

BRIEF REVIEW ON EFFECTS OF POLITICS ON CASTE IN INDIA

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ABSTRACT:

India has an economic history marked by a soft socialism as a series of economic reforms starting in 1980. In general the urban people in India are less strict about the caste system than the rural. In cities one can see different caste people mingling with each other, while in some rural areas there is still discrimination based on castes and sometimes also on untouchability. Sometimes in villages or in the cities there are violent clashes which, are connected to caste tensions. Sometimes the high castes strike the lower castes who dare to uplift their status. Sometimes the lower caste get back on the higher castes. It is easier for the youth to maintain their status by rallying rather than remain loyal to a specific party. This also weakened the influence of caste and clientelism on Indian politics. In present paper reviewed that, the current situation of politics while concerned with the caste in India.

KEYWORDS: Caste, Indian politics, untouchability.

INTRODUCTION:

Since India's independence from Britain in 1947, there has been considerable relaxation of rules related to the caste system. There was more sharing between members of the middle and upper castes, but those in the lowest castes continued to eat separately from the rest. There was also a significant change in occupational goals and pursuits among men from 1954 to 1992. Earlier, most men were dedicated to their traditional caste related jobs, but by 1992, most had taken up newer occupations[1].

The leaders of independent India decided that India will be democratic, socialist and secular

country. According to this policy there is a separation between religion and state. Practicing untouchability or discriminating a person based on his caste is legally forbidden. Along with this law the government allows positive discrimination of the depressed classes of India. The Indians have also become more flexible in their caste system customs. In general the urban people in India are less strict about the caste system than the rural. In cities one can see different caste people mingling with each other, while in some rural areas there is still discrimination based on castes and sometimes

also on untouchability. Sometimes in villages or in the cities there are violent clashes which, are connected to caste tensions. Sometimes the high castes strike the lower castes who dare to uplift their status. Sometimes the lower caste get back on the higher castes.

In modern India the term caste is used for Jat and also for Varna. The term, caste was used by the British who ruled India until 1947. The British who wanted to rule India efficiently made lists of Indian communities. They used two terms to describe Indian communities. Castes and Tribes. The term caste was used for Jats and also for Varnas. Tribes were those communities who lived deep in jungles, forests and mountains far away from the main population and also communities who were hard to be defined as castes for example communities who made a living from stealing or robbery. These lists, which the British made, were used later on by the Indian governments to create lists of communities who were entitled for positive discrimination[2].

The castes, which were the elite of the Indian society, were classified as high castes. The other communities were classified as lower castes or lower classes. The lower classes were listed in three categories. The first category is called Scheduled Castes. This category includes in it communities who were untouchables. In modern India, untouchability exists at a very low extent. The untouchables call themselves Dalit, meaning depressed. Until the late 1980s they were called Harijan, meaning children of God. This title was given to them by Mahatma Gandhi who wanted the society to accept untouchables within them.

The second category is Scheduled Tribes. This category includes in it those communities who did not accept the caste system and preferred to reside deep in the jungles, forests and mountains of India, away from the main population. The Scheduled Tribes are also called Adivasi, meaning aboriginals.

The third category is called sometimes Other Backward Classes or Backward Classes. This

category includes in it castes who belong to Sudra Varna and also former untouchables who converted from Hinduism to other religions. This category also includes in it nomads and tribes who made a living from criminal acts.

According to the central government policy these three categories are entitled for positive discrimination. Sometimes these three categories are defined together as Backward Classes. 15% of India's population are Scheduled Castes. According to central government policy 15% of the government jobs and 15% of the students admitted to universities must be from Scheduled Castes. For the Scheduled Tribes about 7.5% places are reserved which is their proportion in Indian population. The Other Backwards Classes are about 50% of India's population, but only 27% of government jobs are reserved for them.

Along with the central government, the state governments of India also follow a positive discrimination policy. Different states have different figures of communities entitled for positive discrimination based on the population of each state. Different state governments have different lists of communities entitled for positive discrimination. Sometimes a specific community is entitled for rights in a particular state but not in another state of India.

In modern India new tensions were created because of these positive discrimination policies. The high caste communities feel discriminated by the government policy to reserve positions for the Backward Classes. In many cases a large number of high caste members compete for a few places reserved for them. While the Backward Classes members do not have to compete at all because of the large number of reserved places for them compared to the candidates. Sometimes in order to fill the quota, candidates from the lower classes are accepted even though they are not suitable. Sometimes some reserved positions remain unmanned because there were few candidates from the lower classes causing more

tension between the castes. Between the lower castes there are also tensions over reservation.

In the order of priority for a reserved place of the Backward Classes, candidate from the Scheduled castes is preferred over a candidate from the Scheduled Tribes who is preferred over a candidate from the other Backward Classes. As stated earlier Other Backward Classes are about 50% of India's population but only 27% of the Other Backward Classes are entitled for positive discrimination according to central government policy. Some Other Backward Classes communities are organizing politically to be recognized as Backward Classes entitled for positive discrimination.

The Scheduled Tribes who are seen as the aborigines of India got ownership and certain rights over Indian land. Many communities in India claim also to be aborigines of India and they are claiming the same rights as the Scheduled Tribes.

The caste identity has become a subject of political, social and legal interpretation. Communities who get listed as entitled for positive discrimination do not get out of this list even if their social and political conditions get better. In many cases the legal system is involved to decide if a certain person is entitled for positive discrimination.

But with all this positive discrimination policy, most of the communities who were low in the caste hierarchy remain low in the social order even today. And communities who were high in the social hierarchy remain even today high in the social hierarchy. Most of the degrading jobs are even today done by the Dalits, while the Brahmans remain at the top of the hierarchy by being the doctors, engineers and lawyers of India.

;;;;;This inclination towards economic planning came from long ago. To the 1930s, Jawaharlal Nehru, one of the nationalist leaders, is shown impressed by the achievements of the Soviet Union, in contrast to the crisis of the European countries and the United States [3]

1938 National Planning Committee, as part of the Indian National Congress. Of Indeed, within the party, was Nehru who insisted more economic development India planned and launched by obtaining independence. In March 1950 planner Commission was established, with Nehru as head of it. The objectives were to achieve high rates of savings and implement public investment into three areas: infrastructure, industry and agriculture.

The five-year plan for 1950-1955 is to complete projects and solve the crisis of the end of the war waged against Pakistan in 1947-48 and problems resulting from the independence and partition. It should be mentioned that during the colonial period there emerged a movement for the creation of a separate state for the Muslims and after a long period of negotiation between the Muslim League, the National Congress and the colonial government had decided to divide the British Indian territory to make way for India and Pakistan. For this reason, it was not divide the army, the bureaucracy, but also the properties and assets and liabilities between the two new states. Also, months before and after independence in 1947 clashes between Hindus and Sikhs and Muslims, which produced a wave of migration and loss of human lives and economic that both states had to solve.

The first five year plan consisted mainly of public investment projects. The achievements were impressive: 12% projected increase in national income was long surpassed thanks to a jump in grain production: 52 million tons to 66 million.

The Second Five Year Plan covered the period from 1955 to 1960 and was drafted by Nehru in collaboration with P. C. Mahalanobis. They were convinced that the India exports could not enter protected markets of the countries industrialized, so I had to concentrate on imports of machinery and expand the productive capacity of the capital goods sector. It was hoped that the Indian market absorb the products of a capital goods sector, with this relegated rationality, efficiency and

competitiveness in order to consolidate a domestic production (Jalal, 1995, p. 129). The development strategy adopted was strengthen the steel sector, for which we established three plants. For its part, the agricultural sector was the victim of the optimism of the plan: the part of the investment in this sector was reduced by half and there was a grain production crisis: for summer of 1957 there was a rise in food prices. They had to import food addition to increased defense costs. As a result, India had an acute balance of payments which lasted until well into the 1970s. The only positive element was the industrial production growth: is there increased production of iron, steel and chemical [4].

For the first half of the 1960s came up the third five-year plan. Its objectives differed from earlier and emphasized the rapid development of the heavy industries and goods, mainly in the public sector. The goal of long term remained import substitution, mainly because it was thought that exports could grow so quickly not to import goods capital and machinery (Chandra, et. al., 2002, p. 339-350). Programs rural reconstruction received special attention, but did not alter the agrarian structure, ie most of the rural population continued to work as a day laborer in the estates. It is noteworthy that the framers of the plan had not included make education the primary objective. Due to these structural problems as the lack of an education policy and insistence on the substitution model imports, which resulted in limited growth, foreign aid had to be included as an essential element to cover projected deficits budget The situation in the field was perhaps the most criticism. On the one hand there was a expansion of irrigation and the amount of land under cultivation, but otherwise not implemented much needed land reforms. What's more, you could see what the costs of import substitution. Added to this there was a indifference to the need to improve the lives of large segments of the population [4].

At this time when you start to notice some of the costs of this economic model, Jawaharlal Nehru died in 1964 and his daughter, Indira Gandhi (has two periods as Prime Minister, 1966-77, 1980-84) assumed power. Assumes Indira power with the slogan of fighting poverty, but this is just a strategy to ensure the survival of the National Congress Party. So he decides to declare a recess year plans to formulate a new plan later - the fourth 1969-73 - which aims to solve the lags in the field, which is released Green Revolution. This revolution was the introduction of crop varieties high performance, but while laying the foundation for food self-sufficiency, only served to accentuate regional inequality.

Taking stock of these four plans we can see that the insistence on not depending on the exterior had been strengthening domestic industry through the purchase technology and durable goods, especially during the first five-year plans (1951-1966). This was the time when it was thought that South Asia had a future positive economic lessons tions offered to other regions, particularly in Eastern Asia. But, this had adverse effects, as these purchases were not repeated and although there a torrent of goods "made in India", long-term industrial plants aged and processed products were characterized by their low quality. Other notable consequence of this economic perspective was that the sector Exports also stepped aside in 1950 and if India had a 2% in trade world by 1980 this had fallen to 0.5% [2].

The need for reform By the late 1970s the criticism of the economic system is multiplied and saw the need to introduce a series of reforms somewhat limited during 1980-1990, which culminated in 1991 with the start of real reforms drastic. 2 Y is that at the end of the 1980s the economic situation worsened. The fiscal reforms had been limited by the increase in subsidies, chargesstrong administrative and military expenditures, product of two wars with Pakistan (1965, 1971). The budget deficit rose from 6.3% of GDP in 1983-1984 to 8.4% in From 1990 to

1991. And inflation increased from 5% to 17% from 1985 to 1986 in 1991. If anything, a positive element of the emergency period is that it established a reserve of food and one foreign reserves: 7.5 billion rupees in 1970-71 to 57 500 million in nominal terms from 1975 to 1976 [4].

For the period 1980-85 the sixth plan was enacted and included measures to eradicate poverty and there was an initial liberalization imports between 1982-1983. During this first stage of the implementation of economic reforms in India (1980-1990) there was a significant participation of the political class. As Jaffrelot says, politicians are concerned to ensure their hold on power: the party who had led much of the movement for independence and had ruled since 1947 experienced a process of attrition. Indira Gandhi returned to power in 1980 after imposing a state of emergency and have been defeated in the elections of 1977 and her son, Rajiv Gandhi, who happens to your death in 1984 was more strongly involved in the reforms. There is an opening to the foreign capital equipment is imported - to modernize aging plants – and semi-finished products.

In 1991, after the assassination of Rajiv Gandhi and the rise of new Prime Minister Narasimha Rao began the most radical reforms. Narasimha Rao an economist product experienced various public offices - President of the Reserve Bank, Vice President of the Commission to the Five Year Plan - comes to power. Rao faces deteriorating economic situation that confronts the experience of other countries

In nutshell, Varna refers to the main division of Hindu society into four social classes or castes.

This quadruple division is not to be confused with the much finer division of the contemporary caste system in India. The four Varnas are:

1. the brahmins, clergy and teachers wielding religious authority;
2. the kshatriyas, warriors and administrators, wielding political power;

3. the vaishyas, merchants and farmers or cattle-herders with economic prosperity;

4. the shudras, servants or unfree / bonded peasants.

The Untouchables

In addition to the *varnas*, there is a fifth class in Hinduism. It encompassed outcasts who, literally, did all the dirty work. They were referred to as "untouchables" because they carried out the miserable tasks associated with disease and pollution, such as cleaning up after funerals, dealing with sewage, and working with animal skin.

Brahmins were considered the embodiment of purity, and untouchables the embodiment of pollution. Physical contact between the two groups was absolutely prohibited. Brahmins adhered so strongly to this rule that they felt obliged to bathe if even the shadow of an untouchable fell across them.

Struggling against Tradition

Although the political and social force of the caste system has not disappeared completely, the Indian government has officially outlawed caste discrimination and made widespread reforms. Particularly through the efforts of Indian nationalists such as Mohandas Gandhi, rules preventing social mobility and cross-caste mingling have been loosened.

Gandhi renamed the untouchables *Harijans*, which means "the people of God." Adopted in 1949, the Indian Constitution provided a legal framework for the emancipation of untouchables and for the equality of all citizens.

In recent years, the Untouchables have become a politically active group and have adopted for themselves the name Dalits, which means "those who have been broken." There was a significant dimension educated elite. [4]. Just as indigenous business class, which characterized by a high degree of concentration had formed clusters Industrial. Families like the Birlas, Tatas, Jains

Singhanias and Dalmia-owned interests in diverse areas: trade, banking, transport, industry, etc..

A further advantage of India was the consensus about the nature and the path of development to be followed: self-sufficiency, based rapid industrialization import substitution, avoiding the dominance of foreign capital, reforms involving land disposal of zamindars or landlords, reforms tenure, the introduction of cooperatives, especially for services (marketing, and credit) and equitable development. The latter is important because it meant that the growth model was to be reformist, but had to have an orientation welfare and affirmative action - for a while - in favor of the classes oppressed Scheduled Castes or Scheduled Castes and tribal groups. And most importantly, the state would play a central role in the economy, not only as planner, but also as an investor [3].

Need and Importance of The Study

A teacher plays a role of pivot in the whole educational system. The better the quality of the teachers

is, the brighter the future of nation would be. There are so many factors which affect the personality of a

teacher. 'Adjustment' is the main factor out of them. A teacher having higher level of adjustment not only to be an asset for the society but also for himself and the whole nation. Maladjustment is a disease that needs to be diagnosed as early as possible, so that it may be stopped from multiplying its size as early as possible and appropriate steps be taken to go into the cause of his maladjustment. Secondary stage is the terminal stage of school education which prepares students for higher education or for going into vocation of their choice. It is vital one in the entire educational system [2].

CONCLUSION:

More importantly, I would suggest that the low caste movements can be regrouped in

two broad categories. On the one hand, the reform movements using basic notions of the caste system such as a sense of sanskritisation which reflects a resilience of hierarchy. On the other hand those which rely on an ethnic or a western ideology with a strong egalitarian overtone. Need of education to strengthen the movement

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