

## THE DALIT WOMEN'S VIEWS ON THE ATROCITIES

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**ABSTRACT** - Despite the Untouchability (Offenses) Act 1955, as well as the Prevention of Atrocities Act 1989 (Indian Backward class women particularly SC, ST) Dalit women, face social atrocities. Atrocities have occurred mostly in the rural area by the upper class/caste. Her social, economic, political, religious, and educational exploitations have become the most important issues for her existence as a human being. The atrocities of Dalit women have become the foci of study by social scientists.

The present study attempts to know the atrocities on Dalit women. the Dalit women are facing adverse situations. The present study attempts to know the various aspects of the atrocities against Dalit women in the Kolhapur district. such as growing atrocities, responsible forces for atrocity In this regard, the qualitative methodology has been adopted for understanding the Dalit women's in-depth perception. Considering the view of the Dalit women, it seems that atrocities have an impact deeply on the social life of Dalit women of Kolhapur district.

**Keywords:** Women, Dalit women, Atrocities.

**Introduction** - Since 1950, India has been shown progress in various fields such as Agriculture, Industry, Space, I.C.T. Dairy, etc. However, still India did not develop properly in the social area. Because, there are so many social problems, such as discrimination done based on caste, religion, region, gender; social distance kept between the weaker section and the upper (advanced) section as well as conflicts between haves and have-nots. Despite these all social problems, nowadays, India is being claimed as a developed country. In the social sphere, the Dalit woman has been considered as one of the major elements. But unfortunately, she is being ignored and exploited. Therefore, it has to be said that the problem of atrocities on women has not been resolved from the point of view of social justice.

As part of the study, a brief discussion on oppression and atrocities on women is discussed as follows :

Right from the beginning of the Vedic period to the Buddhist period generally, it is held that the hierarchy.

During the Buddhist period, the hegemony of males was questioned, the notion of equality in social life was upheld by Buddha and his followers. The disappearance of an equalitarian environment built by the Buddhist rulers and the emergence of Brahmanism led to the downfall of Hindu women.

During the medieval period under Mughal and Hindu rulers, the intensity of suppression and oppression was heightened. The British rules brought new laws to protect the lives of women. Especially, the Sati (widow burning) ban on widow remarriage and girl-child marriage were abolished from the point of view of woman as 'human being', as par with man.

The Britishers opened the doors of education/knowledge to women and Dalits and they drew the Indian people to the new political system democracy. All these developments went against the monopoly rule of Hindu male and their hierarchy among men and women existed. Consequently, the privilege and duties, as well as their operation of them, indicated that the women in Vedic society, theoretically speaking subordinates to men. As a result, the position of women was lower. In the context of women belonging to service class also went as per hierarchical rules/norms. Among the service class, both men and women might have served the master but the notion of equality or equal position of female servant with that of male servant raises issues over the claim of position. So, the narratives/stories highlight such issues which involved debating aspects/ or controversial issues.

The impact of Brahmanical value system and patriarchal system bound to impose male domination. The act of defiance on the part of the woman (of any class/caste) is bound to result in suppression and oppression of women. Thus, women were forced to lead a life as expected by the male rulers.

The period of independence, the role of Dr. B. R. Ambedkar in bringing a revolutionary change in terms of gender-based equality. In those, 1954's Special Marriage Act, 1956's Right of a share in father's property. 1961's Anti-Dowry Act and Hindu code Bill all acts gave

her a boost. Apart from this, 1989's The Scheduled Castes and The Scheduled Tribes (Prevention Of Atrocities) Act, 1993's the Protection of Human Rights Act, two acts also provided confidence to Dalit women to live their social life honestly. But the caste-dominated rural or urban environment does not positively support women. Dalit women are still frequently targeted by the so-called forces in Indian society.

By keeping these all the above facts, the present study aims to understand the nature and causes of atrocities on Dalit women and their attitude and awareness in the Kolhapur District.

**Literature review-** The present study reviewed the number of literature, observed and discussed here; among are prominent scholars such as mainly: **Jogdand, Pralhad (1990)**. "Maharashtratalya Dalit Samasya" (Dalit Problem in Maharashtra ) unpublished article. **Salve R. N.(2007)**. "Atrocities on Dalit of Maharashtra in Last Decade", Unpublished UGC-SAP-DRS-Phase-1Report of Project Work, Department of Sociology, Shivaji University, Kolhapur. **Thorat, Sukhadev and Negi, Prashant (2007)**. Exclusion and Discrimination-Civil Rights violation and Atrocities in Maharashtra, **Fact-Finding Report (2008-09)**. Atrocities on Dalit in Maharashtra Published by Manuski Centre, Pune. **A. Ramaiah, (November-2011)**. "Growing crimes against Dalits in India despite special laws: Relevance of Ambedkar's demand for 'separate settlement'...", **Chavan Dilip (2012)**. "Caste Violence against Women: Some Observations " Blog published., **Kowtal Asha (2013)**. "Violence Against Dalit Women," Dalit MahilaAdhikarManch (AIDMAM),., **Shailaja., S. Rangan, N. Patil, H. (August-2014)**. "Violence Against Women in Gulbarga District: A Sociological Analysis". Most of them, here, who concluded that Dalit women have been exploited and faced the numbers of atrocities in the field of social, economic, political, and cultural.

**Methodology -** The present study deals with atrocities on Dalit women, a study is tired to understand their views, attitude, and reception in connection with atrocities. For this purpose, a qualitative methodology has been adopted so that it would be easier to discuss with respondents informally. It is focused on scheduled caste women, which are mainly belonging by selecting purposive sampling to Gadhinglaj, Aajra, and Chandgad taluka which are located in Kolhapur district, Maharashtra. So far as respondents are concerned, were approached as a snowball sample method for the data collection.

**Objective of the study -** The study focused on the following objectives:

1. To understand the feeling regarding growing atrocities against Dalit.
2. To probe into the responsible forces for the atrocity on Dalit women in Kolhapur District.

#### **Hypotheses of the study**

The hypothesis are as follows:

1. The atrocities on Dalit women are associated with the socio-economic status of hierarchy.
2. There is a correlation between higher level of assertiveness among the Dalit women and the atrocities.

**Area of study -** The present study is covered the Gadhinglaj sub-division of the Kolhapur district of Maharashtra, which is located in the western Maharashtra state. Gadhinglaj taluka, Chandgad taluka and Ajara tauka are selected for study.

#### **Discussion on attitudes, awareness and behavioral situation about the atrocities on Dalit women and analysis**

For the last ten years, Atrocities against Dalit women have been rapidly increased, however, such incidents are struck to our great constitution. That is why; Attitudes, awareness and behavioral situation of the selected 165 respondents are studied against their atrocities.

##### **1. Feeling regarding growing atrocities against Dalit.**

Atrocities and Dalit women are one of the very serious issues in Indian society, as far as growing atrocities against Dalit and Dalit women are concerned, the present study is tried to understand the feeling of respondents regarding growing atrocities in the various corner of Indian society. In this regard out of 165 respondents, 140 (84.9%) respondents are expressed that it is very painful incidents, which are regularly occurred in the society, most of the respondents respectively Mahar 107(82.3%), Mang 19(95%), Chambhar10(10%) and Dhor 04(80%) are expressed their feeling that law and order should be implemented by the responsible agency, some respondents are said that stopping the Caste discrimination as well as suggested to develop the progressive thought.

Mere 03(01.8%) respondents belong to Mahar 03(02.3%), they are refused that they are unknown and have not any idea in terms of atrocities are occurred in society.

Apart from this 22(13.4%) respondents have not expressed their feeling regarding growing atrocities; 20(15.4) of them are Mahar and 1(10%),1(20%)are respectively Cahambhar and Dhor.Considering the above expression of Dalit women, it clears that Dalit women are seriously upset and concern about occurring much atrocities in society.

## 2. Attitudes in terms of responsible forces behind Dalit atrocities

Out of 165 Dalit women, 81(49.1%) Dalit women who mainly 60(46.2%) Mahar, 12(60%) Mang, 07(70 %) Chambhar, and 02(40%) Dhor are expressed their concerns that the people who are justified communal thought, fundamental thought such people are responsible for atrocities. Apart from this they also stated their views that Extreme upper caste people, communal related political parties, Communal related organizations are mainly responsible forces behind Dalit atrocities

On the other hand, 07 respondents, in which 03(04.3%) Mahar, 02(10%) Mang, 00(00 %) Chambhar, and 02(40%) Dhor are stated their opinion that they have no idea which forces are behind atrocities

Remained 77 Dalit women; 67(51.5%) are among them Mahar, 06(30%) Mang, 07(70 %) Chambhar, and 01(2 0%) Dhor are not expressed any views regarding the forces which are responsible for atrocities.

**Finding -** So far as Dalit women are concerned, related data and their feelings show that out of 165 respondents, 140 (84.9%)respondents are expressed that it is very painful incidents that occurred in the society regarding growing atrocities against Dalit. And, 104(36%) respondents from out of 165 respondents, most of the respondents pointed out their feelings that the majority of people are belonging to the Upper caste and they have power, authority, and asset regarding responsible forces behind Dalit atrocities.

By discussing on above two issues, it seems that atrocities have an impact deeply on the social life of Dalit women of Kolhapur district. Very serious challenges for the honor of Dalit women in progressive and modern Maharashtra as well India.

**Suggestions-** Due to traditional principles, inferiority in class, caste, and gender, such (Atrocities) act, incidents

have occurred across the Indian society against Dalit women, it is considered as one of the most very cruel and inhuman acts for the development of humanity as well as the development of Indian society. Hence, the following suggestions have to be implemented for the eradication of atrocities against Dalit women.

1. To create a rational attitude of society.
2. Human rights education should be started at a higher level.
3. Unscientific Fundamental thoughts should not be followed.
4. Law and order must have run in the frame of the constitution.
5. Dalit-oriented organizations should be activated.
6. Women-oriented policies are implemented to the grass-roots level for developing their social status.
7. Education to Dalit women, so that she combats against her atrocities.
8. Dalit women have to come in the political, social, and economic field
9. Strongly implemented The Scheduled Castes and the Scheduled tribes (Prevention of Atrocities ) Act.1989

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