



## THE ROLE OF CASTE ASSOCIATION ISSUES AND CHALLENGES IN POLITICAL MOBILIZATION

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### ABSTRACT

*In India, the standing framework created and is common since old times and it stays as an incredible thistle in the development of Mother India. The beginning of standing framework could be the useful groupings, called varnas, which have their starting points in the Aryan culture. "As per the Rig Veda psalm, the various classes sprang from the four appendages of the Creator. The Creator's mouth turned into the Brahman clerics, his two arms framed the Rajanya (Khastriyas), the heroes and rulers, his two thighs shaped the Vaishya, landowners and traders, and from his feet were conceived the Shudra (Untouchables) craftsmans and workers. Then, at that point, it is accepted that the standing framework had been embraced by the Brahmins to communicate their prevalence. At the point when the Aryan races cleared into India, they needed to keep up with the prevalence thus they kept up with the position frameworks. Continuously the standing framework became formalized into four significant gatherings, each with its own guidelines and governing set of principles, which is being drilled effectively, till today and is, the place where, in one hand safeguards the historical backdrop of Indian culture; dissuades the development of the country then again. It is a lot of clear that, current organizing and definition cycle of approaches are subject to the previous standards and designs of our general public. All in all, history of culture of any land plays as the spine to its current structure. Hence, caste is one of the most prominent features of India's history, so it's obvious to mention the imprint of its presence in todays political scenario. This paper tries to throw light on the influence of caste system, with correspondence to the past. How the caste system has both positive and negative impacts on the country's development and what was the actual idea while creating caste system and how it is corroding the growth of the country in the present time.*

**Keywords:** Ancient times, Varnas, Aryan society, shudra, Vaishya, Untouchable

### INTRODUCTION

Caste is a very ancient system. Originally, society was divided into two parts namely, the Aryans and the non-Aryans. The Aryans came to India as trespassers with tremendous contrasts in shading, religion, customs and habits when contrasted with the first occupants. The Aryans were the winners and were of a fair tone though the non-Aryans are vanquished and were dull.

Position framework is a blight to a vote based system. Standings are not equivalent in their status. They are standing one over another. They are envious of each other. It is a rising size of disdain and plummeting size of scorn. A majority rules system is basically a collusion building exercise in view of philosophy however in our country coalition building was a criminal partnership of one specific local area with other one (both more grounded ones and mathematically strong one) bringing about the minimization of different networks. —The government, which was intended for individuals, has under the control of the managers and their bosses, the extraordinary interests. An undetectable realm has been set up over the types of a majority rules system.

Station becomes significant in legislative issues since governmental issues is profoundly cutthroat. Its motivation is to acquire power for specific finishes. It, in this manner, takes



advantage of a wide range of loyalties in the general public to acquire and solidify specific political positions; association and enunciation of help are significant in the above course of governmental issues in our country. Station is one such association with which individuals are related. The linkage among legislative issues and standing is accordingly significant and in the process both communicate so intently that they are changed. Party programs likewise cut across standing loyalties and individuals from one rank might be partitioned based on philosophical affiliations. There is no denying the way that the politicization of position has helped the lower standings and other in reverse gatherings, particularly in the southern area of India. In any case, the inquiry emerges: Have ideological groups, which assemble various gatherings for the sake of standing, identity and religion, had the option to achieve a general public which is only a populist? As a rule, the heads of such gatherings have exploited the inegalitarian framework however sadly they have bombed the ordinary citizens having a place with the more vulnerable segments. These pioneers, activating the lower and in reverse rank gatherings, have turned into one more sort of world class keeping a large portion of individuals out of the domain of improvement and populism.

It is vital to specify here that such propensities have distressed the Indian culture in light of the fact that the pioneers have offered empty talk to the ideal of social majority rules government. The upper-station bunches have not given adequate room to the lower and in reverse position gatherings. They are as yet attempting to keep up with their philosophy of an inconsistent society, in view of one or the other standing or religion. Job of standing in races has two aspects. One is of the gatherings and up-and-comers and the second is of the electors. The previous looks for help of the electors extending themselves as bosses of specific social and monetary interests, the last option while practicing their vote for one party or competitor in light of standing. Individuals vote based on rank and religion and don't think about the benefits of the competitor. A majority rule government itself has turned into a joke inferable from this insidiousness. India is the world's biggest majority rules system however ordinary majority rules system fizzles. Indeed, even today one can't find a dalit up-and-comer challenging in the non-dalit saved constitution and government officials won't discuss casteless society since they need individuals to be isolated.

Each party in India is unequivocally supported by a station. So they don't permit individuals to get joined in casteless society since it hard for minor position party to stay in the governmental issues. Since freedom no progressions has come in this. Top pioneers and lawmakers play station governmental issues to support in influence and acquire abundance. No balance in the general public both financially and strategically. We can see this in our Tamilnadu itself, for instance, In Pappapatti, nattamangalam and keeripatti in Madurai area, kottakachiyendal in virudhunagar locale - Election didn't occur simply because of standing issue and ladies applicant from lower rank becoming president is the hardest one in any voting demographic. We should make our political majority rules government a social vote based system also. Political majority rules system can't last except if there lies at the foundation of it social majority rules system.

How treats a majority rules system mean? It implies a lifestyle which perceives freedom, correspondence and society as the standards of life. It implies a related living among individuals with next to no segregation. In any case, position framework authorizes segregation and separation causes enduring, frequently exceptionally profound types of

inward torment. Individuals who are in this manner made to endure pull out. As result, they likewise decline to co-work. In such conditions, assuming resistance is to have any significance, it should be adequately authentic and sufficiently able to reestablish co-activity. Hence separation and lenience both mirror the nature of sympathy, kindness and equity. Assuming there is an insight that these characteristics are feeling the loss of, the authenticity of the social association and the political framework as entire will be under challenge. It is the place where Dr.Ambedkar came in and his interests were truly about the established arrangements for the lower class. He understood that Democracy was a comprehensively a majoritarian idea and can't actually be bound to discretionary exercise and subsequently a simple political coalition of networks which lead to political power can't be the main target of a popularity based exercise. All things being equal, he felt that our establishments should be sufficiently able to ensure the sacred arrangements made for the most underestimated networks. He felt that the lower class individuals didn't see much with regards to segregation and privileges as it was completely impaired one. He likewise understood that networks which stay in subjugation and craving due to different belief systems and methods of reasoning infused to them and they didn't have any idea or get what their privileges are. Thus, he needed to guarantee sacred privileges with the goal that the lower rank or the persecuted don't become survivor of majoritarian affirmation during the decisions. For that reason he battled for the different electorate in 1932 and which was granted by the British, known as public honor. In for his entire life time, Dr. Ambedkar resolved the issue of the untouchables from the view point of a vote based nation and not simply governmental issues and after India got freedom and Dr. Ambedkar drove the drafting of the Indian constitution, Dalits got 17.5% seats held in parliament and state gatherings. We can see the position framework and its impact in legislative issues in two most crowded territories of Uttar-Pradesh and Bihar. Both were the first where the National gatherings got completely underestimated and an enormous number of the Dalit-OBC (the Other Backward people group, craftsman working class) overwhelmed the political interaction starting around 1990. But since the singular chiefs and their inner selves increased than their ideological groups which became one man/lady show and no inside majority rules system in these gatherings which brought about imploding these powers.

### **Role of caste in Indian Politics**

Rise of appointive majority rules system in India made an extremely fruitful ground. Rank framework is a shut framework yet it's actually advancing. English considered position to be a crystal to comprehend India's social reality-"White man's weight".

Station turned into an instrument for supporting their standard in India. It prompted position clashes among individuals. Position additionally began beating in friendly awareness. Subsequently rank began developing in Indian culture. Present day Constitution canceled distance , likewise in 1976 (the Protection of Civil Rights Act), reservation of seats which at last brought about additional concretisation of standing. Standing and casteism never vanished in India. Myron Weiner's idea of "political co-optation" turned out to be exceptionally pertinent. The strategy of political activation followed by Congress and different gatherings additionally brought about co-optation many lower stations into the party. With the disintegration of the ethical premise of standing, the self inflicted boundary to dissent by the lower ranks was likewise dissolved. Hence a few center and lower ranks

looked for equity with the upper stations through the course of sanskritisation (by copying the orthopraxy of the greater standings), in this way asserting more political power.

In this manner as indicated by Rajni Kothari, politicization of standing in India assumed a vital part in creating party governmental issues. He demonstrated how politicization of rank is a twofold cycle. Station needs governmental issues however much legislative issues need standing. At the point when standing groupings makes legislative issues their circle of exercises. Station bunches then, at that point, likewise gets an opportunity to affirm their character and to take a stab at position. MN Srinivas additionally utilized the idea of predominant station. A prevailing position is a station which rules mathematically, because of its numeric prevalence it appreciates political power. Legislators track down position a helpful and advantageous instrument for use during races. Governmental issues in Indian states had additionally been seen as far as rivalry among significant rank gatherings for political power. Station is additionally said to fractionalize public legislative issues.

Station based reservations accompanied the Article 15 of the Indian Constitution which denies separation of Indians on premise of religion, race, standing, sex or spot of birth. However, Article 15 (4) modified by attesting that nothing in this article will keep the state from making any unique arrangement for the progression of any socially and instructively in reverse of residents or for the SC's and St's. Consequently the constitution at the same time typifies two clashing ideas of uniformity, one bases on individual privileges and the other in view of gathering freedoms. Likewise the Mandal Commission, or the Socially and Educationally Backward Classes Commission (SEBC), was set up in 1979 by the Janata Party government under Prime clergyman Morarji Desai with an order to "distinguish the socially or instructively in reverse classes" of India. It fundamentally characterized in reverse classes as far as station. The position enrollment rather than individual class qualities turned into the issue of significance. In this way low friendly positioning in the class instead of averaging per capita pay turned into the standards for incorporation in the OBC list. Accordingly it made workable for position participation to become answerable for distinguishing class benefits, subsequently friendly positioning turned into a question of insight rather than a normal for every capita pay. In this way rank and class became cross cutting personalities.

### **Features of the Caste System**

The caste system has been a part of the social structure in India for many generations past. It is firmly held in Indian minds. It is a typical Indian phenomenon. In spite of the best efforts of the Government, social awakening and the spread of education it still prevails. The important features of caste system can be listed below:

1. Birth determines caste.
2. A person born in a particular caste remains in it for life and dies in it.
3. Each caste governs the food habits of its members.
4. Some low castes have been considered to be untouchables.
5. The caste system has got a definite gradation based on which different castes are given prestige and power in the society.
6. Members of a lower caste cannot aspire for occupations, which are often done by people of higher caste.

### **Caste-based mobilization**

Ongoing proof recommends that the impact of station has been declining. Rather than a since quite a while ago settled, perpetual establishment, standing is dependent upon political impact. Changes in political authority over the course of India have prompted changes in the construction of the position framework. India's provincial past has molded station into an adaptable organization, creating another framework that has urgent effects on political activation. In certain districts of India, key reproductions of the position framework have occurred. For example, the Bahujan Samaj Party in the territory of Punjab was first started by metropolitan political business people who had a place with the previous lower rank gatherings. The flexible rank framework in the post-freedom period goes about as an apparatus for recognizing peripheral gatherings and political activation. Different political authorities can adjust and impact the position framework to give various gatherings inconsistent freedoms in getting to public administrations and political rivalry.

### **Caste association Issues**

In this sub-segment, you will learn about certain instances of the issues that are connected with position and legislative issues. These issues are reservation, standing based viciousness, and different issues like social issues and redistributive equity.

The reservations are a devise to give occupations in open establishments and portrayal in political organizations to different underestimated segments of society - SCs, STs, OBCs, ladies, and EWS, under the governmental policy regarding minorities in society projects of the state. This subject spotlight on political element of reservation according to just one of a few minimized gatherings - the station. In India, standing gatherings which structure the Scheduled Castes (SCs) and Other Backward Castes (OBCs) have been entitled for reservation in open foundations: SCs for occupations, admission to instructive establishments, administrative bodies, and organizations of neighborhood administration; and OBCs for occupations in open establishments, admission to instructive establishments, and in the foundations of nearby administration like panchayats and districts. The issue of reservation is installed with station governmental issues. Various ranks are engaged with governmental issues of reservation. Ranks which are barred from reservation either request reservation to them, annulment of position based reservation or prohibition of specific stations from the classification entitled for reservation. The positions qualified for reservation need for hold the arrangements for reservation to them. Since the classifications, for example, SCs and OBCs comprise of different ranks, which have various degrees of social, instructive, and monetary 122 Caste and Politics accomplishment, a few positions among them feel that they have not profited from reservation approaches. They contend that advantages of reservation for the most part go to the good areas among the saved classifications of standings.

For instance, the Most Backward Classes in Uttar Pradesh request that the booking amount for the OBCs ought to be sub-separated so that benefit of reservation is given to them, and it doesn't excessively go to the prevailing standings among the OBCs. In this specific situation, the MBCs in some Hindi states request sub-division of quantity on the lines of Karpoori Thakur Formula. this recipe is named after boss priest of Bihar who had sub-partitioned OBC share so that very in reverse classes could profit from reservation strategy. Indeed, even the cultivating networks, for example, Jats in Rajasthan in 1999 and in Haryana in 2009, Marathas in Maharashtra in 2016 and Patels in Gujarat in 2015 sent off disturbances for their

incorporation in the OBC class. On account of the Jats' tumult in Rajasthan, the BJP government in Delhi and UP, and the Congress government in Rajasthan remembered Jats for OBC list in their particular states. The two gatherings, allies and rivals of reservation give contentions on the side of their positions.

The adversaries of reservation contend that premise of reservation should be economy and legitimacy, station based reservation unfavorably influence legitimacy and productivity of administration, and a few standings which are remembered for the OBC list are financially and politically predominant. The allies of reservation contend that standing separation actually exists, not set in stone by friendly imbalances; and on account of the OBCs, particularly those having a place with financially and politically predominant OBCs, it is contended that the constitution ensures reservation to the socially and instructively in reverse networks. Improvement in their social and monetary conditions doesn't make them socially and instructively forward. Consequently, intrinsically they are qualified for reservation as OBCs.

Contrasts among the allies and adversaries of reservation have on a few events prompted disturbances and counter-fomentations. These fomentations have regularly turned vicious set apart by conflicts between stations supporting and contradicting or annihilation of public property. The unsettling against the execution of Mandal Commission report in 1990 which recommended reservation to the OBCs in positions in the focal government organizations; hostile to reservation disturbances in Gujarat in 1981 and 1985, and in Bihar during the 1970s are a portion of the models where reservation turned into a petulant issue in rank legislative issues. The disturbance against Mandal Commission report impacted a few states in north India, particularly Delhi, Uttar Pradesh, Rajasthan, and Bihar. In this unsettling one understudy of Delhi University named Rajeev Goswami self-immolated himself. Zoya Hasan in *Quest for Power: Oppositional Agitations and Post-Congress Politics in Uttar Pradesh*, clarifies how in UP various standings disturbed to help or go against the execution of Mandal Commission Report.

### **Challenges in caste**

India faces the test of coming to the terms with the truth of rank. For long, most elites in all religions, Muslims and Christians included, have ignored/dismissed position and its related practices like endogamy, progressive rejection, insults, distance, and widespread segregation. Dr. BR Ambedkar said, "rank has killed inner voice." Caste is fierce organization.

Information ordered by the NACDAOR uncovers that starting around 1991, over a stunning 6.74 lakh abominations have been submitted against individuals having a place with Scheduled Castes, with under 3% conviction rate. Would a hopeful politically influential nation be able to like India disregard and ignore such a sorry condition of exemption? This presents genuine difficulties not exclusively to one side to live with nobility, but at the same time is an intense danger to the development story that India is composing.

Present day India can't be worked while its old qualities, particularly, for example, the beast of rank, keep on tormenting its kin. Accordingly, everybody should approach to 'obliterate standing' in broad daylight and private life. What's more this issue can't be successfully combatted except if the possibility of a 'Hindu Rashtra' in view of a Frankensteinian prevalence complex and predominance of few Caste Hindus over the rest is battled by every one of the good natured individuals of this country.

Besides, standing isn't the main test. Most open foundations be it scholarly, authoritative, peace and lawfulness, legal and even media, have their underlying foundations in pioneer interests. A few were worked to smother brilliant ability, tighten inventiveness and breaking point contest, to unendingly keep the majority in a pitiful state and keep a 'plunder framework'. India can't be that 'Chinese Tailor' - that Dr. Ambedkar had contrasted pioneer Britain and, in 1931 - who sewed another coat with all patches and openings, similar to the exhausted old coat given to him for estimation. As an autonomous country with restricted assets and that is home to 17 percent of the complete total populace, India needs to assemble establishments that advance, support and sustain ability, intensify innovativeness, and make its huge populace fit for enduring contest with upsides of social, financial and political equity, equivalent respect, and honorable sharing

**METHODOLOGY**

The study is embodied with both primary and secondary data. As far as secondary data is concerned they were sought from various books, journals, magazines, newspapers, periodicals, unpublished sources, internet etc and also embodied a sizeable primary data. For primary data collection, a multi-stage stratified random sampling design was adopted.

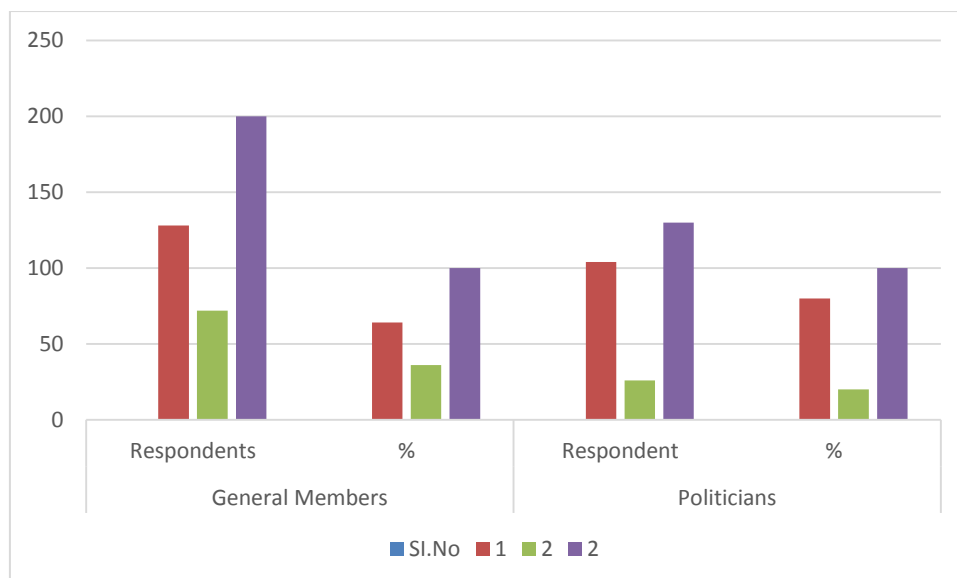
**RESULTS**

**Historical and Socio-Economic Profile**

The backward class is the largest of all groups within Andhra Pradesh, unlike the minorities and scheduled castes, extremely heterogeneous groups that have wide differences in economic, social and other aspects. There is a myriad of groups that it is also noted that certain communities have been showing an upward trend in terms of political and economic and social aspects ever since the declaration of independence.

**Table Gender wise**

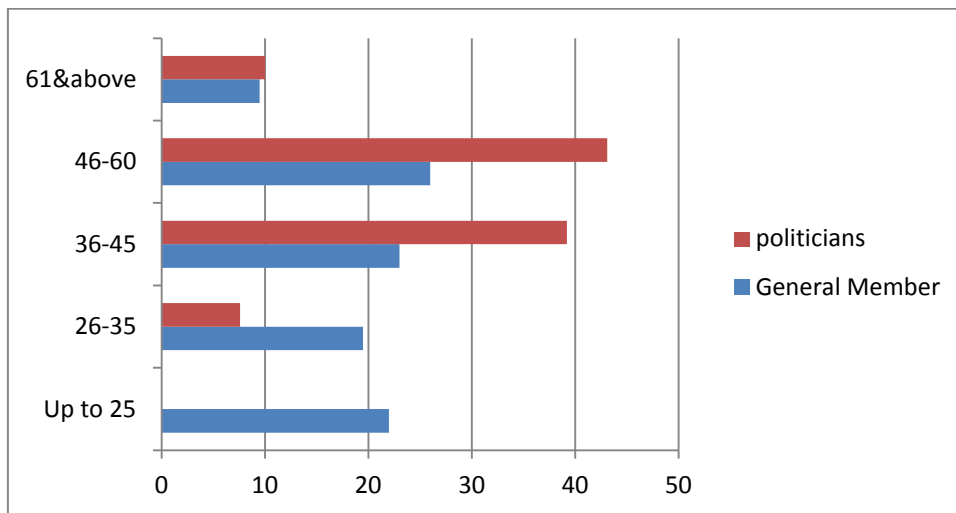
SI. No	Gender	General Members		Politicians	
		Respondents	%	Respondents	%
1	Male	128	64.0	104	80.0
2	Female	72	36.0	26	20.0
	Total	200	100.0	130	100.0



While drawing the sample from the general electoral list, no attempt was made to segregate the male respondents and female respondents in community members and political leaders. Table shows that 200 general members interviewed, out of them 128 are male members with 64 percent and remaining 72 are female respondents with 36 percent. Out of 130 members falling under political activists 104 that is 80 percent are male members the rest remaining 26 (20%) are female members

**Table: Age wise**

SI.NO	Age group	General Member		politicians	
		Respondents	%	Respondents	%
1	Up to 25	44	22.0	-	-
2	26-35	39	19.5	10	7.6
3	36-45	46	23.0	51	39.2
4	46-60	52	26.0	56	43.1
5	61&above	19	9.5	13	10.0
	Total	200	100.0	130	100.-0



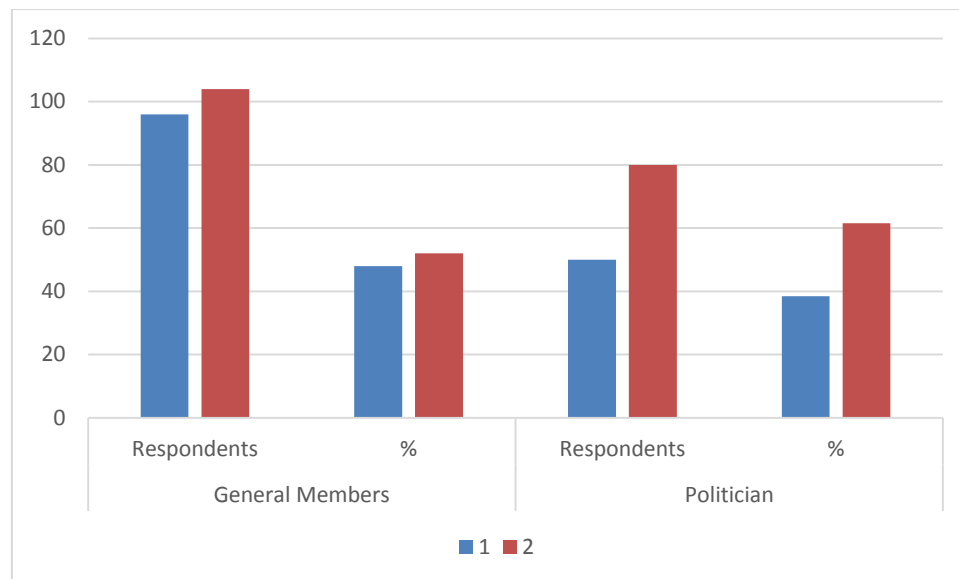
### Place of Birth

Place of birth is an important element which will have influence on behaviour of the individual. The rural areas tend to generally have wide knowledge of the political, social and economic behaviour of their respective areas.

**Table: Place of Birth**

S.No	Place of birth	General Members		Politician	
		Respondents	%	Respondents	%
1	Rural	96	48.0	50	38.5
2	Urban	104	52.0	80	61.5





### Conclusion

Position and governmental issues are interrelated. They impact one another. Rank plays various parts in public, state and neighborhood races. The arrangement of ideological groups and associations depend on many variables in which rank is principal particularly in ideological groups. Party arrangement as well as choosing applicants are fundamentally founded on the station design of that district. Reservation strategy has broadened the job of rank in constituent governmental issues and it has likewise given political cooperation of planned and in reverse standings. Reservation has expanded political cooperation and political portrayal of numerous regressive forerunners in electing legislative issues. In any case, station based brutality has been the most obviously terrible effect of reservation and ideological group and pioneers are involving it as a mean to control and draw in electors. In spite of being a common country, station is a fundamental piece of Indian culture and accordingly, standing has been a significant variable in governmental issues.

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