CHAPTER V

POLITICAL ORGANIZATION AND RESERVATION

Weber in his theoretical discussion on Social change draws out attention to the conflict of three types of authorities and says that much of the evolution of human social structures has been played out in terms of the tension between these three - traditional, charismatic and legal - rational. In the present chapter we try to study to transformation of the authority from traditional to rational and the tension created during transformation.

We are concerned with the traditional political organisation and authority patterns of Holeyas. We try to understand and explain these in terms of the type of authority discussed by Weber. We further suggest that the Holeyas political organisation and authority can be explained by Webers conceptualization of traditional authority.

Apart from this the role of modern caste associations also observed in the organisation of their day-to-day life. An attempt is also made to study the village panchayat and the role and participation of Holeyas in it. Political reservation is also included in the study to know the extent Holeyas are politically aware and have availed political facilities in integrating themselves into the mainstream of national political life.
TRADITIONAL CASTE COUNCIL:

The important authority known to the traditional Indian villages is the caste council. There was a traditional caste council among Holeya in rural areas of Bidar district of Karnataka state. In a way it is a parallel institution of Panchayat Raj, a form of Government consignment in which the supreme power is vested in the people collectively in their 'Holgeri' (colony). It is also a democratic institution at the lowest level. It plays an important role in the daily activities of Holeya community, caste council consists of all elderly persons of the community, caste head, ex-officio members of caste council. The opinions and views of all these persons are considered, while taking decision about any matter related to caste members and their problems.

The caste council is a powerful decision making body acting as a legislative, executive and judicial body in the village content. It is more or less the final court of authority and appeal. It is a deciding factor in solving intrand inter-caste conflicts. Each member first identifies himself with the caste before the family. It forges unity among the members of Holeya caste. The council sits periodically and passes the collectively decision against a group or an individual who violates the caste code. It controls the affairs of the community. It takes care of the problem of maintaining law and order within the local
community. All the adult members of Holeya of 'Holgari' (colony) participate in its deliberations.

There are five or six recognized traditional leaders in the Holeyas Caste Councils, the Senior Man is known as (Hiri Holeya) the messages (Agshaya). He hold a higher position because he had little more land than others. The next man is (Matreya) to manage the community functions. Pipe blower (Singhya) next property holder after Dhotalaya. In all the villages brought under study, the caste council commands a good respect and honour. They are administered by their own caste members. All the caste members respect the decision of the caste council. By and large the leadership in the council is ascriptive in nature and concentrated in their group caste group. Without the presence of these traditional leaders the council cannot meet and pass resolutions. They discuss, settle and solve the secular issues like property disputes, collection of subscription, and other disputes of similar nature. Besides, the council also takes up matters of religious interest. The decision of the council is binding on all the Holeyas of the village irrespective of their surname. The number of other members attending a meeting varies according to the nature of the issue. The duties of each official of the council is discussed below.
HIRI HOLEYA (SENIOR MAN):

It is hereditary post. He is the ritual head of the Holgeri (colony). He is the eldest man of the Holgeri. He being the eldest man of the village is treated with respect, reverence and admiration. His chief role is to officiate in all the community rituals of the village. He fixes the date for the village rituals, functions and ceremonies. He settles quarrels and conflicts, in consultation with other village elders. If due to sickness or old age or for any other reason he is unable to carry out the affairs of the caste council, his eldest son or an elder brother will act on his behalf. He must be strong willed, impartial, unbiased, intelligent and a good orator. He should be able to take a decision individually and indiscriminately without harming the interest of its members.

MESSENGER (AGSHAYA):

Like 'Hiri Holeya' the office of Messenger is a hereditary one. The Senior most male members of the senior most house of the lineage holds this position. After his death it is automatically passed on to his eldest son. He is the village messenger. For example, he notifies the date for council meeting. He may also be asked to bring a person before the caste council. Agshaya is subordinate to the 'Hiri Holeya'. Agshaya carries the message whatever caste head orders. But it is wrong to
assume him to be a servant of the community. His specific role is to act as a liason between the caste and the community. Like others he also plays an active role and participate as discussion in the meeting.

BHUTALYA:

The eldest (senior most) male member of the top most agricultural family holds this position. He is a subordinate to and assists Hiri Holeya. It is also a hereditary post. The caste council consists of Hiri Holeya, Agshaya and Bhutalya. These are hereditary posts. Council also included others like Machkur, Vagya whose offices are not hereditary. They are selected and nominated by the caste council in consultation with the village elders. Their role is to look after welfare of the temple in Holgeri. As a priest they help in village rituals, officiate the marriage rites and festivals. They play an active role in discussions at the time of council meeting.

MEETING OF THE COUNCIL:

In order to take the right decisions, the caste council meets, discusses and takes collective decision on various issues. The date time and place of meeting, the agenda and other particulars regarding the meeting are intimated in advance to the members of the council.
through Agshaya. Public also participates in the discussions. The meetings of the council usually take place in the middle of the Holageri which is often called as 'Hattar Katti' where people conduct the deliberations.

FUNCTION OF THE CASTE COUNCIL:

Always caste council is very much prompt to perform the caste functions. Some of the important functions of caste council are as follows:

1. The council deals with all matters concerning their caste within its jurisdictions.
2. It settles disputes the marriage ceremony as well as divorce and death. It performs the rituals on these occasions.
3. It decides matters regarding husband and wife disputes.
4. It also prevents or controls the boys and girls from establishing pre-marital relationship.
5. It settles matters regarding inter-caste disputes.
6. It decides matters regarding theft and elopement.
7. It also settles property disputes among brothers of a family of the same community.
8. It also decides performing community festivals.
DECISION MAKING:

The traditional Holeya caste council at the local level is a powerful decision making body. The council has all powers to take and implement matters pertaining to the caste members. All the issues which involve the community will be represented to the caste council. The council members assist Hiri Holeyas in the decision making process. The Hiri Holeya, however, is all powerful in taking the final decision. But usually the Hiri Holeya consults the other members of the council and takes appropriate decisions. In the following instances, we may examine as to how the caste council plays a dominant role in the community affairs of Holeyas.

The people usually put their problem of dispute before the caste council saying "Nak Mandi Yen Heltar Adu Kaltava (What verdict council gives all will accept it)." If the people are not satisfied by the verdict, they go to the council of Higher caste people where Kulkarni or Gowda heads the village council.

When all the households (250) are interviewed about the common disputes which usually occurs, they stated that there had seen only a few cases concerned with property division. While most of the families are rigid and do not give any change to deviate from norm. They are very particular about the norms of the society. Otherwise, they feel that they will loose their prestige.
During the last three decades the caste council has only five cases. They are very particular while observing rituals and also very obedient towards their performance. Therefore, it was out of question for them to neglect traditions and customs of the community. If any member of the community tried to neglect them such persons would be cautioned there only. A few cases are presented below in order to understand the role of caste council in the villages.

With regards to land, in village Madakatti there are four settlements (Doddi) in the Holeya community. In the Hindin Doddi (settlement at the back) there lived Goinda with his wife. He did not have any children. After some years his wife had died and he was left alone. Unable to support himself he asked his brother and other blood relatives to support and look after him until his death. In turn, he would transfer all his property to those who took his care. Neither his brother nor relatives did come to look after him. So he ultimately called Narasappa from another settlement, explained his helpless situation where in he was living. He requested Narasappa to take care of him. He assured that he would give his property (Inaami-Jamini) that is called 'Hodolli' to Narasappa. Therefore he has been brought and settled in Narasappa's house. His wife would look after him, she would give him bath once in a week and on all festivals. Govinda
was on every festivals given new clothes. Ultimately it could ensure his happiness with their services. Therefore, he had transferred his property to Narasappa's name (unofficially) before his death. On his death, all rituals were observed according to Holey community.

So naturally Narsappa become the owner of Inami-land of Govinda. However, there were no problems for Narsappa until four year. After Govinda's death, all of a sudden Govind's brothers denied Narasappa for sowing in that land claiming that they were the legal heirs of the property. Therefore, there arose a dispute between Narsappa and Govinda's brothers.

Narsappa wanted to settle this dispute amicably. He went to the caste council and explained the situation before them. Village caste council called both the parties to appear before the legal authority of the village council. On the day of judgement first Narsappa was asked about his problem. He told the council that he was objected by Govinda's brothers for sowing seeds in the land, as it was given to him. Then Govinda's brothers were asked why they were creating problems. They replied that they were legal heirs to their brothers property therefore the land must come to them. Panchayat reminded them their negligence to their own brother in his life time through Govinda assured them that property would be
given to his brothers after his death in case he was to look after property. The council gave judgement in favour of Narasappa. This judgement of the community council enraged Govinda's brothers and then had come to fight. But the all council people took Narasappa's favour. Judgement was given in favour of Narasappa of on moral and humanitarian ground while working of Govinda's brothers not to harass Narasappa further. The verdict of the caste council was accepted by them and the land was given to Narasappa. So it could be concluded that the caste council in the rural India had a greater role to play.

IIInd CASE:

One more case of elopment was settled by the community council. The incident runs thus; A person called Vithal eloped with Nagappa's wife who was having a child. After their elopment, Vighal's parents were harassed by Nagappa. Vithal's father assured that he would bring his son back to the village within a week. Accordingly he did so.

Afterwards, caste council was held where the Vithal's family was fined for Vithal's crime. The offenders are severely beaten in the presence of caste council. Vithal accepted the verdict of the caste council and paid the fine to Nagappa. Even then Vithal's family was humiliated by the village people.
The usual punishment is to ostracise them from the main social life. They are socially boycotted in the sense that they are prohibited from taking water from the common well, from participating in community festivals and functions and from entering the house of local caste families and so on. They are not supposed to have any connection or relationship with their caste people or even with the entire village community. Whatever the circumstances may be they were excommunicated from the community. This is called in local terms as 'Valli Idadu.' So they could not cope with the situation and left the village. They have gone back to their ancestor's village from where they migrated to Madakatti many years ago.

Such punishment is common in the community for any such person who breaches the community customs and traditions. The caste council is therefore a parallel legal authority to deal the cases of community interest.

IIIrd CASE:

Regarding Divorce – Many divorce cases have been settled but one among them is explained here in order to show the validity of the community council. Once a married girl had come back to the father's house without any information either to her husband or to her parents-in-law. So she was considered as ran out from the home 'Odiband Henu,' she could not get respect neither in her parental village nor in-laws-village. However after six
months her husband had come to his father-in-law's village. He asked his wife to come with him, but she denied and her parents asked him to send elders for taking their daughter. Ultimately the case has gone upto divorce, for that girl had given shocking reason before the council that was her father-in-law tried to have illicit relation with her. So the caste council arrived at the decision that if divorce was to be taken, both the parties i.e. brides and grooms parties must return anything whatever have been given and taken in the marriage and expenditure was made. Both the parties accepted the verdict of the council and the divorce was executed and gaven permission to her to take second husband.

IVth CASE:

Regarding the division of property the caste council acts as a judge and solve the conflicts between the members. In this the youngest son is given priority to choose the devided property whichever he finds benefitting him while the eldest son is supposed to accept the remaining property after everybody has taken his share. This family had three brothers and their case went before the community council. It was said that the youngest brother was not ready to give any share to his two borthers from the property. Then the eldest brothers started crying and going away from the village without having any share of the property. Similarly, the second brother too stood there
without telling anything. Then representatives of the community council had come on their own and consoled the eldest and called the Panchyat to settle the dispute amicably. So the council had decided to distribute the property equally among the brothers. The judgement was accorded and according to the judgement the youngest brother had taken his choicest share and in remaining two shares, those two brothers had taken their shares without council since long time and it has perpetually been working for the dignity and integrity of the community. Therefore, the role of the caste council is very significant in Holeyas community.

Apart from the above stated cases caste council played other roles such as participating in the life cycle ceremonies birth, marriage and death. Case council appeared very signified highly traditional in its structural aspects. At the time of birth of a new child in the community, they look after the several aspects pertaining to it. In this context they consult upper caste people about his name, and birth name of a child in the community, they look after the several aspects pertaining to it. In this context they consult upper caste people about his name, and birth name that call "Janam Nama", to know whether the child was born on auspicious time or not. Several religious sanctions are observed after the birth of a child. In this all community council could participate.
At the time of death all the caste members visit the deceased's family and convey their personal condolences to the bereaved members. On that whole day nobody eats except the children. After funeral of the deceased in the evening people take bath and serve sweet to the deceased family.

The council is also empowered to punish the culprits. The punishment usually takes the form of beating in front of the council several times. The decisions are taken on the spot and the culprits are expected to pay 'Danda' (Amount) at once. Sometimes, the council extends time for paying times take '"Jamanat" from the same caste who is most respectable among them.

With regards to political activities, the council has absolute control over the members. It selects and nominates candidates for the membership of village Panchayat. It directs and advises the members in respect of protecting and safe-guarding the community's identity and interests and for social and economic justice. Hence, the council consists of elders as members who manage the community's affairs. It is meant to maintain self-identity and self-interests. Thus it is evident from the afore mentioned facts that the council plays significant role in the matters pertaining to community interests. In this manner council shapes the social and political aspect of Holeyas in rural Karnataka.
CASTE/COMMUNITY ASSOCIATION:

Formation of caste association is a recent development while caste council is purely traditional, the caste association is modern. The elites from the community constitute caste council is non registered and the caste association is registered.

Like caste council the caste association does not play vital role in the community affairs. In the past there were no caste associations among Holeya because they had neither the knowledge about it nor the courage to do so. With the advent of independence the Holeyas are becoming literate and taking courage to come forward to start a caste association for themselves. The aim of the cast association is to gain certain advantages educational, economic and cultural. A question was asked about the women participation in the caste association. Women's participation is very less, most women expressed their attitudes regarding the association negatively. Among the 250 respondents 4.4% have shown positive feelings about the association while the rest i.e. 95.6% of them negative. The table given below reveals about the women participation and their position in the caste association.
TABLE NO. 31

HOLEYAS WOMENS ATTITUDE TOWARDS THE CASTE ASSOCIATION

<table>
<thead>
<tr>
<th>Response</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>11</td>
<td>4.04%</td>
</tr>
<tr>
<td>No</td>
<td>239</td>
<td>95.06%</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100.00%</td>
</tr>
</tbody>
</table>

It also plays a dominant role in political campaigns and democratic process. The executive body consists of one president, one vice president, one secretary and one treasurer. A small amount of membership fees is collected from each family for the maintenance of the association. The associations work at the time of 14th April birthday of Dr. B.R. Ambedkar, and the Maya Ramabai Mahil Mandal run by women. They meet every week in the night in one of the houses of its members. They sing songs about the life and work of Dr. B.R. Ambedkar. They celebrate birthday, and anniversary of their leaders, especially Dr. Ambedkar, Buddha etc.

However, the association are not effectively functioning as to the expectations of the elders in the villages. So occasionally they quarrel with each other. Such associations are sickened for the lack of effective dedicated, committed and selfless leadership and resources.
RAZAKARS MOVEMENT:

During the period from 1930 to 1940, an extremely fanatical communal party called the Ittehad-Ul-Musalmeen with its militant wing of volunteers called 'Razakars' came to the fore under the leadership of Bahadur Yar Jung and later of Kasim Hazvi. It had the backing of the Nizam's Government. One Siddiqui Dindar, who declared himself to be an 'incarnation' of Channabasanna (Nephew of Basaveshwara), was carrying on a communal propaganda in order to mislead the gullible. The second session of the Nizam Karnataka Parishat was held at Bidar in 1941 under the presidentship of Janardanrao Desai. Sometime later, during the same year, provoked by the nationalist deliberations, some fanatical elements burnt down about 80 shops in the marketplace at Bidar and murdered an eminent advocate name Basavanta Rao. This caused great commotion in the state. Gandhi took notice of these tragic happenings and he wrote to Sir Akbar Yydari, who was the president of the executive council of Nizam's Government to stop this movement in the district. Kashinatharao Vaidya, a nationalistic leader, in the course of his letter addressed to the Nizam's Government wrote, inter alia as follows.

"Events of Bidar are an eye-open- they put the coping stone on what has been going on the state for some-time. There is no security of life or property in the
state for those who will not be practically slaved.

Armed bands of Hazakars of Ittehad-Ul-Musulmeen wire naming round about terrorising the people, committing murders and arsons and indulging in other deprivations. In this movement most of them the armed were Holeyars. There was absolutely no law and order. Owing to repression and atrocities by the Razakars and the Nizam's police and military, the people of the district suffered heavily.

Then question was asked about the Razakars movement. Knowing this movement was the most powerful and known to everybody in the Hyderabad Karnataka area. Bidar district was ruled by Nizam Shahi sarkar. Most of Holeyas participated in it and few of them already died in the movement. So among the 250 respondent 32.4% expressed their knowledge about the Razakar Movement while 7.2% expressed their ignorance about it.

This movement has been divided to segments viz., Fhastakom and Tolly.

Fhastakom was consisted by all the lower caste people like muslims and Hindu Holeyars, Madigas etc. These people gathered in Dhonoor village, near to Bidar. The popular leaders like Somasunder, Sopanrao and Venkat Rao were the prominent leaders representing the lower caste in the Nizams Shahi Government. Samsunder elected as a
M.L.A. from Bhalki constituency in 1952. These three leaders delivered their talks about the exploitation of upper caste Hindu over the lower caste. Then they invested a slogan "'Bomanko Katto Baniyak ko lotto'" by Samsunder. Their lectures inspired in any to develop revengeful attitudes towards higher castes. They started attacking village by village. The modes operendi was as they entered the village, started ablaze house, cattles sheds. Upper caste women and men ran away from the house to field. They robbed people of their like Gold, silver, cloths, brass utensils, copper utensils, while depicting the movement, the respondents explained funny things. These Holeylar robbed good clothes, pestel. Morter, grander, cereal eatable like vermically, papad, white grams, black grams, jawars, etc. After robbery they used to gather over village boundary and distributed the stollen stuff among them. And next village again they attack in same manner. This movement carried out its programme for half a month. They were supplied by the Nizam government sufficient quantity of arms and armament for threaten the people.

After six months the upper caste people organised Tolly to fight against "'Fhastakom'". Tolly started moving village to village in search Fhastakom group wherever they moved have killed huge mass of muslims. While going from one village to another village if they come across anybody
to make sure whether he is a Muslim or a Hindu, Tolly made them naked and killed. In some village well. This was naked truth which we had seen through our eyes, said by respondent Ramachandar Veerappa, one prominent leader who fought against the Razakar's. Then they turned towards Holeys who robbed their house. The Tolly used to enter the Holeys' house, drag male members out and beat as much they like. Then threaten to kill them. Some of Holeys run away from the house, and a few of them hidden in the field. Tolly group asked Holeys who robbed their house they should return honestly otherwise they will not excuse them. The senior member of the Holeya community beg sorry for their behalf of those who participated in 'Fhastakom'. Most talented Holeys styled themselves on Tolly in order to escape from the fury of upper caste.

After this movement most of Holeys changed their mode of life. Frequently Shamsunders lectures arranged in the villages open talk could be fixed any which were populated by Holeys. One populated Holeys, all village people could attend his talk. He could advice in very fierce manner regarding exploitation of upper caste over lower caste. Then he will advise every body leave removing carcase, drudgery work and send the childrens to school and be aware of the system. After listening to such talks Holeys began to leave their traditional dirty jobs. Now most of them are sending their children to
school, accepting Ambedkar's philosophy in their life. Due to utter poverty they are unable to come out some filthy work. Now a days every Holeyar house they hang Dr. Ambedkar's Portrait.

VILLAGE PANCHAYAT:

Panchayat Raj as a democratisation process at the grassroots level has gained momentum to bring all-round development in rural areas. People at the lowest level have started participating increasingly in political activities. This has provided many opportunities to several deprived sections of the society to vindicate their rights and fight for social, economic and political justice and equality.

Every village has a political organisation to regulate the activities of its inhabitants and provide them protection against injustice. The village panchayat is rightly said to be a laboratory of village democracy. It provides ample opportunities for political training. It is one of the most important social as well as political institutions which plays a great role in eradicating social and economic inequalities. Almost all the states have introduced panchayat system. And in all these bodies reservations for scheduled castes and scheduled tribes have been provided for the greater participation and mobility.
The Gram Sabha is provided for every village and there is one Gram Panchayat for a group of villages.

All the adult members of the village have to elect to gram panchayat who is turn constitute the executive body of the Gram Sabha. Each Gram Sabha consists of 5 to 31 members. Gram Sabha is the basic unit of the panchayat raj which has been included in the directive principles of State Policy of the Constitution of India. Gram Panchayat is established on the basis of population. A group of villages having a population of two thousand five hundred to four thousand are combined in one unit to establish Gram Panchayat. The Head of the Panchayat is President (Surpanch). President and the other members of the panchayat are elected by direct election. The term of the president and other members is five years. This term may be extended by the one year. Every panchayat has a village court which performs rural judicial functions. It has a power to hear both criminal and civil cases.

The meeting of the panchayat is held twice in a year. Besides, extraordinary meetings are also called for these meetings are presided over by the president or in his absence by the Vice-president. Decisions are made by majority but in cases of construction of amenities in the village a special majority of two third of the members is required.
RESERVATIONS AND HOLEYA COMMUNITY:

For a better political participation the Karnataka State under articles 330 and 332 of the Indian Constitution seats are reserved for the scheduled caste and scheduled tribes in the Loksabha and State Vidhan Sabha in proportion to their population. This concession was initially for a period of 10 years from the commencement of the constitution but has been extended through an amendment upto 25th January 1980. This has been again extended to another 10 years, in the year 1980. Parliamentary Acts provide such reservations in the Union Territories having legislatures. There is no reservation of seats in the Rajya Sabha and State Vidhan Parishads.

In order to know to what extent Holeyas are benefited, their participation, their role, their access to power and authority and how they are treated by other caste members, whether discrimination prevail in the form untouchability have been examined. And they were studied through the observation. While observing in the field the researcher asked question, are you a member of any political party? Among the (250) samples 12.4% of respondents are members of different political party, rest of 87.6% (250) of respondents are not the members of any party. It is observed that 4.4% of the respondents have contested in the election.
Even those who have contested in the elections have not participated on their own ideas. They were advised to contest by other upper caste or some other political parties. They do not understand what they are doing. They openly accepted that some people had given them money to do so. By doing so Holeyas believe that they are getting benefit. Some among those feel that they are getting change to talk to higher caste people. Some times they eat food and drink together. They consider this as a position and they are enjoying that. They are ignorant about the reservation facilities and political rights.

Some of the questions asked to Holeyas, do you get benefit by election? Should your children join politics? They say 'Yes' without understanding what it is. However a few persons in Holeya caste are aware of the political activities. Then researcher asked the question should your children join politics? Most of the respondents feel their children should join politics, but due to caste conflict they are not willing to advice their children about politics. They opined that after establishment of Mandal Panchayat caste system became very prominent. The voting campaign of the political parties was run on the caste basis.

In one of the village, a person from Holeya caste has been elected in 1984 as a member of Mandal Panchayat. Afterwards he was elected as a Chairman. Hence, all the
higher caste people have to work under him. He was very kind and was helping Holeyas to get Governmental Schemes. Higher caste people became jealous, though they pretend to be good with chairman, never treated scheduled caste people with open mind. Many time people tried to kill the chairman. Ultimately he has been murdered. Hence Holeyas are not much interested in taking part in politics.

Womens participation in the political activity is very meager. Only 1.2 percent women are in the sphere of political activities. Even they are not participating with any interest. Their participation is made compulsory by the government.

TABLE NO. 32
OPINION IN FAVOUR OF JOINING OF POLITICS BY WOMEN FOLK IN HOLEYA COMMUNITY

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<thead>
<tr>
<th>Response</th>
<th>Respondents</th>
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<td>03</td>
<td>1.02%</td>
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<tr>
<td>No</td>
<td>247</td>
<td>98.08%</td>
</tr>
<tr>
<td>Total</td>
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The above table reveals that 98.8% of Holeya women do not like to join political activities. The women do not have any awareness about the changing political conditions of the society. It appears that they are away from the
mainstream of national life. Majority of them are uneducated. They do not know about even M.P., M.L.A. In the last election some women cast their vote to candidates who had the symbol of hand. They know only Indira Gandhi and treated the hand symbol as her hand. Out of 250 respondents one women is member of B.J.P. party. She has passed Metriculation. She has joined B.J.P. party through the insistence of present M.P. Rest of the women do not know even about other political parties.

The knowledge about the reservation policy is not known to all the persons. Only 69.2% have heard about reservation and 30.8% do not know anything about reservation. Sixty nine percent persons who have the knowledge of reservation are of the opinion that they are not getting the facilities available properly. They cannot make best use of the reservation. But at present their children are making use of reservation policy and are getting free education, scholarship seats in educational institutions and jobs.

The village life is very typical now a days. Caste conflicts are increasing day-by-day. If any conflict arises in village the individuals concerned approach the police. If the case is serious the culprit try to escape from the people. On all occasions, he has to go by what other upper caste members have to say. Sometime he fails to protect the interests of his own caste group because of the dominance
of other caste Hindus in the area. Most of the time, the M.P. is scared of his seat. If he raise his voice against upper caste he is scared of not being elected as M.P. It is therefore, not possible for the M.P. to fight all the time for the down trodden.

**TABLE NO. 33**

<table>
<thead>
<tr>
<th>Response</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
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<tbody>
<tr>
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<td>33.6%</td>
</tr>
<tr>
<td>No</td>
<td>166</td>
<td>66.4%</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100.00%</td>
</tr>
</tbody>
</table>

So among (250) respondents 33.6% respondents gave positive attitude towards his caretaking. 66.4% said all political leaders are self interested in the name of community. This was the opinion of the respondents about the M.P. who belonged to their own caste.

After this one more question was asked to the respondents: Does society treat properly with reservation candidate? The respondents have gave their responses in the matter. It is observed that the reserved candidates are not treated on equal footing. They have to be under the domination of upper caste politicians. They appear to be almost puppets in their hands. They know well that their
continuance in the politics rests entirely on the support of upper caste politicians. Otherwise they may groom another reserve candidate against the existing one. The upper caste do not like that any Harijan legislator became popular.

TABLE NO. 34
THE VIEWS OF SOCIETY ON RESERVED CANDIDATES

<table>
<thead>
<tr>
<th>Response</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prestigious</td>
<td>78</td>
<td>31.2%</td>
</tr>
<tr>
<td>Common</td>
<td>172</td>
<td>68.8%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>250</strong></td>
<td><strong>100.00%</strong></td>
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Most of Holeya mix with upper caste people at the time of work. Frequently upper caste persons express their opinion in front of Holeyas that you are getting all facilities and we will see how long you get them. They talk to them with contempt and with prejudice in their mind. The data reveals that 31.2% respondents stated that the upper caste people recognise their position but 68.8% do not recognise their position.

The political consciousness among male Holeya is strong as compared to earlier. Although they have been given due representation in local bodies like Mandal Panchayat and so on, they are dissatisfied with the functioning of such bodies. They expressed the feeling that such bodies are
always dominated by the upper castes or persons with vested interests. And their voice carries less weight. Only upper castes rule them. They feel that they are in local bodies only for name sake. In reality, they are not properly integrated and inter-acted, their grievances are not presented and are uncared. The practice of untouchability still prevails, and they are still treated as a segregated sections of society.

In the field of work it is also discovered that of late the Holeyas seem to be less interested in political activities. They are constantly being exploited by other caste Hindus for their own benefits. They are disappointed with the prevailing political conditions in villages. They have become increasingly disillusioned. Now they talk less about politics in the sense that they do not have much knowledge in politics as urban man known and speaks. They are least bothered about the intricacies, implications and complexities of politics. On the other hand they are engaged in their day-to-day work. They are more bothered about how and in what way their economic conditions are to be improved. Sometimes they expressed their deep anger about redtapism, corruption, inefficiency, negligence and callous attitude on the part of politicians and officials in resolving their grievances.
It is to be concluded by bringing out the fact that the Holeyas are not being treated as equals in rural areas. They are still being exploited. They are working under the domination of upper castes. They have to rely on the political support of upper caste people even in reserved constituencies. They appear to be politically subdued and economically handicapped.
REFERENCES