

CHAPTER-I

INTRODUCTION:

Though, according to the Indian constitution and law, all the Indians are deemed to be equal, a feeling of inequality towards Dalits cherished by Non-Dalits is not lessened. Even today, in rural society, Dalits have to endure social injustice and atrocities. The problem of caste conflict still exists in India. Today this problem has assumed new dimensions. Especially, it is necessary to devise certain remedies on the tension that is intensifying between Dalits and Non-Dalits. During the post independence period of thirty-seven years, Government has endowed concessions and benefits such as scholarships, reservations, concessions in age limit. But the review shows that the progress among the Dalits is unsatisfactory. These provisions have not succeeded in achieving the expected goals.¹

OBJECTIVES OF THE STUDY:

The present study is, thus, undertaken with a view to understand the inter-caste attitudinal change between Dalit and Non-Dalit communities in Kesapuri village of Beed district in Marathwada.

The specific objectives of the study are:

- (1) To understand the areas in which there is a wide gap between the Dalits and Non-Dalits; and
- (2) To find out as to what could be done to bridge this gap between them and the Non-Dalits.

CONFLICT BETWEEN DALITS AND NON-DALITS:

Many more incidents of conflicts take place between Dalits and Non-Dalits. Principally they are: protection untouchability, propensity by Non-Dalits as to live traditionally, (conflict for power, politics, elections, awakening in the lives of Dalits.) 61.5 per cent families in eight Talukas in eight Districts of Maharashtra provided that there is no conflict between Dalits and Non-Dalits, whereas 25.0 per cent families told that there is a conflict between Dalits and Non-Dalits. Because, prohibition to enter the Hindu temples, prohibition to wedding procession in the village, predomination of the village leaders and humiliation of the rights given by the constitution. In a survey of fifty villages out of 250 villages, there have been registered the conflicts due to temple entry, use of well water, elections and hotel entry. Even today Dalits are addressed by ill names. They are being ill treated. Naturally the awakened Dalits are hurt, and it results in giving rise to social tensions. Initially, the nature of this conflict is personal. Then it is turned into social and caste conflict. Non-Dalits' attitude towards Dalits is not changed. Thus the feeling of enmity towards Non-Dalits is increasing amongst the Dalits.²

In early days the Dalits were exploited by Brahmins on the ground of Casteism, and today Marathas are weakening them under the sophisticated name of Bahujan Sukhay, Bahujan Hitay. The credit of more atrocities and injustice towards the Dalits goes to Marathas rather than to Brahmins. This fact can never be

connivanced. Today we are experiencing these facts which are serged due to politics and hunger for power. There facts were forecasted by Dr. Ambedkar on January, 1947 when there was the controvercy over the matter of 'Sanyukta Maharashtra'. He told that if there will be Sanyukta Maharashtra Dalits will have to struggle with Marathas. Now we have nothing to do with Brahmins. The power, that was in the hands of Brahmins is now in the hand of Marathas in villages. Dalit people are suffering at the hands of Marathas, Deshmukhs and Patils. Comparatively Maratha caste is dominant and forward, hence there will be a struggle for power between the Marathas and Dalits.³

Mr. Bagal is not ready to blame Marathas when Dalits are exploited by them. People are having unfavourable feeling towards the Marathas who are in power, and Brahmins are held responsible for this. In Satara, Madhavrao Bagal was delivering a speech on the occassion of birth anniversary of Dr. Ambedkar. He said untouchables are less exploited by Hrahmins. Because in rural areas, Brahmins are less in population. Their place is replaced by Marathas and other castes who are following the way of democracy and enjoying power in the administration of village panchayat. So these castes in power are creating complicated and worst situations in the society. But who are the teachers of these people who create such fedings? Of course, the school of Manu.⁴

The Thakurs and feudal landlords in North India are irritated because Dalits have given up their traditional work that they were bound to do since time immemorial. These Dalits are economically very poor. These Thakurs give them loan and charge heavy interest. Eventually the loan is not paid on time so the Dalits have to spend their whole lives on the fields of their feudals and lead the life of slavery. Dalits endeavour to free themselves from evil ways. They are creating organizations. But Non-Dalits attempt to disorganise them and create hindrances in their activities. One of the teachers named Vaijnath Yadav, who organised the workers was assassinated in July 12, 1973. So there was awful situation. The landlords strongly want to exploit the landless labourers and workers. In Pannapur, one of the villages in Azamgad District, a Dalit woman named Mathura was yoked and forced to plough the field.⁵

In majority of the schools in Uttar Pradesh, there is a tradition in which a Dalit teacher is not allowed to sit in a Chair which is placed in front of the Non-Dalit teacher. When a Dalit teacher is sitting in office and a Non-Dalit teacher enters the office at that time, a Dalit teacher must stand-up and respect him. Here is yet another incident. A teacher named Dalaram in Banda District did not stand-up when the Non-Dalit teacher entered the staff room. On account of this he was severely beaten.⁶

SOCIAL CONFLICT AT KHAMGAON:

Khamgaon is a village in Haveli Taluka. It is 22 Kms. away from Pune. Dalits of this village live near the brook which is 2 Kms. away from the localities of the Non-Dalits. There are 17 Dalit families. These Dalits have embraced Buddhism. There are two houses of Sonars and two of them are Brahmins. One of the houses belongs to Mang and the remaining 90 houses belong to Marathas.⁷ There is a well near the temple of Non-Dalits which was being used by the Dalits for quite a long time. So on 7-3-1978, two intoxicated Non-Dalits went up to the localities of the Dalits, abused them, threw away the utensils and beat the Dalits and eventually the Dalits were boycotted from the village.⁸

ANTI-NAMANFAR MOVEMENT:

On July 20, 1978, the regional news appeared that the bill in regard to Dr. Ambedkar Marathwada Vidyapeeth will be tabled on the floor of the parliament. The movement first, started from Aurangabad. From July 27, to July 31, 1978, was the first phase. During these days public property was destroyed. Houses were set on fire, railways compartments, Jeeps were burnt. Bridges were destroyed. Telephone wire poles were cut. From August, 1 to August 6, 1978 was the second phase. During this period Dalits were put to severe atrocities. The nature of this agitation was Dalit versus Non-Dalits and Buddhist versus others.

After touring the whole of Marathwada Dr. Baba Adhav said that the atrocities committed against the Dalits surpassed to those which were committed against them at the time of Razakars.⁹

Nanded District - On 4-8-1978, nineteen huts of Dalits were burnt in the village Lalvandi of Biloli Taluka. In Tembhurni 15 houses were burnt. In Patoda 22 houses were burnt. 81 houses were destroyed burnt at Ekalara and in Kujapur 51 houses were set on fire. Kochiram Kamble one of the Mang fellows was cruelly burnt. In Kandhar Taluka 148 houses were burnt. In Sonkhed 25, Shevadi 25, Londhe Sagavi 12, Sirdhon 6, Parshivani 10, Martala 11, houses were burnt.

Aurangabad District - 26 Dalits were beaten by 75 Non-Dalits.

Parbhani District - In Hivara and Dhamangaon of Basmat Taluka, 32 houses were burnt. The Buddhist locality at Pimparal was totally destroyed.

Osmanabad District - In Jalkot a village of Udgir Taluka, a police sub-inspector named Govindji Bharewar was burnt by the Non-Dalits.¹⁰

The following Table shows the victims during the period from March 1977 to July 1978 in the whole of India.

State	Scheduled Castes	State	Scheduled Castes
Uttar-Pradesh	108	Maharashtra	14
Madhya-Pradesh	36	Punjab	11
Gujarath	20	Orissa	7
Bihar	14	Rajasthan	6

During the period from 1976 to 1977, totally 10,879 atrocities were practiced. And from January, 1977 upto August, 1978 the atrocities practiced were 5,952 in number.¹¹

REPORT OF MANDAL COMMISSION:

After the submission of the Mandal report to the Central Government, it did not respond to it for 1½ years. Thus the members of the parliament belonging to Scheduled Castes asked the members of the Loksabha and Rajyasabha in regard to this matter. On November 25, 1981 the President of India was boycotted by the 12 scheduled castes MPs. They demanded for the discussion on the Mandal report.

In the discussion between the Central Ministers and the Dalit members of the Parliament, Virendra Macvana criticised the Mandal Commission and said, "To define the depressed classes is indeed a difficult and complicated task."¹²

CONFLICT FOR RESERVATION:

In South India, a Dalit movement was set-up under the leadership of Periyar Ramswami Naykar. He started internal conflict in National Congress for the reservation. In 1925 there was a conference of Congress at Kanchipuram. There the Brahmin leaders rejected to discuss over the proposal on the caste reservation. So Naykar resigned and started his self respect movement. He agitated for the reservation for Dalits, educational problems, annihilation of castes, social and cultural problems. But these movements were also opposed by the Non-Dalits.¹³

Maratha Mahasangh openly oppose the reservation and Mandal Commission report. They speak openly regarding the warfare. They are supported by the ruling parties of the Maharashtra. And so they are opposing the reservation.¹⁴

PERCENTAGE OF DALIT RESERVATION:

In Gujrat, Medical students started agitation against the reservation. The recruitment of Dalit professors in four Medical Colleges, of Gujarat is as follows:

Total Professors	106
S.C.Professors	001
Total Associate Professors	106
S.C.Professors	001

Total Assistant Professors	293
S.C.Professors	005
Total Tutors	237
S.C.Tutors & S.T.Tutors	15 2 17

out of the 742 teachers only 24 were found to belong to S.C./S.T. category in all the four Medical colleges of Gujarat.¹⁵

POPULATION OF DALIT:

The following Table shows the population of Dalits in India and in Maharashtra (1971).

<u>I n d i a</u>		<u>M a h a r a s h t r a</u>	
Population (1,00,000)	Percentage %	Population (1,00,000)	Percentage %
Total - 5481	100.00	504	100.00
S.C. 800	14.60	30	6.00
Buddhist 39	0.71	33	6.48
S.T. 380	6.93	29	5.86

T A B L E

The total population of S.C. in Maharashtra (1971)

S.C.	Population (1,000)	Percentage of Buddhist and S.C.	Percentage of Popula- tion for S.C.	Percentage of Popula- tion in Maharashtra
Mahar	1071	17.03	35.40	2.12
Mang	916	14.57	30.26	1.81
Chambhar	656	10.43	21.68	1.30
Dhor	46	0.74	1.53	0.09
Khatic	19	0.32	0.63	0.04
Bhangi	84	1.35	2.79	0.16
Others	233	3.81	7.71	0.48
Buddhist	3264	51.74	-	6.47
Total S.C.	3025	48.26	-	6.00

According to the census of India (1971) the total percentage of S.C. population was 14.60. In Maharashtra, it was only 6 per cent. In 1971, the total population of Buddhist in India was 0.71 per cent. In Maharashtra it was 6.48 per cent. Similarly, according to census of 1971, the percentage of Mahar in Maharashtra was 2.12. The total percentage of Mang was 1.81. The total population of S.C. and Buddhist is 51.74 per cent.¹⁶

Therefore, I thought it would be good if I could study the attitudenal changes between Dalits and Non-Dalits of my own village Kesapuri of Beed District in Maharashtra.

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