

## **Atrocities And Dalit Women in Maharashtra**

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### **Introduction**

After independence, India has shown progress in the 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 discriminations are done on the basis of caste, religion, region, gender, Social distances are kept between weaker section and upper (advanced) section as well as conflicts between haves and have-nots. In spite of these all social problems, nowadays, India as well as Maharashtra is being claimed as developed country and state. But unfortunately the problem of atrocities on women has not been resolved from the point of view of social justice. As far as Maharashtra state is concerned, social situation is not different; compare to the rest of other states of Indian society.

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

The fact of atrocities is one of the vital obstacles in the way of social development of Dalit Women. The preamble of Constitution of India inspires the Dalits to gain fundamental rights but still the fundamental rights are denied to the them because of hanging over to the reactionary forces of traditional life. The atrocities on Dalit women have deeply invoked the researcher to take up the investigation. The aim of the present study is to find out the nature and causes of atrocities on Dalit women

### **Objective of The Study**

The present study focused on the following objectives

- To understand the some reviews regarding the violence against Dalit women.
- To observe and discussion regarding the violence against Dalit women.

### **The Research Problem:**

The present study attempts to know the atrocities on Dalit women as well as their awareness, attitude regarding atrocities in the rural and urban areas of Maharashtra. Despite Rural Dalit women's identity is changing and eradication of atrocity gives her inspiration to live satisfactorily, the Dalit women are facing the adverse situations. That is why by reviewing some literature, the study attempts to find out the situation of atrocities and nature of atrocities on Dalit Women in Maharashtra's society.

### **Concept**

The present study is connected to the issue of atrocity and dalit women. It is affected on violation of human right and fundamental right it also influences on the development of the Indian women's social life. The study mainly related to the concept of atrocity and dalit.

#### **1) Atrocity**

The term 'atrocity' is used in various senses such as terrible, cruel, violent, injustice, very wicked, horrible, outrageous action. The violation of human right is also called as Atrocity. The situation where the

person's dignity, views, approach, attitude, freedom, ideas are suppressed is called as atrocity. (www.atrocities.com, Jeevan Marg, 2008)

## 2) Dalit

The term 'Dalit' has come in root of Sanskrit 'dal' means to split, crack, ground, suppressed, crushed, broken to pieces. The Dalit term has come to mean persons who are broken or crushed and destroyed by the upper stata of society. (S.N.Tripathy,2010, <http://www.atrocities.com>, Sanjay Sharma; '*Dalit Society and upliftment*', Mohit Publications, New Delhi, 2004.)

For the first time the term 'Dalit' has been used by social revolutionary Mahatma Jotiba Phule. It gained greater importance under the leadership of Dr. Babasaheb Ambedkar.

The Dalits are identified by different names in different regions of India. These names were given by upper caste people. These names are such as Dasa, Asura, Avarna, Nisada etc. All these names carry with them the motion of impurity or pollution which contrary to the notion of purity held by the so-called Upper Castes.

## **Methodology**

The present study is deals with in connection atrocity and dalit. With development .It is followed on the basis of secondary data source as various published and unpublished sources of data available through article, book, newspaper, internet, journal etc. For this study analysis is analyzed descriptively. The study is used descriptive method and is known to be qualitative study.

## **Some Studies And Discussion**

**Pralhad Jogdand (1990)** in his article “Maharashtratalya Dalit Samasya (Dalit Problem in Maharashtra ” has attempted to discuss on dalit women . There have basically three problems in Dalit ,mainly in that Economic backwardness, lack of Political will power and culturally not accepted in upper caste, as effect of these problems ,Dalit women have been dominated on dual level in that firstly having backward and women. Sexual assaults, harassments are being done on dalit women, though india has numbers of mechanism to protect the human right and constitutional provision, however she is targeted in the period of Marathwada University movement regarding the change the name of university.

**Thorat Sukhadev and Negi Prashant (2007)** have studied on “ *Exclusion and Discrimination-Civil Rights violation and Atrocities in Maharashtra*” the study pertain to despite Constitutional provisions ,civil rights violations and atrocities committed to the marginalized social groups continue unabated , by taking the official Statistics,they observed that Dalit women is trapped as victom of rape, since 1992 to2002 the rape incidents have been ascended, they also indicates that on the bases of the Primary Studies from the 1960s WaitalukSurvey – Gokhle Institute of Political Science and Economics,1958 and A Survey by *HarijanSevakSanghand* Gokhle Institute of Political Science and Economics, 1970, most of violence are occurred to dalit by strong Maratha in Maharashtra like the midvealeal age , in those all violence and atrocities shows that through some case studies , the condition dalit women is very horrible.

**Tirmare,Prabha (2008).**In her study *Violation of Human Rights of Dalit Women: Issues, Factors and Concerns*. The study is deeply influenced the incident of Khairlanji, it was happened in Maharashtra in 2006, thereby, study focused on atrocities on Dalit women. She (Dalit women) is easily targeted for any perpetrator Upper caste considers them to be sexually available. Hence they are largely unprotected by the state machinery. Study discussed some major pointes with regard to atrocities as follows; there is prevalence of violence, making dalit women eat human excreta, parading them naked, gang-rape, murder, dacoity, robbery and burning of their huts or communities. These are the types of crime, which violate their human rights (Human Watch Report, 1998). According to SC/ST commission report between 1981 and 1986 about 4000 dalit women became victim of rape. In 1993 –94 this figure rose to 798 and 992 respectively. This

means annually about 700 dalit women fall prey to sexual assault by high caste people. (Pal and Bhargav, 1999) The main complaints of the poorer dalit women are that they have no good houses. In urban areas most of them stay in unhygienic slums and in rural areas their houses are away from main stream society (Pillai, cited in Michael 1999). Under conditions of grinding poverty and severe exploitation at work place, dalit women also suffer caste specific ban on water access from upper castes and may be beaten up in their own houses as well. From the beginning of discrimination, prevailing caste and secondary status of women in the society is largely responsible for violation of human rights of dalit women. In theses all regard study concluded that women and Dalit Women from whichever state is weak and exploited, it is not a healthy society. And when a society is healthy, then the nation will march ahead. To fulfil these dreams women in general and particularly from weaker section need to be empowered for development of the nation.

**TambeAnagha (2009).**In her study on “**Reading Devadasi Practice through Popular Marathi Literature**” in ‘**Economic & Political Weekly**’. Study concentrated on Devadasi practice, it is run in most of western Maharashtra, Devdasi is identified to leave god for servicing ritual that are related to goddess Yallama. Most of Devadasis are belong to lower caste, especially the Dalits, They have no any right neither in temple nor her family, lifelong she live without marriage, ultimately she turns to sexual services in nearby town or cities. Study forwarded an idea that Devadasi practices are totally harmful to the principles of human right, it is like bestial atrocities.

**Ayyar, Varsha (2013).** She has observed the issue of “**Caste and Gender in a Mumbai Resettlement Site**” study is based on the socio-anthropological research methods and extensive field work, paper mainly focused on urban dalit women who are resettlement site in Mumbai. Dalit women are faced numbers of problem regarding displacement, loss of livelihoods and kinship. After independence, Dalit urban women is not lived her social life honestly, she is deprived on her level like Social, Economic, Cultural, Political etc, By observing such situation, it is said that India could be biggest atrocities in terms of Dalit women.

### **Conclusion**

Considering these all reviewed studies shows that human right, fundamental right (constitution of India) and women related developmental policies are considered naturally for being development of overall social life. Human rights, rational thought, identification of constitution, awareness of scientific temper such all these factors have rapidly been influenced on those society already accepted paradigm of democracy, humanity. As far as Indian society is concerned, despite having indentified to have one of the most important democracy, humanity nation in world. but unfortunately information (study) regarding the atrocities on Dalit women reveals that after independence, Dalit women crimes have rampantly been seen in the Indian society as well as in modern and progressive Maharashtra. It seems that constitutional fundamental right and 1993's the protection of human right ordinance have not been run properly as well as not handled positively through responsible agencies such as governmental policy, offices, acts, N.G.O, social organization, educational institution. If Dalit women atrocities will have to be eradicated by means of human right, fundamental right and related agencies, there should be the positive approach and the development scientific temper, such thought firstly have to be developed for being respectful development of Dalit women in social life.

### **Suggestion**

For being complete and perfect development of women social life as well as eradicating of all kind atrocities, some recommendation should be followed;

- To create rational attitude of society.
- Human right education should be started in higher level.
- Unscientific Fundamental views should not be followed.

- Low and order must have run in the frame of constitution.
- Dalit oriented organizations should be activated.

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