



SIGNIFICANCE OF CASTE POLITICS IN INDIA

Dr. Manoj Kumar Sharma

Saudan Singh Institute of Higher Education Agra

ABSTRACT

Caste alludes to a wide progressive institutional arrangement along which fundamental social elements like birth, marriage, food-sharing and so on are organized in a pecking order of rank and status. These regions are traditionally connection to occupations and choose the social connection regarding other upper and lower castes. The conventional progressive requesting of castes depended on the differentiation among 'virtue' and 'contamination'. While the appearance of the request has changed generally lately, the actual system has not changed a lot. The word 'Caste' is gotten from Spanish word caste which means race. Individuals brought into the world specifically race have their different caste. It characterizes all friendly, monetary and political connections for person. Caste decides the nature, association and working of political coalitions, vested parties and every political design and their capacities. The point of this paper is to break down the job of caste in Indian politics and how it turns into a snag to the genuine working of parliamentary majority rule government and to the public joining. Caste is a social definition system is a remarkable element of Indian society, which has affected the construction of society in financial and political situation. Caste esteems and caste intrigues impact people's political reasoning, mindfulness and participation. Because of this course of political socialization of caste, caste awareness excites among individuals. While choosing their competitors from various supporters the political coalitions remember the caste of applicants and caste of the electors in that specific voting demographic. It thusly influences popularity based goals of uniformity, equity. At time it prompts an undesirable battle for force and goes about as a disruptive power. And yet commonness of caste politics has brought about the government assistance of advancement of minimized segments of society. However pervasiveness of caste politics in India has contributed here and there to modernize political demeanor it doesn't demonstrate that it is the way through which government assistance of underestimated and impeded areas can be accomplished.

KEYWORDS: regionalism, Political Socialisation, Indian Politics, Society

INTRODUCTION

Caste in Indian society alludes to a gathering of people wherein connection is generally dictated by birth. This caste system became fixed and inherited with the ascent of Hinduism. The Laws of Manu (Manusmitri) allude to the pollution and servility of the outcastes while certifying the strength and absolute exemption of upper castes. Those of the least caste are educated that their spot in the caste progressive system is because of their transgressions in their previous existence. Vivacious disciplines of torment and passing are intended for violations like getting proficiency or offending an individual from a predominant caste. Manusmitri, the most dependable text of Hindu religion legitimizes social avoidance and presents outright imbalance as the directing principle of parties. Caste still a lot of issues to Indian residents even in the advanced world, however one should call attention to that various gatherings of residents have various explanations behind keeping up with the system of caste. The upper castes need to keep caste alive to persecute the lower castes consequently keeping up with their control. It is all the time to see that the lower caste gatherings, who should abhor the caste system, likewise utilize their caste personality to acquire benefits in the halls of force and politics and, simultaneously, they need to end the caste mistreatment forced upon them by the upper castes. It is an unexpected and fascinating circumstance of Indian society with regards to present day India. Indeed, it was expected to show that the four classes were corresponding to social association in similar connection as the various organs of Early stage Man to his body.

Together they needed to capacity to offer essentialness to the body politic yet the caste system has developed to the degree of hindering the development of a person for the sake of caste and along these lines influencing the major privileges of a person to live or to develop, which is the substance of popular government. Indian politics is to a great extent formed by the social assortments, social, ethnic, caste, local area and strict pluralism, the known custom of the countrywide development with the differentiating style of party leadership and novel differentiating philosophical viewpoint. For larger part of the researchers of politics, in particular Myron Weiner India is maybe the most significant of all the more up to date nations of the purported "third world" and considering its long and composite past, its huge populace and its current position, the unique worth of such a nation can be for the most part recognized without doing a shamefulness to some other country. In each creating political system, two sorts of politics can be brought up, the politics of philosophy and the commonwealths of activity. An examination of the complementary activity between the two can hurl the absolute most significant strands of the pith and bearing of political change happening in such a system. During Vedic period, the system of Varna turned into the establishment of social delineation and as per this system, there were in particular four Varnas like Brahmin, Kshatriya, Baishya, and Sudra where each were doled out with a particular job. Notwithstanding, with the advancement of time, the caste system reached the in enrichment status, which got settled by birth and thus, it has now turned into a disruptive factor in our Indian society today.

Caste and Politics in Pre- Independence India

1. Significant changes in caste system with beginning of English guideline.
2. Modern training acquired talk on rights, freedom, equity.
3. Phule, Ranade, Priyar, Ambedkar battled for allowing acknowledgment and shield their privileges.
4. Jyotiba Phule went to the degree of making elective history of shudras and untouchables highlighted the aryan triumph and their control over the aboriginals – shudras
5. The question of participation began in Indian Politics from season of Phule.
6. British specialists mediated in caste order in 3 significant ways:
7. Gave Brahmins priority by requesting their recommendation. Which prompted hatred and antibrahmanical movement (south India and Maharashtra) and development of caste associations (Ahir Yadav Mahasabha) to oppose Brahmin control
8. Morley Minto Reform (1909) - separate electorate for discouraged classes.
9. Missionary training system began by English Government - teach them of their privileges.
10. Caste in politics communicated as politics of Opposition in type of hostile to Brahmin developments.
11. There were intra and between caste rivalry for status and force. Rajni Kothari contended that journey for impact inside the caste gatherings or among caste prompted politicization of caste.
12. During these occasions caste affiliation and sabhas press for higher status in statistics records and ordinary inreaction

Caste and Politics in the Post Independence India

According to numerous scholars castes are accepting new capacities like affecting politics and their job in political elements like a powerful tension or vested party.

Relation between caste and politics:

1. caste gives a broad premise to association of majority rule politics. Caste personality and fortitude became essential channel through which constituent and political help is assembled.
2. Caste is utilized more broadly in assembling rural than metropolitan help
3. Political gatherings think that it is simpler to activate support straightforwardly from an individual from caste local area by engaging.
4. The political system support the utilization of caste as a method of rearing adherents.

5. Caste empowers uneducated and uninformed to politically take part in equitable interaction.
6. The correspondence of thoughts inside caste is solid as individual from same caste share comparative perspectives.

Caste and leadership:

The course of leadership enlistment in the event that we take a gander at the Nehruvian time, a larger part of Boss Clergymen was Brahmins. It was an observational reality that leadership of every single political coalition, from Left to Right comprised of Brahmins. Caste cognizant individuals of states like Haryana, Bihar, Tamilnadu and Andhrapradesh select state pioneers on the interest of predominant castes.

Political Parties and Caste:

The caste-based activation is one of the main instruments of citizen preparation for all political coalitions today in India. The vast majority of the political factions have immediate or aberrant caste base. In Bihar, practically all territorial gatherings have their own caste-base help, the Lok Janshakti Party (LJP) of Smash Vilas Paswan for instance. In Uttarpradesh where the Samajwadi Party is firmly distinguished as a Yadav Party, while Bahujan Samaj Party is recognized as the party of Dalits. The JD(s) of Karnataka is known to be a piece of the predominant laborer local area, the Vokkaligs, while the Shiv Sena in Maharashtra is recognized as party mostly for Marathas. Upper caste Hindus and business networks have traditionally upheld the BJP.

Caste and Political Socialisation:

Caste has been available in the political circle of India constantly. Diverse caste bunches have their loyalties behind totally unique political coalitions and their belief systems. Directly from the birth individuals acquire a caste and grow up as the individuals from a particular caste bunch. They have a place with either high caste or in reverse caste. Caste esteems and caste interests ultimately begin impacting socialization and therefore person's political reasoning, mindfulness and participations.

Caste in Government Making:

Caste impacts the strategy making of the public authority. The projects, strategies and announcements of political coalitions are made while keeping in see caste factor. The caste factor shapes the development of the chamber of priests and making arrangements to the different political situations in the public authority. Legislators deal votes on caste lines.

Caste and Local Politics:

It is obvious that the upper castes who have been controlling the illicit relationships of the town and the local area and the country economy can not endure the progressions that are

being achieved by the decentralized popularity based organizations. Thusly, from the start of the execution of the Panchayat system pressures, violence and eliminating have been occurred to oppose the change. The decisions to the nearby government bodies have been above all else point of assault by the casteist gatherings. From the absolute first political decision under the new system, the privileges of the lower castes to take an interest in the majority rule interaction and stand firm on footings were addressed by upper castes. One of the fundamental destinations of the decentralized system is to offer freedoms to the minimized gatherings and accordingly attempt to welcome them comparable to individuals from higher castes.

Caste Violence:

Wrongdoing against the generally underestimated planned castes and timetable clans by the upper caste addresses an outrageous type of bias and segregation. Like the disdain wrongdoing in different areas of the planet, these gatherings have remained focus to the violations and abominations because of the upper caste individuals for the most part by virtue of their low caste character as assault, maltreatment by the police faculty, provocation, unlawful land infringements, constrained expulsions, etc. The developing terrorisation of the lower castes by the higher or even go-between castes, has been turning into a piece of provincial India's political reality. In states like Maharashtra, Bihar, Haryana, Rajasthan and Utter Pradesh caste violence has brought its head even up in some metropolitan regions.

Caste in Electoral Politics:

Races in India looks for overpowering famous participation, where appointive applicants attempt to charm the electors by promising long haul changes like better administration, more noteworthy financial value, neediness height and so on. Be that as it may, degenerate lawmakers with criminal records, caste and religion-based politics and claim of vote-purchasing have invalidated the actual point of such just cycle. Caste politics over the most recent thirty years have been set apart by the longing for power on the caste lines instead of a considerable plan for social change of the oppressed.

Caste and Indian Constitution:

During freedom of India the booked castes (lower castes) renamed monetarily reliant, politically feeble and socially enslaved to the upper castes. This affected their general way of life and admittance to food, instruction and wellbeing. According to article 46 of the Constitution of India, States should advance and secure the instructive and financial interests of the booked castes and planned clans. It will shield SC and ST from social unfairness and all types of abuse, Article 330 accommodates the booking of the seats in the Lok Sabha for planned castes and planned clans, Article 332 ensures there ought to be reservation of seats for booked castes and planned clans in the Authoritative Congregations of States.

Caste Factor in Political Socialisation and Leadership Recruitment:

fferent caste bunches host their loyalties behind various political gatherings and their philosophies. Directly from his introduction to the world, an Indian resident acquires a caste and grows up as an individual from a specific caste bunch. He has a place either with one of the Great Castes or to Booked Castes. During the time spent getting his political directions, demeanor and convictions, he normally goes under the impact of caste gatherings and casteism. 'Caste esteems' and caste intrigues impact his socialization and thus his political reasoning, mindfulness and participation. He banks upon caste fortitude for involving and playing out a leadership job. Caste impacts the course of leadership enrollment. This is especially valid for profoundly 'caste cognizant's kin of certain states like Haryana, Bihar, UP, Tamil Nadu and Andhra Pradesh. In Haryana, the leadership comes either from the Jats or from the Bishnois or Brahmins. In Andhra Pradesh, the Reddys, Kammas and Valamas give state pioneers.

Caste and Party Politics:

Caste factor is a constituent of the Indian party system. Some political factions have an immediate caste premise while others in a roundabout way bank upon specific caste gatherings. Specifically, the provincial political coalitions stand dominantly affected by the caste factor. The DMK and AIADMK are non-Brahmin rather against Brahmin political factions of Tamil Nadu. In Punjab, Akali Dal has a local area panthic character however stands affected by the issue of Jats versus non-Jats. All political coalitions in India use caste as a method for getting votes in decisions. While the BSP banks upon the help of the Planned Castes, the BJP to a great extent banks upon its prevalence among the high caste Hindus and the exchanging local area. Indeed, while forming its strategies and choices each political faction of India in India quite often keeps in vision the 'Caste Point'.

Caste and Elections:

The caste factor is a significant factor of discretionary politics in India. All political coalitions give extraordinary weightage to the caste factor in choosing their applicants, in allotting bodies electorate to their up-and-comers and in peddling support for their candidates in the political race. In supporters prevailed by Muslims, Muslim competitors are handled and in regions prevailed by Jats, Jat applicants are handled. Indeed, even avowedly secularist parties like the Congress, the Janata Dal, the CPI and the CPM think about the caste factor in choosing their competitors. In the political races, votes are requested for the sake of caste. Caste bunches are tapped for submitted support. Nobody can contradict N.D. Palmer when he sees that "Caste contemplations are given incredible load in the determination of up-and-comers and in the requests to electors during political races." In decisions, caste goes about as the main political faction.

Caste as a Divisive and Cohesive Factor of Indian Politics:

Caste acts both as a troublesome and durable power in Indian politics. It gives a premise to the development of a few vested parties in the Indian system every one of which rivals each and every gathering in the battle for power. On occasion it prompts undesirable battle for force and goes about as a troublesome power. In any case, it is a wellspring of solidarity among the individuals from different gatherings and goes about as a firm power. In country India, where the social universe of the provincial force is restricted to a space of 15 to 20 km, caste goes about as a binding together power. It is the main gathering of people they comprehend. Notwithstanding, the presence of a few major caste bunches additionally prompts factionalism. Caste as such is a solid factor in Indian politics and it goes about as a firm just as a troublesome factor.

Objective of study:

1. To break down the effect cast on Indian politics.
2. To review the constitutional arrangements for casteless society.

ROLE OF CASTE IN INDIAN POLITICS:

Caste and Political Factions: Caste is utilized as a significant component of the Indian party system. The majorities of political factions in India are straightforwardly or by implication have dependent on caste and ensure the interests of a specific caste. The impact of caste is especially recognizable among local political factions. For instance, DMK and AIADMK in Tamil Nadu are Brahmin and non-Brahmin political coalitions. In Punjab, Akali Dal has a local area character and impacted by the issue of jats versus non – jats. It can likewise be said that the vast majority of the local political factions in Bihar were shaped based on caste. For instance, Lok Janshakti Party, Samajwadi Party in UP is considered as Yadav Party, Bahujan Samaj Party is considered as Booked Caste Party and Shiv Sena Party in Maharashtra is considered as Maratha Party.

Caste and Socialisation: Individuals of various castes have their own loyalties and confidence in various political coalitions and their belief systems. From birth, an individual grows up to be an individual from a specific caste and limited by this caste system. Some of them are from higher castes and some from lower castes. Much of the time an individual's reasoning is likewise founded on their caste and the person in question upholds the gathering that qualifies their caste advantages. In this way the caste system specially affects socialization.

Caste and Election: Caste assumes a significant part in the discretionary system of Indian politics. While naming applicants, political factions remember the caste of the competitor in an electorate and the caste of the citizens in that specific supporter, so the up-and-comer is guaranteed of getting votes of his caste. This load of political factions uses caste as an approach to win decisions. Applicants likewise make different guarantees before the political

race, for example, financial turn of events, neediness mitigation, well-rounded schooling system and so forth. Be that as it may, after the political decision, political coalitions can't satisfy the majority of their guarantees.

Caste and strain gatherings: Tension gathering is an association that attempts to come down on the public authority for the normal interests and targets of certain individuals. However, there are a few tension gatherings in India that are framed to the interests of specific castes. Caste additionally specially affects the working of the strain bunch, which powers the public authority to work for interest of specific castes. There are a couple of caste based strain bunches like booked caste league, Arya Samaj Sabha, Sanatan Dharam Sabha and so on.

Caste and local politics: Panchayat Raj is a system of neighborhood self-government that is drilled in India. It fixes that neighborhood organization issues in rustic regions ought to be settled through nearby government through chosen individuals. The Panchayat Raj system assumed a critical part in India and carried the system of administration to individuals of the towns. Panchayat raj system makes the administration system of the country more powerful. In any case, this caste system specially affects nearby politics. The upper castes acquiring special since they are financially and politically solid and the lower castes have exceptionally less favored than them. One might say that this caste based political system prevents the autonomous working of the Panchayat Raj Foundation.

Caste and violence: Albeit the caste system in India was taken out from the law in 1950, however caste based segregation is as yet present in the society. Caste-based violence is spreading in India in different ways. The idea of caste is genetic. An individual's caste is controlled by his introduction to the world. This caste system has been going on generally which partitions an individual into classes, yet in addition separates his work based on caste. As per The Basic freedoms Watch, In India biased, heartless and corrupting treatment of in excess of 165 million individuals is viewed as supported based on caste. Generally underestimated classes, for example, SCs and SSCs have been exposed to different unfair and offbeat practices by the privileged societies of the society. Like badgering, illicit land getting, constrained removals and so on, which enjoys violence. 9. Caste and organization: Organization is a significant piece of the administration system of any country. The organization of India has not gotten away from the impact of caste. By and large, exceptional significance is given to specific castes in authoritative work. In some cases these political factions give arrangements, move advancements and so forth to the chairmen based on their caste. That is the reason sometimes the directors need to work remembering the interests of the political coalitions.

Moffat 1979, even this isn't that hard to understand. Actual detachment is a prevailing diacritic of bigotry: For sure ordinary communications at the degree of local area, religion, and etymological connection frequently participate in this bias. However, what makes caste stand separated from different types of definition is that for this situation there are intricate and ritualized decides that appoint how qualifications ought to be kept up with, yet additionally endorse assents should the standards be disregarded. It is this fanatical consideration regarding the smallest variety in custom positioning that imprints out caste from

different types of delineation. This as well, one may take as a quantitative embellishment of a rule that isn't obscure in different social orders. Maybe, it is an outrageous type of definition with related similarities in prejudice, strict partition, etc. In which case, the issue of grasping caste is easy as each of the one needs to do is to expand the scale and extend the sections of ascriptive bias. But then this methodology doesn't quickly fulfill either the researcher or the layman. This is basically a direct result of the prevalent view that castes that are considered debased by the Brahmannical progressive system, by the by take part energetically in their own corruption.

There have been others before Dumont, like Bougle (1958), Ghurye (1950), Drain (1969), Marriot (1976), and accordingly, Beck (1970), Milner (1994), and Moffat (1979) among others, who might agree with Dumont's overall position in spite of the fact that they didn't exactly verbalize their perspectives in an incredible same manner. In any case, the way that castes were positioned in an undisputed progressive system was unquestioningly acknowledged by all. What's more, as castes were regularly connected to occupations, these too were positioned along the immaculateness/contamination standard (Marriot 1976). Assuming Filter (1969) could contend that opposition between castes was unimaginable, it was fundamentally on the grounds that, in his plan of things, every caste knew its place and complied with the general various leveled request. The distinction that Dumont made is that he gave the hypothetical supporting to this by demanding that an unadulterated progression is a perspective to which every one of those in the caste system energetically submit. While in the past this reality might have been taken as perused and discreetly accepted, Dumont was direct about it for he felt that his comprehension of an unadulterated order gave the hypothetical key that would clarify why the Hindu stooped unexpectedly to the caste chain of importance. As all castes are incorporated inside this comprehensive unadulterated order, every caste philosophically takes part in maintaining the system all in all (Dumont 1970, p. 24)

However long caste is seen through this optic, it isn't at all astonishing that the wonder ought to show up so special and colorful, nearly challenging universalistic order. It is hard to track down an equal in whatever other society where the oppressed individuals probably embrace the ethical request that so completely criticizes them. In the event that conventional grant on caste were to be acknowledged, even those, who were viewed as low or unclean in the custom request, would believe their situation to be simply and befitting their status as far as the pecking order of immaculateness and contamination. A solitary comprehensive, all assenting, order was, obviously, communicated with the normal metaphors in Brahmannical messages like the Yagnavalkyasmriti and Manusmriti, however it was the nineteenth century Indologists who were the cutting edge propagators of this perspective and gave it more extensive decency. Tragically, social anthropologists, who might have remedied this idea with their field perceptions, additionally capitulated to this position (see Dumont 1988, p. 149). So solid was the convincing force of exotica! As Beteille (1986, p. 123) when rather abrasively noticed, numerous anthropologists regularly miss the bigger insightful picture as they are continually looking for contrasts and extraordinary entireties.

Contemporary proof shows that caste personalities can't be straitjacketed inside a tenacious various leveled framework where the situation with the unadulterated and the tainted are experimentally and unproblematically firm in their interactional nexus (see Gupta 2000a, pp. 54–85). Truth be told, this element was seen some time in the past by Senart, Bougle, and Gruff. For instance, Senart (1930) contended that castes ought to be viewed as units, and one ought not race into organizing them in a progression. Indeed, even Bougle, who in any case accepted that progression was a significant quality of caste, by the by powerfully exhibited that castes likewise commonly repulse each other. That these two details were commonly inconsistent didn't hit Bougle with any level of logical power (Bougle 1958). Obtuse was maybe the most sharp of all when he saw that "if the caste system was concocted with the object of protecting 'the immaculateness of conviction and stylized use,' it has been a solitary disappointment" (Gruff 1960, p. 37). But, the predominant Brahmannical see so overwhelmed the erudite people that it was Dumont's comprehension of caste that cleared Gruff, Bougle, and Senart away from plain view.

Not exclusively are we presently stood up to by personality affirmations of natural worker castes, which were prior positioned as modest shudras (or menials), yet in addition of the individuals who, as of not long ago, were called untouchables. Presently we likewise realize that none of these castes had at any point philosophically acknowledged their corrupted status. However they experienced their unassuming lives discreetly for ages inspired by a paranoid fear of culpable the advantaged layers. We presently know a greater amount of their starting point stories that gloat of the raised positions they once held before an unsuspected deception, a lost conflict, or a fluctuating god, downgraded them to modest rungs in well known insights (Gupta 2000a, pp. 69–77; Jaffrelot 2003, pp. 207–8; Sahay 2001, p. 147). Jotiba Phule, the nineteenth century head of the non-Brahman development in Maharashtra, set forward the case that the supposed "shudra" lower castes of today were really Kshatriyas (or heroes) in pre-Aryan occasions. They were the sort and amiable leaders of the land before the Brahmans and afterward the Muslim "burglars" from across the Himalayas took over by misleading and mercilessness (O'Hanlon 1983, pp. 11–14). In this interpretation then, at that point, the beginnings of the real Kshatriyas originate before Vedic Hinduism. It is actually the case that this load of stories of the past are simply stories, similar to fantasies, but rather so are Brahmannical defenses of their prevalence. As legends, these beginning stories possess an indistinguishable sensible position. It is something else that educated people will in general lean toward stories that Brahmans tell us over those that are connected by less favored castes. Be that as it may, today these different attestations are by and large noisily broadcast, and it would imprudent not to regard them both for experimental and insightful purposes. This is especially so when we inspect the connection among caste and politics, and the move from caste as a system to caste as character.

CONCLUSION

All in all, there is an associated connection between both caste and politics, which has a critical effect of Indian politics. Caste is a significant chronicled component of the Indian social system that involves an exceptional spot in Indian politics in different ways. India is a

vote based state where all people are given equivalent rights and opportunities. Yet, caste thwarts this balance of the person. Caste isolates individuals into high and low castes which subverts the autonomy of Indian majority rules system. India embraces a liberal popularity based system which is portrayed by equivalent rights, equity and opportunity. Caste and vote based system neutralize one another. As caste upsets the existence of the individual, majority rules system assists with enduring freely. Caste is dictated by an individual's introduction to the world. It is deteriorating with the association of politics with caste. The manner by which political factions use caste for their own advantage makes different complaints in the society. The caste system is one of the primary justification for the division of Indian political coalitions. Much of the time, political violence emerges in light of the fact that diverse political coalitions are isolated into various philosophies dependent on caste and work in light of a legitimate concern for their own caste. Political coalitions spread their trademarks and missions dependent on caste. So one might say that caste will keep on assuming an extraordinary part in Indian politics if people vote based on caste, not based on work for the society of the applicants, then, at that point, India will lose the genuine pith of majority rules system. Caste is just a character mark. The individual ought to never be considered on that premise of caste. The arrangement of a society with equivalent social rights and equity should break the unbridled religiosity in caste and achieve the advancement of society. Political factions should stop caste based politics and think for the improvement of the person in the society. Our schooling system additionally assumes an exceptional part in finishing this caste system as youngsters ought to be shown correspondence and fraternity from the earliest starting point so this caste system is totally annihilated later. Different social organizations, schools, broad communications ought to be given the obligation to fabricate an expansive point of view among individuals, so the demeanor of caste can be decreased. Individuals should be made mindful of the adverse consequences of this traditionally drilled caste system. In any case, the fundamental answer for escape caste politics is to annihilate caste. Simultaneously, political coalitions need to move past their tight advantages to keep up with public solidarity and trustworthiness.

REFERENCES

- [1] Kaur Hardeep, Role of caste in Indian politics, volume – 5, issue – 1, 2018, International Journal of Current Engineering and Scientific Research.
- [2] Ravivenkat, B and Venkatesha Uddagatti, Role of caste in Indian politics, 2013, Elixir International Journal.
- [3] H. Kamal, Significance of caste in Indian politics, 2020, Pal Arch's Journal of Archaeology of Egypt / Egyptology.
- [4] Rana, S. S, Caste and political parties in Indian politics, Volume – 5, Issue 1 March 2017, International Journal of Creative Research Thoughts.
- [5] Konesar, A. Yamuna, "Caste, religion and ethnicity in Indian politics", Volume – 6, Issue – 2, May 2018, International Journal of Creative Research Thoughts.

- [6] Devi Neelam, Role of caste in Indian politics, Journal of Advances and Scholarly Researches in Allied Education.
- [7] Rai, Shirin. "Class, Caste and Gender- Women in Parliament in India". IDEA's Handbook: Women in Parliament: Beyond Numbers: 1–8.
- [8] Chandra, Kanchan (June 2005). "Ethnic Parties and Democratic Stability". Perspectives on Politics.
- [9] Dutta, A.R. (ed. 2013). Politics in India: Issues, Institutions, Processes. Arun Prakashan, Panbazar, Guwahati-1
- [10] Etzioni, A., (1965) "Political Unification: A comparative Study of Leaders and Forces", New York: Holt, Rhinehart and Winston, Inc
- [11] Rudolph, L. I., & Rudolph, S. H. (1967). The modernity of tradition: political development in India. Chicago: University of Chicago Press
- [12] Kothari, Rajni., (1961) "Form and Substance in Indian Politics", The Economic Weekly, June, 3.
- [13] Chaddha GK. 2003. Rural non-farm sector in the Indian economy: growth, challenges and future direction. Presented at jt. Jawaharlal Nehru Univ./IFPRI workshop, Dragon and the Elephant: A Comparative Study of Economic Reforms in China and India, Mar. 25–26, New Delhi, India Habitat Cent
- [14] Frankel F, Hasan Z, Bhargava R, Arora B, eds. 2000. Transforming India: Social and Political Dynamics of Democracy. Delhi: Oxford Univ. Press