



# INTERNATIONAL JOURNAL OF ADVANCE RESEARCH, IDEAS AND INNOVATIONS IN TECHNOLOGY

ISSN: 2454-132X

Impact factor: 6.078

(Volume 6, Issue 6)

Available online at: <https://www.ijariit.com>

## Examining the effect of the reservation quota on the socio-economic integration for OBC into modern Indian society

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### ABSTRACT

*The reservation quota allocated for the OBC has always been a polarising topic, one that has incited discussions on social equality, economic independence, and marginalization. While some groups argue that the Other Backward Classes have been sidelined throughout history and need to be compensated, the counter-argument made is that the pendulum has swung too far and the compensations outweigh the marginalization. This research paper aims to seek justification for the quota and assess if this reservation quota is proportional to the social inequalities that weigh against the OBC community. It will study the educational, economic, the social standpoint of the OBC as well as the technical nitty-gritties of the quota allocated. This paper has been inspired by the growing volatile discussions on said topic that have acted as a gateway to a range of other essential topics. As young citizens of an India at the precipice of social unrest, we feel that the need to analyze and assess our country's attempts at inclusivity is imperative. Moreover, we want this research to act as a base for our understanding of the OBC, allowing us to form independent beliefs and judgements and giving us the academic standpoint to make concrete arguments.*

**Keywords:** Socio-Economic, OBC, Caste, Reservation

### 1. HISTORY

The history of reservations is overwhelmed with initiatives, movements and resistance (some in the form of protests and riots) widespread across the entire nation. The endless debates on the reservation quota for backward castes go way back into the past. On July 26, 1902, a strapping young Shahu Chhatrapati, the young king of Kolhapur, issued a statement in the Kolhapur State Gazette allocating 50% of the government posts to backward classes to eradicate the social differences thus providing equal opportunities of education.

Maratha historian Jaysingrao Pawar refers to Shahu's rule as one that carried the mantle of the social and intellectual renaissance that had started to sweep Maharashtra in the 19th century.

In 1921, to curb the repression of non-brahmins in Mysore, a social justice movement began and lasted for over a decade, eventually resulting in the reservations being set. The British government then decided to grant separate electorates in India for Muslims, Buddhists, Sikhs, Christians, Anglo-Indians, Europeans and Depressed Classes (untouchables) using communal awards in 1932.

Dr B R Ambedkar and M K Gandhi agreed to the Poona pact on behalf of the depressed classes and upper Hindu classes where 148 seats were reserved for the depressed castes within the Hindu electorates. Later, the Poona pact between M K Gandhi and B R Ambedkar went on to reserve 148 seats for the depressed castes within the Hindu electorates which was signed by B R Ambedkar on behalf of the depressed castes and Madan Mohan Malviya on behalf of upper-class Hindus and Gandhi.

In 1942, Viceroy's Executive Council proposed 8.5 per cent reservation for Scheduled Castes in civil services. Further, in 1950, the constitution of India stated reservations in legislatures for the scheduled castes and tribes; however, it excluded the converts (except four Sikh Dalit castes) until the 1990s when Sikh and Buddhist castes were included, but Christian and Muslim Dalits remain excluded. The first amendment in 1951 allowed reservation seats in the educational sector as well for the ST/SC.

Kala kalekar in 1953 set up a backward castes commission to begin to identify OBCs, but a later report in 1955 claims that the former failed to make the expected changes. This was followed by a supreme court ruling in 1963, declaring that reservation seats can not exceed 50%.

To support and therefore direct the socially or educationally backward classes of India, the Mandal commission, established in 1979, toiled over 13 years and finally implemented the reservation quota in 1992 as the supreme court verdict overruled. This resulted in a total of 49% reservations involving SC, ST and OBC.

Under Prime minister Morarji Desai, the Mandal commission classified some as "other backward classes" based on eleven criteria, mainly categorized as social, economical and educational; they identified 55% of India as OBC. After an attempt to apply the recommendation of 27% reservations of jobs under the central government and public sector undertakings, grievous protests involving self-immolation by upper-class students in 1989 followed which became a significant hindrance.

The tumultuous protests took the shape of bandhs (a type of strike), hartals (municipal shutdown) and dharnas (a type of swarming). The motive was to protest against giving government jobs adults and students based on caste rather than merit. These protests induced countrywide shutdowns of highways, transportation services, government services, schools, and businesses.

Moreover, while prime minister Manmohan Singh spoke about the actions in the private sector, the HRD ministry recommended an increase in educational reservations seats up to 49.5% in 2006.

Cut to 2019, there was a significant amendment to article 15, enabling 10% quota for the economically backward in higher education and job sectors, but this bill was later challenged in the supreme court.

Today, reservation in the legislature was only till 1960 acquired an extension every ten years, the latest being in 2010 which is valid up to January 26 2020. On the other hand, there was never a deadline for reservation in education and jobs.

## **2. DEFINING AND CATEGORIZING OBCS**

Other backward classes (OBCs) is a collective term to identify castes that are either socially or economically disadvantaged, by the government of India, founded in the 1970s. This is one classification among others, such as schedule tribe and castes. Also, 52% of the country's population belonged to this category at that time with 40% as of 2019. Recently, in October 2017, our president demanded a commission under the Delhi high court to further investigate and explore the concept of OBC sub-categorization, which was initially proposed in 2011. Their main aim was to examine the inequity between castes of OBCs and therefore prepare and rearrange to form parameters while also bringing to the central list of OBCs. Around 11 states across India have now adopted this.

The constitution and law do not define the backward classes. The National Commission for Backward Classes' 2015 report on sub-categorization of OBC says that it is not advisable for any court to lay down a procedure too and that the appointed authority must identify these classes. It also says that identification of backward classes can be made concerning caste among other occupational groups, classes and sections of people. Initially, the Mandal commission had proposed eleven criteria to define OBC. These were:

### **Social**

- Castes/classes considered as socially backward by others,
- Castes/classes which mainly depend on manual labour for their livelihood,
- Castes/classes where at least 25 per cent females and 10 per cent males above the state average get married at an age below the 17 years in rural areas and at least 10 per cent females and 5 per cent males do so in urban areas.
- Castes/classes where participation of females in work is at least 25 per cent below the state average.

### **Educational**

- Castes/classes where the number of children in the age group of 5–15 years who never attended school is at least 25 per cent above the state average.
- Castes/classes when the rate of student drop-out in the age group of 5–15 years is at least 25 per cent above the state average,
- Castes/classes amongst whom the proportion of matriculates is at least 25 per cent below the state average,

### **Economic**

- Castes/classes where the average value of family assets is at least 25 per cent below the state average,
- Castes/classes where the number of families living in kutch houses is at least 25 per cent above the state average,
- Castes/classes where the source of drinking water is beyond half a kilometre for more than 50 per cent of the households,
- Castes/classes where the number of households having taken consumption loans is at least 25 per cent above the state average.

The National Commission for Backward Classes' 2015 report on sub-categorization of OBC said that the Other Backward Classes/Castes/Communities could be divided into the following three categories.

- I. extremely backward class (group A)- this includes Aboriginal tribes, Vimukta Jatis, nomadic and semi-nomadic tribes and wandering classes among others who originally were snake charmers, beggars, mendicants, boatmen etc.
- II. More backward classes (group B)- this includes vocational groups who traditionally wove looms, made brushes, painted and made dolls, ginned cotton, wove silk etc. It also included scheduled castes converted into Christianity and their progeny.

III. Backward classes (group C)- they are comparatively more economically independent and own land, cultivate castes, are agriculturists etc.

(NCBC report on sub-categorization within OBC, 2015)

Recently the government of UP included 17 OBC groups among scheduled castes. This created a very volatile discussion as 15% of the state's population was these 17 castes.

The main difference between the two is that a caste in the SC list receives more government benefits than one in the list of OBCs. (Verma, 2019)

### **Social**

The driving objective of the reservation is social inclusivity and not economic independence for the OBC, said a member of the National Commission for Backward Classes who chose to remain anonymous.

This statement reflects why the social standing of the OBCs is perhaps the most critical criteria to study.

The policy change in 1991 notably shows an increase in the number of OBCs enrolling for secondary education and being employed in the public sector from 2.6% to 4%. This was somewhat a complicated study due to other policies relating to OBCs being dynamic but the main point put across was to see the OBCs exhibits in the same light as the STs, SCs and others (the Hindu upper castes) as similar trends were portrayed.

The talks about the disparity in the prestigious white-collar occupations remain to not only exist but exponentially increase over the years. Statistics prove the same- From 3.37 (SC-ST), 3.76 (OBC) and 9.18 (Others) per cent for the cohort born in 1926-35, the shares of the three groups stand at 8.32, 12.93 and 24.97, respectively, for the cohort born in 1966-75. This means that for the cohort born in 1966-75 (aged 35-44 in 2010), these gaps have increased to 12.04 and 16.65 percentage points.

When it comes to jobs like the media that are a strong and accurate reflection of people behind the camera just as much as people in front, it postulates that for this very reason OBCs are highly discriminated against here. 85% of these top media jobs consist of the upper caste Hindus while OBCs are a mere 4% even though they are 40% of the entire population.

OBC and SCs record the highest Infant mortality (Singh et al. 2013) amongst other classes in rural India. Even though the cause of such health issues could be contributed by the production of the products used. These reports do not just end at infant mortality, a study done showed that women who reported experiencing perceived discrimination also poorer self-rated health and their infants showed high signs of stress reactivity at six weeks old(Thayer and Kuzawa 2015).

An article that was released by 'The Wire' also outlined workplace discrimination towards individuals of the OBC/SC/ST castes. This record was taken of 16 individuals, 8 of who were OBC, seven who belonged to SC and one individual who belonged to ST. in the report it was stated that the participants felt objectified and questioned for each decision b their coworkers who were of upper classes with all the participants belonging to lower or upper-lower classes. They experience a socio-economic disadvantage when it comes to leisure activities due to their other coworkers coming from well off families who would support them financially for necessary things such as rent and food. The luxury that their coworkers had was something they felt less fortunate for not having this backing as their families were comparatively more impoverished than their coworkers. They also felt lacking confidence as all the participants were first-generation English speakers in their families and hence felt watchful of whenever they talked or worked since they did not feel they matched up to the rest. The participants also felt a lacking sense of ability to build a network and felt that their upper-class counterparts outshined them in that aspect too. Along with all of those different accounts, the participants also felt as if they had to be very cautious of the food they eat since many upper classes are against the consumptions of meat and fish, which was the primary constituent of the lower classes' staple diets.

Representation of the OBC category in the police force is also incredibly low; this was seen as by a report by Common Cause-CSDS Lokniti's 'Status of Policing in India Report 2019'. This report outlined that out of 21 states OBC were underrepresented in 11 states, which means that out of the reserved number of posts for this category, only ten states matched the required criteria. The most deficient representation of this statistic was seen in West Bengal where only 22.6% of the reserved posts for OBC were filled by fitting candidates where the rest 77.4% were all given to candidates who did not match the criteria. On the other hand, Telangana saw the best representation of this statistic, with 145.3% of the posts reserved for the OBC category were filled.

In 2016 OBC representation in central government services was at 21.57% which was under the prescribed reservation that was awarded to them. This figure has been seen to be improving over time as in 2012 this representation was only 16.55% which has been increasing over time to 21.57% as of 2016

### **Economical**

The reservations set for the other backward classes was meticulously based on the Mandal commission's report in 1991.

Beyond this, there is a concept of 'creamy layer' that considerably looks into the situation of OBCs and provides a fairer view on who deserves the assistance. To add on, it identifies income and social status as additional parameters to differentiate the privileged OBCs from others while also enforcing that subsequent generations do not continue to receive the utility.

This income cap exists for economically weaker sections and the OBCs but does not apply to the scheduled tribes and castes. Initially, in 1993 when the concept was introduced the criteria was defined based on the gross annual income of parents from all sources is more than of Rs.1 lakh; the limit was then adjusted every 4-5 years to account for growth and inflation. It was subsequently revised to Rs 2.5 lakh per annum in (2004), ₹ 4.5 lakh (2008), Rs 6 lakh (2013) and Rs 8 lakh (2017).

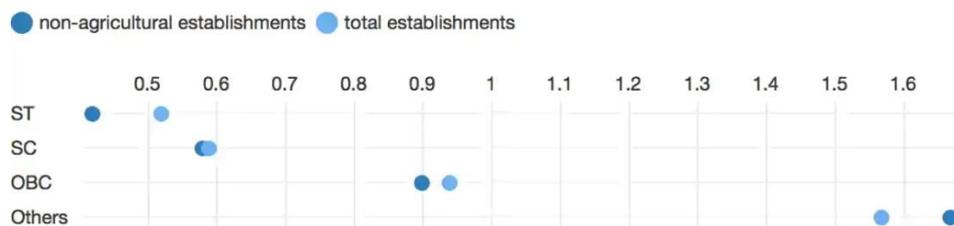
To simplify this more, the creamy layer was distinguished as those who either belonged to group A or group B government officers (below the age of 40) or if the gross annual earnings were eight lakhs or more excluding the basic salary or income generated from agricultural land.

Moreover, yet another idea of sub-classification was introduced to avoid the domination of stronger OBCs. These were "backward", "more backward", and "extremely backward" and it was arbitrated that 27% seats would be bifurcated in proportionality to the population of each.

While Other Backward classes have higher relative shares in ownership of economic establishments in India, it is far lower than that of Upper castes.

### Ownership of economic establishments follows caste hierarchy in India

Upper castes have the highest relative share in ownership of economic establishments in India, while SCs/STs have the lowest share

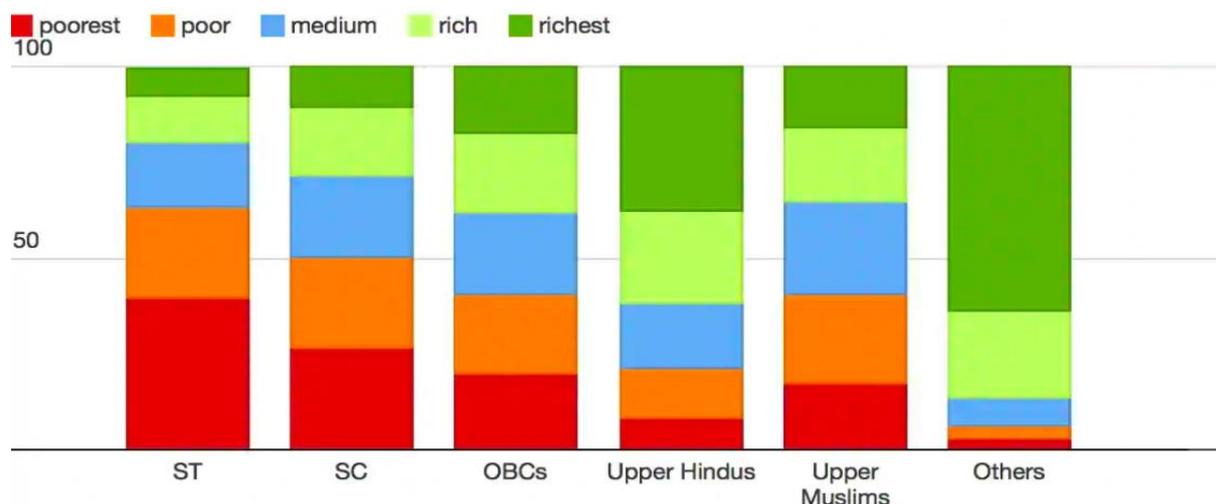


The dots show relative share of different social groups in ownership of economic establishments. They have been calculated by dividing the percentage share of establishments owned by each social group in the sixth economic census held in 2013 with their share in workers' population in 2011-12 NSSO data. A greater than one relative share shows that a given caste group has a bigger share in ownership of establishments than its share among workers.

Source: Sixth Economic Census and India Labour and Employment Report

### Well-being levels follow caste hierarchy

Columns show that STs and SCs have the highest percentage share of people in the lowest consumption expenditure quintile



Source: 2011-12 NSSO Data from Indian Labour and Employment Report, 2014

The disparity between the general category and OBCs, SCs and STs is evident here too.

#### Educational

When comparing the effect of the reservation quota, results show an immensely colossal growth. Literacy rate of OBC individuals born between 1926-1935 stands at 31% for primary education (6-14 years old) while Secondary education (14-18 years old) or

more for OBC individuals is a stooping low at 3%. The rate of OBC individuals born between 1976-1985 was up to 64% for primary education, and Secondary education significantly rose to 30%.

However, there are still miles to go as out of 35 million children who do not attend school; the majority belong to the OBCs.

In 2014, another survey by the national statistical office reported drastic changes in the literacy rate of children above seven between OBCs and other generals, scheduled caste and tribe. 91% males and 81% of females were educated; on the contrary, it was steeping low of 84% OBC males and only 66% OBC females that had this privilege of education.

Statement 3.2: Percentage of literates (age 7 years & above) by social group

social group	rural		urban		rural + urban	
	male	female	male	female	male	female
(1)	(2)	(3)	(4)	(5)	(6)	(7)
ST	73	55	90	76	75	57
SC	75	56	86	72	78	60
OBC	81	61	90	78	84	66
others	87	73	95	88	90	79
<b>all (incl. n.r.)</b>	<b>80</b>	<b>62</b>	<b>91</b>	<b>81</b>	<b>83</b>	<b>68</b>

Ref: Table 4s, Appendix A

A report by Indian Express also showed that the drop out rates for OBC students in lower primary education (ages 6-9) was 5.7% and for OBC students in higher primary education (ages 10-13 years) was 9.7 %. These numbers are alarmingly high when compared to the state average.

According to Smile foundation India, 35 million children aged 6-14 do not attend school. Children from the Other Backward Classes constitute a majority of this number.

Furthermore, the eligible population is considered to be 5-29 years, and when this was examined further for enrollment rates, it was concluded that there is a significant improvement amongst the rates of OBCs. In a report by NSO, The enrollment rate has exponentially risen- it was merely 32.4% in 2013, but there was a peak in attendance rates as well in 2019, 57.3% in rural areas and 55.7% in urban areas, which is nothing but commendable.

Table S3.1e: Literacy rates (%) for persons (age 7 years and above) for each State/UT by social group

State/UT	rural + urban											
	literacy rate (%)											
	ST			SC			OBC			others		
(1)	male	female	person	male	female	person	male	female	person	male	female	person
(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	
Andhra Pradesh	59	43	51	65	51	58	74	55	64	88	74	81
Arunachal Pradesh	79	73	76	87	85	86	-	97	99	79	74	77
Assam	92	85	89	91	84	88	88	81	85	90	82	86
Bihar	78	46	60	66	46	57	77	55	67	89	75	83
Chhattisgarh	78	57	68	80	64	72	87	66	77	94	89	92
Delhi	-	91	95	91	77	85	87	77	83	95	90	93
Goa	92	74	83	98	83	91	99	90	94	94	88	91
Gujarat	78	56	67	90	72	81	87	66	77	96	87	92
Haryana	67	39	52	80	55	69	85	64	75	91	77	84
Himachal Pradesh	85	71	78	91	73	82	96	76	85	94	81	88
Jammu & Kashmir	78	53	66	86	68	77	84	61	73	85	67	76
Jharkhand	74	56	65	75	58	67	82	60	72	94	84	89
Karnataka	71	56	64	74	57	65	85	72	78	87	76	81
Kerala	90	88	89	94	84	89	98	93	95	99	97	98
Madhya Pradesh	69	50	60	78	59	69	84	61	73	93	78	86
Maharashtra	76	59	68	88	72	80	92	80	86	94	82	88
Manipur	92	83	88	89	73	81	95	84	90	96	91	94
Meghalaya	94	93	94	84	90	88	-	48	87	96	91	94
Mizoram	97	95	96	-	-	-	-	-	-	96	-	98
Nagaland	98	95	96	-	72	86	97	90	94	90	75	84
Odisha	73	52	62	79	64	72	88	73	80	92	82	88
Punjab	69	61	65	76	63	70	89	76	83	90	81	86
Rajasthan	68	40	55	78	47	63	82	55	69	91	73	82
Sikkim	87	86	86	93	89	91	94	92	93	96	96	96
Tamil Nadu	73	62	68	82	67	75	89	76	82	96	90	93
Telangana	68	44	57	69	56	62	77	58	68	88	71	80
Tripura	90	81	86	91	84	88	92	86	89	96	89	92
Uttar Pradesh	79	62	71	74	52	63	78	58	69	88	75	82
Uttarakhand	-	62	77	90	70	81	88	78	83	94	80	87
West Bengal	71	54	63	79	69	74	84	75	80	86	78	82
A & N Islands	74	68	71	-	-	-	89	94	92	90	83	86
Chandigarh	-	-	-	94	85	90	95	99	97	98	93	96
Dadra & Nagar Haveli	81	58	69	66	58	62	84	70	79	99	98	99
Daman & Diu	-	82	96	-	93	97	95	88	91	81	95	84
Lakshadweep	96	89	93	-	-	-	-	-	-	-	-	-
Puducherry	69	-	78	97	74	86	95	83	89	94	-	97
<b>all-India</b>	<b>75</b>	<b>57</b>	<b>67</b>	<b>78</b>	<b>60</b>	<b>69</b>	<b>84</b>	<b>66</b>	<b>75</b>	<b>90</b>	<b>79</b>	<b>85</b>

When compared the attendance ratio, in the same year, between the OBCs and others, it was noticed that the ratios dropped at each level of education and was extremely poor at the highest level thus concluding that the ratios seem to have a negative correlation which definitely is not beneficial or the goal as jobs and therefore the standard of living highly depend on this factor. The statistical data to prove this is as follows: for primary education, it is at a perfect ratio of 1. This starts to fall at upper primary levels, where the ratio is .917 (88%:96%). Following a similar trend, a marginal fall in the secondary level at .905 (88%:95%). However, the major fall was seen at higher secondary education as the ratios decreased to .807 (63%:78%). Then, post higher secondary education the ratio reduced to .722 (13%:18%).

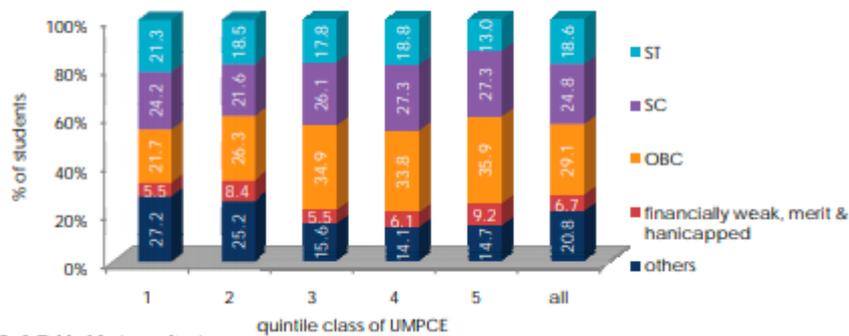
Statement 4.1c: Gross Attendance Ratio (%) for different levels of education for each social group						
social group	level of education					
	primary	upper primary	secondary	higher secondary	primary to higher secondary	above higher secondary
(1)	(2)	(3)	(4)	(5)	(6)	(7)
<b>male</b>						
ST	99	93	77	56	87	8
SC	102	92	82	54	88	11
OBC	103	90	86	64	91	14
others	103	95	98	81	97	18
<b>all (incl. n.r.)</b>	<b>102</b>	<b>92</b>	<b>87</b>	<b>66</b>	<b>91</b>	<b>14</b>
<b>female</b>						
ST	101	85	79	48	85	6
SC	101	81	91	56	88	9
OBC	101	87	84	61	89	11
others	100	98	92	75	94	17
<b>all (incl. n.r.)</b>	<b>101</b>	<b>88</b>	<b>87</b>	<b>63</b>	<b>89</b>	<b>12</b>
<b>person</b>						
ST	100	89	78	52	86	7
SC	101	87	86	55	88	10
OBC	102	88	85	63	90	13
others	101	96	95	78	95	18
<b>all (incl. n.r.)</b>	<b>101</b>	<b>90</b>	<b>87</b>	<b>64</b>	<b>90</b>	<b>13</b>

Ref: Table 14b, Appendix A

Continuing the analysis of the 2014 report, it was concluded that regardless of the tremendous scholarships that OBC students receive, the ratios are yet so low. In rural areas, 29.1% of them receive this opportunity which is highest when compared to others at 20.8% while scheduled caste and tribe get 24.8% and 18.6% respectively.

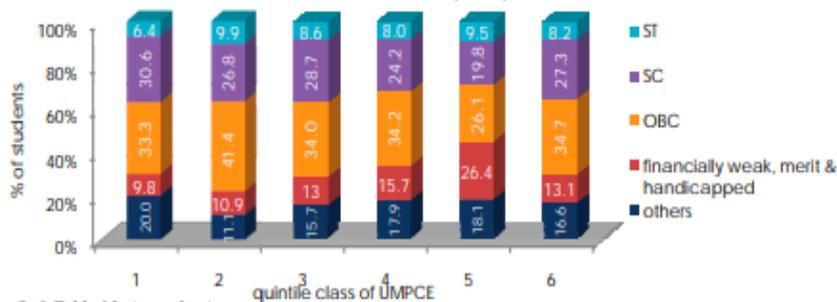
Moreover, A bigger gap in the percentage of scholarships received is noticed in the urban areas as OBCs receive up to 34.7% (again highest) while others are a stooping low of 8.2%, 27.3%, 16.6% of the scheduled tribe, caste and others respectively.

Fig. 4.11R: Percentage distribution of students receiving scholarship, stipend, reimbursement by reasons for receiving for each quintile class of UMPCE (rural)



Ref: Table 25, Appendix A

Fig. 4.11U: Percentage distribution of students receiving scholarship, stipend, reimbursement by reasons for receiving for each quintile class of UMPCE (urban)



Ref: Table 25, Appendix A

### **Hypothesis**

It is hypothesized our findings will show a correlation between the secondary data collected on the OBC and the primary data show a variability, that the data is significantly different from the data collected in previous censuses and studies predating 2011, due to globalization, increase in awareness, a shift of generations and economic growth within India and OBC as well. Trends may also be spotted within social, economic and educational sectors of India regarding the OBC. No particular hypothesis is present to indicate general growth in demographic factors such as presence in media and opinion of the public.

### **3. ANALYSIS OF THE PRIMARY RESEARCH**

Conducting primary research through the circular of a questionnaire and receiving over 275 responses, allows us to have a first-hand and better view of the different perspectives around. The following conclusions were made based on that:

Out of the entire sample, more than half of them were below the age of 20, indicating that the opinions and statistics are directed by that of the youth (mainly teenagers) around us. To elaborate, 55.3% of our specimens identified as females and 44% identified as male.

92.6% of our audience believed that ideologies of caste system prevailed in our contemporary and modern society. Despite a large majority of the audience being aware of the caste system, 65.5% were only familiar with what Other Backward Classes and Scheduled Castes are, about 23.3% were uncertain and only about 11.3% with no idea. This clearly articulates the significance the subject holds.

66.5% of people agree that caste discrimination is still severely faced; contrastingly, 19.6% marked maybe while 13.8% strongly believed that society has overcome the same, proving that a majority agreed with caste-based discrimination continuing to exist in our society. When questioned about if they ever had to fill out their castes in form, a very inconsistent result was obtained while the 'yes' side slightly weighed more. This could be due to the fewer opportunities to fill out effective forms or merely a matter of chance.

88.4% of our audience went to private institutes for education and therefore have significantly less first-hand experiences of the reservation quota and would have answers based on academic support and not personal experience. Similarly, most of them have not worked for the public sector, so have the least experience in the sphere of employment as well showing that answers were subjective.

Most people also tended to believe that reservations are most seen in the educational sector; this would also be due to the age of the sample.

The majority of respondents felt that criteria for a reservation should be based on economic conditions, with a good number of respondents feeling it should be based on caste AND economic conditions and very few people felt it should solely be based on caste.

None of our respondents belonged to OBC, and this survey was filled purely by people in the general category.

### **Interview**

We interviewed a non-OBC student to gain insight on what her perspective on the current situation with relation to the reservation quota for the OBC was.

Our interviewee felt that class discrimination is still prevalent today. She felt this is reflected in the fact that a survey of the top 100 companies showed that none of them had Dalit CEOs.

Moreover, class discrimination, for our interviewee, could also be manifested in the form of human scavenging that the Dalit community is subjected to. To take this idea further, individual classes can be associated with certain industries (the banyas dominate the secondary sector).

When asked about OBC representation in media, our respondent told us about the film called the Bandit where a Dalit woman (Savitri Bai Phule) avenged herself after being a victim to caste-based sexual violence.

She went on to talk about the dire need for a quota and how meritocracy is a myth as the OBC are disadvantaged when it comes to social and cultural capital. The quota could be seen as an exchange in cultural capital. This reservation is justified according to her as the OBC is such a vast umbrella term for so many sub-communities- Adivasis, Sikh Dalits etc.

Further, our interviewee does not know anyone from the general category who has been 'cheated' out of their position because of the reservation quota, stating OBC characters in media are seen through another dimension- gender. Dalit women are denied roles in films for their skin colour. Moreover, this, for her, means stories gone untold.

Our interviewee also presented prospective solutions for social inclusivity. She suggested that colleges must recognize the intersection between caste and sex. Further, the curriculum must be inclusive- Ambedkar has always been sidelined, and events like the Dalit march have been turned a blind eye to her. For our interviewee, solutions are rooted in educational reform.

#### 4. CONCLUSION

The closest we could come to finding a correlation between reservation and the current situation is analysing separate pieces of information because no contemporary research exists that directly studies and gives us data on the effect of reservation on OBC. This paper could have been improved significantly with the addition of an OBC member's qualitative data as much of the initial research fails to take into account the view of OBCs on the quota, along with their experience being discriminated against or even not being discriminated at all, the insight would help weigh alterations or abdication for the quota and further Indians to explore the effect of quota on OBCs throughout the years rather than focusing on the quantitative data.

Our findings showed a belief that the OBC is not being integrated into our society and said that the caste system still biases the economic and cultural aspects of India. Our interviewee also expresses a similar experience and suggests the OBC are discriminated in different sectors such as media. The economic growth and white-collar jobs have not significantly changed since the policy was renewed, showing no particular need or want to dissolve the quota. The National Commission for Backward Classes (NCBC) writes that OBC quota is there for fixing social backwardness, touching upon how there was no OBC member in the panel during the judgment of the decision, the NCBC has also highlighted the fact that most seats reserved for OBCs in the government and educational institutions have been lying vacant. (Dhingra et al., 2020) As our interviewee and our survey's findings further illustrate the need for a reservation quota based on social backwardness and not economic backwardness.

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