do not hesitate to get in touch with us.

The conference proceedings will be published in an edited volume.

Yours sincerely,

Dr Dalel Benbabaali

Leverhulme Early Career Research Fellow

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Dr Ina Zharkevich

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The School of Anthropology and Museum Ethnography incorporates:

The Institute of Social and Cultural Anthropology
The Institute of Cognitive and Evolutionary Anthropology
The Institute for Science, Innovation and Society

The Centre on Migration, Policy and Society
The Institute of Human Sciences
and the academic activity of The Pitt Rivers Museum



CERTIFICATE

OF APPRECIATION

ending
conferences
the last individual of a species

Certified for Mr./Ms. Sannaki Munna, (Ph.D), CSSEIP, UoH.
Presented a Paper Titled Where Do I Belong to?

In 2nd International Conference on Rural Development, Social Dynamics and Women's Welfare
March 04 - 05, 2020, University of Hyderabad, India

Organized by

Centre for the Study of Social Exclusion and Inclusive Policy (CSSEIP), Centre for Women's Studies (CWS) and
Dean, Students' Welfare (DSW), University of Hyderabad, India

Prof. Devi Prasad Juvvadi

Conference Chairman
ICRDS 2020

Dr. J. Ratna Prabha

Conference Convener
University of Hyderabad

Prof. Rekha Pande

Conference Convener
University of Hyderabad
HEAD

Dr. Padmaja Gadiraju

Conference Convener
University of Hyderabad

Centre for Women's Studies
School of Social Sciences
University of Hyderabad
Hyderabad-500 046, T.S.



Certification



This is to Certify that

SANNAKI MYUNNA
PRESENTED A PAPER

Has participated as a Delegate in the International Conference on

“Orphan Rights - 2020”

For “Orphan Children Identity through Constitution”

held on February 8-9th, 2020 at Hyderabad, Telangana, India.

ఈ దేశంలో నేను అనాథను అనే భావనతో ఎవరు ఉండవద్దు అని కోరుకుంటా...

FORCE is very grateful to you for your involvement to achieve the Orphan Rights

Date.....

Force for Orphan Rights and
Community Empowerment

e-mail : forcefororphanrights@gmail.com

Ph : 9866216680, 9618113511

Gade Innaiah

Gade Innaiah @ Inna Reddy

FORCE - President



CENTRE FOR COMPARATIVE LITERATURE, SCHOOL OF HUMANITIES, UNIVERSITY OF HYDERABAD

National Conference on
RELIGION IN CULTURAL AND COMPARATIVE PERSPECTIVES

CERTIFICATE

This is to certify that

.....**SANNABKI M. VYNA**.....

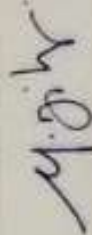
participated/presented a paper/responded to a session titled

ORPHAN IDENTITY AND RELIGION

in the annual Researchers at Work Conference (Raw. Con) 2019 on
"Religion in Cultural and Comparative Perspectives"
held from 26th to 28th February, 2019.

at the Centre for Comparative Literature, University of Hyderabad, Hyderabad, India.


26/2/19
Coordinators


Faculty Advisor


26/2/19
Head
Centre for Comparative Literature

Categorization of Orphan Children: Problems and Prospects

by Sannaki Munna



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