



Castes Politics in Andhra Pradesh and Telangana

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Abstract

The caste system has traditionally had significant influence over people's access to power. The privileged two upper castes (Reddy and Kamma) benefit more by gaining substantially more economic and political power, while the lower caste groups have limited access to those powers. The caste system distributes to different castes different economic strength. The two upper castes can then manipulate the economic and political system to transfer economic strength into political power.

1.

INTRODUCTION:

The caste system has traditionally had significant influence over people's access to power. The privileged two upper castes (Reddy and Kamma) benefit more by gaining substantially more economic and political power, while the lower caste groups have limited access to those powers. The caste system distributes to different castes different economic strength. The two upper castes can then manipulate the economic and political system to transfer economic strength into political power. According to K Srinivasulu, Andhra Pradesh has a long history of caste-based mobilisation with marked variations across the state's three regions: Telangana (TN), coastal Andhra (CAP) and Rayalaseema. (Rayalaseema, with its unique brand of factional politics, remains largely outside the purview of this paper. Politics in the state is dominated by the rivalry between the landowning Reddys and Kammas, which comprise 6.5% and 4.8% of the population,

respectively. The Reddys are more concentrated in Telangana and Rayalaseema, while the Kammas reside almost exclusively in coastal Andhra Pradesh.

2. BACKGROUND:

After independence, the Congress Party (INC), with the Reddys at the helm, controlled the state assembly. In 1982, Kamma leaders founded the Telugu Desam Party (TDP), principally in opposition to the Congress. Srinivasulu observes that many lower caste OBCs, constituting a hefty 45% of the state's population, gravitated towards the TDP to oppose the Reddy-dominated Congress. Meanwhile, SCs, which comprise around 17% of the population, gravitated chiefly towards the Congress (Srinivasulu 2002). In coastal Andhra, effective land reforms soon after independence abolished the worst excesses of feudal landlordism, empowering tenant farmers with land titles. This benefited OBCs the most, as they made up the majority of farm labour. SCs then became the lowest rung of agricultural labour. While this was



somewhat empowering, it primarily set the stage for violent agrarian conflict between SCs and BCs. In interior Telangana, the story was somewhat different. Land reforms were patchier, so the dominant expression of opposition by subaltern groups was along class lines. The Communist Party of India did well in the early post-colonial period. In the 1980s, the TDP made steady inroads in Telangana as did the Hindu nationalist Bharatiya Janata Party. The large Muslim and tribal presence in Telangana further upset the relatively simple castebased calculus of the coast; politics fractured along class, caste, and religious lines.

Despite the TDP's success in reaching out to certain SC sub-castes in the 1990s, broad caste-political coalitions survived at least in coastal Andhra. In the 2004 State Assembly Elections, the Congress under Y S Reddy came back to power after several years in opposition. According to a post-poll survey conducted by CSDS, the INC won an overwhelming majority in coastal Andhra Pradesh with the support of SCs and forward castes, while the TDP continued to draw votes from OBCs. In Telangana, the election was much tighter with the Telangana Rashtra Samithi and BJP grabbing significant vote-share from the chief rivals. Caste politicization was also more subdued; while the Congress still managed to hold onto the SC vote, it shared the OBC vote with the TDP.

In 1947, India had inherited from the British Raj provinces whose borders had questionable cultural coherence. Most of them had been decided arbitrarily and gathered together several linguistic groups. Though the demand for linguistic states was spelt out primarily in cultural terms linguistic communities asked for homogenous entities for the

sake of communication and education it was mostly articulated by the dominant castes which had spread throughout the area/domain of one vernacular language. However, in most states, there were usually two or more dominant castes. In Andhra Pradesh, Kammas and Reddys were locked in some rivalry. Similar, in Karnataka, was the case of the Vokkaligas and the Lingayats, who opposed each other.

After the redrawing of state boundaries, these castes often tended to align themselves with one party. For instance, the Kammas opted for the Communist Party of India while the Reddys favoured the Congress, so much so that while the CPI became the brand name, the sub-text was 'Kamma'. After some time, a few of these dominant castes decided to form their own party. Kamma leaders, to continue with this example, founded the Telugu Desam Party in the early 1980s, the very reference to the state language reflecting the claim of the party to represent Andhra Pradesh at large. The party chief, N.T. Rama Rao, a popular film actor, won the elections for the first time in 1983. But the two party system constituted by the Reddy supported Congress and the Kamma-supported TDP was disturbed by the emergence of a newcomer in 2008, the Praja Rajyam Party, in turn supported by a caste benefiting from rapid upward social mobility, the Kapus and it is merged in Congress party but it replaced by Janaseena party to Kapus.

Once again a popular film actor, Chiranjeevi, was responsible for launching a party that was conceived as a caste-based electoral machine. 'Primarily, it emerged out of the aspiration of the elite among the Kapu community to see their man at the helm of the state government. In recent times they seem to



have nurtured a grievance that under the rule of the Congress and the TDP, only two communities, namely, the Reddys and the Kammas, exercised supreme political power although the Kapus enjoyed analogous social status and were numerically as large as these communities. They were resentful of the asymmetry between their rise in social and economic prominence and their role as junior partners in power. Historically it has been very hard to change the structure of caste politics in Andhra Pradesh. More recently however, there has been a flux in caste politics, mainly caused by economic liberalization in India. This upsurge in lower-caste empowerment was accompanied in some regions by as pike in the level of corruption. This was partly due to lower caste perceiving development programs and rule of law as tools used by the upper caste to subjugate lower castes. More contemporary Andhra Pradesh, however, has seen the influence of caste start to

decline. This is partly due to the spread of education to all castes which has had a democratizing effect on the political system. However, this "equalizing" of the playing field has not been without controversy. The Mandal Commission and its quotas system has been a particularly sensitive issue. It has been argued by Professor Dipankar Gupta that the roles of castes in Indian elections have been overplayed.

3. CASTE PROFILE OF ANDHRA

PRADESH: Caste in Andhra Pradesh refers to a social group where membership decided by birth. Members of such local group are endogamous, i.e. they tend to enter into marital relationships among themselves. They often have related political preferences, similar to the racial preferences for the Democratic and Republican parties in USA. For political/government purposes, the castes among the Hindus are broadly divided Andhra Pradesh into:

Caste	% of population
Brahman	4.8
Reddy	5.2
Kapu	10.2
Kamma	4.8
Komati	2.7
Kshatriya	1.2
Velama	3.0
Other Backward Class (OBC)	46.1
Scheduled Caste	17
Scheduled Tribe	9
The Indian Muslims and Christians	7

(Source: *Census of India* (1921) and *Census of H.E.H. Nizam's Domain* (1921) in G. Ram Reddy (1989), p.269.)

ACCESS TO POWER:

In Andhra Pradesh, upper and middle-ranking castes dominate the ownership of land. They were able to transfer this control over wealth into political

dominance overstate. The state is a local government unit that is in-charge of resources disbursement. The two upper caste groups monopolized leadership positions in the state, thus



gaining more opportunities to government contracts, employment and funding. Access to police and judicial assistance also depends on which caste one belongs to. By bribing, influencing and intimidating the police and judicial officials, middle to upper castes tend to manipulate the local police and judicial power more successfully. These types of political rent-seeking's have also helped secure the supply of rents to elites through other channels such as 'rigging electoral booths elections, capturing electoral booths, and using pre-election intimidator tactics in elections for the state assembly. 'Whether an individual or a group can raise enough money for constant bribes depends on the caste-based socioeconomic status. Hence, the advantage in accessing economic resources not only transfers into but also reinforces the political domination of the upper caste groups. Caste, ascribed at birth, is also influenced by where one is born. Political lines in India have often been drawn along caste lines; however, this is only part of the story. Caste is often specific to a particular area. These caste pockets create locally dominant caste. Because of the political structure in India, local dominance can translate into regional dominance. This concentration of caste population has meant that smaller, less influential castes have the opportunity stake there claims in the political power arena. However, if a non-dominant cast is not concentrated in a particular area, then they are not likely to get any representation without teaming up with another caste to increase their influence. This means, "Localized concentration facilitates aspace for contesting the domination of State-level

dominant caste". For instance, the Maratha-Kunbi caste has concentrations of populations all over the Indian states. They thus managed to receive maximum representation at the state legislature.

The table-1 shows that 40.90 percent MLAs belong to Reddy and Kamma are dominated in 2014 elections, 19.04 percent MLAs in BCs, 16.32 percent in SCs, 06.46 percent STs, 04.08 percent Minorities and 04.80 other OCs elected in the election it is maintain in the 1983 to 2014. Total 10 percent Reddy and Kamma population get 40.90 percent MLAs in Andhra Pradesh it is a two caste dominated in the political power so it has been established two cast governments in Andhra Pradesh since 1983.

In the MPs and MLCs also get dominated figure these two castes. In the other hand so many key governmental nominated post are get these two castes like, APPSC Chairman, AP Higher Education Chairman, DGPs, University Vice-Chancellors and Registrars, Co-operative society Chairman and so.

**Table-1. Caste wise MLAs in Andhra Pradesh since 1983 elections to 2014 elections.**

SL.No	Caste	Percentage of population	1983-2004	2009	2014 AP/TS	Percentage rate in 2014 election
1.	Reddys	5.2	91	77	81	40.90
2.	Kammas	4.8	34	28	39	
3.	Kapus	10	27	21	14	04.80
4.	Others OCs	3.0	25	36	25	08.50
5.	BCs	46.1	48	53	56	19.04
6.	SCs	11.00	39	50	48	16.32
7.	STs	6.0	16	19	19	06.46
8.	Minorities	7.0	11	10	12	04.08
	Total	100.	294	294	294	100

Table-2. Caste wise M.L.As after bifurcated Andhra Pradesh political power distribution in 2014 election

SL.No	Caste	Percentage of population	2014 Elections in Andhra Pradesh	Percentage rate in 2014 election
1	Reddys	6.5	39	41.14
2	Kammas	4.9	33	
3	Kapus	15.02	14	08.00
4	Others OCs	3.0	13	07.42
5	BCs	37..00	36	20.58
6	SCs	16.6	29	16.58
7	STs	6.2	7	04.00
8	Minorities	7.0	4	02.28
	Total	100.	175	100

Population 2011 scenes

The table-1 shows that 41.14 percent MLAs belong to Reddy and Kammas are dominated in 2014 elections, 20.58 percent MLAs in BCs, 8.00 percent Kapus, 16.58 percent in SCs, 04.00 percent STs, 02.28 percent Minorities and 07.42 other OCs elected in the election it is maintain in the 1983 to 2014. Total 10 percent Reddy and Kammas population get 41.14 percent MLAs in Andhra Pradesh it is a two caste

dominated in the political power so it has been established two caste governments in Andhra Pradesh. In the MPs and MLCs also get dominated figure these two castes. In the other hand so many key governmental nominated post are get these two castes like, APPSC Chairman, AP Higher Education Chairman, DGPs, University Vice-Chancellors and Registrars, Co-operative society Chairman and so on.



Table-3. Caste wise M.L.As. After bifurcated Telangana political power distribution in 2014 election

SL.No	Caste	Percentage of population	2014 Telangana State	Percentage rate in 2014 election
1	Reddys	6.5	42	40.34
2	Kammas	4.5	6	
4	Others OCs	10	12	10.09
5	BCs	51.08	20	16.80
6	SCs	17.50	19	15.97
7	STs	9.91	12	10.08
8	Minorities	14.46	8	06.72
	Total	100.	119	100

The table-1 shows that 40.34 percent MLAs belong to Reddy and Kamma are dominated in 2014 elections, 16.80 percent MLAs in BCs, 15.97 percent in SCs, 10.08 percent STs, 06.72 percent Minorities and 10.08 other OCs elected in the election it is maintain in the 1983 to 2014. In the MPs and MLCs also get dominated figure these two castes. In the other hand so many key governmental nominated post are get these two castes like, APPSC Chairman, AP Higher Education Chairman, DGPs, University Vice-Chancellors and Registrars, Co-operative society Chairman and so on.

Table-4. Caste wise MPs in United Andhra Pradesh since 1983 elections to 2014 elections.

SL. No	Caste	Percentage of population	1983-2004	2009	2014 AP/TS	Percentage rate in 2014 election
1	Reddys	5.2	10	9	6+6	50.00
2	Kammas	4.8	5	5	8+1	
3	Kapus	10	6	3	1	02.38
4	Others OCs	3.0	3	9	2+2	09.52
5	BCs	46.1	7	3	2+1	07.14
6	SCs	11.00	6	8	5+4	21.42
7	STs	6.0	3	2	1+2	07.14
8	Minorities	7.0	2	2	1 (TS)	02.38
	total	100.	42	42	25+17	100

The table-4 shows that 50.00 percent MPs belong to Reddy and Kamma are elected in 2014 elections, they population percent is 10 it is begets dominated castes in political power, 07.14 percent MPs in BCs it is very lowest percentage they population percentage is 46.1, 21.42 percent in SCs, 07.14 percent STs, 02.38 percent Kapus, 02.38 Minorities and 09.52 other OCs elected in the election 2014. Total 10 percent Reddy and Kamma population get 50.00 percent MPs in Andhra Pradesh it is a two



caste dominated in the political power so it has been established two caste governments in Andhra Pradesh since 1983.

Table-5. Caste wise MPs in Separate Andhra Pradesh in 2014 elections.

SL.No	Caste	Percentage of population	2014 AP	Percentage rate in 2014 election
9.	Reddys	6.5	6	56.00
10.	Kammas	4.9	6	
11.	Kapus	15.02	2	04.00
12.	Others OCs	3.0	2	08.00
13.	BCs	37.00	4	08.00
14.	SCs	16.6	4	20.00
15.	STs	6.2	1	04.00
16.	Minorities	7.0	--	--
	total	100.	25	100

The table-4 shows that 56.00 percent MPs belong to Reddy and Kamma are elected in 2014 elections, they population percent is 10 it is begets dominated castes in political power, 08.00 percent MPs in BCs it is very lowest percentage they population percentage is 46.1, 20.00 percent in SCs, 04.00 percent STs, 04.00 percent Kapus, and 08.00 other OCs elected in the election 2014. Total 10 percent Reddy and Kamma population get 56.00 percent MPs in Andhra Pradesh it is a two caste dominated in the political power so it has been established two caste governments in Andhra Pradesh since 1983.

Table-5. Caste wise MPs in Telangana in 2014 elections.

SL.No	Caste	Percentage of population	2014 TS	Percentage rate in 2014 election
1	Reddys	6.5	6	41.18
2	Kammas	4.5	1	
3	Others OCs	10	2	11.77
4	BCs	51.08	1	05.82
5	SCs	17.50	4	23.52
6	STs	9.91	2	11.77
7	Minorities	14.46	1	05.82
	total	100.	17	100

The table-4 shows that 41.18 percent MPs belong to Reddy and Kamma are elected in 2014 elections, they population percent is 10 it is begets dominated castes in political power, 05.82 percent MPs in BCs it is very lowest percentage they population percentage is 46.1, 23.52 percent in SCs, 11.77 percent STs, 05.82 Minorities and 11.77 other OCs elected in the election 2014. Total 10 percent Reddy and Kamma population get 41.00 percent MPs in Talangana it is a two caste dominated in the



political power so it has been established two cast governments in united Andhra Pradesh since 1983.

7. Caste wise occupation of Chief Ministers (CM) in Andhra Pradesh

SL. No	Caste	Percentage of population	No. of Times
1	Reddys	5.2	12
2	Kammas	4.8	07
3	Kapus	10	--
4	Others OCs	3.0	05
5	BCs	46.1	--
6	SCs	11.00	01
7	STs	6.0	--
8	Minorities	7.0	--
	total	100.	25

5. POLITICAL PARTIES IN ANDHRA PRDESH:

All political parties occupied Kammas and Reddys i.e. Kammas occupied B.J.P, CPM, CPI, and Locksactha and Reddys occupied Congress and YSR congress this is a situation for Andhra Pradesh political leadership. No one other caste person became Chief Ministers in Andhra Pradesh this is very undemocratic situation in A.P. 16 persons are became Chief Ministers in Andhra Pradesh 12 are Reddys 07 Kammas one SC (6 months) one OC others (3 months) no one OBC Chief Ministers in Andhra Pradesh history this is indicates the lower caste peoples are not get political empowerment till now.

8. Leading Political Parties in Andhra Pradesh and Talangana

Party	Leadership
BJP	Kamma Leadership
CPM	Kamma Leadership
CPI	Kamma Leadership
TDP	Kamma Leadership
Congress	Reddy Leadership
YSR Congress	Reddy Leadership
TRS	Valama Leadership
Janaseena	Kapu Leadership

6. FAMILY POLITICS (OLIGARCHY):

Pankaj and Gaurav are two of at least 28 *beta-beti* politicians who are preparing to claim what they believe is their birthright-an opportunity to carry forward the family legacy in 2014. They come from almost every political party: Congress to BJP, Samajwadi Party to Bahujan Samaj Party (BSP), Trinamool Congress to National Conference, Telugu Desam to DMK, Rashtriya Janata Dal (RJD) to Lok Janshakti Party (LJP). And they hail from all corners of India: Tamil Nadu to Jammu and Kashmir, Rajasthan to Assam, and the heartland of Uttar Pradesh, Bihar



and Madhya Pradesh. "Forget dynasty," says sociologist Shiv Visvanathan, professor at the O.P. Jindal Global University, Sonapat, and senior fellow at the Centre for the Study of Developing Societies, Delhi. "We have now entered the era of oligarchy."

This oligarchy, where power is centred within a few families of which every son considers himself an heir apparent and every daughter and sometimes daughter-in-law a queen-in-waiting, is today India's fastest growing political organism. One hundred and fifty-six members of the 545-member Lok Sabha are currently from political families. That's 29 per cent, as Patrick French noted in his 2011 book *India: A Portrait*. What's more damaging is that the percentages rise dramatically as the MPs get younger. French discovered that every member of Parliament under the age of 30 had inherited a seat. That 65 per cent between the ages of 31 and 40, and 36.8 per cent between the ages of 41 and 50 were from political families, and that the nepotism vs age graph rose in a perfect, linear trend. If the trend continues, it is possible that most members would be in Parliament by heredity alone. India would be back where it began from-ruled by a hereditary monarch and assorted prince lings.

- In the case of Andhra Pradesh the list of political families of Andhra Pradesh and Telangana of India:
- The P. V. Narasimha Rao Family:
- P. V. Narasimha Rao, Former Prime Minister of India.
- P. V. Ranga Rao, Former Minister of Andhra Pradesh (P V Narasimha Rao's son)
- Kasu Brahmananda Reddy Family:
- Kasu Brahmananda Reddy, Former CM of A.P. Central Home Minister, Governor
- Kasu Venkata Krishna Reddy, Minister of A.P.
- Marri Family:
- Marri Chenna Reddy, Former Chief Minister of Andhra Pradesh
- Marri Shashidhar Reddy, MLA, Sanath Nagar
- The Nandamuri Family:
- N. T. Rama Rao "NTR", Former Film Actor & Former chief minister of Andhra Pradesh
- Laxmi Parvathy, Second wife of NTR, erstwhile leader of TDP (NTR) faction.
- Nara Chandrababu Naidu, son-in-law of NTR, former chief minister of Andhra Pradesh
- Nandamuri Harikrishna, son of NTR, Member Of Parliament, Ex Transport Minister.
- Nandamuri Balakrishna, son of NTR, Telugu actor and Politician, Member of Andhra Pradesh State Assembly from hindupuram constituency
- Daggubati Purandeswari, Daughter of NTR, Minister of State, Textiles
- Daggubati Venkateswara Rao, son-in-law of NTR, Member of Andhra Pradesh State Assembly, Ex Member of Parliament, Ex Health Minister.
- Nara Lokesh (son of Chandrababu Naidu)
- N. Bhuvaneswari (wife of Chandrababu Naidu)
- Tanguturi Anjaiah Family:
- TANGUTURI ANJAIAH, Former Chief Minister Andhra Pradesh



- TANGUTURI MANEMMA Former MP and MLA
- Kotla Family:
 - Kotla Vijaya Bhaskara Reddy, Chief minister, Central cabinet minister
 - Kotla Jayasurya Prakasha Reddy, Son of Kotla, MP of Kurnool
 - Kotla Sujathamma, Former MLA of Dhone
- The Yeduguri Sandinti Family:
 - Y. S. Rajasekhara Reddy, Chief Minister of Andhra Pradesh (2004-death)
 - Y. S. Vijayamma, Member of Legislative Assembly, Pulivendula Wife of Y.S.Rajashekara Reddy
 - Y. S. Jaganmohan Reddy, Member of Parliament, Kadapa Son of Y.S.Rajashekara Reddy
 - Y. S. Sharmila, daughter of Y.S.Rajashekara Reddy
 - Y. S. Vivekananda Reddy, Brother of YSR, Ex-State minister
- The Kalvakuntla family:
 - Kalvakuntla Chandrashekar Rao, first and current Chief Minister of Telangana
 - K. T. Rama Rao, Son of Kalvakuntla Chandrashekar Rao and Cabinet Minister for Panchayat Raj & IT, Telangana State
 - K. Kavitha, Member of Parliament, Nizamabad and daughter of Kalvakuntla Chandrashekar Rao
 - T. Harish Rao nephew K. Chandrashekar Rao and Cabinet Minister for Irrigation, Marketing & Legislative Affairs for Telangana state
- PJR Family:
 - P. Janardhan Reddy, Former Minister and CLP leader
 - P. Vishnuvardhan Reddy, MLA Jubilee Hills
- Some other families are getting political power in Andhra Pradesh and Telangana. It is very bad to the Republic Democracy in Andhra Pradesh.

7

. FINDINGS:

1. The dividing lines can be ambiguous; several castes have demanded a lower rank so that they can avail of the privileges offered. The term "Upper caste" often includes Forward castes, when news reports refer to the Scheduled castes in relation to the two upper casts in Andhra Pradesh.

2. These parties view development programs and rule of law as institutions used by upper caste to control and subjugate lower castes. As a result, these new political parties sought to weaken these institutions and in turn weaken the upper caste domination in the political arena in Andhra Pradesh. Since' rule of

law' was seen as controlled by upper-caste, these new parties adopted a strategy that had to operate outside of this rule in order to gain political influence and lower-caste empowerment.

3. Corruption thus translated into power and a means to enter the political arena, once only open to upper caste members. Corruption in India became away to level the playing field. This struggle for empowerment that was forced to operate outside of the rule of law produced caste-based mafia networks. These mafia-networks began to chip away at upper caste control over state institutions.

4. These caste mafias groups were not



concerned with 'development', but mainly viewed elections and democracy as away of gaining control of the state, which would enable them to level social inequalities. This new state envisioned a government of "Social Justice" through caste empowerment. Within the context of "social justice" corruption pontificated by the caste mafias became tolerated, and in some cases, as in the town of Bihar, even celebrated.

5. The very nature of caste politics inherently means that there are no boundaries between "civil society" and "political society", as demonstrated by the proliferation caste mafia. The mafia dons were the mayors, ministers, and even members of Parliament. Therefore, there was no alternative to fight against these mafia figures and political brokers. Because rule of law was perceived to be a mechanism of upper caste control, corruption used by caste mafia became popularly accepted, as it was perceived to be means to achieve lower caste empowerment. The corruption elevated to such a level that nearly all elected officials in some towns and regions were also criminals.

6. The upper caste who had used their control over the state to discreetly plunder its institutions for their own gain, were now replaced by the mafia dons who now openly pillaged the state institutions. Many of these elected ministers/mafia dons were jailed for the illegal practices they employed; however, this was widely touted as the upper castes trying to regain dominance by eliminating "social justice" supporters. One of the more famous of these mafia dons was Lalu Yadav, who became the first elected chief minister in India to be sent to jail. Lalu, convicted of embezzling 9.5 billion rupees from the Animal Husbandry Department, still continued

to run the government from his prison cell in Bihar, which was later coined as the "cell-phoneraj". Corruption and politics became so common that at a time it was not uncommon for election results to be contested from a prison cell.

7. Corruption therefore translated into power and means to enter the political arena, once only open to upper caste members. In this way corruption was seen as away to level the playing field, and as a result was tolerated and in some villages championed under the banner of "social justice".

8. MEASURES TO BE TAKEN

1. Need to maintain the rule of law for all without any discrimination in all governmental and political aspects.

2. Chief Ministers position get two times for one family like U.S.A. President.

3. All caste get reservation for political representation with population wise.

4. All ministers are selected from direct elected MLAs only not MLCs.

5. All nominated post are open elections without political parties name

6. Political Empowerment of the Socially Disadvantaged Groups viz., the Other Backward Classes (OBCs), scheduled castes (SCs), scheduled tribes (STs), minorities to be on the priority list of country's developmental Agenda, as they still lag behind the rest of the society due to their social and economic backwardness. The population of OBCs, as estimated by the Mandal Commission, constitutes 52 per cent of country's total population.

7. A functioning, robust democracy requires a healthy educated, participatory followership, and an educated, morally grounded leadership.

8. The caste system cannot be eradicated without changing the mindset of the people. The caste system is a great



social evil. From time to time social reformers and thinkers have tried to eradicate this evil, but to no avail. It is a deep-rooted problem which has defied all solutions so far.

9. The problem has persisted largely because of the illiteracy and ignorance of the people. Their ignorance makes the people conservative and superstitious. Hence they do not accept any social change. They want things to continue as they are. Every measure of social reform is strongly opposed and is considered to be an attack on their religion by the religious fanatics.

10. Therefore, if the evil of caste system is to be eradicated every possible effort should be made to educate the people and thus create a strong public opinion against the evil.

11. School text books should be carefully revised. Lessons should be included to teach the students that the caste system is manmade. It was a system for the division of labour devised by our wise forefathers. Originally, man was not born into any caste and his caste was determined by his learning or by the nature of work he did in life.

12. Basically, all human beings are equal; they have the same kind of blood in their veins. The differences of upper and lower are wrong and the entirely the creation of vested interests. The similarities between the different castes should be stressed rather than the differences. In this way awareness would be created against the caste system and its hold upon society would be gradually loosened.

13. Only education can increase the think of the people and unite people. Caste system exists only because of ignorance within the people. Education can bring next generation new bloods with new vision. By promoting Inter-

caste Marriage and by providing special offers for people who does inter caste marriage can bring changes in the next generation people. Government economic policies should focus on overall development of all section of the people of our society. The issue of caste system is actually needed to be addressed as a civil rights movement rather than caste movement. It has to be broad movement for human rights and human dignity. It has to be a movement against the religious rituals and holy texts which kept them subjugated for centuries and enslaved their minds.

14. India has adopted the liberal democratic system which is basically based on equality, liberty and justice. It also gives importance to individual initiatives to develop one's faculties. India must make efforts to implement the principles of the liberal democratic system in right earnest.

9. CONCLUSION

We have to come to certain conclusions and offer viable solutions to the problems created by a wrong understanding and application of the standard of Caste in India. What has been there for centuries cannot be undone in a day or two. Therefore there is change all over the place in the thinking of people about caste, community, religious and philosophical values. Nothing is objectionable so long as there is no compulsion, hatred, animosity. The world is created by God in a wonderful and mysterious way. Diversity is the Art of Nature; but Unity is the Heart of God. This is what the Rgveda (I.164.46) declared ages ago: '*eka^ sad viprabahudhavadanti*' (What exists is One but wise men call it by different names). Let people do what they think is right and good for them; but let them not



battle in the name of religion, philosophy, race, caste, class, community or political

affiliations.

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