CHAPTER- 7

SOCIAL BASIS OF POLITICAL PARTICIPATION IN HARYANA

Before the formation of Haryana, the political participation in the region was much lower than the other regions of post-partition Punjab. It could be attributed to the low levels of literacy, economic backwardness and lack of political consciousness. Besides, there was no social movement in Haryana. However, during the Nyaya Yudh led by Haryana Sangarsh Samiti under the leadership of Devi Lal, there was assertion of Haryanavi political identity in a significant way. However, the assertion has not been all encompassing but has remained confined to the agrarian peasant castes. This fact is reflected in the sociological origin of the legislative elites of Haryana which has continued to belong to predominantly Hindu agriculturist castes. The Sikh, women and backward castes (BCs), still remain under-nominated by the parties and also under-represented in the state’s legislative and the Panchayat bodies. One of the reasons has been the numerical predominance of the Jats who like Reddis in Andhra Pradesh are present in all the regions of Haryana in sizable number. Backward castes unlike the neighbouring Uttar Pradesh are numerically not strong and are scattered demographically to command significant electoral presence. However, Muslims due to their dominance and concentration in certain assembly constituencies (unlike most of the other states of India) and SCs due to reservation of assembly seats for them in proportion to their population in the state are able to get adequately represented. The fourth delimitation exercise has also been enabling the SCs and the Muslims. Sikhs, the other numerically small community also remain underrepresented. Thus, the democratic politics of Haryana can be called fairly representative in its electoral form.

Electoral Trends in Reserved Constituencies

Since the third delimitation that took place in 1977, there have been 17 reserved constituencies. Earlier there were only 15 reserved constituencies. During 1966-1977 period, when Congress dominated the state politics both in terms of votes polled and seats secured, the party also used to win majority of reserved seats. In assembly polls held in 1967, 1968 and 1972, the party won ten, nine and nine seats respectively, out of total 15 reserved seats for SCs. The remaining seats were secured by opposition
parties and also by independent candidates. In the post-1977 period, when Congress was relegated to the status of a junior coalition partner in the state politics, it was non-Congress forces, which secured majority of reserved seats. Scheduled castes and backward castes used to be the major support groups for the Congress in the elections. In 1977 it was Janata party, and in the elections held in 1982 and 1987, it was Lok Dal which picked up majority of seats taking away the traditional support base of Congress.

During 1990s, regional parties registered their precedence over Congress and secured most of the seats while placing Congress at second or third place. In 2005 assembly polls, Congress won 10 seats and 6 were retained by INLD which won total nine assembly seats and the remaining one was secured by an independent candidate. Interestingly, even the Bahujan Samaj Party was also not able to make any headway in the reserved constituencies. Of late however, the BSP has been trying to create a political space for itself as the party has emerged as the third political force in the recent elections. However, the BSP state unit in Haryana has not succeeded to replicate its UP success story in Haryana, though; it has fared much better than its state unit in Punjab. In fact, it has not managed to make much of a difference. This is despite the fact that SCs while voting, act more or less as a cohesive group in Haryana as in other parts of north Indian states like UP. The relative failure of BSP to capture Dalit votes is attributed to the fact that SCs in the state have traditionally perceived Congress as pro-scheduled castes party and also as the protector of their interests from dominant agriculturist castes. BSP has, however, emerged as an alternative political choice for the Dalit voters, although, it has not been very successful and its support has remained confined to Yamunanagar and Ambala. Territory wise, the SCs are dispersed both in urban and rural areas and have been the traditional supporters of Congress. In 2009 legislative assembly polls, out of 17 reserved seats, 8 seats each were won each by Congress and INLD and the remaining single seat was secured by SAD the alliance partner of latter. In other words, INLD led alliance secured nine seats. There have been no clear trends in these assembly constituencies. To reiterate, as far as the representation in the assembly has been concerned, the SCs remains adequately represented due to the reservation of constituencies for them. However, the backward classes continue to be under-represented as they are economically weak.
and demographically dispersed. Moreover there is no provision of reservation for them.

**Electoral Trends in Meo (Muslim) Dominated Constituencies**

Muslim population in Haryana includes a large number of rural people/voters living in the Mewat region, comprising mainly the areas of Hathin, Touru, Ferozepur Zirka and Nuh in the close vicinity of Delhi. Some Muslim presence is also in Chhachharuli in Yamunanagar and Panipat. Besides, as per the 1991 Census, the state has a little more than four per cent Muslim population. However, more than two-thirds of the Meo community is concentrated in a single pocket in southern Haryana called Mewat, where they largely work as cultivating peasants and live more like a locally dominant caste than a separate community. The demographic concentration brings in electoral reward for the community.

Earlier, there were only three assembly constituencies, where Muslims were numerically in majority but at present the number has increased to five after the fourth delimitation exercise. These five Meo-Muslim dominated assembly constituencies fall in Faridabad and Gurgaon Parliamentary constituencies. Gurgaon has three Meo dominated assembly seats namely Nuh, Ferozpur Zhirka and Punhana. Besides, there are Hathin and Hodal which are other Meo Muslim dominated assembly constituencies falling under Faridabad district. Both these districts are part of the Mewat region. Interestingly in the Jhajjar district, they constituted only 0.33 per cent of the total population.\(^1\) Up to 1977, there was mixed kind of electoral response in the sense; there was not a single election when a single party could have won all the three seats with large Muslim presence. Significantly, showing the Muslims not being traditional vote bank of single party, independents had won on all the three seats in 1972 assembly polls.

In the post-1977 to 2000 period, the party which gained majority in assembly also won majority of Meo-Dominated seats. In 2005 assembly polls, although Congress won 67 seats out of 90 but it could win only one seat out of four constituencies. The choice of Muslim voters is determined mainly by the internal factions. Some of them, however, have turned against BJP after the Advani led Rath Yatra in 1990 and

subsequent demolition of Babri Mosque in December 1992 alienated them from Congress.² In 2009 elections too, Congress could secure only one seat and other three seats were won by INLD, besides, the remaining one seat was secured by an independent. So, the pre-1977 trends have persisted. Voting patterns in theses constituencies indicates that there has been no such thing known as religious equation. Religion is not a major deterministic factor in Haryana electoral politics.

Up to 1972 elections, the representation of Muslims kept on fluctuating in the assembly, but it showed an increase afterwards due to the increase of number of Muslim dominated constituencies as a result of delimitation of assembly constituencies in the state. The fourth delimitation exercise has stabilised the representation. The preponderance of Hindus in the assembly is logical also.

**Electoral Trends in Sikh Dominated Constituencies**

The Sikh population in the state is largely concentrated in areas contiguous to Punjab, like Dabwali, Rori, Ellenabad, Sirsa, Ratia, Fatehabad, Safidon, Jundla, Jagadhari, Yamunanagar, Shahabad, Pehowa, Naggal, Ghula, Assandh, Ambala City, Naraingarh, Nilokheri, Tohana, Kalayat, Indri and Thanesar. Political observers believe that the Sikhs, most of them are Jat Sikh peasants, in the state are largely divided into two groups—the older lot is anti-Congress and therefore pro-INLD and the younger generation is willing to go with anyone who helps in the creation of a separate Gurudwara management committee in the state. There are only five constituencies with large Sikh electorates in the state namely Dabwali, Rori, Ellenabad, Pehowa and Jundla. Till 1977, there were only four Sikh dominated constituencies. Pehowa as an assembly constituency came into being later (post-1977 period).

In 1967 and 1972 assembly elections, Congress won all the 4 seats but in 1968 the party could retain only one seat and other three were secured by the opposition parties and independents. In the 1977 elections, all four seats were secured by Janata party. In the post-1977 period, the feat of winning all the seats was achieved by non-Congress

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forces and especially by different avatars of Lok Dal. It was only in 1982 and 1991 assembly polls that Congress could win majority of these Sikh dominated assembly constituencies. In fact in 2005 also, when Congress achieved thumping majority in the assembly, it could win only three out of five seats. One possible reason for the Lok Dal succeeding in achieving majority of these seats could be given in terms of four of the constituencies coming under the home district of INLD leader. Further, Lok Dal has a pro-rural peasant agenda and majority of Sikh population living in these constituencies belonging to agriculturist community. Another explanation can be given in terms of especially during the pre 1984 period (Operation Blue star) Sikh voters used to vote for Congress, considering it a secular party. But after 1984, they have started voting for INLD. This can be one more plausible explanation for the change in political preference of Sikh voters. SAD has entered in the sphere of Haryana politics as an alliance partner of INLD and may change political equations in these constituencies. In general, the Sikhs remain under-represented in the assembly of the state in proportion to their population because they are demographically dispersed.

Political Leadership Patterns in the State Caste/Community

The caste groups in Haryana consist of non-agriculturist high castes, the agriculturist castes. Backward Castes (BCs) and Scheduled Castes (SCs). The non-agriculturist high castes includes Banias, Khatris and Aroras, which are mostly urban based trading castes. The non-agriculturist urban communities have been supporting either Congress or BJP and have always opposed INLD and its incarnations considering it as a party of the rural based agriculturist castes in general and of Jats in particular. In Haryana most of the Brahmins are rural based peasants but being labelled historically as non-agriculturist caste has had a running political battle with the rural Jat elites.

Among the rural agriculturist castes, the Jats are about one fifth of the total population and is one of the major castes. Jats had been initially mobilized by Sir Chhotu Ram against Congress and in favour of Unionist party. Traditionally, Jat community leadership perceived Congress as anti-rural, anti-agriculturist and anti-Jat party. It also saw the party as an urban, high caste, backward castes and scheduled castes party on

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3 ibid.
4 ibid., p. 352.
the other side. Apart from the Jats in the state, the remaining agriculturist castes the Gujjar, Kambojs, Sainis, Rors and Rajputs have usually supported the Lok Dal due to the same reasons except when the Congress fielded a candidate belonging to their own castes in a particular election.

Ahirs and Bishnois are the other remaining agriculturist castes. Ahirs have been voting for Congress since the merger of Vishal Haryana Party in Congress in 1978. The Bishnois have been voting for Congress since 1980 after the defection of their leader Bhajan Lal into Congress from Janata party as he had been successful in projecting himself as a leader of non-Jats and remained chief minister from 1979 to 1986 and 1991 to 1996. Now they have HJC founded by Bhajan Lal and his son Kuldeep Bishnoi to support.

The agriculturist versus non-agriculturist caste divide has been a major poll plank in Haryana politics since pre-independence era, but the emergence of inter-caste contradiction has reduced its salience and made Jats versus non-Jats divide more important. However, agriculturist versus non-agriculturist divide continues to influence Haryana politics to some extent due to shared common economic interests of agriculturist castes as peasants.

The power politics in Haryana has been dominated by certain families. Those who came to dominate the political space in Haryana were mostly the ones who became prominent at the time of the advent of Arya Samaj movement in Haryana and had participated in freedom movement. The political families of Bansi Lal and Bhajan Lal have been the exceptions as they came into prominence only after the formation of the state. The central factor responsible for the rise of these families to political prominence has been the caste factor as all of them except Bhajan Lal belong to dominant Jat community. Besides, all of them came from rural background except Bhagwat Dyal Sharma. Jat hegemony hardly left any space for the upper castes to play any significant role in state politics.

6 Ibid.
P.S. Verma\(^7\), in his study related to political elite in Haryana has argued that the consecutive elections to the seat of power have benefited the certain leaders in strengthening their position in power politics of the state over the years. The caste, economic strength and the experience in power politics have accorded and helped certain families to consolidate and stabilise their position in the politics of the state. These families play very important role in every election. At times, more than one member of these families got elected not only in the state assembly but also in the parliament. Besides, at times the different members of the same family also got elected from different parties. These families are there in each dominant peasant caste, be it Jats, Ahirs, Rors, Gurjars, Meos, Bishnois and so on. For instance among Jats, the families of Sir Chhotu Ram, Chaudhary Devi Lal, Chaudhary Ranbir Singh Hooda and Chaudhary Bansl Lal are dominant. Among Bishnois, the families of Bhajan Lal and Mani Ram Godara are prominent. In the Meo community, families of Tayyab Hussain and Khurshid Ahmed and from Brahmins the family of B.D. Sharma have been influential. Among the Dalits, only Dalbir Singh and Chand Ram have emerged as significant leaders in the politics of the state.\(^8\) However, the families of Devi Lal, Ch. Ranbir Singh Hooda, Bansl Lal, and Bhajan Lal are the ones who enjoys state wide clout in the politics, whereas, the families of B.D. Sharma, Dalbir Singh, Tayyab Hussain, Khurshid Ahmed, Mani Ram Godara are the ones limited to their respective castes/communities and regions. It has to do with the overwhelming presence of Jats in all the regions of Haryana.

There arise an important question as to why could not even a single family of SCs or BCs, the second largest community of the state after Jats in terms of numbers, have been able to attain the status of a noted family of Haryana, provided there being senior leaders from these communities and some of them being the contemporaries of these Lal’s too. None of the Dalit leaders could make it to top position of the Chief Minister, even though, they had long political careers, had been the members of both


\(^8\) ibid.
the state assembly and parliament and also became cabinet ministers both in the centre and in the state.\textsuperscript{9}

Besides, these senior politicians, there have been other politicians from the community who could not even attain the status of strong Dalit leaders. Except Chaudhary Dalbir Singh, whose next generation is in politics, none other single leader could gain prominence in the politics of the state.\textsuperscript{10} This has been despite the fact that these leaders have the credentials of elite education and long political experience. However, they also have reached at the top position in party organization but for a short while. But none of them had been in position to seize top position in the state for a longer period or has dominated state politics for a considerable period of time.\textsuperscript{11}

\textbf{Gender}

The case of women is also not very different from the weaker sections of the society. They constitute the second most disadvantaged lot of the Haryanvi society. None of the women politicians have had a chance or are likely to have chance in near future to head the government or the party organization in the state, though of late Kiran Chaudhary and Kumari Shailja have emerged as powerful politicians. This is despite the fact that there have been women politicians even before the formation of the state and some of them had long span in active politics in the state since 1950s. Some of them even belong to Jat families too and managed to become cabinet ministers also. These women also have the credentials of elite education and decent political records. Women politicians also have not been able to provide prominence to their families in the state and there are no chances for their families to be influential.\textsuperscript{12} Thus, if Kiran Chaudhary has been able to push the political career of her daughter who has become an MP then it has more to do with her being the grand-daughter of Bansi Lal.

Till date, for the 12 Parliamentary polls which the state has witnessed since its formation, only 64 female contestants have contested from 116 constituencies, but

\textsuperscript{9} Dahia, \textit{op. cit.}, pp.249-250.
\textsuperscript{10} Ranbir Singh, (2008), 'Anatomy of Atrocities on Dalits in Haryana,' \textit{Mainstream}, Vol. XLVI No 37, September (online).
\textsuperscript{11} Dahia, \textit{op. cit.}, p. 250.
\textsuperscript{12} ibid., p. 251.
only nine of them have been able to get elected as Member of Parliament. None of them could become either chief minister or governor of a state. They, of course, have been successful in becoming speaker, deputy speaker, cabinet minister and members of parliament in both the houses.

Table No. 7.1

<table>
<thead>
<tr>
<th>Year of Elections</th>
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<td>1</td>
<td>-</td>
</tr>
<tr>
<td>1971</td>
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<td>2004</td>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td>2009</td>
<td>14</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>64</td>
<td>9</td>
</tr>
</tbody>
</table>

Source: www.eci.gov.in.

It was for the first time in the last 40 years since the formation of Haryana that the maximum of 14 women were in the fray for the 15th of the Lok Sabha elections. Haryana witnessed its first Lok Sabha elections in 1967 when 67 candidates including one woman were in the fray. However, during 1971 Lok Sabha polls, not even a single woman candidate contested but in 1977 there were two contestants followed by five in 1980. Nonetheless, in the 1984 Lok Sabha elections out of 200 contestants, the

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highest-ever, 10 women took part in the polls. During 1989 Lok Sabha elections, out of total 324 candidates only three were women, followed by six in 1991. In the 1996 Lok Sabha elections, nine women candidates entered the race followed by three each in 1998 and 1999. In 2004, eight women candidates entered the fray, whereas, in 2009 there were 14 contestants. 14

Election-wise data show that there has been considerable rise in the number of women contestants’ right from 1967. Out of ten Lok Sabha seats only five constituencies namely, Sirsa, Kurukshetra, Ambala, Bhiwani and Mahendergarh have returned women contestants as members of parliament. Karnal and Sonipat are the two parliamentary constituencies from where a maximum of six women from each have so far contested the Lok Sabha elections ever since the inception of the state in 1966. Sirsa parliamentary constituency has witnessed only two women contesting Lok Sabha elections since 1967. Out of a total of eight women candidates in fray for the 2004 Lok Sabha polls, one woman each contested from Ambala (reserve seat), Karnal, Sonipat, Bhiwani, Mahendergarh and three from Rohtak constituency.15

It is accepted fact that the women have significantly contributed to the development of Haryana being a co-partner in the farming work besides managing the home. Ironically, however, during 1966-1977 period not a single woman entered to parliament from the state. This was primarily due to the inability of the major parties i.e. the Congress, Congress (O), Vishal Haryana Party and Jan Sangh in the state to nominate enough number of winnable women candidates for the assembly or parliamentary elections. It was only in 1977, that a woman candidate of the Janata Party, Chandrawati, who was also the first Haryanavi woman to make it to the Vidhan Sabha in the 1954 elections to the Pepsu Vidhan Sabha, was able to enter the Lok Sabha from the Bhiwani parliamentary constituency by securing 67.62 per cent votes. This happened mainly due to the impact of the strong anti-Congress wave caused due to the excesses committed during the emergency by Congress regime in general and in the implementation of the family planning programme in particular. Another candidate fielded by the Congress, however, could secure only 15.56 per cent

No woman candidate could win in the 1980, 1984 and 1989 Lok Sabha elections. Kumari Selja of the Congress-I was, however, able to make it to the Lok Sabha in the 1991 elections due to an anti-Chautala wave in the state. She obtained 33.50 per cent votes. The same candidate was again elected in the 1996 elections by securing 42.96 per cent votes. But the HLD(R) candidate lost the elections and could get only 29.99 per cent votes. But she was able to make it to the Lok Sabha from in 1998 by securing 43.57 per cent. Her victory was made possible because of her hard work in the constituency on the one hand and the factionalism in the Congress on the other hand. But the Congress-I candidate was defeated in 1998 and could secure 29.48 per cent votes.  

The representation of women reached its peak in 1999 when two candidates of INLD-BJP alliance were successful in the Lok Sabha elections. Kailasho Saini, the INLD candidate won from Kurukshetra by getting 60.61 per cent votes, whereas, Sudha Yadav, the BJP candidate from Mahendergarh, won by securing 56.49 per cent votes. During 2004 Lok Sabha polls, there was only one Congress candidate from Ambala, who won by securing 48.99 per cent votes. The BJP candidate, however, lost and could secure only 17.47 per cent votes. In the 2009 elections, Selja of the Congress-I was elected from Ambala by polling 37.19 per cent votes. Besides, another woman candidate, Shruti Chaudhry, grand daughter of Bansi Lal, has been able to make it to the Lok Sabha from Bhiwani as a candidate of the Congress by securing 34.97 per cent votes ,whereas the third woman candidate, Sudha Yadav of the BJP, was relegated to the third position and could secure only 16.63 per cent votes. The victory of the Congress-I women candidates and defeat of the BJP candidate in these elections could be ascribed to a pro-Congress wave in the state on account of the positive image of the Congress led UPA Government at the centre and the Congress government in the state.

Therefore, there was no significant representation of women in the Lok Sabha from Haryana in 1967, 1971, 1984 and 1989 parliamentary elections. It was between 10 to 

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17 ibid.

370
20 per cent i.e. one or two out of ten seats in the remaining elections. The most important explanation for the lack of proper representation of females has been the lack of willingness to nominate them as political candidates by the major political parties, particularly by the parties which are better placed in the political sphere of the state due to the various factors and especially due to their lack of winnability. Basically, there remains two-pronged strategy to ensure fair representation to the fair sex namely either through the reservations by a constitutional amendment or by making it compulsory for the political parties under the Representation of Peoples Act, 1951 to give a number of seats to women candidates.¹⁸

**Representation of Women in Legislative Assembly Elections in Haryana**

As far as the female representation in Assembly elections is concerned, situation is not much different from the Parliament. In 2009 assembly polls there were total 67 women contestants while in 2005 assembly polls total sixty women contested as compared to forty nine in 2000. During these elections Congress gave ticket to 10 females, INLD to five and HJC to six, BJP and BSP to four each. Out of 67 contestants, 29 were party nominees and rests 38 were independent candidates, but only 9 of them could reach to the house. Seven of them belonged to Congress and one each to BJP and INLD.

During 2005 assembly elections the Congress gave tickets to 10 candidates, INLD to nine, BJP to eight, CPM, LJS, Ekta Shakti, BSP, SP and RPI to each one. The four outgoing MLAs, two from BJP and one each from Congress and INLD were re-nominated by their respective political parties. Sixty women candidates contested on forty five seats; out of these 19 were independents as compared to 21 in 2000 elections.

As far as the participation of women from the Dalit community is concerned, till 2000 assembly polls only 12 out of total belonged to Dalit community, the Congress and INLD fielded five of them, five contested as independents and BSP and Lok Dal fielded one each. As many as 12 women won the assembly elections in 2005 which was the highest number of candidates ever entering to the assembly since 1967, as it was only in 1982 when seven women reached to the assembly. Maximum i.e. nine

¹⁸ ibid.
belonged to Congress party, one to INLD and one was an independent candidate. This was also the second time after 1987 assembly polls when an independent female candidate to make it to the house.

Table No: 7.2

Representation of Women in Legislative Assembly Elections in Haryana

<table>
<thead>
<tr>
<th>Election Years</th>
<th>Seats Contested</th>
<th>Seats Won</th>
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</thead>
<tbody>
<tr>
<td>1967</td>
<td>9</td>
<td>5</td>
</tr>
<tr>
<td>1968</td>
<td>12</td>
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<td>1982</td>
<td>27</td>
<td>7</td>
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<tr>
<td>1987</td>
<td>35</td>
<td>5(^{19})</td>
</tr>
<tr>
<td>1991</td>
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<td>1996</td>
<td>90</td>
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<td>2000</td>
<td>46</td>
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</tr>
<tr>
<td>2005</td>
<td>60</td>
<td>12(^{20})</td>
</tr>
<tr>
<td>2009</td>
<td>67</td>
<td>9</td>
</tr>
<tr>
<td>Total</td>
<td>414</td>
<td>66</td>
</tr>
</tbody>
</table>

Source: www.eci.gov.in

Election outcomes show that there has been considerable rise in the number of contestant’s right from 1967. During 1967, there were only nine women contestants, which rose to 90 in 1996, but decreased to 46 in 2000, however, increased to 60 in 2005. Of the total 12,006 state legislative assembly contestants, who contested from 1967 to 2009 there were only 414 women candidates. Almost all the political parties favoured the women participation in politics but only as voters not as contestants. It was Congress party which have put up maximum number of candidates for elections in the state till date. Out of 75 contestants from Congress, 37 women were able to

\(^{19}\) During 1987 for the first time one seat was secured by an independent female candidate.

\(^{20}\) It was also only the second time after 1987 assembly polls when a female independent candidate won in the assembly polls in Haryana.
become MLAs. Out of 16 women contestants put up by BJP, only five of them could make it to the assembly. Two out of total eight of INLD, four out of six of Janata Party, two out of three from Vishal Haryana Party got elected to the assembly. Further, three out of four from Lok Dal, one out of six of Samta Party and two out of ten from HVP contestants could enter to the assembly. Besides, 21 women contestants have been fielded by the Bahujan Samaj Party, Nationalist Congress Party, CPI and CPM but none of them could win.  

In the 12th legislative assembly, there are nine women MLAs, during the last assembly there were 12 MLAs, the highest number since 1967. In 1967 there were five MLA, seven in 1968, five in 1972, four in 1977, seven in 1982, five in 1987, six in 1991 and four each in 1996 and 2000. One female MLA has registered her win five times four, four times and one two times.

The study shows that the female representation was higher during 1982, 1996, 2000 and 2005. Although, their number as contestants have increased from time to time during successive elections but they could not win more than 12 seats. Out of total successful candidates, maximum number of successful candidates belonged to the Congress followed by BJP, Janata party, Lok Dal (INLD) and HVP. More than 50 per cent of Assembly constituencies have never been contested by female candidates from 1967 to 2000. Two independent candidates have got elected so far. The maximum 67 candidates contested in 2009, followed by 60 in 2005, further followed by 90 in 1996, 24 in 1987 and 17 in 1982, 14 in 2000 and the lowest one in 1972. The maximum number of party candidates i.e.32 were fielded during 2000 legislative assembly polls, followed by 22 in 2005. The party wise analysis show that the independent candidates draws very little support in terms of voter turnout in comparison to the candidates fielded by political parties especially by the leading ones like Congress, Janata Dal and Lok Dal etc.

**Women Voter Turnout in Haryana**

The female voter turnout in Haryana for the Lok Sabha elections of 2009 was recorded as high as 66.17 per cent which was third highest since 1967. The highest

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voter turnout of 70.39 per cent was recorded during Lok Sabha polls of 1977, when total turnout was 73.26 per cent. But during 1999 parliamentary polls women voter turnout was recorded 58.23 per cent, which was lowest since 1966 whereas, total turnout was 63.68 per cent. In 1971 Lok Sabha elections, 60.48 per cent women exercised their voting right against total voting percentage of 64.35, while during 1980 Lok Sabha polls 59.61 per cent women participated in the polls against the total polling of 64.76 per cent.22

Conclusion

To sum up, it could be said that in Haryana, the political assertion has not been all encompassing but has remained confined to the agrarian peasant castes. Haryana politics continued to be dominated by intermediate peasant castes and the legislative elites of Haryana belong to predominantly Hindu agriculturist castes. The Sikh, women and backward castes (BCs), still remain under-nominated by the parties and also under-represented in the politics of the state. However, Muslims due to their dominance and concentration in certain assembly constituencies (unlike most of the other states of India) and SCs due to reservation of assembly seats for them in proportion to their population in the state are able to get adequately represented. Besides, over the years, there are no marked or set patterns of voting or preference for a particular political party in the constituencies dominated by particular castes'community.