CASTE-BASED DISCRIMINATION AND HUMAN DEVELOPMENT IN INDIA

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Abstract: Adherence to the untouchability and caste systems is a religious imperative. Among the many forms of discrimination that were prevalent when Ambedkar was writing, the term "caste" was most commonly employed to express racial bias. "It is the caste system which represents a divine, sacred or natural order of things," the article will declare, suggesting that the term "caste" should only be used to denote the Hindu system. With order to remove caste, Ambedkar argues, one must first undermine the divinity and holiness that caste has been involved with. The Vedas had already materialised by 1500 BC. The Purusha sukta, a creation hymn recorded in the tenth volume of the Rig Veda, is the first known poem mentioning the fourfold origin of the castes. Consider two countries that use caste systems: Sri Lanka and Bangladesh. However, these states pale in comparison to India and Nepal in terms of size. It would be inaccurate to say that caste influences every facet of social and economic life in these countries because they do not have a majority Hindu population (e.g., 18% of Sri Lankans are Tamils and 10% of Bangladeshis are Hindus). The second and third nations are the only ones on Earth whose populations are mostly Hindu, and both of them have pervasive and systemic caste discrimination.

Keywords: Caste, divine, religious, discrimination, isolation, restrictions, culture, God, unique

Introduction

It is possible that what we are seeing here is a caste system that is more than 3,000 years old. This article will argue that caste is a unique feature of Hinduism and that, thus, caste systems are only found in nations that profess

Hinduism, with the exception of diaspora communities. Two nations with largely Hindu populations are India and Nepal. "Hinduism differs from the world's other great religious and cultural traditions in that it is not univocal: it is not focused upon a single sacred text and a single god or historical figure," Manor points out about Hinduism's nature. God, the Torah, Abraham, and Isaac are fundamental to Judaism and Christianity, respectively; the Bible and Christ are central to Christianity and Islam, and to Confucianism, it is the "old books" and "to the peerless sage of ten thousand generations." The list goes on and on. Contrarily, Hinduism worships a wide array of deities, and the holy writings of Hinduism, known as the Vedas, are vast and diverse. Temples in rural areas often honour a popular deity, although many others pay homage to lesser-known gods. Within the same region, members of various castes may practise worship of different deities.

For non-Hindus, "caste does not have the same social significance for non-Hindus as it has for Hindus," Ambedkar stated in The Annihilation of Caste (1936). To those who do not practise Hinduism, caste is only a social convention, not an absolute value. As a result of their religious views, Hindus feel that seclusion and caste segregation are virtues. The Hindu practice of caste is rooted in their profound religious beliefs and has nothing to do with their inhumanity or stupidity. It is not incorrect for people to observe caste. I think their religion is the root of all their problems. Then it's the Vedas that teach casteism that are the problem, not the casteists themselves... Gandhi and other untouchability reformers fail to see that people would not alter their behaviour until they reject the sacredness of the Vedas, which forms the basis of their current beliefs and practices.

Sanksrit uses the words "purusha" to describe people and "sukta" to describe their ability to express themselves verbally. At the time of his formation, how many parts were there in Purusha? Who said what was said? What on earth were his arms? Who were these thighs and feet belonging to? Sitting on the thighs of the Vaishya, he had the Brahman in his mouth, held the Rajanya [Kshatriya] in his arms, and had the Shudra at his feet. By referencing the Vedic creation song, the dharma codifiers (meaning "duty" in Sanskrit) and subsequent religious texts legitimised and empowered the debilitating caste system and its related practices, like untouchability. The Vedas did not include topics like as cleanliness, filth, ceremony, marriage, intercommuniality, caste exclusion, and other associated traditions that sprang from the fundamental

fourfold division. The concept of varnas provided the dharma-sutras' authors with a framework for outlining the specific responsibilities of individuals based on their caste. Along with the rituals outlined in the Vedas, it was learnt. According to the karma concept, which maintained caste divisions and inequality, those who lived according to the dharma in this life would be rewarded with better rank in the next. 32 Many different endogamous groups, or jatis, exist under the caste system. Duties and obligations are specific to each jati and are derived, to varied degrees, from ancient dharma rules such as the Manusmrti. The Jatis are a symbol of the fact that not everyone neatly fits into one of the four Vedic varnas (castes): Brahman, Kshatriya, Vaishya, or Shudra.

"A person's present incarnations and experiences are, at least in part, the fruit of past actions," per the karma doctrine. "The orthodox uphold the caste system on the authority of the dharmasastras or smrtis," argues Pillai. Manusmriti is a frequently cited scripture that Manu bestowed upon a band of Brahmans when they sought his guidance on "the sacred laws in their order, as they must be followed by all four castes." All of the jatis are included within these four regions. 'The Vedic system,' here referring to the original varna system, continues to serve as the shell that justifies and explains,' Klass says. Despite Hindu belief that castes have descended (or deteriorated) from those varnas, it is evident that the caste structure is distinct from the original varna system. Because of their lack of knowledge of dharma practice and the consequent buildup of impurities, the so-called "Untouchables" were historically viewed as outsiders, beneath the system, and even the servants, the Shudras. In many areas of social interaction, the dharma norms detail the severity of the punishments for crossing caste lines. 'Worth, education, land ownership, but the taking of water' determines one's caste and subcaste, and this system of inequality gives rise to untouchability.

Zinkin states that while superiors and equals may be given water, inferiors are not. Untouchability, like other forms of caste discrimination, can range from mild to severe. Certain relationships are off-limits to lower-caste members of the caste system. For instance, marriage is exclusively performed between members of the same sub-caste. These limitations are widened to include the Dalits. No one drinks from them, and it's even forbidden to drink from the same well. One must not only refrain from stealing their meal, but also abstain from dining at the same establishment. No one can agree on what exactly defines a caste. The actual existence of caste divisions contradicts every observable trait as well.

As Zinkin points out, "describing what caste is not than what caste is" is far easier. According to the author, caste is not determined by a person's socioeconomic status (since all castes include both the well-off and the poor), by their race or ethnicity (since an Untouchable is an Untouchable regardless of skin colour), by their occupation (though some jobs are strongly associated with certain castes), or by any other factor. Rather, economic intricacy gave rise to caste. The jati hierarchy is already complicated due to (i) the fact that jatis are not exact subsets of varnas and (ii) the fact that the development of individual jatis differs substantially between locations.

According to Panikkar's summary from 1933, caste is "a complete system of life, a religion rather than a changing social order, and the rigidity with which its rules are enforced would put to shame even the Great Inquisition." No human rights treaty on a global scale uses the term "caste" anywhere. Following the successful drawing of attention to the widespread caste discrimination in South Asian nations by more outspoken and organised Dalit human rights groups, it became necessary to identify the precise origin of the international legal duties to end this practice.

Reservations based on caste have been around for as long as India's caste structure has. Over time, the varna or jati system has developed to assign certain occupations or responsibilities to specific castes. Like the current system of caste-based reservations, it was practically impossible for anyone from outside the caste to join the organisation. According to these academics, the caste system shifted its focus from an individual's merit (guna and karma) to their birth order rather than their actual value. The upper-caste Shudras, who had to endure the unjust system, started fights for social mobility and a more respectable position in rituals long ago. They began to compare their work status in the diwans of princely nations to that of the Brahmins later on. They gathered evidence to prove that they were unfairly denied job opportunities while making up a disproportionately large number of the population in comparison to the Brahmins, who held virtually all of the powerful and privileged jobs. The British Indian Government also set aside places in schools for Muslims, who the Hunter Commission (1882) found to be under-represented in the field. Therefore, reservations as a concept date back to the 1800s. It is unrelated to any particular ethnic group, religious group, or social class. To guarantee that specific groups have equitable access to resources like schools or employment, the term "reservation" describes the practice of reserving specific locations or positions.

There may be no correlation with the percentage of the population that identifies with the group. It can be about the population size or even lower, and it can be carried forward in the event that qualified applicants are not found. It is only a corrective measure, initially put into place during the British presidency. Several oppressed classes were enticed to organise campaigns to get comparable rights from the British because of this fortunate scenario. As a result, affirmative action in the United States is very new, having only been around for forty years, while caste-based reservations in India go back considerably further. When debating the merits of various constitutional articles and changes as they pertain to reserves, this may be considered. Specifically, the 'Poona Pact' between the upper castes—who are classified as 'dvija' (twice-born)—and the lower castes—the Shudras—was a major event in the pre-independence movement of India. The second group is further subdivided by both upper-caste and backward-caste members. The Shudras

The so-called concessions granted to Dalits in order for them to integrate into mainstream society were discussed by Mahatma Gandhi and B.R. Ambedkar. Article 370, the situation in Jammu and Kashmir, is quite similar. There could have been no other outcome than the state upholding the caste-based reservations for Scheduled Castes (SCs) and Scheduled Tribes (STs) after the pact went into effect after the Government of India Act 1935 became a part of the Constitution. The question of the Other Backward Classes (OBCs) arose from the 1925–1926 implementation of a communal Government Order (GO) in the Madras Presidency and the subsequent demands to retain it in the post–Independence period. The approval of Articles 340 and 15 (4) was the result of the leaders of the lower classes' efforts for social justice, which they pursued both within and outside of the Constituent Assembly. On top of that, certain states' untouchability-based classifications of castes as SCs lead to their classification as backward classes in other states. So, the state had no choice except to institute caste-based reservations for everyone. Some ideas that have emerged from the current discussion on reservations have not been thoroughly explored by academics. It is also true that many modern-day campaigners, both for and against reservations, have not studied India's reservation past.

American so-called "affirmative action" programs may be to blame for these issues, say others. We should familiarise ourselves with the ideas that have developed in the literature on reservations in relation to caste systems. (i) As long as there hasn't been a particular legal finding of discriminatory acts

whose effects need to be corrected, affirmative action can be defined as measures taken to guarantee future fair treatment. (ii) Plans for addressing what is or seems to be genuine discrimination are known as "Remedial Action" and are created as a consequence of lawsuits and/or court settlements. (iii) Diversity is providing marginal favour to members of a certain racial or ethnic minority over other, equally competent candidates. (iv) Quota means a set number of spots that must be filled regardless of what percentage of the population is really eligible for those spots. (v) Reserving a certain area for a specific group by establishing set positions based on gender, religion, caste, language, or any other identifier with the goal of preventing others from taking what rightfully belongs to that group is known as reservation. Under some circumstances, it can be advanced. (vi) When one group of people is given more favourable treatment than another, everything else being equal, this is called preferential treatment. (vii) When someone has suffered because of another, reparations are offered as recompense. Furthermore, it suggests remuneration for the involuntary service (slavery) performed by a community. Damages inflicted on Jews by Germany have been compensated.

Similarly, African-Americans in the United States are suing white people for recompense. Each of the aforementioned ideas has room for expansion. Due to the widespread misunderstanding, Robin M. Williams enumerates the following terms used in the United States in relation to affirmative action. Here are the following: (a) programs that educate and inform the public; (b) initiatives that promote positive interactions between different ethnic groups; (c) the rigorous enforcement of anti-discrimination laws and regulations by both the judiciary and the executive branch; (d) public announcements and information about opportunities for'minority' groups in areas such as education, employment, business, political participation, public spaces, and civic affairs; (e) tactics such as aggressively seeking out candidates for positions in government or private companies; (f) using an individual's ethnicity as a criterion in making decisions, such as hiring or firing; (g) programs that provide assistance to those in need, such as tutoring or on-the-job training; (h) preferences based largely but not exclusively on ethnic origins (reverse discrimination); (i) quotas and absolute preference systems Since the passage of the Civil Rights Act of 1964 in the United States, there has been an increasing amount of literature on this subject. Some minority and African-American academics are against diversity because, they say, it perpetuates racist ideas

and reinforces the "separate but equal" policy. They find the white people's "slippery slope" argument extremely flawed and unfounded. Indian media and intelligentsia are currently into the same arguments. Without proper evaluation, these concepts find their way into court rulings.

The lack of an institutional framework similar to the United States' Equality of Opportunity Commission to oversee reservations policy is perhaps the biggest issue with it in India. Not only does the United States and India use affirmative action, but so do a number of European and Asian nations. To address inclusion concerns beyond poverty, the UK government established a new ministry in 2006: the Ministry for Social Exclusion. Scholars have recently turned to the idea of social exclusion to shed light on the plight of marginalised communities. According to Amartya Sen, who has provided further context for the idea in an Asian setting, social exclusion causes deprivation and restricts our chances in life. He referenced Adam Smith (1976), who was among the first to notice the societal occurrence of capacity deprivations. A useful illustration of capacity deficiency manifesting as social exclusion is the statement of Smith that "being able to appear in public without shame" (Sen, 1999).

In India, there was a significant caste that was shamed whenever they were seen in public since they were deemed untouchable. There has been a continued wall of separation between scheduled tribes and the rest of society. Some members of the service castes were considered beneath human dignity. So, to examine the economic and social circumstances of India's so-called "reservation groups," the idea of social exclusion works effectively. 'Capability poverty' is the outcome of these groups' exclusion from development efforts, especially the first two. Being unable to freely engage with other people is a significant loss in and of itself, according to Sen (1999). Exclusion from social interactions makes it more harder for a group to demand economic opportunity. These exist in both tangible and intangible realms. So, looking back at these groups' underdevelopment or backwardness through the lens of social exclusion helps us understand it better.

The solution seems to lie in integrating the socially excluded into society as a whole. Historically, the southern governments have made an effort to level the playing field by guaranteeing these groups the same educational and occupational opportunities as the so-called higher castes. Human development indices have risen, a clear indication that these programs have been quite successful. Despite the fact that 19th-century reformers were ignorant of the idea

of human development, they imposed on these 21st-century limits that are now integral to the field. "The process of enlarging the range of peoples' choices" is the definition of human development. The parameters for expanding options in education, health, income, and employment are all part of this. The idea behind caste-based reservations is that they will provide previously excluded groups a fair shot at success. The degree to which this has materialised is still up in the air, even in states where it has been in place for over a century. On the other hand, research on how this strategy affects development is very lacking.

The reservation discussion failed to engage in any fruitful intellectual activity, highlighting the severe lack of scholarship in India. Almost everyone involved in the debates in India falls along caste lines. These texts reveal a major problem with our intellectual heritage: they lack any kind of impartiality or profound understanding of study. In this piece, we lay out what we know about caste-based reservations in India by compiling some of the empirical evidence. Understanding the policy's relevance to modern society requires shedding light on its over two-hundred-year history. Also, the shifting ideological and chronological background makes it all the more important to think back on previous views. More than 150 years of caste-based reservations have been in place in the South, and this article presents the socioeconomic position of reserve groups as well as the effects of this policy. Though we acknowledge the study's merits, we also acknowledge its data and other intellectual input shortcomings. There have been recent commemorations of the centenary of reservations by certain Dalit organisations, who point to the fact that Shahu Maharaj of Kolhapur was among the pioneers in 1902 to allocate half of his kingdom's population to lower castes. Back in the 1850s, the Maharaja of Mysore did it.

Concept of Power

In the social sciences, "power" is defined as an individual's ability to exert independent influence. The social link between two people or groups is considered while calculating power. Dominance and subordination are the ever-present means of exerting power. The character of the state and economy, as well as the social and historical context, determine this. It wasn't until John Kenneth Galbraith proposed the idea of opposing power as a social and economic phenomena that economists began to examine power in depth. As a technical connection in competition theory, it has probably been explored

by some economists. Theories abound that address topics like monopolistic power's ability to meet market demand. What matters most, though, is that power takes many forms. This is a list of the seven forms of non-economic power that J. Pen (1971) outlined: (i) physical power, which encompasses the use or threat of physical force; (ii) personal power, which includes familial relationships and social positions; (iii) social power, which includes consideration for one's social standing; (iv) administrative and organisational power, which includes organisational regulations and disciplinary bodies; (v) state power, which includes the sanctions available to the state; (vi) legal power, which involves agreements-based legal relationships; and (vii) political power, which is the power that citizens exercise over the state. Researchers in the field of social psychology have examined the ways in which a person's pattern of conduct impacts their influence over another in their theory of power. It may be better understood by looking at the four dimensions of power: base, means, scope, and quantity. Resources, including financial assets, constitutional prerogatives, and military might, are seen as the foundation of power. Power is exerted by the use of particular behaviours, such as threats, promises, and the like. The subject's requirements determine the extent of authority. An rise in the likelihood of carrying out a certain action is a good proxy for the degree of power.

Economic Power

The current economic climate has been used to define economic power. The situation in which a person with a number of desires that go unfulfilled must contend with the limited resources available to them, according to J. Pen's (1971) definition. If another subject controls the means by which the subject must satisfy his desires, then the subject can exert economic power. It is not a simple presumption, nevertheless, that the authority of Caste-based Reservations and Human Development in India is dependent on resources. The patriarchal family, the capitalist economy, the liberal democratic state, and the caste system are all necessary frameworks for this analysis. Not only do these power structures affect the base, but they also affect the tools of power. Here, we want to take a look at how much of an impact India's caste system has on the foundation and tools of economic power. There aren't many research that specifically address this issue in India, making it hard to draw any conclusions about the situation there. It would appear that no economist has looked at

the caste system in India from an economic power relation perspective up until now. It is universally believed to be a purely social organisation, with little influence upon the economy. No economic analysis has been conducted on the country's historical experience of one caste's dominance and another caste's subordination. One effort at a power metric based on the concentration of economic resources was made by R.K. Hazari in 1967. I. The percentage of industrial production attributable to the top businesses; (ii) The concentration of capital ownership; and (iii) The concentration of company management are the three metrics used to assess the monopolistic power of major corporations. Even though economists have tried to quantify the economic power in a similar way It appears that no effort was taken to investigate the socioeconomic status of those in charge of the economy, even after the new policy was put in place.

Caste and Economic Inequalities

In the Indian setting, caste has been seen as a means of economic advantage for some groups of people. Because it is owned. The property's worth is intimately correlated to one's ceremonial standing within Hindu society's social hierarchy. Christian missionary W.H. Wiser tried to quantify caste-based economic inequality in India in 1935 by surveying a rural community using the jajamani method (Wiser, 1935). It has long been ignored as to why the dvija castes—Brahmins, Kshatriyas, and Vaishyas—consistently have the upper hand economically while the Dalits stay at the bottom. A small number of Western sociologists have made an effort to investigate the family histories of influential business executives.

C.S. Wilson and T. Lupton's (1971) research identified the "connections between directors of merchant banks, and between merchant banks and directors of the Bank of England" in a straightforward manner. 'It should come as no surprise that we find that certain organisations have neighbouring generations of the same family occupying roles..' it continues. Surprisingly, despite several shifts in the size and operation of banking, the structure of industry, and the intricacy of politics, family links of this sort have endured. Like the English system of familial ties, the Indian caste system is intrinsically naturalised. It was in the 1960s when the dvijas, and the Brahmins in particular, became a privileged caste.

Since landholdings are no longer a foundational factor for economic mobility, the criteria used to identify a caste as "dominant" by M.N. Srinivas

(1987) may not necessarily apply to all castes in a certain village or area. Access to publicly financed higher education, contracts, loans, and sales outlets in the public sector now determines a caste's supremacy. A small elite of educated dvijas ruthlessly snatched up all the public sector chances that arose during Nehru's reign. Bank nationalisation was called "bank Brahminization" by Periyar E.V.R. for this reason. It was perfectly legal as Brahmins were the only caste with the requisite qualifications to hold public office during that period. There has been a large emigration of educated Indians to the West, particularly the USA, UK, and other industrialised countries, in search of better job opportunities. They had deep ties to human development in India and caste-based reservations, and most of them got jobs with multinational corporations. Quite a number of them were also quite influential within the Fund-Bank groups. Put another way, a distinct social group, a global ruling elite that transcended the limited borders of the nation, such as the Zionists, arose. An all-Indian gathering was shaped by a Kashmiri Pundit, a Tamil Nadu Sastry, and an Uttar Pradesh Sarma. In an effort to "share common culture and way of life," they began studying Sanskrit and Hindi and rejuvenated Vedic ceremonies in cities like Delhi, New York, and London (Wilson and Lupton, 1971).

It was via the bureaucracy that the Brahmin caste first became involved in India's economy and started to accumulate material, personal, and social wealth. Public sector tycoons began putting the funds into private accounts. They took use of their connections with multinationals through their positions to set up shop in India, either personally or using a binami. After they had gotten their money's worth from the public sector unit, they departed. This category includes a number of neo-rich industrialists from both the pre- and post-liberal eras. The Non-Resident Indians (NRIs) are giving them money. Neither the nationalist pan-Aryan movement nor the Vedic revivalism in India nor elsewhere could have prevented the emergence of this global elite. The United States and other wealthy nations actually sent more bricks and money to India to build the Ram temple in Ayodhya. This is an important point that should not be overlooked. Without organised networking, this couldn't have been accomplished. Using their caste capital, a few of those who advocated for economic deregulation became billionaires very quickly. It is clear from the appendix statistics (Table 2.A.1) that the socially disadvantaged have maintained their status. More over half of South Carolina's workforce is still

involved in agriculture, and the average amount of land holdings is rather substantial. This is something you could hear a lot in Left-wing rhetoric and everyday speech.

Caste as a Source of Economic Power

Social and economic power have been derived from caste from the beginning of time. Members of the dvija castes have long considered it their personal property. It is via the functioning of upper caste cleavages that social action, in the form of Dvija caste-power as dominance, is carried out in India. These divisions were already there in India's society before 1990, but they were more subtle than in England's (see Wilson and Lupton, 1971). The 'Brahmin power' is well-known to influence public sector undertakings, especially the influential banking industry. Nobody seems to care that a regular guy like Harshad Mehta bilked banks out of lakhs of rupees and went unpunished for his crimes. Academics have not yet investigated claims that the so-called "boom of IT" connected with the upper-caste bourgeosie is really a cover for money laundering.

The top castes have been able to solidify their social and economic influence through mergers and transactions made possible by the New Economic Policy. The middle class and the Dalits are being driven to save public funds, which are then funnelled into private companies. Some government workers allegedly worry that public officials from SCs and STs who are part of the administrative service cadre are unfairly penalised for minor infractions while others implicated in major frauds go unpunished. A news agency recently published a list of 100 wealthy Indians; the list does not include a single individual from a Dalit or other minority group. In urban centres, multi-caste businesses (MCCs) have mushroomed in the banking, agricultural, and other industries, giving the dvija castes limitless options at the expense of the Dalits. This is transpiring as a result of the resurgence of caste as a potent economic tool following the New Economic Policy. There is a deliberate strategy to ensure that the higher castes get all the desirable investments while the Dalits and artisan castes remain in the low-paying traditional agricultural and urban service industries.

Privatisation as a means to increase market efficiency is a stated goal of every major political party's current economic policy. Although the reforms will mostly benefit the service sector, they will also create possibilities for Dalits and other marginalised groups in the economy's tertiary sector. Dalits

and other non-Dvijas, who are "supposed" to serve the Dvijas, found a home in the ancient caste structure. Now the service industry is making room for the Dalits and other backward castes. The Varnashrama Dharma, then, will be revived in this millennium.

Caste and Race

Discrimination and segregation are exacerbated in the West, especially in the United States, by bringing up issues of race. There are no psychological or social benefits to doing this. In capitalist America, it is maintained for economic benefit, say P.A. Baran and P.M. Sweezy (1971). There are five economic reasons why an African-American sub-proletariat should exist, according to Baran and Sweenzy. (i) Workers are divided into several groups, which allows employers to weaken each group by playing them off against one other. (ii) Ghetto real estate owners might overcharge and overcrowd their properties. (iii) A huge pool of inexpensive domestic workers is a boon to the middle class and the wealthy. (iv) The availability of low-cost labour is crucial for the survival of many small marginal enterprises, particularly those in the service sector. (v) White workers gain because they are shielded from competition from Black-Americans for better-paying, more coveted employment.

What has transpired in the US is identical to the scenario in India. In this case, the Dalits play the part of African Americans. To keep the dvija-Dalit divide alive, India joined the liberal capitalist frame in the '90s. Because feudal authority was mostly social in nature, monarchs in 1990 came to the realisation that it was not beneficial to the economy. As a result, the economy became interdependent with the global market, allowing for the emergence of various agencies to exert economic influence through the application of market forces. The lack of substantial adjustment constraints presented by the capitalist mode of production has allowed the caste system of production to remain in India.

Since its inception in caste-based Indian culture, the idea of class has been utilised fairly ambigiously. Class, in contrast to caste in India, has several meanings and applications. All three branches of this concept's Western application—Marxist, Weberian, and functional—have been brought to bear on India in an effort to make sense of the country's stratified society via a Western lens. Though Weberian and functionalist methods are fairly uncommon, most Indian studies allude to class extensively from a Marxian viewpoint. Regrettably, it appears that the majority of Marxist-leaning

researchers participating in the SEBCs vs. Backward Classes 43 argument were swayed by their social or political allegiances when they examined the subject. So yet, the debate's central problem has not been exposed for analysis. We can't use the idea of class to solve the pressing problem of caste-based reservations unless we first define it and establish its standards. Class and caste tensions arose in 1991 when the government announced that, going forward, economic criteria would be used to reserve seats for historically oppressed castes and to bring in additional castes that did not fall under the jurisdiction of the Mandal Commission. Because the Mandal Commission was designated to compile lists of India's economically disadvantaged groups, rather than those of the socially and educationally disadvantaged, this led to considerable confusion at that period.

Furthermore, it is a highly challenging proposal for state policy to determine class, especially using the economic criterion. Some organisations in India, including Marxists, disagreed on how to classify the population. The Marxist theory of class did not centre on factors like occupational status or money. To the contrary, he defined classes based on properties. According to Marx's theory, the method of production and the resulting socioeconomic development are the two main determinants of social class in every population. For societies where arable land is in short supply, the status of one's landholdings could serve as a social indicator. Sadly, the results of the National Sample Survey (NSS) and the class intervals it produces do not represent reality; to paraphrase what Andre Beteille argues, they do not represent the Indian people (Beteille, 1969). Regarding the idea of class, there are many types of tenancy. However, although India battles for fairness and a fair share of intellectual property rights (IPR) on the global stage, it must not lose sight of the inherited intellectual properties of particular segments of Indian society. Additionally, some who argue against the caste criteria point to economic and occupational variables as crucial in defining a group's backwardness. "In reality, the backward classes are not classes at all, but aggregates of closed status groups," and this is what Andre Beteille (1969) argues. Beteleille (1969: 105) argues that "membership is determined generally by birth" rather than by one's economic situation. Backward class commissions' field studies corroborate this finding, revealing that "even today the agricultural, service and low castes have high concentration in the unskilled occupations." A disproportionate percentage of members of the upper-caste castes hold management and professional

positions (Government of Karnataka, 1975). Even the Supreme Court conceded in a 1968 opinion that "caste has always been recognised as a class" (1968). In Karnataka, the Havanur Commission fought the Brahmins for power through political mobilisation and reformist initiatives, but the lower classes were not given the same opportunity. While the upper castes had enough of means to fight the Brahmins in the first battle, the lower castes, who were already economically and socially disadvantaged, sought refuge in the law. The phrase "backward class" has been used to designate several types of individuals in speeches given by Dadabhai Naoraji to the Congress and by Ambedkar to the Constituent Assembly. The concept has been examined by the Commission.

According to the Commission, it does not discriminate based on caste because the first constitutional amendment included Clause 4–Article 15, which dealt with race, religion, and caste in particular. In addition, many state governments have consolidated many similar castes into a single group and allocated a specific percentage of reservations to that group, effectively eliminating the caste system and replacing it with a class system. This occurred in states with separate caste systems, such as Andhra Pradesh, Karnataka, and Bihar. Overall, there are a number of good arguments against using caste as a regression metric. Caste reservation discussions, on the other hand, tend to gloss over the significance of social and educational backwardness. We fail to understand why economic backwardness is being raised as the main topic of discussion, considering that the Constitution specifically addresses social and educational backwardness. Those who argued against reserving seats for historically disadvantaged groups failed, it seems, to take into account the connections between educational attainment and both social and economic disadvantage. In addition, providing educational opportunities to economically disadvantaged groups does not address the issue of their strength. But when it comes to economic rewards, it may be a defining characteristic of the economically powerful backward class and a defining characteristic of the economically impoverished backward class.

Educational and Socio-Economic Backwardness

The Constitution of India makes special mention of the economically and educationally disadvantaged sections of the population, stating that they are to be protected. That is why it is necessary to determine people's educational backwardness and use it as a metric to determine the backwardness of OBCs.

We are aware of the importance of the cognitive and emotive domains of knowledge in the development of crucial ideas for a person's academic progress. Research has provided strong evidence that the so-called backward castes (classes) have long been marginalised from mainstream literacy programs, which has impeded their educational advancement. Education within a family does not seem to have any noticeable impact on the educational opportunities for the current or next generation because the family and social environment, the number of educated parents, the language, and all other elements that would help the backward castes advance educationally are so lacking. Even if it can be helpful to continue education if given the chance, family economic situation has little bearing on schooling. However, if educational possibilities are withheld, it will serve no use. Furthermore, socioeconomic position does not assist in overcoming the 60 years of educational disadvantages India's Caste-Based Reservations and Human Development have persisted for many years. It will take time to create educational equality. Keep going until all the contending factions are on equal ground in terms of family, language, etc. Protective discrimination is necessary for this. In addition, a person's economic standing is closely related to their level of education, as in today's culture, a person's educational achievement is inextricably tied to their work and power positions. The policy of reservation in educational institutions must be followed by the backward classes for at least two generations after the first inertia. If we want to solve educational disparity, we can't utilise economic factors in this situation.

Even among the educated, there is a widespread misconception that helping members of the disadvantaged get into college will be enough to improve their educational opportunities. According to the numbers, sending a child to a university or professional school would cost a parent from a lower socioeconomic level several thousand rupees every year. It is just not feasible for parents from lower socioeconomic backgrounds to send their children to college and then use their degrees to advance in government. Thus, the reservations policy shouldn't discriminate based on money or any other economic factor for at least one or two generations, until the minimal base is built to remove the goal of higher education for the backward classes. It would be pointless to provide chances to the underprivileged if that were not the case. All of the commissions that have been established to identify disadvantaged groups have relied on the results of credible socioeconomic surveys.

Consequently, it is now beyond dispute that caste is associated with scholastic inferiority. That doesn't mean people from lower-caste groups don't have access to modern amenities like schools and welfare. This is why certain Lingayats were left out of Karnataka's Havanur Commission, even though they had plenty of money and good educations despite their low social status. The Commission's technique in developing criteria to identify genuine backwardness and exclude unworthy cases is crucial. Another argument is that caste-based quota was not only meant to address economic backwardness, but also social injustice and the restoration of social fairness. Looking at things from a historical standpoint, we see that the constitutional guarantee of reservation is really what's pushing society forward. With the identification of historical inequities, this provision served as a tool for eradicating backwardness and taking a step towards fixing them. "Development and reservation to the question of human rights are directly related to backwardness." The current concept of social inclusion and human rights must be used to comprehend caste-based reservations.

In addition, there are distinct socioeconomic classes in Indian society, with inheritance playing a significant role in maintaining these classes' relative positions. Such groupings had cumulative benefits, with the upper echelons enjoying early access to school, bureaucracy, and political power. At the bottom of society's structure, there were additional groups that endured accumulated disadvantages and had limited access to powerful positions. These groups included, but were not limited to, service castes, SCs, and STs. Consequently, the wealthy and powerful in Indian society are mostly members of the Brahmin caste and other upper-caste Hindu communities. The distribution of power within the top class is quite unequal. This might not be significant if social groupings are not defined by caste and inheritance, and if the concept of exclusiveness established in SEBCs vs. Backward Classes 63 does not regulate social relations, such as marriages. When it comes to mobilising social groupings from the lowest strata of society for growth, such disparities in the creation of the top class pose problems in a society that remains firmly stratified on the basis of caste and hereditary. The inequities are being gradually addressed, thanks to reservations, albeit they are still there. This bodes well, and reservations should be considered so long as caste and genetic segregation persist.

The Backward Classes Commissions have reached a unified judgement about educational backwardness. Those from socially disadvantaged groups or castes are, without exception, the ones who are either excluded from or

refused access to formal education. Regardless of their financial stability, this is the fundamental reason for their poor social standing and prevents them from joining the exclusive circle of influential people. Thus, it is maintained that specific protections must remain in schools in order to eradicate the persistent social and educational disparities. Class Disparities in Educational Opportunity You may look at a group's educational status by looking at their enrolment, retention, drop-out, and pass-out rates at a certain level of education, as well as by looking at their academic performance at different levels. To make matters worse, we lack credible and adequate statistics on disadvantaged groups to assess their level of education. Notwithstanding, the Department of Education (Ministry of Human Resource Development) has made public, in periodic reports, the enrolment data of SCs, STs, and, on occasion, OBCs.

Conclusion

A lot of assumptions and shortcomings are included in the Department of Education's statistics. You may still use the data to show how many OBCs are enrolled in various parts of the country, even though it has some gaps. Only the 1963–1964 fiscal year's worth of OBC data was available before it was removed. We show it next to the overall enrolment for all communities put together. According to the numbers, the state of Tripura had the fewest disadvantaged class males enrolled, while Bihar had the most. Jammu and Kashmir had the lowest number of girls, while Tamil Nadu had the most. The states of Uttar Pradesh and Tripura had the comparable general population numbers for males, respectively. Because they do not represent the size of the state, the same is true for indicating the magnitude of enrolment of backward courses. Accordingly, the same table also displays the percentage of students from disadvantaged backgrounds relative to the overall enrolment. Tamil Nadu had the largest share of students from economically disadvantaged backgrounds among all students enrolled, while West Bengal had the smallest share of male students. When looking at girls, West Bengal had the lowest proportion of backward classes to total, while Tamil Nadu had the highest.

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