

WOMEN AND SOCIAL TRANSFORMATION

**Prof.K.R.Murugan
Prof.K.Manimekalai**

Copyright@ 2016

Published by the Department of Women's Studies, Alagappa University

All rights reserved.

No part of this work may be reproduced, stored, adapted or transmitted in any form or by any means, electronics, mechanical, photocopying, micro-filming recording or otherwise or translated in any language, without the prior written permission of the copyright owner and the publisher. The book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, resold, hired out or otherwise circulated without the prior publisher written consent in any form of binding or cover other than that in which it is published.

The views and opinions expressed in this book are author(s) own and the facts reported by him/her have been verified to the extent possible and the publishers are not in any way liable for the same.

ISBN : 978-81-928690-4-9

Price: ₹ 1000/-

Printed in India at Poocharam Printers, Karaikudi

International Conference on Women and Social Transformation: A New Era of Just and Gender-Fair Society (2015: Karaikudi, Tamilnadu) edited by Prof.K.R.Murugan & Prof.K.Manimekalai.

CONTENTS

S.No.	Title	Page No.
1.	Women's Space: Empowering Networks Dr. Anita Lundberg	1
2.	Women's Studies as a Social Transformation Agent Dr.K.Manimekalai & M.S. Sameem Banu	11
3.	Meridian – Warriors of the Just Universe Dr.K.R.Murugan	16
4.	Women and Social Transformation: New Era of Just and Gender-Fair Society Shemily P.John	20
5.	Physical activity and Well Being of Women in Today's Society Nilamanjari Nagarajan & Mukilmathi Nagarajan	27
6.	Breakfast Intake Habits of Urban Adolescent Female Population J.Poonkuzhali	35
7.	Empowering Women through Skill Development: Challenges and Opportunities Dr. B. Dharmalingam & Dr. C. Balakrishnan	42
8.	Talent Management of Women in Profession – Moving towards New Horizon Dr.D.Ramani	53
9.	Technological Intervention for Childlessness and Social Transformation in the status of Women Dr. B. Geetha & Mrs. R. Usha Bhagavathi	60
10.	Women Empowerment: Through "Education and Economical Independence" Dr.R.Radhika Devi & Soundarya.N.	68
11.	Journey of Indian Women with Property Rights are Still in Dreams- A Study with Special Reference to Marital Property Rights Dr. Kamalaveni & S. Saraswathy	75

S.No.	Title	Page No.
12.	Women Leadership for Social Transformation: Gender Fair Society P.Veeramani	81
13.	Women's Health in Contemporary Society –A Gender based Approach Dr.P.Sethurajakumar	87
14.	A Study on Women's Awareness on Consumer Right's in Pallathur, Sivagangai District Dr.R.Nageswari	96
15.	A Sociological Study of Widows in Chennai Slums Dr. P. Sritharan & S. Eva Rosalin Santhakumari	109
16.	Women Empowerment and Human Development Dr.Mallika Baskar	117
17.	Leadership Styles and Conflict Resolution of Women in Leadership Dr. S. Meena Priya Dharshini	120
18.	Health issues of Women in Globalized Era– A Sociological Analysis Dr. T.Geetha & Dr. C. Karuppiah	124
19.	Women and Common Property Resources in India Dr. D.Swamikannan & C. Jeyalakshmi	130
20.	An Economic Analysis of Health and Hygiene Among the Tribal Women in Kolli Hills, Tamil Nadu Dr.S.Ganesan & T.Mallika	135
21.	Women and Social Transformation R.Gurumoorthy	140
22.	Role of Women in Social Transformation: An overview Dr. D. Thirumalraja, Dr.P.Ramesh & N. Sowbarnigadevi	145
23.	Gender Fair Society Dr.S.Vidhya	149
24.	A Study on Problems and Prospects of Women Labourers in Construction Industries in Rural Areas: A Sociological Perspective Dr.T.Murugesan & Dr.K.R.Murugan	154

S.No.	Title	Page No.
25.	The State of Violence against Women in Progress of Social Transformation Dr.T.Murugesan & Dr.K.Manimekalai	161
26.	Progress among Women in Social Transformation Dr.S.Poul Punitha & Dr.K.Manimekalai	170
27.	Socio, Economic, Political & Cultural Impact of Globalization Future of Globalization Dr. M.D. Umesha	176
28.	Engendering Social Change by Gender Fair Society Dr.N.K.Bhuvaneswari & Dr.K.R.Murugan	183
29.	Women's Issues in Socially Exclusion Community: An Exploratory Study Sivakumar. I	188
30.	Social Transformation in Reproductive Technology Special Reference to Surrogacy A.Ramija Bee & M.S. Sameem Banu	198
31.	Gender Fair Society: An Ambassador to Social Transformation Revathi Priya. R	203
32.	Empowerment- A Strategy for Social Transformation of Gender Equality P.Sindhuja & Dr.K.R.Murugan	211
33.	Elderly Women and Social Transformation in Rural India Ms.V.Sofia Adaikala Mary & Dr. RM. Muthu	219
34.	Women and Social Transformation: With Special Focus On Women in Family Farming V.Kalyani & Dr.K.R.Murugan	223
35.	Women's Education in India- A Sociological View S.Rajalakshmi	232
36.	A Sociological Study of Abortion S. Eva Rosalin Santhakumari, Dr. P. Sritharan & Dr. S. Sakthi	237

S.No.	Title	Page No.
37.	A Sociological Study on Social Media: A Modern Trap for Child Victimization S. Sanmuga Priya & Dr. S. Sakthi	246
38.	Women's Health And Gender Discrimination In India M.Mohan Kumar	257
39.	Role Played by the Self Help Groups for Rural Women Empowerment M.Suganya & Dr.V.Sivakumar	263
40.	A Study on Effects of Gender Discrimination in Workplace S.Felin Bimba & Dr.S.Kaliyamoorthy	270
41.	A Study on Economic Development of Women Entrepreneurs in Nagapattinam District A.Kaviyaran & Dr. N. Mallika	275
42.	Total Quality Leadership In TQM Practices R. Revathi & Dr. S. Kathiresan	281
43.	Violence against Women with Disabilities in India; A Statistical overview, Legal Enactments and Probable Approaches for Overcoming them Ratan Sarkar & Dr.S. Parween	287
44.	Gender Study in Rural Local Governance of Tamil Nadu Punithavathi. V & Dhoble. A.S	298
45.	The Success of Women Self Help Group (SHG) Entrepreneurs Through Effective Training In Krishnagiri District Thiruppathi. K & Sivakumar.K	305
46.	Women Leadership MS.R.Rajini	312
47.	The Relationship between Personality and Emotional Intelligence M. Thiruvarasi & Dr. M. Kamaraj	316
48.	Measuring Job Performance of Primary Health Centre Workers by Using Motivational Factors B.Nandinipriya & Dr. K.Rukmani	321

S.No.	Title	Page No.
49.	Risk Management Strategies of Microfinance Institutions N. Dhanalakshmi & Dr. V. Thamodaran	327
50.	The Role of Sky - Yoga Practices in Women Empowerment S. R. Leela & V. Ramadas	331
51.	Gender and Development Alphonse Mary. S & Dr. V. Thamilarasu	338
52.	Rural Women Empowerment and Entrepreneurship Development in India R.Karthik & Dr. S. Pandian	345
53.	Plight of Women in Manu Joseph's Serious Men A.Ananthavalli	352
54.	Participation of Women in Indian Politics and the Role of Media Dr.S.Sureshkanan & M.Sivasankari	355
55.	Periyar EVR'S Vision and Women Rights in Tamil Nadu Dr. S. Sureshkannan & M. Nagendran	365
56.	Transformational Women Leaders in Different fields Today and their Chief Qualities Dr.S.P.Denisia	375
57.	Women Empowerment N. Annamalai	379
58.	Role of Mass Media in Transforming Rural Women – A Case Study N.Uma Maheswari & M. Hilaria Soundari	382
59.	Current trends and Approaches in Women Librarians Dr. R. Muthanandam	390
60.	Gender issues in Entrepreneurship – Woman Entrepreneurship – A Socio-Cultural Perspectives & SWOT Analysis M.Hariharasudhan & R.Uppily	394
61.	Women Empowerment in the Field of Mathematics K.Sheela	400
62.	A Study on Work Life Balance of Woman in India R.Uppily & M.Hariharasudhan	405

S.No.	Title	Page No.
63.	The Students enrolled in the Higher Secondary Education in Tamil Nadu Dr.Mrs.M.Chitra & Miss.N.Sheeladevi	411
64.	Gender Justice and Gender Equality in India R.Thiyagarajan	419
65.	Women Rights S.Vanitha	429
66.	Women Empowerment through Self Help Groups Mr.Robert Ombati & Ms. Esther Motaro	436
67.	A Sociological Study on Women Empowerment for Social Transformation through Self Help Group Dr.T.Murugesan & Dr.I.Singaram	442
68.	Socio-economic Change for Social Tranformation in Migrant Women Labourers in Madurai District, Tamil Nadu – A Study Dr.M.Pitchairani	447
69.	Role Efficacy among Middle Level Employees- Need for Concern J. Renee Arathi & Dr. R. Rajkumar	454
70.	Women in Information Technology and Social Transformation Dr. A. Bhagavathi	458
71.	Women's Modern Way of Life and Gender Just Society – a Study on Substance Use among Young Women B. Gokulan	464
72.	Abuse and Neglect of Elderly in India-A Sociological Appraisal Dr. P. Sathya	472
73.	Women's Participation in Mgnrega: A Theoretical Analysis Sathishkumar. R	478

WOMEN'S ISSUES IN SOCIALLY EXCLUSION COMMUNITY: AN EXPLORATORY STUDY

Sivakumar. I*

INTRODUCTION

"All are equal before the law and are entitled without any discrimination to equal protection of the law". - Article 14

Non-discrimination, together with equality before the law and equal protection of the law without any discrimination, constitute a basic and general principle relating to the protection of human rights. Caste system is an important element in India and it is still the foundation of Indian society and it is the best guide to the changes in the various social strata in the Indian society. In India and other countries in South Asia, people have been systematically discriminated against on the basis of their work and descent for centuries. Over 200 million people are Dalits, also known as untouchables or outcasts. They experience violence, discrimination and social exclusion on a daily basis. Economic growth in India has been strong over the past decade. However, the caste disparities are increasing.

The situation of women in dalit community in India needs special attention. They are one of the largest socially segregated groups anywhere in the world and make up 2% of the world's total population. Women belong to the dalit community are discriminated against three times over: they are poor, they are women and they are dalits. The traditional taboos are the same for men and women in the community. However, women in the community have to deal with them more often. Women in the dalit community are discriminated against not only by people of higher castes, but also within their own communities. Among the dalit community also men are dominating women. In the community women also have less power within the dalit movement itself. Women are active in large numbers in the movement but most leadership positions in the organizations, local bodies and associations have until now been held by men.

According to the census 2011, Dalits make up 16.2% of the total Indian Population, but their access and control over resources of the country is marginal-less than 5%. Close to half of the dalit population lives under the Poverty Line and even more (62%) are illiterate. Among the dalits, most of those engage in agricultural work are landless or nearly landless agricultural labourers. The average household income for dalit

* Assistant Professor, Centre for Women's Studies, Alagappa University, Karaikudi.

was Rs. 17,465 in 1998, just 68% of the national average. Less than 10% of dalit household can afford safe drinking water, electricity and toilets, which is indicative of their deplorable social condition. Moreover, dalits are daily victims of the worst crime and atrocities, far outnumbering other sections of society in that respect as well. The vast majority of these crimes remain unreported due to omnipresent fear and those that are reported are often ignored by police or end up languishing in the backlogged court system. Between 1992 and 2000, a total of 334,459 cases were registered nationwide with the police as cognizable crimes against Schedule Castes. Dalits remain the most vulnerable, marginalized and brutalized community in the country. Statistics compiled by India's National Crime Records Bureau indicate that in the year 2000, the last year for which figures are available 25,455 crimes were committed against dalits. It is estimated that every hour two dalits are assaulted; every day three women in dalit community are raped, two dalits are murdered and two dalit homes are torched.

Among the dalit community women are socio-economic and political vulnerability have been exposed to multiple forms of violence throughout history. They face caste and gender based violence and discrimination as they are placed at the lowest strata of caste, gender and class hierarchies. In India, though we have constitutional and legislative safeguards to protect dalit women from discrimination and violence, they have been ineffective due to the deep rooted caste and gender biases within the enforcement agencies. The United Nations Committee on the Elimination of Discrimination against Women (CEDAW) in its Concluding Comments on India noted concern about "the ongoing atrocities committed against women in the dalit community and the culture of impunity for perpetrators of such atrocities". It also calls upon the State party to increase women's legal literacy and improve their access to justice in bringing claims of discrimination and violation of rights among the dalit community.

NEED FOR THE STUDY

The change in overall economic pattern has led to a drastic change in socio-cultural aspects of communities and has likely to have impacted the Dalit communities even more severely. There have been some attempts by the state to address the discrimination of women from the dalit community in the larger spectrum of socio-economic realities by instituting commissions, laws, schemes and programmes. However, there are areas of vast gaps as indicated above and thus there is a need to bring forth these gaps and recommend possible actions to bridge them.

OBJECTIVES OF THE STUDY

1. To study the socio-economic and political status of women in the dalit community
2. To find out the problems which women faced in the dalit community
3. To analysis the development strategies for women in the dalit community

RESEARCH METHODOLOGY

This paper attempts to club problems of women belongs to the dalit community and suggest solutions. The paper is based on secondary sources. The term dalit is used here for all Schedule Caste and Schedule Tribes in India, who are backward in social, economical, educational and political, who have been exploited for centuries and who have been denied natural justice.

ISSUES OF WOMEN IN THE DALIT COMMUNITY

Dalit women are thrice discriminated, treated as untouchables and as outcastes, due to their caste, face gender discrimination being women and finally economic impoverishment due to unequal wage disparity, with low or underpaid labour. Below the Hindu caste ladder is another rung called the untouchables or Panchamas. Among the untouchables, the status of women is further eroded and closely linked to the concept of purity (TNWF, 2007).

The dalit community constitutes about 250 million people and almost half of them are women. Dalits are the most marginalized caste group in the hierarchy of Indian society (Mittal, 2010) and highly prone to incidents of violence against them, ranging from verbal abuse to physical assault, sexual harassment, rape and even murder.

The study conducted by Human Rights Watch (2007) shows that the majority of landless labourers are women in dalit community. They come into contact with landlords and enforcement agencies more often than upper caste women, thereby making them more susceptible to abuse. There are frequent cases where landlords use sexual abuse and other forms of violence and humiliation against women belongs to the Dalit community as tools to inflict 'lessons' and crush dissent and labour movements of Dalit communities.

The National Commission for Women (NCW) has commented, 'In the commission of offences against women belongs to the Schedule Caste, the offenders try to establish their authority and humiliate the community by subjecting their women to indecent and inhuman treatment, including sexual assault, parading naked, using filthy language, etc.' (NCW, 1996).

Special Reporter on violence against women, Yakin Ertürk (2009) quoted - "Dalit women are confronted with discrimination, exclusion and violence to a larger extent than men. Land and property issues in particular, tend to cause or be at the root of conflicts over which women from the dalit community having faced eviction, harassment, physical abuse and assault. In the Dalit community women are often denied access to or are evicted from their land by dominant castes, especially if it borders land belonging to such castes. They are thus forced to live in the outskirts of villages, often on barren land. Reportedly, on many occasions, cases of violence against women are not registered and adequate procedures are not taken by the police."

Wage discrimination against dalits is also a rampant problem in India and this is acute when it comes to women in the dalit community. An experimental study by Shah et al. (2006) found that in 36% of the villages studied, dalits were denied wage-paid employment in agriculture and in one-third of the villages they were excluded from construction labour on the grounds that upper caste community members did not want dalits to 'pollute' their homes. In 25% of the villages, dalits received less than the market wage rate for their labour.

The Committee on the Elimination of Racial Discrimination (CERD) reports that Dalit candidates, especially women, are very often forcibly prevented from standing for elections. And if they get elected, they are forced to resign from village councils or other elected bodies. Many Dalits are not allowed to exercise their mandate or are otherwise denied the right to vote; their names are not included in electoral rolls. CERD further reported that women in the dalit community the involvement of politics in local governance institutions is noticeably low and full of challenges (Human Rights Watch, 2007).

It has been argued that atrocities pertaining to civic facilities are frequently related to lack of essential facilities or limited access to facilities in Dalit localities. The unavailability of basic facilities can be seen in most Dalit hamlets. According to a report published by Human Rights Watch (2007), only 9.84% of households belonging to a Scheduled Caste have access to sanitation and 20% lack a safe source of drinking water. One of the reasons is that residential segregation of the Dalit community results in absence of various facilities available in other sections of the habitation.

According to the UN special report on the right to education, teachers have been known to declare Dalit pupils 'cannot learn unless they are beaten' (Human Rights Watch, 2007). The effect of such abuse is borne out by the low literacy and high dropout rates for Dalits. Upper caste hostility toward Dalit education is linked to the perception that Dalits are either incapable of being educated or if educated, will pose a threat to village hierarchies and power relations.

Lack of access to health facilities emerged as another serious issue during the discussions. Caste based occupations (such as scavenging) that many women are made to perform routinely exposes them to serious and sometimes fatal health hazards. In addition, the Dalit community in general and Dalit women in particular are frequently refused admission to hospitals and denied access to health care and treatment (Shah et al., 2006).

Women from the dalit community are often placed in a contradictory and difficult position of choosing between their families/communities and the attempt to seek legal redressal for atrocities. It is not unusual to find them being disowned or ostracized by their own family members and the community at large. Men in the dalit community have been known to turn their wives away for daring to raise their voice against injustices. A complex psycho-social blend of external impositions such as threats of retaliation and

violence by the caste perpetrators (threat of loss of livelihood) and internal patriarchal and cultural understandings propel such unfortunate situations (Irudayam et al., 2006).

Women in the dalit community are generally excluded from decision-making. They are not given any space to exercise their power. Wherever women among the dalit community have contested, they have faced stiff opposition and even been brutally attacked. There are instances where women have been elected into local governance and through the reservation policy, nominated as the president of the local governing unit (Panchayat). But when these women have endeavored to exercise their role, it has met with resistance, even to the extent of physical violence. The reservation for dalits, particularly for women, is accepted in form but seldom in substance. Any change in the status quo is resisted. Women in the dalit community sitting on chairs are seen as threat to social hierarchy and power. So, the upper castes in the village vetoed chairs in the panchayat office (Sainath, P & Rao, 2003)

A woman president belong to the dalit community are not allowed to sit on a chair if the other cast members do not allow this. She is force to be a mere figurehead, while the functioning of the Panchayat is taken over by upper-caste members. Political parties in India speak much about equality of women but have totally ignored the plights of women from the dalit community (Jogdanad, 1999).

The study by (WEF, 2001) shows that an economic development pattern that pitches the rich against the poor and different races against each other also maintains the patriarchal and caste controls. A system where women are not represented at all levels is both unequal and inefficient. New measures to ensure that women are represented in political decision-making must be designed.

Due to various socio-political-cultural and economic practices coupled with limited governmental vision, discrimination of women belongs to the dalit community with regard to income, education and other services is much higher (Murthy, R.K, 2010) and there are persistent gaps between dalits and non dalits in each of these sectors and between women and men, with some gaps increasing and some decreasing and varying across states. Further, it merits investigation as to how far women and men in the dalit community (and different sects and religion amongst them) are able to convert education into employment and income into investments and face non discrimination in all spheres. There are several spheres of marginalization and discrimination as far as women from the dalit community over the years, their specific needs and rights are ignored by one and all.

The study by Vishwanath, 2012 says that the dalit feminist paradigm will be invested with its own meanings from its own political and geographical location. Dalit feminism ought to be broad enough to include the experience not only of the dalit women in general, but also sensitive enough to provide space for the expression of the diversity of the experiences of religious minorities, tribal and ethnic identities who are presently termed subaltern and there can be no stopping of the process. It will not build and shape theory, it will also learn to mediate the spaces as well as build solidarity between itself and the existing feminist thought and theory. It will also negotiate its differences with

and build solidarity with men from dalit community and other subaltern and marginalized groups. Anyone who can see the imperative need to change the paradigms of society from a caste and patriarchy-dominated ethos towards a more inclusive and equitable society will realize its significance.

The high degree of deprivation among women in the dalit community is reflected in other indicators of well-being under nutrition and health. About 65% and 56% of women belongs to the Schedule Caste and Schedule Tribes are respectively suffered from anemia compared to 47.6% of non Schedule Caste/Schedule Tribes women (Thorat, 2010)

Children from marginalized sections or so called "lower castes" are frequently denied school attendance and harassed when they do attend (Mohanty, 2004). In areas where there is no discrimination, poor funding and impoverished families means that children often cannot afford textbooks and stationery.

SUMMARY

Among the dalit community women suffer on two counts, being dalit and being women, also. There are various barriers for dalit women not to take participation in the active politics, such as social, economic inequality in the Indian society. The social barriers such as practice of untouchability, casteism, illiteracy, socio-cultural variations, religious exploitation and class variation in the society are major issues of women in the dalit community.

Addressing the challenges encountered by Indian women in a society governed by caste-based and patriarchal codes, D'Souza (2009) claims that the position of "the 'Dalit woman' under such social circumstances is much worse". Dalit females are denied the "opportunity for further development" (Mandal, 2003), ensuring that they remain the "most vulnerable" group within society (Prasad, 2006). In Prasad's (2006) view, caste identity "alienates Dalit females by condemning them to live a stigmatized life". Both caste and gender, therefore, contribute to the exclusion and/or marginalization of a particular section of Indian society – Dalit women. However, the position of Dalit women is determined not only by their caste and gender, but by factors such as level of education and socio-economic status.

Certain kinds of violence are traditionally reserved for women belongs to the dalit community: extreme filthy verbal abuse and sexual epithets, naked parading, dismemberment, being forced to drink urine and branding, pulling out of teeth, tongue and nails and violence including murder after proclaiming witchcraft, are only experienced by women in dalit community. In this community women are threatened by rape as part of collective violence by the higher castes. The Devadasi system of temple prostitution is the most extreme form of exploitation of women in this community. In this community girl children are forced to prostitution. The majority of cases of violence against women in the dalit community are not registered. The lack of law enforcement leaves many women unable to approach the legal system to seek redress. Women are

often also unaware of the laws and their ignorance is exploited by their opponents, by the police and by the judiciary system. Even when cases are registered, the lack of appropriate investigation or the judge's own caste and gender biases, can lead to acquittal.

HUMAN RIGHTS OF WOMEN RIGHTS

India is a democracy and is a Party to most of the major human rights treaties. These treaties provide the same rights for men and for women. Because India is also a Party to the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the Government has an extra obligation to make sure that women can realize their rights. It is generally accepted in international law that governments have to do more than just pass legislation to protect human rights. The Government of India has an obligation to take all measures, including policy and budgetary measures, to make sure that women can fulfill their rights. It also has an obligation to punish those who engage in caste-based violence and discrimination. The government of India, as a modern country with a growing economy, has the means to fulfill its obligations.

CIVIL AND POLITICAL RIGHTS

India is a Party to the International Covenant on Civil and Political Rights. Based on this treaty, the Government of India has an obligation to make sure that women in the dalit community can enjoy a whole range of human rights, such as the right to life, freedom from torture or cruel, inhuman or degrading treatment or punishment, freedom from slavery, the right to be equal before the court, the right to recognition as a person before the law, the right to privacy, the right to marry only with free and full consent and the right to take part in public affairs. The life and dignity of women belongs to dalit community depends on the realization of these human rights. However, they are breached systematically. An essential precondition for the realization of civil and political rights of women belongs to the dalit community is registration. Article 24 (2) of the Covenant provides that every child shall be registered immediately after birth. In India, 46% of all children are not registered. There is also no system of registration of marriages. This is not only a barrier for the realization of civil and political rights; it also prevents the protection from sexual exploitation and trafficking, child labour and forced and early marriages of girls from the dalit community.

ECONOMIC, SOCIAL AND CULTURAL RIGHTS

India is also a Party to the International Covenant on Economic, Social and Cultural Rights (ICESCR). This treaty not only identifies a range of economic, social and cultural rights, but it also requires that all people have these rights, without discrimination. The treaty also discusses the ways in which states must work to realize the rights. The rights outlined in the ICESCR include the right to work and to just and favorable conditions of work and to form trade unions, the right to social security, protection of the family, the right to an adequate standard of living, including food,

housing and clothing and the right to health. Dalit women hardly enjoy any of these human rights.

MILLENNIUM DEVELOPMENT GOALS AND WOMEN IN DALIT COMMUNITY

In 2000, 189 countries accepted the Millennium Declaration and agreed to take the necessary action in order to attain eight specific goals: the Millennium Development Goals (MDGs). The realization of human rights of women's rights in the dalit community will have a major positive effect on the realization of the MDGs. Women in the dalit community are extremely poor and make up 2% of the world's population. In India, 60 million children do not attend primary school; the majority of these children are girls from this community. India's child mortality rate is one of the highest in the world and with its vast population and a rate of 540 maternal deaths per 100,000 live births, India accounts for more than 20% of all global maternal deaths. A greater availability and accessibility of healthcare for women, including women from the dalit community, is needed.

ACTION BY WOMEN IN DALIT COMMUNITY

Women in the dalit community have been active throughout history, though often this has not been recorded. They were actively involved in the anti-caste and anti-untouchability movements in the 1920s. Today they are the strongholds of the Dalit movements in thousands of Indian villages. They continue to play a critical role in the movements for land rights. They are making their mark as independent thinkers and writers in the literary world and visionary leaders in the Panchayat Raj institutions. However, they are unable to put an end to the structural discrimination and exclusion. Violence and impunity are used to keep them in their place.

GETTING ORGANIZED AS WOMEN FROM THE DALIT COMMUNITY

Since the late 1980s, therefore, women have increasingly felt and articulated the need for a separate platform – created, developed and controlled by themselves – through which they could forge their own identity, fight for their rights and find solutions to their particular problems as Dalits and as women. Conscious that the call for a separate platform could be interpreted as a divisive move by both men in the dalit community and non-Dalit women, the proponents of such a special forum emphasize that their initiative must not be mistaken for a separatist movement. Rather they assert that there is need for strong alliances between the Dalit movement, the women's movement and the Dalit women's movement if their common vision of social, economic and political equality and justice for all is to be realized.

The National Federation of Dalit Women (NFDW) was launched by women belongs to the dalit community and committed itself to undertake several tasks to bring about positive changes in the lives of women, such as legal action against caste based

atrocities, political empowerment of women, economic empowerment against growing pauperization, building self-confidence and leadership.

CONCLUSION

Government has been providing educational facilities in the form of fee concession, free education, scholarships, reservation of seats in course etc. and economic opportunities have been created for women belongs to the schedule caste and schedule tribes communities through statutory provisions, commissions and programmes, but expectations of attaining complete upliftment has not been realized.

The National Women's Commission, India of Government formed in 1992 is also not having any specific programme for the upliftment of women herself is not in a position to identify her own personality.

It should be worthwhile to note that no substantial improvement in their economic conditions is possible without bringing about an improvement in the conditions of the poor nesses of the society, schedule caste and schedule tribe community people as whole including men and women. The appalling ignorance of the women belongs to the schedule caste and schedule tribe community is often a hindrance to their advancement in the social and economic spheres. Their extreme poverty, backwardness and social disabilities conspire to prevent them from making full use of the existing educational facilities. The vicious circle must be ended.

To quote Dr. Ambedkar, "it is not that there are no merited persons in lower castes but it is the Hindu religion which hammered this notion of inferiority in the lower caste. Hindu society itself has been a loser in the bargain as merits of women and untouchable are lost" women's lot would not improve, nor would society a whole progress in only men progress.

REFERENCE

- Jogdand, P.G (2013). *Dalit women in India: Issues and Perspective*. New Delhi: Gayan.
- Beteille andre (1996). *Caste, Class and Power*. New Delhi: Oxford.
- Khare, R.S (2006). *Caste, Hierarchy and Individualism*. New Delhi: Oxford.
- Sigh, A.K (2001). *Crime Against Dalit Women*. New Delhi: DSP.
- Human Rights Watch (2007). *A report on 'Caste Discrimination Against Dalits or So-Called Untouchables in India'*. New York.
- Irudayam, A., J.P. Mangubhai and J. Lee (2006). *Dalit women speak out violence against Dalit women in India*, New Delhi: NCDHR.
- Shah, Ghanshyam, Harsh Mander, Sukhadeo Thorat, Satish Deshpande and Amita Baviskar (2006). *Untouchability in rural India*. New Delhi: Sage.
- Mittal, Mukta (2010). *Dalit women in India: Survival and current dilemmas*. New Delhi: Arise.

- NCW (1996). Women of weaker sections: Socio-economic development of Scheduled Caste women. New Delhi: National Commission for Women.
- Thorat, S. "The Empirical Evidence", published in Info Change India, <http://infochangeindia.org/Agenda/Againstexclusion/Dalit-exclusion-The-empirical-evidence.html>. October, 2008.
- Mohanty. "Literacy in India". 2004.
- Vishwanath, Bite "Dalit women the perpetual other"
<http://www.boloji.com/index.cfm?md=Content&sd=Articles&ArticleID=13501>. Dec, 2012.
- Addendum to Special Reporter on Violence against Women, Ms. Yakin Ertürk's report to 11th HRC session, June 2009 (A/HRC/11/6/Add.1).
- TNWF. "Unheard Voices Dalit Women", Tamil Nadu Women's Forum alternate report for 15-19th periodic report of GOI to 70th session of CERD Geneva, http://idsn.org/fileadmin/user_folder/pdf/New_files/Key_Issues/Dalit_Women/CERD-India_unheard_voices.pdf Jan 2007.
- D'Souza, O. (2009) Truth about Dalits: caste system and untouchability. New Delhi: Dusky River.