

MOVEMENT OF SCHEDULED CASTE WOMEN IN TAMILNADU

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The situation of Dalits, specifically Dalit ladies in Tamil Nadu is wretched as generally they are exposed to a wide range of prejudicial practices and they are treated as substandard individuals. Dalits by and large live in settlements with no power, far away from the closest water source, and isolated from all non-Dalits. They are taboo by higher position people from entering spots of love, drawing water from public wells, or from wearing shoes within the sight of higher rank people. They burrow the graves, discard dead creatures, and clean human waste with their exposed hands. They are considered contaminating and subsequently "distant." Any endeavor to oppose the social request is met with viciousness or monetary reprisal. This paper endeavor the early Dalit developments, associations of the development, Dalit developments in southern area of tamilnadu and police assault on the Dalits for the upliftment of ladies in Tamilnadu.

Early Dalit Movements

As indicated by a report, in 120 towns in Villupuram area, Tamil Nadu, each of the 120 towns have isolated Dalit states. As indicated by R. Balakrishnan, Chairman, Tamil Nadu Commission for Scheduled Castes and Scheduled Tribes, the position framework is a monetary request, which keeps somebody from possessing land or getting schooling; it is an endless loop and a shifty financial game plan; landowning designs and being a high-standing part are co-terminous and furthermore there is a nexus between lower-station and landlessness. Position is a device to sustain shady monetary arrangements.¹

Absence of admittance to land makes Dalits financially powerless and their reliance is taken advantage of by upper and center station property managers, exposing them to many maltreatments that go unpunished. Monetary advancement has unfavorably influenced Dalits and their occupation as the public area contracts because of privatization and the positions held for them are radically lessening. Globalization has likewise prompted lands progressively being gained for industrialization, which tosses them out of occupations. In India, incredible vested parties and ideological groups, which controlled states arose among center and low rank gatherings. Dalits couldn't get the advantage albeit a Dalit was chosen as the President of India in the year 1997. Albeit the ascent of Mayavati in Uttar Pradesh is an achievement for the Dalit development in sharing force, in Tamil Nadu, Dalit vested parties and ideological groups couldn't assume any huge part. As per the National Commission for Scheduled Castes and Scheduled Tribes, at whatever point Dalits attempted to put together themselves or state their privileges, there has been a reaction from the medieval masters bringing about mass killings of Dalits, assaults, plundering and arsoning, and so on of Harijan (Dalit) basties (villages).²

As Dalit men relocate to urban communities looking for occupations, ladies are passed on to fill in as farming workers in provincial regions. Ladies endure the worst part of assaults since they are stuck in these primitive courses of action. Because of raising position conflicts, assaults on Dalit ladies, by state and private entertainers, have likewise heightened. The Brahmanical writing debased Dalits and discussed the pre-birth hypothesis. The Dalits are portrayed as varna-sankara i.e., individuals "outside the framework"; consequently, substandard compared to different positions and they are considered contaminating, subsequently, "distant." Dalits have commonly been restricted to the occupations of the standing into which they were conceived. The development of British principle carried alleviation to the oppressed individuals. They brought a feeling of freedom for the minimized networks. Pune's Chtpawan Brahmins didn't permit any Dalit and in reverse to join schools. Ladies and especially of Dalit people group would never fantasy about going to class. Jyoti Ba Phule understood that except if the local area gets taught they would not have the option to liberate themselves. So he began a development to bestow training to Dalits by beginning different schools in and around Pune. The Brahmins went against instruction development among Dalits which they had denied for quite a long time. A report distributed by the National Commission for Scheduled Castes and Scheduled Tribes in the year 1997 states that "unapproachability" – the burden of social inabilities on people by reason of their introduction to the world in specific standings – was as yet polished in many structures all through the country. The segregation winning during the 1990s were, planned station grooms were not allowed to ride a pony in towns, they couldn't sit on their charpoys (rope beds) when people of different standings cruised by, they were not allowed to draw water from normal wells and hand-siphons and in numerous teashops and dhabas (food slows down), separate ceramics and cutlery were utilized for serving them.³

The early focus of the Dalit development in India was Maharashtra, since the pre-Independence time frame. Ambedkar and the Maharashtra Movements were the wellspring of motivation for the Dalit developments somewhere else. Taking motivation from Phule, Ambedkar additionally featured the significance of training for the upliftment of Dalits. In Tamil Nadu, The organizer of the Self-Respect Movement and the Dravidar Kazhagam, 'Periyar' E.V.Ramasami Naiker was among the early bosses of the Dalit cause. He laid accentuation on instructing the discouraged, including Dalits. At the point when India turned into a popularity based republic in the year 1950, under established arrangements and different laws, the state allowed Dalits a specific number of advantages, including reservations (shares) in schooling, government occupations, and government bodies. The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 was authorized to forestall maltreatments against individuals from booked stations and planned clans and rebuff the wrongdoers. During the 1990s, the Dalits began to oppose the separation by getting sorted out quiet fights and furthermore by arms battle. Dalit associations began coordinating walks against basic freedom infringement endured by them, which was not preferred by the higher station gatherings, who found in it affordable and political danger to them. In certain states like Bihar, gatherings, for example, Naxalites which pulled in the help

of a part of Dalits began assaulting and killing landowners and held onto their property. The station Hindus by getting sorted out private conflict gatherings, for example, Ranvir Sena began assaulting the Dalits.

Associations of Dalit Movement

The Dalit development in Tamil Nadu has long history. Iyothee Thass, Erattaimalai Srinivasan, M.C.Rajah, N.Sivaraj and L.Elayaperumal Vai, Balasundaram are a portion of the pioneers related with the development at different stages.⁴ The situation of Dalits in the advanced days in the state is featured by the occurrence that occurred on 25 December 1968, in which 44 Dalits were scorched to death by upper standing landowners in Kilavenmani town, in the then unified Thanjavur area for requesting higher wages. Dalit ladies face the triple weight of rank, class and sexual orientation. Sexual maltreatment and different types of viciousness against Dalit ladies are exacted via property managers and the police. Dalits are avoided their property and work during social blacklists, Dalit ladies face actual assaults, and the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989 is once in a while implemented. As indicated by a Tamil Nadu Government official, the assaulting of Dalit ladies uncovered the affectation of the rank framework as 'nobody rehearses distance with regards to sex'. As indicated by one report, in country regions, ladies are prompted into prostitution (Devadasi framework), which is constrained on them for the sake of religion. The commonness of assault in towns adds to the more prominent frequency of kid marriage. Early marriage between the ages of ten years and sixteen years perseveres due to Dalit young ladies' weakness to rape by upper-standing men. In the event that once a young lady is assaulted, she becomes un-eligible; along these lines, early marriage is turned to, which additionally gives guardians more noteworthy authority over the position into which their kids are hitched. Sometimes Dalit ladies are assaulted as an issue of counter. Ladies of planned stations and booked clans are assaulted as a component of a work by upper-position pioneers to smother developments to request installment of least wages, to resolve sharecropping questions, or to recover lost land. They are assaulted by individuals from the upper rank, via landowners, and by the police in quest for their male family members who are needed by them.⁵

One of the most punctual coordinated Dalit developments in Madras Presidency began with an update submitted to the Governor of Madras Presidency in the mid 1890s on the alarming day to day environments of Paraiyars, one of the two head gatherings of people among Dalits, in the then Chengalpat region. Following this, Paraiyars and different areas of Dalits were given sure grounds known as 'Panchama land'. Throughout the long term, this land was changed under the control of higher station Hindus disregarding the specification against the exchange of its possession. In the year 1994, a development was dispatched in Chengalpat locale for reclamation of the land to Dalits. This tumult, wherein two individuals kicked the bucket in police terminating, denoted the start of the current period of the Dalit development in the state.

Developments in Southern Districts

In the southern regions of Tamil Nadu, conflicts between Pallars (a local area of Dalits) and Thevars (a hardly higher-station non-Dalit people group) have begun happening in the rustic regions since 1995. Recently discovered abundance among the Pallars, whose male relatives could go to work in Gulf states and somewhere else abroad, has set off conflicts from the Thevars as the Pallars have had the option to purchase their own territories or search somewhere else for business. Simultaneously, a developing Dalit political development has furnished the Pallars with a stage for opposing the still-predominant standards of "distance." Some Dalits have joined assailant bunches in Tamil Nadu and such gatherings have begun participating openly dissents and other political exercises. The Thevars have reacted by attacking, assaulting, and killing Dalits. The job of nearby police, drawn overwhelmingly from the Thevar people group have gone under cloud for their enemy of Dalit exercises. During the attacks the neighborhood police have attacked inhabitants, especially ladies, and confined Dalits under preventive detainment laws. With the resistance or conspiracy of neighborhood authorities, police have additionally coercively dislodged a great many Dalit residents. During one such assault, Guruswamy Guruammal, a pregnant, 26 year-old Dalit rural worker, was stripped, severely beaten, and hauled through the roads exposed prior to being shipped off jail.⁶

Since 1960s, Dalits have participated in battles against the state and the upper position to guarantee their privileges. During this period, the Dalit Panthers, and a few gatherings with a Marxist/Leninist or Maoist direction, arisen outside the structure of perceived ideological groups. The Dalit Panthers were shaped in the province of Maharashtra during the 1970s, philosophically adjusting themselves to the Black Panther development in the United States. Dalit Panthers visited places in which barbarities were submitted against Dalits, coordinated walks and revitalizes in towns, and raised trademarks of direct assailant activity against the upper standing. In Tamil Nadu, the Dalit Panthers of India have flourished since the 1980s as a peaceful mindfulness raising and arranging development focusing fundamentally on ladies' privileges and issues identified with land and claims. They are presently driven by Tirumavalavan under the standard of an ideological group of the terminology Viduthalai Chiruthaigal. The current day Dalit development in the State revolves around K.Krishnasamy and Thirumavalavan, who have offered initiative to the Dalit Movement in the State. Dr. K. Krishnaswamy drives Devendra Kula Vellalar Federation (DKVF), which later in 1998 was changed over into an ideological group with the name Puthia Tamizhagam. These Dalit developments have given a stage to the developing opposition of Dalits to the still common "distance" in the state. Dalits in Tamil Nadu requested equivalent treatment in sanctuary celebrations, wouldn't complete humble undertakings, requested more noteworthy admittance to public water sources, and asserted an equivalent portion of public and town properties. Between July 1995 and June 1996, conflicts among Thevars and Pallars brought about huge scope obliteration of property, death toll on the two sides, and the capture of numerous Dalit adolescents under preventive confinement laws like the Tamil Nadu Goondas Act and the National Security Act, 1980. In April 1997 the Tamil Nadu government reported the formation of another

vehicle enterprise in Virudhunagar region for the sake of the Veeran Sundaralingam Transport Corporation (VSTC), a Pallar people group member.⁷ Thevars went against the proposition. On May 2, Dalit pioneer Dr. Krishnaswamy was captured and blamed for starting viciousness. Unconstrained fights emitted as information on his capture spread through the locale. Two Dalits were killed in police terminating. On May 7 three Thevars were killed by the police at Sivakasi in Virudhunagar region while fighting the capture of two Thevar young people. In challenge police activity on Thevars at Sivakasi, Thevars in Mansapuram town endeavored to present coconut shells at tea slows down for Dalits to hold them back from sharing tea tumblers utilized by rank Hindus. At the point when Dalits opposed, Thevars burnt and plundered Dalit houses in Amachiyarpatti village.⁸

Before very long of Dr. Krishnaswamy's capture, the areas of Theni, Madurai, Virudhunagar, Tirunelveli, and Tuticorin saw occasional brutality bringing about the constrained removal of thousands of Dalits from their homes. Ladies stayed the essential casualties. Notwithstanding assaults by individuals from the upper positions, ladies were assaulted by the police, security powers, and private volunteer armies or armed forces recruited by higher standing individuals. C. V. Shankar, chief for the Adi Dravida Tribal Welfare Department, of the state legislature of Tamil Nadu, expressed as follows:

"We found that ladies are placed in front in the two networks and go about as a cradle. This has brought about police activity against ladies. They are removed a long way from their homes. Except if they were straightforwardly engaged with viciousness, they ought not be captured. Sometimes we felt that the captures might have been avoided".⁹

H. Hanumanthappa, the then Chairman of the National Commission for Scheduled Castes and Scheduled Tribes, expressed as follows:

"When the police begin attacking, the men-society flee. Then, at that point they [police] make ladies the people in question. The system they embrace is to take the youngster or spouse with the goal that the men return. They feel that they are the bosses of the circumstance. It has brought about mass assaults."

Exercises of Police on Dalits

The normal act of the police of accepting relatives as prisoners to drive their family members to turn themselves in is a typical event in Tamil Nadu and different pieces of the country. At a gathering on ladies' privileges, hung on 28 and 29 April 1995 in Chennai, various Dalit and ancestral ladies freely approached to affirm about their encounters of custodial assault because of Tamil Nadu police. The gathering was supported by the Tamil Nadu Women's Forum and Asia Pacific Forum for Women, Law and Development. Ladies guaranteed that the police were looking for their male family members when they previously happened upon them. As per Section 160 of the Criminal Procedure Code, police directing examinations are restricted from addressing female observers at any spot other than their home. Ladies are frequently uninformed of these laws, and their obliviousness is taken advantage of by the police.¹⁰

As of late the financial connection among Thevars and Pallars (Dalits) has moved remarkably. Like most Dalits in country India, the Pallars customarily were utilized as

farming workers. As of late the financial connection among Thevars and Pallars (Dalits) has moved prominently. In the mid 1990s, Pallars started to appreciate up financial portability, which diminished their reliance on Thevars. Interestingly, the Pallars started to oppose their conventional abuse, by challenging races, and by reacting to savagery with viciousness.

The Society for Rural Education and Development

Tamil Nadu Dalit ladies development was dispatched during the year 1997 by the Society for Rural Education and Development (SRED), a basic freedoms association which worked among ladies for 20 years to advance their privileges. They coordinated ladies into gatherings and from there on those gatherings were brought under an organization and later under one discussion considered Tamil Nadu Women's Forum that focus on advancing rights among normal grassroot ladies. They understood the requirement for independent development for Dalit ladies to secure their privileges. With the assistance of specific NGOs in Tamil Nadu they coordinated Dalit ladies and began featuring their issues. Thirty intentional pioneers from 30 areas of the state comprise an organizing body to take this development to the grassroots. This development is open for Dalit ladies who can raise issues and outrages and this development battles for their right and equity. This development is dynamic in 16 areas of Tamil Nadu and takes up issues of brutality against Dalits, practice of 'distance', monstrosities against them and the forswearing of vocation rights. Tamil Nadu Women's Forum (TNWF) is a state level drive, begun in 1991 to prepare ladies on administration, additionally works together with a portion of the Dalit parties like Viduthalai siruthaigal lead by Thirumavalavan (prior known as Dalit jaguars of India-DPI). Sexual maltreatment and different types of savagery against Dalit ladies are utilized as devices via property managers and the police to deliver political "exercises" and squash difference and work developments inside Dalit people group. Dalit ladies were being captured and assaulted in care as a method for rebuffing their male family members who are stowing away from the police. Youthful Dalit ladies are constrained into prostitution in sanctuaries under the devadasi framework. The National Federation for Dalit Women is a mainstream, majority rule association with agents from 27 Indian states and association regions. It addresses the main significant work to nationalize the Dalit ladies' development. About the situation of Dalit ladies, Ruth Manorama, President of the National Federation for Dalit Women saw as follows:

"Dalit ladies are at the base locally. Inside the ladies' development, Dalit issues have not been approached in a serious way. Inside the Dalit development, ladies have been overlooked. Rank, class, and sex should be taken a gander at together. Dalit ladies have added to this talk... Ladies' work is as of now underestimated; when she is a Dalit, it is nil... The monstrosities are likewise considerably more vulgar".¹¹

Police Attack on the Dalits

Police and the upper rank state armies likewise rebuff Dalit electors. In February 1998, police struck a Dalit town in Tamil Nadu that had boycotted the Parliamentary races. Ladies were kicked and beaten, their dress was torn, and police constrained sticks and iron lines into their mouths. Lamp oil was filled put away food grains and staple things and

police purportedly peed in cooking vessels. In the races to the Panchayats after reservation was given to Scheduled ranks and Scheduled clans and ladies, certain part of the general public tested the booking and Dalits were kept from recording designations in a few towns where Panchayat presidentship were saved for them. Countless chosen Dalit and ladies Panchayat presidents endured embarrassment on account of the Vice Presidents and individuals from Panchayats. In September 1996, the town of Melavalavu, in Madurai locale, was announced a saved supporters for Scheduled Castes. The decisions, planned for October 1996, couldn't be held, as each of the three Dalit chosen people pulled out their candidature because of a paranoid fear of approvals by individuals of higher standing. When surveying occurred in February 1997, the political decision was suspended get-togethers occurrences of stall catching. A Dalit by name Murugesan won the political race which occurred under weighty police insurance and was boycotted by the higher standings. He was, be that as it may, unfit to play out his undertakings as the chosen leader of the panchayat as he was kept from entering his office at the panchayat working by individuals of higher standings. In this way, individuals from a higher-standing gathering killed six Dalits in June 1997, including the chosen president, whom they beheaded.¹²

Dr. George Mathew of the New Delhi Institute of Social Sciences visited the region alongside two different analysts, before long the killings and distributed his decisions in an article in The Hindu which peruses as follows:¹³

"The killings of the Dalit heads of Melavalavu Panchayat were plainly in light of the fact that "distance" was as yet imbued in the social framework. The monetary conditions in the town were horrifying, yet the force was gathered in the possession of an advantaged minority. These individuals had up until recently partaken in a hold over the normal properties, for example, fish lakes, sanctuary grounds and timberland produce and didn't have any desire to surrender these advantages to the Panchayat Raj framework run by the oppressed... the savagery was essentially an aftereffect of a change in the force conditions from the wealthy to the poor."

In the consequence of conflicts in the southern areas, under the appearance of recuperating guns and capturing aggressor activists, police powers led attacks in Dalit towns. During the strikes, captures and attacks on Dalit people were made and properties of Dalits were plundered and obliterated much of the time. Studies led by the Tamil Nadu Commission for Scheduled Castes and Scheduled Tribes in different southern area towns reasoned that assaults on these towns were roused by a longing to disable Dalits financially by focusing on their freshly discovered wealth.¹⁴ On August 31, 1995, a 600-part police power assaulted Kodiyankulum town, in Tuticorin region, an all-Dalit town, profited with the progression of assets from relatives utilized in Dubai, Kuwait, and the United States, within the sight of the administrator of police and the region gatherer and obliterated property worth a huge number of rupees. In what seemed, by all accounts, to be a planned assault, police obliterated customer durables like TVs, fans, recording devices, sewing machines, bikes, farming carries out, work vehicles and trucks, and furthermore destroyed food grain stockpiles. They made a huge fire of garments and consumed the identifications and tributes of taught Dalit youth.¹⁵

On 26 February 1998, in the town of Gundupatti, Dindigul locale, somebody hundred police officers and thirty cops, alongside four loads of unidentified men thought to be associated with the decision party, assaulted Dalits and reinforced workers dwelling in two towns in Kookal Panchayat, a distant space of the Kodaikanal slopes. Assailant's purportedly plundered and annihilated property and attacked inhabitants, including ladies, youngsters and older people. As indicated by a neighborhood basic freedoms association, ladies were kicked and beaten, their attire was torn, and police constrained sticks and iron lines into their mouths. The police assault, whose casualties were prevalently ladies, was obviously in counter for a choice made by inhabitants of the Kookal Panchayat to blacklist the parliamentary decisions. Subsequent to directing its own examination concerning the episode, the National Commission for Women in its report reasoned that the police "favored one side with a political group," that the criminal power utilized against ladies was inappropriate, and that the activities of the police "had not progressed past the provincial idea of force and the subjects." According to the report, the police had a field day, tearing open houses, pulling out individuals, thumping them and in any event, disregarding their unobtrusiveness, utilizing criminal power on ladies and young ladies, pulling out their mangla sutras and manhandling them with grimy language. They supposedly hauled ladies and captured sixteen of them alongside nine men. One lady's child was thrown while they were getting going with their truck. The entire town argued to the police and afterward alone the kid was permitted to be taken by the mother. In this condition of fear and frenzy, one of the youthful pregnant ladies had a premature delivery out and about itself.¹⁶

In Desikapuram town in Virudhunagar locale, following the capture of Dalit pioneer Dr. Krishnaswamy on May 2, 1997, Dalits prompted an organized road obstruction. On May 22 nonconformists were stood up to by somewhere in the range of 1,000 cops, a significant number of whom then, at that point continued to enter the town and search the houses. Numerous townspeople, including an aggregate of nineteen ladies, were captured during the assault: fifteen ladies were held for fifteen days and four for 29. A considerable lot of the people experienced broke arms and legs because of the assault. The police then, at that point captured Muniamal in her home and requested that she abandon her four-year-old child. She declined, so they accepting her child also. Muniamal went through the night at the Rajapalayam North police headquarters. Thirtyyear-old Irulayee was additionally shipped off prison with one of her three children.¹⁷

As indicated by a report, the Special Economic Zones (SEZs) have influenced the existences of Dalit ladies. As these SEZs are set up on horticultural grounds, the ladies, particularly Dalit ladies get uprooted delivering them jobless. Jobless Dalit men are driven away from towns looking for work, letting the Dalit ladies be in their towns, who experience the existence of a 'solitary lady' who are socially segregated. They are denied adequate food, medical care, instruction and pride. In spite of the fact that India lawfully canceled the act of "distance" in 1950, the training proceeds till today, and savagery has become a characterizing normal for the maltreatment. The double-dealing of agrarian workers and the inflexible task of humble occupations based on standing leave Dalits in a place of monetary and actual weakness.

End Notes

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