

“Reservation: A Tool of Elevation for the Downtrodden”

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Abstract

Reservation is a democratic principle which was introduced for the purpose of providing representation to castes, communities and groups hitherto remained unrepresented in the governance of the country. This great country which is house to plethora of religions, races, cultures witnessed a discriminatory behaviour since Vedic period from the self proclaimed superior castes towards the said inferior castes. The same was followed during the medieval period and even in the time of Britishers. The same led to the alarming social, educational, political and economic conditions of those groups. The Constitution makers keeping in mind the principle of Equality tried to give them with a fair chance by the way of Representation i.e. reservation. But every now and then the voice against the same can be heard and currently too it is a burning topic with every news channel holding a debate on it at prime time. Through the instant academic venture a meagre effort has been made to analyse the current reservation policy in India and how far it has succeeded in elevating the marginalised and the downtrodden.

Introduction

The recent Patidar community's agitation for inclusion in the Gujarat state's OBC list to avail the benefits of the reservation policy, has bring the debate with regard to the reservation again to life. An agitation which started with a demand of reservation is slowly turning to be anti-reservation agitation, with many leaders associated with it openly speaking against the same. A democratic principle which was introduced for the purpose of providing representation to castes, communities and groups hitherto remained unrepresented in the governance of the country is again under the fire. In Indian Constitution the correct term used for the same is Representation. It is a process of setting aside a certain percentage of vacancies and jobs in educational institutions or governmental offices, for the members of backward or under-represented communities. The intent behind such an action is to provide safeguards and a fair opportunity to the downtrodden so as to develop themselves in terms of education, standard of living and public representation. Reservation in India has been conferred to various groups of people and for numerous reasons; such categories include:

- Members of backward classes
- Members of schedule caste
- Members of schedule tribe
- Gender based reservation
- Physically handicapped
- Sons/daughters/grandsons/grand-daughters of freedom fighters
- Sports personalities
- NRIs
- Candidates sponsored by various organizations

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- Ex-servicemen quota in jobs, etc.¹

Such a system of giving reservation to various groups has been justified as an affirmative action to bring various groups of people to mainstream governance and hoping to procure their development in different aspects. The need for reservation arose for the want of alleviating sections of the society who were left behind because of the irrationalities of the past. As we progressed and established a society based on principles and morals of justice and equality; the political gurus of varying eras realised the atrocities on some particular communities, groups of people in the form of their non-development. For a nation home to plethora of religions, cultures, races; as vast and diverse, as India, it is necessary for better governance to devise a system that not only seeks to cultivate a healthy environment based on all-round development of the people so as to procure a future worth appreciating, which in real terms stands for what is forwarded by Prime Minister Mr. Narendra Modi as ‘Sabka Sath, Sabka Vikas.’ Through the instant academic venture a meagre effort has been made to analyse the current reservation policy in India and how far it has succeeded in elevating the marginalised and the downtrodden.

Historical Background and Justification of Reservation

The primary stated objective of the Indian reservation system is to increase the opportunities for enhanced social and educational status of the underprivileged communities and thus enable them to take their place in the mainstream of Indian society. There are several agendas for providing reservation to the backward classes or under-represented of the society. To understand the theory of reservation we have to go through the aspects of discrimination and its repercussions. Various writers and scholars often assert that it was British who with the weapon of divide and rule created a society with various divisions. But the basic concept of irrational discrimination was created in the ancient society of Vedic period in the form of ‘Varna system’.

It is the ancient Vedic period that for the first time witnessed the birth of discrimination against a group on unreasonable grounds. Among the four castes that came into being the ones claiming the status of being superior to another in fact adopted the so called policy of divide and rule and sought to discriminate against the shudras by segregating them from the society. History is witness to such a practice of insolence whereby a particular group in the society is discerned against for the want of upholding the domination on those weaker sections. The Brahmins wanted to divide the society so as to maintain their hold on the masses as the high-born. By establishing a system of four social orders in the society they explicitly implemented their agenda.

¹ Mohammad Shabbir & Anna Bashir, “ Reservation for Muslims vis-à-vis Sachar Committee Recommendations: Square Development of Nation Perspective”, *3QJ* (2008-09)

The earliest application to the formal division into four social orders has been found in the text of Purush Sukta (Rig Veda 10 mandala 11-12); which states that the Brahman, Rajanya (Kshatriya), Vaishya and Shudra classes have emerged from the mouth, arms, thighs and feet, respectively of the primordial giant, Purusha.² Therefore the message conveyed through this theory was that since a Brahman was born of the mouth or the head, he shall have the highest status in all aspects of social, religious life; in some cases they were consulted in political matters as well. The Kshatriyas, born of the arms were responsible for the governance and administration. The Vaishyas born of thighs were meant to be the traders and commercial agents while the shudras born of feet were meant to serve the upper three classes of the society.

Therefore while the division in the society was earlier based on the work done by the individual, it later became a rigid concept that enclosed the people belonging to a particular class into caste. An off-spring born of a shudra was only allowed to perform the work of a shudra. Since they had to serve the upper three, all the menial works of the society were done by them. This caste included cleaners, sweepers etc.; who were required to perform what was asked of them, irrespective of what talent they possessed. Not only this, inter-caste marriages were also frowned upon and prohibited. They were not allowed in public places and they could not pray in the same temples. Their shadow was also considered to be impure, thus rendered untouchables.

With the change in the thinking and advent of Buddhism and Jainism in India, the social conditions encountered massive transformation. The religious reforming movement of this period affected the position of the Shudras and allowed them a respite against the atrocities of Brahmanism domination. They found a religion where the principle of equality constituted an essence in the basics. However no remarkable change could be seen in the conditions of the lower castes.

The medieval India saw the Sultanates, Mughals reigning over the sub-continent. The coming of Britishers constituted a complete change in the society and the functioning. They brought with them western concept of fraternity and principles of freedom and justice. This period saw rise of many social reformers like Raja Ramohan Roy, M.G. Ranade, Jyotibha Phule, Annie Besant, Sir Syed Ahmed Khan etc. Dalhousie legalised widow-remarriage, William Benthick abolished the practise of sati. They worked to impart education to all and therefore established various institutions and strived to remove untouchability. But during this period the caste system became more deep rooted and even engulfed the other religions in India like Muslims.

Reservations were introduced in India during the last decades of the 19th century when the empire could broadly be divided into two different forms of governance- British India and Princely States (600); while some of the princely states were progressive and eager to

² Thomas Ralph, "*Hymns of the Rigveda*", translated PDF file

modernise through the promotion of education and industry (Mysore, Kolhapur, Baroda) and were among the firsts to implement reservations policies.³

With the British introduction of English education, several well-off Brahmans became well-versed in the language and therefore occupied all the high posts and offices. This created disparities in the society and further aggravated the deprived section. This ruined the society socially. The instances in the history of British India with regard to reservation are:

- 1882- Hunter commission appointed. Jyotibha Phule made a demand for free and compulsory education for all along with proportionate reservation/representation in government jobs.
- In the year 1902, Chatrapati Sahuji Maharaj of Kolhapur in Maharashtra introduced reservation in favour of backward classes to eradicate poverty and give them chance to participate in the state administration.
- The notification of 1902 created 50% reservation in series for backward classes/communities in the state of Kolhapur. This notification is the first government order providing for reservation for the welfare of depressed classes in India.
- 1909- Provisions were made in the Morley Minto reforms for giving fair representations.
- 1919- provisions were made in the Government of India Act 1919
- 1921- Madras Presidency introduced Communal G.O. in which reservation of 44% for non-Brahmins, 6 % Brahmins 16% for Muslims, 16% for Anglo-Indians/Christians and eight per cent and 8% for schedule castes.
- 1935- INC passed a resolution called Poona Pact to allocate separate electoral constituencies for depressed classes.⁴
- Poona pact included provisions to reserve seats for the depressed classes out of the general electoral seats in Provincial Legislatures and election to those seats shall be by joint electorates. Also known as 'communal award' this pact was the basic foundation laid down towards reservation of seats for Dalits/Depressed of the independent India.

But a lot of critics have taken up the argument that awarding reservation to a section of society at the cost of others might uphold the principles of justice and development for all but it is bound to create a rift in the society by establishing disparities.

The aspect of reservation can be justified on the grounds of positive discrimination. The Constitution has empowered the government and also the state to make laws to confer privileges upon the communities that are under-represented and the ones that have been facing discrimination at the hands of social disparities of the past.

³ Bhagwan Das, "Moments in History of Reservations", *EPW*, October (2000)

⁴ S.N. Chaturvedi, "From Politics to Fashion – Reservation in India: an analysis", available at www.sn.chaturvedi.blogspot.com (last visited on 11 May, 2014)

The reservation is a tool for social upliftment and development of the deprived and depressed section of the society. SCs and STs have come a long way since independence. They have achieved better standards of living and educationally equipping themselves so as to achieve prosperity.

Reservation For SCs and STs in The Indian Constitution and Its Impact

26th January 1950, the Constitution of India came into force and has since then the major source of authority for legislation and running of the government machinery. Dr. B.R. Ambedkar was appointed the chairman of the drafting committee of the Indian Constitution in the Constituent Assembly (formed on the lines of the provisions laid down by the Cabinet Mission. Many safeguards were put forward by him which included:

- Right to representation, in proportion to their population in the Union and State Legislatures, Ministries and Local Bodies;
- a. Right to representation, in proportion to the population, in the various public services under the Union, the States and all other local authorities;
- b. The conditions to be, prescribed from entry into the services not to abrogate any of the concessions given to the Scheduled Castes by the Govt. of India.
- c. On every Public Service Commission or a committee constituted for filling vacancies, the Scheduled Castes to have at least one representative.
- Special responsibility of the state to provide funds for higher education and for education abroad of the members of their communities.
- Appointment of a special officer to keep a watch over the process of the safeguards enumerated above.⁵

In 1951 case of *State of Madras vs. Smt. Champakam Dorairanjan* (AIR 1951 SC 226) Court has pronounced that caste based reservations as per Communal Award violates Article 15(A); “the state shall not discriminate against any citizen on grounds only of religion, caste, sex, place of birth or any of them.” However the First Constitutional Amendment invalidated this judgement.⁶

The selection of the Schedule Castes continues to be on the same social criteria as used in 1931. These criteria include (a) exclusion from entry into Hindu temples, (b) exclusion of providing services to clean the Brahmins, (c) exclusion from services of the barbers, tailors etc. used by higher castes, (d) the inability to give water to higher castes, limited access to public facilities such as wells, schools and roads. The dilemma of pollution and impurity in the local scale continues to be a criteria to associate the seclusion of the Schedule Castes.

There are about 645 district tribes in India. The term Schedule Tribes refers to specific indigenous peoples whose status is acknowledged to some formal degree by national legislation. A collective term in use of these peoples is ‘**Upajati**’. Since independence

⁵ Zafar Khan, “Legal Safeguards to Schedule Castes”, *1 QJ*, 2005-06

⁶ *ibid*

these communities have been loosely referred to as Depressed Classes or Adivasis i.e. original inhabitants.

Percentage of Schedule Castes and Schedule Tribe: population in Districts, Villages and towns in India⁷

Schedule Caste			Schedule Tribe		
No. of Districts	No. of Villages	No. of Towns ⁵⁰⁶	No. of Districts	No. of Villages	No. of Towns
13	152,796	62	50	323,487	1,090
92	71,479	506	278	68,189	2,420
68	61,275	1,055	56	23,742	387
271	110,590	1,876	69	28,662	264
148	153,481	856	65	44,240	160
1	28,672	20	35	26,788	15
0	15,322	3	40	78,507	42
593	593,615	4,378	593	593,615	4,378

Proportion of SC/ST population (%)

1st row- Nil

2nd row- Upto 4.9%

3rd row- 5%-9.9%

4th row- 10%-19.9%

5th row- 20%-49.9%

6th row- 50%-74.9%

7th row- 75% or above

8th row- Total

Since independence the schedule castes and schedule tribes were given reservation in India. The reservation policy became an integral part of the constitution. The constitution of India is prefaced by a resolve “to secure to all its citizens Equality of status and opportunity..” accordingly it prohibits discrimination by the State in its endeavours on the grounds of place birth, residence, descent, class, language, and sex. Article 17 of the Indian constitution

⁷ Census of india, 2011 available at

www.censusindia.gov.in/census_and_you/scheduled_castes_and_scheduled_tribes.aspx (last visited on 14 June, 2015)

declares “untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of “untouchability” shall be an offence punishable in accordance with law”. Two important laws have been passed to enforce the same viz. the Protection of civil rights Act of 1955 and the Schedule Castes and Schedule tribes (Prevention of Atrocities) Act 1989.

There is a three strategic ways through which the Constitution provides safeguards to the situation of SCs & ST:

Protective arrangements: Such measures as are required to enforce equality, to provide punitive measures for transgressions, to eliminate established practices that perpetuate inequities, etc. a number of laws were enacted to implement the provisions in the Constitution. eg. The Employment of Manual Scavengers and Construction of Dry Laterines (Prohibition) Act 1993.

Affirmative action: provide positive (preferential) treatment in allotment of jobs and access to higher education as a means to accelerate the integration of the SCs and STs with mainstream society. Affirmative action is what is called reservation.

Development: Provide resources and benefits to bridge the socio-economic gap between the SCs and STs and other communities.⁸

Article 23 guarantees a right against exploitation to the citizens of India. It is a fundamental right not to be compelled without wages. It prohibits traffic in human beings and forced beggary or other similar forms of forced labour. The Bonded Labour System (Abolition) Act 1976 declares the system of bonded labour to have been abolished.

The Constitution under Articles 338 and 338A provides for two statutory commissions: the National Commission for Schedule Castes and the National Commission for Schedule tribes. The chairpersons of both the commission sit *ex officio* on the NHRC.

The following table indicates the percentage of each religion’s adherents belonging to a scheduled caste or tribe:

Religion	Schedule Caste	Schedule Tribe
Buddhism	89.5%	7.4%
Christianity	9%	32.8%
Sikhism	17%	0.9%
Hinduism	22.2%	9.10%
Islam	0.80%	0.50%

⁸ www.indiatimes.gov/article1.4.1/html (last visited on 23 July, 2015)

Article 46 contains the provisions regarding the interests of the weaker section of the society: “the state shall promote with special care the education and economic interests of the weaker sections of the people, and, in particular of the scheduled castes and the scheduled tribes, and shall protect them from social injustice and all forms of exploitation.”

Post-independence India witnessed many landmark cases which have affected the governance as well as the interests of the scheduled castes and tribes. Article 16(4) of the Indian Constitution permits the state to make “provision for the reservation of appointments or posts in favour of any backward class of citizens which, in the opinion of the state, is not adequately represented in the services under the state.”

The above mentioned clause cannot be extended to persons acquiring SC/ST status by voluntary mobility.⁹ Also the children of inter-caste married couples, of which one is SC/ST, have been held not entitled to claim reservation benefit. Article 16(4) has been held to secure an egalitarian equality.¹⁰ This article confers upon the state a discretionary power to

make reservation of appointments in favour of backward classes of citizens not adequately represented in the services of the state either numerically, or qualitatively. It confers no right on the citizen to claim reservation.

It was held in **Indra Sawhney Vs. Union of India**¹¹ that the term ‘reservation’ in article 16(4) implies a separate quota which is reserved for a special category of persons. The very reason of reservation is to protect the weaker category, against competition from the open category candidates. It explained that the mere use of the word “reservation” per se, does not have the consequence of, ipso facto applying the entire mechanism underlying the constitutional concept of a protective reservation specially designed for the advancement of any socially and educationally backward class of citizens or for the SCs and STs to enable them to enter and adequately represent in various fields.¹²

According to the submitted report of Mandal Commission in 1980, the suggestions that it extended included providing reservations to educationally and socially depressed class that were categorised in OBCs. The recommendation of reservations for OBCs in government services was implemented in 1993. The recommendations of reservations in higher educational institutes were implemented in 2008. The NSS puts the figure at 32 % (excluding Muslims). There exists a substantial debate over the exact number of OBCs in India. Reservations were originally provided for the scheduled castes and scheduled tribes. It was extended to the other backward classes at the national level in 1993. Several states have passed their own laws and granted reservations to backward sections of society.

A decade after the submission of the Mandal Commission’s report the government under V.P Singh at the time tried to implement the recommendations in 1989. There was a massive

⁹ Valsamma Paul v. Cochin University AIR 1996 SC 1011

¹⁰ I.R. Coelho v. State of T.N. AIR 2007 SC 861

¹¹ AIR 1993 SC 477

¹² Narender Kumar, *Constitutional Law of India, Allahabad Law Agency (Haryana), 8th Edition 2011*

protest against the implementation of the recommendations. Strikes and marches ensued all over the country. Rajiv Goswami, student of DU, committed self-immolation in protest of the government's actions.¹³ His act further sparked a series of self-immolations in the country by other college students and led to a formidable movement against job reservations for backward castes in India.

The critics argue that allocating quotas on the basis of caste is a form of racial discrimination and contrary to the right to equality. The reservation should essentially be executed on the basis of economic factor and not on such irrational basis. The people who are socially backward have no doubt faced with atrocities and difficulties in their endeavours and their seeking reservation is completely justified; having said that one cannot ignore that in spite of efforts to bring them at par with other sections of the society, such a method of reservation segregates the society and creates an unwanted divide.

Another contention against the implementation of reservation includes that it is against the theory of secularism. Providing reservations to Christians, Muslims, and religious minorities in all government institutions is essentially against the foundation of Indian Democracy.

Reservation for Muslims

After the Sachar committee's report and recommendations made by Ranganathan Mishra Commission the social, educational and the economic conditions of the Muslims constituting more than 14% population of the country is no secret. After every few months an agitation for the same can be witnessed in one corner of the country or the other. From the very beginning issues relating to the social, economic and political status of Indian Muslims as a minority community has been a matter of debate; and various governments have initiated research in this regard.

India is divided into many endogamous groups, or castes and sub-castes, as result of centuries of practising a form of social hierarchy called caste system. The traditional caste system lead to oppression and segregation of the lower castes and limited their freedoms. These disparities found cracks even within the Muslim community; among the Ashraf (Sayyed, Shiekh, Moghul and Pathan) are clearly distinguishable from the rest of the serving castes namely; Julasha, Kanaria, Dhunia, Nai, Qassab, Teli, Gaddi and others. Even in the marriages these divisions are adhered too. The Constitution of India through its concept of positive discrimination aims at reducing the levels of inequalities where people are segregated and denied opportunities of education and upward mobility.

The Kalekar Commission of 1953, the Gopal Singh Committee Report of 1983, Sachar committee have been appointed by the government to look into matter of providing reservations to Muslims and they have examined almost all these aspects of Muslim backwardness. The Report of Mandal commission placed a certain section of the backward Muslims in the category of OBCs. Diverse opinions have emerged on the recent initiative of

¹³ *Times of India*, Article on "Reservation and its Repercussions". Published on 27th July, 2008

Andhra Pradesh's govt. to award 5% reservation to Muslim community in educational institutions and government jobs. The state of Muslim community is regrettable even after 65 years of independence. The total Muslim literacy rate is 8, while negligible 4% women are literate. It is for these very fact findings that the Saxena Committee recommended a fixed percentage for Muslims in educational institutions and govt. jobs.

Reservation to Muslims would certainly increase their participation in nation-building resulting automatically in the development of the feeling of the patriotism and nationalism in the Indian Muslims. A good and evolving democracy is the one which protects the interests of the minorities. The Sachar Committee appointed by the Prime Minister Manmohan Singh. The committee comprised of seven members headed by Justice Sachar. The committee was appointed to look into the social, economic and educational status of the Muslim community of India. This report is the first of its kind which suggests adoption of suitable mechanisms "to ensure equity and equality of opportunity to Muslims in residential, work, and educational spaces. According to this report the status of Indian Muslims are below the conditions SCs and STs."¹⁴

The statistical report furnished by the committee is almost appalling.

- The literacy rate among Muslims at 59.1% is far below the country's average 65.7%
- 25% of children of Muslim parents in the 6-14 year age group have never attended school or have dropped out.
- Muslims are grossly under-represented in the IIMs and IITs
- Only 3% of Muslim children among the school going age-group attend Madrasa.
- Participation of Muslims in managerial cadre is extremely low.
- Work participation rate shows a sharp difference as compared to Muslims.
- Presence of Muslims in IAS is only 3%, 1.8% in IFS and 4% in IPS and 4.5% representation in Indian Railways (almost all are employed in the lower levels), while in security agencies 4%
- As per the latest NSS, Muslim OBCs constitute 40.7% of the total Muslim population.

Through the afore-mentioned findings one can prudently conclude that the conditions of Indian Muslims need to be enquired into. Muslims constitute 13.4% of the Indian Population. The Muslims deprivation in govt. semi-government jobs is more than 80%. Lack of access to credit is a particularly serious problem for Muslims as a significantly larger proportion of workers are engaged in self-employment, especially home-based work.

The reservation policy tries to create the most advantageous conditions possible for the socially, educationally or economically backward classes. According to the observation made by Professor of Faculty of Law, AMU, the Muslim's stature needs elevation and representation of this community is the need of an hour. Muslims are under-represented and discriminated against in the public services. It should be noted however that the reservation should be awarded to only those Muslims who actually deserve it and the principle of

¹⁴ Supra note 1

exclusion of 'creamy layer' should be applied as was laid down in the Mandal Case by the Supreme Court.

Although Islam is an egalitarian religion, the North Indian Muslim society has, traditionally, been divided into three categories, i.e. Ashraf, Ajlaf and Azrul. However a strong contention is raised against reservation made on religious basis may give rise to communal differences, disparaging the ideals of secularism and non-discrimination. It must also be noted that reservations on the basis of religion will harbour anti-secularism. "Since the population of Ashraf is 15 to 25% of the total Muslim population, all the hue and cry for Muslim reservation is for the 15 and 25% of the total Muslim population. The bulk of Muslim population that is 75% to 85% of the Ajlaf-Arzal backward Muslims is included in the list of backward classes in the state and central list and is getting the benefits of OBC reservation in jobs and admissions."¹⁵

When answering the contention raised by the Allahabad High Court with regard to the minority status of A.M.U; if Muslims in Indian are in fact a religious minority, in contradiction to Hindus; Asghar Ali Engineer, a well-known reformist writer and social activist, replied, "the religious identity of a community according to the honourable Supreme Court held that it is based on two ingredients – one is the form of belief in some supernatural power while the other being the multi-dimensional system of social relations. About the Muslims their lordships concluded that the Muslims have common beliefs and quite homogenous whereas the Hindus are divided along caste and sectarian lines and hence every caste and sect is in minority. Thus according to the strange logic the Court concluded that Muslims constitute a majority community and Hindus several minority communities, therefore Muslims cannot enjoy a minority status as stipulated in Article 30 of the constitution."¹⁶

Objection to reservation for Muslims is based on the contention that religion cannot and should not form the basis for reservation in a secular nation. One can logically contend that the Dalits, SCs, STs and others who are beneficiaries to reservation policy are generally part of Hindu religion and yet they are given reservation despite being the part of Hinduism i.e. the religion of majority community. Muslims who although fulfil the required standard, well equipped universally or nationally, are backward in India being a largest minority, and are being denied the facility or reservation because they happened to be adherents of a particular religion. Muslims are the only minority with human development indicators below the national average. The govt. should try to empower the community by the way of education and sanctioning Madarsas in various areas. Mahatma Gandhi was quoted saying that "A civilization can be judged by the way it treats its minorities."

¹⁵ Tanvir Salim, "The Demand for Reservation for all Muslims", available at www.twocircles.net (last visited on 31 May, 2015)

¹⁶ *ibid*

Conclusion

It is the egalitarian principle that inspires the historically disadvantaged sections of people to demand reservation as their legal and legitimate right. Reservation is demanded as a right to set the right and the wrongs and disabilities arising out of the unequal caste structure. There are numerous reservations like that for women, for physically challenged, reservation for economically backward class, reservation for SCs etc.

Though reservation is evidently a discriminatory principle, but it had been started with a very positive objective of uplifting the socially backward society to give them equality of opportunities. Initially the government legislated it for the purpose of providing reservation to the socially downtrodden for a decade, but with the passage of time and changing of the governments the policy of reservation continued and was used thereafter as a vote-bank. The dirty game of politics has used this concept of 'affirmative action' as method to procure the support of the weaker sections.

There have been many cases whereby people have made false documents just to get a seat in a college or a job. This leaves many eligible candidates to give their seat to a person belonging to a reserve category. Anti-reservationists argue that proving such privileges denounces the ideal of equality and meritocracy. The policy has been widely discussed and debated upon.

The group of scholars contending that reservation policy must go away, have to first strive to make this country a place where all can live with equal rights outside the statute books. Inter-caste marriages are still leading to the inhumane and grievous crimes like 'Honour Killing'. Many villages and few cities too still witness the evil of untouchability in one form or the other.

It is imperative that harmonious relationships be established in a country so as to procure an all-round development. A nation cannot achieve the zenith of development until and unless all the classes prevailing in that nation are developed. There is a dream glaring in every Indian eye to make our beloved country a super power till 2020 but this dream will remain a dream if the second largest majority community is far away from social and economic development.

Without a slightest doubt it can be said that the reservation policy in India has helped a lot in the elevation of the poor, marginalised and the downtrodden. Many families taking the advantage of it have raised themselves to a respectable position. But still there are many who are lagging behind and constantly trying to rise from where they are today. The govt. while taking the note of the groups, castes and communities falling in such category must frame a policy so that they can too get the benefit of it and help the nation in becoming the most powerful nation of the world.