



POLITICAL ACTIVISM AMONG SCHEDULED CASTES IN RURAL AREA OF WEST UTTAR PRADESH

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Abstract:- In India, the Hindu social order does not recognize the liberty of thought and action. Each Varna or caste is traditionally assigned specific type of occupation and pattern of behavior. Members are not allowed to undertake occupation and behavior other than that of their Varna or caste. Thus, the second essential principle of the Hindu social order is that of the fixity of occupation for each class and their continuance by heredity. In this are ignored the individual merit, skill and aptitude, the third and final principle of the Hindu social order is the fixation of individuals into four Varnas and their numerous offshoots, namely castes and sub-caste. These are the fixed and rigid social categories in which there is a complete ban on free social inter- course, commensality and inter-marriage, which have largely been highlighted in many studies on caste system in India (Ahuja, 2009). Caste determines the livelihood of the members of a particular caste. It almost invariably happens that every man's caste is known to his neighbours. Thus the caste system, which may have originated in the preservation of ceremonial purity in social relations and in rules designed to limit admixture of blood, has in the course of the ages developed into an institution which assigns to each individual his duties and his position in orthodox Hinduism (Maddu, 2010). The Hindu social order is based on the doctrine that men are created from the different parts of the divinity. According to this doctrine Brahman is originated from the mouth of „Brahma“, Rajanya is born from the arms of „Brahma“, Vaishya from the thighs, and Shudra from the feet (Shah, 2002). According to their origination they have been assigned hierarchical position within the Hindu social order in which Brahmin is at the top and Shudra is at the bottom (Maddu, 2010). „Caste“ is a hereditary social group which does not permit social mobility to its members. It involves ranking according to birth which affects one's occupation, marriage, and social relationship. Caste is used both as a unit and as a system. As a unit, caste is defined as „a closed- rank status group“, i.e. a group in which the status of members, their occupations, the field of mate-selection, and interaction with others is fixed. As a system/ it refers to collective restrictions, namely, restrictions on change of membership, occupation, marriage, and commensally and social relations. In this context, there is a presupposition that no caste can exist in isolation and that each caste is closely involved with other castes in the network of economic, political, and ritual relationship. The „closed- rank group“ feature of caste also explains its structure (Ahuja, 2010). As general rule it can be said that a “clean and “noble” occupation give a jati higher ritual and social status, and “unclean” and “polluting” occupation relegate it to a lower status. The acquisition of learning, imparting knowledge, and priestly functions are “pure” and noble”; they are thus supposed to give the highest rank. Working in leather or scavenging (including handling human wastes) are “unclean” and “polluting”; the Jatis practicing them thus get the lowest rank (Dubey, 1990). In caste system, readjustment of occupation is denied. By not permitting readjustment of occupations, caste becomes a direct cause of much of the unemployment we see in the country. As a form of division of labour, castes system suffers from another serious defect. The division of labour brought about by the caste system is not a division based on the choice. Individual sentiments, individual preference has no place in it. It is based on the dogma of predestination.

Meaning of Political Activism

What is politics? It may be stated that politics is a social process that tends to arise in situations where the resources are limited and there is a potential conflict about their distribution. "Politics is about how people influence the distribution of resources" (Randall, 1982). Politics refers to the functioning of a whole array of public institutions and forces which are involved in moulding the lives of the people by way of decisions and policies impinge on their relations with one another. Thus, politics is an exercise of power and a participation in politics should lead to a meaningful position in the process that leads to the making of policies and decisions and an effective control over the apparatus of the (Kaushik, 1992).

SIGNIFICANCE OF THE STUDY: The present study also assumes significance in the context of rapid social change that is taking place in Indian society. Now a day's castes play an important role in politics. In the present context, the problem has taken serious shape due to political motives in Indian society. In fact, castes are used as a vote bank in the field of power and politics. Especially Scheduled Castes are often regarded as a vote bank and every political party can take a consideration to their numerical strength. And again, the quantum of reservation suggested for the scheduled castes matter for political bargaining. So, now a days, it has become a fertile area for sociologists to study such phenomenon i.e. **POLITICAL ACTIVISM AMONG THE SCHEDULED CASTES IN RURAL AREA OF WEST UTTAR PRADESH. Historical Perspective of Scheduled Castes**

Many terms are used to explain the scheduled castes or Dalit. The term „Dalit“ is often only to imply people who were suffering from untouchability. Formerly, they were also categorised as Pariah, outcastes, Harijan, Depressed Caste, Panchmas, and Ati Sudhras, while now, legally, termed as Scheduled Castes (Yagati, 2003).

During the 1930's, there emerged a new set of colonial emphasises for Dalits, such as „Depressed Classes“ exterior caste and scheduled castes (Yagati, 2002). By the British, the Dalits were named the „Depressed Classes“ and the Scheduled Castes in the 1935 Government of India act. About the same time M. K. Gandhi popularized the term Harijan used it synonymous to dalits. In fact, Harijan nomenclature was coined by Narsi Mehata, a medieval Gujrati Saint poet (Oommen, 1994). It was Dr. Ambedkar who interiorly used the word Dalit. The term Dalit gained popularity and is currently a popular academic terminology. The term surfaced in 1970's by Dalit Panther's Movement (Joshi, 1986). For then term Dalit conveys a symbol of change and revolution; a Dalit is one who believes in humanism, reject the existence of god,

rebirth, soul, holly books teaching separatism (Pantawane, 1986). So in 1972 NamdevDhosal winded its scope to include all Scheduled Castes, and Tribes, Landless Labours and the Economy Exploited (Yogati, 2003). Now, the term is strictly applied again to mean only scheduled castes, as distinct from tribes and other backward castes(Zelliot, 1996).

The suffering of the Scheduled Caste varies from region to region and caste to caste in the time frame. The people belonging to Scheduled Castes have been considered as disabled masses. Their disabilities could be in the nation of economic, educational, social, political, and psychological or a combination of several of these factors. A rough estimate indicates that there are 3000 castes in the country out of which 779 are scheduled castes. Besides these, 779 castes are divided further into different sub castes (Singh, 1995).

(Ahuja, 2005).

Caste has been most important locus of power in traditional India. The caste system in India is based on purity and pollution (Dumont, 1970) which has established the practice of untouchability. The stigma of their low status in caste hierarchy is based on the impure and polluted work.

The power structure in such a society is characterized as tradition oriented and descriptive. A largely feudal society emphasized the role of elders and tradition, and the dominance of higher castes. In such society power is generally linked with economic religious factors besides education Brahmin holds power in India society for long time because of the importance given to the ritual status and knowledge in the past, later the economically dominated castes wrested power from Brahmins. This was made possible because of the shift in the importance from the ritual status and knowledge to number had holding and economic power (Ankaiah, 2010).

Dalits have suffered from a lot of disabilities or inequality in their life. The Census of India 1931 had listed a number of disabilities of the scheduled castes which are as follows:

- (I) Inability to be served by clean Brahmins;
- (II) Inability to be served by barbers, water carriers, tailors etc., who serve the caste Hindus;
- (III) Inability to enter Hindu temples;
- (IV) Inability to use public convenience such as roads, ferries, well or schools and,
- (V) Inability to disassociate oneself from depressed occupation.

On account of the restrictions listed above the scheduled castes were placed in low status on social hierarchy, they have suffered from (a) occupational disabilities (b) educational disabilities (c) socio-cultural and religious disabilities (d) political disabilities (Naidu, 2004).

These disabilities are discussed here in details:

(a) Occupational disabilities: People take birth in certain caste and become their members. They then acquire the appropriate occupation according to their caste or Jati. The nature of one's occupation has a direct reference to one's status. Blunt (1969) rightly observed that in all countries, one's occupation is determined their status. From a long time scheduled castes are attached to an impure and polluted work which is socially looked down and least preferred occupations. Many so called untouchables (Scheduled Castes) followed the hereditary occupations such as scavenging, carcass (dead body) recovery and tanning, leather work, drum beating and grave digging. These occupations were

associated with the untouchables with permanent pollution, barred social intercourse between them and higher caste Hindus, in the traditional Indian society. Besides these traditional occupations, they were also involved in clean occupation with a majority of them being agricultural labour and cattle rearing. In some cases, the untouchables could face criminal charges if they polluted certain things with their presence (Velassery, 2005).

Besides all this polluted work, in urban area a large population of cart pullers, and like manual workers and other unorganised non-agricultural wage labours and civic sanitation workers belong to the Scheduled Castes (Report of the working Group on the Development of the Scheduled caste, 1980-85, Government of India).

Looking into occupations of the scheduled castes it can be said that the Scheduled castes were economically poor and generally dependent on agricultural labour and other low income occupations. In fact that a vast majority of Scheduled Castes (72.20) are engaged in agricultural labour (Glen & Sipra Bose, 1978).

An important point to be noted here is that even those scheduled castes that do follow the clean occupations were also subjected to discrimination. It can be argued here that it is not the polluting occupation alone, which is the reason for discrimination of scheduled castes, but by birth in the caste, seems to be the reason for low status imposed on the scheduled castes, as the scheduled castes that follow the clean occupations were equally ill-treated. Similar observations were made by Beteille (1969) and Sharma (1969). One of the important factors that is associated with the occupation is economic condition. Because of their lowly placed occupations, scheduled castes had depressed economic conditions. The Scheduled Castes were virtually denied

of the right to own land for cultivation, were paid wages as manual workers and were always in debt far beyond their capacity to repay them (Khan, 1980). Although outside the rigid Varna system the scheduled caste constituted a vital segment of population and performed mostly unskilled and manual labour and unclean occupations without which the very instance of the smooth running of traditional system would have been impossible (Oomen, 1977), their earning were meagre and were primarily indebted and were forced to work as bonded labour to the upper caste on low wages.

(b) Education Disabilities: the scheduled castes also suffered from educational disabilities for centuries. Historically, they had been most uneducated and illiterate group (Glen & Sipra Bose, 1978). The mass illiteracy among the scheduled castes was in turn due to the social and religious sanctions imposed on them. The sacred book Manusmriti has prohibited any attempt on the part of Sudhras, to recite Hindu religious shlokas and if they ventured to do so, the Samthi ordained the tongue of such a person be cut off. Beside the religious and social sanctions imposed on the scheduled castes against taking up formal education the poverty among them is the main obstacle for them to take up formal education (Pimpley & Sharma, 1985). In addition to this ignorance of using education (Kumari, 1977) education is not useful (Dube, 1955), adverse economic conditions (Patwardhan, 1973), concentration of Scheduled castes in rural areas where educational facilities are absent to some extent (Revankar, 1971), lack of knowledge of educational facilities, traditional apathy towards education and home environment (Thekkamalai, 1989) were other reasons of educational disabilities among Scheduled castes. Doshi (1980) argues that illiteracy causes the scheduled castes to stick to the traditional occupations that hinder upward mobility of scheduled castes. Kuppuswamy (1956), Rangari (1984), in their study on scheduled castes students found a positive change due to the education.

(c) Socio-Cultural Religious Disabilities: Untouchability was the major social disability of the scheduled castes. The scheduled castes carried with them the stigma of their low and impure birth. The caste system is said to be founded on the concept of purity and pollution (Dumont, 1970). But in South India, Hardgrave (1960) has found that Nadar caste which was most defiling and degraded of all castes had changed their position within economic and political strata.

In essence the scheduled castes were excluded from the society of Hindu castes. They were rejected by Hindu society. Ancient Hindu law has forbidden all social contacts with them. In the outskirts of the villages and slums in the towns, most of them lived in kutcha houses that were made of mud and thatched roof. The life of these sections of people had been miserable and unhygienic. The environment of

these people is in no way conducive to the achievement of better standards (Selvanthan, 1989). No member of a Hindu caste accepted cooked food, salt, milk, or water from them. Their touch was/ is considered polluting and even their nearness was/is often sufficient to defile a man of high caste. In some cases even their sight was polluting (Kamble, 1981). Anant (1972), had indicated that existence of the dangerous expression of caste discrimination and any deviation from set norms is depolarized with violence by Caste Hindu. Several studies show that how the Scheduled castes being harassed and discriminated by upper caste Hindus when they demand for equality with them Singh, (1967), Gough, (1970), Radhakrishnan and Kumar (1989), Chitnis, (1977), Shah et

al, (2006). Parvathanma (1984) found that despite the constitutional measures and policy formulations, the existential condition of Scheduled Castes are agonizing and discriminatory and fact has deteriorated than pre-independence days. Chetty (1991), Rao and Babu (1994) found that a good numbers of scheduled castes families benefited due to development scheme but their integration into mainstream society would require long time.

The services of barbers, water carriers, dhobis, tailors who served high caste Hindu were denied of them. They were debarred from using all public conveniences, roads, vehicles, ferries, wells, schools restaurants and tea-shop (Funchs, 1981). They were not allowed to enter the houses of high caste Hindus and were not even allowed on the streets where high caste people lived. Their dress pattern was also different. The male scheduled castes used only loincloth and females in some part of country were not allowed to cover their breasts. Gold ornaments were prohibited to them and at the same time they could not afford them either (Oomen, 1977). The religious disabilities took the form that they were debarred from Hindu temple and places of worship, from the celebrations of feasts, offerings and sacrifices. Brahmins did not perform religious rites for them (Aiyappan, 1965).

The untouchables are also known as outcastes. They are not allowed to live with others in the society (Bailey, 1958). In untouchability Offences Act, 1955, the word untouchability was given this connotation- "it is an offence to prevent any person on the grounds of untouchability (from entering any place of public worship which is open other persons, professing the same religion, (b) from worshipping or offering prayers or performing any religious service in any place of public worship or bathing in or using the waters of any sacred tank, well, spring or water-course in the

same manner as is permissible to other persons professing the same religion; and (c) from access to or use of a shop, hotel, public restaurant or place of public entertainment or public conveyance or hospital, dispensary or educational institution or charitable trust". These wary disabilities are signs of untouchability. The Majumdar (1958), say about untouchability that the untouchables castes are those who suffer from various social and political disabilities, many of which are traditionally prescribed and socially enforced by higher castes". According to Pillai (1959),

„Untouchability has its origins in hygiene first and then in religion in brief, untouchables are those castes which are subject to some disabilities in every walk of life-social, religious, economic and political. According to Dr. Ambedkar untouchability was a grievous crime and unless it was uprooted, the whole society will destroy itself. The practice of untouchability created a sense of superiority, an attitude of apathy and hatred and indifference towards the untouchables (Namishry, 2003). Ambedkar insisted that Scheduled castes be called „untouchables“ so that there is no obfuscation of reality. Ambedkar was particular about using the name

„untouchability“ apparently for two related reasons-to rouse the self-respect of the victims of untouchability and to sting the conscience of those individuals of upper castes who were capable of feeling qualms of a social conscience, and in any case deprive the practitioners of untouchability of the luxury of an easy slave for their conscience (Naidu, 2004). According to Ambedkar untouchability shuts all doors of opportunity for betterment in life for untouchables. It does not allow untouchables any opportunity to move freely in society; it compels them to live in dungeons and seclusion; it prevents them from educating themselves and following a profession

if their choice. Untouchability has ruined the untouchables, the Hindus and ultimately the nation as well. If the depressed classes gained their self-respect and freedom, they would contribute not only to their own progress and prosperity but by their industry intellect and courage would contribute also to the strength and prosperity of the nation. If the tremendous energy that untouchable have at present required to fritter away in combating the stigma of untouchability had been saved, it could have been applied by them for the promotion of education and development of the resources for their nation as a whole (www.angelfire.com).

(d) Political Disabilities: In India, caste has been most important locus of power. A largely feudal society emphasised the rule of elders and tradition, and the dominance of higher castes. In such society power is generally with economic

religious factors besides education (Khan, 1980). Power in Indian society was held by Brahmins for a long time because of the importance given to the ritual status and knowledge in the past (Khan, 1980; Beteile, 1969). Later the economically dominant castes wrested power from the Brahmins. This was made possible because of the shift in the importance from the ritual status and knowledge to number of land holding and economic power (Water, 1965; Khan, 1980).

In ancient India, people led democratic way of living although political democracy did not exist in its full form. Incidentally, monarchy was also popular. After the sixth century, democratic organization started declining. Monarchs remained engaged in wars. As a result no monarch was able to uphold the solidarity and unity of the country, consequently a large number of principalities sprang up throughout the country. From the eight century onwards, the Mohammedans launched their invasions till they established their rule in the twelfth century. The Muslim rule was against democracy. The British rule was also against democracy. It was the government of India Act, 1935 that laid the foundation stone of democratic rule in India. The congress remained in power only for two years—from 1935 to 1937. From 1940 to 1945, the British government was preoccupied with the World War II. The efforts for giving political freedom to India started in 1946 till it became in August 1947. The constitution of free India accepted democracy as the basis of ruling the country (Ahuja, 1990).

From the early twentieth century, the Indian National Congress had dominated the political-moral space of nationalist thinking and political actions that complemented many critiques of colonial oppression. Dr Ambedkar attempted to articulate the specificity of Dalit as a distinctive community. Equality for Dalits and suffrage increasingly came to be associated with their differences from, rather than similarity to, other communities. Muslims were India's model political minority. The principal of separate electorate was first accepted for Muslims in 1909 to acknowledge their "historic and political importance" and to compensate for their future demographic changes.

Initially, colonial officials used the politics of number and quota to argue that untouchables were extraneous to a demographically defined national Hindu majority. From 1919, the Indian National Congress worked against these efforts by arguing that

the community of Hindus included the stigmatized untouchables. In 1920, Dr. Ambedkar struggled to bring visibility to the depressed classes through the demand for adult franchise and protection and in 1932 he defined his position that they constituted a socially vulnerable and separate political economy (Rao, 2010).

India became a republic in 1950. The preamble and the directive principles of the Constitution envisage building a social order around the principles of equality, liberty and fraternity. The intervention of State in social transformation for an egalitarian and secular social order is the care and the spirit of the constitution. Adult franchise has been the first step toward attending this goal. By the 61st Amendment of the Indian Constitution in 1989, the Indian parliament reduced the age of voting from 21 years to 18 years (Shah, 2002).

In Indian society, the scheduled caste are largely concentrated in rural areas, derive their sustenance from agriculture. In most villages, they continue to suffer residential segregation (Sachidannada, 1977). Politically they have become valuable because they are considered as an important vote bank. Yet they have not succeeded in transforming the larger system so that its process could be used in effective social, economic and political equality (Lal, 1999).

Politically, Dalits are becoming conscious of the fact they have to take advantage of their vast numbers in political terms. They may not be united to form many political parties but by supporting the dominant national political parties like Congress or Janta Dal or BSP. etc., they extract the price of their support. But the problem is that though the educated Dalits show evidence of politicization, the masses are not very much touched by this process. The elite have moved from the politics of compliance, affirmative pressure and protest but they are still not able to present a common front and adopt a radical posture (Ahuja, 2005). Increasing economic stratification within caste affects political preference, behaviour, and the unity of caste members on political issues. The dominant stratum of the caste often projects while bargaining with the government (Shah, 2002).

STATEMENT OF THE PROBLEM

The survey of related literature shows that no evaluative study regarding political activism among the scheduled castes in West Uttar Pradesh has been taken. The problem for research is stated as: "POLITICAL ACTIVISM AMONG THE SCHEDULED CASTES IN RURAL AREA OF WEST UTTAR PRADESH"

OPERATIONAL DEFINITIONS:

It is important to define the terms for proper evaluation of the data contained in study. The concepts and definitions adopted in our study are as given below-

Political Activism:-

Political Activism is full time participation in political arena, consenting involvement in politics with definable goals.

Scheduled Caste:-

Scheduled caste are defined under article 366 (244) of the Constitution of India as, "The Scheduled Castes mean such Castes, Races, Tribes or part of group within such Castes, races or tribes deemed article 341 to be Scheduled Castes for purpose of Constitution". Scheduled Castes which are listed as Scheduled Castes in the Constitution of India.

Objectives:-

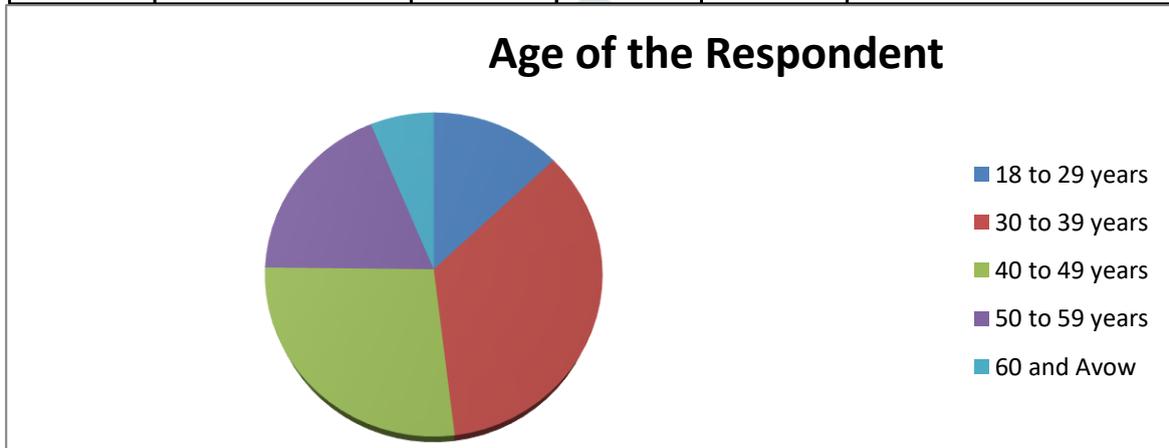
- (1). To know the socio-economic profile of Scheduled Caste activists.
- (2). To analyse the pattern of political activism among the Scheduled Castes in various political process.
- (3). To analyse the awareness of the respondents by political parties, at local, regional and state level.
- (4). To study the role of ideological institutions and organization spreading political consciousness in the scheduled castes activists.

In view of the significance of socio-economic and demographic profiles, it can be stated that such an exercise not only

bring out the various characteristics of the respondents for the benefit of readers, but also enable the researcher analyses their responses and attitude in a more explicit and meaningful manner. This shall examine the demographic, social, educational, occupational and economic attributes of the respondents in this chapter, and their responses towards political activism explained in the next chapter of the thesis.

Table 1

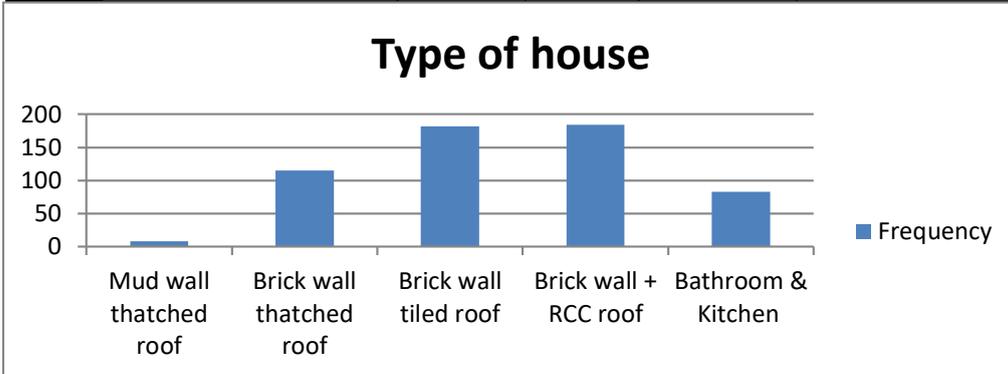
Age of the Respondent					
	Age	Frequenc	Percent	Valid	Cumulative Percent
	18 to 29 years	74	12.9	12.9	12.9
	30 to 39 years	201	35.1	35.1	48.1
	40 to 49 years	155	27.1	27.1	75.2
Valid	50 to 59 years	106	18.5	18.5	93.7
	60 and Avow	36	6.3	6.3	100
	Total	572	100	100	



In Indian society, age is one of the most important determinants of social status, role and social responsibility. In traditional societies, in view of the wider knowledge and experience, the old people are given more respect in comparison to young. But in the modern time, there are social, economic, political changes in authority of the older people pertaining to the operation and conduct in socio-economic activities has replaced by younger generation. Age has been considered as an important variable, which has been classified into five categories-i.e. up to 29, 30- 39, 40-49, 50-59 and 60 and avow. The above table presents the data on the age group of the respondents covered in the study. In the present study, it has found that 12.9%, 35.1% respondents fall in the age group of up to 29 and 30-39 years. At the sametime, 27.1% respondents fall in the age group of 40-49 years and 6.3% respondents

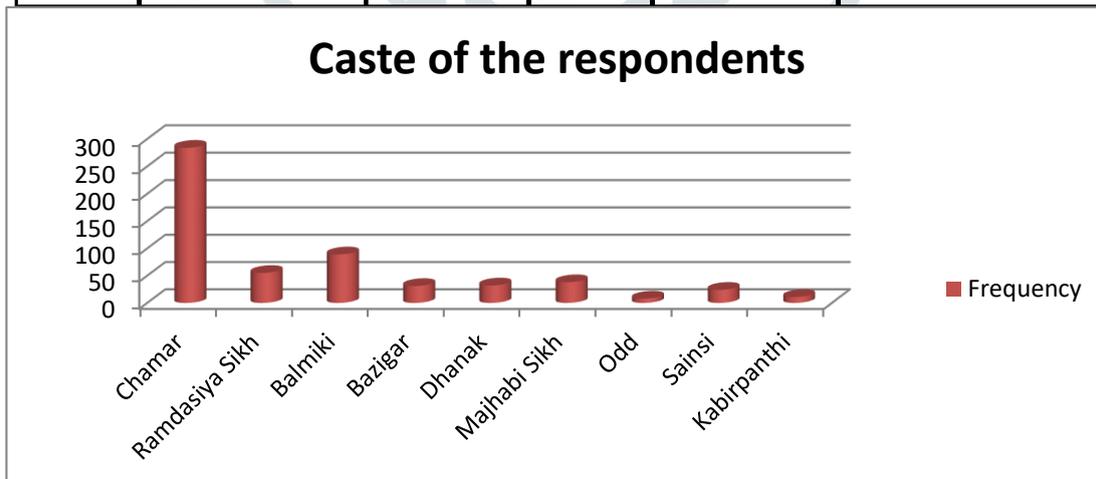
are fall in age group of 60 and above years. It is clear that majority of respondents fall in 30-39 and 40-49 age groups. The institutionalised inequality in the caste system manifests its extreme form in growth of completely segregated set of castes called „untouchable castes“. The Scheduled Castes (SCs) who comprise the bulk of untouchable are technically outside the four fold Varna scheme. These castes were imputed with maximum degree of ritual and social impurity, while their occupations were held to be the lowest in normative hierarchy. This led to their residential segregation in village and town. Though many Dalits have given up their traditional caste-based occupation yet a good number is still engaged in polluting occupations. The change and diversification from polluting occupations has not only removed the stigma of their untouchability and has also enabled many to achieve class mobility. A large number of Harijans suffer from an inbred inferiority complex which make them sensitive to any treatment which they think smack of decimation. The immobility of Harijans has also given place to mobility. This has been made possible by migration from rural to urban areas, education and entry in public services and politics. All this points out how the structural distance between the Dalits and others has considerably narrowed

Type of house of respondents					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mud wall thatched roof	8	1.4	1.4	1.4
	Brick wall thatched roof	115	20.1	20.1	21.5
	Brick wall tiled roof	182	31.8	31.8	53.3
	Brick wall + RCC roof	184	32.2	32.2	85.5
	Bathroom & Kitchen	83	14.5	14.5	100
	Total	572	100	100	



There are different needs of individual and house is a foremost necessity of everyman. The type of houses have been categorized in to the following types i.e. Mud wall thatched roof (1.4 %), Brick wall plus thatched roof (20.1 %), Brick/stone wall plus tiled roof (31.8%),Brick stone plus RCC roof (32.2%) and separate bathroom and kitchen plus adjoin 4th category type houses (14.5%). Majority the respondents lived in second, third and fourth categories of houses.

Caste of the respondents					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Chamar	284	49.7	49.7	49.7
	Ramdasiya Sikh	55	9.6	9.6	59.3
	Balmiki	89	15.6	15.6	74.8
	Bazigar	31	5.4	5.4	80.2
	Dhanak	32	5.6	5.6	85.8
	Majhabi Sikh	38	6.6	6.6	92.5
	Odd	8	1.4	1.4	93.9
	Sainsi	24	4.2	4.2	98.1
	Kabirpanthi	11	1.9	1.9	100
	Total	572	100	100	



Various facts, calamities and issues were found prevailing in the social system as discussed earlier in chapter wise findings. It is evident from the present study that, caste system and discrimination created by the upper castes is still in existence despite living in the age of democracy and having fundamental rights and duties and at all having the status of independence (69 years). However, the establishment of adult franchise and right to reservation, which were created to strengthen the democracy and to aware the rural people about their rights and for their active participation in the political process at micro level seems to be failed as per the opinion and responses received from the respondents during the course of the present study. Therefore, some suggestions are due as per the observation of the researcher and perceptions of the respondents obtained during the course of the present study. Hence keeping in view all the discrepancies, disparities and calamities, some suggestions are being established as under:

In order to ensure maximum participation of Scheduled Castes in the Panchayati Raj Institutions, stress should be laid on increasing their rate of literacy. This will help the Scheduled Castes in understanding the political system that work at micro and macro level. This can also make them effective in communication with other people and can thus ultimately help them in putting their best, while participating in the national and state level.

During the study it has been observed that although numbers of constitutional and legal provision have been made but Scheduled Castes are not socially elevated; without this their participation in the political process cannot be expected. The economic conditions of Scheduled Castes need to be addressed properly. The benefits extended to Scheduled Castes are not benefiting the needy sections of the Scheduled Castes for this purpose; Government should ensure that deserving people should have reach to the benefits. It is also necessary that the benefit should not continue to the upper strata of the Scheduled Castes those who are already well settled or well off in side of economic status. The various mal practices and loop holes existing in providing the benefits to Scheduled Castes should be plugged at the appropriate place. In modern time the leadership at national and state level has gone into the hands of comparatively younger strata of the society and the strict monopoly of the aged people has become the practice of the past. There have been now, better improvements in direct elections to all the three tiers have strengthened the system and it has also been appreciated by the rural masses. In the present study all the aspects of Political activism at micro and Marco level have been taken care of.

Poverty is the root cause of all social discriminations. The economic condition of scheduled castes needs to be addressed in a proper manner. Their poverty is responsible for their poor literacy. In some of the cases, scheduled castes withdraw their children from school to earn their livelihood by working in the agriculture or as labourer activities. The researcher suggested some suggestions to improve the overall lifestyle of the scheduled castes. These suggestions are:

1. Literacy is the panacea of all the social evils, hence it is important to educate the scheduled castes population of the state by mass media and other means.
2. It is necessary to identify the problems being faced by the Scheduled Castes. People of the Scheduled Castes should be made aware about various poverty eradication policies of the government.
3. The participation of scheduled castes people should be increased in decision making, planning, formulation, their implementation and follow up for achieving the ends.
4. Scheduled castes, those who are house less should be identified by the concerned appropriate authorities; the most deserving scheduled castes people should receive these benefits at priority level.

There should be implemented social security scheme like, employees state insurance, death relief scheme and workmen compensation should be extended to agriculture labourers as measure of self-reliance to the scheduled castes.

5. The grass root institutions in the rural and urban area and other developmental agencies, which are concerned in providing finance, should arrange and develop mixed housing complexes in villages, towns and cities.
6. Various institutions like banks and co-operatives societies should come forward to provide financial help especially to scheduled castes for setting up their own or co-operative industry.
7. There is necessary to monitor the causes of drop out students of these categories of scheduled castes and to take necessary steps to stop this tendency.
8. Scheduled castes should have equal access to all the resources like temples, common social functions, festivals etc. This can be ensured through social efforts, which required the involvement of elite strata of the upper castes. In other words Non-Governmental Organization should take part in encouraging the social mixing of all castes.
9. To moving forward the development of scheduled castes, government should select voluntary organizations, educational and research board based survey to locates and find out the areas where untouchability and discrimination is being practiced, and government should find out the ways and means for changing the outlook and social attitude towards scheduled castes.
10. Knowledgeable and mature people of the scheduled castes should take the responsibility of upliftment of the down trodden amongst the scheduled castes.

As earlier mentioned that, the present study is conducted in two Parliament constituency (MP) included of six district; Sirsa, Fatehabad, Jind, Ambala, Panchkula and Yamunanagar of West Uttar pradesh state. Some invaluable suggestions have been pointed out as above for the betterment of Scheduled Castes at national and state level politics and grass root level politics. It is hoped that it will yield and support the upcoming researcher and this study would be valuable for them

as well as state government to take positive initiatives to ensure maximum participation of Scheduled Castes at national, state and grass root level politics without any discrimination.

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