MAYAWATI AND THE SECOND SOCIO CULTURAL REVOLUTION IN UTTAR PARDESH

victorious. She has reinforced the ‘cerebral superiority’ of the Dalits once again. It is in this context that her grand success in the recently concluded assembly election in Uttar Pradesh can be considered as the second socio-cultural revolution in the heartland of the varnashramdharma. Mayawati has provided a single-party government after more than 16 years breaking the whirlpool of coalition politics in UP. In fact, Mayawati put an end to coalition politics and ushered into an era of “Dalit-Brahmin-Muslim-Thakur-Savarna-Bhumihars-OBGs” sarvjan combined rule. This new form of “combined rule of sarvjan” under the leadership of the Dalits is certainly an advancement not only over the tight rope walk of the coalition system that India has been experiencing for the last many years, but also a new beginning of the coming of the marginalized into the center stage of power politics.

Mayawati’s Dalit-Brahmin thesis and her emphasis on “sarv samaj” coupled with the social engineering formula would facilitate in laying down parameters for the mitigation of the gap between what Baba Sahib Dr. Ambedkar said “political equality and social and economic inequality” in India. In other words, this new system of “sarvjan combined rule” would certainly help in deepening of the roots of democracy in India and inculturating positive feelings among the downtrodden that they too matter in this land where they were for centuries kept socially excluded, politically marginalized and economically deprived. Now they feel encouraged to come forward not to plead or ask for favors because they were neglected but because they are able to provide leadership to safely steer the ship to its destination. It was vividly clear from the oath taking ceremony dais where Smt. Mayawati was occupying the front seat that India has been experiencing for the last many years, but also a new beginning of the coming of the marginalized into the center stage of power politics.

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