CHAPTER - VI

SUMMARY AND CONCLUSION

First thing in this research is to know about the socio-economic background of scheduled caste pradhans. R. Mathew (1972), in his study of American senators, indicated the social background have a relevance in decision making. At the national level he found that, there were no non-white senator! Rajni Kothari (1980), states that, the cast system provides the basis for political integration and the consciousness

In India, caste is a major part of social background, it is a hierarchial system. Scheduled castes are on the bottom of society and there is also a hierarchy among the scheduled castes. Prof. Shyam Lal (1984), has studied the social and religions movement among the Bhangis in Rajasthan. He concluded that, despite some social changes are taking place in this caste, a viable leadership has not yet emerged among Bhangis.

There are other several studies who reveal the relationship between caste and power. In the finding of present research revealed that chamars are numerically preponderant in this area, and an accordance of their preponderance they captured 65 seats of Gram Pradhans. Among rest 15 pradhans 8 are Balmiki (Bhangi) and 7 belong to other scheduled castes. As Prof. Shyam Lal (1984) said that a viable leadership is not yet emerging in Bhangis (Balmiki) of Rajasthan, but present study found 8 Bhangi local leaders (pradhans)
in Meerut district. Surprising matter in these findings is, that in 8 villages where Bhangis are pradhans, no village consist more than 5% Bhangi population. Major factor behind this matter is tension between chamars and upper castes of Hindu religion, causing the tension, upper castes motivated and supported to Balmiki candidates.

Some pre-existing studies show that leaders comes from elder age group or elder member of rural society are decision makers, but results of this study reveals that out of 80, 29 pradhans (36.25%) are from 31-40 years age group and 21 pradhans (26.25%) are from youngest age group i.e. 21-30. Thus majority of scheduled caste pradhans (62.5%) are below 41 years. This shows that young members of scheduled castes are more interested in Panchayati Raj Institution in comparison of elder members.

André Beeteile (1967) stressed in his work, 'Caste, Class and Power', that after independence, the traditional leaders like Mirasdars (Brahmins) have been replaced by Muslims and Christians (Non-Brahmins) after getting modern education. Some other author as Satish Sabbarwal (1976), Kahlon (1983), etc also indicated in their works that education is responsible for changing tradition power structure. M.N. Srinivas (1959) has also indicated modern education as an element of Dominant caste.

Present research indicate no co-relation between education and power. A majority of pradhans (67.63%) is below than High School, in which 17.5% are only able to write their name (signature). Everywhere
education was not a matter of selecting candidate for pradhan. Actually education is an element for increasing consciousness of an individual. Education makes conscious only those who get education, not for all. Modern education is still low in the scheduled castes in this particular area. These elements become criteria of selection, as faction, wealth, liquor, lineage, caste etc. So education is not playing important role in reserved seats for scheduled caste persons.

Occupation play an important role in power distribution at village level. In pre-independence India land holding was basic criteria of power holding. Agriculture is an occupation and occupation and wealth are interrelated. At village level, there are several occupations, but agriculture is profitable occupation, farmers are wealthy than others.

Alfred D'Souza (1978) reveal that, to run the politics one must be of higher social status and ofcourse wealthy, Neeta Chauhan (1992) observed in a study of western U.P. that scheduled castes are changing and modernizing their occupations for lift their status in society and thus, for captured power structure. Present study's results show that a large number of scheduled caste pradhans are engaged in agriculture (46.25%), this support to results of existing literature. 26.25% pradhans are doing labour, but nobody found engaged in labour work at the time of investigation. They told their occupation to labour but actually they have above labourer status in society. Income in agriculture depends upon the size of land holding, if land holding size is big than income will be high and if size is small than income will low. Results show that a very few number of pradhans have big land holding! More
than 40% pradhans are land less.

Now we see to annual income of SC pradhans, we found that majority of pradhans living below 70 thousands per annum in which 37.5% pradhans are from 10-20 thousands annual income group. If we divide respondents into below 50 and above 50 thousands than we conclude that 75% pradhans are from below 50 thousands income group. So majority of pradhans are poor. But it's not mean that power is sifted to poorest people, it is sifted richest to richer in poorer persons. Poorest are still alone from the test of power.

Other indicator of socio-economic background also have been taken in the research as condition of house. Most of the houses of S.C. pradhans are in general or good condition. Another indicators are availability of goods in houses, family composition and affiliation with political parties. T.V. is generally available in the houses of pradhans.

A majority belongs to the families who are consist of more than 5 members. It's mean that members of big family have time for politics. In case of Dherkhera's pradhan there are 16 members in her family. Out of 80, 51 pradhans are affiliated with Bahujan Samaj Party; a party represent to scheduled caste in U.P.

Second part of present research deals with electoral process, i.e. how the candidates get success in election? Results indicate that wealth (money) is prominent factor to get success in election of panchayats. Other factors as good reputation, honesty, education,
status in caste also help to a candidate in election, but in a low proportion. It succeed to forgoing researchs and concepts about leadership. 40% winning candidates expend money in election 40-60 thousands. Some of them sale their agricultural land for the purpose. Average expenditure of all pradhans is 59 thousands. When we look into nature of expenditure of money we found a startling fact i.e. 44.1% money have been expended on liquor distribution. Thus liquor distribution help to a candidate in election.

Motivation is a major element of social life. Present research have try to look the motivational factor of winning candidates. It is found that no female pradhan is self motivated, all the female pradhans were motivated by their family members (mostly by their husband) and in some cases by the caste persons. 5 female and 6 male candidate found motivated by the powerful persons (big land owners of higher castes) of village. This fact support to Gupta (1991), when he reveals that in the rural settings there are fixed set of caste groups and individuals which can admit and place new comers only when the identity of the new comer can be fully established and linked with pre-existing local order. Gupta (1991) give to this fact in a generalized form but present study shows that only 13.75% scheduled caste's pradhans are motivated by powerful persons, rest 76.25 are motivated by other forces. Although, all the female contest election on the advise of others, but not all male winner take part in election by self motivation. 40% of male pradhans are motivated by other forces.
We stressed in starting part of discussion that 8 Balmikies become pradhan, when they have a low proportion of population in these villages. This is causing of two factors, i.e. tension between upper castes and chamar and second is factions among chamar. After independence chamar become conscious about political power and they have started oppose to their exploitation and disabilities. This action of chamar create tension between exploiters and exploiters.

Balmikies are little in proportion and totally depend upon farmers. Till now they (Balmiki) are treated as untouchable by the chamars. On the basis of inferiority and untouchability there is a tension between Chamars and Balmikis. So Balmiki tend in side of upper castes, as Thakur, Jats and Gurjar in this region.

Chamar have a big proportion of population in various villages, but reservation in panchayat deywe to them in various factions. Upper castes organised against them (chamar and support) to Balmiki. Thus in 8 villages Balmiki get success in panchayat election.

Change and Performance:

Third part of the research deals with change in social structure and performance of S.C. leaders after the election of 2000. We have observed to change in two context i.e. changing intercaste relations and changing intracaste relations.

In intercaste changing relations it is observed that, in every village more than one scheduled castes are exited. After declaration
of election minor/scheduled castes become polarised against the chamars. Upper castes become un-interested in power but supported to minor caste's candidates. As Hosiyar Singh (1997) reveals that, 73rd Amendment will create social tension in caste-ridden and male dominated society. But experience of present study says that tension between upper castes and scheduled castes is not a cause of 73rd Amendment of Panchayati Raj.

Tension is existed since before the implementation of 73rd Amendment of Panchayati Raj, because of consciousness of exploitation and dignity among the scheduled castes and particularly in chamars. On the other hand 73rd Amendment Act resulted a positive change in traditional Indian social system, i.e. scheduled caste people have entered in those places, where entry of these persons was prohibited.

In changing intracaste relationship, it is observed that chamars become factionalised and non-chamar scheduled castes become polarised after the reservation of seat of pradhan. In/very gram panchayats chamar gram panchayat members opposed to the works of Gram Pradhan, belonging to their own caste.

Performance:

Performance of leader depends upon knowledge, attitude and consciousness about society. On the basis of knowledge and consciousness a person takes decision. Mumtaz Ali Khan (1980) found in his research that, the scheduled caste's members of panchayat
were elected on the reserved quota seats, these members do attend all the meetings, but they are not effective in taking decision.

Results of present research shows that, the scheduled caste pradhans of Meerut have little knowledge about their duties, only two pradhans have a knowledge of 73rd Amendment, various developmental programmes are not known to various pradhans. 25 female pradhans of S.C. do not know the basic objectives of nanchavati raj. Table-18 shows sincerity and devotion of S.C. pradhans results are not good. Most of the pradhans are limited to expend governmental aids. Youth unemployment, illiteracy, crime, intercaste disputes, alcoholism and intercaste inequality are major social problem of Indian villages, but awareness of S.C. leaders is below average. Awareness of intercaste inequality is found maximum, i.e. 55%. T.S. Epstein in his comparative research of 'dry' and 'wet' villages, he concluded that, the provision of reservation for scheduled caste at the level of gram panchayat does not mean real power for them as they are still dependent on their peasant master. They are not effective because of their dependency on their masters.

If work is doing in accordance of post ownself that is good, but if work is doing under pressure that indicate to personality of a person. 12.5% S.C. pradhans doing under pressure and 25% Pradhans doing under little pressure, in present research. This indicate the influence of powerful persons in local politics. All the male S.C. Pradhans know the names of persons asked in research, but female found little conscious about the names, as 15 female pradhan not know
the name of president of India, 20 not know the name of panchayat raj minister of U.P. There are two persons whose name are known by all S.C. female pradhans, i.e., chief minister of U.P. (Km. Mayawati and C.D.O. Meerut (Smt. Kamini Chauhan). Kamini Chauhan is very much strict officer of Meerut, she has restricted entry of Pradhan Pati (the husband of pradhan) in the meetings, strictly. Mayawati is a well-known leader of scheduled caste in Uttar Pradesh.

Out of 30 power of 28 female pradhans is exercising by the male members of society, out of which, 2 are outsiders from the family of Pradhan. This indicates male domination of society. Pradhan Pati are known as pradhan. This is also found, that powerful persons of society are exercising power. Case no. 4 of case study, stress that power of pradhan is fully exercised by the Jugnu Vakeel (a big landlord of village). Power of several Balmiki Pradhans are also exercising by the upper caste peoples, because of occupational dependency. Balmikis in several villages are doing their traditional work of sweeping and carrying dung of animals.

On the basis of indicator of performance used in the research, we conclude overall role performance of S.C. Pradhans. Results are using, that only 17.5% Pradhan's role performance is average otherwise role performance of pradhans are either above average or below average (poor). 40% S.C. Pradhans are performing below average and 42.5% are performing above average. Performance of 70.33% female pradhan is below average. It indicate that 29.77% females are under the process of political socialization and empowerment.
Causes of poor performance:

When we see the factors of poor performance, there are several factors who take off to leader from their role. The major cause of poor performance of these leaders is politically, economically, and socially backwardness of the scheduled castes. They are not perfect in exercising power. Factionalism, unawareness of statutory power and responsibilities, lack of bureaucratic and popular co-operation, social pressure and disabilities are other causes for poor performance of pradhans. Data shows that all factors are equally affecting the leadership. Weak financial position of these bodies and inadequate power are not cause of poor performance. So Government given adequate power and financial aid to these bodies but some of these leaders are not benefiting to society.

Conclusion:

In the light of five objectives study concluded that—

(A) Socio-economic background of Emerging Scheduled Caste Leaders—

There are two major elements of stratification, i.e. caste and wealth. 81.25% of scheduled caste pradhans are chamar and most of these are richer in comparison of other chamars of the villages. Educationally most of S.C. Pradhans are poor. Thus numerical strength found relevant in election. Agricultural land is still more or less influencing to power. But, in spite of all above facts some poor persons are really taking test of power.
(B) Election—

Reservation is major reason for emerging leadership among the scheduled castes at village level. Because out of 80, only three are on unreserved seat. Concept of faction and action-set is still reliable at village level politics, this play an important role in election. Tension between upper caste and chamars, and wealth are two deciding factor of election. A big part of money have been expended on liquor distribution in the election of panchayat.

(C) Changing Scenario—

Scheduled caste's men are divided into several groups. Not all, but some upper and lower caste's persons come near through Panchayati Raj. Inter caste tension is not yielded by Panchayati Raj and causes of tension are different.

Some restriction and disabilities of scheduled castes are relaxed. Existence of women in society is realised. Some social restrictions and disabilities of some women are also relaxed in rural society.

(D) Performance of Emerging Leaders—

42.5% scheduled caste Pradhans are performing above average and 40% are performing below average. Near about 30% female pradhans are performing average or above average. Pradhan mostly known as pradhan. Mostly pradhans are limited to expend governmental aids. Most of the pradhans are not sincere to development of scheduled castes.
(E) The Benefits of Scheduled Castes through reservation policies in panchayati raj—

To some extent scheduled castes are benefited through reservation in panchayati raj. No doubt, without the reservation 91 pradhans from scheduled caste were not possible in this district. But factions among scheduled castes is striking to the goals of panchayati raj. Overall scheduled castes, persons are not benefited to that extent, as benefit of this section of society was expected. Thus there is need to improve the level of leaders.