

Women and Violence: An Analysis of Domestic Violence on Dalit Women in India

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ABSTRACT:

Vulnerably positioned at the bottom of India's caste, class and gender hierarchies, Dalit women experience endemic gender-and-caste discrimination and violence as the outcome of severely imbalanced social, economic and political power equations. Their socio-economic vulnerability and lack of political voice, when combined with the dominant risk factors of being Dalit and female, increase their exposure to potentially violent situations while simultaneously reducing their ability to escape.

Violence against Dalit women is blatant proof of pervasive discrimination and exploitation against these women who are dominated by men in a patriarchal culture and against their caste-based communities. According to a statement made by the National Commission for Women, "in the commission of offences against... scheduled caste Dalit women, 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. "Therefore, the main result of gender-based inequalities shaped and exacerbated by the caste system is violence, which acts as a crucial social mechanism to maintain Dalit women's subordinate position in society. Despite constitutional protections against discrimination based on caste and gender (Article 15(1)), the right to life and security of life (Article 21), and the directive to specifically protect Dalits from social injustice and all forms of exploitation (Article 46), this situation still exists in India today.

Furthermore, the Indian government has passed a number of laws defending the rights of women and Dalits in recognition of the pervasiveness of prejudice and violence against these groups in society. The Scheduled Castes/ Scheduled Tribes (Prevention of Atrocities) Act 1989 is a crucial piece of legislation in this regard. The existence of laws alone will not be sufficient to guarantee the physical safety of Dalit women, nor will they be sufficient without coordinated efforts to emancipate the Dalit community and eradicate entrenched gender- and caste-based prejudices in ideas of (in)equality and (in)justice. The institutional forces—caste, class, community, and family—opposed to women's equal rights are strong and influence people's attitudes towards accepting chronic gender inequity, according to the Indian government, which has admitted as much. If human rights serve to validate human needs, then the needs of Dalit women for personal security, socio-economic development and social justice are priority areas for intervention.

Keywords: Dalit Women, Discrimination, Violence, Dalit women, Scheduled Castes, Community.

INTRODUCTION:

Domestic violence is a common occurrence among families. Throughout many years of marriage, there have been frequent instances of domestic violence. This violence frequently takes the form of physical

and verbal assault on the woman, but it can also include sexual abuse, such as marital rape.

Nine major forms of violence, six being violence in the general community – physical assault, verbal abuse, sexual harassment and assault, rape, sexual exploitation, forced prostitution, kidnapping and abduction, and three being violence in the family – female feticide and infanticide, child sexual abuse and domestic violence from natal and marital family members.

In decreasing order, verbal abuse, physical assault, sexual harassment and assault, domestic violence, and rape are the most common types of violence committed against the majority of Dalit women. Although relatively fewer Dalit women experience the other types of violence.

Verbal abuse from members of the general public includes sexually explicit remarks, gendered epithets, threats, and the use of pejorative caste names and epithets that may qualify as "hate speech." This verbal abuse also exposes the attackers' worldview, according to which Dalit women have no place in the "natural" caste structure, no claim to resources or dignity, and are constantly open to sex without having to give their consent.

Whenever women were being physically assaulted, verbal abuse was frequently present as well. In many instances, this mixture of violence also has connections to a range of sexual violence, including rape and gang rape. While many women had experienced sexual assault or harassment in one or more incidents, the violence frequently happened repeatedly or on a regular basis when it came to rape. When a male attacker has power over a woman, such as when he is her employer or just a member of a dominant caste, the violence may escalate into frequent, forced, or coerced sexual encounters or sexual exploitation.

Caste and gender discrimination against the Dalit wife in inter-caste marriages that end in domestic violence are evident in several of these cases. When a Dalit spouse is involved, violence typically has a strong patriarchal component: women are tormented at home for failing to provide a sufficient dowry, failing to have male offspring, being accused of being unfaithful, contradicting her husband, etc. Another significant contributing reason to this interpersonal violence is Dalit husbands' alcoholism.

Some women who experienced domestic violence had their husbands desert them or were compelled to move out of the marital home. The majority of women, however, continue to experience this abuse because of social expectations, marital constraints, and "duties" wives have to their husbands. Additionally, because this violence frequently starts when they are still children given in marriage, their capacity to challenge and oppose this violence is frequently significantly reduced. Child sexual abuse in terms of particularly early child marriages and sexual relations with minor Dalit girls below the age of 16 years is also prominent.

The locations of violence expose another facet of Dalit women's vulnerability. Dalit women are perceived as being available for any acts of violence in both public and private settings. As a result, individuals are deprived of places where they can exercise their right to privacy and assurance of life. The majority of Dalit women in and around their villages and towns experience violence in public places like streets, women's restrooms, fields, etc. The fact that the violence was open or public shows both their unique vulnerability outside the home and the element of combined individual and collective communal punishment meted out through unusually public physical attacks and verbal abuse. In comparison to the normally more private type of abuse inflicted against general women, many Dalit women suffer added shame from the public assault they experience at the hands of dominating castes.

The place of residence is the next most frequent location for violence. A lot of women experience physical assaults, verbal abuse, sexual harassment, and sexual assaults by non-family people in their

own homes in addition to domestic violence. This indicates a pattern of frequent invasions of their right to private, where violent offenders break into the women's homes and assault and abuse them.

Dalit women participating in the workforce at higher rates than other females. Their primarily unorganized economy, daily wage jobs, lack of job security, and many other rights provide a fertile ground for violence. Furthermore, due to their dependence on the economy, Dalit women frequently fail to report workplace violence by employers, choosing to remain silent in order to protect their source of income. The perpetrator's home also serves as a new location for violence committed by other members of the community because many Dalit women either work there or must travel there to receive their paychecks, ask for loans, etc.

Finally, public places like jails and police stations where women are forcibly detained, verbally assaulted, sexually harassed, or raped become hotbeds of violence. Otherwise, verbal abuse is the most prevalent type of violence committed in public areas by a variety of government actors, such as police officers, district administration staff, and doctors.

The numerous instances of violence against Dalit women show that although they have more "space" to operate in the Brahminical patriarchal systemic than other women, this "space" does not necessarily translate into more "freedom." In other words, although Dalit women are said to have more freedom of movement, interactions, and employment opportunities in the "public sphere" than other women, this does not mean that this freedom is always safe, secure, or without risk.

This is because caste-mediated constraints, mandated limitations, and impediments to Dalit women's movement in the gendered "public sphere"—i.e., public spaces where men, and particularly dominant caste men—predominate—are the majority users—have been installed. These public areas are used as convenient locations for using violence to exert control and authority on Dalit women both individually and collectively.

REVIEW OF LITERATURE:

Shinde (2005) explains that as Dalit men migrate the cities in search of jobs, women are left to work as agricultural laborers in rural areas. They, then become targets to high caste men. Further, he states that most Indian girls and women in India's urban brothels come from lower-castes tribal or minority communities. Like other forms of violence against women, ritualized prostitution, activists believe, is a system designed to kill whatever vestiges of self-respect the untouchable castes have in order to subjugate them and keep them underprivileged. By keeping Dalit women as prostitutes and by tying prostitution to bondage in rural areas, upper caste men reinforce their declaration of social and economic superiority over the lower castes. High dropout rate among Dalit women in primary schools is the discriminatory and insulting treatment that they receive first from their non-Dalit teacher and from their fellow students.

Malhotra (2004) lists out numerous violations of the rights of Dalits. Dalit women suffer threefold discrimination on the basis of gender because they are women, on the basis of caste, because they are Dalits and as Dalit women, by their own menfolk. Dalit women's labor is labelled as unskilled unrecognized, underpaid, and even unpaid. About 85 per cent of Dalit women work in the agricultural sector, which is unorganized and does not have the social security benefits such as maternity benefits and medical support found in organized sectors. Dalit mothers have to bring their infant children with them to work in the fields. In urban areas, Dalit women also work in the unorganized self-employed sector as hawkers, scrap collectors, petty traders and house servants or they may earn wages in domestic

work, construction or small-scale manufacturing. Almost all Dalit woman workers enter the labor market before the age of 20 and it is stated that 31 per cent of all girl children from Dalit communities are child workers.

Roy (2003) states that poverty, illiteracy, ignorance are the reasons of prostitution and two third of the total Hindu girl prostitutes were from the SC/ST and other backward castes. Poverty is the main reason behind child prostitution and girls being pushed back into the trade by the parents even after they were rescued.

Sudhakar (2008) points that as per the 2001 census 9,867 Arunthathiyars (4,993 men 4,874 women) were in Tirunelveli district. Because of their economic backwardness and illiteracy, they are doing the night soil cleaning works.

Raghavendra, (2020) People have been subjected to systemic discrimination in this area for generations depending on their profession and ancestry. The Dalits, sometimes referred to as untouchables, Scheduled Castes, or Outcastes, make up around 200 million people, or roughly 16.6% of the population. In society, they encounter prejudice, violence, and social exclusion. India has been growing economically over the past few decades, yet caste differences have persisted. The plight of Dalit women calls for special consideration. They make up the largest socially isolated minority in the entire world, and the Dalit community as a whole is made up of about 97.9 million women. Over 150 million people still live in rural India, compared to the 50 million Dalits who live in urban areas.

Leela Visaria (Gujarat Institute of Development Studies) In her paper ‘Violence against Women in India’ The study by Leela Visaria on five villages in the Kheda district is an initial investigation of the frequency of domestic violence against women, its correlates, the types of abuse, and the justifications for such abuse. The study's results eloquently demonstrate how commonplace the sense of being at home is, regardless of age, community, or level of education. It also draws attention to a number of intriguing aspects, including the lower prevalence of violence in joint families, the different effects of men's higher educational status than that of women on levels of violence, and the intricate relationships between correlates of violence, abuse types, and justifications for abuse.

Veena Poonch and Divya Pandey In their study of report came out in 1999 “Responses to Domestic violence in Dalit women” in Karnataka and Gujarat in the initiatives and solutions being put into action in Gujarat and Karnataka. Through in-depth case studies of organizations, the study offers a thorough examination of the range of responses. The philosophy of the organization with regard to social change and gender relationships, organizational history, internal decision-making processes, organizational structure, service quality, and staff morale are a few of the elements that are thought to be crucial to the content and implementation of the responses.

Nishi Mitra - Tata Institute of Social Sciences (TISS), In her study of” Best Practices among Responses to “Domestic Violence in Dalit women in Madhya Pradesh and Maharashtra” focuses particularly on the interventions and solutions being carried out in the states of Maharashtra and Madhya Pradesh by governmental and non-governmental organizations. This study conducts a non-random, cross-sectional survey of different intervention actors.

OBJECTIVES OF THE STUDY:

1. To analyze the role of society and the government in preventing the violence.
2. To find out the nature of violence committed and find the causes of violence against Dalit women.

RESEARCH METHODOLOGY:

Research methodology is a systematic way to problem it is a science of study how research is to be carried out. Essentially, the procedures by which researcher goes about their work of describing, explaining and predicting phenomena are called research methodology. It is also defined as the study of methods by which knowledge is gained.

This study is descriptive in nature. The approach of the study is qualitative method. This research study involves a content analysis, assessing the current knowledge-based focus on scholarly articles written on the topic of Domestic violence against Dalit women. The research question that guided this study are: What are the factors leads to Domestic violence, how violence is tolerated, what is the role of government against Domestic violence, in which ways violence is committed?

Tools of data collection Data collection methods include the method used to collect the data. Qualitative method is used which helps in gain familiarity with the phenomenon and the practical situation, also gives insights into the social constructive reality.

EMERGENCE OF VIOLENCE AGAINST WOMEN AS A SOCIAL PROBLEM:

Since the 1970s, the public and decision-makers have learned more about violence against women, partly because to the efforts of victim advocates. Violence against women has become a social, communal, criminal justice, and public health concern as society has taken on increased responsibility for preventing and reducing its impacts.

EMERGENCE OF VIOLENCE AGAINST WOMEN AS A SOCIAL AND LEGAL ISSUE:

Given the present level of public awareness and policy change surrounding domestic violence, sexual assault, and stalking, it would be simple to ignore the fact that a large portion of what is now considered violence against women was originally categorized as occurring in the context of personal, interpersonal relationships. The presumption of women's emotionality and delicacy has historically been used to justify restrictions on women's activities, legal safeguards, and political rights.

Legal conceptions of violence against women in the form of legislative acts and common law are based on these presumptions about gender and gender roles (Hart, 1991). The common law's approach to rape differed from traditional criminal codes in various respects when it came to sexual assault (Estrich, 1987). Early definitions of the crime of rape in English and later American interpretations provided particular requirements for showing intent, supported by explicit assumptions.

- Sexual activity that is genuinely coerced or forced is relatively uncommon
- Women lie about consenting encounters for social reasons.
- Men frequently struggle to tell what sex is consenting and what is not.

NATURE AND CHARACTERISTICS OF DOMESTIC VIOLENCE

Domestic violence can also be seen as a breach of the fundamental right to be treated with respect as well as the guarantee of equal protection under the law provided by the Indian Constitution. In most circumstances, domestic violence refers to violence committed against a woman by members of her household. The spouse, his family, or any other inhabitant frequently has the open or covert potential to engage in behavior that could cause the lady physical or mental suffering.

However, the most important aspect of this kind of violence is how "it occurs behind the shut entryways" and is frequently denied by the very lady who has been harmed. This aspect of the crime sets

itself apart from all other forms of social violence.

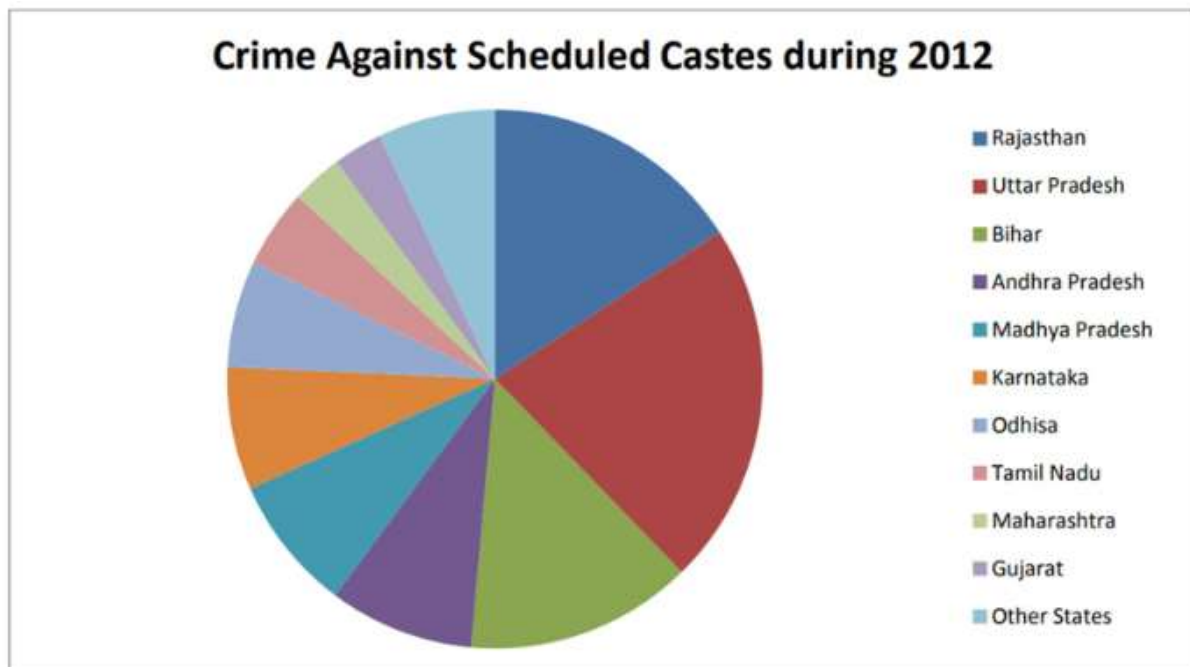
Domestic abuse is the harsh victimization of women by men, usually inside the boundaries of the family. A woman can be any age, a female child, unmarried, married, or elderly, including a widow or those women with whom men have relationships like marriage. Violence can be either physical or psychological. It conveys threats or coercive behavior not just to her bodily well-being but also to her sense of pride and self-assurance.

Mental, physical, or sexual abuse against women in the home is possible. In place of physical assault, mental violence is carried out using mental weapons (dangers, affronts, humiliating treatment, denial of human existence). The term "physical violence" refers to a broad spectrum of violent acts directed towards the body of a woman or another wounded party.

Sexual assault may involve both passive (denial) and active violence. It will also contain examples of perversity. A husband or his relatives could be the perpetrator of domestic abuse. Domestic violence may occasionally also be observed in other types of relationships.

Age, wealth, religion, race, sexual orientation, or educational barriers are all insignificant when it comes to domestic violence. It is a myth that only the underprivileged or uneducated suffer domestic abuse. Most studies indicate that the wealthier neighborhoods also have a greater risk of spousal abuse. Even though a poor unfortunate victim has the terrible problem of not having resources available, the wealthy partner may also be in a precarious position due to social stigmas, greater economic weights, and the increased social position and power that the partner may have available to them.

DOMESTIC VIOLENCE AGAINST WOMEN



Source: <https://ncwapps.nic.in/pdfReports>

Every country has violence against women, which transcends barriers of culture, class, education, pay, ethnicity, and age. Since ancient times, India has been a predominantly male-dominated country, and widespread ignorance among women has contributed to violence against women. In this way, Indian women, like women all over the world, have encountered domestic violence such as the purdah framework, satipratha, female feticide, female infant murder, various forms of physical, passionate, and

mental mistreatment, endowment demise, remorselessness, polygamy, and more.

In India, the family is revered as a sacred institution that actively fosters the mental, social, and spiritual well-being of its members. Family creates ties and a sense of belonging and strength of connection among its members, which is detrimental at the moment given that domestic violence has been identified as a significant contributing factor to injuries to women in India.

Families are highly regarded organizations in India that actively promote the mental, social, and spiritual well-being of their members. Domestic violence has been identified as a significant contributor to India's injuries to women, which has a devastating effect on the ties, sense of belonging, and strength of connection that families foster among their members.

Domestic violence primarily affects women, and it can take many different forms, including verbal sabotages, assaults on intimate partners, and sharing misuse that results in death. Numerous victims of domestic abuse in India are unable to escape these harmful situations due to psychological and financial issues, meaning that their lives and health are in danger. However, domestic violence is a problem that may be resolved within the four walls of the home, and some degree of violence is accepted as a normal part of married life's wear and tear.

In the twenty-first century, Indian women are becoming increasingly educated and entering the workforce, but they are also exposed to various forms of domestic violence, such as beatings, binge drinking, physical and mental abuse, remorselessness on the part of husbands and in-laws, sexual assault, dowry killing, and so on. All of these are prevalent in our general population, and women deal with inconsistent medication in every aspect of their social lives.

IMPACT OF DOMESTIC VIOLENCE :

Physical Health Problems: The victims of physical violence may experience a variety of physical issues. Notably, perpetrators may experience long-term health effects if they do significant physical harm. Due to their spouses' beatings, some respondents experienced severe injuries that persisted for a very long period. Most suffered physical injury. Women appear undernourished and lack the strength to work. One woman struck her head after being pushed by her husband. Her regular migraines and dizziness were brought on by this, which made her take medication.

Mental Health Problems: Regardless of the type of violence, victims' mental health is generally impacted. It appears that many of the respondents have mental health issues. They experience loneliness, depression, hopelessness, fear of the people who have hurt them, strange behavior, unrelenting fury, etc. Some of these impacts encourage violence against the women even more. Children and other family members may also suffer as a result of this.

Reproductive Health Problems: All forms of violence can result in a variety of issues with reproductive health. While emotional violence might have an indirect impact on health, physical and sexual violence can have an immediate impact. Three of the ladies disclosed that they had lost a pregnancy. Many women experience unwanted pregnancies as a result of not using family planning or contraceptive methods. Some women gave birth to low weight, preterm babies. An individual who responded had pelvic inflammatory illness. The older survey participants had prolapsed.

CAUSES OF DOMESTIC VIOLENCE:

1. Social Causes:

- **Patriarchal social structure:** Since ancient times, the social structure in Indian culture has been

dominated by men, creating a man-centric society. The family's head is backed by strong forces. He is the head of the household, so the spouse must move out of her parents' home and into the married residence permanently after the wedding. The children go by the name of the father group. Women are powerless due to the dominance of men, their abundance of power, and the power structure itself. She still plays the same roles over and over again: little girl, wife, and then mother of MAN. In this way, man represents unmatched status and women are just his extremities.

- **Family system family disorganization:** H. M. Johnson has characterized family as "a gathering of at least two persons related by blood, marriage, or appropriation and are dwelling together." It is "a socially perceived unit of individuals identified with one another by connection, conjugal, and legitimate ties," according to Anderson and Parker. In India, where we uphold the patriarchal kind of family, the male job of "a predominant Patriarch" who upholds the values and a female job of "a loyal assistance mate" determines the balance of power. Families get confused as a result of conjugal mistakes and the shifting components of character, which causes a fierce attack on the weaker classes.
- 2. **Cultural lag and conflict of ideas:** The traditional role of a woman as a mother and homemaker does not fit with the modern working woman, which causes confusion. On the one hand, she is expected to stick to her long-standing position or newly discovered area of interest. On the one hand, she must fulfil the desires of her spouse and in-laws, and on the other, she must fulfil her own desires in terms of words. The argument is unavoidable given that conventional beliefs that position males as providers and leaders can cause anxiety in many men, which can then serve as a catalyst for violence. Who will suffer and who will not depend on the family structure, societal norms, and values, in addition to the political and economic structure of a particular society. Conflict develops when social norms shift but the traditional ways that older women bet on him to lend them money for patients and housing continue
- 3. **Biological, physiological, and psychological reasoning** There are few explanations of the origins of domestic violence using an organic or physiological technique. One perspective focuses on growth and the inherited traits that predispose men to become savage. Different stressors on the brain's structural components, drug awkwardness, dietary deficiencies, and hormonal issues like testosterone are all at blame. Men tend to be more violent than women for a variety of hereditary and physiological causes; nevertheless, this is unrelated to nutritional deficiencies or artificially imbalanced traits. These physiological techniques do not set explicit as they aim to define all forms of violence and make little contribution to the explicit understanding of domestic violence. Their main shortcoming is that they downplay both human responsibility for ferocious acts and the influence of fundamental and political factors. Some abusive personality traits, such as suspicion, dominance, unreasonableness, fervent rage, low self esteem, possessiveness, and desire, increase the likelihood that violence against inverse sex, such as violence against already-powerless women, will be committed.
- 4. **Legal causes:** The legal system provides a reasonable indication of how society views women. It reveals that many laws passed specifically protecting women suffer from flaws or inefficient legislation. The unyielding and moderate mindset of the legal executive and the uncaring mentality of society worsen the situation by making the wrongdoer more daring as they come to realize that they may benefit from their crime without running the risk of being punished. Absence of legal knowledge that expressly addresses the protections, legal rights, and remedies available to the

harmful person will increase the exploitation of women. The purpose of law is to direct behavior and smooth out social structures, but the utilization apparatus's callous attitude and the strong patriarchal patterns make nature conducive to breaking the law.

5. Reasons for women victimization:

- **Fear** - On the off chance that they fall short on the connections, the perpetrator often compromises or torments the unhappy victim. The damaged person has a strong, well-founded fear of severing family ties because of what might happen to their kids in the future. They endure violence in silence out of fear of being abandoned by an accomplice or due to financial necessity.
- **Financial dependence** - The primary reason why women in Indian society must endure subjugation and victimization while remaining silent is because of their financial dependency.
- **Physical and mental impairment** – Women who experience repeated violent assaults experience a loss of self-worth and confidence, which has an impact on their capacity to carry out everyday activities and maintain their mental stability. In the end, it makes them more dependent on the abusive partner, and they would rather suffer in silence than abandon the relationship.

CONCLUSION:

The study's major goal was to determine which of the three (caste, class, and gender) was most to blame for the sexual abuse against Dalit women. They are linked to caste and gender discrimination in rural India since they are at the bottom of the Indian social hierarchy. It can be argued that important characteristics like caste and gender were discovered to be associated or correlated with one another based on the findings. However, they have strong ties to rural areas where Dalit women lack access to education, are powerless to challenge societal norms, work as bonded laborers without access to land, are subjected to untouchability as a form of social pressure, and are ignorant of their legal, social, economic, and cultural rights. Due to their 'low' and 'impure' position due to their caste, Dalit women are believed to be vulnerable to all forms of exploitation and violence in rural areas. These women are believed to be undeserving of respect and decency. This turns out to be the primary cause of sexual assault on Dalit women. Therefore, the caste-class-gender axis conceals the institutionalized basis for sexual abuse against Dalit women.

The population of this study is restricted to people who live in Delhi and its surrounding areas, hence generalizing the results is only possible for populations and contexts that are comparable. Despite these drawbacks, this study is important for the government, society, policymakers, and stakeholders in putting appropriate social policies and legislation for Dalit women into place while keeping in mind the sexual assault Dalit women in India experience. Violence against women destroys individual women, their families, networks, societal structures, and nations on all levels. As women continue to leave work due to damage or injury or labor with some degree of impaired efficiency due to wounds and stress, it reduces the ability of exploited individuals to contribute significantly to the family.

Sometimes it also results in losing the job as a result of continued absence or poor performance, and so on. In addition, when she must pay for medical care and other expenses due to damage or injuries sustained, it weakens the economy by requiring hospitalization, etc. It has a significant negative economic impact on the countries where it occurs and places more emphasis on general healthcare and crisis benefits.

Study envisages patriarchy and power imbalance were the major causes of domestic violence against Dalit married women in India. Due to cultural norms and traditions, women have been historically

oppressed in the Dalit community. Married Dalit women are suffering from physical, psychological, and sexual violence. Majority of the perpetrator was found husband along with mother-in-law and in laws families. There is no other alternative for these women to escape from torture, tension, depression, and other mental problems as a domestic violence.

It may be concluded from the above chapters and the concomitant findings that the society in India is still steeped in caste norms and discrimination, leading to a number of paradoxes and contradictions. despite the fact that we are far into the twenty-first century, we still tolerate casteism as well as the cruelty and injustice that the long-standing caste system upholds. Even now, customers from Scheduled Castes (SC) are served with separate utensils at restaurants and Dhaba's. A member of the upper caste feels pressured to take a bath if any Dalit even touches them. Most upper caste owners of hotels and restaurants close their businesses if a Harijan marriage occurs in a village. Many of the female agricultural employees from the lower castes are frequently raped or subjected to sexual exploitation. They are also charged with witchcraft. They never receive their full salary. Most upper-caste government employees refuse to eat the food made by a Dalit woman in the anganvadi or stay at her home, even in the government-run Integrated Child Development Scheme. In the majority of the country's rural areas, this mindset still dominates strongly.

The study finds that Dalit women's poor economic circumstances, lack of education, and lack of awareness of their rights have a significant impact on the violence they experience. Due to their great poverty and ignorance of their legal rights, they are forced to work as agricultural laborers in the upper castes' fields and suffer all forms of violence that are directed at them.

The study finds that about the records of Dalit literacy rate is 66% at a national level, lower than India's average literacy rate by 8% points, which is 74%. The census also states that in 2011, out the entire population of Dalit women in India, only 56.5% of Dalit women are literate, with 52.6% literacy in rural areas and 68.6% literacy in urban areas. This reveals that a significant section of the illiterate population if India comprises Dalit women. It is observed that school dropout rate in higher education is very high among SC females, and it is vividly evident with the gradual decline in the enrolment rate of Sc females in higher education.

As per a report by Ministry of Human resources Development, Government of India, 2016, the dropout rate among SC females in 2013-14 is as high 18.32% at the level of secondary education. A UNICEF report in 2011 found that 51% of SC Children drop out of elementary schools. The number went up to a staggering 67% among SC girls. It stood at 37% among non-Dalit and non Adivasi children. The high dropout rate among SC girls at secondary level ultimately leads to lesser enrolment in the senior secondary and Higher Education.

The absence of social cohesion among the Dalits themselves is another aspect that exacerbates the problem. The Dalits are continuously at war with one another rather than battling the injustice, brutality, and sexual exploitation that are done to them. The Dalits have historically been the most vulnerable group in society. For instance, the Dalits in the Sri Ganganagar area of Rajasthan have been exploited by wealthy and strong landlords and upper castes like Jats since the availability of canal waters. Along with Sikhs. Never have the Dalits banded together to oppose this exploitation. The Meghwals, who boycotted employment and refused to collect the carcasses of dead animals, which was their traditional occupation, were the only caste among them to come together. In order to improve Dalit women's standing in the districts, it is crucial to increase their literacy rates. They should also be educated on the many legal avenues available to them for seeking redress, particularly the Atrocities against SCs/STs Act.

Additionally, it's critical to boost their self-confidence and provide them more and more chances to work for themselves. The guilty needs to be subjected to exemplary punishment in addition to other corrective actions. Regressive social practices and religious superstitions must also be abolished. The 'purdah' system must be abolished, and Dalit women must be given opportunities for growth and upliftment, particularly through the establishment of residential schools where they can freely access training and education to help them escape the misery of exploitation and poverty that is currently their lot.

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