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Political Participation of Okkaliga Community in Karnataka State. (Special Reference to Chikkamagaluru District)

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ABSTRACT

This study examined the Political Participation of Okkaliga Community in Chikkamagaluru of Karnataka State. The survey conducted in both Qualitative and Quantitative methods of enquiry based on the views of Political environment, Political socialization, Modes of participation, Campaign activities, Co-operative activity, Caste Factor, voting behaviour, party membership/attachment and protests or demonstration in the last five years. Researcher adopted the purposive sampling technique under non-probability sampling method. A well-structured, closed and open-ended questionnaire was distributed to 250 respondents in seven taluks of Chikkamagaluru District. The questionnaires were distributed to presidents, vice-presidents, members of Panchayat raj institutions (Zilla Panchayat, Taluk Panchayat and Gram Panchayat), Council members and general publics who are belonging to Okkaliga community. Findings indicate that, In the working of gram panchayats in Chikkamagaluru taluk there exists positive participation of Okkaliga community. In the working of Zilla Panchayat at Chikkamagaluru district, there exists more participation of Okkaliga community. In the working of political institutions in the Chikkamagaluru District there exists the higher level of participation of respondents from agricultural and Business background belonging to Okkaliga community. In the working of political institution in the region of Chikkamagaluru District, their lives the higher participation of respondents from the higher income groups belonging to Okkaliga community.

INTRODUCTION:

Caste is a social phenomenon of Indian society. By participating in the modern political system, caste is now exposed to divisive influences and a new form of integration resulting from a new scheme of universalist-particularistic relationships. Caste has gained an influential position in Indian politics.

On the unitary hand, a structure of divisions and accommodations, caste provides to politics. And

on the other hand, a cohesive element which absorbs tensions and frustrations. It becomes divisive when the question arises of national integrity. But regarding a locality or group matter, it gives a cohesive force by uniting people of a caste.

The formation role of caste association is also playing an important part in influencing voting patterns. Even political parties are considering caste as a vote bank. This enabled the lower castes to be politically influential on the basis of numerical preponderance. In selecting candidates for elections, political parties often consider the caste composition of constituencies. Sometimes several castes are using politics in their effort to ameliorate their conditions or to achieve their goal. Reservation policy is another facial expression where we can understand that caste system also influences Indian politics.

Voting provides an opportunity to castes to assert their influence. Scholars like Rajni Kothari (1970), Lindsey Gardner, Miller (1950), Key (1955), Campbell (1960), and Norman Palmer (1976) have referred to caste as a voting determinant. Just as in Britain, voting is class-determinant, in United States, it is race-determinant, in India it is caste-determinant. For those castes which are at the bottom of the hierarchy, voting right serves as a powerful activity. The lower the social and economic status of a caste, the higher the importance of the vote.

Several studies like those of Kothari, Mayer, Verma and Bhambhri, Ramashray Roy, Cohn, etc., have shown that castes exert influence and have gained a bargaining power because of their voting strength. Andre Beteille (see Kothari, 1970:291) has also said that loyalties of caste are exploited in voting.

New alliances cutting across caste are also formed. Rudolph is of the opinion that caste association has given caste a new vitality and democracy has enabled caste to play an important political role in India. D.L. Seth (Economic and Political Weekly, January 1970:147) conducted a study in 1967 in which he interviewed 2,287 persons from different constituencies of India and found that among various factors, voting behaviour was determined on the advice of caste leaders only in 1 per cent cases, by family in 46 per cent cases and by voters' own decision in 49 per cent cases.

In 4 per cent cases, the determinant could not be traced. Another study conducted among 1,000 voters in Puna in the same year (1967) revealed that caste affected voting in 58 per cent cases. In the last three Lok Sabha elections (1996, 1998 and September 1999) as well as in the Vidhan Sabha elections in four states in December 1998, caste was found to be an important factor in voting. Harold Gould (Economic and Political Weekly, August 1977), however, is of the opinion that caste has ceased to be a determinant of politics in India.

* **Factors Influencing Political Participation:**

Political participation is a complex phenomenon. It depends upon a variety of factors that influence it.

These factors can be described as under:

* **Psychological or cognitive traits:**

Social psychologists have emphasized on psychological traits which stem from individual personality and cognitive structures. They include sense of efficacy, sense of civic responsibility, sociability, sense of alienation and authoritarianism. It is assumed that there is a relation between the cognitive status of low self-esteem and feeling of pessimism and alienation from society and political apathy. But this political apathy influences political participation it is not much clear and certain.

✧ **Social environment:**

The social environment definitely has an impact on political participation. Social environment includes elements like education, occupation, income, age sex, race, caste, ethnicity, mobility and habitation. The more educated are better able to transmit their political interest and knowledge to their children and to the people of their neighbourhood. In this respect, educational institutions serve as the basic ground in the development of articulateness and skills of political participation through schools/college/university unions. One learns here to join in an organization, fulfill duties, participate in meetings, discuss social issues and organize to achieve group goals.

✧ **Political environment:**

To what extent an individual receives political stimuli to participate in political activities, depends on the political environment or the political setting in which he/she finds himself/herself. The right to participate is a defining feature of democratic political systems but is not fully exercised. Levels of political interest and apathy have often been taken as criteria of participation and non-participation, including party membership, expressed interest in politics and awareness of issues. Political parties also have an important role to play in political participation. This role is partly expressive and partly instrumental. The party inspires in its members a feeling of belongingness. It acts as a powerful reference group in its own right.

As a part of its instrumental functions, the party contacts and registers voters, selects party nominees, organizes campaign activities, mobilizes rallies to influence the electorate during elections to vote and at other occasions to favour their programmes. The campaign and rally have their effects on polarizing party attachments and reinforcing candidate preferences. A significant aspect of the relation of the individual to his/her political environment is his/her exposure to the influence of propaganda.

✧ **Level of modernization and urbanization:**

It has been argued that there is a positive correlation between these two processes and the political participation. Both the processes help in increasing the extent of political communication which leads to greater political awareness.

Urbanization as the first stage of the modernization process tends to raise literacy; increased literacy tends to increase the media exposure; and increasing media exposure facilitates wider political participation. Economic modernization affects political participation through socio-economic status. High socio-economic status is conducive for an increase in the overall amount of political participation. Modernization not only tends to increase class-based participation but also decrease communal-based participation. A majority of lower-class persons generally vote for the left parties while the majority of the upper and middle-class persons vote for the rightist parties.

✧ **Political socialization:**

Socialization is the mechanism by which people become aware about the issues and ideology and come to identify with a particular political party. It affects both the quality and amount of participation. The politically aware are usually better able to relate their social values to their political opinions, to achieve stable, internally consistent belief systems.

✧ **Modes of participation:**

There are varieties of ways in which people can participate in the political processes of a society.

Some are directly associated with the electoral sub-system and some are with other political activities. Activities like voting, campaigning, etc., are some of the important modes of participation.

✱ **Voting:**

Voting is the most frequent citizen activity, especially in modern democracies. The scope and the outcome of voting is very broad affecting all the members of a society. Voting determines the leadership issues and policies of the party as well as the whole nation. The major criterion remains voting in elections which is consistently somewhat higher than the other measures.

✱ **Campaign activities:**

Participation in election campaign or other campaigns is another mode of political participation. Through these leaders can increase their influence over the citizens and the voter turnout. Campaign activity also produces collective outcomes.

✱ **Co-operative activity:**

People can also participate outside the electoral process—voting and election campaign. They can take part in groups or organizational activity to deal with social and political problems. In such activities they join hands with other people of the society to influence the actions of the government. The outcome of such a participation results in collective gain.

Caste Factor:

Number of studies have been completed on caste status and political power. Most of them revealed that higher caste group have more political participation or dominant participation in politics, but comparatively lower caste group have little participation in the political process. Oscar Lewis (1954) and Dillon (1955) brought to light the varied role of kin and caste in the decision making in rural India. A.C. Mayer (1963) found it to be true that caste ties hold lead to gain power in rural community system. Yogendra Singh (1993) found that higher caste in village increased competition of power has been emerging from the section of lower caste and class group on organized basis. Vijay Kumar (1989) shown in his study that rural community power gets transferred from dominant caste to land less caste. T.K. Ommen (1970) studied power structure of four village of Rajasthan and concluded that the caste who are numerical superior as well as economically dominant are politically the most powerful. K.L.Sharma (1973) found that Jagirdar have downward mobility in village politics but not in economic position and there is no relation between economic and political power.

Okkaliga Caste in Karnataka:

Vokkaliga is an umbrella term for various agricultural, previously endogamous social groups with a martial past, found mainly in the Old Mysore Region of southern Karnataka. The Vokkaligas are primarily agriculturists. They form a politically and numerically dominant caste group and are the most populous group in Karnataka. Vokkaliga is a Kannada word of considerable antiquity finding mention in some of the earliest available literary works of the language, such as the Kavirajamarga, Pampa Bharata, and has been used as an appellation for the cultivator community since time immemorial. Generally, the term has come to mean an agriculturist though various etymological derivations are available.

REVIEW OF RELATED LITERATURE:

✿ **Nagaraja.S (2014) Conducted A Study on “Enhanced Status and Political Participation of Tribal Women in Panchayat Raj System”.** Political participation of women is broader than their participation in the electoral and administrative process. It includes the whole gamut of voluntary activities with a bearing on the political process including support of political groups, dissemination of political views, involving in any form of organized activities that effect or seeks to effect power relationships. It refers to activities not only formally empowered to make decisions, but also intends to influence the attitudes and behavior of those who have powers for decision-making. The initiatives of empowering women and the marginalized sections are the reflection of its democratic spirit that can be noticed from a number of amendments in these fields. Especially, the 73rd and 74th Constitutional Amendment Acts provide for an opportunity for women's entry into political spheres especially Tribal Women. Hence here this paper focused on enhanced status of Tribal women in panchayat Raj Institutions with special reference to Chitradurga District of Karnataka.

✿ **Sabina Begum (2015) Conducted a study on “Political Participation of Women: Some Issues and Challenges”.** Indian democracy is more than 50 years old now yet the ideals of democracy are far from destination especially for women in India. It is a global experience that women play a marginal role in politics. Their political participation is almost invisible; however, the importance of women's political participation for a viable democratic polity is being increasingly realized in all corners of the world. Women constitute nearly 50 percent of the total population in any country and if it has adopted a democratic system it cannot run successfully with just half of the population. It will be a crippled democracy. So, to think of a democratic government, without their participation is unthinkable and to empower them socially, economically and politically will require their decision-making capabilities. Moreover, women as a group have problems, demands and aspirations which cannot be aptly expressed by men. The problem issues of the people in any country such as, education, employment, health and nutrition besides the country's foreign policy, relationships with other countries, issues of war and peace, science and technology, protection of the environment do need a women's angle because they will affect women too, in a particular manner. But a glimpse at the world scenario gives us the grim picture that barring a couple of exceptions, most of the Parliaments have 93 percent male representatives and just 7 percent are women. The World Congress of women at Beijing in 1995 reiterated the importance of increasing women's participation in Politics and in its “Platform of Action” recommended ways and means to the participating countries to increase “space for and visibility” of women in political institutions and processes. This is the important first step towards women's empowerment. The Women's Reservation Bill in legislatures seems to have shown some light at the end of the dark tunnel that they have been pushed into since time immemorial. Merely lamenting upon the state would not lead us anywhere. The movement for creating adequate space for half of our own population in the process of decision-making, right from within the home to the state and national legislature is required to be taken to its logical end. This paper is an endeavour to present the need and imperatives towards enhancing women's political participation. An attempt has also been made to peep into the history of women's political participation.

✿ **N.Veemaraja (2015) conducted a study on “Impact of Caste System in Indian Democracy”.** In

India, the caste system developed and is prevalent since ancient times and it remains as a great thorn in the growth of Mother India. The origin of caste system could be the functional groupings, called varnas, which have their origins in the Aryan society. "According to the Rig Veda hymn, the different classes sprang from the four limbs of the Creator. The Creator 's mouth became the Brahman priests, his two arms formed the Rajanya (Kshatriyas), the warriors and kings, his two thighs formed the Vaishya, landowners and merchants, and from his feet were born the Shudra (Untouchables) artisans and servants. Then, it is believed that the caste system had been adopted by the Brahmins to express their superiority. When the Aryan races swept into India, they wanted to maintain the superiority and so they maintained the caste systems. Gradually the caste system became formalized into four major groups, each with its own rules and regulations and code of conduct.

✿ **Avidit Acharya, John E. Roemer and Rohini Somanathan (2015) conducted a study on Caste, Corruption and Political Competition in India.** Voters in India are often perceived as being biased in favor of parties that claim to represent their caste. We incorporate this caste bias into voter preferences and examine its influence on the distributive policies and corruption practices of the two major political parties in the North Indian state of Uttar Pradesh (U.P.). We begin with a simple two-party, two-caste model to show that caste bias causes political parties to diverge in their policy platforms and has ambiguous effects on corruption. We then develop the model to make it correspond more closely to political reality by incorporating class-based redistributive policies. We use survey data from U.P. that we collected in 2008-2009 to calibrate voter preferences and other model parameters. We then numerically solve for the model's equilibria, and conduct a counterfactual analysis to estimate policies in the absence of caste bias. Our model predicts that the Bahujan Samaj Party (BSP), which was in power at the time of our survey, would be significantly less corrupt in a world without caste-based preferences.

✿ **Alphonse Fernandes SJ and Maxim Dias S J (2012) Conducted A Study on "Political Participation and Governance: A Study on Christians in Karnataka".** In this paper an attempt has been made to see how Christianity, one of the minority groups in India and particularly in Karnataka, understands political participation and governance. The empirical data gathered by a group of theology students gives the pulse of the Christian community. Though a substantial number of Christians were interviewed from different zones of Karnataka the number of Christian leaders remains too small who can give us the inside story of political space.

✿ **Kiran.M, Gajanur and J.S. Sadananda (2015).** Contemporary Okkaligas Political Participation in Karnataka Politics. This research work seeks to examine the contemporary methods of political participation used by Okkaligas political and social leadership to influence State Government policy. The research has four main objectives. Initially, it seeks to understand the colonial classification of Okkaligas as a Caste. Secondly, it examines to find out if there is any in-cognitive between how Okkaligas are classified as caste during the colonial period and the self-perception of people belonging to various 'sub-castes' within the community. Thirdly, it seeks to understand Okkaliga as a prolific organization setting aside their internal factions. It also tries to know its success and failures and the strategies evolved by its leaders. In particular, it will focus on whether or not the process of Colonisation experienced by Okkaliga intellectuals has impacted on their political representation and behaviors, and how the experience of colonizer fits within the framework of experiential behavior of Okkaliga

community.

SIGNIFICANCE OF THE STUDY:

The subject area delivers a vast reach in terms of interpreting the nature and status of Okkaliga political participation. In a caste dominated society, the political participation of Okkaliga, problems, process, awareness and pros and cons have been analysed for the benefit of the expanse and development of the society and Okkaliga community. The field has its important in seeing the impact of Okkaliga political participation in expanding the constitutional safeguards to the people belonging to Okkaliga Caste. Aside from this, it also aims of the field to make analysis on the socioeconomic and political status of Okkaliga community and the nature of Okkaliga political participation in the development of Okkaligas in the subject region.

Okkaliga community has been chosen as a research topic in view of understanding and to ascertain as to whether the accounts given by the colonialist about religion and caste system in the Indian society truly exists or whether the accounts given about the Indian society is false? The major thrust of this study is to know whether the accounts given by the western anthropologist on caste system and related concepts like hierarchy, separation, purity, pollution and varnashrama system exist in Okkaligas community. Another important question is to identify the major factors that contributed for the growth of political organization of Okkaligas. Since independence each and every caste tried to organize politically through increasing their representation in the legislature and ministry. This study also focuses on the political organization, leaders and its strategies of Okkaliga community in terms of asserting their identity and power in politics.

This research work seeks to examine the contemporary methods of political participation used by Okkaliga to influence state government policy. The research has three main objectives. Initially, it seeks to understand the current political practices of Okkaliga people and what influences and informs their method of political participation. Secondly, it will examine any changes in political participation over time by entering into a historical overview of Okkaliga civic engagement in Karnataka. Thirdly, it seeks to understand how the existing theories on political participation are able to account for the case of Okkaliga as a major political community in Karnataka politics. In particular, it will focus on whether or not the process of colonization experienced by Okkaliga has impacted on their political behaviors and how the notion of colonization fits within the current theories.

LIMITATIONS OF THE STUDY:

The present study has certain limitations, which must be considered for the purpose of specific study and limited nature of research to be undertaken. The present study has been conducted in Chikkamagaluru District. It is going to be focused only on the political participation of Okkaligas in political institutions in the state of Karnataka. The study has to focuses on the impact of political participation on the development of Okkaliga Community.

RESEARCH OBJECTIVES: -

- * Initially, it seeks to understand the current political practices of Okkaliga people of Chikkamagaluru District and what influences and informs their method of political participation.
- * This research work seeks to examine the contemporary methods of Political participation used by

HYPOTHESES

On the basis of above objectives following Hypotheses have been set:

- * Existing literature of Okkaliga community has influenced by sociological explanation of caste
- * In Karnataka politics, Okkaliga community is highly engaged in political activities.
- * These activities however fall outside of the conventional forms of participation such as voting and move into the area of unconventional activism.
- * After backward class movement, the Okkaligas in Karnataka are playing dominant role in Karnataka politics

METHODOLOGY

The study engaged and used both primary and secondary sources of data. The required primary data were gathered directly from the sample under study through the usage of a well-structured questionnaire. The secondary data, on the other hand, were gathered from government gazettes, bulletin, magazines, journals, newspapers, articles, and relevant textbooks, materials from the internet, term papers and archival documents on the subject area. Consequently, the population for the study was taken from the Okkaligas who reside in Chikkamagaluru District of Karnataka State at the time of carrying out this arena work. Purposive sampling technique was used to select respondents for the administration of the Interview, Questionnaire and Check list. The questionnaire contained both closed and open-ended questions and was divided into two main sections. Each of the sections addressed a specific segment of the study. The beginning part of the questionnaire solicited information on the socioeconomic position or personal background of the answerers. The second section dwells on the electoral behaviour, party membership/ partisanship attachment, membership of volunteer organization, membership of religion group, access to sources of information such as radio, TV and the cyberspace.

POPULATION AND SAMPLING:

According to the 2011 census of India, the total population of Karnataka was 61,095,297 of which 30,966,657 (50.7%) were male and 30,128,640 (49.3%) were female, or 1000 males for every 973 females. This represents a 15.60% gain over the population in 2001. Chikmagalur or Chikkamagaluru is a district in the state of Karnataka. Coffee was first cultivated in India in Chikmagalur. The mountains in Chikmagalur which are a part of the Western Ghats are the source of rivers like Tunga and Bhadra. According to the 2011 census, Chikmagalur district has a population of 912681, roughly equal to the nation of Cyprus or the US state of Rhode Island. This gives it a ranking of 408th in India (out of a total of 640). The district has a population density of 158 inhabitants per square kilometre (410/sq mi). Its population growth rate over the decade 2001–2011 was - 0.28%. Chikmagalur has a sex ratio of 1005 females for every 1000 males, and a literacy rate of 79.24%. 81% of the population resides in rural area

with the remaining 19% being the urban population.

Total Population and Okkaliga Population of Chikkamagaluru District:

Taluk	Population*	Okkaliga Population**	Percentage (%)
Chikkamagalore	305368	44805	14.6
Kadur	291668	7291	2.5
Tarikere	225280	8264	3.66
Mudigere	128134	56378	44
Koppa	84882	18674	22
N R Pura	66090	15531	23.5
Shirngere	36539	10157	27.8
Total	912681	161100	17.7

*According to 2011 census, **2017-18 annual proceedings book of Zilla Okkaligara Sangha, Chikamagalore

Okkaliga Population in Chikkamagaluru District is around 17.7%. Okkaliga population in the Mudigere Taluk of Chikkamagaluru district is approximately 44%, followed by Shirngere taluk (27.8%), N R Pura Taluk (23.5%), Koppa Taluk (22%), Chikkamagaluru Taluk (14.6%), Tarikere Taluk (3.66%) and Kadur (2.5%).

Researcher adopted the purposive sampling technique under non-probability sampling method. Researcher Selected 250 respondents in Chikkamagaluru district to pick up the information. Researcher Selected 150 male respondents with 60% and 100 Female respondents with 40%, out of the total 250 respondents and sample includes presidents, vice-presidents, members of panchayat raj institutions (zilla panchayat, Taluk Panchayat and Grama Panchayat), Council members and general publics who are belonging to Okkaliga community.

TOOLS AND SOURCE OF THE DATA:

Self-prepared Structured interview schedule and questionnaire was utilized for the present study. Questionnaire contained both closed and open-ended questions and was divided into two main sections. The tools are given to examines its validity, objectivity and reliability for the purpose of standardization and finalize the tools.

Each of the sections addressed a specific segment of the study. The beginning part of the questionnaire solicited information on the socioeconomic position or personal background of the answerers. The second section dwells on the electoral behaviour, party membership/ partisanship attachment, membership of volunteer organization, membership of religion group, access to sources of information such as radio, TV and the cyberspace. To meet the aims of the subject field, primary as well as secondary sources of data, were gathered for the cogitation. The primary source data were gathered directly from the elected representatives of the types of Panchayats and peoples belongs to Okkaliga community.

The secondary information was collected from reference books, thesis abstracts, conference proceedings, articles published in the refereed journals, reports of the Ministry of Panchayat Raj and Rural Development, working papers, Gazetteers, Human Development Reports, unpublished papers and monographs of the research institutions operating on democratic decentralisation. The books of the District Statistical Offices, Grama Panchayats, Taluka Panchayats, and Zilla Panchayats also served as sources of secondary information. The websites of the State and Central government departments, National and International organisations working on democratic decentralisation were reviewed periodically.

DATA PROCESSING

The empirical data collected according to the above methodology from the study was subjected to editing with reference to semi-structured interview schedules. Errors like blank entries, incomplete entries, wrong entries, and logical errors were set in the field itself after completion. The qualitative data was measured by assigning numerical values and were subjected to coding. It was served by developing a coding key. By adverting to the coding key, the data from the 250 semi-structured interview schedules was transferred to the master chart. The data from the master chart was then keyed into the computer in a Statistical Package for Social Sciences.

FINDINGS:

- ✧ Political parties are giving importance while selecting under reservation quota by using up his personal contacts other than his commitments to his caste. It is also seen that the caste or category will only aid to the minimum level but his winner in the elections depends upon his personal doings of the society.
- ✧ In the study area agricultural, self-employment is the major programs are being carried on by the government and Panchayat Raj institutions.
- ✧ The highest number of illiterate and school dropout respondents belonging to Okkaliga community are working in political institutions in the several talks of Chikkamagaluru Districts.
- ✧ In the working of Zilla Panchayat institutions in Chikkamagaluru district, there exists a nominal male representation and around 20% of female participation belonging to an Okkaliga community in Chikkamagaluru Zilla Panchayat.
- ✧ There exists a smaller number of political participations of both male and female belonging to an Okkaliga community in the institutions of gram Panchayat in Kadur Taluk of Chikkamagaluru District.
- ✧ In the institutions of Taluk Panchayat at Chikkamagaluru district, there exist a normal number of political participations of male members belonging to Okkaliga community and positive participation of

female belong to Okkaliga community.

- * On that point is more political participation of male and female belonging to an Okkaliga community in the working of gram Panchayat in Sringeri Taluk of Chikkamagaluru District.
- * In the working of gram Panchayat in Mudigere taluk there exists more participation of male and females belonging to Okkaliga community.
- * In the working of gram panchayat in Koppa taluk there exist major participation of male and normal participation of female belonging to Okkaliga community.
- * In the working of gram panchayats in Chikkamagaluru taluk there exists positive participation of Okkaliga community.
- * In the working of Zilla Panchayat at Chikkamagaluru district, there exists more participation of Okkaliga community.
- * In the working of political institutions in the Chikkamagaluru District, there exists the higher level of participation of respondents from agricultural and Business background belonging to Okkaliga community.

IMPLICATIONS:

The following are the policy implications:

- * The government has to create an environment for the effective involvement of Okkaliga community in the working of political institutions.
 - * The government has to create awareness among the people belonging to Okkaliga community for more political participation.
 - * The government has to take steps for the effective and more participation of people belonging to Okkaliga community in the institutions of grama-panchayats.
 - * There is a need to reserve few seats to the people belonging to Okkaliga community in state legislative council.
 - * There should be free atmosphere for the involvement of people belonging to Okkaliga community from the good educational, younger age and better economic backgrounds.
 - * The government has to implement more and more schemes for the sustainable development of rural Okkaliga community.
- Researchers have investigated the influence of efficacy on political participation with the primary impetus deriving from the consideration that political efficacy can measure individual's participation in the political life — voting, campaigning, protesting, and other political behaviours. Little research has been taken to analyse whether political participation has the empowering effect on political efficacy, even fewer in non-majority rules. It is taken for granted that attitudes direct behaviors.
- As political participation in village elections tends to increase individuals' political efficacy and high degrees of political efficacy will motivate people to engage more actively in the political process, it is anticipated that if village elections continue, more and more villagers will become politically effective and active.

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