



RAJPUT MOTHER ACADEMY

◆ **THESIS / RESEARCH PAPER** ◆

[Reservation by Rajput View]

**[Comprehensive Analysis of Quotas, Historical Impacts, Military Effects, SC/ST Act Misuse,
and Proposed Community Reforms for Equality and Justice]**

Thesis Sector / Subject: [Reservation draft/Proposal/Concern]

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ABSTRACT

- **Purpose:** This research paper critically examines the framework of reservation policies within the modern socio-economic and political landscape, advocating for a balanced structural reform that harmonizes social justice with national meritocracy.
- **Scope:** The scope of this study focuses on re-evaluating the allocation of opportunities within the Hindu caste system, proposing a dual division of **50% for reservation** and **50% for open merit**.
- **Method/Approach:** The study adopts an analytical and policy-evaluation methodology, analyzing sociological data, demographic distribution, and the impact of current quotas on community growth.
- **Major Findings / Arguments:**
 - The study presents a well-rounded argument that **reservations should continue on a caste and category basis** to protect historically vulnerable groups, while simultaneously **incorporating EWS components** to ensure financial equity across all castes.
 - To resolve growing competition and friction, a structural model is proposed where total available opportunities are divided equally: **50% dedicated to reservation-based categories** and **50% open strictly to merit** for the Hindu caste system.
 - The proposed framework strongly advocates for a district-wise reservation model to address geographic and regional disparities, preventing external or interstate migration anomalies where benefits are disproportionately claimed across state lines.
 - From a Rajput socio-economic perspective, ensuring that domicile and district-specific criteria dictate reservation distribution prevents the unfair dilution of local opportunities by outside populations.



- This localized approach guarantees that genuine, ground-level economically weaker and deserving candidates within their native administrative boundaries receive equitable access to welfare measures.
- Consequently, implementing a district-bounded allocation safeguards regional demographic interests and establishes a fairer, more transparent mechanism of social distribution.
- This framework aims to bridge the gap between acknowledging historical social backwardness and rewarding individual competence, ensuring that economically disadvantaged individuals across all communities receive support.

Conclusion: The research concludes that a reformed system featuring a 50-50 split between reservation/EWS integration and pure merit will foster balanced growth, reduce identity-based polarization, and maintain long-term social harmony.

KEYWORDS

[Reservation Policy; District-Wise Reservation; Caste-Based Reservation; Rajput Perspective; Merit-Based Allocation]

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CHAPTER 1: [RE-EXAMINING THE RESERVATION SYSTEM: THE RAJPUT COMMUNITY'S CRITIQUE AND STRATEGIC ALTERNATIVES]

1.1 Introduction

The discourse on affirmative action and reservation systems in modern India requires a continuous re-evaluation to align with contemporary socio-economic realities and principles of true equity. From the perspective of the Rajput community—historically anchored in leadership, statecraft, and social protection—the current framework of reservation presents unique challenges and structural dilemmas



for the younger generation. As economic disparities transcend traditional caste boundaries, modern educational and professional aspirations demand a balanced approach that respects historical context while rewarding individual merit. This chapter introduces the core premise of analyzing reservation policies through a Rajput lens, aiming to provide absolute clarity, practical direction, and a forward-looking perspective for Rajput students navigating today's competitive landscape.

1.2 Background

The discourse surrounding affirmative action in contemporary India has increasingly become a subject of intense socio-political debate, particularly regarding how historical narratives align with modern realities. Traditionally positioned as a community associated with governance, protection, and leadership, the Rajput community faces distinct socio-economic shifts in the contemporary era. While standard policy frameworks often view backwardness strictly through historical caste lenses, modern socio-economic pressures demand a nuanced re-evaluation. This background sets the premise for exploring how reservation policies impact the younger generation of the community, balancing traditional social dignity with modern economic survival.

1.3 Research Problem / Central Question

Reservation in India is a constitutional system of affirmative action meant to uplift disadvantaged communities, but Rajput students often feel trapped because limited open-category seats and overlapping quotas reduce their chances. Government sources confirm that reservation applies across education, jobs, politics, and even defence services, with roots in colonial policies and later constitutional amendments.

Q1.What is reservation

Reservation is a constitutional policy under **Articles 15, 16, and 46** to provide seats/jobs for SC, ST, OBC, and EWS categories. It ensures representation but reduces open-category opportunities.

Q2. What concerns do some Rajput students express about the purpose and impact of reservation?



It was introduced to correct centuries of caste-based exclusion. However, Rajput students argue it now disadvantages them by shrinking open seats. This has been explained academically but the real reason was The Political power secured their Vote by Reservation. In 1947 When India got independence every person of India was poor except British Indian agents who have been Publicized in Public that they are very much Educated. It was planned by the British to provide an Education degree so that they can get support from each in their Caste. For example if Brahmin population has more than reservation will be given to Brahmin. Reservation is formed only to stop Rajput Respect from society and Education.

Q3. Why do some Rajput students associate reservation policies with the British colonial period?

Some Rajput students argue that elements of group-based representation introduced during British rule influenced later reservation policies. They believe The British introduced communal representation in jobs/education, laying the foundation for modern reservation. Rajput's see this as a colonial legacy that continues to divide society. Some Nav-baudh and crypto SC/ST giving clean chit in podcast to British rule after some they will say Rajput has invite British to occupy India and after some day they will say Rajput is villain and British is saviour and after some day they will tell we want British Rule. The government should beware of this. The Rajput community request that The Good Nav Baudh and Crypto SC/ST should oppose this type of British Agenda and they should know about criminal British rule.

Q4.Reservation in fees

Reserved-category students often pay reduced tuition, while open-category (including Rajput's) bear full fees, indirectly subsidizing others.

Q5.Reservation in admission

Seats in schools/colleges are divided by quota. Rajputs face limited scope in open/EWS seats, often overshadowed by other communities.

Q6.Reservation in jobs

Government jobs reserve posts for SC, ST, OBC, and EWS. Rajputs must compete in open merit, where competition is toughest.



Q7. What objections do some Rajput students raise regarding political reservation?

Some Rajput students feel that reserved political constituencies limit their representation and therefore oppose periodic extensions of political reservation.

Seats in Parliament/Assemblies are reserved for SC/ST. Amendments extend this periodically (currently till 2030).

Q8. What reservation reform proposal is supported by some Rajput students?

Rajput students argue that **political reservation divides Hindu society and weakens cultural unity**. They propose that reservation should be handled by **UPSC-qualified experts**, not politicians. A panel of **100 members from all categories**, divided into equal sectors, would design a **5-year plan** for sub-categories, EWS, and reforms. Members would rotate every term, ensuring **no repetition and fresh perspectives**. This system would prevent political misuse, keep vacancies/admissions fair, and inform students in advance so they can prepare accordingly. Additionally, **5% reservation should be given to all non-Hindu communities** for inclusivity.

Key Principles

- Remove political reservation: Prevents caste-based division in Parliament.
- UPSC expert panel: Ensures knowledge-based, fair decisions.
- Rotating membership: Fresh perspectives every 5 years.
- Advance notification: Students can plan exam preparation.
- Minority inclusion: 5% quota for Parsis, Rajput Muslim, Jews, Buddhists, and original Christians(Syrian Christians).



Q9. What measures do some people suggest to prevent misuse of the SC/ST Act while protecting genuine victims?

Some community members suggest forming independent justice groups, promoting accountability, and taking legal action against false complaints.

- Identify culprits: Take action against those who file false cases for personal or political gain.
- File counter-cases: Legally challenge culprits and their supporters, including politicians, lawyers, police, or judges who enable misuse.
- Promote honesty: Stand firmly on the side of justice and truth to protect the dignity of the Act.
- Review past cases: Start examining misuse from the time the Act was passed, ensuring accountability.
- Community vigilance: Build awareness and collective responsibility so the Act remains a shield for genuine victims, not a tool for exploitation.

Key Principle

The SC/ST Act is meant to **protect against caste-based atrocities**, not to be misused. By forming **justice groups**, filing **counter-cases**, and ensuring **community vigilance**, the SC/ST community can preserve the Act's credibility and ensure it serves its true purpose — **justice and equality**.

Q10. What concerns do some Hindu SC/ST families raise about the distribution of reservation benefits?

Hindu SC/ST communities are often seen as honest and simple, but they believe that a large share of reservation benefits — nearly 80% — is taken away by **Nav-Buddhists and crypto converts** who register as SC/ST while not following Hindu traditions. The distinction between **Nav-Buddhism and original Baudh Dharma** is important, yet often ignored in policy. As a result, genuine Hindu SC/ST families feel deprived of opportunities meant for them, and demand stricter verification so that benefits reach the rightful communities.



Q11. What viewpoint is expressed by some Rajput community members regarding the true purpose of the SC/ST Act, and how is it being misused according to some communities?

The SC/ST Act was created to **protect Scheduled Castes and Scheduled Tribes from caste-based atrocities and discrimination**. Its purpose is to ensure justice, dignity, and equal rights. However, many Hindu SC/ST families believe that the Act is often misused by **Nav-Buddhists and crypto converts**, while genuine Hindu SC/STs rarely file such cases because they are generally hardworking and prefer honest living. Some argue that nearly **90% of cases are politically or financially motivated**, not genuine. They feel that misuse weakens the credibility of the Act, and that justice should focus on **truthful cases only**, with support from all communities, including the general category, to protect real victims.

Q12. Secularism and Equality from Rajput Points of View and Rajput concern?

From the Rajput view, **secularism** means that every community should have the freedom to live according to its faith, food habits, and traditions without being forced to mix in private spaces like homes or colonies. For example, if a Brahmin who is vegetarian wishes to rent his upper house only to vegetarian families, this is seen as his personal choice, not discrimination. Similarly, Jat communities in Delhi, Gujarati or Jain societies, and South Indian colonies often prefer tenants from their own traditions. Even Muslims may choose to rent only within their faith. Rajputs argue that such choices in **private housing or vessels of water** are not wrong, because they reflect cultural comfort and religious practice.

At the same time, **equality** must be strictly enforced in **public spaces** — hotels, transport, government offices, schools, and workplaces — where everyone is equal and no discrimination should be tolerated. If caste or religion is used to deny rights in these public domains, it should be treated as misuse and punished under law.

Rajputs believe the solution is for **all Hindu communities, including SC/ST**, to build their own colonies and societies with safety, cleanliness, and good facilities. This way, families feel secure in their own environment without needing to depend on upper-caste societies for housing. Education is the key: if SC/ST children study in their own safe areas, they are less vulnerable to forced conversions by **Nav-Buddhists or crypto groups**. Rajputs emphasize that other Hindu castes should help SC/ST communities improve their localities, so genuine problems are solved at the root. Once this happens, there is no need for conflict over renting houses, and unity in Hindu culture can be preserved.

Key Principles

- Secularism in private choice: Freedom to rent or live by tradition.



- Equality in public life: No discrimination in schools, offices, or services.
- Community self-reliance: Build safe, clean societies for all Hindus.
- Education as protection: Prevent misuse and conversions through awareness.
- Rajput support: Helping SC/ST solve genuine local issues.

Q13.Reservation in military

Officially, recruitment is merit-based, but **EWS and caste quotas apply in medical admissions, civilian defence jobs, and Agniveer scheme**. Rajputs argue this reduces their entry chances.

Q14.Is there reservation in Military

Core **combat recruitment** in the Army, Navy, and Air Force is merit-based. However, reservation applies in **civilian defence jobs, medical colleges under AFMS, and schemes like Agniveer (EWS quota)**.

Q15.Is there reservation in Agniveer

Yes, Agniveer recruitment includes **EWS quota** and relaxations for SC/ST/OBC categories in age and fees. Rajputs argue this reduces open-category chances.

Q16.Reservation in Group B, C, D posts

Civilian posts in defence establishments (clerks, technical staff, etc.) follow the same reservation rules as other government jobs — SC, ST, OBC, and EWS quotas apply.

Q17.Is reservation hidden in Military

Officially, combat roles are merit-based, but Rajputs feel reservation is indirectly applied through **medical admissions, civilian posts, and entry relaxations**.

Q18.Reservation in MBBS and medical sector

Armed Forces Medical College (AFMC) and other military medical institutions follow national reservation policies — SC/ST/OBC/EWS quotas apply in admissions.



Q19.Reservation in Navy and Air Force

Direct officer recruitment is merit-based, but **technical and civilian posts** in Navy and Air Force follow reservation rules.

Q20.Effect of reservation in Military

Rajputs argue it creates inequality – open-category students face tougher competition, while reserved candidates get relaxations in fees, age, and seats.

Q21.SC/ST case against senior officer

If an SC/ST soldier files a case under the Act against a general-category officer, military law requires enquiry. Rajputs worry misuse could weaken discipline.

Q22.If SC/ST soldier refuses duty

Military law does not allow refusal of duty. Reservation or SC/ST Act cannot be used to avoid war or service obligations.

Q23.Why government interested in reservation in military

The government aims for **social representation** across all institutions, including defence. Rajputs feel this compromises merit and national security.

Q24. What proposal has been suggested by some Rajput students Reform proposal 1 by Rajput students (Defence)

Military recruitment should be **100% merit-based** with no caste quota. Only physical, medical, and skill tests should decide selection.

Q25. What proposal has been suggested by some Rajput students Reform proposal 2 by Rajput students Reform proposal (Defence)

Civilian defence jobs should also be merit-based. Subsidies or relaxations should be **income-based, not caste-based**, ensuring fairness.

Q26. What proposal has been suggested by some Rajput students Reform proposal 3 by Rajput students Reform proposal (Defence)

Should reservation in the Indian military be restructured so that:



- **30% quota** is equally distributed among all Hindu communities on a **district/region-wise basis** (e.g., Kumaon, Garhwal, Bastar, Tirupati, etc.),
- **5% quota** is given to minority religions (Parsis, Jews, Nav-Buddhists, Syrian Christians – excluding crypto conversions),
- **70% seats** remain **open category (merit-based)**, with policies framed by **military institutions** instead of political intervention, ensuring fair justice in a democracy where every category wishes to serve the nation?
- In the military's personnel composition, 95% of the army should ideally be Hindu, and 5% should represent all other religions living in India. If more than 5% is allocated to other religions, or if loopholes allow for demographic changes, the Rajput community will not accept it. Therefore, the government, the Supreme Court, politicians, and military personnel must understand that Rajput youth and students will not accept this demographic shift.

Yes, Rajput students propose that military reservation should be **region-based and community-balanced** rather than politically driven.

- **30% Hindu regional quota** ensures fair representation from diverse districts and regions.
- **5% minority quota** respects smaller religious groups while preventing misuse through crypto conversions.
- **70% open merit seats** guarantee that efficiency, fitness, and education remain the primary criteria. Most importantly, **policies should be drafted by military institutions**, not politicians, to uphold discipline, fairness, and national security. This model balances **justice, democracy, and meritocracy**, giving every community a chance to serve while protecting the military from external political influence.

Key Principles

- Merit first: 70% open seats ensure efficiency.
- Regional fairness: District-wise Hindu quota prevents dominance of one region.
- Minority inclusion: Parsis, Jews, Buddhists, and original Christians included.
- No political interference: Military institutions should frame policies independently.



Q27. SC/ST Act and the Indian Military

Applicability of SC/ST Act

- The **SC/ST (Prevention of Atrocities) Act, 1989** applies to all citizens, including military personnel, if offences of caste-based atrocities occur.
- It provides for **special courts, punishments, and rehabilitation** for victims of caste-based crimes.
- Military personnel are not exempt from criminal liability under this Act.

No Reservation in Recruitment

- The **Supreme Court has ruled** that SC/ST reservation policies do not apply to **combat recruitment or officer selection** in the armed forces.
- The military is considered a **homogenous institution**, where selection is strictly based on **merit, physical fitness, and medical standards**.
- Civil reservation principles cannot be extended to the armed forces.

Where Reservation Exists

- Reservation may apply in **defence-linked educational institutions** (e.g., Sainik Schools, Military Nursing, Armed Forces Medical College) as per government policy.

Q28. Why Reservation in agniveer, Rajput concern, View and perception?

Reservation and job quotas for ex-Agniveers (such as in the Central Armed Police Forces and state police units) are implemented primarily to address post-retirement career security. Because the Agnipath model releases 75% of recruits after a four-year tenure without permanent military status or pensions, quotas provide a structured pathway for their transition into civilian employment. Additionally, these reservations incentivize youth to join the short-term scheme and allow paramilitary and security agencies to utilize disciplined, trained, and physically fit young personnel.

The above statements are diplomatic words used by the government to misguide Rajput students regarding how they cleverly implement reservations in the military. Is an Agniveer not a military force personnel? This looks like a route to introduce reservations in the private



sector. The Rajput community accepts the truth: if reservations are implemented in the military, the merit, criteria, and physical standards must be the same for every category. If concessions and reservations are allowed in civil jobs, it is very bad news for the military. The military must understand that politicians can make any laws for votes, potentially influenced by colonial legacies. Know your enemy and their methods—the military should never fall into a British trap or follow the path of British-Indian agents.

Here is a corrected and polished version of your message, improving the grammar and clarity while preserving your exact perspective, historical references, and strong tone:

"Politicians and military personnel are not the same; the military should make its own decisions and set rules based on what is best. During the 1962 war, Major Shaitan Singh and many other army personnel chose to fight and die on the battlefield, whereas those who listened to politicians retreated from the battlefield run away in half paint from battlefield, they were also brave but they listen to politician and whole life they have Tis in their heart if they have fight The country boundary was different than present boundary. The Rajput community knows this history and is deeply saddened by why they did not fight—what did they gain by living? For the military, death with honor is better than living in dishonor. The military commands the respect of the people; do not break this trust. Always formulate and propose your own rules, while keeping our country's financial conditions in mind."

Q29. What proposal has been suggested by some Rajput students for Battalion Naming Proposal

What battalion names are proposed by the Rajput Mother Party, given that it does not accept caste-based names and instead wants implementation of names inspired by **temples, epics, and warriors from Ramayana and Mahabharata**?

The Rajput Mother Party proposes that battalion names should reflect India's spiritual heritage and warrior traditions, rather than caste identities. Suggested names include:

- Ayodhya Dham Battalion
- Rameshwaram Battalion
- Tirupati Battalion



- Meenakshi Battalion
- Somnath Battalion
- Hanuman Battalion
- Ram Battalion
- Krishna Battalion
- Bhishma Battalion

This approach emphasizes **unity, culture, and valor**, ensuring that battalion names inspire discipline and patriotism while avoiding caste divisions. By drawing from **temples and epic warriors**, the proposal seeks to honor India's civilizational roots and create a sense of shared identity among all soldiers. Based on Rajput Smriti book

Key Principles

- No caste-based names: Avoids division and promotes equality.
- Temple-inspired names: Connects battalions to sacred heritage.
- Epic warrior names: Honors legendary figures of discipline and courage.
- Unity through culture: Builds shared pride across regions and communities.

Q30. Do Rajputs have no right to serve because they are rich

No — wealth does not disqualify anyone. Rajputs argue that being labeled “rich” often excludes them from EWS benefits, even if they face financial struggles.

Q31. What viewpoint is expressed by some Rajput community members regarding military corruption and dalal/commission corruption?

See, from 50 years I am seeing, before that 25 years my father was seeing, one thing is common and all Rajput community and students know very well: when any terrorist enter



and firing start from Indian side, every Rajput know that the dalal and broker of military has been active and after one month or one week a huge defence sauda (deal) happen of any defence equipments or defence department purchase from any foreign company. This pattern was started by dalal and brokers by this time. If the military has to purchase anything and dalal and brokers get commission, we have to accept that corruption will not stop at the military, but in firing 3-10 innocent armed personnel died in firing, this is not good and we will oppose this type of firing. If from independence all defence packs of purchase open then found lots of armed forces died in firing due to fulfill the commission of dalal and broker. If any defence purchase is required to do it, why does this drama happen? It should be stopped, we have been bored by seeing it from many years of the same pattern of dalal and broker commission.

Perspective on Defence Procurement and Security:

Concerns regarding transparency in defence acquisitions often reflect broader anxieties about national security and institutional integrity. Critics argue that any perceived correlation between border skirmishes and major procurement deals undermines public trust. Ensuring absolute accountability, strict oversight, and zero tolerance for middlemen in defence deals is vital to safeguarding the lives of soldiers and maintaining national sovereignty.

Q32. What criticism do some Rajput activists make regarding SC/ST Act misuse

The SC/ST Prevention of Atrocities Act protects marginalized groups, but Rajput's believe misuse occurs when false cases are filed against teachers, officers, or students. Courts have acknowledged misuse concerns. Hindu SC/ST do not misuse it, Only Navbaudh and crypto SC/ST misuse it, and it can be checked by Government data and their hidden religion.

Q33.What is the SC/ST Act

The **Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989** protects SC/ST communities from discrimination, violence, and social injustice. It ensures strict punishment for caste-based offenses.



Q34.What is misuse of SC/ST Act

Courts, including the Supreme Court, have acknowledged that false cases sometimes arise under this Act. Misuse creates tension between communities and undermines genuine victims.

Q35.What Rajputs View and concern about SC/ST Act

Rajputs often feel vulnerable because false allegations can damage careers, education, or military service. They argue for safeguards to prevent harassment of innocent individuals.

Q36.What SC/ST category should stand for

SC/ST communities should uphold the Act's original purpose – protection against genuine atrocities – and discourage misuse for personal or political gain.

Q37.How SC/ST Act should be saved

By introducing **independent enquiry committees** and **fast-track courts**, the Act can remain strong while filtering out false complaints.

Q38.How misuse can be prevented

Awareness campaigns, community responsibility, and strict penalties for proven false cases can reduce misuse.

Q39.Should SC/ST take help from general category

Yes – cooperation between SC/ST and general category communities builds trust. Joint monitoring committees in schools, workplaces, and government offices can ensure fairness.

Q40.Who promotes misuse by Rajput Point of View?

Misuse is often promoted by individuals or groups seeking political or personal advantage. Government reports stress that misuse is not systemic but case-specific.

Q41.Effect on education and teachers and what is Rajput concern?

Teachers sometimes face false allegations, creating fear in classrooms. This can weaken discipline and trust between students and educators.



Q42. Effect on government working culture Rajput request to counseling required in Job culture

In offices, fear of false cases may discourage strict supervision. It can affect efficiency and morale among general-category officers.

Q43. What enquiry is required if Request by SC/ST group in false case?

Independent enquiry by **judicial or administrative committees** before arrest or suspension is often suggested. This balances protection for SC/ST communities with fairness for others.

Q44. Reservation Factors Affecting Rajput Students

- **Quota overlap:** SC/ST/OBC + EWS reduces open seats.
- **Fee burden:** Rajputs pay full tuition.
- **Merit pressure:** Only top ranks secure jobs/admissions.
- **Political exclusion:** No reserved seats for Rajputs.

Suggested Reforms (Rajput Perspective)

- Transparent quota audits: Verify actual beneficiaries.
- Merit-based promotions: At least 80% weightage for efficiency.
- Community oversight: Policies managed by affected groups, not politicians.
- Periodic review: End outdated colonial frameworks.

Draft Proposals by Rajput Students

- **Proposal 1:** 50% seats equally divided among all categories; 50% open merit.
- **Proposal 2 (Defence):** Military recruitment strictly merit-based, no caste quota but region quota.
- **Proposal 3 (Education):** Fees equalized; subsidies based on income, not caste.
- **Proposal 4 (Politics):** Reserved seats rotated among all communities for fairness.



Q45. Why Demands for SC/ST Sub-Classification and Reservation Sub-Divisions Arise and what is Rajput View?

There is often a debate surrounding the sub-classification or division of SC/ST reservations, accompanied by various claims and criticisms from outside and within communities. However, we must examine the root causes of these discussions and understand the reality of hard work, success, and generational progress.

The Reality of Hard Work, Sacrifice, and Success

- **Dedication and Perseverance:** When an SC/ST student secures a government job or achieves success through education and the reservation system, it is the result of immense hard work, late-night studies, and profound personal sacrifices made by both the individual and their family.
- **The Universal Goal for Next Generations:** Every parent, human or otherwise, strives to work relentlessly so their children can live a better life. Providing good education, expensive coaching, and enrollment in the best schools is a natural aspiration for any parent who wants a secure future for their children.
- **The Fruits of Labor:** Success is never a handout; as the saying goes, nothing comes for free. Those who achieve success do so through rigorous effort, discipline, and perseverance.

Addressing Jealousy and External Narratives

- **Overcoming Envy:** Jealousy is the ultimate stopgap of success. Sometimes, individuals from within or outside the category who struggle to achieve the same milestones allow envy to cloud their perspective.
- **The Right to a Better Life:** If an SC/ST individual rises to become an IAS officer or achieves a high-ranking position, it is entirely natural for them to provide their children with the best schooling, lifestyle, and opportunities. Elevating one's family is the ultimate goal of upward mobility.
- **Unity and Equal Effort:** Communities across all spectrums—including Rajputs and other general or backward categories—should focus on mutual respect, avoiding divisive rhetoric, and fostering an environment where every student is encouraged to work hard equally.



Q46: How does the Rajput community approach voting when residency is in a reserved seat?

The Rajput community can legally utilize their vote in unreserved (general) seats by updating their voter ID address if permitted by law, ensuring their political representation and alignment with general candidates.

Q47: Who should receive votes in a general constituency?

In general seats, the community's focus is to exclusively support general candidates or candidates from their own community rather than splitting votes across other groups.

Q48: What is the true nature of EWS and OBC reservations? Why do Rajput students worry?

These categories are viewed by critics as a back-channel mechanism for expanding quotas to Muslim and Christian, which can be verified by analyzing data from government vacancies (Groups A, B, C, and D) or educational admissions. Rajput will stand with Hindu SC/ST and OBC groups if he views or feels there is a loophole in the system.

Q49: How can economic restructuring and transparent wage standardization eliminate the demand for reservations? What is Rajput students Proposal?

The intense race and debate surrounding reservations stem largely from the massive disparity, security, and perks associated with government jobs compared to the private sector. To end this dependency entirely, the government should establish a transparent, logical, and proportional wage structure across all labor tiers and public-private sectors, eliminating hidden salary policies and complex benefit structures.

If daily compensation and government pay scales are standardized in a clear, predictable ratio that reflects economic reality, no one will feel compelled to fight for reserved government quotas. For example, consider a balanced daily wage and salary hierarchy:



- **Unskilled Labor:** 500 rupees per day
- **Skilled Jobs:** 800 rupees per day
- **Government Group D:** 1,000 rupees per day
- **Government Group B:** 1,500 rupees per day
- **Government Group C:** 2,000 rupees per day
- **Government Group A:** 2,500 rupees per day
- **Politicians:** 3,000 rupees per day

When the ratio between private sector wages, daily labor, and government positions is balanced, and all living expenses are factored into a transparent salary policy without hidden perks, the financial obsession with government jobs will disappear. Once private and public sector earnings are equitable and fair, the private market will offer equal dignity and security, rendering the reservation system naturally obsolete.

Q50: What external policy shift is suggested to address reservation tensions?

Some argue that reservations system from historical British divide-and-rule tactics. Proponents of this view suggest that focusing the nation on major external security challenges or conflicts would fundamentally alter domestic political priorities regarding quotas. The British Agency from behind pushing Reservation and funding them so that India should always be in unstable conditions so only war with the British System is the only solution to stop the Reservation.

Q51: How can historical texts help resolve the reservation debate?

Encouraging members of the Rajput community to read foundational texts such as *Rajput Smriti* is suggested as a way to foster self-reliance, cultural pride, and independence from reservation systems.



Q52: Can a democracy function effectively without reservations, what is Rajput View?

Without sudden abolition, a balanced alternative could involve extending reservation benefits across all Hindu communities, allocating 5% to other religions, and keeping 50% as open seats. Alternatively, castes that voluntarily opt out of reservations could be granted tax exemptions on Income Tax Returns (ITR), though normal consumption taxes like GST or fuel levies would still apply.

Q53: How should political reservations be restructured, what is Rajput Proposal?

Political reservations could be reformed by distributing a fixed percentage (such as 20%) equitably across all categories within political representation.

Q54: How should educational or application fees be handled for EWS and OBC students by Rajput perception and view?

The government should subsidize or pay 50% of the fees for students across all deserving categories to ease financial burdens.

Q55: What should be the fee ratio between reserved and unreserved categories, Proposed draft by Rajput Students?

The fee structure should maintain a clear proportional difference—for instance, maintaining a 100 to 130 ratio (e.g., if a reserved category student pays 7 rupees, an open category student pays 10 rupees) to ensure a standardized proportional framework.

Q56. Why reservation in statue required proposed The Rajput request that we all should Respect our Ancestor?



The government is hiding data, and it is a very harmful law; check from RTI and government sources. For example, approximate data: in Madhya Pradesh, if there are 100 government buildings, their names are in Dalit leaders 50%, 20% of Nehru and Gandhi family, and only 30% or less than 30% of other Hindu gods, krantikari (freedom fighters), Hindu kings, and Swatantra Andolan Mahapurush (freedom movement great leaders). By a hidden agenda, the government has done so. An act and policy should be made for any naming of institutions; politicians cannot change or write names for their political agenda. This should be checked with RTI data and government actual data, and which leader has proposed them.

Q57. How to stop government funds in other religion worship places for vote? Rajput people are very much concerned about it and the Rajput community is watching Politicians and Political Views?

The government gives mostly funds to Muslim and Nav- Baudh so as to get their vote; criteria and policy should be made for all religions and for Hindus separately. On this issue, all religions should unite and make a fair policy, as some leaders will work on a foreign agenda. There are so many religions linked with Santana/or living from centuries like Jain, Sikh, Buddhist, Parsi, Jews etc. The Government should provide funds to them also This is Rajput View.

Q58. What is the truth about reservation, what is the Rajput view that all countries should know?

Once the country is invaded or becomes a colony, then it always remains a slave, only to correct this all religions unite and destruct all foreign culture historical buildings and rewrite history; in simple, if any foreigner has invaded, means all religions living in India are invaded, so if Rajput mother party (parent party) comes first we will destruct or change the structure with Indian style of all foreign style structures.



Q59. Who is ST and how the Government eats their Reservation, The Rajput view and concern regarding ST community?

ST category live in jungle/hill/rich earth material area and they are protectors of that. But in every village government has introduced some category to ST category for their vote bank and all government job has taken by him of ST category because in village they are living with General and OBC category from century and they are brilliant and very good in education and clear every exam. They have two benefits: they live in general category people and they have ST certificates, so original ST will never beat them. The Rajput student should oppose this type of law where ST community reservation is given to non-ST communities by making true law.

Q60. What is the perception of ST by the Rajput community, The Rajput always with the ST community if they want support direct or indirect with any type?

ST caste is warrior of the jungle, meaning the Rajput of the jungle. It should not be good as they are termed SC/ST; ST should make implementation and ask for a separate category STWC (Scheduled Tribe Warrior Category), and their reservation should be separately mentioned as STWC reservation.

Q61. Are classifications in SC, OBC, and EWS categories required, and should Hindus be classified into six categories The Rajput students Proposal?

Yes, all categories should be divided into categories as per their population in reservation, but this should be done by separate government officers of all groups and removed from political leaders and the political constitutional bill.

Q62. What criteria should Rajput students fulfill in EWS and what is the plan for EWS Reservation?



Rajput should make 3m x 3m hut or bunker with kitchen, cot, etc., and make a marble or stone board, write "home" or what you want to mention your home name, and in your big or current house mention gau mata/tabela/khatal/animal house, etc., house so it should not come under house criteria of EWS and you should get EWS certificate.

Q63. Is SC and other OBC, ST, General category required in other schools and colleges, what Rajput community advocate or proposed?

If there is misuse of SC/ST case with general category or SC/ST do not feel safe in both conditions, separate school required in all districts in some school or they should give an affidavit that they should not claim SC/ST case in any condition during his school period. The Hindu SC/ST act is not against Rajput community but Nav baudh and crypto SC/ST used this law against Rajput and other General community including Hindu OBC

Q64. Is this SC/ST other school policy works? What do Rajput students think?

No, SC/ST do not feel safe in reserved category student schools. They think that where general category students study, they should get the best education and they should feel safe there, whether they have some difference in topics. SC/ST community smartly understand if they go to reserved school, then Nav Baudh, crypto, and Muslim will finish them, so at any cost they will not leave the hands of the general category.

Q65. Why reservation used as a weapon on open category by enemies till time by British funded agencies and Antinational groups?

To destroy the fourth pillar of the Hindu community. Like SC/ST/OBC reservation is formed basically, in present SC/ST/OBC jobs, 90% have been replaced by Muslim and crypto for example, barber, fruit wala, sabji wala, lohar, carpenter, civil labour, teacher, nurse, riksha wala, coolie, other skill sectors etc., check by national actual data. Only reservation was formed to stop the fourth pillar of the Hindu community from working. Only SC/ST and OBC community in government jobs in reservation only 3-4% of their SC/ST and census quantity,



rest 95% doing job with their skill and enemies want to destroy them. For this 3–4% job it has been publicized that all Hindu SC/ST, OBC population depend on reservation, so better is that in 45% reservation all SC/ST/OBC/General category should come and 5% for non-Hindu. Reservation is nothing but to shift all work and business from the fourth pillar to other religions by enemies.

Q66. Whom should Rajput students beware of or which type of news and agenda?

When any news comes—such as "rikshawala ka beta/beti" (son/daughter of a rickshaw puller), "coolie ka beta/beti", "kisan ka beta/beti" (farmer's child), "garib ka beta/beti" (poor person's child), "factory workers ka beta/beti", "labour's beta/beti", etc.—wherever such news headings appear, Rajput must immediately avoid watching, listening to, or commenting on that news on any platform. Because this is an agenda of the British, everyone must remain cautious of such news. Every person is not the same; some are billionaires, some millionaires, some rich, and some mostly educated, but every student is the same: after completing their education, they will be classified into any category.

Q67. Reservation mein enemy dwara ek narrative bahut chalta hai: agar ek category garib hai toh dusri category ko help karna hai, ya dusra narrative—ek bachha kamzor hai toh baap ko uski zyada madad karni chahiye, ise Rajput view me kaise samjhe?

Ye agenda hai. Agar ek baap ke do bete hain, ek education mein achha hai, dusra nahi, toh inka matlab dusre ko zyada property de dein? Apne desh mein ye kyon nahi lagu karte hain, yahan kyon shiksha de rahe hain? Ye aadhi baat hai, puri baat suno: agar future mein dusre wale ke char bachhe hue aur wo government job mein hain, aur pehle wale ki do ladkiyan hain, toh kya dusre wale ke bachhe pehle wale bhai ki bachhiyon ko apni property de denge? Nahin denge! Ek category ka bachha dusre category ke bachhon ko apna mehnat se kamaya hua dhan nahi dega.

Isliye batwara hamesha barabar hona chahiye. Baki do bhaiyon ki mutual understanding ho ki kamzor bhai ki kitni madad karni hai; ek bhai dusre bhai ko puri daulat bhi de sakta hai, lekin



uske bachhe bhi aisa karenge, ye zaroori nahi. Baap ka farz hai ki sab bacho ko layak banaye na ki ek ko jyada de aur dusere ko kam yehi se corruption phailta hai. Lekin jis bacho ko jo requirement hai kichi ko classes ki jarurat hai aur kisi ko Mehngi institute me jana hai uski capability dekh ke invest karna hai na ki ek bachha kamzor hai to wo kuch bhi kaam nahi karega khali baith ke khayega. Ye disabled aur mentally challenge or physically challenge bacho etc ke upar nahi lagu hota hai unko ko jitna kare wo bhi cum hai.

Q68. What is Muslim Rajput and Syrian Christian reservation perception by Rajput?

The Muslim Rajput is affected by reservation very much. As for partition, the Hindu is clear in his mind that Muslim leaders have done partition, and Rajput Muslims are caught there as they are Muslims converted for any reason. So they have to bear all blame from Hindus as they have no role in the partition of Pakistan. But till date, no Muslim Rajput has been found in any anti-national activity, so in the Muslim quota they need separate reservation, or it should be clearly mentioned that no Muslim Rajput will get reservation benefit, so that they can work in competition and pride and live happily in their society and in good relation with Hindus. The Hindu people should understand that Muslim Rajput is their own blood, by one example understood by the story of Rani Mastani's biography.

The Syrian Christian has also not found any anti-national activity and accepts with pride that they are Indian. In the British colonial period also they were with Indian nationalists, and they are educated and peace-loving persons and work or do business in education.

Q69. What are UGC Guidelines and why is this pending?

UGC Guidelines is to stop Rajput students from education in college by doing false cases by Navbhadra SC and crypto and OBC Muslims by British funds. If the President, Prime Minister, and Supreme Court Judge belong to the same SC and OBC category then this rule will have passed. Hindu SC/ST is not involved in this. For better Political view President or Prime minister one should be from General category.



Q70. What is the other perception of UGC Guidelines by the Rajput community?

There is a hidden agenda of UGC guidelines by foreign British funded. Mostly OBC has SC/ST case and if OBC included than OBC will get relieve from SC/ST case and OBC will by law powerful and take full action on SC/ST mostly OBC Muslim will start action against Muslim Rajput, Hindu Rajput Hindu SC/ST and Hindu OBC, so this law mostly effect to Rajput community and Hindu SC/ST community. So in this law Hindu SC/ST and Hindu OBC clearly mentioned. This Law is in favor of the Rajput community so Rajput should not fall in Political trap. First Read, Understand then give any view about the UGC draft. After this rule No abuse to Hindu God or Goddess happens as Hindu OBC have laws to protect them by muscle power in the Education sector. The Rajput community should clear in its mind Nav-baudh and crypto St/SC abuse our god and Goddess in wearing blanket of SC/ST act so UGC guidelines are necessary.

Q71. Why is Rajput not mostly affected by SC/ST cases?

The SC/ST community respect and love the Rajput community as in every situation they are living together from 10,000 years or beginning of Earth, so reservation cannot divide us. If any SC category file case false on any Rajput, and take the benefit for government 1,20,000 rupees from governments which has been passed by government from taking funds from British agency, then after three-four days after receiving payments and distributed to police, lawyer, politician, etc., then the Rajput method game starts.

One SC community family supporter of the Rajput family will go to the SC community house who has filed a false case against the Rajput community and start fighting and abusing them on the first day. On the second day, if they have children and ready to go school they come and again start fighting so that he should file a case against him and they make such a situation that they have to file a case with each other and they have to take bail where a lot of money was wasted.

The SC category has filed a false case on Rajput family if he had land or vehicle, the supporters of Rajput family send their animals to graze all his farm and again case registered by both SC groups. The SC category if any person from his family in government services he will be given more problems, FIR, fighting and other secret methods so that the government should remove him from services so much FIR done on him and when it comes to



government job service he surrenders. The SC category who has done false complain on Rajput family lost his so much money than he found from government and daily from all side and all way he is torture and he is realize who is behind him and he surrender.

Then their settlement happens and SC category has to pay all expenses and two to three times more money. The Rajput family help and support that family who has helped and support for honesty and justice by money, good education and admission, help in gram panchayat election and support and give message this is my supporter nobody dares to harm him or his family and he gets a good reputation in his society. There are 500 castes in SC if one SC category files a case against Rajput family so many SC caste groups come directly in favour of Rajput family.

So this is one reason why SC category do not do any false cases in Rajput community. In dabi juban (whispers/quietly) SC category says this is Rajput SC/ST act used by Rajput to teach lessons to his enemy or competitor who give problems or give competition against him. The Rajput are never against SC/ST act, but they want that Navbaud and crypto SC/ST should be removed from this act as 90% SC/ST act is misused by Nav baud and crypto SC/ST category.

Q72. Is Rajput applicable in SC or OBC category?

Yes, Rajput's are applicable for SC/OBC category reservations. Follow this rule: Just as iron cuts iron, defend the law with the law itself. If we correctly present the law in court, we can get an SC/OBC category certificate issued.

Get the reservation caste certificate typed on a court paper, take 4 xerox copies, and obtain a receiving signature or submission stamp from the Lok Sabha, Vidhan Sabha, DM, and SP offices of your area. If anyone refuses to provide a receiving or submission stamp, it means we are right and we are being wrongfully stopped from getting reservation. Then, take that signed and stamped paper to the tehsil or district office where the certificate is issued.

Students should not go there; instead, parents or those whose government job age limit has expired should go, because they might trap you and ruin your career, as they make up 60% in every department. And yes, go there in a group of at least 25-30 people with full



preparation for safety. Make arrangements for video recording, because all those people are British Agency funded and can ruin our children's careers again.

Submit the Xerox of the certificate at the counter or to the issuer there and wait for the certificate, or you will be given a time frame of when it will be available. And if they refuse, they will have to give a reason why it will not be provided. We have to explain to them that SC/ST is not a caste, it is a classification or category, and we also fall under it. If they say your caste name is not in it, show them the order. Take a receipt from them stating that the caste certificate will not be issued.

That paper has to be submitted in court, and the court should be requested to issue the certificate. Law must be defended with law, which is why the lawyer should be strong and knowledgeable, and the time period before admission should be fixed. The court should be told that such rules did not exist when the constitution was framed, and subsequent amendments were made in response to foreign/external funding; an investigation should be conducted into the original reservation continuation and its amendments.

The court must be convinced that politicians have secretly included crypto and Muslims while keeping them hidden, for which they have received funding. The court must be convinced by giving an example: reservation is meant for Hindu SC/STs, so how are reservations issued to Navbauth, Crypto ST/ST, OBC Muslim & Christian, EWS Muslim & Christian?. The Rajput is not against Reservation but the Policy act should not be hidden.

This question by the hearing court will understand the genuine view, because the respected Judge also knows the truth ki baad ke amendment mien reservation galat hai, and he will give a new hearing date for the right to research and give fair justice.

The Lawyer should request to court that a committee should be formed for Amendment in reservation done as in Rajput public view and thought it has been foreign funded so that Reservation law is passed and request heavy punishment to politician and Bureaucrat who has been involved in this amendments in 1-2 months' time period as this policy to divide India so that India should always be poor and Meritl students go abroad to work as Labour.

The Rajput students and Rajput Community has concern Reservation is for Hindu SC/ST /OBC/EWS than why and how this reservation law has amended



The Lawyer should request that please be given an order of enquiry how this so many caste has been included in Reservation system and amended. Make some Policy to add or remove the cast from reservation not by one committee, it should be divided by Political party recommendation separately with fair reason separately, than by District responsible officer, than by state and central Officer separately, than by Main committee where at least one Judge and one Defense officer available in that committee so after that final Amendment come. The court should take the Reservation issue from Political parties so that politics should stop in Reservation.

The Court and Military should understand and beware that Demography change in State and Demography change in Reservation open a new door of Partition, so it should be stopped in the initial phase and should be clear who will get reservation and who will not get reservation. For Example if President, Prime minister and Supreme Court judge has been of the same category than UGC guidelines has passed. The Court and Military should become or take very hard decisions and if required Military should take very hard action against Inside Enemy/Political Party for making or implementing this type of Law. There should be any unpolitical/Defence committee who could revise any law before producing except National security.

1.4 Objectives

- To critically examine the existing structure of reservation policies from the standpoint of the Rajput community and contemporary youth.
- To analyse the necessity of incorporating economic criteria (such as EWS) alongside caste-based frameworks to ensure equitable opportunities.
- To advocate for structural reforms, including a balanced 50-50 division between reservation/EWS integration and pure merit, coupled with district-wise allocation to protect regional demographics.
- To provide clear, objective clarity to Rajput students navigating modern educational and professional competition.

1.5 Scope and Limitations

- **Scope:** The study focuses strictly on the socio-economic, educational, and professional implications of reservation policies on the Rajput community within the modern Indian administrative framework, proposing a dual-merit and district-bounded model.
- **Limitations:** The research is constrained by changing legislative policies, varying regional implementation of quotas, and the broad macroeconomic variables influencing employment and education across different Indian states.



1.6 District wise Reservation proposed draft by Rajput Students Point of View?

- District-wise reservation is proposed from a Rajput perspective to prevent inter-state demographic dilution and protect the socio-economic equilibrium of indigenous local populations.
- This localized model ensures that quotas are distributed fairly based on regional demographic realities rather than generalized state-wide or national metrics.
- By binding reservations to district administrative boundaries, it safeguards the interests of communities whose population concentrations vary significantly across different geographical zones.

1.7 Legacy of Colonial Policy-Making, Historical Narratives, and the Need for Indigenous Frameworks[British Agency, British funded or Foreign Funded meaning in Rajput view?]

- **The Colonial Continuum in Policy-Making:** A critical examination of modern Indian administrative and social policy reveals enduring structural legacies from the nearly two-century British colonial period. Rather than dismantling these administrative frameworks post-independence, policy-making mechanisms often maintained colonial paradigms—particularly regarding social stratification, caste classifications, and institutional governance—which were originally designed to manage diverse populations through structural division.
- **Historiography and Societal Representation:** During the colonial era, administrative literature and literary narratives frequently projected specific societal segments, including traditional warrior and intellectual communities such as Rajputs and Brahmins, through generalized or biased lenses. Canonical literary figures of the 19th and early 20th centuries often reflected these externally shaped socio-political tensions. From an analytical Rajput viewpoint, there is a strong rationale for contemporary educational curricula—such as NCERT frameworks—to critically re-examine and balance historical literature to reflect a more objective, decolonized understanding of Indian society. There is not a single book/literature written against the British colonial system but several books/literature written against Brahmin and Rajput for divide and rule policy in every language and British presidency.
- **Transcending Historical Grievance toward Global Realism:** While acknowledging historical colonial interventions, a mature modern perspective recognizes that



contemporary British or Western societies operate under post-colonial frameworks where current generations bear no direct political culpability. Global geopolitics is governed by sovereign nation-states and power dynamics framed by post-WWII institutions like the UN Security Council, emphasizing that historical subjugation must not breed perpetual victimhood. Instead, nations must progress through absolute sovereignty and self-reliance.

- **Linguistic Precision in Media and Public Discourse:** A vital component of decolonization involves reforming domestic media and public narratives. Sensationalized or emotive socio-economic categorizations frequently utilized by domestic and international media (such as reductive class- or identity-based tropes) should be replaced with dignifying, merit-focused terminology (e.g., highlighting hardworking citizens, dedicated professionals, and honest labor) to foster a unified, progressive, and self-respecting national identity.

1.8 Method / Sources

- This study utilizes a qualitative and analytical approach, drawing insights from everyday community discourse, household conversations, and traditional community gatherings where youth and elders deliberate on modern socio-economic challenges.
- It incorporates contemporary public debates, political policy analyses, and legislative documents surrounding reservation frameworks to capture the real-time sentiment and concerns of the Rajput populace.
- Additionally, empirical data from government reports, socio-economic surveys, and policy papers are evaluated to ground the community's perspective within a rigorous academic framework.

1.9 What is Rajput students' view of Reservation and Motto?

Rajput proposed that Every caste and category should get Reservation of New policies or new committee Recommended. Rajput students never fall in trap of Politician that we are giving or we will give you 10% reservation separate for Rajput community, strictly deny it ,strictly not accept or not acceptable by Rajput community.Reservation should divide equally in all category and caste and if we get less percentage in Reservation The Rajput students should accept only.The reservation word do not suit for Rajput as its effect our century old capabilities,there is so many way and source for generating best income for our family and best reputation for our or in society.