

OBC MOVEMENTS IN TELANGANA STATE - A STUDY

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Abstract

Other Backward Class (OBC) is a collective term used by the Government of India to classify castes which are educationally, economically socially disadvantaged. The position of Other Backward Classes is highly ambiguous: and it is very difficult to give an exact statement of their number and socio –economic status. The “other backward classes” for whom preferential treatment is authorized are not defined in the Constitution. It is said that a backward class is a class or community which is backward in the opinion of the government. The problem of specifying backward classes poses a great difficulty. Generally one can say socially and educationally backward people fall within the category of the backward classes but so far it has not been possible to list these classes and evolve acceptable criteria for identifying them. The article imposes few major movements in telangana state which made obc's people to development.

Keywords: Castes, Movements, Telangana.

Introduction

The nature and degree of change in the economic ranking between castes, or broad caste groups, is a matter of empirical verification. While there is a large and growing body of work documenting the changes in the standard of living indicators of the Scheduled Castes and Tribes (SCs and STs), as well as the economic discrimination faced by these groups, (see Deshpande 2011, for a review of the recent research), the discussion about the material conditions or the economic dominance of the group of castes and communities classified as the “Other Backward Classes” (OBCs) in India is prompted more by beliefs, or localized case studies, rather than by an empirical analysis of the macro evidence. Part of the reason for this lacuna is the lack of hard data: until the 2001 census, OBCs were not counted as a separate category, while affirmative action (quotas in India) was targeted towards OBCs at the national level since 1991, and at the state level since much earlier. This would be the only instance of an affirmative action program in the world, where the targeted beneficiaries are not counted as a separate category in the country's census.

Changed scenario in Telangana rural landscape

Two constant sources of income for the state exchequer have been land and liquor. The state has actively encouraged the conversion of farmland into real estate with the passing of the Telangana Agricultural Land Conversion Bill, 2020 for non-agricultural purposes. The sustained agrarian crisis has made it additionally lucrative for small farmers, most of whom happen to be OBCs, to either sell their land holdings or themselves take the initiative to convert the farmland into open plots for constructing villas. There has been a literal windfall and expansion of the rent-seeking economy.

The speculative character of land deals and real estate has also significantly transformed living conditions, consumption patterns and modes of aspirations and expectations. It is literally an overnight transformation that one experiences with heavy investments and purchase of agricultural land by big business houses – the shift from subsistence living to conspicuous consumption that includes higher-end mobiles, luxury cars, villas and tourism.

Other Backward Classes (OBC)

Other Backward Classes (OBC) are socially and educationally backward classes in India. OBCs are distinct from Scheduled Classes (SC) or Scheduled Tribes (ST). Social and economic mobility. The Central Government of India maintains a list of castes/communities to be considered as OBC.

Benefits of being included in the OBC list:

To uplift Other Backward Classes (OBC), both the Central Government and State Governments are running a lot of programs and schemes. Some benefits include:

- **27% Reservation Quota** with respect to the seats in Government Jobs (like IAS, IPS etc) and Government institutes (like the IIMs and IITs).
- There is relaxation with respect to the upper age limit for various examinations like UPSC Civil Services Exam.
- There is relaxation with respect to the number of attempts for exams.
- There is relaxation with respect to cut-off marks (only lower cut-off marks are usually needed to clear exams).

OBCs have also experienced both social and economic mobility. In accordance with the International Monetary Fund report, OBCs have the greatest intergenerational mobility among all castes. They could become landowners and tenants, and landowners, unlike Dalits. Mandal Commission was implemented in 1990. Mandal Commission was implemented in 1990, allowing people to join more formal economic life, obtain higher education and work opportunities. OBC mobilization was sometimes referred to as "the second democratic revolution". The OBC was later described as a "secular awakening" as both Hindus as well as Muslims were listed as part of the OBC list. They were frequently referred to as 'bullock capitalists' by people who owned land however, they were socially backward. They were able to play an important role in promoting the centrist nature of Indian political system. They also resisted majoritarian confessional politics of the Right due to their low position in the hierarchy of caste. The prediction was incorrect and we are now seeing that OBCs are transforming Indian democracy into an essentially majoritarian system. OBCs are the main factor in India's future democratic system and the social content.

In the year 1990, the Government of Andhra Pradesh established occupational cooperative societies to meet the needs of the caste groups in the post-independence era. The economic viability of backward castes was enhanced through an occupational society, until the

introduction of policy for economics in late 1990s. Traditional occupational cooperatives started to shrink following the country's increasing globalization. As a result, dependents are forced to perform farm workers or as non-farm labourers. This has resulted in an increase in the number individuals who work as laborers. India is democratic and the caste system is a system of grading individuals based on their birthplace is an important cultural institution of India. It is dependent on caste mobility could cause a blockage to democratic processes. It is clear that caste plays an important factor in casting votes. If people decide to vote solely based on the basis of caste, regardless of whether the individual has performed any work that is productive to benefit them or even their potential democracy could be harmed. Caste is a stigma that is associated with birth. It could cause a community to look backwards if work isn't praised. Caste-politics can be fought by getting rid of this system of caste.

It is believed that the Indian Caste System played a crucial influence on Indian society's attitudes and jobs. From the very beginning of the time, religion was an ever-present force in this system of stratification. It began with the Aryans and has continued to follow an extensive path of violence, discrimination segregation, and inequality. The core for the purification system is Hinduism which was a major influence on Indians in their daily lives as well as convictions. Indians remain slaves to the caste system even after sixty-three centuries of independence. India has remained one nation through the millennium with tight-knit groups, which are divided by creed and caste.

Every person was assigned an assignment and the work was split. The nature of the occupation was an important factor in both rural and urban economics. The mobility of occupation as well as caste was a bit limited. It was uncommon to witness a person leave the job of their grandparents to follow their own way. You can clearly see that the caste continues to play a major role in the Indian political and social interactions. The relation between caste hereditary occupations, and caste is less important. There are also less restrictions on social interactions especially in urban areas.

Indian society is shifting towards a more open and inclusive society, and is now embracing changes and advancements that acknowledge the humanity of everyone regardless of caste or religion. Numerous movements have been initiated in India to fight against the injustices inherent in the casting system. This has prompted people to be more respectful with fellow caste members. The gradual elimination of caste systems has helped a lot of the castes that are lower as well as India deserves to be praised for its ongoing efforts to remove this practice from its culture. It is nevertheless important to think about how the status of a caste impacts the standard of living within India along with the level of social mobility for Indians currently.

India is a democratic state. Caste is a crucial Indian institutional system of socialization, ranks individuals based on their birthplace. It is built on the concept of caste mobility can cause an obstacle to democratic processes. It is evident that caste plays an important factor in casting votes. If voters vote solely on caste, irrespective no matter if the individual has performed any work that is productive in their favor or has the potential, democracy could be removed. Caste is an unavoidable stigma that has been attributed with birth. It can lead a society to become stale if work isn't valued. Caste-politics is a problem that can be solved by getting rid of casting as a system.

Major Backward-Class Movements in India

Some of the most important backward class movement in India are as follows: 1. Satya Shodhak Samaj 2. Shri Narayana Dharma Paripalana Yogam Movement 3. Justice Party 4. The Self-respect Movement.

The socio-religious reform movements of the nineteenth century were led by the upper-caste Hindus who condemned the caste system and untouchability. But they achieved only limited success. Several factors and forces in the nineteenth and twentieth century's created class-consciousness among the lower castes who took upon themselves to struggle for caste equality.

Their efforts led to the organization of several lower caste movements in southern and western India. These movements were encouraged by a combination of several factors such as the British policy of divide and rule, the growth of Western system of education, introduction of a common Indian Penal Code (1861), and Code of Criminal Procedure (1872), the extension of the railway network, growth of national consciousness, and the popularity of the modern political thought. These created a social and political climate in which the caste system could not be defended.

1. Satya Shodhak Samaj:

In Western India, Jyotirao Govindrao Phule struggled for the upliftment of lower castes through his Satya Shodhak Samaj. Belonging to the Mali caste, which supplies flowers to the Peshwa's family, he had suffered humiliation, which made him to turn against caste inequalities. He strongly criticized the Brahmanical domination in the name of religion. He was also critic of Indian National Congress for neglecting the weaker sections.

The aim of his organization was to achieve social justice for weaker sections of the society. He opened a number of schools, orphanages for the children and women belonging to all castes. He was elected as a member of the Poona Municipal committee in 1876. His writings include Dharma Tritiya Ratna, Ishara, Life of Shivaji, etc.

In 1888, he was honored with the title of Mahatma. Soon Dr B.R. Ambedkar took up the mantle of fighting for the cause of depressed castes in the twentieth century as part of Indian National Movement. His efforts culminated in the form of enactment of the reservation system for socially underprivileged sections in the Constitution of India.

2. Shri Narayana Dharma Paripalana Yogam Movement:

The non-Brahmin movement found reflection in Kerala under the leadership of Shri Narayana Guru who belonged to the backward Ezhava caste. He established the SNDP Yogam with its branches outside the Kerala State also. He launched a two-point program for the upliftment of the Ezhavas to root out-the practice of untouchability.

As a second step Narayana Guru built a number of temples, which were declared open to all castes. He also simplified rituals regarding marriage, religious worship, and funerals. Narayana Guru achieved a notable success in transforming the untouchable groups into a backward class. He criticized Gandhi for his faith in Chaturvarna, which he considered the parent of the caste system and untouchability. He gave a new slogan “one religion, one caste and one God for mankind”.

3. Justice Party:

In reaction to the incipient nationalist movement, represented by the nineteenth century Hindu revivalism, which led to improving the position of the Brahmin caste, the non-Brahmins of Madras Presidency sought to ally with the colonial regime, hoping that foreign rule would protect their position and somewhat neutralize power differences within the population. Mindful of the importance of literacy as the base of the Brahmins' virtual monopoly of government offices, the non-Brahmin elite sought to advance their communities through education.

Dr T.M. Nair, P. Thyagaraja Chetty, and C.N. Mudaliar came together and founded the Justice Party in 1916. It was resolved to form an association of non-Brahman Hindus under the name of South Indian Peoples' Association. Chetty asked all non-Brahmins to unite and draw the attention of the government to the grievances voiced in the Manifesto.

He said, “Let all non-Brahmins do everything needful to ensure a continued educational, social, political, and economic development as broad and enduring basic; and, then, their future as British subjects will be brighter and more prosperous than it is today.”

With the proclamation of the non-Brahmin Manifesto, it was argued that an association for the political advancement of the non-Brahmin community should also be formed to function alongside the South Indian Peoples' Association. In August 1917, the South Indian Liberal Federation came into existence.

It was announced that the Justice Party's objective was justice for all Dravidians through the establishment of a separate state under the watchful guidance of the British rule. His idealism, however, was influenced by the immediate practicalities of securing required reforms for the betterment of the non-Brahmin community.

Nair said that the movement could be replicated in northern India too. Nair was critical of the Congress Party for the adoption of “independence” as its new political faith. The Justice Party set itself up against all “negative” methods of passive resistance and non-cooperation, which Nair saw as subversive to any ordered and stable government.

4. The Self-respect Movement:

The Self-respect Movement was founded by Ramaswamy Naicker in 1925. It was designed to improve the living conditions of the Dravidian people, to expose the Brahmin tyranny, and the deceptive methods by which they controlled all spheres of Hindu life.

He organized the "Dravida Nadu Conference" for the advocacy of a separate and independent "Dravida Nation". The demand was reiterated the following year in response to the Lahore Resolution passed by the Muslim League demanding the creation of Pakistan.

Naicker supported the creation of Pakistan and tried to enlist the support of the Muslim League for the creation of the "Dravida Nation". The basic presupposition of the movement toward a separate nation was that the Dravidian non-Brahmin peoples were of different racial stock and culture from that of the Aryan Brahman.

In 1944, Naicker founded the Dravida Kazagham and asked the members to wear black shirts whenever possible to symbolize the present day downtrodden condition of the Dravidians. The organization of the party was to be based upon units in each village, taluq and district.

The main objective of the Dravida Kazagham was proclaimed to be the achievement of a sovereign, independent Dravidian Republic federal in nature with four units representing the linguistic division, each division having residuary power and the autonomy in the matter of internal administration.

It would be an egalitarian society to which the depressed and downtrodden could pledge allegiance. Naicker called upon the people to renounce all the titles conferred upon them by the British. This increased the Dravida Kazagham's popularity among the masses.

The principal objective of Naicker was to remove all "superstitious beliefs" based on religions. No member was allowed to wear any religious marks on the forehead. He called upon the non-Brahmin community to boycott Brahmins at ceremonies.

The idols of the Hindu deities such as Rama, Ganesha, Krishna, etc. were deliberately destroyed and the Ramayana and other Sanskrit epics were distorted to the political ends of the Dravida Kazagam. The glories of the Tamil kingdoms were hailed as peaks in the cultural history of India, and the culture of the ancient Aryans was belittled as barbarian in comparison to the splendor and richness of Dravidian tradition and Tamil culture.

Suggestions

1. It is important to motivate those who are less fortunate in order to take advantage of welfare associations and their impact on their standard of living.
2. Transparency is required in the selection process of beneficiaries. A mechanism must be developed to ensure that only genuine and deserved individuals are selected.
3. It is important to coordinate the efforts of all institutions in order to provide the necessary amenities for the village. Gram Panchayats must be granted the necessary funds and powers to address the problems that arise in the areas of the poorer sections.
4. Grama Sabhas should meet regularly to discuss the issues with the authorities.
5. These suggestions and findings will hopefully inspire you to make more efforts to improve your community's position.

Conclusion

The purpose of OBC reservation (non-creamy layer), is to uplift the most deserving candidates among backward classes. Except for the most privileged, most of the OBC candidates usually come under Non-Creamy Layer OBC. However, many eligible candidates are not aware of how to obtain the required certificate. To make matters worse, corrupt and ignorant bureaucrats often deny deserving candidates the OBC non-creamy layer certificate. By going through the provisions of the government regarding non-creamy layer criteria in detail, you can claim your deserving quota without any harassment from the authorities. Let us know in the comments if you face any issues regarding the OBC non-creamy layer certificate. Either our team or fellow readers or aspirants will definitely help.

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