

OBC MOVEMENTS IN INDIA: POLITICAL ISSUES

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Abstract

The OBC movements in India have served as a significant platform for the expression of the voices of the Other Backward Classes (OBCs) and for the assertion of their rights. The Other Backward Classes (OBCs) have historically faced discrimination and marginalization in Indian society. OBC groups emerged in the 20th century as a direct response to these challenges. The primary objective of these movements was to empower the Other Backward Classes (OBCs) and to challenge the dominant discourse and power dynamics inside Indian society. The actions of the Other Backward Classes (OBC) group have had a significant impact on the political and social landscape of India. They have endangered the dominant political parties and their policies, forcing those parties to consider the concerns of OBCs. The movements have also played a significant role in the emergence of political leaders and politicians from the Other Backward Classes (OBC), who have been crucial in shaping Indian politics.

Keywords: OBC Movements, India, Political Issues

Introduction

The emergence of the Other Backward Classes (OBC) movement in India was a response to the exclusion and disadvantage faced by the backward classes in the social, economic, and political spheres of the nation. Approximately forty percent of India's population comprises the Other Backward Castes, a group that has faced historical deprivation of educational and employment opportunities, as well as discrimination and social exclusion. The goals of the OBC movement were to mitigate these disparities, enhance the political sway and representation of the group, and accomplish these aims more constructively. The origins of

the OBC movement can be traced back to the publication of the Mandal Commission Report in 1980.

The Other Backward Classes Movement:

The OBC movement is characterized by diverse political mobilizations and rallies aimed at obtaining increased rights and representation for the minority. These protests have occurred globally. The Bahujan Samaj Party (BSP), established in 1984 by Kanshi Ram, is regarded as one of the earliest political parties in India that championed the rights of the Other Backward Classes (OBCs). The BSP, backed by a coalition comprising OBCs, Dalits, and other marginalized groups, advocated for enhanced representation and power-sharing for these people, garnering their support.

The Non-Brahmin Movement:

The Non-Brahmin movement emerged in the early 20th century in southern India, particularly in the Madras Presidency, now known as Tamil Nadu. The objective of this movement was to contest the hegemony of Brahmins in various domains of society, such as politics, education, and other spheres. The movement ultimately led to the emergence of Dravidian politics and the formation of Dravidian parties, which still exert significant influence over the political landscape in Tamil Nadu.

Sathya Shodak Movement:

The Satya Shodhak Movement emerged in Maharashtra, India around the mid-19th century as a social and religious reform movement. The Truth-Seeker Movement is an alternative name for it. Jyotirao Phule, an eminent social reformer and philosopher, is acknowledged as the initiator of the movement. Phule championed the principle of egalitarianism, advocating for equal treatment of individuals irrespective of their caste or religion. He played a pivotal role in the initial triumph of this cause. The primary goal of the movement was to enhance the social standing of the lower castes, specifically the Dalits, and empower them to counteract the oppressive social and religious customs prevalent within their community.

. The Satya Shodhak Movement aimed to achieve several objectives, which included:

1,Social Equality 2,Educating People 3,.Women's Empowerment. 4,Intercaste Marriages:

5,The advancement to education...6,.Educating Women....7,.The abolition of oppressive practices...8,Political mobilization.

Shri Narayana Dharma Paripalana Yogam Movement

The Shri Narayana Dharma Paripalana Yogam organization, commonly referred to as the SNDP Movement, was established in the early 20th century in Kerala by Sri Narayana Guru, a renowned social reformer and philosopher in the region. It served as a social and religious organization. The Ezhava community, previously seen as a lower-status group in Kerala's social hierarchy, was the primary focus of the SNDP movement's endeavors to enhance the social and economic status of its constituents. The Ezhava community was specifically focused by the movement to promote their interests in education, social equity, and political participation.

Justice Party Movement:

The Justice Party Movement, also known as the South Indian Liberal Federation, was established as a political party in 1916 in the Madras Presidency of British India. It was an early and highly influential movement in the nation that supported the rights and interests of non-Brahmin communities, including the Other Backward Classes (OBCs) and Dalits. It was a movement that championed the rights and interests of non-Brahmin communities.

The Justice Party aimed to address the injustice and marginalization faced by non-Brahmin people, who were considered to be of lower castes. They sought to bring political representation and social justice to these communities. The party's main objectives included eradicating untouchability, promoting non-Brahmins' access to education, fostering industrial growth, ensuring accountable governance, and enhancing non-Brahmin representation in government and public service roles.

The Self Respect Movement:

The Self-Respect Movement was a socio-political movement that began in Tamil Nadu in the early 20th century. Its roots may be traced back to the beginning of the century. E. V. Ramasamy, a social reformer and politician better known as Periyar, served as the movement's leader throughout its entirety. The movement's goals were to confront the restrictive social and cultural practices of upper-caste Hindus and to promote self-respect and dignity in communities that were traditionally considered to be of lower social status.

Gounder Movement:

The Gounder movement originated within the Gounder community, a significant group belonging to the Other Backward Class (OBC) in the state of Tamil Nadu, located in southern India. The Gounder community served as the progenitor of the Gounder movement. The Kongu Nadu Munnetra Kazhagam (KNMK), also referred to as EVR Periyar is a political party that played a pivotal role in spearheading the movement. EVR Periyar, also known as Erode Venkata Ramasamy, founded the organization in 1989. The Gounder community, known for its enduring experience of prejudice and marginalization, became the focal point of the Gounder movement's call for the social and political empowerment of their community.

The Lingayath Movement:

The Lingayath movement originated in the 12th century in the state of Karnataka, located in southern India. It is a significant social and religious movement. The origins of this can be traced back to the Hindu faith. The movement aims to empower the Lingayat community and establish its distinct identity. The 12th-century philosopher and social reformer Basavanna is closely associated with the Veerashaiva-Lingayat movement.

- The Lingayat movement empowered the Lingayat community, granting them greater influence in political and social affairs. One of the main objectives of the Lingayat movement was to achieve this. The Lingayat movement effectively promoted social justice and equality across all societal divisions. The group achieved a noteworthy accomplishment. Lingayats have successfully achieved political representation and have played a significant part in the politics of the state of Karnataka. Lingayats constitute a significant proportion of the

population in Karnataka and have achieved notable achievement in obtaining political representation.

.The Gujjar Movement:

The Gujjar people, primarily concentrated in the northern states of Rajasthan, Haryana, and Punjab, is spearheading a social and political movement in India called the Gujjar movement. The Gujjar people initiated this movement. The movement originated in the early 20th century and has undergone several stages, with the most recent one taking place in the 21st century. The Gujjar community is presently categorized as an Other Backward Class (OBC), however, they have been persistently advocating for their recognition as a Scheduled Tribe (ST) for several years.

, Munnuru Kapu Movement

The Munnuru Kapu community in Andhra Pradesh has been persistently advocating for recognition as an Other Backward Class (OBC) for a significant duration of time. The Godavari districts of Andhra Pradesh have the highest density of Munnuru Kapus. The group has been advocating for the categorization of OBC for numerous decades. The Congress administration in power in Andhra Pradesh in 2014 requested that the Munnuru Kapus be granted OBC status. However, the concept failed to obtain approval from the federal government.

The aspirations expressed by OBC (Other Backward Classes) groups in India, as well as the prevailing circumstances, significantly influence the ultimate objective of all OBC movements in the country. However, the subsequent enumeration comprises a selection of objectives that are commonly pursued by these numerous movements:

- To challenge the dominant influence of the upper castes in politics, education, and other sectors of society.
- To advocate for the inclusion of Other Backward Classes (OBCs) in affirmative action policies, such as reservations in government employment and educational institutions.
- To advocate for the economic and social empowerment of OBCs within the community.
- To demand an end to the systemic oppression and prejudice faced by people of color.

Strategies of the OBC Movements:

The OBC movements in India each have their own unique strategies, which change based on the circumstances and the OBC people's individual demands. On the other hand, the following is a selection of the more widespread techniques utilized by these movements:

- **Mass mobilization and protests:** The OBC movements have frequently utilized mass mobilization and protests in order to call attention to their issues and demand their rights.
- **Electoral politics:** The OBC movements have frequently utilized electoral politics to question the dominance of the upper castes in politics and to demand that they be given representation in order to achieve their goals.
- **Legal activism:** The movements of people of color for social justice have frequently utilized legal activism in order to fight discriminatory laws and policies and to demand their rights.

In total, the effects of OBC movements in India have been significant, which is notable in and of itself. The following is a list of some of the more significant results:

- The establishment of quotas and reserves for people from underrepresented groups in public sector positions and educational institutions.
- The rise of other backward caste (OBC) politicians and leaders, who have gone on to play important roles in Indian politics.
- The challenge to the dominance of the upper castes in politics and other sectors of life, including education, politics, and the economy.
- The empowerment of the OBCs in many spheres of life, including education, politics, and the economy.

In summary, the OBC movements in India have significantly influenced the socio-political landscape of the country. These movements have been highly significant in advocating for social justice, equality, and representation for OBC communities, and they have actively contributed to all three of these causes. These movements have challenged the dominant narrative of upper-caste dominance and given a voice to marginalized communities. OBC movements have effectively elevated the concerns that are significant to OBC communities,

Conclusion

Consequently, there is a continuous need for actions to be taken to address the challenges faced by the OBC communities and ensure their rightful inclusion in Indian society. If OBC movements persist in mobilizing and organizing their communities, they have the potential to make a substantial contribution to this process by ensuring their legitimate position in society. In summary, the OBC movements in India have played a crucial role in shaping the socio-political landscape of the country.

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10. Seyed Hossein, Zarhani (2018). Governance and Development in India A Comparative Study on Andhra Pradesh and Bihar After Liberalization. United Kingdom: Taylor & Francis. ISBN 9781351255189. Therefore, as Witsoe (2013, 41) and Robin (2009, 70) elaborate, after the abolition of the Zamindari system in Bihar, new landlords came from peasant caste backgrounds such as Koeri, Yadav, and Kurmi caste groups. These recently politically ascendant castes could be considered as the new political allies in a power struggle among the upper caste leaders in the Congress.