



Caste Reservation systems in Kullu District, with special reference to disparity in the Dehra Panchayat, Himachal Pradesh

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Abstract

In present times, caste-based reservation has become a hot topic. In which emphasis is being laid on ending caste-based reservation. Special opportunities are being given to the caste under the laws and rules. How has it spread at the lower level and what effect has it seen in the society. The reservation policy has also been extended to the representation of Scheduled Castes and Scheduled Tribes in the Parliament of India. In recent times, the way lower class people used to work under the upper caste classes, now there has been a lot of improvement in it. Whatever social reform has taken place here, the valuable hand of reservation is hidden behind it. An attempt was made by the researcher to see this.

Keywords: - Reservation, opportunity, social change, pressure group

Introduction

Caste system is a social evil which has existed in Indian society since ancient times. People have been criticizing it for years, but still the caste system has maintained its strong hold on the social and political system of our country. Some social evils have been prevalent in Indian society for centuries and the caste system is also one of them. However, there has been some change in the concept of caste system during this period and its beliefs are no longer as conservative. As much as it used to be earlier, but despite this it is still affecting the religious, social and political life of the people in the country. The impact of caste is mostly seen on the lower castes. In which they are deprived of opportunities, it is for this reason that reservation has been made for that deprived class, so that they can participate equally in the society. Reservation has been introduced to remove social and educational backwardness from backward communities and Scheduled Castes and Tribes who are not adequately represented in government services and institutions. An attempt was made in the village to see whether reservation is needed even today and how reservation is affecting the society. In recent times, the way lower class people used to work under the upper caste classes, now there has been a lot of improvement in it. What a valuable hand of reservation is hidden behind whatever social reforms have taken place here. Due to the caste system, Scheduled Castes and Scheduled Tribes remained

historically backward and were not given respect and equal opportunities in Indian society and hence their participation in nation-building activities was less.

According to Dube, *The Rural Space in India* (1955) the main basis of caste categories in the village is purity and impurity. Even in Shamirpet, caste categories are based on tradition and mythological beliefs. Dubey established that business, worship, systematic way of life, acceptance, rituals and economy have bound the categories of caste.

According to Ambedkar, *The Untouchables Who Are They* (1923), how the classes that the Hindu system has given rise to in the form of untouchable and tribal castes came into existence, is a matter of great contemplation. If Hindu civilization is seen as the originator of these classes, then it cannot be called 'civilization'. This is a conspiracy to suppress and enslave humanity.

According to Ghurye, in *Caste and Race in India* (1932), he has made a comparative study of caste, kinship system, changes taking place in Indian urban rural society, Indian tribals and races.

According to R.k. Mukherjee, *The Dynamic of a Rural Society* (1957) is a dynamic system of social rites based on caste birth and caste division which impose the restrictions of rules on its members in relation to movement, food, marriage, occupation and social cohabitation. The concept of untouchability was not practiced uniformly across the country, so identifying the depressed classes is not an easy task. The basic principle is that under-representation of identifiable groups is a legacy of the Indian caste system. After India gained independence, the Constitution of India listed some of the earlier groups as Scheduled Castes and Scheduled Tribes. Equal opportunity was not given in the new nation building, due to which it was backward that equal opportunities are being given in whose participation under reservation. M. Lakshmikanth, *Indian Polity* (2020) The central government of India has given 27% reservation in higher education] and various states can make laws to increase reservations. According to the Supreme Court ruling, more than 50% reservation cannot be done, but some states like Rajasthan have proposed 68% reservation.

Methodology

In the present times, both quantitative and qualitative methods were used to know the form of reservation. How is it functioning in society. To know this, people were collected through surveys. These data were obtained mainly by going to the field, in which questionnaire method, interview method, non-participant observation method was introduced. At the same time, some data was collected by going to the work area.

Objectives

Reservation remains a topic of discussion in India, on which different types of comments are seen by different classes, different castes, etc., that if reservation is given on the basis of caste, then it becomes a matter of debate on the pros and cons. Many efforts are being made to eliminate or maintain it. Due to this, to know the views of different castes on this reservation and what problems they have to go through. A study has been conducted in Dehra and charmala village of Kullu district to see this. For which some questions were constructed as follows.

- ii) To know the change in the nature of society from inter-caste marriage.
- iii) Whether reservation has seen a change in the society.

History of Charmala and Dehra Village

Neether Panchayat is located at 2086 above sea level. The word Neether is derived from the word thar-thar (vibration). "Ni" means above. All those who came here to work from outside used to leave out of fear. Because they were treated cruelly by the dominant caste. Then this name was given by them. Since ancient times, wheat, maize and rajmah dal are grown here and apple orchards are established in some part of it. Roads etc. were constructed here in 1986. It is said that the people of the lower caste used to live in the Neether panchayat at first, but gradually people started coming from outside and they started describing themselves as upper castes. After which they would put pressure on the lower caste from some way or the other and they were subjugated Neether Fatti includes Charmala and Dehra villages, which are divided on the basis of caste, in which Charmala village is inhabited by low caste and Dehra upper caste people reside. 15 to 20 years ago, the fair of both the villages used to be different. The village was named Charmala because they used to make slippers and shoes etc. there, which they came to be called Chamar on the basis of karma. Since then, this village has been named Charmala. The family deity of Charmala village was *Thagru*. As long as the faith was on the deity, the fair was celebrated every year in the village, for 15 to 20 years there was a complete change in it. They did not have faith in worship and deity, but the people of Dehra village retained faith in Pura Budha Mahadev, Charmala and Dehra villages have their own deities. Due to which there is a mental dispute. Different villages are divided on the basis of different castes. Of these, Dehra and Charmala have been studied. In which he tried to see the effect of reservation etc. These two villages are adjacent to each other and people of upper caste and lower caste live in it on the basis of villages. Here Rajput's come in upper caste, Koli in lower caste and Thavi in Other Backward Classes. There are some places in Himachal that are inhabited by Thavi people. In which they do woodwork. Special place in woodwork, wood extracting designs in temples and many other types of wood work. Agriculture-based business is seen here. No government jobs, no animal husbandry, no gardening work. Mainly the economic income here is obtained from apple crop.

Origin of the deity

B. R. Sharma, God of Himachal Pradesh (2008) has said that "the land of Kullu is world famous for the origin of Gods and Goddesses" and all these gods and goddesses are known for their characteristic works. There are different deities in different regions in Himachal Pradesh and their origin is also due to different reasons, in the same way, some main reasons are said behind the origin of the god of the villages here, the famous deity here is #NAME? Budha Mahadev. Gin is derived from the emergence of a master (a type of shape) obtained from the soil by a farmer driving a plough. The farmer took it home. There was a long row #NAME? the ant from where the ant row originated. The queue lasted for about 800 m. Where the ant queue was, the tunnel was found after some time under it, where the tunnel and the line of the ant ended. The temple was built there and after some time, the Gur (disciple of the deity) there discovered another expert from under the ground that since then the brother of the old Mahadev is considered to be the specialty of this deity in bringing rain, since then the fair is celebrated here every year. Which is called the fair of "12 Bhado".

Size of ancient houses and allotment of land

In ancient times, houses were painted with stones and cow dung for cleaning the houses and slate for the roof was lifted from a long distance, in which the people of the village used to help each other. All the houses were of two storeys, in which animals were kept in the lower floor. It was a house of only two rooms. There was also considerable variation in the size of the houses. The dominance caste pressure on Charmala village was also seen in the sizing of houses in which they had to take permission from the upper caste people to build the house. He used to ask them to give the size of their house according to their own. In which the size of the door of the lower caste houses was 3.5 feet. And which was in the roof of the fortress Salat. There was also a lot of restriction on putting them, she studied only in upper caste houses. The lower caste people could not put those forts in their roof. The extension of both the villages is up to about 600 meters, out of which 32 acres of land is cultivable, out of which 21 acres of land is with the upper caste, the lower caste has

only 11 acres, the expansion of the lands was also done by looking at the caste. In which that land was called "the land of forgiveness". The land holders were those who worked at the lower level in the temples. Small tasks such as beating drums, cleaning, etc. were given to them and the expansion of land was also done on the basis of that.

Dominance caste pressure

The prevalence of dominance caste has been quite noticed in the village of Charmala in which the Rajput people have tried to keep the lower class subjugated. At the same time, it is seen at the cultural, political and social level. According to S.C. Dubey, Trends of Change in Village India (1961) discussed the concept of leadership in India. He found that political leadership is concentrated in the hands of a few individuals rather than being scattered among castes. Every village has some dominant people who control the political social systems. They play an important role in settling disputes, inspiring the youth, establishing the unity of the village and celebrating festivals in the village. His role can be clearly seen in the elections of Gram Panchayat, Assembly and Lok Sabha. The pressure of the dominant caste was seen even on the lower caste, in which only they had to go to work to work. No work had to be done which was based on the economic level and only in the name of agriculture, Kavani had to be sown. Whatever dal, sabzi, etc., they could plant themselves, they would get it only after working with the upper caste. In the elections held at the panchayat level, the influence of dominant caste is seen in which if the lower caste becomes a member of the panchayat, then it is ignored in the gram panchayat.

Caste Litigation

In a democracy, no importance is given to the caste, religion, economic status and family etc. of the people, but everyone has equal importance in the eyes of the state. By making all the caste groups against each other with the feeling of casteism, they created a big obstacle in the path of unity of the country, at present casteism is increasing a lot. It can be seen in every area of the India. Similarly, caste cases can be seen in villages Dehra and Charmala, which are increasing continuously in the present time.

Moji Ram, aged 89, (male) was assaulted for accidentally touching the temple wall for entering the upper caste village after becoming a panch, 1956, because the lower caste people were not allowed to touch the walls of the temple. The lower castes are considered untouchables. If they did so, they were punished.

When a big marriage was arranged for the first time by the lower caste, the lower caste was beaten up for stopping the marriage in the middle. And whatever food was prepared was thrown away. The trial lasted 3 years. In 1961, the main reason for this assault was that no one from the lower caste could have a big marriage. They had to have a short marriage. If they had a big marriage, the upper caste would feel that the lower caste was equalling us, which the upper caste did not like.

Narotam Bharti, aged 52, (male) was assaulted by the upper class because of the hatred of the upper-class caste for constructing a house bigger than him in front of the upper-class house. The trial is still ongoing.

Political and socio-cultural level

At the political level, if we talk about Charmala and Dehra villages, then the influence of dominant caste is seen in the elections held at the panchayat level. In which if a member of the Panchayat is made from a lower caste, then he is ignored in the Gram Panchayat in such a way that he is not its member. But in the recent past, he was not even allowed to participate in the Gram Sabha. The influence of dominance caste is visible at the social level because all the work etc. in the society is done on any occasion. In that, the lower caste people are not given many opportunities. Whether it is the entrance from the main gate of the temple. Detailed information about the cultural heritage of the India, ancient monuments, literature, philosophy, various schemes, events, art demonstrations, fairs, festivals and handicrafts is provided. Information about

various institutions involved in the promotion and promotion of Indian art and culture is also provided. The influence of dominant caste was also seen at the cultural level, in which the lower castes are not able to give their share in fairs and many other occasions. But in the present times, the food and dress of the lower caste, as well as the melo festivals, changed over time. In which the upper caste dress can be seen to be eclipsed and the renunciation of meat etc. There is a fair in these villages, which is called the fair of 12 Bhado. Only and only the upper caste people have their participation in it. People of lower castes were not allowed to participate in it

Reservation Benefits

The reservations are not only applicable to job opportunities but also admission to colleges, universities and government educational institutions, which means students from backward classes have been given the added advantage of coming up with higher education. As a result, the reservation system opens new doors of opportunities for such people and gives them a chance to build a better future for themselves as well as for the generations to come. It is also a step to remove social and economic inequalities in the country and take a step forward on the path of a balanced society. Reservation has been kept to uplift the lower strata so that all citizens can get equal status in the society. If we talk about caste reservation in the village, then it was found that the benefit of reservation is being received only and only by those who are already working in the government office or who have benefited once, then again, the same person is getting the benefit. Special people are not able to take advantage of it. If we talk about the benefits of reservation for some time, then social change has been seen to a great extent in the village due to reservation. In which mainly got rid of the rules of dominance, caste, etc. The condition of the class which was earlier considered to be very backward has improved to some extent. Those people who wanted to do something by moving forward, but they were suppressed, today they are working shoulder to shoulder in the society and working in every field. Is. At the same time, the children of the village have got the benefit of hostel facilities and scholarships and special provisions in institutions etc. under reservation.

Reservation awareness

If we look deeply at reservation in the village, then there are many such houses, where they do not know what reservation is and what it is. The main reason for this is that they have not been able to get any benefit under reservation till date. If only a few are getting reservation at the lower level, it is not available at the lower level, then it would be correct to say that reservation is limited to only a few. It was even found that whatever rules, laws, etc. come under reservation at the panchayat level, they are also hidden from the lower caste so that they do not get the benefit thereof.

Opportunities under Reservation

India is a system of affirmative action that provides representation to historically disadvantaged groups in education, employment and politics. Based on the provisions in the Indian Constitution, this India allows the government to prescribe reserved quotas or seats that reduce the qualifications required in exams, job openings, etc. for "socially and economically backward citizens. But in Charmala and Dehra villages, under reservation, people of lower castes are getting opportunities, in which recruitment is also being done from lower caste to higher posts. In Charmala village, it was found that as the lower castes are getting opportunities, their social status is changing. 30% of the people in the village are in government institutions, out of which 8% people are coming under reservation. In itself this is a small figure.

Dealing in a Government Office

Reservation is one of the most debated topics in India. But in many of these discussions, the question of social justice is completely sidelined. Social justice needs to be understood in terms of representation and integration of members of Scheduled Castes and Tribes and the integration of backward classes into the social mainstream. Although it would be fair to say that the upper caste people directly behave badly with the people of the lower caste, but in the government offices, it was found by the researcher that the treatment of the upper caste with all the reservation from the lower class is directly correct. But somewhere indirectly this thinking has still been formed which is sometimes seen in the form of behaviour. Like; When tea is made by

an employee, it is not consumed by the upper caste, etc. Some Brahmin children do not accept mid-day meals because there are lower caste people in preparing mid-day meals.

Social Change from Reservation

Reservation in Charmala has brought about social change in a very big way. It has been confirmed in the village that earlier the lower caste people did not even have the rights of humanity. They were treated cruelly like animals. But with the introduction of reservation, as soon as the people of the lower classes started reaching good positions and became financially capable. As such, social change took place. If a few people from the lower caste reach a good position. It has different effects on other lower castes. The lower caste believes that reservation did not have much effect of economic, political, etc., but the lower class has got the identity of a human being and at this time they consider themselves a part of society, which was not seen earlier. If a lower caste marriage was to take place, they had to have their marriage in a smaller form, and they had to call their marriage a garden. Because an auspicious word like marriage could only be used by the upper caste. But as education spread and the lower caste people came to know about their rights etc., they started getting married without hesitation. In all the paths along the temple, the lower caste did not have to walk with shoes. If they had to leave, they had to carry those shoes in their hands. But in today's time, this practice has ended in Charmala and Dehra villages. Reservation was mainly seen behind this, which tried to bring equal opportunity to the lower caste in the society. If a child was born in a lower caste, he could not name it himself. They had to take the child to the upper caste and they named him. Because the perception of the upper caste was that the names of the children in the lower caste should not be good. Good names should be only for upper caste children, but gradually this changed. As soon as the lower caste started rising in the society. In today's time, the lower caste people have complete freedom to name their children

Transformation from inter-caste marriage

Social change is taking place in many forms with inter-caste marriages. But in 2021, inter-caste marriages were seen in Charmala villages. In which the boy of the lower caste married the girl of the upper caste. Which is the first step towards social change. This marriage took place with the consent of both the families. The reason for this was that both the families have educated parents and educated children, due to which the idea has not shrunk in the caste system. And the main reason behind this is that the lower caste is economically capable. It is becoming a kinship between the upper caste and the lower caste. From which it can be seen that casteism is slowly ending the path somewhere. This can be viewed under reservation in full. As the lower-class people started rising under reservation. Along with that, their financial condition also started improving. If the marriage is solemnized by the disagreement of the family, the boy and the girl are expelled from the family. They do not hesitate to even put them to death, they are isolated from society.

Social Behavior

In the caste system, there has been a lot of discrimination in Charmala and Dehra villages since ancient times. In which the upper caste people kept the lower caste under their pressure, and they were deprived of many things. They were deprived of participating in any activities in the village as well as many other opportunities, such as participation in festivals, marriage, before that the lower castes considered themselves slaves of the upper caste and thought that we got life only to serve the upper caste. The main reason behind all these changes is also the spread of education, in which the lower caste got the opportunity to get education.

Conclusion

In Charmala and Dehra, I got to know many such things which were very subtly buried. If we talk only about getting or not getting caste reservation, then it is found that those who do not get reservation are not in favour of it because, they accept that the lower classes etc. have equal opportunities in the society. This is not needed today, but if it is told according to the data received from the educated youth of the upper caste, then still somewhere they are asked to maintain distance from their parents for relationship, brotherhood etc. with the lower caste. The duplicity of the upper caste is visible here. In which they talk about equality to abolish reservation. In fact, they are not in favour of equality from innermost behaviour. An example of this is the reluctance to marry in a lower caste. Here the researcher saw that those evils continued in the caste and

reservation should be abolished. But for the spread of education and reservation under the opportunity, the lower caste should not be allowed to enter their homes, the lower caste should not be allowed to enter their homes, the lower caste should not be treated with brotherhood. That is, to keep oneself in a special place, as well as to speak to every person of the lower caste using his caste symbol, but gradually there was a lot of change in it. As soon as reservation was received to raise the lower caste in the society. However, their economic condition also changed. So that they can participate in their society Rising to the limit shows the effect of reservation. Where they are getting equal opportunities in society. If one takes into account the caste cases, it is seen that whenever the lower classes have tried to improve the social condition. They tried to knock him down as a scuffle or otherwise so that he could not move forward and they could not get any equal opportunity. This shows the upper caste mentality, that they want to keep the lower caste under their control. But gradually, under the laws and rules, the lower class also got a lot of help in uplifting and it is getting their respect rights even in today's time. But somewhere in the mindset, he considers himself and is seen as a lower form due to the evil practice which is still prevalent in the society, it was also seen by the researcher that whoever has benefited from reservation, only in his family has been getting further benefits, but is deprived of special caste reservation. They do not get any kind of benefit. Happening. Even those who have not got the benefit of reservation till today, they do not know anything about what reservation is, why it is there and how it is obtained.

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