CHAPTER – I
INTRODUCTION

1.1 Prologue

In any society differences emerge from the socio-economic factors, in India based on caste, the discrimination is being practiced. Caste is an important social group in India and it is a social entity and the people organize based on the caste. Social ceremonies and economic activities are also conducted based on caste. In India faiths, beliefs, cultural roots are also based on caste. Based on hierarchical caste system society has been organized. People are ranked according to various qualities. Among them caste is a most important factor. India has a hierarchical caste system in the society. The caste system in India primarily associated with Hinduism but also exist among other Indian religious groups such as Muslims, Christians, Sikhs, etc.

In Indian society, the classification of caste is founded in the laws of Manu code. According to his law there are four varnas in the society, they are Brahmans, Kshatriyas, Vaisyas, and Sudras and he had also assigned the occupations to each group. Even though the caste was existed even before Manu, he codified the caste system into law and made permanent feature. Brahmans were assigned priesthood and teaching, Kshatriyas were assigned ruling the state, Vaisyas were entrusted with trade and commerce, and Sudras were given the duties of serving the preceding three classes. Another class was created from Sudras they were Ati-sudras, or Untouchables. This fifth class was denied all life sustaining means, so they were left in lurch and they were given very menial jobs, like tanning of leather, scavenging, cleaning the streets, removing dead animals from the streets, bonded labour, slavery etc. Even today the discrimination is practiced based on caste system in India. The upper caste people discriminate against lower caste people.

According to the Oxford Dictionary (2005) "The word caste has come from Spanish and Portuguese casta, which means lineage, breed". In Hindu society it is the hereditary classes. Raja Rathinam (2007), observed that, "India, a country with lot of traditions, culture and beauty, has an unwanted, ugly and inhuman structure called caste system". Caste deals with the different groups of the people in society. "The pattern of social classes in Hinduism is called caste system".

Even today, the Indian society can be classified into upper caste Hindus, OBCs, STs, SCs, and religious minorities. In the world the people have been classified based
on economic classes and professions. But in Indian traditional society, the people have been grouped based on the birth to a caste and for each caste, a profession has been assigned. In this Indian's ranked caste system higher the caste, higher the profession, lower the caste menial the professions, which is continued even today.

India is a vast country. It is 7th largest country and the second most populated country in the world after China. According to 2001 census India has 1027 million population. Out of total population of India, 80.5 percent constitutes Hindus, 13.4 percent Muslims, and 6.1 percent other minorities. As all religions of India adopted caste system, the population of India based on caste consist 19.7 percent Scheduled Castes, 8.5 percent Scheduled Tribes, 41.1 percent Other Backward Classes and 30.7 percent others (Sachar Rajindar, 2006). According to 2011 census India has 1210 million population. Out of total population of India, 79.8 percent constitutes Hindus, 14.2 percent Muslims, and 6 percent other minorities. Scheduled Castes constitute 17.2 percent, Scheduled Tribes 6.9 percent, 40 percent OBCs and remaining 35.9 percent others (WWW.Religion in India).

In Karnataka Hindus, constitute 82 percent of the state's population, Muslims 11.6 percent, and Christians 2.4 percent, as per the 1991 census. Scheduled Castes constitute 16 percent and Scheduled Tribes 4 percent. Among the Hindus, Lingayaths 15.3 percent and Vokkaligas 10.8 percent are the major castes in Karnataka. The Remaining all people constitute the Other Backward Castes population (Sekher, and others, 2001). Karnataka is 8th largest state and 9th most populated state among the states of India. According to 2011 census report the state has 6, 10, 95,297 population. 5.5 percent share to total population of India. In Karnataka Hindus, constitute 84 percent of the state's population, Muslims 12.92 percent, Christians 1.87 percent, and remaining 1.21 percent other minorities as per the 2011 census. Scheduled Castes constitute 17.14 percent, Scheduled Tribes 6.95 percent, 42.02 percent OBCs and remaining 33.87 percent others (census of India, 2011).

According to 2001 census report Mysuru district has 26.41 lakhs of population. Out of this population 17.70 percent is SC's population, 10.27 percent is ST's population and remaining population is non-SC/STs (Govt. of Karnataka, 2006-07). According to 2011 census report Mysuru district has 30.01 lakhs of population. Out of this population 17.88 percent is SC's population, 11.15 percent is ST's population and remaining population is non-SC/STs.
Caste Discrimination

Social discrimination is a universal phenomenon which is reflected in various forms among different people across regions all over the globe. Caste is indeed a unique determinant of social discrimination in the Indian Sub-continent. Caste system in India is primarily responsible for the exclusion of the oppressed sections of society. Most of them are Dalits, tribes and OBCs are subjected to exclusion in all walks of life. The socially backward sections of the society are denied of their fundamental right to inclusive development since caste system is deliberately institutionalized. Social exclusion has become the central focus of discourse in India today. The social exclusion is the outcome of keeping away the great majority of Indians outside power centers and economic resources. The social exclusion has led to victimization of the indigenous people of India against the laws of natural justice and constitutional justice. India has achieved remarkable progress on account of adoption of new economic policy in the early-1990s. India is a major growth engine for the global economy along with China according to the estimates made by the economists. However, the gains of economic development have not reached out to the marginalized sections of society mainly due to the caste system in India. Scholars have expressed serious concerns about the inclusiveness of Indian growth process. These concerns are arising mainly due to the persistence of substantial socio-economic inequalities in various economic as well as non-economic outcomes including education, health and employment. The present empirical study was carried out in Mysuru district to understand caste inclusiveness in economic development. The salient features of the study namely foundations of development, constitutional provisions for inclusive development in India, caste inclusiveness in social development in India, caste inclusiveness in economic development in India, social significance of the study, statement of the problem and objectives of the study are amplified in this chapter.

1.2 Foundations of Development

The word development is broad enough to include several aspects under its ambit. Development is a multi-dimensional and multi-directional revolution which improves the standard of living of the people. Development is a multi-pronged attack against the factors and forces which have manufactured poverty and allied ill-effects. Development has several dimensions – educational, scientific, technological, and
environmental. Scholars have defined development in different ways by taking into account several factors associated with the process of development.

**Historical Perspective of Development**

During Vedic period all citizens of the society regardless of their professions had the benefit of access to resources and were treated equally in the social and economic spheres of life. Buddha created a new religion called ‘Buddhism’ which ensured equality, fraternity, justice and collective welfare. Buddha established a welfare state and made India a model country in the world; according to (Dissanayake, 1984). The colonial forces institutionalized the exploitation of the mankind economically, politically and otherwise.

The Industrial Revolution brought about a new age of material progress which enabled the capitalists and feudal lords to rule the roost in the name of development. There were global disparities in the post-Industrial Revolution period from the point of view of development. There were clear cut division of the world into developed world and under-developed world. The World War II provided a new dimension to global politics and economy. It was indeed a conflict of interest between fascists and democrats. Democracy had become a new way of life after the war. The US President Truman (1962) proposed a Point Four Program for global peace and prosperity.

There was systematic development of capitalist system in Europe, America and elsewhere which was based on the western development perspective. The world witnessed a definite shift from agricultural economy to industrial economy which benefitted the market forces. The development of communist movement led by Marx and Angels provided an alternative to capitalism. The last quarter of the 20th century witnessed the re-incarnation of economic and political colonialism headed by America and other dominant nations in the name of globalization. In the present times, the political system is also controlled by the capitalist forces which are wedded to statusquoism. Today, a new dimension to development is added by the neo-colonial forces led by America which has deprived the mankind from the fundamental right to development. The world has witnessed a new age of marginalization of the weaker sections under the control of dominant powers.

**Key Concepts of Development**

The western capitalist model of development aims to promote the positive and beneficial side of modern capitalism with emphasis focused on hedonism, consumption and individualism. There is continuous and unabated promotion of
western type of political economy of capitalism which has expanded the industrial system and created a consumer society. The stress was on economic development since almost all new born nations sought rapid strides in poverty alleviation after World War II. The fixation with the ‘Dominant Paradigm’ in the fifties and sixties slowly gave way for a critical evaluation of its efficacy and relevance. The economic approach is being replaced with social, political and cultural matrix which emphasizes a new set of indicators of development. Mao, Gandhi, Ambedkar, Schumacher, Beltran, Tehranian, Gunnar Myrdal and others questioned the wisdom behind the wholesale transfer and application of western concept of development for the development of backward nations and sections.

The development of a nation involves the transition from a traditional economy to a modern industrial complex-the traditional society, pre-conditions for takeoff, take-off, drive to maturity and the age of high mass consumption. The social structure of traditional society is essentially hierarchical and Political power is concentrated in the hands of aristocracy (Rostow, 1960). Economic development of a nation is primarily dependent on industrial development, urban development and market oriented economy (Schramm, 1964). The poor of the world could not be helped by mass production, only through production by the masses”. He prescribed a simple, cheap and free technology as against super-technology which has converted man into a slave deliberately (Schumacher, 1973).

Development is a widely participatory process of social change in a society, intended to bring about both social and material advancement (including greater equality, freedom and other valued qualities) for the majority of the people through their gaining greater control over their environment. A type of social change in which new ideas are introduced into a social system in order to produce higher per capita incomes and levels of living through more modern production methods and improved social organization (Rogers, 1976).

Development ‘from below’ is not – as might be assumed – simply related to the level at which decisions on development are taken. A change in the level of decision making is a necessary, but not a sufficient condition for strategies of development ‘from below’. Development would need to be considered again as an integral process of widening the opportunities of individuals, of social groups and territorially organized communities at small and intermediate scales, to mobilize the
full range of their capabilities and resources for their common benefit in social, economic and political terms (Stohr, 1981).

The real measure of development is man himself. Development must be seen in terms of its contributions to human survival, progress and welfare. Anything that works against this triple objective is anti-or mal-development (Mishra, 1981). The United Nation’s Conference on Trade and Development (1997) cautioned the world above western perspective of development which benefitted the industrialists and dominant powers. It also identified the widening development gap between the developed nations and under developed nations.

Modernization, critical perspective and liberation perspective are closely associated with the practice of development (Melkote and Steeves, 2001). Development is a complex, participatory process, involving stakeholders and beneficiaries and aimed at improving the overall qualities of human life through improvements in a range of social sectors in environmentally responsible manner (Cambridge, 2002).

The basic needs perspective of development and sustainable development perspectives provided a human touch to the process of development all over the world. The Third World scholars advocated that the inequalities created by material development must be compensated by meeting the social needs of the people and ensuring equality of opportunity over a wide range of human activity. They proposed an alternative development model to overcome the imbalance created by western model. They identified the development goals by taking into account the human side of development.

**Development Goals**

Most of the constitutions and development plans of the world have identified certain specific development goals which include the following:

- Raise the quality of life for all groups of people in the society.
- Induce a faster, balanced and sustained economic development.
- Increase the income levels of people.
- Broaden the areas of social, economic, political and cultural justice by making equitable distribution of service among all sections of the society possible.
- Increase in the quality and supply of human resources for higher productivity and remove obstacles to the process of development.
• Maintain and improve the status and quality of environment.
• Promote science and technology as well as creativity.
• Encourage competitiveness in the production and export of goods and services.
• Utilize foreign exchange reserves, at the optimum level, check inflation, allow foreign investment in the domestic sector and create national resources.
• Maintain the cultural heritage of the country.
• Facilitate the progress of women and weaker sections of the society.
• Adopt inclusive development, integrated development and sustainable development strategies in order to create a welfare state.

Models of Development

Every country which is politically independent needs a development model in the present times in order to achieve the goals of national development on the basis of constitutional provisions, legislative approval, right development vision and meaningful developmental priorities. The scholars have argued that blind application of western model of development does not deliver goods which benefit the mankind in the Asian, African, Latin American and Middle Eastern countries which are entirely different from Europe and America economically and otherwise. In the age of liberalization, privatization and globalization, the social and economic divisions among and within the countries are growing because of the blind adoption of dominant development model which benefits the neo-colonial forces. The economic approach is replaced with social, political and cultural matrix which emphasizes a new set of indicators of development.

Unilinear model of development was given by Walt Rostow and Daniel Learner which is known as the non-communist manifesto. Rostow (1960)suggested a five-stage model for the development of a nation which involves the transition from a traditional economy to a modern industrial complex-the traditional society, preconditions for takeoff, actual take-off, drive to maturity and the age of high mass consumption. According to this model, the traditional society has to be transformed on the basis of science, technology, rationality and other progressive means and methods. The ultimate stage of development is that of high mass consumption according to Rostow and Learner.
The diffusion model of development emphasized that the masses need the benefit of interaction with the research and development systems. The communication and development investigations highlighted the need for diffusion of innovations, technologies and resources. The diffusion model consists of five stages of adoption of innovations namely – awareness, interest, evaluation, trial and adoption (Rogers 1978). But this model has been widely appreciated by the scholars and users of innovations in view of its practical advantages.

Development scholars designed mechanistic model of development which emphasized participatory communication and development. People need to be helped because they lack understanding, ability and resources for the adoption of innovations and allied progressive measures (Servaes, 1985). The intervention of change agents, community leaders, opinion leaders, catalysts of development and other sources is absolutely essential for adoption of innovations and achievement of development by the target group.

The transactional communication model is an extended version of the knowledge sharing model. According to this model, three levels of participation namely- active, creative and continuous exist in the society (Nair and White, 1987). The knowledge sharing model of development is based on a co-equal basis wherein the benefactor and the beneficiary share the knowledge, exchange the information, convince each other and achieve the progress (Ascroft and Masilela, 1989).

Organic model of development is diametrically opposite to mechanistic model of development. The proponents of organic model argue that the users do not need any kind of external sources in order to convince them about the utility of innovations and other developmental resources. This model also states that people’s participation in the process of development is a never ending business and people are commonly exposed to such innovations, resources and practices under normal circumstances. People select their representatives and leaders who are known for leadership qualities, service motivation, problem – solving ability, adaptability and other virtues (Melkote, 1991). The organic model of development primarily emphasizes on the integrated media use and participatory communication process regarding the adoption of innovations and achievement of the goals of development.

Western and Eastern Development Perspectives

basically emphasized the blind adoption of development agenda designed by the champions of status quoism. It benefits the countries which are known as industrial societies which have large number of cities and industrial / trade operations. The capitalists have ruled the roost on the strength of their money power, muscle power and manipulative power. The colonial forces have exploited the weaker nations of the world politically and economically. The World War II provided a new dimension to the global polity and economy. In the beginning, the independent nations of the eastern world inevitably followed the western model which known as dominant paradigm of development.

Subsequently, a new realization occurred among the scholars and people of the eastern world regarding the futility of the western model of development. Mao, Gandhi, Ambedkar and other champions of social justice propagated eastern model of development which benefitted the people practically. A large number of developing and under-developed nations of the eastern world have adopted the new paradigm or eastern perspective of development which facilitates distributive justice and development. In the present times, the neo-colonial forces have prevailed upon the developing and less developed countries to switch over to the western model of development since it benefits them. Intellectuals and activists have called upon the eastern people to think globally and act locally in order to safeguard their interest”.

The Millennium Development Goals (MDGs)

The Millennium Declaration, adopted by the U.N. General Assembly (2000) considers certain values to be central to international relations in the twenty-first century. Freedom and equality are considered as crucial factors associated with the creation of a new developmental order in the world. These goals have precisely emphasized that men and women have the right to live their lives and raise their children in dignity, free from hunger and from the fear of violence, oppression or injustice. Besides this, no individual and no nation must be denied the opportunity to benefit from development. The salient features of MDGs are as follows:

- Eradicate extreme poverty and hunger
- Achieve universal primary education
- Promote gender equality and empower women
- Reduce child mortality
- Improve maternal health
• Combat HIV/AIDS, malaria and other diseases
• Ensure environmental sustainability
• Develop a global partnership for development

The Millennium Declaration reaffirms the many commitments to equity and equality made in the various conventions and declarations that have been produced. Principles of equity and equal opportunity that guide rural development delivery must recognize the different needs, priorities, interests, and constraints of men, women, boys and girls. If agriculture is to fuel the economy and provide the opportunity for diversifying into other livelihood strategies, it is crucial that smallholders, both men and women, have access to productive resources (e.g. finance/credit, water, land, information, etc.). Moreover, rural development must be guided by the principle of gender equity, particularly in terms of property rights and land reform.

Sustainable Development in the New Millennium

For development to be sustainable, it must take account of social and ecological factors, as well as economic ones; of the living and non-living resource base; and of the long-term as well as the short-term advantages and disadvantages of alternative actions (World Conservation Strategy, 1980). Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. This definition is the most universally quoted definition on sustainable development (World Commission on Environment and Development, 1987). Improving the quality of human living within the carrying capacity of ecosystem is called as sustainable development (Caring for Earth, 1991).

**Sustainable development practically means**

• Minimizing use or waste of non-renewable resources- including minimizing the consumption of fossil fuels and substituting with renewable sources where feasible. Also, minimizing the waste of scarce mineral resources (reduce use, re-use, recycle, reclaim)

• Sustainable use of renewable resources- including using freshwater, soils and forests in way that ensure a natural rate of recharge.

• Keeping within the absorptive capacity of local and global sinks for wastes including the capacity of rivers to break down biodegradable wastes as well as the capacity of global environmental systems, such as climate, to absorb greenhouse gases.
Earth Summit (1992) seriously gave a thought to sustainable development which is a balancing act between three key perspectives - economic, social and environmental. According to the triangle, for development to be considered sustainable, each of the three domains must be addressed. Human and social capital equates to health, social security, social cohesion, freedom, justice, equality of opportunity, and peace. This model precisely called upon the policy makers and developmentalists to achieve the goal of development on the basis of eco-friendly initiatives (World Bank, 1994). Social and economical development can only take place if the environment offers the necessary resources: raw materials, space for new production sites and jobs, constitutional qualities and environmental safeguards, (Beckerman, 1994).

The prism of sustainable development was adapted by the Wuppertal school which stipulates four dimensions namely - economic dimension (man-made capital), environmental dimension (natural capital) and social dimension (human capital) as the basis for sustainable development (Spangenberg and Bonniot, 1998, Valentin and Spangenberg, 1999).

Sustainable development goals could be attain through collective action by the world community, national governments and non-government organizations across the globe. The goal of sustainable development cannot be achieved overnight but it demands a very long-term perspective. It calls for equity among individuals, peoples, countries, regions and generations. Sustainable development often deals with all the areas of human activities such as food, water, forest, air etc (United Nations Organization, 2000).

Assessment of progress toward sustainable development should be guided by a clear vision of sustainable development and identified crucial elements of sustainable development such as justice, intra and inter-generational equity, maintenance of options, meeting of needs, and maintenance of bio-diversity. Sustainable development means ensuring dignified living conditions with regard to human rights by creating and maintaining the widest possible range of options for freely defining life plans. The principle of fairness among and between present and future generations should be taken into account in the use of environmental, economic and social resources. Putting these needs into practice entails comprehensive protection of bio-diversity in terms of ecosystem, species and genetic diversity, all of which are the vital foundations of life (Second World Earth Summit, 2001).
The Johannesburg Declaration created a collective responsibility to advance and strengthen the interdependent and mutually reinforcing pillars of sustainable development, economic development, social development and environmental protection at local, national, regional and global levels (World Summit on Sustainable Development, 2002).

The economic dimension emphasizes the need for improving the human welfare through growth in consumption. The social dimension precisely deals with the inclusive growth and development of socially backward and disadvantaged sections of the mankind. The environmental view focuses on the protection and conservation of ecological systems. The challenge of sustainable development can be effectively met only on the basis of integrated efforts made by the individuals, institutions, governments and civil society organizations.

Sustainable development is a vision of future that provides necessary blueprint through which the developmental activities undertaken by the individuals and institutions can be streamlined on the basis of ethical, humanitarian and professional considerations. Sustainability is a community’s control of capital; in all of its forms - natural, human, human-created social and cultural life. It ensures that present and future generation can attain a high degree of economic security and achieve democracy while maintaining the integrity of the ecological systems upon which all life and production depend (Guru, 2015).

The adoption of the concept of sustainable development by economists and entrepreneurs has led to inequity between the several dimensions of sustainable development, reactivating the need for more intensive protection and promotion of natural values and primary resources. The advocates of sustainable development have also sternly warned the policy makers not to take the environment for granted in the name of development. Hence, environment protection naturally constituted the most important element of sustainable development.

**Challenges to Sustainable Development**

Sustainable development has become part of all climate change policy discussions at the global level, particularly due to adoption of Agenda 21 and the various global conventions on environment. The sustainable development has become an integrating concept embracing economic, social and environmental issues. Sustainable development does not preclude the use of exhaustible natural resources but requires that any use be appropriately offset (United Nations Organization, 2010).
Sustainable development is the need of the hour. Series of challenges have cropped up all over the world with regard to the attainment of the goal of sustainable development. The market forces are least committed to the achievement of social justice oriented sustainable development. They have adopted anti environment policy which has brought about increased depletion of natural resources and pollution of every kind across the globe. The uncontrolled growth of population is also mainly responsible for the increase of pressures on the earth. Poverty, ill health, malnutrition, hunger and other factors are also responsible for the increase of epidemic and serious diseases which erode the productive capacity and social setup of nations. Marginalization, many countries are struggling under the combined weight of slow economic growth, heavy burden of external debt, conflicts, corruption, water and food insecurity (Guru, 2015).

The goal of sustainable development can be achieved on the basis of a lawful environment in which people are empowered. The climate change is one of the most important global environmental challenges, with implications for food production, water supply, health, energy, etc. Addressing climate change requires a good scientific understanding as well as coordinated action at national and global level. The recent UN Convention (2015) observed that the most effective way to address climate change is to adopt a sustainable development pathway by shifting to environmentally sustainable technologies and promotion of energy efficiency, renewable energy, forest conservation, reforestation, water conservation, etc.

The champions of sustainable environment strongly voiced their concern for increasing food security, reducing freshwater scarcity, protecting the livelihoods of forest dwellers, dry land farmers and coastal settlements and reducing health risks all over the world. The widespread retreat of glaciers and icecaps in the 21st century will also lead to higher surface temperatures on land and increasing water stress. The scientists alerted the policy makers about the moderate to high water stress in the world by 2025. Ecological productivity and biodiversity will be altered by climate change and sea-level rise, with an increased risk of extinction of some vulnerable species on account of anti-ecological developmental endeavors.

Guru (2015) notes: “A vast body of literature has been generated on the basis of the thoughts and deeds of noble saints and scholars who have enriched the global culture and civilization. Development has been perceived on the basis of several ideologies and models which have been contributed by various experts at different
periods. The concept of development has undergone series of changes and modifications from the days of Buddha to Amartya Sen. There are serious ideological differences with respect to the concept of development. The capitalists perceive development purely on the basis of materialism while the humanists perceive development on the basis of natural justice and principles of human rights. There is common agreement among the scholars that development ultimately means the development of the people, culture, environment and other aspects which benefit the mankind immensely. The champions of alternative development have rightly emphasized a human touch to the process of development which means the development of women and weaker sections of the society statistically and otherwise.

1.3 Constitutional Provisions for Inclusive Development of SCs, STs and OBCs in India

Before independence, the British Government passed the Government of India Act 1935 in order to give Indian provinces greater self-rule and the reservation of seats for the Depressed Classes in India. The discretionary definition was clarified in the Government of India (Scheduled Castes) Order, 1936 which contained a list, or Schedule, of castes throughout the British administered provinces. The founders of independent India had dreamt of achieving social and economic democracy in the post-independence era.

The Constitution of India was framed with a view to make India a true welfare state. Specific safeguards in the constitution were incorporated for the uplift of Scheduled Castes (SC) and Scheduled Tribes (ST) communities in India. The Central and State Governments have formulated specific policies and implemented several programmes to fulfill the constitutional obligations in free India in order to achieve inclusive development of SCs, STs, OBCs, minorities and other vulnerable sections.

Constitutional Provisions for SCs, STs and OBCs

The Constituent Assembly passed some of the provisions and safeguards after series of debates and discussions for the empowerment of the disadvantaged Indians. The Drafting Committee headed by great champion of social justice and economic democracy Baba Saheb Ambedkar had consciously drafted the Constitution of India which contains several provisions and safeguards for the welfare and progress of the weaker sections. The Constitution came into effect from the 26th January, 1950. The
Constitution of India is the basic and supreme law of our country. It, however, governs almost all the aspects of our social life.

It constitutes India into a sovereign socialist secular Democratic Republic and pledges to secure for the entire citizens, including SCs, STs and OBCs, justice, liberty and equality. It is, therefore, certain measures in the form of Constitutional safeguards are enshrined in the Constitution of India for those who were deliberately deprived of justice, liberty and equality since time immemorial. These provisions and safeguards have apparently helped these communities in protecting their legitimate interests and accelerated their socio-economic development to certain extent.

Broadly speaking, the Indian Constitution contains several provisions for the development of SCs, STs, OBCs and minorities who constitute the community of marginalized sections of India. Prominent articles include – Article 340 for OBCs, Article 341 for SCs, Article 342 for STs etc. Through the constitution does not make specific provisions for OBCs, as per the Article 16(4), it empowers the state to make provisions for reservation in education and employment in favour of any backward class/classes of citizens of the country.

The founding fathers of the Constitution decided to secure social, economic and political justice for all citizens. They analyzed that the inequitable forces embedded in the socio-economic system and also political organizations, had resulted in deprivation and disadvantages for the poor and weaker sections of the society., like Article 46, which embodied the new policy, its messages of hope for millions of our citizens hitherto neglected. Out of Article 46 flow all safeguards or weaker sections including Scheduled Castes and Scheduled Tribes (Thorat, 2006).

**Article 46:** Promotion of educational and economic interests of SCs, STs and OBCs — The State shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.

**Social Safeguards**

**Equality before Law**

The State shall not deny to any person equality before law or the equal protection of the laws within the territory of India.
Article 15

Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth—

(1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.

(2) No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to—

(a) Access to shops, public restaurants, hotels and places of public entertainment; or

(b) The use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of general public.

(3) Nothing in this Article shall prevent the State from making any special provision for women and children.

(4) Nothing in this Article or in clause (2) of Article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes.

Article 16

Equality of opportunity in matters of public employment—

(1) There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.

(2) No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of, any employment or office under the State.

(3) Nothing in this Article shall prevent Parliament from making any law prescribing, in regard to class or classes of employment or appointment to an office [under the Government of, or any local or other authority within, a State or Union territory, any requirement as to residence within that State or Union territory] prior to such employment or appointment.

(4) Nothing in this Article shall prevent the State from making any provision for the reservation of appointments or posts in favour of any backward class of
citizens which, in the opinion of the State, is not adequately represented in the services under the State.

4(A) Nothing in this Article shall prevent the State from making any provision for reservation in matters of promotion to any class or classes of posts in the services under the State in favour of the Scheduled Castes and the Scheduled Tribes which in the opinion of the States, are not adequately represented in the services under the State.

(1) Nothing in this Article shall affect the operation of any law which provides that the incumbent of an office in connection with the affairs of any religious or denominational institution or any member of the governing body thereof shall be a person professing a particular religion or belonging to a particular denomination.

**Article 17: Abolition of Untouchability**

Abolition of Untouchability— Untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of Untouchability shall be an offence punishable in accordance with law.

**Rights against Exploitation**

23(1) Traffic in human beings and begging and other similar forms of forced labor are prohibited and any contravention of this provision shall be an offence punishable in accordance with law.

25(2) (b) providing for social welfare and reform or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus.

**Untouchability and Atrocities**

There was no uniform Central Act for this purpose for the country as a whole. In pursuance of Article 17 of the Constitution, the Untouchability (Offences) Act was passed by the Parliament in 1955 which came into force with effect from 1st June, 1955 repealing all the State enactments. The Central Act prescribed punishment for the practice of 'Untouchability', for the enforcement of any disability arising there from and the matters connected therewith. Ever since it came into force, it was felt that the Act was not serving its purpose and the punishment provided in it was few and inadequate. Therefore, the Protection of Civil Rights Act, 1955 was enacted in 1976 to re-name and amend the Untouchability (Offences) Act, 1955 with comprehensive amendments by making the punishments under this Act more stringent and offences non-compoundable. The machinery for the enforcement of this Act has
been suitably strengthened by the setting up of special cells, special courts, mobile
squads, provision of legal aid etc.

The law to punish the untouchability offences as proclaimed under Article 17
of the Constitution took more than five years to arrive showing disregard to the
urgency attached to it by the founding fathers of the Constitution. Even the
amendments of the Act after a period of 17 years, are not exhaustive. It is not possible
to exhaustively catalogue all instances, of behavior which come within the ambit of
‘untouchability’. One of the innovations of the Act is that every year the Central
Government is required to place on the table of each house of the Parliament, a report
on the measures taken by itself and by the State Governments in pursuance of the
mandate contained in section 15(A) 2 and (3)

The enforcement of PCR Act in terms of cases registered, disposed of at
different stages and levels from the police to the courts and convictions is not
adequate. Very few States have taken seriously the establishment of special courts as
per clause (iii) of Section 15(A) (2), preferably mobile special courts. The Scheduled
Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 which was brought
into from 30.1.1990, is not very effective in spite of implementation machinery and
special courts etc. This Act requires serious implementation including establishment
of exclusive special courts with exclusive special judicial and investigative and
prosecuting officers, all carefully selected for proven sensitivity to social justice and
liberation from caste-based

**Bonded Labour**

Article 23, prohibits traffic in human beings and beggar and other similar
forms of forced labour. In pursuance of this provision the Bonded Labour System
(Adolition) Act, 1976 was enacted after a lapse of 26 years in 1976, with a view to
abolishing this evil practice and making the offences under this Act punishable.
Majority of the bonded labour belong to scheduled caste and scheduled tribe
communities. Under Centrally Sponsored Programme launched in 1978-79 grants-in-
ad is provided to the State Governments/U.T. Administration on matching (50:50)
basis, for identification, liberation and rehabilitation of the bonded laborers. The
scheme envisages provision of rehabilitation grant up to ceiling limit of Rs. 10,000
per freed bonded laborer, half of which is given as Central share.

The State Governments have been advised to suitably dovetail, the Centrally
Sponsored Scheme with other anti-poverty and employment generation programmes
so as to pool the resources available under different schemes in order to ensure effective rehabilitation of released bonded laborers. This Act is not adequate enough to identify and liberate all bonded laborers in the country particularly in the tribal areas. The Act requires amendments so as to provide more stringent punishment for the offences.

**Educational and Economic Safeguards for SCs, STs and OBCs**

The various safeguards under this head as contained in, Article 15(4), 16(1) (4) (4A), 29(2), 46 and 335 are discussed below:

15(4) Nothing in this Article or in clause (2) of Article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes and the scheduled tribes.

16(4) Nothing in this Article shall prevent the State from making any provision for the reservation of appointments or posts in favour of any backward class of citizens which, in the opinion of the State, is not adequately represented in the services under the State.

29(2) No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them.

**Special Grants under Article 275**

Article 275(l) provides that there shall be paid out of the Consolidated Fund of India as grants-in-aid of the revenues of State such capital and recurring sum as may be necessary to enable that state to meet the cost of such schemes of development as may be undertaken by the state with the approval of the Government of India for the purpose of promoting the welfare of scheduled tribes in that State or raising the level of administration of the Scheduled Areas therein to that of the administration of the rest of the areas of that state. During the Eighth Five Year Plan Rs.54, 000 lakh was released to the State Governments under this provision. The amount released during 1997-98, 1998-99 and 1999-2000 (upto Jan., 2000) was Rs. 25,000 lakh. A similar provision exists in the Article for paying such special grants to the States covered under the Sixth Schedule of the Consolidated Fund of India'
Other Safeguards

Article 330

Reservation of seats for Scheduled Castes and Scheduled Tribes in the House of the People—

(1) Seats will be reserved in the House of the People for—

(a) The Scheduled Castes;

(b) The Scheduled Tribes except the Scheduled Tribes in the autonomous districts of Assam; and

(c) The Scheduled Tribes in the autonomous districts of Assam.

(1) The number of seats reserved in any State, or Union territory for the Scheduled Castes or the Scheduled Tribes under clause (1) shall bear, as nearly as may be, the same proportion to the total number of seats allotted to the States or by the Constitution (Eighty-first Amendment) Act, 2000 Subs. by the Constitution (Fifty-first Amendment) Act, 1984, s. 2, for sub-clause (b) (w. e. f. 16-6-1986.

(3) Notwithstanding anything contained in clause (2), the number of seats reserved in the House of the People for the Scheduled Tribes in the autonomous districts of Assam shall bear to the total number of seats allotted to that State a proportion not less than the population of Scheduled Tribes in the said autonomous districts bears to the total population of the State).

Article 332

Reservation of seats for Scheduled Castes and Scheduled Tribes in the Legislative Assemblies of the States—

(1) Seats shall be reserved for the Scheduled Castes and the Scheduled Tribes, [except the Scheduled Tribes in the autonomous districts of Assam], in the Legislative Assembly of every State.

(2) Seats shall be reserved also for the autonomous districts in the Legislative Assembly of the State of Assam.

(3) The number of seats reserved for the Scheduled Castes or the Scheduled Tribes in the Legislative Assembly of any State under clause (1) shall bear, as nearly as may be, the same proportion to the total number of seats in the Assembly as the population of the Scheduled Castes in the State or of the Scheduled Tribes in the State or part of the State, as the case may be, in respect of which seats are so reserved, bears to the total population of the State.
The number of seats reserved for an autonomous district in the Legislative Assembly of the State of Assam shall bear to the total number of seats in that Assembly a proportion not less than the population of the district bears to the total population of the State. The constituencies for the seats reserved for any autonomous district of Assam shall not comprise any area outside that district. No person who is not a member of a Scheduled Tribe of any autonomous district of the State of Assam shall be eligible for election to the Legislative Assembly of the State from any constituency of that district.

**Article 334**

Reservation of seats and special representation to cease after 14[sixty years] not withstanding anything in the foregoing provisions of this Part, the provisions of this Constitution relating to—
(a) the reservation of seats for the Scheduled Castes and the Scheduled Tribes in the House of the People and in the Legislative Assemblies of the States; and (b) the representation of the Anglo-Indian community in the House of the People and in the Legislative Assemblies of the States by nomination, shall cease to have effect on the expiration of a period of 14[sixty years] from the commencement of this Constitution:

Provided that nothing in this Article shall affect any representation in the House of the People or in the Legislative Assembly of a State until the dissolution of the then existing House or Assembly, as the case may be.

**Article 335**

Claims of Scheduled Castes and Scheduled Tribes to services and posts— The claims of the members of the Scheduled Castes and the Scheduled Tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration, in the making of appointments to services and posts in connection with the affairs of the Union or of a State. Provided that nothing in this Article shall prevent in making of any provision in favour of the members of the Scheduled Castes and Scheduled Tribes for relaxation in qualifying

**Article 338**

National Commission for Scheduled Castes and Schedule Tribes— See the Constitution (Sixty-fifth Amendment) Act, 1990 under the heading Central Acts constituting National Commissions for Welfare of Scheduled Castes and Scheduled Tribes and Other Backward Classes. Originally Article 338 of the Constitution (amended in 1990) provided for a Special Officer known as the Commissioner for the
Scheduled Castes and Scheduled Tribes to investigate all matters relating to the safeguards provided for the Scheduled Castes and Scheduled Tribes under the Constitution and to report to the President on their working. It was felt that a high level five-member Commission under Article 338 will be a more effective arrangement in respect of the Constitutional safeguards for Scheduled Castes and Scheduled Tribes than a single Special Officer.

**Article 340**

Appointment of a Commission to investigate the conditions of Backward Classes—

(1) The President may by order appoint a Commission consisting of such persons as he thinks fit to investigate the conditions of socially and educationally backward classes within the territory of India and the difficulties under which they labour and to make recommendations as to the steps that should be taken by the Union or any State to remove such difficulties and to improve their condition and as to the grants that should be made for the purpose by the Union or any State and the conditions subject to which such grants should be made, and the order appointing such Commission shall define the procedure to be followed by the Commission.

(2) A Commission so appointed shall investigate the matters referred to them and present to the President a report setting out the facts as found by them and making such recommendations as they think proper.

(3) The President shall cause a copy of the report so presented together with a memorandum explaining the action taken thereon to be laid before each House of Parliament.

In the beginning, the term ‘Backward Class’ had included all backward class citizens i.e. SC.STs, OBCs. It was used subsequently at different levels to include backward castes that are entitled to protective discrimination policies and programmes. The implementation of the report of Mandal Commission by the Central Government headed by late V.P.Singh paved the way for 27% of reservations to OBCs in educational and economic sectors. Until 1985, the affairs of Backward Classes were looked after by the Backward Classes Cell (BCC) in the Ministry of Home Affairs.

The Supreme Court of India in Indira Sawhney and others vs. Union of India (1992) gave a historical judgment and directed the Government of India, State Governments/UT Administrations to constitute the National Commission of Backward Classes and provide 27% reservation in services. The court also ordered
that a permanent body should be established to draw up the list of backward communities and decide the quantum of reservations as per demographic notations. Accordingly, the National Commission of Backward Classes Act was enacted in 1992 and the commission was set up in 1993. Thus after 46 years of independence of the country, the backward classes or OBCs got recognition as a Separate Class for the purpose of GOI and Public Sector Undertakings.

The matters relating to Scheduled Castes, Scheduled Tribes, and Other Backward Classes (OBCs) and Minorities were transferred to the new Ministry of Social Justice and Empowerment in 1998. The ministry also looks after matters relating to two institutions set up for the welfare of OBCs: National Backward Classes Finance and Development Corporation (NBCFDC) and the National Commission for Backward Classes (NCBC). The 73rd and 74th amendments gave reservation to women in Panchayat Raj. ‘Quota within Quota’ was given to Dalit, Adiwasi, OBC, Muslims and NT women.

These constitutional safeguards have, apparently, been provided to facilitate the implementation of the Directive Principle contained in Article 46 of the Constitution. The State shall promote with special care the educational and economic interest of the weaker sections of the people, and, in particular of the Scheduled Castes and Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.

**Implementation of Constitutional Safeguards and Provisions**

The builders of Indian Republic and founding fathers of our Constitutions had considered it necessary to provide specific safeguards in the constitution for the uplift of SCs, STs and OBCs in India. Reservation is indeed the means of setting aside a certain percentage of seats vacancies in educational institutions, government institutions and legislative institutions for the members of weaker sections in modern times. The scholars and advocates have strongly advocated the need for protective discrimination as well as affirmative action. Studies have revealed that most of the constitutional safeguards and provisions are not promptly implemented through affirmative policies and actions in the post-independence era.

The economic incentives to accelerate the growth of the economy are not effective in view of inadequate public involvement in the provision of basic education, health care, social security and related fields. The fostering of fast and participatory economic growth requires some basic social changes which are not
properly addressed by liberalization and economic incentives (Dreze and Sen, 1995). The issues of inequities based on gender, religion, region and caste were not properly addressed for the expansion of social and economic opportunities for women and weaker sections of Indian society.

The rulers have not promptly implemented the constitutional provisions in education, social, economic and political sectors of national life. They have made the lives of SCs, STs, OBCs, minorities, women, children and other marginalized sections of society highly miserable in the post-independence era. Former President of India Narayanan (2000) had called upon the policy makers and other stakeholders of national development to do serious introspection about the challenges that lie ahead of them. It reads: “Fifty years into our life in the Republic we find that Justice - social, economic and political - remains an unrealized dream for millions of our fellow citizens. The benefits of our economic growth are yet to reach them. We have one of the world’s largest reservoirs of technical personnel, but also the world’s largest number of illiterates; the world’s largest middle class, but also the largest number of people below the poverty line, and the largest number of children suffering from malnutrition. Our giant factories rise from out of squalor; our satellites shoot up from the midst of the hovels of the poor. Not surprisingly, there is sullen resentment among the masses against their condition erupting often in violent forms in several parts of the country. Tragically, the growth in our economy has not been uniform. It has been accompanied by great regional and social inequalities. Many a social upheaval can be traced to the neglect of the lowest tier of society, whose discontent moves towards the path of violence. Dalits and tribals are the worst affected by all this. In parts of rural India forms of sadism seem to be earmarked for Dalit women. From the time of Draupadi our womenfolk had been subjected to public disrobing and humiliation as a means of vendetta – individual, social or political. For Dalit women it has become a common experience in rural areas, but what is astounding is that it has been extended as one of the methods of ragging in our elite colleges and universities. We have to ponder over the condition of not only women in our society, but of the Dalits, the tribals and other weaker sections. Untouchability has been abolished by law but shades of it remain in the ingrained attitudes nurtured by the caste system. Though the constitutional provision of reservation in educational institutions and public services flow from our Constitution, these provisions remain unfulfilled through bureaucratic and administrative deformation or by narrow interpretations of these special
provisions. It seems, in the social realm, some kind of a counter revolution is taking place in India. It is forgotten that these benefits have been provided not in the way of charity, but as human rights and as social justice to a section of society who constitute a big chunk of our population, and who actually contribute to our agriculture, industry and services as landless laborers, factory and municipal workers. There are signs that our privileged classes are getting tired of the affirmative action provided by Constitutional provisions. On this Golden Jubilee I would like to say that let us not get tired of what we have provided for our weaker sections, for otherwise as Dr. Ambedkar pointed out, the edifice of our democracy would be like a palace built on dung heap”.

The economic growth is more pro-poor in some states of Indian Republic. The country will witness greater landlessness which would entail the poor share less in the gains from economic growth. The peasants, workers and women are yet to become literate, healthy and well fed in order to be strong and energetic and enjoy the benefit of inclusive development. The suggestion given by World Bank remains on paper with respect to development of human capital and combining human resource development with policies promoting economic growth.

The urban India is attracting the enterprises due to the new policy of economic liberalization, better infrastructure, civic amenities, local product markets, technological spillovers and other factors (Datt and Ravallion, 2000). There are more number of people who are below the poverty line in the rural India. The India of the privileged league (IPL) is shining but the India of the below the poverty line (BPL) is sinking because of the apathy of the ruling class and market forces towards the marginalized sections of India.

The downtrodden sections of society are deprived of social, economic and political justice and equality of status and opportunity as enshrined in the Constitution of India mainly due to the political conspiracy hatched by the dominant powers in the country after independence (Srivastava, 2000).

The prevalence of large scale differences has arisen from caste, ethnicity, religion and other group identities. The state shall pay the social debt by designing appropriate remedial policies through better understanding of various forms of discrimination in multiple spheres and their consequences (Thorat, 2006).

The other side of inclusive development in the wake of the economic liberalization in India is not properly understood by the stakeholders of development.
A huge gap between the privileged and under-privileged sections of society in respect of production, income, and consumption distribution patterns still exists (Suryanarayana, 2008). The state, judiciary and civil society have failed to facilitate inclusive development of backward sections of the society. The dominant judicial opinion is based itself on the premises which are not in accord with the principles of justice (Srivastava, 2008).

Certain analytical and operational issues associated with inclusive development are not properly addressed by the stakeholders of development. The poverty alleviation, employment generation and development of social capital are far below the expectations (Rauniyar and Kanbur, 2010). The state has failed to investigate the conditions of socially and educationally backward classes within the territory of India in order to facilitate their inclusive development (Kethineni and Humiston, 2010).

The Constitution of India contains protective measures, promotional measures and developmental measures for the inclusive development of weaker sections of the society. The protective measures are required to enforce equality, to provide punitive measures for transgressions, to eliminate established practices that perpetuate inequities, etc. The promotional measures are meant for improving the social and economic status of backward sections of the society. The developmental measures provide for resources and benefits to bridge the wide gap in social and economic condition between the SC/STs and other communities (Teltumbde, 2012).

The economic power rests with a precious few who control the national economy by virtue of caste power and cash power in the post-independence era. The demographic dividend that the country can reap would become a demographic liability (Baranwal, 2012). The privileged minority which comprises about 15% of national population controls 85% of national wealth which demands re-distribution of power and resources for inclusive development.

The governments regardless of political affiliations have failed to ensure their social, educational and economic development (Sudrania, 2012). The failure of trickle down argument has envisaged that the fruits of development will automatically reach to the lowest rung of ladder i.e. weaker and vulnerable sections of society (Verma and Singh, 2012).

The country has achieved commendable progress economically but failed to achieve inclusive development of the marginalized sections of society. The
agriculture is extremely important for inclusive growth, since a large majority of the Indian population is dependent on farming (Nehal, 2013). The Constitution accorded to the weaker sections of society protective discrimination in various articles, including Article 15(4). The constitutional provisions were not implemented in India due to lack of social and political mobilization and activism (Jangir, 2013).

The efforts of government to ensure reduction of poverty, creation of employment opportunities, access to civic amenities and empowerment of weaker sections have not succeeded due to absence of good governance and prompt implementation of development programmes across the country (Thorat and Dubey, 2013). The participation of SCs, STs and OBCs in production (employment), income generation and consumption expenditure is not encouraging. The extent of mainstream inclusiveness is less than that of the subgroup for the STs, SCs and the OBCs in India. The inclusiveness of the poorest in the Indian mainstream growth process is still a forlorn hope. The post-reform growth has not led to a relative betterment of the deprived sections of the society due to non-compliance with the constitutional provisions and international guidelines of inclusive development (Suryanarayana and Das, 2014).

In India, certain social groups such as the SCs, STs, OBCs and minorities have historically been remained as disadvantaged and vulnerable. The Constitution of India contains several safeguards, provisions and methods for the inclusive development of all sections of the society including the marginalized sections in India. The inclusive development demands that all social groups have equal access to the services provided by the state and equal opportunity for upward economic and social mobility. It is also necessary to ensure that there is no discrimination against any section of our society. But the question is how to make the safeguards and provisions effective in order to bring the SCs, STs and OBCs to the level of other sections of society (Guru et. al, 2015).

The constitutional provisions are not translated into realities in the post-independence era mainly due to lack of organized struggle by Dalits and absence of political will on the part of the dominant powers which rule the country. A case for Bhim Rajya is emphasized by progressive Dalit thinkers and activists in India. The dream of establishment of welfare society and achievement of inclusive development of SCs, STs and OBCs cannot be actualized if the constitutional provisions are not
implemented by all the stakeholders of social justice, economic equity and inclusive
development in India.

1.4. Caste Inclusiveness in Social Development in India

Caste System in India

In India, the caste system is deep rooted and it primarily consists of Varna and jati. The Varna is known as class and jati is known as caste which existed in the Vedic society. In Hinduism, there are four basic castes in what is called Varnashrama Dharma. One is the Shudras, who do menial jobs; Vaishyas, who trade and do business; Kshatriyas, who protect and administer the community or the country; and the Brahmana, who handles the education and the spiritual process of that society. The caste system has benefited the Brahmins, Vaishyas and Kshatriyas and perpetuated slavery upon the Shudras. The people representing the lowest rung of the social order are called as Dalits who are excluded from the social mainstream. They are also treated as untouchables in India. According to Manusmriti low caste people were not allowed to have access to the education, employment, economic resources and political power since it institutionalized the caste system in India.

The caste system perpetuates social inequity and denies the fundamental rights of the untouchables. The caste system is primarily responsible for the degradation of a section of human beings without any lawful justification. The collapse of Mughal era saw the rise of powerful Hindu fundamentalists in India. The British Raj made the rigid caste organization a central mechanism of administration. The British rulers also segregated Indians by caste, granting administrative jobs and senior appointments only to the upper castes. Several social reformers critically opposed the caste system and tried to reform the Hindu social order. They failed to eradicate the caste system which was defended in the Hindu mythologies including Bhagavad Gita.

Classes are found in India in caste idiom in India. The caste divisions hamper progress and unity among the oppressed classes which are defined by the relations in whom the various sections of society are found. The means of production and castes are a carryover of the feudal class divisions. Ambedkar strongly advocated for the annihilation of caste system which impeded the inclusive development of Dalits and backward sections of Indian society. The Constitution of India contains progressive measures for the inclusive development of weaker sections of Indian society. But, the
rulers have failed to create new social and economic orders by translating the constitutional provisions into realities.

**Concept of Social Exclusion**

The term ‘social exclusion’ is widely used by the stakeholders of development in India and abroad. In India, social exclusion is the outcome of caste system while in rest of the world social exclusion is the by-product of race, class and other factors. The term ‘social exclusion’ was also discussed in the Greek and Roman civilizations. In the Europe, the nexus between the priests and kings had brought about the social exclusion of the people. The roots of social exclusion can be found in the human civilizations across the globe. The social exclusion of the indigenous people, peasants and workers was practiced worldwide mostly on the identity of gender, caste, religion, ethnicity, color, race, nationality, and others. Scholars have defined social exclusion in their writings over a period of time.

Social exclusion is a process which involves denial of fundamental rights and opportunities to the people. It practically results in the discrimination against the weaker sections of the society. It is diametrically opposite to the utilitarian theory which justifies the greatest good for the greatest majority. Social exclusion deprives the majority of people equal opportunities in educational, social, economic, political and cultural sectors. Social exclusion causes degradation, discrimination, deprivation and oppression of the majority of people by the minority who has acquired political power and economic resources through politics of manipulation.

Caste is a hierarchy of increasingly inclusive segments such as domestic family lineage, caste quarter/clan, sub-caste and finally merging into caste (Pauline, 1978). The caste achieved its critical colonial position because the British state was successful in separating caste as a social form from its dependence on pre-colonial political processes. The caste had become a specifically Indian colonial form of civil society during the British regime (Nicholas, 1989). Social exclusion is a typical situation in which the people are kept out and denied an access and entitlement to certain social groups that are based on the recognized and accepted principles, rules, norms, practices of fairness which can be considered as unfair exclusion (Sen, 2000).

In India, exclusion revolves around the societal inter-relations and institutions that exclude, discriminate, isolate and deprive some groups on the basis of their group identity like caste, ethnicity and religion (Thorat and Louis, 2003). Historically, the caste system has 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 nature of exclusion revolving around the caste system particularly needs to be understood and conceptualized, in so far as caste based exclusion form the basis for various anti-discriminatory policies in India for other social groups like tribal, women and religious groups (Thorat and Lee, 2004).

Social exclusion is a multidimensional process of progressive social rupture, detaching groups and individuals from social relations and institutions and preventing them from full participation in the normal, normatively prescribed activities of the society in which they live (Silver, 2007). Social exclusion is the denial of equal opportunities imposed by certain groups of society on others, leading to the inability of an individual to participate in the basic political, economic and social functioning of society (Thorat, 2008). Social exclusion is defined as social process which involves denial of fair and equal opportunities to certain social groups in multiple spheres in society, resulting in the inability of individuals from excluded groups to participate in the basic political, economic and social functioning of the society (Thorat and Nidhi, 2009).

The Indian society is characterized by multiple forms of discrimination and exclusion that create profound barriers to upward mobility and freedom from structures of deprivation (Thorat and Newmen, 2009). Any scientific analysis of the socio-economic conditions should be based on social groups and economic classes prevailing in a country. This comparison of social groups and economic classes would give a clear picture about how far advanced a community is, when compared to other social groups in society (Shanmugam, 2011).

In most cases, both subjective consciousness and actual inequalities lead to ethnic assertions and extremist activities. The exclusionary tendencies created by both the state and the dominant community lead to the ethnic assertion of specific ethnic communities. However, such exclusionary practices cannot be tackled by mobilization of ethnic communities and identity politics but ‘recognizing’ the specificities and material needs of community through the mechanism of the state. The state needs to adopt more conciliatory path and bring the alienated sections into the mainstream (Bijukumar, 2013). Social exclusion is a multidimensional term that encompasses social, economic, political and cultural spheres. Exclusion is linked to the recognition of social identities, resource allocations and power relations.
Social exclusion includes the deprivation of livelihoods, employment, earnings, property, consumption, education, citizenship, personal contact and social participation of the disadvantaged sections of society. It implies a focus on the relations and processes that cause degradation and deprivation of fundamental rights and livelihood opportunities. It is practically the process or state of being excluded from the ordered life of a community. It also additionally reduces the economic opportunities that come from social contact.

Social exclusion is primarily responsible for the deprivation of fundamental rights, basic amenities and welfare opportunities for the marginalized sections of society on unreasonable and unnatural grounds. It also blocks the opportunity to exercise capacities in socially defined and recognized way. The affected persons are subjected to series of injustices and deprivations because of stereotypes from the dominant group in society. Social exclusion is the illegal, anti-constitutional and inhuman tendency which results in marginalization of the weaker sections.

Social Exclusion in India

Buddha fought vehemently against social exclusion of women and indigenous people of India. He strongly advocated the cause of inclusive development through peaceful, non-violent and democratic means. He succeeded in establishing equality in all walks of life 2500 years ago. Subsequently many social reformers like Kabir, Phuley, Dayananda Saraswathi, Raja Ram Mohan Roy, Ranade, Periyar, Narayan Guru and others questioned the caste system and social exclusion in India. But, they could not achieve the goal of inclusive development in India since caste Hindus emerged as the ruling class.

This leaves no difference between legal philosophy (the news) and moral philosophy (morality) in Hinduism. What is legal also becomes moral. There being no distinction between the legal and the moral, morality becomes a social and binding force on all. Annihilation of caste is the surest means of creating an egalitarian society devoid of social exclusion in India (Ambedkar, 1936). Ambedkar was indeed the symbol of revolt against the caste system and social exclusion. In Ambedkar’s view the doctrine of inequality is the core, the heart, of the Hindu social order.

A caste does not exist in a single number, only in plural. Castes exist as a system of endogenous groups that are interlinked with each other in an unequal measure of rights and relations in all walks of life. Castes at the top of the order enjoy more rights at the expense of those located at the bottom. Therefore, the untouchables
located at the bottom of the caste hierarchy have much fewer economic and social rights. Caste and untouchability-based exclusion and discrimination are essentially structural in nature and comprehensive and multiple in coverage, involving the denial of equal opportunities (Ambedkar, 1944).

Hindus claim that their civilization and religion are superior but failed miserably in elevating the downtrodden sections of the society. The only answer is that Hinduism is overwhelmed with the fear of pollution. It has not got the power to purify. It has not the impulse to serve and that is because by its very nature it is inhuman and unmoral. It is a misnomer to call it religion. Its philosophy is opposed to very thing for which religion stands (Ambedkar, 1987). Ambedkar rightly termed the struggle of Dalits for distributive justice as a battle not for wealth or for power. He considered the battle for basic human rights and the reclamation of human personality.

The organizational scheme of the caste system is based on the division of people into social groups which are identified as castes. The civil, cultural and economic rights of each individual caste are predetermined or ascribed by birth and made hereditary. The assignment of civil, cultural and economic rights is therefore unequal and hierarchical. The caste system has regulated the social and economic life of the people and brought about the social exclusion of the disadvantaged sections of Indian society. It is caste-based exclusion which forms the basis for various anti-discriminatory policies. In India, exclusion revolves around the societal interrelations and institutions that exclude, discriminate, isolate and deprive some groups on the basis of group identities like caste and ethnicity. The principles of equality and freedom are not the governing principles of the caste system.

The caste system is primarily responsible for the social exclusion, social retardation and economic backwardness of the Scheduled Castes and Scheduled Tribes in India. Caste is also taken into consideration at every stage of human life and almost all activities revolve round the pivot of caste (Chaurasia, 1990). In India, Ambedkar heralded Dalit movement which was linked to the freedom struggle and the class struggles of the workers and peasants. His thoughts and deeds exposed the ill-effects of caste system, social exclusion and matrix of politico-economic situations in India (Omvedt, 1994).

The new Dalit vision has emphasized the need for altering the terms of the dominant order in India (Gail, 1995). The policies for SC’s and ST’s have resulted
into the formation of the backward class elites (Sharma 1996). The anti-caste movement in India critically opposed Brahmanism which is the root cause of social exclusion of indigenous people. The champions of Hinduism have wrongly advocated that the Vedas and other mythologies should be the basis for governance in the country.

The social ostracism normally takes the form of penalties, social and economic exclusion, various forms of punishments - physical and psychological (Thorat and Deshpande, 1999). Adequate critical examination, focusing on social exclusion can 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 (Sen, 2000). The real issue is not whether the idea of “social exclusion” deserves celebratory medal as a conceptual advance, but whether people concerned with practical measurement and public policy have reason to pay attention to the issues to which the idea helps to draw attention.

Dalits and other backward sections have limited sources of income, consumption and high incidence of poverty due to social exclusion. The traditional caste based restrictions have an impact on the ownership of property and employment of occupation of the people who are at the receiving end. The reservation policy for the private sector ought to cover not only employment, but also markets, agricultural land, capital, consumer goods, education, housing, government contracts etc for the SCs, STs and OBCs in India (Thorat, 2004).

The Indian Diaspora is not a monolithic whole and is divided on caste lines and in a way replicate Indian society abroad (Kumar, 2004). The issues and concerns of Dalit women are not properly addressed by the rulers in India due to absence of political will (Rajawat, 2005). In India, women in general and Dalit women in particular are the worst victims of social exclusion even though they have contributed significantly to the development of the nation.

The translation of Dalit literature into other international languages has broken down the linguistic boundaries and integrated the likeminded persons and mobilized the progressive forces against social exclusion in India (Ganguly, 2005). Dalit movement has also contributed significantly towards the development of rebel literature which has critically opposed social exclusion, political domination and economic deprivation of the marginalized sections of society in India.

The debate on reservation in the private sector must be seen within a broader
perspective, as being a policy that would definitely not affect efficiency of private sector functioning, but still would go only a small part of the way in correcting historically entrenched and still pervasive social discrimination (Thorat et.al, 2005). The roots of discrimination go much deeper, in that social and economic disparities are deeply intertwined, although in increasingly complex ways. Certainly, the lack of asset ownership among Dalit and other deprived communities is critical in determining other forms of discrimination.

One of the unique features of the caste system, namely hierarchical or graded entitlement of rights implies that every caste, except the one at the top of caste hierarchy - the Brahmin, suffered from exclusion in terms of denial of some rights although the type of rights denied vary depending on the social location of caste in the caste hierarchy (Thorat and Mahamallick, 2006). The caste system is responsible for the social exclusion of untouchables who are at the bottom of the caste hierarchy. They have practically suffered the most from unequal assignment and entitlement of rights. They are denied the right to property, occupation and forced to work in certain un rewarding and harmful occupations.

In South India, Dalits, peasants, workers and women have organized series of protests against the social injustice, social discrimination, evils of casteism, atrocities on the downtrodden sections and other discriminatory tendencies (Kumar, 2007). The social exclusion of Dalits and other vulnerable sections of society have led to series of human rights violations across the country (Bob, 2007). The intellectuals and activists have made earnest efforts to transform centuries-old caste-based discrimination into an international human rights issue. They have formed a unified Dalit network within India and the subsequent creation of a transnational solidarity network has critically opposed social exclusion of the weaker sections.

Today, it is a positive sign that the Dalits along with other backward classes are forming political parties to gain political power. They are coming up in all aspects of life. It was indeed a historical moment for India when, in 1995 a Dalit woman for the first time became chief minister. It is also noteworthy that the previous president of our country was a Dalit. If the Dalits together with other marginalized could mobilize their forces to gain political power, sooner or later, Ambedkar’s dream of the emancipation of Dalits could become a reality (Thorat, 2007). Ambedkar wanted to educate people not for degree but to waken them so that
they may know about human rights. He launched human rights movement in India to ensure the social inclusion of disadvantaged sections of society.

An increased reliance on market forces, a dismantling of economic controls and a drastically reduced role of the state has triggered dramatic economic growth, but the growth has been captured by the powerful few and has not led to equitable development. Dalits and backwards do not enjoy the right to self determination in the most profound sense of the term. They have remained stateless in their own country because of caste system (Narula, 2008). The social and economic conditions of the weaker sections have not improved considerably in the post-independence era. The market forces are controlling all walks of human life in the age of globalization.

European Commission to the International Dalit Solidarity Network (2009) examined the issue of caste-based discrimination in South Asia. The study drew the attention of international community on the discrimination based on work and descent. The study did not cover all aspects of caste based discrimination and implications of social exclusion with reference to India.

The representational inequality captures the extent to which an attribute is shared between members of distinct groups. Sequence inequality captures the extent to which groups are ordered hierarchically. Group inequality comparison captures the extent of differences between groups. The social situations differ in the extent to which members of a group share experiences with members of other groups (representational inequality), experience the same or different relative positions (sequence inequality) and experience differences in the extent to which interpersonal inequalities are accounted for by inter-group differences (group inequality comparison). There appear to deep-seated tendencies for societies to exhibit segregation, clustering and polarization of identity groups (Reddy and Jayadev 2008).

The tribes constitute separate social domains that are in socio-economic interaction since millennia. The caste system which is usually conceptualized as immutable and monolithic, is a misnomer, which is evidenced from the empirical evidences of bi directional cultural flow between the tribes and castes in India (Mohapatra, 2011). In India, the tribes are inhumanly subjected to social exclusion even though they save the forest and preserve the precious natural resources.

Intellectuals and activists have analyzed the anti-caste activism in India on the basis of multi-site archival and ethnographic research. They have covered the aspect
of transnational Dalit activism and its translation of caste-based discrimination into an internationally recognized wrong. They have promoted the Ambedkar’s movement for Dalit rights and sought support from institutions beyond the nation-state (Mehta, 2013).

The caste based discrimination and implications of social exclusion are discussed in the international fora in order to generate international pressure on the Indian state to act in the interests of Dalits. Dalit identity is constructed through the citation of other groups and through the projection of membership in a virtual global community of comparably oppressed people.

**Caste Inclusiveness in Social Development**

The social inequality and exclusion are expanding across the globe. In India, the weaker sections are still facing negative social conditions, such as widening disparities and marginalization of certain groups and/or communities. The World Summit for Social Development (1995) affirmed that social integration was one of the key goals of social development and that the aim of social integration was to create a ‘society for all’. The summit also emphasized that the failure of social integration would lead to social exclusion, widening disparities and inequalities; and discrimination against the oppressed sections even in the age of economic liberalization.

The corporate sector has not realized the imperativeness of anti-discrimination measures like reservation to achieve social and economic equity in India. The anti-discrimination policies provides fair and non-discriminatory access to historically excluded and discriminated groups like the dalits, but simultaneously remove constraints imposed by caste discrimination on labour markets and thereby induce competitiveness and economic growth (Thorat, 2005). There is a necessity to incorporate remedies against discrimination for the private sector since the number of private companies is increasing in the age of economic liberalization. The private sector undertakings are required to provide employment opportunities to the weaker sections to empower them economically (Thorat et. al 2006).

The development of Dalits has taken place entirely with the mediation of the State: firstly through the colonial state, and thereafter through the constitutional state of independent India. This historical experience has been internalized by Dalits to such an extent that the State is conceived as an autonomous, sans-class entity, capable of delivering social justice to the resource-poor Dalits who constitute more than 23
per cent of the Indian population. The market economy has had comprehensively adverse impacts on both the short-term as well as the long-term interests of the Dalits (Teltumbde, 2007). The government and private sector have not achieved the goal of caste inclusiveness in economic development of the marginalized sections of society (Thorat and Sadana, 2009).

The root of untouchability is the caste system; the root of the caste system is religion attached to Varnashram; and the root of Varnashrma is the Brahminical religion; and the root of the Brahminical religion is authoritarianism or political power. Ambedkar wanted to change the very body of the caste system which would automatically result in a change in its mind. SC/STs are predominantly working in unorganized sector and their conditions are miserable according to the reports of various commissions appointed by the government of India (Ingole, 2011).

Despite more than six decades of planned economic development, large part of the population particularly segments like landless agricultural laborers, marginal farmers, SCs, STs, and OBCs, suffers social and financial exclusion. There is a close connection between social inclusion and financial inclusion. Benefits of growth, therefore, tend to concentrate in the hands of those already served by the formal financial system. It is well known fact that poor potential entrepreneurs, small enterprises and others are excluded from the financial sector, which leads to their marginalization and denial of opportunity for them to grow and prosper (Savagaon, 2012).

The issue of financial inclusion and empowerment of poor has not been addressed by the policy makers in India. In particular, the sociology of development and politics of development are not fully understood by the stakeholders of development. Concerted efforts are not made in India for the socio-economic inclusion of the down trodden communities.

In India Muslims have traditionally been disadvantaged groups as far as the incidence of poverty is concerned. However, in rural areas, Muslims have done better compared to Hindus and ORMs. The situation of Muslims has changed and their HCR was lower than that of the Hindus in 2009-10. The disparities between the two religious groups have more or less remained at the same level (Thorat and Dubey 2012).

In India, women are the most excluded section of the society since gender intensified many of the constraints associated with poverty and other forms of
inequality. Women tended to have less education and training, poorer access to credit, were less likely to own property of their own, were harder hit by complex business registration procedures, were more likely to be excluded from business networks and suffered more in the absence of infrastructure and utilities (Kabeer, 2012).

Discrimination based on caste affects a vast majority of people in India. The Constitution of India contains series of legal and institutional provisions to safeguard and promote the interests and status of its marginalized citizens. There is need for proactive and priority attention to those who have been disempowered due to historical discrimination and exclusion based on the existing caste system. The policy of protective discrimination has not brought about the social, economic and political uplift of the backward sections of Indian society. These sections are not adequately represented especially in education, employment, economy and political sectors in order to overcome social exclusion based exploitative tendencies.

The Sustainable Development Solutions Network has come out with a Post-2015 Development Agenda and emphasized social inclusion as a fundamental right of the indigenous people. The forum has called upon the states, civil society, international organizations and the private sector to develop a collaborative (not antagonistic) approach in seeking active solutions to social exclusion (Castellino, 2013). Social exclusion is primarily responsible for the low development outcomes for SCs as compared to other social groups even having comprehensive constitutional safeguards (Mamgain, 2014).

Caste discrimination took place which gave rise to power relationships between upper castes and marginalized groups. The role of state in the improvement of socio-economic conditions of marginalized and minorities is not encouraging. The growth percolation can’t be ensured without deliberate institutional efforts so as to empower the deprived sections of society (Sridevi, 2014). Indian society is characterized by multiple form of exclusion associated with social identities such as caste, class, gender etc. in various spheres of our society, polity and economy. The gains of social, economic and political development have not been shared equality by these excluded groups. The excluded groups are now seeking solution to their group-specific problems (Mahakul, 2014).

There are huge exclusion and inclusion errors in identifying the poor. Thus the people most deserving of government help are deprived of such assistance. On the other hand, almost 60 per cent of the BPL or Antyodaya cards had been given to
households belonging to the non-poor category (Saxena, 2015). In India, a majority of the poor and needy belong to the Dalit, backward and minority communities which are subjected to social exclusion. The elected representatives and officials have deliberately neglected the real poor but cultivated the unhealthy practice of including those who should not be included.

The stakeholders of distributive justice and inclusive development should understand the need for the generation of appropriate legal and institutional frameworks for the accomplishment of the task of social inclusion. International conferences and development studies have pointed out that promoting social integration and inclusion would create a society that is safer, more stable and more just. Social inclusion is an essential condition for sustainable economic growth and development. The policies and strategies need to be based on political will, social commitment, scientific monitoring and participatory development in a pluralistic society like India.

The stakeholders of development such as governments, NGOs, and multinational and bilateral institutions are required to play a crucial role in the eradication of social exclusion and caste based discrimination. Special measures are required to ensure inclusive development in a caste ridden country like India. The researchers are required to develop indicators of social exclusion affecting access to discriminated groups. The scholars and specialists should also develop scientific methods for the prevention of social exclusion by creating the situation of non-discrimination.

1.5 Caste Inclusiveness in Economic Development in India

Socio-Economic Exclusion of Weaker Sections

Scholars have noted that the dynamics of class and caste/community have to be examined in their concrete interrelationship with the provincial regime and the reconfiguration of social forces associated with it. In India, forward caste people are entitled to ownership of land by virtue of their social status. The untouchables and other backward sections of the society do not enjoy the benefit of land ownership because of their social disadvantage. They are forced to remain as small scale cultivators and landless laborers. The evils of fragmentation are very great and must be met by a comprehensive scheme of consolidation. Consolidation and its conservation are so intimately connected that the one cannot be thought of without the
other. Industrialization must precede consolidation. It should never be forgotten that unless we have constructed an effective barrier against the future sub-division and fragmentation of a consolidated holding it is idle to lay out plans for consolidation (Ambedkar, 1918). Ambedkar suggested that nationalization and industrialization of agriculture would solve most of the economic problems of farmers, artisans and workers in the unorganized sector.

The challenge to economic theory concerns the relation between marginalism and social custom. As long as most persons have positive utility for obeying social customs, and 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. In a segregationist society, such persons discriminate in a caste society they follow the caste code. While not denying the possible returns to the arbitrageur and social deviant, the models of statistical discrimination and caste explain why economic rewards may favour those who follow prevailing social custom and in so doing, they give economic reasons why such social customs may endure (Akerlof, 1976).

Caste functions as customary law coupled with a socially dominant belief in its truth. Caste decided who owns land, who supplies labour, who marries whom, the occupation one has, who eats with who, who speaks, who gets an education, etc. It is an explicitly discriminatory system of laws which is against both the modern notions of liberty and equality (Pathy, 1982). The caste formation is an explicit system of discrimination in the service of the domination of economic resources, social power and cultural authority.

The Scheduled Tribes are subjected to various atrocities, indignities, humiliations and harassments. They are also denied a number of civil rights. This will call for efforts not only on the part of the State and its myriad agencies but collective efforts on the part of the large democratic sections of the society. Apart from the laws and state action, the society itself has to accept, imbibe and internalize the values of equality, non-discrimination, human dignity, justice and democratic practices (Sankaran, 2000). The Scheduled Tribes are the most marginalized sections of Indian society. Despite various measures to improve the socio-economic conditions of the Scheduled Tribes, they remain vulnerable.

In India, exclusion revolves around the societal interrelations and institutions that exclude, discriminate, isolate and deprive some groups on the basis of their
identity like caste and ethnicity (Thorat and Louis, 2003). Historically, the caste system has regulated the social and economic life of the people in India. The Sachar Committee (2006) examined the social, economic and educational status of Muslims in India and noted that Muslims lagged behind in terms of most of the human development indicators even though they constituted about 13.4 percent of the country’s population. Inequalities due to differences in circumstances often reflect social exclusion arising from weaknesses of the existing systems of property and civil rights and should be addressed through public policy interventions (Ali and Zuang, 2007).

Representational Inequality captures the extent to which an attribute is shared between members of distinct groups. Sequence Inequality captures the extent to which groups are ordered hierarchically. Group Inequality Comparison captures the extent of differences between groups. 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. There appear to deep-seated tendencies for societies to exhibit segregation, clustering and polarization of identity groups (Reddy and Jayadev, 2008).

Economic inequality refers to the skewed distribution of economic resources among the different economic classes and social groups in a country. In India, neither economic classes nor social groups have been given much importance in the distribution of economic resources. The economic resources are distributed based on a graded caste system in the Indian social order. Equal accessibility to economic resources is essential to lead a dignified life in a society (Shanmugam, 2011).

Social exclusion of certain groups on the basis of race, creed, color and caste has been practiced in most societies. There is still a large degree of disadvantage faced by certain social groups in employment and wages. A large part of it is accounted for by differences in endowment among different social groups but a significant part is due to discrimination. Capacity enhancement and affirmative actions are necessary to bring about equality of opportunity in the labour market-based social exclusion (Papola, 2012). It is high time the issues of marginalization are addressed by the stakeholders of national development in India in order to prevent the demolition of the democratic structure in India by the oppressed sections of society (Saksena, 2014).
In India, there are about 85% of marginalized sections of society. These sections have no control over their lives and environment due to absence of economic resources and political power. They are excluded from the mainstream of national life by the dominant powers. They have failed to create an enabling environment for the marginalized sections to live a productive, healthy and creative life. It is very important to address the issue of marginalization since it deprives a large majority of people across the country from participating in the development.

**Caste Inclusiveness in Economic Development**

Economic development includes Physical development and Human development in the economy. Physical development refers to expanding economic activities of Agriculture, Industry, and Service sectors. Human development includes increasing the quality of human resources in the field of health, education, housing, sanitation etc. Caste inclusiveness in economic development refers to inclusion of various social groups in the physical and human development of the country. The growth strategy which intents to provide equitable opportunity for economic participants and extends the benefits of growth to every sections of the society is known as inclusive growth.

Land distribution in India closely follows social hierarchy while the large landowners invariably belong to the upper castes; the cultivators belong to the middle caste and the agricultural workers largely to the Scheduled Castes and Tribes. About 80 per cent of the SCs in particular live in rural area they mainly depend on agriculture and allied activities to earn their livelihood. They are worst victims of Indian caste system, facing inhuman forms of discrimination, untouchability, atrocities, economic deprivation, and political marginalization. Thus, even today most of the Dalits remain deprived of land and other assets, and live under perpetual threat to their livelihood and to their life itself (Gail, 1982).

The amount spent for the development of these marginalized sections is inadequate when compared to the population of these communities. Adequate funds are not earmarked for the welfare and progress of SC/ST communities in the new millennium with reference to Karnataka state (Heggade, 1991). The economic organization of the caste system is based on the division of the population into a hierarchical order of social groups that determine the economics rights of members, which are determined by birth and are hereditary in the strictest sense of the term. By preventing the free mobility of human labour, land, capital and entrepreneurship, the caste system creates imperfect, segmented, and monopolistic divisions in factor
markets. Labour and capital fail to move from one occupation to another even when the wage rate and rate of return (on investment) is higher in alternative fields (Scoville, 1991). Market failures are created via economic discrimination as an inefficient allocation of labour among firms emerges, and wages recede below the marginal product for workers of discriminated groups.

In India, the backward classes have faced several problems educationally and economically. The problem was not simply of the contradiction between the principle of equality and the practice of inequality, but also of the tensions between divergent concepts of equality (Beteille, 1992). There is interdependence among Indian business practice, social organization, and religion. The caste and commerce are inextricably linked through formal and informal institutions. The practices crucial to the formation and distribution of capital are also a part of this linkage (David, 1994).

The assessment of India's failure to eliminate basic deprivations has to go beyond this limited focus, and to take note of the role played in that failure by inadequate public involvement in the provision of basic education, health care, social security, and related fields (Dreze and Sen, 1995). Scholars have examined the economic opportunity and social development in India by focusing on development indicators. The country has achieved limited success in reducing the social and economic inequities.

The process of globalization has brought about various kinds of social exclusion from livelihood, social services, welfare and security networks, political choice, popular organization and solidarity and understanding of what is happening (Wolf, 1995). Social exclusion overlaps with poverty broadly defined, but goes beyond it by explicitly embracing the relational as well as distributional aspects of poverty. The concept has universal validity although it has not gained much attention in developing countries (Bhalla and Lapeyere, 1997). Exclusion is a multidimensional process covering social, economic, cultural and political domains. Exclusion is linked to the recognition of social identities, resource allocations and power relations.

The members of both groups have claimed the right to redistribution as well as recognition with some success. In other cases they have been able to access a degree of essential material goods, but continue to be deprived of recognition. The oppressed Indians continue to suffer from social stigma and material deprivation (Gaikwad, 1999). The protective discrimination policy of the government has not brought about the social change and economic development of the weaker sections of India. The link
that the Indian state has tried to forge between group representation, redistribution, and presumably recognition has, in effect, proved tenuous.

The relationship between caste and development has been discussed widely by the scholars in India. This hierarchy coupled with traditional order of castes and rights had provision of strong social ostracism supported by social and religious norms. While the first two of them defined and laid down the framework of the caste system, the third prescribed the social mechanism of its enforcements. The social ostracism normally takes the form of penalties, social and economic exclusion, various forms of punishments - physical and psychological (Thorat and Deshpande, 1999).

There is no proper monitoring and evaluation of welfare programmes implemented by the government for the betterment of the status of Scheduled Castes/Scheduled Tribes. In spite of several constitutional safeguards, reservation benefits and welfare programmes during the last 68 years, a wide gap exists in the conditions of Scheduled Castes/Scheduled Tribes in Indian society (Chakraborty, 2000). A large number of Scheduled/Scheduled Tribes belong to below the poverty line even in the new millennium. A small proportion of them have secured employment in government sector and crossed the poverty line.

The protection against economic discrimination that the Scheduled Castes/Scheduled Tribes received in government and public sector is nearly absent in private organized or unorganized sectors. Thorat (2000) argued for the extension of protection in the form reservation in jobs or other forms in agriculture and urban industrial sector. In India, the economic position of the Scheduled Castes/Scheduled Tribes and others does provide convincing evidence on the continuing economic inequalities associated with castes.

Given the range of economic discrimination against marginalized groups like SCs, STs and OBCs the reservation policy for the private sector ought to cover not only employment, but also markets, agricultural land, capital, consumer goods, education, housing, government contracts, etc (Thorat, 2004). The reservation benefits are received by the higher echelons of the power structure that constitute a microscopic minority among the Scheduled Castes. The majority of them languishes in low-end jobs and remains below the poverty line. The ownership of agricultural land is minimal and the majority of the land holders have small and unviable holdings (Bhat, 2005).
The corporate sector needs to keep in mind that anti-discrimination measures like reservation are needed for growth as much as equity. It is necessary to emphasize that anti-discrimination policies will not only provide fair and non-discriminatory access to historically excluded and discriminated groups like the dalits, but simultaneously remove constraints imposed by caste discrimination on labour markets and thereby include competitiveness and economic growth (Thorat, 2005).

Thorat et.al (2005) strongly advocated that preferential treatment for capacity enhancement and socio-economic development of the identified disadvantaged castes should be strictly ensured in India. It is necessary to recognize the exclusionary and discriminatory character of our society and economy, a creation largely of differences arising from caste, ethnicity, religion and other group identities. But to design appropriate remedial policies, an understanding of contemporary forms of discrimination in multiple spheres and their consequences is very necessary (Thorat, 2006).

The newly-coined ‘inclusive growth’ remains a multi-dimensional concept and hence more diffused in terminological exactitude and rather difficult in measurement. No consensus has evolved yet on how to define or measure inclusive growth though the issue has generated a certain amount of policy and academic debate (Ali and Zhuang, 2007). The ‘inclusive growth’ strategy is only an extension of ‘pro-poor growth’ strategy to gloss over inequalities in the social, political, regional and other non-economic arena.

Dalits have not achieved social dignity and economic self-sufficiency in the post-independence era. They have primarily relied upon the state for their development (Teltumbde, 2007). In India, the economic inequality is absolutely related to the existing social order. The caste system in India is a system of exploitation of poor low-ranking groups by more prosperous high-ranking groups. Studies have reported that India contains both the largest number of rural poor, and the largest number of landless households on the planet on account of the caste system and economic monopoly of the dominant powers. There are a great majority of people who are small scale cultivators and landless laborers in Indian society. The land reforms act has not been properly implemented across the country due to lack of political will and social commitment.

The employment opportunities have increased in the private sector which is known for the economic exploitation of the workers. The economic liberalization has
benefitted the creamy layer and the backward sections of the society are worst hit in the name of liberalization. Thus, caste inclusiveness in economic development assumes profound significance in India. The prevalence of social exclusion and discrimination in all walks of life in India has reduced economic efficiency. This has also led to perpetuation of inequality and of poverty among discriminated groups (Thorat and Newmen, 2009). Liberalization, privatization and globalization have eroded opportunities for SC/ST and marginalized people to retain the gains already achieved. The government of India has not implemented the reservation in private sectors to open up job opportunities for the SCs/STs and other weaker sections of the society.

The SCs are discriminated in government offices, restricting their upward mobility in occupational ladder. Due to notion of untouchably, SC women are less likely to get the job of domestic help, and jobs of cooks in hotels and schools. Dalits also face discrimination in product markets in sale and purchase such as land, consumer goods, and inputs (Madheswaran and Attewell, 2010). Caste based discrimination is very high in the private sector compared to public sector as seen in wage gap between SCs and other caste groups for similar jobs and their low presence in such jobs. In such situation, SCs are less likely to get chance as they do not have such peer groups and have little scope to enter in other caste social networks.

There is something seriously crass about the continued divergence between promises of inclusiveness in growth, on the one hand, and, on the other hand, both the actual record in this regard and those aspects of policy that are either neglected or embraced in the pursuit of the country’s development (Jayaraj and Subramanian, 2012). The notion of dynamic inclusiveness is framed in terms of imagined normative allocations of the inter-temporal product of growth, as dictated by notions of equity of varying orders of demand. The conventional pieties in relation to the virtues of equity have been preserved, and the slogan of choice – in its newest incarnation – has been that of ‘inclusive growth’.

Thorat and Dubey (2012) measured the changes in poverty in India using the National Sample Survey documents pertaining to 1993-2010 and reported that some groups benefited more than the others from poverty reduction. The results imply that a broad-based pro-poor policy needs to be supplemented by group specific policy social, religious and economic groups and this must be made an integral part of the overall planning strategy.
The twin concepts of social exclusion and inclusive growth, now a standard part of the pantheon of policy makers, multilateral institutions and donor agencies, prima facie, appear to be simple and self-explanatory; however, on close scrutiny and deeper reflection, these concepts open themselves up to multiple interpretations and defy unambiguous characterization (Deshpande, 2013).

At the all India level, socio-economic inequalities in regular employment increased minutely by 0.2 percentage points (from 39.9% to 40.1%) during 1993-94 to 2009-10. However, the changes at the regional level are mixed. The regions of North, Central and East show a decrease against an increase in Western and North Eastern regions. In Southern region the socio-economic inequalities in regular employment have remained almost same (International Union for the Scientific Study of Population, 2013). Thus, In India, the goals of distributive social justice and inclusive economic development have not been realized.

The United Nations Conference on Trade and Development(2014) primarily discussed the social inclusion programmes and inclusive growth in developing countries. The conference observed that growth is a necessary – but not sufficient – condition for poverty reduction and that fostering inclusive growth and development in developing countries. India needs affirmative policy and action to facilitate caste inclusiveness in economic development. The social exclusion is not based on accepted principles and practices of fairness.

It is necessary to understand the societal inter-relations and institutions which cause exclusion of certain groups in multiple spheres – civic, cultural, political and economic. The funds allocated under Special Component Plan should be properly utilized for the purposes of providing the basic amenities, developing community infrastructural facilities, providing gainful employment opportunities and improving the economic condition of the marginalized sections of India. The state governments should prepare human development index pertaining to these sections and implement time bound action plans to achieve the goal of inclusive development in the new millennium.

1.6 Significance of the Study

In India, the caste system is deep rooted and benefitted few privileged castes and excluded a majority of under-privileged castes for historical reasons. Classes are found in India in caste idiom in India. The organizational scheme of the caste system
is based on the division of people into social groups which are identified as castes. Caste discrimination took place which gave rise to power relationships between upper castes and marginalized groups. In India, exclusion revolves around the societal interrelations and institutions that exclude, discriminate, isolate and deprive some groups on the basis of their identity like caste and ethnicity (Thorat and Louis, 2003). The caste divisions hamper progress and unity among the oppressed classes which are defined by the relations in whom the various sections of society are found. The means of production and castes are a carryover of the feudal class divisions.

The principles of equality and freedom are not the governing principles of the caste system. Given the historical divide of India across caste and religious lines it is impossible to interpret anything about the inclusiveness of Indian growth without considering the changes in socioeconomic disparities in important dimensions of economic welfare. India has experienced unprecedented economic growth since the advent of economic reforms in the early-1990s. However, there are serious concerns about the inclusiveness of Indian growth process. These concerns are arising mainly due to the persistence of substantial socioeconomic inequalities in various economic as well as noneconomic outcomes including income, health and education in India.

The region, caste and gender based disparities in various welfare indicators are also very high in India. Different regions of India are at different levels of economic and demographic development with most of the Eastern and Central states of India economically and demographically lagging behind the other states (Bhat and Zavier, 1999). Similarly, different caste in India are also at different levels of socio-economic development in the country. Dalits and other backward sections have limited sources of income, consumption and high incidence of poverty due to social exclusion. The prevalence of social exclusion and discrimination in all walks of life in India has reduced economic efficiency. This has also led to perpetuation of inequality and of poverty among discriminated groups (Thorat and Newmen, 2009).

In India, there are about 85% of marginalized sections of society. These sections have no control over their lives and environment due to absence of economic resources and political power. The social and economic conditions of the weaker sections have not improved considerably in the post-independence era. Intellectuals and activists have analyzed the anti-caste activism in India on the basis of multi-site archival and ethnographic research. Scholars have examined the inclusiveness of
Indian growth process and noted that poverty gaps across states, professional groups and social groups.

Studies have also focused on the disparities in indicators like income or employment between different socioeconomic groups. The review of literature clearly indicates that the issue of financial inclusion and empowerment of poor has not been addressed by the policy makers in India. In particular, the sociology of development and politics of development are not fully understood by the stakeholders of development. Hence, the present empirical analysis of caste inclusiveness in economic development with reference to Mysuru district assumes profound academic significance.

In any country there will be various social groups. In India there are various social groups based on prevailing caste system. Unless and until all the caste groups are put on equal plane in terms of economic development, India can’t become a developed nation. Hence the study on An Empirical Analysis of Caste Inclusiveness in Economic Development is a significant one.

1.7 Statement of the Problem

India has achieved considerable progress in all walks of life after independence. The vision of inclusiveness must go beyond the traditional objective of poverty alleviation to encompass equality of opportunity and caste inclusiveness in economic development in a pluralistic society like India. The state is responsible for taking affirmative action for SCs, STs, OBCs, minorities and women on the basis of constitutional provisions and principle of social justice. This must be accompanied by an improvement in the opportunities for economic and social advancement.

In particular, individuals belonging to disadvantaged groups should be provided special opportunities to develop their skills, entrepreneurship and leadership in order to participate actively in the process of development. Empirical studies have revealed that India continue to lag behind several other developing countries in terms of human development indicators and sustainable development operations. The present empirical analysis of caste inclusiveness in economic development was undertaken on the basis of following considerations.

- The caste system is deep rooted and created several hurdles to the inclusive development of SCs, STs and OBCs in India.
• The social exclusion revolves around the societal interrelations and institutions that exclude the disadvantaged sections of society.
• The caste divisions hamper progress and unity among the oppressed classes.
• India has achieved remarkable economic development but there are serious concerns about the inclusiveness of Indian growth process.
• The social and economic disparities continue to exist despite constitutional safeguards and provisions.
• Different caste in India are also at different levels of socio-economic development in the country.
• The caste based exploitation has led to perpetuation of inequality and of poverty among discriminated groups.
• Karnataka state has achieved the distinction of model state in economic development but the poverty gaps across social groups continue to exists.
• It is necessary to explore new possibilities of caste inclusiveness in economic development in Karnataka on the basis of adequate scientific research.

1.8 Objectives of the Study

The broad objective is to study the caste Inclusiveness in Karnataka State: A study of Mysore district, the specific objectives of the present study are:

1. To study the policy programmes for the development of SCs, STs and OBCs in Karnataka state.
2. To assess the status of civic amenities of SCs, STs and OBCs in Karnataka state from inclusive development point of view.
3. To analyze the access to infrastructural facilities by SCs, STs and OBCs in Karnataka state from inclusive development point of view.
4. To analyze the caste inclusiveness of SCs, STs and OBCs in educational development of Karnataka state.
5. To examine the caste inclusiveness of SCs, STs and OBCs in social development of Karnataka state.
6. To evaluate caste inclusiveness of SCs, STs and OBCs in economic development of Karnataka state.
1.9 Hypotheses of the Study

The objectives of the present study and the analysis of the findings of the studies reviewed in the earlier chapter have led to generating the following hypotheses of the study.

1. Economic development in Karnataka has ensured caste inclusiveness (SCs, STs and OBCs) in providing basic needs.

2. Development of community infrastructure has helped in caste inclusiveness (SCs, STs and OBCs) in the economic development of Karnataka.

3. Educational services have proved caste inclusiveness in the economic development of SCs, STs and OBCs.

4. Socially beneficial services for caste inclusiveness are witnessed in the economic development of SCs, STs and OBCs.

5. Economically beneficial services for caste inclusiveness have helped in the economic development of SCs, STs and OBCs.

1.10 Presentation of the Study

The thesis is organized under six chapters. The first chapter namely introduction presents the foundations of development, constitutional provisions for inclusive development of SCs, STs and OBCs in India, caste inclusiveness in social development in India, caste inclusiveness in economic development in India, social significance of the study, statement of the problem, and objectives of the study.

The second chapter namely review of literature contains an overview of previous studies relating to the topic 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.

The third chapter namely research methodology contains the salient features of the study such as hypotheses of the study, variables of the study, study areas, study sample, research design, statistical analysis, limitations of the study and definitions of the terms used in the study.

The fourth chapter namely a study of caste inclusiveness in economic development in Karnataka state contains the profile of Karnataka State, commissions for the inclusive development of SCs, STs and OBCs in Karnataka, socio-economic conditions of SCs, STs and OBCs in Karnataka, central government policies and
programmes for SCs, STs and OBCs, Karnataka state government policies and programmes for SCs, STs and OBCs and implementation of development programmes for SCs, STs and OBCs in Karnataka State.

The fifth chapter namely a study of caste inclusiveness in economic development in Mysuru district contains the brief history of Mysuru district, demographic profile of Mysuru district, economic development scenario of Mysuru district, status of SCs, STs and OBCs in Mysuru district and implementation of development programmes for SCs, STs and OBCs.

The sixth chapter namely empirical analysis of caste inclusiveness in economic development delineates the demographic features of the respondents, analysis of caste and basic needs, analysis of caste and community infrastructure, analysis of caste and educational development, analysis of caste and social development and analysis of caste and economic development.

The seventh chapter namely conclusion enumerates the findings of the study, testing of hypotheses, implications of the study and suggestions for future research. The last part of the thesis consists of bibliographical references and questionnaire.

1.11 Summary

The present empirical study was carried out in Karnataka state to understand caste inclusiveness in economic development. Development is a multi-dimensional and multi-directional revolution which improves the standard of living of the people. The founders of independent India had dreamt of achieving social and economic democracy in the post-independence era. The Constitution came into effect from the 26th January, 1950. The Indian Constitution contains several provisions for the development of SCs, STs, OBCs and minorities who constitute the community of marginalized sections of India. The scholars and advocates have strongly advocated the need for protective discrimination as well as affirmative action. There is more number of people who are below the poverty line in the rural India. The India of the privileged league (IPL) is shining but the India of the below the poverty line (BPL) is sinking because of the apathy of the ruling class and market forces towards the marginalized sections of India. Most of the constitutional safeguards and provisions are not promptly implemented through affirmative policies and actions in the post-independence era.
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