

Politicization of Caste in India

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Abstract

According to Kancha Ilaiah, the politicisation and homogeneity of the Dalits were caused by the 1990 execution of the Mandal Commission findings and the anti-Mandal campaign by upper caste youth and parties. Ilaiah claims that after the Babri Masjid was demolished, minorities have begun to seek to the creation of lower castes for a safety net. He points out that the Dalit Bahujan school seeks to win over the sentiment of the caste group, whilst the Hindutva school appeals to the sense of the religious community. Nevertheless, alliances were not always the result of this caste politicisation. In actuality, the caste itself acts as a barrier. Each caste becomes different as a result, which puts them at odds with one another. As a consequence, each caste organises for its own politics and elects its own leaders as soon as there are no longer any similarities. As a consequence, there is strife within the party of the lower classes. As was the case with the Janta Dal, it may sometimes be almost impossible to keep track of the factions inside splits within splits. In addition to separating the less developed castes from one another, this caste logic also introduces a hierarchical aspect, where castes that have made certain advancements in terms of money, education, and organisational structure seize and reject any power granted to others.

Keywords: dalits, politicisation, caste mobilisation, disadvantaged castes/classes, coalition

Introduction

After the country got its freedom, one of the most important things that happened in terms of caste was the mobilisation of the middle class. People in the intermediate caste are in between those in the highest and lowest castes. Most of them are from "high castes" like farmers and craftspeople, but some are from "low castes" that don't have much money. People from the middle caste got new chances when the zamindari system was done away with and their voting rights grew. On the other hand, most of the powerful people in the central government, most state governments, and Congress organisations were from higher castes, which their leaders thought was unfair. People from the middle castes who had money wanted political power for themselves, but they also wanted their children to have better education and jobs in the cities. As their chances got better, they had to deal with people from higher social classes. In later years, this struggle got worse when people lost

chances to get resources or thought those chances were going to someone else or somewhere else instead of their own. Caste mobilisation led to more marginalised groups getting involved in politics, which led to the rise of factional politics because different political parties made it easier for people to get involved based on their ethnicity. Even though caste mobilisation started in the middle castes and moved down to the lower castes, the number of people from marginal groups who took part in it rose dramatically. This method was still used at the end of time.

Caste Mobilization and Politicization

The caste mobilisation that started after Nehru took a new turn after the 1990 report from the Second Backward Class Commission or Mandal Commission. In 1990, the Mandal commission made reservations for OBCs and other backward classes that were not SCs or STs. This was done to give more power to the lower castes. Hasan says that the Green Revolution made the backward castes more powerful, so the states in north India had to give them more rights. During the protests against the Mandal report, some of the most powerful people in the country changed the way they thought about "poverty" and "backwardness." Because of this change, the case was made for using economic factors to decide who gets help. "Being behind" is only thought of in terms of money. This means that their political and social structures no longer show poverty and "backwardness." People have forgotten how unique India's situation is, which is marked by economic backwardness caused by social stagnation and government neglect, both of which have their roots in colonial rule. So, for example, the Gujarat Kshatriya Sabha said that all Kshatriyas should be considered backward because they were economically backward and because all Kshatriya castes had the same culture and social norms. Rajputs think that people who can't compete on the open market should get help from reservations. In the same way, the Lingayats and Vokkaligas knew they wouldn't get backward status based on caste, so they asked the Chinappa Reddy Commission to use economic criteria to find socially and academically backward classes.

Sheth, on the other hand, thinks that India's poverty is mostly a group problem (a characteristic of group). It's because they are socially backward, not because they are socially backward. We're behind because the status system isn't fair and isn't fair. Low-ranking caste groups haven't been able to do much in the system of knowledge or politics for a long time because of this. Even though modernization and development have moved quickly since independence, most of the benefits have gone to those at the top of the social hierarchy, who have little or no access to knowledge and political power.

This uneven distribution of the benefits of change is made worse by the huge gap between a structure that has stayed the same and is almost homeostatic and the strong cultural and economic influences from the outside. Also, you can't ignore the social factor, because people who are socially backward are worse off than those who are just economically backward. So, someone from a Scheduled Caste with a low income needs a reservation. For example, Richard Pais did research on the people who worked for the government in Mangalore, Karnataka who were from a scheduled caste. He found that everyone in the workplace thought that Scheduled Castes people liked their reserved jobs because of their caste status and the policy of reservation. About 73% of the Scheduled Castes also said that their current jobs were because of the reservation faction. They said that because of caste bias in Hindu society, they would not have been hired.

At the same time that economic factors are becoming more important, the concept of "merit" is also becoming more important. People believe that "merit" should matter more than "reservation." But merit is seen as a "virtue" that people at the top of society have inherited and is put up against "numbers," which are usually associated with people at the bottom of society. In this situation, the most powerful people see the democratic assertion (in the form of democratic political rights) of groups with a lot of people who are socially disadvantaged as a force that makes things worse. Parekh and Mitra, on the other hand, don't agree with this point. "The "merit argument" of the anti reservationists is a historical argument that ends at a convenient and arbitrary time," they said. It keeps people from coming up with good ideas in places where they haven't been tried before. For hundreds of years, SCs and STs have been hurt and kept from growing. There is no proof to back up the racist but unspoken belief that people of colour are naturally less smart and have low intelligence. So, if we want to use their untapped intellectual potential, help them get out of poverty, and make the country as a whole smarter, we need to give them more facilities. Making a reservation is one of them.

Lastly, the economic criteria may be a way to look at things that is neither anti-secular nor anti-caste, but they didn't do much to change India's traditional structure. On the other hand, using social criteria would help groups with low status in the traditional hierarchy get around obstacles that make it hard for them to move up the social and economic ladder.

Caste As Divisive And Cohesive Force In Indian Politics

Caste is a feature that has dual purposes in the politics of India; it both unites and divides people. It creates the framework for the establishment of a number of interest groups within the Indian Political System, each of which is in direct conflict with every other

group in the fight for power. These interest groups will all be vying for power in the same way. On occasion, it results in an unhealthy fight for dominance and functions as a force that divides people; on the other hand, it serves as a source of unity among the members of organisations and functions as a force that brings people together. Caste is a unifying force in rural India, where the social universe of the rural power is constrained to an area of 15 to 20 kilometres. In these areas, the social universe of the rural power is restricted to an area of 15 to 20 kilometres. To them, this is the only other social group save their own that makes any sense. The existence of different social classes may also contribute to factionalism. The concept of caste, in and of itself, is a feature in Indian politics, and it serves both as a unifying and a dividing force.

Caste And Organization of Government

Caste is an essential component of Indian culture and has a substantial influence on a diverse array of political practises. As a direct consequence of these two factors, caste is also an essential component of the decision-making process. Even the possibility of reorganising the state was discussed with the goal of thwarting any attempt by one caste to unfairly acquire an advantage over another in a certain portion of the country. This was done with the intention of ensuring that social fairness is maintained. The consideration of caste is included into the decisions that the state government takes on the policies and options that are available. The political party that is now in charge makes an effort to secure the backing of important members of other castes by using the ability to make choices that it currently has. People who are identified as belonging to Scheduled Castes have, historically speaking, been the focus of efforts made by the Congress party to nurture voters. This is because the Congress party believes that these individuals are more likely to vote for the party. The exercise of regional political power with the objective of advancing the interests of the caste groups that are either now supporting respective regimes or have the capacity to support such regimes in the future. The Constitution of India encourages the idea of a democratic system and electorate that are devoid of caste discrimination, and it mandates the creation of a single electorate that is not subdivided into caste categories. Both of these ideas are supported by a single electorate that is not divided into caste categories. However, caste is always a factor that serves as a determining factor in people's voting behaviour, their political engagement, the structure of the parties, and even the decision-making process of the government. This is because caste is a factor that serves as a determining factor in people's social status. This is due to the fact that caste is a social group that individuals are born into and remain a part of for the whole of their life.

Caste And Political Power

When the lines between "civil society" and "political society" were taken away, caste became very important in politics and had an effect on other government-run institutions like the police and the courts. Who could go to these places seemed to depend a lot on their caste, but where they lived was also very important. If enough people from a lower caste lived in one area, they could make that area a political power base and challenge the most powerful upper caste in the area. Power in politics is also shared in a big way by gender. How women are portrayed in politics also seems to depend on what caste they are from. Less women are in politics in lower castes that are more conservative than in upper castes that are more socially liberal. Because of this, a lot more women from higher castes than women from lower castes hold political office. People from different castes have different patrons and clients because of the caste system and its role in politics and getting access to power and resources. This led to the practise of vote banking, in which people only vote for candidates from their own caste or for officials from whom they expect to get something in return. The caste system has always played a big role in who is in charge. The richer groups in the upper castes have much more economic and political power than the poorer groups in the lower castes. Because of the caste system, each caste has a different level of economic power. The groups in the upper castes can then use their economic and political power to take over the government.

Conclusion

Because of the close relationship between caste and politics in Indian culture, developments in one sphere might have an impact on the other. In conclusion, it may be claimed that there is some mutual influence between these two spheres. Caste is an integral part of India's social structure, and it has carved itself a distinct niche in the country's political system. Casteism is India's single largest impediment to democracy. There can be no compromise between the democratic form of government and casteism. Liberal democracy has been established in India, with its foundations in the principles of liberty, freedom, and fairness. As a social classification based on one's birth order, "caste" is widely used in India. When it comes to India's political parties, it's not their theological disagreements that generate strife so much as their allegiance to certain castes and other ethnic issues. Campaigns for political office are usually conducted along caste lines, and violence of any kind during election periods is generally attributed to caste tensions. The caste system has permeated politics and, in turn, become politicised. Members of various

social strata compete in politics for the privileges to which they are entitled. By its very nature, democracy always produces new leaders from among those who were previously excluded from the political process. People desire development, and they want their input to matter.

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