

# Social Inequality, Exclusion and Inclusion

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## One Mark Questions

**Question 1.** Who Popularized the term Harijan?

**Answer:** Mahathama Gandhiji.

**Question 2.** Who Advocated the policy of Isolation?

**Answer:** Verrier Elwing.

**Question 3.** Who Advocated the Policy of Tribal Panchasheela?

**Answer:** Jawaharlal Nehru.

**Question 4.** Name anyone Backward Classes Commission appointed by the Government of India.

**Answer:** Mandal Commission.

**Question 5.** Who Introduced the concept of Dominant Caste?

**Answer:** M.N Srinivas.

**Question 6.** Mention any one category of backward classes in India.

**Answer:** Scheduled castes.

**Question 7.** Who wrote "Caste and race in India"?

**Answer:** G.S. Ghurye.

**Question 8.** Who wrote "People of India"?

**Answer:** Herbert Risley.

**Question 9.** Who wrote caste in India?

**Answer:** J.H. Hutton.

**Question 10.** Who wrote "History of caste in India"?

**Answer:** S.V. Kethkar.

**Question 11.** Who called tribals as Backward Hindus?

**Answer:** G.S. Ghurye.

**Question 12.** Who was the chairman of First Backward class commission in India?

**Answer:** Kalalker.

**Question 13.** Who was the chairman of Second Backward class commission in India?

**Answer:** B.P. Mandal.

**Question 14.** In Karnataka which was the First Backward class commission?

**Answer:** Naganna Gowda Commission.

**Question 15.** Who is the present chairman of permanent Backward class commission of Karnataka?

**Answer:** H. Kantharaj.

**Question 16.** Which state has large number of scheduled Tribes? ‘

**Answer:** Madhya Pradesh (23.27).

**Question 17.** Which state has highest percentage of Scheduled Tribes?

**Answer:** Mizoram (94.75).

### **Two Marks Questions**

**Question 1.** What is social capital?

**Answer:** Social capital in the form of networks of contacts and social associations. Someone with influential relatives and friends (social capital) may – through access to good advice, recommendations or information – manage to get a well-paid job.

**Question 2.** Name any two tribes of the southern zone.

**Answer:** Kadu kuruba, Hakki-Pikki.

**Question 3.** Define Tribe.

**Answer:** Tribe in the dictionary of Anthropology is defined as “a social group Usually with a definite area, dialect, cultural homogeneity and unifying social organization. It may include several sub-groups such as sibs or villages”.

**Question 4.** How is the word caste derived?

**Answer:** The word caste is derived from the Spanish/Portuguese word “CASTA”, which means breed, Race, strain or a complex of hereditary qualities. The Portuguese applied the term to the classes of people in India known by name of Jati. The English word caste is a modification of the original term system CASTA.

**Question 5.** Who coined the term Scheduled Caste?

**Answer:** The term scheduled caste was coined by the Simon commission in 1928 which came to be used for the people described as untouchables and was used by the then Government of India Act 1935. According to Ambedkar, in early India, they were known as Broken men or outcastes. The British described them as “depressed classes”.

**Question 6.** Define Prejudices.

**Answer:** Prejudices refer to pre-conceived opinions or attitudes held by members of one group towards another. The word literally means ‘pre-judgement’, that is, an

opinion formed in advance of any familiarity with the subject, before considering any available evidence.

**Question 7.** Give the meaning of social inequality.

**Answer:** Patterns of unequal access to social resources are commonly called social inequality.

**Question 8.** Mention one definition of caste.

**Answer:** M.N. SRINIVAS defines caste as a “Hereditary, endogamous, usually localized group, having a traditional association with an occupation and a particular position in the local hierarchy of castes. Relation between castes is governed, by the concept of pollution and purity, and generally maximum commensality occurs within the caste.

**Question 9.** Mention two dominant castes of Karnataka.

**Answer:** Vokkaligas and Lingayath.

**Question 10.** Name any two Tribals mentioned in Vedic literature.

**Answer:** Bharathas and Kinnaras.

**Question 11.** Mention any two changes in Caste system.

**Answer:** Occupational and food restriction are relaxed

**Question 12.** Mention any two social reform movements.

**Answer:** Brahma Samaja, Arya Samaja.

**Question 13.** What is social exclusion?

**Answer:** Social exclusion refers to ways in which individuals may become cut off from full involvement in the wider society.

**Question 14.** Mention any two causes for changes in the caste system.

**Answer:** Education and Industrialization.

**Question 15.** Mention any two determinants of dominant caste.

**Answer:** Preponderates Numerically over other castes and high

1. Ritual status in local.
2. hierarchy

**Question 16.** Write any two problems of Scheduled Caste.

**Answer:** Restriction to access public facilities and Restriction to Read Holy Scriptures.

**Question 17.** Mention the three zones of tribals.

**Answer:** The North and the Northeastern Tribal zone.

1. The Central Tribal Zone
2. The Southern Tribal Zone

**Question 18.** Mention any two problems of Scheduled tribes.

**Answer:** Geographical Isolation and Exploitation of Tribal by Non-Tribal.

**Question 19.** Mention the three views on the tribal welfare.

**Answer:** The policy of Isolation, The policy of Assimilation and policy of Integration.

**Question 20.** Give any two criteria of backwardness.

**Answer:** Educational Criteria

1. Children between 5 and 15 years never attending school 25% above the state average.
2. Student drop-out rate 25% above the state average.

**Question 21.** State any two reform movements affects the caste system.

**Answer:** Brahma Samaja, Sathya Shodaka Samaja.

**Question 22.** Define the concept of dominant caste.

**Answer:** According to M.N. Srinivas "A caste is dominant when it preponderates numerically over the other castes, when it also wields preponderant economic and political power, and when it enjoys a high ritual status in local caste hierarchy".

**Question 23.** Define the Backward class or caste.

**Answer:** The term backward class refers to those social groups or classes or castes, which are characterized by low literacy or lack of education, poverty, exploitation, non-representation in services and untouchability. It may be also called as a social category which consists of all the socially, educationally, economically and politically backward groups, castes and tribes.

**Question 24.** State any two scheduled castes of Karnataka.

**Answer:** Holayas and Bhories.

**Question 25.** State any two scheduled Tribes of Karnataka.

**Answer:** Kadu Kuruba and Siddis.

**Question 26.** Write any two definition of tribes.

**Answer:** Tribe in the dictionary of Anthropology is defined as "a social group usually with a definite area, dialect, cultural homogeneity and unifying social organization. It may include several sub-groups such as sibs or villages".

**Question 27.** State the two Backward class commissions of India.

**Answer:** Kalaker commission and Mandal Commission.

**Question 28.** Mention any two Backward class commissions of Karnataka.

**Answer:** L.G. Havannor Commission, Venkataswamy Commission.

**Question 29.** Define other Backward classes or castes?

**Answer:** Other Backward Classes (Castes) comprise the non-untouchables, lower and intermediary castes, who were traditionally engaged in agriculture, animal husbandry, and handicrafts, services, and other castes. The OBCs do not constitute a homogeneous category. There are many divisions within the overall category. The other backward classes are not classes at all, but group of communities. The OBCs constitute 51% of the total population of the country.

**Question 30.** What do you mean by creamy layer?

**Answer:** Creamy layer is used to refer to the relatively wealthier and better educated members of the Other Backward Classes (OBC's) who are not eligible for Government sponsored Educational and professional benefits. The term was first introduced by the Sattanathan Commission in 1971 which directed that the 'creamy layer' should be excluded from the reservation (quotas) of civil posts and services granted to the OBCs.

**Question 31.** How many caste and Tribes are enlisted in Karnataka as SCS & STS?

**Answer:** 101 SCs and 50 STs.

### **Five Marks Questions**

**Question 1.** Explain social inequality and social exclusion.

**Answer:** Patterns of unequal access to social resources are commonly called social inequality. Social inequality is not the outcome of innate or 'natural' differences between people, but is produced by the society in which they live. People often face discrimination and exclusion because of their gender, religion, ethnicity, language, caste and disability. People often harbour prejudices about other social groups.

Often these ideas reflect prejudices. Prejudices refer to pre-conceived opinions or attitudes held by members of one group towards another. The word literally means 'pre-judgement', that is, an opinion formed in advance of any familiarity with the subject, before considering any available evidence. Social exclusion refers to ways in which individuals may become cut off from full involvement in the wider society.

It focuses attention on a broad range of factors that prevent individuals or groups from having opportunities open to the majority of the population. Social exclusion can be defined as a situation in which multiple deprivations prevent individuals from participating in important activities. Thus socially excluded might be unable to find work, or actively participate in a society. Social exclusion is not accidental but systematic – it is the result of evolved structural features of society.

**Question 2.** Briefly explain changes in caste system during British rule.

**Answer:** The impact of British rule on caste system in India may be studied under the following heads.

1. Introduction of Universalistic Legal system
2. Impact of English Education
3. Impact of Social Reform Movement
4. Influence of New Social Formation
5. Impact of Freedom Struggle
6. Impact of Industrialization and Urbanization

1. Introduction of Universalistic Legal System: The establishment of British courts removed authority from the purview of caste panchayats. They introduced a new principle of justice, according to which all are equal before the law, and the caste panchayat in proportion lost their former importance. Some of the legislation which brought changes in the caste system can be made as the, following.

1. The Caste Disabilities Removal Act of 1850 This act served to remove some of the disabilities associated with castes including the practice of untouchability.
2. The Hindu Widow Remarriage Act 1856, This act made legal provision for the Hindu widows to remarry.
3. The Special Marriage Act of 1872 which considered marriage as a civil contract and legalized inter-caste or inter-religious marriage.
4. Other Legislative and Administrative Measures. In 1858 British government announced that all schools maintained by the government shall be open to all the classes of its subjects without any discrimination. In 1923, the government issued a resolution that no grants would be paid to any aided educational institutions, which refused admission to the children of the depressed classes.

In 1925, a bill was passed by the Madras legislative council, throwing open all public office, well, tank, or place of public resort, to all classes of people including the depressed. Montague-Chelmsford reforms made constitutional provisions for the special representation of depressed classes in the local as well as in the legislative bodies.

2. Impact of English Education: British education was based on scientific, secular and universal principles. It made an accessible to everyone, irrespective of caste or community, who could pay for it. It remained liberal in content. It propagated principles such as the liberty equality and fraternity.

As education spread to the lower strata, it kindled libertarian impulses among them. Western education provided an indispensable passport to the new economic opportunities. Members from the lower castes became different professionals and took new commercial opportunities offered by the western education.

3. Impact of Social Reform Movements: Social reforms movements brought changes in 'the caste system in British period. They were set out to eradicate caste and to establish a casteless and, classless society. They were against the fictitious difference between caste. They attacked the tendencies of separatism and Inequality in the caste system. Some important social reform movements are:

1. The Brahma Samaj founded by Raja Ram Mohan Roy
2. Prarthana Samaja's Athma Rama Pandurang Justice M. Ranade
3. The Arya Samaja founded by Swamy Dayananda Saraswathi
4. The Ramakrishna Mission represents the synthesis of the ancient and the modern thoughts. Swamy Vivekananda started Ramakrishna Mission.
5. Other Reform Movements such as Annie Beasant's Theosophical society, Maharshi Arabindo Ghosh's Divine life Society and etc. Thus all these organizations aimed at the destruction of caste system and social re-construction of Indian society.

4. Impact of New Social Formations: The new economic system brought about a new grouping of the population in the economic sphere. The Indians could be differentiated into such categories as capitalists, workers, peasants, proprietors, merchants, tenants, land lords, doctors, lawyers, teachers and technicians Each category being composed of individuals belonging to various castes, but having identical material and political interests. This division weakened the vertical caste lines.

Thus there came into existence such organization as Mill Owners Associations, All India Trade Union Congress, All India Kishan Sabha and etc., these groups struggled for their own interests. In the process of this struggle they developed a new consciousness and outlook and a new solidarity, which slowly weakened the caste consciousness.

5. Impact of Freedom Struggle: The growth of the nationalist movement played a great role in weakening caste consciousness. In India, the presence of foreign rule was a permanent stimulus to the Indians to unite on a national basis. Thus the growth of the national movement undermined the caste consciousness."

6. Impact of Industrialization and Urbanization: The growth of Industries destroyed the old craft and provided new ways to earn a livelihood. Occupational mobility and

movement from compact ancestral village started breaking down in the caste norms. New transport facilities, specially crowded trains and buses, which threw together millions of people of all castes and left little room for the necessities of ceremonial purity.

Taboos on food and water gradually weakening when industrial workers belonging to various castes started working under one roof. The demarcation observed by the members of different castes regarding eating food, physical contact with those of other castes, steadily crumbled in cities.

**Question 3.** Explain the determinants of dominant caste.

**Answer:** M.N. Srinivas introduces the concept of “Dominant Castes” which is of great help in understanding inter-caste relations and conflicts in Indian society. According to M.N. Srinivas “A caste is dominant when it preponderates numerically over the other castes, when it also wields preponderant economic and political power, and when it enjoys a high ritual status in local caste hierarchy”. Nature of Dominant Castes

(a) Determinants of Dominance: A dominant caste should own a sizeable amount of the land and it should enjoy greater economic and political power. In addition to this, a number of educated persons found in the caste and the nature of high occupation people pursue in the caste add to the dominant caste. When a caste enjoys all the elements of dominance, i.e. numerical strength, economic and political power, high ritual status, it is said to be dominant in a decisive way.

(b) Distribution of Dominance: Different elements of dominance are distributed differently among different castes in a village. For example, a caste, which is numerically high, maybe poor and lacking in political power, while a ritually high status caste may be rich economically and lacking strength in numbers. It can also be said that when a caste enjoys one form of dominance, it is frequently able to acquire other form of dominance.

(c) Dominance is Not Purely a Local Phenomenon: As M.N. Srinivas says in Rural India dominance is purely a local matter. A caste group, which has only a family or two in a particular village but enjoys decisive dominance in the wider region. Because the caste members of these families maintain a network of ties with the dominant relatives found in the wider region.

(d) New Factors Affecting Dominance of Caste: According to M.N. Srinivas, western education, jobs in the administration and urban sources of income are also significant in contributing to the prestige and power of particular caste groups in the village.



(e) Dominant Caste at the State Levels: Dominant castes, such as Lingayats and Vokkaligas in Karnataka, Reddys and Kammas in Andhra Pradesh, Nairs and Ezhavas in Kerala, Gounder, Padayachi and Mudaliars in Tamil Nadu, Marathas, Brahmins and Mahars in Maharashtra, Rajputs, Jats, Takurs, Gujars, Baniyas, Bhoomihars etc., in the North Indian states.

**Question 4.** Discuss the changing concept of tribe.

Answer:

(a) Tribe as Homogeneous, Self-contained Unit: The Tribals are believed to be the original inhabitants of Indian Peninsula. They are generally called 'adivasis' which means original inhabitants. Vedic literature mentions various Tribes like the Bharathas, the Bhils, the Kolias, the Kirathas, the Kinnaras, the Matsyas, and the Nishadas. A Tribe was a homogeneous a self-contained unit without any hierarchical discrimination.

Each Tribe was organized under a chief. Most capable was elected as the chief and his continuation as military leader depended much upon his skill in war and defence. This process heralded the emergence of little republics and monarchies. Each Tribe had its own system of administration. Tribal chief exercised considerable influence over social, economic and religious affairs of the Tribe. Tribal councils were vested with legislative, judicial and executive powers.

(b) Tribe as a Political Division: The concept Tribe derives its origin from the Latin term 'Tribuz' means three division. For Romans, the Tribe was a political division. The Tribe was the highest political unit comprising several districts which in turn were composed of class. It was a territorial organization exercising control over its people. The territory under the domain of a particular Tribe was generally named after it.

Thus, it is presumed that the name Bharath is derived from the mighty Bharatha Tribe. Similarly, the Matsya kingdom of 6th B. C. The Minas of Rajasthan and Madhya Pradesh are believed to be the descendants of the Matsya Tribe. Mizoram, Nagaland and Tripura are named after the Mizo, the Naga and the Tripuri Tribes. Similarly, Santhal Paraganas, Gondwana, Lahaul and Kinnaur derive their names from the Santhals, the Gondas, the Lahaulas and the Kinnaras.

(c) Tribe as a Race: Race is used to designate a category of persons whose similar characteristics could be attributed to common descent. The Tribes in India broadly belong to three stocks namely, the Negritos, the Mongoloids and the Mediterranean.  
**Answer:** The negritos are believed to be the earliest inhabitants of the Indian Peninsula. The traces of this race are found among the Onges, Andamanese,

jarwas of Andaman and Nicobar Islands and also among Kadars, Irulas and Paniyans of South-India.

Tribal people of the Sub-Himalayan region belong to the Mongoloid race. They are sub-divided into Palaeo-Mongoloid represented by Tribes living in Assam, Meghalaya, Mizoram, Nagaland and Manipur and the Tibeto-Mangoloid represented by the Tribals living the Sikkim, Arunachal Pradesh and Ladak (Jammu & Kashmir). A major portion of the Tribal population in India belongs to the Mediterranean stock.

They are generally known as the 'Dravidians', Tribes belonging to the Dravidian race are found both in southern parts and central parts of India. Dravidians are known as the original inhabitants of India. They speak Kannada, Tamil, Telugu and Malayalam or corrupt form of these languages.

(d) Tribe and Scheduled Tribe: With a view to have classified information about the Tribals, the Britishers conducted census operations in the tribal areas. A sub-heading called 'Forest Tribes' was formed under the category of 'Agricultural and Pastoral Castes' in the census report of 1891 by the Commissioner of Census J. A. Bains. Since then, in the subsequent census reports of 1901, 1911, 1921, 1931 and 1941 Tribals have been classified as 'Animists', 'Tribal Animists', 'Hill and Forest Tribes', 'Primitive Tribes' and 'Tribes' respectively.

As per Article 366 (25) of the Constitution of India, Scheduled Tribes means such Tribes or tribal communities or parts of or groups within such Tribes. Article 342 empowers the President of India to specify the Scheduled Tribes by a public notification. The Parliament may, by law, include or exclude from the list of Scheduled Tribes any tribal community or part thereof in any state or union territory.

The foregoing analysis makes it clear that the concept of Tribe has undergone a change from that of a political unit of older days to a group of people identified with poverty and backwardness. Though grouping together of tribal communities under the constitution has helped them in consolidating their position as a distinct ethnic, linguistic and cultural unity.

**Question 5.** Explain the Geographical distribution of Indian tribes.

Answer:

(i) The North and the North-Eastern Tribal Zone This zone comprises the Sub-Himalayan Region and the Mountain Ranges of the North-Eastern Frontier of India, the Tista valley and the Jamuna-padma, portion of the Brahmaputra. It includes Himachal Pradesh, Northern UP, Sikkim and the seven states of the Northeast

consisting of Arunachal Pradesh, Assam, Meghalaya, Mizoram, Nagaland, Manipur and Tripura. They belong to the Mongoloid race and their language resembles the languages of Austric family.

This zone is inhabited by the Tribes such as Gurung, Limbu, Lepcha, Aka, Mishmi, Mikir, Rabha, Kachari, Garo, Khasi, Chakmas, Naga, Angami, Serna, Pham, Chang and so on. Spinning, weaving and agriculture are the predominant occupations of this zone. Nagas are having patriarchal family: Khasi and Garos are having matriarchal family. Some tribes of this zone practice polyandry. However, monogamy is the usual practice in this zone. Nagas are the occasional head-hunters.

(2) The Central Tribal Zone: The central zone comprises plateau and mountains belt between the Indo-Gangetic plains to the North and the Krishna River in the South. It includes West Bengal, Orissa, Bihar, Southern UP, Rajasthan, Gujarat, Madhya Pradesh and Maharashtra. The important Tribes among these are the Gonds of Madhya Pradesh, Bhils of Rajasthan, Santhalas of Chotanagpur, Ho of Singhbhum, Manbhum, Khond and Kharia of Orissa, Sawara of Ganjam and the Mundas. Madhya Pradesh has the largest concentration of tribal population (23.27%). Santhalas of this zone are more advanced Tribe. Some of the Tribes are engaged in small-scale cottage industries and settled form of cultivation. Some of them live in very dense forests and difficult terrains.

(3) The Southern Tribal Zone These are the Tribes of South India (Andhra Pradesh, Tamilnadu, Karnataka, Kerala and two Union territories Andaman and Nicobar Islands and Lakshadweep). The Tribes of this zone are the original inhabitants of India and these people speak Dravidian languages. This zone consists of the Tribes like Chenchu, Kota, Kurumba, Badaga, Toda, Kadar, Malaya, Muthuran, Koya, Soliga, Kannikar, Paniya, Yeravas, Irula, Kadu Kuruba, Jenu Kuruba, Akki Pikki, etc.

Todas of Nilagiri practice fraternal polyandry and in some Tribes there is matriarchal type – of social organization. In the Andaman and Nicobar islands, there are six Tribes namely the great Andamanes, the Onges, the Sentinelese, the Jarwas represent the Negritos race and the Nicobares and Shompens belong to the Mongoloids race. The Nicobares numbering about 22000 are comparatively an advanced Tribe and are settled in the Nicobar Islands. The remaining five Tribes are numerically very small and have been declared as the primitive Tribes.

**Question 6.** Discuss three views, on tribal welfare.

**Answer:** The Tribal problems have been approached from three points. They are as follows:

1. The Policy of Isolation

2. The Policy of Assimilation
3. The Policy of Integration.

(1) The Policy of Isolation: This policy favoured Isolation of Tribals from the mainstream society. J.H. Hutton, who was a commissioner for census of 1931, gave, a solution to the tribal problems of uncontrolled acculturation. He suggested the creation of self-governing tribal areas with free power of self-determination. Verrier Elwin suggested the creation of “National Parks” where the tribal people could safely live without being victims of Over-Hasty and Unregulated Process of Belief, and Civilization.

Both Hutton and Elwin were severely criticized for recommending this policy of Isolation, which was looked upon as proposal to create a museum or a zoo, instead of helping the tribal people to utilize the resources of knowledge and improve the conditions of their life.

(2) The Policy of Assimilation: The social reformers like Takkar Bapa, G.S. Ghurye some voluntary organizations and Christian missionaries advocated this policy. They have recommended for the assimilation of these tribal groups either into Christianity or into Hinduism. According to Takkar Bapa tribal problem could be solved only through contact with more advanced people. Separatism and Isolation seem to be dangerous theories and they strike at the root of National Solidarity.

(3) The Policy of Integration: The only approach that would make available to the Tribes the benefit of modern advanced society and yet retain their separate identity is Integration. This policy aims at developing a creative adjustment between Tribes and non-Tribes of India leading to responsible partnership. Pandit Nehru, M.N. Srinivas, D.N. Mujumdar and others here had supported this view.

**Question 7.** Explain tribal Panchasheela.

**Answer:** Jawaharlal Nehru laid down the policy of Integration to five principles (1957) in his foreword note to Verrier Elwin’s book, called “The Philosophy of NEFA” (NEFA- North East Frontier of Assam). The tribal panchasheela as enunciated by him as follows:

1. People should ‘develop along the lines of their own genius ‘ and we should avoid imposing anything on them. We should try to encourage in every way their own traditional – arts and culture.
2. Tribal rights in land and forests should be respected.
3. We should try to train and build up a team of their own people to work, administration and development. Some technical personnel from outside will,

no doubt be needed especially in the beginning. But we should avoid introducing too many outsiders into tribal territory.

4. We should not over-administer these areas or overwhelm them with a multiplicity of schemes. We should rather work through and not in rivalry to their own social and cultural institutions.
5. We should judge the results not by statistics or the amount of money spent but by the quality of human character that is evolved.

**Question 8.** Explain the criteria of Backwardness according to Mandal Commission.

**Answer:** The Second Backward Classes Commission came into existence in 1979, under the chairmanship of B. P. Mandal. The Mandal Commission in its report has listed 3743 castes and communities in the central list. The commission has recommended 27% reservation for other backward castes. One of the primary objectives of the Mandal Commission was to find out the criteria to be used to determine the socially, economically and educationally backward people. The commission found out 11 criteria for determining the social, economic and educational backwardness of the communities. These criteria fall into three categories as mentioned below.

**A. Social Criteria:**

1. Social backwardness as considered by others.
2. Dependence mainly on manual labor for livelihood.
3. Marriage of 25% girls and 10% boys in rural areas, and of 10% girls and 5% boys in urban area below 17 years.
4. Female work participation 25% above the state average.

**B. Educational Criteria:**

1. Children between 5 and 15 years never attending school 25% above the state average.
2. Student drop-out rate 25% above the state average.
3. Matriculation rate 25% below the state average.

**C. Economic Criteria:**

1. Average value of family assets 25% below the state average.
2. Families living in kachcha houses 25% above the state average.
3. Sources of drinking water beyond 500 meters for more than 50% of the families.
4. Consumption of loan by households 25% above the state average.

These criteria were differently weighted; three points each for social indicators, two points each for educational indicators, and one point each for economic indicators, adding up to 22 points. Any caste getting more than 11 points was counted as backward. The criteria of backwardness recommended by the Mandal Commission are widely applied today to determine the relative backwardness of a community.

**Question 9.** Explain the problem of other Backward classes or castes.

**Answer:** Other Backward castes/classes have been suffering from number of problem since a long time. The problems, which are common to all OBC's are as follows:

(1) Other Backward Castes (Classes) constitute an Indefinite, Abstract and Unorganized Category: First Backward class commission known as Kalalker Commission was appointed to prepare a list of communities. Kalalker's report had listed 2399 castes as backward castes and then Government had rejected this list. The mandal commission (Second Backward Class Commission) listed 3743 castes and communities as Backward classes.

Most of the OBC communities are strangers to one another. They do not have common awareness regarding their own problems. Conflicts do arises among themselves regarding the issue of "Backwardness". No single All-India level organization has been established. These groups are scattered all over India and exhibit lot of diversities and difficult to unite them.

(2) Economic Backwardness: Most of OBCs are economically backward like SC and ST. A large number of poor, unemployed, Under-employed are found in this category. Only a few people are self employed, but majority of them are working for poor wages. Sizable numbers are economically exploited.

(3) Educational and Social Backwardness: Illiterates are found in a large number in this category. Higher education among OBCs at low level. Even though OBCs are not directly the victims of untouchability, but lot of social distance prevails between these and so called forward castes.

(4) Politically Unorganized: OBCs are comparatively unorganized because OBCs do not comprise a single caste. Most of these castes spreaded across the nation. No single backward caste numerically dominant in any one province. Hence they are not able to work as powerful "Pressure Groups" at the all India level.

**Question 10.** Write a note on creamy layer.

**Answer:** Creamy layer is used to refer to the relatively wealthier and better educated members of the Other Backward Classes (OBC's) who are not eligible for Government sponsored Educational and professional benefits. The term was first

introduced by the Sattanathan Commission in 1971 which directed that the 'creamy layer' should be excluded from the reservation (quotas) of civil posts and services granted to the OBCs.

The Government's decision to implement the Mandal Commission report on reservation for the backward castes/class was referred to the Supreme Court, which gave its judgement on November 15, 1992. The Court accepted the policy of 27 percent reservation for the backward castes/ classes, though it gave certain direction for change in this policy.

(1) The creamy layer of backward castes/ classes should be excluded, (2) Armed forces and sensitive higher civilian posts (like Scientists, University Professors, Pilots, etc) should be kept outside the purview of caste reservation, (3) The Supreme Court recognised only 1238 castes/classes as OBC and reservation only in first appointments, (4) The court directed that the reservation quota should not go beyond 50% (SC + ST + OBC: 15.50% + 7.50% + 27% = 50%).

Creamy layer was kept out of the quota as directed by the Supreme Court and high posts in the creamy layer (like President, Vice President, Supreme Court, High Court Judges, Class I Officers, Members of PSUs, CEC, CAG and wards of officers working in the World Bank or International organisation etc) were also identified.

The officers working in public sector undertakings professionals, like doctors, lawyers, chartered accountants, income tax consultants, architects and computer specialists, whose annual income was more than Rs one lakh were also included in the creamy layer. However, political posts (like PM, Union Ministers, CMs, Ministers, Governors and MPs, MLAs and MLCs) were not included in the creamy layer category.

Backward class movement in Karnataka – The backward class movement in Karnataka is a desire of the under-privileged people to develop their own potentialities and contribute to the economic development of the nation. In every society some groups of people are higher and some are lower due to the opportunities they have in general. By such opportunities well-off people equip themselves and pursue careers which give them prestige and profit. By contrast, the lower or other backward classes have no opportunities to equip themselves.

A new awareness arose among the non-Brahmins in the princely state of Mysore. Vokkaligas, Lingayats and Muslims of Mysore had realized their position of relative deprivation as against the Brahmins. By 1917, these groups formed an alliance called PrajamitraMandali. In 1918, this mandali pleaded Maharaja of Mysore for the

representation in legislature, reservation in posts of public services and educational institutions.

In 1918, a committee of six non-official members presided over by Sir Leslie Miller. Miller committee recommended the acceptance of all the demands. Since then Backward Classes in princely Mysore state have availed benefits in the field of education, employment and political arena.

(A) Naganna Gowda Commission: The Karnataka Government appointed a backward class commission in 1960 under the Chairmanship of Dr. Naganna Gowda. It is the First Backward Class Commission in Karnataka. The commission has submitted its report on 1961, which recommends 15% for SCs, 3% for STs and 50% OBCs, providing total 68% of reservation. The government attempted to implement the report was stayed by the Supreme Court. However in 1963 the government issued an order guaranteeing 15% of reservation to SCs, 3% STs and 30% to OBCs.

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Accordingly, a permanent backward classes commission was set up in Karnataka Sri K. Narayana Rai (1994-1997), Prof, Ravi Verma Kumar (1997-2000), Sri Muniraju(2001-2003), Sri Siddalingaih(2003-2006), Dr. C. S. Dwarakanath (2007-2010)N. Shankarappa (2011 -13) headed the Backward Classes Commission in



Karnataka. At present H. Kantharaj is the chairman of Karnataka state Backward class commission. The commission recommends for inclusion or exclusion of a caste in the backward class list. In Karnataka 101 and 51 Tribes are enlisted as scheduled castes and scheduled Tribes Respectively.

### Ten Marks Questions

**Question 11.** Define caste system and Explain the characteristics of caste system.

**Answer:** Life of every member of the Indian society is to a large extent influenced by three systems viz., joint family, caste system and village community. They influence one's occupation, food dress, habits, philosophy and marriage etc. The study of caste system is important because caste in India is an all pervasive and deep rooted social institution. Definitions of Caste

1. Herbert Risley has defined caste as "A collection of families of or a group of families bearing a common name, claiming a common descent from a mythical ancestor, human or divine, professing to follow the same hereditary calling and regarding by those who are competent to give an opinion as forming a single homogeneous community".

2. S. V. Kethkar in his work "History of Caste in India", "A caste is a group having two characteristics 1) Membership is confined to those who are born of members. 2) The members are forbidden by an inexorable social law to marry outside the group (Endogamy)". G. S. Ghurye explains the features of caste system in his book "Caste and Race in India", which are as follow;

1. Caste as a Segmental Division of Society: The society is divided into various castes with a well developed life of their own. The membership in caste is determined by birth. Caste has hereditary status, which is determined by birth. Each caste has a council of its own known as caste panchayat. Caste panchayats imposed certain restriction on social intercourse marriage commensal, occupational. These restrictions each caste had its own way of life. Violation of caste norms attached punishment from the caste panchayath depending on violation of caste norms.

2. Hierarchy: The whole society is divided into distinct castes with a concept of high and low, or superior and inferior is associated with this gradation or ranking. The Brahmins were placed at the top of the hierarchy and regarded as pure. The degraded castes or untouchables have occupied the other end of the hierarchy. They were subjected to manifold disabilities.

3. Restrictions on Feeding and Social Intercourse: There are minute rules as to what sort of food or drink can be accepted by a person and from what castes, who should accept food or drink at the hands of whom is defined by caste.

#### 4. Civil and Religious Disabilities and Privileges of the Different Sections:

Segregation of individual castes or groups of castes in a village is the most obvious mark of civil privileges and disabilities and it has prevailed in a more or less definite form all over India. Generally, untouchables were made to live on the outskirts. Certain parts of the town or village are inaccessible to certain castes. Restriction on using of public, roads, water facilities and Hotels etc.

5. Restrictions on Occupations: According to G.S. Ghurye every caste was associated with a traditional occupation. The technical skill of the occupation was made hereditary. Since a distinction was made between occupation being clean and unclean. The hereditary occupations reflected a caste status.

6. Restrictions on Marriage (Endogamy): Finally every caste also maintained its rank and status upon marriage relation. Inter caste marriages were prohibited. Hence they practiced endogamy. Caste is an endogamous group. "Endogamy is the essence of the caste system. Every caste was segmented into sub-castes, and these sub castes were the units of endogamy.

**Question 12.** Explain the problems of Scheduled Castes.

Answer:

#### **I. Social Disabilities:**

Denial or restriction of access to public facilities, such as wells, schools and roads.

Restrictions on movement were also imposed. Untouchables were not allowed to walk on roads and streets within prescribed distance of the houses or persons of higher castes.

#### **II. Economic Disabilities:**

Exclusion from any honorable and most profitable employment and fixity to dirty or menial occupations. –

Restrictions on style of life, especially in the use of goods indicating comfort or luxury. Riding on horseback, use of bicycles, the wearing of gold and silver ornaments, all of these were forbidden in many areas.

Liability to unremunerated labour for the higher castes and to the performance of menial services for them.

#### **III. Religious Disabilities:**

In Indian untouchables were subjected to various religious disabilities. They were prevented from entering temples, Monasteries and cremation grounds and could not make use of them because it was believed that these places would become

impure by their touch and presence. The untouchable could not worship in the temples. Their presence was considered sufficient to defile the God. They were not allowed to read and listen to the Holy Scriptures.

D. N. Majumdar summarized the position of the untouchable castes by maintaining that these castes are not depressed in all states, the same caste may be depressed in one area but may not suffer from any social and political disability in another. The disabilities are rigid where the depressed castes are numerically small, and fewer or on the decline where they are numerically strong.

Where the higher castes are not numerous and the depressed castes form the bulk of the Population, the degree of ceremonial pollution observed is very small and often we find few disabilities attached to the inferior castes. A caste may be depressed but individual members of the caste who have succeeded in life and who are wealthy and own property have been admitted to a higher social status.

**Question 13.** Explain the problems of scheduled tribes in detail.

**Answer:** The problems of Tribals are as follows:

1. **Geographical Isolation:** Tribals are the people who have been living in remote areas and hill tracks, without any access to socio-economic inputs. For centuries Tribals were isolated from the rest of the community, which has also given them wide cultural variations. Their geographical isolation from the mainstream deprived them the chances of progress.

2. **Cultural Problems:** Contact with outsiders, the tribal culture is undergoing a change. It has led to the degeneration of Tribal life and Tribal arts such as dance, music and different types of crafts. In several tribal areas, influence of other religions have affected their culture. This is also responsible for alienating the Tribals from their culture. Then tribal groups have been divided into several sects on the basis of religion. This has shattered their collective life.

3. **Social Problems:** Due to the influence of outsiders the Tribals are facing the problem of dowry, child marriage, infanticide and untouchability. The contact with outsiders created several social and health related problems.

4. **Economic Problems:** Tribal people are economically backward. The major economic problems of tribals are as follows:

1. Alienation of Tribal Land to the Non-Tribals
2. Problem of Indebtedness
3. Exploitation in Forestry Operations
4. Primitive Methods of Cultivation

5. Educational Problems: According to 2011 census, the literacy among the scheduled Tribes was 29.6 percent. Main causes of slow progress in literacy among the scheduled Tribes are poverty of the parents, content of education, inadequate educational institutions and supporting services, absenteeism, medium of instruction and educational policy, etc.

6. Exploitation of Tribal by the Moneylenders: The Tribals continue to be the victims of exploitation by the moneylenders. Indebtedness among the Tribals may be attributed to the following reasons: Poverty Loopholes in the existing money lending laws, lack of awareness about sources of institutional finances and existing legal protection, Inability to follow complicated procedure to obtain loan and consumer credit from institutional sources. Indifferent attitude of government and bank officials, Private money lenders willingness to advance money to the Tribals without any security.

Absence of alternative credit facility has compelled the Tribals to compromise their fate with moneylenders. Accept indebtedness as almost an inescapable aspect of their existence. Lack of employment opportunities.

6. Health Problems: The main cause of their sickness is the lack of clean drinking water, nutritive food and prevalence of communicable diseases are major health problems.

**Question 14.** Explain the major reasons for the changes in caste system.

**Answer:** The impact of British rule on caste system in India may be studied under the following heads.

1. Introduction of Universalistic Legal system
2. Impact of English Education
3. Impact of Social Reform Movement
4. Influence of New Social Formation
5. Impact of Freedom Struggle
6. Impact of Industrialization and Urbanization

1. Introduction of Universalistic Legal System: The establishment of British courts removed authority from the purview of caste panchayats. They introduced a new principle of justice, according to which all are equal before the law, and the caste panchayat in proportion lost their former importance. Some of the legislation which brought changes in the caste system can be made as the, following.

- The Caste Disabilities Removal Act of 1850 This act served to remove some of the disabilities associated with castes including the practice of untouchability.

- The Hindu Widow Remarriage Act 1856, This act made legal provision for the Hindu widows to remarry.
- The Special Marriage Act of 1872 which considered marriage as a civil contract and legalized inter-caste or inter-religious marriage.
- Other Legislative and Administrative Measures.

In 1858 British government announced that all schools maintained by the government shall be open to all the classes of its subjects without any discrimination. In 1923, the government issued a resolution that no grants would be paid to any aided educational institutions, which refused admission to the children of the depressed classes. In 1925, a bill was passed by the Madras legislative council, throwing open all public office, well, tank, or place of public resort, to all classes of people including the depressed. Montague-Chelmsford reforms made constitutional provisions for the special representation of depressed classes in the local as well as in the legislative bodies.

2. Impact of English Education: British education was based on scientific, secular and universal principles. It made an accessible to everyone, irrespective of caste or community, who could pay for it. It remained liberal in content. It propagated principles such as the liberty equality and fraternity. As education spread to the lower strata, it kindled libertarian impulses among them. Western education provided an indispensable passport to the new economic opportunities. Members from the lower castes became different professionals and took new commercial opportunities offered by the western education.

3. Impact of Social Reform Movements: Social reforms movements brought changes in 'the caste system in British period. They were set out to eradicate caste and to establish a casteless and, classless society. They were against the fictitious difference between caste. They attacked the tendencies of separatism and Inequality in the caste system. Some important social reform movements are:

- The Brahma Samaj founded by Raja Ram Mohan Roy
- Prarthana Samaja's Athma Rama Pandurang Justice M. Ranade
- The Arya Samaja founded by Swamy Dayananda Saraswathi
- The Ramakrishna Mission represents the synthesis of the ancient and the modern thoughts. Swamy Vivekananda started Ramakrishna Mission.
- Other Reform Movements such as Annie Beasant's Theosophical society, Maharshi Arambindo Ghosh's Divine life Society and etc. Thus all these organizations aimed at the destruction of caste system and social re-construction of Indian society.

4. Impact of New Social Formations: The new economic system brought about a new grouping of the population in the economic sphere. The Indians could be differentiated into such categories as capitalists, workers, peasants, proprietors, merchants, tenants, land lords, doctors, lawyers, teachers and technicians. **Answer:** Each category being composed of individuals belonging to various castes, but having identical material and political interests. This division weakened the vertical caste lines.

Thus, there came into existence such organization as Mill Owners Associations, All India Trade Union Congress, All India Kishan Sabha and etc., these groups struggled for their own interests. In the process of this struggle they developed a new consciousness and outlook and a new solidarity, which slowly weakened the caste consciousness.

5. Impact of Freedom Struggle: The growth of the nationalist movement played a great role in weakening caste consciousness. In India, the presence of foreign rule was a permanent stimulus to the Indians to unite on a national basis. Thus the growth of the national movement undermined the caste consciousness.

6. Impact of Industrialization and Urbanization: The growth of Industries destroyed the old craft and provided new ways to earn a livelihood. Occupational mobility and movement from compact ancestral village started breaking down in the caste norms. New transport facilities, specially crowded trains and buses, which threw together millions.

**Question 15.** Explain the functional changes and change in the role of caste system in post – Independent India.

**Answer:** Changes in caste system in post independent period can be discussed under two headings, viz., Functional Changes in Caste System and Changes in the Role of Caste System.

(A) Functional Changes in the Caste System: The caste system has neither disintegrated of people of all castes and left little room for the necessities of ceremonial purity. Taboos on food and water gradually weakening when industrial workers belonging to various castes started working under one roof. The demarcation observed by the members of different castes regarding eating food, physical contact with those of other castes, steadily crumbled in cities. 66. Explain the functional changes and change in the role of caste system in post – Independent India.

nor did it disappear in present India despite many modifications. During the last six decades caste structures has considerably changed. Though, these two important

features of hereditary membership and hierarchy have not changed at all. But we do find some changes in the following:

1. Occupational choice is relaxed
2. Decline and Disappearance of the caste panchayaths
3. Commensall restrictions are relaxed
4. The religious basis of caste has ramped. Caste is no more believed to be divinely
5. Caste is no longer restricts newly valued individual freedom and the occupational career of an individual, though his social status continue to be dependent on his caste membership.

(B) The Changes in the Role of Caste System: The major changes in the role of Caste system are following:

(1) Elections Based On Caste System Caste in modem India is very important, and every political party is aware of its vote catching power though the political leaders condemn caste verbally. But in practice caste consideration are potent.

(2) Increase of Caste Consciousness and Organizations: Caste consciousness and organization have increased in modem India. Caste based Educational Institutions, Banks, Hostels, Cooperative Societies, Charities, Marriage halls and journals, which are the indicators of caste consciousness. The journals, published by the caste organization, are the units of the media of communicative integration. The community aspect of caste has been made more comprehensive and permanent. According to G. S. Ghurye "Thus a vicious circle has been created. The feeling of caste solidarity is now so strong that it is truly described as caste patriotism".

(3) Impact of Modern Means of Transport and Communication: According to M.N Srinivas "The building of Roads all over India, and the introduction of Railway, Postal service, cheap paper and printing especially in regional languages enabled castes to organize as they had never done before. A post card carried news of a caste meeting and the railways enabled members sheltered in far-flung villages to come together when necessary, with the availability of cheap news print facilitated, the founding of caste journals, whose aim was to promote the interests of their respective castes.

(4) Impact of Modern Education: Education has been liberalized in post independence era. No doubt, modem educated youths being inspired by the ideals of equality, liberty, fraternity, scientific outlook, secularism, etc. have changed their attitudes towards caste system. It did not necessarily mean that caste has disappeared. The educated leaders started caste journals and held conferences. Funds were collected to organize the caste meetings and to help the poorer

members. In general, it may be said that the last hundred years have seen a great increase in caste solidarity and the concomitant decrease of a sense of interdependence between different castes.

**Question 16.** Define scheduled castes and explain the problem of scheduled castes.

**Answer:** The description of scheduled castes as a marginalized group with a series of disabilities that are imposed on them. It is instead a catalogue typically associated with untouchability. These are as follows:

### **I. Social Disabilities.**

Denial or restriction of access to public facilities, such as wells, schools and roads.

Restrictions on movement were also imposed. Untouchables might not be allowed to walk on roads and streets within prescribed distance of the houses or persons of higher castes.

### **II. Economic Disabilities.**

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**Question 17.** Define Tribe and explain the changing concept of Tribe.

Answer:

(a) Tribe as Homogeneous, Self-contained Unit: The Tribals are believed to be the original inhabitants of Indian Peninsula. They are generally called 'adivasis' which means original inhabitants. Vedic literature mentions various Tribes like the Bharathas, the Bhils, the Kolias, the Kirathas, the Kinnaras, the Matsyas, and the Nishadas. A Tribe was a homogeneous a self-contained unit without any hierarchical discrimination.

Each Tribe was organized under a chief. Most capable was elected as the chief and his continuation as military leader depended much upon his skill in war and defence. This process heralded the emergence of little republics and monarchies. Each Tribe had its own system of administration. Tribal chief exercised considerable influence over social, economic and religious affairs of the Tribe. Tribal councils were vested with legislative, judicial and executive powers.

(b) Tribe as a Political Division: The concept Tribe derives its origin from the Latin term 'Tribuz' means three division. For Romans, the Tribe was a political division. The Tribe was the highest political unit comprising several districts which in turn were composed of cl  
**Answer:** It was a territorial organization exercising, control over its people. The territory under the domain of a particular Tribe was generally named after it. Thus, it is presumed that the name Bharath is derived from the mighty Bharatha Tribe.

Similarly, the matsya kingdom of 6th B. C. The Minas of Rajasthan and Madhya Pradesh are believed to be the descendants of the matsya Tribe. Mizoram, Nagaland and Tripura are named after the Mizo, the Naga and the Tripuri Tribes. Similarly, Santhal Paraganas, Gondawana, Lahaul and Kinnaur derive their names from the Santhalas, the Gondas, the Lahaulas and the kinnaras.

(c) Tribe as a Race: Race is used to designate a category of persons whose similar characteristics could be attributed to common descent. The Tribes in India broadly belong to three stocks namely, the Negritos, the Mongoloids and the Mediterranean  
**Answer:** The negritos are believed to be the earliest inhabitants of the Indian Peninsula. The traces of this race are found among the onges, Andamanese,

jarwas of Andaman and Nicobar Islands and also among Kadars, Irulas and Paniyans of South-India.

Tribal people of the Sub-Himalayan region belong to the Mongoloid race. They are sub-divided into Palaeo-Mongoloid represented by Tribes living in Assam, Meghalaya, Mizoram, Nagaland and Manipur and the Tibeto-Mangoloid represented by the Tribals living the Sikkim, Arunachal Pradesh and Ladak (Jammu & Kashmir). A major portion of the Tribal population in India belongs to the Mediterranean stock. They are generally known as the 'Dravidians'. Tribes belonging to the Dravidian race are found both in southern parts and central parts of India. Dravidians are known as the original inhabitants of India. They speak Kannada, Tamil, Telugu and Malayalam or corrupt form of these languages.

(d) Tribe and Scheduled Tribe: With a view to have classified information about the Tribals, the Britishers conducted census operations in the tribal areas. A sub-heading called 'Forest Tribes' was formed under the category of 'Agricultural and Pastoral Castes' in the census report of 1891 by the Commissioner of Census J. A. Bains. Since then, in the subsequent census reports of 1901, 1911, 1921, 1931 and 1941 Tribals have been classified as 'Animists', 'Tribal Animists', 'Hill and Forest Tribes', 'Primitive Tribes' and 'Tribes' respectively.

Mahatma Gandhiji called Tribals as Girijana and G.S. Ghurye consider tribals as Backward Hindus. The concept of a Tribe has undergone further changes particularly after India's independence. Dr. B.R. Ambedkar preferred the concept "Scheduled Tribe" to 'Adivasis'. Under the Constitution of India certain Tribes have been specified as Scheduled Tribes. The constitution neither defined nor lays down any criteria for specifying the scheduled Tribes. Here Scheduled simply means 'grouped together'. Tribes so grouped are given special treatment of facilities envisaged under the Constitution.

As per Article 366 (25) of the Constitution of India, Scheduled Tribes means such Tribes or tribal communities or parts of or groups within such Tribes. Article 342 empowers the President of India to specify the Scheduled Tribes by a public notification. The Parliament may, by law, include or exclude from the list of Scheduled Tribes any tribal community or part thereof in any state or union territory.

The foregone analysis makes it clear that the concept of Tribe has undergone a change from that of a political unit of older days to a group of people identified with poverty and backwardness. Though grouping together of tribal communities under the constitution has helped them in consolidating their position as a distinct ethnic, linguistic and cultural unity.

**Question 18.** Give a Brief overview of – Backward class commissions of Karnataka.

**Answer:** The backward class movement in Karnataka is a desire of the under-privileged people to develop their own potentialities and contribute to the economic development of the nation. In every society some groups of people are higher and some are lower due to the opportunities they have in general. By such opportunities well-off people equip themselves and pursue careers which give them prestige and profit. By contrast, the lower or other backward classes have no opportunities to equip themselves.

Anew awareness arose among the non-Brahmins in the princely state of Mysore. Vokkaligas, Lingayats and Muslims of Mysore had realized their position of relative deprivation as against the Brahmins. By 1917, these groups form an alliance called Prajamitra Mandali in 1918, this mandali pleaded Maharaja of Mysore for the representation in legislature, reservation in posts of public services and educational institutions. In 1918, a committee of six non-official members presided over by Sir Leslie Miller. Miller committee recommended the acceptance of all the demands. Since then Backward Classes in princely Mysore state have availed benefits in the field of education, employment and political arena.

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