
Harassment against Dalit Women is A Challengeable Task in the Way of Development a Case Study on Historical Way.

Sivanesan

Research Scholar P.hd, M. M.A Political Science, Dept of Political Science Madurai Kamaraj University

INTRODUCTION

Domestic violence, political invisibility, and sexual oppression in contravention of both national laws and international human rights standards that prohibit any physical, sexual or psychological violence against women, varying forms of violent acts specifically targeting SC women are occurring on a large scale across India today. The convergence of these conditions leads to the wide-ranging and multiple layers of violence that pervade Dalit women's lives, characterized by enduring violence in both the general community and in the family, from state and non-state actors of different genders, castes and socio-economic groupings. SC women are the most vulnerable and face discrimination and violence much more than their male counterparts. The position of Dalit women in the society is reflected by the nature and number of atrocities committed on her. Being a Dalit woman, abuse is used to remind her of her caste and keep her oppressed. On an average, about 1000 cases of sexual exploitation of Dalit women are reported annually and in the year 2001 alone, 1316 cases of rape was reported. Not only their performance with regard to human development indicators are much lower compared to their counterpart from rest of the women, also the instances of atrocities are far higher than non-Dalit women and social exclusion being faced by the Dalit community, takes shape of an institutionalized system in some places in context to Dalit women, called system, a scheduled caste family dedicates/marry its young daughter to the village goddess, and when the girl reaches puberty she becomes an available sexual partner for the priest and all upper caste men in the village. Dalit women also face violence when they try to access rights and entitlements provided by the constitution and the government. In addition to facing discrimination in accessing welfare schemes, women from Dalit community also faces sexual and other kinds of physical violence. In spite of the space (reservation) given to them at (village) level their participation is dismal in the local governance. Dalit women face direct impediments right from the time of filing nominations right up to announcement of the election results, including: caste and sexually-based verbal abuse; harassment, threats or physical assaults; property destruction; restrictions on freedom of movement; and illegal and fraudulent voting practices. The recent years has also seen a rising violence against Dalit human rights defenders, and Dalit women activists are all the more vulnerable in as the violence against them take the shape and form of sexual violence-rape, gang rape, being The Indian legislative framework promotes and protects women, starting from fundamental constitutional provisions like Article 15 which affirms the principle of non-discrimination on the basis of caste and gender. Article 21 guarantees the right to life and to security of life; and art 46 specifically from social injustice and all forms of exploitation. Moreover, the Indian State has approved more specific documents aimed at protecting Dalit women; the most important is the Scheduled Castes/ Scheduled Tribes But the law has largely failed in its ambitious mandate. The provisions that promote women rights have to be considered empty of meaning, since the low level of implementation left the situation basically untouched,

and has led to a perceived and de facto impunity for the perpetrators of crimes against Dalit women. There is an urgent need for the redress of violence against women as an absolute priority. The elimination of discrimination and violence against Dalit women and girls are the key to the achievement of gender equality, peace and development. Women should be given essential protective and primitive measures, so that they can access their fundamental rights. The Government of India should bring out disaggregated data based on caste and gender and build schemes to address the needs of Dalit women should take effective measures to prevent atrocities and multiple forms of discrimination against Dalit women as recommended by women should take steps to eliminate the culture of impunity for perpetrators of violations, incl. physical assaults, sexual harassment, rape, naked parading, and forced prostitution should adopt convergence model within concerned ministries and establish a special task force to address the issues of violence faced by Dalit women elected representatives;• The GOI should recognise the concerns of Dalit women human rights defenders and ensure specific policy to address the range of violence faced by them. • The GOI should bring out a guideline to serve a protocol to be followed by all investigations officers in the cases of sexual violence – particularly rape and gang rape cases. • Dialogue with governments, relevant UN bodies, the private sector, local authorities, national human rights institutions, CSOs and academic institutions needs to be promoted and sustained with a view to identify, promote and exchange views on best practices related to violence and discrimination against women. • The GOI should establish support services and shelter for the survivors of violence and ensure proper rehabilitation. Discrimination is the denial of agency and dignity to an individual or group of individuals based on a perceived accident of birth, occupation, language, religious affiliation or any other primordial identity is verbalised to the full extent in the analysis of situation of Dalit women. Often denied entry into places of worship, sources of water and livelihood, governance and education, Dalit women are the worst sufferers of injustice and oppression in Indian society. Human rights of Dalits and women in general are normally violated by dominant castes and powerful communities to practice and exhibit patriarchy and caste based discrimination.

REVIEW OF STUDY

Dalit women are oppressed by the broader Indian society, men from their own community and also their own husbands and male members in the family. Thus, Dalit women face multiple disadvantages and vulnerabilities. Their issues are clearly different from that of other Indian women. But human rights of Dalit women are violated in peculiar and extreme forms. Stripping, naked parading, caste abuses, pulling out nails and hair, sexual slavery & bondage are few forms peculiar to Dalit women. , Dalit women have to go out to the fields and construction sites, necessitated by economic deprivation, and an urgent need to earn for livelihood. Thus, their subjugation is more acute - being Dalit they are treated with great contempt by upper caste men and women alike, and their own men folk. Further Dalit There are several causes of sexual as well as moral abuse which are very often highlighted by the media in Indian modern society, and a lot of those also remain unexplored. Although, such violence against women, sexual harassment, and women have been subjected to rape, molestation, kidnapping, abduction, homicide, physical and mental torture, immoral traffic and sexual abuse. The National Crime Records Bureau data records reveal that more than four Dalit women are raped every day in India. The recent years has also seen a rising violence against Dalit human rights defenders, and

Dalit women activists are at greater risk. They have been silenced using various forms of pressure and violence including threats, intimidation, kidnapping and sexual violence. Backlash violence is always a result of growing assertion and without a doubt it the Dalit women who are the first to be hit. Oppression and torture of the women is a tool that is very often used to silence the entire community. Several recorded incidents of challenges faced by Dalit women elected representatives is a clear indication of this kind violence". In spite of being constitutionally elected Dalit women representatives are abused and threatened and murdered. Political participation of Dalit women in governance is ridden with serious deep rooted problems, again inter-twined in caste and patriarchy. The nature of the crime against Dalit women is always different. It is almost always associated with verbal abuse and these abuses are laced with cattiest tones. Most common abuses in India are formed with either. Dalit women have painfully expressed that is better to be beaten physically than be abused in a manner that kills the soul, strips us of human dignity and is almost equal to death. Hence, violence, which serves as a crucial social mechanism to maintain Dalit women's subordinate position in society, is the core outcome of gender-based inequalities shaped and intensified by caste system. Perpetrators of Violence in the Family As far as violence in the family is concerned, husbands, the Dalit women's in-laws, her relatives and husbands" relatives are perpetrators of violence, in descending order.

VIOLENCE IN THE GENERAL COMMUNITY

The primary identified factor for violence in the general community relates to the issue of Dalit women's sexual or bodily integrity. Accompanying Dalit women's low caste status and the socio-economic and political power of the dominant castes is the latter's view of their superior caste and gender status and accordingly a perceived right over Dalit women's bodies. Sexual violence is a tool utilised by dominant caste men to reinforce the caste „impurity“ of both the Dalit woman and her community, given the hegemonic discourse of women symbolising the group identity and bearing the honour of their community. A second frequent causal factor for violence in the general community directly links to gender inequality and the „natural“ caste hierarchy as often manifested in practices, and Dalit women's counter discourse of equality, rights, dignity and self-respect.

WOMEN'S CIVIL RIGHTS.

A fourth causal factor for violence in the general community, given the aspect of economic exploitation built into the caste system, related to economic resources – land, or other economic resources/capital such as wages, payment for services, etc. – and particularly Dalits asserting their rights to own or utilise resources. In the realm of political rights, several Dalit women's assertions of their basic political rights provoke violent dominant castes backlashes. The issues that led to violence are Dalit women contesting finally, violence also takes place when Dalit women sought justice and the protection of the law for violence done to them, or to forestall such action.

VIOLENCE IN THE FAMILY

Similarly, Dalit women face violence in the family over a range of issues, suggesting the assimilation of the larger patriarchal caste system's norms by particularly Dalit men, with negative implications for Dalit women's personal lives and interactions in their community. When it comes to domestic violence, however, the causes for this violence are much more nuanced and varied. Gender inequality and norms of female subordination formed a major category of causal factors for violence meted out by natal and marital family members to Dalit women.

CONCLUSIONS

The systemic nature of violence against Dalit women is accompanied by equally systemic patterns of impunity. Violence against women is one of the most brutal consequences of the economic, social, political and cultural inequalities that exist between the sexes. Unabated violence against women and girls accounts for more death and disability worldwide amongst women aged 15 to 44 than war, cancer, malaria and traffic accidents. At least one out of every three women around the world has been beaten, coerced into sex or otherwise abused in her lifetime, with the abuser usually someone known to her. In modern armed conflicts, 70% of casualties are non-combatants, most of them being women and children. Women are targeted to bring fear and humiliation and to punish and divide communities

REFERENCE

- i. Michel .l (2010). *Medical Health in India Race, an Era of Mass Incarceration*. University of Chicago Press. Pp48
- ii. Laurie (1997). Discrimination and the Workplace: in Health Rational Bias Theory". pp 78
- iii. Susan; Laurie (1998). Discrimination and the Workplace: in Health Rational Bias Theory". pp 79
- iv. www google.com