

Preface

Friends, caste related studies have been an important field of study not only for sociologists but also for administrators since pre-independence time. In Indian social life, the hierarchical order of castes is associated with congenital status.

In standard 11, we read about caste system and its features. We all know that there is a hierarchical arrangement in caste system, in which certain castes have obtained higher status and certain castes have attained lower status. Constitutionally identified lower castes are known as backward classes.

Backward classes

In order to understand backward classes exactly, one needs to understand first the fundamental form of Indian society which is made of castes of different statuses and of closed caste-groups. 'Backward classes' are not an aggregate or a cluster but are social groups which hold different place and status in different societies and are arranged in ascending-descending order from the viewpoint of social status.

Backward classes include (1) scheduled castes, (2) scheduled tribes and (3) other backward classes.

Generally, scheduled castes are known as *dalits*, scheduled tribes are known as '*aadivasi*' and socially and educationally backwards castes or groups are identified as 'other backward classes'.

As a student of sociology, you all must have a question relating to these castes. How they emerged? What are their features? How they are identified in our constitution? What are the programmes for overall development of these castes? We will try to understand these questions in this unit.

(1) Scheduled Castes

In the past, these castes were known as 'untouchable castes' in the *Varna* system and then in caste system where they were included at the bottom of caste hierarchy. These castes were known by different names in different states and in different times. Gandhiji had called them *Harijan*, while some others have described them as depressed class. However, after independence, these castes are described as 'scheduled castes' in the constitution of India.

The name 'scheduled castes' is not used for a single caste but it is used for all those castes which are, because of their social, economic and educational backwardness, scheduled in one category. In other word, castes included in this category are known as scheduled castes.

Classification of scheduled castes

It is not that scheduled castes belong to a certain state in India. They reside in different states and union territories in certain groups. A single state is a home to more than one scheduled castes. These castes have regional and cultural differences. The list is long. Here, we will obtain information about their proportion in India and Gujarat.

For years, scheduled castes were placed lower in social hierarchy. They were engaged in occupations like leather work, cleaning, weaving etc. which were not lucrative. Though being citizens of this country, they had to bear certain incapacities and to remove these; the government of India, in 1955, enacted an Act named Untouchability (Offences) Act, 1955 to eliminate untouchability. In addition, there has been change in the attitude towards scheduled caste people caused by spread of education, new occupations and jobs, increased proportion of transportation, means of communication, urbanization, industrialization and sanskritization etc.

Scheduled caste households are not found in Arunachal Pradesh, Nagaland, Lakshadweep and Andaman Nicobar. Following Table 1 shows proportion of scheduled caste population in India and Gujarat from 1961 onwards.

Table 1

Proportion of Scheduled Caste Population to Total Population in India and Gujarat, 1961-2011

Sn.	Year	India	Gujarat
1	1961	14.64	6.33
2	1971	14.60	6.84
3	1981	15.65	7.15
4	1991	16.48	7.41
5	2001	16.20	7.10
6	2011	16.02	7.10

(Source: Census Report, 2011)

As it is revealed by the above table, the proportion of scheduled caste population in India increased from 14.64 percent in 1961 to 16.02 percent in 2011. The respective figures for Gujarat are 6.33 percent and 7.10 percent.

Table 2 given below shows number of males and females among scheduled castes in India 2001 and 2011 with decadal difference.

Table 2

Number (in million) of Males and Females in Scheduled Castes in India, 2001-2011

Detail	2001	2011	Difference (%)
Total	166.6	201.4	+ 20.8
Males	86.1	103.5	+ 20.3
Females	80.5	97.9	+ 21.5

(Source: Census Report, 2011)

It is clear from the above table that in the last decade the population of scheduled castes has increased by about 21 percent. However, in the total population, proportion of females is lesser than that of their male counterparts.

In terms of population, the *Rohit* caste tops the list, forming about one fourth of the total scheduled caste population in India. Proportion of scheduled castes is found highest in Punjab (31.9 percent) and least in Mizoram (0.1 percent).

Four scheduled castes are predominant in terms of population in Gujarat, (1) Mahyavanshi, Vanker (2) Bhambhi, Rohit (3) Valmiki, Mehtar, Rukhi and (4) Meghwar, Meghwal.

New identification of scheduled castes

Under the influence of constitutional provisions and efforts of social reformers and other steps taken for socio-economic development of scheduled castes in post-independent India, the structure of caste-based social hierarchy has changed. Scheduled castes have taken advantage of this. Factors like process of sanskritization, adoption of Buddhism, reservation policy, education, occupational changes and self-awareness have given them a new identity. Certain agitations have also been taken up for their betterment. Though slowly, they have been able to free themselves from the grip of discrimination and privation and are progressing. It can be said that by merging in the mainstream of society, they have achieved a constructive identity.

(2) Scheduled tribes

Friends, we got acquainted with the meaning of scheduled tribes in the first unit. There is no unanimous interpretation for the words '*Adivasi*' or 'Scheduled tribes'. Different features and explanations are given for them. Generally, scheduled tribes includes the list of tribes declared by the president of India according to the section 342 (k) of the Indian constitution.

In the world, Africa is the country with largest population of tribals. India stands second.



Features of scheduled tribes of India :

Tribals of India

Dr. Mazmudar and Madan have discussed following common features of scheduled castes :

(1) Definite region :

Scheduled castes can be termed as regional groups. They belong to a specific region where they reside. Some primitive tribes stick to their regions in totality. Tribes such as Munda, Ho and Garo are totally provincial while tribes like Santhal, Bhumij and Bhil also reside with developed society. However, mostly, they live in their specific region and craving to live the whole life in their native region is apparent in them.

(2) Definite name :

Each scheduled tribe has its specific name with many legends woven around it. Their specific name is indicative of their specific group. Diversity found in names of castes is also found in certain primitive tribes. The case is the same with Bhil, Gamit, Rathwa etc. tribes of Gujarat. They give more importance to collective name.

(3) Definite dialect :

Each scheduled tribe has its own language or dialect. While some of them have adopted regional language, for example, Bhil, Bhumij etc., some remain attached to their own language or dialect.

(4) Web of kinship relations :

Kinship relations are so important for scheduled tribes that each of their individuals spends his/her life in the web of kinship relations. These relations, as shown by scientific studies on kinship relations, become more important on certain occasions of life such as birth, death and also at the time of performing rituals. Through customs, rules and traditions which are based on kinship relations, individual's behaviour is controlled and regulated on occasions like *shraddha vidhi* (ceremony performed for the propitiation, satisfaction or salvation of the manes), worshipping ancestors, and other auspicious and inauspicious events.

(5) Tribal Panchayat :

Panch is very influential in scheduled tribes. With the vision of '*panch kahe te parmashwar*' (Whatever panch says is said by the God), panch works as judiciary and judge. In all matters, the tribal panch has the supreme authority, whether it is punishing someone or teaching a lesson to any convict or in case of divorce. Though, politically ruled by the state government, they give preference to panch-system for their internal management and social control.

(6) Youth Organization :

Youth organization is an important organization found in tribal culture. However, it is not that all tribes have such organizations. Through joint and divided youth organizations processes of socialization and cultural assimilation are carried out.

(7) Form of economy :

The economy of tribal society is found less developed as compared to that of developed society. Besides money-lenders, banks also lend money.

(8) Faith in invisible powers :

Scheduled tribes have faith in invisible and supernatural powers. They believe that they have supernatural relations with certain totem and many other beliefs and superstitions are attached to this belief. Superstitions are nourished by them. They are more influenced by the individuals having miraculous personality such as *Shaman*, *Badavo* or *Bhagat*.

(9) List of specific moral rules :

Each tribe has its own list of moral rules. They firmly believe in morality and each of the tribal individuals has to obey it. They give more prominence to morality in group life.

(10) State of socio-economic taboos :

Scheduled tribes need to obey various taboos in social and religious fields. Among social relations, relations of avoidance reflect the state of their social denial. They have a clear cut 'idea of purity' in religious rituals and actions. There are several taboos prescribed for *Shaman* and women. An individual's behaviour is controlled and regulated by such taboos.

(11) Prominence of mystic powers :

Tribal people have a great faith in different kinds of mystic powers, such as mystic power of hills, forests, ancestors, dead-heroes, village and evil mystic power of ghost, female ghost and witch.

(12) Faith in life after death :

Tribal people believe in life after death or rebirth. The tradition of worshipping ancestors and the nature has emerged from the philosophy that soul exists after being freed from the body. In order to please the dead people 'group srâddha' (ritual performed to pay homage to them) is also performed. There is also a practice of putting things with the dead body with the belief that they will be used by the dead one. All these customs indicate their faith in life after death.

(13) Totem, taboo and tattoo :

Many scheduled tribes of India have faith in totem. Totemism emerges from the pattern of behaviour which exists around them. Earlier, we observed the prominence of taboos in their life. Similarly, the practice of tattooing also prevails among many of the tribes. Thus, most of the tribes have the combination of three 'T's, totem, taboo and tattoo.

(14) Clothes :

Mostly, tribals wear dresses made of natural resources available to them. Those having contacts with developed society have also started wearing modern dresses. On the other hand, tribals particularly those residing in interior areas of forests are usually scantily dressed; for example, the *Jarva* tribals of Andaman Nicobar islands.



Totem

(15) Consumption of intoxicant substances :

Certain tribals consume mahuda (Mowra tree, *bassia latifolia*), palm-wine etc. as a part of their tradition on social and religious occasions. However, consumption of intoxicants is now on decline under the influence of various religious sects and social reformers.

(16) Low education :

We find low proportion of education / literacy among tribals as compared to urban community. Among others, this is also caused by the fact that there are no schools or colleges in interior areas.

(17) Group dances and group songs :

Scheduled tribes have their specific group dances which vary from region to region. Group dances are accompanied by music played on specific kinds of instruments. Group songs are also prominent. Mythological stories, legends and *bhajans* are recited collectively.

(18) Fairs and festivals :

Fairs and festivals are medium of expression of their zeal, happiness and cheerfulness. Fairs and festivals celebrated in different seasons instill enthusiasm in their life.

(19) Group solidarity and group consciousness :

Group solidarity is visible more prominently among scheduled tribes. They reflect unity as if the whole group is tied with one thread. Similarly, group consciousness is developing among them. They consciously try to get their political rights. Revolt has also occurred in some of the tribes. It means that they are trying to be autonomous by developing the strength of their organization and union. Social, religious and political movements have been initiated by them.

Friends, it is necessary to understand that all above mentioned features give a clear cut idea of

the whole system and way of life of tribals. However, it is not necessary that each of the tribes has all of these features. Tribes with all of these features are fewer. Overtime, there has been a considerable change in the features of tribals shown by Majumdar and Madan.

Classification of Indian tribes

Indian tribes can be classified from following viewpoints :

(1) From the viewpoint of geographical habitat :

Tribal population is scattered in following three geographical areas :

- **North and north-east region** : This includes Ladakh (Jammu and Kashmir), Himachal Pradesh, north of Uttar Pradesh, Sikkim and north-east region (Arunachal Pradesh, Assam, Meghalaya, Mizoram, Nagaland, Manipur, and Tripura).
- **Central region** : West Bengal, Orissa, Bihar, south of Uttar Pradesh, south Rajasthan, Gujarat, Madhya Pradesh and Maharashtra are included in central region.
- **South region** : This comprises Andhra Pradesh, Tamil Nadu, Karnataka, Kerala, union territories of Andaman Nicobar and Lakshadweep.

Majority of the tribals reside in central region and they have become more known than the tribals residing in other areas.

(2) Proportion of tribal population :

Dr. Brijraj Chauhan has divided tribal population into two sections according to their proportion :

- Regions and states with least proportion of tribal population
- Regions and states with highest proportion of tribal population

(3) Culture :

Dr. Verrier Elwin, Professor Das and the social workers' council have classified tribals from the viewpoint of culture. Dr. Verrier Elwin has mentioned four divisions of tribals from the cultural perspective :

First division : This includes tribals with joint land holdings. They live a very backward life and feel scared in coming into contact with unknown people. *Muria* of Bastar, and *Bondo* and *Juang* of Orissa are such tribes.

Second division : This division includes those tribals who live in groups in forests and hills and are in less contact with outside people.

Third division : Tribals of this division are predominant in number. Changes are occurring in their culture with some of them parting with their traditional culture and moving towards deviant behaviour.

Fourth division : This includes land lords like *Bhil-Sardars*, *Murias etc.* They are economically prosperous people.

(4) **Economic** : Some anthropologists have classified tribes economically, in terms of their involvement in hunting, agriculture, animal husbandry, factories, industries etc.

(5) **Linguistic** : Linguistically, all tribes of India are classified into three important language families :

- **Austic language family** : This includes Kol, Munda and Khasi dialects of tribal of Eastern India which are included in Austro-Asiatic language family.

- **Dravidian language family** : This comprises Tamil, Telugu, Kannada and Malayalam languages. *Gond* tribals residing in Andhra Pradesh and *Kadar, Isala, Chechun, Toda* etc. tribes of south India are included in this family.
- **Sino-Tibetan language family** : This includes Tibeto-Burman and siyami Chinese languages. Tribals residing in Darjeeling and Himalaya speak these languages.

(6) Racial elements :

Classification of tribals by racial elements includes physical features such as head, nose, compactness of skull, size, blood group etc.

In India, many scholars have attempted the classification of tribals according to racial elements which also include skin, colour of eyes, texture of hair, lips etc.

Scheduled tribes – cultural diversity

Different aspects of tribal life, such as marriage, kinship relations, property management, religious institution, magic, judiciary, art and music, folklores etc. reflect their social and cultural life. Let us learn about some of the cultural diversities of tribals.

Indian tribals believe in nature, totem, magic, folk music, art etc. Different elements of nature such as sun, moon, fire, wind, plants etc. are closely linked with their cultural life. Adoration towards nature is an integral part of their life. Totemism in which they believe is a symbol of their collective consciousness. Members of a given clan keep mystic, supernatural and auspicious relation with the totem with the feeling of respect, faith and devotion and also of fear towards it. Tribals also have knowledge about religion and magic which are vital parts of their cultural life.

In magic, they make use of incantation. While white magic is protective and beneficent, black magic is associated with *tantric* knowledge and ghosts. They believe that through magic, supernatural power can be dominated.

Art

For years, tribals have been associated with art and beauty and with beauty and impulsion; social elements are also linked with their art. The usefulness of their art is related to their thoughts, values, religion, traditions, and socio-geographical conditions, for example, artistic combs, bamboo baskets etc.

The style of expression of art is also conveyed through their music, rhythm and tune.

As mentioned by Dr. Verrier Elwin, tribal art is a combination of realism and symbolism which is reflected in both sculpting and painting practiced by them. It is also reflected on their walls, equipments and ornaments. On occasions like festivals and marriages, they decorate the walls of their home with paintings. The *pithora* of Rathwas of Gujarat is an example. Similarly, people of Muria tribe offer motifs of elephants, horses and humans to their deities. Santhals decorate the litter beautifully in marriages. In tribal music and dance, *triveni sangam* (confluence of Ganga, Jamuna and Saraswati near Prayag) of rhythm, tune and musical instrument is visualized. They do not have electronic instruments, but the ones that need to be blown, or filled with air or beaten to make sound. These instruments include fiddle, flute, kind of trumpet, bin (kind of musical stringed instrument) drum, bell, tabor etc.

They dance, solo or in group, on occasions like marriages, religious events, festivals etc.; they also wear masks of kings, hunting animals at times and convey the unity of collective life through their folksongs in which their language, style, folklores are also interwoven.

(3) Other Backward Classes

Friends, as we saw earlier, special provisions have been made for scheduled castes and scheduled tribes in the constitution of India. In addition, there is also a mention of 'other backward classes' which

include those caste-groups that are socially, educationally and economically backward. There is no single list of other backward classes for the whole of India, but the education department and state governments have made such lists. However, certain discrepancies have been found in these lists.

For the first time, a commission was appointed under the chairmanship of Shree Kakasaheb Kalelkar in 1953. This commission included 2399 castes in the list of backward castes. This commission had accepted the criteria of hierarchy of social statuses and backwardness but its recommendations were not accepted.

The Government of India appointed second commission in 1979 with reference to the articles 15 and 16 of the constitution of India. This commission was headed by Shree B. P. Mandal and therefore this commission is known as 'Mandal Commission'. The expert committee of this commission was headed by the internationally renowned Indian sociologist M.N. Srinivas. The Mandal commission was given following responsibilities :

- (1) To determine criteria for deciding socially and educationally backward classes
- (2) To recommend measures for development of socially and educationally backward classes
- (3) To recommend the provision of reservation in jobs for those backward classes which do not have adequate representation in public services

Criteria adopted by Mandal commission to determine social and economic backwardness

Following are the criteria, classified in three categories, which Mandal commission had adopted to determine social and educational backwardness :

(1) Social criteria :

- Castes or classes considered as socially backward.
- Castes or classes which are dependent on physical labour for their livelihood.
- Castes or classes in which 25 percent females and 10 percent males of rural population and 10 percent females and 5 percent males of urban population marry under the age of 17 years with higher average rate of the state.
- Castes or classes in which females, 25 percent more than the state average, are engaged in livelihood activities.

(2) Educational criteria :

- Castes or classes, in which children of 5 to 15 years, 25 percent more than the state average, who have never attended school.
- Castes or classes in which children of 5 to 15 years, 25 percent more than the state average, who are dropouts.
- Castes or classes in which the proportion of matriculates is lesser than 25 percent of the state average.

(3) Economic criteria :

- Castes or classes in which value of household assets is lesser than 25 percent of the state average.
- Castes or classes in which households, 25 percent more than the state average, live in kutchha houses.
- Castes or classes in which households, 25 percent more than the state average, need to take

loan for their day-to-day needs.

Mandal commission had appointed a committee of experts and carried out a survey. The criterion of caste was used as a unit of social and educational backwardness and the list of backward classes was submitted to the Government of India in 1980, with recommendations. This report was discussed in Parliament in 1982.

Implementation, reaction, justice and measures

The recommendations of Mandal commission were implemented through a notification of 13th August, 1990 by the then Government of India. Through this notification, a provision was made for 27 percent reservation for other backward classes in chartered posts and services of the Government of India. This provision of reservation was protested on a large scale and a number of writ-petitions were filed against it. The honorable Supreme Court gave its verdict on 16th November, 1992. This verdict had a condition that, from among the backward castes, those persons who were socially developed should not be given the benefit of reservation. In addition, the Supreme Court instructed the Government of India and all state governments to form a permanent mechanism to carry out necessary amendments in the list of other backward classes from the perspective of complaints made by people. Following this verdict, a national commission was formed in 1993 for backward classes. Occasionally, this commission is reformed. In 1999, the Government of India appointed a committee of experts which was given the responsibility of identifying developed persons from among other backward classes; so that they can be excluded from having benefits of reservation meant for other backward classes and the needy ones should not be deprived of these benefits.

Other backward classes in Gujarat

In 1972, the Gujarat Government appointed a commission under the chairmanship of retired chief justice of High Court and president of Law Commission, Mr. A. R. Baxi. This commission known as 'Baxi Panch' appointed a committee of experts which included internationally acclaimed sociologist of Gujarat, Shree I. P. Desai. In the survey undertaken by this commission, Shree I. P. Desai had given honorary services as a 'technical area consultant'. Ms. Taraben Patel, the head of the department of sociology of Gujarat University and her team also contributed significantly. The Baxi commission had considered caste as a unit to determine social and economic backwardness of groups.

After studying socio-economic and educational status of different groups and listening to their presentations, the commission recommended 82 castes belonging to different religions, to be considered as socially and educationally backward. In 1976, the Baxi commission submitted its report to the Government of Gujarat. The castes/classes/groups considered socially and educationally backward by the Baxi commission are known as 'Socially and Educationally Backward Classes (SEBC)'. This list is revised occasionally. The word 'castes of Baxi panch' also became common for these backward classes. The state government of Gujarat made a provision of reserved seats for the 82 backward castes in government, semi-government and educational institutions of Gujarat. Certain castes, which were not included in the list of Baxi commission, presented their claim of being backward and demanded that they should be included in the list of backward castes. Following this, the Government of Gujarat appointed a commission under the chairmanship of justice Shree Raane to determine social and economic backwardness of complainant castes. This commission became known as 'Raane panch'.

This is followed by Gopal Krishna Commission and Sugyaben Bhatt Commission. By 2004, 135 castes were included in the list of backward classes. At present, the list includes about 145 castes which get reservation in education, jobs, and political sector. In all these fields, income limit is considered as a criterion. It means that those persons who form the creamy layer of SEBC do not

get the benefit of reservation.

Thus, scheduled castes, scheduled tribes, other backward groups, nomadic castes, minorities etc. exist in society.

Constitution of India and scheduled castes, scheduled tribes and other backward groups

The Republic of India adopted its own constitution. Dr. B.R. Ambedkar played an important role as the chairman of drafting committee, appointed to prepare a draft constitution. They solemnly resolved to constitute India a sovereign, socialist, secular, democratic and republic and made provisions for justice, liberty, equality and fraternity.

In the constitution, certain groups were acknowledged for special benefits, such as (1) scheduled castes, (2) scheduled tribes, and (3) socially and educationally backward groups. In addition, special provisions were made for minorities.

Scheduled castes

The Constitution of India has made certain special safeguards to protect scheduled castes from all the possible exploitation and thus ensure social justice. Not only this, the state has been obliged to insure this.

In the constitution of India, certain provisions of fundamental rights of citizens are mentioned in different parts, besides part III. You have learnt about this in your 10th standard.

Constitutional provisions :

Article 14 : Equality before law

Article 15 : Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth

Article 16 : Equality of opportunity in matters of public employment

Article 17 : Abolition of Untouchability

Article 46 : Promotion of educational and economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections

Article 330 : Reservation of seats for Scheduled Castes and Scheduled Tribes in the House of the People

Article 332 : Reservation of seats for Scheduled Castes and Scheduled Tribes in the Legislative Assemblies of the States

Article 334 : Reservation of seats for Scheduled Castes and Scheduled Tribes in the House of People and Legislative Assemblies of the States to cease after seventy years

Article 335 : Claims of Scheduled Castes and Scheduled Tribes to services and posts

Welfare schemes for scheduled castes

Both the Government of India and the Government of Gujarat have initiated welfare schemes and programmes for the development of scheduled castes. Friends, you must know the fact that the government encourages children of scheduled castes to acquire primary and higher education through various measures. These are, free distribution of uniform, *Ashramshala*, hostel facilities, waiving of fee, incentives to talented students, scholarship to children of parents engaged in unclean occupations, free food, loans on lower interest rate, overseas training etc.

For economic development of scheduled caste people, government gives loans to farmers, loans for small industry, loans to medical students, lawyer etc. and assistance to enterprising women.

In addition, government has adopted certain other measures for the development of scheduled castes. These are encouragement for inter-caste marriages and *samuha lagn* (group marriages) housing assistance for below poverty line (BPL) households, group insurance and assistance in case of certain calamities etc.

Programmes for tribal development

In India, various programmes have been planned for the development of tribes. They are as follows :

- (1) Programmes related to scheduled castes-1951
- (2) The principle of *Panchsheel* given by Pundit Jawaharlal Nehru-1956
- (3) Formation of tribal block for development of scheduled tribes-1961
- (4) Formation of Gujarat Tribal Corporation-1972
- (5) Integrated Tribal Development Project-1974
- (6) Gujarat State Forest Development Corporation-1976
- (7) Poverty alleviation programmes to bring scheduled tribe households above poverty line-1982
- (8) Tribal Cooperative Marketing Development Federation of India-1987
- (9) National Scheduled Castes and Scheduled Tribes Finance and Development Corporation-1989
- (10) The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989
- (11) 73rd and 74th amendments of constitution related to representation in panchayats-1993
- (12) Panchayat (Extension to Scheduled Areas) Act (or PESA), 1996 devolves power and authority to Panchayati Raj institutions and Gram Sabha to support the participatory development of scheduled tribes
- (13) Change in perspective- from welfare to development and tribal empowerment-1997
- (14) New Gujarat Pattern-1998-99
- (15) Establishment of ministry of tribal affairs- 1999
- (16) Vanbandhu Kalyan Yojna-2007

Brief information about welfare schemes for other backward groups :

- Waiving of tuition and examination fee in educational schemes considering the income limit
- Scholarship for different courses
- Free uniform scheme
- Loan with lower interest rate
- Construction of hostels for OBC boys and girls
- Incentive to talented students

Economic schemes

- (1) Financial assistance for cottage industry and self-employment under Manav Garima Yojna.
- (2) Loan with 4 percent rate of interest for medical and law graduates to start their independent business.
- (3) Scheme of monthly stipend for educational classes and computer training.
- (4) Financial assistance for IAS/IPS training classes and for purchasing books.

Reservation policy

Besides various welfare schemes for the protection and development of weaker sections of scheduled castes, scheduled tribes and other backward classes, provision of reservation has also been made for them. The reservation policy is the policy of protective discrimination in favour of weaker sections. Reservation policy is a beneficent step to eliminate social inequality and establish justice.

In addition, relaxation is given in age limit in competitive examinations and government services.

Friends, we learnt about measures taken for empowerment of weaker sections. Similarly, efforts have been made for empowerment of women. We will learn about them in the next unit.

Exercises

1. Answer the following questions in detail :

- (1) State major features of scheduled tribes.
- (2) State cultural diversities of scheduled tribes in India.
- (3) State major criteria of backwardness.
- (4) Give classification of scheduled tribes.

2. Give concise answers to the following questions :

- (1) Write a note on other backward classes.
- (2) Give a brief outline of tribal development programme.
- (3) State constitutional provisions for scheduled castes.
- (4) Give brief information about government schemes for the development of scheduled castes.

3. Answer the following questions in brief :

- (1) What is totemism ?
- (2) State the types of magic.
- (3) Which two theories are depicted by Verrier Elwin about tribal art ?
- (4) Give names of any four tribes of India.
- (5) In which three sections did the Mandal commission show the criteria for deciding social and economic backwardness ?
- (6) What percent of reservation is fixed for backward groups in India ?

4. Answer the following questions in one sentence :

- (1) What is scheduled caste ?
- (2) Give interpretation of scheduled tribes.
- (3) Give meaning of backwardness.
- (4) By what name tribes are identified in the constitution ?

5. Choose the right options from the following :

- (1) What is the proportion of scheduled castes in India according to census 2011 ? ☐

(a) 6.33 % (b) 16.02 % (c) 7.14 % (d) 15.65 %

- (2) What is the proportion of scheduled castes in Gujarat according to census 2011 ? ☐

(a) 6.84 % (b) 16.48 % (c) 6.33 % (d) 7.10 %

- (3) Which state has the highest proportion of scheduled castes ? ☐

(a) Punjab (b) Arunachal (c) Meghalaya (d) Bihar

- (4) Where does India stand in terms of tribal population ? ☐
- (a) Third (b) Second (c) First (d) Fourth
- (5) Who has given the classification of tribes of India ? ☐
- (a) Dr. Verrier Elwin (b) Dr. Brijraj Chauhan
(c) Malinowski (d) Mazmudar
- (6) Among whom totemism is found ? ☐
- (a) Scheduled castes (b) Scheduled tribes
(c) High caste Hindus (d) backward classes
- (7) Which Indian sociologist was assigned the job in Mandal commission ? ☐
- (a) I. P. Desai (b) Akshaya Kumar Desai
(c) M. N. Srinivas (d) Taraben Patel
- (8) Which commission was appointed for backward classes in Gujarat in 1979 ? ☐
- (a) Kalelkar commission (b) Baxi commission
(c) Raane commission (d) Mandal commission

Activity

- Classify the students of your class on the basis of caste.
- Make a table showing educational and economic assistance obtained by the students of backward groups in your school.
- Prepare a map showing settlement of backward groups in your village.
- Know the history of your caste.
- Inform about various schemes of government of Gujarat for scheduled castes, scheduled tribes and backward groups.

