



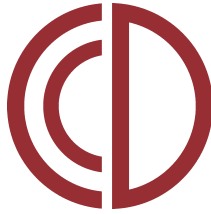
**Centre for Culture and Development, Vadodara**

**Fifth Foundation Day Lecture**

**Equity and Inclusiveness in Higher Education  
How to Address Inequalities in Context of  
New Education Policy?**

By

**Prof. Sukhadeo Thorat**



## **Vision**

CCD is an academic organization meant to harness the knowledge of social sciences to the service of Gujarat society, specifically its disadvantaged sections the minorities, tribals, dalits and women.

## **Mission**

CCD endeavours to provide a range of relevant and reliable researched data, primarily on religion, society, culture and development in Gujarat towards building a humane and just society.

## **Core Value Statement**

A Commitment to Excellence in Knowledge Generation to Achieve Sustainability

## **Board of Trustees**

Fr. Durai Fernand S.J. - Chairperson (Provincial of Gujarat Jesuit Province).

Dr. Stany Pinto (Sociologist, Rajpipla) (Treasurer).

Prof. Biswaroop Das (Retired Professor, Centre for Social Studies, Surat).

Vakil Thomas Parmar (Advocate, Vadodara).

Dr. Robert Arockiasamy (Retired Principal, St. Xavier's College, Ahmedabad).

Dr. Vinayak Jadav (Professor, St. Xavier's College, Ahmedabad).

Prof. Deeptha Achar (Professor of English, M.S. University, Baroda).

Ms. Ayesha Khan (Political Specialist, Mumbai).

Prof. Lancy Lobo (Research Scholar, Indian Social Institute, Delhi).

Dr. James C. Dabhi (Director and Secretary, Centre for Culture and Development).

## **Research Advisory Committee**

Prof. Priyavadan Patel (Retired Professor, Political Science Department, M.S. University, Baroda).

Prof. Biswaroop Das (Retired Professor, Centre for Social Studies, Surat).

Dr. Stany Pinto (Rajpipla Social Service Society, Rajpipla).

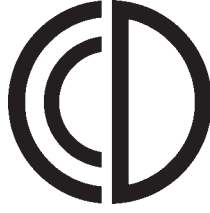
Prof. Nandini Manjrekar (Tata Institute of Social Sciences, Mumbai).

Dr. Robert Arockiasamy (Retired Principal, St. Xavier's College, Ahmedabad).

Ms. Renu Khanna (Sahaj – Vadodara).

Dr. James C. Dabhi (Director, Centre for Culture and Development).

Prof. Lancy Lobo (Research Scholar, Indian Social Institute, Delhi).



**Centre for Culture and Development  
Vadodara**

**Fifth Foundation Day Lecture**

**Equity and Inclusiveness in Higher Education  
How to Address Inequalities in Context of  
New Education Policy?**

By

**Prof. Sukhadeo Thorat**

---

Fifth Foundation Day Lecture  
Centre for Culture and Development

For Private Circulation only

Type Setting and Printed by:

**Anand Press**

St. Xavier's Road, Gamdi-Anand  
Anand Dt. 388001, Gujarat, India.  
anandpress@gmail.com

Published by:

**Centre for Culture and Development**

XTI Campus, Sevasi Post,  
Vadodara 391 101 (India)

Telephones: +91 265 296 2001  
+91 265 296 1354

E-mail: [centreforculture@gmail.com](mailto:centreforculture@gmail.com)

URL: [www.ccdgujarat.org](http://www.ccdgujarat.org)

---

---

## Preface

Centre for Culture and Development (CCD) is a Jesuit inspired social research centre established in 2001 with the aim of harnessing the knowledge of social sciences to the service of Gujarat society, more especially to its disadvantaged sections-the minorities, tribals, Dalits and women.

Over the 20 years, CCD has worked on 35 research projects, held 37 national seminars and published 25 books mostly in English through national and international publishers.

CCD began Foundation Lecture series in 2018 by eminent scholars. The first lecture was given on 27.02.2018 by the scholar - activist Dr. Walter Fernandes on '*Dissent and Contestation as a Social Process in India*'. The second lecture was given by one of the worlds' leading political philosophers, Lord Bhikhu Parekh, entitled, '*Dialogue between Cultures: Limits and Possibilities*' on 26.02.2019. The third lecture was given by Dr. Rudolf C. Heredia Jesuit scholar and theorist on '*The Paradox: Nationalism and Pluralism*' on 01.02.2020. The fourth lecture was given on 17.04.2021 by Dr. Felix Padel an eminent social anthropologist and activist on '*Decolonising Tribal Research and Education in India*'.

We are indeed happy to have **Prof. Sukhadeo**, Professor Emeritus Jawaharlal Nehru University, New Delhi, an eminent economist, educationist and former Chairperson of University Grants Commission who readily agreed to deliver the fifth lecture.

Vadodara

James C. Dabhi  
Director

---



**Sukhadeo Thorat** was born on 12 July 1949 at Amravati District (Maharashtra). Professor Sukhadeo Thorat did his graduation from Milind College of Arts and Post-Graduation from Dr. Babasaheb Ambedkar Marathwada University at Aurangabad. He did his diploma in Economic Planning at Main School of Planning Warsaw, Poland and Ph.D., in Economics from Jawaharlal Nehru University, New Delhi. He has D. Litt (Honorary Cause) from nine universities in India and also D.Sc (Honorary Cause) from the University of Technology, Morises.

Currently he is Professor Emeritus, Jawaharlal Nehru University, New Delhi. He is also a Chairman, Institute of Social and Economic Change, Bengaluru and Indian Institute of Dalit Studies, New Delhi.

He is associated with a number of professional organizations and has held significant positions. Such as Chairman, University Grants Commission, Chairman, Indian Council of Social Science Research, New Delhi, Faculty, Jawaharlal Nehru University, New Delhi, (1980-2014), Visiting Faculty at Department of Economics, Iowa State University, AMES, USA, Director of Indian Institute of Dalit Studies, New Delhi, Research Associate of International Food Policy Research Institute, Washington DC, USA and Lecturer, Vasantrao Naik College, Aurangabad.

He has been honored by giving Padmashree award by the Government of India 2008, Mother Teresa International Award life time achievement 2010, Dr. Ambedkar National Award for Social Understanding and Upliftment of Weaker Sections, 2011 by Dr. Ambedkar Foundation, Ministry of Social Justice and Empowerment, Government of India on May 2017. Dr. Bhimrao Ambedkar Ratna Award for 2012-13, by Government of National Capital Territory of Delhi, April 2016. He is selected as one among the 100 prominent persons by India Matters and is selected in the list of 10 eminent Dalits who occupied the higher position for the first time under series of Dalit eminence.

---

# Equity and Inclusiveness in Higher Education

## How to Address Inequalities in Context of New Education Policy?

Sukhadeo Thorat\*

I am honored to have been invited to delivered the 5th foundation lecture of the Centre for Culture and Development. As I understand, the Centre for Culture and Development is an institute of research and higher learning of the Jesuit. It is inspired by the mission to promote justice and solidarity with the poor and the excluded. Intellectual work and contributing to creation of a just and humane society are integral to the works of the Centre. It is in this sprit that I wish to discuss the issue which concern the poor and marginalized. This is the issue of equity and inclusiveness in high education. The New Education Policy 2020 has emphasized the goal of equity and inclusiveness. I proposed to discuss this issue in the context of New Education Policy.

### 1.0 Introduction

Over a period of time, the goals of higher education have under gone significant change. The prime goal of higher education has been to impart knowledge, skill and values to the students. While the knowledge enable the students to understand the natural and social reality around them, the skill education enhance the capabilities to improved employability. The goal of human values on the other hand involve education for building students as good human being and citizens with right values. Given the significance of education in the life of people, equal access to all is considered essential for everybody. For this reason the education is considered a public good or at least a semi-public good, to be made available to all - poor or rich by the State and society. The goal of equal access to all has been the central focus government policies. The NEP 2020 envisions ensuring equitable access to quality education to all students.

We have made a considerable progress in education attainment. From about 01 percent enrolment ratio on the eve of independence higher education coverage has touch one fourth youth in the age group of 18 to 23 in 2020. However despite this many fold increase, the problem of unequal educational attainment still persists. I discuss three interrelate issues concerning inequalities in educational achievement in the country.

---

\* Views, data and expressions cited in this article are of the author. The Centre has published this article for private circulation as written by the Author.

Firstly, we understand the nature of inequality in educational attainment. Secondly we look in the causes of inequality in access to higher education. Finally, we dwell on policies to address the problem of inequality in the context of suggestions made by New Education Policy 2020.

We use the latest data from National sample survey for the year 2019/20 and other sources to capture the present status of higher education.

## 2.0 Number and Pattern of Higher Education Institutions

Let us begin with the availability and pattern of higher education institutions in the country by looking at the number of education institutions-universities, colleges and standalone institutions in 2020. We also look at number of total institutions by types, namely government, private aided and private unaided or self-financing.

In 2018/19, there were about 993 education institutions, comprising, the universities, colleges and institutes of national importance (Table 1). Of these, the share of government universities is about 48 percent, private universities, 35 percent and Institution of national importance 12.8 percent. Coming to colleges, in 2018/19 there about 38179. Of the total colleges almost 64 percent were private unaided colleges, 13.5 percent private aided. Together private unaided and aided colleges constitute about 77.5 percent. The rest 22 percent are government colleges. Thus, private sector occupy a predominant position at the undergraduate level (Table 2).

**Table 1: University by Type, 2018-19, India**

Type of University	2018-19	Percentage
Central University	47	4.7
Institute of national importance	127	12.8
State Public University	371	37.4
Institute under State legislature	5	0.5
State open University	14	1.4
<b>State Private University</b>	<b>304</b>	<b>30.6</b>
State Private Open University	1	0.1
Deemed University Government	34	3.4
Deemed University aided	10	1.0
<b>Deemed University Private</b>	<b>80</b>	<b>8.1</b>
Total	993	100
<b>Total Private University</b>	<b>384</b>	<b>38.7</b>

Source: AISHE, 2018-19



---

**Table 2: Colleges by Type, 2018-19, India**

Type of Colleges	India	Percentage
Private Unaided	24541	64.3
Private Aided	5148	13.5
Total Private	29689	77.8
Government	8490	22.2
<b>Total</b>	<b>38179</b>	<b>100</b>

Source: AISHE, 2018-19

### **3.0 Educational Attainment: Inequality in Access to Higher Education**

India has made a considerable progress in educational attainment since independent. The National Sample survey 2018/19 on higher education gives data on enrolment rates of various economic and social groups. The educational attainment rate in higher education is measured by enrolment ratio, which is the ratio of students in the higher education institutions in the age 18 to 23 years to population of persons in that age group.

#### **Economically weaker sections**

In 2017/18 at State level the gross enrolment rate (GER) in higher education is about 26 percent. However, it varies by the income groups. The GER for the lowest income group (quintile 0-20 percent) is about 13 percent and it progressively increases to 19 percent for second quintile, (20-40 percent), 25.7 percent for third quintile, 35 percent for fourth and finally 53 percent for fifth quintile (80-100). The GER of bottom income group is four times less compared with top income group. Thus, there is clear negative relationship between the income level and educational attainment rate in higher education, which shows the bias in favour of the economically advantage groups (Table 3).

**Table 3: Gross Enrolment Ratio in Higher Education by Income Group Quintile, 2017-18, India**

Income Group Quintile (%)	GER (%)
Quintile 1: 0-20	13.4
Quintile 2: 20-40	18.8
Quintile 3: 40-60	25.7
Quintile 4: 60-80	35.3
Quintile 5: 80-100	53.1
<b>Total</b>	<b>26.3</b>

Source: 75<sup>th</sup> round NSS data, 2017-18

The disparities in gross enrolment rate (GER) by income groups are further confirmed by variation across occupations. The GER is 14 percent for the casual wage labour (CL) which is two and half time less compared with regular salaried workers (RS) (36 percent) (Table 4).

**Table 4: Gross Enrolment Ratio in Higher Education by Occupations, 2017-18, India**

<b>Occupations</b>	<b>GER (%)</b>
Self-employed (farmers and Entrepreneur) (SE)	25.6
Regular Salaried Worker (RS)	36.4
Casual wage labourer (CL)	14.3
<b>Total</b>	<b>26.3</b>

Source: 75<sup>th</sup> round NSS data, 2017-18

### **Gender disparities in enrolment rate**

The enrolment rate for female (23 percent) is less than male (29 percent), although the difference is not very high, the enrolment of female is about 6 percentage point less for female than male.

The GER is also low in rural area, 21 percent compared with 40 percent in urban area which is almost two time less than urban area (Table 5).

**Table 5: Gross Enrolment Rate in Higher Education by Location and Gender, 2017-18, India**

<b>Details</b>	<b>GER</b>
<b>Location</b>	
Rural	20.9
Urban	38.9
<b>Gender</b>	
Male	29.4
Female	22.9
<b>Total</b>	<b>26.3</b>

Source: 75<sup>th</sup> round NSS data, 2017-18

### **Disparities by caste and tribes**

There are obvious disparities between the caste, tribals and high castes. The enrolment of Scheduled Tribe (ST) and Scheduled Caste (SC) is low compared with Other Backward Castes (OBC) and high caste (HC). As against the State average of 26 percent, the GER is 16 percent for ST, 22 percent for SC, 28 percent for OBC

and 41 percent for high castes. Thus, GER of ST is two and half time less than high castes and of SC is about two time less compared to high castes. The GER of OBC is higher than SC/ST but it is one and half timeless than high caste. The graded inequality between the caste groups is quite evident; the GER reduces as we move from high caste to OBC to SC and finally to ST (Table 6). Even among the casual wage labour, the GER of ST/SC (about 15 percent) is lower than OBC (17), and of OBC's lower than high castes (20 percent) (Table 7).

**Table 6: GER in Higher Education by Social Groups, 2017-18, India**

<b>Social Groups</b>	<b>GER (%)</b>
ST	15.8
SC	21.2
OBC	28.2
HC	40.7
Muslim	16.6
Buddhists	30.9
Total	26.3

Source: 75<sup>th</sup> round NSS data, 2017-18

**Table 7: GER (%) in Higher Education by Occupational and Social Groups, 2017-18, India**

<b>Social Group</b>	<b>Self-Employed (SE)</b>	<b>Regular Salaried (RS)</b>	<b>Casual Wage labour (CL)</b>	<b>Total</b>
ST	13.1	28.2	7.3	15.8
SC	21.9	28.7	15.3	21.2
OBC	27.6	36.3	17.1	28.2
HC	36.8	47.0	20.0	40.7
Muslim	16.2	26.5	8.1	16.6
Buddhist	33.9	41.6	21.3	30.9
Total	25.6	36.4	14.3	26.3

Source: 75<sup>th</sup> round NSS data, 2017-18

---

## Religious Groups

In case of religious groups, the GER is the lowest for the Muslim, (16.6 percent). It lower than other minorities, like Jain, Sikh, Christian and Buddhists.

The above analysis for 2017/18 revealed significant disparities based on income, caste, ethnic, religious and gender identity. It emerged that the GER is the lowest for the low-income group and casual wage labour. It is also low for ST compared with other castes. The SC GER less than HC/OBC. The OBC's GER is higher than SC/ST, but lower than HC. The GER of Muslims is low compared with all castes and religious group, and is almost on par with ST.

### 4.0 Causes of Inequality in Educational Attainment

There are obvious reasons for low educational attainment among the low-income groups and scheduled tribes, scheduled caste, the Muslim and women. It is clear that the low income, and the disadvantage associated with caste/ethnic and religious/gender identity seems to remain a factor in low access to higher education to SC/ST/Women/Muslim. We analysis the empirical evidence on the causes.

**Logit Regression:** We have tried to estimate the likelihood of attending higher education by economic and social groups. The attendant rate is taken as dependent variable, and the independent variables include income, (consumption expenditure as substitute for income), type of occupation and the caste/tribal/religious/gender identity including rural and urban background, gender, family size and education background of head of the household. We run a logit model with socio/religious group and occupation and another variant of it with social/religious groups and income. Income is taken in place of occupation. This is done to overcome the problem of co-relations between occupation and income.

In the first model where income level along with other factors is considered, it emerged that the chances of attending higher education is higher for the students belonging to the households whose head of the household has higher level of education, and smaller family size. The chance is lower for female than male. The results also shows that the chance of attending higher education is lower among SC, ST, Muslim and OBC are lower than high castes. The magnitude of the coefficient (in negative) is highest among Muslims followed by SC, ST and OBC in the same order. The chance of attending higher education is lower among the bottom income groups compared with top income group (Table 8).

**Table 8: Result of Logistic Regression for Attendance in Higher Education, with Income and Other Factors: India, 2017-18**

<b>he71</b>	<b>Coefficient</b>
Social groups (Reference: HC)	
ST	-0.50
SC	-0.23
OBC	-0.05
Muslim	-0.48
Rest	-0.04
Head of the household education (Secondary & above or not vs below secondary)	0.56
Female (Ref: Male)	-0.35
Household size	-0.03
Income group Quintile (Ref: Q 5 : 80-100 percent)	
Q1: 0-20	-1.16
Q2: 20-40	-0.87
Q3: 40-60	-0.59
Q4: 60-80	-0.37
_cons	-1.49

Source: Based on 75<sup>th</sup> round NSS data, 2017-18; all coefficients are statistically significant at 1%.

In a second model where we exclude income and take occupation in place of income, along with other factors, the result confirmed the findings of earlier model. For instance, the chances of attending higher education are higher for the households whose head has higher level of education, while opposite is true for those belonging to the large household size. The chances are lower for female than male. Further the chance of attending higher education is lower among SC/ST/OBC/Muslim than the HC. The magnitude of the coefficient (in negative) is highest among Muslims followed by SC, ST and OBC (Table 9).

The new result is that, the chance of attending higher education is lower for the Casual wage labour household than regular salaried and self-employed, which confirm the impact of income.

**Table 9: Result of Logistic Regression for Attendance in Higher Education, Occupation with other factors India, 2017-18, India**

<b>Details</b>	<b>Coefficient</b>
Social groups (Reference: HC)	
ST	-0.68
SC	-0.28
OBC	-0.13
Muslim	-0.54
Rest	0.12
Head of the Household education (Secondary & above or not vs below Secondary)	0.62
Female (Ref: Male)	-0.38
Household size	-0.07
Occupational (Ref: Regular Salaried)	
Self-Employed	0.02
Casual Labour	-0.49
Others	1.20
_cons	-1.86

Source: Based on 75<sup>th</sup> round NSS data, 2017-18; all coefficients are statistically significant at 1%

These are very insightful results which empirically confirmed for the latest year 2018, that the low enrolment rates of youth from rural area, women, SC, ST, OBC, and the Muslim are lower compared with high castes. The lower access to higher education is both due to economic and social factors. Among economic factors the low income is the main reasons for low enrolment. This is also supported by low enrolment of casual labour whose income is lower than regular salaried and self-employed farmers and entrepreneurs. The caste, tribal, religious and gender background also matter. The enrolment rate of SC, ST, OBC and women remain low because of constrains associated with their caste/ethnic/religious identity.

In case of Muslim their religious background also matter, but the economically weaker section of Muslim seems to particularly lagging behind compared to economically better ones among them. The educational background of parents also acts as facilitating factors for entry in higher education. The larger family size, which place more burden on the family's income reduce the enrolment to higher education. These results implies that although there are policies for economically disadvantage and social groups (SC/ST/OBC/Women/Muslims), they are not adequate enough to give them support to entre in to higher education stream on par with economically advantageous groups and high castes. This obviously calls for

reforms in present policies for low-income individuals and SC, ST, OBC, Muslim, and women, poor from rural area, and casual wage labour. Also, policies are needed for household with low education of head households. Some supportive measures are also necessary for household with large family size.

### Relative role of endowment and discrimination

We have seen that low income, occupation and caste/ethnic /religious identity influence the education attainment of the students in higher education institutions. Further, we have seen that the education attainment of ST, SC, OBC and HC individuals with similar income also differ - the enrolment rate of SC/ST/OBC/Muslim is lower than HC despite similar income. This also mean that SC/ST/OBC/Muslim/women with income similar to that of HC face constrains in accessing higher education on par with HC. They seem to face constrains related to their caste/ethnic/religious identity. We have therefore tried to estimate the impact of income and related factors and those related to social identity.

**Logit Regression:** Table 10 shows the decomposition result for the attendance in higher education between **ST and HC**. The endowment variables are education of the head of household, gender, log of Monthly per capita expenditure and household size. The endowment factors explain nearly 56 percent of the total gap in enrolment rate between ST and HC while the remaining 44 percent gap is attributed to the tribal identity of ST, which is attributed to discrimination. Further disaggregation of the explained gap shows that income background explains 58 percent of the total explained gap, while education of the head of the household explains 36 percent of the explained gap. The household size explains 05 percent while the role of gender is less important as it explains only 1.5 percent of the total explained gap.

**Table 10: Decomposition Result, India, ST vs HC**

Variable	Coefficient	% Exp
Education of head of household (Secondary & above or not)	0.014624	36.0
Gender (Female or male)	0.000606	1.5
Log of mpce	0.023416	57.6
Household size	0.001944	4.8
Total Explained	0.040666	100
% explained	56.4	
% Discrimination	43.6	
Gap	0.072147	

Table 11 shows the decomposition results for the gap in attendance rate between **SC and HC**. The endowment factors explain nearly 64 percent of the total gap between SC and HC while the remaining 36 percent gap is attributed to the caste related factors or caste discrimination. Further disaggregation of the explained gap shows that income background explains 55 percent of the total explained gap while education of the head explains 40 percent of the explained gap. The household size explains 05 percent of the explained gap while gender explains only 0.7 percent of the total explained gap.

**Table 11: Decomposition Result, India, SC vs HC**

<b>Variable</b>	<b>Coefficient</b>	<b>% Exp</b>
Education of head of the household (Secondary & above or not)	0.013142	39.6
Gender (Female or Male)	0.000056	0.17
Log of mpce	0.018175	54.8
Household size	0.001716	5.2
Total Explained	0.033147	100
% explained	64.1	
% Discrimination	35.9	
Gap	0.051712	

Table 12 shows the decomposition result for the attendance in higher education **between OBC and HC**. The endowment gap can explain nearly 77 percent of the total gap between OBC and HC while the remaining 23 percent gap is attribute to the caste background. Further disaggregation of the explained gap shows that income background explains 62 percent of the total explained gap while education of the head explains 29 percent of the explained gap. The household size explains 06 percent of the explained gap. The role of gender is less important for OBC, as it explains only 2.3 percent of the total explained gap.



---

**Table 12: Decomposition Result, India, OBC vs HC**

<b>Variable</b>	<b>Coefficient</b>	<b>% Exp</b>
Education of head of household (Secondary & above or not)	0.006932	29.4
Gender (Female or Male)	0.000534	2.3
Log of mpce	0.014618	62.1
Household size	0.001518	6.5
Total Explained	0.023538	100.0
% explained	77.1	
% Discrimination	22.9	
Gap	0.030542	

Table 13 finally shows the decomposition result for the attendance in higher education between **Muslims and non-Muslims**. The endowment gap explains only 25 percent of the total gap between Muslims and HC while religious identity explains only 75 percent of the total gap. The income background explains 57 percent of the total explained gap. The education of the head of the household explains 38 percent of the gap. The household size explains 12 percent of the gap. The sign for gender is negative which implies that gender disparities among Muslims unrelated to the gap between the educational attendant rate of Muslim and non-Muslim.

**Table 13: Decomposition Result, India, Muslims vs Non-Muslims**

<b>Variable</b>	<b>Coefficient</b>	<b>% Exp</b>
Education of head of household (Secondary & above or not)	0.002834	37.7
Gender (Female or Male)	-0.00052	-6.9
Log of mpce	0.00428	56.9
Household size	0.000883	<b>11.7</b>
Total Explained	0.007525	100.0
% explained	25.1	
% Discrimination	74.9	
Gap	0.030019	

Thus, it emerged that 62 percent of the total gap in educational attainment between ST and HC is due to endowment factors, while this figure is 71 percent for SC and 88 percent for OBC and 27 percent between Muslims and non-Muslims.

Conversely, discrimination explains 38 percent of the gap between ST and HC, 29 percent gap between SC and HC, 12 percent between OBC and HC and 73 percent for Muslims and non-Muslim (Table 13). This indicate that discrimination reduce access to higher education in much greater degree in case of Muslim, followed by ST, SC and OBC.

### 5.0 High Dropout as Source of Low Education Attainment

The dropout rate during the course of studies also reduce the educational attainment. Therefore, we look at the status of drop out and its reasons. The dropout rate in education is about 17.7 percent in 2017/18, which means that, about 17 students out of 100 get drop on their way to higher education.

However, the dropout rate is much higher among the lower income groups compared with high-income group - the dropout rate being 22.5 percent and 06 percent respectively for lower and high-income group. The dropout rate for low-income group is three time less than high income group. The dropout rate varies between 14 percent to 22 percent for middle-income groups. The disparities in dropout rate are clearly visible for occupation group as well. It is 27.5 percent among the students from casual wage labour families compared with 12 to 16 percent for self-employed and percent for regular salaried workers. Thus the dropout rate among the casual wage labour families is twice that of regular salaried (Table 14). Similar disparities are observed between the caste and tribal groups in dropout rate. The dropout rate is higher among the ST and SC with 29 percent and 20 percent respectively in 2017/18 .This is higher than 15 percent for OBC and 12 percent for high castes and also national average of 17.7 percent. The dropout rate is similar for male and female. The dropout rate in rural area is high (20 percent) compared with urban area (12 percent) (Tables 14.1 – 14.3).

**Table 14: Dropout (18 to 23 years) by Income Group Quintiles, 2017-18, India**

Income Quintiles	Drop out
Q1: 0-20	22.3
Q2: 20-40	21.8
Q3: 40-60	18.7
Q4: 60-80	14.5
Q5: 80-100	6.3
<b>Total</b>	<b>17.7</b>

Source: 75<sup>th</sup> round NSS data, 2017-18

**Table 14.1: Dropout (18 to 23 Years) by Occupational Groups, 2017-18, India**

<b>Occupational Groups</b>	<b>Drop out</b>
Self-Employed	15.9
Regular Salaried	13.3
Casual Wage Labour	27.5
Total	17.7

Source: 75<sup>th</sup> round NSS data, 2017-18

**Table 14.2: Dropout (18 to 23 Years) by Location and Gender, 2017-18, India**

<b>Details</b>	<b>Drop out</b>
<b>Location</b>	
Rural	20.2
Urban	12.2
<b>Gender</b>	
Male	17.0
Female	18.6
Total	17.7

Source: 75<sup>th</sup> round NSS data, 2017-18

**Table 14.3: Dropout (18 to 23 Years) by Social Groups, 2017-18, India**

<b>Social Groups</b>	<b>Dropout</b>
ST	29.0
SC	20.4
OBC	14.8
HC	12.3
Muslim	22.7
Buddhists	27.5
Total	17.7

Source: 75<sup>th</sup> round NSS data, 2017-18

Thus, it emerged that the dropout rates are high for low-income group and casual wage labour and among the social groups, the SC and the ST.

There are obvious reason for dropout, and most of them relates to financial constraints. The National Sample survey asked a direct question to the respondents about the reasons for drop out. Of the total respondent, about 15.6 percent indicated financial constraints, 18 percent engagement in economic activities, and 15 percent,

engagement in domestic work. Thus, about half of the respondent indicated economic reasons for withdrawal from the higher education. About 20 percent indicated lack of interest in education as reason for drop out. In case of male, their engagement in economic activities force them to withdraw mid-way through from higher education, and engagement in domestic work by female had a similar impact.

Close to one forth (22 to 23 percent) of the SC/ST indicated lack of interest as reason which is higher than OBC/HC. Similarly, about on forth of these two groups (SC/ST) indicated financial constraints, which is higher than 21 percent for OBC and 17 percent for HC, while state average is 22 percent. The financial constrains is also an important reason for dropout for the Muslim. In case of economic engagement and engagement in domestic work the difference between SC/ST and OBC/HC was relatively less (Table 15).

**Table 15: Reason for Never Enrolling / Dropout (18 to 23 Years) by Social Groups, 2017-18, India**

<b>Reasons for never Enrolling</b>	<b>ST</b>	<b>SC</b>	<b>OBC</b>	<b>HC</b>	<b>Muslim</b>	<b>Buddhists</b>	<b>Total</b>
Not interested in education	21.9	23.2	18.9	15.2	19.0	15.9	19.6
Financial constraints	23.0	24.1	20.9	17.3	25.4	23.0	22.0
Engaged in domestic activities	15.7	15.1	16.7	14.8	14.8	11.3	15.6
Engaged in economic activities	15.0	16.2	19.7	19.4	16.4	14.1	17.9
Others	24.5	21.5	23.8	33.3	24.5	35.7	24.9
Total	100	100	100	100	100	100	100

Source: 75<sup>th</sup> round NSS data, 2017-18

We use a **logit regression** to estimate the impact of economic constrains and social constrains in drop out. The logistic model takes dropout rate as dependent variable and gender, education of head of the household, household size, income level, occupation and caste/ethnic/religious background as independent variable. In a model where we take these factors, but exclude occupation variable (due to high correlation between income and income), it emerged that the chance of drop out are high for the students belonging to the households whose head possessed, for female, and low income groups. Similarly, the chances of dropout are high for ST, SC and Muslims than the HC/OBC (Tables 16, 16.1).

**Table 16: Result of Logistic Regression for Dropout, 2017-18, India**

he71	Coefficient
Social groups (Reference: HC)	
ST	0.48
SC	0.11
OBC	-0.07
Muslim	0.33
Rest	-0.56
Education of head of the household (Secondary & above or not vs below secondary)	-0.98
Female (Ref: Male)	0.17
Household size	-0.08
Income Group Quintile (Ref: Q-5: 80-100)	
Q1: 0-20	0.71
Q2: 20-40	0.72
Q3: 40-60	0.61
Q4: 60-80	0.39
_cons	-1.27

**Table 16.1: Result of Logistic Regression for Dropout, 2017-18, India**

he71	Coefficient
Social groups (Reference: HC)	
ST	0.53
SC	0.09
OBC	-0.04
Muslim	0.34
Rest	-0.71
Education of head of the household (Secondary & above or not vs below secondary)	-1.01
Female (Ref: Male)	0.18
Household size	-0.06
Occupational (Ref: Regular Salaried)	
Self-employed	0.02
Casual Labour	0.39
Others	-0.72
cons	-0.93

---

In a variant of this model, where we retain all factors, and replace income by occupation, it emerged that the chance of drop out is higher for the casual wage labour house hold, followed by self-employed compared with regular salaried. The results once again confirmed the role of education of the head of the household, female, SC, ST, Muslim identity and household size in drop out.

Thus, it emerged that the drop-out rates are high for low-income group and casual wage labour and among social and religious groups the rate are high for SC, ST, and Muslim, compared with high castes and OBC. The financial constraints, emerged as important factor for high dropout rate among the low-income group, and among SC/ST/Muslim. The economic reason mentioned by individuals for drop include, financial constraints, engagement in domestic activities, engagement in economic activities and the lack of interest.

The economic exercise support this findings, which indicate that the chances of attending higher education is low for low income groups and the SC, ST, Muslim compared with OBC/HC, and female compared with male. In case of female beside financial reasons, the engagement in domestic work is important reason for drop out, which indicate the persistence of gender biases. The education of head of the household also matter.

These results obviously have implication to reform the present policies for low-income group, the casual wage labourer, poor from SC/ST/ OBC/Muslim/women, and also some policies for SC/ST/women group as whole.

## **6.0 High fee as Reason for Low Access to Economically Disadvantages Groups**

High fee is an important reason for low education attainment, particularly in private-unaided institutions, which mostly offer professional education. We look at the average expenditure on education that include fee, books, transport and other expenditure for the year 2017/18.

On an average a student spends Rs. 23,567 per year. The average expenditure by bottom quintile (0-20) was Rs. 11,573, which was much low compared with Rs.49,149 while the average was Rs. 26,537. This was Rs. 16,675 and Rs. 64,999 for bottom quintile and top quintile respectively for private unaided institutions (Table 17).

**Table 17: Total Expenditure, Higher Education, 2017-18, India**

Social Groups	Gov.	Aided	Unaided	Not Known	Total
ST	10883	19146	28118	15869	17373
SC	11318	22543	27618	33232	18872
OBC	12375	28936	34587	26174	23541
HC	18804	45906	56982	32568	36748
Muslim	14366	27566	38782	18275	23475
Buddhist	13778	18033	26836	38946	18453
<b>Total</b>	<b>14342</b>	<b>32464</b>	<b>40039</b>	<b>26080</b>	<b>26537</b>

Source: 75<sup>th</sup> round NSS data on education, 2017-18

The average expenditure was Rs. 17,373 for ST, Rs. 18,872 for SC and Rs. 23,541 for OBC and Rs. 36,748 for high castes and Rs. 23,475 for Muslims. Thus, average expenditure of ST/SC is two times less compared with high caste. It is also less than state average of Rs. 26,537. The OBC and Muslim spend more than SC/ST, but less than high castes (Table 18).

**Table 18: Total Expenditure, Higher Education, 2017-18, India**

Income Group (quintile)	Gov.	Aided	Unaided	Not Known	Total
Q1: 0-20	8251	14433	16675	12530	11573
Q2: 20-40	9766	16901	20502	28718	14089
Q3: 40-60	11209	21920	23988	16122	17226
Q4: 60-80	13423	27663	34573	27798	23597
Q5: 80-100	26264	57493	64999	35956	49140
<b>Total</b>	<b>14342</b>	<b>32464</b>	<b>40039</b>	<b>26080</b>	<b>26537</b>

Source: 75<sup>th</sup> round NSS data on education, 2017-18

The fee (which include tuition fee, examination fee, development fee and other compulsory payments) is an important component of expenditure on higher education. The Average fee was Rs. 17,829 per student per year. But it varies across the income group. It is low for low-income group compared with high income group. It is Rs. 6,455 for bottom income group (0-20 quintile), which is five and half time less than top income group (80-100 quintile), which is Rs. 36,094. The fees increase along with the increase in income level, which is progressive aspect. There is a similar variation between income groups across government, private aided and unaided institutions.

---

## 7.0 Fee and Access to Private Unaided Institutions

The fee varies across the institutions, namely the government, private aided and private unaided. The fee was obviously high for the private unaided institution (Rs.29,834) followed by private aided (Rs.23,250), and government institution (Rs.6,912) (Table 19). The fee charge by private unaided institution is about four times higher than government institutions. It was also higher than private aided institution. The high fee is an important reason for low access of economically and socially disadvantage groups to private unaided institutions. Therefore, they fall back up on government and private aided institutions. The data relating to the year 2018/19 bring out the access to three institutions.

Before we see variations in fees, we look at the access to private unaided institutions, which is measured by the relative share of the students in three institutions, namely government, private aided and private self-financing.

**Table 19: Course Fee, Higher Education by Social Group and Institution Types, 2017-18, India**

<b>Social Group</b>	<b>Gov.</b>	<b>Aided</b>	<b>Unaided</b>	<b>Not Known</b>	<b>Total</b>
ST	4730	11334	19894	5436	10208
SC	4748	14710	19474	16550	11520
OBC	6312	20479	25185	18461	15823
HC	9277	34931	44035	22659	25879
Muslim	6076	18079	28855	10543	14521
Buddhist	5596	7762	17582	24753	8682
<b>Total</b>	<b>6912</b>	<b>23250</b>	<b>29834</b>	<b>16286</b>	<b>17829</b>

Source: 75<sup>th</sup> round NSS data on education, 2017-18

In 2017/18, of the total students in higher education institutions in the state, the private unaided institution account for about 30 percent, about 25 percent in private-aided and 45 percent in government institutions.

However, an access is unequal among various income groups. In case of private un-aided institutions, the share of bottom income group is about 20 percent, which is lower than 37 percent for top income group. It varies in between 24 percent to 32 percent in the middle income groups. Thus, the unequal access to lower income group in private unaided institutions is quite clear from the recent 2017/18 National Sample Survey.

Therefore, lower income groups depend more on the government institutions. Of the total students from low income groups about 53 percent are in government institutions, much higher than the 35 percent for the top income groups. The share



in government institutions reduces along with rise in income groups - it reduces from 53 percent for bottom in come groups to 35 percent to top income groups.

In case of private aided institutions, the difference between low-income group and high-income group is much less, the share varies from 23 percent to 26 percent. Thus the low income group has less access to private unaided institutions.

### High fee as cause of low access to private unaided institutions

We now came back to the issue of high fee as sources of low access to the low-income groups and SC/ST to private unaided institutions. We have seen above that access of low-income group and SC/ST is low to the private unaided institutions. The high fee is an important reason for the lack of access to low income and SC/ST/OBC.

The average fee varies significantly between the government, private aided and private unaided institutions. The average fee per student per year was Rs.22,462. But the fee for private unaided was Rs.29,834, which is higher than Rs.21,596 for private aided and Rs.6,912 for government institutions (Table 20). This means the fee charged by private unaided institutions was about four time higher than government institutions and three times higher than private aided institutions. Thus, the exceptionally high fee charged by private unaided institutions explains the low access to the economically weaker sections to these institutions.

**Table 20: Course Fee, Higher Education by Income Group Quintile and Institution Types, 2017-18, India**

Income Group Quintile	Gov.	Aided	Unaided	Not Known	Total
Q1: 0-20	3320	9212	11189	7951	6455
Q2: 20-40	3958	10517	13762	17507	7904
Q3: 40-60	4739	14505	16396	12565	10242
Q4: 60-80	5420	18602	25385	21542	14965
Q5: 80-100	15358	43951	50314	19640	36094
<b>Total</b>	<b>6912</b>	<b>23250</b>	<b>29834</b>	<b>16286</b>	<b>17829</b>

Source: 75<sup>th</sup> round NSS data on education, 2017-18

**Logit model:** In order to estimate the impact of high fee and scholarship on access to private unaided institutions we run a logit model. The attendance in private unaided institution is dependent variable, which takes the value 1 if the respondent is attending private unaided institutions for higher education and zero if they are

attending government and private aided institutions. The likelihood of attending unaided institution is the dependent variable with respect to the independent variables (log of) course fee and scholarship. The result shows that the chances of attending unaided institution is higher for the students paying higher course fee. The coefficient is negative for scholarship indicating lower probability of attending unaided institutions compared to government institutions for the students getting scholarship (Table 21).

**Table 21: Result of Logistic Regression for Attendance in Private Unaided Institution for Higher Education, 2017-18, India**

Unaided	Coefficient
Log course fee	0.781
Scholarship received	-0.259
Constant	-7.513

Source: Based on 75<sup>th</sup> round NSS data, 2017-18; all coefficients are statistically significant at 1%.

To sum up the results, it emerged that the chances of attending private unaided institution are less for low-income groups, casual wage labour, SC, ST, and female, particularly those from rural area. Conversely the chances are higher for self-employed and regular salaried worker, higher income group, high caste, OBC and the Muslim, and those from urban area, all of these can afford to pay high fee charged by private unaided institutions (Tables 21.1 – 21.5).

**Table 21.1: Share of Institutions by Location & Gender, 2017-18, India**

Details	Gov.	Aided	Unaided	Total
Location				
Rural	48.9	23.8	<b>27.0</b>	100
Urban	40.5	25.1	<b>34.0</b>	100
Gender				
Male	45.0	24.3	30.4	100
Female	45.4	24.5	29.7	100
Total	45.2	24.4	30.1	100

Source: 75<sup>th</sup> round NSS data, 2017-18

**Table 21.2: Share of Income Group Quintile in Enrolment by Institution Types, 2017-18, India**

<b>Income Group Quintile</b>	<b>Govt.</b>	<b>Aided</b>	<b>Unaided</b>	<b>Total</b>
Q1: 0-20	53.5	26.4	<b>20.0</b>	100
Q2: 20-40	52.3	23.0	24.5	100
Q3: 40-60	49.1	21.6	28.8	100
Q4: 60-80	44.1	23.9	32.0	100
Q5: 80-100	35.5	26.6	<b>37.5</b>	100
Total	45.2	24.4	30.1	100

Source: 75<sup>th</sup> round NSS data, 2017-18

**Table 21.3: Share of Income Group Quintile by Institution Type, 2017-18, India**

<b>Income Group Quintile</b>	<b>Govt.</b>	<b>Private &amp; Aided</b>	<b>Private Unaided</b>	<b>Total</b>
Q1: 0-20	16.1	14.7	<b>9.0</b>	13.6
Q2: 20-40	18.5	15.0	<b>13.0</b>	16.0
Q3: 40-60	21.5	17.5	<b>18.9</b>	19.8
Q4: 60-80	21.4	21.4	<b>23.3</b>	21.9
Q5: 80-100	22.6	31.4	<b>35.9</b>	28.8
Total	100.0	100.0	100.0	100.0

Source: National Sample Survey on Participation and Expenditure in Education & Survey of Social Consumption: Education

**Table 21.4: Share of Gender in Institution Types, 2017-18, India**

<b>Gender</b>	<b>Govt.</b>	<b>Private &amp; Aided</b>	<b>Private unaided</b>	<b>Total</b>
Male	58.6	58.6	59.4	58.9
Female	41.4	41.4	40.6	41.1
Total	100.0	100.0	100.0	100.0

Source: National Sample Survey on Participation and Expenditure in Education & Survey of Social Consumption: Education

**Table 21.5: Share of Caste and Tribal Group in  
Institution Type, 2017-18, India**

<b>Caste and Tribal Group</b>	<b>Gov.</b>	<b>Private &amp; Aided</b>	<b>Private Unaided</b>	<b>Total</b>
ST	6.5	6.8	4.8	6.1
SC	16.6	16.1	16.0	16.3
OBC	42.9	42.1	48.4	44.3
HC	34.0	35.1	30.8	33.3
OBC + HC	76.9	77.1	79.2	77.6
Total	100	100	100	100

Source: National Sample Survey on Participation and Expenditure in Education & Survey of Social Consumption: Education

### **Low financial assistance as a reason for low educational attainment: freeship and scholarship**

If the economically disadvantage students who have low access to higher education are provided with financial assistance through scholarship and freeship, it will facilitate their entry in to these institutions.

We look at the situation with respect to scholarship and free-ship. As is clear, the financial assistance to the student is less by the state and the higher education institutions.

In 2017/18 only about 20 percent of the students received the scholarship at all India level. The proportion was more in rural area with 30 percent compared with 14 percent for urban area. The female receives less scholarships (17.6 percent) than male (25 percent).

The scholarship covers slightly high proportion of students among the lower income group (24 to 27 percent), and casual wage (23.5 percent), compared to high income group (about 21 percent). But the high-income group (80-100 quintile) cornered high share of total scholarship (36 percent) (Table 22).

The ratio of scholarship receiver was better for ST (73 percent) followed by SC (36 percent) and OBC (25 percent), and HC (04 percent) and the Muslim (11 percent).

**Table 22: Percentage of Scholarship Receivers by Social Groups, 2017-18, India**

<b>Social groups</b>	<b>Scholarship Percentage</b>
ST	50.0
SC	35.9
OBC	21.5
HC	5.5
Muslims	14.9
<b>Total</b>	<b>20.1</b>

Source: 71<sup>st</sup> round NSS data

Thus, the scholarship coverage of low-income group and social group of SC/ST/Muslim was better than high income groups and high castes. However, despite relatively high coverage, they lack behind the high caste in educational attainment, which indicate that the financial support is not sufficient enough to bring them on par with high caste in educational attainment.

Coming to the freeship, at overall level, in 2017-18 only 7.7 percent of student received freeship. The coverage of SC, ST and OBC, Muslim is slightly higher (which varies between 7.1 percent-12 percent) than HC (4.7 percent). The ST however account a high share of total freeship (Table 23).

**Table 23: Freeship Receivers in Higher Education by Social Groups, 2017-18, India**

<b>Social Groups</b>	<b>Freeship</b>
ST	12.6
SC	10.2
OBC	8.6
HC	4.7
Muslim	7.1
<b>Total</b>	<b>7.7</b>

Source: 75<sup>th</sup> round NSS data

Slightly higher proportion of low-income students also receive freeship, which varies between 07 to 11 percent, compared to 02 percent to high income group. Similarly, 06 percent of students with casual wage labourer background received freeship. Thus, the coverage of low income group by freeship and scholarship was better than high income groups (Tables 23.1 – 23.2).

**Table 23.1: Scholarship by Institution Types and Gender, 2017-18, India**

<b>Scholarship</b>	<b>Yes</b>	<b>No</b>	<b>Total</b>
<b>Institution</b>	<b>Total</b>		
Govt	19.8	80.2	100
Aided	20.0	80.0	100
Unaided	20.8	79.2	100
Total	20.1	79.9	100
<b>Institution</b>	<b>Male</b>		
Govt	19.7	80.3	100
Aided	19.7	80.3	100
Unaided	20.6	79.4	100
Total	20.0	80.0	100
<b>Institution</b>	<b>Female</b>		
Govt	19.9	80.1	100
Aided	20.4	79.6	100
Unaided	21.2	78.8	100
Total	20.4	79.6	100

**Table 23.1: Scholarship by Institution Types and Income Group Quintile, 2017-18, India**

<b>Scholarship</b>	<b>Yes</b>	<b>No</b>	<b>Total</b>
<b>Institution</b>	<b>Q1: 0-20</b>		
Govt	24.8	75.2	100
Aided	16.4	83.6	100
Unaided	17.8	82.2	100
Total	21.1	78.9	100
<b>Institution</b>	<b>Q2: 20-40</b>		
Govt	23.4	76.7	100
Aided	24.8	75.2	100
Unaided	22.3	77.8	100
Total	23.5	76.5	100
<b>Institution</b>	<b>Q3: 40-60</b>		
Govt	23.4	76.6	100
Aided	21.8	78.2	100
Unaided	24.5	75.5	100
Total	23.3	76.7	100

Scholarship	Yes	No	Total
<b>Institution</b>	<b>Q4: 60-80</b>		
Govt	17.8	82.2	100
Aided	20.0	80.0	100
Unaided	25.3	74.7	100
Total	20.7	79.3	100
<b>Institution</b>	<b>Q5: 80-100</b>		
Govt	11.9	88.1	100
Aided	18.4	81.6	100
Unaided	16.2	83.8	100
Total	15.2	84.8	100

Source: National Sample Survey on Social Consumption, Education: 2017-18.

**Table 23.2: Scholarship by Institution Types and Social Groups, 2017-18, India**

Scholarship	Yes	No	Total
Institution Types	<b>Total</b>		
Govt	19.8	80.2	100
Aided	20.0	80.0	100
Unaided	20.8	79.2	100
Total	20.1	79.9	100
<b>Institution</b>	<b>ST</b>		
Govt	43.4	56.6	100
Aided	63.3	36.7	100
Unaided	48.2	51.8	100
Total	50.0	50.0	100
<b>Institution</b>	<b>SC</b>		
Govt	38.0	62.0	100
Aided	31.7	68.3	100
Unaided	36.0	64.0	100
Total	35.9	64.1	100
<b>Institution</b>	<b>OBC</b>		
Govt	21.1	78.9	100
Aided	20.6	79.4	100
Unaided	22.7	77.3	100
Total	21.5	78.5	100

<b>Scholarship</b>	<b>Yes</b>	<b>No</b>	<b>Total</b>
<b>Institution</b>	<b>HC</b>		
Govt	5.1	95	100
Aided	5.7	94.3	100
Unaided	6.1	93.9	100
Total	5.5	94.5	100
<b>Institution</b>	<b>Hindu</b>		
Govt	20.5	79.5	100
Aided	19.6	80.4	100
Unaided	21.4	78.6	100
Total	20.5	79.5	100
<b>Institution</b>	<b>Muslim</b>		
Govt	14.1	85.9	100
Aided	11.2	88.8	100
Unaided	18.8	81.2	100
Total	14.9	85.1	100
<b>Institution</b>	<b>Others</b>		
Govt	22.6	77.4	100
Aided	32.3	67.7	100
Unaided	15.3	84.8	100
Total	23.4	76.6	100

However, the situation in case of private unaided institution is somewhat different. Low proportion of students are covered by scholarship by the private unaided institutions compared to government, and private aided institutions. In private unaided institution about 09 percent of student receive scholarship, compared with 17 percent in private aided institutions and 21 percent in government institutions. Similarly less proportion of low income students received scholarship from private unaided education institutions. Similarly, a low percentage of SC students were covered under scholarship by private unaided institutes, compared with ST, OBC and higher castes.

Thus, on the whole a relatively small percentage of students are covered by scholarship and freeship – 22 percent and 6 percent respectively. Positive aspect is that a slightly higher percentage of low income, and SC/ST students receive scholarship and freeship, but the coverage is small. The low income and SC receive less proportion of scholarship by private unaided aided institution, compared with private aided and government. Given high fee in private unaided institutions, one would have expected more financial assistance from the private unaided institutions.



---

## 8.0 Status of teaching in regional and English language

Other spheres where the low-income groups and SC/ST lag behind the high castes is the medium of instruction, namely the regional language vis-a-vis English.

High percentage of low-income groups and SC/ST goes through the regional language. The National Sample Survey Report on Higher Education for 2017/18 tells the story. Of the total students enrolled in all courses in 2017/18 about 46 percent went through English medium, 36 percent Hindi and 17 percent other languages. The percentage of low income group and SC/ST in English medium was low (Table 24).

**Table 24: Enrolment Percentage in Higher Education by Language, Location and Gender, 2017-18, India**

Details	Hindi	English	Others	Total
Location				
Rural	45.6	32.2	22.2	100
Urban	24.3	64.1	11.5	100
Gender				
Male	35.7	46.9	17.4	100
Female	36.9	45.4	17.6	100
Total	36.2	46.3	17.5	100

Source: 75th round NSS data, 2017-18

The percentage of those with English medium was 19 percent for bottom income groups, which is much less than 77 percent among the top income groups. Alternative high percentage of bottom income groups students (62.4 percent Hindi, and 18 percent other languages) opt for Hindi and other languages or regional languages. The percentage of top income group which go through Hindi (15 percent) and other language is less (8 percent) (Table 25).

**Table 25: Enrolment Percentage in Higher Education by Language and Income Group Quintile, 2017-18, India**

Income group Quintile	Hindi	English	Others	Total
Q1: 0-20	62.4	19.1	18.5	100
Q2: 20-40	52.8	25.1	22.1	100
Q3: 40-60	41.1	35.1	23.8	100
Q4: 60-80	31.2	48.6	20.3	100
Q5: 80-100	15.1	76.9	8.0	100
Total	36.2	46.3	17.5	100

Source: 75th round NSS data, 2017-18

Similarly, the lower percentages of ST and SC students go through English medium, 43.5 percent and 36.5 percent respectively, compared to 51.4 percent for OBC and 51 percent for high caste and 54 percent for the Muslim. Alternatively, the SC and ST depend more on government institutions. The share of government institutions for ST and SC was 36 percent and 40 percent, which was low compared with 32 percent for high castes and 27 percent for the Muslim. Similarly, the share in private aided and ST/SC was low compared with high castes and the Muslim (Table 26).

**Table 26: Enrolment (%) in Higher Education by Language and Social Groups, 2017-18, India**

<b>Social Groups</b>	<b>Hindi</b>	<b>English</b>	<b>Others</b>	<b>Total</b>
ST	36.4	43.5	20.2	100
SC	39.9	36.5	23.7	100
OBC	41.8	42.7	15.4	100
HC	32.7	51.4	16.0	100
Muslim	27.0	53.9	19.1	100
Buddhist	1.1	30.5	68.5	100
<b>Total</b>	<b>36.2</b>	<b>46.3</b>	<b>17.5</b>	<b>100</b>

Source: 75<sup>th</sup> round NSS data, 2017-18

## **9.0 Unequal Access to Quality Education to Socially and Economically Disadvantage Groups**

It emerged from the result that the low-income groups and SC/ST not only have low access to higher education, but they also suffered from low access to quality education. Due to lack of proper data on quality of education, we are unable to capture the variation in access to quality education appropriately. Nevertheless, we can indirectly assess the access of students from low income group and SC/ST by looking at some indicators of quality. We take percentage of students in private unaided universities/colleges/institutions vis-a-vis government universities/colleges, better size (number of students per institute) and students: ratio in unaided institutions and the share in professional courses vis-a-vis general courses, medium of instruction, (English vis-a-vis Hindi and regional language), and expenditure on education to see whether the low income groups and SC/ST perform similar to that of high income groups and the high castes.

(a). We have seen earlier that the access of low-income group to private unaided institutions is relatively low. These institutions are quality wise relatively better than the public universities and colleges in term of average size and student teacher ratio. In 2017/18, of the total students in bottom income group about 20 percent were in private un-aided institutions, which is lower than 37 percent for top income group. It varies in between 24 percent to 32 percent in the middle income groups (see Table 21.2). Thus, the unequal access to lower income group in private unaided institutions is quite clear from the recent 2017/18 National Sample Survey. Alternatively, they depend more on government institutions.

Unequal access is also reflected in low share of low-income group in the total students in private un-aided education institutions. In 2017/18 of the total students in private unaided institutions those from bottom income groups, constitute about 13.5 percent, while the top income group cornered about 50 percent, which is much high. The share of bottom income group was about four time less than top income groups.

- (b). The average size in term of number of students per institutions is better and student: teacher ratio is also better compared with government institutions.
- (c). Similarly, the share of low-income group and SC/ST in professional courses was low, compared with high caste, OBC, and the Muslim. The percentage share in professional of two last quintile (0-20 and 20-40) was 13.5 percent to 15.9 percent, compared with 50 percent of top quintile (80-100) (Table 27). Similarly, the share of ST/SC in professional courses was 19 percent for bottom quintile (0-20), which is lower than 34 percent for high castes (Table 28).

**Table 27: Share of General and Professional Courses by Income Group, 2017-18, India**

<b>Income Group (Quintile)</b>	<b>General</b>	<b>Professional</b>	<b>Total</b>
0-20	86.5	13.5	100
20-40	84.1	15.9	100
40-60	78.1	21.9	100
60-80	71.2	28.8	100
80-100	50.2	49.8	100
<b>Total</b>	<b>70.7</b>	<b>29.3</b>	<b>100</b>

Source: 75<sup>th</sup> round NSS, 2017-18

**Table 28: Share of General and Professional Courses by Social Group, 2017-18, India**

<b>Social Group</b>	<b>General</b>	<b>Professional</b>	<b>Total</b>
ST	81.1	18.9	100
SC	73.9	26.1	100
OBC	71.6	28.4	100
HC	66.0	34.0	100
Muslim	73.4	26.7	100
Buddhist	57.8	42.2	100
Total	70.7	29.3	100

Source: 75<sup>th</sup> round NSS, 2017-18

- (d). Instruction in English gives advantage to the students in general and professional courses in particular. The percentage of low-income group and SC/ST in English medium was low. The percentage of those with English medium was 19 percent for bottom income group, much lower than 77 percent among the top income groups (see Table 25). Similarly the low percentages of ST and SC students goes through English medium, 43.5 percent and 36.5 percent respectively, compared to 51.4 percent for OBC and 51 percent for high caste and 54 percent for the Muslim (see Table 26).
- (e). The average expenditure on education (which include fees) by bottom quintile (0-20) was four time less than Top quintile (80-100). In case of private unaided institutions the average expenditure of bottom quintile was about four time less than top quintile. Similarly the SC/ST spend less than high caste and OBC. The OBC and Muslim spend more than SC/ST, but less than high castes (see Table 17 and Table 18).

Thus, judged by the indicators of quality of education, in terms of share in private unaided institutions, average size and student: teacher ratio in private unaided institution, the share in professional education, the medium of instruction, and expenditure on education, the low-income classes and the SC/ ST lag behind the high income groups and OBC and high castes. Disparities in access to quality measured in term of these five indirect indicators shows that the low-income classes and SC/ST not only suffered from low enrolment rate but also low access to quality education.

---

## **10.0 Summary of the Findings on the Inequalities on Educational Attainment in Higher Education**

We summarize the main insights emerged from the analysis on the status of Equity and Inclusiveness in higher education in the country. We also highlight the emerging issues and the reforms in policies to address them.

### **(a). Low education attainment of economically and socially disadvantage groups**

India achieved a significant progress in educational attainment in higher education, from about one percent enrolment on the eve of independence to about one fourth in 2018/19 at overall level. There has been progress in the enrolment rate of low income and SC/ST/OBC/Muslim also. However as emerged from the results there are disparities, the educational attainment rate is low among the low income group, casual wage labour, and ST, SC and the Muslim compared to the OBC and high castes. The OBC are ahead of ST/SC/ Muslim, but they lack behind the high caste in educational attainment. There is clear graded inequality in educational attainment. The women also lack behind the men. The educational attainment is low for rural compared to urban persons. It also emerged that if we take the educational attainment rate of individuals with same income level from SC/ST/OBC/HC/Muslim, the educational attainment rate, is low among SC/ST/OBC compared with their counterparts from high castes despite similar income level. This means that beside economic factors there are non-economic factors which reduce their access to higher education.

### **(b). Causes of inequality in educational attainment rate**

#### **Role of income and caste/ethnic/religious identity**

The lower access to higher education is both due to economic and social factors. Among economic factors the low income is the main reasons for low enrolment among economically disadvantage groups- the low income group and casual wage labour. The social identity in terms of caste, tribes, religion and gender background also matter. The enrolment rate of SC, ST, Muslim and OBC and women remain low because of constraints associated with their caste/ethnic/religious/gender identity.

---

The educational background of parents also acts as facilitating factors for entry in higher education. The larger family size, which place more burden on the family's income reduce the enrolment to higher education, presumably due to drop out on the way to higher education studies. The results on the relative role of the endowment factors and social identity in terms of caste/ethnic/religious/gender background brings out the constrains faced by the ST, SC, OBC/Muslim in accessing the higher education. Endowment factors, (which include income, education of the head of the household, family size and gender) explain sizable gap in enrolment rate between high caste and SC/ST/OBC/Muslim. The endowment factor account for high proportion of gap in enrolment of high castes and other. For the OBC the endowment explain about 77.1 percent, followed by SC (64 percent), ST (56.4 percent) and the Muslim (25 percent). Conversely it mean that the non-economic factors associated with social identity matter most for the Muslim (75 percent), followed by ST (43 percent), SC (36 percent) and the OBC (23 percent).

Among the endowment factors income, education of the head of the household, household size matter most. The income account high proportion for OBC with 62 percent, followed by ST (57.6 percent), SC (54.6 percent) and Muslim (57 percent).

Thus, better economic situation of OBC facilitates the access to higher education. Income is important for ST/SC/Muslim but less than OBC. The share of income for SC/ST/Muslim varies in a narrow range of 54.6 percent to 57.6 percent.

The education of the parents matter most in case of SC/Muslim (37.7 percent and 39.6 percent) followed by OBC (29.4 percent). The highly educated parents recognize the importance and send their children for higher education. How education of parents affects the access of student is revealed by low education attainment of the ST students, low education of head of the household discourages the access of ST students to higher education. The role of gender is less important, although it is of some importance in case of OBC and the Muslims.

The influence of identity is capture by unexplained variation. The unexplained variations generally attributed to discrimination face by the communities. The discrimination seems to be much high for the Muslims (75 percent), followed by ST (43.4 percent), SC (36 percent) and (23 percent). Thus the unexplained portion, which can be attributed to the reason (other than income) specific to Muslims account a very high proportion (73 percent). Due to lack of studies

---

on the discrimination faced by the Muslims, we do not have a clear idea about identity related factors that reduces the access of the Muslims to higher education. It may involve discrimination in admission in education institutions, voluntary withdrawal from higher education, because the investment in education is not consider worth paying due to probability of discrimination in regular salaried jobs in public and private sector. In any case, further research is necessary to identify these non-economic causes to develop evidence-based policies for the Muslims.

In case of ST also the identity related reasons account high proportion of gaps (42.6 percent). The discrimination and lack of interest or other factors may be important. This also call for further research on the identity related constrains encountered by tribals. In case of SC and OBC, the caste discrimination is an obvious identity related reason for low attainment and high dropout. This is particularly the case for the SC. Number of studies reveals the discrimination in the process of admission and in other spheres of the education institution. More research on the caste discrimination of SC and OBC will bring an insight on the caste discrimination faced by them. This will help to developed prescribed evidence-based policies and the schemes for them.

### **High Drop out as a reason for low enrolment**

It emerged that the drop-out rates are high for low-income groups and casual wage labour and for SC and ST, and Muslim, compared with high castes and OBC. The financial constraints, emerged as important factor for high dropout rate among the low-income group, and among SC/ST/Muslim. The economic reason mentioned by individuals for drop include, financial constraints, engagement in domestic activities, engagement in economic activities and the lack of interest.

The economic exercise indicate that the chances of attending higher education is low for low income groups and the SC, ST, Muslims compared with and OBC/ high castes, and female compared with male. In case of female beside financial reasons, the engagement in domestic work is important reason for drop out, which indicate the persistence of gender biases. The education of head of the household also matters.

### **High fee as reason for low enrolment of low-income groups and SC/ST**

The average fee varies significantly between the government, private aided and private unaided institutions. The average fee per student per year was Rs. 22,462. But the fee for private unaided was Rs. 29,834, which is higher than Rs. 21,596 for private aided and Rs. 6,912 for government institutions. This means the fee charged

---

by private unaided institutions are about four time more than government institutions. The private unaided institutions are also not that inexpensive. The fee charged by private aided institutions is three time higher than government institutions. Thus, the exceptionally high fee charged by private unaided institutions explains the low access to the economically weaker sections to these institutions.

The chances of attending private unaided institutions are less for low-income groups, casual wage labour, SC, ST, and female, particularly those from rural area. Conversely the chances are higher for self-employed and regularized salaried, higher income group, high caste, OBC and the Muslim, and those from urban area, who can afford to pay high fee charged by private unaided institutions. This implies that privatization through unaided institutions has induced unequal access to socially and economically disadvantage groups.

### **Low financial support is reason for low access of socially and economically disadvantage groups**

The financial support in the form scholarship and freeship help the low income groups to enter the educational institutions, including, private unaided institutions. The results indicate that a relatively small percentage of students are covered by scholarship and freeship – 22 percent and 6 percent respectively. Positive aspect is that a slightly higher percentage of low income, and SC/ST students receive scholarship and freeship. The low income and SC receive less scholarship by private unaided institution, compared with private aided and government. Given high fee in private unaided institutions, one would have expected more financial assistance from the private unaided institutions. This imply that despite relatively high coverage of low income group and SC/ST students by scholarship and freeship support is inadequate to meet the expenses.

### **High Dependence on instruction in regional language and low in English**

In 2017-18, of the total students in higher education in India a relatively high proportion of them enrolled in English medium (46.3 percent) compared to Hindi (36 percent) and other language 17.5 percent). However the low percentage of low income group students opt for English medium compared with high income groups. Conversely a high percentage of low income students resort to Hindi and regional language medium.

Similarly, low percentage of ST and SC students goes through English medium, compared with high castes and OBC. In tern the SC/ST depend more on Hindi and regional language medium of instruction.



---

## **Low access to quality education to low income and ST/SC students**

Judged by the indicators of quality of education, namely share in unaided institutions, size and teacher: student ratio shares in professional education, medium of instruction, and expenditure on higher education low-income groups and SC/ST lag behind the high income groups and OBC and high castes. This indicate that not only the low income group and SC/ST have less access to higher education, but those who managed to get access to higher education, invariable land up in low quality institution and courses.

## **Emerging issues where policy interventions for equity and inclusion are necessary**

Few issues emerged quite clearly on the inequality in educational attainment in higher education.

- 1). The low-income group's access to higher education is low despite their relatively high coverage under scholarship and freeship than high income groups. This mean the coverage of the low-income groups through scholarship/freeship is inadequate which need to be enhanced.
- 2). Among the occupation groups, the casual wage labour lag behind, the self-employed and regular salaried, which reinforce the importance of income in access to higher education. So, the casual wage labour group need to be the focus policies.
- 3). Among the social group the ST, SC and Muslim lag behind, low income of SC/ST/Muslim is the main reason, so policies of financial assistance in the form of low fee, scholarship freeship, hostel, books and other are necessary.
- 4). The OBC's educational attainment is better than SC/ST/Muslim but lower than the high castes. The poor among them should be covered under policies for the low-income groups.
- 5). The SC, ST and Muslim seems to suffers from discrimination in accessing higher education, so policies are necessary to ensure an equal and non-discriminatory access to them.
- 6). The household with low education of head of the household reduces the probability of their children's in entry in higher education. Therefore, some policies are necessary for household whose head lack in education.
- 7). Large family size reduces the probability of entry of the individuals in higher education. So, some focus on the large size families is necessary.

- 
- 8). High fee is the reason for low access to private unaided institutions. The institution should have fees policy which the low-income groups could afford, so that the low-income students who come on their merit should not be forced to leave.
  - 9). Low coverage through scholarship and freeship is also a reason for low access to private unaided institution, this is particularly the case for the student from the scheduled castes. The scheduled caste seems to face some differential treatment in receiving scholarship/freeship. The private unaided institutions should have some policy with focus on SC.
  - 10). The dropout rate among the low-income groups and SC/ST is high, mainly due to economic constraints. Some policies would be necessary to provide financial assistance. The dropout among female students is also relatively high due to their domestic engagement. Some scheme should be developed for them to reduce domestic engagement.

### **10.1 Suggested Policies for Equity and Inclusiveness Taking in to Consideration Suggestion by NEP 2020**

In the background of these insights, we now proposed the specific policies and schemes for the low-income groups and SC/ST/OBC/Muslim who lag behind the high-income groups and high castes.

The New Education Policy 2020 rightly recognized the issue of Equity and Inclusiveness in Higher Education. For inclusiveness the NEP 2020 identified the groups such as scheduled tribes, scheduled castes, other backward castes, women, physically handicap and designated them as “Socio-Economically Disadvantaged Groups” (SEDGs). This Policy envisions ensuring equitable access to quality education to all students, with a special emphasis on SEDGs.”

It goes on to add that “exclusion of SEDGs from the education system are common across school and higher education sectors. Therefore, the approach to equity and inclusion must be common across school and higher education”.

However, the NEP believes that there are certain facets of exclusion, both causal and in their effect that are particular to or substantially more intense in higher education. These must be addressed specifically for higher education. These includes:

1. Lack of knowledge of higher education opportunities,
2. Economic opportunity cost of pursuing higher education,
3. Financial constraints,
4. Admission processes,

- 
5. Geographical barriers,
  6. Language barriers,
  7. Poor employability potential of many higher education programmers, and
  8. Lack of appropriate student support mechanisms.

It proposed the action separately to be adopted by all Governments and Higher Education Institution.

The actions proposed for Government are follows:

### **Steps to be taken by Governments include the following**

- Earmark suitable **Government funds** for the education of **SEDGs**;
- Set clear **targets for** higher GER for SEDGs;
- Enhance **gender** balance in admissions to Higher Education Institutions (HEIs);
- Enhance access by building more high-quality HEIs in **aspirational districts and Special Education Zones containing larger numbers of SEDGs**;
- Develop and support high-quality HEIs that **teach in local/Indian languages** or bilingually;
- Provide more **financial assistance and scholarships to SEDGs** in both public and private HEIs;
- Conduct outreach on higher education opportunities and scholarships among SEDGs;
- Develop and support **technology tools for better participation and learning outcomes**.

The action is proposed for the SEDGs and women, the groups, which suffer from low attainment in higher education. It suggest that target should be fixed for bridging the gender gap and the gap between SEDGs and other advanced groups. For this purpose it proposed allocation of suitable funds, among other things it should include financial assistance and scholarship to SEDGs and women both in public and private higher education institutions, and also provide support for technology tools for better participation and learning outcomes.

It also suggests to increase the access to higher education by increasing the number of Higher education institutions in districts and zone with concentration of SEDGs population. It particularly emphasized the need to teach in local/Indian languages or bilingually;

---

## Steps to be taken by all Higher Education Institutions

- **Mitigate opportunity costs and fees** for pursuing higher education;
- Provide **more financial assistance and scholarships** to socio-economically disadvantaged students;
- Conduct **outreach on higher education opportunities** and scholarships;
- Make admissions processes more inclusive;
- Make **curriculum more inclusive**;
- **Increase employability potential** of higher education programmes;
- Develop more degree courses taught in **Indian languages and bilingually**;
- Ensure all buildings and facilities are **wheelchair-accessible and disabled-friendly**;
- Develop bridge **courses** for those students that may come **from disadvantaged educational backgrounds**;
- Provide **socio-emotional and academic support and mentoring** for all such students through suitable **counselling and mentoring** programmes;
- Ensure faculty, counsellor, and student gender and **gender-identity sensitization** and inclusion in all aspects of the HEIs, including in **curricula**;
- Strictly enforce all **no-discrimination and anti-harassment rules**;
- Develop Institutional Development Plans that contain specific plans for action on increasing participation from SEDGs, including but not limited to the above items.

Thus the HEIs are proposed to charge fee which is affordable, freship and financial assistance and scholarships to enable the socio-economically disadvantage students to access the higher education.

It asked for the **admission and curriculum more inclusive by the HEIs**. It expects the Higher education institutions to recognized the academic need of the socially disadvantage students and propose bridge courses and remedial academic assistance in English language and in core subjects.

It suggests the higher education institutions to provide socio-emotional and mentoring through suitable counselling and mentoring programmes;

Enforce all no-discrimination and anti-harassment rules; and gender-identity sensitization and inclusion in all aspects including in curricula.

In order to undertake these activities, it proposed two Funds namely:(a) Gender Inclusive Fund and (b) Funds for socially and economically Disadvantage Groups.

---

## **11.1 We Proposed Policies for Government and Education Institution Policies for the low-income groups**

Access to higher education is low for low-income groups, despite their relatively high coverage under scholarship and free ship than high income groups. This mean the coverage of the low-income groups through scholarship/freeship is inadequate, and the financial support is not adequate which need to be enhanced.

### **Low-income group: Policy related to Fee**

In fixation of fee, the bottom-line principle is that those students who are eligible for admission on the basis of the merit (as fixed by the institute) should not be required to withdraw because of unaffordability. The general principle of fee fixation should be “ability to pay”. This required different fee rates for students with different income level - a differential fee rate policy based on income. The high income level students would pay more than those with low income.

1. Subsidised fee: The gap between average fee and the fee charged to the low-income students should be cross subsidised partly by the private un-aided and private aided institutions through fee income from high income students, and partly by the government.
2. The Financial assistance through scholarship and freeship is particularly necessary by the private unaided and private aided institutions. Presently the private unaided institutions are giving low proportion of scholarship/ freeship to the low income and SC students as a smaller number of scholarship and freeships are given by these institutions.
3. The policies for low-income group should cover all economically disadvantages individual irrespective of castes, tribes, religion and gender.
4. Among the low-income group, a substantial portion are casual wage labour, who lag behind, the self-employed and regular salaried. So, the casual wage labour group need to be supported through policies.

### **Policies for ST, SC and Muslims**

We have seen that besides low income, the social identity is the reason for low educational attainment of the SC/ST/Muslims. This would necessarily require a reform in policies of financial assistance in the form of low fee, scholarship, free-ship, hostel, books and others. The NEP has proposed that a time bound program be developed to bridge the gap between them and higher castes. The present post matrix

---

scholarship for SC/ST needs to be reformed in a manner such that, student receive the scholarship on monthly basis, as this scholarship also include the maintenance expenditure.

### **Policies against discrimination of SC/ST/Muslims**

We have seen that in case of SC/ST/Muslims, beside low income, social identity, also act as a constrains in accessing higher education invariably in admission and/or discrimination as students, which results in low academic performance and at time drop out. We have creditable empirical evidence at least in case SC about the discrimination. Therefore, there is need to have effective anti-discrimination Acts and regulation to provide necessary legal safeguards to ensure an equal and non-discriminatory access to them in higher education institutions.

### **Value Education: Course on citizenship education**

Given the persistence of discrimination and prejudices, there is need to sensitize the students in higher education institutions. Similar to that of US and some other countries a “Course on Civic learning or education” be started in colleges/universities/institutions for all students. The content of this course be framed in such way that it make the student aware about the problem of discrimination associated with caste, ethnicity, religion, gender, race and other forms, inequalities and other problems, including the provisions in Indian constitution. This will make them aware and sensitive to the problems of inequality and discrimination and turn them out into a responsible citizens through citizenship education.

### **Funding organisation for long term subsided loan**

Loan is an additional option, which is currently being used by the students. The present method of educational loan by commercial banks with subsidy on interest by the government is not helping the low-income groups. It is useful to make funding through loan more inclusive of low-income groups. Following Canada or Australia the government should set up Finance Corporation with sizable Fund to provide interest free loans to low income students, returnable after employment in reasonable instalments. These measures should help to provide access to poorer sections particularly to professional and technical courses. These changes in policy for equity and inclusiveness in higher education are necessary.

---

## **Focus on large Households**

The household with low education of head of the household reduces the probability of their children in entry in higher education. Therefore, some policies are necessary for household whose head lack in education, large family size reduces the probability of entry of the individuals in higher education. So, some focus on the large size families is necessary.

## **Increase in scholarship and Freeship**

Low coverage through scholarship and freeship is also a reason for low access to private unaided institution, this is particularly the case for the student from the scheduled castes. The scheduled caste seems to face some differential treatment in receiving scholarship/freeship. The private unaided institutions should have some policy with focus on SC is necessary.

## **Measures to reduce High Dropout**

The dropout rate among the low-income groups and SC/ST is high, mainly due to due to economic constraints, neglect of studies due to engagement in work by poor students. Some policies would be necessary to provide financial assistance to these students. The dropout among female students is also relatively high due to their domestic engagement. Some scheme should be developed for them to reduce domestic engagement.

## **Inclusive language policy**

The NEP has reiterated the use of regional/local language as medium of teaching in higher education institutions. But if the recommendation of the New Education Policy of teaching in local language is to be followed, we need a policy, which will reverse the present mega shift towards English medium in higher education institution. At present about 46 percent of the students are from English medium and 36 percent from Hindi and 17.5 percent from other language. We suggest the following policy to promote quality teaching in local language.

1. First is to develop a policy to promote teaching in local language in higher education institutions, that is, colleges and universities.
2. At the same time, learning of English and Hindi as second language by the students should be made compulsory right from 1st standard to 12th standard, and further during three years of college education.
3. The policy should be developed to enforce the Self-financing or private schools to resort to teaching in local language along with compulsory learning of English as one of the languages.

4. Good test books as resource material with latest knowledge should be prepared on a large scale for colleges and universities.
5. Similarly, the program of translation of original English books should be launch on large scale to make the knowledgably to the students.
6. A special Department should be set up by the state governments both for creation of resource material for test books and translation of original books in local/regional languages by the experts in all subjects.

### Online education

The NEP has emphasized the need of online education for wider coverage and inclusiveness. In fact UGC in its guideline advised offline and online in ratio of 60:40. I think this is inappropriate policy from the point equity and inclusiveness.

The distance education is a better alternative from the point of view of equity and inclusiveness of economically and socially disadvantage groups. Since the access to computer and internet is very low in general and social and low income group in particular, it will be exclusionary of large section of student population. In 2017-18 only 10.7 percent households in the country own computer, the ratio was quite low with 4.4 percent for rural area. Ever in urban are the percentage of computer owner does not exceed more than 23.45 percent (Tables 29).

**Table 29: Households with Computer by Location, Social Group and Income Group Quintiles, 2017-18, India**

Details	Households with Computer (%)
Location	
Rural	4.4
Urban	23.4
Total	10.7
Social Group	
ST	4.8
SC	5.5
HOBC	8.7
HHC	22.0
Muslim	7.1
Buddhist	6.37
<b>Total</b>	<b>10.7</b>



Income Group Quintiles	
0-20	2.4
20-40	3.6
40-60	4.7
60-80	11.9
80-100	33.7
Total	10.7

Source: NSS, 2017-18

Disparities are obvious between the social groups. Only 4.5 percent of ST and 5.5 percent of SC own computer, lower than 8.7 percent by OBC and 22 percent by high caste.

Among the bottom income group only 2.4 percent own computers, while the ratio was 33 percent for top income group. In middle it ranges between 3.6 percent to 12 percent. Similar disparities are visible in access to internet facilities which is necessary for online education. At all India level about 24 percent has access to internet. In rural area it was quite low with only 15 percent household, and urban 42 percent.

This ratio was 12 percent for ST, 15 percent for SC, 21 percent OBC, Muslim 22 percent and 41.4 percent for high castes. So ST had three and half and SC two and half time less access to internet than the high castes.

Similarly, only 8.4 percent of bottom income group had access to internet, which is six and half time less than top income group (52.6 percent). In the middle range it varies between 13 percent to 31 percent. It obvious that on line education will be highly discriminatory to the SC/ST/Muslim, low and middle income groups and to individuals from rural area. The distance education where the students could attend the on line lecture at designated places in colleges is a better alternative.

**Table 30: Households with Internet by Location, Social Group and Income Quintiles, 2017-18, India**

Details	Households with Internet
Location	
Rural	14.9
Urban	42.0
Total	23.8

Details	Households with Internet
Social group	
ST	12.0
SC	15.3
OBC	21.0
HC	41.4
Muslim	19.9
Buddhist	18.5
Total	23.8
Income Quintile	
0-20	8.4
20-40	13.3
40-60	18.5
60-80	31.1
80-100	52.6
Total	23.8

Source: NSS, 2017-18

### **Remedial academic Assistance program**

The NEP proposed academic assistance to the students. The University Grant Commission has a scheme under which the university provide assistance to improve the skill and capacity in English language and in core subjects for those students who need academic assistance to catch up with the courses. This need to be strengthen.

### **Safeguards against discrimination: Equal Opportunity Office**

The University Grant Commission had suggested all universities and colleges to set up Equal opportunity Office to develop and implement all schemes for low income, SC/ST/OBC/Physically handicap/women student.

The Equal opportunity office will also implement and monitor the regulations against discrimination for SC and ST, women and physically handicapped students in the colleges and the universities.

### **12.1 Proposed Modification in general policies suggested by NEP 2020 for quality to avoid negative consequences for equity and inclusiveness**

The NEP 2020 has made suggestions for improvement in quality of higher education. These measures are supposed to improve the quality of higher education.

---

But these general policies may have adverse impact on the access to higher education of economically and socially disadvantage groups. In fact some of policy recommendations of NEP tend to be counterproductive for the goal of Equity and Inclusiveness. We therefore discuss the nature of these policies, their likely impact on access to education of socially and economically disadvantage groups and suggest to make these policies inclusive.

### **Switch over from existing teaching and affiliating universities to large size unitary Multidiscipline Universities**

The NEP 2020 suggest the switch to the unitary university system from the present affiliating university system. This is suggested for improvement of quality. What is the difference between these two university system? Under the unitary system, teaching of undergraduate, post-graduate and PhD program including other degrees and diplomas are carried under one umbrella organization with multidisciplinary subjects. As against this, in affiliating university system, generally while the post-graduate and PhD teaching and research is done in universities, the affiliated colleges undertake graduate teachings. It is argued that unitary system of university has some advantages over afflicting system. In the unitary system since all programs are carried under one umbrella organization, all teachers are necessarily involved in teaching of undergraduate, post-graduate, and PhD courses, and as result the undergraduate students benefit from senior teachers. Besides there is an advantage of availability of multi-disciplinary subjects which student can opt for. The disadvantage of affiliating system is that UG student do not benefit as much from the teaching by senior university teachers. However, the advantage of affiliating system is that the colleges being geographically decentralised in small/medium towns and also large villages, it provides easy and relatively less costly access to students to college education. While unitary universities being located at large places, cities and town, the access to student from rural area and small towns is not as easy and cost effective.

The NEP 2020 has proposed the switch over of State public affiliating universities into unitary universities, with a clear road map. The conversion of affiliating system into unitary system is to be realized in the following way:

- a) carving out Cluster universities from affiliated colleges, by de-affiliating them from state universities,
- b) giving degree awarding right to selected excellence colleges and,

- 
- c) finally, by the process of de-affiliation of colleges from state public universities, the state universities will be converted into unitary universities. The state universities will be required to undertake program of undergraduate degree.

It is argued that the conversion of state public universities into large unitary multi-disciplinary university system will improve quality of education. However, it is most likely that the conversion of affiliating colleges in large multi-disciplinary cluster unitary universities located in big cities and large towns will make the education costly and reduce the access of economically and socially disadvantage students. Therefore, the modified system with combination of unitary university system and affiliating university system will be appropriate to serve the dual purpose of quality education with equity and inclusiveness. The modified model may be as follow:

The cluster university will be formed by de-affiliating colleges from the state universities. The location of de-affiliated colleges will be retained as it is, maintaining the geographical spread of the colleges. The Cluster University will offered undergraduate, post-graduate and PhD Degree giving it unitary character.

Once the Cluster University is formed, it will carve out departments in each individual subject from different colleges, which are part of Cluster University, located at different places. All colleges offering one subject like economics will constitute a department for the purpose of teaching.

Secondly once the Departments are formed in each subject cutting across the colleges, teaching will be shared by a pool of teacher in each subject from all colleges where such department exit. This will involve pulling the teachers together for sharing of teaching to the college student located at different places.

Thirdly, the teachers from the other colleges (not part of Cluster University) and State University could also be used for the purpose of teaching, which will give access to the students to best teachers.

The distance mode technology will facilitate the long distance teaching. Thus, this modified model of unitary system will allow to have advantage of best of the both, namely the affiliating state public university system and also unitary system and help to achieve the dual goal of equity and inclusiveness and quality, and thereby ensure equal access to quality education to all students.

Some of the excellent colleges will be given degree awarding right, which may offer beside undergraduate, post-graduate and PhD program. The state public university after de-affiliation of colleges will also offer undergraduate courses and convert itself in to unitary university.

---

## Changes in qualification framework: introduction of number of degrees with multiple duration

The New Education Policy has suggested a major change in qualification framework, that involve change in the duration of the undergraduate and post graduate degree. It proposed the under graduate, Post graduate and PhD degree of multiple duration. The new duration is as follow:

1. The undergraduate degree will be of 3 years and also of 4-years duration.
2. It introduces multiple exist and entry and award of certificate, diploma and degree.
3. Bachelor with Certificate to those who exit after one year of undergraduate.
4. Bachelor with **Diploma to those who** exist after two years of undergraduate.
5. **Bachelor degree with those** who exit after 3 years of graduation.
6. Bachelor degree to those who complete full **4-years of graduation.**
7. **Five-year** integrated Bachelor degree.

### Master's programmes:

Master degree will be of two durations, which is as under

1. **One Year Master Degree:** For students completing 4-year Bachelor's
2. Degree with Research.
3. **Two year Master Degree:** For students completing 3 year Bachelor's
4. Degree.
5. **Two year Master Degree:** For students those who possess an integrated five-year Bachelor degree.
6. **Ph.D.** shall require either a Master's degree or a 4-year Bachelor's degree with Research.
7. **The NEP has dropped the MPhil degree.**

### Regarding B.Ed. Programme

1. The 4-year integrated B.Ed.
2. 2 year B.Ed.
3. A 1-year B.Ed.

### Multiple entry and exit

It also introduce multiple exist and entry. The first year undergraduate student could leave with certificate, second year with diploma, third year student could

---

leave with bachelor degree of three years duration. The student could re-inter to continue the degree, subject to the fact that he/she comes before sever year. The grade of the students will be store in “Credit Bank”.

In my view the multiple entry and exist looks positive steps. This will benefit particularly to those who get drop out or leave for some compulsion. In the present system the student who discontinue say in second or third year of undergraduate end up with higher secondary degree, despite spending two or three years in college education. So the concept of multiple exist and entry and award of qualification at each exist with certificate, diploma and degree is positive improvement. However, method of multiple exists and entry has to be implemented with due care and caution. As far as possible the students should be encouraged to complete Bachelor degree. For those who want to exit for special reasons, the bench mark should be relatively low after first year and exit with diploma after two year. We have seen that enrolment rate in higher education of poor and SC/ST and the Muslim is low. Our purpose should be to increase the enrolment rate among the weaker section like Scheduled castes and tribes. The unreasonable exit after one or two years will not improve the enrolment of weaker sections in higher education, which is already low.

However, increase in duration of Bachelor degree from 3 to 4 years, and making Bachelor degree of two duration, 3 and 4 years and Master degree of 1 year and 2 years duration has its own shortcoming. For obvious reasons it will create gradation and hierarchy in Bachelor and Master Degree and affect the student with degree with different duration differently in employment and other matter. The employer may prefer the graduate students with 4 year duration compared with 3 year duration. So Bachelor/Master degree with multiple duration may turn out to be discriminatory to the students with 3 years Bachelor and 2 year Master. Creating Bachelor and post-graduate degree of various duration will affect the poor students more, as more of them are likely to end up with 3 year Bachelor degree. The students with 4 year bachelors or one year post graduate may be preferred in employment in the market compared with 3 year bachelors or two year post-graduate.

Most importantly an increase in the duration of bachelor degree from 3 to 4 years, will enhance the cost of 4 years degree. This will affect the weaker section more.

We therefore suggest that government should retain the present system of 3 plus 2- bachelor degree of 3 years and post graduate degree of 2 years.

---

## **The National Testing Agency (NTA)**

The New Education Policy proposed a high-quality common aptitude test, as well as specialised common subject exams in the sciences, humanities, languages, arts, and vocational subjects, at least twice every year for admission in the universities. The NTA will serve as a premier, expert, autonomous testing organization to conduct entrance examinations for undergraduate and graduate admissions and fellowships in higher education institutions. It will be left up to individual universities and colleges as to whether they see value. The UGC has already introduced the system for central universities in using NTA assessments for their admissions in universities and college.

In our view the NTA system may affect the access of the students particularly from poor and SC/ST to higher education institutions. At present the colleges and state universities decide the criteria for admission. It is also fixable. The introduction of National Assessment Test by Agency and the grade obtained as a criteria for admission all over the country in universities will have adverse effect on admission of the students particularly the weaker sections. It may lead to exclusion from admission due to mechanical all India test. The power of admission with universities and colleges give liberty to take into account the local situation which facilitate admission. Therefore, we favour freedom of the universities and colleges to give admission without test.

## **Reform in Curriculum**

Under the reform of syllabus the NEP proposed changes in number of area, which include (a) Multi-disciplinary and inter-disciplinary curriculum (b) mainstreaming of skill education (c) Value education (d) teaching of Sanskrit and Sanskrit knowledge system and (e) priority to teaching of Sanskrit as one of the national language. We discuss (a), (c), and (d).

### **Multi-disciplinary, holistic and inter-disciplinary curriculum**

The New Education Policy proposed Multi-disciplinary, holistic and inter-disciplinary curriculum. It observed “Even engineering schools, such as the IITs, will move towards more holistic and multidisciplinary educations with more arts and humanities, while arts and humanities students will aim to learn more science - while all will make an effort to incorporate more vocational subjects and soft skills. The emphasis on Multi-disciplinary courses is not new. The system of multi-disciplinary curriculum has been used in many universities and other education

---

institutions. While the multi-disciplinary approach is welcome, the courses outside the main discipline should be offered with care, which suit the requirement and level of the students both from social science and science background. Compulsory learning of multi-disciplinary subject may lead to failure, particularly among the students from rural, and poor background.

### **Moral and Value Education**

The moral and Value-based education is the second most important component of reform of curriculum. The New Education Policy emphasized on ‘Moral and Value based Education’. The Value-based education supposed to include the development of humanistic, ethical, Constitutional, and universal human values of truth (*satya*), righteous conduct (*dharma*), peace (*shanti*), love (*prem*), nonviolence (*ahimsa*), scientific temper, citizenship values, and also life-skills; lessons in seva/ service and participation in community service.” This will be considered an integral part of a holistic education. The Report mentioned that all curriculum and pedagogy, from the foundational stage onwards, will be redesigned to be strongly rooted in the Indian culture, traditions, heritage, customs, language, philosophy, geography, ancient and contemporary knowledge. It appears that the proposed value education is likely to be influenced by ancient Vedic or Brahminical religious teaching. For instance, while referring to “value” of *Karma*, it refer to “*Nishkam Karma*”, which is the concept of Karma proposed by Bhagwat Geeta. The policy also refers to “inner inherent qualities” which is again is the *Bhagwat Geeta’s* concept, which form the base for the Verna system, which later led to the emergence of caste system. Most importantly when it talks about “righteous conduct “among the students, it mentioned “*Dharma*”. The Dharma conveys different meaning, including Vedic or Brahmanical Dharma. The Policy also indicate that children will be taught values from the original stories of the *Panchatantra*, *Jataka*, *Hitopadesh*, and other fun fables and inspiring tales from the Indian tradition. If this is the case then the value education proposed by Education policy 2020 is likely to be more or less based on teaching of single religious tradition. This goes against the provision in The Article 28 (1) of Constitution, which opposed the religious instructions of a single religion in educational institutions.

The issue of values education based on religious teaching has been a subject of continuous discussion and debate by various Committees. Radhakrishna commission of 1948 had discussed the issue of value education. Prof Radhakrishnan being professor of philosophy including religious philosophy had suggested that



---

teachings of the religions values from different religions could form the base for preparing a common values or what the Report called “natural morality”. However no consensus had emerged among the experts. The issue of Value education also become a subject of several Committees after 1950. The Committee on Religious and Moral Instruction (also known as the Sri Prakasa Committee) 1960, also dealt with the issue. Report of the Kothari Commission in 1966, distinguished between “religious education” and “education about religions”. None of these recommendations were followed. One more Committee looked into the Value Based Education (also called the SB Chavan Committee) of 1999. In the end what we have is the provision in the constitution which was stated by B.R Ambedkar quite clearly. In this context three points are important, (a) one, there is official banishment of preaching or teaching of a particular religion, (b) second, teaching and research in religious philosophy – comparative religion is found useful and necessary, and (c) third, the moral education which preach human rights supportive of Constitutional rights or citizenship rights was thought to be essential and necessary. Finally in the Constitution the following provision was made.

Article 28 (1) read “in State and State aided institutions there shall be no religious instructions”. “No religious instructions shall be provided in any educational institutions wholly maintain out of state funds”. In the course of the discussion, Ambedkar brought a clarity on this issue. He distinguished between “religious instruction” and “study of religions”, and stressed that it was only the former, which was prohibited. Report of the Kothari Commission in 1966, reiterated Ambedkar’s view and distinguished between “religious education” and “education about religions”. This means that the teaching and research of various religions in department of Religious studies or religious philosophical studies is necessary and essential, but the teaching (or preaching) of a particular religion in education institution is not permitted.

Thus it is obvious that “Moral and value Education” is considered necessary. But it has to be governed by the principles enshrined in Constitution. The moral and value education should necessarily promote among the students importance of equality, (social, economic and political) liberty, fraternity national unity, national integration, secularism, rights and duties of citizens. In fact, the NEP policy does refer to the constitutional values, but does not bring it at the center of value education. The Value education should be necessarily “Citizenship Education” based on values contained in our Constitution.

---

## **Emphasized on Sanskrit education: teaching of Sanskrit language and Sanskrit knowledge system**

The 2020 Policy place greatest emphasis on teaching of Sanskrit language, making part of school and higher education. The NEP 2020 mentioned,

“Sanskrit will be mainstreamed with strong offerings in school— including as one of the language options in the three-language formula — as well as in higher education, and will be taught not in isolation, — and connected to other contemporary and relevant subjects such as mathematics, astronomy, philosophy, linguistics, dramatics, yoga, etc.— thus, in consonance with the rest of this policy, Sanskrit Universities too will move towards becoming large multi-disciplinary institutions of higher learning; Departments of Sanskrit that conduct teaching and outstanding inter-disciplinary research on Sanskrit and Sanskrit Knowledge Systems will be established/strengthened across the new multi-disciplinary higher education system. Sanskrit will become a natural part of a liberal arts higher education if a student so chooses”.

It goes on to add,

“Sanskrit teachers in large numbers will be professionalized across the country in mission mode through the offering of 4-year integrated multi-disciplinary B.Ed. dual degrees in education and Sanskrit.”

The Sanskrit is emphasized to such an extent that, the student will have option to take Sanskrit language in place of Hindi or English, thus giving national language status to Sanskrit.

In the end the Report mentioned that “all curriculum and pedagogy, from the foundational stage onwards, will be redesigned to be strongly rooted in the Indian culture, traditions, heritage, customs, language, philosophy, geography, ancient and contemporary knowledge, societal and scientific needs, etc.

We should consider the Sanskrit as one of the optional language, like any other classical language, such as Pali, Prakrut and other classical regional languages. The three language formula comprising Regional language, Hindi and English should continue without any change. The option of replacement of either Hindi as link language and English as link language by Sanskrit should not be permitted in any case. It will be exclusionary of socially and economically disadvantage students.

It is necessary that the Sanskrit should be taught only as one of the optional language, and not as substitute to Hindi and English.

---

## **Sanskrit as Knowledge system**

Equally important aspect is that we need to draw distinction between Sanskrit as a language, and, Sanskrit as a knowledge system (or knowledge contain in Sanskrit language). The Sanskrit as language should be taught like any other language. The knowledge (written in Sanskrit language) in sciences and social science may be taught in each of the discipline in the respective departments. The teaching and research of religious philosophy of Ancient Religion like Vedism or Buddhism, Jainism, Sikhism, Christianity or Islam should be confined to Department of Religion and Department of Philosophy. Same should be the case for other languages like Pali, Persian. Therefore the teaching of religious philosophy contained in Sanskrit should not be “mainstream” as proposed under the Education policy 2020. If this happen, it would mean teaching of one religion in educational Institutions which is prohibited by Constitution under article 28 (1). Teaching of one religion under the protection of teaching of language would be unconstitutional.

The Bachelor of Education degree should be only in education and need not be combined with Sanskrit, (a dual degree), as proposed by 2020 Education Policy.

## **Commercialization of education issue of equity and inclusiveness**

We have three types of education institutions, (universities and colleges), namely Government universities/colleges, private aided colleges and self-financing or private universities/colleges. The New Education Policy emphasize on the public education, which is a good policy for equality and inclusiveness. But it also has a policy to promote the nonprofit private education institutions. These private institutions will be allowed to earn surplus, to be invested in the institutes itself and not to invest outside the Institutes. This is precisely is the present model, as we have seen this has created problems of low access to the economically weaker sections. The New Education Policy has not deal with present problem of poor access to economically weaker sections. To improve access, it has made some suggestions but has not given a specific plan. This is because the Committee has not studied the institution wise disparities in access to higher education in private institutions and their attainment rate.

Above we have made some suggestion to ensure equal access to self-financing private institutions. The same method are recommend for equity and inclusive education in private unaided institution.

---

## Setting up of foreign universities: university campuses verses collaboration with Indian institutions

The NEP 2020 also proposed to invite foreign university to set up campuses in India. To begin with it proposed setting up of hundred universities. The objective of the foreign universities is to improve quality of education to our students. For obvious reasons the access of economically disadvantages groups to foreign universities will be extremely limited due to high cost of higher education. But there is an alternative, which will help quality of education institutions to improve and at the same time, with some policies for the low-income groups, the objective of inclusiveness will also be realized. The alternative is already used by number of institutions. This alternative is to have collaboration between the domestic education institutions-universities, colleges and other degree awarding institutions and foreign institutions. The award of joint degrees by the Indian education institute and foreign institution will be one aspect of the collaboration. The collaboration will also involve sharing of faculty, exchange of students for doing courses, carrying credit of the courses done in foreign university. The advantage of this joint collaboration is that the capacity of the collaborative Indian university will improve and in long run will become institute of excellence. The collaboration method will lead empowerment of the Indian universities. The other advantage is that the government could develop policies for low-income students to get access to the Indian collaborative universities. Such policy will not be possible for the foreign universities. The government should go for the second alternative which will improve quality and access to economically disadvantage students.

### Reference

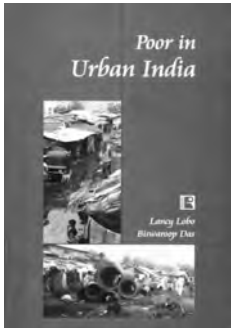
- Chattopadhyay, Saumen. 2012. *Education and Economics: Disciplinary and Policy Discourse*, New Delhi: Oxford University Press.
- Marginson, Simon. 2007. "Higher Education as a Public Good in a Marketised East Asian Environment", in A. Yonezawa et al. (eds), *Emerging International Dimensions in East Asian Higher Education*, Springer Science +Business Media, 2014.
- Ministry of Human Resource Development. 1986. *National Policy on Education, 1986*, New Delhi: Government of India.
- \_\_\_\_\_. 1992. *National Policy on Education, 1986 – Programme of Action 1992*, New Delhi: Government of India.

- 
- \_\_\_\_\_. 2015. *All India Survey on Higher Education 2014-15*, New Delhi: Government of India.
- Mincer, Jacob. 1958. "Investment in Human Capital and Personal Income Distribution", *Journal of Political Economy*, 66 (4), pp. 281-302.
- Ministry of Finance. 2004. *Central Government Subsidies in India- A Report*, New Delhi: Government of India.
- Mujumdar, Tapas. 1983. *Investments in Education and Social Choice*, Cambridge: Cambridge University Press.
- National Knowledge Commission. 2009. *National Knowledge Commission: Report to the Nation 2006 - 2009*.
- National Sample Survey Office. 2015. *Key Indicators of Social Consumption in India- Education. NSS 71<sup>st</sup> Round (January-June 2014)*, Ministry of Statistics and Programme Implementation.
- Planning Commission. 1985. *The Seventh Five Year Plan 1985-90 (Vol-I & Vol-II)*, New Delhi: Government of India.
- \_\_\_\_\_. 1992. *Eighth Five Year Plan 1992-97- Sectoral Programmes of Development (Vol-II)*, New Delhi: Government of India.
- \_\_\_\_\_. 2002. *Tenth Five Year Plan 2002-2007-(Vol-II) Sectoral Policies and Programmes*, New Delhi: Government of India
- \_\_\_\_\_. 2013. *Twelfth Five Year Plan (2012-2017) - Social Sector (Vol-III)*, New Delhi: Government of India & Sage Publications India Pvt Ltd.
- Psacharopoulos, George & Patrinos, Harry, A. 2002. *Returns to Investment in Education, A Further Update, Policy Research Working Paper 2881*, The World Bank, Washington.
- Saito, Madoka. 2003. "Amartya Sen's Capability Approach to Education: A Critical Exploration", *Journal of Philosophy of Education*, Vol. 37, No. 1.
- Schultz, T.W. 1960. "Capital Formation by Education", *The Journal of Political Economy*, 68 (6), pp. 571-83.
- Spence, M.A. 1973. "Job Market Signalling", *Quarterly Journal of Economics*, 87(3), pp. 355-74.
- Stiglitz, Joseph E. 1999. Knowledge as a Global Public Good', in Inge Kaul, Isabelle Grunberg and Marc A. Stern (eds.), *Global Public Goods: International Cooperation in the 21<sup>st</sup> Century*, New York: Oxford University Press, pp. 308-25.
- Thorat, Sukhdeo. 2016. "Higher Education Policy in India: Emerging Issues and Approaches", in N. V. Varghese and Garima Malik (eds.), *India Higher Education Report: 2015*, Delhi: Routledge.

- 
- Thorat, Sukhadeo and Khalid Khan. 2018. "Private Sector and Equity in Higher Education: Challenge of Growing Unequal Access in Indian Higher Education Report 2016", Equity N.V. Verghese Nidhi Sadana Sabrwal and C. M. Malish, p. 63.
- Thorat, Sukhadeo. 2010. "Emerging Issues in Higher Education in Higher Education in India in University Grant Commission Report", *Issue Related to Expansion, Inclusiveness, Quality, Relevance and Financing*, New Delhi.
- Tilak, J.B.G. 2005. "Higher Education in Trishanku: Hanging between State and Market", *Economic and Political Weekly*, Vol 40, No. 37, pp. 4029-4032.
- \_\_\_\_\_. 2004. "Public Subsidies in Education in India, Special Articles", *Economic and Political Weekly*, Vol. 39, No. 4, pp. 343-359.
- UNESCO. 2006. *Higher Education in South-East Asia*, Bangkok: UNESCO. Varghese, N.V. 2006, *Private Higher Education in Africa*, UNESCO.
- University Grants Commission. 2003. *UGC (Establishment of and Maintenance of Standards in Private Universities) Regulations, 2003*, New Delhi: Government of India.

---

## Books by The Centre for Culture and Development, Vadodara



### **Poor in Urban India**

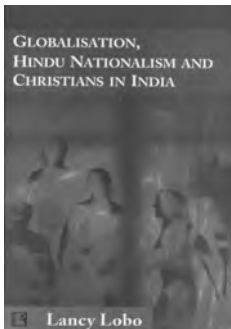
Author : Lancy Lobo and Biswaroop Das

Pages : 201

Price : Rs. 400/-

Publisher : Rawat Publications, 2001

The prominent features of urbanisation in India have been the increase in population, the growth of slums, swelling labour force and its marginalisation, and increasing pressure on the urban space and infrastructural services. A growing need has been felt to investigate the reasons for the decay of our large cities and for the extremely unsatisfactory living conditions even in our non-metro as well as smaller and medium-sized towns. The book deals with the modes, means and mechanisms through which the poor in urban India cope with their lives. By providing a portrayal of the lives of slum dwellers through an exhaustive database on the slums of Surat and an intensive analysis of one of its slum localities, it captures the socioeconomic world of the urban poor in India. The book will interest anthropologists, sociologists, human geographers and city planners.



### **Globalisation, Hindu Nationalism and Christians in India**

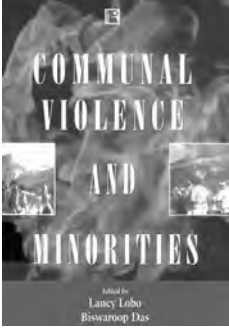
Author : Lancy Lobo

Pages : 237

Price : Rs. 450/-

Publisher : Rawat Publications, 2002

Growing economic fundamentalism triggered by the process of globalisation and rising religious fundamentalism at the micro as well as macro levels have emerged as a complex area of analysis. This book deals with such a problematic by examining the position of the Christian minority group in India within the fast changing socio-economic milieu of the subcontinent. It argues that marginalization of the minority groups through legitimization of a reductionist religio-economic model has been on the rise. And, the brunt of this mix of economic and religious fundamentalism is borne by the poor, the underclass and the minorities who may eventually be left out of the modernization project altogether.



## **Communal Violence and Minorities**

Editors : Lancy Lobo and Biswaroop Das

Pages : xi + 226

Price : Rs. 525/-

Publisher : Rawat Publications, 2006

The 2002 Gujarat riots witnessed the rise of a spate of writings on related issues in India as well as abroad. The present volume, though deals with the same subject, add some newer dimensions to its understanding. These include an analysis of the spread of these riots; contents, causes and nature of violence; actors and agencies perpetrating and facilitating its sustenance; response of tribals and Dalits to these events; socio-political determinants of perpetuating as well as thwarting the effects of such riots and the cognitive construction of communal images among the rural population in Central Gujarat during the aftermath of these unprecedented riots in the State.



## **Gujaratno Vikas (Gujarati)**

Authors : Lancy Lobo and Shashikanat Kumar

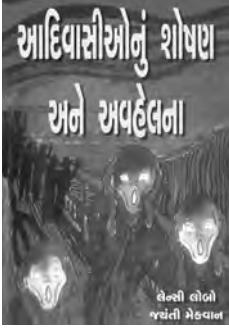
Pages : 116

Price : Rs. 100/-

Publisher : Centre for Culture and Development, 2008

This book is a first-ever detailed analysis of the land acquired for development projects and their impact on the displaced and project-affected people of Gujarat, from 1947 to 2004. It begins with a debate on the meaning of the term ‘development’ and focuses on displacement, marginalisation and impoverishment as direct consequences of admittedly debatable methods of progress adopted in Gujarat in the name of development. The book presents a comprehensive account of land acquired for water resources, industries, mines, HRD, transportation/communication, and urban development projects and focuses on the people displaced and affected by them. Additionally, it pays special attention to the legislative hurdles in rehabilitation and compensation procedures which follow displacement.





## **Adivasionu Shoshan and Avhelna (Gujarati)**

Authors : Lancy Lobo and Jayanti Makwan

Pages : 125

Price : Rs. 100/-

Publisher : Centre for Culture and Development, 2008

This book contains the history, culture, society and economic status of tribals in Gujarat. Tribals are spread in the in the eastern, hilly and forested Gujarat with dry and subsistence agriculture. They also rely on forest products for survival. The eastern Gujarat is poorest as compared to other parts of Gujarat. Forests, water resources and underground resources being plenty in this region commercialization and market forces have displaced and marginalized the tribals over a period of time. Hence tribal rights have been infringed over their land, water and forests, leading to disintegration of their identity. The main questions that face them are: 1) How to safeguard their livelihood rights and 2) how to protect themselves from being absorbed in competing identities.



## **Land Acquisition, Displacement and Resettlement in Gujarat 1947-2004**

Authors : Lancy Lobo and Shashikant Kumar

Pages : xxii + 304

Price : Rs. 895/-

Publisher : Sage Publications, 2009

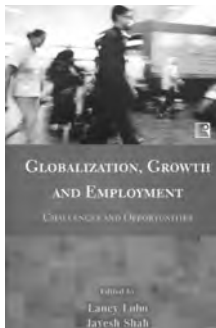
This book is a first-ever detailed analysis of the land acquired for development projects and their impact on the displaced and project-affected people of Gujarat, from 1947 to 2004. It begins with a debate on the meaning of the term 'development' and focuses on displacement, marginalisation and impoverishment as direct consequences of admittedly debatable methods of progress adopted in Gujarat in the name of development. The book presents a comprehensive account of land acquired for water resources, industries, mines, HRD, transportation/communication, and urban development projects and focuses on the people displaced and affected by them. Additionally, it pays special attention to the legislative hurdles in rehabilitation and compensation procedures which follow displacement.



## **Malaria in the Social Context**

Author : Lancy Lobo  
Pages : xv + 211  
Price : Rs. 595/-  
Publisher : Routledge, 2010

This is a path-breaking book in medical anthropology, a field of study which is in its infancy in India. It examines traditional knowledge systems in conjunction with biomedical elements to promote effective health education. An empirical study of malaria in the social context, it explores folk beliefs, attitudes and perceptions affecting various aspects of incidence and treatment of malaria in south Gujarat, in a culturally and socio- economically stratified population in three ecologically differing rural zones - coastal, irrigated plains, and dry highland - and one urban site. Based on intensive fieldwork and extensive surveys, the book brings out the importance of medical pluralism, including the role of indigenous ideas and practices, and analyses the role of private and government appointed doctors at the village level while examining the impact of allopathic medicine. The book aims to assist health interventionists in spreading efficacious health education and awareness to eradicate malaria.



## **Globalization, Growth and Employment**

Editors : Lancy Lobo and Jayesh Shah  
Pages : xvii + 298  
Price : Rs. 795/-  
Publisher : Rawat Publications, 2012

Globalization and subsequent changes are affecting all national economies irrespective of whether it is a transitional, controlled, socialist, or market economy. The result of this change is a paradigm shift in the employment structure of most of the countries. This volume makes an attempt to evaluate the employment scenario in different sectors of Indian economy after the reforms period. It also makes a comparative study of employment scenario between Gujarat, one of the developed states, and the country as a whole. Employment intensity of economic growth with focus on rural transformation, social security, quality and employability, survival of marginalized labouring poor and social income throws light on the realistic scenario. Retail boom, establishment of SEZs and SIRs and social security schemes like MGNREGA have suggestive thrusts in the domain of employment and consequences such as migration and their effects on society and culture.



## **Economy and Society in Globalizing Gujarat**

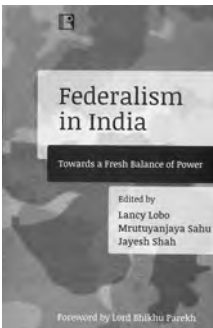
Editors : Lancy Lobo and Jayesh Shah

Pages : 276

Price : Rs. 950/-

Publisher : Shanti Prakashan, 2012

This book attempts to capture the nature of changes in the economy and society of post-liberal Gujarat. While the growth-centered developmental model operating in Gujarat has mesmerized many, both in India and abroad, this book critically examines this model with reference to infrastructure development in fields such as water resources, transport, communications and industry, especially their impact on agriculture and services. The book highlights the other side of development, namely, the costs of globalization resulting in uneven regional development, destruction of natural resources, and negative impact on the environment and on the status of women, and marginalized groups. The book also looks at labour, education, and human development indicators. All in all, it shows the extent to which Gujarat illustrates the growth centric India of tomorrow.



## **Federalism in India**

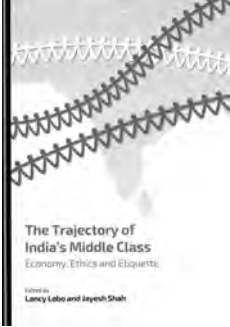
Editors : Lancy Lobo, Mutuayanjaya Sahu and Jayesh Shah

Pages : xiii + 301

Price : Rs. 895/-

Publisher : Rawat Publications, 2014

Federalism is one of the most important and effective political institutions in India. However, the late 1990s witnessed a weakening of national political parties, the emergence of coalition politics and a shift in the center-state power balance. Politically, however, with the rise of regional parties and coalitions, states seem to have gained an upper hand in many spheres of governance, whereas the center finds itself restricted when there are serious problems regarding law and order issues, foreign policy matters or fiscal decentralization. Hence, provisions and articles narrated in the Constitution of India demand revisit as India needs a fresh balance of power looking to the new 'low' in center-state relations. The volume critically brings to the fore the fact that the championing of federalism by the regional parties at the state level works against decentralization further down in reality. Chapters in this volume address a wide range of complex issues affecting the center-state relations in the context of political, social and economic developments. It carries a Foreword by Lord Bhikhu Parekh.



## **The Trajectory of India's Middle Class**

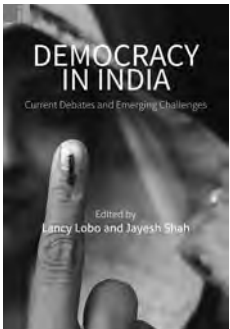
Editors : Lancy Lobo and Jayesh Shah

Pages : xv + 351

Price : Rs. 5300/-

Publisher : Cambridge Scholars Publishing, 2015

The Indian middle class has grown rapidly over recent years, and constitutes a significant proportion of the global workforce, as well as a substantial market for consumer goods, given India's status as one of the most populous countries in the world. However, the growth of India's middle class is not merely an economic phenomenon. This volume, containing nineteen essays, an editorial introduction, and a foreword by Lord Meghnad Desai, examines the role of the Indian middle class in the country's economic development, as well as in social, cultural and political change. The volume also focuses specifically on the social, political and economic articulation of the middle class with regard to historically marginalized social groups such as the Dalits, the tribal communities, and the religious minorities. This book will be of interest to economists, political scientists, sociologists, social anthropologists, and historians, as well as to specialists in current affairs.



## **Democracy in India**

Editors : Lancy Lobo and Jayesh Shah

Pages : xvii + 191

Price : Rs. 795/-

Publisher : Primus Books, 2017

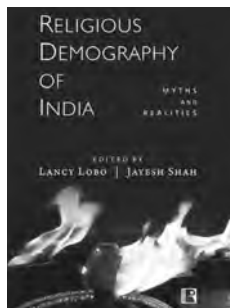
Democracy in India deliberates on the various challenges confronting parliamentary democracy in India as well as provides new critiques of the manner in which democracy has functioned besides focusing on the strengths and weaknesses of Indian democracy. The volume contains essays on the theory and practice of democratic governance; the role of the judiciary in strengthening the legislative and executive functions of the state; the role of the media as the fourth estate; the rise of social movements and civil society; the critical role of economic development in sustaining democracy; and the role of democracy in containing ethnic conflicts. It also includes an essay analysing electoral behaviour at the grass-roots level and another that examines democracy from the gender perspective. This book also provides a platform for discussion of crucial issues and alternatives, put forth by the intellectual comity of civil society activists and the academia.



## **Forests and Tribal Livelihood**

Authors : Lancy Lobo and Jayesh Shah  
Pages : xxiii + 283  
Price : Rs. 1050/-  
Publisher : Concept Publishing Company, 2017

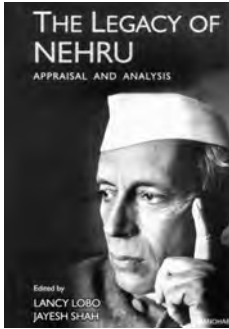
This book is about the changing character of forests and of livelihood of the forest-dwelling tribal people in India since Independence, with particular reference to Gujarat. It analyses the impact of a number of interventions by the Central and the State Government, such as construction of dams, setting up of industries, and other developmental activities in these areas. It reviews, in particular, various laws adopted by the British colonial Government as well as the government of Independent India regarding forests and the tribals, and how the tribal customary laws conflict with the laws of the modern state.



## **Religious Demography of India**

Editors : Lancy Lobo and Jayesh Shah  
Pages : 185  
Price : Rs. 750/-  
Publisher : Rawat Publications, 2018

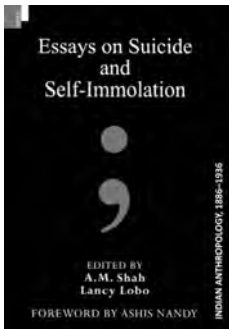
Much of public life in India is characterized by the forces of its religious demography. This volume aims at unravelling its complexity. Each of these essays reflect the truism that religion unites as well as divides peoples. Religious demography not only decided partition of India and Pakistan, but also continues to play a major role in India's democratic politics. The subject has become more emotional especially in the context of electoral politics. A great anxiety about the Hindus being outnumbered has been kept alive in India, especially before the elections. The differential growth rates of religious communities have therefore become a sensitive issue. It is an established fact that there is an illicit dramatization of misrepresented statistics of the Census. Data on population has been especially 'used' to generate 'nationalism'. Newspapers, magazines, television and even caste journals have propounded myths, with catchy titles. This volume tries to probe into these myths and realities.



## The Legacy of Nehru

Editors : Lancy Lobo and Jayesh Shah  
Pages : 209  
Price : Rs. 1045/-  
Publisher : Manohar Publications, 2018

Even after 127 years, Jawaharlal Nehru remains a beacon for India. He was a titan who provided the architecture of contemporary India. The credit for much of India's progress in myriad fields goes to him. This volume, however, is not a eulogy to that great visionary. It provides rather a critical examination of his legacy in various fields, such as his promotion of India as the Union of federating states, building up of the structure of democratic institutions, enunciation of viable foreign policy, laying the path of economic development on the foundations of equality and cultivating secular ethos. The primary objective of the book is to assess the imprint that Nehru has left behind, and the impact that his thoughts and actions produced on the people of the present and succeeding generations. The volume deliberates on the question whether Nehru had a well-defined economic ideology or foreign policy which could be given a recognized label. It also focuses on how Nehru handled the various sectors and institutions of society. While this volume praises Nehru for providing a durable basis for India's democratic institutions and for endowing them with much legitimacy, it also evaluates many of his negative legacies, such as license *raj*, the border problems with China and Pakistan, divisive domestic electoral politics, politicization of minorities as vote banks, the Kashmir problem, and corruption in public life. The volume is a collection of insightful essays by distinguished scholars in various fields. It will be of interest to all those seeking to understand modern India with particular reference to Nehru.



## Essays on Suicide and Self-Immolation

Editors : A.M. Shah and Lancy Lobo  
Pages : xxiii + 207  
Price : Rs. 1095/-  
Publisher : Primus Books, 2018

This book is a collection of papers on suicide and self-immolation, reprinted from the almost forgotten Journal of the Anthropological Society of Bombay, published in 1886-1936. The book carries a Foreword by Professor Ashis Nandy on death and self in culture. Part I includes nineteen papers, analysing statistics of suicides committed in Bombay (now Mumbai) from 1886 to 1907, classified by religion, gender, age, month, date, cause and means of suicide, etc. The data is presented in a number of tables, often with remarks on individual cases. Launched by Edward Rehatsek, a

---

Hungarian scholar who had made Bombay his home, the papers were continued after his death by the Parsee scholar, Bomanjee Byramjee Patell. Part II includes seven general essays: one is on suicide and old age in a comparative perspective, and another on suicide in ancient India. The question of self-immolation of Hindu widows, commonly referred to as sati, is discussed in three of the essays. Of special interest is the essay on the Sati of Ramabai, widow of Madhavrao Peshwa. Two essays deal with the issue of self-immolation of persons in religious contexts.



## **Marriage and Divorce: Changing Concepts and Practices**

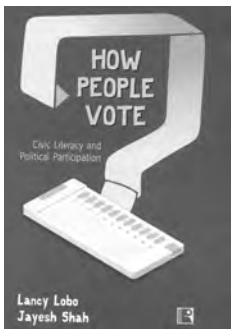
Editors : Lancy Lobo and Kanchan Bharati

Pages : 328

Price : 1595/-

Publisher : Manohar Publications, 2018

This volume explores the nature of social change in the fundamental institution of marriage in Indian society. It documents the churning going on in the conjugal bond with reference to gender inequality, patriarchy, domestic violence, divorce, separation, and remarriage under the impact of urbanization, modernization and globalization. The work includes fourteen papers divided into three parts. **Part I** discusses changes in the choice of spouse in terms of age at marriage and the age differential between spouses; endogamy and hypergamy; inter-caste and inter-faith marriage; and divorce and remarriage among Hindus, Muslims and Christians with particular attention to feminism. It raises new questions about the rising trends of separation, desertion, divorce, remarriage, and the option to live single. **Part II** takes a closer look at love, sex and marital relationships through the prism of films, state laws, and civil rights. It specifically deals with the live-in relationships, extra-marital relations, matrimonial litigation, and use and abuse of IPC 498A. **Part III** documents the changing character of spouse selection through the newer forms such as the print and electronic media and the shift from parental choice to individual choice. The volume will interest students and scholars of sociology, social anthropology, family studies, and law, as well as counselors, various religious organizations, and electronic and print media.



## **How People Vote?: Civic Literacy and Political Participation**

Authors : Lancy Lobo and Jayesh Shah

Pages : 264

Price : 995/-

Publisher : Rawat Publications, 2019

---

How people vote in a liberal, open, competitive democracy is a big question in two senses. First, as Indian voters make up one-sixth of the world's total electorate, their voting behavior considerably matters to the future of representative democracy everywhere. Second, as India faces so many challenges to its social, ideological and political cohesion, what people think about voting is significant to how India will evolve in the future. Political participation is central to the democratic system and civic literacy plays an instrumental role in it. This volume examines the impact of civic literacy on political participation, by studying voting behaviour in local, assembly and parliament elections in rural, semi-urban and urban areas of Gujarat. The conclusions are drawn from what people said and what was observed on the ground, combining booth-wise analysis of votes polled with indices of civic awareness and political participation. The main questions addressed are: (i) what is the level of civic literacy and political participation of the citizens? (ii) How to measure civic literacy and political participation? (iii) What are the variables influencing civic literacy and political participation? (iv) How are civic literacy and political participation linked? (v) To what extent individuals vote as individuals, transcending caste and creed? (vi) To what extent has Indian democracy matured in terms of electoral behaviour. This book will interest students and teachers in social sciences, and all those engaged in citizenship education towards perfecting procedural and substantive democracy in India.



### **Gujaratma Shalakiya Sixshanno Xray (Gujarati)**

Authors : Jayesh Shah and Lancy Lobo

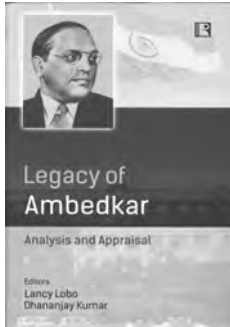
Pages : 136

Price : 150/-

Publisher : Book Shelf, 2019

Looking to the scenario of school education in Gujarat, Centre for Culture and Development has analyzed the results of Class X and XII board examinations for the period of twenty years and come out with this book in Gujarati. We have asked the following questions to the Class X failed students of different years: (i) what are the current source of the livelihood of the respondent, (ii) how does the respondent shape up in his/her life, (iii) how much does he/she earn, (iv) what are the problems are faced by the respondent or the struggle they had in generating source for the livelihood, (v) how many earning members are there in the family of the respondent and how much do they earn jointly and (vi) marital status and the caste and/or religion he or she belonged to. The findings are an eye opener for any policy maker or anyone who is concerned with the status of education in the context of the new national education policy. Based on the findings of the study, we have come out with revolutionary recommendations for the long term policy contours, such as (a) review of 'no detention' policy, (b) introduce board examination after class viii, (c) scrap class x board examination, (d) capacity building of the teachers, (e) regular assessment of all the stakeholders, (f) introduce school-based practices for learning improvements, (g) separate Indian education services (IES) cadre and (h) establishment of vocational training schools.





## **Legacy of Ambedkar: Analysis and Appraisal**

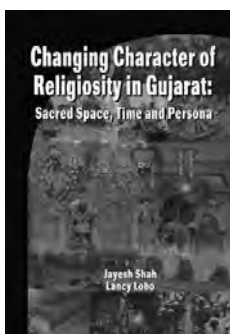
Editors : Lancy Lobo and Dhananjay Kumar

Pages : 216

Price : 850/-

Publisher : Rawat Publications, 2019

This collection of essays examines the legacy of Dr. B.R. Ambedkar with regard to his ideas of social democracy, eradication of caste system, formation and strengthening of constitutional institutions, and the role of religion and caste in a democracy. This volume is not a eulogy for Ambedkar, but an analytical attempt to look at his contributions and failures. The primary objective of the volume is to assess Ambedkar from a detached, unbiased and objective view in the light of changing contemporary India. The volume is organized into four parts. Part I discusses the strengths and limitations of Ambedkar's social, political and constitutional thoughts. It also demonstrates some of his ignored ideas such as the moral dimension of the Constitution. Part II deals with Ambedkar's idea of caste annihilation and his efforts for restoration of constitutional rights for the marginalized. Part III exemplifies his contribution to the development of the Indian Constitution, and his approach that the Constitution is not just an outcome of political revolution but also a product of research and deliberations. Part IV assesses the significance of Ambedkar's social, political and economic thoughts in the present era of globalization. The volume also illustrates some of his overlooked but relevant thoughts such as his idea of a training school for the budding politicians, his notion of social transformation, his approach to equity and justice in the neo-liberalized era, and his proposal to study neo-Buddhist values in the society. This stimulating volume, with its innovative analysis, will interest all those in the fields of Political Science, Sociology, Dalit Studies, and Ambedkar Studies.



## **Changing Character of Religiosity in Gujarat: Sacred Space, Time and Persona**

Authors : Jayesh Shah and Lancy Lobo

Pages : 284

Price : 400/-

Publisher : Anand Press, 2020

With the level of religiosity breaching the 90 percent mark as per the latest *World Value Survey*, India today is in the select club of highly religious nations. At this point of time, many scholars have warned about the dangers of religious illiteracy among staunch religious followers especially in multi-faith societies where misunderstanding and ignorance can escalate into hostility, abuse and violence, and hinder cooperative endeavours in all arenas of human experience. This book studies

---

the inextricable relation between religion and religiosity across space, time and persona. With these concerns, the authors emphasise empirical externalities of religion by observing the evolution of religious spaces and changing character of religious festivals over time. Findings from the empirical data justify the use of economic variables to understand religion and the changing demographics of religious pluralism. The analysis of religious and caste organizations throws light on how they have responded to the changing character of sacred time due to the economic shifts. In contrast to the ideas about spiritual gurus of old like hermits living in mountains, or bearded sages living in remote *ashrams*, this book shows the role of technology- powered godmen and women, some of whom have become India's most influential and powerful figures. No matter how deeply held our beliefs may be today about perpetuity of religion, they are likely in time to be transformed, or simply fade away. The book raises many questions for social scientific research on religion. If religions have changed dramatically in the past, how might they change in the future? Is there any substance in the claim that belief in gods will die out altogether? As our civilisation and its technologies become increasingly complex, could entirely new forms of worship and celebration of festivals emerge? This book should interest scholars of philosophy, theology, religions, and social sciences.



### **Revisiting Suicide: From a Socio-Psychological Lens**

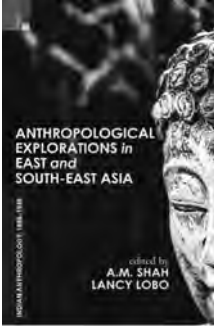
Authors : Kanchan Bharati, Lancy Lobo and Jayesh Shah

Pages : 230

Price : 995/- (South Asia Edition)

Publisher : Routledge, 2021

This book provides a socio-psychological enquiry of the phenomenon of suicide in the Indian context. It addresses the rising trend of suicides across the world and through case studies explores its primary reasons, the after-effects on survivors and families and measures to prevent them. The volume focuses on deciphering the social and psychological meanings associated with suicide. Through an examination of psycho-social autopsies of numerous cases, it highlights the patterns and trends which emerge around mental well-being, suicide and bereavement. It examines the primary roadblocks for robust suicide prevention measures and provides great insights into behavioral and personality categories and their relationship with suicide. Offering theoretical and empirical perspectives on the issue of suicide and self-harm, this book will be of interest to students, researchers, and faculty of behavioral sciences, psychology, social anthropology, demography, criminology, social work and sociology. It will also be an essential read for psychologists and counselors, policy makers, NGOs, CSOs, legal experts and media personnel working in the area of suicide prevention and research.



## **Anthropological Explorations in East and South –East Asia**

Editors : A.M. Shah and Lancy Lobo

Pages : 230

Price : 1250/-

Publisher : Primus Books, 2021

This volume is a collection of eighteen ethnographic essays on *Anthropological Explorations in East and South –East Asia*, reprinted from the almost forgotten *Journal of the Anthropological Society of Bombay*, published during 1886-1936. Divided into five parts, it includes works on history, religion, tea cult, the *Torii* of Japan and the *Torans* of India; a paper that deals with the veneration of dead in China; eight papers on Tibet: on its customs, devil driving processions, book procession of Lamas, Tibetan folklore in eastern Himalayas, and the method of computing distance by means of tea-cups; a paper on Burma on the monastic institution and its *Phongys*; and four papers on Malaysia dealing with the tiger in Malay folklore, folk medicine, etiological folktales, Burmese and Indian folk beliefs about the man tiger and the Malay version of two ancient Indian apologues. The volume suggests that the history of anthropological writings in India is much older than is believed to be. In addition, it also portrays glimpses of non-tribal societies beyond India studied by indigenous scholars. This book should interest anthropologists, sociologists, Buddhists, and students of East and South-East Asia.



## **Integrated Urban Flood Management: A Case Study of Vadodra Floods 2019**

Editors : Jayesh Shas and Lancy Lobo

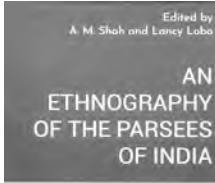
Pages : 187

Publisher : Centre for Culture and Development, 2021

The city of Vadodara has earlier witnessed major floods of varying intensity in 1878, 1919, 1927, 1941, 1970, 1974, 1976, 1983, 1996, 2005 and the recent flood of 2019. Flood waters inundating low lying parts of city have resulted not only in despair for people living in these areas but also created situations of human-animal conflicts as they endanger the habitats for crocodiles within the river as well. Reoccurrence of flooding of Vadodara city has made the citizens of the city face lot of adversities and problems for days. Middle and poor classes are the worst sufferers from the flooding. Small traders and the big business houses from low lying areas also suffer heavy losses due to the entry of flood water in their business premises. The first part of the study contains the outcome of the study carried out by the Centre for Culture and Development (CCD) based on the perceptions of the

---

people, on the consequences and causes of 2019 Vadodara floods. Second part of the book contains high tech solutions to control urban floods and prevent floods by various well-known experts from Vadodara city such as Town Planner, Hydrologist, Architect, and environmentalists.



## **An Ethnography of the Parsees of India: 1886–1936**

Editors : A. M. Shah and Lancy Lobo

Pages : xii + 233

Price : 995/-

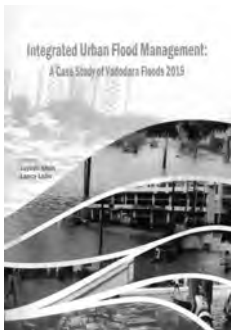
Publisher : Routledge, 2021

1886-1936



This volume explores a wide spectrum of Parsee culture and society derived through essays from the *Journal of Anthropological Society of Bombay* (1886–1936). This journal documents intensive scholarship on the Parsee community by eminent anthropologists, Indologists, orientologists, historians, linguists, and administrators in the late 18th and early 19th centuries. Comprising 0.05 percent of India's total population today, the Parsees (now spelled “Parsis”) have made significant contributions to modern India. Through contributions of Jivanji Jamshedji Modi, Bomanjee Byramjee Patell, and Rustamji Munshi, eminent Parsee scholars, the essays in this book discuss the social and cultural frameworks which constitute various key phases in the Parsee life nearly 100 years ago. They also focus on themes such as birth, childhood and initiation, marriage, and death. The volume also features works on Parsee folklore and oral literature.

An important contribution to Parsi culture and living, this book will be of great interest to scholars and researchers of sociology, social anthropology, ethnography, cultural studies, history, and South Asia studies.



## **Seasonal Migration in Search of Livelihood: Choice or Fate**

Author : James C. Dabhi

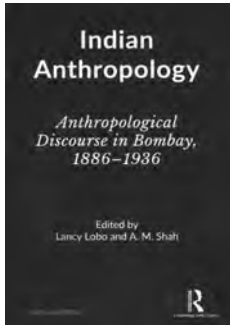
Pages : 146

Publisher : Centre for Culture and Development, 2021

The research to study migration of Adivasi families from south Gujarat was taken up by CCD at the request of the Provincial of Gujarat Jesuits. The objective of the research was to study the process of migration of Adivasis from the two districts of south Gujarat, namely the Dangs and Valsad. The objective also included a critical analysis of migration in these districts and to understand

---

thenuances of migration process, reasons for migration and the difficulties the migrant Adivasi and their families face. A total of 4533 households in 34 villages of Valsad and Dangs districts were studied through field visits, interviews and scheduled questionnaires. The report is available and we hope the research findings will help the stakeholders and others such as government and NGOs to help develop strategies to address the issues of seasonal migration. The project was undertaken and coordinated by James C. Dabhi.



## **Indian Anthropology Anthropological Discourse in Bombay, 1886–1936**

Editors : A. M. Shah and Lancy Lobo

Pages : xii + 160

Price : 995/-

Publisher : Routledge, 2021

This volume explores a wide spectrum of Parsee culture and society derived through essays from the *Journal of Anthropological Society of Bombay* (1886–1936). This journal documents intensive scholarship on the Parsee community by eminent anthropologists, Indologists, orientologists, historians, linguists, and administrators in the late 18th and early 19th centuries. Comprising 0.05 percent of India’s total population today, the Parsees (now spelled “Parsis”) have made significant contributions to modern India. Through contributions of Jivanji Jamshedji Modi, Bomanjee Byramjee Patell, and Rustamji Munshi, eminent Parsee scholars, the essays in this book discuss the social and cultural frameworks which constitute various key phases in the Parsee life nearly 100 years ago. They also focus on themes such as birth, childhood and initiation, marriage, and death. The volume also features works on Parsee folklore and oral literature. An important contribution to Parsi culture and living, this book will be of great interest to scholars and researchers of sociology, social anthropology, ethnography, cultural studies, history, and South Asia Studies.



## **Aims and Objectives**

Social science research is necessary to deal with the numerous complex problems of society, as not all problems can be solved by the natural sciences and technology. The state, an instrument of society, needs to consider social science research as a vehicle in bringing about a desired type of society. Social sciences are meant to enlighten society. While they may not solve all problems, they help in understanding the nature of problems and in dealing with them. They try to objectively analyse and comprehend social realities. Social scientists, through their works, hold a mirror to society. Through its research network, CCD as an intellectual and activist entity endeavours to emphasise equality and to push for a desirable society inclusive of all its segments.

As concerned public intellectuals our concerns are for the “objective, fearless, constructive voice that asks the awkward questions when government, industry, religious leaders and other bulwarks of society stray from their roles of ensuring the proper functioning of a country whose hallmarks are (or should be) social and economic equality, justice for all, and the liberty to say, think and profess the fundamental requirements of good citizenship” (Romila Thapar, *The Public Intellectual in India*, 2015). We seek to question the existing reality with the intention of arriving at improving the human conditions in wider society.



## **Centre for Culture and Development**

XTI Campus, Sevasi Post,  
Vadodara - 391 101 (India)



+91 265 296 2001  
+91 265 296 1354



[www.ccdgujarat.org](http://www.ccdgujarat.org)



[jimmydabhi@gmail.com](mailto:jimmydabhi@gmail.com)  
[centreforculture@gmail.com](mailto:centreforculture@gmail.com)