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Dalit Women And Human Rights Perspective On Tamil Nadu

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ABSTRACT

Social exclusion means excluding a section of people from the social system, where the particular section's rights and privileges are refused, forcing them to face poverty, deprivation and hardship. Social exclusion refers to the way in which individuals are being cut off from their full involvement larger society. A sample of 452 Dalit women in 18- 45 years is selected randomly in 10 villages of five Districts out of 9 Districts in Southern Districts of Tamil Nadu. The employment opportunity is more for husbands compared to female respondents. The standard of living seems to be at low level for 14.6 percent of families, medium level for majority of family in 74.6 percent and 10.8 percent of families at high level of standard of living. More problems are faced by the respondents while practicing the human rights equality and discrimination on ground of caste and knowing the human rights and practicing them is limited and there is a long way to improve them Scheduled Caste women. The other category variables of significant variable which is more likely to know the human rights can be promoted to influence its effect on knowledge of human rights.

Keywords: Human rights, Exclusion, discrimination, Dalits, Scheduled Caste women.

Introduction

Social exclusion means excluding a section of people from the social system, where the particular section's rights and privileges are refused, forcing them to face poverty, deprivation and hardship. Social exclusion refers to the way in which individuals are being cut off from their full involvement larger society. A sample of 452 Dalit women in 18- 45 years is selected randomly in 10 villages of five Districts out of 9 Districts in Southern Districts of Tamil Nadu. The employment opportunity is more for husbands compared to

female respondents. The standard of living seems to be at low level for 14.6 percent of families, medium level for majority of family in 74.6 percent and 10.8 percent of families at high level of standard of living. More problems are faced by the respondents while practicing the human rights equality and discrimination on ground of caste and knowing the human rights and practicing them is limited and there is a long way to improve them Scheduled Caste women. The other category variables of significant variable which is more likely to know the human rights can be promoted to influence its effect on knowledge of human rights.

The knowledge of Dalit women on human rights is prerequisite for reducing or eliminating multi dimensional exclusions particularly in rural areas. It is appropriate to investigate exclusion of Dalit women in relation to human rights perspective in southern rural districts of Tamil Nadu where the social and economic conditions are in most backward.

Statement of the Problem

Dalit women faced to deprivation, exclusion and discrimination as do their higher caste counterparts in terms of the predicament of gender violations of human rights. Government programs give prominence to the problems of Dalit women confront. Specifically, Dalit women have extremely low levels in education, and are heavily dependent on wage labor, discrimination in employment and wages, heavy concentration in unskilled, low-paid and hazardous manual jobs, violence and sexual exploitation and religious and social superstitions. In specific legislations have been enacted to overcome the economic, educational and gender-related deprivation of Dalit women. Several documents also indicates that Dalit women are suffering from multiple forms of social exclusion and discrimination as Dalits, as poor, and as women, such as illiteracy and low level of education, violence within home and outside, Untouchability practice, child marriage, early age at marriage, violations of human rights, rape, assault, eve-teasing, molestation, brutal killing, abduction, dowry death, ill-treatment, prohibition of worship in temple, kidnapping, custodial death, poverty, corruption, employment opportunities, honor killing, equity, access to health facility, freedom, communication, political participation etc. Social exclusion of Dalit women, particularly in rural areas, in relation to knowledge and practice of human rights has not been investigated as knowledge and practice of human rights are prerequisite for elimination of all types of social exclusion. Heavy disparities in access to services and resources like jobs, credit, land entitlement and ownership as well as a denial of basic human rights have forced the Dalits women of Tamil Nadu to mobilize themselves and demand their rights and due share in the development of Tamil Nadu

General objective

- To study the Dalit women in southern districts of Tamil Nadu in relation to Human Rights Perspective with the following specific objectives

Specific objectives

- To study the socio-economic and demographic characteristics of Dalit women
- To analyse the empowerment of Dalit women
- To identify the various problems faced by the Dalit women
- To analyze the factors responsible for the of Dalit women in human rights
- To suggest ways and means to frame suitable measures for safeguarding the inclusion of Dalit women in human rights

HYPOTHESES

The following hypotheses are tested in the present investigation:

- There is no association between Dalit woman in knowledge of human rights
- There is no association between Dalit woman in practice of human rights
- There is no association between Dalit woman in problem faced while practicing human rights

The literature related to study of Dalit women and human rights

Dinesh Singh Rathore (2013) observed that Dalit women have recorded and regular incidents of the domestic violence that span several years of married life. This violence often manifests itself in verbal abuse of the women. Accompanied by physical assault and also entails sexual abuse including marital rape and several cases of inter-caste marriage and for ending in the domestic violence reveal caste and gender discrimination against the Dalit wife leading to violence. In most cases where a Dalit husband is concerned for the violence and takes on a strong patriarchal dimension of Dalit women are tortured within the home for not bringing enough dowry for not bearing male children, for being supposedly ugly and too beautiful and allegedly unfaithful, for talking back to her husband, etc. Alcoholism among Dalit husbands is also a strong contributing of the factor in the domestic violence. In the Domestic violence and resulted for the Dalit women is being deserted by their husbands for being forced to leave in their marital home. For the majority of women, however, the social norms and pressures of marital life and “duties” of wives to their husbands ensure that they continue to endure this violence and moreover, as this violence often commences when they are but children given in marriage and their ability to question and stand up to this violence is often severely diminished.

Pal .C.G.et al., (2020) in his study on there are also negative social consequences in terms of deterioration of inter-community relationship, social ostracism, and enforcement of social boycotts on the victims’ families and other community members. An analysis of the perspectives of human rights activists on caste violence. The most disturbing experience after the formal registration of cases is the feeling of social insecurity among victims’ families and community members resulting from deterioration in inter-community relationships. In case of individual level violence, the relationships of dominant caste families with Dalit

communities also often get strained. As a result, a social distance is inflicted upon the victim's family by own community members. Lower caste families which depend economically on dominant caste groups, or, do not want to leave out people of higher social position with some sort of enticement, tend to isolate themselves from the victim's family. As members of one victim's family observe, 'Although there are no other conflicting situations after the incident, the 'we' feeling in our own community has weakened. Many community members feel that because of such incidents, In their relationship with dominant castes has been affected and they face other problems in daily lives. This has strained the relationship between our family and community members; we feel alienated and live under constant pressure as they insist up on us to compromise the case.' (Pal, et al., 2010) This divide within the lower caste communities in fact serves the interests of dominant caste perpetrators. In case of group violence, several mechanisms are used by the dominant caste perpetrators to impose and enforce social boycotts on victims' families, having wider consequences on their social life. An elderly victim observes, The government can provide compensation/relief as per provisions of the law, but what will we do when another community constantly threatens our livelihood and opposes our rights to live and social boycott sometimes leads to 'forced migration,' and 'symbolic migration' wherein victims' families or community members intend to migrate to rebuild lives elsewhere and live with dignity instead of living under constant threat and humiliation. The critical issue is that the laws have overlooked the challenges that victims of caste violence normally face and their increased vulnerability to social oppression in the aftermath of such incidents. This often creates conditions that lead victims and other community members into the cycle of caste oppression and poor well-being.

Methodology of the study

Study population

Dalit women in 18- 45years of age in Southern Districts of Tamil Nadu constitute the study population.

Sampling

Out of 9 Southern Districts of Tamil Nadu, five Districts are selected randomly. In each selected District, one Community Development Block (CDB) is selected randomly. Then in each selected Community Development Block (CDB) two villages are selected randomly. Thus 10 villages are considered for survey.

Sample size Determination

The prevalence of Dalit women and knowledge on human rights practice of human rights and problem faced by Dalit women is not known as this type of research was not conducted in a comprehensive way with large sample size in rural area so far. Therefore, it is assumed that the prevalence to be 50% and the level of confidence interval 95% (possible error to be 5%). The required sample size is estimated as details below:

$$n = \frac{p(1-p)(z)^2}{e^2}$$

Where

n - The sample size

p - Prevalence of knowledge of human rights among Dalit women practice it and problems faced by Dalit women

z^2 - Number of standard error and units which is found from the normal

probability table to correspond to be 1.96.

e^2 - Margin of error or limit of accuracy which will be tolerated i.e. 5%

$$n = \frac{p(1-p)(z)^2}{e^2}$$

$$n = \frac{(0.5)(1-0.5)(1.96)^2}{(0.05)^2} = 384$$

Considering the non-response rate of 10% among respondents and estimation of characteristics of respondents, a sample of (384 + 38 = 422) approximately is fixed to 452, (to overcome non-response further) respondent (Dalit women) is fixed for the study.

Findings of the study

The knowledge on human rights varies from 31 percent for constitutional remedies to 95 percent for right to vote. The human rights reported by respondents less than 50 percent are rights to have safe drinking water (39.2%), to equality (42%), life and personality liberty (47.8%), Social Security (44.9%), freedom of Religion (46%), education (48%), constitutional remedies (31.2%), Citizenship (47.8%), self determination (49.6%), communicate and communication (39.6%), natural resources (43.6%), group and collective rights (41.4%), healthy environment (29.6%), family/ interpersonal decision making (40%), participation in social in social organization (37.6%).

The full knowledge about level of knowledge on human rights is small percentage for all the human rights variables range from 18.8% to 58.2%.

The electronic media (TV and Radio) are major source of knowledge for the majority of human rights, flowed by family members, friends, SHG, health department and Government resources.

More problems are faced by the respondents while practicing the human rights such as rights to live or life, have rights to have safe drinking water, rights to equality and discrimination on ground of caste.

Forty-eight percent of respondents knows the rights to education full knowledge is at low level of 21.7 percent. Among the first four children of respondents under 15 years more female children dropped out (69.2%) compared to male children (30.8%).

The proportion of Dropout increased from 6 years of age decreases after 9 years upto 15 years of age. Reasons for Dropout is the fear of treatments by teacher (17.7%), poverty (16.9%), school is far away (14.6%), to follow the family work (11.5%), college is far away (9.2%), difficult to study (6.9%), parent not willing to educate girls or boy (5.4%), lack of transport facility (4.6%), assist the family by working and earning (4.6%) and failed in examination (3.8%). More children dropped out aged 5-9 years compared to age group 10-15 years.

Human rights knowledge of the education is at low level among Scheduled Caste women. the number of female children under 15 years of age than that of male children Dropout from school due to poverty, teacher's behaviour in treating children, school is far away to continue the family work and earn, lack of transport facility etc., Son preference early marriage for girls fear about harassment in the school and love marriage in the college are the factors for not educating the girls. Economic and social problems needs to be eliminated by Government. Deciding the children's education by parents should be promoted. Promote both Scheduled Caste and Non- Scheduled Caste students studying together in the same school. Non-interest of parents in educating the girls and social problems made girls not going for higher education. Educate parents of Scheduled Caste children on necessity of providing education for girls.

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