CHAPTER - IV

EPISODE AND MASTER PUZZLE OF FORWARDNESS AND BACKWARDNESS
(Identification, Criteria and the Social Conditions)

It is more and more important to find the volleys of integrated treatment with scientifically designed plans for the removal of all the causes of backwardness in the society. Economic development on the improved footings with modern technology with distribution of national economic resources among the citizens for the removal of economic inequality from among them is to be done by the Government. The educational development for the self-reliance and social justice is to be attended to by the Government with a priority. The political development for a prestigious life for the poor as a means for desired social change for an authoritative living for them in the main stream of national life with an opportunity in Government services for their adequate representation therein is the basic requirement for a just society at present.

To identify the beneficiaries in the society, any common man with a rural sense will quickly recognise the highly degraded condition of the untouchables who stand as a specimen beneficiary to compare with the social status of touchable high caste person.
because the untouchables are treated as less than the human beings. Further they alone are compelled to do the filthy work of scavenging and sweeping the public premises, drainages, and roads, etc. Therefore in the process of identification of beneficiaries from among the touchable high caste citizens, their social status equivalent to that of the status of the untouchables in the society should be taken into account as a basic requisite criteria to classify and enlist them as Other Backward Class of Citizens for benefits. It is impossible to remove the caste as the social status is linked with caste because every Hindu is born in caste ridden society. His economic high standard has nothing to do with his social status because economic backwardness is the general backwardness and it may cling to any caste citizen at any time but the caste of that particular person remains the same for all times in Hindu life. Even the high educational qualifications will not influence the caste and status, that is, if the untouchable, scavenger, or a sweeper is highly educated his social status will not enhance to equate to that of the touchable high caste person's status in Hindu society because it is Hindu religion which confers the social status on the individuals and it is final and unchangeable.

Therefore we find that it is neither the caste issue nor an economic factor in isolation nor is it even an educational issue independently but it is a unity of issues to be taken together in trinity without leaving either of them in the process of identification and classification of beneficiaries. And each of the issues namely caste, society, economy, education, environment and the nature of work of the citizens act and react on each other themselves in the national main stream eternally around the Hindus in their social life which are to be viewed deeply for the achievement of equality in the society. And with these criteria the citizens from the other religious denomination are to be taken with a par excellence on the principles of equality and social justice.

The achievement of equality of status and individual dignity in society, depends not on the economic capabilities of individual citizens in life but it depends upon the opportunities open to the individual citizens in the society constituted by those particular individual citizens. And Indian society is constituted by such individual citizens on the basis of the status conferred by the religious dictums on the gradationally fixed caste ladder in the society. And the law is the key through which the gates of equality can be opened to the lowly caste people because the constitutional government assures the
rule of law and though the head of the nation state happens
to belong to a caste group in the Indian society the Rule of
Law should unlock the social contradictions and advance justice
in the society.

The premise of democracy, socialism and secularism
in Indian polity gives stress on individual citizen and holds
him as a constituent unit for the national life and even the
concept of family as such too is not tenable in law and society
in Indian political practice. Every individual has a
character of his own in Hindu life, and hence the common
characters seem to have grouped categorically as castes for the
betterment of the few even at the cost of a mass tragedy to
others. Hence there are some castes and communities within the
Hindu cult to be recognised and so-listed in the list of
beneficiaries for certain privileges for their advancement in
their general social life for their national entity taken
together with the Muslims, Christians, Anglo-Indians, Delinquent
children, and untouchables (scheduled castes) and tribes who
have been called herein forth as beneficiaries. The scheduled
castes and tribes who have been identified and scheduled under
Government of India Order 1936, under Government of India Act,
1935, for the benefits are a class of citizens in the population
of Karnataka State with the other castes and communities taken
together for the studies, around whom the whole subject matter of the politics of reservation revolves taking into account their relative mobility in the society and national welfare with an inter-disciplinary subject matter in the analysis on the basis of the social, economic, political, cultural, religious, juristic, and such other developing faculties in the society for the development of the society.

Of course the Muslims are looked down upon as a matter of suspicion in their patriotism by the caste Hindus in their behaviour in national integrity. However when Indian Muslims have constitutionally wedded to secularism,¹ the rights and opportunities are open to them and they are getting the power in political representation on their strength and unity as their ballot papers decide the fate of the contesting candidates in general elections throughout the length and breadth of the present India, even when there is no expressly stated constitutional provision of reservation of seats for them. And the problem of identifying poor among them for classification as beneficiaries some basic ingredients are to be taken to measure the severity and the conditions under which they are living

¹. Preamble of the Constitution of India.
for listing them as "Backward". And further the premise in which the "Backwardness" lives, namely, like the innumerable social\textsuperscript{1} disabilities,\textsuperscript{2} incapabilities, oppressions, suppressions even when laws legislated etc., with their basic visibilities in the spheres like religious, educational, economic, social, legal and political, are to be viewed and taken together and not in isolation in their process of actions and reaction on each other on the individuals and on the society as a whole. Every premise and factor of the individuals is responsible to each other for their settlement over a period of time or for its eternity in the society. The definition of the term "backwardness" seems to be a difficult task. However S.N.Dubey says, "... it is difficult, if not rare, to come across a precise definition of the term "backwardness". It is equally difficult to find a precise definition of backwardness. "Backwardness often denotes" a lack of opportunities to earn adequate income

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to attain a level of living free from perpetual and serious economic insecurities, ignorance, squalor and poor health conditions." Though the idea of Dubey is basically an economic aspect, it cannot be the only premise to define "backwardness".

The Muslims too have determined to live and wish to assimilate in Indian national life, and as a matter of fact very few Muslim individuals are in a position to lead a happy life of luxury and the rest of the general mass of Muslim community seems to be quite poor and are below the poverty line. The touchable Hindus never have any faith in them and vice versa as their behaviours of socio-religious aspects are quite opposite which should be harmonised by stern laws and their execution. Even a superficial observer cannot fail to notice that a spirit of aggression underlies. The Hindu attitude towards the Muslim and the Muslim attitude towards the Hindus. And so long as the Indian Christians are concerned, they are originally and mostly from the Hindu family of segregated population of untouchables

and other lower caste Hindus. We find some lower caste Hindus converted to Christianity. On their conversion to Christianity, they follow the Christian way of life and rituals partly. And as they are the converts from Hindu fold, even after conversion it is found that they are treated in the same earlier ways as the untouchables in most of the villages. Hence Christians who are below the poverty line need the benefits for their upliftment in life, at the third generation by law which restores their earlier caste of untouchables and tribals for giving benefits to them. Even after embracing Christianity¹ the demon of untouchability has not left them free by caste Hindus. So long as the Anglo-Indians are concerned, the community is in the stage of final assimilation in the mainstream of national life and the Anglo-Indian population is reducing itself in the comparative growth of population with those of the Hindus, Muslims and other religious minorities groups whose population is steeply rising in India.

Sikhs too are under minority though they claim to be from different religion as such all together. The rise of Sikhism amounts to the cause of rigorous social harassment of priestly class of Brahmins against them.

¹ There were Orders from the Government of Karnataka under L.G.Havenoor Commission to list the scheduled caste converts Christianity to their third generation to take benefits as their conditions were like those of the scheduled castes.
The transformation and control of the political power is a matter of co-related action and reaction between the politicians and their wicked plans of gaining votes from the electorates and it is charged with complexities of different caste based mentalities. It cannot be ignored that the majority of Indian voters are mostly described as uneducated agriculturists, illiterate and ignorant mass. Party symbols also are chosen to suit the mental and educational standards of the population. Yet they get the popular government on the conscience of their fanatic feelings.

But, it is a matter of fact that, though they have a conscious mind, presently, the voters exercise their franchise to the motivated elite groups under coercion and threat more as a matter of unavoidability. The exercise of franchise is not free and fair but it is controlled by the feudals of the village high-caste community or caste elite groups who try fully to use their influence to gain votes in all elections by any means - fair or fowl. The voters are always under the continuous pressure, coercion and threat, and the influence of the elites; and politicians so long as the rural polity is concerned and India being basically the country full of villages. Local despotism and feudal tyranny is almost found in all villages in varying degree. The degree of suffering
under the system of subordination and domination in the social fabric, and factors of such continued existence of severity should be taken as one of the criteria for distribution or conferring the benefits upon the citizens who are the basic units of the nation-state. The next or second criteria to be adopted is the degree of the command of the social status, respect and personal dignity to be accounted to, with the voter's free and real role in political power, on the forum of activitised free political participation without any pressure on one's mind. There should have been a Central Board to study, advise, supervise, and direct the people and the Government and frame and execute the policies and assist in implementing them. Next comes the human approach in uplifting of the Other Backward Classes of citizens. Above all, the fact that is found here is that when the personal mind of the poor men, is controlled by rich persons with an ill intent, the intents rebound directly on the society ultimately through socio-political behaviours of the ailing population. Democracy which is found in the Indian society is the asset of the dominant high caste touchable feudals and the means and ends are regulated by the high caste touchables. And most of the newspapers are acting as political reporters only with political news on the front line. That is to say, the newspapers are playing an equally dominant role in negatively politicising the population more and they lack in the
substantive news suitable to the developmental aspects of education oriented political morality in them (in press) in relation to the prevailing general social conditions in the State. As far as the small newspapers at the lowest level of publication and circulation are concerned, the editors are bothered only about giving publicity to their own affiliated economic elites and leaders to whom they are loyal, as their political masters feed them with money and matter and hence the press has become the political instrument. Hence, the means of communication of political ideologies is quite motivated. They are not effectively functioning to uphold social justice. Moreover most of the small paper editors have started their weekly, bi-weekly or fortnightly papers as a matter of self-employment issue. Those small editors have started publishing their newspapers as a means to earn their livelihood basically. Not only the small papers, but also the big papers too do not publish what they actually find in leaders in their "Press Meet" because most of the things are forced by the leaders not to be published in the papers by paying them in cash or in kind. Thus the pressmen hide the truth and facts.

2. Ibid.
Pressmen and the politicians are collaborated functionaries and are at their such work in the Indian society profitably. Therefore Rajeev Dhavan says, "the press is subject to great pressures." And thus we find that the democratic institutions are not practically free.

It is quite right and natural to any normal person who is under the undue influence, coercion and threat in the political life to escape from the possible death, in political rivalry due to the personal enmity, but definitely it is not wrong on the part of the untouchables who should react and decide to agitate against atrocities on them in the society. Hence the lower strata people of Hindu society have mood of vengeance. The upper strata also have realised it. Hence they suppress them with utmost care and unity failing which, they know that the untouchable would supersede.

There is no express provision in the Constitution to remove or to abolish castes, but the only thing we find there in the Constitution of India is to remove untouchability and its practice under Article 17 whereas the very names of the castes

exhibit and carry the social status of their holders. Wherever a forum is called to meet on the issue of socio-cultural affairs by the leaders of untouchables and backward class of citizens, the high caste touchables and such rich personalities or leaders do not take part in it as a common man. Or even no Brahmin or Lingayat or Vokkaliga, would wish to attend those socio-cultural religious forums or functions, organised by the untouchables or tribals. But they do definitely attend them and their kitchens for the sake of their votes during general elections with fake smiles on their faces, sweet words of sympathy on tongue and gigantic promises to them. That is to say, when the interest of the untouchables and depressed classes is to be attended to, the high caste touchables do not attend but they do attend the functions organised by the higher castes and avoid attending such functions of lower castes as a matter of their high social status and caste superiority in comparison with that of untouchables or lower caste men. The high caste is not controllable by law. Only law cannot remove untouchability without its effective execution. The mobility in society by the high caste touchables cannot be regulated by law as it is backed by the religious and personal will of the people of high

castes. Without any break in political life the politicians introduce their relatives in politics as their political heirs to hush-up their earlier mal-practices as a matter of experience, taste, and traditional preservances of socio-political hold on the population and gain popularity even with threat at last. They acquire political power by hook or by crook for their kith and kins. The system of reservation as a policy in this state has compartmentally or generally helped the backward classes, but it never has been the only source of income through which the poor family members can survive. Condition of survival is apart, even when the system of reservation was not there, the depressed human society did continue with poverty since ancient times and now it is in the galloping speed of rising trend continuously.

Though there is provision in budget for the expenditure on such schemes for scheduled castes and scheduled tribes it is quite meagre and it is not fully utilised for the genuine purpose. The applicants and claimants are dodged in one or the other way by the sanctioning authorities. Travelling allowances scheme for scheduled castes and scheduled tribes boys to attend interviews when called for public appointments have fully failed in the state in the process of carrying it out as a policy matter by the Government of Karnataka and the Employment Exchange.
Offices have been operating only for the Central Government's 60% of funds to the State Government as the class I and II and ministerial staff is recruited through the Karnataka State Public Service Commission and District Level Recruitment Committees and State Level Recruitment Committees. These recruitment authorities are the third tiers for the political party workers who are nominated on those committees as members and only class IV posts are filled by the District Employment Offices that too on heavy corruption. And the self-styled social workers are always hunting after the unemployed youths who are in search after employment in life.

Society is a base where from the political ideas emerge and those who are dominating with their own ways and means in the society at a particular period of time in the particular environment affairs of life, act as a unit of political force to gather wealth and remain in power to maintain dominance further with all the efforts with benefits for themselves and their relatives discarding the aspirations of common men.

As the untouchables cannot cross the boundaries of Hindu religious fold the only way out seems to be of population explosion with regard to the untouchables' emancipation by which the number of untouchable community population will increase in
relation to the forward or high caste touchables. Thus they shall gain majority and maintain themselves as a balancing force in political power in their favour like Muslims in India and continue as Hindus in their religious practices. The capable high caste touchable would also go with them as a majority rule under the principle of one vote one value as an inevitable strategy to the Hindus as it has been an established fact that the scheduled castes and scheduled tribes are more aligned to Hindu rituals and practices than they have any attempt to convert to other religion.

The Government has been formulating the policies for solving unemployment problems of the untouchables and tribals in government services but the private sectors have not at all provided any employment to the untouchables and tribals. Therefore it is found that the government has failed in regulating the private sectors in matters of appointing the untouchables and tribals as the private enterprise in Karnataka has become a matter of gangsters' family affairs.

Another most important factor is the number of women population, which is more or less equal in the state. Hence the population politics has emerged. Therefore, if women get real education and organise themselves for their general welfare,
they would establish themselves as an additional political balancing block and force as a pressure group with their claims and for realising fully the reservation benefits. External disparity among the individual liberties draws the attention of the Government to maintain a balance, assurance, safety and guarantee of the constitutional provisions to the poor people under the fundamental rights. The directive principles of State policy though are not enforceable at the court of law it shall definitely guide the whole of the governmental machinery in formulating the policies to achieve the ideal of welfare state as a national goal. Reservation for economically backward, religious minority, notified tribes, special groups and linguistic minorities as such are the multifarious classes of people whom the reservations are assured under the banner of the Other Backward Class of Citizens, for their socio-economic and educational development and confer equality in the fields through reservation facilities. Misuse of reservation by mis-representation by the high caste touchables or affluent community by obtaining and producing fake caste certificate to get the benefits has been a matter of normal course in the general life of the people and no cases are found so far where such offenders are dealt with according to the criminal law of the land in the state. And there are very few cases registered and heard in the administration of criminal justice which is a.
significant fact to show that the laws are ineffective.

Ignorance of the available benefits and about their provisions in the Constitution after political independence has also caused a backlog is one aspect, and the other is even when the scheduled castes, scheduled tribes and the Other Backward Class of citizens know the benefits, the executive officers do not sanction and release the fruits easily and do not make them available to them at the right time. Only some percentage of the benefits are given to bonafide and non-bonafide beneficiaries together. There is no check or vigilance on the non-bonafides in any office.

The inherent powers of the Constitution and its legal effects on dynamic society if made applicable in reality by the functionaries the country definitely would cross the traditional stage of economic growth and embrace the take-off-stage to accelerate for a big-leap to wed with the state of rapid economic development and high-mass-consumption for developing the economy of the nation and raising the standard of life and living as well. The accomplishments of the long range programme of economic development is determining India's political present and future times in which we find there are communal fragments in the Indian society.\(^1\) The practice of

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reservation and its defects in execution with that of reactionability in social lobbies of high lethargic nature of officers has paralysed the entire affairs of the system. College clerks demand corruption to pay government sanctioned scholarship amount to the scheduled caste, and scheduled tribes students. Democracy and the sleeping nature of judiciary's deaf ears at the cry of the beneficiaries has adversely affected the growth of the whole society, resulting in more uncertainties. The political wicked art of creating voters, the defective educational system, wrong assumptions and negative effects, criminal politicians in rule are the prevailing conditions in the state and 'might-is-right' is the state of social affair found everywhere in the State. As the Commissions on Backward Classes of citizens should have a uniform base throughout the country, a Commission for the country as a whole is advisable than frequent 'Commissions' in each State. This can be done by the Constitutional amendments to give or to reform a new-one within a secular fold for the Government of India to realise harmony and uniformity in the country by identifying and classifying the beneficiaries on national level to realise equality among citizens to make them catch up the main stream of national life and equality a reality in the society.
Methods of inquiry which are adopted by the various commissions so far are defective. They have been merely the offices to create voters for the leaders of the political parties to retain permanently the acquired political power with them. The heterogeneity of the nature of the individuals had to be taken into account by the commissions to reform the national culture as such with social innovations with reformatory policies to transform the system of education as the human mind is the beginning point of the social nucleus and education would mould the society in the way required to reach the goal of welfare state earlier. Untouchability is the effect of socio-political religious enforcement of personal will in reality with severe and desired effect on human conscience of the people in the society. It is not only the economic factor but also a political realism in socio-political change. The change in the political ideologies should be able to transform the social structure of the country on the principles of democracy which is adopted for socially united forces of the citizens and make people know that the religious concept of untouchables and untouchability was politically anti-canvased and misused by the Brahmanic force for their own political rise-up to oppress the suppressing ones. The coining of the Sanskrit word "Asprashya" in translation as "Untouchable" has been unfortunately taken by the Brahmanic
priests for their (Brahmin's) political goal and they did succeed in it and the Kshatriyas and Vaishyas supported it and the bad effects of that on the society is so severe that it has become very difficult to wipe it out unless and until the present untouchables themselves rise up by their own resolve and declare their own original superiority and superpose and impose superiority on the society by getting themselves educated in the real sense of education, with a superiority complex permanently held. Untouchability in adversity is more severe than labelling some ones as the beggars because the beggars may emerge from any community, caste, and religion as it involves only an economic basis of concepts and nothing else. All the communities at any cost, are to be brought up to a mark in the mainstream of national life. Socio-religious-political environment and its practice in the history and at the present times are responsible for the backwardness of the untouchables for their present ailing conditions, of looking at the sky for help, and also seeking help from the elected candidates and politicians whose political grazing pasture they are, even when they have the majority of votes as a single community of voters and these voters convey their desire to vote for these very people while exercising their franchise.

The Constitutional provisions under fundamental rights under Articles 15(4) and 16(4) and under Articles 340, 341 and 342 and
the special provisions for the scheduled castes and scheduled tribes in part XVI of the Constitution, are the eleavages which give powers to the state governments and politicians to include their own caste brethren also as beneficiaries; has the sole political motivation to retain political power in giving them the shelter of reservation. The State Governments are responsible for the backlog because the cause of backwardness of the citizens other than scheduled castes and scheduled tribes whom the politicians, elites and educationists call as Other Backward Class of citizens is not the responsibility of the present government alone, but the high caste touchables themselves are responsible for their own backwardness as they have no zeal to advance and compete even when the untouchability has not clung over them in the society like that of the untouchables.

The high caste touchable people also get the advantage of reservation for educational purposes and for services under the State Government. The Constitutional experts demanded that such benefits be constitutionalised and got it as a matter of fundamental right under Articles 15(4) and 16(4). The untouchability itself is a basic nature as a measuring guage or stick for the measurement of scheduled castes' backwardness and tribal nature itself is responsible for scheduled tribes backwardness in life. Hence it is the duty of the government which is always
in the hands of the high caste touchables to give them a preferential treatment in distribution of the opportunities. Therefore for the backwardness of the untouchables and tribals the whole Hindu society is responsible, whereas for the backwardness of the Other Backward Class of citizens the touchable high castes and their own families are responsible. This is a matter of open fact. For two thousand years the untouchables and tribals have been treated as if they were less than human beings and the historical disabilities must be kept in mind in any consideration of equality in the new social order.\(^1\)

Incapability of expression of thought and belief, opposition from the touchable high caste people in the society at all stages in the human behaviour towards the Harijans and untouchables (the scheduled castes and scheduled tribes) has worsened the social condition. Contradictions of the representatives of the people and their social behaviour is such that the representatives would never take any interest in the social problems of the country. There is the economic disability in the weaker sections and hence, the capable and rich would be the executives in the political party politics. After looking into the history, it is found that the reservation is a must for communities and to give effect to that, the "Minorities Committee"

\(^1\) Andre Beteille: Backward Clases and New Social Order, Oxford University Press, Delhi, 1983, pp.16-18.
was appointed by the Constituent Assembly to inquire into and to provide such reservation in the constitutional provisions in the Indian Republic after 26th January 1950. But now the position of other castes which claim job reservation on a par with the untouchables is hardly comparable.¹

And the Hindus themselves who followed the principles of Guru Nanak the founding father of Sikhism require the benefits if they are below the poverty line in the State of Karnataka as they have all the criteria as mentioned in Articles 15(4) and 16(4) as they are backward socially, economically and also educationally in trinity as a minimum of the requirements at their lowest bottom to confer backwardness on them for the benefits assured by the government from time to time.

The unfortunate women; the destitutes,² who also are required to be benefited constitute a good percentage of population who are fully neglected socially. Prostitution and its causes are innumerable and those who suffer from

misfortunes all their life require to be accommodated with benefits. Most of the unfortunate women are below the poverty line. Hence the Government alone should take care of the population of unfortunate women by rehabilitation and education schemes for them with sufficient rescue homes and remarriages or marriages, through the reformatory implementation of programmes. Of course, the standard of status is sunk to such a depth in social life now-a-days that the people never wish to show even a pinch of sympathy towards the prostitutes. On the contrary, they aggravate it and it is the prevailing condition in life at present in which the Government must take initiatives through various measures.

The caste as such knows no place when the question of delinquent children is concerned. The population of delinquent children is not exactly traceable. Yet, the benefits are to be made available for them falling which those delinquent children may turn violent and criminals which is dangerous to the society as a whole. There are some who gather such children and make them beg for their daily needs and thus misuse the

delinquent children. Orphanages and other rehabilitative measures are advisable for them which requires the public interest for their upliftment to uphold the principle of social justice.

When the individual citizens have been taken as a unit in the Constitution in public life, the area of backwardness cannot be territorially fixed to any part of the state or states population. Any citizen who looks at the sky for help in his life for his economic and social status must find ways and means is the need of the hour in the national interest irrespective of his caste, creed and religion. And the cause of his backwardness should be attended to with a preferential treatment by the government in the process of identifying them for benefits.

It is a social tyranny we find when women as such are viewed. Woman who is taken to be an "Ardhangi" of man, is fully utilised by man mostly as an instrument of sexual happiness in life. A majority of the woman population is uneducated and the less educated women do not get employment, and the highly educated women themselves look down upon the less educated or uneducated women mass. Though the women community is less educated it is only the sincere class of workers at home and at offices, as they are less involved in the dirty and
filthy habits, and no woman desires to be idle at home and in the society. They always wish to work, but the tragedy is that the opportunities to them are not provided either by the Government or by their family heads themselves. Most of the Hindu families are governed by the concept of "Hindu-Undivided-Family", a phenomenon which is like an ocean which accommodates anything, the good and the bad and even the illegal acts of its members and the law of the land upholds it, as the Hindu society is a group of families who are fundamentally traditional and custom oriented in practice. When the concept of secularism is advocated at every step in the constitutional life in India there are personal laws like Hindu Law and Mohamedan Law and Parsi Law, which are vigourously practised even today as "good laws" and thus the Constitution itself contradicts in its provisions and thus in practice, we find ourselves to be more and more religious than anything else. And as the religion is the governing force the religious personal laws cannot be discarded.

Moreover the phrase "Hindu Undivided Family" in legal framework is acting as a shield for defending the members of their kith and kin in the malpractices in their family income in legal implications in distributing their family income. And the women have been confined to the house-hold work alone traditionally. And she being quite traditional, is afraid of social intricate
attacks on her. The managerial powers of the head of the family have many-fold benefits than the demerits or disadvantages. Women seem to have been taken mostly as children producing machines in India. Hence preferential treatment for them is advisable. The conditions of women of untouchable castes is still more worse in the society. Every youth and the men, old and young together, boast of their status but the facts of their personal responsibilities towards their family's woman folk is neglected as a matter dowry system which is reciprocal between the marrying youths. When a boy demands dowry he forgets that he has to be prepared to give dowry in the marriage of his sisters and daughters. And when a nobleman does not take dowry he does not get a noble boy to refuse dowry from the earlier. Hence there are lapses in the social practices themselves which are to be dealt with sternly.

There are physically handicapped persons and population who are at the mercy of their incapable family members who neither can look after them nor can they neglect (them) outright. The economic conditions of poor people is worst in such cases. Charitable organisations and associations who come together

to serve such people by forming such associations under law collect donations and funds as a matter of charitable gifts for helping by providing scholarships and thus the real beneficiaries are left off and the books of accounts are "well" managed to show the balance-sheet of the organisations of these social workers in this regard to be "upto-date" even it is managed with frauds. And the Government has not taken it so seriously as the concerned departmental officers are fully bribed by the management committee members of such organisations openly.

And thus the fraudulent acts of such organisations have been the harvest houses for the concerned departments who never take any action to check such fraud. On inquiry by the head of the department and their vigil is to give the signals of the demand of the bribe to hush up the cases or prolong the same lively so that the bureaucrats would knock out the case for bribe frequently.

In the same way every voluntary organisation though established by and under law, has never been found to be functioning satisfactorily. But such organisations have been the hens who lay golden eggs for the organisers and the legislators and the parliament members and such other socially
prestigious men who are the members on the executive committee as the committees serve them with multiple benefits for their socio-political games.

There are two compartments of population, one for the citizens of untouchable castes and tribals and the other for the whole mass of Hindu high caste touchables and the citizens from the other religious denomination. And from among the touchables we find some people whose economic conditions of life is critical and it requires the policy makers to legislate some benefits for them without which they cannot advance in society. And as the government is said to have been on the socialistic pattern of democracy based on the secularistic principles and foundations, has been legislating for their emancipation, for which the deficit finance as a system of fiscal policy has been adopted in the economic and financial administration of the State to make economic justice available to those citizens with equality in opportunities. And accordingly the untouchable-castes-mass has been scheduled with the tribals as they are hit by the psycho-political practices in the society, in the name of religion, purity, culture, pollution and of social status and legal and political aspects.
And these scheduled castes and scheduled tribes have been kept at the lowest rung of social ladder of caste hierarchy in the graded inequality in caste based political society. And in the gradation of caste hierarchy, the other mass of different castes are spread as the touchables with social status affirmed according to the traditions and customs based on Hindu religious dictums, codified by the Brahmins who are at the highest place in the graded inequality in society with heavy respects to them and assaults on the untouchables. Therefore these touchable high caste people are singly grouped as one class, and those of untouchable castes as the other from among the Hindus. With these touchable high caste people whom we can call as touchable-Sudras. The untouchables and tribals are considered and classified as beneficiaries. The untouchables being affected with a social stigma of untouchability, have been a model class of citizens who require liberal assistance from the government and the other castes and communities are compared with them in knowing out the degree of backwardness. But as the country comprises of innumerable castes and communities with different religious denominations it is impossible to categorise them all for the special treatment as 50% of the total population is below the poverty line. Hence it is very difficult at the present juncture to trace out the needy class of citizens other than the scheduled castes and tribes as the
deceit, cheatings, lying, fraud, nepotism, corruption, shamelessness, carelessness, recklessness out of frustrations have been the general trend existing in the behaviours of the people at large. And hence while categorising a certain section of Indian people on whom the title of beneficiaries is to be conferred, care had to be taken as it is an important and most difficult task because the whole of the population also cannot be categorised as the beneficiaries for emancipation for it would prove the fallacy but it has been an unavoidable fact that in every caste and community there are the poverty-sticken citizens who require the aid from the Government.

Therefore when taken to view about the things, the deprivations and oppressions which are the social disabilities and economic incapacities are competitively reacting in the process of meeting Harijans, Girijans and other Sudras unadvanced with the needs of the help to part with education to their children, to establish them in life. Hence benefits are beyond the reach of such poverty-sticken sections of people in general and the untouchables and tribals in particular.

And poverty knows no caste. Therefore it finally amounts to illiteracy and the standard grade of acquired education which is the qualifying fact in fixing and classifying the beneficiaries. With education, social practices, and with these two the freedom of the degree of social mobility are to be taken in account as criterions. Only one criteria therefore is not sufficient to identify the beneficiaries because each criteria is complementary to the other and none of them is independent from each other and which ones among them are most important to adopt as the first criteria in the process is a subject matter of scientific inquiry and master puzzle.

It has been an established fact that the life under the Hindu social system seems to be typical as caste lies at the foundation of society with religious unavoidable cement.¹ Caste cannot be removed from the Hindu religion as caste denotes segregation of the persons from the other prevailing caste groups. Castes do form a class of citizens. But the phenomenon of citizenship is accounted with a constituting unit of the nation irrespective of the society one hails from or a class or caste one takes birth within Hindu religious fold.

Even in other religions like Islam, we find the stratified groups in which inter-marriages will not take place though they meet for prayers in the same mosque together. Hence the lower strata of Muslim community is looked down upon by the Muslim higher strata in Islam religion also with marked Shia and Sunni differences. They are also economically backward and require some assistance to catch up the standard of the higher strata of Muslims, viz., Moghal, Mohamad, Sayyad, and Pathan, with major blocks of Shia and Sunni, which are dividing factors in Muslims. The same is the case in Indian Christians too in which we find that they are stratified into various groups like, Roman Catholics, Protestants, Syrians. And the Hindu converts to Protestants and Catholics also never get any social dignity on their conversion from Hinduism in the social mobility. Hence, they are leading the life of enclosed endogamous group of converts separately. The converted Catholics and Protestants living in the urban areas, are a little better economically than those Protestants and Catholics living in rural areas. Hence the


the converted Christians living in rural areas have never felt themselves to have been stratified socially, educationally, economically or religiously as well. And in the villages, the Hindus too never think of them as Christians but treat them as the old 'untouchables' alone, 'cast-off' or as a 'bahiskrits'; the 'boycotted' or cast-off or ex-communicated by Hindus. Yet it is found that the converted Christians are more Christian than the born Christians.¹ And therefore converted Christians have carried over with them the old hereditary and traditional aspects which they had as Hindu untouchables earlier and, hence they are backward economically and socially. Converted Buddhists are less in number and the conversion to Buddhism seems to have been the desperate efforts of the untouchables in the State. And as a matter of prestige they advocate before other untouchables to opt for conversion. The economic conditions or the social conditions of those converts, even in their newly embraced (Christianity) religion are not found satisfactory. The educational standard with that of socio-economic aspects have never been improved. On the contrary, it has been falling steeply. They neither got the benefits of the present untouchables nor are they socio-economically

equipped to take a big leap in their general life. Hence they need the assistance from the Government for their advancement. Every restriction which is socially imposed by the high caste touchable people has hampered the untouchables and tribals in their economic striving.

Among the Anglo-Indians, there are some who are below the poverty line and hence their very life condition is quite critical. The Anglo-Indians are the product of two different racial community persons and their social mobility is of very difficult practice. Thus lesser the social mobility, more is the backwardness economically is the matter of reality. Though the lower strata person is highly educated his social prestige cannot increase among the high caste Hindu people. Of course the highly educated untouchable may be a model to their caste brethren, but the high caste people shall never tolerate it and they watch for an opportunity to pull him down as a matter of communal or caste vengeance and hatred. Therefore, the highly educated untouchable does not find the opportunities as creation of environment and opportunity is in the hands of the high caste touchables and the Government is in the hands of touchable high caste people who are in majority. And even when the highly educated untouchables find services after facing many difficulties their undivided family responsibility vitiates them and no air of economic relief could they breathe freely as
they have the duties and obligations towards their relatives by helping financially and materially to the possible extent.

The Hindu ideals of ceremonial\textsuperscript{1} purity closed\textsuperscript{2} the doors of high caste touchables for themselves and that resulted in the fact that it was closed for the untouchables also. Hence the restriction imposed on the inter-caste marriages, taboos of food and drinks,\textsuperscript{3} the feelings of superiority complexes of the touchables of high caste people in relation with untouchables has made the untouchables look at the sky for help and the critical conditions under which they live are forced by socio-religiously dictomatised concepts which are favouring the high caste touchables and perpetuating the untouchables in the same filthy and grievous conditions of social life on the one side, and scavanging, bonded-labour, sweeping the streets, cobbling etc., as such have been an unremunerative means of livelihood spared and forced by the high caste Hindus on them for loaf of fermented residual food for that service; such state of

affairs has made them remain in the same condition since age long as Hindu religious forces never allowed them to revolt or raise any voice against such exploitation even till today in rural areas which is pitiable aspect of untouchables in life even now.

Every means of livelihood is in the full and peaceful enjoyment and control of the touchable high caste people and every means of economic development is easily owned by them, and the untouchables are hard working labourer and the silently bonded labourers in the State. And when there is no freedom and movement for them socially, and as they are economically bare-handed, they cannot dream of high class of education in life for their children or for their brethren. Some times, the children of the untouchables grow with their bonded labour-father (in some cases parents) and continue to serve the same landlord after the death of his father, not only to repay the debts of his father but also to meet the expenditure of his father's cremation or burial ceremony. Thus they are perpetually suffering in vicious circle of socio-economic condition and disability.

Thus the children of untouchables and tribals rarely get an opportunity to go to school in rural areas. Even if
the child goes to school at the wish and force of the parents, the child cannot cope-up with high caste touchable students in competence due to socio-economic disabilities. Hence the untouchables and tribals are wedded with poverty and hence remain backward. This is one side of the scene and the religious dictums order the mass not to make him come up as a matter of social customs, pollution and purity even now in all the villages. A few individuals with exceptional ability or unusual good luck have risen to position of distinction by overcoming the adversity of social circumstances. But the majority of the population is suffering from acute poverty because of the inflicted disabilities, which had a political intent.¹

Agriculture is the backbone of our economy. But, all the plans of the government have utterly failed. The industrial growth and development of economy has not crossed the traditional stage even and the take-off-stage of economic development seems to be far off in the horizon and the high-mass-consumption has been a matter of mirage in the system of Indian economic development in the state. Most of the lands are owned by the feudals and why only the untouchables, even the high caste touchables also are the

labourers. Some of the high caste touchables are the marginal land holders. But the untouchables are mostly the landless labourers who live at the mercy of the land owners or landlords. The industrial revolution of course took place in the western countries in the later part of the 19th century and first part of the 18th century but such advent into India is in a creeping stage which is quite unavoidable to the whole country. But even if it yields any benefit it would go to the touchable high caste educated people more and the high caste-middle level people to a better extent. It is of no use for the untouchables in the field of finding employment into it, as most of the industrial organisations are private, mini and family concerns. Hence the condition of the Indian total economy is slow in growth and less useful to the lower strata of the Indian society. Hence the rich are becoming richer and, the poor are becoming more poor. This is causing a yawning gap between the have and the have nots which requires the Governmental intervention to make way for the common men to find an opportunity to work and get his minimum wages. Further more, the Government of India is the largest employer and the biggest investor in the development.\footnote{C.P.Bhambri: \textit{Politics in India (1947-1987)}, Vikas Publishing House, New Delhi, 1988, p.101.} But a stagnation in the field of employment
opportunities are bound to raise its head in the nation and the vicious circles in the Indian economy also are affecting abnormally the expected harmony in the society. And again, sometimes the ignorance which prevails among the poorest mass too contributes for their backwardness.

The economic backwardness of the majority of people is certain and an alarming factor and that, in itself constitutes a colossal problem. But it must be recognised that the "Indian economic backwardness" often is the result and not the cause of social evils. Because of this reason the Indian society is not established on the economic foundation but based on the Hindu religion in which we find the social status is thrust upon the high castes, and the lowest castes are looked down upon with hatred and indignities since ages. Hence the dividing line among the class of citizens is marked not only on the economic matters but also on the graded inequality of caste-hierarchy where we find high status to some and the degradation to many.

In the same way there are some people whose castes are not taken into consideration or their castes cannot be traced out and they are the people from the strata of
destitutes whom we can call as unfortunate women who go in for prostitution not because they intend to go for that as a profession but because of the social evil. And sometimes her deceased husband's economic and depressed condition of the household which is in poverty, forces them to go in for prostitution unavoidably. Many times the death of the poor husband in early days after marriage; and the vain and desperate efforts for remarriages of such widows make them to go in for prostitution as a last resort for their livelihood. Therefore they need to be provided some sort of rehabilitation in society and their very condition is so critical that it amounts to backwardness which requires the government to give some preferential treatment to them for their emancipation by legislating laws in their favour and for the positive execution and realisation of benefits. So long as the delinquent children are concerned it is the duty of the government alone to look after them and their welfare, by starting orphanages for their rehabilitation. Otherwise they would adversely affect the society as a whole. Hence the conditions of delinquent children in their social backwardness requires help from the Government.


2. Ibid., p.372.
The directive principles of state policy have enumerated a series of benefits and empowers the Government to enact policies on those lines. But the constitutional deadlock arises between the fundamental rights and the directive principles in execution and the directive principles of state policies remain unenforced. But it is an alarming fact that the social status of women reflects the nation's status and its standard in the context of international human society. In the same way the problem of physically handicapped requires due help from the Government\(^1\) and therefore some percentage of posts in services are essentially to be reserved for them.

Most of the social scientists have charged the Indian social setup as a defective one. In a defective society setup on the economic and educational policies like that of India it is very difficult to balance the other weights of the socio-religious, educational and judicial implications and responsibilities on the part of the government. As it is said society is the association of families and the families include independently thinking members with dual status—one within the family and the other in the open society. It can be put more clearly that the individual in Indian society

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1. Ibid.
occupies status on two bases ascribed and achieved and it goes very difficult to manage the social administration. Society is a matter of necessity for the families and associations in the way the family is necessary for an individual. If an individual consents forgoing some of his dear liberties, for constituting himself as a member of an association of families, there arises the politics when the liberty of the individual is in question in its surrendering partly to that association or society as a matter of duty. But it is the individual who, as a member, constitutes the society ultimately and never the society shall constitute the individual. Hence the individual plays a dominant role. The society moves at the dictums and forces of the ablest till the exerciseable ability vests with the forceful individual. Hence the society creeps at the feet of the capable or dominant individuals, and it is the fear of death that causes individuals to become inactive in life. Therefore it is not the economic viability of the people which makes one backward or forward but it is the dominant force of the individuals within them through its exercise in society it makes some sections of people follow them

1. Rajendra Pandey: Caste System in India (Myth and Reality), Criterion Publications, Delhi, 1968, p.64.
and spare their part of life and liberty fully for the dominant persons.

It is, ultimately, the fear of death that makes the weaker people surrender easily and follow the orders and thus the dominating population would eventually be of the higher grade in enjoying political powers with high economic and social status acquired with high dignity. But the weak and the poor are thrown in the lower social status and indignity, till they get political awareness with auto-suggestions and rise up in life for positive activating purposes on the national plane and realise self-respect through constant agitations against the exploitation. C.P. Bhambri says, "Politics is an active force in the shaping of society and in this task politics and society make many adjustments with each other and they also come into conflict because powerful social forces may challenge the controlling power of politics." ¹

Again the individual who dominates the poor mass is not only rich economically but he has the sense of realisation of real knowledge of all aspects of life. Perfect education

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is the means through which the sense of realisation of real aspects of life are acquired for accruing benefits. It is not necessary that they should be well educated academically but their mental growth and development is such that they read and perceive the social intricate problems and general social behaviour of every individual. This sort of reading the minds of the general population is the sense of education in its real application and he is found dominating the rest in the society. Though there are some people uneducated or less educated, their wisdom works so fast and active that they, after realising the incapabilities of facing some science and technological problem they hire the expertise and face the problems for their prevalence of dominance over the society. And the experts who are paid for their advisory services by the dominant individual are most of the times not bothered with social aspects of their such behaviours. Yet, the sense of dominance is linked with one's political behaviour in society. Education in life is more important than the economic aspects and social behavioural tendencies, and the political behaviour with a sense of dominance presupposes the counter attack of other dominant individuals who are prepared for any consequences in mental and material aspects of political behaviours. Hence the academic
education is found to be giving a sort of contentment in the educated community and some sense of pride and arrogance is found giving political effects in the community. Hence it is education which is the basic aspect of general conditions in life for taking a forward leap in life which was barred earlier and is neglected at present on the contention of economic infeasibility. Hence it is the system of polity which decides the degree of perfection in each life of thought either in the social aspects, or in the economic aspects in judging on the issues in life over a particular period of time for one's take-off to the higher plane. In the western society it is either the political force or the economy as a force in itself which could capture the dominance over the society and it is found that those who hold the means of economic growth and development is said to be happy. And sometimes, we find in history where religion has played a dominant role in the general life of the people and we find the shift of the political power to the educated religious priests of Christianity due to the tyranny of the Roman Pages on their citizens. And when the priest-craft of Christianity reached the hallmark through the dictums of the church the priests also started tyrannising the subjects, as they (Priests) had gained much socio-religious importance. And again when the church started harassing the people the elites found out
the middle-ways like secularism and democracy as such to suit everybody in due course of time. But in India the dominance in the society is centered into a single man even in the democratic set up of plural party rule as the synthesis of political powers are centered on the human mind and heart of every human being and an economic dependence on the supply which is in the control of the high caste people.

The political leaders in India are rich economically through one or the other way. Though in most cases they are less educated, they hire the educated people and seek their advice to dominate politically realising the situations that they are fully backed by their caste men. Hence the criteria cannot be fixed only on the social aspects of economic standard they have achieved, but it must be fully based on both the educational, social and economic situations taken together in combine and in trinity and in preference with the equal distribution of national and natural resources amongst the citizens irrespective of caste creed and religion. Because if a few persons in a society are found educated, it cannot be treated or taken as that particular class or caste people as a whole are advanced or forward. And in the same way when some of the few people are economically well off, it means it cannot be taken to mean that the whole of that particular
community or caste or class is advanced or forward. And in the same way it also cannot be taken to mean that if some people take birth in a high caste community of touchable Hindus or others and that all the members of the high caste touchables are advanced or forward in life. Therefore when a criteria is to be fixed to identify any citizens of a society as backward, for the benefits under the government, economic standard, social status, dignity, and educational standard must be taken into account or else every citizen would come forward with a false plea that he is backward and aspire for the government aid. In Indian society we will get experts in manipulating the facts for the personal goals and benefits. We find many cases where bogus caste certificates are obtained by the high caste Hindu touchables by bribing and through illegal ways from the magistrates to get benefits and they are just let off and no penal action is taken by the government so far in free India. However, while fixing the criteria in identifying the beneficiaries, caste is found to be so rigid in human beings or the human society in the Hindu set-up of social life, that the social backwardness or educational backwardness is confined due to the existence of the castes. Because it is the political system which controls and balances the whole of the human behaviours, and social activities in the intercourse of the classes of the people and the caste of
the individual follows naturally with the human being itself. Therefore the impossible task of removing caste from the Hindu social system is so frequently professed and gigantically canvassed by the government that most of the Indian mass is ignorant of the genesis of caste in India. Birth and development of caste phenomenon which we find in the various texts and literatures are explored by different socio-religious scientists in their own way of interpretations to suit their mind. Some social scientists say that the caste originated as an effect of "Chaturvarna" system of Hindu social setup and some confine to the purity and pollution policies and some with the relative war effects on each other in the racial conflicts and failures in wars.

Some say that the economic backwardness has largely contributed to the social backwardness of a large number of groups of people; but that is quite wrong an argument but as a matter of fact it is the political unawareness of the people which contributes to their social backwardness because it is not the economic factor which gives birth to castes but it is the religion and education in the society that nurses them (castes) and it is only the human personal self-realisation capability and auto-suggestion which has been the foremost factor which illumines the mind about the science of
exploitation for the selfish or personal goals in the society. Therefore, we find that it is the educational backwardness which is the basic factor with the economic and social degree to know the cause of general backwardness. No one has come to this life with a full knowledge of expertise but it is the growth and development of the mental affairs of human beings which unfolds itself by practice and studies and a very common factor what we find at all the times is that, even a small creature retaliates and reacts at such a great human giant even when it does not possess the developed mind but how about the human being who is in the unity of material facts of the world is a great puzzle. Because the more politicised exploits the less politicised ones and the less politicised exploits the ignorant ones so on and so forth. But the fact that underlies here is that the reason is the base of all the actions of human beings and reason is the product of human-mental vibrations with heart and wisdom in the system of ecology and environment.

It cannot be the fact that the economic backwardness is the only factor which is responsible for people's social backwardness. Most of the social scientists and investigators have given stresses on the economic factors more as the main cause of the social and educational backwardness so far but as
a matter of fact it is the educational backwardness which is the main cause for social and economic backwardness. And educational backwardness in its strict sense should be confined first to the mind and its perfect realisational ability and its further growth that leads the other two aspects and criterias of the phenomenon of backwardness viz., economic backwardness, and social backwardness. And the sense of realisational ability depends upon the reasoning capacity of the individuals. Therefore B.R. Ambedkar also was of the opinion that the "backwardness" is a psychological phenomenon. The commissions appointed by the Government from time to time have been repeatedly putting forth these three criteria mainly but the stress is given on only the economic backwardness. It should be inquired into as to why "caste" as a phenomenon in Indian society is invented for the socialisation of individuals through their families and groups of families. Why the "gotras" too have been taken to fix the lineage of one's own ancestry. In codifying such (caste) phemonena some intellectual sections of Hindu society like Brahmins, and Lingayats, Vokkaligas etc. are held responsible and with a sole motive of acquiring political power and dominance which either was lost by them in wars or for the prevalence and continuance of the acquired political power after success in
war with the fear of missing it in future or in the anticipated caste-wars could hold its superiority for a long period of time because it is linked with the psychological aspect and mental science and this is the highest contribution to the world from India in the state-craft and politics.

The economic and social backwardness together carry with them, the phenomenon of caste with every individual or citizen and with the people at large in the social denomination. Hence "caste", is the settled characterised inherent phenomenon rightly or wrongly quite deeply into the mind, blood and heart of the Hindu people through the concept of Hindu religion by the Brahmically popularising texts and campaigns; and the effects of the publicity of Hindu religion has the mesmeric effect on the common men, the nagriks, and such hypnotic effect like "Gods" and "Super-Gods", "Hell and Heaven" as such took the ignorant mass of Hindus to the confused corners and to its perpetuation through the media of traditional culture and customary practices, which the substandard and immatured men cannot escape from. Hence knowing all this, the dominant feudals or the touchable high caste Hindus do not make untouchable men and tribals come out of the riddles of Hinduism. But one day this sort of practice would reach the apex and
hallmark and erupt at once with the principles of social fusioning and fissioning which make ways to riots and communal desasters as such. These are to be met with blood-shed revolution. Even then "caste" cannot be removed from the social life because the politics of caste has been the nursing mother of Hindu socio-religious life. Hence it is found very difficult or almost impossible to discard caste in search of criteria while identifying the beneficiaries for classification of the beneficiaries.

Hindu society is based on the foundation of caste and, the castes form a class and that, these castes further, have the graded hierarchy of fixed social status and that (status) always remains unconnected with the economic standard or backwardness of a person in Indian society. Therefore, the backwardness is a state of affair, which emerges in the course of one's life as a matter of characteristically categorised hatred imposed on individuals in the Hindu society in which the citizens cannot cross the caste barriers for one's advancement. And the economic backwardness which clings to the citizens has a bleak chance of disappearing itself in course of time through various means. But the caste label which is put on the same individual of its graded social status
remains the same irrespective of the economic viabilities for advancement. And as every caste has a fixed gradation of status, it can neither be raised nor can it be reduced but they (castes) are the phenomenons of social status ascribed with the socio-political religious motivations by the higher caste men over the lower ones for the exercise of their political intents and motives of the religiously sanctified dictums. Therefore, the caste phenomenon cannot be given up and substituted by the yardstick of economic measures to ascertain the standard of the backwardness. And the greatest crux of the fact is that the higher caste people also are realising that they too have no standard of high ranking in life significantly and as they do not want to admit it openly as a matter of shame they wish to put forth their plea of adopting the economic backwardness as the only criteria to be followed while identifying the backwardness of citizens for governmental benefits even when they command a over all high social status in life. And the concept of class as such basically denotes that it includes and encompasses the castes, subcastes and citizens from other religious denominations in the country. But so long as the Hindu religion is concerned the individual carries with him in the social mobility the status ascribed to that caste group he originally belongs to. Hence to emphasise economic
backwardness as a criteria to the high graded caste to be identified and classified as beneficiary the lowest among the lowly caste which is settled already by the social and religious dictums must be compared to those of the untouchables in view of the caste and social status gradation basically. And the tribal nature of environment and their living conditions in tribes in tribal areas as the criteria in view of the tribals basically and is to be compared with tribal culture traits in life.

And as a remedial measure the removal of disability and disparities the educational backwardness should be taken on priority of the volleys of various criteria because education is the torch for finding ways in the social darkness. Then as a principle of democracy and social justice, the political share of each citizen is to be settled on the basis of his income but it has to be parallelly taken on the basis of his caste and his castemen in actual utilisation of their share in the socio-political sphere of life and their advancement in society. Therefore it depends upon the distribution of the opportunities for an equality of status in society in democratization of the human beings in the society rationally.
Therefore, to reduce or minimise the casteism and fervours or caste-egoism, the personal, physical disabilities along with psychic disabilities imposed by caste administration in society; together with social disabilities with their economic backwardness can be an additional criteria to be adopted while identifying the citizens for identifying them as beneficiaries. Therefore, the matter ultimately settles at the point where the criteria should be taken in combination and cannot be taken in isolation from each other. And the trinity of the criteria ultimately settles on caste basically and precisely on social, educational, and economic factors as final criteria for the viability and justification in the interest of social justice.

The natural resources and the wealth of the nation must be distributed among all the citizens equally; but at present, it has been a fact that the land and properties, and such other resources have been under the full and private ownership of the dominant feudals of touchable high castes since ages. And because of their hold on such economic resources they are in a position to dictate the terms and conditions in all walks of life. And the lowly caste people with the untouchables and tribals at the lowest ebb have been the target and victims of these economically well off high caste people since ages.
Further because of such hold in economic spheres of life, the high caste feduals have the influence on the executives and the legislators who also come from the said rich and economically well off high caste groups of the population, and therefore the bureaucracy is full of the high caste dominant people who through influence enter into executive line and thus the lower poor people are left at the mercy of the dominant feudals of touchable high caste group of population. And the Other Backward Class of citizens were to be identified and classified for their uplifement like those of scheduled castes and scheduled tribes by the central government so far for their appointments and such other distributive benefits from the central government in central services also.

And the Other Backward Class of citizens thus required to be identified and classified as beneficiaries are to be drawn from the segment of total population other than the scheduled castes and scheduled tribes from each section of society as they lie between the scheduled castes and tribes on the one hand and the rich and dominant touchable high caste feudals with their hold on socio-economic means in life on the other generally. But right from the time the Constitution came into force the central government did not identify and classify this second
big block or group of citizens other than the scheduled castes and scheduled tribes as the beneficiaries for the purpose of their upliftment under Article 15(4) and 16(4) but the central government dodged the issue on one or the other ground for not less than four decades, even after appointment of two commissions like Kaka Kalelkar as the Chairman for the First Backward Class Commission and B.P. Mandal as the Chairman for the Second Backward Class Commission, when Congress party and the Janata party were ruling in the centre respectively. The postponement of the implementation of the reports is a matter of their acceptance by the central government for services to the people in the central services tagged with the political motives of the party politics and caste politics basically and hence Mandal Commission Report was made to lie in the files for twelve years by the Congress party as Mandal Commission was appointed by Janata party, in 1970. And such acts of non-acceptance and implementation of the commission reports by the central government and the leaders of the high rank shows that the politicians in the country are creating problems and preserving them in perpetuation so that there would be a ground and field for them to exploit the whole mass of poverty stricken population in India. And further, the central government has reserved 14.5% of opportunities for the scheduled caste and 3.5% for the scheduled tribes as a matter of fulfilling the legal specific performance of the agreement
and entered into the 'Poona Pact' in the year 1932/nothing else.
And the political elites in the country know that, the solid 18% of the population which is classified as the scheduled castes and scheduled tribes would burst out at once throughout the nation as they are scattered throughout the country if they are not given these 18% of reservations in the Central and State Government services. And moreover the touchable high caste political elites have been gaining the confidence of these beneficiaries for their political votes and political survival in life. And the second majority of stratified class of people are definite to emerge as the political vote-bank from amongst the 82% of the population left after giving 18% to the scheduled castes and scheduled tribes as a second political pressure group in parallel with the scheduled castes and scheduled tribes by the central government to the tune of the reservation quota of percentage fixed and accepted by the central government's Second Commission on Backward Classes (Mandal) which has recommended 27% of reservation to the other backward class of citizens in the central services and those 27% of the beneficiaries with the 18% of the scheduled castes and scheduled tribes would be the second vote-bank to the politicians on all India and the state level together. Any withdrawal of the benefits either by the state government or by the central
government would result into rigorous agitations for the inclusion of these beneficiaries in the list of the beneficiaries.

However none of the criteria or the volleys of criteria taken together would be in a position to end the problem of reservation in service in the state or central governments because the 'left-out' caste people from the Hindu religion and the other people from the other religious denominations would agitate and get themselves enlisted as beneficiaries by fighting until death for benefits collectively. And they continue to agitate till they are successful in their agitation. Thus the master puzzle of backwardness and forwardness will always continue till the whole of the Hindu population and the people of other religious denominations are exhausted giving the reservation benefits to the extent of their proportionate existence in the total population of the country on the basis of their percentage in the total population and that would further lead to caste-war within the enclosed classes which will boost the dominant politicians to exploit them (the poor) further perpetuation.