

# Analysis of Identity crisis of Dalit women especially with reference to the contribution in Political ground

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## ABSTRACT

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. It is imperative that the institutionalization of the Panchayati Raj system, along with all of its goals and aspirations, be further examined on the basis of the main issues detailed in this research. The ability of the panchayats to meet its primary goals of fair development and social justice is being severely hampered as a result of these factors at the present time.

**Keyword:** Dalit, discrimination, constitutional, caste etc

## 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.

## POLITICAL PARTICIPATION DALIT WOMEN

No matter how the many modes of political involvement are envisioned, the act of participating in politics is still considered to be political action, and it inevitably includes a large number of social actors who operate within

certain structural boundaries. Embedded structures, relational structures, and institutional structures are all possible ways of thinking about these systems. One of the numerous social agents linked with or responsible for political engagement is political party; nevertheless, political party is only one of many agents. In addition to these, there are additional actors, such as institutional groupings, socio-cultural communities, and volunteer organizations. The nature of the changes in the structural arrangements is a major factor that plays a role in determining how these actors contribute to political involvement. As a result of such institutional arrangements, the form of political involvement through the agency of political parties, as well as the relative significance of political parties as an agent in comparison to the significance of other agents, are both impacted. It should come as no surprise that historically rooted structures may influence both the style and substance of political engagement. For instance, the birth of political organizations in contemporary India such as Jan Sangh and Muslim League might readily be related to the concretization of a hazy communal awareness that occurred during British colonial rule. This is because the British were the ones who initially brought census and mapping in India. The caste struggle in Indian culture and agricultural relations are two instances that illustrate how relational structures may have an effect on political parties. The caste conflict helps to explain the growth of caste-based parties like the Justice Party or the B.S.P., while the agrarian relations help to explain the rise of parties like the Lok Dal. From this perspective, the political parties guarantee the involvement of a variety of interests and ideologies that are structurally defined differently. The form of the institutional framework also affects the manner in which political parties assure political engagement among their members. Participation in political processes, such as through political parties, can take on a variety of forms, depending on the nature of the political system. In certain modern dictatorships, such as the one in method of 222 mobilizing support for the policies of the government. Once again, the institutional arrangements inside a democracy, such as the voting procedures, have an effect on the degree to which political parties are involved in the political process. The realm of electoral systems may be broken down into three primary families: those that use plurality-majority voting, those that use proportional representation (PR), and those that use a hybrid of the two. A multi-party system is the typical consequence of PR, and as a result, it gives voters more freedom of choice. However, it also has a tendency to make the government less effective, as majority coalitions tend to become more unstable when PR is used instead of FPTP, which amplifies the majority of voters' votes. On the other hand, it would be erroneous to think that the character of the electoral systems rigorously determines the structure of the party system. Both the embedded structures and the relationship structures exert a considerable influence on the institutional structure as a whole. Consider the situation in India. In our country, we have consistently held national and state elections at regular intervals of every five years. If we wish to evaluate the extent and form of political involvement based only on how it is facilitated by institutions, we may look at things like candidates and so on with the assumption that a higher number indicates a higher degree of engagement.

However, we would fail to recognize that elections in India are a political festival where participation is more of a peaceful demonstration of public relation that involves every stage of the election process, including getting a ticket, participating in the campaign, and casting a vote. If we did this, we would miss out on the massive level of political participation by party workers and non-voters. This would be the case because we would fail to recognize that elections in India are a political festival. However, there have been significant socioeconomic and geographical differences across India. The Indian National Congress (INC) reaped the benefits of more seats as a direct result of the party's support being distributed uniformly across the country. However, as the socioeconomic and regional differences were mobilized by new parties, inter-district variances in electoral support diminished that benefit and paved the way for a relatively multi-party system. This procedure was made easier by the existence of a federal framework with a system of elections at the state level. In the next section, we will talk about the relevance of this development for people's ability to participate in politics. But before we get into it, it

would be helpful to have a general understanding of the significance of political involvement in a democratic system.

Within the context of our society, the status of dalit women has traditionally been one of some degree of ambiguity. A woman is a representation of selflessness and the flowering of life. She gets herself ready for the life that lies ahead while living in a haze and smiling for no apparent reason. On the one hand, she was accorded the dignity of a divine being, and on the other, she was used for the benefit of others in every contribution. The difficulties of inequality of status and freedom, sexual harassment, lack of economic independence, lack of health facility, lack of access to financing, training, and decision making positions are what limit women from participating in official and informal social groups. 167. According to the findings of a number of studies, women are the group that faces the most challenges in society, regardless of whether they live in an urban or rural setting.

### **DALIT WOMEN PARTICIPATION IN VARIOUS PANCHAYAT ACTIVITIES**

According to the results of the research conducted, Self-Help Groups are the primary source of motivation and one of the most important determining factors for participation in Panchayat Raj institutions. The Great Majority (The 73rd Constitution Amendment) Act, 1992, which gives reservation of one-third seats to women in general and to scheduled caste and scheduled tribe in particular, was unknown to 72 percent of the respondents. This is despite the fact that the act has been in effect since 1992. It has been noticed that all of the respondents fought elections from seats that were allotted for them. It is possible to mention at this point that some of the respondents are interested in joining political parties as a result of their success in the elections. Nevertheless, in certain instances and on occasion, the responses also benefited from the backing and support of a political party. Some of the respondents indicated that they were under pressure from their families, particularly from their husbands and father-in-laws, to hold power and to establish their identification. The same number of respondents also mentioned that political parties put pressure on the respondents.

**Table No.-1 : Are you participating in the Palli Sabha and Gram Sabha**

<b>Contents</b>	<b>Yes in %</b>	<b>No in %</b>	<b>Yes</b>	<b>No</b>	<b>Total</b>
Are you participating in the Palli Sabha and Gram Sabha?	87%	13%	260	40	300

According to the collected statistics, 87 percent of representatives are acting in the capacity of participants within the Palli Sabha and the Gram Sabha. Once elected, dominant caste male authority over panchayat resources and established discriminatory attitudes continued to affect the experiences of Dalit women panchayat delegates to a great extent after they were elected. When these women attempted to work for the betterment of their society, at least three quarters of them were either ignored or met with significant hostility and impediments.

Women are able to respond to and take a stance on matters pertaining to Dalits, in particular on the topic of receiving assistance and direction. After then, and only then, will they be ready to serve as capable ambassadors... Nothing can be accomplished without the use of authority, and it is my goal to boost the self-assurance of Dalits so that they can fight for their right to more power and authority in society so that they may advance Sanjukta, the Sarpanch of the Panchayat in the Kandhamal District of Odisha

### **REASON FOR IRREGULAR PARTICIPATION IN THE PALLI SABHA AND GRAM SABHA**

More internal justifications for the low participation of women elected representatives were mentioned by Dalit women elected representatives. These justifications concerned a number of interconnected factors, including their proxy status, fear, a lack of self-confidence and knowledge connected to their poor educational status, and

compliance with imposed norms. The reason for her inconsistent involvement in the conventional gender and caste functions of the Palli Sabha. because of a lack of information, 27 percent because of caste prejudice, 23 percent because of the meddling of dominating individuals, and 12 percent because the male community ignores dalit women representatives because they are illiterate. The women mentioned the following as examples of the hurdles they faced: being forced to remain silent or ignored due to their caste; having bribes requested of her; being denied information on the operations of the panchayat; being harassed or assaulted themselves or members of their families; etc.

**Table No.-2 : Reason for irregular participation in the Palli Sabha and Gram Sabha**

Contents	Percentage	Nos. of respondents
Lack of awareness	38%	114
Due to caste discrimination	27%	82
Interference of dominant persons	23%	70
Male community ignoring due to illiteracy	12%	34

### DECISION MAKING BY DALIT WOMEN

It is a common misconception that female members of the panchayati raj only take part in activities when they are instructed to do so by their male relatives, and that they do not make decisions freely. That data reveals that 24 percent of women participate in the sale or mortgage of household assets decision making; in the matter of savings, women took the lead in decision making; and while the decisions on purchase of household assets is 24 percent women and 21 percent in borrowing from other sources; 45 percent of women make decisions regarding the number of children; 41 percent of dalit women are representatives to decisions regarding livelihood choices.

**Table No-3 : Participation in decision making process in the family**

Contents	Yes, in percentage	No in percentage	Total	Yes	No
Son/Daughter marriage	40%	60%	300	120	180
Livelihood Choices	20%	80%	300	60	240
Savings	59%	41%	300	178	122
Borrowing	21%	79%	300	64	236
Purchase of Household Assets	24%	76%	300	71	229
Sale/Mortgage of Household Assets	24%	76%	300	72	228
Family Planning	41%	59%	300	122	178
Number of Children	45%	55%	300	134	166

Officials and non-officials affiliated with Panchayati raj in other parts of the world maintain the belief that Dalit women are, in general, uneducated or have a poor level of education, are preoccupied with household tasks, belong to lower sectors, and as a result, seldom participate in panchayat meetings and in the process of decision making. According to the research, just forty percent of Dalit women who hold positions such as ward member, Sarpanch, Samiti Sabhya member, or Zilla Parishad member are playing a leading part in the decision-making process.

**Table No.-4 : Being a ward members/Sarpanch/Samiti Sabhya/Zilla Parishad members**

Contents	Yes	No	Percentage in Yes	Percentage in No	Total
are you taking the lead role in the decision-making process	120	180	40%	60%	300

There could be a number of reasons why dalit women representatives do not take the lead role in the decision-making process of the three tier panchayat raj institutions. The data suggests that 27% of male members dominate, 23% of family members are not allowed to sit in the meeting, 38% of husbands make decisions on behalf of the dalit women representatives, and 12% of dalit women representatives face low esteem as a result of caste factors.

**Table No.-5 : Reason for not taking the lead role in the decision-making process**

Contents	Nos. of respondents	Percentage
Male member dominating	82	27%
Family members not allowing to sit in the meeting	70	23%
Husband taking decisions on behalf of you	114	38%
Low esteem facing due to caste	34	12%
Total	300	100%

Increasing the number of women in positions of power is not simply an issue of equality; it is also a matter of reforming a system that is unjust and unrepresentative. Political reorganization is the key to economically equitable progress. There has been a lot of discussion around the female elected representatives in the panchayat. They were free to select which areas needed greater improvement during the discussions, with 66% of them monitoring the proceedings and 15% of them making choices.

**Table No.-6 : Your role & duty in the Palli and Gram Sabha proceedings**

Contents	Percentage	Nos. of respondents
Facilitating the meetings	19%	58
Observing proceedings of the meeting	66%	199

Taking decisions	15%	43
Total	100%	300

Throughout history, Dalits have consistently held positions at the bottom of the social structure. Due to their limited financial resources, the majority of family units were unable to afford to keep a wall of separation between the public and private spheres of their existence. The ramifications of their participation in politics also need to be acknowledged, according to the statement regarding the role of dalit women provided by PRIs representatives. They indicate that 66% of dalit women are involved in the execution or monitoring of government schemes. It should come as no surprise that the current setting does not permit self-representation, self-organization, or self-emancipation. This is an unavoidable reality. In actuality, Dalit women are barred from participating in any aspect of authority.

**Table No.-7 : Role of PRIs representatives in Development Works**

Contents	Yes in percentage	No in percentage	Yes	No	Total
Are you involved in implementation /monitoring the Govt. Schemes / programmes in your Panchayat/ zilla?	66%	34%	198	102	300

Even though many women elected to represent Dalit communities did put forth Dalit issues, few Dalit women elected representatives were able to exert any real influence in the panchayats to assure that their communities would benefit from development. On one level, the positive development outcomes for Dalits and women that some Dalit women elected representatives were able to achieve took the form of primarily small projects for basic amenities such as roads, housing, drinking water, etc. rather than projects that would challenge existing gender-caste inequalities such as land distribution or alternative employment opportunities for Dalits. This was the case because these projects were more feasible to implement. The vast majority of respondents indicated that financial support is an essential component for their self-esteem, their ability to function independently, and their committed concern and attitude to the wants and urges of the people in the region.

### **EMPOWERMENT IN POLITICS AND SOCIETY**

Odisha has a relatively low percentage of dalit women serving in elected bodies compared to other states. There is not a single woman who identifies as a Dalit serving as a legislator for Kandhal in the Odisha legislature. Reservations for women in the institutions that make up the Panchayati Raj have made it easier for them to participate in decision making. In the PRI system, women candidates are guaranteed a third of the available seats. The percentage of reserved seats for women in the SC category is 46.72 percent, while the percentage of reserved seats for ST is 39.51 percent. According to the Odisha Panchayat Act of 1994, one of the two top office bearers at each level of PRI—general practitioner, block, and district—must be a woman. This requirement applies to all three levels. 75 percent of Dalits Women who served in the Panchayat did so primarily in the capacity of proxies for their husbands, and they encountered significant obstacles in their efforts to advance the interests of their community. Only one third of the 300 Dalit women who have been elected president are able to fulfill their duties as president with the freedom and independence they deserve. Dalit women are either not taken seriously or are treated disrespectfully. In point of fact, if dalit women bring up problems at the Panchayat meetings, those topics are almost never approved upon or considered. The Constitution of India acknowledges the political rights of

women, which include the ability to participate in the process of decision-making at all levels, without being subject to any kind of discrimination, distinction, or qualification. After fifty years of significant advances in democratic governance and economic growth.

### **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.

### **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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