

# Challenges of Dalit Women

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## 1. Introduction

The present study throws lights on how dalit women faces challenges in the society, its also highlighting the various issues of Dalit women and shows their hide dark face and brings it in front of the society. The Dalit women has been playing not only dual roll but full fill her multiple responsibility in the family and at the work place. The study identified some case studies form the society. The study collected three case studies namely young widow Daxaben Shah who is working in the Shari shop. Recently she lost her husband due to addiction of Alcohol. The second case study is deal with struggling life of Jaya Ben Parmar. She is working as teacher in Gyan Shala and earning very little Rs. 1500 per month. Due to issues of ownership of the house she abused, harassed, beaten by the person those who are engaged in the non social activities. The person attacked on Jayaben and her adolescent daughter with mob of 150 people, at that time she was alone in the home with her daughter. It is very shame because the person attacked with the police protection. Injured Jayaben got treatment in the civil hospital. The third case study deals with Mayaben who is also doing hard labour for livelihood of the family. Thus the study throws lights on the struggling life of Dalit women.

The present case studies focuses on various issues of dalit women i.e. socio, economic, health, occupational, harassment, violence etc. and how they manage to survive facing all this challenges in the society. Dalit women are facing three type of burden in the society i.e. caste, class and gender, but may be they are facing many problems which are creating from caste, class, gender, culture, patreichel systems, migration, occupation etc. sometimes they became victim of exploitation, rape, harassment etc. in the society. We all aware that they are not playing dual role only but have multiple responsibility also i.e. house wives, mother, employee, business women so on. There are 80 million dalit women in India. Dalit are from the lower strata of the society, while dalit women's status very low in the family and society. Dr. B. R. Ambedkar very rightly said that, "Indian caste system like as a pyramid where as Brahmin on the top level while sudra on the last stair of the pyramid while dalit women on the bottom of the pyramid hence their status is very low." According to Routh Manoram dalit women has three type of burden on her head i.e. gender, caste, class. As being a women dalit women suffer more than general women because traditional Indian patreichel society not believe in equality, women has second status in the society, she is not treated as well as man. Dalit women also became victim of domestic violence. Indian hierarchal caste system is very famous in the world. Before independence untouchability practice in the society, there were lots of restriction, rules, rigidity, etc. for them. Dalit women became victim of caste

violence i.e. .rape, harassment, murder, necked pared, etc. after independence constitution provides many statues and provision for protect them and welfare of scheduled caste, however sometimes dalit women became victim of caste violence rape, harassment, murder, necked pared, rape etc. recently happened khairalagi family murder case raising many question to the society and government, mostly this type of incident happened in the villages. Thus, as a being lower strata women she is became victim of caste related violence. As being a lower class women she is suffer lot from upper class male and female. Sometimes she is became victim of harassment, rape, sexual harassment etc. in the own community also. That means Dalit women dominated by upper caste people but also dominate by the own community and family members. The study throws lights on the dalit women those who are dominate by the own community members, family members. This shows that dalit women are suffering more then compared of general women in the society.

## 2. Statement of the Problem:

Much research work has been done in women studies in India and abroad, before independence many women studies conducted for women issues i.e. female feticide, dowry, sati, etc. although till today these type of studies continue in India and now days it is increased. Mostly the middle class and general women problems put in the center of the studies. But very less studies conducted for dalit women in the Gujarat therefore the present study being very useful. The study emphasizes the present status of dalit women in the society. The study present three case studies which are bring some eye opener findings and raise the question in front of the society. The studies also look up towards the society people, sociologist, social activist, NGO and government for how justice can do with them? In this context the study have following hypotheses and objectives.

## 3. Hypotheses:

☞ The study assume that most of dalit women keep mum against the violence

## 4. Objectives:

- ☞ To know socio-economic status of the respondents
- ☞ To understand the problem of the dalit women

## 5. Methodology:

The paper is employed mix methods, primary and secondary sources namely books, article, press release, journals, news paper has been referred to make paper qualitative, and the paper concludes findings and suggestion.

The present study is conducted in the two cities, Ahmadabad and Gandhinagr which is the capital city of Gujarat. Two case study conducted in the Ahmadabad city and one case study conducted in the gandhinagr. Among three respondents two respondents are Chamar and one respondents coming from the Valmiki community.

## 6. Major Findings:

The study describes the profile of the respondents and also brings some issues of the dalit women and present realities in front of the society; the same is given in the following pages.

### Profile of the Respondents:

#### Respondent No -1

1. **Name: Mayaben Kniyalal Gohil**
2. **Age: 45**
3. **Marital Status: Married**
4. **Sub Caste: Valmiki**
5. **City: Gandhinagar**
6. **Types of House : Slums**
7. **Education : illiterate**
8. **Occupation: Scavenging, Maid**
9. **Income(Monthly): Rs. 1500**
10. **Occupation of Husband: Government Job-Sweeper**
11. **Income(Monthly): 5000**
12. **Types of Family: Nuclear**
13. **Total Members of the Family: 3**

#### Detail of the Case:

Socio-Economic background of Respondent: the study found that this respondent has much poor socio-economic background in compare of rest of two respondents. The respondent is coming from Valmiki community which is the one of the lowest community of schedule caste. Valmiki caste untouchable and excluded in the society, social discrimination against scavengers and sweepers has been woven into the caste system which has assigned this work as their traditional occupations. Earlier Valmiki caste (scavenger) was known as Bhangi, Dom, and Mehtar and so on in various regions. Valmiki have an occupation that has remained hereditary, because their tasks are dirty and they have to work in inexcusable conditions, especially during the monsoon season. The removal of night soil and refuse is viewed by the Hindu society as very degrading occupation which constitutes a permanent status of pollution, resulting Valmiki community has been treated as untouchables. Valmiki also faced isolation from other low caste group i.e. Vankar, Chamar, Garo, Turi etc. Sometimes other lower caste people those who are sweepers, they consider themselves superior to Valmiki those who are doing carry night soil, also those who are employees in municipal corporations, consider themselves to higher than those Valmiki who are self-employed and clean private houses. Valmiki are economically most backward compelling them to go for such a dirty job while other refused to do same. They were supposed to clear the village or towns from dead animals, clean the public places, offices and houses of individuals. They were supposed to do this duty free and earn by selling hides and

skins, bones etc., of the dead animals. They were also getting food and old cloth from upper caste people instead of their service. Both male and women alike perform the same odd jobs of cleaning the surroundings and houses of all people even to the extent of carrying the night soil. The government banned same but said practice is still continues in some rural area and it is very shameful for Indian society. They were not getting any wages from their traditional occupation, the said occupation known as lowered, unclean, and dirty and wage less. Women work is much lower, unclean and more labourer then male members due to same Valmiki women status is very low in the family and society and they are excluded among the excluded in the society

As per the study the respondent has more poor and living in the slums of sector -13 of gandhinagr. Her house is kaccha-pakka, therein lack of toilet and bathroom facility in the house. They have electricity and drinking water facility, tap in their house.

Mayaben has four children's two daughter and two boys, among them two daughters and one son are married and living separately with their life partner. Mayaben and living with one unmarried boy and husbands, total three members in the family. Mayaben get married in 18 years, and have four children during their marriage life. But tragedy of her life is that after 10 year of marriage her husband has patient of paralysis, in the beginning given him to the medical treatment in the hospital in the Rajasthan, because their native place is Rajasthan but there was a not change in the health of husband and therefore have to use to live as it is. Now Mayaben take care of husband. Moreover her husband has government job , but due to paralysis, he is not comfortable for walking and commute, that's why he need one permanent helper for doing routine. As per the data Mayaben take care of husband in the house in their daily beats, like for bath, dressing, etc. work, afterward she prepared food for the family and also prepare Tiffin for her husband, Mayaben told that in the beginning she dropped him to the office on her cycle and all the cleaning work of the office had been done by her instead of her husband. Afterward she is going to her routine scavenging work, she is self-employed worker, after finish her work she went to home and finish domestic work, in the evening again she went to her husband office and she also done office cleaning work, close the door and windows, then both husband and wife returned home, again she engaged in domestic work and prepared dinner for the family members. Due to husbands paralysis she has to attend social function and fulfill all social and family responsibility in the society. But now her sons and daughters are helping her for same, and now days her unmarried son is helping in family, the boy dropped and pick up his father in the office at the morning and evening and also doing cleaning work instead of his father because their father income is very helpful for livelihood of the family. Besides Mayaben earn very little from the hard labour after the help of son she is also working as maid. Moreover her married son living near the house of the Mayaben, but due to lower economic condition he was not able for financial help to the Mayaben. Thus the study presents the realities of the life of Mayaben and we understand the struggle of the Mayaben.

As per the data she is working as self-employed worker in the unorganized sector therefore work and wages is irregular. Besides due duty of government employee like door to door garbage collection employee, she has less employment opportunity therefore sometimes she has to conflict with them, in the beginning they given fight against them but now days cleaning abhiyan running very effectively in the Gujarat therefore she has not more scavenging work opportunity hence she has to look toward the bungalows and society for maid work like cleaning the utensil, clothing etc. but due to lower caste upper caste people and sometimes in upper caste scheduled caste people not prefer to them for domestic work, but in the some of the houses she is doing domestic work like cleaning utensils, cleaning the *faliya* etc. thus she earn for supplementary income of the family. Here we understand the struggle of the respondent's life.

#### Respondent No- 2:

1. **Name: Daxaben Bharatbhai Shah**
2. **Age:35**
3. **Marital Status: widow**
4. **Sub Caste: Chamar**
5. **Education:10<sup>th</sup>**
6. **Occupation: Sells Girl in the shop of sari**
7. **Income(Monthly):Rs. 5000**
8. **Types of Family: Nuclear**
9. **Total Members of the Family: 3**

#### Detail of the Case:

Socio-Economic Background of the Respondents: the respondent coming from Chamar community which is the one of the lower community of the scheduled caste. As per the data she is became widow before three month. The tragedy of her life is that her husband had addiction of alcohol and didn't have any job; hardly had he earned Rs. 2000 -3000 in the month from the land selling, purchasing and rented house. But most of income spent behind his alcohol addiction, the couple has two sons, one has 12<sup>th</sup> board and elder son failed in the 12<sup>th</sup> board exam. She argued that they haven't enough money for tuition classes. Her father in low given financial support to them but after their death the pension is being relief for them but major income of pension spending behind the debt of family and loan of flat. the husband income and pension rupees is not enough for livelihood of the family therefore Daxaben has to seek job for supplementary income of the family, but her husband had much suspicious nature hence he didn't given permeation for doing job, but much financial crises and education of the sons Daxaben has to do job in the sari shop as a sells girl. In the beginning husband hesitated but afterward he understood. The tragedy of her life is that her husband died due to more alcohol addiction. Now she has all the responsibility of the house, and also has family and social responsibility. Her elder son is drop out the study and doing job for livelihood of the family. As per the talk she is very conscious about education of sons but due to financial need her elder son has to do job and little son didn't well in his board exam. Moreover she has widowhood in the very young age therefore she has to follow the rules of community about her lifestyle. She has to change her dressing style, didn't wear bangle, bindi, ornaments and also bane in some religious rituals the family and society. If she is not following

the society rules, the society people torched her and mock. Besides she also fulfills the family and social responsibility in the society. Thus the study shares the hard and miserable life of the respondent.

#### Respondent No-3:

1. **Name: Jayaben Jasubhai Parmar**
2. **Age:45**
3. **Marital Status: Married**
4. **Sub Caste: Chamar**
5. **Types of House: Rent House**
6. **Education: Graduate**
7. **Occupation: Teacher in the Gyan Shala**
8. **Income(Monthly): Rs. 1500**
9. **Husband Occupation: Private Job**
10. **Income: Rs. 10,000**
11. **Types of Family: Nuclear**
12. **Total Members of the Family: 4**

#### Detail of the Case:

Socio-Economic Background of the Respondents: the respondent has very low socio- economic status in the society. As per the talk with the respondents she has two children and both the children studied in the English medium school, due to much consciousness about education of children Jayaben is prefer English medium school for the children her elder girl has 12<sup>th</sup> board exam in the march 2014 and little son is study in the 8 standard. Jayaben husband hardly earned very little Rs. 10000 per month, but it is not enough for livelihood of the family because their children studied in the English medium school, school fees, tuition fees, besides the couple is more social in the society, husband and wife both have more social responsibility in the family and society. As per the talk she has more guests and she treats them very carefully. Due to above mentioned she has to take debt from the financier for education of the children and livelihood of the family. Besides the Jayaben hasn't good health because she is suffering from the three major operation. But much financial need and husband income is not enough therefore she has to do job as teacher in the Gyanshala but earn very little Rs. 1500 per month, but it is very helpful for monthly expenditure of milk and vegetable. Jayaben told that in the beginning her father was given financial support to them but afterward their paralysis they didn't able for given financial help and after her father death Jayaben suffer more, the detail is given in next.

The said story of the respondent's life: as per the record data Jayaben's father had good economic condition, but Jayaben get married in the Piludra village which is located in the Mehsana district by forced of uncles and other relatives. Therein lack of primary facility in the house like bathroom and toilet facility, therefore her father provided house in the Ahmadabad city, which was purchased by them, but nominee was her uncle, but mutual understanding, uncle hadn't any problem because her father given them(uncle) to another house. But while the close eyes of uncle, her aunty and cousin several time harassed her for possession of house. Jayaben argued that she is living in the house since 20 years and she given her color business to the brother and her father given all the money for construction of the house therefore

she didn't given the possession to them. Her cousin threaten them and last he sell the house to the another person those who is coming from own community and he is engaged in the nonsocial activities like running bear bar etc. the person is very danger and much harassed to the Jayaben for possession of house, moreover Jayaben agree for given enough rupees to the cousin and the person who has nominee of the house, the house is father of Jayaben however both are not agree with the deal and given threaten to the Jayaben. As per the talk her cousin given *Sopari* to the non social person (gunda), but plan was not succeed. After several threaten the person who has on paper possession abused harassed, beaten and dominated Jayaben. Once he attacked on Jayaben house with mob of 100 to 150 people, while she was alone with her adolescent daughter, her husband on the job and boy went to market for purchasing grocery. The mob was given threaten to the society people for didn't help to the Jayaben, the person attacked on Jayaben head with heavy weapon and thrown her on the roadside, the mob also abused, beaten and harassed to the adolescent girl of Jayaben, she is helpless, the mob toned the clothes of daughter of Jayaben and she was also sexual harassed by the mob. The cruel and without humanity behavior had been done by mob with both helpless lady, Jayaben and her adolescent girl. Jayaben living in the society and it is much social however none of the society people helped Jayaben, only two or three person shouted and rest of the people found mute and didn't help to the Jayaben, moreover Jayaben has very good nature and very cooperative with society people however she didn't got any help from the society people, besides society people argued that the person is very danger and also given threaten to them that's why they weren't able for giving support to the Jayaben and her daughter. As per the talk with her daughter mob not only beaten harassed them but thrown all the furniture, utensils, electronics on the road side whereas Jayaben fallen, due to heavy injury she is slipping (behos) on the road and none of the person helped, her daughter called 108 ambulance, she is alone with her mother, besides anger mob broken all the household things, while 108 ambulance arrived the girl set down in the ambulance with her mom but none of the society people help them. The danger person who is coming with mob and also had police protection, police also given support to the person but not supported to the Jayaben and her adolescent daughter, now here we condemn the duty of police. Moreover Jayaben injured very badly and had to go medical treatment in the civil hospital for four days. Besides after several attempts of her husband and in lows police wrote the FIR, because of pressure of danger person police was not ready for the FIR. However the criminals were not arrested. After all these happening the person given more threaten to the Jayaben and her family, besides Jayaben afraid and didn't interested in the more police inquire, besides the person given again threaten and get possession of the house with the

help of other community members and the relatives of Jayaben. The tragedy of the respondent life is that she had to left her father house and at that time she hadn't any shelter on her head, she put some luggage in the sis in low house and brother in lows house, after few days she get rent house but she told with tear that they are not able for given rent because her husband earn very little. She has to take debt for same. The study present the realities of the respondents life how she became victim of own family and community people in the society, and sad thing is that without some family and in lows family people none of the people shows sympathy towards the Jayaben but surprise is that some of the people with the danger person and appreciate him for same, this is a bad luck of the Jayaben. Thus the afraid respondent left the possession of house which was her father house and keeps mum against the violence.

## 7. Conclusion:

The study describe the socio-economic status of the respondents, all three respondents are coming from the scheduled caste namely Valmiki and Chamar, and having very poor economic condition in the society. The study also test the hypotheses, most of dalit women keep mum against the violence, for same the study found that after formality of legal procedure Jayaben keep silent against the person who are dominated, beaten and abused with her adolescent girl. Because the person is engaged in non social activities and has big support from the community people and also given threaten to the Jayaben that he will kill her with her family members. Jayaben afraid and didn't want to fight with the danger person. So here the study rightly assumed that most of the dalit women keep mum against violence in not only society but in the own community and family. The study also brings eye opener findings against addiction of alcohol due to addiction of alcohol Daxaben husband died and she is widow in very young age, now she is struggling for the livelihood of the family. Besides the Mayaben is also doing hard labour for livelihood of the family. Last the study concludes that the realities of all these three dalit women are being a representative of the dalit society. Dalit women have to do hard labour for the livelihood of the family and most of the dalit women can't able or didn't prefer raise their voice against the violence which is done in the family and community in the society.

## 8. Suggestion:

1. Dalit women should be have courage and given fight against violence
2. Alcohol addiction should be remove from the society
3. Should be bringing awareness among them for government scheme, relief and help which are made for welfare of scheduled caste people and especially for women.

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