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DALIT WOMEN SCRABBLES IN THE CASTE BASED SOCIETY: A STUDY

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ABSTRACT

Taboo (Dalit) has endured in India since various eras. Harijans (individuals from an inherited Hindu gathering of the most reduced social and custom status) were separated publicly and be subject to the group offense of Untouchability and social abuses by caste Hindus under Brahmanical request after execution of The Manusmṛti. The issue of Untouchability is a genuine social ailment in the Indian culture. The thought of contamination, pollution, and painting has brought about the most noticeably awful underhandedness of Hindu society named as Untouchability. Obviously, the mistreatment and abuse of the retrogressive areas have dependably been a social marvel in all human advancements, with the exception of, maybe, the revolutionary. In the present scenario, Dalit Women has been seduced by upper caste men and they treat like servants and slaves. The most noticeably bad sufferers of a systemic inability to test standing wrongdoings are Dalit women. They are known not twofold segregation; they turn into the objective for upper caste men outside homes and sex - based brutality at home, these women needed to surrender to desire because of monetary reasons. In spite of different developments by social reformers amid a different time of history for all intents and purposes, they wanted to change the social evils in India.

Keywords: Dalit women, Untouchability, Caste, Gender, Upper-Caste Society

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INTRODUCTION

The chronological environment of the ancestors is vital to social history. In particular, Dalit person's existence molded and was vastly Changed by wider communal and biased changes and exact erudite, passionate and societal settings. Dalit's fights with upper standings in the universal resident's circle were pretending in their comfortable family associations on the grounds that upper caste people are always taking advantage out of Dalit's lack of education and overpowering in the interim. Therefore, marriage can't deal with in detachment since it's installed in and between bolted with a particular society, accomplishment, religious and financial connections. Despite those Dalit men reformers experienced a place opinion of arrangements and Brahman families, they likewise grasped some patriarchal standards and recreated femininity figures of speech, as past parts have illustrated. Women and men grasped the goals of advancement and crossed the democratize of instruction, legitimate matrimony and nuptial connections, and current day motherhood. The

transformation the family relations with the women as sidekick ate spouses, huge moms, and class socialists were vital to them. Including Ambedkar, showed patriarchal uneasiness and made the family the essential worry of women. In this way, the family, therefore, turned into a noteworthy site of contention as Dalits entered the white - collar class private circle. Surely, Dalit women hurt by upper caste men, Dalit women want more chance to rule the society and as some world- class women's activists might want to accept. Two principal issues emerge as imperative variables in Dalit women's freedom: The first is men predominance and patriarchy inside the Dalit people's group and the other is the part of the place in deciding Dalit personality. It is felt by the people's from The National Federation of Dalit Women that the caste variable does not get a satisfactory acknowledgment look at closely on women's issues by non-dalit, white-collar class, urbanized women activists. Truth be told, the Caste is imperative since it offers definitions to the term Dalit. Whether these Dalit women will contain the capacity to make a solid and successful development stays to survive seen.

Dalit Panthers Movement

In India, Dalit associations are dynamic and are commandingly requesting human privileges of which they have denied for omit a long time. Shockingly, this Dalit development needs to battle with various outside and inside issues, over every one of the issues of solidarity. Not just are the Dalits split up into many ranks and sub-standings, however, there are additionally divisions inside sub-castes in the towns. Everybody needs to show that he is superior to anything his neighbor and is not by any stretch of the imagination excited about assisting his rank people's with rising up in the public eye. On the other, there are people who need to extend the Dalit development to huge areas of the Indian populace and join the Harijans in it, as well as the BCs, OBCs, Adivasis, landless workers and so forth, extending the term to such a degree, to the point that 70 for each penny of India's populace would be incorporated under the mark.

Violence against Dalit Women

That goes up against Dalit Women when facing themselves and humanity after the physical attack: the feel of disgrace, apprehension of disrespect, tension about the social disfavor her family and herself will meet. The long haul ramifications of this viciousness for her own well-being and social relations are matters of profound worry for her. The Dalit women are a Dalit among Dalits. She has endured much and she is as yet enduring. She should stroll through the smoldering desert of Casteism looking for some desert garden and atrocity must exist constrained upon Dalit women. Dalit women meet various physical, mental, and social impacts on their lives as a result of the different structures and signs of savagery against them both in the general group and inside the family. These impacts are unavoidable negative, given the negative nature of brutality. While the former part highlighted the strength and flexibility of women even with brutality, this section concentrates on the impacts of a demonstration or arrangement of demonstrations of savagery fundamentally on the women. A different study and conception of these impacts can just extend thankfulness for the huge mischief being executed against Dalit women crosswise over India today, and additionally their battles, strength, and versatility in conquering savagery and getting by in circumstances of regularly proceeding with frailty.

The Place of Dalit Women in India's caste-based framework

The meet and arranging of the Dalit Panthers have based upon the beneficial encounters of the groups of these adolescents, their fathers dredging as workers on ranches and their moms, sisters, and young girls framing contacts or just being used by upper caste men. Also, there was the separation and isolation worked around the place. This underlying Dalit revolt accentuated issues of women and sexuality. Yet, later examinations raised worries about the associations between men hawkishness and group respect regularly communicated as the need for securing women These endeavors perceive power relations crosswise over standing lines and look for the make secure of the endangered woman instead of the search for the strengthening of women as subjects with rights. Caste has contended, appears to have done little to counter the propensity for a place to vanish from the perspective in those exceptional settings where it has been best. Indian humanism appears to have welcomed us to see cast just in towns, ceremonies, customs thus on and

thusly seem to have recommended that rank had no dynamic part in ordinary urban life. Since the 'upper standings' have ruled urban white collar class fields, such as colleges and examination establishments, caste personality has scarcely ever been an issue for open exchange. Obliterating edicts of woman place framework on an instructive, social, and practical status of Dalit women in modern India. Dalit caste is to highlight the unforgiving reality of the concealment, battle, and torment Dalit women face each day of their hopeless lives. The hardships of Dalit women workmanship not just because of their needs, practical status, or absence of training, however, are 'z' direct result of the serious misuse and concealment by the high societies legitimized by Hindu religious sacred texts. We see many cases of bold Dalit women who being very mindful of due shocking truth and in spite of the overwhelming chances still, try to put a conclusion to then endure. Dalit women face class and sexual orientation in which she totals up the dilemma of Dali women, highlighting the way that Dalit women are an unmistakable social gathering can't exist filed under the general classifications of "Dalits"

Struggles of Dalit Women

Dalit Feminism is A Psycho-Social Analysis of Indian social expression, status, and so on, and the urban predisposition of the Dalit world-class about what they advanced as illustrative of Dalit society, information, customs, and so on. This prompted further minimization of poor people, country Dalits, and women. The social development of poor Dalit women along patriarchal, working class standards which had a negative effect on women. The weakness the Dalit people's group encounters under the place framework is most clear on account of women. It is the only impression of genuine ground-substances when Dalit women have supposed to survive under a triple persecution: caste, class, and sex. Rank ways heaviest on them. Dalit women have defrauded by upper-rank men in the contentions with the Dalit people's group. In addition, there is a specific type of patriarchy under which Dalit women endure inside their groups. Other than that, dissimilar to upper-rank women, Dalit women experience enduring on the grounds that they have a place with the most minimal class in the public eye with pitiful monetary assets.

Dalit Women — Fatality of Violence

An essential type of savagery against the Dalit is to assault and embarrass their women. Multitudinous instances of savagery against Dalits have brought about assaulting Dalit women, and as a rule parading them exposed. In a few expresses, this has turned into an altered example of reprisal against Dalits to debilitate their soul of imperviousness to customary types of persecution. In regular daily existence, Dalit women turn out in the direction of live simple prey to the want of upper-rank men. Given their feeling of place predominance, upper-rank men feel encouraged to execute all violations—assaulting, slaughtering, embarrassing Dalit women with the exemption. Since endogamy is an exceptionally focal part of the class framework and its propagation, any marriage or attempt at marriage by Dalit young women with upper-caste men, has dealt with as a shocking wrongdoing for which the Dalit young women experience merciless savagery, regularly bringing about integrity-murdering. Still, particularly states like Karnataka, Maharashtra and Andhra Pradesh To this, we ought to include the long-standing organization of Devadasi framework, which is common in many parts of the nation. This experience of brutality to which Dalit women are most powerless recognizes them from the knowledge of upper-rank women. An investigate of the acts of the standing premise of viciousness against women uncovers that while the rate of settlement passing's and rough control and direction of their versatility and sexuality by the family is incessant among the upper places, Dalit women will probably face the group and open risk of assault, rape and physical savagery in the workplace and in people in general.

Untouchability

The Experience of Untouchability without a doubt, not at all like caste women, Dalit women are free in a few regards, as, for instance, a Dalit woman has odds to isolate from her improvised semi when an emergency accelerates. A Dalit woman depends on their physical capacity to win and to raise their kids, and is not compelled in their decisions by the suppositions of others. They don't do to 'Padapooja' to love their

spouses. Essentially, they get a great deal more effortlessly re-wedded than of rank. Widowhood in this sense may not exist, as shocking as among the upper caste women. However, this has exceeded by the sufferings and battles Scheduled Caste women experience as a result of their experience of Untouchability and in view of their destitution and many hardships. The untouchables are found at the base of the standing pecking order. The untouchable have the most reduced custom standing and as a rule, the least financial put and generally subject to difficult social and urban handicaps. They were to win a living by doing such Jobs as executing denounced hoodlums, cleaning the towns, expelling the bodies of dead creatures, tanning cowhide, or doing some other work that the touchable requesting that they do. It was a sin for any standing Hindu to take a gander at these people's, to converse with them, to get them in their homes, or even to have their shadow fall upon them. Their utensils couldn't be used by any other person, nor would they be able to eat with utensils having a place with the unadulterated caste. They had no privilege to have dairy cattle, steeds, sheep or goats, and could have just pooches and donkeys. They had to wear garments which had a place with the dead. They couldn't wear gold, silver, pearls and gems. Untouchables living outside as far as possible could enter the town just amid the daytime, and that too just for showing some outer image of their Untouchability. The issue is all the more intense on the grounds that the person hierarchical positioning of innate positions that penetrates the overwhelming society does not stop at the social outskirts of Untouchability. According to 'Egnar' extent of Untouchable social action has experienced in the new research on the tunes and legends of the Untouchables themselves, a type all around spoke to by the weeping melodies of an Untouchable caste depicted without precedent. The Dialect has been an isolating line. Just as of late has there been a significant pool of Untouchables with an order of a few dialects, including English, who could serve as human connections between Untouchable developments in various semantic districts. Every Untouchable place has likewise been characterized by the same social principles of in the Indian setting, marriage only inside the standing group that shapes the Indian place framework. The outcome has been the enhancement of group of unmistakable Untouchable societies, with critical contrasts in the bearing and pace of activation for change. As often as possible, it likewise implies social clashes that attempt helpful endeavors troublesome. Some Untouchable class since a long time ago viewed themselves as better than others and even forced their own interior touch-me-not-ism. One of the signs of the contemporary Dalit development has been its express dismissal of more seasoned divisive systems by which a given Untouchable caste would look for its own freedom by attempting for the most part unsuccessfully to separate it from other Untouchable standings. At this point, the aim is freedom of all Dalits and this implies disassembling the weight of hundreds of years.

How to empower Dalit women

We ought not to overlook that better monetary conditions mean for Dalit women more noteworthy strengthening. Thus the eventual fate of Dalit women, their declaration and self-assurance will rely on changes in their natural states of life. Work, flexibility from obligations, instruction, medical services all these rely on their financial force. Be that as it may, these are the seasons of globalization and liberal economy, which a long way from giving chances for business for Dalit women, are disintegrating into their customary hold as farming workers. With less and less enthusiasm for popularity based. The force of resistance comes not on the grounds that the patriarchy is majority rule, but rather on the grounds that she gains from her diligent work. This monetary autonomy gives Dalit women energy to manage men in the family in a place of equal force. This relative opportunity and freedom have exceeded by the mistreatment they endure because of outrageous needs, dejection and weakness. The Dalit woman is subjected to patriarchal brutality, if, for instance, she declines to part with her day's acquiring, in which case she gets thumped by the spouse. The woman may yell back and even beat the spouse. One can't then construe any delicate patriarchy, so to say, on account of Dalit women. It is all the same merciless.

Conclusion

More often than some other single type of viciousness, Dalit women face verbal attacks. The connection of place, class and sexual orientation is clear in every one of the three of the major desultory

clashes laid out above. While each desultory clash epitomizes components of every one of the three social classes, one emerges more noticeable than the others. While sex is the most noticeable part of the set of three in the sexual benefit capacity versus sexual respectability struggle, the class is the most unmistakable in culpability versus privilege, and the place is most conspicuous in the regular rank chain of importance versus measure up to rights. Significantly less enabled to carry out their reality view of others, Dalit women, regardless test the world-perspective of Brahmanical patriarchy, declaring their sexual respectability, qualification to assets, and poise and balance with women and men of different positions. The Experience of Untouchability goes with the life of Dalit women in their everyday life. It starts with access to water. Dalit women have oppressed and are kept from drawing water from basic sources in the town — wells, water pumps, and so forth. This will keep on being even today a wellspring of viciousness against Dalit women, particularly when they attempt to resist these customary types of segregation, taking into account virtue and contamination.

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- [24]. Cf. Sharmila Rege, *Dalit Studies as a Pedagogical Practice*, op. cit. 6 Gail Omvedt, "The Downtrodden among the Downtrodden."
- [25]. "An Interview with a Dalit Agricultural Labourer", in Anupama Rao (ed.), op. cit., pp. 310-324.
- [26]. After reproducing the interview, Gail Omvedt makes an important methodological observation. When Dalit women know that the interviewer in some way or other represents the official structure, they tend to answer in conformity with the system. This has not been the case with the interview Gail Omvedt reproduces in which interviewee, Kaminibai, a Dalit woman, comes out with radical responses.
- [27]. Dalit women had to suffer also colonial prejudices. The colonizers refused to take women seriously in the political arena — a strategy they employed to contain them. When Dalit women engaged themselves in the public sphere and in politics, they were suspected of loose morality, and they could not establish their respectability. See Kamala Viswanathan "Small Speeches, Subaltern Gender: Nationalist Ideology and its Historiography", in Shahid Amin — Dipesh
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- [32]. 1° On the concept of "multiple patriarchies", see Kum kum Sangari, "Politics of Diversity. Religious Communities and Multiple Patriarchies", in *Economic and Political Weekly*, December 23, 1995, pp. 3287-3310 & December 30, 1995, pp. 3381-3389.
- [33]. "Anupama Rao (ed.), op. cit, Introduction, p. 5. 12 Cf. M.S.S. Pandian, "On a Dalit Woman's Testimonio", in *Seminar* 471, November 1998, pp. 53-56. 13 On the contrary, Gandhi expressed himself in support of Vamashrama Dharma — the caste system.
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