

Awareness amongst Teli People about Their Reservation Right

Kandeel Kashyap

Ph.D. Fellow Department of Sociology Guru Nanak Dev University Amritsar, India

Abstract

In Jammu and Kashmir (J & K) Other Backward Caste (OBC) nomenclature has been changed to Other Social Caste (OSC). Under this category just only 02.0 per cent quota has been given to them. Majority of people deprived from their right from last 22 years after the implementation of 27.0 per cent quote for them in the state and central institutions as per their local caste leaders/representatives. Mandal Commission report of 1980 quoted OBCs population at 52.0 per cent (as well State vise Censes 1932 also recommended it), and implemented 27.0 per cent reservations quota in the government/public sector employments and higher education institutions for them. Apart from these, only in the people backward caste though out 76.0 per cent did not have any knowledge about their reservation quota seats a little just 24.0 per cent has been knowledge about their reservation benefits. In that sense present paper have been concluded by the very less backward castes representation and their involvement in political process. Representation in panchayat at present also indirectly can put light on the influence of that caste. Politics in playing on important role of the panchayat level also. At present, less number of members of OBCs is represented in village panchayat.

KEYWORDS: Other Backward Caste (OBC), Other Social Caste (OSC), Population, Reservation

INTRODUCTION

The term “*Depressedclasses*” or “*Backwardclasses*” had never a definite meaning. The word is sometime intended to contain untouchables, sometime the hill tribes and wondering criminals’ tribes and also a large segment of economically and educationally backward people. There is uncertainly with regard to the meaning of the term “Backward classes.” It differs from state to state and the list of OBCs is also not stable for all times rather some new classes have been added and some have added and some have been deleted from the list over the time. Even the backward classes’ commission has been failed to provide a definite criterion. Only caste cannot be made the basis in this regard social and educational circumstances should be kept in mind while determining the category of backward classes.

OBLIGATION OF GOVERNMENT

Article 340 of the Indian constitution for the government makes it obligatory to promote to the welfare of the Other Backward Class (**OBCs**), Article 340 states: The president may by order appoint a commission consisting of such persons as he thinks, fit to investigate the conditions of socially and educationally backward classes within the territory of India and the difficulties under which they labor and to make recommendations as to the steps that should be taken by the union any state to remove such and as to improve their condition shall define the procedure to be followed by the

commission. Article 340{2} has also State, "A commission so appointed shall investigate the matters referred to them and present a report setting out the facts as found by them and making such recommendations as they think proper".

THEIR TWO IMPORTANT COMMISSIONS

➤ **KAKA KALELKAR COMMISSION**

➤ **B.P. MANDAL COMMISSION**

FIRST BACKWARD CLASSES COMMISSION

On 29 January 1953 under the chairmanship of Kaka Kalelkar first backward class commission was established under the order of President of India. The commission submitted its report on March 30, 1955. It has prepared a list of 2,399 backward classes or communities for the whole country and of which had been classified as the most undertaking caste wise enumeration of population in the census of 1961 and of which 837 had been classified as the "Most Backward".

ESTABLISHMENT OF MANDAL COMMISSION FOR THE OBCs

On January 1, 1979 second backward commission was effected. The commission popularly called as the Mandal Commission, its chairman being B.P. Mandal. It submitted the report in December 1980. The population of OBCs which comprises both Hindus and non-Hindus is around 52.0 per cent of the total population according to the Mandal commission. However, National Sample Survey puts the figure at 32.0 per cent.

The Janta party had been replaced by the Congress party led Mrs. Indira Gandhi. On August 7, 1990 the then prime minister Mr. V.P. Singh announced the implementation of the Mandal Commission Recommendation. The main task here recommends steps for the 'Socially and Educationally Backward Classes' advancement.

HISTORICAL BACKGROUND OF TELI CASTE

The Teli caste involved in oil-extraction do not enjoy the same social status ubiquitously. Usually, their rank is low, because, first of all, Manu classified oil-pressing a base occupation. The purpose possibly is that the procedure of extracting oil is patently an unclean one; but there are degrees even in uncleanness. Those who are illumination the temples, for instance, are highest in rank amongst the oil-pressers, and those who only press sesame, or oil used for cookery, are in most places higher than those who yield oil used for burning or lubrication. For such oil is of an inferior quality.

According to Fuchs (1981), Oil-pressers who yoke two bullocks to the press take preference over those who use only one, and the sub-sections are named so. Nowadays, the oil is often pressed out automatically, and the blindfolded bullock is comforted of its dull and endless toil. But, the oil-pressers are generally an innovative community and are elastic enough to shift to other professions. Many yield to rural or shop-keeping. Those who converted well-to-do wish to forget their former polluted profession and hope to a higher social status.

The central India to the social place of the oil-pressers is low. They rank abundant below to the blacksmiths and carpenters, and Brahmins will not reach (enter) their houses and receive water from them. The oil-pressers are very various in central India; many have particular up their profession and engaged to farming. Certain have converted money lenders and accumulated wealth.

Several enterprising Telis in central India call themselves Rathors; they have released the name Teli altogether and claim Rajput descent. They have uninhibited oil-pressing and are now farmers. It is said that at Burhanpur during the Muslim rule the

Gujarat Telis had engaged to trade and had converted well-to-do. But the Muslims found a understated way to possess them socially sullied by handover the abstraction of dead elephants to the Telis, which no other caste would consensus to do, and also to dig the tombs for Mohammedans. The Telis of course now demonstration strongly against these claims and claims that they were Modh banias in Gujarat and only adopted the occupation of oil-pressers after coming to Burhanpur.

In Central India the Telis are a caste of bad omen. To see a Teli early in the morning is inauspicious.

BENGAL

In Bengal the oil-presser (Teli) is treated as impure and Brahmins reject to officiate for him. The Teli ranks with the washer man and liquor-seller. Nevertheless a large section of the Telis had centuries ago given up the messy job of extracting oil and taken to the cleaner and more profitable profession of selling sesame seeds and betel nuts. Later they expanded their trade still more and become grain- dealers and shopkeepers. Some grew quite wealthy and influential. These Telis then changed their caste name into Teli and pretended to be descended from a reputable caste.

ORISSA

In Orissa too oil-pressers are called Teli. In recent times they have occasionally adopted other names like Tailka, Vaishya, Sadhaba Teli, or Kuvera-putra, etc., but these new names have never become popular.

The oil-pressers of Orissa are distributed into three endogamous sub-divisions of uneven rank. In Orissa the higher castes do not accept water and cooked food from Telis and generally escape upcoming into bodily contact with them; a kind of limited untouchability prevails in Orissa with regard to the oil-pressers. This is more pronouncedly so in the villages while in the towns such discrimination has more or less extinct. The three subdivisions are: Haldia, Khari and Baldia or Thoria. The first two press oil in rotary oil-presses and trade in it. The Baldia of Thoria Teli trade in turmeric which is carried from place to place with the support pack-bullocks. The Haldia rank highest and the Baldia occupy the lowest place. However the three sub-castes do not intermarry, yet their activities are ruled by a joint caste association in which all sit together.

GUJARAT

On the west coast of India, in Gujarat, the oil-pressers are called: Ghanchis of Modhera in North Gujarat, whereas their clan names are those of Rajput's. Nonetheless there is no real foundation to their claims. Ghanchis have nine endogamous divisions of a territorial kind. Their castes status is low.

KANARA

The oil-pressers of Kanara are called Ganiga or Gandla (in Telugu). The name is derived from a name meaning oil-mill. The Ganigas are also known as Jyotiphan (community of the lamp), for they provide oil for the lamp. The Gaigas claims that they came from the north of India and formerly they were Kshatriyas of the solar race.

ANDRA PRADESH

The oil-pressers of Andhra are called Ganlis. Their social status is low. They eat meat, even pork, and drink liquor. And they exercise infant marriage. The Gandlis who have migrated to central India have mostly uninhibited their traditional calling. They have acquired land, and earn their livelihood by trade and shop keeping. Several have become money lenders. Their ambition is to be recognized with the Bania caste.

TAMIL NADU

In Tamil nadu, the oil-pressers are known as Vaniyans or Sekkan (Oil-press man). The word Vaniyan denotes a trader, and the Vaniyans not only produce oil, but sell it also. But the Vaniyans claim to be Vaishyas through their claims is not everywhere accepted, they have donned the sacred thread in more recent time. But, some are known to eat meat still. At least some sub-sections have a low caste status; at Tinnevely the Vaniyans were in the past not self-confessed into the temples. But those subdivisions which provide oil for the temples enjoy a better position and receive better handling from the Hindus. Brahmins officiate in their religious functions.

KERALA

The Vaniyans in Kerala are also called Chakkans. They resemble the Nayers in their beliefs and customs of living. But they do not wear the sacred thread, nor do they employ Brahmins as their priests. The Vaniyans in North Malabar a Nayar feels polluted by the touch of a Vaniyan whereas in South Malabar the Vaniyans have entered the ranks of the Nayar caste. They call themselves Vattakaddans.

COCHIN

The Vaniyans of Cochin are Vaishya, and wear the sacred thread. In regard to marriage rites, religious ceremonies, dress and ornaments etc., the Vaniyans differ little from the Konkani oil-pressers. But since they do not completely abstain from eating meat and drinking liquor, the Konkans do not allow them into their houses nor may they draw water from their wells or ponds. They have their own priests. Many of them are petty merchants and shop-keepers.

JAMMU AND KASHMIR

The Jammu and Kashmir is a state in which abundantly of oilseeds are grownups. The number of oil-pressers, called Teli (from the Sanskrit word Taila or Tailika) or Chaki or Chakani (miller), is subsequently fairly huge. In the Punjab also the social status of the oil-pressers is quite low, about the same as that of the Julahas (Muslim weavers), with whom they share a restive and niggling personality. Possibly due to the low social rank which the Telis hold; those who had to modification their professions have often been obligatory to accept even lower trades. Therefore, numerous Telis in the Punjab have become cotton scutchers (Penja) or butchers (Qassab). These jobs are of course kept mostly for Telis adapted to Islam. Most of the Telis, as also the Penjas and Qassabs, wish to live in town and cities. In certain areas of northern India they also earn their occupation by market-gardening.

ACTUALITY OF THE BACKWARD SOCIETY ON THE GROUND LEVEL

From the last few decades several steps aimed at bringing about improvements in the life of the backward people had been taken. No doubt several studies indicated, however, that the landed families joined more than the landless and the large land holders more the small peasants from the green revolution strategy. Consequences of it, the gap between haves and has notes widened (Byres, 1972; Hare, 1975; Sharma, 1975). Special programs launched in shape of Reservation facilities to reduce inequalities in the entire sphere, Small of Farmers Development Agency (SFDA), Marginal Farmers and Agricultural Laborers Agency (MFALA), Crash schemes self-employment and others granting with special loans facilities for supporting to the new enterprises which means to look after the interest of the backward classes in the rural society. Next, people of backward castes like as Teli, Bazigar, Sweepers, Sansi, and Nai unchanged or backward

in the process of development, progress and participation in political system after the implementation of 27.0 per cent reservation quota, free education facilities for marginalization community, loan facilities at nominal interest rate for new/artisan entrepreneurs et al. The government's efforts are now directed more and more towards providing to them like reservation benefit, employment, educational opportunities and others. Of course, in actual sense situation is totally diverse in the native villages, particularly among marginally communities. In this study, we have to focus upon the awareness among the Teli caste of J&K.

Some of these questions this study tries to answer are:-

1. What changes occurred in the life of the Teli after their settlement in the state-J&K?
2. What is their political and social status in the Teli caste?
3. What are their overall social structures?
4. Which type of educational and political mobility can occur in among them?

By keeping the above points in view, the study was designed to bring out the various issues related to socio-economic as well political dimensions of the Teli community. The specific objectives of the study:

- i) To analyze the socio-economic and political status of the Teli community.
- ii) To study their awareness of the governmental programs and policies.
- iii) To understand their education mobility.

RESERVATION BENEFIT IN SERVICE

They are less aware about their 27.0 per cent of reservation right in central jobs and educational institution. Another thing is that even any single person get OBCs certificate which is the mean reason of their backwardness & less number of governmental services.

The Central Government of India classifies some of its citizens based on their social condition as *Scheduled Caste (SC)*, *Scheduled Tribe (ST)*, and *Other Backward Class (OBC)*. The OBCs list presented by the commission is dynamic (castes and communities can be added or removed) and will change from time to time depending on social, educational and economic factors. For example, the OBCs are entitled to 27.0 per cent reservations in public sector employment and higher education. In the constitution, OBCs are described as "socially and educationally backward classes", and government is enjoined to ensure their social and educational development. Mandal Commission report of 1980 quoted OBCs population at 52.0 per cent, though National Sample Survey Organization (NSSO) survey of 2006 quoted OBCs population at 41.0 per cent. In a fresh twist to the controversy over the proportion of OBCs in India's population, a government survey released indicated that backward castes formed about 41 per cent of the populace. A survey by the National Sample Survey Organization (NSSO) put the OBCs population in the country at 40.94 per cent, the SCs population at 19.59 per cent, STs Population at 08.63 per cent and the rest at 30.80 per cent. Since the NSSO survey was essentially aimed at measuring the level of consumption expenditure by different households and not estimating the population of OBCs, SCs or STs, the number is not really of great significance statistically.

In fact, a similar survey done in 1999-2000 had put the OBCs population at about 35.0 per cent and it is hardly likely that the proportion has gone up by 06.0 per cent in just five years the latest survey was done in 2004-05. The figure of 41.0 per cent is much

lesser than the 52.0 per cent quoted by the Mandal commission report. The panel had arrived at the figure on the basis of the 1931 caste census by eliminating non-OBCs communities from the total population.

Backward class people are a collective term, used by the Government of India, for castes which are educationally and socially disadvantaged. They typically include the Other Backward Classes (OBCs). A 1992 decision of the Supreme Court of India resulted in a requirement that 27 per cent of civil service positions be reserved for members of OBCs.

In August 2010 the *Times of India* reported that a most 07 per cent of eligible positions had been filled by OBCs, in spite of the 27.0 per cent reservation. This difference between proportions of different communities in higher educational institutions is mainly because of difference in primary school enrollment. Political parties in India have attempted to use these communities as vote banks.

27.0 per cent of reservation was recommended owing to the legal constraint that the total quantum of reservation should not exceed 50.0 percent. States which have already introduced reservation for OBCs exceeding 27.0 per cent will not be affected by this recommendation. With this general recommendation the commission proposed the following overall scheme of reservation for OBCs:

Candidates belonging to OBCs recruited on the basis of merit in an open competition should not be adjusted against their reservation quota of 27.0 per cent.

1. The above reservation should also be made applicable to promotion quota at all levels.
2. Reserved quota remaining unfilled should be carried forward for a period of three years and de-reserved thereafter.
3. Relaxation in the upper age limit for direct recruitment should be extended to the candidates of OBCs in the same manner as done in the case of SCs and STs.

Earlier for backward classes, there was no provision for legislature reservation, nor were reservations in government in government jobs and educational seats mandated by the constitution. Thus there was no provision of reservation for the OBCs in the central government services.

As per the two above backward classes commission was established in order uplift backward classes. First backward classes commission was appointed in 1953 under the chairman of Kaka Kalelkar. The commission submitted its report in March 1955. It identified 2,399 backward classes and 837 were declared or most backward. On December 20, 1978 under the chairmanship of B.P Mandal the backward classes' commission was appointed by the Janta government. It identified 3,743 castes comprising 52.0 percent of the population of India as "Other backward classes", it was submitted report in 1980.

On August 7, 1990 the Prime Minister Mr. **V.P. SINGH** announced the implementation of the Mandal commission report.

RESEARCH METHODOLOGY

The present study was carried out in the villages of Bishnah- block in the Jammu district of Jammu and Kashmir, state. Jammu district is one of the 22 districts of the J & k state. It has second largest in the terms of population density in the state. Jammu district has eight-blocks from these block, we have selected Bishnah-block for the study

of Other Backward castes in which we have cover all artisan people of the village those traditionally dominated by the higher and rich castes, particularly Brahmins, Jats, Rajputs et al. For the collection of the data the interview schedule, case study and participants' observation were used. A sample was drawn from the respondents residing in the villages of Bishnah-block of the Jammu district by using snowball samples because their (castes people) residing location/population did not pre-determined according to any survey reports or study after the Censes 1931. In short, we had not any option for the study in these villages except snowball sampling (S.S). In it, we have focused upon cover all the villages of the entire block for overall clear picture of political representation and their awareness about it among the rural backward castes in these present-days. On the other side, Jammu and Kashmir (J & k), comprises 26 servicing and artisan castes/classes; which includes majority level Muslim, Hindu, Sikh and others(like: minority level Christian et al) in the list of the state where OBCs denoted as Other Social Caste (OSC) in the category of Weak and Under-privileged Classes; as per 1931 (census) the population estimated as 32 per cent(large in numbers) and against their actual right to take good percentage provided by Supreme Court to all the backward castes in Centre and State level, instead of it they are getting just minimal (02) per cent reservation in J & K.

MOTTO/MOTIVE OF THE STUDY

In the present study has been particularly trace out the backward caste representative and awareness about their human right in the society. The study has also highlighted the present socio-economic life of the Teli caste of Jammu and Kashmir. It has also find out the basic problems of this backward caste. Which are as:- they do not have fully aware about the governmental policies and programs; most them are less educated when we have comparison to general masses; most of among them have not being OBCs certificate as well as State Subject (Permanent Resident Certificate).

KNOWLEDGE OF QUOTA SEATS

The quota of seats for reserved category has long history since the Indian's independence. Marginalized sections of society have been historically oppressed. They have been denied equal report and opportunity which has numerous reasons in the rural areas.

Table -1 **Knowledge about quota seats**

S.no.	Knowledge of quota seats	Number	Percentage
01.	Yes	35	70.00
02.	No	15	30.00
	Total	50	100.0

Numbers of seats are reserved for OBCs in the various government sectors. It is very essential that knowledge about the quota, seats should of OBCs if they have knowledge about quota seats then only they can benefit of reservation. In table-1, it is clear that majority of respondents i.e. nearly 70.0 per cent have been the knowledge about quota seats and only 30.0 per cent did not have any knowledge about their reservation in the entire sphere.

RECEIVING ADVANTAGE BY THE BACKWARD CASTES OR NOT

OBCs reservation policy meant for the facility of benefits to the backward classes in India. But, most of them who know about the reservation, how they can be get benefitted

from it. No doubt, it is out of question due to poverty reason to take/avail less reservation among these OBCs. Those who were further asked that when and how they got benefits. Here, the study shows that most of their negative (not responded) response on that.

TIME OF BENEFIT AND HOW THEY CAN GET IT

No doubt, there is rare now still know their reservation rights. If there is knowledge of quota seats how can they get benefit. It is not possible there to get time of benefit because members of them still are not able to get benefit. And, there is no question left that how the OBCs respondent’s get benefit because there are who know about quota seats and those who one know about their quota seats are not able to get full benefit from it due to lesser chances of any support or poor family condition . So, here is no one/single one eligible to answer this question.

REGARDING CONTINUING RESERVATION

Those who frame the constitution made a reservation provision for the Scheduled Caste and Scheduled Tribes and Other Backward classes also, who are perceived by the government to be inadequately represented in the services and institution. So, it was made the provision for the special class to ensure reservation. According to this, majority of them should do favor in regarding these useful steps. But, most of them here raise voice to do not able to achieve the benefit due to non- availability of ‘Other Backward Caste Certificate’.

Table – 2 **should their reservation can be policy continue?**

S.no.	Should reservation endure (categories)	Number	Percentage
01.	Yes	46	92.00
02.	Can’t say	04	08.00
	Total	50	100.0

Primarily, it was only for a ten year period but after every subsequent time it was extended for 60 years through constitutional amendment. The 93rd constitutional amendment brings for ensuring reservation to Other Backward Classes, Scheduled Castes and Scheduled Tribe. OBCs view about the continuation of reservation policy that nearly 92.0 per cent respondents favor its continuation only almost 08.0 per cent which also includes those who are unaware of the reservation replied that they cannot say anything with regards to its continuation.

THAT WHO ONE SUPPORT RESERVATION CONTINUATION

Reservation policy is for the benefits of the deprived backward people or classes in the society. There will no one who cannot want to avail opportunities given in the reservation policy to upgrade his/her status in the local hierarchy.

Table-3 **Reason in favor of reservation continuation**

S.no.	REASONS	NUMBER	PERCENTAGE
01.	Overall beneficial to poor	20	40.00
02.	Uplift the position of poor	11	22.00
03.	For the rights of the poor	17	34.00
04.	For future benefit of the poor	06	12.00
05.	Achievement of status	05	10.00
06.	These facilities should continue	05	10.00
07.	Could not give any reason	04	08.00

08.	Better child future	03	06.00
09.	Helpful	02	04.00
10	With better and transparent implementation	02	04.00
11.	Helps in bringing equality	02	04.00
	Total	50	100.0

Everybody whose ever get this opportunity of getting benefit generally tries to get it. There are reasons that why the most of them want the continuation of the reservation policy. Mostly, 40 per cent says that it is beneficial to poor. Those persons who say that it is to uplift the status of the poor constitute 22.00 per cent says that it is the right of the poor and 34.0 per cent says that it is the rights of the poor. Some who said that it is for future benefit of the poor i.e. 12.00 per cent. Few give importance for achievement of status and should these facilities be continuing are 10 and 10.0 per cent. Another, some 08.0 per cent could not give any reason and 06.0 percent those who given view about the better child future was 06 per cent. At last, only and only just those who support and said for about 12.0 per cent are: the helpful, with better and transparent implementation and helps in bringing equality reasons.

FULFILLMENT WITH RESERVATION POLICY

In the present scenario of the country there is hue and shout about the current reservation policy. There are reservation and anti-reservation opposite in the country. There are sections of people who are most mollified with the existing reservation policy and there are those who get benefit from the reservation policy.

Table-4 **Scope of satisfaction with the surviving reservation strategy**

S.no.	Extent of Gratification	Number	Percentage
0 1.	Satisfied	21	42.00
0 2.	Least satisfied	19	38.00
0 3.	Most satisfied	05	10.00
04.	No response	05	10.00
	Total	50	100.0

Nearly, 42.00 per cent of them are satisfied with reservation policy. The people who want to improve it further and least satisfied constitute is 38.00 per cent of the respondent. Only, 10.0 per cent did not able to give any response regarding their satisfaction with the existing reservation policy perhaps they were too suppressed to avail the benefit and those most satisfied about the existing reservation benefit was also 10.0 per cent.

WHETHER RESERVATION POLICY ELEVATE STATUS

The main aim of the reservation policy is to uplift the status of the poor deprived section of the society.

Table-5 **Reservation policy uplift their position in society**

S.no.	Respondent Says:-	Number	Percentage
01.	Yes	35	70.00
02.	No	15	30.00
	Total	50	100.0

As the table-5, the person who is able to avail and make use of the reservation policy could respond in a positive way that it is helpful in raising the status of the poor. But, on the other hand the people who are totally ignorant about the existence of reservation policy how can they it is helping in the improving of the status of poor. Nearly, 70.0 per cent of them reply in positive way that it helps in improving of the status but remaining 30.0 per cent respond in negative way.

REASON IN FAVOR OF RESERVATION POLICY FOR IMPROVING

The article 14 of the constitution says that there is equality of opportunity in the matter of public employment.

Table-6 **Reasons of the respondents**

S.no.	Reason in favor of reservation policy	Number	Percentage
01.	With benefit standard got raised	14	28.00
02.	Education & by providing jobs	13	26.00
03.	Living standard got improved	07	14.00
04.	By getting jobs	04	08.00
05.	Govt. facilities are very helpful	04	08.00
06.	It is helpful to the people	02	04.00
07.	It create awareness among OBC	02	04.00
08.	Mightily government can do anything	02	04.00
09.	Decision of government are very helpful	02	04.00
10.	Anything is possible with their facilities	01	02.00
11.	It is working properly	01	02.00
12.	If these are for welfare then will lift status	01	02.00
	Total	50	100.0

The framers of the Indian constitution made such arrangement as to provide equality among all the sections of the people and they made reservation policy decrease the inequality among the society. Nearly 28.0 per cent of those respond that there are the benefits and with them their status got raised. The persons who say that it is beneficial by providing education and jobs constitute 26.0 per cent. About 14.0 percent says that by getting reservation benefit their living standard got improved. Equal percentage of 08.0 per cent constitutes the respondents who view that these are the government facilities and they and they are very helpful to the poor. There are also other reasons like given in the table which constitute a small proportion of responses.

CONCLUSION:

In the concluding lines, in the constitution, OBCs are described as "socially and educationally backward classes", and government is enjoined to ensure their social and educational development. Mandal Commission report of 1980 quoted OBCs population at 52 per cent and recommended 27.0 percent reservation in the State and Centre. Apart these OBCs constitute major part of state population and they have been still deprived of the benefit of reservation under Mandal commission. Next, nearly 92.0 per cent respondents favor its continuation only nearly 08.0 per cent which also includes those who are unaware of the reservation replied that they cannot say anything with regards to its continuation. Apart, above these have been showed 40.0 per cent says that it is beneficial to poor. Last but not the least, lesser number of OBCs are know their

reservation benefit and only those who one take benefit of it those who have some way socially and economically better than other one among them.

ACKNOWLEDGEMENT

The author is grateful to all the teachers those who one to do/doing hard work on me especially, my eminent and esteemed teachers **Prof. Paramjit Singh Judge**, and **Prof. Gurpreet Bal** under whom I am doing my Ph.D. course and all others, including the my basic pillar life i.e. my lovely mother **Smt. Krishna Kumari** and two sweet sisters her name as **Saloni** and **Priyanka** and others all those whose are always inspiring and supportive me to do well by the ways in the life.

REFERENCE

- ❖ Aggarwal, R. C., Caste Hierarchy in a Meo Village in Rajasthan in I. Ahmad, Caste and Stratification among the Muslim, Delhi, 1973.
- ❖ Anand, Balwant Singh, 'The Sikhs and Sikhism', Sikh Gurudwara Management Committee, Delhi.
- ❖ Aiyappan, A., 1986, Social Revolution in a Kerela Village, Bombay.
- ❖ Ambadkar, B.R., 1946, Who were the Shudras? Bombay.
- ❖, The Untouchables, New Delhi, 1948.
- ❖ Ahuja, Ram, 1999, 'Indian Social Systems', Rawat publication Jaipur and New Delhi.
- ❖ Cohn (Eds), 'Structure and Change in Indian Society', Rawat Publications, Jaipur and New Delhi: 189-200.
- ❖ Crooke, W. 1896, 'The tribes and castes of the N.W. India', Govt. Printing Press, Calcutta.
- ❖ Dumont, Louis, 1970. 'Homo Hierarch us: The Caste System and its implications', Weidenfeld and Niclson, London.
- ❖ D' Souza, B.G., Status Groups among the Moplahs on the South-West Coast of India in I. Ahmad, Caste and Stratification among the Muslims, Delhi, 1973.
- ❖ Fuchs, Stephen (1981), The Harijan and Low Castes, Munshiram Monoharlal, Publishers Pvt. Ltd. (pp300-305).
- ❖ Gill Man Mohan S, 'Perception of reservation as a mean of Social Justice', Guru Nanak Dev, Journal of Sociology 22(2), Oct 2001; p 99-111
- ❖ Gulati, R. k., Inter-group differences in an Artisan Caste of Maharashtra, Miami, 1971.
- ❖ Ghurya, G.S. 1961. 'Caste, Class and occupation in India', Popular Prakashan, Bombay.
- ❖ 1969 "Caste and Race in India", Bombay Popular Prakashan.
- ❖ Ibbet Son, D. -1916, 'Punjab Castes: Races, Castes and Tribes of the People of Punjab'; Lahore government Press.
- ❖ India Development Report, Oxford University Press, Delhi, 1999-2000.
- ❖ Indian Human Development Report, 1999, OUP, Delhi, 1999.
- ❖ Judge, Paramjit S. and Bal, Gurpreet. 'Understanding the Paradox of changes among in Punjab', EPW, 43(41), 2008(11-Oct), p49-55
- ❖ Judge P.S. -1997 'Emerging Trends in the Caste Structure of Punjab', The Administrator XLII Jan-Mar.

- ❖ Kuppaswamy, B., Social Change in India, Delhi, 1972.
- ❖ Kothari, R, ed., (1970), Caste in Indian Politics, New Delhi.
- ❖ Kumar, Sanjay et al, 2002."Changing Pattern of Social Mobility: Some trends over time", Economic and Political Weekly, 37:40:4091-4096.
- ❖2002a "Determinant of Social mobility in India", Economic and Political Weekly 37:29:2984-2987.
- ❖ Macaulife, Mac Arthur (1909). 'The Sikh religion' Vol.1 Oxford at the Clarendon Press, London.
- ❖ Mershman, Paul, 1981. 'Punjabi kinship and Marriage'. Hindustan Publishing Corporation, Delhi.
- ❖ Singh. K.S 1998. 'India's Communities' Vol.6 Oxford University Press New Delhi
- ❖ Singh, K.S. 2003, 'J& K People of India', vol. 25, Monahor Publishers and Distributers, New Delhi.
- ❖ Sen, D., Fishermen of the East- Coast of India in Anthropological Papers, University of Calcutta, Calcutta, 1938, N.S.no. 05, pp. 103-112.
- ❖ Sher Singh Sher, (1965). The Sansis of Punjab, Delhi.
- ❖ (1966). The Sikligars of Punjab.
- ❖ Rose, H.A., 1919 "Glossary of the Tribe and caste of the Punjab and North Province", Volume II, Amar Prakashan: Delhi.
- ❖ Srinivas, M.N., 1956 "A note on Sanskritization and Westernization", For Eastern Quarterly Review, 15: 481-495.
- ❖1966 "Social Change in Modern India", Allied Publishers, Bombay.
- ❖1996 "Mobility in the caste system", In Milton Singer and Bernard S.
- ❖ Jameel Ahmed, MPhil Scholar, Department of Sociology, university of Jammu,Jammu.

Weblogography

1. "The Tribune, Chandigarh, India - Main News". Tribuneindia.com. Retrieved 2012-09-21.
2. Anand, Arun (24 May 2006). "What is India's population of other backward classes?". Archived from the original on 26 May 2007.
3. "Supreme Court stays OBC quota in IITs, IIMs". *rediff.com* (Rediff.com India Limited). 29 March 2007. Retrieved 2007-04-01.
4. "New Cutoff for OBCs". *The Telegraph*. 11 April 2008. Retrieved 2008-04-11.
5. NCBC Central list of Other Backward Classes
6. http://articles.timesofindia.indiatimes.com/2006-11-01/india/27792478_1_obc-count-obc-numbers-nso
7. "About Us - Brief History". Socialjustice.nic.in. Retrieved 2012-09-21.
8. "Ministry of Social Welfare Resolution". *Gazette of India*. New Delhi. 10 September 1993. pp. ?–52. Retrieved 24 March 2013.

9. Kumar, D Suresh (25 September 2010). "17 yrs after Mandal, 7% OBCs in govt jobs". *Times News Network*. Archived from the original on 27 October 2010. Retrieved 27 October 2010.
10. "The Tribune, Chandigarh, India - Main News". *Tribuneindia.com*. Retrieved 2012-09-21.
11. Anand, Arun (24 May 2006). "What is India's population of other backward classes?". Archived from the original on 26 May 2007.
12. "Supreme Court stays OBC quota in IITs, IIMs". *rediff.com* (Rediff.com India Limited). 29 March 2007. Retrieved 2007-04-01.
13. "New Cutoff for OBCs". *The Telegraph*. 11 April 2008. Retrieved 2008-04-11.
14. NCBC Central list of Other Backward Classes

Other links

- *Ministry of Social Justice & Empowerment, Government of India*
- *National Commission for Backward Classes, central list by state*
- *Government Gazettes for Central Government List of OBC at SocialJustice.nic.in*
- *OBCReservation.net*
- *OBCguru.com* [Http://ncbc.nic.in/index.html](http://ncbc.nic.in/index.html)
- <http://Social/Justic.nic.in/gazenatif.html>
- [http://w.w.wobcreservationnet./](http://w.w.wobcreservationnet/)
- <http://w.w.wobcguru.com>

Newspaper

- Daily Excelsior (08-12-2012, pp. 05)
- Daily Excelsior (07-11-2012, pp. 15).
- Greater Kashmir (04-03-2012, pp. 05).