

RC 09 Abstracts

Relooking at the Concept of Landless Agricultural Labourers

Ambulgekar Kailash Gangadhar D D Shinde Sarkar College Kolhapur LMI- 3394

when we are observing the Indian society in the context of social system then we learnt that how the social system was playing the role in the society and what was the social situation in the ancient, medieval and modern periods about the distribution of labour. Now and then the maximum population was engaged in agriculture sector and this population was distributed among the 'Jajmani System' i.e. 18 Aalutedar and 12 Balutedar those were very closed to the society. All Aalutedar and Balutedar had not farming land they were totally dependent on agriculture and agricultural related work as an earning source at rural side. Here 'Jajmans' were main cultivator and having lot of land from one generation to other generation but in time the same situation not remained and landlord's lands fragmented among the family members and landlords becoming the landless farmers at rural areas. Here we are focusing on two sections of rural society i.e. landholders and landless labourers {Scheduled Castes and Scheduled Tribes, the one group who had nothing for survival and live on mercy of upper classes of society and from ancient time had not land for farming and other groups those who had land for farming but now they become landless agricultural labourers at rural country. Therefore we should think about real fact of these two class or group for them which factors were responsible for their present condition and now a day's what types of economic earning sources they have & what other sources they are finding for them or what types of challenges are facing by them. Therefore there is need or requirement to explore the concept of landless agricultural labourers.

This present papers focused light on the living condition of the villagers those who are migrated out of the state for any type of work.. Here the researcher stressed on the respondent's caste, age group, education, Gender ratio, marital positions, monthly income, and Responsible factors for Migrations, Workers work related infection of hazardous Diseases.

Research Methodology:

The Structural - Functional theory used for it.

Objective of Research paper:

- 1 To explore the existing concept of landless agricultural labourers.
- 2 To looking at the possibility to broaden the concept of landless agricultural labourers.
- 3 Is there need to have nuanced once understand the concept of landless agricultural labourer. {Is this homogeneous or heterogeneous in the sense of problems }
- 4 To understands the problems & challenges faced by the landless agricultural labourers.

Hypotheses:

1] There are various type of severe diseases infected to the landless agricultural labourers while working period at migrated area.

I] Primary Data:

Primary data collected by the researcher through the interview schedule to understand the socio-economic position & problems of landless agricultural labourers. Before collection of the data interview schedule canvassed among the selected respondents from the universe to the authentic information as well as observation also used for it.

II] Secondary Data:

The District Gazette of Nanded, magazines, periodicals, published literatures - books, news papers cutting are used to analyze the real position of 'landless agricultural labourers' what particularly for schedule caste and schedule tribes.

III] Sampling Technique& size:

A purposive sampling technique is used for the selection of the 'landless agricultural labourers' to belongs to the weaker section and other classes of society from five taluka [Bhokar, Biloli, Kinwat, Mukhed Naigoan,] of Nanded district.

IV] Study area:

The universe of study area is [Bhokar, Biloli, Kinwat, Mukhed, Naigoan] talukas of Nanded district of Maharashtra. It is selected 100 samples from the 27 villages of Nanded district from five talukas. Those respondents (men & women) are working in the only that 100 'landless agricultural labourers' rural households are selected for the interview.

Findings and outcome:

In Nanded district. After finishing the khariph harvest seasons & from the rural side the landless agricultural labourers belong to the backward communities, particularly Mang and Mahar castes and other communities' members. They moved with their family members for jobs at district place or out of state {A.P.& Telangana} for any type of work.

Educational and Occupational aspiration of Scheduled Caste Student at Under Graduate Level – A Sociological Study

The present study is concerned with scheduled caste student at under graduate level and its major focus is an Educational and Occupational aspiration. This research paper is based their main objective Socio economic background, Educational aspiration and occupational aspiration. The present paper aims at examining the educational and occupational aspiration of scheduled caste student at under Graduate level they are Studying in SRT Campus HNB Garhwal University Tehri Garhwal. The Sample size of 70 Students has been selected by random sampling method and snow ball method. The major tool of collection of primary data has been interview scheduled. It is found that educational and occupational aspiration has direct association with their families Socio-Economic Status as well as educational background. I depth Study other factor also. Those Students who families background such as Socio-Economic and educational

Status are strong. They have high aspiration level and there are some Student those families background is low they have low aspiration.

Role Of Education In Promoting Human Rights **Arun Paudmal (KMC) Kolhapur College LMI No 2614**

Human rights are the basic fundamental rights that a person cannot be denied by any individual or any government simply because he or she is a human being. These rights are inherent to all human beings irrespective of nationality, place of residence, sex, religion, language, or any other status. They are universal and same for everyone. Human rights entail both right and obligation. These rights are all interrelated and guaranteed by law in order to promote and protect human rights and fundamental freedoms. Every year 10th December is celebrated as Human Rights Day.

Education has a very important role to play for promotion and protection of human rights. Education makes us aware about our civil and political right often called as the first generation rights and the social, economic and cultural rights as the second generation rights. The present paper focuses on the importance of promoting human rights and the role of education in it.

Objectives of the Study

- To understand the role of education in promoting human rights
- To identify the challenges before human rights education
- To offer conclusions and suggestions

The study is mainly depending on primary as well as secondary data. Primary data is collected through questionnaires, interviews of beneficiaries on the basis stratified random sampling method.

Secondary data is collected from Govt, of Maharashtra documents, published papers and the government's website.

Dalit and Social Exclusion

Neeta Sane (ISS LMI 3024) S.P. Dnyanasadhana College of Arts Science & Commerce, Thane

Dr. B.R.Ambedkar was a great philosopher of Social justice in India. In his strong opinion the cause of injustice in Indian Society is CASTE & UNTOUCHABILITY. Caste is inherent part of Hindu Religion. The oppressed caste & classes face denial of human rights from Upper Caste.

Dr. Ambedkar's principal of Social Justice & Democracy consist concepts of Liberty, Equality & Fraternity. They form union of trinity, which cannot be separated in any sense. (1)

He states that, " make Political Democracy a Social Democracy" He also cautioned that we are entering in contradiction "in politics we will have equality and in Social & Economical we will have inequality".(2)

After Independence still we face multiple level of discrimination based on Caste, Gender, Religion on this background Dr.Amartya Sen introduce the concept of Social Exclusion focusing mainly on the issue of poverty, deprivation and capability. (3)

Social Exclusion is a state where Individual or group are unable to participate fully in Society. It is multi dimensional which prevents livelihood, human development and equal citizenship. As a dynamic process Social Exclusion is governed by social and political relation and power. The Una (Gujrat) incident is classic example of the social exclusion.

Sustainable Tribale Development with Special Reference to Bhill Tribal People in Maharashtra

Dr. Surajbansi B.B, LMI . 2251

Introduction :

The Tribale People Playing major role to preserve the unique culture heritage since ancient period in India. There were conflict among haves and have not which force the downtrodden and SC, ST to the forest land. No attempt have been made either in Muslim regime or British rule in India only after independent attempt have been made by Central and State Governments for the development of downtrodden SC and ST Communities due to binding of Constitution of India.

Near about 8.02% of the total population belongs to Schedule Tribes in India. There are 573 Scheduled Tribes living in different parts of the country. There are more than 270 such languages in India. According to the 2001 census, Tribale people mainly concentrated in the forest hills and remote areas with unique life style associated with cultural, religious, beliefs, central Indian Tribes home lands comprising more than 70% of tribale population of the country. The meaning of Adivasi means the people who are living since the beginning or original people of the land or tribale peoples are the most downtrodden social and economical, the globalization, modernization and many other various factors affecting cultural, social, economic, educational, political, livelihood and employment. The tribale population is more than 8.02% of the total population of the country. Whereas in Maharashtra tribale population is 9.4% of the total population as per 2011 census.

Methodology :

To find out overall development of Bhill Tribe residing in Maharashtra Secondary Data used published by Tribal Department, Govt. of Maharashtra as well as news published in various newspapers on Socio-Economics, Cultural, Political Conditions in the different districts / regions in Maharashtra.

Aims and Objectives :

- 1] In the present study attempt have been made to find out development of Bhill Tribal people in Maharashtra.
- 2] To find out whether various Government Schemes reach to Bhill Tribal People.

- 3] Whether, tribale people benefitted from various schemes implemented by Government.
- 4] Role of NGO's in the tribal areas with special reference to Bhill Tribal.
- 5] To find out Role of Central, State Governments and their agencies for upliftment of tribal in Maharashtra, specially Bhill Tribale People.

Hypothesis :

- 1] How far tribal people benefitted by Government Schemes living in Urban, Semi-Urban and Remote Hill trakcs specially Bhill Tribe.
- 2] Whether educational and cultural, social, economic and political changes development of the tribal people of Bhill Tribal Community.

Microfinance And Dalit Women Empowerment: A Sociological Study **Suprava Khuntia Icles'm.J.College, Vashi, Navi Mumbai**

In the Indian constitution, the principle of gender equality is enshrined to adopt measures for the development and equality of women. Accordingly, since independence, India like other developing countries of the world is making concerted effort through five-year plan programmes for development of women in general and poor women, especially dalit women in particular. Since last three decades, inspired by the success of Garmin Bank of Bangladesh, the government has initiated financial inclusion through microcredit program in form of Self-Help Group for development of poor women. This has gained momentum by support of many national and international aid agencies for empowerment of women.

This study is a humble attempt on informal economy of rural based micro-credit institution popularly known as Self-Help Group run by Dalit women below poverty line for entrepreneurship programs. The present study surveys 32 SHGs comprising 512 Dalit women members below poverty line of 16 talukas of Nanded district located in backward Marathwada region of Maharashtra State. Rampant regional disparity, natural calamity like drought, farmer suicide, Dalit atrocity, high illiteracy, inequality in term of land holding, wage disparity, etc are a common phenomenon. This study has followed different theoretic perspectives in understanding the phenomenon in greater detail, especially following Dalit feministic perspective.

The broad findings reveals that they mostly belong to mahar and matang scheduled caste commonly known as untouchable and have adopted Ambedkar's thought in their life situation. They very often migrate to urban and developed agriculture area in search of livelihood and abject poverty is part of their life.

Conclusion: Overall, some successful events of women empowerment is not sufficient enough to recon their capacity as a force in fulfilling the lofty expectation of common masses and bringing social transformation. Any policy needs integrated approach in improvement of their life

situation which so far failed in its objective. SHG programme is so far looked as sect oral in approach and not encompass the entire fabric of human development system within which they live and survive. However, SHG program has been acting as a beginning of self-consolidation of Dalit women members for emancipation of age old discrimination and exploitation.

The Practices of Untouchability among Tamil Ceylon Rehabilitants in Puttur Taluk of Karnataka State.

Govindaraju. BM, Mangalore University, Karnataka.

Discrimination in the name of race, caste, sex, language and wealth is being taking places in all over the world, in all the time. India also is one of the few countries where discrimination on the basis of caste, sex has been existed from centuries. Casteism may look synonym for racism. In this paper I have made an attempt to conduct a study on “The Practices of Untouchability among Tamil Ceylon Rehabilitants of Puttur Taluk in Karnataka State. On the bases of the bilateral agreement between the Government of Republic India and Sri Lanka in 1964 and 1974, the Tamil (Indian) repatriates or Ceylon migrants have brought back to India and rehabilitated in Tamil Nadu, Kerala and Karnataka. These cyclone people have been rehabilitated across the 44 CRC (Cyclone Repatriate Colonies) colonies in Sullia and Puttur taluks of Dakshina Kannada district as rubber plantation workers. The total number of estate Tamils were around 25,000 people comprising 1453 family now belonging to this estate Tamil community. Of them, 60 per cent come under four scheduled caste groups like Chakkiliyan, Pallan, Paraiyan and Adi Dravida. Other 40 per cent estate Tamils coming under general and other backward class communities. On the above mentioned topic I tried to few objectives like to discuss problem and prospective of the Scheduled Caste Tamil Cyclone Rehabilitants baseline issues relating to their education, health and other facilities. Lastly the problem they face with regard to the practice of caste inside the camp and outside the camp.

To analyse these objectives, I have drawn 75 samples from selected 6 CRC camps which are situating in the Puttur taluk of Dakshina Kaunda. Through focus interview and group discussion with the local caste leaders I have tried to bring out the forms of discrimination and its causes and effects and also tried to draw few recommendations on the bases of the opinion they have given.

Gerontology, Touch(ability) and Language: Ageing as a Dalit in Postcolonial India Jyotirmoy Talukdar

A few ethnological studies have indeed been done to understand the relationship between child-rearing and socioeconomic standing in India. ‘Village Life in North India’ (1958) by Oscar Lewis and ‘Behind Mud Walls’ (1971) by Charlotte and William Wiser are noteworthy in this case. Within it, the aspect of caste in particular was looked at ethnographically by G Morris Carstairs in ‘The Twice-Born: A Study of a Community of High-Caste Hindus’ (1967) and by Caroline Pope Edwards in ‘Caste: A Phenomenon of Social Structure or An Aspect of Indian Culture’ (1967). However, an important intervention by Susan Seymour in a 1976 *American Ethnologist* essay titled ‘Caste/Class and Child-Rearing in a Changing Indian Town’ on how

environmental and socio-structural factors influence a child's growth can be complementary – if not an entry point – to studying how the *figure* of the Dalit child has been *brought up* in Indian Anglophone literature.

With the help of such a sociological background, this paper will go on to look at works of fiction originally written in English, especially by non-Dalits like -- chronologically speaking -- Mulk Raj Anand (*Untouchable*, 1935) and Shanta Rameshwar Rao (*Children of God*, 1976) to, more recently, Rohinton Mistry (*A Fine Balance*, 1995), Arundhati Roy (*God of Small Things*, 1997) and Manu Joseph (*Serious Men*, 2010) in an attempt to examine how their treatment of the untouchable characters in general and the child in particular differs, if at all, from that of 'untouchable fictions' by untouchables themselves. Since it more than rings a bell, similar studies in race literature could be briefly invoked too.

Roy's aforementioned Booker prize winning novel with strong child characters – and akin experiments with language and grammar -- will merit a longer share of the proposed discussion since the entire book could be called the fraternal twins' attempt to make sense of a very complex world, to grapple with the imposed sense of responsibility for tragedies they had no say in, to comprehend 'who should be loved, how and how much'. Seeing this book – her only novel – along with her other works of political non-fiction and activist literature will give us a fuller understanding of the author's idea of what she in a lecture in University College London calls 'the ill-health of a nation'.

Culture of Poverty” and “Poverty of Culture” in Tribal Society of Melghat in Maharashtra : A Sociological Perspective

K.B. Nayak , Sant Gadge Baba Amravati University, Maharashtra.

The state of poverty among the down-trodden people in India, including the SCs and STs, is quite alarming, deep-rooted and pervasive. In the villages of backward areas where the Dalit and Adivasi people are the majority, about 90 per cent of them are found reeling under abject poverty line. Due to acute poverty, they are not able to fulfill the “basic needs of life” i.e food, clothing, shelter, health and education which are fundamental elements of human rights. Majority of them are illiterate and many of them suffer from hunger, mal-nutrition and endemic diseases like Malaria, Diarrhea etc. Proper health care and better education is out of their reach. Massive unemployment or under-employment further propel them in acute poverty. This research paper based on an empirical study of tribal communities in Melghat area of Maharashtra states that poverty is not only an economic phenomenon but also a social stigma. There is also a kind of “culture of poverty” as well as a “poverty of culture” which determines the poor standard of life in the tribal society of Melghat.

Social Exclusion and Marginalized Communities: An Analytic Review of Scheduled Castes **Nahida Rohi & Abdul Matin, Aligarh Muslim University Aligarh**

Social exclusion is a nebulous concept used to describe the forms of discriminatory practices whereby certain communities, groups or individuals are denied access to participate in social, economic and political functioning of the society leading to their exclusion in comparison to those who enjoy freedom and opportunities to have access and participate in the various spheres of society. The former usually recognized as excluded are predominantly in minority whereas later recognized as included are predominantly in majority. The basis for exclusion could be class, caste, race, gender, religion, region, ethnic origin or combination or all these.

In India, there are certain communities or groups that have been victim of social exclusion such as Scheduled Castes, Scheduled Tribes, Other Backward Classes, Women and Minorities and they constitute a significant share of country's population. They have faced exclusion in almost all spheres of societal life reflected in their educational and economic backwardness, poor health, social exploitation, segregation and deprivation, victim of crime and atrocities etc.

In the present paper, attempt will be made to conceptualize the nature and dimensions of social exclusion of marginalized communities in India society. However, the main aim of the paper is to examine the social exclusion of Scheduled Castes as well as analysis of the efforts taken by governmental and non-governmental organizations that are working for their inclusion in the mainstream society.

Decline of caste in Indian society: A study of Marathawada region

Nisargandh Prabhakar Ramrao, Vijaysinha Yadav Arts and Science College, Kolhapur

Introduction:

The caste system denied the humanity based on the philosophy of Brahminism. It is the poison which has spoiled Hinduism. The Hindus are the only people in the world whose social order- the relation of man to man is consecrated by religion and made sacred, eternal and inviolate. The Hindus are the only people in the world whose economic order- the relation of workman to workman, is consecrated by religion and made sacred, eternal and inviolate.

Research Methodology:

Objectives of the Study:

1. To study the process of eradication of caste system in Indian society with special reference to Marathawada Region.

Study Region:

The researcher has chosen Marathawada region of Maharashtra State in India for the present research work.

Data collection and Sampling method:

The Interview Schedule has framed keeping in view fulfilling the objectives of the study. Besides, other methods such as discussion, observation and case study method have used for data collection.

Theories on Caste system

There is a Brahminical theory which is described in *Vedas*, *Upanishad's*, *Manusmanti*, other *Vedic* religious book. It is said that the Chaturvarna System (Caste system) is created by Brahma (God).

Joytiba Phule located the origin of caste system in racial conflict (Aryan v/s Non-Aryan). He has stated that, 'The principle object of *Smarti-book* is to ingrain the caste system. Dr. Ambedkar stated that the general proposition that, the social organization of the Indo-Aryans was based on the theory of *Chaturvarna* and that *Chaturvarna* means the division of society into four classes-*Brahmins* (priests), *Kshatriyas* (soldiers), *Vishay's* (traders) and *Shudras* (Menials).

Findings of the study:

More than 90% of the SC (B) and SC (NB) respondents have ready to deny the caste identity and accept faith on the constitutional identity as against the OBC, Maratha and Brahmins who (60% to %) also held the same response.

As concern to the occupations, Maratha and OBC are more attached with the traditional caste based occupation. In the urban areas are progressive compare to villages.

Out of 48 villages 39 villages have police Patil and 23 villages have *Sarpanch* of Maratha castes. The lower post means *kotwal* has filled by the SCs; but there was no single person from SCs is the president or Chairperson panel of parties. The Brahmins has not participated in these activities.

The Maratha are in low position in the process of the Annihilation of Cates and SC (Buddhist) in high Position followed by SC (non-Buddhist), Brahmins and OBCs.

Dalit Movments Of Indian And Its Impact On Identity And Social Refovmers Of The Indian Society.

T.R. Gogoi, University of Science and Technology, Meghalaya

Identity are terms that are beginning frequency used today in both political and academe circles. But what is identity? identity is a new concept in social sciences. The terms give the impression of meaning different things to different people and different contexts. The meaning of the term Dalit identity as found in the standard dictionaries give an indication of the lack of Uniformity in respect of india involved Ethnicityis defined as individuals who considers themselves or are considered by others, to share common characters which different them form the other collectives in a society whichin whichthey develop distinct cultural behaviour. The human rights infringement in a major chunk of Indian population. This is a historical perspective to the genesis

of the Dalit Movement in India. Dalit patterns constitute an important segment of India's population. In general Dalit are socially, economically, educationally and politically deprived. Most of them don't have access to enough food, health care, housing and clothing. Their lives lag behind on all objectives indicators of socio-economic development, untouchability, though a legal crime still has its presence in social practices. Caste and patriarchy are two major evils of Indian social system. This is not removal from sight in independent India. The emergence growth and consolidation of Dalit pattern in India. Dalit class is perceived as new and distinct from the general class in India not merely due to its distinctive origin, formation process, composition but its ethnocentric identity and ideology. Emergence of Dalit class is mainly attributed to the post independence period. The reservation policy plays a prominent role in directing and sustaining the contemporary Dalit movement, defining and redefining Dalit identity and formulating and reformulating Dalit ideology. It is primarily concerns itself with the emergent identities class of Dalits in India. Emergence of Dalit class is mainly attributed to the post independence period reservation policies.

Dalits and Inclusive local Governance: Experiences from Kuthambakkam Village, Tamil Nadu

Ramkumar G

Participation of Dalits in the local government ensured through the 73rd constitutional amendment. This amendment gives opportunity to Dalit to participate in the local government for their empowerment in terms of social, economic and political. However, the reality is different. Dalit are continued facing the discrimination in the local government which spread from, personal humiliation to killing the representative. On the other Hand, very few has overcome these discriminations and succeeded in bringing change in the Dalit people's lives. One such case is Kuthambakkam village panchayat.

Kuthambakkam Village Panchayat is situated in the outskirts of Chennai. Dalits in this village also has a history of discrimination, poverty, illiteracy, bonded labour, illicit arrack etc. This situation has started changing after the implementation of 73rd amendment. This panchayat was reserved for Scheduled Caste. This paper focuses on decade (1996-2005) of dalit leadership and the changes happened among Dalits in terms of social, economical, political etc. The method used in the study is case study method in which in-depth interview, group discussions, observation were used. Different tools such as interview guide, group discussions guide have been used.

CASTE DISCRIMINATION IN MID DAY MEAL SCHEME: A STUDY OF TARBHA BLOCK, SUBARNAPUR DISTRICT

Smrutisikta Thapa Fakir Mohan University

Abstract: The National Programme of Nutritional Support to Primary Education which is popularly known as the mid-day meal scheme (MDMS) was launched by the government of India in 1995 with the objectives of giving a boost to universalization of primary education by increasing enrolment, attendance and retention and simultaneously improving nutritional status and social equity among the primary school going children. One of the major objective of the scheme was to mitigate inequality in the educational sector. Keeping this in mind the present study focuses on caste based discrimination in MDMS. The study was conducted in 17 schools of two selected gram panchayats (Charbhata and Kumbharmunda) of Tarbha block, Subarnapur district in the year 2014. A total number of 255 respondents have been interviewed for the study including students, parents, teachers, SMC members and cooks and helpers. A total of 17 schools of 2 Gram Panchayats were covered. Findings shows Dalit discrimination in social sector it a product of inequality in social structure in India. In the conclusion it has been discussed how inequality in social structure hinders the teaching and learning process as well as effective implementation of MDMS.

SOCIO-ECONOMIC EMPOWERMENT OF DALIT WOMEN: A STUDY IN DHARWAD

Dr. Subashchandra C. Natikar
Assistant Professor of Sociology
Post-Graduate Studies and Research in Sociology
Karnataka University, Dharawad

Abstract: Recently, empowerment of Schedule caste women is one of the important issues. Women “empowerment” and “women equality with men” is a universal issue. Women empowerment means the creation of an environment for women where they can make decision of their own for their personal benefits as well as for the society. Women empowerment refers to increasing and improving the social, economic political and legal strength of the women. The aim of this Article is to explain the Empowerment of Schedule Caste women in India and suggest measures to improve their empowerment position. They belong to the original community which settled in India long before the influx of outsiders. That is why they are known as scheduled caste (untouchables), people who have been inhabitants of the soil from the beginning. This gives the scheduled caste women have a real power, a pride, and a sense of authority over things they have been using for centuries. Besides historical and ethnic identity other sources of empowerment for scheduled caste women are the increasing ratio of education, development works through government welfare programme and scheme of scheduled caste women’s authority over forest products and legal safeguard from educational and occupational perspectives, scheduled caste women get their power and authority the Indian constitution and the 73rd constitutional Amendment which provides them reservation of 1/3 seats in the three tier system of panchayati raj and local government institutions. Schedule caste women are in no way inferior to other caste people. Government is providing many opportunities to improve the social political, economic and educational conditions of schedule caste women. Finally they must come on their own accord to develop themselves by attaining will power and confidence which cannot be given by anybody.

THE ASSERTION OF DALIT IDENTITY IN BENGAL

The history of anti-caste movement is not new for Indian society. Through various movements through-out the history, the marginalized and discriminated people have asserted and negotiated their identity. But the ex-untouchables of Indian society took a prominent role in attacking caste especially in the pre-colonial period of 19th and 20th century. But postindependent

India witnessed the creation of the identity of Dalit which took a prominent role in the public discourse despite of repeated and strong resistance from democratic-Indian upper caste elites. Anti-caste movements and identity of Dalit assertion is prominent in states like Maharashtra, Andhra Pradesh, Karnataka, Tamil Nadu, Uttar Pradesh but Bengal has been kept outside the fold of Dalit identity formation. It has been understood that in Bengal, caste hardly matters and the society is much more based on the concept of class rather than caste. But if one looks deeper, then one will find that the society of Bengal is not very different from the rest of the country.

On this backdrop, the present paper will try to look into the presence of Caste question in Bengal with respect to the Dalits of Bengal. Furthermore, the paper will try to argue that there

exist a large population of Dalits who are equally marginalized and discriminated and it is the upper caste Bhadrlok hegemony that has, over a period of time, overshadowed the issue of caste in Bengal. Partition of Bengal has indeed played an important role in the dissolution of the mobilization of Dalit which has also paved way for the domination of Bhadrlok culture that further created a public discourse which veiled the issue of Dalit identity in Bengal. Moreover, the paper will try to see the reemergence of the assertion of Dalit identity in Bengal in the 21st century with the rise of Namashudras in the form of Matuas again in the contemporary society which has started affecting the politics of Bengal.

*ANTARA RAY
ASSISTANT PROFESSOR
DEPT. OF SOCIOLOGY
PRESIDENCY UNIVERSITY
RC – 09
LMI - 3181*

RC9: Dalits and Backward Classes

Dalit Atrocities, Low Conviction a Role of Police Administration

Special Reference from Marathwada, Maharashtra

Dr. Prashant D Ghodwadikar

School of social sciences,

S.R.T.M. University Nanded

In the end of 2015 all over India Dalit atrocities national statistics shows 140340(SC) 30489(ST) total number of cases reported the year. Cases pending trial from the previous year 108574(SC) 22523(ST), All over India 14 cases of atrocities withdrawn by Govt .Some cases are reported Murder 2606, Rape 509 attempt to commit rape 77, Assault on women with inter to outrage her Modesty 337, these type cases are reported. And conviction rate is 27.6 (SC) (GOI 2016)

a including murder, rape, arson, beating, humiliation and a host of prohibitions particularly in

rural areas.

Within Maharashtra, Marathwada region records more atrocities on Dalits than other regions of the state attributed to its feudal patriarchal social structure. Government of Maharashtra has identified four districts of Marathwada (Nanded, Latur, Hingoli and Parbhani) Parbhani is the most atrocities-prone area then Nanded, these four districts dominated by Maratha Land Lords communities, most MLA, MP, ZP Members, and Sarpanch from villages are Maraths, if some villages Sarpanch from other caste (like SC, ST) vice Sarpanch do the work of Grampanchayat,

Against this backdrop the present study seeks to address the following

1. How state organs like bureaucracy police and judiciary interact with feudal structure to shield the powerful caste groups who inflame violence on the Dalits.
2. How Police investigation is doing in Dalit Atrocities case.

The theoretical framework for the present study will be worked on the role of Police Administration in Dalit Atrocities. Police investigation is the most important role in Dalit Atrocities Cases, on the report of investigation Atrocities cases come in front of Court. In this study from four districts (Nanded, Latur, Parbhani, Hingoli). Some hundred cases will be selected randomly and data will be generated with victims. In-depth interview of the victims and or their families. The accused police will also be approached for interview to understand the dominant perception about the violence. Content analysis of the FIR. Police investigation reports and court proceedings will be integral will be integral part of the research

nfyf efgykvksa dh LokLF; IEcU/kh leL;k,sa

LokLF; ekuo thou dh ,d vueksy IEifr gSA LokLF; dk vFkZ gS& Lo;a esa fLFkjA lkekU;r LokLF; ls rkRi;Z fcekfj;ks ls eqDr gksus ls le>k tkrk gS ijUrq oSKkfud }fV ls bls LoLF; ugha dgk tkrk gSA LokLF; gksus dk rkRi;Z “kkjhfd] ekufld] v/;kfRed ,oa lkekftd :Ik ls LoLFk gksus ls gSA LokLF; ,oa fujksx jgus okyh izo`fRr gh O;fDr dks lq[ke; thou thus esa lgk;d curh gSaA LokLF; euq’; gh ifjokj lekt o jk’V^a dk fuekZ.k djrk gS rFkk vkfFkZd m=fr o fodkl esa viuk iw.kZ lg;ksx iznku djrk gSaA

fdlh Hkh ifjokj dh /kqjh efgyk gksrh gS mldh LokLF; fLFkfr dk lh/kk izHkko ifjokj ds lnL;ks ij iM+rk gS tc ckr nfyf efgykvksa dh gksrh gS rks budk LokLF; vR;Ur n;uh; ns[kh tkrh gSA nfyf efgykvksa dk ifjokj lk/ku jfgr gksrk gSaA mudh vFkZO;koLFkk etnwjh osxkj o d`f`k ij vk/kkfjr gksrk gSA os ?kjsyw dke&dkt ds lkFk&lkFk etnwjh csxkj o d`f`k ds dk;ksZ esa Hkh gkFk cVkrh gS vkSj bls lkFk&lkFk ekr`Ro dh Hkh Hkwfedk dks fuHkkrh gksrh gSA o bu lHkh dk;ksZ esa fnu&jkr fujUrj yxh jgrh gSaA ftl dkj.k og Lo; ds LokLF; ij /;ku ugha ns ikrh gSA nfyf efgykvksa esa LokLF; IEcU/kh leL;k,sa fuEu izdkj gSa&

➤ fyaxHksn	➤ fir`lRrkRed lekt
➤ efgyk fgalk	➤ jhfr&fjokt o ijEijk,a
➤ efgyk lk{kjrk	➤ /kkfeZd izfrcU/k
➤ Ckky fookg	➤ “kks’k.k
➤ xjhch	➤ vU/kfo”okl
➤ vR;/kd dk;Z cks/k	➤

vr% ifjokj esa efgykvksa dk LokLF; vR;/kd egRoiw.kZ fo`k; gSA