

RESERVATION FOR BACKWARD CLASSES AND WOMEN

Dr. VENKATEGOWDA (M.A., M.Phil., PGDHE.,P.hd.,)

Dept. of Political Science
Karnataka State Open University
Mukthagangothri, Mysore-06.

Dr. Eshwara K.B (M.A., Ph.d.,)

Dept. of Sociology
University of Mysore.

Dr. YoganarashimaChari .K (M.A., Ph.d.,)

Dept. of Sociology
Govt. Boys College Mandya.

ABSTRACT

India is diversified country in many respects. The population of India comprises different Religions, Casts, Communities and Groups, developed and backward among them is a major bifurcation. The ancient Varna system is the root cause for the bifurcation among the people on the basis of castes, Brahmana, Kshatriya, Vaishya and Sudra. Former three are considered as developed and latter one is considered as backward. In the backward classes further bifurcation is Sprushya (touchables) and Asprushya (untouchable), but both are considered as backward communities. These communities are deprived from economic, social, political and educational privileges.

The women community is not exception in this regard they are also struggling against gender inequality and exploitation since time immemorial in Indian society. At the family and at the outside women are suffering with the discrimination due to lack of education, economic, social status and basic facilities.

In the independent India, constitutional and legislative efforts are made to create equality among the people by providing proper opportunities in the employment, education and political

institutions. The Union government and the State governments are made an effort in this regard by constituting several commissions.

With recommendations of these commissions the Governments have provided reservation to backward classes and women to bring equality in the society by their upliftment.

Reservation for Backward Classes and Women

Backward Classes

In India, every society is bifurcated on the basis of 'haves' and 'have nots', privileged and under privileged, developed and backward communities. In the ancient times there were oppressed, suppressed and exploited people. On the basis of Varna system the society was divided as Brahmana, Kshatriya, Vaishya and Shudra. The first three categories enjoyed the benefits of educational, occupational and financial facilities while Shudras were denied of these facilities. Further Shudras are divided into touchable and untouchables (Shprusyas and Ashprushyas), in the later period, touchables emerged as Backward communities and untouchables are considered as Dalith communities.

At present Indian society has Backward classes and communities, who are economically, socially, politically and educationally backward all over the nation. They are in Karnataka named as Kuruba, Kumbara, Madivala, Vishwakarma, Thigala, Bestha, Ediga, Nayinda and others are in particular and Vokkaliga, Lingayatha and others are in general.

Women

Since time immemorial, the Indian women were playing eminent role in the Indian society, and they were enjoyed district position in the Indian family. But only few are enjoy facilities in the field of education, liberty, equality, property right and social status. Many of them deprived of these facilities, the activities of women are restricted to home making, it paves the way for gender in equality.

Discrimination and problems

Both the people who belongs to backward classes and women community were facing mental and physical hesitations every day, like social discrimination based onas superior and inferior throughout the years, economic exploitation which causes the to economic inequality, educational backwardness due to deniel of access to these communities and also denial of political representation at the political administration.

While the women were treated inequally in the male dominated Indian society, the parents were treated the girl child as burden on them due to evils of dowry which also resulted with female foticide and infanticide. Sexual abuse and molestation which happening on women community irrespective of the age, time and place, though it is heneous crime. Domestic violence at the house, working place, even the women shoulder the entire household responsibilities like caring the children, domestic work and related tasks.

Efforts to remedies

To eradicate the evils of discrimination and to gain the equal status, efforts are made by the sacral reformers like Jyothiba Pule (1838), he began Akshara Kranti for Shudra community, especially for the women along with his wife Savithribaphule. Narayanguru of Kerala, Periyar of Tamil Nadu. Nalwadi Krishna Raja Wodiyar of Mysore, Saahu Maharaja of Kollapur fought for the upliftment of these communities.

During the renaissance Raja Ram Mohan Roy tried to eradicate evils against women like inequality, mental agony, physical harassment, child marriage, sati system. In 1856 a law was framed regarding widow remarriage due to the movement lead by Eshwara Chandra Vidya Sagar of Bengal, Chandavarkar of Karnataka, Veereshalinga Panthula of Andra Pradesh, R.G. Bandarkar of Maharashtra are more working in this regard. Social reformer D.K. Karve married a widow and established 'Hindu Widows Home' in Poona in 1899 with these efforts, constitutional remedies and legislatives measure were taken by the Government.

Commissions

To provide the reservation as Justice to Backward classes and women, many statutory commissions were constituted.

Kaka Kalelkar Commission : The first backward classes commission was constituted under the chairmanship of Kakasaheb Kalelkar in 1953. The commission submitted the report to the government in 1956 which explains, there are 2399 communities in the list which are socially and educationally backward. The commission uses the measure in its recommendations to indicate its backwardness as follows.

- Lower status of traditional caste hierarchy of Hindu society.
- Underdevelopment of important groups of a particular caste or community.
- No representation or low representation in Government services.
- Lack of representation in trade, commerce and industry

But the report was not accepted by the government.

Mandal Commission : The union government appointed one more commission headed by B.P. Mandal in 1979, it submitted its report in 1980 and came into force on August 1990. It identifies 3743 castes and communities as backward which formed 52% of the total population the recommendations of the commission are;

- The other backward classes have to be provided 27% reservation in employment. It encompasses the services that come under the jurisdiction of both union and state governments including technical and professional education institutions.
- If the candidates of OBCs are selected in open competition, they should not be brought under 27% reservation and have to be treated as general. This also applies to promotion.
- In case of backlog, it should be preserved for three years.

- The maximum age limit should be enhanced for appointment like that of SCs and STs to indicate status of OBCs it used social criteria, educational criteria and economic criteria.

Backward Class Commissions in Karnataka

During the regime of Nalwadi Krishnaraja Wadiyar the Maharaja of Mysore took initiation and formed a commission headed by Leslie Miller in 1918, to go into the details of Backward Classes and find the solutions. According to the recommendations of the commission 50% reservation provided to the backward classes in the fields of education, employment and politics.

Naganagowda Commission

In the post independence Mysore Government Constituted backward class commission headed by Naganagowda (1960), it submitted the report in 1961. It recommended 50% reservation for these classes but it was not implemented. Now implimenting panchayatraj Election 2015

L.G. Havanur Commission

In the Charimanship of L.G. Havanur the committee was formed in 1972. It submitted the report in 1975, by recommending 58% reservation for OBCs, D. Devaraja Urs government tried to enforce the recommendations but it was limited to 50% due to stay at the Supreme Court.

Venkataswamy Commission

In 1986 Venkataswamy Commission was formed it submitted the report in 1989, due to opposition all over the state it was dropped.

Chinnappa Reddy Commission

Chinnappa Reddy Commission was formed in 1999 because of its effort to bring the social justice the recommendation of the commission was accepted by people 32% reservation

was proceeded to backward classes. It is allocated among the groups viz Group 1, 2A, 2B, 3A, 3B Categories.

Category 1 – 4%

2A – 15%

2B – 4%

3A – 4%

3B – 5%

Reservation in Local Self Government

When Rajiv Gandhi was the Prime Minister, efforts were made to amend the constitution, to bring the reservation for Backward classes and women. The parliament amended the Article 243 through the 73rd and 74th amendments. In 1993 it was implemented. According to 73rd amendment in the Rural Local Self Government and 74th amendment in the Urban Local Self Government reservation extended to Backward classes and women.

Due to the provision of reservation to backward communities and women at the local self government constitutionally, it paves the way for creation of real democracy. Still the efforts are prevail the bring the reservation for women at law making institutions at the union and state.

Reference Books

- Ahuja, Ram (1993) 'Indian Social System', Rawat pub, Jaipur.
- Hutton J.H (1962) 'Caste in India', Oxford University Press, New Delhi.
- Srinivas M.N. (1962) 'Caste in Modern India and their Essays' Asia Publication House, Bombay.
- Towards equality – Report (1984), Report of the committee on the status of women in India. Edi Kumud Sinha & et.al., Pearson Books, New Delhi.