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Emergence and decline of dalit movement in Uttar Pradesh

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ABSTRACT

Dalit movement for social justice is not new; this kind of movements began in South India at least, approximately 100 years before that is in North India. This was comparatively late movement but became historical in its nature because, South India's movement was against dominant of Brahmins, while they were less in population, but in North India it was against a group of dominants as Brahmins, Chhaktriya, Kayasth and Vaisya etc more number than south India. While this established a Historical achievement as a Dalit lady, Mayawati become the first and fourth times chief minister of Uttar Pradesh in India through Dalit movements. The core agenda of these movements was uplifting of Dalit and social justice but after around decay BSP leadership created a new formula to occupy the political power and she named him "Social engineering". Actually this social engineering was a tactical and conspicuous move adopted by the BSP. This is a very natural question which raised by intellectuals of both sides whether Dalit or Brahmins, because the emergence of Dalit movement was basically established in beginning against Manuvadi (A system in which Dalit is marginalized in all the area of life) and Brahman supremacy. I tried to understand why BSP, which was anti Brahmins from beginning, diverted their approach and agenda. It is pertinent to share that in Uttar Pradesh, BSP missed a golden opportunity to polarize to OBC, a big chunk of population in own political fold.

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Introduction

The last quarter of the 20th century in India witnessed an emergence of an un-expected incidence from the beneath of the sea like a Godzilla that altered all the traditionally established political system and political culture in Uttar Pradesh. A political party was created by a category which was always followers of the others dominant class, not only in politics but every helm of life. The journey of this political party of Dalit was commenced through BAMCEF to DS-4 and culminated in the form of Bahujan Samaj Party. This was a surprised emergence of BSP, a party by downtrodden in Uttar Pradesh.

The base of BSP is lowest rung of a deprived section in Indian society which was not capable to survive in Indian political culture on any account. That section of downtrodden was economically depends on forward class, political leadership of Dalit was not in existence, only representation on reserve seat was present but welfare or uplifting of Dalit was not on the agenda of any political parties manifesto. BSP made an agenda only meant for reforming the condition of Dalit. It was like a political storm against peaceful politics of gentlemen. This all was realized by the great organizer and political leader of this century, Mr. Kansiram. Kansiram of North India were that of E.V. Ramaswami Nayekar of south India. Kansiram were only person who formulated the structure of the BSP, and forecast that they will achieve the political power, and realized it before stipulated time. That was Kansiram who awaked to the sleeping bear. BSP formed four time government in UP and this is a record that a Dalit lady, Mayawati took oath four time as chief minister of this giant and most populous Pradesh.

First time BSP was as a partner in government with Samajwadi Party, lead by Mulayam singh Yadav in 1993. Second and third regime of the government was lead by

Mayawati and supported by congress and enemy number one, manuwadi, BJP. The entire three regimes, government was comparatively short, and government could not perform well in interest of Dalit but Mayawati has been awarded as an iron lady for the tight administration. BSP formed fourth time government on the basis of social engineering or social alliance, between Dalit and Brahmin. This step taken by BSP supremo Mayawati was tremendous. The whole Dalit movement drastically has been changed. The State assembly election of 2007 provided to BSP a rare full majority Government after 1991 for any single political party. It seems that the experiment was successful and Mayawati discover an erstwhile formula to govern over public of UP at least 15-20 years like MY in Bihar by Lalu Prasad Yadav. Despite a single party government, Mayawati could not achieved anything after five years, perhaps Mayawati mistakenly understood that she is queen of Dalit rather than an elected representative for the fix period.

In her five years regime of an absolute majority government, BSP lost her hard core support of Dalit. And the general Election of 2014 was a last nail in coffin of Dalit movement, at least till coming assembly election in 2017 in UP. Actually Brahmins and Dalit materialized a social alliance; this alliance was hot point to criticism from each other's category. And intellectuals from both sides could not accept this engineering and said it is a mismatch, hostile, futile and erstwhile alliance. In the sphere of the government, Brahmin captured the main power and behaved like big brother, and Dalit was out of power on the real ground, remaining as a downtrodden and was not happy with this political development. Secondly Mayawati belonging to Chamar caste, other Dalit who is not Chamar was out of power and only onlooker without any benefit in power sharing arrangement, they deserted BSP and

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supported to BJP in sixteenth Loksabha general election. The history of OBC is same, Mayawati never show any interest toward him, whose participation and his active support was from the very beginning of BAMCEF.

Who is Dalit? - Who is Dalit? Or To whom we can say Dalit. Neither this world has any institutional history nor came from any legal or Constitutional book. There is a lot of definition and explanation of this word but the meaning looking at least same i.e. the word Dalit derived from dal dhatu in Sanskrit which means as Todana (breaking), kuchalana, and hisse karna.

‘‘Bhante bhakumbh Dalen bhuvi shant surah’’

Means, dala gaya, peesa gaya and mardit

There are not meaning of Dalit is given only in Sanskrit and in Hindi but English language is also provide some meaningful words as to worst, slipper, cleave, cracked, depressed class and downtrodden. All the definition of the Dalit word whether is Sanskrit, Hindi or in English indicates only about that, Dalit is belonging of that class, category communities and group which was out of sphere of the power, prestige and respect. Actually Dalit word is absolutely ‘Political’ and modern; it was used by many philosophers and social reformers like Swami Vivekananda, Ani Becent and Mahadev Govind Ranade etc. This word is not belonging to merely one caste, its represent a groups of marginalized and deprived from every section of respect and honors which was availed by Dvij, in other word the tools of modernity. Political powers, administrative participation, financial achievement, cultural activities and co-existence with other groups of society was strictly prohibited and above mention area was excluded from their approach in theory and practices too by Manusmriti, Purans, Samhitas, Smritis and many other tikka and tippadi (notes or commentaries) authored by Brahmins or supporters of Brahminical system. Kautilya in his Arthashastra says that maintaining the four Varna systems is a most important duty of king; it means no any effort was made by the king, to reforms the condition of poor and deprived classes. The world Dalit is not a caste but inclusion of many groups of deprived caste known as (SC, ST, OBC and others lower rung caste in society). Dr. Bhimrao Ambedkar described very logically and beautifully that the types and base of Shudra in his book “The Untouchables”.

In my view, definition of Dalit is-

D=Damaged

A=Alienated and

L=Literally

I=Institutionally

T=Terrorized

Dalit Organizations and movements-

Excluded large section of the population including Dalits from the effective participation in the democratic process created unlimited dissatisfaction. While these features were Extreme inequalities in social structure and political power found in many states, in UP two characteristics-pervasive inequality and resilient conservatism-were significant obstacles to social change (Derez and Gagdar 1997:101) .As a result, the Dalit movement has been slow and halting, taking place in unfavorable climate and at times faced open resistance. The Dalit movement in UP in the post-independence period, should not be viewed as merely an incremental movements .Before analyzing the Dalit movements in UP, historical background of Dalit movements began by this communities in all India level will be useful for studies. Historically, the nature and socio-political composition of the Dalit Leadership has been divided

into three broadly interrelated phases .The first phase started since the last decade of the 19th century and subsided, with the emergence of Ambedkar as the emancipator and ‘the’ savior of the Dalit since 1920s till his death in 1956. With his death the third phase of Dalit movement and leadership began and continues even today. Untouchability is heinous problems in Indian society which parted a big population in India in separation, excluded from main stream of society. But it was not acceptable by the deprive peoples, and Idea against it was timely surfaced whether from any part of society, by upper Varna or lower Varna.

This inhuman arrangement of Indian society well attracted to Gautama Buddha that was first time opposed caste system and the base of caste which was prevailed that time. Religious or Bhakti movements against caste or untouchability, established by renaissance and based on equality in society as Brahma Samaj, Arya Samaj and movements were participated and guided by non-Dalit like Mahatma Gandhi and others are important.

Bhakti Movement- 13th to 14th centuries in India called Bhaktikal. This was time of Islamic rule in India and this malicious approach to attack on Indian religion mainly on Hinduism created a group of people to save this dharma, particularly Saints, so that age called, Bhaktikal. This movement was not confined in only a pocket of country but in all India, was differently commenced by deferent personalities, especially by saints. In north India Kabir Julaha, Nanak a small trader, Raidas Chamar, Dharam untouchable, Jadav kisan, Sena barber, Dhanna Jat, Dadu a Nagar Brahman etc. Maximum Saints were belonging to intermediary or lower caste. In south India it was lead by mainly by saint Ramanujacharya in 11th century, Ramanand was born in Brahmin caste in 14th century. Ballabhacharya, Madhvacharya, Tulsidas, Limbarka etc were belonging to Brahmin caste also but were educated under Ballabha Sampraday. Devotees of krisna as Krisnadas, kumbhan Das, Chaturbhuj Das were shudra. Saint Jyaneshwer, Tukaram, Namdev, Chokhamela and Ramdas were member of saint tradition of Maharashtra and in majority belonging to Brahmin caste. Ramanujacharya opposed caste system in limited zone like Bhakti but in society they followed as it was.

Movement by Dalit and their Organization- The gradual emergence of Dalit consciousness and movement was a significant feature of colonial India .The pace of changes was different in different region in India, leading to uneven development of the Dalit movement across the subcontinent in the post-independence period. Important leaders of that time such as B.R Ambedkar and M.C Rajah were conspicuous by their absence in the large part of the north India.

It was only in the 1940 that a number of educated leaders from few Districts were able to briefly unite on a common platform and create a political party, the Scheduled Caste Federation of the united province.

Awakening phase – after Jyotibaphule in nineteenth century, the 1920 were a period of ferment and awakening among the depressed classes in the century (Gupta-1985). This type of awakening was continue through social reforms and saint as missionaries, Arya Samaj by Dayanand Saraswati etc .Under the impact of the ideas and activities of Ambedkar SC leaders formed the UPSCF in 1944. It was a branch of the all India scheduled caste federation (AISCf) formed by Ambedkar in 1942. It was formed during a period of rising Dalit awareness and militant separatism from caste Hindu and the congress (Duncan 1979). The united province also experienced increased awareness among SCs, and the UPSCF contested the 1945-46

Election and led a movement in that years in United Provinces that was both anti- colonial and anti-congress.

After independence the RPI was the first political party formed by the post Ambedkar leadership on 3 October 1957 as a successor to the AISCF, with a branch in UP following Ambedkar death, its members were confined largely to Bombay. It seems that the main objective of RPI was betterment of Dalit, the manifesto of 1962 Election show some important as-

- The portrait of Ambedkar must be given a place in central hall of Parliament
- The idle land of the nation should go to the tiller of the land.
- Idle and waste land must go to the landless laborer.
- The lot of slum dwellers life should be improved etc.

The RPI is no more significant in UP politics now. The social and political base of RPI was narrow and limited. Politically it was confined to Rohillkhand and socially only on Chamars among Dalit in UP.

The BSP led Dalit movement had its roots in the same area but had specific characteristics, which distinguish it from these movements. Consequently, the roots of BSP, its ideology, leadership and organization are different from other Dalit movements or parties in the country formed in the early 1970s, such as Dalit Panthers in Maharashtra, in 1972 and the Dalit Sangharsh Samiti in Karnataka in 1974. The latter groups represented a new form of militant protest, based upon the identity of Dalit against the failures of the state to eradicate caste hierarchies, oppression and untouchability. Formed by a new generation of educated Dalit leaders, these organizations rejected state welfareism and were liberators in nature. They involved an identification with the poor and oppressed and a refusal to accept Brahminical order (omvedt-1998) drawing upon both the Marxist and Ambedkarite tradition. They attempted to form a broad coalition of Dalit, non-Brahmins, middle and lower caste peasant and workers.

The BSP did not emerge out of revolutionary struggles or movements. Its roots lay in a lower middle-class, Trade Union Organization of Government Employees that was the Backward and Minorities Classes Employees Federation (BAMCEF) formed in 1978 by Kansiram made up of the new educated and better off group among the Dalits, describe before. It was only later, that its base was broadened by the formation of the Dalit Shosht sangharsh Samiti (DS-4). As a result, the BSP is not a movement emerging from a civil society against the state; rather it is a statist party. It believes in providing social justice and uplift to the Dalit from above, using the power of the state rather than a revolution from below. It has entered into coalition/ alliance with parties representing upper caste, such as the BJP and congress to capture power. Although it has emerged out of social action group, it is not a religious or reform movement. It is definitely a political organization, whose aim is to capture only power and use it to improve the condition of the Dalit community (omvedt-1994; 165)

Diversion of Dalit agenda and Transformation of Dalit party- Most Dalit leaders have been depend on the crutches of main line parties for electoral success .Even Ambedkar could not win a single election he contested on his own. Other Dalit parties, whether Lok Janshakti party of R.V. Paswan, the Republican Party of India of Maharashtra or DPI in Tamil Nadu has been crucially depend on politics of the alliance for survival. More ever Mayawati is not like the majority of South Asian women political leaders who were beneficiaries' of the principle of female accession to male martyrdom. Sonia Gandhi still draws heavily on Rajiv Gandhi sacrifice. Jayalalita even today needs to invoke the MGR legacy. By contrast, Mayawati may

have been benefited initially from Kansiram,s mentoring but today she rarely, if ever, even mention the name of party founder. Most BSP propaganda materials only have larger life portraits of Mayawati. Indeed, in her autobiography, Mayawati places herself in the same league as Jyotiba phule and Ambedkar but rarely Kansiram .It's true that Mayawati learned her basic lesson of politics from her mentor Kansiram, but she soon out stripped him as a strategist and tactician.

Compulsion of Social engineering- Mayawati knows from intimate experiences that it is the same cluster of OBC that threaten and terrorize the scheduled caste in rural portion of India by self or as a muscle man of dominant group. In fact, the Yadavs, Jat, Kurmi and Thevars are probably more cruel and rapacious in their relationship with the scheduled caste than the traditional upper caste were .This is reported that Dalit in western Uttar Pradesh that, they would be happier in erstwhile Zamindari areas of western U.P. because the Jats and Gujjars are not the dominant communities there. Perhaps this is the rationale behind Mayawati's attempt to get traditional upper caste on her side for. She knows that a deal of this sort would not hunt the scheduled castes as a naïve understanding might propose .

Example from Tamil Nadu- This is an example from Tamil Nadu which indicates that really what relation between BC and SC is. Forward castes including Brahmins, Muslim and Christians constitute thirteen percent of total population of Tamil Nadu. Scheduled castes are nineteen percent and scheduled tribes one percent; rest is intermediary castes who control political power. According Ravi Kumar a Dalit MLA, "Of the 234 MLA in the present assembly only two is Brahmins, Jayalalita and S. V. Sekhar. Middle caste has run the Government for 40 years. So who is responsible for Dalit non-inclusion? In the 2004 General Election the Liberation Panthers and another major Dalit party the Puthiya Tamilgam were kept out of the Democratic Progressive Alliance (DPA) led by M. Karunanidhi the DMK. Atrocities against Dalits continue mostly perpetrated by two dominant Back Ward Castes, the Thevars (mostly AIADMK supporters) and Vanniyar (the PMK vote bank). In 2002 at Thinniyar in Tiruchirapalli District Thevar caste forced Dalit to eat human excrement. Six month later Dalit were forced to drink urine at Gounderpatti near Dindugal."The extreme example is also alive in the mind of Mayawati to decide for social engineering. In 20 years BSP discovered approximately 6000 caste that were socially exploited but could successfully polarized only 600 castes only. This type of in human incident didn't occurred only in Tamil Nadu but other states like Uttar Pradesh, Haryana, Bihar, M.P. etc are not behind to oppress to Dalit. Surprisingly this type of oppression was committed by dominant Backward Caste mainly Yadav and Jat in Uttar Pradesh where the Social justice Movement established and converted to forming government successfully. This is a tale of Dalit youth in Bhagana village in Haryana's Hisar district in this village, Jat are about 60% of the population and majority land owner while 40% scheduled castes and OBC are mostly employed as a labourer. Sindhu is one of few dalits to have finished school and completed a year at an industrial training institute. But today he sits unemployed unable to find the work within the village because of a social and economic boycott dictated by the Khap Panchayat in 2012. The boycott, the result of a land dispute, means that Dalit families do not get any work, access to water resources, grazing land or school. The Khap order also states that any one spotted speaking to these families will be fined Rs1100. In protest, 136 dalit families have been sitting outside the mini secretariat in Hisar, the district head quarter for the past two years. Sindhu, who owned milk

animals, had to sell them because of no grazing lands. Sindhu's father the family's only earning member goes to the neighboring village to find work every day. In Bhagana the clashes is over 240 acres used as grazing pasture to build cow land mends, play and even cremation ground. In 2012 the Jats occupied the common land and wanted to divide it among themselves. They asked Dalit to pay Rs 1000 for 900 square feet. Investigation is on by SC/ST commission while the Bhagana dalit blame the upper caste dominated Khap system for their oppression, this year on March 23, four under age dalit girls from the village were allegedly raped by local Jat men, leading to the displacement of more families. The girls are protesting of Delhi's Jantar Mantar and vow never to go back. On June 4, 2014 the New Delhi Municipal Corporation dismantled their tents and tried to evict them. Seated next to them is another Dalit group which has left Kanwani village in Greater Noida after Dalit houses and school were allegedly razed by the upper caste/land holding families. About 100 Dalit families left this village.

Even in the recent case of rape and murder of two cousins in Badaun, in UP, is also committed by dominated Yadav brothers. In an interview the father of victim said this type of oppression by the dominant Yadav brothers and families was in routine, they habitually abduct girls from dalit caste and tramize, rapes and then freed to them. He said again I would have never been lodge FIR about vanishing of my daughter if she returns to home as usual on that day. They said they leave the village. Displacement of victim of caste atrocities is common. Expert says this displacement has been happening for many years, it is only result of strong nexus between dominant caste, with police the administration and politician. After displacement, they face employment, livelihood and education problems and worse off than they were. Sindhu the dalit youth says his attackers threaten to kill him in retaliation. His water line was cut and he can't take local transport because it is control by the Jats. "When I went to school, the Jatboys would say, 'if you guys study and become big who will work on our field? That is why I finished school'" says Sindhu . Dalit atrocities are enormous and common but one more tale here is pertinent. Dalit and Adivasi applicant in Daulat Ram College in Delhi University being forced to stand in separate queue to submit their application form on June 3-2014. Remember Bal Mukund Bharti who hanged himself in 2010 in AIIMS Delhi? Or Anil Kumar Meena also of AIIMS who hanged himself in 2012 this all is example of Dalit by dominated caste whether they belonging to upper caste or backward caste. In the specific context of UP, both Kansiram and Mayawati have argued in their speeches, that capturing political power by any means is justified, because the upper caste is a State, even today, conservative and reactionary and are not prepared to concede an equal position to Dalit, whom they treat badly. Hence, it is change from above. At the same time, however, capture of the power is only first step in democratic system. Ram argued on alliance that this is a temporary. Once in power, the BSP's and, hence, the party has not moved away from its path of Dalit welfare and justice (Pai 1997:2313).

However, the negative aspect of the ideology of the BSP must be noted. Its ideology of social justice lacks normative concerns and reformative purpose. It has shifted over time to suit political exigencies. Second, the BSPs concept social justice is limited and narrowly focused. The implementation of the AVP, when the BSP was in office, in actual practice benefited mainly the already better off Jatavs and not in the poorer section, such as the Balmikis, thereby creating a schism between sections of the dalits themselves. Third, meant exclusively for

the Dalit, the programme alienated the none-Dalit rural poor-the BMCs-who have common economic interest with the Dalit and who could have been mobilized by the BSP. The BSP met the aspirations and hopes of new capitalist and entrepreneurial tendencies that have arisen among section of the Dalit in countryside and missed an opportunity to emerge as a party for the poor and downtrodden. BSP always imparted importance to Chamar/ Jatavs over Balmiki, Pasi, Dhobi and other Scheduled caste and tribes enlisted in this list without thinking wisely there sizeable and decisive numbers. Same policy is adopted against OBC. In General Election of 2014 BJP steals this opportunity and grabbed this, a big chunk of votes, and BSP lost all the seats, she contested in all India. Now their national party's tag is also may be go.

Future course of BSP

Come back on BAMCEF agendas and capture the power-kansiram proposed a construction for an organization in the late 1980 was the collaboration with the Backward under the leadership of the BSP for the united Bahujan Samaj. The BSP promised to provide social justice to Bahujan. The Bahujan Samaj according to him consisted of SC, ST, OBC and the minorities who together constitute 85 percent of the population and about 6000 caste groups. Due to Ambedkar, the position of the Dalit, he argued, was much better today than that of the OBCs and minorities, including the Sikh. Hence, they were capable of providing leadership to the Bahujan. He pointed out that unity was essential under the leadership of the BSP and Dalit and the Bahujan could embark upon a long-term developmental programmes together (open letter 1988). He also promised, in the early 1990s, that the BSP would strive for the implementation of the Mandal commission programme. Dalit according Kansiram is not means only for untouchables but all the exploited and oppressed section of society. This was seen in an article in oppressed India, where the Shudra and Atishudra, and even tribes were put in the same category.

Ambedkar has suggested that the Dalit tribes and backward were natural allies due to his deprived position to the privilege section of Brahmin and Vaisya (Omvedt 1998-224). Mayawati experienced, and historically know this fact that this is that groups of BC, which always behaved as a tool of exploitation. BC means mostly developed Backward caste mainly Yadav and in some way Kurmi.

"Jiski Jitni Sankhya Bhari-Uski Utni Hissedari. Means, Greatest share of greatest numbers exactly in powers, it seems this revolutionary slogan was inspired by the great Utilitarianist Jeremy Bentham's theme "the Greatest Happiness of the Greatest numbers." This slogan sculptured by Dalit leader (inspiration) Kansiram, shook the roots of the unequal, biased and untouchable society of India. Deprived class did felt that something would be change through this, if act as it is. But after twenty years this slogan which gave a hope to downtrodden for changes their worst economic and social condition, now has been changed, and in other word failed to adhere original objective and aim. "Tilak Taraju aur Talwar, Inko Maro Jute Char, was also one of the prominent, exited and effective slogan among Dalit that time. Actually this slogan was originally derived from South Indian reformer Periyar's movement that called 'Self Respect Movement'. This movement was a vice against the dominance of Brahmins.

This was also against the dominant caste of all India but specifically against Brahmin of North India by kansiram. When BSP used this slogan in theory and practice, and implemented maximum policies in favour of Dalit, the base vote was lie with the BSP till the time. Detraction of the BSP from these core

agendas is responsible for the erosion in their support base, popularly known Dalit vote bank. After this erosion the BSP is not able to stand firmly. BSP was experienced with the importance and role of power to uplift their goal, so constrained by the hand of thirst of power. The party inclined to the door of Brahmin and allocated ticket to him more than BSP cadre. The political journey of BSP till date was on sole support of Dalit communities but now BSP has been changed, the action plane of BSP only lined by power.

The Dalit vote bank of BSP was traditionally supporter of Bharti Rastriya Congress. Republican Party of India was also a Dalit based political party but lacked of agenda and resources prevent RPI to become main Dalit party. After formation of BSP on 14 April 1984 this party established as a Dalit party at least in Uttar Pradesh. Just after formation of the BSP Kansiram hope alliances between two most populous groups of deprived society Dalit and most backward caste, in this sequence they organized a Rajbhar caste (Mahasabha) conference. This was a first time an organization that shaping a vote bank in the form of most backward caste. He said that the power belonging to MBC is captured by others who are dominant in the society. The socio-economic plight shown by Kansiram reduces distances between MBC and Dalit. This was not only a theoretical ways or for election, the reality came out after formation of the first OBC-Dalit leading political parties Government in UP in 1993 as SP-BSP alliance. And in this Government 11 ministers took oath from the caste belonging to Pal, Gaderiya, Rajbhar, Chauhan, Dhobi, Teli, Kushwaha blessed by Kansiram. This was an act on experimental base for making a broad representation and vote bank politics of BSP. On the ground of social structure of Indian society, Yadav is a dominant backward caste and Dalit, cent-percent deprived class and disliked each others from always and State Guest House incident created more vacuum and enmity in between. Kurmi is second number populous backward caste in UP, not only in population but holding on agricultural land too, were active participant in formation of BAMCEF and founder members of the organization. But Mayawati's attitude and fear from them made expulsion him out of party realm mostly. Raghunath singh lodhi, Ram Samugh Pasi, Tejender singh jhalli quitted the party again. Masood Ahmad, Ram Lakhan Verma, Raj Bahadur, Jang Bahadur Patel estranged the party. Barkhu Ram Verma, R.K Chaudhary, Bhagwat Pal, Dayaram Pal expelled from party by Kansiram (advised by Mayawati) at least five State party president of BSP leave the party one or another reason, who were original part of BAMCEF movement. Before general election of 2014, R.K. Chaudhary calls back on party fold by Mayawati.

Despite of the entire thing, the BSP is real and natural home of Dalit voters in UP, undoubtedly. BSP contested every election held in UP after its origin as a full-fledged political party and constantly increased their vote percentage tally

election to election, years by years. BSP claimed that total 21.5% Dalit who resides in UP are her own voter, in other word Dalit is sole vote bank of BSP. May be this claim is truth but several opinion poll and surveys concluded that only, around 80% Dalit votes to BSP. This is a solid vote bank of BSP, any other political party have no such huge vote bank like it. This solid vote bank is a beneficiary for BSP but harm occasionally too. This is gainful in the sense of aspirants who want pursue their career in politics, they come, join the party, contest and win the election or obtain a sizable votes, in both condition they deserted the party for personal gain. Actually they have no any interest in Dalit agenda, movements and welfare of Dalit, they are outsiders they are opponent of Dalit. This is my recommendations that if BSP want Dalit movement to alive or rejuvenate, it must work on a theory and that is DOM theory it means:-

D=Dalit

O=Other Backward caste

M=Minorities

These sections of society are natural components and will gain surely for the uplifting for self. This is against the Dalit movement and unfortunate for downtrodden that BSP allocated 21 seats to Brahmin, 19 seats to Muslims 17 seats to Dalit on reserve seats only like other political party for them and OBC was stood fourth on the Loksabha-2014 ticket distribution stand in Uttar Pradesh, resulting BSP stand on zero and the status of a National party is also in jeopardizes.

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