



**The Contribution of Bahujan Samaj Party in
strengthening Socio-Political Status of Dalit Women in
Uttar Pradesh: A Case Study of Kanpur District.**

Ph.D. Thesis

by

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New Delhi
December, 2017**

Conclusion

women constituting almost half the population of human race are faced with a whole lot of problems, their status more or less demeaning as second rate citizen so being a global issue it demands an urgent need to empower, participate and to share their power and promise to the development task of the nation. Hence, the need to uplift them to become potential stakeholders in sustainable development as an ever-moving process. The problem at hand is addressed to the downtrodden women. The Dalit female force in Kanpur district of UP, who have been neglected over a period of time were compelled to lead a life like that of slave or as bonded labour. Their problem, if rightly addressed, can be overcome through state intervention coupled with a strong political will of the Party in power. BSP being in power in the state of UP during the period 2007-2012, claimed to have taken many initiatives to cause not only awareness among them about their plight but also to empower them to avail of their right to live a better life.

BSP maintained that evils like inequality, discrimination, marginalization on the basis of religion, gender etc are still prevalent to quite an extent, despite all moves being- made for women's liberation all over the world. India is no exception to that. Empowerment of women in general and of those in distress of being Dalits, in particular, deserves special attention.

Empowerment means many sided development: includes developing skills for being self-sufficient, with a focus on "welfare of all" before individual's self as the maxim of human life. It enables people to access personal or collective power, authority and influence to engage with other people, institutions or society. It

implies letting this power out to encourage people to gain skills and knowledge to overcome obstacles in life and, develop as respectable members of society.

Quest for women's empowerment gained momentum over the recent decades in India; in particular, as they have been main sufferers in every respect since ages; and the most sufferers among them have been the Dalit women across the country, despite the principle of gender equality enshrined in the Constitution of India, its Preamble, Directive Principles, Fundamental Rights etc., empowering the state to adopt measures for inclusive growth and development of women in terms of socio-economic-cum-political transformation, providing them with enabling conditions to improve the quality of their life.

Socio-Political Awakening: socio-political empowerment enables a person to participate in decision making that affects not only one's own life but also the destiny of the nation, one belongs to. To realize it, a person requires a positive bent of mind to realize one's aspirations; requires a great deal of awareness and a strong sense of belonging as well as potentials to make sacrifices to address national causes. Political empowerment helps increase women's representation in political circles, institutions: central legislatures, state legislatures and local governments. This, in particular, has been the forte of the Indian Constitution that empowers all adults including women to vote as their fundamental right, irrespective of caste, creed, religion, etc.

Empowerment of the Downtrodden: Ambedkar's Initiative: Bhimrao Ambedkar, the chief architect of the Constitution of India, embodying the framework of a socio-political philosophy, based on his own personal experience of being a Dalit, and being treated so, right from childhood to growing up, even as the first Law Minister of the Indian Republic, the recipient of the nation's highest civilian honour, 'Bharat Ratan' post-humously in 1990, fought throughout his life for dignity and rights of the

downtrodden masses, the untouchable Dalits. His principle belief and conviction was: ‘The problem of Dalits is not poverty alone, but lack of basic human rights’.

Ambedkar,s dogma of social democracy together with his own political philosophy of democracy, believed: “What we must do is not to content ourselves with mere political democracy. We must make our political democracy a social democracy as well. Political democracy cannot last unless there is at the base of it, a social democracy...social democracy...means a way of life, which recognizes liberty, equality and fraternity as the principles of life. These principles...are not to be treated as separate items. They form a union in the sense that, to divorce one from the other is to defeat the very purpose of democracy. Liberty cannot be divorced from equality nor can liberty and equality be divorced from fraternity”

His final word of advice to the Dalits was, “*educate, agitate and organize; have faith in yourself...the battle is in the fullest sense spiritual. There is nothing material or social in it....this is a battle not for wealth or for power, it is battle for freedom, it is the battle of reclamation of human personality*”.

His basic philosophy of democracy is thoroughly reflected in the Indian Constitution in its Preamble; Directive Principles; Fundamental Rights and Duties; Minority Safeguards; Reservation for SCs/STs; Primary Education for All; and similar other provisions enshrined therein. By and large, all these provisions are not gender-specific; they cover both males and females.

Rise of BSP, Bahujan Samaj Party (BSP), since its inception, in Dec.1978 as an Employees Federation (BAMCEF).under the leadership of Kanshi Ram ventured forward with a radical Movement to capture state power for Dalits and Dalits’ liberation, with the conviction that political power could well be acquired through communal prompting of Dalits, in particular.

BSP did materialize as the biggest Party to form a govt. in Uttar Pradesh, between 2007 and 2012, talking about Dalit Women's empowerment with a host of measures in its election promises. But what did it really achieve over these years remained a big question to be probed for the impact of its policies and programmes on the pattern and lifestyle of the depressed and the degraded in the state, particularly the oppressed Dalit women.

Need and Rationale of the Study, Dalit women, especially in India, have been badly bullied and doubly deprived in the male-dominated society; first, being subordinate to man; secondly, belonging to the downcast group of people suffering a miserable life since ages. It may, therefore, be important to study the status of Dalit women and the problems faced by them in general with special focus on women in distress, the Dalits, in particular. Hence, the need to study and carry out case studies to identify the status of Dalit women in a particular set of environment they are confronted in a particular district; the district chosen for this study was Kanpur Nagar in Uttar Pradesh (UP).

The need for such a study is further heightened by news like:

- (i) “Every day: 3 Dalit women are raped; 2 Dalits are murdered; 2 Dalit houses are burnt in India; and 11 Dalits are beaten. Every week: 13 Dalits are murdered; 5 Dalits home or possessions are burnt; and 6 Dalits are kidnapped or abducted”
- (ii) “Social and economic conditions of Dalits are the worst as 37 % of Dalits are living below poverty in India; more than half (54%) of their children are undernourished in India; 83 per 1000 live birth children born in Dalit community are with a probability of dying before the first birthday.”

(iii) “45% of Dalits do not know how to read and write in India; Dalit women suffer double discrimination (gender and caste) in India, only 27% of Dalit women give institutional deliveries in India; about one-third of Dalit households do not have basic facilities, public health workers refuse to visit Dalit homes in 33% of villages.”

(iv) “Dalits were prevented from entering police stations in 27.6% of villages; dalit children had to sit separately while eating in 37.8% of govt. schools; and Dalits did not get mail delivered to their homes in 23.5% of villages. Dalits were denied access to water sources in 48.4% of villages because of segregation and untouchability practices.”

(v) “Half of Indian dalit children are undernourished; 21% are severely underweight and 12% die before their 5th birthday, literacy rates for Dalit women are as low as 37.8% in Rural India.”

(vi) “Though the GOI is efforting to eradicate all discrimination against Dalits and Dalit women, yet the conviction rate under SC/ST Prevention of Atrocities Act is 15.7% and pendency is as high as 85.37%. This is when the Act has strict provisions aimed as a deterrent. By contrast, conviction rate under IPC is over 40.”

Statement of the Problem: scenario presented above reflects on the pitiable status of Dalits and Dalit women; only an iceberg in the deep ocean of acute problems they are confronted with, even after seven decades of attaining Independence. Can a great Nation like India dream of being a Global Superpower sans involving a huge chunk of its population in the development process? Can it afford to neglect them any further to share their solid and potential contribution to the nation building task? A big question indeed! Hence, the statement of the problem: “The Contribution of Bahujan Samaj Party in Strengthening Socio-Political Status of Dalit Women in Uttar Pradesh: A Case Study of Kanpur District.”

Objectives of the Study

The objectives of the study given below were especially related to political paradigm during the spell of BSP's govt. in the state of Uttar Pradesh:

To analyse the concept of women's empowerment and the different approaches adopted to address their concerns;

To explore the theoretical perception of Bahujan Samaj Party regarding Dalit women and its execution at ground level;

To study the socio-political empowerment of Dalit women vis-a-vis the BSP's ideology;

To analyse implementation of different policies and programmes for development of Dalit women;

To analyse special efforts of Bahujan Samaj Party with respect to the promotion of Dalit women in Kanpur District; and

To examine the behavioural pattern and political participation of Dalit women.

BSP's Agenda: Since BSP does not believe in issuing a formal manifesto, its agenda draws its strength from Party's Appeal Booklet that reflects key issues on its vision as follows:

Vote for BSP to accomplish the dreams of innumerable saints, gurus and great men born in Bahujan Samaj, especially Mahatma Jyotiba Phule, Chhatrapati Sahuji Maharaj, Narayna Guru, Baba Saheb Dr. Bhimrao Ambedkar and Kanshi Ram.

To realise the dream, various initiatives, among many others, are claimed to have been taken by BSP such as:

(i) Women's Empowerment: To improve social and financial condition of women in Uttar Pradesh, '**heir rights**' have been provided to daughters, belonging to all communities on the assets of their fathers through making change in Acts 171 and 174 of U.P. Landlordship Uproot and Land Management provision 1950 by BSP govt., besides **legal rights** provided to widows during (BSP's) second ruling period in the year 1997.

(ii) Focusing on the bright future of girls of the state, (BSP) govt. started off two significant policies on the occasion of 53rd birthday of Mayawati. The First, '**Mahamaya Garib Balika Ashirwad yojna,'** (providing) fixed deposit capital in the name of the girl born after 15th January 2009 in families below poverty line, (the girl) will get a lump sum amount of Rs. 1 Lac on completing 18 years of age. This policy would emphasize on the attitude of welcoming a girl's birth with full happiness, (as against) assuming that the newly born as a loaded burden, this would help in decreasing sex ratio in the state

Similarly for the development of girl's education in the state the second policy namely, "Savitribai Fule Balika Shikha Maddad Yojna" would provide a lumpsum amount as an encouragement to 10th passed girls from families below povertyline; and a '**ladies bicycle**' along with a lumpsum amount of **Rs. 15 Thousand** to a girl, when she **enters 11th class** and an **extra amount of Rs. 10 Thousand** as she enters **12th class** for further education , in addition to scholarship or other facilities available separately.

(iii) To promote Education

BSP govt. provided scholarships to OBC and poor children from **religious minority**, especially **Muslim students**, as provided to SC /ST students in the state, **increasing**

the rate of scholarship to double. BSP govt. also provided for ‘**free coaching**’ to prepare poor students for higher jobs; and

To promote **higher and technical education** for poor students from upper castes along with children of backward classes, BSP govt. initiated the scheme of preparing and sending meritorious students to foreign universities at govt. expense for higher education at the instance of Gautam Buddha University, Greater Noida.

(iv) Reservation and Minority safeguards have been on top priority for BSP:

For the first time in the state, BSP govt. included economically backward people from **Muslim community** in backward class and facilitated them with reservation in **education state level govt. jobs** and other sectors.

To generate the feeling of being safe among the people of Bahujan Samaj, for the first time in the country, reservation was provided for **police officials** from this samaj being the chief of police stations.

Addressing the priority to the development of SC /ST, 25% capital of the state Budget was arranged separately, besides clearing the backlog of reservation of people from SC /ST and other backward classes in govt. jobs and other sectors, at state level through special campaigns.

(v) BSP initiated welfare development schemes and departments in the state to improve socio-economic condition of Bahujan Samaj, such as:

BSP selected Dalit dense regions especially under ‘**Dr. Ambedkar Gram Vikas Yojana**’ to connect them **with all kinds of basic facilities**. The scheme is now known by the name: ‘**Baba Saheb Ambedkar Uttar Pradesh Gramsabha Samagra Vikas Yojna .**’

Similarly, ‘**Shahri Samagra Vikas Yojna**’, in the name of Kanshi Ram, too, commenced through which all the small-towns, cities and localities are being developed step by step.

For the poor people who, due to helplessness, had been living illegally by making slums on the land of departments of the state government since years before 15.01.2009, BSP has provided them the right of ownership on a maximum of 30 square meters and a minimum of 15 square meters on residential land and maxim of 10 square meters of commercial land for livelihood under ‘**Sarvajan Hitay Shahri Garib Aawas (Slum Area) Malkana Haq Yojana**’.

BSP under special priority to Dalits exploited and other backward people among which poor people without a roof are provided **two-room concrete homes and empty govt. land allocated** with ownership rights to helpless people.

(vi) Employment

- BSP provided an opportunity to youth to live with honour, self respect and independence by arranging permanent employment for them rather than giving them scholarship for the employed. From 13 May 2007 to January 2009, in less than a period of two years, **permanent employment was provided for 7 Lac people in govt. sector and 2 Lac people in non-govt. sectors** and these people belong to all communities.

(vii) Pension and Social Security

Being completely sensitive and serious about social security along with reservation, BSP increased the aged/farmers pension from Rs. 150 to 300 daily payment to labour class from Rs.58 to 100; and to cleaning workers from Rs.73 to Rs. 100.

Promises and Achievements of BSP to uplift SC's women in UP

BSP (Mayawati's) achievements and promises A to Z included (BSP Manifesto 2009):

- (a) Constituted separate welfare departments for every section of Indian society.
- (b) Under the 'Dr. Ambedkar Rural Development Scheme' selected villages with exuberance of the Dalit population and decided to provide these villages with every kind of necessary infrastructures and facilities.
- (c) Urban Integrated Development Scheme.
- (d) 'Sarvajan Hitaya' (For the interest of all people) based 'Sarvajan Hitaya Urban Slum Area Ownership Right Scheme'. In this scheme provision was made to give ownership rights to residential plots measuring a maximum of 30 sq. meters and a minimum of 15 sq. meters as well as commercial plots for employment purpose measuring a maximum of 10 sq. meters.
- (e) Newly established Gautam Budhha University's (located in Gautam Budhha Nagar District or Greater Noida adjoining to National Capital Region Delhi) student, sent to Europe or other countries for higher education at state government expenses.
- (f) Given scholarship to poor children from the other backward classes and religious minorities particularly Muslims in UP.
- (g) Allocated 25% separate fund for the welfare of SC's/ST's in the state budget for the first time.
- (h) To develop a sense of security and self-respect among 'Bahujan' segments of society that a reservation provision has been made for the first time in India for police station officers.
- (i) Included the economically backward people within the Muslim society in the list of the backward classes. BSP government for the first time in UP state has made

available to economic weaker Muslims the benefit of reservation in state government jobs and education.

(j) Cleared the ‘reserved quota’ backlog vacancies for the people of SC’s/ST’s and OBC’s in the government jobs and other dominant areas in state which has been unfilled up to many years.

(k) To secure the ‘reservation’ benefit for SC’s/ST’s and OBC’s in the judiciary, Rajya Sabha, Legislative Council, Council of ministry at every level and even in the private sector.

(l) BSP’s UP government is the only one in the whole country which has ensured guarantee for providing reservation even in those government departments and institutes which was handed over to the private sector.

(m) BSP stressed that Congress Party and BJP and their allies have been trying to end reservation provisions gradually by handing over government departments and institutions in whole country to the private sector.

(n) BSP favoured for providing separate reservation to the poor people of all castes and communities on their economic grounds.

(o) It was claimed that BSP governments have always been completely sensitive and serious over social security issues.

(p) BSP will make every possible opportunity to youths by making provision for permanent employment instead of giving unemployment allowances to them so that youths can live with self-respect, dignity and self-reliance.

(q) BSP government has granted ‘right of inheritance’ to unmarried daughters belonging to ‘sarva samaj’ (all societies) in their father’s property (*Ibid*)

(r) BSP launched ‘Mahamaya Garib Balika Ashirvad Yojana’ (Mahamaya Scheme of blessings for poor girls). This scheme will likely improve the general public mentality about girls and girl child will be viewed as a boon rather than a burden.

(s) It started ‘Savitri Bai Phule Balika Shiksha Yojana’ (Savitri Bai Phule scheme of assistance for education of girls) in the name of Smt. Savitri Bai Phule, first Indian women teacher, social reformer and wife of legendary social reformer Mahatma Jyotiba Phule.

(t) To provide due and full respect and honour to Sants (sages), Gurus (teachers) and Mahapurush (great men) and neta (leaders) born and belonging to ‘Bahujan Samaj’ (Bahujan Society).

(u) To establish the doctrine of ‘Rule of Law’ by lawful means to create an atmosphere free from injustice, crime and fear as enshrined in the Indian Constitution.

(v) To check Naxalism in the whole of India and wean frustrated youths away from the path of Naxalism.

(w) To focus on anti-terror activities and to curb terrorism in every possible manner.

(x) BSP wants the growth of capital for the public interests and not the development of capitalists in the country.

(y) Better National Rural Employment Guarantee scheme and its implementation in effective manner.

(z) BSP will redesign the ‘economic policies’ of our country to largely benefit the general public and not help to make the rich of richer and poor of poorer (Ibid)

Study Sample: A total sample of 1840 Dalit women based on random sampling, was chosen from all the ten Blocks in the district named Bhitargaon, Bilhaur, Chaubeypur, Ghatampur, Kakwan, Patara, Sarsaul, Shivrajpur, Vidhunu and Kalyanpur; of these four blocks were semi-urban that is Chaubeypur, Sarsaul, Vidhunu, Kalyanpur; and the other 6 blocks purely rural namely Bhitargaon, Bilhaur, Ghatampur, Kakwan, Patara, Shivrajpur. 250 from Bhitargaon block, 200 each from Bilhaur, Sarsaul and Shivrajpur block, 180 from Chaubeypur block, 170 from Vidhunu block, 150 from Kalyanpur block, 140 from Patara Block and 100 from Kakwan block,

Study Parameters: Besides personal information about all the 1840 Dalit sample women, the questionnaire used contained both structured questions as well as unstructured open-ended questions covering multidimensional issues confronting each and every member individually and as a group of individuals. The questionnaire (Appendix-2) addressed a number of major parameters such as:**(1) Social status; (2) Encourageing girls education schemes; (3) Promoting prospects of girl's marriage via increasing the grant-in-aid two-fold; (4) Child-birth safeguards; (5) Girls enrichment plans; (6) Self-empowerment schemes; (7) Women welfare life insurance; (8) Indira Mahila scheme ; (9) Adolescent girls scheme; (10) Kanyadhan yojana; (11) Removal of untouchability; (12) Drinking water availability; (13) Toilet at home; (14)Forced labour (15) Political status; (16) Awareness about Law and Order.**

Scheme-Wise Response: Awareness and Availed of the Benefit:

(1)Table 5.1. Awareness about Dalit women's welfare schemes in the District

Plan/Schemes	Awareness (%)		Availed (%)
	Yes	No	
Manual Scavenging	26	74	26.73
Boost to Girls Education	25	75	47.11
Shadi Yojana	52	18	24.18
Janani Suraksha Yojana	83.91	16.09	35.92
Balika Samriddhi Yojana	16.00	84	9.00
Swashakti Yojana	10.00	90	7.00
Raj Rajeswari Mahila Kalyan Yojana	15.00	85	7.11
Indira Mahila Yojana	13	87	6.00
Kishori Balika Scheme	69	31	22
Kanyadan Yojana	19	81	14

Source: Survey

Only partial responses were available in this regard as most of the Dalit women in the sample did not have any specific information, awareness and knowledge about the schemes in operation in the sample 10 Blocks of Kanpur district. Yet the responses given do indicate a few perceptions of their understanding in terms of their socio-economic as well as political concerns they are confronted with in their day-to-day affairs and problems involved.

Some of these concerns are:

(1) Manual scavenging

The data shows that in the ten (10) sample blocks, only 26.73% Dalit women were acquainted with the scheme about manual scavenging, its pros and cons and other details. The total number of dry toilets was 704 in Kanpur Nagar, all of which have now been converted into wet toilets, even though around 74% of the respondents were not aware of the scheme in operation. However, it also indicates that the scheme did have its impact on the Kanpur City Corporation which, perhaps, seized of the problem, acted in a positive way to tackle the issue of manual scavenging and its solution in the Kanpur city district, on its own .

(2) Boost to girls' education

While only 25 % of the sample Dalit women in the 10 Blocks of Kanpur were aware of the scheme to boost girls education, as many as 47.11% did benefit to raise their level of education as an outcome of the scheme in operation, indicating further that over 22% of the sample Dalit women, even not aware of any scheme, also benefited themselves from it rather incidentally. It left a positive impact on girls' education so much so that most of the sample Dalit women in all the ten Blocks of Kanpur agreed to accept that that scheme would boost interest about girls' education for their future and even suggested that education of girls should not only be compulsory but also continuous. All girls need to be literate at least. Such was found to be the opinion of even those 75% Dalit women of the sample who were not aware about any scheme of education for Dalits and Dalit women in particular.

(3) Shadi yojana

Most of the respondents, that is, about 52% of them knew about the government scheme and around 24.18% did benefit from it. However, nearly 18% of the respondents did not know about any scheme to help Dalit women in their marriage.

Semi-rural villages women were more aware and got benefit from the Yojana in comparison to pure rural village's Dalit women.

(4) Janani suraksha yojana

Out of 1840 Dalit women of the sample, 83.91% were aware of this plan, while 35.92% did get subsidy under the Janani Suraksha scheme. Again the Semi-rural respondents benefited more than their counterparts in rural villages.

(5) Balika samriddhi yojana

A huge majority, that is, around 84% Dalit women of the sample in the ten Blocks of Kanpur district were completely ignorant about this scheme while only around 9% of them benefitted from it.

(6) Swashakti yojana

Similarly, around 90% Dalit women of the sample in ten Blocks of Kanpur district were not aware of the Swashakti Yojna while only around 7% of them availed themselves of this Yojna.

(7) Raj rajesweri mahila kalyan yojana

Raj Rajesweri Mahila Kalyan Yojana, an insurance scheme for personal accident which provides economic security to all categories of girls and women irrespective of their income, occupation or vocation, in the age group 10 - 75 years, was availed of only by 7.11% Dalit women of the sample in the ten Blocks of Kanpur district even though 15% of the sample were aware of the scheme, that is, 85% of the sample Dalit women did not know about this scheme.

(8) Indira mahila yojana

Around 87% of the sample Dalit Women was not aware of this scheme while only around 6% of them benefitted from it.

(9) Kishori balika scheme

Around 69% women of the sample were aware of this scheme while around 22% only of them benefited from it.

(10) Kanyadan yojana

Out of 1840 dalit women of the sample, only 19% were aware of this scheme while only 14% of them benefited from it. That is to say around 81% of the sample did not know anything about the scheme.

B -2 Other Schemes in Operation

(11) Untouchability

82% Dalit women of the sample in ten Blocks of Kanpur district accepted the evil of untouchability existing in villages. While around 18% disagreed indicating that there is no problem of untouchability in their villages.

(12) Clean drinking water availability

Clean potable drinking water is a basic necessity for every lady in rural as well as urban areas. However, only around 16% respondents out of 1840 accepted that they were getting clean water to drink, that is around 84% had no clean drinking water supply in their houses in the ten Blocks of Kanpur district.

(13) Toilet facilities

Similarly, around 72% of the sample women had no toilet facility in their houses in the ten Blocks of Kanpur District.

(14) Forced labour

Out of 1840, only around 12% of the sample women agreed that forced labour existed in their villages while 88% did not know it.

(15) Political awareness

(15) (1) Awareness about parties, as per field data, showed that 91% Dalit women of the sample were aware about different political parties of Uttar Pradesh while 9% did not know anything about political parties in the state. It further indicated that around 59% of the sample knew about different parties – BSP 59% , SP 9% BJP 6% parties in the state of U.P., in that, all Dalit women respondents were found to be quite familiar with the name of Behan Mayawati.

(15)(2) The field study also indicated that 58% Dalit women of the sample were acquainted with the ideology of BSP, while 67% of them had attended the rally of BSP.

(16) Awareness about Law and Order

The field data source indicated that 55.54% Dalit women respondents said that the law and order maintained by BSP government was good; 13.15% said that education status was good at that time; out of that 7.66% respondents, said that everyone benefited under various government plans and 23.64% respondents told, above all, BSP's ideology about the downtrodden women was seemingly better in comparison to others in the state.

Problems Still Persist: A lot needs to be done to uplift Dalit women as their problems continue to persist despite their welfare schemes during BSP's rule in Uttar Pradesh for quite a while. The socio-economic status in the opinion of Dalit women was found to be respectable. The field study revealed that there were no dry toilets situated at present in the study area of Kanpur district. Their awareness about girls' education though not very good, yet most of them agreed on compulsory education of girls. Most of them also knew about the Shadi and Janani Suraksha Yojna and getting assistance under these plans; Balika Samriddhi, Raj Rajeswari Mahila Kalyan, Indira

Mahila, and Swashakti Yojnas both in urban and rural areas. Almost eighty two percent respondents were concerned about the practice of untouchability by upper caste individuals as the situation was still not very good. Basic facilities like potable water were found to have improved. The focus was found to be good about forced labour, both in urban and rural areas, than in the past. Only twelve percent respondents found that forced labour still exists in the villages, despite decline in the poverty level of Dalit women's in the villages.

Principal Premises Duly Addressed: The premises, especially reflected in the political paradigm, during the spell of BSP Govt. in Uttar Pradesh, as revealed in the study, seem to have been well-addressed to make Dalit women of the State well-aware about:

- the concept of women's empowerment and the different approaches adopted to address their concern;
- the theoretical perception of BSP regarding Dalit women and its execution at ground level;
- the socio-political empowerment of Dalit women vis-a-vis the BSPs Ideology;
- Implementation of different policies and programmes for development of Dalit women;
- Special efforts of BSP with respect to the promotion of Dalit women in Kanpur District; and
- Behavioural pattern and political participation of Dalit women.

Sarvajan Hitaiye Sarvajan Sukhaiye: The Game Changer: BSP's clarion call for Sarvajan Hitaiye and Sarvajan Sukhaiye reverberates under the current Political Dispensation in UP, camouflaged in 'Sabh ka Saath Sabh ka Vikas', as repeatedly emphasized by no less than the Prime Minister himself, "The next decade will belong to the Dalits and backwards" (The Hindu op.cit), subsuming, in turn, what the BSP had initially intended in its appeal to its coveted milieu of the downtrodden to follow its dictates here to fore. The Hindu (ibid) sums it up this way, "This is a remarkable

statement for the leader of India's largest upper caste-dominated party to make. It is responsible in small measure for the BJP's success on crafting coalition between subaltern castes and upper castes that would have been unthinkable 20 years ago" or so, when BSP had succeeded to entice even the upper caste Brahmins within the fold of its coalition politics, which seems to have gone full-circle now with the new dispensation of the powers that be in the state of U.P. as well as at the Centre.

Suggestions for Further work: BSP did do a great job in creating awareness among the Dalit women, about their lot along as many as 18 parameters in the sample district to quite an extent during its tenure; It can be taken as the party positive contribution to the cause of these women, even though the subsequent UP Govt. – under Samaj wadi party seemed to have paid little attention to BSP's vision and consequently it seems to have sidelined the issues of Dalits and Dalit women in UP's as it had its own agenda to follow. It may therefore, be worth it to: critically analyze its agenda vis-a-vis Dalits problems and prospects, especially in the following contexts.

Exmine the status of Dalit women in the sample district 10 Blocks or in the adjoining districts post-BSP's regime, along the criteria already addressed or a new set of criteria with a focus on women's empowerment, especially the Dalits.

Since the new political dispensation in UP has also its own agenda of 'Sabh Ka Sath, Subh Ka Vikas', it does indicate that it will also not address the problems of Dalit women the way the BSP perceived in its vision and mission . It may, therefore, be important to gaze at the impact of a host of new programmes announced by the new Govt. during the last 3 years, such as ujjala yojana, 100 Muslim Girl Marriage Yojana, Vidhva Pension Yojana, UP government Medhavi Balika Samvardhan Yojana and Anti- Romeo Squad; and the benefits reaching the sample district over a period of time.

The scope for further research in the area of empowerment of downtrodden Dalit Women is indeed immense and very vast for scholars as the problems have remained insurmountable down the times.