André Béteille (born 1934) is Professor of Sociology in the University of Delhi where he has taught since 1959. He was Simon Fellow at the University of Manchester (1965-66), Commonwealth Visiting Professor at the University of Cambridge (1978-79), held the Tinbergen Chair at Erasmus University, Rotterdam (1984), was Visiting Professor at the London School of Economics (1986), Visiting Scholar in Residence at the University of California, Santa Barbara (1988), and Fulbright Distinguished Lecturer (1989). He has delivered the Auguste Comte Memorial Lecture at the London School of Economics (1979), the Kingsley Martin Memorial Lecture (1979) and the Commonwealth Lectures (1985) at the University of Cambridge, the Ambedkar Lectures at the University of Bombay (1980) and the Wertheim Lecture at the University of Amsterdam (1990). His research interests include stratification and social class, equality and social justice, and race, caste and ethnicity. In addition to papers in scholarly journals, he has published *Caste, Class and Power* (1965); *Castes: Old and New* (1969); *Studies in Agrarian Social Structure* (1974); *Inequality among Men* (1977); *Ideologies and Intellectuals* (1980); *The Idea of Natural Inequality and Other Essays* (1983); *Essays in Comparative Sociology* (1987); and, as editor, *Social Inequality* (1969), and *Equality and Inequality* (1983). Address: Department of Sociology, University of Delhi, Delhi-110007, India.

I came to the Wissenschaftskolleg with a somewhat vague and ill-formed idea of working on a set of related topics. The empirical focus was to be on the Backward Classes in contemporary India and the theoretical focus on issues of equality and social justice. I had already spent a number of years working around these problems, and had brought with me the draft of a work on 'Positive discrimination and social justice' which was the text of
the Commonwealth Lectures delivered in the University of Cambridge a
couple of years earlier. I had there entered into legal and philosophical
questions, and expected to sharpen my focus on them in the course of my
work. What I did in the event was very nearly the opposite, for I decided
to broaden my approach instead of narrowing it, and to attempt a general
sociological and historical account of the Backward Classes, taking as my
point of departure the first paper I had published on the subject in 1965.

I spent the first couple of months at the Kolleg working out a plan for a
comprehensive work on the Backward Classes that would take into ac-
count their present social situation as well as their historical antecedents
and their prospects for change. The result was an elaborate outline of a
book in 12 chapters. Having got the outline clear, I began to write the
book chapter by chapter, and completed drafts of five chapters that deal
successively with my approach to the problem; the structure of tradition-
al Indian society and the place of the Backward Classes in it; tribe, civili-
ization and state; untouchability and the Scheduled Castes; and castes of
low and middle rank. The remaining chapters will deal with mobility
along the axes of status and power; social and political movements among
the Backward Classes; the constitutional and legal aspects of positive dis-
 crimination; and the impact of planning on education and employment
among the Backward Classes.

Apart from the book on the Backward Classes on which I have started
to work, I completed a number of essays on various subjects. I had
brought with me the draft of a paper on the academic profession in India
which was completed during the early part of my stay and published in the
Spring 1990 issue of Minerva. I also revised for publication a paper en-
titled `Race, caste and gender' which is to appear in the September 1990
issue of Man, as well as long essay on `Equality and inequality' for an en-
cyclopedia of anthropology to be published by Routledge and Kegan

Another aspect of the stay in the Kolleg was the opportunity it made
available for extended reading and discussion. Particularly important
was the stimulus this provided for consolidating a long-standing interest
in comparative studies. I was associated with a small group of historians
and anthropologists that met periodically after dinner, usually to discuss
a paper circulated in advance. These discussions led me to write a paper
on the comparative method which I chose as the subject of the inaugural
Wertheim Lecture delivered in Amsterdam on 5 July 1990. *

The Kolleg provided an unusually stimulating atmosphere for study
and reflection by allowing each Fellow to choose his own rhythm of work

* See pp. 165-179 in this volume.
and to withdraw himself or interact with others according to his own inclination. The historical events taking place in Berlin and outside added further to the quality of intellectual life at the Wissenschaftskolleg in the year 1989-90.
A clause in the 123rd Amendment says the President may by public notification specify the socially and educationally backward classes in relation to a State or a Union Territory. In respect of States, it will be done after consultation with the Governor. This clause has given rise to fears that the Centre is taking over the function of inclusion and exclusion of communities from the "Backward Classes" list. The Bill's language. One reason for the apprehension is that the language of the newly introduced sections, pertaining to specifying Backward Classes, is exactly the same as that used in Ar We trace changes in standard-of-living indicators across the three broad caste groups in India in order to comment on the evolution of the relative ranking of "Other Backward Classes" (OBCs). Employing a difference-in-differences strategy and analyzing individuals born between 1926-1985, we and convergence in primary and secondary education, but continued divergence in higher education. Younger cohorts of OBCs converge with upper castes in wages and white-collar jobs. Ashwini Deshpande & Rajesh Ramachandran, 2013. "How Backward are the Other Backward Classes? Changing Contours of Caste Disadvantage in India," Working papers 233, Centre for Development Economics, Delhi School of Economics. Handle: RePEc:cde:cdewps:233. as.
The first class of Dalit ('untouchable') caste students, in India's history, undertake the national ISC high school graduation exams as a means to a brighter future for themselves, and an opportunity to break their families out of the destitution they've been entrenched in for generations. The first class of Dalit ('untouchable') caste students, in India's history, undertake the national ISC high school graduation exams as a means to a brighter future for themselves, and an opportunity to break their families out of the destitution they've been entrenched in for generations. India's National Commission for Backward Classes is a constitutional body (123rd constitutional amendment bill 2017 and 102nd amendment 2018 in constitution to make it constitutional body) (Article 338B of the Indian Constitution) under India's Ministry of Social Justice and Empowerment established on 14 August 1993. It was constituted pursuant to the provisions of the National Commission for Backward Classes Act, 1993. Start by marking as Want to Read: Want to Read saving... Want to Read. We'd love your help. Let us know what's wrong with this preview of The Backward Classes in Contemporary India by André Béteille. Problem: It's the wrong book It's the wrong edition Other.