

A critical study of Identity crisis of Dalit women especially with reference to the participation in Political arena

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Dependently to be found at the substructure of Indian societal hierarchies, which include caste discrimination, class bifurcation and gender biased. Especially, we considered 'being' Dalit women deals with the prevalent gender, caste inequity and violent behaviour as the result of strictly unnecessary societal, economical and varied politically power equality. Indian Dalit women's socio-economic susceptibility and its be deficient in of political influence, generally worsen with the central risk impacts of being marginalised and sadly being a female dominantly it augment to their revelation capability to confront the vicious circumstances. Brutality adjacent to marginalised women in discriminated social class deals with the obvious proof of prevalent misuse. Caste discrimination against these Dalit women remains primary in relation with the political power connections. Above circumstances still survives in the present Indian scenario, in spite of having largest constitution in the world. Constitutional laws like Article 15(1), gives assurance of non-discrimination which deals with the caste and gender [Total word: 155]

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Introduction: Political contribution of Dalit women in general authority is an essential human right in itself and it facilitates the awareness of a host of other human rights. Political violent behaviour and administrative power relating to fundamental services like, economical growth and societal impartiality are vital aspects in demanding and modifying structural caste-class-gender inequity and allowing Dalit women to apprehend their essential rights. Political contribution also demands answerability from various state and non-state actors to security and esteem these women's the same political influence and growth. This needs a modification of power relations together inside institutions of authority and in the women's societal atmosphere. Current authorized and strategy restructurings in India is to make certain the demonstration of marginalised societal groups in decentralised authority, counting Dalits and particularly Dalit females, all the way through constitution permitted reservations in Panchyati Raj institutions carry these problems to the front. They insist scrutiny to establish how Dalit females are allowed to declare their basic right to political contribution in local authority, and the degree to which this contribution is an efficient tool for empowerment and comprehension of human rights for expelled societal community groups.

State's contribution and response to Dalit women: In general, the Indian commandment enforcement machinery and district government frequently disastrous in their national and international compulsions to equally avert and take action to impediments that Dalit females experienced while emphasizing their basic right to political

contribution. This deprived of the women their right to an efficient solution. Those officials frequently were unsuccessful to make certain the execution of laws and make sure right to use to impartiality for legal violations in relation to Dalit women's political contribution. This established troubling factors of impunity employed in the name of caste power, separating leading caste and male executors liberated from accountability. Central caste power consequently lingered ingrained equally within the state authority and legal enforcement structures as well as the general societal system.

Dalit women's access of Panchayat Posts: Simply a marginal of 100 of the Dalit women in this study, roughly one-third of it, were able to proceed with autonomy and liberty to succeed the panchayat elections. Equally individual factors such as schooling, experience on societal problems, inspiration to fetch growth to their commune and others, previous routine in panchayats, political talks ability, in addition to outer aspects together with individual family co-operation, excellent relations with other people from various villagers, economical firmness and individual's family's political connections, all participated a helpful position in allowing Dalit women to use panchayat authorities. Specified the inferior societal, educational, economical and gender position of these Dalit women, nevertheless, they could be confronted and conquered comparatively simply by main resources. On behalf of the common of Dalit women, panchayat election procedure masks strong, caste-supported patriarchal manage in excess of them and the enjoyments of their basic rights. Approximately 85% of Dalit women were most of the time participate into panchayat political contribution mainly by main castes of their spouse, the previous frequently working through the women's spouse. Central castes also for the most part required direct engineer elections by agreement, thus making the reservation policies surplus. The essential execution for this, and the most vital aspects strained from this research paper, was benami or proxy political techniques.

Participation in the panchayats: Individual selected, vital caste male manage over panchayat assets and inbuilt inequitable attitudes continual to rule to a great level the experiences of Dalit women panchayat government. At least three-quarters of these participants were moreover proxies or confronted a strong resistance and barriers whereas trying to work for the profit of Dalit women's commune. This research paper findings verifies the final comments of CERD Committee resting on the Indian authorities Report 2007 that: 'Dalit candidates especially women, are frequently forcibly prevented from standing for elections or, if elected, forced to resign from village councils or other elected bodies or not to exercise their mandate'.

Development of Dalit women and its social impact: A small number of Dalit women elected representatives in panchayat raj were able to apply any considerable authority in the panchayat system to guarantee growth profits for their respected communities, although many did put front Dalit interests. Only 18.5% of Dalit women leaders supposed that they had an important role in the allocation of development systems. At one vital stage, constructive development results for Dalits and their women that of some Dalit women selected representatives succeeded in taking the form of basic small plan for basic facilities-roads, shelter, drinking water, etc. somewhat than projects that would confront existing gender-caste inequalities such as land allocation or substitute employment chance for Dalits.

Obstructions to Dalit women development: Many Dalit female leaders specified the subsequent aspects following low growth result Dalit: other's pressure over their conclusions concerning growth systems to the harm of the Dalit communities; the panchayat didn't prioritise Dalit growth needs deficient in knowledge of growth problems and panchayat systems; vigorous obstacles by previous influencing growth results. Obstacles comprised obstructing agreement of growth plans; waiting The release of or misappropriating growth in finance; impeding or not allowing approved growth tasks to be executed; contributing or asking bribes, commissions or panchayat agreements; destructive or demolishing panchayat property the females had seen caste and sexually and verbal assaults on the female's individual character and act. Subsequently, central caste economical control was preserved during the panchayats by channelling growth profits headed for their commune as well as protecting growth agreements.

Conclusion: Legal provisions make illegal bias on the basis of caste or gender, and reservations in the panchayats intend to accurate structural inequity against Dalits and women, administration administrators supposed those pretentious by inequity to arrangement with such crisis. This simply stop to be drawn is carelessness by these administrators in the implementation of their officially authorized administrative positions over the panchayat. Conversely, administrators also tortured Dalit women voted legislative body by making them recurrent visit administration offices to deal with the same matter, or delayed in implementing schemes despite repeated requests from women, as mentioned by 23.1% of women. Linked to this, 17.9% of women had to wait for a long time to meet these officials to discuss official panchayat matters. Further 2.6% women also mentioned how government officials expected bribes in order to render any service to the women.

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