

# Portrayal of Dalit Women's Struggles and Subjugation in Patriarchal (India) Society: A thematic Study

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## **Abstract:**

*Taboo (Dalit) has existed in India for different epochs. Untouchability is an actual social ailment in Indian society. The thought of contamination, waste and tainting has led to Hindu society's most noticeably awful underhandedness, called sacrosanct. Except for the revolutionary, the patriarchal and exploitation of regressive areas was a societal marvel of all human advances. Here, upper-caste men have seduced Dalit women and treated them like assistants and workers. Dalit women are the most egregiously poor victims of systemic failure to test long-standing evils. Someone knew them for their double segregation; they were victims of upper-caste men outside their homes and sexual fierceness within their homes, and poverty forced them to succumb to desire. Despite different innovations by social reformers in different periods of history, they altered social evils in India for all purposes.*

**Key Words:** Dalit women, Untouchability, Caste, Gender, Upper-Caste Society.

## **Introduction:**

The chronological situation of the ancestors is essential to the history of society. More widespread communal and prejudiced modifications and accurate scholarship, passion, and society have affected the life of A Dalit. Since higher caste individuals often benefit and overwhelm Dalits in the meanwhile from the lack of knowledge, Dalits' struggles for upper castes in the circles of universal residents are organized inside their families. Marriage cannot cope with separation because we connect it with a specific culture, achievement, social and financial connections. While Dalit reformers had a distinctive view on agreements and Brahman societies, they also understood some patriarchal norms and recreated women of expression, as demonstrated in earlier parts. Women and men were all prioritized for democratization, legal marriage and marital connections, and modern motherhood. The development of family

connections with women as buddies, moms, and socialists in the medieval ages was significant. Among other things, Ambedkar showed patriarchal unrest and made women's families the primary concern. When Dalits entered the white-collar elite's private circle, the family was thus a significant subject of controversy. Male higher caste damages women from the Dalits; female Dalits desire greater social authority, which certain world-class feminists may accept. Two significant problems arise in Dalit Women's Rights as critical variables: the men's domination and patriarchy inside the Dalit People's Party exists and plays a role in defining the personality of Dalit. A Member of the Dalit Women National Federation stated that women activists of the Non-Dalit, white-collar class do not consider the caste variable with women's problems. The caste system is important because the term Dalit has connotations.

### **The Rise of Dalit movement :**

Dalit groups in India are active and assertively seek human rights that we have denied for a long time. We classify the Dalits into various ranks and sub-castes, but there are also divides among sub-castes in the cities. Everybody wants to show that he is better than his neighbor and is not in the least bit interested in helping his lower-ranking associates in the public enlightenment.

### **Dalit women's subjugation**

After a physical assault, Dalit women face themselves and humankind: their families and herself suffer humiliation, fear of dishonesty, and worry about the social disadvantage. She is pretty worried about the long-term health and societal consequences of her viciousness. In the community, Dalit women are. She has done. She should go into the hissing caste wasteland and seek wildlife and limit the crimes on Dalit women. Dalit women suffer different physical, mental, and social repercussions because of the unique methods and indications of cruelty against them and inside the family. These consequences are inevitably dire in the face of the harmful nature of violence. The enormous misfortune against Dalit women throughout India today and its fights, bravery, and adaptation to overcome wildness and survivorship in circumstances where the standard is weak will further research and comprehend these effects.

### **In India's Caste-based System Dalit Women status:**

The gathering and organization of The Dalits Panthers have focused on the positive experiences of those teenagers with their dads through their relationships as ranch workers, their moms and their sisters, and young girls. It has also installed separation and insulation in the plant. The Dalit revolt had underlying gender and sexuality problems. However, other studies highlighted issues about the relations between men's hawkishness and respect for the community, often portrayed as the need to defend women. These efforts aim to preserve the endangered woman instead of developing women as rights-based subjects and see power links across the board. We do nothing to fight the inclination of a place to disappear from the standing place of the ideal place. The sight of Caste appears to have only been accepted by Indian humanism in town, ritual, and tradition, and it suggested that Rank did not play a complicated function in urban daily life. Since the 'upper ranks' prevailed, Caste's personality has rarely been a matter for free trade in city-class places like schools and testing institutes. Women's edicts affecting the academic, social and practical position of Dalit women have been abolished in contemporary India. The Dalit caste underlines the relentless reality of dissimulation, conflict, and suffering. Dalit women endure their life without hope every day. The problems of Dalit female artists are the direct result, not only because of their requirements, functional position, or lack of training, but a significant abuse and concealment by in fluvial communities legitimized by Hindu holy scriptures. We witness many courageous Dalit ladies extremely conscious of the unexpected truth and strive to endure in the face of intimidating obstacles. Dalit women confront class problems and sexual preferences. They sum up the Dalit women's dilemma and stress how Dalit women are a distinctive social category not classified as "Dalit" women. Struggles of Dalit Women:

Dalit Feminism is an indigenous social analysis and analysis of the status and urban predestination of the Dalit global class as a symbol of the Dalit culture, knowledge, traditions, and so on... Dalit Feminism. In rural women, Dalits further marginalized the impoverished. Dalit's social development along patriarchal, working-class lines has affected women. Women are primarily accountable for the vulnerability of the Dalit people in the local system. Dalit women suffer three-fold persecutions: caste, class, and sex, but it is the only real impact. Higher-ranked males have robbed Dalit women during conflicts with the Dalit people's party. In their communities, Dalit women suffer from specific patriarchy. Dalit women have difficulty since

they belong to the lowest class in the public view and have insufficient financial means compared to top-class women.

### **Dalit women's destruction**

Assault and humiliation Dalit women are famous for their wildlife. Several Dalit atrocities have led to the rape, and in most instances, to Dalit women's nude marches. It has sometimes become a new type of retribution against the Dalits to undermine their resistance to conventional kinds of persecution. Dalit women are becoming a victim of the high-class wishes in their daily lives. Given the high-ranking men's position of strength, they can conduct any abuses — attacks, killings, and impunity for Dalit women. When an actual event has occurred and becomes public knowledge, the upper class tries to escape by accusing the victims or publicizing a modest cash payment. Since endogamy is such a vital component of the spreading of the caste system, any wedding or marriage effort by Dalit young women with men of higher caste has regarded them as wretched misconduct, with the cruel brutality of Dalit young women frequently ending in the death of integrity.

States like Karnataka, Maharashtra, and Andhra Pradesh were severely affected. We may add that the Devadasi framework has long been established, popular in many areas of the nation. This sense of violence, which women from Dalit have little control over, differentiates them from the awareness of top rank women. Examining the activities carried out by the current premise of viciousness against women shows that while there is a continuous rate in the upper class of settlement and rough control and guidance of their versatility and sexuality, the family. Dalit women are most likely faced with a risk of abuse, rape, and physical savagery in the workplace.

### **Casteism:**

The Untouchable Experience, Unlike caste women, Dalit women are undoubtedly free in certain respects, for example, in case of an emergency, to separate themselves from their predominant semis. A Dalit woman depends on her physical power to win and raise her children, and other people's views do not influence her. They are not showing their love for their wives to 'Padapooya.' They are even faster than status to get married again. In this respect, no widowhood shocks higher caste ladies. At the bottom of the standing punching, orders are the untouchables.

The untouchables have the lowest tariff position, the least available financial resources, and face difficult social and urban obstacles. They had to live with the accused hoodlums, clean towns, exile dead livestock, tanning cowhide, and do other tasks that touchable animals needed to do. It was a sin for any respectable Hindu to gaze at the people, talk to them, welcome them into their houses, or even get their shade. Any other person could not use their utensils or consume knives from the pure caste. Their cattle, steeds, lambs, and goats could not have been made of dairy, and only canines and donkeys could have them. They wore top clothing belonging to the deceased.

Gold, silver, pearls, or gemstones could not be used. Untouchables living as far from the city as possible might enter the city and be seen only during the day and outside. This is not aggravated by an end to the social outskirts of Untouchability by the hierarchical arrangement of inherent duties in an individual that permeates the entire society.

According to 'Egnar,' the newest investigations of the tunes and tales of the Untouchable themselves have discovered the untouchable social activity, a type of social action which was spoken about in the crying melodics of an untouchable caste. The dialect is now a splitting thread. Many non-touchable have recently spoken many dialects, including English, and may be used for human relations in different semantic areas among Untouchable developments. In the Indian context, the same social norms have defined any untouchable status with marriage only in the permanence of the patriarchal Indian system. The outcome was to strengthen a community of some imperceptible groups, with substantial variations in the bearing and pace of activating a change. It also implies social conflicts as far as possible, which create noble efforts. Certain members of the Untouchable Community believed for a long time that they were superior to others and even pointed to their inner touch-myself. Open rejection of more established dividing institutions expressed the modern evolution of Dalit, which allowed an untouchable caste to seek independence, mainly in failure, to differentiate itself from other untouchable statutes. The aim is to free Dalit for everyone, which involves decommissioning the weight of hundreds of years.

### **Empowerment of Dalit women:**

We must not ignore the reality that improving the economy means providing Dalit women with more help. Thus, Dalit women's ultimate fate will rely on improvements to their circumstances, declarations, and self-confidence. Work and flexibility, education, and health services rely on

economic prosperity. These are seasons of globalization and liberal economic development, but they are not part of the traditional position of Dalit women as farm labourers with increasingly low popularity. Most of the patriarchy does not have the strength of opposition but it's hard work. In that monetary autonomy, Dalit women have the power to govern men equally inside the household. The maltreatment has overcome this relative progress and equality they endure because of outrageous needs, humiliation, and weakness. For example, if Dalit women refuse to take part in their day, the couple thumps. We expose Dalit women to patriarchal violence. The lady may cry and hit the woman. Thus, the weak patriarchy cannot be created because of women from Dalit. Without compassion, it is the same.

### **Conclusion:**

Dalit women, more frequently than any other violence, are subjugated to verbal abuse. The three fundamental conflicts mentioned above show the link between position, class, and sexual orientation. While each debate contains aspects of each of the three social groups, one differs from the other. Though sex is the most visible of the three in fighting between sexual gain and sexual dignity, a class is the most visible amongst culpability and privilege. The position is the most visible in the day-to-day ranking chain of importance against the measurement of rights. Tactlessness is a sensation that women from Dalit face every day. Everything starts with good water availability. Dalit women have been disadvantaged and prohibited from extracting water, such as wells and water pumps, from important regional sources. It remains a source of violence against Dalit women, particularly if they attempt to defy conventional patterns of separation based on virtue and abuse.

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- XX. *Dalit Empowerment By Felix Wilfred*
- XXI. Cf. Swati Margaret, "Dalit Feminism" in <[http:// www.countercuurents.orefeminism-margaret030605.htm](http://www.countercuurents.orefeminism-margaret030605.htm)> (accessed on 18-12-06).
- XXII. Cf. P. Sainath, 'Unmusical Chairs', in Aunpama Rao (ed.), *Genderand Caste, Kali for Women*, Delhi, 2005, pp. 336-340.

- XXIII. Sharmila Rege, Dr. Babasaheb Ambedkar and the Question of Women free Liberation in India, Women's Studies Centre, Pune, 1998; ID., Dalit Studies as Pedagogical Practice: Claiming More Than Just a Little Place' in the Academia (2006 Malcolm Adiseshiah Memorial Lecture), Madras Institute of Development Studies, Chennai, 2006, p. 29.
- XXIV. Cf. Sharmila Rege, Dalit Studies as Pedagogical Practice, op. cit. 6 Gail Omvedt, "The Downtrodden among the Downtrodden.
- XXV. An Interview with a Dalit Agricultural Labourer", in Anupama Rao (ed.), op. cit., pp. 310-324.
- XXVI. 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.
- XXVII. 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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- XXXI. Gopal Guru, "Dalit Women Talk Differently", in Anupama Rao (ed.), op cit, pp. 82-83.
- XXXII. 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.
- XXXIII. " Anupama Rao (ed.), op. at, 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.
- XXXIV. Gopal Guru, "Dalit Women Talk Differently", in Anupama Rao (ed.), op cit, pp. 82-83.



- XXXV. V. Geetha, 'Periyar, Women and an Ethic of Citizenship', in Anupama Rao (ed.), op. ax, p. 186.
- XXXVI. Cf. Kancha Ilaiah, 'Of Land and Dalit Women', in Frontier, September 2, 1995, pp. 4-9.
- XXXVII. Cf. P.G. Jogdand (ed.), Pail Women in India, Issues and Perspectives, G an Publishing House, Delhi 1999 . 2.