

## Imaginary 'Casteism' is India's 'Divide and Rule Policy' Political Economics of India

Gurumurthi Balakrishnan Pandipeddhi  
Advocate, Bombay High Court.

### Abstract

This article centres on the very issue - whether there anything called as Caste at all?

As per \*sociological and Historical researches it is evident that there is nothing is called as 'Caste'; but just imaginary play by politicians play just to 'divide and rule people'; for they realized their parties survival; just depend on 'dividing the people' 'as many divisions as possible'.

Whether so called 'castes' have anything to do with Economics?

Nothing.

If 'casteism' is conceived on a principle of Division of labor?

Yes, if work is based on 'castes' - anyone might shift to any 'caste' from any 'caste' or vice versa.

In fact, as every kind of person living depends upon his or her expertise or skill opted work, is the history is the historical determination over millenniums.

Is Division of labor is in existence?

Yes, some apportionment of work kind ethic of man;

Whether division of labor is some kind of hereditary culture?

Not necessarily, the man changes as and when need arises;

What is a 'property right' concept as is contained in Article 300A, - a replacement of Article 31, - a fundamental right, in the Constitution of India;

Should we need to visualize what is 'Desire'?

Yes, with the vision of Gautam Buddha, of Buddhism, an Enlightened thought approach. It attracted Dr. B. R. Ambedkar, - as the Best life concept; it attracted world over, for its Simplicity and vibrancy; it 'despises' 'Desires' altogether, as root cause of all evils.

What promotes, a meaningful principles of Economic Growth?

Reasonable meaningful living, that is all

Buddhism is a Concept of Economics of simple living. Every religion is based on some Concept of Economics of living.

Economics has been some basic tool of human behavior of every generation;

Does it mean to conserve the wealth to living?

No, Is it some hoarding greed based concept? Obviously not.

Can hoarding of any wants, achieve the Doctrine of Equity?

How could be possible?

Dreams = Wants = Desires = Hoarding = Evils/Miseries = Problems - conveyed by Buddhist thought in his eight jewels; Buddhist thought of Economic Growth;

Resources are always Scarce ;

Scarcity mother of all Conflicts of Man - well portrayed by Buddha

Buddhism is basically a Democratic principle - rule by the People, for the people, and to the people;

Essence of Democracy - a basic Principle of Old Pastoral Society, a community life;

Community cannot hoard anything; need to put everything for 'Even and Equitable Distribution' .in the Community = Sharing with mutual love of living!

.....

What then is a caste? when there is no caste at all ? Castes are some imaginary perception like Latitudes, Longitudes, or Equator or something else, if meaningfully used that works?

What is Economics? A long term perception. Some 'human behavior' oriented thought.

### Key Words:

Buddhism; Economics of Distribution; Nature's Bounty; Caste System; Imaginary perception by caste protagonists; Reservation - a thought never existed in human history - Man a unique creature, not replicable - Caste principle is misused Dogma of Politics a vote bank politics - keep ever a man backward to make Man ever dependent on politics - philosophy- Bhagavatgita - Veda Vyasa - Lord Narayana - nestor of non-dualistic wisdom - destroyer of rebirth -Gitasatra - father of nation Young India - Sciences -

### Introduction:

One needs to know human race in India is since more than 50,000 years old; but some documented information is available since 1500 B.C.

In fact, 'Caste' system is a fraud played on citizens of India, by politics more prominently.

If one choses to appreciate it is some Great Nothing.

Some "British Colonial project hypothesi" played as 'Caste Structure' great Divide and Rule idea - perpetuated by then British PM Ramsay Macdonald by 'idea of caste based reservation' policy-ploy; Dr. B.R. Ambedkar was conned into trap; soon after Mahatma Gandhi's a long 'fast', despising the British P.M's idea; Enlightened, Dr.Ambedkar turned against that idea, at a Poona Pact.

'Reservation idea', a 'cleft on the neck', caught up the people just because it provided so called 'hypothetical jobs without relevant and educational skills';

Clever people declared themselves into 'Backward or Other Backward classes'.

They accounted for 41% and above of total population.

(Reservation could be meaningful for small groups of communities, not a large population. Besides, in these classes/castes are a lot of Muslims, Christians are excluded; other Hindus are just 29% only as per National Sample Survey;

so called 'backwards' contained really former rulers prior to 1200 A.D.

If one reads sociological researches (included), could enlighten - the real right facts.

These so called 'backwards' were also the real rulers in India as chieftains of people clusters since

- Ancient India, if one cares to read sociological research studies.

One can decipher, the 'human behavior' imagination plays on economics, and works.

Indian Politicians today play the same or similar type of British game, just to get a big vote bank of this 41% or so of the total Indian population.

Mandal commission did not correctly tabulate meaningful statistics of really 'backward' (economically very weak) people.

If it did it would have omitted this 41.1% totally excepting really economically poor;

a lot present forward 29% is economically very weak; a fact if one reads various citations references here provided;

For better appreciation read on what is a caste in wikimedia presentation on castes of India

Creditable research work is 'wikimedia'.

Already 'well-to-do of so "Backward classes" called as 'Creamy Layer' since Indra Shahani v UOI case of 1990s. Honorable Supreme Court questioned and asked the chief secretary of Kerala government appear before it, the said state government passed 'creamy layer among backwards are also as 'Backward Classes', most irrationally.

How Creamy layer among 'dalits', a new caste could be treated along with economically poor dalits is a pertinent question, any could ask;

All 'backwards' classes are just illusory ideas;

Indeed a great 'backward idea' ploy played by VP Singh, a rich royal family of U.P., just for his vote bank purposes.

This article carries Indological, Historical citations here; for detailed readings readers can go through those cited works for their own knowledge, the author tries to add some lists in detail here.

However Indian honourable Supreme court it has lost track, as it had no resources to go deeper into 'the ploys' of the politicians like V.P. Singh as PM played his 'vote bank politics'.

In fact, Courts enjoy the well recognized judicial domain power, procedural right to examine the very procedure, power to remand, power to interpret, enforcement of procedural regularity, constitutional propriety of parliament, and like;

it need not accept 'abstract doctrines'; governments much have to show advocacy of illegal action, not merely 'abstract doctrines', strict standards of proof, normally every vibrant democracy adopts, unconstitutional impingement is questionable;

you cannot wrongly interpret Article 15 of the constitution, one needs to give right logics of the Article 15 when it is read;

Honorable court has right to declare any constitutional amendment/ statute 'void ab initio' if there is misuse of Articles, or by declaring 'Ultra vires' of the constitution, on the 'anvil' of the Constitution.

The constitution of india is a well written document; and it grants 'judicial review principles' to the constitutional courts..

Sorry the honorable court's role is indeed got confused and mangled, that is why, the very same issues are questioned by petitioners, lawyers, academics and citizens, time and again;

without people's meaningful support (contending parties as well), court is indeed almost 'powerless'; arbitrary statutes by any arbitrary government are always questionable.

Justice Black of USSC, in *Wilkinson v United States* 369 U.S. 399 (1961) saw the Court had adopted a deliberate policy of sacrificing the 'individual freedom' to governmental control, that the boundaries of the Bill of Rights (when weighted with the of first eight amendments of US Constitution), have been, , "all but obliterated" in the case of '*Braden v United States*', 365 U.S. 431 (1961); the liberties of America, "must be fast disappearing"; and that, "if the present trend continues...government by consent will disappear to be replaced (yielding to ) government by intimidation."; and such situation is indeed most dangerous to the healthy system of 'consensual approaches', where people are taken with their mind of equanimity with over all people together; - meaning even most minimum percentages of people are satisfied, a democratic demonstrable principle.

Else, {(Indian Parliament worked like a House of Un-Indian Activities committee (HUIC), comparable to} the U.S Congress' House of Un-American Activities Committee (HUAC), (could be deduced);

if we, allowed ourselves, are with the uncorrected Mandel Commission perceptions and further mangled by state governments' government orders (naturally anarchy and arbitrariness surfaces);

Infact, Indian Supreme Court allowed itself to be hijacked by government intimidation mostly.

what happened in 1980s is just because the honorable court got confused with its role as the custodian of the constitution of India.

After all why we need at all, a Judiciary if it fails to be real Custodian of the Constitution?

It has to protect the consensual interests of the people (a sovereign concept) to argue for their basic fundamental (basic) rights of the people;

If it cannot, just two wings of government say the 'Parliament and Executive' could be just enough, if we loved to have 'government of intimidation';

that way only a lot of lives were lost, in self immolation incidence, by students in anti reservation active time/period then; then you might assume, when honorable Court behaved like Nero playing with his fiddle, while Rome went on flames', would be anybody's guess.

If the courts are not able to keep up their right up to their constitutional responsibilities, naturally 'anarchy' would surface, is proved once again beyond doubt; that is reflected, when the honorable court allowed 'so many constitutional amendments in the Indian Constitution', as Indian parliament failed on several occasions, unlike US Congress and U.S Senate which together rejected nothing less than 11000 amendments, brought before Congress;

The Senate, as power of the people over the congressional Representatives, Senators prevailed every time against foolish amendments,( unlike Indian Rajyasabha - upper house)

That way you have in US Constitution just 26 amendments over 300 years of experience of American Independence.

But, if Indians are living under 'intimidating government kind',if not, when it got the first government, in fact got its First Amendment to the Constitution where you had the so called Schedule IX ( parliament could pass a statute that could not be contested before any court of law, under which about 200 +Acts surfaced ).

But thank God, in 2007 the Schedule IX was declared ultra vires in *LR Coelho v state of Tamilnadu*, just allowing only 13 Acts or so to be continued; and no more additions are permissible.

What does it reflect on the Custodian of constitution of India in the name of parliament or government (executive)? Anybody could think a while.

In fact Judiciary created by Constitution of India is just treated as a docile-machinery and inactive just yielding to the First Government of 1950s, right in the very beginning, just allowing the government have its say to be arbitrary or intimidatory, when parliament abridged the Art 13.

It was put under great stress then; whereas that Art 13 is vital spinal fundamental right of the people of India.

That correctly reflects with best of the Constitution in the world, Indian Judiciary floundered and failed is the fact.

Executive and Parliament need to work under the basic Constitutional principles;

they cannot for the parliamentary or executive convenience the Articles could not be tampered with.

If that was the idea why these very men in the first government did not interfere with the Constituent Assembly that fathered the constitution;

The Constituent Assembly obviously never allowed the Parliament and government (Executive) all the freedom to mend and amend the Constitution as the government or the Parliament have liked. Parent Indian Constitution had only 365 Articles.

It is obvious these men could not control the Constituent Assembly;

when so how the Custodian of the Constitution - Judiciary supposed to be controlling the Parliament and government became so pliable to the wishes of the government in place;

whenever the government wanted to bring in constitutional amendments Judiciary did not oppose so tightly - does this not show the Judicial 'ambivalence to governments or the parliament in place'?

Would you expect such things from Judiciary, an out and out a 'professional' judging body not to be interfered by government?

In the United States, the Presidents only appoint judges, of their own choice from the men among the opposition political party only;

though thus appointed judges are some other party men; but yet they forcefully countered the 'untenable statutes' passed either by congress or the presidential resolutions.

There is 'verve and vigor' in the USSC judiciary;

but that such kind is obviously missing in India, just because after retirements these SC judges look for sinecural governmental appointments, that is the vicious circle, like a 'quid pro quo' type system, if one analyses indian judicial system. Soon I hope SC judges would reject such appointments.

See in USA, the first CJ USSC Mr. Chase rejected first President Mr George Washington's request for judicial reference on the treaty saying Judiciary is not supposed to advise the government on any issue if it does it fails its constitutional duty of the Custodian of the Constitution.

Should we to take that Indian judges would not care about common man?

=====

Nowhere in Vedas we talk about any 'backward communities' (Sudras), even in Vedic periods, if you read the research papers published by very many Indian and foreign scholars of history or sociology.

Some essentials are written here.

It is believed ancient seer Veda Vyasa compiled, in the middle of the Mahabharata, what was taught by the Blessed Lord Narayana Himself to Arjuna when Arjuna meditates on Him and says, 'I meditate on Thee, O Mother, - 'O Bhagavatgita', - the blessed, (of eighteen chapters), the bestower of the 'nectar' of Non-dualistic Wisdom, the destroyer of rebirth'.

'The famous Gitasastra is an epitome of the essentials of whole Vedic teaching. A knowledge of its teaching leads to the realization of all human aspirations', 'Samkara Bhagavatgita' introduction.

Mohandas Karamchand Gandhi (better well known as Father of Indian Nation as Mahatma Gandhi), in his 'Young India'(1925), pp. 1078-1079, wrote:

'I find a solace in the Bhagavatgita that I miss even in the 'Sermon

on the Mount . When disappointment stares me in the face and all

alone I see not one ray of light, I go back to Bhagavatgita. I find a

verse here and a verse there and I immediately begin to smile in the

midst of overwhelming tragedies - and 'my life' has been full of

external tragedies - and if they have left no visible, no 'indelible scar

on me', I owe it all to the teachings of the Bhagavatgita.'

The practical Value of Sciences and especially while on their their applications during peace times provide some reasonable comfort to citizens; - certainly not during war times, - as there is a tremendous amount of wastages that always do take place unknowingly and knowingly.

That was well-portrayed in 'Kurushetra' or Rama and Ravana wars from time immemorial.

Same effects continued in later war times too.

But if we have to give largeness and wisdom to men's outlook on life, we should lay stress on 'humanities' also, is the emphasis provided by the epics.

That is the purpose of epics to educate indians in India too.

Relation of sciences to humanities may be stated roughly to be 'one of means to ends'.

Concepts of 'right and wrong' do not belong to the sphere of Sciences;(otherwise none knows what is right and what is wrong); yet it is on the study of the 'ideas', centering around these concepts; that human action and happiness ultimately depend.

In a balanced culture it should bring the two (right and wrong) halves into harmony.

The Bhagavatgita is a valuable aid; it helps understanding, the supreme ends of life.

Sometime, I wonder, why people read Gita but forget its great thoughts.

What Gita is meant to the commentators and their contemporaries is that every scripture has two sides - *one temporary and perishable*, belonging to the 'ideas of the people of the period'; and the country in which it is produced or authored;

- and the 'other side' is '*eternal*' and '*imperishable*' as applicable to all ages and all countries, said in one of the lectures of late Dr. Sarvepalli Radhakrishnan, an acclaimed Philosopher in the world on oriental philosophy.

He held the chair on the Eastern Religions in Oxford University.

The intellectual expression and psychological idiom are the products of time; whereas, 'permanent truths' are capable of being lived; and seen by a higher intellectual vision, at all times.

The vitality of classic thought, consists in its power to produce, from time to time, the men who confirm, conform, and correct themselves, from their own real field life experience of truths, life enunciates.

Commentators speak to us from the classic 'experience'; and express, in a new form - a form relevant, to their age; and responsive to their needs; the 'nectar' of ancient wisdom of the Scripture.

All great doctrines, repeated in its course of centuries, is indeed coloured by the reflexions of the age, in which it appears; and bears imprint of the 'individual', who restates it.

Our times are different; our habits of thought, the mental background to which we relate our experience, are not quite the same as those of the commentators; but every new generation perceives things differently, the very same or similar

experiences of the ancient past. (That does not mean we go back to 'square one', one needs to realize, like going back to 'divide and rule' principles, as all politicians indulge in every period, so there is no progress at all, in living.)

Our chief problem today is what we face today, is 'failure in', 'reconciliation' of mankind, from time to time.

The classic Gita is especially depicted and eminently suited to evidence for our purpose; it attempts to reconcile - 'varied, and, apparently', - antithetical forms, - of religious consciousness, and conflicts, with other religious consciousness; it emphasizes the root-conception of what religion is, which religions are, 'neither ancient nor modern'; but belong to the 'very flesh of humanity' - past, present and future imagination.

If that way religions serve then they are great philosophies to be emulated.

'Reconciliations' are indeed a need of every man and a 'Must';

indeed not that easy;

but need to be compromised and reconciled, in a more and more novel ways;

but one has to ensure things are reasonably 'stable and meaningful';

we need to ensure to learn the lesson of 'lessen' 'the burden of irrelevance to be', - in any stage of recrimination, of hatred, of mutually destructive responses.

For which every generation needs to strive for- no point of distancing oneself ;one from the other;

- initially it 'shall not be' - in the same species of religion or communities or different classes of same sects of people;

people shall not drastically 'divide among themselves', most importantly;

- the concept of 'union is strength' always need to be nurtured ,

- mostly properly, meaningfully ought to be promoted, by political classes, among the

very people themselves;

- if not, they would 'self - inflict' serious injuries on themselves irretrievably; -

that is, the worst situation ever might be, the humans would have to face, if they are not wise.

People need to be bestowed with reasonable Wisdom out of their own experiences, after all experience of every one is the best Wisdom-teacher, a great common sense thought(common sense is a product of 'due decoding process', of every new idea or ideation;

you need not run to universities to learn about, it is your own common sense that is itself a great 'university of thoughts', in every living being, that is what Lord Krishna preaches as one could one perceive in reasonable simple tone, that is what, Gita tells us through Lord Krishna Himself - (after all he was an epitome of very healthy common sense, time and again, he proves in his every communication he makes); 'Pandavas' grasped but Kauravas failed - is the very story of Mahabharat.

Today we are in the same predicament of what 'Kauravas' had and faced.

Just because 'we think, we are the ends' irrational thought.

How many of us listen to right advice, follow in 'letter and spirit' ? .

You could have seen how cousins decimated each other is the story of Mahabharat (if one is wise enough to grasp why Mahabharat), if not what use is Gita-read to any?

One could have appreciated, if each wanted to 'outdo' materially, economically and what not, one could realize what would be the end;

Draupathi became enemy to Kauravas. Like Sita, Ravana.

Any material or economic wealth never helped perpetually to be with any anyone - that is what finally happened in that great story.

- it was both lost finally for ever - neither could rule the other; but each tried to eliminate the other, - both successfully got eliminated that is 'kurushetra war' was all about.
- Foreign readers do better appreciate, rather much better than Indians.

Accommodation is 'necessary evil'; - that has to be accepted and adopted for longer lasting benefit;

- though Lord Krishna tried to put his efforts to mediate; but the 'shifting sand' of 'fallacy' of Kauravas prevailed persisted thanks to 'egotism'; that the 'pandavas' should be decimated for ever. Fallacy overruled the Kauravas mind.

Similar such things are now making rounds on politicians' shoulders, in the modern India, and everywhere, that would destroy this mankind, if no timely corrective actions surface, sooner than later.

Just reading Gita ritually means is no use;

Need appreciate and reconcile in a more broad terms is the purpose of Hindu culture's pre eminence, why there are thousands of discourses everywhere;

that way this article is purposefully drafted and produced, for the meaningful culmination in us;

see how Mahatma Gandhi used the Bhagatvatgita and why we cannot follow his footsteps, is the question is posed here, he 'preached and ardently practised religiously'; but we do not is the TRUTH.

Euripides observed (480-406 B.C.E) rightly:

'Events will take their course, it is no good of being angry at them: he

is happiest who wisely turns them to the best account'.

after all :

'Man is the measure of all things: of things which are, that they are so,

and of things which are not, that they are not'.

said Protagoras (490/481 -420 B.C.E);

that, was the way Confucius (551-479 B.C.E.) said:

'A man should practise what he preaches,

but a man should also preach what he practices.'

Buddha (563-483 B.C.E.) correctly observed -

'Doubt everything. Find your own right.'

General Sun Tzu correctly observed(c. 500-B.C.E.):

in his 'Art of Warfare'

'All warfare is based on deception'.

Hence, when we are able to attack, we must seem unable; when using our forces, we must appear inactive; when we are near, we must make the enemy believe we are far away; when far away, we must make him believe we are near'.

Pythagoras (582-500 B.C.E.)

in his 'Golden verses' and other fragments' edited Florence M.Firth, (1904)

'Declining from the public ways,

walk in unfrequented paths'

He was one of the greatest thinkers, philosophers, mathematicians, and mystics of all time, said:

'As long as man continues to be the ruthless destroyer of lower living

beings, he will never know health or peace. For as long as men

massacre animals, they will kill each other'.

'Reason is immortal, all else is Mortal.

The most momentous thing in human life is the 'art of winning' the

soul to good or evil.'

Socrates said (469 - 399 B.C.E.) said:

'The life which is not examined is not worth living.'

He said,

'I was really too honest a man to be a politician and live'.

'Worthless people live only to eat and drink;

people of worth eat and drink only to live.'

Moliere:(1622 -1675) said:

'We must eat to live, not live to eat'.

Let us look at what want to say!

'It is 19 and 20th century illusory 'caste' polemics' of British government under then PM Mr. Ramsay MacDonald's idea of reservation technique to 'divide and rule India'; played, much more 'deliberately and decisively', by Indian politicians; with the help of so called, mishandled and ill-researched so called 'castes' bases, by the 'Mandal' Commission, when so called backward and other backward classes per National Sample survey accounted about 41.1% of total Indian population;

to a greater extent similar drama was played irrationally, knowing fully well, so called most 'backward and other backward' 'classes' persons were in fact then 'rulers in India', for several centuries prior to 1200 AD; that prior to Advent of Muslims in India.

Muslim rulers also followed similar kind of 'divide and rule' policies to keep the Indian population divided.

In fact there is no backward 'caste', but strategically 'invented' and manoeuvred marketed idea from nothing is the reality, (if one carefully examines the Sociological researches conducted by various Indian and foreign universities research scholars and their publications), by Indian politicians;

More prominent actor was V P Singh by his government, in 1980s ;

Therefore, one needs to take 'divide and rule' policies are 'vote bank' driven sinister politics' approach, against the people of India, a human behavior work..

Local Royal families, and foreign inroad 'chieftains' defined about Indian Society; stimulated illusory 'caste cluster' consciousness perpetuated and used by British presence to divide and rule, India.

It was neither the British advanced technology - that revolutionized the means of communication; and transportation; nor their military prowess; and administrative

skill; that 'obliterated' the territorial limitation inherent in pre-British India.

Pre-British Political system has brought about 'some new kind of sinister administrative unity' planned in the establishment for India, by the East India company - a business company of the England;

which strategized the idea of 'Divide and Rule', an easy mechanics to break unity of people;

such perceptions crowded among all the then ruling 'Indian rulers'; who were so diverse with their ideas of 'own agendas' - in a multicultural society, then existing and functioning.

Earlier the Indus valley civilization say of, from 1500 BC really pioneered the new concept of democratic rule mechanism; for the benefit of survival, by a kind of democratic process; that was prevalent like in Vaisali confederacy.

Vaisali only created 'Gautham Buddha' - Siddhartha who propagated despise the desires all together for that is the root cause of all misery of mankind he promulgated by his enlightened thought... 'Buddhism'.

Chieftain of the community was easily accessible to all people for any concerted activity, that could have been seen in Gokulam kind of confederacy that was Dwarakha Nanda Gopas; where the cows were the driving force of wealth of the community, as the cows provided the Milk for survival of man, even in Mahabharatha Age;

one could have noted during Pandavas last stay at a kingdom which had great number of cows, during 'Agniyatha vasam' (incognito living), a precursor for Kurushetra war..

Education of children were entrusted to scholars of eminence called Rishis , Saints, and the like; they were given lands, and servants by the chieftains of communities, just to see the children do not go astray, a vital role given to Gurukulas - Educational institutions founded by donations by the chieftains who helped looked after the community interests by opening Gurukulas headed by Rishis or Saints - teachers and scholars.

Similar such establishment was Vaisali;

Chieftain of the community, by name Suddhodana was ruling Vaisali;

His son Siddhartha, later became the 'Gautama Buddha' ,learned one, who chose a spiritualistic way of life, as he could not accept why a man has to die, why man has to be hungry and like questions dogged him;

but he after 'Enlightenment', realised 'death' is a normal phenomena of living process, after all 'any mass' is bound to deteriorate. No way otherwise is the doctrine of life.

If so what material properties could really achieve, he said.

Then, he realized, 'if you are to die one day why should you be so much enamoured of property;

and 'all kinds of desires'

- he gave up his young married life ( he adopted life of a recluse, being a ruler's son) - for proving to the world that anyone rules shall be devoid of such desires of progeny;

and that way, he showed to the world, the root causes of all problems is to be avoided, like late Dr.APJ. Abdul Kalam, a modern 'Buddha' kind person;

after all 'only the desires' lead to all kinds of miseries, he realized.

Dr.Kalam has proved to the modern world, if you are to be willing you can willingly get out of any desires, what Buddha conceived could since 600 BC or so.

Buddha said, every King or Ruler, could be like Janaka Maharaja of Ramayana age. according to as a raja rishi.

Dr. APJ Kalam proved.

Even Sultan Aurangzeb stitched caps and got sold that earned income only he used for his own living or his family in the Mughal period.

It is only the 'desire' caused, the economic imbalances in the society.

If you do not have meaningless desires, the nature is bountiful enough to provide every man his meaningful life of minimum wants to be met, meaningfully comfortable for a happy ending.

That is the concept of Buddhist thought and its mission.

When so why Buddhists when christened as modern 'Dalits' look 'to amass wealth', property, at the cost of their own brothers of same clans, is a pertinent question that always arises.

So Dr.B.R. Ambedkar, a meaningful buddhist, never had an idea Dalits would be avaricious, greedy;

that way he recommended every one need to be 'rightly learned and educated to live meaningfully the lives by duly understand the principles of living.

He, therefore, said only fourteen years of reservation to SCs STs would be enough to that community to become as good as any other communities, sans, 'meaningless' desires of wants.

Greed would rule them to their own destruction, else; see today everyone wants more and more moneys, never satisfied.

that way he propagated 'his idea of living', by religiously following his path of meaningful living.

That way only Buddha 'abdicated his kingdom and went on propagating his thought;

that thought caught the imagination of Ashoka the Great;

even made Ashoka of Mauryas sent his own brother Mahendra and his sister Sangamitra to Ceylon...'Sri Lanka' to propagate this great thought;

and in this process either Mahendra or his sister Sangamitra had travelled to far East and Northeast territories or lands, to propagate that wonderful thought during 'Hinayana stage of Buddhism';

During Kanishka's stage of 'Mahayana' sect of Buddhism also observed;

One can appreciate if read the travelogues of Hien-tsi-Yang during Ashoka;

or Fa-hien works during Kanishka;

Also read Ashoka pillar edicts or other similar such inscriptions.

In fact, that effect on Ashoka caused a 'mind change' on conquering of territories;

once he saw his armies slayed more than a several thousands of soldiers - military persons, in the Kalinga war then, Ashoka gave up war;

Kalinga war the last war during Ashoka's period;

the idea of military conquests and annexations are just based upon 'worthless' 'desires' for lands.

Similar idea surfaced during President Mr Dwight D Eisenhower of USA, when he agreed to the thought of Dr. Bodenheimer who advised him there would be no useful purpose could be served if we resort to 'Nuclear War', for it would just decimate all humans forever; after assessing Atom bomb explosions at Hiroshima and Nagasaki in Japan in World War II;

though McCarthy did not agree;

Dr. Bodenheimer felt there is no point to have Nuclear weapons with only Americans; so he shared the scientific theory of Nuclear weapon making ideas to USSR, to counter balance;

It resulted Dr.Bodenheimer was being given electric chair; he was a humanist.

You could kill one; but none could kill the great thoughts of great men,

Thoughts never die like a human being.

Besides, Buddhist thought spread far and wide all over.

Buddhism spread in China, Japan, Cambodia etc regions.

It attracted our Dr.B.R.Ambedkar, Buddhism was born only in India.

But had Dr.B.R. Ambedkar is living example of Buddhist thought;

That civilization got settled at Indus valley initially, as that population found a river basin that could help them some peaceful agriculture occupation ; and that could help the pastoral community to settle down reasonably well in the valley near Harappa and Mohanjadaro .

Those Settlements, created wonderful municipal administration, beautiful gutters so that water logging would not take place at all, like our modern Chennai or other cities, where torrential rains have taken tolls of lives; the other day in Uttranchal;

in those days the torrential rains were normal than today's;

the rains in those days have wiped out human settlements, once and for all, but for prudent town plannings then.

When you see Dwaraka now under Arabian sea the area was well managed; but the landslides then made coastal towns to go under the sea due at terrible landslides;

similarly Poom-Puhar- Kaveripum-pattinam in modern Tamil Nadu Madurai region, got lost under Bay of Bengal in such landslides;

like that there might be much more towns or human settlements lost, even on banks of perennial rivers, if one cares to read the geological disasters determination. disaster managements were better then it appears from geological studies;

These geological disasters speak volumes of human desires;

even though Buddhism did spread in Kaveripumpattinam and surroundings just destroyed, because the 'desires' and 'greed' coveted the human personalities;

as the later chieftains did not emulate Ashoka or Kanishkan empires thoughts, so 'Kadalkonda (swallowed by sea) padalam (period) took place' .

Even today 'desires' like so called 'backward classes reservation ideas' for economic development being desires terribly affect the economy be destructions; like in tamil saying 'Oru jhan munnerinal oru Mulzham sarullum' (if you progress a little fall is indeed very big').

we have not understood what is meant by the impact of 'Economic Growth'.

We tend to think 'Economic Growth' means collecting more and more deadly ideas called

'properties', and holdings for generations, not to share away;

but Dr.B.R.Ambedkar could read Buddhism much better than of us.

He was really well learned person.

Any man in 'sense' would say: 'No man' is 'really backward',

Every human being is just a 'unique creature' which no man could emulate or imitate;

We may say like a play or cinema actor acts nearly but not exactly like other man ;

That is what the human behavior psychology confirms;

so also animal behavior in psychology confirms;

Even Neanderthal man himself indeed was a 'unique creature', as is confirmed by recent excavations in Ukraine in the Baltic sea area, where the archeologists found buildings existed more than 1500 years that means we had better architects:

today's confirms that thought of unique nature of man...;

why scientifically we could find Galie-lio, Columbus, Vasco-da-Gama , Michelangelo, Picasso and ever so many humans were unique;

why Alexander the Great treated vanquished Porus of Taxila like a King when he was asked that he should be treated as a King; he did, a great personality in him;

besides, Alexander appointed Porus (Purushottam) , the brother Amphi as the King of Taxila , that way the 'real golden age' was there;

why we had Vikramaditya who delivered wonderful justice as history is replete with such instances in plenty if we care to read the history.

We find in every age everyone 'uniquely' created, by divine nature.

what is the point that we feel proud of emulating the 'wrong ones' when we call ourselves as highly civilized Nation of people.

When we look back, Indians ancestors were from a pastoral community. They were indeed bestowed with robust common sense , unlike today men in power today.

They had with them living wealth in the form of domestic animals - sheep, cows, dogs, bulls and buffalos that fed them; and .... ; after all farmers needed bulls to till the soil to plant grains in the river alluvium filled lands near perennial rivers called Indus and its then tributaries.

Without nature support how could you get grains, vegetables etc!

It is this community, once the chores of daily life is over, they wanted some peaceful other avocations,

after filling stomachs; they perhaps 'needed mental stability' by some balancing thoughts;

the changes they wanted to get in some kind of spiritualistic thoughts as they realized man without support of Nature godliness could never live ;

indeed, some development of their own thoughts knowledge levels abounded;

that is to mean their some learned studies were in supporting their thought cycles;

besides some time they had to worship the mother Nature;

that way, they developed some priestly persons community, not necessarily 'brahmins' as such, after all in every community there were priests;

just because they needed meaningful rains , sun, winds etc to help their life somewhat meaningful smoothness, might be some crude ideas;

and 'helpers' always are needed;

and that way some kind of 'division of labor idea' surfaced; when their own children are no longer enough to help the farmers.

Some of them ran Shops (styled themselves as merchants class), to sell the goods under some barter system to ensure that excess food is distributed among the complete community, under ideas t they developed. They did not invent the paper currency called modern Money.

That way a great unique social community slowly got developed.

Initially, about 50,000 years or so Indian subcontinent, then it was called Limorya (that piece of land now is called lost continent of Limorya, a piece of land connected to Modern Africa to Asian continent

those people were living prior to Dravidian Movement - the pre Aryan Movement.

Dravidian (some brown colored) race was there; so called just because their skin was so tanned by Sun rays fed regions longer than in colder regions, ( caused by change affected by zonal temperatures,);

by the second advent groups;

but most of them were from the same or similar stock of people;

Seemed to have emanated from the Cacuss river basin-region, somewhere now in the modern Black sea areas.

Again one stock moved to North and then to Americas were known as Mayans, they founded 'Mayan' civilization that according to some studies is as old as 60,000 years old.

Human race is indeed very diverse and a kind of most intelligent beings.

This every stock was being a pastoral community;

and they had to leave the Cacuss river basin per some studies, due to explosion of population;

some went to different regions in the north and west and south of Cacuss and Oxus river river basin to find themselves in new settlements in some new river basins elsewhere.

They too formed themselves into some community bases.

Every where they needed some 'division of labor' in due course of time, among them in the community, that way they divided their work depending upon their ability or skills they had developed in themselves;

that was some sooner or later became some dedicated groups that were got developed; over years they became a 'hereditary' groups.

These classifications styled themselves into some dedicated groups in the communities;

and all such communities were indeed needed for the very survival is the history, based on historical perceptual reasons or causes, after all every one cannot do the very same work;

if done how the various work areas could be there for augmenting the lifestyle - is the question.

That became the human behavior in work classification, more meaningfully, just because further stocks of people were trying to conquer these settled communities, to occupy lands as many lands were lost in natural calamities of floods, storms, cyclones, and so on, for there were barbaric inroad.

That led to some warrior classes to be developed as a Security like for the settled communities in the new locations;

and from these were developed 'Warrior' (Kshatriyas - in India) classes;

thus the warriors only became Chieftains and it came into being to protect the communities for foreign inroads;

sooner they turned out to be monarchs(Kings);

whom sooner or later need to be maintained by this crude type democratic community;

by paying some kind taxes by sharing their own wealth;

with the warrior classes, like sharing of food, just for security interests of the basic pastoral classes .

That was the Economies of some kinds surfaced, ie., called some Economic Growth.

These 'divisions of labor' duly classified among themselves;

as such by 'imaginary classifications' depending on work culture came into being

that became the economic history due to their own human behavior at work.

That way how was born the Economics of living that was sustained.

Otherwise every such behavior is just some such kind of human behavior patterns, as at some such work divisions they chose to perpetuate, for the overall benefit of the total settlers in the regions.

That soon became some Sovereign territories.

Sooner or later some rigidity might got developed on the basis of 'division of work behavior' concepts.

Then some chose particular way of 'calling', as professions, as their division of work;

that such set of people mixed with that society, as there was no one could be rejected by the divided division of labor society.

Today you see say some 'software professionals of people', call themselves as 'software class' of professionals;

and the software group never rejects anyone who qualifies to be in the software professionals, like one in a medical profession and so. teachers in teaching class; and so on, in every walk of life;

Some became affluent, like among agriculturists, so you have poor agriculturists and rich agriculturists too;

like that every division of labor based classes tried to 'overrule' the poor sections, in the very same group of labor, that is all.

The idea surfaced for the Equality of Man.

Mahatma Gandhi and Dr.BR Ambedkar rejected late Mr. Ramsay Macdonald then, his idea of 'castes and classes' as spurious;

as both wanted to ignore so called 'castes' as such, once and for all;

, as 'division of labor' however perpetuated skill based as ever before;

every kind of labor would exist; as life is 'to survive', based on some division of labor.

Mahatma Gandhi and Dr.BR.Ambedkar wanted rightly a 'casteless' Society; but yet agreed there would be division of labor;

basic founders for the Indian democracy and that way Indian constitution is crafted by founding fathers of the constitution of India;

Besides Dr.B.R.Ambedkar never wanted more than 14 years reservation for SC or ST from the day

rationalism with these politicians, just to make all educated in any relevant callings. Later stand on one's own.

Interestingly enough these politicians are granting further SC and ST perpetual reservations, for what, just vote bank idea;

why the honorable Indian Supreme Court did not question is indeed shows very court too has become a mechanical judicial tool in perpetuating reservations is an undeniable;

In fact, in the early stages, but questions did arise in the context of SEBC (socially educationally backward communities).

Cases started right from Indra Shawney v UOI on... but problem is no court as such, questioned on the very existence of 'castes' ;

as such, that way the opposing advocacies did not bring forth the pertinent questions of the existence of castes; a that really is the problem;

lawyers as would fight for any idea, in a most ingenious way, unfortunately honorable court limits itself only with such advocates' reasonings, right justice never surfaces in major issues.

Question arises, whether the Court has failed to prove itself to be a meaningful Custodian of the Constitution?

Could we say Court failed very Art 51A 'Duties' ? No, It trusted parliament..

When so, what is the idea of 'unending reservations, perpetuated and promoted by politicians?

Yes, the idea is to keep the 'reservation' idea ever alive to ensure 'vote bank politics' perpetuates;

when they added even the 'Creamy layer' to 'backward', is it not some kind of super foolery of the people.

That means politicians ever want to play 'divide and rule' idea through the 'backward' communities' idea, including that of SC and ST';

as if perpetually to show them 'low' in their education and knowledge attainment, by diluting 'merits' to their own detriment; by ever lowering standards of education that is the irony of Indian Political system of economic growth logic.

One would among the very backward communities would soon think - they are ever fooled just for their vote bank politics - if he were to be a man with 'robust common sense' or some prudence;

besides lowering standards of education would make India, very low level intellectually by other advanced countries in the world sooner;

when it happens the so called 'backward Indians' reservation' would ever be men of very low merit, would it not affect these so called backward communities?

It is time they need to think what the Indian politicians play with their lives.

Yes, they expect the people need to think they are protected; is it a fact to be accepted;

Could anyone think whether this so called 'protection' is real protection to them, at all?;

but in fact, it is a 'political clique', to perpetuate the so called 'backward communities' ever backward, make them totally depended on these 'tricky and crafty' politicians maneuver just to get their votes;

is it not a worst kind of 'corrupt political thought', played by politicians.

What Buddha taught us by his 'enlightenment' is obviously forgotten for ever;

we are all made 'some greedy' lot, and needed us to be suffering from - 'desires' of imaginary properties, which could never ever a permanent thing;

- see what happened to properties in Chennai floods today would perhaps awaken us from our deep slumber of 'properties', if we are a wise set of people, i believe.

It is time the very 'backward communities' and SCs or ST communities need to think about their own 'future status', in the society ;

Would they awaken; question is, would these tricky and crafty 'politicians' spare them?

- 'Knowledge is Power'.

### Judgement citations:

[Indra Sawhney & Ors vs Union Of India & Ors on 8 August, 1991](#)

[Indra Sawhney Etc. Etc vs Union Of India And Others, Etc. ... on 16 November, 1992](#)

[Ashoka Kumar Thakur vs Union Of India And Ors on 29 March, 2007](#)

[Man Singh vs Commnr., Garhwal Mandal, Pauri & ... on 3 March, 2009](#)

[Atyant Pichhara Barg Chhatra ... vs Jharkhand State Vaishya ... on 8 August, 2](#)

[Union Of India \(Uoi\) vs Vellayani M.A. Robinson And Ors. on 11 September](#)

[Ashoka Kumar Thakur vs Union Of India & Ors on 10 April, 2008](#)

[Nair Service Society vs State Of Kerala on 23 February, 2007](#)

[Ashoka Kumar Thakur vs Union Of India & Ors on 10 April, 2008](#)

[Ashoka Kumar Thakur vs Union Of India And Ors on 10 April, 2008](#)

### References:

[Basham, Arthur L. \(1954\), \*The Wonder That Was India: A Survey of the Culture of the Indian Sub-Continent before the Coming of the Muslims\*, Grove Press – via \[Questia\]\(#\), \(subscription required \(help\)\)](#)

[Bayly, Susan \(2001\), \*Caste, Society and Politics in India from the Eighteenth Century to the Modern Age\*, Cambridge University Press, ISBN 978-0-521-26434-1](#)

[Bayly, Susan \(2004\), \*Saints, Goddesses and Kings: Muslims and Christians in South Indian Society\*, Cambridge University Press, ISBN 0-521-89103-5](#)

[Berreman, Gerald D. \(1972\), \*Race, Caste, and Other Invidious Distinctions in Social Stratification\* \(PDF\), University of California, Berkeley, doi:10.1177/030639687201300401](#)

[Béteille, André \(March 1996\), "Varna and jati", \*Sociological Bulletin\* 45 \(1\): 15–27, JSTOR 23619694, \(subscription required \(help\)\)](#)

[Beteille, Andre \(3 October 2001\), "Race and Caste", \*The Hindu\*, retrieved 6 July 2012](#)

[Burguière, André; Grew, Raymond \(2001\), \*The Construction of Minorities: Cases for Comparison Across Time and Around the World\*, University of Michigan Press, ISBN 978-0-47206-737-4](#)

[Chapman, Graham \(1993\), "Religious vs. Regional Determinism India, Pakistan and Bangladesh as Inheritors of Empire", in Arnold, David; Robb, Peter, \*Institutions and Ideologies: A SOAS South Asia Reader\*, Curzon Press, ISBN 0-7007-0284-9](#)

[Chaudhary, Nandita; Anandalakshmy, S.; Valsiner, Jaan \(2013\), \*Cultural Realities of Being: Abstract Ideas Within Everyday Lives\*, Routledge, ISBN 978-1-134-74349-0](#)

[Corbridge, Stuart; Harriss, John; Jeffrey, Craig \(2013\), \*India Today: Economy, Politics and Society\*, John Wiley & Sons, ISBN 978-0-74566-535-1](#)

- Corbridge, Stuart; Harriss, John (2000), *Reinventing India: Liberalization, Hindu Nationalism and Popular Democracy*, Polity Press
- [Dirks, Nicholas B.](#) (2006), *The Scandal of Empire: India and the creation of imperial Britain*, Harvard University Press, [ISBN 978-0-67403-426-6](#)
- [Dirks, Nicholas B.](#) (2001), *Castes of Mind: Colonialism and the Making of New India*, [ISBN 978-0-691-08895-2](#)
- [Dumont, Louis](#) (1980) [1966], *Homo Hierarchicus: The Caste System and Its Implications* (Reprint, revised ed.), University of Chicago Press, [ISBN 978-0-22616-963-7](#)
- [Forrester, Duncan B.](#) (1980), *Caste and Christianity: Attitudes and Policies on Caste of Anglo-Saxon Protestant Missions in India*, Curzon Press and Humanities Press
- Fowler, Jeaneane (1997), *Hinduism: Beliefs and Practices*, Sussex Academic Press, [ISBN 978-1-89872-360-8](#)
- [Ghurye, G. S.](#) (1969) [1932], *Caste and Race in India*, Popular Prakashan, [ISBN 978-81-7154-205-5](#)
- [Gupta, Dipankar](#) (2000), *Interrogating Caste: Understanding hierarchy & difference in Indian society*, Penguin Books, [ISBN 978-0-14029-706-5](#)
- [Inden, Ronald](#) (2001), *Imagining India*, Indiana University Press, [ISBN 978-0-253-21358-7](#)
- [Jaffrelot, Christophe](#) (2006), "The Impact of Affirmative Action in India: More Political than Socioeconomic", *India Review* 5 (2): 173–189, [doi:10.1080/14736480600824516](#), (subscription required (help))
- [Juergensmeyer, Mark](#) (2006), *The Oxford Handbook of Global Religions*, Oxford University Press, USA, [ISBN 978-0-19972-761-2](#)
- [Keay, John](#) (2000), *India: A History*, HarperCollins, [ISBN 978-0-00255-717-7](#)
- Mendelsohn, Oliver; Vicziany, Maria (1998), *The Untouchables, Subordination, Poverty and the State in Modern India*, Cambridge University Press
- Robb, Peter (1997), *The Concept of Race in South Asia* (2nd ed.), Oxford University Press, [ISBN 978-0-19564-268-1](#)
- Sadangi (2008), *Emancipation of Dalits and Freedom Struggle*, [ISBN 978-81-8205-481-3](#)
- Samuel, Geoffrey (2008), *The Origins of Yoga and Tantra: Indic Religions to the Thirteenth Century*, Cambridge University Press, [ISBN 978-1-13947-021-6](#)
- Sathaye, Adheesh A. (17 April 2015), *Crossing the Lines of Caste: Visvamitra and the Construction of Brahmin Power in Hindu Mythology*, Oxford University Press, [ISBN 978-0-19-027312-5](#)
- [Sharma, Arvind](#) (2000), *Classical Hindu Thought: An Introduction*, Oxford University Press, [ISBN 978-0-19564-441-8](#)
- Silverberg, James (November 1969), "Social Mobility in the Caste System in India: An Interdisciplinary Symposium", *The American Journal of Sociology* 75 (3): 443–444, [JSTOR 2775721](#), (subscription required (help))
- Smelser, Neil; Lipset, Seymour (2005), *Social Structure & Mobility in Economic Development*, [ISBN 0-202-30799-9](#)
- Smith, Brian K. (2005), Jones, Lindsay, ed., "Varna and Jati", *Encyclopedia of Religion* (2nd ed.) (MacMillan Reference USA), [ISBN 978-0-02865-734-9](#)
- [Srinivas, Mysore N.](#) (1952), *Religion and Society among the Coorgs of South India*, Oxford
- St. John, Ian (2012), *The Making of the Raj: India Under the East India Company*, ABC-CLIO, [ISBN 978-1-84645-014-3](#)
- [Stokes, Eric](#) (February 1973), "The First Century of British Colonial Rule in India: Social Revolution or Social Stagnation?", *Past and Present* 58: 136–160, [doi:10.1093/past/58.1.136](#), [JSTOR 650259](#), (subscription required (help))
- [Stokes, Eric](#) (1980), *The Peasant and the Raj: Studies in Agrarian Society and Peasant Rebellion in Colonial India*, Cambridge University Press, [ISBN 978-0-521-29770-7](#)
- Sweetman, Will (December 2004), "[The prehistory of Orientalism: Colonialism and the Textual Basis for Bartholomaeus Ziegenbalg's Account of Hinduism](#)" (PDF), *New Zealand Journal of Asian Studies* 6 (2): 12–38

Talbot, Cynthia (2001), *Precolonial India in practice society, region, and identity in medieval Andhra*, Oxford University Press, [ISBN 978-0-19513-661-6](#)

[Thapar, Romila](#) (2004), *Early India: From the Origins to AD 1300*, University of California Press, [ISBN 978-0-52024-225-8](#)

Trautmann, Thomas R. (1997), *Aryans and British India*, Vistaar

Walsh, Judith E. (2011), *A Brief History of India*, Facts On File, [ISBN 978-0-8160-8143-1](#)

[Witzel, Michael](#) (1995), "[Early Sanskritization. Origins and Development of the Kuru State.](#)" (PDF), *Electronic Journal of Vedic Studies* 1–4: 1–26

de Zwart, Frank (July 2000), "The Logic of Affirmative Action: Caste, Class and Quotas in India", *Acta Sociologica* 43 (3): 235–249, [doi:10.1177/000169930004300304](#), [JSTOR 4201209](#), (subscription required (help))

### Further reading

Ahmed, Imtiaz (1978). *Caste and Social Stratification Among Muslims in India*. Manohar. [ISBN 0-8364-0050-X](#).

[Ambedkar, Bhimrao](#) (1945). *Pakistan or the Partition of India*. AMS Press. [ISBN 978-0-40454-801-8](#).

Anthony, David W. (2007). *The Horse The Wheel And Language. How Bronze-Age Riders From the Eurasian Steppes Shaped The Modern World*. Princeton University Press.

Ansari, Ghaus (1960). *Muslim Caste in Uttar Pradesh: A Study of Culture Contact*. Ethnographic and Folk Cultural Society. [ASIN B001I50VJG](#).

[Bayly, Christopher](#) (1983). *Rulers, Townsmen, and Bazaars: North Indian Society in the Age of British Expansion, 1770–1870*. Cambridge University Press.

Anand A. Yang, *Bazaar India: Markets, Society, and the Colonial State in Bihar*, [University of California Press](#), 1999.

Acharya [Hazari Prasad Dwivedi](#) Rachnawali, Rajkamal Prakashan, [Delhi](#).

[Arvind Narayan Das](#), *Agrarian movements in India : studies on 20th century Bihar* (Library of Peasant Studies), Routledge, [London](#), 1982.

Atal, Yogesh (1968) "[The Changing Frontiers of Caste](#)" Delhi, National Publishing House.

Atal, Yogesh (2006) "[Changing Indian Society](#)" Chapter on Varna and Jati. Jaipur, Rawat Publications.

[Béteille, André](#) (1965). *Caste, Class and Power: Changing Patterns of Stratification in a Tanjore Village*. University of California Press. [ISBN 0-520-02053-7](#).

Duiker/Spielvogel. *The Essential World History Vol I: to 1800*. 2nd Edition 2005.

[Dumont, Louis](#). *Homo Hierarchicus: The Caste System and Its Implications*. Complete English edition, revised. 540 p. 1970, 1980 Series: (Nature of Human Society).

[Forrester, Duncan B.](#), 'Indian Christians' Attitudes to Caste in the Nineteenth Century,' in *Indian Church History Review* 8, no. 2 (1974): 131–147.

[Forrester, Duncan B.](#), 'Christian Theology in a Hindu Context,' in *South Asian Review* 8, no. 4 (1975): 343–358.

[Forrester, Duncan B.](#), 'Indian Christians' Attitudes to Caste in the Twentieth Century,' in *Indian Church History Review* 9, no. 1 (1975): 3–22.

[Gupta, Dipankar](#) (2004). *Caste in Question: Identity or Hierarchy?*. Sage Publications. [ISBN 0-7619-3324-7](#).

[Ghurye, G. S.](#) (1961). *Caste, Class and Occupation*. Popular Book Depot, Bombay.

[Jaffrelot, Christophe](#) (2003). *India's Silent Revolution: The Rise of the Lower Castes*. C. Hurst & Co.

Jeffrey, Craig (2001). 'A Fist Is Stronger than Five Fingers': *Caste and Dominance in Rural North India*. *Transactions of the Institute of British Geographers, New Series* 26. pp. 217–236. [doi:10.1111/1475-5661.00016](#). [JSTOR 3650669](#).

Ketkar, Shridhar Venkatesh (1979) [1909]. *The History of Caste in India: Evidence of the Laws of Manu on the Social Conditions in India During the 3rd Century A.D., Interpreted and Examined*. Rawat Publications. [LCCN 79912160](#).

- [Kane, Pandurang Vaman](#) (1962–1975). *History of Dharmasastra: (ancient and mediaeval, religious and civil law)*. Bhandarkar Oriental Research Institute.
- [Lal, K. S.](#) (1995). *Growth of Scheduled Tribes and Castes in Medieval India*.
- [Madan, T. N.](#) "Caste". *Encyclopedia Britannica Online*. Retrieved 15 February 2013.
- Murray Milner, Jr. (1994). *Status and Sacredness: A General Theory of Status Relations and an Analysis of Indian Culture*, New York: Oxford University Press.
- Michaels, Axel (2004). *Hinduism: Past and Present*. Princeton. pp. 188–97. [ISBN 0-691-08953-1](#).
- Olcott, Mason (December 1944). "The Caste System of India". *American Sociological Review* 9 (6): 648–657. [doi:10.2307/2085128](#). [JSTOR 2085128](#). (subscription required (help)).
- Moore, Robin J. *Sir Charles Wood's Indian Policy 1853–66*. Manchester University Press.
- Raj, Papi; Raj, Aditya (2004). "Caste Variation in Reproductive Health of Women in Eastern Region of India: A Study Based on NFHS Data". *Sociological Bulletin* 53 (3): 326–346.
- Ranganayakamma (2001). *For the solution of the "Caste" question, Buddha is not enough, Ambedkar is not enough either, Marx is a must*, Hyderabad : Sweet Home Publications.
- [Risley, Herbert](#) (1915). *The People Of India*. W. Thacker & Sons. [ISBN 978-81-206-1265-5](#).
- Rosas, Paul, "Caste and Class in India," *Science and Society*, vol. 7, no. 2 (Spring 1943), pp. 141–167. [In JSTOR](#).
- [Russell, Robert Vane](#) (1916). *The Tribes and Castes of the Central Provinces of India* 1. MacMillan and Son.
- [Srinivas, Mysore N.](#) (1994) [1962]. *Caste in Modern India and Other Essays*. Asia Publishing House.
- [Srinivas, Mysore N.](#) (1995). *Social Change in Modern India*. Orient Longman.