



## Status of Socially Backward Women in India

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### Abstract:

*Woman is the centre point of the feminine studies. The question arise with the adjective “DALIT WOMEN”, a woman of down trodden society. The anthropological and the sociological study elevate each other to understand the reality of dalit society focusing on women. The dependent society ever oppressed and exploited in the history of the civilization of the world.*

**Keywords:** Dalit, Socially backward, Women

### 1. Introduction

For millennia, at least since the emergence of advanced horticultural societies, women have been substantially disadvantaged relative to their male compatriots. During the 100 years from the mid-nineteenth to the mid-twentieth centuries, societies around the world experienced social movements on behalf of women’s right. These are often termed as “first-wave” movements, as compared with “second-wave” movements, or those emerged after the mid-1960s.

The nineteenth and early twentieth century’s witnesses the beginnings of massive social changes in many societies, brought about by the intertwined processes of industrialization and urbanization. Two results of these processes are an increase in the skill level required for many jobs and an increase in size of the middle class and in the leisure time of members of that class. In turn, these changes resulted in altered and expanded roles for females. Women in urban industrial societies began to become better educated, in line with the general societal increase in educational attainment.

Dalit feminist literature anticipates that, all women should be respected and treated as human beings irrespective of their caste. Rebellion, revolt, anguishes and agonies are commonly found in dalit feminist literature that craves for equality and justice, rejecting Jamindari system, illiteracy, atrocities, suppression and sexual exploitation. They revolt against existing conditions and express hurdles of their life in their writings. They have worked as village servants, cutting wood, carrying messages, bringing fuel, dragging out dead carcasses, etc. Large portion of their writing represents such menial work.

Nevertheless, experiences of oppression, dispossession, exclusion, subjugation are also widely visible in their writing. Dalit feminists believe that promiscuity is the result of injustice inflicted by savarnas on dalit women.

At least before marriage, some of these better-educated middle-class women worked outside the home, typically in poorly paid occupation such as school teacher, writer, social worker, or nurse. Large numbers of middle-class women, including married women, used their increased leisure to join clubs, organizations, and social movements moving out of the home and often into public arena.

The rich and the big holders provide some employment to the poor society, in this paper particularly the DALIT society. This dependence is not only limited to the economic aspects but it is also extended to the social aspects.

## **2. Transitional Phase of the Dalit Feminine**

The dalit women and the process of socialization ever starts with the submissive nature, so they grow with the lower self-concept and a typical type of socialization which makes her inferior to the women of the other communities. The declared opinions and the real opinions are having a big gap. As a result, in real sense, oppressing, exploiting, misusing and abusing were believed as a privilege.

The enlightened writers considered education of the dalit women expansion of feminine studies in the world and legal framework of a dalit women speak for herself. And it became more dynamic with the analysis and with the intellectual countering, the opposite one. Thus the whole conflict is based upon sociological, legal and political aspects of dalit women as a whole which yet requires better implementation without disturbing the general and social harmony in terms of policies.

The legal framework is now well developed but the beneficiaries are not aware and typically the dalit women is also oppressed in her own society. It requires a good family life education, contemporary attitudes and wishful thinking for social welfare and independent voice along with the constitutional principles of equity in equally added with excess of education.

The sticking to the traditional identity of the caste and creed, a dalit women should come out with an identity of a person who has equal rights comparing to any other being, personalities configure in a hierarchical order. The elite class, educated class observe that they have inculcated modern and even post-modern values. This thinking in obsolete meaning promotes some conflicts. Therefore, it is needed to be fight on the ground of legitimate aspects without disturbing the educated and elite people.

## **3. Current Scenario and the Overcoming Critiques**

With the walk of time, there are some compulsions in the governors because it has good support of the legal framework. The governments are also moving to progressive laws which analyze the particular situation and it has the capacity to evolve a mechanism for the betterment and better life of a dalit women.

The exploitation and its peculiarity are to be viewed critically and this will carve its own shape to the human justice and rights. The male-female ratio is also one of the indicators that help to be with the member to be different from the dalit society. The attitudes of the general community willingly accepting the hand of a tribal women as a life partner and this attitude is growing like a mushroom growth within the society. It is not only the situation creation of attitude suit to the situation but it is also the matter of social acceptance in general.

The Indian Vedantic Philosophy considers that all beings are equal, caste and creed is not naturally created. In the Buddhist thinking, unity of society is well promoted. The voices of the wasted interests are only opposing on traditional thinking and all these forts of traditional thinking are falling down with the newer thinking.

Gramscian thinking, also promoted that re-thinking and reorganization will take place with good with good dynamism and it will help us in broadening our knowledge and deepening our understanding. The transitory period will often give us the evidences of conflict, group struggling, ethnic war and demonstration of aggression.

#### 4. Conclusion

The becoming of the wiser society will think on rational grounds avoiding the emotional ground, socially and sociologically imbued. Overpowering of sex, gangrapes and physical exploitation is not only the matter because the human lust ever lost the wisdom and the harmless targets the dalit women. This is to be viewed in perspectives of human behaviour. The real duty of the governance and the society is to make dalit women economically independent, socially equal and emotionally and spiritually sound.

The role of the media is not thrilling but to promote understanding and educating people. This is not well done in our country, India. As a researcher, probing into reality is very important endeavour. With this consideration, different types of campaigns and thinking based social practice are important. A balanced view will solve the problems of dalit women and simultaneously the voices against the dalit women, it will be real, rethinking, reorganization, unlearning and relearning with creating a construct of human good.

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