CHAPTER – II
REVIEW OF LITERATURE

2.1. Introduction

Development is indeed an expansion of human capabilities’ and that poverty is more a lack of opportunity rather than anything else in India and other developing nations. The caste system in India has been responsible for discrimination and the denial of opportunity to the great majority of indigenous people. Many saints and statesmen had advocated the cause of creating caste free and egalitarian society in India. Dalits, backwards and minorities are the worst victims of caste system in India. Most of the minorities had left Hindu religion and embraced Islam, Christianity, Buddhism, Sikhism and other religions since they were ill-treated by the perpetrators of casteism. The Constitution of India contains several progressive policies for the inclusive development of weaker sections. The rulers have not implemented these provisions since they wanted to remain as the dominant powers by retaining the caste system. In the new millennium, inclusive development has become an important subject from research and development points of view. Studies have emphasized that government has to play a vital role in facilitating inclusive development through special legislations, economic support and positive discrimination in the form of special reservations for the weaker sections. The past studies carried out by other scholars in India and abroad are presented in this chapter under different headings such as caste inclusiveness in educational development, caste inclusiveness in social development, caste inclusiveness in economic development, caste inclusiveness in political development and inferences of review of literature.

2.2 Caste Inclusiveness in Educational Development

D’Souza (1980) analyzed the educational problem of the Scheduled Caste in Punjab state and reported that despite implementation of educational programmes for the uplift of the Scheduled Caste the educational gap between the Scheduled Castes and the rest of the society existed. The study revealed that the educational inequalities between the Scheduled Castes and the rest of the society prevailed because of the long standing socio-economic exploitation of the former by the later. The scholar suggested that educational benefits should reach out to the deserving beneficiaries in the state.
Rangari (1984) assessed the Indian caste system and education and noted that the Dalits had low socio-economic status and suffered on account of economic slavery. The study revealed that a wide gap existed between Dalits and non-Dalits even after national independence and constitutional provisions. The study emphasized that educational uplift of Dalits would ensure better economic status in the country.

Chalam (1990) conducted an investigation on the relationship between caste reservations and equality of opportunity in education in India and pointed out that caste reservation in educational sector had not benefited a majority of the socially and economically disadvantaged sections of India. The scholar noted that privatization of education caused a death blow to educational equity and justice to the weaker sections of India. The scholar suggested that nationalization of education and implementation of reservation policy would empower the weaker sections educationally and otherwise.

Aggarwal and Aggarwal (1991) examined the educational and social upliftment of backward classes in India and noticed that the decreasing proportion of allocations to elementary education over the last seven plans had aggravated this structural imbalance. The scholars noted that the struggle for survival is more urgent for many people of India than educational needs. They suggested that education and its planning must be organically linked with the larger socio-cultural, economic and political context.

Kaul (1993) evaluated the politics of capitation fee and remarked that the extent to which the structure of education depended on the nature of society and the state. The scholar analyzed the higher education under the British colonial regime and also traced the growth of private initiatives after independence in India. The scholar noted that capitation fee was primarily responsible for the exclusion of weaker sections of India from the mainstream of education.

Pinto (2000) explored the state of tribal education in Kerala and stated that concerted efforts were made by the government to improve the educational level of tribals through different incentives and special educational programs. The scholar noted that in a totally literate state like Kerala also the tribal literacy was on the lowest edge. The study revealed that the intra-state and inter-regional variation in literacy existed in respect of tribal literacy development. The scholar noted that the awareness about the schemes for their development was found to be low and suggested that
government should bring the tribal community into the mainstream through visionary policies.

Wankhede (2001) studied the educational inequalities among Scheduled Castes in Maharashtra and opined that despite sustainable social struggle and political efforts, the literacy levels remained discouragingly low among substantial sections of the Scheduled Castes. The study revealed that the rise in literacy rates had been marked by variations within the scheduled castes as borne out by census reports from 1961 onwards. The scholar suggested that the most backward and under privileged sections of Scheduled Castes should be identified for the implementation of reservation policy in the field of education.

Rao (2002) analyzed the issue of Dalits in education and workforce and found that the new agenda set out by the recent Bhopal and activities has for reaching implications for the socio-economic and political development of the disadvantaged sections in contemporary Indian society. The study revealed that the content of the agenda aimed at improving the basic needs and also the aspirations of the disadvantaged sections. The scholar suggested that the Bhopal Agenda should be taken into account seriously by the policy makers and other stakeholders of empowerment of Dalits in India.

Illiah (2004) assessed the job reservation in India and reported that job reservation had an impact on the reduction of inequalities between the SC and STs, and the upper castes. The scholar observed that implementation of reservation policies in educational institutions had not benefited the target groups properly. The scholar suggested that an effective policy would ensure equality in education which was more powerful force in the long term than the reservation of jobs.

Savyasaachi (2004) carried out an evaluation on new criteria for Dalit studies in India. The scholar noted that Dalit studies had emerged as a new subject in the social science curriculum. The study revealed that Dalit writings were viewed mainly as a response to oppression and Dalit literature was viewed as 'marginal'. The scholar suggested that Dalit studies would help prepare the ground for understanding the history of suffering of marginalized groups and from this standpoint, critique the dominant viewpoint.

Thorat (2005) conducted an evaluation on the relationship between reservation and efficiency in India and observed that implementation of reservation policy had nothing to do with the efficiency of the persons. The scholar noted that corporate
sector had not realized the truth that anti-discrimination measures like reservation were needed for growth as much as equity. The scholar suggested that discriminatory access to power and resources would induce competitiveness and economic growth.

United Nations Educational, Scientific and Cultural Organization (2005) examined the issue of inclusive development of the individuals who are limited by both physical and social barriers which exclude them from society and prevent them from actively participating in the development of their nations. The study reported that a majority of the children had not received quality education in India due to several constraints. The study also offered certain guidelines to demystify the notions surrounding inclusion and demonstrate that challenges can be overcome through a willingness to change attitudes regarding inclusion.

Ilaiah (2006) evaluated the merits of reservation in India and pointed out that upper caste youth had not tolerated the sharing of government educational facilities with youth coming from historically oppressed communities because of the social order and values inherited by their forefathers. The scholar noted that the merit of a scientific or technological community did not lie in mere adoption of the developments in science and technology invented/innovated by others but in indigenous inventions/innovations adopted elsewhere in the world. The scholar called upon the upper caste people to do serious introspection and facilitate inclusive educational development of the SC/ST/OBCs in India.

Deshpande (2006) explored the questions of merit, caste and discrimination in Indian higher education in the context of exclusive inequalities and noticed that the idea of merit and the modalities of the examination were evaluated in terms of the contribution of the people to the legitimization of higher education. The scholar suggested that the stakeholders of education need good descriptions of the everyday practices that help produce and reproduce social capital and link caste to privilege or under-privilege in durable ways in a pluralistic society like India.

Ghosh (2006) studied the caste-based quotas in higher education in India and stated that the roots of discrimination in India could be found in the social and economic systems. The study revealed that the stakeholders of social justice and economic development had not designed humanitarian higher educational management system in India. The scholar suggested that SC/ST/OBCs should be given adequate representation in the admission and employment genres in order to ensure inclusive higher educational advancement in India.
Sikligar and Madhurai (2006) analyzed the post metric scholarship for the development of weaker sections in Andhra Pradesh and Pondicherry. They opined that the beneficiaries were not satisfied with the prescribed scholarship amount since it did not cater to their basic needs. The researchers have suggested that the scholarship amount should be enhanced for both hostellers and day scholars according to the changing times and environment.

Deshpande and Yadav (2006) assessed the need for affirmative action in the field of higher education in India and presented a model which addressed the multiple sources of group and individual disadvantage (caste, region, gender and rural/urban residence), as well as interaction effects and degrees of disadvantage. The scholars clearly linked caste identities to measurable empirical indicators of disadvantage and advocated that affirmative action is not about the appeasement of particular castes or communities but about abolishing continuing sources of tangible disadvantage in the unequal and unjust Indian society.

Vasavi (2006) carried out an evaluation on the recent debates on caste based reservation in India and found that the process of selection of candidates had overlooked the deeper problems that confront the average Dalit candidates. The study revealed that socialization patterns, sanskritization, experiences in the public sphere and the educational institutions compounded the subjection of Dalit personhood, leading to the loss of agency, orientation and sense of self-worth. The scholar suggested that adequate representation should be given to the Dalit candidates in the field of education, employment and other spheres of life.

Lindsay (2007) conducted an evaluation on the inclusive education in India and reported that the inclusion of children with disabilities in the Indian education system was not adequate. The study revealed that some programmes could focus specifically on educational provision for children with disabilities; others could mainstream disability alongside gender and other exclusionary dimensions such as poverty. The scholar suggested that adequate research on the inclusive education discourse and the implementation would facilitate the improved implementation of inclusive education.

Chaturvedi Committee (2007) examined the status of higher education in India from the point of view of inclusive development and noted that disadvantaged sections of society were not fully and properly enabled to achieve the goal of educational excellence in India. The committee furnished certain best practices to
facilitate meaningful implementation of inclusive higher education management in India.

Duraisamy (2008) explored the enrolment for women and socially disadvantaged groups in the field of higher education in India and pointed out that a vast majority of higher education institutions were outside the UGC purview. The study revealed that private educational institutions did not contribute significantly towards the inclusive educational development of women and weaker sections in India. The scholar suggested that disadvantaged sections of the society should be allowed to get the benefit of reservation in the private Universities in India.

Srivastava and Sinha (2008) investigated the inter-social groups’ disparities in access to higher education in India and noticed that the general enrolment rate of socially and economically backward sections of society was lower as compared with the forward communities. The scholars suggested that adequate opportunities should be made available to the backward sections of Indian society in the field of higher education in India.

Sinha and Srivastava (2008) studied the scope of inclusiveness and access of social groups to higher education in India and remarked that the enrolment levels varied regionally and spatially due to absence of pro-social measures. The study revealed that among the social and religious groups Muslims fared poorly among all others and were only a shade better than the scheduled castes and scheduled tribes in the country. The scholars suggested that affirmative action by the state and civil society would make higher education truly inclusive.

George and Kumar (2009) assessed the education system in Kerala from inclusion to exclusion and opined that the facilities for higher and technical education were available to rural students at a reasonable distance. The study revealed that the literacy rates of SCs population, though lower than those of the general population in the state were higher than the literacy rates of the tribal population in India. The scholars emphasized that government had not taken adequate measures for the inclusive educational development of SC/ST and OBCs in Kerala due to absence of political will and social commitment.

George (2011) carried out an evaluation on the inclusive higher educational development of Scheduled Castes and Scheduled Tribes in Kerala state and found that social exclusion had brought about the educational backwardness of Dalits. The scholar noted that there were the inter-generational differences in attaining literacy
development and backwardness of the disadvantaged sections of society in the higher education sector. The study emphasized that disparities at the community, gender and regional levels plagued the higher and professional education of the SC/ST/OBCs and other vulnerable sections of society in Kerala.

Neelakandan and Patil (2012) conducted an investigation on the complexities of inclusion and exclusion with special reference to Dalit students in higher education in India and reported that caste based social exclusion had challenged the lives of Dalit students. The scholars also traced the history of Dalit struggles for education in the midst of the reactionary ideology of caste. The scholars noted that Dalit students should regain their self respect through genuine political assertions and detach themselves from the depoliticized-civil societal Dalit groups. They suggested that special incentives should be made available to Dalit students in the field of higher education to facilitate their inclusive educational progress.

University Grants Commission (2012) examined the status of higher education in India and developed a perspective for inclusive and qualitative expansion of higher education. The commission noted that equal opportunities were not provided in the field of higher education in order to correct sectoral and social imbalances, reinvigorating institutions, crossing international benchmarks of excellence and extending the frontiers of knowledge. The commission projected goals and the planned strategies for the 12th FYP with schemes and programmes under the three major heads of access, equity and quality with interlaced components of relevance, value-education and creativity in India.

Sarin and Gupta (2013) explored the nature and scope of Right to Education in India from the point of view of inclusive social development and pointed out that equality of opportunity appeared to be outside the rationalities that well-meaning private school principals inhabit. The study revealed that the quotas potentially opened up a space for educators to act on values and commitments that they otherwise would not have been able to achieve in India. The scholars emphasized that the new act aimed at achieving inclusive educational development of marginalized sections of society in India.

Kalaiselvan and Maheswari (2014) investigated the exclusion and inclusion of Dalits in education in India in general and in Maharashtra in particular. The scholars noticed that human development indicators were much lower for SC, ST and minorities in Indian society. The scholars found that the government monitoring and
reporting system had not worked promptly in India for inclusive educational development of vulnerable sections of society. The scholars suggested that continuous and intensive efforts are required to achieve the goal of inclusive educational development of backward sections of Indian society.

Tilak (2015) studied the subject of inclusive growth policies in India with reference to higher education and remarked that inequalities in higher education by gender, by social groups—caste and religion, by region—rural and urban and by economic groups of population had prevailed in India. The study revealed that the goals of inclusive growth in higher education contradicted with some of the strategies that are being adopted for the growth in higher education. The scholar suggested that strong and vibrant public higher education systems with liberal public funding would facilitate inclusive growth in higher education.

Behera (2015) analyzed the status of Scheduled Castes in higher education in India and stated that the Twelfth Plan had highlighted expansion, equity and excellence as the major concerns in higher education. The study revealed that India had achieved notable progress in gross enrolment ratio and inclusivity through affirmative action. The scholar suggested that the higher education system should focus on the inclusive development of Scheduled Castes students since it also brings radical transformation in socio-economic outlook.

2.3 Caste Inclusiveness in Social Development

Ambedkar (1936) assessed the caste system in India and opined the possibilities of annihilation of caste in order to ensure social and economic democracy in India. Ambedkar also authored a book on this subject which was based on the prepared speech for the Jat-Pat-Todak Mandal of Lahore. The work was translated into several Indian languages subsequently. Ambedkar had strongly advocated for annihilation of caste in India and created nationwide consciousness on the basis of scientific analysis of caste system.

Tambiah (1973) carried out an evaluation on the way how gender permeated the institution of caste and class in Indian educational institutions. The scholar found that this tendency had enabled the weaker sections to grasp the collective consciousness and make changes at their own level and in their surroundings. The study emphasized that the power relation in a society directly influenced the categories of purity and pollution. The scholar noted that the feeling of otherness and
separateness manipulate through the hegemonization of the self as the subject and the other as the object of a discourse.

Akerlof (1976) conducted an investigation on the economics of caste, the rat race and other woeful tales. The scholar reported that as long as activities are pursued up to the point where marginal costs equal marginal benefits, there will be rewards to breaking social customs insofar as they fail to promote economic efficiency. The scholar further noted that in a segregationist society, such persons discriminate; in a caste society they follow the caste code. The scholar suggested that social customs and economic reasons should be subjected to scientific research in developing nations in order to empower the marginalized sections.

Richard (1978) examined the hierarchical models of the Hindu social system with special reference to F. G. Bailey's theory of closed social stratification and Louis Dumont's theory of hierarchy. The scholar observed that the models of Hindu society presented a hierarchical model and that each person claimed the supreme rank according to his own hierarchical model. The study emphasized that Hindu social order was against the law of natural justice and foundations of human rights.

Pauline (1978) evaluated the caste in contemporary India and presented the ills of caste system which weakened the foundations of social, economic and political democracy in India. The scholar pointed out that the norms and guidelines of Hindu social order were against the foundations of Indian Constitution. The scholar pointed out that future changes in caste society would not result in a replication of Western society.

Pauline (1980) explored the conditions of life for the vast majority of sweepers and other untouchables in India and noticed that sweepers were the most marginalized section of untouchables in India. The scholar noted that the constitutional provisions and other laws were not strictly enforced in India in the post-independence era due to lack of political will and social action. The scholar suggested that social and political mobilization of Dalits would ensure the implementation of various provisions and development projects for the benefit of the most vulnerable section of untouchables and other weaker sections.

Rosalind (1985) investigated the Indian social system in which people had been deliberately made dependent on others, illiterate, ignorant and poor, with a view to exploiting them. The scholar remarked that lack of education had made the weaker sections penniless and powerless in India. The study also presented the historical
contributions made by great social reformer Jyotirao and his wife, Savitribai Phule for the educational empowerment of backward sections in Indian society.

Prasad (1986) studied the change and continuity among the Scheduled Caste leather workers of Uttar Pradesh and stated that the four-fold Varna model was based on a broad functional division of labour with the four caste orders assigned with different roles. The study revealed that Chammars remained at the lowest rung of the social and economic order in the state due to caste system and absence of financial resources and political power. The scholar suggested that the leather workers should be enabled to develop proficiency and entrepreneurship in modern times in order to produce and market quality oriented leather products and improve their economic status.

Ambedkar (1987) analyzed the caste system in India and the work was published by the Government of Maharashtra after his death. It is widely discussed by the scholars. Ambedkar thoroughly analyzed the origin of caste, its development and implications. Ambedkar argued that abolition of caste was essential in India to establish social democracy and a new society based on the principles of liberty, equality and fraternity. He called upon other Dalits to embrace Buddhism and assert for their identity by deconstruction of the old distorted images and reconstructing a new identity in India.

Ambedkar (1987) assessed the essential features of Hindu social order, participated in social movement and founded the constitutional edifice of the country. Ambedkar argued that untouchability should be abolished in India in order to establish an egalitarian state on the basis of equality, freedom, fraternity and justice. The thoughts of Ambedkar on equality and freedom provide an answer to the question of establishing true democracy in the society.

Ambedkar (1987) carried out an evaluation on the Hindu social order which is based on inequality and fought against caste system. He opined that caste system was primarily responsible for the marginalization of dalits and other backward sections of society in India. There was a clash between Ambedkar and Gandhi based on ideology which continues to leave its mark on Indian society. The writings and speeches of Ambedkar emphasize that social and economic freedom and equality were more important than political freedom. He cautioned that social and economic inequities should be eradicated in India in order to establish a welfare state.
Ambedkar (1987) conducted an investigation on the philosophy of Hinduism and found that Hinduism was based on the principle of inequality in all walks of life. Ambedkar also found that some people enjoyed power, resources and privileges since they belonged to high caste. He argued that people with virtues and capabilities representing Dalits and other backward sections of the society were put in the last rung of the social and economic order. He burnt ‘Manusmriti’ and demonstrated his disagreement with the Hindu philosophy which is the root cause of backwardization of the mankind in India. He called upon the oppressed Indians to leave Hinduism and embrace Buddhism in order to build enlightened and resourceful India.

Nicholas (1989) examined the relationship between caste system and civil society in India and reported that Indian colonial form of civil society had degraded the human beings representing the socially backward sections of society. The scholar pointed out that Indian caste system continued to work against the economic and political empowerment of backward sections of Indian society.

Beteille (1991) evaluated the race, caste and gender and observed that inequalities of caste are illuminated in the same way as those of race by a consideration of gender. The scholar also made a comparison of race and caste which shows a remarkable similarity in the contrasting attitudes towards women of lower and higher ranks, characteristic of men in privileged positions in both systems. The study revealed that caste system in India and racial discrimination in America and Europe were responsible for the backwardness of women and weaker sections. The scholar advocated that discrimination on the basis of caste, race and other factors should be prevented through suitable constitutional remedies and developmental initiatives.

Chaurasia (1990) investigated the social structure caste system, economic activities, political participation and other aspects of Scheduled Castes and Scheduled Tribes India. The scholar noticed that occupation and caste were inter-related aspects of Indian study. This has really hindered the progress of SC/ST communities in India. The study revealed that despite constitutional provisions and reservation benefits, the standard of living of SC/ST communities has not improved considerably due to lack of political will, bureaucratic hurdles, statusquoism, fundamentalism, casteism, liberalization, privatization, malnourished SC/ST leadership, and disorganization of SC/ST communities and so on. The scholar has called upon SC/ST communities to acquire political power which is the master key to their overall progress.
Beteille (1991) studied the factors associated with caste system and occupational patterns in India and remarked that the contradiction between the ideal of equality and the practice of inequality still remained deeply and firmly lodged in Indian society. The scholar emphasized the need for eradication of caste system and empowerment of weaker sections in India on the basis of non-violent and democratic struggles by the indigenous people.

Pandey (1991) analyzed the protective discrimination and social uplift among Scheduled Castes in India and stated that Scheduled Castes and Scheduled Tribes have been, for centuries, the most neglected, marginalized and exploited people. The study revealed that untouchability persists in many subtle and not so subtle ways despite constitutional protection. The scholar suggested that the vertical inequality in Indian society into horizontal equality in Indian democracy should be overcome in order to facilitate the inclusive development of Scheduled Castes in India.

Omvedt (1994) assessed the democratic revolution launched by Dalits in India and opined that Dalit movement was led in India on the basis of the ideology and aspirations of Dr.B.R. Ambedkar. The scholar also provided a historical account of the origin and development of the caste system which impeded the constitutional ideals and distributive justice to the oppressed sections of the society in India. The scholar suggested that peasants, workers, women and weaker sections should develop alliance and fight against their exclusion from the mainstream of development in India.

Tripathy, Rebath Baller (1994) carried out an evaluation on the status and problems of Dalits in India and found that Dalits in India were actually Indian blacks who are subjected to unfold miseries and multiple exploitations by the dominant sections of Indian society who control policy, economic, society and culture. The study revealed that in the rural and urban areas a large number of Dalits lived a miserable lives and are involved in degraded worms like scavenging, sweeping and so on. Even now a large number of Dalits in India remain landless, jobless and under-privileged in several ways. The scholar has invited the attention of policy makers and general public’s on the current sorry state of affairs which impeded the education emancipation, organization and empowerment of Dalits.

Baxi (1994) conducted an investigation on the plight of Dalits in India in the post-Ambedkar era. The scholar reported that humanizing human rights of Dalits
assumed great significance in modern India. The scholar also analyzed the educational, social, economic and political situations which violated the human rights of Dalits. The scholar suggested that the varieties of post-modernisms would facilitate the accomplishment of the goals of social justice and human rights protection of Dalits in India.

Omvedt (1994) examined the Dalit movement in colonial India under the leadership of Ambedkar. The scholar noted that Ambedkar launched Dalit movement on the basis of western liberal ideas and Buddhist principles and laid a solid foundation for the creation of welfare state in India. The scholar mainly focused on Dalit movements of three states-Andhra, Maharashtra, and Karnataka and pointed out that Dalit movement remained at the cross-road after the demise of Ambedkar. The scholar suggested that class struggle of Dalits, workers and peasants would ensure the liberation of marginalized sections of Indian society on the basis of strong ideological conviction and social mobilization.

Omvedt (1995) evaluated the anti-caste movement and the construction of an Indian identity. The scholar explored the sensibility which equates Indian tradition with Hinduism, and Hinduism with Brahmanism; which considers the Vedas as the foundational texts of Indian culture and discovers within the Aryan heritage the essence of Indian civilization. The scholar observed that even secular minds remained imprisoned within this Brahminical vision, and the language of secular discourse is often steeped in a Hindu ethos. The work emphasizes the need for building a Dalit vision in order to alter the terms of the dominant order and ensure equality and justice oriented new society in India.

Manorama (1995) explored the struggle of Dalit women in modern India. The scholar pointed out those Dalit women remained backward in all walks of life in India on account of caste based and gender based discriminatory tendencies. The scholar also played a crucial role in the organization of National Federation of Dalit Women and actively participated in the Fourth UN World Conference on Women in Beijing in 1995. The scholar suggested that Dalit women should be educated and organized for their empowerment in India.

Sharma (1996) investigated the social mobilization among SCs in India and noticed that Dalits had remained disintegrated due to several caste groups. The scholar reported that Dalits were not socially organized and failed to achieve greater success in social mobilization. The scholar suggested that Dalits should be brought under
common umbrella and persuaded to make use of the reservation benefits and various welfare programmes in modern times.

Bayly (1999) studied the caste, society and politics in India from the eighteenth century to the modern age and remarked that the phenomenon of caste had probably aroused more controversy than any other aspect of Indian life and culture. The scholar explored the emergence of the ideas, experiences and practices which gave rise to the caste oriented society from the pre-colonial period to the end of the twentieth century. The scholar suggested that active social and political mobilization of the women and weaker sections would facilitate their inclusive development.

Sheth (1999) analyzed the secularization of caste in India since the days of Portuguese rule and stated that the term caste was used generically to describe the whole Varna system in Indian society. The study revealed that the Portuguese ‘discovery’ of caste, however, went much beyond giving a name to India’s varna-jati system and the existence of a plurality of ‘castes’ separated from each other by endogamy, occupation and commensality.

Srinivas (2000) assessed the issue of caste system in India and opined that relationship between caste and the economy existed in India. The scholar observed that caste system denied access to power and resources in India to a vast majority of people representing Dalits, backwards and other vulnerable sections of society. The study emphasized that constitutional provisions and welfare measures should be implemented to facilitate the economic development of the oppressed sections of Indian society.

Sen (2000) carried out an evaluation on the issue of social exclusion and found that public policy in India was affirmative but certain misgivings disabled the weaker sections in India. The scholar observed that it is important to recognize and affirm the basic significance of the perspective of social exclusion. The scholar suggested that focusing on social exclusion would substantially help in the causal as well as constitutive analyses of poverty and deprivation. The perspective of social exclusion does offer useful insights for diagnostics and policy according to the scholar.

Prasad (2000) conducted an investigation on the social history of Dalit community in India with reference to the Balmikis of Delhi who worked as sanitation workers and kept the city clean. The study revealed that Balmikis lived in poverty and faced sustained discrimination. The scholar suggested that Balmikis should be empowered through suitable policy initiatives and welfare measures in modern India.
Shivanna (2001) examined the reservation policy and benefits for SC/ST Students in professional courses with reference to Mysuru University and reported that considerable progress was not achieved due to non-implementation of reservation policy and non-availability of adequate financial resources. The scholar noted that adequate benefits were not given to these sections of students due to lack of political will and administrative support. The scholar suggested that the benefits of reservation should be made available to the right students and proper monitoring of progress should be undertaken by the educational administrators and academicians.

Dietrich (2003) explored the evolution of Dalit movement and women’s movement in India. The scholar observed that Dalit movement was built to fight against caste system while women’s movement was built to fight against gender discrimination in India. The scholar noted that India remained backward because of the exclusion of women and Dalit from the mainstream of national life due to gender and caste factors. The scholar also pointed out that Ambedkar provided ideological framework for these two movements and incorporated series of progressive legislations in the Constitution of India.

Naronakar (2003) investigated the enigmatic caste system in ancient and medieval India and pointed out that caste system had been in practice since times immemorial in India. The scholar noted that untouchability was the by-product of caste system in India and deprived Dalits and other backward sections of Indian society from equality, fraternity, resources and opportunities. The scholar suggested that strict implementation of constitutional provisions and religious conversion would remove caste based disorders in India.

Kumar (2004) studied the need for understanding Dalit Diasporas in Indian society. The scholar noticed that Dalit assertion had transcended the national boundary and reached international levels. The study revealed that Dalit Diasporas had remained invisible all these years and emphasized that the presence of Dalits in different parts of the world had developed the identities and symbols used for their assertion.

Savyasaachi (2004) analyzed the new criteria for Dalit studies in India. The scholar remarked that Dalit studies had emerged as a new subject in the social science curriculum. The study revealed that Dalit writings were viewed mainly as a response to oppression and Dalit literature was viewed as 'marginal'. The scholar suggested that Dalit studies would help prepare the ground for understanding the history of suffering
of marginalized groups and from this standpoint, critique the dominant viewpoint.

Singh (2004) assessed the Dalits awakening India. The author has provided authenticate details about the origin of caste and caste system in India, origin of the Brahmans, social status of women, castes as social groups, Buddhism as a revolt against caste system, foreign invasion of India, untouchability in India and other significant issues which warrant serious introspection and systematic evaluation especially by the right thinking people of Indian society. The author has called upon Dalits to rise to the occasion and achieve progress through united struggle.

Anand (2005) conducted an investigation on the Dalit-Brahmin equation in Indian society and stated that absence of theoretical intervention from dalit/bahujan scholars had facilitated the growth of orientalism in India. The scholar observed that the claim to offer epistemological empowerment to dalits involved a charity element which by definition is condescending. The scholar suggested that Dalit, backward and minority communities should be guided by the scholarship and leadership of activists who were committed to the cause of social justice.

Ganguly (2005) examined the caste and Dalits from the post-colonial perspective. The scholar opined that Ambedkar struggled for the empowerment of Dalits in modern India on the basis of Buddhist philosophy. The study revealed that the writings and speeches of Ambedkar laid solid intellectual foundation for Dalit movement in India. The scholar also noted that Ambedkar was a great rebel journalist who argued that media should be the voice of the voiceless.

Nirula (2005) evaluated the various pure and impure facts of the issues pertaining to Dalits who have a bruised dignity in Indian society. The questions of caste and untouchability have been comprehensively dealt by the author in a highly critical way. The author has also given a serious thought to the empowerment of Dalits.

Rajawat (2005) explored the status, problems and prospects of Dalits in India with a special emphasis on social justice. The scholar has also called upon the state to implement the constitutional provisions for the betterment of the living standards of Dalits in particular.

Thorat (2005) investigated the need and importance of social inclusion of Dalit children and drew the linkages between social exclusion (unfavorable exclusion or unfavorable inclusion - inclusion/access with differential treatment), and high deprivation and poverty among social groups. The author also published a working
paper which is a part of knowledge partnership between IIDS and UNICEF to unravel further policy concerns from the perspective of socially excluded communities. The scholar suggested that academicians, policy planners, students, activists, civil society organizations and NGOs should work together to facilitate the inclusive development of marginalized sections of Indian society.

Thorat and Sadana (2005) studied the strategy of disincentive and targeting for population control implications for Dalits and tribals in India. The scholars found that indigenous people were not educated and motivated by the implementers of population control programmes in India. The scholars called upon the authorities and activists to facilitate effective social mobilization for successful population control which would improve the social and economic status of Dalits and tribals in India.

Vasavi (2006) analyzed the caste indignities and personhoods of Dalits in India and reported that caste-based discrimination prevailed in Tamil Nadu and Andhra Pradesh. The study revealed that subtle, persistent and systemic forms of indignities were responsible for the backwardness of Dalits in modern society. The scholar also noted that Dalits can craft identities and personhoods that will draw on their own defiance of inequality, retain the strength and advantages of their own culture and mold this with the ideals of modernity so as to generate a culture that is oppositional to caste culture.

Bob (2007) assessed the Dalit rights and human rights in India in view of existing caste based discrimination. The scholar noted that India's Dalits had made efforts to transform centuries-old caste-based discrimination into an international human rights issue. The study revealed that Dalits had achieved limited but important advances among transnational NGOs, international organizations, and foreign governments since the late 1990s. The scholar emphasized that organizational changes among Dalit activists and rhetorical changes had played a key role in the empowerment of Dalits. The scholar also provided certain broader implications for international human rights activism by other aggrieved groups.

Kumar (2007) carried out an evaluation on the Ambedkar’s ideas of social justice and just society. The scholar observed that the achievement of social justice implied the removal of the inequalities in social, political and economic life and the creation of a just society. The scholar also stated that Ambedkar had argued for the establishment of a society where the individual is an end in him. The study emphasized that a just society can be established in India on the basis of human
values like equality, liberty, fraternity and justice. The scholar suggested that the incorporation of individuals from Dalits and other marginalized groups in the administration would herald a new era of social justice and economic equity in India.

Thorat (2007) examined the problems of the untouchables which are rooted in the denial of basic human rights to them in Indian society. The scholar noticed that the stakeholders of national development had not followed the use of multiple remedies in combination to ensure equal opportunity and fair access, participation and representation to the untouchables in the social, political and economic processes in society. The scholar suggested that social and economic inequities should be set right through proper implementation of the constitutional provisions and reservation norms in India in the age of globalization.

Narula (2008) evaluated the conditions of untouchables in India and remarked that they suffered worst kind of deprivation on account of caste system in India. The study revealed that broad-based programs of affirmative action were not implemented for the empowerment of Dalits. The scholar observed that the emancipator path from subject to citizen had been a long and tortuous one for Dalits, and remains woefully incomplete. The scholar suggested that human rights movement would help galvanize a process of social transformation by inviting greater scrutiny into the ‘upper-caste’ condition in India.

Reddy and Jayadev (2008) explored the concepts of representational inequality, sequence inequality and group inequality comparison with reference to India and stated that the measures developed in India captured the various different ways in which experiences of members of distinct groups may differ. The scholars observed that the judgments concerning the relative importance should be attached to different aspects of inter-group differences.

Thorat and Narender (2008) investigated the Ambedkar’s perspective on social exclusion and inclusive policy. The scholars opined that Ambedkar had vehemently denounced the inequalities. The scholars also noted that through his scholarly writings, he made significant awareness of the political, economic and social problems of the untouchable community. The study emphasized that Ambedkar stood for the social liberation, economic emancipation and political advancement of the downtrodden.

European Commission to the International Dalit Solidarity Network (2009) studied the caste-based discrimination in India. The study found that caste
discrimination is one of the most serious human rights issues in the world today. The study revealed that a majority of Dalits and backwards suffered from discrimination which violated the human rights including civil, political, social, economic and cultural rights. The study revealed that caste-based discrimination entailed social and economic exclusion, segregation in housing, denial and restrictions of access to public and private services and employment, and enforcement of certain types of jobs on Dalits, resulting in a system of modern day slavery or bonded labour.

Waughray (2009) analyzed the caste based discrimination in India in modern times. The scholar reported that discrimination based on caste affected at least 270 million people worldwide, mostly in South Asia. The study revealed that caste as a system of social organization had been exported from its regions of origin to Diasporas communities such as the UK. The scholar also noted that the government's decision not to include protection against caste discrimination in the new legislation leaves race and religion as the only possible legal 'homes' for caste. The scholar suggested that the issue of casteism should be addressed by the stakeholders of social justice in India.

Thorat and Sadana (2010) assessed the issues and concerns relating to social exclusion in India and noted unfair exclusion or unfair inclusion with differential treatment resulted in low access and participation of marginalized and socially excluded population groups, which ultimately caused high poverty and low human development among the excluded groups. The scholars noted that the concept of social exclusion, based on caste and ethnicity was not examined systematically on the basis of identification of indicators for social exclusion and discrimination, methods for measurement on the basis of empirical evidence in India.

Mohapatra (2011) carried out an evaluation on the issues social inclusion, exclusion and cultural assimilation concerning the tribes of Odisha and observed that in India tribe and caste constituted separate social domains associated with socio-economic interaction since millennia. The scholar noted that because of their contribution to the composite culture and religion of Odisha, tribal cultures ought to occupy same space in the contemporary discourse on Odisha culture, language and history as do the castes of Odisha.

Mehta (2013) conducted an investigation on the histories of Dalit transnational's and the internationalization of caste discrimination in India. The scholar pointed out that Dalit activism used human rights discourse to communicate
the problems and aspirations of dalits. The scholar noted that Dalit activism sought support from institutions beyond the nation-state, and it internationalized caste-based discrimination, ostensibly to connect with social justice movements outside of India and to generate international pressure on the Indian state to act in the interests of dalits. The study emphasized that Dalit identity was constructed through the citation of other groups and through the projection of membership in a virtual global community of comparably oppressed people.

Bijukumar (2013) examined the issue of social exclusion and ethnicity in Northeast India and noticed that social exclusion was a multidimensional term that encompasses social, economic, political and cultural spheres. The scholar observed that exclusion was linked to the recognition of social identities, resource allocations and power relations. The study revealed that the prevailing exclusionary tendencies demonstrated the institutional means of accommodation such as granting autonomy to particular ethnic groups in a particular region and even the formation of separate state for some communities. The scholar suggested that the state should adopt more conciliatory path and bring the alienated sections into the mainstream.

Castellino (2013) evaluated the relationship between social inclusion and human rights and remarked that human rights metrics had been negligent in creating accurate diagnostic tools across the globe. The scholar developed a human rights index to create a diagnostic tool enabling adequate comparison of human rights within states, while catering for other competing imperatives such as the opportunity cost of investing in health or other welfare. The study suggested that the states, civil society, international organizations and the private sector need a collaborative (not antagonistic) approach in seeking active solutions to social exclusion of disadvantaged sections of the global society.

Mamgain (2014) investigated the nature, forms and consequences of social exclusion in the Indian society. The scholar opined that the deliberate and systematic social exclusion resulted in low development outcomes for SCs as compared to other social groups despite comprehensive constitutional safeguards. The study pointed out that progressive legislations and pro-active measures would accelerate economic well-being of Dalits at a faster pace, embolden the social reforms and intensifies cultural movements to change societal mindsets. The scholar suggested that new policy of social inclusion of Dalits in all walks of life should be undertaken in human rights based approach that tackles exclusion and inequalities-not just poverty.
Pisupati (2015) analyzed the issue of sustainable development in India and reported that the current levels of awareness and participation in prioritizing India’s interests in the inter-governmental negotiation process was rather limited. The scholar noted that relevant agencies including Ministry of External Affairs of Government of India needed to organize a series of consultations with various stakeholder groups in deciding on India’s inputs into the implementation of Post 2015 development agenda. The study emphasized that marginalized sections of Indian society should be included in the social and economic development mainstream in order to achieve the goal of inclusive development.

2.4 Caste Inclusiveness in Economic Development

Ambedkar (1918) assessed the subject of small holdings in India and noted that socially backward sections of the society were deprived of land ownership because of the social and economic orders. Ambedkar had strongly advocated for the industrialization of agricultural sector in order to solve the agricultural problems of India. Ambedkar emphasized that the cumulative effects of industrialization, namely, a lessening pressure and an increasing amount of capital and capital goods would forcibly create the economic necessity of enlarging the holding. He suggested that industrialization was a natural and powerful remedy for all the social and economic problems of India and weaker sections.

Becker (1957) carried out an evaluation on the economics of discrimination which confronts the economic effects of discrimination in the market place because of race, religion, sex, color, social class, personality, or other non-pecuniary considerations. The scholar observed that discrimination in the market place by any group reduces their own real incomes as well as those of the minority. The work is filled with ingenious theorizing but the implications of the theory are boldly confronted with facts. The scholar has suggested that the policy makers, administrators and other stakeholders of development should implement certain programmes to prevent discrimination and facilitate inclusive development of the marginalized sections of society.

Akerlof (1976) examined the economics of caste, the rat race and other woeful tales. The scholar noticed that as long as activities are pursued up to the point where marginal costs equal marginal benefits, there will be rewards to breaking social customs insofar as they fail to promote economic efficiency. The scholar further noted
that in a segregationist society, such persons discriminate; in a caste society they follow the caste code. The scholar suggested that social customs and economic reasons should be subjected to scientific research in developing nation in order to empower the marginalized sections.

Bharadwaj (1979) explored the problems of SC/ST population in India and stated that these sections of society were unique and different from other social groups of India. The study revealed that these sections suffered from economic poverty and human poverty. The scholar suggested that government and non-government agencies should work together for the development of SC/ST sections of society on the basis of proper planning and execution of development programmes.

Gail (1982) studied the inter-relationship between class, caste and land in India and found that high caste people in India had enjoyed educational opportunities, economic resources and political power because of the existing caste system. The study revealed that land ownership was also guaranteed to the dominant castes across the country and weaker sections remained landless and worked as agricultural laborers and artisans for their livelihood. The study emphasized that caste system brought about exclusion of weaker sections from ownership, management and development processes in India.

Pathy (1982) analyzed the class, caste and power in rural Orissa and reported that major communities had become land owners, industrialists and dominant powers because of the principle of division of labour enshrined in the Hindu caste system. The study revealed that upper caste people gained political power because of access to education, resources and power structure. The scholar noted that Adivasis, Dalits and other backward sections were kept out of power structure in Orissa.

Dhar et.al (1982) assessed the land, caste and politics in India and noted that rural India had remained predominantly a caste-based society. The study revealed that caste continued to play an important role in all walks of life including trade and agricultural productivity. The scholars noted that the dominant castes had acquired high social status, economic resources and political power on account of caste system and numerical strength. The study emphasized that Dalits and other weaker sections were deliberately excluded from the mainstream of national life.

Rao (1982) carried out an evaluation on the issues of land, caste and politics in Andhra Pradesh and observed that the rule of local dynasties, unified monarchies, conquered rulers, autocratic Zamindars, jagirdars, colonial authority and post-
independent high caste rulers had created social and economic divisions in Andhra Pradesh. The scholar noted that the foundations for the contemporary political domination of the upper castes in Andhra Pradesh were laid before the formation of Separate State. The study revealed that all these rulers had strengthened the caste system and excluded the weaker sections from power politics and mainstream of development.

Andre (1986) conducted an investigation on the relationship between agrarian society and politics under the eighteenth-century in India and pointed out that Indian economy was based on producing and maintaining crops and farmland. The study revealed that caste system in India had an impact on land ownership and political power. The scholar emphasized that weaker sections were left out of the purview of political power since they were educationally and economically excluded from the mainstream by the dominant social and economic powers.

Chakravarty (1987) examined the development planning in India and noticed that the development plans and programmes had failed to achieve the goal of inclusive and integrated development of the socially and economically weaker sections of the society. The study revealed that development planning was not undertaken by the rulers in accordance with the constitutional norms and guidelines. The scholar noted that the rulers had pursued a policy toward economic liberalization which excluded the farmers, workers, women and other disadvantaged sections of society from the mainstream of development.

Mandavdhare (1989) evaluated the caste and land relations in Marathwada and remarked that generally the high castes and Muslims had proportionately larger share in the ownership of land. The study revealed that the Scheduled Castes and the Buddhists as a whole had proportionately larger share of landholders but their proportionate share in the landholdings was significantly low. The scholar suggested that implementation of land reforms would ensure redistribution of land and reduction of poverty and unemployment problems of Dalits and other backward sections of the society in the country.

James (1989) explored the caste, class and dominance in India and stated that historically caste had connoted both hierarchy and separation between groups, or segmentation. The study revealed that dominant castes constituted the ruling class in India before and after independence and exploited the backward sections of the society by abusing caste power and political power. The scholar observed that
political power was acquired in India on the basis of caste power by the dominant communities.

Maheshwari (1991) studied the recommendations of Mandal Commission and stated that the recommendations were made with a view to empower the socially and educationally backward classes in India. The scholar noted that vested interests opposed the implementation of the recommendations to exclude the backward sections from the mainstream of national life. The scholar suggested that backward sections of the society should be given opportunities to pursue both higher and professional education and attain better economic and social status in India.

Heggade (1991) analyzed the Ambedkar’s social theory of labour exploitation and opined that socially weaker sections of the society were primarily used as laborers and exploited by the land lords and capitalists on the basis of caste power and financial power. Ambedkar had emphasized that weaker sections were involved in less remunerative jobs in agriculture, cottage industry and other fields which broadly constituted unorganized sector. Ambedkar suggested that nationalization of agriculture and industrial sectors would prevent exploitation of laborers and exclusion of disadvantaged sections of society from the economic mainstream.

Upadhyay (1991) assessed the issue of reservation to the Scheduled Castes and Scheduled Tribes of India and found that a close relationship had existed in India between caste and occupation. The scholar observed that the caste system had not allowed the weaker sections to make use of more productive occupations and achieve economic development in India. The scholar suggested that Dalits and other backward sections should be enabled to achieve skill development and entrepreneurship development in order to include them in the process of economic development.

Mungekar (1991) carried out an evaluation on the agrarian problem of India from Ambedkar’s perspective and reported that Ambedkar had contributed society-oriented economic philosophy in order to solve agrarian problems. The study emphasized that Ambedkar’s philosophy was couched in social, religious and humanitarian considerations. The scholar recalled that Ambedkar’s vision of nationalization of agriculture, industry, insurance and other sectors was not translated into a reality by the leaders who represented the dominant castes and opposed social justice and economic equity in the post-independence era. The scholar suggested that rulers should change their mindset and achieve the goal of equality and justice oriented development in India.
Scoville (1991) conducted an investigation on the model of caste economy in India and noted that caste system impeded the economic progress of weaker sections of India since they were deprived of social and economic equality and justice by the dominant powers. The alternative model presented by the scholar emphasizes the need for inclusive development of the disadvantaged sections of Indian society. It leads the stakeholders of development to identify the factors that keep the system in place and change the system which would facilitate collective welfare in India.

Karlekar (1992) examined the recommendations of Mandal Commission from the points of view of social justice and economic equity and observed that the recommendations were meant for ensuring distributive justice to the weaker sections of the society. The scholar noted that caste and class could be equated in India since high caste people constituted the ruling class because of the caste system and its implications.

Beteille (1992) evaluated the status of backward classes in contemporary India and pointed out that the issue of quotas in education and employment should be treated as a matter of human rights in India. The scholar focused on the problem of balancing the principle of equal opportunities with the principle of redress, citing disparities between groups that were such a striking feature of traditional India. The scholar argued that if caste quotas are treated as matters of right and extended indefinitely, there will be irreparable damage to institutions such as universities, hospitals and banks that are governed by principles which are radically different from those governing the relations between castes.

Zelliot (1992) explored the movement of Ambedkar for the inclusive development of Dalits in India and noticed that re-signifying identity was a key means for the empowerment of dalits in the late colonial period. The scholar observed that Congress Party led by Gandhi had opposed the annihilation of caste in India and maintained the social and economic orders which strengthened the political status of dominant powers. The scholar suggested that Dalits and other marginalized sections of society should build an alliance of secular and democratic forces to win political power and make better destiny in accordance with the principles of Ambedkar.

David (1994) investigated the relationship between caste and capitalism in India and remarked that caste and commerce were inextricably linked through formal and informal institutions. The scholar observed that the practices crucial to the formation and distribution of capital were also a part of this linkage. The scholar also
challenged the widely held assumptions that all castes are organized either by marriage alliance or status hierarchy and that caste structures are incompatible with the rational conduct of business.

Sagar and Pan (1994) studied the SC/ST population in Eastern India and stated that the region consisted of large number of weak and vulnerable sections of SC/ST. The study revealed that Dalits were denied of human rights, economic resources, social equality and political power due to system failure and other constraints. The scholars suggested that implementation of land reforms, allocation of financial resources and active participation of beneficiaries would improve the social and economic status of SC/ST population in Eastern India.

Dreze and Sen (1995) analyzed the economic opportunity and social development with reference to India and opined that public involvement was required in the provision of basic health care, education, and social security. The scholars carried out their analysis on the basis of a broad view of economic development, focusing on human well-being and 'social opportunity' rather than on the standard indicators of economic growth. The scholars suggested that an assessment of India's failure to eliminate basic deprivations has to go beyond this limited focus in order to achieve the goal of inclusive economic development of disadvantaged sections in India.

Wolf (1995) assessed the relationship between globalization and social exclusion in India and other developing nations and found that measures to restrain domestic demand and reduce imports have led to massive reductions in public-sector expenditures, resulting in a decline in formal-sector employment. The scholar observed that the industrial labour force and salaried middle-management employees formerly engaged in a secure and well-paid segment of the labour market were affected by this new trend.

Gore et. al (1995) carried out an evaluation on the phenomena of unemployment and poverty which have become common to both the developed and developing countries. The study revealed that the poverty situation in many developing countries had also become more acute than ever. The study emphasized that the world economy is changing rapidly, which calls for major structural changes in both the North and the South. The scholar noted that the process of globalization had reduced the political autonomy of nation states and the opportunity to inclusive development of backward nations and sections across the globe.
Panini (1996) conducted an investigation on the political economy of caste in India and reported that the politics of the dominant castes remained embedded in the structuring of the local regional economies. The scholar noted that the logic of democratic politics in India and more specifically the policies of affirmative action had redefined caste and also intervened in the traditional caste hierarchy and caste system. The study emphasized that strategies of overcoming this fragmentation should be employed in order to ensure inclusive development of the backward sections of society in India.

Gore (1996) examined the anti-poverty strategies of various countries and noted that the social movements had failed to sensitize the rulers about the imperativeness of inclusive development all over the world. The scholar noted that national states were not capable of promoting inclusive development since they were controlled by the market forces in the age of globalization.

Scoville (1996) evaluated the labor markets in relation to caste in India and observed that labor market was a byproduct of caste system which produced occupations which are hereditary, compulsory and endogamous. The study emphasized that labor market segmentation rendered such a caste-type system immune to erosion by labor market competition. The scholar suggested that caste based labor market system should be eradicated in India in order to facilitate the inclusive development of weaker sections.

Mishra (1996) explored the role of state level Scheduled Caste Corporation in India and pointed out that in spite of having a wide range of activities to perform, the corporation continued to function as on extended arm of state Governments disburse financial assistance. The study revealed that these corporations did not have adequate financial resources and scientific management of SC/ST welfare programmes in modern times. The scholar suggested that selection of beneficiaries, orientation to the beneficiaries, skill development of beneficiaries and entrepreneurship development of beneficiaries should be ensured to facilitate the welfare and progress of SC/ST population in various states and union territories.

Mahajan and Mann (1997) investigated the economic development of Scheduled Caste in India and noticed that lack of resources and capability deprivation had gone against the members of Scheduled Castes in India despite the implementation of several development programmes. The study revealed that the traditional approach has been replaced by the self-development approach in order to
empower the disadvantaged section of Indian society. The scholars suggested that active media campaigns and participatory development should be ensured for the development of these sections of society.

Bhalla and Lapeyere (1997) studied the economic, social and political dimensions of social exclusion and remarked that the concept of social exclusion had universal validity although it has not gained much attention in developing countries. The scholars noted that social exclusion was mainly responsible for economic exclusion and lack of adequate employment opportunities and economic security for the disadvantaged sections of society. The scholars suggested that scientific research should be carried out to develop methodologies and indicators for the measurement of social exclusion and establishment of national databases on social exclusion.

Kalam and Rajan (1998) analyzed the status of development in India and authored an authoritative book which deals with a vision for the new millennium. The scholars have discussed the various dimensions of national development in India and emphasized the need for the development of human resources in India. The book also presents useful strategies for the inclusive development of women and weaker sections in India.

Thorat and Deshpande (1999) assessed the relationship between caste and labor market discrimination in India and stated that caste induced labour market discrimination in India. The neo-classical analysis had attempted to capture the implications of caste in the aggregate production scenario but emphasized that such segmentation was essential for obtaining a static level equilibrium. The scholars pointed out that the highest echelons under MSG, despite their shortcomings in skills and efficiency, enjoyed higher returns of the work as against the lower strata that derived lower wages and continued to be impoverished. The scholars suggested that the caste induced labour market discrimination should be treated as one of the basic reasons both for production inefficiency and acute deprivation.

Ahmed (1999) carried out an evaluation on the occupational segregation and caste-based discrimination in India and opined that caste inequities in the labour market was linked to discrimination ‘prior to the market’, which reverberates in discriminatory labour market outcomes. The scholar noted that income inequalities resulted from caste discrimination in the labour market and had a direct relationship with social exclusion, income distribution, and educational achievements of scheduled castes.
Gaikwad (1999) conducted an investigation on the changes in the conditions of scheduled castes as a result of improvement in their educational and occupational status with the help of state action in India. The scholar found that the implementation of protective discrimination policy in various sectors was not adequate in India since caste was the biggest hurdle for the inclusive educational and economic development of scheduled castes.

Dasgupta et al. (2000) examined the role of caste in the agrarian structure in India and reported that members of high castes enjoyed the ownership of land and controlled production and distribution of food. The study revealed that the weaker sections were primarily tenants and landless agricultural laborers. The study reinforced the economic hierarchy based on caste system and land ownership pattern in Indian society.

Chakraborty (2000) evaluated the development of Scheduled Castes/Scheduled Tribes in India and noted that these marginalized sections of Indian society belonged to below the poverty line even in the new millennium. The scholar noted that there was no proper monitoring and evaluation of welfare programmes implemented by the government for the betterment of the status of Scheduled Castes/Scheduled Tribes. The scholar suggested that development programmes should be designed in consultation with the beneficiaries and implemented on the basis of active participation of beneficiaries in order to facilitate inclusive economic development.

Mohanty (2000) explored the development of Scheduled Caste and Scheduled Tribes in Independent India and observed that there was steady decline in the outlay for the development of SC/ST population during the plan period. The scholar emphasized that Central Government was not actually committed to the welfare and progress of depressed classes in India. The scholar suggested that public-private partnership for the inclusive development of Dalits and other weaker sections was necessary in India in modern times.

Meenakshi and Gupta (2000) investigated the poverty, unemployment and other problems of SC/ST population in India and pointed out that a vast majority of these disadvantaged sections of society did not have basic civic amenities, infrastructural facilities, financial resources and other developmental resources. The study revealed that these sections were socially backward and economically disadvantaged in the post-independence era despite reservation benefits. The study
emphasized that higher poverty among female-headed households had become apparent only when demographically adjusted measures are used.

Sankaran (2000) studied the welfare of Scheduled Caste and Scheduled Tribes in Independent India and noticed that the approach to the welfare and development of the scheduled castes and the scheduled tribes took the form of a few limited schemes of ameliorative nature by center and states in the early stages of development. The scholar noted that the reservation in public services as well as the sanction of post metric scholarship for the scheduled castes were strengthened, enlarged and continued after independence. The scholar suggested that basic needs, community infrastructure development, vocational training, self-employment opportunities and other issues should be addressed by the government.

Srivastava (2000) analyzed the constitutional safeguards and protective measures for the Scheduled Caste and Scheduled Tribes and remarked that the elected representatives and officials had failed to translate the constitutional provisions into realities. The scholar noted that most of the Dalit agricultural laborers were deprived of basic needs including housing facility in India. The scholar suggested that redistribution of power and resources would ensure the elimination of poverty and other disadvantages of weaker sections in India.

Thorat (2000) assessed the programmes for empowerment and reducing inequality-long way to go for untouchables in India and stated that a vast majority of Scheduled Castes/ Scheduled Tribes were engaged in rural and urban informal or unorganized sector. The study revealed that high incidence of landless and near landless households among the Scheduled Castes/ Scheduled Tribes had created an enormously high level of manual wage labor among them. The scholar also noted that the protection against economic discrimination that the Scheduled Castes/ Scheduled Tribes received in government and public sector was nearly absent in private organized or unorganized sectors.

Brahme (2001) conducted an investigation on the status and problems of Scheduled and Scheduled Tribes in India and pointed out that the development programmes implemented in the post-independence era did not bring about the integrated development of these communities due to improper implementation. The study revealed that centrally operated schemes, centrally sponsored schemes and state sector schemes did not contribute significantly towards the empowerment of Dalits in India. The scholar suggested that SC/ST welfare programmes should be implemented
on the basis of adequate budgetary allocations and active participation of beneficiaries.

Srinivasulu (2002) examined the caste, class and social articulation in Andhra Pradesh and found that modernization and capitalism in agriculture had led to class polarization in the countryside. The scholar observed that the Green Revolution areas had witnessed caste and communal mobilization in modern times. The scholar also analyzed the cases of the Dalit movement in coastal Andhra and the agrarian movement in Telangana and found that weaker sections were mobilized politically and socially. The study emphasized that the internal differences and contradictions among the constituents of these movements had intensified by the mainstream political forces, which led to the schisms, fragmentation and decline of the movements.

Ram (2003) evaluated the changing economic scenario with reference to social justice in India and reported that new economic policies, visionless political decisions, disinvestment policy and selling crown jewels, danger of liberalization, challenge to democracy, invasion of capitalism, and lack of preparations and mockery of tryst with destiny were responsible for the marginalization of weaker sections of Indian society. The scholar suggested that Dalits, backwards and minorities should capture political power which is the master key for their integrated and inclusive development in India.

Thorat and Louis (2003) explored the exclusion and poverty in India with reference to Scheduled Castes, Tribes and Muslims and reported that exclusion revolved around the societal interrelations and institutions that exclude, discriminate, isolate and deprive some groups on the basis of their identity like caste and ethnicity. The scholars noted that the social exclusion or discrimination restricted SCs to access education, job opportunities, resources, markets and public services among poor in general and SCs are particular. The scholars suggested that the marginalized sections should be enabled to articulate their exclusion and demand their constitutional and human rights.

Thorat (2004) investigated the reservation policy for private sector and noted that reservation benefit should be extended in the private sector in order to empower the marginalized groups like SCs, STs and OBCs in the Indian society. The scholar noted that caste related discrimination against and deprivation of marginalized social groups had led to their economic and political exclusion from the mainstream of development. The scholar suggested that affirmative action policies should be used
both for private and public sector in modern times for the social and economic equity and justice.

Jogdand (2004) studied the need for reservation in private sector and observed that the Maharashtra government had thought of implementing reservation in private sector in order to empower the marginalized sections in the employment sector. The scholar noted that central and state governments had not worked seriously for the implementation of reservation in private sector since liberalization of economy caused death blow to the survival and development of weaker sections of India.

Thorat and Lee (2004) analyzed the caste discrimination and government food security programme in India and pointed out that the caste system had regulated social, economic and political life not only of the Hindu society alone but also of other religions through carrying forward and spilling over effect of the caste system. The scholars noted that the nature of exclusion revolved around the caste system and called upon the policy makers to ensure meaningful implementation of development programmes for the welfare and progress of weaker sections in India.

Bhat (2005) assessed the status of Dalits from marginalization to mainstream. The author has also focused the attention of policy makers, academicians, researchers and others interact in Dalit studies on current status of Dalits, human rights, security issues, discriminatory tendencies, strategies of empowerment of Dalits and other relevant issues of our times. There is also an indirect reference to the role of media in the development of Dalit community. The mass media in India have not emerged as true angel guardians of social justice due to several counterproductive factors and forces which are prevalent in Indian society and media system.

Thorat (2005:271) carried out an evaluation on the issue of combating social exclusion, discrimination and inequality towards a socially inclusive approach to marginalized sections and noticed that economy and polity were characterized by exclusion and isolation of various types and magnitude. The scholar noted that a comprehensive inclusive policy was necessary to ensure the representation and participation of hitherto excluded sections to receive the gains of social and economic development. The scholar suggested that polity, society and economy should be more inclusive and participatory in the new millennium.

Thorat et. al (2005) conducted an investigation on the issue of reservation in private sector in India and remarked that the deprived and disadvantaged sections of Indian society were not served by the government and private sectors in the absence
of affirmative action. The scholars noted that deprivation in terms of early access to quality education had become the most crucial determinant of subsequent life achievement for many socially and economically marginalized groups. The scholars advocated that reservation in private sector should be seen within a broader perspective, as being a policy that would definitely not affect efficiency of private sector functioning.

Thorat and Sadana (2005) evaluated the strategy of disincentive and targeting for population control implications for Dalits and tribals in India. The scholars opined that indigenous people were not educated and motivated by the implementers of population control programmes in India. The scholars called upon the authorities and activists to facilitate effective social mobilization for successful population control which would improve the social and economic status of Dalits and tribals in India.

Thorat (2005) explored the relationship between reservation and efficiency and reported that reservation policy had not reduced the work efficiency. The scholar found that by implementing reservation policy the constraints could be removed in all walks of life in India. The scholar advocated that extension of reservation would provide fair and non-discriminatory access to historically excluded and discriminated groups like the dalits and other disadvantaged sections of society.

Heggade (2005) investigated the issue of job reservation for Dalits, backward classes and other weaker sections of society in the private sector and reported that the marginalized sections had lost access to resources and opportunities since the dominant sections ruled the economic and political sectors in the age of globalization. The scholar advocated that appropriate job creation strategies for Dalits and other backward sections in private sector would facilitate their inclusive development on the basis of constitutional norms and guidelines.

Somanathan (2006) studied the arithmetic of caste based reservations in India and noted that there was considerable heterogeneity within the broad social groupings. The scholar observed that affirmative action policies for the development of backward social groups had not acted as powerful tools of social justice. The scholar suggested that state should adopt affirmative action policies for the empowerment of deprived sections of society.

Sachar Committee (2006) analyzed the social, economic and educational status of the Muslim community in India and observed that the state and civil society had failed to ensure the integrated development of Muslims. The study revealed that
the issues relating to disparities across socio-religious communities were of utmost importance to a secular and democratic country like India. The report has contributed constructive ideas and guidelines for the empowerment of Muslims in India.

Thorat (2006) assessed the linkage between social exclusion and poverty and deprivation and pointed out that social exclusion induced human poverty in India. The scholar noted that the lack of theoretical and empirical studies on the nature of social exclusion and its consequences on excluded groups, had not only constrained the efforts of new researchers to enter into this field but also the efforts of the government and other bodies to develop evidence-based inclusive policies against exclusion. The scholar suggested that adequate scientific research should be carried out on the consequences of social exclusion on the poverty, livelihood and human development of excluded groups in order to enable the government to develop appropriate policies against discrimination in private employment, business, and social need sectors such as education, health, housing and other spheres.

Thorat and Mahamallick (2006) carried out an evaluation on the caste, labor and occupation discrimination in rural India and noticed that untouchables were denied the right to property, occupation, education, civil and cultural rights. The scholars noted that it was necessary to recognize the other roots through which the untouchables faced the denial of rights and entitlement. The scholars suggested that skill development; capacity development and entrepreneurship development programmes should be organized for the socially and economically backward sections of society in the rural and urban areas.

Jogdand (2007) conducted an investigation on the process of development of Dalits in modern India in terms of constitutional/legal safeguards, provisions for political representation, economic betterment programmes, educational opportunities and employment status. The scholar remarked that recent trends of privatization of education and economic sectors had an adverse effect on the Dalits and severely constrained the opportunities for Dalits in India. The scholar suggested that holistic approach to the development of Dalits would improve their status in India.

Teltumbde (2007) examined the state, market and development of Dalits in India. The scholar stated that the development of Dalits had taken place entirely with the mediation of the State: firstly through the colonial state, and thereafter through the constitutional state of independent India. The scholar observed that the issue of the economic development of Dalits was largely subsumed in the peasant struggles taken
up by the communists. The study emphasized that the Welfare State development model had resulted only in the creation of a tiny and alienated middle class among the Dalits that was incapable of providing ideological leadership to the masses of Dalits on the basis of Ambedkar’s ideology and mission. The scholar suggested that the Dalits need to revitalize their struggle towards the objectives laid out by Dr Ambedkar so as to achieve comprehensive empowerment.

Thangaraj (2007) evaluated the Special Component Plan for the Scheduled Castes in Tamil Nadu and opined it was a composite plan consisting of outlays from the state plan flowing for the benefit of the SCs and also specific new schemes undertaken for the economic betterment of the SCs with the Special Central Assistance (SCA) of the Government of India. The study revealed that the plan did not have the target group approach by taking into account the occupational categories of a large number of Scheduled Castes. The scholar suggested that active implementation of the plan in association with the beneficiaries would ensure success and judicious development of Dalits in the country.

Reddy and Jayadev (2008) explored the social and economic inequalities and identities in India and found that representational Inequality captured the extent to which an attribute is shared between members of distinct groups. The scholars observed that sequence Inequality captured the extent to which groups are ordered hierarchically. The concepts have application in interpreting segregation, clustering and polarization in societies. There exists a mapping from familiar inequality measures to the measures we identify, making them empirically applicable, according to the study.

Rajamma (2008) investigated the development programmes implemented by the government agencies in Mysuru district of Karnataka state and reported that the conditions of SC/ST population had not improved over a period of time due to the absence of a paradigm shift on the basis of Ambedkar’s ideology. The study revealed that there was notable economic inequality among these marginalized sections despite the implementation of various development programmes. The scholar suggested that political interference and bureaucratic corruption should be checked to improve the living standard of the marginalized sections in modern times.

Thorat and Sadana (2009) studied the caste and social ownership of private enterprises in India. The scholars noted that the creamy layer of Indian society enjoyed the privilege of ownership of private enterprises since they constituted the
dominant powers in Indian society. The study revealed that Dalits, tribals and minorities had not gained the privilege of ownership of private enterprises on account of social and economic disadvantages created by the dominant powers in India.

Thorat and Newmen (2009) analyzed the factors associated with social exclusion in India and observed that pro-poor policies were not adequately focused on enhancement of individual capabilities and entitlement in case of group exclusion. The scholars noted that the focus of policy measures have to be on the group as a whole, since the basis of exclusion is social/cultural group and not essentially individual. The scholars suggested that state and other stakeholders of development should implement suitable programmes for the prevention of social exclusion of deprived sections of Indian society.

Acharya (2010) assessed the access to health care and patterns of discrimination against Dalit Children in selected villages of Gujarat and Rajasthan and pointed out that the degree of discrimination in health care for Dalit children severely affected their development in modern India. The scholar found that the inabilities of the present policy frameworks had dealt a blow to the security and progress of Dalits in health care services. The study called for developing safeguards and codes to check discriminatory practices at all stages of service delivery in India.

Madheswaran and Attewell (2010) carried out an evaluation on the need for implementation of reservation policy in private sector and noticed that wage differences between SC and others were found to be 70 per cent due to endowment and 30 per cent to discrimination, in the private sector. The scholars suggested that government and corporate houses should evolve suitable strategies for the implementation of reservation in private sector in India.

Balley (2011) examined the need for extension of reservation in private sector and stated that weaker sections including the Scheduled castes & Scheduled Tribes had negligible presence in the multi-national corporations. The study revealed that modern corporate houses had not recruited the candidates representing Dalits, backwards and minorities. The scholar suggested that reservation benefit should be given in the private sector in order to ensure social justice and economic equity in India.

Planning Commission (2011) evaluated the issue of faster, sustainable and more inclusive growth in India and opined that the inequalities in various dimensions had increased in all walks of life in India. The study revealed that in the age of
market-led economic growth and high levels of global integration the weaker sections of India were not subjected to inclusive development. The study suggested that both the willingness and the ability of the government to sculpt the growth process to achieve broader developmental objectives should be demonstrated in terms of policies and programmes in India.

Shanmugam (2011) conducted an analysis of socio-economic conditions of Indian communities and found that the low level of socio-economic status of masses in India was due to inequalities in the social, educational, economic and political fields. The scholar observed that the weaker sections like Dalits and OBCs had a less chance of getting into the growth trajectory and to share the benefits of growth because of their exclusion from the mainstream of national development. The scholar suggested that inclusive growth would be a better strategy of mainstreaming the weaker sections in India.

Thorat and Dubey (2012) explored the changes in poverty incidence and monthly per capita expenditure in India using the National Sample Survey’s unit record data and found that the poverty rate had declined at an accelerated rate during the new millennium in India. The scholars noted that some groups benefited more than the others from poverty reduction. The scholars suggested that a broad-based pro-poor policy needs to be implemented in India for the inclusive development of backward sections of the society.

Jayaraj and Subramanian (2012) reviewed the evidence on the ‘inclusiveness’ of the growth in consumption expenditure that has occurred in India over the last four decades. The results of the investigation undertaken in the review suggest distressingly little evidence of inclusiveness in India’s consumption growth experience. The scholars suggested that structural transformation in the social and economic orders would facilitate greater inclusive economic development of the weaker sections of society in India.

Papola (2012) investigated the sources and implications of such exclusion, especially as manifest in discrimination in the labour market and reported that the extent of discrimination and severity of discrimination has declined over the years, there is still a large degree of disadvantage faced by certain social groups in employment and wages. The scholar suggested that capacity building and affirmative actions are necessary to bring about equality of opportunity in the labour market.
International Union for the Scientific Study of Population (2013:122) studied the inclusiveness of Indian economic growth and socio-economic inequalities in regular employment in India. The study revealed that inequality existed in the social and economic sectors on account of the historical divide of India across caste and religious lines. The study suggested that at the all-India level, about 40% of the regular employment opportunities should be shifted from the better off socio-economic groups to the worse off socio-economic groups in order to achieve equality in regular employment.

Rajasenan et. al (2013) analyzed the paradox which exists in the tribal community with respect to the development indicators and noted that the tribal communities of Kerala had disproportionate nature of socio-economic indicators due to failure of governmental schemes and assistances meant for their empowerment. The scholars suggested that the living standard of tribes could be improved on the basis of suitable education and employment opportunities given by the state and other facilitators of tribal development in India.

Deshpande (2013) assessed the concepts of social exclusion and inclusive growth in India and observed that the implementation of development programmes had improved the economic conditions of the marginalized sections of the society. The scholar noted that inadequate health, nutrition and sanitation facilities had affected the economic status of women and weaker sections of India. The scholar suggested that the benefits of economic growth should be enjoyed by the weaker sections to facilitate their inclusive economic development in India.

Jangir (2013) examined the reservation policy and Indian constitution and noted that equality of status and opportunity were made available to all citizens in the Constitution of India. The study revealed that the Constitution accorded to the weaker sections of society protective discrimination in various articles, including Article 15(4). The scholar noted that constitutional provisions were not implemented in India due to lack of social and political mobilization and activism.

Saksena (2014) carried out an evaluation on the problems of marginalized groups in India and pointed out that though there was some improvement in certain spheres the standard of living for the marginalized communities had not improved. The scholar noted that there was a need to focus on policies to improve the ownership of income-earning capital assets, employment, human resource and health situation,
and prevention of discrimination to ensure fair participation of the marginalized community in the private and the public sectors.

Tulasimala (2014) endeavored to measure and compare human development process and outcomes in Mysuru district. The scholar submitted the report to the Government of Karnataka which is the result of initiatives and efforts of investigators in the field of Economics. The report has brought out the regional imbalances, dimensional disparities and development gaps between the different socio-economic groups. The report also provides necessary inputs for systematic district planning and serves as the base for scientific planning and resource allocation at grassroots level to achieve the goal of sustainable human development.

United Nations Conference on Trade and Development (2014) conducted an investigation on the role of social inclusion programmes in the inclusive development of people in development countries and noticed that the economic growth performance in the past two decades had led to substantial reductions in poverty rates. The study analyzed the recent trends and developments which were not truly inclusive in nature and suggested that fostering inclusive growth and development in developing countries requires the development of productive capacities and structural transformation. The study emphasized that the adoption of social inclusion policies would give vulnerable groups an opportunity to participate in and benefit from economic growth.

Das et. al (2015) evaluated the social inclusion and sustainable development in Himachal Pradesh and stated that the state had achieved notable progress in the sphere of human development. The scholars noted that Himachal Pradesh witnessed low level of inter-group disparities and maintained a positive record of social development and human development outcomes over the last few decades.

### 2.5 Caste Inclusiveness in Political Development

Ambedkar (1919) appeared before the Southborough Committee on Franchise and pleaded for the political reservation for the depressed classes on the population basis in India. Ambedkar advocated that untouchables were denied of the rights of citizenship even though they produced national wealth and served the country to the best of their ability. Ambedkar argued that special provision should be made for the depressed classes on par with Muslims and other minorities in Indian politics.
Ambedkar (1947) explored the relationship between the states and minorities and opined that the Union Government should guarantee protection against persecution of a community as well as against internal disorder or violence arising in any part of India. Ambedkar argued that the right of a citizen to vote should not be denied or abridged on any account other than immaturity, imprisonment and insanity. He emphasised that no person should incur any penalties of any kind whatsoever by reason of his caste, creed or religion nor shall any person be permitted to refuse to fulfil any obligation of citizenship on the ground of caste, creed or religion. The crux of his argument was that the state should not recognise any religion as State religion since India was a pluralistic and secular nation.

Owen (1969) investigated the politics of untouchability, social mobility and social change in India and found that the political changes in India had opened up new possibilities for the lowest and poorest sections of the society. The scholar has also pointed out that the weaker sections of India had gained opportunities for developing self-identity and identification by others.

Chatterjee (1982) studied the relationship between caste and politics in West Bengal and reported that dominant castes had gained political power and acquired economic resources. The study revealed that caste had overt and covert aspects of life and ensured the upper-caste dominance in the domain of formal politics despite the sway of communism for more than three decades. The scholar noted that a collaborative effort was necessary to bring together established and younger scholars working on the subject across the country under the study of inclusive development based on intellectual efforts, social mobilization and political action.

Sheth (1987) analyzed the policy of reservation and noted that reservation should be ensured along with other measures of protection and upliftment of the weaker sections of society. The scholar observed that reservation should thus be viewed as an instrument of a larger social policy of the state addressed to a long-term goal of creating a civil society. The scholar suggested that the state should extend effective citizenship rights to the vast sections of the population who have been historically deprived and marginalized in Indian society.

Kumar (1989) assessed the rise of Dalit power (SC/ST communities) in India. The scholar has traced the evolution of Dalit movement in India and examined the factors and forces which have brought about the uplift of Dalits who remained on the lowest rung of the social and political order in Indian society. The scholar has not
examined the role of Indian media in the empowerment of Dalits in general and Dalit professionals in particular.

Chandran (1990) carried out an evaluation on the recommendations of Mandal Commission which emphasized the need for extending reservation benefits to the Other Backward Communities in India to facilitate their inclusive development. The scholar observed that backward sections of the society had played a vital role in the processes of national independence and development and excluded by the dominant powers from the mainstream of national life. The scholar argued that the recommendations of Mandal Commission would usher in a new era of social justice and economic equity for the backward sections of society in India.

Baxi (1990) conducted an investigation on the struggle of backward classes for justice and development in India and pointed out that Mandal Commission had played a crucial role in the empowerment of backward sections of society by providing reservation benefit in education, employment and political sectors. The scholar observed that reserving 27 per cent of civil posts in central services and central public undertakings for candidates belonging to socially and educationally backward classes should be strictly ensured in order to facilitate the inclusive development of the oppressed sections of India.

Iyer (1991) examined the issue of political reservation to the backward sections of the society in India and noticed that there was indeed a case for compensatory discrimination in India in order to enhance the educational level and employability of disadvantaged sections of society in India. The scholar suggested that compensatory discrimination policy would address the disabilities of the marginalized sections and facilitate their inclusive development in the country.

Shah (1991) evaluated the relationship between social backwardness and political reservation in India and remarked that the policy of reservation had a limited potential for bringing about social and economic transformation of the disadvantaged sections of India. The study revealed that the system of division of labour based on hierarchy was legitimized by the religious legal system formed by the dominant castes. The scholar suggested that the exploitative caste system backed by legal, religious and cultural sanctions should be eradicated in India by the new alliance of Dalits, backwards and minorities.

Ramaiah (1992) explored the implications of Mandal Commission recommendations and stated that the government had the obligation of promoting the
welfare of the backward classes in accordance with the Article 340 of the Indian Constitution. The scholar observed that the implementation of such recommendations was vehemently opposed by a vocal section which impeded the inclusive development of backward sections in India.

Yadav (1994) investigated the status and problems of backward classes in India and opined that backward classes had not achieved progress in the fields of education, economy and politics since the central and state governments had not promptly implemented the constitutional provisions for the empowerment of oppressed class. The scholar suggested that backward sections of the society should be given adequate representation in all walks of life including politics in India to facilitate their inclusive development.

Thummala (1994) studied the politics of preference in public service with reference to Mandal Commission report and noted that the representation of backward sections including the minorities in public service was important. The scholar observed that the minorities were not fully integrated into the public service due to lack of affirmative action by the ruling class of India. The scholar suggested that it was not enough to study the environment but also explicate the context for a public policy.

Omvedt (1995) analyzed the nature and scope of Dalit vision and reported that Hinduism was mainly responsible for the degradation of Dalits and other backward sections of the Indian society. The scholar observed that Aryan heritage and Hindu ethos constituted the basis for governance in India and excluded the weaker sections from the power structure and development mainstream. The scholar argued that new Dalit vision had primarily sought to alter the terms of the dominant order in India.

Pai (1997) assessed the politics of backwardness in India and pointed out that several progressive measures were taken following the report of the Backward Classes Commission popularly known as the Mandal Commission in the 1990s. The scholar noted that the implementation of recommendations of Mandal Commission had a profound effect especially in the Hindi heartland and changed the profile of the Indian polity and economy.

Prasad (1997) carried out an evaluation on the affirmative action programmes based on caste and religion in India and noticed that these two criteria had overridden the merit and efficiency criteria. The scholar noted that reverse discrimination was justified only when it is subordinate to equality of opportunity principle and is limited
to minority of seats. The study emphasized that caste-based reservation could be justified on the ground of compensating past injustice and/or to remove social and economic disabilities arising from caste-status.

Sheth (1997) conducted an investigation on the issue of Muslim reservation and remarked that the introduction of reservations for untouchables sparked a chain reaction of claims for from other groups, usually collections of castes, claiming ‘backwardness’. The scholar noted that the politicians of independent India turned out adept practitioners of ‘the politics of backwardness’, routinely using the promise and extension of reservations for electoral purposes. The scholar emphasized that adoption of pro-social reservation policy would empower the neglected sections of society including the Muslims politically and otherwise.

Das (2000) examined the subject of reservation which has figured prominently in public debates ever since the recommendations of the Mandal Commission Report in India. The scholar analyzed the historical, constitutional and legal moments in the evolution of a reservations policy in India. The scholar opined that the dominating groups enjoyed monopoly over political power and adopted corrupt practices after independence. The scholar suggested that equal opportunities should be given to all sections of society in order to eradicate caste based discrimination and corruption in administration.

Hooda (2001) evaluated the affirmative action for their development of backward sections of Indian society and stated that affirmative action was contested on grounds of legitimacy and social cost. The study revealed that the recommendations of Mandal Commission had aimed at distributive political power and economic justice to the backward sections of the society in India. The scholar suggested that a viable and rational policy on reservations and related issues should be formulated in India to facilitate the inclusive governance and development in India.

Guru (2001) explored the politics of representation in India and opined that it had continuously worked to deny moral consistency to transformative politics. The scholar noted that the representation claims were driven primarily by the force of pragmatic considerations. The scholar emphasized that the representation claims established through these methods had become self-limiting. The scholar opined that such representation claims reproduced the very same processes of exclusion against which they had emerged in the post-independence era.
Bhattacharya (2003) investigated the caste, class and polities in West Bengal on the basis of a micro level investigation and found that the ways of traditional relationship between caste and power has been reversed in the post independence era. The scholar noted that the social status and political power were closely associated in modern times. The study revealed that high caste people enjoyed access to political power and economic resources in the countryside. The scholar suggested that decentralization of political power and economic resources would enhance the social and economic status of the marginalized sections of Indian society.

Chandra and Mitra (2003) studied the new millennium. They have dealt with several aspects such as constitutional provisions, constitutional safeguards, reservation benefits, welfare measures and other governmental initiatives in the post-independence era. The scholars have also observed that Dalits are deprived of both formal and informal education especially in the rural areas. The role of mass media in empowerment of Dalits is not felt or seen. The mass media in India have not developed sufficient Dalit orientation in the coverage of issues, trends and developments which have affected Dalits.

Goswami (2003) analyzed the Constitutional safeguards for Scheduled Castes and Scheduled Tribes in India and reported that the Constitution-makers realized the historical injustice meted out to the backward sections of the society and provided certain provisions for their inclusive development. The scholar also suggested certain implications for the parliament, the judiciary, the executive, the media, the society and finally the SCs/STs themselves with a focus on inclusive development.

Aggarwal (2003) assessed the constitutional provisions and judicial verdict with reference to educational reservation in India and noted that higher educational institutions had failed to fill the seats reserved for SC/ST candidates. The study revealed that reputed institutions like IITs and IIMs also faced shortage of faculty. The scholar opined that caste based reservation would decrease the quality of higher education in India.

Chaudhary (2004) conducted an investigation on the political economy of the reservations and pointed out that the high caste people had acquired high educational, economic and political status in India. The scholar observed that the present system of reservations and the quotas were tightly compartmentalized. The scholar emphasized that the weaker section of the OBCs would be benefited if the creamy layer is excluded from the political economy.
Kumar (2004) examined the need for understanding Dalit Diasporas in Indian society. The scholar noticed that Dalit assertion had transcended the national boundary and reached international levels. The study revealed that Dalit Diasporas had remained invisible all these years and emphasized that the presence of Dalits in different parts of the world had developed the identities and symbols used for their assertion.

Mehta (2004) evaluated the political reservation in India and remarked that the true representatives of the weaker sections were not elected by the people. The study revealed that the candidates who were subservient to the dominant powers enjoyed the benefit of political reservation and failed to achieve the welfare of marginalized sections of the society. The scholar suggested that introduction of separate electoral system would ensure the success of political reservation in India.

Kumar (2005) explored the politics of reservation in India and stated that Dalits and other marginalized sections of Indian society were not empowered due to lack of reservation in the private sector and separate electoral system for the marginalized sections. The scholar noted that lack of social and political mobilization was responsible for the backwardness of marginalized sections of India. The scholar suggested that political alliance of the backward sections would facilitate their inclusive political and economic development in India.

Bhambhri (2005) investigated the relationship between reservation and caste system in India and opined that the growth of caste consciousness has impeded the development of progressive social consciousness among the oppressed and exploited millions of the laboring classes in India. The study revealed that the public discourse on the issue of reservations for dalits in public institutions had become politically correct because any critique or concrete suggestion for an alternative approach to the issue of affirmative action evokes a very hostile response from the champions of reservations for dalits. The scholar suggested that extension of reservation to the private sector would improve the social and economic status of the marginalized sections of Indian society.

Kumar (2005) studied the struggle for economic freedom and social justice of Scheduled Castes in South India and found that Dalit movement had created new consciousness among the disadvantaged sections about constitutional provisions and welfare measures. The study revealed that Dalit leaders and organizers had deviated from the path of democratic struggle due to the influence of dominant powers in
South India. The scholar suggested that Dalits should be organized under the ideologies and struggles of Phuley, Periyar, Ambedkar, Kanshiram and other great statesmen for their liberation and empowerment in modern times.

Thorat et. al (2005) assessed the issue of reservation for Dalits and other marginalized sections of society in private sector and authored a book which brought representative pieces of opinions of champions of social justice and leaders of corporate world. The scholars observed that implementation of reservation policy in private sector would ensure the inclusive development of marginalized sections in the age of economic liberalization in India. The work cited certain progressive measures adopted in Europe and America for the inclusive development of disadvantaged sections of society on the basis of corporate social responsibility and principle of social justice.

Ilaiah (2006) carried out an evaluation on the merits of reservation in India and noted that the principle of reservation as ideologically constructed by B.R Ambedkar and Periyar Ramaswamy during the nationalist period was meant to create an educated intellectual group that emerges out of the historically oppressed castes. The scholar pointed out that caste system and caste based considerations had impeded the progress of the SC/ST/OBC people in India. The scholar suggested that suitable reservation norms, guidelines and approaches should be implemented to facilitate the progressive transformation of this nation.

Somanathan (2006) examined the assumptions and arithmetic of caste-based reservations in India and pointed out that caste system and caste-based professions were primarily responsible for the backwardness of Dalits and other weaker sections of Indian society. The study revealed that alternative affirmative action policies had limited effects on the well being of SC/ST population in India. The scholar suggested that punitive actions should be taken against those who violated reservation norms in educational, employment, political and other sectors of life.

Jogdand (2007) evaluated the reservation policy and empowerment of Dalits in India and absolute that the erstwhile untouchable castes located at the bottom of the caste hierarchy suffered the most as they were historically denied the rights to property, business (except to occupations considered as impure and polluting), education, civil, cultural, and religious rights. The scholar opined that SC/ST population suffered several discriminatory forms of social exclusion even in the contemporary times. The scholar suggested that reservation policy should be strictly
implemented in the public and private sectors in order to facilitate the empowerment of Dalits in India.

Limbardi (2007) explored the experience of Dalits in Panchayati Raj Institutions in India. The scholar noticed that the new age of political decentralization did not provide substantial institutional space for certain social groups, Dalits in particular. The study revealed that the rise of Dalit consciousness following long-drawn struggles had increased their democratic aspirations for political power and equitable access to the rural resources. The scholar argued that unless the issues of the caste-ridden polity are addressed, the political representation extended to the Dalit community will remain a sham and PRIs will be unable to act as instruments of the social transformation of Dalit communities.

Waghmore (2007) investigated the interface between the political struggle for empowerment of the Dalits and the arguments of postmodernists on behalf of the deconstruction of development discourse. The study revealed that the Bhakti movement during the Mughal period and Ambedkar movement had heralded a new era of Dalit liberation in India. The scholar emphasized that the dilemma posed by the post-modern critique of modernity from the perspective of Dalit assertion should be properly understood by the organizers of Dalit movement.

Kumar (2007) studied the role of Bahujan Samaj Party in the political mobilization of Dalits. The scholar remarked that the numerically dominant castes and communities (Dalits and OBCs) were relegated to the periphery in the post-independence era. The study emphasized that Dalit voters are lured or intimidated by the upper castes and OBCs to cast their votes in favour of the candidates sponsored by them. The scholar noted that the leadership of Bahujan Samaj Party is not guided by ideological conviction and Ambedkar’s movement for emancipation and empowerment of Dalits.

Guruswamy (2009) analyzed the protective discrimination perspective of Ambedkar and stated that majority of the SC/ST agricultural laborers were dependent on the landlords for their livelihood. The study revealed that the conditions of the Scheduled Caste, Scheduled Tribes and Women were deplorable even after six decades of independence. The scholar suggested that the policy of reservation should be extended to private sectors, higher judiciary, Rajyashaba and to the non-government enterprises in the organized sector.

Rao (2009) assessed the role of Dalits in modern Indian politics. The scholar
opined that Dalits had transformed themselves from stigmatized subjects into citizens on account of the historical struggle of Ambedkar and social mobilization of Dalits in the post-Ambedkar era. The scholar emphasized that Dalit struggles led to the transformation of such terms of colonial liberalism as rights, equality, and personhood. The scholar also noted that the ethnographic analyses of the Caste Question reveal the dynamics of an Indian democracy distinguished not by overcoming caste, but by new forms of violence and new means of regulating caste.

Yadav (2010) carried out an evaluation on the affirmative action and reservation policy in India and found that reservation in educational, political and administrative institutions for various under-represented communities would ensure the participation and empowerment of the historically excluded section of the Indian society. The scholar noted that the policy of reservation would be an effective strategy to ensure faster inclusive growth if it is implemented honestly by the elected representatives and officials in India.

Jodhka (2010) conducted an investigation on the academic discourse, identity politics and state policy with reference to India and reported that the epitome of traditional culture of India dominated the text-book view of caste and initiated the theorization of caste as the moment of culture. The scholar noted that the institutionalization of democratic politics changed caste equation and shift in power and the flavor of regional politics changed invariably around a caste identity. The scholar emphasized that the shift in state policy coincided or responded to these processes. These shifts transformed as well as expanded the meanings of democratic politics and state/development policy.

Roy (2011) examined the caste and power in West Bengal and noted that caste was a decisive factor in the political sector. The study revealed that caste almost ceased to operate in relationship to religious structures under economic compulsion. The scholar emphasized that in the cultural-ideological field, the concept of caste-hierarchy continued as an influencing factor even under leftist politics.

Nirantar Centre for Gender and Education (2011) evaluated the issue of leadership development with reference to Muslim and Dalit Women in India and observed that the current programmes available for leadership and skill building work had reiterated conventional structures, skills and roles for Muslim and Dalit women. The study emphasized that the existing educational, skill development or vocational trainings that are being offered could be restructured to include new media skills, like
internet, digital photography and video, as well as exposure to alternative professions and strategies of development work. The study demonstrated that, in the presence of creative opportunities for capacity building, the potential to reach and impact women is immense.

Anand (2012) explored the relevance of Ambedkar’s ideology in the contemporary India and pointed out that Hindu mythologies and caste system were primarily responsible for the backwardness of the marginalized sections of Indian society. The scholar noted that constitutional aspirations and provisions were diametrically opposite to Hindu social philosophy. The scholar suggested that a true welfare state should be established in India on the basis of constitutional aspirations and obligations incorporated by Ambedkar.

Desai and Dubey (2012) investigated the issue of caste in contemporary India and noticed that the caste system still mattered in modern India and created inequalities and disorders in the spheres of education, economy, politics and other sectors. The scholars emphasized that continued persistence of caste disparities in education, income and social networks impeded the national progress in India. The scholars suggested that the public discourse must now begin to focus on ways in which economic growth and weakening of traditional occupational structures intersects with historically dominant caste divisions to restrict opportunities to some groups and opens opportunities to others – particularly through access to high quality education.

Mohapatra (2012) studied the policy of positive discrimination in India and remarked that Dalits continued to suffer discrimination in education, health care, housing, property, freedom of religion, free choice of employment, and equal treatment before the law. The study revealed that Dalits were excluded from the mainstream of development by the ruling class. The study emphasized that inclusive development and distributive justice should be the foundations of political democracy in India.

Chapaitkar (2013) analyzed the impact of caste on politics in India and stated that in the age of economic liberalization, the control of state over economy had reduced significantly. The study revealed that the new political parties had emerged at the regional level in North India and weakened the influence of caste and clientelism on Indian politics. The scholar emphasized that regional political parties have emerged as dominant forces on the basis of social and economic issues and concerns.
Sandeep and Palekar (2014) assessed the role of caste in Indian politics and opined that the framework of politics in any democratic society was characterized by the general and specific features of the interaction between politics and the social structure. The study revealed that politics had become passive and reflective of social forces. The scholars noted that the existence of caste consciousness, caste prejudices, discontent on the basis of caste inequalities—all these were impediments in the way of the development of the country as a whole. The scholars suggested that the primary function of caste politics should be to transfer authority from the higher to the lower and middle castes.

Acharya et. al. (2015) carried out an evaluation on the inter-relationship between caste, corruption and political competition in India and found that the voters had incorporated the caste bias into election preferences and exercised their franchise on the basis of caste bias. The study revealed that the Bahujan Samaj Party (BSP) was significantly less corrupt in a world without caste-based preferences. The scholars suggested that the influence of caste bias on political system and policy making should be eradicated in order to provide corruption free and caste bias free administration in the country.

2.6 Research Gap

- There are limited investigations on the caste inclusiveness in educational development with reference to India. Ambedkar, Kancha Illiah, Thorat and other scholars have examined the educational inequalities between the weaker sections and rest of the society created by the long standing socio-economic exploitation of the weaker sections by the dominant powers. Scholars have suggested that government should develop suitable mechanisms for the educational uplift of the weaker sections on the basis of transparency, accountability and social responsibility.
- There are a good number of investigations on the caste inclusiveness in social development with reference to India. Ambedkar and other scholars have examined the caste system and explored the possibilities of annihilation of caste in order to ensure social and economic democracy in India. Scholars have observed that the norms and guidelines of Hindu social order were against the foundations of Indian Constitution. They have strongly advocated that abolition of caste was essential in
India to establish social democracy and a new society based on the principles of liberty, equality and fraternity.

- There are a sizable chunk of investigations on the caste inclusiveness and economic development with reference to India. Ambedkar, Upendra Bhakshi, Sukhdev Thorat, Teltumbe and other scholars have examined the economics of caste system in India. They have also analyzed the economics of discrimination which confronts the economic effects of discrimination in agriculture, industry and market place because of caste, gender and other non-pecuniary considerations. They have suggested that social status and economic reasons should be subjected to scientific research in India in order to empower the marginalized sections.

- There are also some investigations on the caste inclusiveness and political development with reference to India. Ambedkar, Baxi, Omvedt and other scholars have examined the politics of untouchability and observed that dominant castes had gained political power and acquired economic resources because of the prevailing caste system and social order. They have argued that the state should extend effective citizenship rights to the vast sections of the population who have been historically deprived and marginalized in Indian society.

- From the review of above studies many research issues have emerged relating to the caste inclusiveness in economic development. Some studies are general in nature focusing at the macro level and micro level studies are scanty, that too on studies on caste inclusiveness in economic development of Karnataka state is meager.

2.7 Summary

Ambedkar had remarked that Indians had entered into an era of contradiction when they adopted the Constitution of India which guarantees equality for all in all walks of life. In reality India is a complexity of layers, social structures and hierarchies which deny large numbers of its citizens their very basic rights. Scheduled castes, scheduled tribes and other backward classes are guaranteed equal opportunities in education, development, politics and other sectors but the age-old practices of caste discrimination often ensure that these opportunities do not come their way. The process of economic liberalization has further broadened the divisions between the haves and have nots of India. The existing social and economic orders have caused the inhuman exclusion of untouchables, backwards and minorities from the
mainstream of national development in India. The subject of caste inclusiveness has attracted the attention of scholars, policy makers and other stakeholders of national development in India.


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