Agitation is only for those who have completed their studies. While studying, the only occupation of students must be to increase their knowledge.

All education in a country has got to be demonstrably in promotion of the progress of the country in which it is given

M.K. Gandhi
CHAPTER - I

INTRODUCTION
INTRODUCTION

Social Stratification is an ubiquitous social system in human societies, be it simple or complex. Stratification is fairly permanent ranking of positions in a society in terms of unequal power, prestige or privileges. It refers to the patterned or structured social inequalities among the whole categories people not just among individuals. The Caste system is the unique dimension, on which the Indian society is stratified into higher and lower castes with differential access to resources of society. There are Upper classes/ castes: and backward classes/ castes. All cases belonging to the upper class category exercise control over different sources of power (viz. ritual, political and economic power). Caste is a rigid class distinction based on birth and wealth.

Social stratification in a traditional society like India is based on caste, ethnic and racial groups. Priority is given to the group, rather than to the individual. Insecurity in life makes the individual acknowledge his tie to his family, caste, village and others in that (descending) order. A man classifies his fellow men in terms of his closeness to, or distance from, his family, caste, etc. Social interactions and political relationship too are dominated by the same considerations. This system seemed to have originated with the advent of the Aryans on the Indian soil. It has been in existence for thousands of years and certainly will not vanish in the near future.
Caste

In India, caste is the most important basis of social categorization. Though caste is believed to have originated in a division of people on the basis of their natural inclinations and occupations, it has turned out in course of time to be hereditary. It has created social groups based on kinship and ethnicity. The hereditary occupations have created vested interests in the form of socio-economic monopolies and have bred an extreme form of exploitation. The caste system is overburdened with considerations of ritualistic purity, and this in turn has engendered inflexibility, rigidity and feelings of superiority and inferiority.

There are various definitions of caste from different perspectives. How does one define caste? Although the social scientists have done much work on the Indian caste system, they have found it difficult to define it. They also differ on the meaning of caste. Some scholars hold the view that, caste is a particularly a rigid form of class and think its existence to be worldwide. Others believe it to be a system peculiar to India and its environs.

Edmund R. Leach (1960), considers caste as a cultural or a structural phenomenon. Max Weber regards it as a fundamental institution of the Hindus and of the other communities native to India. Louis Dumont (1970) looks upon caste as a part of the pan-Indian civilization.
Caste is ingrained in Hindu religion, culture and society, so much so that Dumont calls the Hindu homo hierarchicus on the basis of its four characteristics, namely, (1) hierarchy, (2) commensality, (3) restrictions on marriage, and (4) hereditary occupation. He rejects all materialistic interpretations of caste in which social relations and norms of individual behavior change with the economic structure. He explains caste as an ideological or cultural system based on conceptions of purity and pollution derived from the scriptures.

Refuting Dumont’s view, Dipankar Gupta (1981) argues that, caste does not imply any ‘hierarchy’. Castes are, according to him, ‘discrete’ groups, each with an independent ideology of its own. The notion of ‘hierarchy’ is part of the upper-caste ideology.

H.H. Risely (1969) defines caste as “a collection of families or groups of families bearing a common name, claiming a common descent from a mythical ancestor, human or divine, and professing to follow the same hereditary calling; and regarded by those who are competent to give an opinion as forming a single homogeneous community”. He finds the caste name as generally associated with a specific occupation.

J.H. Hutton (1980) questions this definition on the ground that descent from a mythical ancestor is claimed rather by the Gotra, the internal
exogenous division of the endogamous caste, than by the caste as a whole. Caste is usually defined in terms of cultural characteristics or traits. E.A.H. Blunt (1969), characterizes caste in terms of heredity, endogamy and restrictions on commensality.

On the other hand, G.S. Ghurye (1957), says that caste is strictly limited to the Hindus. He gives six outstanding features of the caste system: (1) segmental division of society; (2) hierarchy; (3) restrictions of feeling and social intercourse; (4) civil and religious disparities and privileges of different sections; (5) lack of unrestricted choice of occupation; and (6) restrictions on marriage.

The caste system is one of the oldest and the most elaborate systems of social organization. The position of an individual in the ritually determined hierarchy defines the entire course of his life. Kingsley Davis (1967) gives seven features of the system. These are: hereditary caste membership, fixed membership of caste, endogamy, commensal restrictions, caste ethnocentrism, common traditional occupation, and hierarchy.

The caste system is based on a religious philosophy, which supports a functional division of society. The word used in all the scriptures is ‘Varna’. The ‘Purushasuktha’ in the Rigveda says that after the primeval sacrifice, the Brahmin came out of the face of the Purusha or the primeval person, the
Kshatriya sprang from His arms, the Vaishya arose from His thighs, and the Sudra emerged from His feet. The first three, having had their origin in the upper part of the Purusha, the Shudra, having emerged from the lowest part of the Purusha, remained at the lowest rung of the hierarchy.

Castes are local endogamous groups; Varnas are categories of an all-India frame of division of the Hindu society. Varna means ‘Colour’ originally used to differentiate the Aryans from the non-Aryans. Later, it became popular after the coming of the Portuguese. The Portuguese word ‘Casta’ is used to denote breed, race and kind.

Five different theories have been propounded about the origin of the caste system. The first is the Hindu religious view of Manu and others; the second is the occupational explanation of Nesfield (1885); the third is the tribal and religious explanation advanced by Risley.

The British historian H.H. Risley (1969) propounds a racist theory of caste. He argued that there were basic racial and physical differences among the various castes. This theory traces the origin of the caste system to the Aryan invasion of India and links it to the process by which the invaders could subordinate the indigenous inhabitants and integrate them as peasants and slaves within a stratified society. This theory fails to explain the taboo on food and marriage. This view has been rejected by Indian intellectuals and
politicians, including B.R. Ambedkar. Social reformers like Jyothirao Phule and the leaders of the non-Brahmin movement in Tamil Nadu also reject the Aryan theory, in which social superiority has been given to the Brahmins.

Recently, Morton Klass (1980) has explained the origin of the caste system in terms of the development of an economic surplus. The caste system, according to him, turned a tribal equalitarian society into an inequality-generating society. He considers caste as a part of the social superstructure. When people started a settled life and the cultivation of rice and wheat, the use of iron provided them with an economic base. This ushered in a division of labour and provided the caste system with an ideological foundation.

M.N. Srinivas (1982), considers caste, as a cultural phenomenon. He refers to four features of caste as embodied in Varna.

In one sense, all these castes, which were considered upper in pre-British India, were mainly urban and they themselves were sources of ritual and secular power, or were close to these sources. Because of these initial advantages of higher status, they were the first to exploit the modern economic and educational opportunities that opened up during British rule, which the vast majority of the populace, who were mainly rural were deprived of these benefits. The latter remained backward in the traditional social order.
The backward classes of India of contemporary India had their origin from the numerous artisan castes that were part of the societal schema of stratification, in which these castes were only just above the so called Untouchables, whose social duty was to render services to the higher caste with Jajmani obligations in the agrarian society and with relative acceptability in view of the essential nature of their services to the four fold Varnas and the intermediary castes that emerged thereafter through the intermarriages amongst them.

The artisan castes, who were at the bottom layer of the depressed castes, who were just above the so called untouchables, were considered as backward but not as polluting because of their functional necessity etc for the agrarian society. They were allowed to reside in the vicinity of the village and their entry into the household was permitted when needed. But the scheduled castes and the backward classes were socially set apart excluded from power, education and rituals. In a nut shell they were socially excluded, though they were performing for the sake of the society with different essential services. Though they were numerically preponderant, they were excluded from the mainstream society in terms of power, economic resources, social status and honor. They were confined to lower rungs of the society devoid of dignity as human beings. The caste system signified steep inequality, ascribed social status with religious reinforcement to perpetuate
the domination of the upper castes on the caste ladder economically, politically, religiously and culturally suppressing the voices of the downtrodden.

The British regime conducted census, in which it was identified by J. H. Hutton that there were about 3,000 castes existent in the country with relative degree purity and pollution devoid of social, economic and political power and remained outside the social orbit. The effort to attain social mobility was dissuaded by the higher castes.

The term exclusion means according to Chamber's dictionary, to shut out, tend to hinder from participation of or ejection. Social exclusion connotes social denial deprivation or preclusion from participation. This social practice is as old as the hills. It is rooted in the ideology of inequality. It can be the case as well as the consciousness of inequality. It is willed and manmade inequality. Natural inequality is therefore of a different genre and kind. In other words these backward sections of society were socially, educationally and politically excluded to remain stay put to their traditional jobs.

**Caste and Social Exclusion**

Social exclusion occurs, where different factors combine to trap individuals and areas in a spiral of disadvantage. Poverty is seen as multi-dimensional, lack of income, access to good-quality health, education and
housing, and the quality of the local environment all affect people’s well-being. Social exclusion is a process, which causes individuals or groups, who are geographically resident in a society, not to participate in the normal activities of citizens in that society. (Scottish Executive)

Social exclusion is a shorthand term for what can happen, when people or areas suffer from a combination of linked problems such as unemployment, poor skills, low incomes, poor housing, high crime environments, bad health and family breakdown.

According to Walker and Walker (1997) “Social Exclusion is the dynamic process of being shut out fully or partially from any of the social, economic, political and cultural systems which determine the social integration of a person in society. Social exclusion may therefore be seen as the denial (non-realization) of the civil, political, and social rights of citizenship”.

Madanipour A. et al (1988) define Social Exclusion as a multi dimensional process in which various forms of exclusion are combined: participation in decision making and political process, access to employment and material resources and integration into common cultural process. When combined, they create acute forms of exclusion that find a spatial manifestation in particular neighborhood.
For Gordon et al (2000), Social exclusion is lack or denial of access to the kinds of Social relations, social customs and activities in which the great majority of people in British society engage. In current usage, social exclusion is often regarded as a ‘process’ rather than a ‘state’ and this helps in being constructively precise in deciding its relationship to poverty”. (Gordon et al, 2000,) Inadequate social participation, lack of social integration and lack of power.

Social exclusion is a broader concept than poverty, encompassing not only low material means but the inability to participate effectively in economic, social, political and cultural life and in some characterizations alienation and distance from mainstream society. (Duffy, 1995)

Two defining characteristics of exclusion are particularly relevant, namely, the deprivation caused through exclusion (or denial of equal opportunity) in multiples spheres –showing its multidimensionality. Second feature is that, it is embedded in the societal relations, and societal institutions - the process through which individuals or groups are wholly or partially excluded from full participation in the society in which they live (Arjan Hann 1997).

Social Exclusion” is a contested term. Not only is it used to refer to a wide range of phenomena and processes related to poverty, deprivation and
hardship, but it is also used in relation to a wide range of categories of excluded people and places of exclusion. The concept of “social exclusion” had become a core concept in the European Union and a foundational policy concept in Tony Blair’s New Labour Government in the United Kingdom. It has surfaced briefly (though not persuasively) in Australia in 1999 as an umbrella concept for a large social policy conference.

Kinds of Exclusion

In addition to these terms that designated as “categories” of excluded people, it has been found at least 15 kinds of exclusion that are named in the European social policy texts. These include: social marginalization, new poverty, democratic legal/political exclusion, nonmaterial disadvantage, exclusion from the “minimal acceptable way of life”, cultural exclusion (including race and gender), exclusion from family and the community, exclusion from the welfare state, long-term poverty, exclusion from mainstream political and economic life, poverty, state of deprivation, detachment from work relations, economic exclusion, and exclusion from the labour market (Peace 1999).

- Economic: The excluded are the unemployed, those deprived of access to assets such as property or credit,
- Social: The loss of an individual’s links to mainstream society,
• Political: Certain categories of the population – such as women, ethnic and religious minorities, or migrants – are deprived of part or all of their political and human rights (Bhalla and Lapeyre quoted in Bessis 1995). Amartya Sen, (2000) draws attention to various meanings and dimensions of the concept of social exclusion. Distinction is drawn between the situation, where some people are being kept out (at least left out), and where some people are being included (may even be forced to be included) - in deeply unfavorable terms, and described the two situations as “unfavorable exclusion” and “unfavorable inclusion.” The “unfavorable inclusion”, with unequal treatment may carry the same adverse effects as “unfavorable exclusion”. Sen also differentiated between “active and passive exclusion”. For the casual analysis, and policy response, Sen argued that “it is important to distinguish between “active exclusion” - fostering of exclusion through the deliberate policy interventions by the government, or by any other willful agents (to exclude some people from some opportunity), and “passive exclusion”, which works through the social process in which there are no deliberate attempts to exclude, but nevertheless, may results in exclusion from a set of circumstances.

Sen further distinguishes the “constitutive relevance” of exclusion, from that of “instrumental importance”. In the former, exclusion or
deprivation have an intrinsic importance of their own. For instance, not being able to relate to others and to take part in the life of the community can directly impoverish a person's life, in addition to the further deprivation it may generate. This is different from social exclusion of "instrumental importance", in which the exclusion in itself, is not impoverishing, but can lead to impoverishment of human life.

Further elaboration of the concepts of exclusion or discrimination has come from the mainstream economics in the context of race and gender. The mainstream economic literature throws more light on discrimination that works through markets, and developed the concept of market discrimination, with some analytical clarity. In the market discrimination framework, exclusion may operate through restrictions on the entry in market, and or through "selective inclusion", but with an unequal treatment in market and non-market transactions (This is close to the Sen's concept of unfavorable inclusion).

In the light of the above, the caste and untouchability-based exclusion and discrimination can be categorized in the economic, civil, cultural, and political spheres as follows: (1) The exclusion and the denial of equal opportunity in economic spheres, would necessarily operate through markets and non-market transactions and exchange. Firstly, exclusion can be
practiced through the denial in labour market in hiring for jobs; in capital market through the denial of access to capital; in agriculture land market through the denial in sale and purchase or leasing of land; in input market through the denial in sale and purchase of factor inputs; and in consumer market through the denial in sale and purchase of commodities and consumer goods;

Secondly, discrimination can occur through what Amartya Sen, would describe as “unfavorable inclusion”, namely through differential treatment in terms and condition of contract, one of them would reflect indiscrimination in the prices charged and received by discriminated groups. This can be inclusive of the price of factor inputs, and consumer goods, price of factors of productions such as wages for labour, price of land or rent on land, interest on capital, rent on residential houses, charges or fees on services such as water, and electricity. Discriminated groups can get lower prices for the goods that they sell, and could pay higher prices for the goods that they buy, as compared with the market price or the price paid by other groups;

Thirdly, exclusion and discrimination can occur in terms of access to social needs supplied by the government or public institutions, or by private institutions in education, housing, and health, including common property resources like water bodies, grazing land, and other land of common use; and
Fourthly, groups (particularly the untouchables) and disadvantaged sections may face exclusion and discrimination from participation in certain categories of jobs (the sweeper being excluded from inside household jobs), because of the notion of purity and pollution of occupations, and engagements in so-called unclean occupations.

1) In the civil and cultural spheres, the untouchables may face discrimination and exclusion

2) In the use of public services like public roads, temples, water bodies, and institutions delivering services like education, health and other public services.

3) In the political spheres, the untouchables can face discrimination in use of political rights, and in participation in decision-making process.

4) Due to the physical (or residential) segregation, and social exclusion on account of the notion of untouchability (or touch-me-not-sum), they can suffer from a general societal exclusion.

5) Since there is societal mechanism to regulate and enforce the customary norms and rules of the caste system, the untouchables generally can face opposition in the form of social and economic boycott, violence, and act as a general deterrent to their right to development.
The concepts of Exclusion and Inclusion

The concept of social exclusion currently lies at the heart of vibrant debates on a range of issues notably whether it provides a definitive alternative paradigm to ‘poverty’, and whether as a concept developed historically in the context of industrialized countries, it can have anything to offer, the vastly different socio-economic circumstances of developing countries (Popkewitz & Lindblad 2000, Slee 2000, Kabeer 2000, de Haan 2000, Betts 2001, Preece 1999).

A review of the various definitions of exclusion (Sparkes; 1999, De Haan, 2000; Gillborn and Mirza, 2000, Sen, 2000) suggests the following key features:

- Social exclusion is a process, linked to, but differentiated from poverty, and is a concept that explains the experiences of groups of people.
- Social exclusion is a holistic concept which includes deprivation in the economic, social, and political sphere.
- Exclusion is a process through which individuals or groups are wholly or partially excluded from full participation in the society in which they live.
Exclusion is a societal process – society at large is responsible for generating processes, systems and institutions premised on equal opportunity, which it views as a counterpoise to exclusion.

Irrespective of definitions that attempt to explain social exclusion, it should be borne in mind that it is "...a theoretical concept, a lens through which people look at reality, and not reality itself. Social exclusion remains a concept and the discourse emphasizes that it is a way of looking at society" (De Haan, Betts, 2001).

Social Exclusion, is the denial of equal opportunities imposed by certain groups of society up on others which leads to inability of an individual to participate in the basic political, economic and social functioning of the society.

It recognizes the diverse ways in which social exclusion can cause deprivation and poverty. Consequences of exclusion thus, depend crucially on the functioning of social institutions, and the degree to which they are exclusionary and discriminatory in their consequences. Social exclusion has sizable impact on an individual’s access to equal opportunity is social interactions occurs between groups in power/subordinate relationship The groups focus thus recognized the importance of social relations in the analysis of poverty and inequality. (Mayra Buvinic 2005)
Sukhadeo Thorat (2007) argues that Exclusion on the basis of race, religion, and ethnicity exists in many nations under diverse social, economic, and political systems. Such exclusion is a problem in several countries in Asia. Asian countries—such as China, India, Japan, Malaysia, Nepal, and Pakistan—have developed equal opportunity policies to overcome economic discrimination, the nature of both market and nonmarket discrimination is still not well-understood, and neither are its direct and indirect effects on poverty. The limited number of studies on exclusion in Asia has affected the development of appropriate policies to overcome discrimination and its impact on poverty. This brief presents the argument that, market- and nonmarket-related forms of discrimination directly affect poverty but also exacerbate it indirectly by reducing growth. The brief highlights the need for socially inclusive policies; offers an analysis of the consequences of discrimination through the historical example of scheduled castes in India; and it indicates potential policy options to redress exclusion and its effects impoverish the lives of excluded individuals.

Economic theory also implies that, such discrimination can hamper economic growth by reducing efficiency. Labor market discrimination causes less than optimal allocation of labor among firms and sectors (given that those who are discriminated against receive a lower wage than their marginal product), and it reduces the effort expended by workers, who perceive
themselves to be discriminated against. Discrimination also results in inefficiency by reducing the magnitude of investments in human capital by discriminated groups and by reducing the return to any human capital investments made. Discrimination is thus a concern not only for equity but also for economic growth, and in this way it affects poverty both directly by adversely affecting the income distribution and indirectly by affecting economic growth. Moreover, discrimination can also lead to intergroup conflict by exacerbating existing inequality and contributing to its perpetuation from one generation to the next.

Hilary Silver (2007) feels that Social exclusion is a rupturing of the social bond. It is a process of declining participation, access, and solidarity. At the societal level, it reflects inadequate social cohesion or integration. At the individual level, it refers to the incapacity to participate in normatively expected social activities and to build meaningful social relations. The idea of social exclusion originated in France. It has many affinities with French Republican thought, especially the concepts of solidarity and the social bond. Its sociological pedigree, however, the concept is also adumbrated in Georg Simmel's ‘The Stranger’, Norbert Elias’s ‘The Established and the Outsiders’ Stigma, and Howard Becker’s ‘Outsiders’. Social exclusion may also be conceived in terms of Max Weber’s concepts of ‘status groups’ and ‘social
closure'. Despite the concept’s novelty and ambiguity, definitions of social exclusion abound. They vary by national context and sociological paradigm.

Some scholars refer to an inability to exercise the social rights of citizenship, including the right to a decent standard of living. These approaches see social exclusion as synonymous with poverty and deprivation, and thus as an aspect of social stratification. Other approaches, especially in Britain, emphasize the importance of individual choice, for a person cannot be excluded if inclusion is accessible, but undesired. These perspectives emphasize exclusion from opportunities and thus conceive of the concept as one similar to discrimination. However, the original meaning of social exclusion stresses social distance, marginalization, and inadequate integration.

This overview of the development of the concept of the “exclusion” in general, and that of caste Untouchability based exclusion and discrimination in particular, brings out various dimensions of the concept in terms of its nature, forms, and consequences. The caste and untouchability based exclusion and discrimination, essentially is “structural in nature”, and comprehensive and multiple in coverage, and involve denial of equal opportunities, particularly to the excluded groups like former untouchables and disadvantaged section like that of the backward classes.
‘Social inclusion’ is often used as the antithesis of ‘social exclusion’. ‘Social cohesion’ is a more recent term, but one which is increasingly being used across government as a theme joining up different aspects of its work. It has been considered as to how promoting social inclusion might further certain charitable purposes. We started by looking at what the key elements of social inclusion are. These appear to be:

a) tackling social exclusion by helping those who suffer from the results of inequality and disadvantage as a result of the circumstances an individual is born into or as a result of his/her own particular circumstances; and

b) promoting equality of opportunities.

‘Socially excluded’ is too wide a description of a beneficial class to be exclusively charitable. It clearly includes groups of people whom it would be charitable to assist (e.g. people in poverty, people who are unemployed or have a mental illness) and, if asked, most people would conclude many of the general definitions used included people who are at least in one form of charitable need. One way of describing this might be in terms of those who are individually, or are from communities which, are socially and economically deprived.
A key starting point of effecting inclusion is to address the nature, form and content of the policies designed to overcome exclusion. In this regard, the following suggestions are offered:

A rights based policy approach: A rights based policy approach is critical to ensure that policies of inclusion are conceived of as rights rather than ‘incentives’. Such an approach sees the marginalized, not as backward people, suffering an exclusionary deficit but as bearers of rights, whose dignity should be reaffirmed and whose needs should become the drivers of policy.

- Feasible, flexible enabling policy: Policies must reflect the context to which they pertain. While they may draw on global models of success, they should reflect the conditions to which they apply. Feasible policies are those which enable actors to use the framework to effect transformation.

- Holistic, integrated policy: Inclusion policies must be integrated with broader educational policy; if inclusive educational policy is located outside of the broader framework, it will constantly face problems of lack of articulation with other educational initiatives. Inclusive education policy needs to take account of the often contradictory nature of exclusion and the various ways in which exclusion is manifest at all levels of society.
• Involving the excluded in developing policy: This should be promoted actively. A participatory process involving all social groups and in particular, policy beneficiaries, is crucial.

• Political will and pressure: Policy mandates need to be coupled with strong political will and enhanced social awareness to ensure effective implementation and desirable outcomes. Thus communities need to be active in arguing for and being party to how inclusion policies unfold at all levels of the system. In particular, attention needs to be paid to strengthening the capacity of communities to hold schools accountable.

Whatever the intentions of policy, the key driver is the capacity of the state and its institutions to ensure that policies are successfully implemented and that schools and communities are supported in this process. Thus implementing inclusive policy is the responsibility of all levels of education.

There is also the need to oversee the policy implementation process. Enhanced monitoring of inclusionary efforts and of mechanisms of exclusion needs to be put in place. Moreover, it is important that such monitoring develops an expanded notion of inclusion beyond formal access to school, such as the achievement of learners from marginalized and disadvantaged
communities and the disaggregating of expenditure in terms of beneficiary analysis.

Inclusion thus requires a commitment on the part of governments at all levels of the system to have in place robust and appropriate forms of monitoring so that policy remediation can occur.

Effective monitoring also requires that an appropriate system of incentives is in place at the institutional level, to encourage schools to monitor the progress of those at risk of exclusion. Changing practices in South Africa and India at the school level to promote inclusion at the school level have brought forth the following issues including:

Enhancing access

The education system needs to address education exclusion by ensuring that all students eligible for education, especially those from deprived backgrounds, are meaningfully included in education programmes. In addition, students need to be aware of the incentives to include themselves in the education system, such as those which reduce the cost of education, for example scholarships, conditional and unconditional cash grants. However, it is imperative that these are integrated as part of holistic policy efforts.
Developing inclusive School policy

There is a need to ensure that an inclusive discourse permeates all levels of the school environment including governance and teaching and learning. There is also a need for awareness at the school level of the particular forms of differentiation associated with caste and race that give rise to discrimination against marginalized groups. Policies must consider how to include ‘previously excluded’ students in the system, as a whole and in specific institutions that would previously have fostered exclusionary practices.

• **Creating inclusive governance structures and processes:** Effective school governance that is participatory and reflective of all the interests of the school community is one of the most effective ways to facilitate inclusion. Governance requires attention to how grievances and complaints are dealt with and the removal of barriers to making complaints. It also encompasses governing structures that include stakeholders, and the management of schools by head teachers and other members of the school management team. Leadership and management are key to the effective operation of the school in implementing its inclusion strategies.

• **Promoting inclusive teaching and learning:** Inclusive teaching and learning requires a curriculum approach which upholds principles on which the philosophies of inclusive education are based, such as rights
and respect for diversity. For example, teaching materials should be inclusive and should not marginalize and discriminate in any way against specific racial, caste or other groups. Pedagogy must shift from a deficit model of the marginalized, as in the notion of standards in South Africa and educability in India. An inclusive language approach should also be adopted, which elevates languages other than English in schools. Teachers are crucial to ensuring inclusion of marginalized learners at the classroom level, so policy needs to address the human resource development of all staff, especially teaching staff. Most importantly, these staff should demonstrate their commitment to a culture of inclusivity by ensuring that all students feel included in the classroom.

The value of the concept is that it captures an important dimension of the experience of certain groups, who are excluded from social and other institutional processes that determine social recognition and acceptance, equal distribution of opportunities and resources, and fair treatment.

Second, it allows attention to be paid to the processes of exclusion of groups in ways which could help develop policy that is informed by and aims to redress these dynamics. It is an opportunity to explore precisely this textured terrain through a different frame. Most importantly, such an
approach requires a focus on the experiences of those excluded as an entry point into understanding the underlying dynamics that result in negative outcomes for particular groups of individuals. Social exclusion is now widely applied in the context of developing countries where social inequities in the process of development (for example, see DFID, 2006), and now globalization, raise fundamental questions about structural inequalities in the distribution of critical resources and entitlements, and the role of development policy in addressing these.

However, alongside the increasing policy use of the terminologies of 'inclusion' and exclusion', there are concerns about analytical rigor and value and questions about the utility of the notion of social exclusion in contexts where structural inequality may be the dominant social pattern (Kabeer and Cook, 2000).

**Paradigms of Social Exclusion**

An useful classificatory schema for mapping the diverse paradigms that have given rise to more concerted thinking about social exclusion in development is developed by Silver (cited in De Haan, 2000). In this schema three paradigms of social exclusion are presented they are:
1. The Solidarity Paradigm

This paradigm is dominant in France and is influenced by the work of Rousseau who argued that “exclusion is the rupture of a social bond between the individual and society that is cultural and moral ... the poor, unemployed and ethnic minorities are defined as outsiders” (De Haan, 2000:6). Exclusion, according to Rousseau, produced “outsiders”, and divided society. Inclusionary measures emanating from this analysis have in mind the objective of re-establishing social solidarity based on a common humanity.

2. The Specialisation Paradigm

Based on the work of Hobbes and dominant in the United States, this approach proposes that individuals have specialist skills to contribute in society and that their identity as citizens arises from their unfettered ability to contribute to the good of society. This approach assumes that: Individuals are able to move across boundaries of social differentiation and economic division of labour. Liberal models of citizenship emphasize the contractual exchange of rights and obligations ... exclusion reflects discrimination, the drawing of group distinctions that denies individuals full access to or participation in exchange or interaction. Causes of exclusion are often seen in uninformed rights and market failures (De Haan, 2000:6).
3. The Monopoly Paradigm

This approach is influenced by Weber's work which argues that "the social order is coercive, imposed through hierarchical power relations. Exclusion is defined as a consequence of the formation of group monopolies, which restrict access of outsiders through social closure" (De Haan: 2000: 6).

Theorists of race, caste and gender also point out that what social exclusion fails to offer is an advanced account of how race, caste and gender reflect differences between and within groups. This point is critical for both the Indian and the South African contexts where both race and caste have been used in homogenizing kinds of ways, denying the deep differences of class, religion and of location, which characterize the divides that exist within these societies. It is these differences which the concept of social exclusion elides through creating a homogenized category called the excluded, so that, for example, 'scheduled castes' targeted for inclusion may have deep seated gender differences, or intra-group differences may be ignored. This problem of homogenization derives from a notion of social exclusion which projects a form of social quality as an end-state.

The inequality that existed between the higher castes and the backward classes continued for generations and the caste occupations...
continued to be practiced for generations. There was virtual social exclusion
of these castes from the resources of society.

The introduction of secular education by the British saw the Sudras, Dalits taking to education at the behest of the British rulers, who for their own reasons, encouraged the downtrodden to take up education, so as to weaken the freedom movement which was taking roots. The Christian missionaries established schools, colleges, teacher training institutes, hospitals as part of their missionary activity, which in a way helped the downtrodden sections to seek opportunities for their social mobility. There were some backward classes who tried to make use of education to attain social mobility.

The first attempt to bring forth social inclusion of the downtrodden sections of the Indian society was during the British regime who introduced secular education to consolidate their hold on the colonies with an administrative bureaucracy. The British rule introduced egalitarian principle, which was manifest in law and politics. There were services of administration reforms, which gave the backward classes and minority groups increased political power, and economic benefits and educational opportunities, several new avenues for claiming higher status opened up and there was greater scope for pursuing new aspirations. English education became the basis of new employment opportunities, which were free of caste considerations. The
National movement also buttressed the egalitarian ideology challenging the hierarchical nature of the caste system.

At the dawn of independence, the priority before the government was to ensure equality of all sections of society. The social inequality that existed from times immemorial in different social segments, of the Indian society, the Scheduled castes, Scheduled Tribes, and the other Backward Castes (broadly known as backward classes) represent the social groups, which suffered through the ages due to caste prejudices, economic inequality, educational backwardness and lagging behind the field of education and economic development in comparison to certain advanced or the forward castes.

To minimize the social and economic deprivations, with the inclusive social agenda of construction of an egalitarian society, as visualized by the leaders of the nation, many constitutional provisions were made to safeguard their interests of the disadvantaged sections, along with the provision of equality before the law and prohibition of discrimination of grounds of race, religion, and caste. The constitutional provisions were made for the upliftment of the weaker sections like the Scheduled Castes and Scheduled Tribes through reservations in educational Institutions and in jobs. Education was given top priority because, education allows individuals access job possibilities, that otherwise would not be open to them and in doing so it
raises their income. It was then thought that, by providing education to these sections, the social mobility of these sections could be triggered through, educational and occupational mobility and there by aid their social inclusion into the main stream society over the generations. The planning on the earlier years tried to focus on the educational development of these sections, for education has multiplier effect and can propel occupational, social mobility of these sections over a period of time to ensure an egalitarian society.

**Backward Classes**

The term backward class refers to specially, to those backward groups other than Scheduled Castes and Scheduled Tribes, They were referred to as the depressed classes during the British regime. Similarly, some include among backward class those who are far below the upper cluster, some to those who are just above SCs and STs and some refer to middle cluster of caste hierarchy as backwards. Different states of India have their own classification of backward classes in their respective states. The Census of 1951 and the Planning commission of 1951 had estimated OBC population as 20 per cent approximately. According to the Kaka Kalelkar Commission (1953), the total population of the OBCs in India was fixed as 31.8 per cent, where as the Mandal commission (1980) calculated OBC population as 52 per cent.
The state governments were asked to enumerate the backward classes in their respective states and prepare a list of backward classes for which 10 states responded and further 8 states and Union territories notified lists of OBCs for the grant of Post-Matric scholarships. It was only in 1977, when the Janata Party that came to power it appointed the Second Backward Classes Commission popularly known as the Mandal commission which submitted its report in 1980. The commission identified 3,743 backward castes and recommended 27 per cent of reservations for OBCs in Government service as well as in educational institutions both in centre and in state governments. The Janata government fell and their efforts were shelved by the congress government as their two efforts to place it in the parliament and arrive at a consensus could not yield result.

The emergence of National Front Government in 1989 tried to implement the Mandal commission recommendation in 1990 granting 27 per cent of reservations in government service, which evoked nationwide upheaval. As many as 26 writ petitions were filed in High courts and Supreme courts. It was only in 1992, the apex court upheld the decision of the Government to grant 27 per cent of reservations to Non Creamy Layer OBCs of. It was sequel to this that the National Commission for Backward Classes came into existence to examine request for inclusion into OBCs. Consequently, Pre-Matric scholarships and construction of Hostels for OBC
boys and girls took place in 1998. In 1992, National Backward Classes Finance Corporation was set up to provide loans and micro credit facilities. The planning in the successive eras earnestly tried to evolve an inclusive policy with strategies to bring all disadvantaged sections on egalitarian plane.

First it tried to bring the most disadvantaged sections of SCs and STs and women who were at the lowest ebb of social realm and then it tried to extend the inclusive net to encompass the OBC in into the inclusive strategy. The Central Educational Institutions Reservation in Admissions Act 2006 was initially stayed but later upheld by the Supreme Court in April 2008, paved way for reservations for OBCs of Non-Creamy layer in education and in Employment in Central Government Institutions.

**Backward Classes in Andhra Pradesh**

The Government of Andhra Pradesh had drawn a list of Backward Classes and allowed scholarships, reservations in professional colleges and in the government services etc for the uplift of the Backward Classes, which was struck down in the absence of a Commission. Accordingly in April 1968, a commission was appointed to determine the criteria of backwardness and also to prepare a list of backward classes. The commission submitted its report in June, 1970. Accordingly, 92 classes were officially listed as socially and educationally backward and classified them into 4 groups viz. A, B, C, & D
and recommended 30% for OBCs but the Government later fixed the quota as 29% in Educational Institutions and also in services inclusive of BCA-7%; BC-B 10%; BC-C 1%; BC-D 7%; BC-E 4% (Some Sects of Muslims).

Education of the Backward Classes was the priority of the government in the sixties, accordingly starting of schools, provision of hostels were provided to enhance enrollments and retention of students in the school system both at the primary and secondary levels. The decade of the eighties was devoted to expansion junior colleges, degree colleges to increase enrolments in the higher education. The decade of the nineties and the globalization triggered global job market for our engineering and software professionals, resulted in the proliferation of engineering colleges and engineering and computer courses, enticed the youth from higher and middle classes of all castes. Higher education, now has greater premium and irrespective of social positions, people nurture hopes for their of their wards' prosperous career. India today is a knowledge society selling its professionals to world job market. Education in India, particularly higher professional education has assumed global character by producing world class professionals for gubernatorial positions.
The present system of Higher Education in India has its roots in Mount Stuart Elphinston’s ‘minute’ of 1823, in which he pressed for establishment of schools for teaching English and the European sciences. The idea of establishing universities in India on the model of London University (i.e., a University of affiliating type) was first given in Sir Charles Wood’s dispatch of 1854, which has been described as ‘Magnacarta of English Education in India’.

The Universities in India were modeled after London University (1836). Initially the Universities in England were funded from private resources but progressively state funding became dominant as the state became the major beneficiaries of higher education. The first universities in India were set up in 1857 in Bombay, Calcutta and Madras with state funding statutes, for meeting the manpower requirements of the colonial government. Following the government’s 1913 Resolution, Universities were started at Banaras (1916) and Patna (1917), almost simultaneously; two Universities, Mysore (1916) and Osmania (1918) were started. Between 1917 and 1919 the whole organization of higher education in India was exhaustively examined by the government’s Calcutta University Commission.
From the recommendations of the Commission sprang seven new Universities in ten years, thus at the time of independence, there were about 20 Universities in the country.

After independence, there had been a phenomenal expansion of higher education in India as each year many new Universities and Colleges were established. Efforts were also made to examine the progress made in the field of education. This was carried out in the form of Kothari Commission (1966) which laid great deal of stress on the qualitative improvements in higher education and on linking it with other sectors of society and economy. New Education Policy (NEP) document has expanded on this theme of quality upgradation and character building through higher education. The NEP also emphasizes on cultural dimensions of life and pluralist nature of Indian Education as the diffusion of arts, science, philosophy and literature of Europe and the study of Indian languages. These recommendations were enlarged to include Law, Medicine, and Engineering.

Indian education system, had multi-faceted tasks to be executed, namely, meeting the challenge of qualitative and quantitative expansion; strengthening the linkage between education and the labour market and bridging the gap between work and knowledge; reducing the regional disparities; widening socio economic base of education system through the
program of protective discrimination as well as of proper incentives so as to reduce, and ultimately eliminate, the differentials between the scheduled and non-scheduled, the rural and the urban as well as the male and female population; transforming the teaching and teaching-oriented education into a learning and learner-oriented education and to emphasize the creativity of the learner rather than the assimilation of "received" truth; and developing education meaningfully in such a manner that it contributes to national integration, humanism and love for nature. The policy of social inclusion of all the socially excluded was the underlying concern of educational planning over the decades.

Towards the end of 1994, India had 218 University level institutions including 35 Deemed Universities, of these University level institutions, 151 were traditional Universities, 33 were Agricultural Universities, 15 Technical Institutions and 7 Open Universities. There are 7,520 Colleges, 46.11 lakh students (88% of all students) and little over 2,50,000 teachers (University Grants Commission, 1993, AIU, 1994). As per the latest figures there are about 546 State, Central and Deemed Universities in India. In the state of Andhra Pradesh there are 40 Universities including 3 Central Universities, 30 State Universities and 7 Deemed Universities.
POLICY STATEMENTS ON HIGHER EDUCATION

The National Policy on Education had stressed on (1) creation of autonomous University Departments, and Colleges, (2) State Council for Higher Education (SCHE), (3) Enhanced support to research, (4) Strengthening of Open Universities (O.Us) and Distance Education (D.E), (5) Consolidation of existing institutions and improvement of quality of teachers and teaching, (6) Mechanism for delinking degrees from jobs, (7) Establishment of a new pattern of rural Universities, (8) Establishment of an apex body covering Higher Education in all areas.

The Eighth Five Year Plan document indicates the following thrust areas for higher education:

(1) Integrated approach to Higher Education,
(2) Excellence in Higher Education
(3) Expansion of Education in an equitable cost effective manner and in the process making the Higher Education system financially self supporting,
(4) making Higher Education system relevant in the context of changing socio economic scenario,
(5) Promotion of value education, and
(6) Strengthening of management system in the Universities. All these policy related approaches and programmes are being pursued for strengthening and development of Higher Education.
These are challenging times for higher education in India. And the challenges are both national and global. The national challenges arise out of the need for making a success of the policy of social inclusion in the field of higher education—a policy that has been put into place recently. Since it has been, by now, well established that there is a direct relationship between education and development, pursuit of such a policy of social inclusion in the realm of higher education would in turn lead to the reduction of developmental inequities that are a part of the socio-economic reality of our society today.

The significance of higher education has been reiterated recently by the Indian Government through the declaration of higher education to be the primary focus of the XIth five year plan because of the urgent need to meet the challenges mentioned above. The sense of urgency is also apparent from the fact that the government has recently undertaken the task of establishing a college in every district, opening over a dozen federally funded universities and starting several Indian Institutes of Technology in the coming couple of years. During his address to the nation on the occasion of the Independence Day this August and so many more times since then during the last couple of months, the Prime Minister has underlined the significant role that higher education can and needs to play in our national economic development.
Since this economic development, accelerated by the expanding base of higher education would lead to the reduction of other kinds of disparities—social, regional, political—it's contribution in stabilizing our society at this juncture of volatility cannot be underestimated which in turn would help the process of development further. In short, whether India is to emerge strong and cohesive out of its present socio-political churning or it is to emerge as a global power, expansion and consolidation of higher education seems to be only panacea.

Higher education in particular, is the main instrument for development and change. They produce trained manpower required for industry, agriculture, administration, services and all other sectors. Higher education assumed prominence after modernization more so after the globalization that threw open opportunities for youngsters of the nation to seek global placements. This demand for technological courses widened the frontiers of professional education.

The idea of education as an important factor responsible for generating and accelerating development owes its origin to a series of researches conducted during the late fifties and early sixties by economists like Theodore
W. Schultz (1963), Edward Denison F. (1962), Gary Becker (1993), Jacob Mincer (1974), Mark Blaug (1962), amongst others. Much of the economic progress of advanced countries, that were among the backward and the poorest a few decades ago, they pointed out, was the outcome of the development of their human resources especially through education.

Sociologists maintained that education, particularly higher education, brings about a change in the individual, promoting greater productivity, modern attitudes, values and beliefs about work and quality of life. The policy of social inclusion was given stress in the planning and administration of higher education in the country. The states were also to strive for the educational emancipation of the disadvantaged sections for their integration into the mainstream society. Accordingly the inclusive policy was translated into implementation with the requisite constitutional enshrinement and the strategies of provision of reservation of seats for the backward classes in the educational institutions, with scholarships, welfare hostels, text books and incentive scholarships not only as welfare sops but manly as development initiatives for, the Government and the planners placed high premium on education to trigger great multiplier effect on the upward surge of these disadvantaged sections over the decades.
It is almost 4 decades since the provision of reservations and scholarships to Backward Classes in educational Institutions. There had not been studies made on the impact of these educational inputs in the educational upliftment of the Backward Sections. The real progress of these sections took speed after 1970 when there was tremendous expansion of hostels, provision of inputs for the educational upliftment of these downtrodden sections. The All India Educational Survey, that is conducted once in five years, did not document the educational progress made by the large chunk of backward classes. The surveys, only examined the case of SCs and STs vis-a-vis other communities as it is constitutionally obligatory for providing special privileges SCs & STs. Even the state governments too had not made any serious effort to document the educational progress of the backward classes, who form numerically large chunk of population in their respective states. There had been no effort made even by the individual researchers even to document progress of the various backward communities in educational achievements.

The educational progress of the disadvantaged sections like the Scheduled Castes, Scheduled Tribes and their problems in the progress of school education as reflected in the enrolment, dropout rates in India and the causes for the slow progress of these disadvantaged sections were examined by the All India Educational Survey and a host of scholars like Chauhan.

The review of the literature available on the educational development of the disadvantaged sections clearly shows that the educational development of the Scheduled castes and Scheduled Tribes at primary and secondary levels of education assumed prominence during the consecutive All India Surveys that were made periodically and the independent researchers. The educational inputs that were provided, were mainly to stem the drop out levels at school level. Only C. Rami Reddy (2007) tried to examine progress of SCs in higher education, that is in the realm of professional education viz
engineering and Medicine and M. Raganna (2011) STs in higher education particularly in Engineering education.

The only study made on the progress of the educational attainments of the Other Backward classes at the primary and upper primary level in Andhra Pradesh, is only through a survey conducted by Umamohan, Ch. (2002) for DPEP, Government of Andhra Pradesh. He has examined 12,000 respondents drawn from 65 Backward Communities, from 6,000 schools located in 160 Villages of 19 Districts of Andhra Pradesh. This is the only study made on the progress of OBCs in Primary and Upper primary level. No other study, has ever been reported in either in Andhra Pradesh or in any part of India. There are studies that were made on the one or the Backward Communities to highlight the occupational mobility like that of the studies made by M. Eswar Reddy (1970), Laksmanna, C (1971, 1973), M. N. Srinivas (1972), Ambastha, C. K. & Jaiswal W.K. (1972) P. Sivaram (1989) to name a few. But there were no studies made to highlight the educational attainments of the backward classes in higher education, particularly professional education in the state Andhra Pradesh in general and Anantapur in particular.

STATEMENT OF THE PROBLEM

The provision of inclusive policy reservations in educational institutions, hostel facility, scholarships and other educational inputs to the backward class students is almost four decades old. Crores of rupees had been spent on these welfare inputs, but there had been no impact study made on the impact of
these inclusive provisions of educational inputs to the backward sections and their impact on their educational advancement and their ultimate inclusion into the mainstream society. Whether these disadvantaged sections could utilize these inputs and scale better levels of education? Whether or not the OBCs able to demonstrate zeal to excel in and scale professional education with equality of opportunities? Whether or not the welfare inputs have resulted in igniting a qualitative transformation of these disadvantaged sections in terms of forming better attitudes, awareness levels and value orientation? And whether or not these OBCs now feel socially included? are the questions that were not examined by the researchers nor the government, which provided these educational and welfare inputs. To fill this research gap, the present study is undertaken to examine the aforesaid issues to examine the social inclusion of the backward classes through higher education into the mainstream society, in Anantapur district of Andhra Pradesh.
OBJECTIVES

The following are the specific objectives of the study:

1. To examine the enrollment of OBC students into Engineering and Medical Courses in selected Colleges in Anantapur District.
2. To draw the socio-economic profile of the Engineering and Medical Students from OBC Communities in Anantapur district.
3. To describe the educational profile of the OBC students at various levels of their academic career to know their academic consistency levels.
4. To examine the qualitative benefits accrued to these OBC students in terms of formation aspirations, attitudes, levels of awareness and value orientation.
5. To describe the degree of their Social Inclusion as they experience through their higher education.

METHODOLOGY

Anantapur district is one the four districts of backward region of Rayalaseema of Andhra Pradesh. Total Population of the backward castes in Anantapur District is around 51.34 %. There are six engineering colleges in the District including one Government JNTU college of Engineering and only one Govt. Medical college. These two premier colleges attract normally the cream of the students from all castes, who prefer to get admitted. It was decided to
select these two institutions to carry out the study to examine the social inclusion of Backward classes through higher education particularly Engineering and Medical education.

a) **UNIVERSE**

The universe for this study comprises of Backward Class students enrolled in five branches Civil Engineering (CE), Electrical and Electronics Engineering (EEE), Mechanical Engineering (ME), Electronics and Communication Engineering (ECE), and Computer Science Engineering (CSE)) with each course having I, II.III.IV year batches of OBC students (including A, B, C, D, and E category) in each year. The JNTU college of Engineering, which is a premier Engineering College, had 469 OBC Students out of which Males were 323 and Females were 146. In the Anantapur Government. Medical college, the number of OBC students enrolled were 145, out of which there were Males 88, Females were 57. The collection of data took place in the year 2008-2009. On the whole 614 OBC students enrolled in Four years B. Tech course in the Five branches and Four Year M.B.B.S course form the universe for the present study.

b) **SAMPLE**

The sample of 410 respondents chosen for this study was drawn from both Engineering and Medical Streams, through Stratified Random sampling
method. The OBC engineering students enrolled in all the four years of study in the Five Branches of Engineering courses offered at JNTU, Anantapur were divided into strata from, which students belonging to OBC A, B, C, D, E categories were selected at random and similarly, 70 OBC medical students were drawn at random from among the 145 enrolled OBC medical students, who were stratified into four years of Medical course at the Anantapur Medical college, Anantapur, were selected for detailed study. Care was taken at the time of drawing sample to ensure proportionate representation of respondents by their gender, sub-caste and year of study from both Engineering and Medical streams.

c) TOOL

The Secondary data was collected from the OBC students through a well prepared structured questionnaire, which was pretested and perfected to collect accurate information from the respondents pertaining to their socio-economic background, academic profile, their opinions, attitude, awareness levels and value-orientation. Care was taken to check and cross check information elicited from the respondents.

d) DATA BASE

The data for the present study was collected from both from primary and secondary sources. The secondary data was collected from the Colleges
records and other reports and documents available with JNTU and AMC, Anantapur and BC welfare office Anantapur and office of the Commissioner of Backward Classes. The Primary data was collected through well prepared structured questionnaire. The collected data was encoded, fed into computer, processed, tabulated, analyzed and interpreted with the help of statistical tools wherever necessary.

e) ANALYSIS

The data collected is presented in the form of column percentage tables and weighted average tables. The variables of Caste, age, enrolment were maintained throughout to find out any variation on the basis of these variables. The statistical tools like percentage, rank order, and weighted average were calculated. The data was analyzed on computer by using SPSS packages. The inferences are drawn on the basis of these tables and matrices.

f) SCHEME OF PRESENTATION

The thesis is presented in five chapters. The contents discussed in each of these Chapters are highlighted in a summary in the following lines.

CHAPTER–I : ‘INTRODUCTION’ : This chapter unfolds with an introduction for backward classes, the importance of the study, review of the existing literature and gaps in the existing Knowledge on the topic of research and justifying the need for this piece of research, spell out objectives and the methodological details.
CHAPTER-II : is titled as 'LOCALE' which presents the geographical setting of the present study, with the physical profile of Anantapur district, its populace features of the Population, literacy, educational institutions which form as the backdrop for this study.

CHAPTER-III : 'SOCIOECONOMIC PROFILE OF THE BACKWARD CLASS STUDENTS IN PROFESSIONAL COURSES'. This chapter presents the Socio-Economic profile of the OBC students enrolled in Engineering and Medical courses in Anantapur.

CHAPTER – IV : 'HIGHER EDUCATION AND SOCIAL INCLUSION OF BACKWARD CLASSES' This chapter discusses the Educational attainments of the OBCs in higher education and examines their attitudes, awareness, opinions and value orientation.

CHAPTER–V : 'SUMMARY AND CONCLUSIONS' This chapter summarizes the findings and wraps up with conclusions arrived.