

EMPOWERING THE OUTCAST YOUTH THROUGH UNHATE CULTURAL PROGRAMME AND COMMUNITY RADIO CAMPAIGN

Implemented by



Supported by



**PERIOD: DECEMBER 2013 TO JULY 2014
(COMPLETED)
NATURE OF GRANT: SMALL & ONE TIME**

BACKGROUND

More than 200 million people in India are vulnerable to discrimination, exploitation and violence simply because of the caste into which they were born. The caste system relegates Dalits, formerly known as “untouchables”, to a lifetime of segregation and abuse. Caste-based divisions dominate in housing, marriage, employment, education, and general social interaction - divisions that are reinforced through economic boycotts and physical violence. Dalith community in Dindigul district of Tamil Nadu is also facing similar discrimination, exploitation and violence.

In this juncture Peace Trust and UNHATE Foundation carried out cultural programmes and radio campaign in Dindigul district of Tamil Nadu to sensitize people on the rights of the Dalit youth such as right to be protected against violence, right to get skilled job and to enjoy a good health in the best environment.

ACTIVITIES

YOUTH EMPOWERMENT TRAINING

Project has organized an empowerment training programme for the youth at Pasumai FM community radio station, Sirumalai village. Resource persons have oriented the youth team on right of the dalith children and youth for education, right to health care, free from child labour and slavery and problems caused due to untouchability. This training programme was organized from 17-22 December 2013. They were also trained on the feature programme preparation during this training.

Participants were also enlightened about the programme preparation, content preparation methods, do's and don'ts while finalizing the programme content, voice adding, effective way of programming etc. Participants were facilitated to prepare a sample programme at the end of the training. They were also made aware of uploading the radio programme in to internet radio. UNHATE radio campaign has been uploaded in i-radiolive.com.

COMMUNITY LEVEL WORKSHOPS

Community level workshops were organized to sensitize the target audience on the UNHATE campaign and motivate them to participate in the UNHATE radio campaign. More than 50 persons were fully participated in each of these workshops. Participants have thanked the project for the support and solidarity for the empowerment of outcast youth. Participants have suggested certain aspects to include in the campaign. Details of the community level workshops were given in the following table.

Sl.No.	Date	Name of the Village
1	16 th December 13	Srirampuram
2	19 th December 13	Navamarathupatty
3	20 th December 13	Poothampatty
4	21 st December 13	East Mathinipatty
5	22 nd December 13	Ayyalur

6	3 rd January 14	Peace Industrial School
7	6 th January 14	E.Chithur
8	10 th January 14	Sukkampatty
9	11 th January	West Mathinipatty
10	13 th January 14	Vedasandur town
11	5 th February 14	East Mathinipatty
12	12 th February 14	Mallapuram
13	18 th February 14	Malligapuram
14	22 nd February 14	East Poothampatty Colony
15	27 th February	Karattur
16	2 nd March 14	Kuttam
17	6 th March 14	Kodangipatty
18	9 th March 14	Ottanagampatty
19	15 th March	Sukkampatty
20	18 th March	Karisalpatty





UNHATE RADIO CAMPAIGN

UNHATE radio campaign prepared and broadcasted programme in *Pasumai* community radio on the following issues to generate awareness among the general public and get their support for the empowerment of dalit people.

Sl.No.	Date	Programme Title
1	8-15 th December 13	Untouchability
2	16 th December 13 to 12 th January 14	Untouchability with the participation of dalit youths
3	13 - 31 st January 14	Slavery
4	2 nd to 8 th February 14	Child bonded labourers issues
5	9-15 th February 14	Manual scavenging of human wastes
6	16-22 nd February 14	Bonded labourers – a serious issues of concern
7	23 rd February - 1 st March 14	Dalit girls' suffer due to molestation
8	2 nd - 8 th March 14	Bonded labourers in agriculture

		sector
9	19 th - 15 th March 14	Debt bondage
10	16 th - 22 nd March 14	Bonded labourers in ancient Tamil Nadu
11	23 rd - 29 th March 14	Anguish of the bonded labourers in rice mills
12	30 th March – 6 th April 2014	Poverty and bonded labourers
13	7-14 th April 14	Factors which cause bonded labourers
14	15 th – 21 st April 14	Regulations to abolish bonded labourers
15	22 nd to 29 th April 14	Sumangali – a modern form of slavery
16	30 th 7 th May 14	Bonded labourers in cottage and handloom industries
17	8 th -14 May 14	Pathetic situation of landless families
18	15 th to 22 nd May 14	Slavery in Tanjore Maratiya Kingdom
19	23 rd to 30 th May 14	Human rights policy

A detailed description about each topics covered in the radio campaign is explained. On 8th December 2013 Pasumai FM community radio has launched the UNHATE radio campaign to empower the Dalith youth in Dindigul district. The first programme focused on the **untouchability**. The programme highlighted the existing social status of dalith community and the need to protect their rights. This session broadcasted for half an hour, and there was overwhelming response from the listeners through SMS and phone call. Radio campaign on this theme was continuously broadcasted until 15th December 2013.

On 16th December another programme on **untouchability** with the participation of dalith youth was broadcasted from 16th December 2013. It was continuously broadcasted up to 12th January 2014.

A radio campaign on **slavery** was broadcasted on 13th January 2014. This programme dealt with the issues of bonded labour and their rights. It was stated that many of the bonded labours who are toiled in various sectors are Dalith. This programme

highlighted the regulatory mechanism available to free the bonded labour. This programme continuously broadcasted until end of January 2014.



A programme on the **Child bonded labourers issues** highlighted the existing situation of the dalit child bonded labourers and the need to protect their rights based on the child rights convention. This session broadcasted for half an hour, and there was overwhelming response from the listeners through SMS and phone call. Radio campaign on this theme was continuously broadcasted from 2nd to 8th February 2014. The following is brief information about the content covered in this programme. **Child bonded labour issues** in India undermine the equitable development and it has been considered as a two sides of the same coin. Ignorance, poverty and unemployment are the major reasons for this situation. In Tamil Nadu, still child bonded laborers exist in tea shops, hotels, mechanic shops and super markets. According to a recent statistics most of the child labourers are dalith children (outcast). Nearly 25 years ago, the world made a promise to children (UN convention on the rights of the child): that we would do everything in our power to protect and promote their rights to survive and thrive, to learn and grow, to make their voices heard and to reach their full potential. This year, as we approach the 25th anniversary of the Convention on the Rights of the Child (CRC), there is much to celebrate: from declining infant mortality, to rising school enrolment,

to better opportunities for girls. In spite of the overall gains, there are many children who have fallen even further behind. Old challenges have combined with new problems to deprive many children especially of the outcast children of their rights and the benefits of development. To meet these challenges, and to reach those children who are hardest to reach, we need new ways of thinking and new ways of doing for outcast children's well-being.

From 9th to 15th February 2014 another programme on **manual scavenging of human wastes** was broadcasted. The content covered in the programme is described as follows; In India one lakh and thirty three thousand people are involved in removing human wastes, twenty two thousands eight hundred and twenty two people are engaged in this cruel job in Tamil Nadu. Manual scavenging, or the manual removal of human waste from non-flush toilets, continues to exist in pockets of India despite the Indian government's stringent laws against it. No dignity, no respect and worst of all they get pennies for this humiliating work and some stale food. Manual scavenging is not just about money/some short-term relief measures. It is a deep-rooted problem with social and attitudinal aspects and affects the outcast community. This profession gives birth to huge discrimination and people don't dare touch them or talk to them nicely because of what they do in the morning. Story of human scavengers brings to light the vicious cycle of poverty and misery but the web is intermingled with shades of caste-ism, traditions and cultural hierarchies that have grown to this level now.

A radio campaign on **Bonded labour - a serious issue of concern** was broadcasted from 16th to 22nd February 2014. This programme dealt with the issues of bonded labour and their rights. The content covered in the programme is described as follows; Bonded labour - or debt bondage is probably the least known form of slavery today, and yet it is the most widely used method of enslaving people. A person becomes a bonded labourer when their labour is demanded as a means of repayment for a loan. The person is then tricked or trapped into working for very little or no pay. Bonded labour is prohibited in India by law vide Articles 21 and 23 of the Constitution. A specific law to prohibit the practice was legislated only in 1976 known as the Bonded Labour System (Abolition) Act. Despite the statutory prohibition, bonded labour is widely practiced. The worst affected are the children and women particularly those from the Dalit community. In states like Kerala, where land reforms have been implemented by

statute, bonded labour virtually has been eliminated as opposed to States like Gujarat, Uttar Pradesh, Bihar, Tamilnadu and Karnataka where large portions of land are still held by families who practice feudal forms of land ownership and labour employment. Owing to lack of livelihood options, large number of rural population are forced to work for landlords and eventually end up in perpetual debt traps resulting in entire families and villages ending up as bonded to the landlord for generations. The absence of public health facilities and education opportunities literally push the rural population to work either as bonded labourers or to migrate into urban areas seeking odd jobs. A large number of children employed as bonded labourers by the non-farming sectors like small-scale textile, firecracker, leather goods manufacturing, brick kilns and granite extraction units are from the families who are subjected to distress migration from the rural villages. In the cities, children from these families are employed as bonded labourers in restaurants and eateries or end up being employed as bonded beggars or fall prey to sex trade. But, by and large, the process of rehabilitation is poor and is frequently delayed, particularly in the case of inter-state bonded migrant labourers, and the degree of concerted convergent action required on the part of the administration is rarely forthcoming. Preventive efforts must recognize the social dimensions of bondage, and thereby address it through public sensitization and rights awareness, adult literacy, organizing workers, income generation and vocational skills development.

Another programme on **Dalit girls suffered due to molestation** was broadcasted from 23rd February to 1st March 2014. The content covered in the programme is described as follows; India's 1950 Constitution outlawed caste discrimination, and the world's largest affirmative action scheme sets aside quotas of government jobs and university places for Dalits to try to correct the injustices of the past. Yet Dalit poverty and illiteracy rates are still above the national average, and police statistics show that on average three Dalit women are raped every day and a crime is committed against a Dalit every 18 minutes. Even in Tamil Nadu, one of India's most developed states, discrimination and violence against Dalits is rampant. Incidentally, more number of atrocities against dalits, are reported from southern districts, particularly Madurai. 124 cases of atrocities against dalit women in 25 districts of Tamil Nadu from January 2009 to September 2013. Madurai tops the list of districts with 23 cases, followed by Tirunelveli with 13, Sivaganga 12, Virudhunagar and Theni 11 each and Dindigul 10.

These numbers pertain only to those atrocities that were registered in police stations and pursued legally and not all incidents of atrocities. Thirty-six of the women were raped, eight survived attempts to rape and 18 suffered sexual harassment. Shockingly, seven of the 124 women have committed suicide while 16 of them have been murdered. The perpetrators have not targeted the victims just once, but several times in some cases. Now, there was marked increase in atrocities perpetrated against dalit women, 27 such incidents that occurred across Tamil Nadu.

A programme on **bonded labourers in agriculture sector** was broadcasted from 2nd to 8th March 2014. The content covered in the programme is described as follows; Labour in this sector is, without exception, very widely available in rural areas where the majority of villagers work as daily agricultural workers. Having a bonded labourer is therefore something of a “bonus”, a way to pay even less for labour while retaining a worker virtually on call 24 hours per day. Even if the amount of work fluctuates seasonally, it is beneficial for an owner to have a worker around throughout the year. There is always work to do: taking care of the land, feeding the animals.... The relationship between agricultural workers and the land owners is somehow a close and long term relationship: in the villages, everybody knows everybody. To go and meet the owner and offer oneself (or one’s son) to work for him against a cash advance or loan is something done quite naturally. Hence it is frequent that a worker incurs the debt at his own initiative. At first sight, reimbursement of a debt means repayment of the sum borrowed. The wages paid to bonded labourers are very low, less than the legal minimum salary. Sometimes, owners may also use the debt to keep a bonded labourer for a very long period of time by charging correspondingly very high interest. The living conditions of the bonded labourers are terrible. They often live in reclusion in the premises of their master and are often cut off from their families. At the mercy of violence at times extreme, they are malnourished and sleep in the animal sheds, even in the open. Deprived of all liberty in this relationship with the master who granted them an advance, they receive a ridiculous sum as salary. And in addition to the pathetic salary, some owners even take advantage of their dominant situation to deprive the bonded labourers of their eventual possessions.

From 19th to 15th March programme on **Debt bondage** was broadcasted. The content covered in the programme is described as follows; Despite constitutional provisions

and, laws against bonded labour in India, still plagued by the spectre of slavery. In the Asia-Pacific region the International Labour Organization (ILO) estimates a minimum of 9.5 million people in forced labour, the majority of who are in debt bondage. Debt bondage is defined in the UN Supplementary Convention on Slavery, the Slave Trade and Institutions and Practices Similar to Slavery (1956) as: “the status or condition arising from a pledge by a debtor of his personal services or those of a person under his control as security for a debt, if the value of those services as reasonably assessed is not applied towards the liquidation of the debt or the length and nature of those services are not respectively limited and defined.” Since 1997 one lakh and eighty thousand marginal farmers were committed suicide in India due to debt bondage. Debt bondage is a product of poverty, social exclusion and the failure of regulatory mechanism to act against the practice and its underlying causes. Those who are enslaved are desperately poor with no assets other than themselves to sell in times of extreme need. Those who are enslaved are also predominantly from scheduled castes and minority groups, with various studies estimating that around 90 per cent of bonded labourers come from outcast groups.

From 16th to 22nd March, a programme on **Bonded labourers in ancient Tamil Nadu** was broadcasted. The content covered in the programme is described as follows; Dalits, who constitute a little over one-sixth of India's one billion people, have for generations been at the very bottom of the social ladder. They are kept outside, and subservient to, the four-tier hierarchical caste structure sanctified by Varnasrama Dharma. Accounting for over 80 per cent of the landless agricultural workers and doing menial jobs for the rest of society, Dalits have been victims of class-related economic exploitation by upper-caste landholders. Bonded labor has been already widespread since ancient times and has flourished at various periods in Tamil Nadu. Contrary to the expectations generated among people during the freedom struggle, Independence has not brought any significant change in their lives.

From 23rd to 29th March programme on **Anguish of the bonded labourers in rice mills** was broadcasted. The content covered in the programme is described as follows; Over 10,000 people working and living as bonded labour in rice mills in the Red Hills area of Thiruvallur district. The labourers have debts ranging from Rs 100 to Rs 50,000, and are subject to physical bondage, extremely poor wages and long working hours.

Depositions made by 83 women and children, who had escaped conditions bordering on slavery at the mills, revealed the appalling conditions in which labourers in around 500 rice mills are forced to work. These include a work schedule lasting between 16 and 19 hours a day. The workers are paid piece-rated wages; sometimes families are paid collectively at the rate of Rs 240 for four members for four days, which works out to Rs 15 per person per day. This, according to rights activists, is against the Rs 83 fixed by the government as the minimum wage for this industry. Among these labourers there are 1,000 families belonging to the Irula tribe (outcast). There is debt bondage as well as physical bondage as they are not allowed to leave the mill premises. Women deliver inside the mill itself and are made to resume work within five days of delivery. Large-scale child labour is also prevalent at the mills. Children testified to being beaten up and denied education. They often followed their parents into bondage and received a mere Rs 20 for a day's work. Some of the bonded workers also faced being sold to other employers if the unit shut down.

On 30th March to 6th April '14, programme on **Poverty and bonded labourers** was broadcasted. The content covered in the programme is described as follows; Bonded labourers, both urban and rural, are chronically poor. In India, chronic poverty is highest among historically marginalised groups, such as Dalits and indigenous people. Famine was one of the major causes for the bonded labourers in India. Famine had been a recurrent feature of life in India, and reached its numerically deadliest peak in the late 18th and 19th centuries. Historical and legendary evidence names some 90 famines in 2,500 years of history. There are 14 recorded famines in India between the 11th and 17th centuries. Famines in India resulted in more than 60 million deaths over the course of the 18th, 19th, and early 20th centuries. The Great Bengal famine occurred during 1769-70 took a death toll of 10 million people. Famines in British India were severe enough to have a substantial impact on the bonded labour system in India. Seventy years ago, at least 3 million people died from starvation and malnutrition during a famine in the Indian province of Bengal a partly man-made disaster that has been largely forgotten by the world beyond northeastern India. A complex confluence of malign factors led to the catastrophe, which occurred with the world at war, panic purchase and hoarding by the rich, failure of governance, particularly in relation to the equitable distribution of the available food grains, disruption of communication due to World War II.

A programme on **factors which cause bonded labourers** was broadcasted from 7-14th April 2014. The content covered in the programme is described as follows; Bonded labor stems from a variety of causes such as an ingrained legacy of caste-based discrimination, vast poverty and inequality, an inadequate education system, unjust social relations, and the government's unwillingness to alter the status quo all exemplify a few such causes.

Programme titled **Regulations to abolish bonded labourers** was broadcasted from 15th – 21st April 14. The content covered in the programme is described as follows;

The [Bonded Labour System \(Abolition\) Act, 1976](#) was enacted to provide for the abolition of bonded labour system with a view to preventing the economic and physical exploitation of the weaker sections of the people and for matters connected therewith or incidental thereto. It freed unilaterally all the bonded labourers from bondage with simultaneous liquidation of their debts. It made the practice of bondage a cognisable offence punishable by law. The main provisions of the Act are:-

- The bonded labour system stood abolished and every bonded labourer stood freed and discharged free from any obligation to render bonded labour.
- Any custom, agreement or other instrument by virtue of which a person was required to render any service as bonded labour has been rendered void.
- Every obligation of a bonded labourer to repay any bonded debt, or such part of any bonded debt unsatisfied immediately before commencement of this Act, shall be deemed to have been extinguished.
- All property vested in a bonded labourer which was immediately before the commencement of this Act under any mortgage, charge, lien or other encumbrances in connection with any bonded debt shall, in so far as it is relatable to the bonded debt, stand freed and discharged from such mortgage, charge, lien or other encumbrances.
- No person who has been freed and discharged under this Act from any obligation to render any bonded labour, shall be evicted from any homestead or other residential premises which he/ she has been occupying immediately before the commencement of this Act as part of the consideration for the bonded labour.

Programme on **Sumangali – a modern form of slavery** was broadcasted from 22nd to 29th April. The content covered in the programme is described as follows; Describing it

as nothing but a new form of bonded labour, victims of 'Sumangali Thittam' or 'Thirumagal Thirumana Thittam,' most of them adolescent girls, have cautioned parents not to send their children to work in textile mills under the scheme. Appalling economic conditions and social discrimination forced the adolescent girls to drop out of school and enter the bonded labour system. The 'sumangali thittam' provides jobs to young, unmarried adolescent girls for three years. The salary promised is Rs.35 a day for the first six months, with an increment of Rs.2 every three or six months. In reality, the girls do not get paid anything more than Rs.30 a day, in many cases Rs.15. Dalit girls were soft targets of the agents. Dalit parents had to send their children to the cities to escape caste discrimination and they used this opportunity to free themselves from dependency and move beyond the stranglehold of the dominant castes. The weak economic platform provided by agricultural labour, compounded by the seasonal nature of farm work, had resulted in a hand-to-mouth existence for these families. With the ever-expanding lobby of agents, there has been an increase in the number of girls entering work under these schemes.

Another programme on **Bonded labourers in cottage and handloom industries** was broadcasted from 30th 7th May 2014. The content covered in the programme is described as follows; handloom industry employed many child labourers in the weaving units. Often, children worked at home along with their parents in such cottage industries or many were working as bonded labourers. A large number of factors - other than just poverty - play a critical role when parents choose between sending their children to school instead of forcing them to work.

Programme on **Pathetic situation of landless families** was broadcasted from 8th -14th May 2014. The content covered in the programme is described as follows; Dalit children and youth from families of landless peasants and casual labourers from the villages of Dindigul and Madurai were ensnared into bonded labour through persuasive means, exploiting their poor economic conditions. These areas are largely dependent on agriculture and allied activities for livelihood. A famine-like situation in and surrounding areas made things worse, resulting in migration of landless families in huge numbers to brick kilns in northern districts of Tamil Nadu and Kerala.

A programme on **Slavery in Tanjore Maratiya Kingdom** was broadcasted from 15th to 22nd May 14 and a programme on **Human rights policy** was broadcasted from 23rd to 30th May 2014.

From June onwards the UNHATE radio campaign was rebroadcasted to enrich the awareness level among the target audience.

These sessions broadcasted for half an hour, and there was overwhelming response from the listeners through SMS and phone call.

SKILL DEVELOPMENT TRAININGS FOR THE CULTURAL TROOPS

From 23rd December to 27th December a cultural troop comprising of 10 youth members were capacitated to perform cultural programmes in the target villages to spread the UNHATE message. This training was conducted in Peace Watershed Training Centre, Thasaripatty, Vedasandur. Participants were trained to perform '*Parai attam*', it is a big percussion instrument widely used in rural area to entertain the village community and is an effective way to mobilize the community in one place and then we spread the message. A team of 10 persons were actively involved in the training activity. *Thamuru, Chatti, Thamukku, Jalra* which is the other musical instruments was used in the training.

Another skill development training programme was organized for the cultural troop comprising of 10 youth members from the project villages during 10th – 14th February 2014 at Peace Trust Watershed Training centre. Mr.A.Kailash, trainer handled the training programme, at the end of the 5 days training programme the trainees were able to conduct a street theatre and local folk dance called '*parai attam*' it is a big percussion instrument widely used in rural area to entertain the village community and is an effective way to mobilize the community in one place and then we can spread the message. The participants were enlightened about the need and scope for the empowerment of outcast youth in the emerging socio and economic situation.

From 7th – 11th April 14 another 10 youth members from the project villages were trained on traditional "*Thevar Attam*" at Peace Trust Watershed Training centre. Mr.K.Murugan, trainer handled the training programme, at the end of the 5 days

training programme the trainees were able to conduct a street theatre and local folk dance called “*Thevar Attam*” it is a Tamil traditional folk art widely performed in the rural areas during village festivals and functions. It is an attractive art to mobilize the community for the campaign. The participants were enlightened about the need and scope for the empowerment of outcast youth in the emerging socio and economic situation. Life coping skills were also taught to the trainees to improve their self value and self confidence.

NARROW CASTING SESSIONS

People were organized in one place and facilitated them to listen the radio programme aired in UNHATE radio campaign. This session meant to educate the target audience on their rights, our staff further discussed the information with the audience and sensitized them on the rights etc during the narrow casting session. Public address system arranged to help more audience to listen the radio programme during narrow casting session. Each such session were conducted for 1.30 hrs. Prior intimation given to the target audience before organising the session. It is an effective strategy to motivate the audience to listen to the community radio programme and involve them in preparing the radio programme.



Narrow casting sessions were organized in the following places during the project period.

Sl.No.	Name of the Place	Date	No. of Participants
1	Devanaickanpatty	2 nd January 2014	101
2	Malligapuram	4 th January 2014	100
3	Tokkuveeranpatty	7 th January 2014	106
4	Puliamarathukottai	9 th January 2014	100
5	Puthukottai	11 th January 2014	80
6	Kuttam	7 th January 2014	50
7	Navaluthu	3 rd February 2014	101
8	Asaripudur	4 th February 2014	110
9	Thasaripatty	11 th March 2014	80
10	Thasaripatty	5 th May 2014	129
11	Vallipatty	6 th May 2014	98
12	Kuttam	12 th May 2014	106

STREET THEATRE PROGRAMMES

Street theatre performed along with '*parai attam*' in 10 villages in Dindigul district. On 15th February the awareness programme organized in V.Pudukottai village, Most of the villagers were gathered for the programme. Prior intimation was also given to the village leaders about the programme, so there was good response for the programme. Cultural troop performed the street theatre and '*parai attam*' to spread the message of outcast empowerment. Similar programmes were organized in villages such as Puliamarathukottai (17th February), R.Pudukottai (20th February), N.Sukkampatty (21st February), S.Kurumbapatty (28th February), West Mathinipatty (7th March), Poothampatty (8th March), Sukkampatty colony (12th March), Kuttam (14th March) and Navamarathupatty (16th March). Overall 850 people reached through the street theatre programmes.

Street theatre performed along with '*Thevar attam*' in 5 villages in Dindigul district. On 14th April awareness programme organized in Nagakonatur village, Most of the villagers were gathered for the programme. Prior intimation was also given to the

village leaders about the programme, so there was good response for the programme. Cultural troop performed the street theatre and '*Thevar attam*' to spread the message of outcast empowerment. Similar programmes were organized in villages such as Kalagoundanpatty (15th April), Kurumbapatty (16th April), Karisalpatty (17th April) and Vallipatty (18th April). Overall 425 people reached through the street theatre programmes. A special programme with a week long campaign was organized in 100 villages of Vedasandur block, Gujiliamparai block, Vadamadurai block, Oddanchathram block and Dindigul block in Dindigul district and has covered more than 2000 people from 7 - 11 May 2014.

PHOTOGRAPH EXHIBITION

The photo exhibition for the Unhate campaign was organized on 26th May 2014 at Peace Industrial School Campus and during 27 - 29 May 2014 at the conference hall of Peace Trust's main office. Photos kept in the exhibition portrayed the pathetic situation of the outcast people, rights, legal provisions and social action.





DEVELOPMENT OF FEEDBACK MODULE AND RECORDING SESSION

On 3rd May 2014 and 20th May 2014 feed back module was prepared with the participation of the target community. The feed back module documented and the recordings were broadcasted.

M.Selvaraj from Srirampuram - "We were made aware of our rights especially, our children's rights for education and health care. He also commented that caste biases in public filled our minds with pessimism about society. Such programme by Pasumai community radio empowers us to lead a decent and fulfilling life."

K.Radhakrishnan, Student, Poothampatty - "I believe this UNHATE campaign will transform our village by facilitating an equitable society, this programme is a novel idea, I sincerely appreciate your efforts and will participate in the radio campaign."

T.Nayadu, Self Help Group leader, East Mathinipatty - "This campaign has enriched our mind with good thoughts like equal rights to everyone, equitable sharing etc, and we in our women self help group, we will respect the dalit children to enjoy their rights."

S.Pattal and Sangeetha, Malligapuram - "We came to the rights of children for education and health care and we were also participated in the programme, we will assure the

child rights in our village and provide support for the children's education to our level best"

P.Balamurugan, Dr.Ambedkar Youth Welfare Association, E.Chithoor - "We have also facilitated a narrow casting session of UNHATE radio campaign in our village for the members of our association and the people of our village, the radio campaign was very interesting and we really enjoyed the programme, we were happy that there are like minded people who think about the pathetic situation of the dalit and I thank UNHATE campaign for their social responsibility"

A.Stalin Raja, Mel Mathinipatty - "I appreciate the radio campaign for highlighting the inhuman situation of the bonded labourers and I hope such public campaign will empower the people to know their rights and to have a decent life"

P.Eswari, Marutham Self Help Group, Kuttam - "This radio campaign has really empower us to lead a decent life, we also shared our opinion in the programme"

R.Kandasamy, Malligapuram - "I participated in the UNHATE cultural campaign which highlighted the pain of the child servitude, I was aware of the legal measures and policies related to preservation of child rights, I am also regularly listening to the UNHATE radio campaign and I wish such programme would support to empower the youth for decent employment"

S.Arumugam, Mathinipatty - "I enjoyed the cultural programme organized by the UNHATE campaign, *parai attam* was very nice and I really enjoyed it, above all it conveyed a message that we should give equality and justice to the dalit children for their development"

A.Sakthivel, Asaripudur - "I was delighted to participate in the narrow casting session held in our village, it was different kind of experience where people are mobilized to listen to the UNHATE campaign, our village people enthusiastically listened to the radio programme on issues related to slavery. I thank the project for the opportunity and people are motivated to listen to such social responsible programmes in the radio"

A.Gopal, R.Pudukottai - "I never expected such awareness programme on children rights will be organized in our village. Programme organized in our village enlightened the parents and general public on the child rights aspects and improved their knowledge level. I was so happy in participating the programme. I hope this programme must be organized in all the villages so that the children rights will be ensured. I wish all the best for the UNHATE campaign.

Maruthakumar, Vadamadurai - "I became aware of the inhuman condition of the outcast people through the campaign programmes and committed to realize their rights"

Balamurugan, Vadamadurai - "I was pleased to participate in the campaign and I was shocked to hear the cruel nature of the bonded labour system and came to know that the main victims of slavery are the outcast community, I really proud to be associated with UNHATE campaign for protecting the rights of the outcast community and realized the need to release and rehabilitation of the bonded labourers on a war footing manner".

Ruthramoorthy, Vedasandur - "I was enthusiastically participated in the Peace Trust-UNHATE campaign for the protection of the rights of the outcast community, I really enjoyed the folk arts which was used as a medium to spread the message, I came to know a lot information about the rights of the outcast community and I regularly listened the radio campaign which was very effectively broadcasted in the *Pasumai* community radio"

KOLAM COMPETITION

50 women members from the target villages participated in a *Kolam* competition which was organized on 19th March 2014 at Government school playground in Vedasandur. The competition was organized as a part of spreading the UNHATE message among the audience. The entire school ground dazzled with over 40 *Kolams* which expressed the creativity and imagination of the women to spread the UNHATE message.

WALL WRITINGS, POSTERS AND STICKERS

This project has also prepared posters and stickers on the UNHATE message and distributed to the public and stakeholders of this project. Wall writing in common places (owned by Government agencies) which are easily visible for the public to read, were done in 60 places in 20 villages.



OUTCOME

- 6 days Youth empowerment training on programme production successfully conducted for 25 members and they were aware of the right of the dalith children and youth for education, right to health care, free from child labour and slavery and problems caused due to untouchability. Participants were also aware of programme preparation, content preparation methods, do's and don'ts while finalizing the programme content, voice adding and effective way of programming. Participants were able to prepare sample programme at the end of the training.
- 20 Community level workshops conducted for stimulating the people's participation and overall more than 1000 persons were capacitated by the community level workshop. Feedback and fruitful interaction with the participants revealed that they were able to understand the issues related to the outcast community and the support required to empower them.

- 19 radio programme on UNHATE message was broadcasted with the participation of the community. On an average more than five lakh people are regular listeners to the UNHATE radio campaign as it is broadcasted during the prime time 11.00 to 11.30 am everyday. The responses from the listeners were very much encouraging, objective and constructive. Participants were very enthusiastic and co-operative in all such programmes.
- 3 Skill development trainings for the cultural troops successfully organized and 30 persons were participated in the skill development trainings for the cultural troops
- More than 1143 people in the targeted villages participated in the 12 narrow casting sessions. These sessions have made the following specific outputs;
 - Interacted with people on the outcast peoples issues and rights using terms and phrases that are easily understood by them with the narrow casting sessions;
 - This two-way interactive social learning facilitated call-in shows and formation of listeners clubs in the target villages;
 - Enabled the communication and exchange of knowledge on the outcast people's rights among the people in a consumable, deployable and non-threatening way;
 - Communicating local knowledge, needs and demands beyond the community about policy, research, funding etc.
 - Brought together people from frequently disconnected stakeholder groups and capacitated them on the issue. As a whole UNHATE Radio campaign has strengthened community voices and provided an accessible space for knowledge sharing between communities. Sense of empowerment that people have realized is the success of this programme.
- 20 street theatre programmes were conducted in rural and urban areas and More than 3275 participated in the awareness activities through the street theatre
- Wall writings made in 60 places in 20 villages for generating awareness about the outcast youth empowerment
- 1 *Kolam* competition conducted on UNHATE theme
- 250 posters and 1000 stickers printed and distributed

- 1 photograph exhibition conducted on UNHATE theme and More than 500 people participated in the photograph exhibition in two places.
- 16 people in villages of Dinidgul block and 50 people from villages of Vedasandur block were participated in the development of feed back module.