CHAPTER 7

STUDENT ORGANIZATIONS- MOBILIZATION AND ADAPTATION OF SC STUDENTS

Adaptation is basically a biological concept, which is used, in biological theories of genetic evolution to refer to physiological or behavioural changes, which result in increased chances of survival in a given environment. By extension, the term has been applied to human behaviour and to socio-cultural evolution.

The purpose of any organisation is to maximise the benefits of its individuals. It's an adaptive strategy. The concept of adaptive strategy refers to a plan of action carried out over a specified time period by a specific group or aggregate of people to allow them to adjust to or cope with internal or external constraints (Charlotte Seymour Smith, 1986).

There is a growing awareness among the Dalit Students that they are denied human rights for centuries and are suppressed by the upper castes. This consciousness provokes the students against the existing social systems and their protest is expressed through various forms of agitation and struggles. To fight out the oppression on them they actively participate in the student union politics. They secretly enrol themselves as members of the political group, which is akin to their ideas, and actively participate in its activities. So, we find that the dalit students concentrate more on the Dalit student's problems in the colleges. Such activities seriously disturb the academic atmosphere on account of strikes and agitation. But in this way there are advantages for the dalit students to enhance their status and role in the student community and to defeat the dominating role of the upper caste and to survive and be equal with the other students (Ravi Prasad, 1997).

Also the negative role of the upper castes has made the dalit students to think of forming their own organisations, in order to fight for their rights and privileges that have been provided to them by the constitution.

Caste associations or caste-based organisations are formed to put pressure on the institutions or government for their defence. They adopt different ways and means to pressurise or defend themselves. Defence or offence is the mechanism or the strategy to
put pressure on the institutions. Some of these organisations are officially recognised while some are not recognised by the institutions.

In the earlier chapter the SC student’s attitudes and their experiences were explored. In this chapter their problems and how they are trying to adapt in a given environment, are investigated. The SC students, in their endeavour to achieve higher education and a respectable position in the society, are facing lot of hurdles. Individually, they are putting their efforts to adopt themselves at various situations and trying to maximise their goals. By forming organisations, collectively or in a group, they are trying to achieve their goals in the university.

**STUDENT ORGANIZATIONS**

In this chapter, the student’s organisations and especially SC student’s organisations, in the university are studied in detail. In both the universities, what are the organisations that are active, what are their ideologies, what are their achievements and failures, are investigated. Also membership, mobilisation and participation of the SC students in these organisations is explored.

In these two universities, there are different student organisations. The purpose of these organisations is to fulfil their demands. The working of these organisations is almost similar. They conduct meetings and discuss local, national or even international issues. They invite people for giving lectures, mostly academicians, political leaders and sometimes from bureaucracy and human rights commission. The respondents who are the members of these organisations, attend meetings, take part in demonstrations, march rallies, processions and other minor works, like pasting posters, putting banners etc. These respondents who are not directly involved in these organisations but participate indirectly, that is contributing money giving donations or attending some meetings etc.

The respondents believe that through the activities of such organisations, the conditions of dalits would improve, and that these organisations give them a sense of security. It reveals that the students are joining the organisations in order to protect their rights, to develop their position and to have a sense of security.

The organisations like Ambedkar Students Association and Dalit Students Unions have started working in various colleges, demanding the proper implementation of the reservations in the educational institutions, increase of scholarships amount and for better facilities in the hostels.
From the study, it has been revealed that there are more problems and obstacles for the rural respondents as compared to urban respondents. Also the rural respondents have to make strategies in order to adapt themselves in the totally new environment. For the rural SC students, the university environment is totally new with varied culture. Since they are coming from rural areas, with Telugu as a medium of language, they face problems from the first day of admissions. They have to undergo different formalities, seek admissions into the university, and get an accommodation. The rural respondents are all alone when they come to the university. They get help from the SC organisation or individuals of their own caste. They feel new to the place. The seniors of their own caste help them in getting the formalities done. The rural students try to find rooms along with their own caste people so as to feel secure and to get support.

Few of the rural students try to put efforts personally in order to improve their performance. They try to learn the languages by reading English course books. Also by interacting with other students who are good at the languages. But most of the rural SC students, because of their inhibitions, do not interact with other people, and do not find ways to improve their language or performance. They seek the help of the organisations in order to survive in the campus. The rural SC students are not able to come out of the caste boundaries in interacting with others. Their close friends are mostly from their own caste or of backward caste. Compared to urban respondents, more no. of rural SC students are the members of the organisations and actively participate in it, as it safeguards their interest. In the Central University, the SC organisations are more active and are successful in mobilising the students and achieving their goals by any means, either peacefully or forcefully, either by agitation or by protesting.

Most of the respondents feel that dalit organisations are a must in such educational institutions, since their numerical strength is small and they are prone to harassment and problems, so they need support. Since these people are dependent on welfare scholarships, reservations, they face lot of problems in the implementation part of it. Every day they face some or the other problem. If a fellowship is stopped it becomes a question of survival in the campus. SC student individually feels incapable in handling such a situation. Even if he approaches alone, he is not cared for. So he has to gather people and ask for justification. If an organisation is there for common cause, it can solve their problems.
The SC students further face problems like stopping of the mess cards, failing in the exams, which the organisation people take care. He says demanding for marks may sound arrogant but asking for 40% marks to pass them does not harm anybody. Failing in one course means joining for recourse, which is wastage of time and money, again they won't get scholarship, further increasing their problems. The organisation also tries to see that the SC students get seats in M.Phil. and Ph.D. courses.

Table 7.1 gives the rural urban wise distribution of the students by their participation in organisations. Majority of the students 72.6 percent (77) feels that there is a need for separate SC organisations to safeguard their interest.

Both urban and rural respondents, 70 percent (14) and 73.1 percent (57) respectively feels the necessity of separate SC organisations in the Universities, though the urban respondents are not participating in these organisations actively.

Further, when it was enquired about their membership in these organisations a majority 74.5 percent (79) reported that they are not members of any organisation but participate in its activities only for genuine cases. Only 25.5 percent (27) reported that they are the members of these organisations.

### Table-7.1

<table>
<thead>
<tr>
<th>Respondents participation in Organisations by rural/Urban</th>
<th>Rural</th>
<th>Urban</th>
<th>Semi-urban</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is there any need for separate Organisations for SC</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>57 (73.1)</td>
<td>14 (70.0)</td>
<td>6 (75.0)</td>
<td>77 (72.6)</td>
</tr>
<tr>
<td>No</td>
<td>21 (26.9)</td>
<td>6 (30.0)</td>
<td>2 (25.0)</td>
<td>29 (27.5)</td>
</tr>
<tr>
<td>Total</td>
<td>78 (73.6)</td>
<td>20 (18.9)</td>
<td>8 (7.5)</td>
<td>106 (100.0)</td>
</tr>
<tr>
<td>Are you a member of any Organisation</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>25 (32.1)</td>
<td>1 (5.0)</td>
<td>1 (12.5)</td>
<td>27 (25.5)</td>
</tr>
<tr>
<td>No</td>
<td>53 (67.9)</td>
<td>19 (95.0)</td>
<td>7 (87.5)</td>
<td>79 (74.5)</td>
</tr>
<tr>
<td>Played any lead role in the Organisation</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>23 (30.3)</td>
<td>3 (15.0)</td>
<td>1 (12.5)</td>
<td>27 (26.0)</td>
</tr>
<tr>
<td>No</td>
<td>53 (69.7)</td>
<td>17 (85.0)</td>
<td>7 (87.5)</td>
<td>77 (74.0)</td>
</tr>
<tr>
<td>Opinion about these organisations</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Very Useful</td>
<td>35 (45.5)</td>
<td>4 (22.2)</td>
<td>2 (25.0)</td>
<td>41 (39.8)</td>
</tr>
<tr>
<td>Useful</td>
<td>17 (22.1)</td>
<td>6 (33.3)</td>
<td>2 (25.0)</td>
<td>25 (24.3)</td>
</tr>
<tr>
<td>Some what Useful</td>
<td>18 (23.4)</td>
<td>7 (38.9)</td>
<td>4 (50.0)</td>
<td>29 (28.2)</td>
</tr>
<tr>
<td>Not at all useful</td>
<td>7 (9.1)</td>
<td>1 (5.6)</td>
<td>-</td>
<td>8 (7.8)</td>
</tr>
</tbody>
</table>
Again, 74 percent (77) of the respondents reported that they did not play any lead role in the organisations. Only 26 percent (27) reported to have actively participated and playing a lead role in these organisations.

When enquired about their opinion on the usefulness of these organisations, 39.8 percent (41) felt that these organisations are very useful, another 24.3 percent (25) felt that they are useful and another 28.2 percent (29) felt that these organisations are somewhat useful. Only a small percentage 7.8 percent (8) felt that these organisations are not at all useful. More number of rural respondents 45.5 percent (35) than 22.2 percent (4) urban respondents felt that these organisations are very useful. Again, more no. of rural respondents (32.1%) than the urban (5.0%) are the members of these organisations.

### Table 7.2

**University wise distribution of respondents and their participation in organisations**

<table>
<thead>
<tr>
<th></th>
<th>HCU</th>
<th>OU</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Need of Separate Organisation for SC</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>55 (80.9)</td>
<td>22 (57.9)</td>
<td>77 (72.6)</td>
</tr>
<tr>
<td>No</td>
<td>13 (19.1)</td>
<td>16 (42.1)</td>
<td>29 (27.4)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>68 (64.2)</td>
<td>38 (35.8)</td>
<td>106 (100.0)</td>
</tr>
</tbody>
</table>

| **Are you a member of any organisation** |           |           |           |
| Yes                                 | 23 (33.8) | 4 (10.5)  | 27 (25.5) |
| No                                  | 45 (66.2) | 34 (89.5) | 79 (74.5) |

| **Did you play any lead role in these organisation** |           |           |           |
| Yes                                 | 20 (30.3) | 7 (18.4)  | 27 (26.0) |
| No                                  | 46 (69.7) | 31 (81.6) | 77 (74.0) |

| **Opinion about these organisations**          |           |           |           |
| Very Useful                                   | 30 (45.5) | 11 (29.7) | 41 (39.8) |
| Useful                                        | 15 (22.7) | 10 (27.0) | 25 (24.3) |
| Some What useful                              | 18 (27.3) | 11 (29.7) | 29 (28.2) |
| Not at all useful                             | 3 (4.5)   | 5 (13.5)  | 8 (7.8)   |

Table 7.2 shows the university wise distribution of respondents by their participation in organisations. As high as 80.9 percent (55) of the respondents from HCU feel that there is a need for separate organisation for SCs where as 57.9 percent
(22) respondents from OU feel the same. Since in the OU, Progressive Democratic Students Union (PDSU), a student organisation is taking care of these SC students, which includes other BC caste and women as well. There is also a separate SC student organisation called Dalit Student Association (DSA) which is not very strong and active.

Comparatively, a higher percentage 33.8 percent (23) and 30.3 percent (20) respondents from HCU are the members of the organisations and have played a lead role in it respectively, than respondents from OU.

Again 46 percent (30) of respondents from HCU feels that these organisations are 'very useful' when compared to 30 percent (11) of respondents from OU. This shows that the respondents from both these universities feel the necessity of separate SC organisations but comparatively more number of HCU students actively participates in these organisations.

Sex wise distribution of the students and their participation in organisation indicate that half of the total female respondents (34) feel that there is a need of separate organisations. But, a very small percent 5.9 (2) are the members and another 8.8 percent (3) of them have played a lead role in these organisations. Most of the female respondents feel that these organisations are 'some what useful', whereas only few females feel that they are very useful.

UNIVERSITY OF HYDERABAD-

The University of Hyderabad, consists of various organisations, like, STUDENT UNION (SU), PROGRESSIVE STUDENTS FORUM (PSF), AMBEDKAR STUDENTS ASSOCIATION (ASA), BACKWARD CASTE STUDENTS ASSOCIATION (BCA), WOMEN'S PROGRESSIVE FORUM (WSF)

The student union in the HCU is the registered student's organisation. It is not associated with any caste, creed or religion. Every year there are student elections, where the president, secretary, joint secretary, treasurer, sports and cultural secretary etc. are elected. This student organisation is funded and supported by the university. The elected candidates take care of the student's activities and their problems.

The Progressive Student Forum is an old organisation, which was an active organisation in the past, having students from different castes. But, it is said that the PSF was dominated by the dominant caste students and all the leadership posts were occupied by them. The respondent reported that they use to take decisions without consulting the
SC students, who were active participants and contributed a lot to their organisation. They used to utilise the manpower of the lower caste. It was reported that though the PSF used to deal with all kinds of problems, they sidelined or didn't give much importance or were indifferent to the problems of the SC students.

The dissatisfaction among the SC students in the PSF made them to form another organisation called Ambedkar Students Association, meant for all SC, BC and also women. The PSF is no more an active organisation, though there are few members associated with it and working for it. ASA was started on April 14, 1994. And has grown and is currently an active organisation in the University of Hyderabad. The Backward Caste Students Association is recently formed from the ASA, where the BC students were not satisfied with the working of ASA for the BC. The Women Student's Forum (WSF) was there earlier for the welfare of women students, but now this organisation is not active.

The issue where the conflict came between the members of PSF, was the case of a girl who was raped by the outsiders. The outsiders had friendship with the students from PSF especially the forward caste students. They used to move together in the campus. Three youth belonging to near by village outside the campus raped a university girl inside the campus in broad day light and that too on the eve of August 15th, the independence day. The victim identified the three culprits and they were taken in to custody. Few SC students from PSF tried to see that the culprts do not get any bail i.e., they tried for non-bailable warrant and they wanted that these culprts should get severe punishment and heavy penalty. But the few forward caste students from PSF proposed that the culprts could get away with the crime by paying two-lakh rupees compensation to the victim. On this judgement, there was a split in the organisation. The SC students were against the compensation as it gives a different meaning. According to them, giving compensation is not logical, in that way, by money one can buy the morality of a woman and any man can rape any woman and give compensation and can escape. They felt that it is such an offence, which cannot be equated by money and that the culprts should get heavy and severe punishment.

Before this issue itself the SC students were feeling sidelined in PSF organisation, later few SC students thought of having a new organisation where in they themselves can lead and make decisions and safeguard their interests. That is the interest of SC/ST/BC and women.
Few students organised a meeting and started their own association on the name of Ambedkar. To see the response of the students they called for a general body meeting, announcing that they want to start a new association. To their surprise the students turned up in large number. They expected twenty students whereas nearly hundred students turned out which gave them a moral boost to start this association. Every year they celebrate the birth centenary of Dr. B.R. Ambedkar, and on this eve they arrange lectures of the prominent people inside and outside the campus.

Apart from the lectures, these students regularly arrange meetings conduct seminars on various issues, especially concerned with them. The issues range from local to national and some times even international. According to the respondent the purpose of conducting these seminars, lectures is to make their people aware. The students coming from rural background are not aware of their rights, and the activities going on, around the world. Through these meetings the students are made aware of different issues, their rights and privileges and to make them realise that they have an organisation to safeguard their interests. The respondents reported that the speakers have a hypnotising capacity to change their minds.

The main objectives of Ambedkar Students Association are

1. To fight against the caste discrimination with regard to marks, seats allotment in MA/ M.Phil. / Ph.D. for scheduled caste students.
2. Bringing the problems of SC and ST (in the campus) to the notice of constitutional bodies (president, SC/ ST commissioner etc.)
3. Extending support to the outside agitation’s in their fight against caste discrimination and Dalit cause (thus they extended constructive support to the organisations in A.P. Agriculture University, when an upper caste student had poured acid on a women student from oppressed class).
4. Contesting in student’s elections, for they believe that the upliftment of SCs can be possible only through political power.

Membership & Activities-

According to a respondent, who is the leader of ASA, all the students i.e., SC, ST, BC and women may not participate actively in their association, but this association stands for their problems and it is always ready to help them. This association which is on the name of Baba Sahib Ambedkar, has similar ideologies as that of Dr. Ambedkar.
Three commandments “Educate, Agitate, Organise” have been endorsed by all the Ambedkarites and accepted by the dalit society. He asked them to “Educate, Agitate, and Organise”. This slogan was given on the basis of his own experience of life. He endeavoured to “Educate” himself first. He got a number of academic degrees from various world famous universities abroad. After attaining high academic distinction, he thought of welfare of the masses in general and the SC/ST in particular. He then “Agitated” against the religious, social, economic and political-inequalities and indignities. This agitational approach made him to launch the next step to “Organise” the people into a powerful, ideologically oriented group. He edited many weekly papers and whipped up the feelings of self-respect, self-reliance, self-thinking and self-determination. His efforts were for the welfare of all the persecuted peoples.

According to Dr. Ambedkar, education is the path for emancipation from untouchability. So, according to the respondent, their responsibility (the associations) is to see that their children ‘ma pillatu’ i.e., the SC students get education and they don’t face problems in achieving it. Either in getting admissions, or getting fellowships or getting good marks.

The association does not have any registration, or any written membership. The students voluntarily become members. The organisation doesn’t have membership fees. The active participants contribute whatever they have, for expenses like posters, xerox etc. If they are conducting any seminars they ask for donations from the employees both teaching and non-teaching. Teachers especially belonging to SC community, contribute money for conducting seminars and sometimes even a well to do SC students are approached for donations.

The leader of the association is selected unanimously. One who takes part actively in student’s affair and is interested in social and cultural activities is elected with everybody’s consensus. Every month they conduct General Body Meeting where the active members of the association participate and arrange the activities. The main members of the association meet at one place, to discuss the problem and try to find ways and strategies to solve it. In the process one may suggest to go to Vice Chancellor directly whereas some may suggest to meet the person related to the problem. If they meet the concerned person they ask for justice or compensation. If it is not solved at the personal level they then directly approach Vice Chancellor to discuss the issue.
Most of the respondents reported that they would like to solve the problem peacefully. Otherwise their plan of action is in the order of Peaceful- Agitation-Violence. They reported that if the problem is not solved peacefully and amicably, they go for agitation and protest by putting up posters, taking out processions, going for strike or calling Bandh and boycotting the classes. Some times they ‘gherao’ the teacher or the V.C. in order to make their demands fulfilled. Even then if it is not sorted out, they go for violence. But it is rarely done as a last resort. It was heard that the SC students once even manhandled the professor regarding some issue.

According to the leader of ASA sometimes, even students from other castes too comes with their problems. But no forward caste is a member of ASA. According to the respondent, sometimes, even the SC students who are well off and whose parents are in a higher position, do not reveal their caste identity. They do not mingle with SC students, especially from poor and rural areas and maintain distance. The ASA members approach these SC students and ask to help their community people, atleast indirectly, by giving donations. They donate money and entertain such requests once or twice, but later they maintain a distance and stay aloof from the activities of the Associations.

**Approach and Mobility**

At the time of admission itself, the association puts up a banner outside the campus; "ASA welcomes you". The students coming from this background become aware that there is an organisation, which takes care of them. With the help of a admission list, they are able to identify the students who belong to their caste. At the time of admissions itself, the volunteers of these associations try to help the students in various ways. This may be in the form of filling up of application forms, photocopying at the time of admissions, getting a hostel accommodation etc. If the students don't get the accommodation immediately, they try to accommodate them in their rooms, for the time being and then help them out in getting an accommodation in the hostel. Hence by helping the newcomers, they are propagating their association and making them as members, in turn obliging them to work for the organisation.

If they come across any problem, these students voluntarily go to the leaders of this association, tell their grievances and then this association takes action. Even if the student doesn't come voluntarily, and if they know any such incident occurred where their student is abused, harassed or beaten up, they voluntarily take an action.
Achievements-

The objectives of these associations are to see that no injustice is done to their caste people inside the university. They see that during admissions the SC quota is fulfilled for P.G., M.Phil., Ph.D. courses and that the students are not shown any discrimination or partiality. Also the students are not harassed for any reason. They help the SC students in getting scholarships, hostel room allotment, mess fee deposits and try to solve the problems related to hostels.

According to the respondent if all the seats are not filled up during admissions, they insist on filling the quotas. They have succeeded in doing so as well. Recently, six SC candidates applied for M.Phil. course in one of the dept. in Humanities stream in HCU, whereas the department had put up total three seats with two general or open and one for reserved candidate. The association further pressurised the university to increase two more seats for SC's. Later all the three got M.Phil. seats.

Giving another example of their achievements, the respondent reported that in one of the social sciences department, four SC students failed in M.Phil. course work. When they saw the last two-year records, no forward caste student failed in the course work. This according to the respondent was done purposefully. He expressed that it is because, if they pass course work, they will finish their dissertation work within six months and will get a degree. According to the respondent, when the SC students can clear the entrance exams and can pass the interview for M.Phil., they must be capable of passing the other tests. The case was taken to VC and then as a result, re-examination was conducted.

The ASA conducts meetings regularly in the blocks of Sciences, Social Sciences and Humanities and invite the students of the respective streams. They ask the students if they are facing any problems in the university. If any student comes out with any problem, the members of the association try to solve the problem.

Once ASA conducted a meeting at night in social sciences building, where ASA invited the students from Social Sciences and asked them to narrate their problems. The respondent and other students from one of the social sciences department complained that they are failed in the exams. A group of ASA students went and asked the teachers. The teachers then called the respondent and asked them to go for recourse so that they
can understand the subject and may get through. Later, in the next semester, the respondent cleared the recourse.

To check the dropouts and to see that the SC students are regularly coming to the classes or meeting their respective guides (that the student is around and studying) the university proposed that the SC students should get signature on a form every month from the head via warden to get their mess card for the next month. The respondents expressed that now every month they have to literally beg for food as well. Also this kind of formality would waste their time every month. The respondent opined that all these kind of thung are hurdles for them and that this is all done to harass them. The ASA agitated on this issue. Now, as a result, instead of every month, they have to get signature from the heads twice in a semester.

Many respondents keep coming to the ASA complaining that they are given less marks or that they are failed in a particular subject. Few members gather and go to the concerned teacher, ask for justice and to give marks. The teacher either gives graceful marks or asks the student to write the exam again or take up recourse in the next semester.

Changes and emerging identities-

According to the respondent, before the formation of ASA, the SC students use to feel shy or ashamed of being a SC and they avoided revealing their identity.

The rural respondents, due to rural dialect, felt uncomfortable talking to others. Most of the respondents felt shy, and avoided talking to females. Due to the language problem, they were not interacting with others, especially with forward caste girls. But now, the respondents reported that due to ASA, the SC students have got a new identity. They have become confident, aware of their rights and now they assert their presence. They no more feel ashamed in revealing their caste. In fact they assert and tell that they are from SCs. Now the SC students don't feel shy to talk to the females. They are widening their social and co-curricular activities.

Now, according to the respondent the SC students have become active. He commented, “You can see them participating in co-curricular activities, they participate actively in ‘Sukoon’, the annual cultural programme, win the trophies, they were also made judges, and they have only organised the whole show”.

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The respondent reported that earlier the SC students felt lonely and their activities were very limited. Now under the shelter of ASA or due to the association behind them, they have organised themselves and are actively coming out and participating in different activities. He reported that the SC students can be seen interacting with people in shopping complexes, playing at sport shed, and having friends in ladies hostels. Earlier they use to feel shy to talk to the ladies, but now they feel comfortable talking to them. They go to the city to pursue other interests. They have thus become confident and aware of things. They are trying to form a separate identity 'THE DALIT IDENTITY'. Thereby asserting themselves in the society.

Problems and Obstacles the ASA is Facing

The leaders of the ASA reported that in HCU, they have organised themselves very well and they are able to mobilise maximum no. of students. In HCU, the ASA or dalit students have a strong position and a solid foundation, if any genuine issue comes up, maximum students participate in its rallies, agitations etc. The members of the organisation reported that they have adapted in such a way and made such strategies that nobody dare to touch them or they invite troubles. Among all the student organisations in HCU, the ASA is the most active and has become powerful. But in other universities like, Osmania University; Hyderabad, Nagarjuna University Warangal, the forward caste students are more dominating and their organisations are much strong. The SC students in these universities are harassed and sometimes beaten up.

The leaders reported that though their association is gaining name and fame and has taken a prominent position in the university, it is still getting pressures from the opposition. Last year, a SC boy was beaten up out side the campus. He was already warned. The respondent reported that the SC boy was beaten by the local goondas on instruction given by other group (PSF) by paying Rupees 500 to the local goondas. The respondent expressed that he himself is now facing a threat of a physical attack. He has escaped physical attacks twice.

Another respondent who is a senior most research scholar, has a good reputation from all the other castes and belongs to PSF reported that there were efforts to float a new organisation against the ASA to curb its activities and weaken them. One of the forward caste student was sent indirectly by a forward caste faculty to the respondent to form another association against ASA. He was told that they are ready to give him ten
thousand rupees per month to run the organisation. He will also be supported with goondas, but will have to appoint people according to their choice. The respondent was approached for this job since he was having good reputation, and was able to attract people and thus could break the ASA. The respondent felt very bad and disappointed and didn't showed any interest even after repeated inquiries.

According to another respondent pursuing Ph.D. who was from PSF reported that, PSF has done a very good job It use to take care of all students. There were instances where the SC students were not given marks intentionally. They approached the teacher, threatened and made them to give marks. The earlier leaders of PSF left the university after completing their education but now the organisation lost its functioning because of leadership crises.

Among the ASA, again the BC students felt that their problems are sidelined. To safe guard their interest, a new organisation called B C. organisation was formed, in which the members and leaders belong to backward castes. Thereby, a split occurred among the reserved candidates Again among the SCs after the issue of ABCD categorisation within ASA, a cold war is going on between Mala and Madiga students. A new group called ‘Madiga Sahitya Vedika’ is formed. The students from ASA are again split into two and are associated either with Mala Mahanadu or Madiga Dandora, based on their jati. In the university, since majority of the SC students are Mala, even in the ASA, the Mala students occupy most of the key posts and leadership. Now, if any person comes with a problem, they are looking into the caste (Mala or Madiga or any other) of the person.

After Mala Mahanadu was established to fight against Chandra Babu Naidu’s decision to categorise the reservations, the ASA has started functioning as the student’s wing of Mala Mahanadu, in the campus. Dalit Sahitya Vedika is the Literary wing of the ASA. They educate and enlighten the SC students by writing on various issues, regarding dalits. Their writings constitute essays, poems, and cartoons, which reflect the injustice, atrocities and discrimination caused to their fellow beings in the society.

Now in HCU, ASA is totally managed by Mala students. If they organise any meeting or seminar, the Madiga students do not participate. The Madiga students have formed their own association called ‘Dalit Students Union (Madiga Sangam)’, which safeguards their interest. But the numerical strength of the Madiga students is quite less, which poses obstacle in pursuing their interest.
Now if any personal problem arises they are looking into the caste also. In such a case the Madiga becomes minority with less power and backup. So for pursuing their interest they will lack strength and nobody would take them seriously. Earlier in the University, if SC students called for bandh they use to call down the whole of the university. Now, they fear if they call for bandh, it may not work out, because of so many splits in the association.

Now the students too are facing problem in associating themselves with the organisations. If they are friendly to a person belonging to other organisation. The organisation does not encourage their friendship. That is if an ASA student is friendly to the students from PSF, the ASA students feels bad and vice versa. Among the SCs again the students are forming groups or friendship based on jati, i.e., Mala students moving around with Mala students and Madiga students having their own group. They feel that friendship should be pure and not attached to any organisation.

The Dalit Students Union was formed in August 1997. It was carved out of its parent organisation, Dr Baba Rao Ambedkar Students Association. The DSU represents the Madiga students. In fact, the Madigas worked in close association with the other SC sections and Malas in the campus and played a very active role in the interest of scheduled caste students in the campus, in the past.

Despite the unity in the ASA, there was a discontent vindicated among the Madiga student leaders for poor percentage of representation of its community members in the university admissions and university jobs. Adding fuel to the fire, the university students union elections played its own role. The Madiga student leaders claim that they were neglected in the student's elections. They say that since Malas were in majority, they use to declare only Mala students as the candidature in student's election.

When this was the overall situation in the campus, the changes that were taken place in all over Andhra Pradesh started reflecting on the SC students in the campus. The demand for the categorisation of SCs into ABCD, mainly advocated by the MRPS (Madiga reservation porata samiti) leader Manda Krishna Madiga, started showing its impact in the university. As already stated, the Madiga Students were unhappy with their representation in institutions and for the supposed injustice caused in the hands of their counter part SCs. The Madiga students became active in the movement, and they floated the Dalit Students Union in August 1997.

Objectives of Dalit Students Union—
1. To organise lectures and meetings by the Madiga intellectuals and Madiga politicians.

2. Uniting all Madiga students in the campus to fight against poor representation of its members in admissions into MA/ M.Phil/ Ph.D.

3. To fight against discrimination in marks allotment by the faculty members.

4. To field the Madiga students in the students union elections and to bargain with the admissions in fulfilling above objectives.

5. Mainly it functions as a student wing of the MRPS in its fight against the government to categorise the reservations.

The respondents reported that the DSU is functioning very effectively in fulfilling the above objectives. It has succeeded to a large extent in uniting all its members. It opens reception counter in the admission hall at the time of admissions into MA/ M.Phil /Ph.D. It helps the new comers in fulfilling the admission formalities. There itself, they list out their strength in different courses and help them in getting the hostel admissions. The leaders hold periodic meetings with its members, and there by get feedback from the students to run the organisation. They organise two feasts every year, one at the time of inviting the fresher (from their community) and second at the end of the year i.e. farewell. Their traditional food, beef is served in the feast on that day and is regarded as 'beef day'.

Negative or Apprehensive Attitudes towards Dalit Organisations

Though most of the students feel that the SC organisations are a must to safeguard their interest, few respondents reported that they are not happy with the ASA because of their aggressiveness and their way of approaching or solving the problem.

Ramesh (pseudonym) is not an active member of PSF, but works for it. He reported that the PSF was taking care of all the problems of students till recently. There were many SC students in the PSF. Though their problems too were taken up, the SC students were not happy with the PSF, for they thought it didn't take much interest in solving their problems. So the SC students formed ASA. He feels that the ASA students overdo things, they are aggressive and act in haste and take decisions fast. Their way of working is not liked by the respondent. According to the respondent, sometimes even the faults of the SC students are covered and supported by ASA.
He narrated an incident, where a girl supposed to be from SC (though she denies of belonging to SC) and a boy (forward caste) of the same class was friendly. A SC boy from other department use to tease the girl. She then reported it to her boy friend who went and had beaten the SC person. Though the condition of the SC boy was not serious, he was purposefully taken to Gandhi Hospital (Government Hospital) and reported that he is very serious and is in ICU. The ASA people quickly took action and pressurised the university to take action on the forward caste student. Thereby the forward caste student was suspended for a week. The respondent reported that it was the fault of the SC boy. He should not have teased the girl, who was not interested in him. Instead of punishing the SC boy, he was supported.

So, the respondent feels that if the SC boy would have been punished or would have asked to apologise, the ASA would have got name for justification and would have gained more respect and support from the people outside SC. But now, since the association is covering the faults of his own people and inturn supporting their wrong activities, the FC people are not liking the ASA and also ridiculing the association. In this way the good actions of the association too are not valued or appreciated.

According to the respondent the ASA should fight for genuine cause and should do the justice, irrespective of caste, and only then they can survive and get a good name. These kinds of activities made the respondent to stay away from ASA. In his hostel, half the students are SCs and belong to ASA. Since he does not participate in their activities he is accused of not supporting the association. The respondent maintains cordial relations with all the people, the students, faculty, and non-teaching irrespective of caste.

Another respondent Ravi reported that, when he came to the University, PSF was active and included students from all the castes. ASA includes only dalits-meaning SC, ST, BC and women. Initially, though the respondent participated actively but then felt that these organisations are facing leadership crisis. So he didn't feel like being a member, as he is basically interested in studies. He feels he would have to waste time, if he become a member. Still, if any genuine case comes, he wishes to participate.

One of the respondent reported that he moves with all friends and does not want to associate himself with any organisation. But he sometimes participates when the need arises. He says, he and some of the BC students are good friends but when it comes to association he moves with SC organisation and his friend with BC organisation.
Another female respondent, from well to do urban family, moves with students from different castes. She has good friends especially from upper castes. Her friends are quite open to her. She does not mind her friends calling SC students as "Stars" or "nakshatrputsrudu" (as the SC, ST, and PH student’s names are indicated with the stars in the list). She commented that most of the time, the activities of the ASA provoke others. She reported that they want to be in the limelight and they want attention. They even overdo things, they overreact, and they try to interfere in everything, which is not needed. This makes the others feel the presence of such an organisation, and that of the SC people. The people belonging to other castes develop a kind of antagonism for the SCs. She expressed that they are doing things, which are going against their own interest. They overreact for petty things, go for agitation, paste posters/ banners for every small issue, which is not needed. According to her, things can be solved in other peaceful ways without provoking others. She feels that they should fight for genuine cases only.

The same respondent commented that the FC students on seeing the posters of Mala Mahasabha and Madiga Dandora, pass comments and laugh. They comment that the SCs themselves are divided. They suffer with inferiority complexes. The respondent feels that the SCs deserve to be ridiculed, because they behave in such a way. The respondent reported that the SC students, especially from the organisation maintain distance, and do not mingle with others, they try to find people from their own community. They see the star mark and make friendship. A star marked boy will try to see a girl with star mark and approach for friendship. The SC boys approached her for friendship. The organisation people came to her and asked her to participate in their activities. She just said okay and didn’t give it much of importance.

Another respondent doing MA in Pol. Sc. reported that he does not hold any key position in the organisation. He said he is not a member, but he participates occasionally in the activities of the organisation. When he joined the University, he did not have the hostel accommodation. The students from the organisation came to him and said "You don’t have accommodation, you can stay with us for the time being and we will arrange an accommodation." The respondent stayed with them for twenty days. He was then given a hostel room. All the formalities were taken care of by the association members. According to the respondent, the association people attracted him towards their organisation. The respondent, for being helped by the organisation felt an obligation to
serve the organisation. He worked for the organisation for two months. He later felt that it is a wastage of time. He had to attend meetings thrice a week, paste posters, arrange seminars, etc. According to the respondent, the organisation is not working for the main cause i.e., "education". It is side tracked and the main focus has become the organisation itself, and all efforts are to maintain it. According to the respondent, the organisation is useful, but they should help in achieving good education and not become hindrance in their studies.

Another respondent reported that the PG courses are so hectic in HCU that they don't find any time to attend the meetings. The respondent was offered a post of co-ordinator in the organisation, which he refused, because he felt that it needs lot of responsibility and more importantly time. He then conveyed to the members of the association that he won't be able to attend all the meetings, but will definitely work, when genuine cases come up.

According to the respondent these caste based organisations are trying to segregate themselves. They are forming their separate association and identity based on caste, thereby not giving chance for others to mingle with. According to the respondent, the SC students should not introduce themselves as SC. The caste name should not come at the first place. They should not identify themselves separately, but should try to interact with others. According to the respondent, if one caste forms their own organisation, there is no scope for interaction with the other caste. He says the organisation might have developed due to the clashes between FC and the SCs but still forming and identifying themselves as SC at first place forms a gap between SC and non SC.

Another female respondent coming from better socio-economic background reported that she is not a member of any organisation. She came to know about the existence of an organisation only after one year. She expressed, "I don't keep telling others that I am from SC. If people know about my caste, there is no problem, but I purposely do not go and attach myself with any organisation and assert myself to be a SC." "I want to mingle with everyone." She feels they should not isolate and segregate themselves, but should be open and free and should come out of caste feelings and same should be followed by the others as well (FC). Then only, the caste system will weaken.
Reason for being aggressive and violent

According to one of the respondent the members of ASA are reactive and aggressive because they are the sufferers and have come up to this level of education crossing all the hurdles. So they have inculcated the feelings of aggressiveness and are reactive even to small issue. The respondents feel that the SC group is a minority and if they go for democratic rules, they are not cared for and they are not given any justice. So they have to apply violent methods to make things work out. They have to be offensive. Thus strategy of being offensive inturn acts as a defensive mechanisms. The respondent reported that if they are active, aggressive and offensive, then only, others are feared and thus do not try to trouble the SC people unnecessarily.

The respondents reported that though the constitution has given them privileges and concessions, the society is not able to digest it and is thus against it. This society or the forward caste people try to see that these privileges do not reach the SCs and they carry negative feelings and develop antagonism against the SC people. So, the dalit organisations have to fight this society in order to get the benefits and privileges meant for them, which are given by the constitution.

OSMANIA UNIVERSITY STUDENT ORGANIZATIONS

In the Osmania University, there are four main organisations affiliated to their parent political party. They are Akhil Bharatiya Vidyarti Parishad- ABVP (affiliated to BJP), Student Federation of India- SFI (affiliated to CPI (M)), All India Students Federation- ASIF (affiliated to CPI) and Progressive Democratic Students Union- PDSU (affiliated to CPI (ML)).

Apart from these organisations there are other organisations which are not so active and having numerically lesser strength. These include Radical Students Union- RSU affiliated to People's War Group- PWG. RSU is a students wing of CPI (ML) and PWG. There are students from RSU but they do not reveal their identity. RSU and PWG are banned. CPI (ML) is having four groups, 1) PWG 2) Jana Shakti 3) Chandra Pulla Reddy Group 4) Pyla Vasudevarai Group. And PDSU is having two groups 1) Tirugubatu 2) Vijrummana.

ABVP is the main organisation with a majority and more strength in OU. Majority of students especially from forward caste i.e. Reddys, Vellamas, and Brahmins belongs to ABVP. ABVP is currently most active, has muscle power and numerical
strength. They are independent in organising their activities and do not mingle with other organisations. Very few SC students are the members of ABVP. ABVP having the BJP ideology, are more tilted towards Hindu religion. PDSU consists of mainly SC, women and other minority students. PDSU, SFI, AISF all unite together to fight for issues. Other organisations, which are present, are only for namesake, like TDSU - Telugu Desam students union, Vidyarthi Janata Dal etc. Even Dalit Students Association- DSA was formed in 1995 with only SC students as its members managed by only two or three leaders.

Though all the forward caste students like Reddys Brahmins and Kammans were the members of the ABVP. But recently the Kamma students separated and formed their own organisation called “Telugu Vidhyarti Parishad” which is affiliated to the “Telugu Desam Party” headed by the Chief Minister Shri. Chandra Babu Naidu, which is dominated by the Kamma caste people.

The respondent reported that earlier in the Osmania University the organisation were based on ideologies but now they have changed or splited purely based on the castes which shows that the caste is becoming a dominant factor in determining any kind of activities.

Kranti Sangrama Parishad- KSP, was organised by K. Shankar which was affiliated to Bahujan Samaj Party. KSP was once against ABVP. It mobilised all the students from SC, ST, BC against ABVP during Mandal Commission. There are no elections in the University campus ever since in 1989 when one of the leader Krishna Vardhan Reddy was killed. Now even the hostels are managed by two care takers 1. Mess caretaker, 2. Hostel care taker.

The leaders in these organisations are unanimously elected by parent political parties. These organisers say they are independent of parent political parties but are supported by them.

One of the female respondent who is an activist of PDSU, reported that there were lot of problems in the women hostel. There was water problem in the ladies hostel and there were limited mess arrangements, with limited tables, chairs, plates, glasses and the dining room was too small, where, at a time only 30 students can dine. They had to stand in queue for eating and sometimes had to wait till the plates were washed and then served. There was an accommodation problem also which is now solved by building a
new ladies hostel with 300 students capacity. Earlier they had no official name or banner under which they can organise.

Later all the women students united from ladies hostel and organised themselves.

Since the women students were not affiliated to any organisation and were not having any name, even if they were fighting for genuine case, they were not taken care off and their cases were not considered at all. When they had to give anything in the press, they asked for organisation name for authenticity, because there was no name they were not taken seriously. Later they gave a name- Women Students Organisation- WSO, which worked for two years. Later any issue arises they join with AISF, SIF, PDSU and together they work for it.

These organisations demanded for putting up bulbs wherever needed, shelter at bus stops, which even on repeated demand were are not fulfilled. The respondent feels that these are the things which university administration should take care off. Instead, even after reminding by the students they are not working for it.

The respondent said though AISF, SIF, and PDSU are like-minded and fight for similar issues but their path is different and plan of action is different.

ACHEIVEMENTS-

The respondent gave a plan of action of PDSU i.e., how they worked for a cause. Suppose they come across an issue in order to solve it. They send memorandum to the concerned person and asked them to take action. At the same time they put posters, especially in Arts College to educate or make aware about the issue to the students in the campus. The other organisations may feel that there is no need to give any memorandum, or need not put any posters, they directly go for press statements. But the PDSU's first step is to educate the student community about the things, which are going on in the campus. They then call the meeting and invite all the other organisation to join them. They then go and meet the concerned authority, and give a week time to sort out the problem. After ten days they'll again go and check the progress and remind them. Even though they gave a weeks time, if they go immediately after a week they may say, "we'll do it tomorrow", and may postpone, so they go after ten days and remind them again. Second time if they do not respond within a given time, they sit for dharna. Even then if the issue is not solved, they shout slogans, form a rally, give press statements, and
go for agitation. Mostly by this time they realise the seriousness of the issue and the authorities take an action and the work is done.

In the case of VC appointment also, the organisation had fought together. The earlier VC according to the respondent did not do a single good work. There were many fraud cases in the university. The VC gave promotions to his caste people and other forward caste people, even though they were not eligible. Even though his term was over he was trying for an extension of six months to stay in the VC post, through ministers and top officials. The students formed together, collected all the material against him and send it to the governor. Subsequently, he had to retire. Now the present VC belongs to BC caste and he is sympathetic towards dalit students. Now even the dalit students can approach the VC and can talk to him, which was not entertained earlier. The respondent reported that the present VC takes interest in the student issues.

Next achievement of PDSU is the 30% reservation for women for P.G. courses which has been implemented since the last 2-3 years. Also, they had fought for job recruitment, especially the recruitment of SCs in the university, in which all the students, teachers, non-teaching staff had participated. The students who were aspiring to become lecturers and the teachers for getting promotion also participated. This case was taken up in the court and they won.

In the ladies hostel most of the girls are from PDSU. Only 2-3 girls are from ABVP. They sometimes create problems and make unnecessary issues. The PDSU activist in the ladies hostel made one hostel committee to check the mismanagement in the hostels. The mess bill used to come to Rs-600 per month. The PDSU activists called for meeting, they made people aware of high mess bill charges. They then elected one representative and formed a hostel committee. Which meet every week and discuss the problems in the hostel. They are now managing well without any fraud. And the mess bill is coming quite low. Whereas in the men's hostel, the mess bill comes to Rs-600 per month, which is due to fraud and mismanagement. The respondent reported that some students join voluntarily and some by force to become in-charge of the mess. They make an agreement with the caretakers and share the profit 50-50%. They mismanage the things and thus there is a rise in the mess bill. She reported that if a person is an in-charge of the mess, he buys a bike within two months. This itself shows, the extent of mismanagement of money.
The chief warden and wardens gives an example of ladies hostel and the committee they have set up to the other hostels and ask them to organise in the same way. But she feels even these people do all sorts of mismanagement and tries to make money.

**Atrocities by the ABVP People -**

The male respondents told that with their strength, activities, violence, and muscle power ABVP has turned out to be a terror in the campus. Five years back, in the men's hostel, the Christian SC students used to arrange prayers in their hostel rooms. These activities of the Christian students were not tolerated by the ABVP students. The students of ABVP went with chains to warn the Christian students to stop prayers. They came in to the rooms and warned them not to conduct such prayers in the hostel rooms and left. One SC boy just commented "what is there if we conduct prayers" meaning it is none of their business if we are conducting prayers. This was heard by some ABVP students, they went and told the ABVP leaders. And the whole group in the broad daylight killed that student, very brutally. They cut his nerves with the blade at several points, he bleded out and died in his room.

They did this to terrorise people because it is an easy way to show their presence and muscle power. The respondent expressed that to win a person in a positive way, to gain respect and to do good, it takes very long time. Whereas going for violence is an easy and fast method to draw attention and to get the things done.

After that incident no prayers or meetings of Christian boys are held in the men's hostel. The Christian girls however continue to offer prayers in the ladies hostels.

The RSU - Radical Students Union having affiliations with PWG threatened the ABVP activists, not to go for violence or they'll be in their hit list. Still the ABVP activists continued with their atrocities. They did not gave any freedom to students. They use to call for meetings, or rallies and use to shout in the hostels and asked all the students to join them. If the students are in their rooms they had to compulsory listen to ABVP and go behind them and listen to them or else they are beaten up. If the students want to escape the only way was that they should not be there around the hostel. Every week, one day in each hostel they conduct meetings, telling about their own organisation, propagating about their organisation, its formation, achievements etc. Every week same lectures are given. The students use to get bored. Even though the
students had exams they had to compulsory attend the meetings. They pressurised the students to listen them and follow them. They had to participate in their meetings and rallies unwillingly. If they refused or gave any reason they were beaten up openly. The ABVP activist openly beat the students in the Arts building. The students had to salute the ABVP leaders when they come across. They have created an atmosphere of fear and terror in the hostels and campus. The ABVP activists organise seminars and lectures and call their own people, i.e., BJP activists, and other leaders, but if any other organisation proposed any other person’s name, they refuse. They never call or listen to the leaders of other organisation. They work independently. All the students in the OU opposed the implementation of semester system for P.G. courses in the University. All the organisations opposed the implementation of semester system. Even then the ABVP didn't mix up with other organisations. Even though the other organisations gave invitation to the ABVP. They did not turn up. They had their own independent proceedings.

In order to promote their ideology (Hinduism) and to curb the activities of Christians and Muslims, the ABVP activists put some or the other hurdles and did not allow others to pray according to their religion. They even kept "KumKum or Tika" outside the hostels. All the students, irrespective of the religion, had to apply it.

The female respondent reported that the SC boys in the hostels are terrified by the atrocities of ABVP. Their male classmate narrated the atrocities in tears. The respondent reported that when such atrocities increased, the RSU and PWG, give statements and warn them that they would take revenge and kill the leaders. It was reported that, thus they killed "Chandra Reddy" president of ABVP. The situation in the university was quite tense.

The ABVP students turned the whole university atmosphere tensed and very much non-conducive for studies. Earlier the respondents feel the university environment was very academic and peaceful. The students use to breath a sense of freedom in the campus. The women students though may face problems of eve teasing and harassment, in the city, they use to feel a sense of homelessness, freedom, and confidence once they entered into the campus. The boys use to be very protective.

But now, the respondent feels that the students have changed. Though they have never harmed anybody, but they feel eve teasing has become a common phenomenon. The situation in the university is always tensed. Anytime there can be a bandh, anytime
they can destroy buses, block the roads, start dharna, rallies, and force people to join them. According to the respondent the administration should solve the problem, should understand and punish the culprits, but is not taking any action. Even a murderer, after killing somebody daringly in the broad daylight move around the next day with out any fear of being caught or of punishment. The respondent expressed that one can imagine how the students are terrified and are under pressure.

The respondents reported that always a sense of fear exists now, nobody knows when they'll be attacked. They feel if it continues, the university atmosphere will worsen and the students will become even more vulnerable. Presently due to the murder case and exams the ABVP is not conducting any seminars, even after the murder of Chandra Reddy they didn't learn any lesson. Still they are continuining their activities as usual. They reported that the administration is not much bothered about the student’s welfare.

Another respondent too gave a similar kind of picture about the organisations in the campus. The respondent told that in the university the PDSU is having a ladies support, sympathy and domination. The ABVP earlier use to harass the girls, and according to their ideology the women should be at home, and be a housewife only, but with PDSU support women got security in the campus and developed independent ideology. In PDSU mostly the members are from SC, ST, and BC along with majority of women.

According to her, in the ABVP the students join the organisation on caste basis. All the FC join ABVP, without their own values and ideology and some of the BC, SC, and ST caste students too join ABVP because of the fear they have inculcated in them. If they do not join they will be beaten up. They have to forcefully join the ABVP in their meetings, in rallies, and have to forcefully apply "bindi".

One of the female respondent too reported that the ABVP people harass others, they are dominating, they beat the students without any cause, they have political connections. She commented that they are very dangerous - "Bhayankaranga unaru".

In the respondent's class, all the boys were forcefully made members of ABVP party. Only one student was from PDSU. He use to write nice poetry and stanzas. When the recent incident, the killing of ABVP leader occurred, all the PDSU students were taken for ride, they had to leave the hostels immediately because of fear. The ABVP students started burning the belongings of the PDSU students. The respondent's classmates from PDSU were not at the campus at the time of incident, the certificates
were spared as they were hidden by his classmates. Rest of his books, clothes, poetry and stories were burnt down in the hostels. The classmates stood at different places, at bus stops so that as soon as the PDSU classmate comes, they asked him to leave the campus immediately. He then left campus for few days. After everything was cooled down, he came back.

One of the respondents, reported that if a SC student goes against the ABVP, they trace the history of the student. If he belongs to PDSU or left wing, then he will be alleged as a naxalite and will book a case against him and put him behind the bars and trouble him. Since the SC students in OU are not having any strong Dalit Organisation, and due to dominant ABVP activities, the SC students feel vulnerable. They don’t involve themselves actively in any activities and do not oppose the activities of the other organisations, thus remaining passive.

So the situation in this university is such that there is no freedom for SC students, they have to remain suppressed and mind their own business, they have to pass time and look for a small job and get out of it. If they revolt or raise voice they will be curbed. They will be put into lot of troubles

SUMMARY-

There are different organisations and also dalit organisations in both the universities. Most of the SC organisations are based on Dr. B.R. Ambedkar’s ideology. Their motives are to educate their people, mobilize them and organize them in to a defined body to safe guard their interest and to fight for their rights. The activities of SC organisations in HCU are relatively peaceful except for few agitations, they are confined to university, whereas the organisations managed by the forward caste students in OU are more active, are influenced by outside politics and also sometimes the activities are violent. The rural respondents and comparatively more no. of males feel the necessity of separate dalit organisation. They participate actively in these organisations. These organisations are helpful, especially for rural respondents who face problems at every step, they can approach only these organisations for help.

The respondents reported that in OU the attendance is not so strict and because of non-semester system, the students find quite a lot of time to prepare for competitive exams. Most of them are already having B.Ed degree or are trying for it so that they can get out of the university soon and try for better jobs while continuing with teaching
profession. So the SC students in OU do not try to interfere in the activities of ABVP. Sometimes they even support them as long as they are there in the university. They do not want to invite troubles by having confrontations with them. They just try to pursue their self-interest and leave the university.

However, the situation is somewhat different in the HCU. Here the ASA is quite active and is successful in safeguarding the interest of their students. The students feel safe and comfortable in the campus, so they stay in the university till they find a suitable job, though in recent times, many splits have occurred within the organisation.