

Political Participation of Teli Caste in the Jammu and Kashmir

Kandeel Kashyap

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

Abstract

In Jammu and Kashmir (J & K) Other Backward Castes (OBCs) terms has been changed to Other Social Caste (OSC). Majority of persons deprived from their right from last 22 years after the performing 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 wise Censes 1932) also recommended it. Apart from these only in the people backward caste though obtainable 76.0 per cent do 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 effect of that caste. Politics in playing a significant role of the panchayat level also. At present-day, less number of members of OBCs is represented in village panchayat.

KEYWORDS: Actual Line of Control (ALC), Jammu and Kashmir (J & K), Other Backward Caste (OBC), Resident of Backward Area (RBA) and State Subject (Permanent Resident Certificate).

INTRODUCTION

The term “*Depressed classes*” or “*Backward classes*” had never a fixed meaning. The word is sometime intended to include untouchables, sometime the hill tribes and wondering criminals’ tribes (Sansi, et al) 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.

PROVISION FOR BACKWARD CLASSES

The OBCs are mainly the backward artisan castes. The OBCs list presented by the commission is dynamic (castes and communities can be added or removed) and will change to time to time depending on social, economic and educational factor. For insistence the OBCs are entitled to 27 per cent reservation in public sector employment and higher education. In the constitution OBCs are described as “Socially and educationally backward classes.” And government is ordered to make their social and educational development. Till 1985 (re-named as ministry of social justice and

empowerment on 25 May 1998) the matter concerning the Scheduled castes, Scheduled tribes, Other Backward classes and minorities were transferred to the new ministry. The backward classes division in the ministry looks after the policy, planning and implementation of programmes concerning to two institutions established for the welfare of OBCs. National backward classes finance and development corporation {NBCFDC} and the National commission for Backward classes {NCBC}.

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.

THE CONDITION OF BACKWARD CASTES

Tyagi (1990), holds that reservation are a that of social engineering to set the things right and to build just an egalitarian social engineering social order. In government services, special quota is allotted to them. According to Khan (1990), hold that reservation means some preference for the disadvantage that may close in an open competition with those who are lucky to have good education, training and upbringing. But, Dube (1990) here said that these reservation are not confined to the base at the point of initial recruitment, they were extended the also to promotion for higher position. Both in state legislatures and parliament, they are guaranteed representation. 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 Teli caste of J&K.

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

1. What modifications occurred in the life of the Teli after their settlement in the state-J&K?
2. What is their political involvement of the Teli caste?
3. Which kind of wakefulness about political process among them?

By keeping the above points in view, the study was designed to bring out the various political dimensions noticed among the Teli community. The definite purposes of the study:

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

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 Censuses 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 32.0 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. In spite, their huge reservation benefits taken/grab by additional categories which one are Resident of Backward Area (RBA), Actual Line of Control (ALC) and others. In these categories people might be belong to higher castes said by the Prof. Kali Dass, General Secretary of All India Backward Classes Union (Regd.) Jammu and Kashmir.

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. Another thing which has also is focused in the study to determine the OBCs active there or not in the village panchayat and other political sphere.

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).

DETAILS AGAINST THE RESERVATION POLICY

There are some of them those who have straightly opposite view point regarding the reservation. Role of the reservation policy to be uplift the status of the poor masses but in actual sense the benefit of this policy does not grabbed by the needy ones. Moreover, this condition so worst in the state- Jammu and Kashmir. There no quota is given on the OBCs in the state as is case in other parts of the country and in J & K OBC's nomenclature has been changed to OSC. Under the above category 02.0 percent quota is given and not 27.0 per cent as in case with other parts of country. Majority them still are deprived from their actual right from last 22 years after the implementation of 27 percent quote for them in the state and central institutions.

In there has being done a detail study of heredity work and changes observed in heredity work. It reveals that majority of the OBCs have left their heredity work and start pursuing other occupations. Their occupation has been falling in the diverse categories. Now, they have employment opportunities in other occupations (in spite of pressing oil seed for their subsistence).

In the present study representation of OBCs in the village Panchayat, time of their representation, number of OBCs represented panchayat, position held in panchayat, representation at present in panchayat, ill-treatment by upper caste representatives, and reason for ill-treatment, benefits given by the panchayat etc. The people participate in politics in many ways with different degrees of emotional involvement and at different level of the system. Traditional democratic theory generally regards participation by the individual in political activity to a virtue in its own right. Participation has been as a civil duty, as a sign of political health, as the best method of ensuring that one's private interest are not neglected.

Generally, this perspective was predicted upon a Greek view of the private man as an animal or an idiot, on the more calculative eighteenth century view of the participation as being caused by a deliberate weighting of the alternatives to involvement tyranny or oligarchy. If any event an important factor in the view of democracy was that it implied and encouraged a high level of popular involvement. People should be encouraged to participate. It is apparent that there is little in the way of coherent and systematic theory relating social psychological and political variables to the act of participation has both a social and psychological component. The resources and opportunities for political participation are not equally distributed {Dowse & Hughes}.

A proposition such as Dahi's that people are less likely to get involved in politics if they place a low valuation on the rewards to be gained from political involvement relating to the rewards expected from other kinds of human activity is true. Similarly religious politics is also gaining important at present various parties are based on the particular religion. Now, at the village level political participation is gaining very much importance. Now members of legislative Assembly, members of parliament are showing keen interest in village politics. There are few individuals who maintain their direct content with the politician. People of village are very much interested in political participation. Various villagers are interested to be selected as member of panchayat and further sarpanch as well. It is important to know the awareness of people toward political participation. (Hughes & Dowse, 1975: pp. 289).

REPRESENTION IN VILLAGE PANCHAYAT

Panchayat raj is a very peculiar feature of democratic India. Panchayat is local government at the village level. Though, numerous legislation government of India has been providing more and more self-government to the panchayat raj institution at their local level.

Position held in occupation, committee, and government etc. Is very important determinant of power and privileges? In panchayat position of sarpanch is more important than members. Sarpanch is a type of Prime Minister at a village level and more members are council of ministers. Every decision lie in the hands of sarpanch regarding governmental development aids etc. There is on sarpanch and other elected members.

In panchayat election of 2008, there is rule changed now; the sarpanch is elected indirectly from the members of panchayat. The person who got the majority of members of panchayat including him was elected as sarpanch. Panchayat perform all the welfare function at village level. These include construction of pucca house for poor's, toilet, streets of village, employment to the poor looking after working of village school, providing assistance financially to old and poor ones et al.

With time there is need to more autonomy like body to buildup in the panchayat raj institution. Work of panchayat is under the check of Block officers. It is clear that from the respondents only 04.0 per cent respondents caste have representation in the village panchayat and significantly high about 92.0 per cent respondents do not have any kind of representation in it. Next, interesting is there present representation is just like nil and 06.67 per cent have their representation 10 years back and 13.33 percent have long way past representation about 25 years back (according to people feedback).

ECONOMIC EXPLANATION OF POLITICAL INVOLVEMENT

Men seek to advance their economic or material wellbeing through political means. There are more direct ways of advancing economic interest by working, by buying cheap by saving than by engaging in politics, although men of property may be driven to defend it when it is attacked by those without property who in a democracy, are most numerous. It is the men who already have economic component in this participation there is also a seeking of other gratification such as the approval of others, feeling of power symbolic assertion of self-worth and success.

PARTICIPATION AS MEETING PSYCHOLOGICAL NEEDS

Men engage in politics only secondarily for its allocate consequences; although reallocation of income prestige approval and status may the origin of participation is personal psychological needs to participate may however be differently distributed. In the present paper also focus on the present scenario the view on political participation in the politics is losing its hand to the ethnic type of politics.

ILL-TREATMENT BY THE UPPER CASTES

Upper caste in the villages signifies the dominant caste. Dominant caste is that which have agricultural land, numerical strength and good economic conditions. As it is data collected from the villages of Jammu it is clear that dominant caste will be Jat, Brahmin caste et al. It is good sign is that no respondent face any ill-treatment by the

upper caste. Benefits given by panchayat are indirectly related to the State government and Central government. As the time of campaign in the election manifesto various parties claim to give various benefits to the poor section after winning the assembly election situation is diverse as per the respondent views.

CONCLUSION:

In this present paper focus is held on the political involvement of the Tali caste, here it is clear that it is clear that from the respondents only 04.0 per cent respondents caste have representation in the village panchayat and significantly high about 92.0 per cent respondents do not have any kind of representation in it. Of course, it is great gap in the village society.

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 Baland** and all others, including the my basic pillar life i.e. my lovely mother **Smt. Krishna Kumari** and two sweet sisters named as **Saloni** and **Priyanka** and others all those whose are always inspiring and supportive me to do well by the ways in the life.

REFERENCES

- ❖ Anand, Balwant Singh, 'The Sikhs and Sikhism', Sikh Gurudwara Management Committee, Delhi.
- ❖ Aggarwal, R. C., Caste Hierarchy in a Meo Village in Rajasthan in I. Ahmad, Caste and Stratification among the Muslim, Delhi, 1973.
- ❖ 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.
- ❖ Mersham, 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.

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
15. Jameel Ahmed, MPhil Scholar, Department of Sociology, university of Jammu, Jammu.

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://Social/Justic.nic.in/gazenatif.html)
- <http://w.w.wobcreservationnet./>
- <http://w.w.wobc guru.com>

Newspaper

- Daily Excelsior (08-12 2012, pp05)
- Daily Excelsior (07-11-2012, pp 15).
- Greater Kashmir (04-03-20)