**RELATIONSHIP BETWEEN LITERATURE AND CULTURE**

**INTRODUCTION :**

 Dalit women, are coerced to be victimised in the patriarchy. Dalit women are bearing the burden of double day caste and sexual division of labour. Dalit women are deprived section and at the lowest level of economic and educational structures. They are poor, illiterate, sexually harassed, faces state, caste violence and exploited. Doubly, triply or multiply discriminated, Dalit women face alot of struggles. Without being struggling, Dalit women would be just left in despair.

 This paper, therefore, focuses on struggles of Dalit women. The paper, firstly, sees Dalit women's struggles. The struggles, however, spread out to wide area of Dalit women's life - too broad to cover just with a paper. The paper, therefore, tries to show a piece of dimensions of the struggle which helps the readers to understand the overall background of the exclusion of Dalit women - anti - Dalit women's tendency in historical context as well as in cultural context. Secondly, it would be taken up the violation against Dalit women in the culture of globalisation with detailed analysis on their socio economic including rights to livelihood. The violation is now intensifying and internationalised.

 And lastly, the paper would suggest people's movement based methodology to tackle with multiple discrimination against Dalit women, which can alternated with the course which set by the top or the others. Also, in throughout the paper, same cases would be presented including nationwide known incidents as well as local problems of Dalit women.

**\* DALIT WOMEN'S STRUGGLE IN HINDU CULTURE :**

 Family, religion, and education system used to be the main elements of culture. Culture of the Oppressed is to resist the culture of the dominant to bring freedom.

 Meanwhile, what would be the question of duties of a wife? Who is the head of the family? Wives are devoted to their husbands and afraid of even mentioning the name of their husband. Barren women considered to be "amangalam", bad omen and inferior to others, to be a curse to the society. Puberty is viewed as 'flowering stage in girl's life, as pleasurable. Fertility, women are referred to mud waiting to receive seed. Woman in marriage are framed to be obedient and submissive wives. Motherhood is expected to be nurturing, fearful, good wives and bearers of worthy sons. Sexuality of fertility is socially permissible and sexual acts such as homosexual, lesbian behaviours are considered to be deviant, perverse and abnormal. Society allows multiple forms of sexual behaviour to co-exist practically but not socially.

 Particularly, lower caste, labouring women who are Dalit women- are treated as the sexual "property" of the men of the all caste. The other caste women are treated as good and lower caste Dalit women as bad women because of Dalit women social status is low, subordinated that is why they are made to be sexually available to other caste. Dalit women are marked as natural and fit victims of violation, contrast to upper caste women who are considered to be pure and custodians of chastity. Chastity of upper caste women could be taken up as big issue in their "culture" because of being submissive wives who is called pativiratas. The lower caste women are considered not to be chaste. Sexual purity is anticipated caste purity which is honoured by the society. Dalit women follow the Rituals more than the Dalit men.

 Cultural programme of festivals is only moment for the Dalit women who get into trance (or being "possessed" so to say). It is the only time they express their inner feelings and speak against other caste men, husbands, and demanding arak the local alcohol, chicken, good food, and behave like goddess. Before transplanting, the seeds are germinated in pots and Dalit women carry them by singing songs. Dalit women worship the nature for better and more food to be produced.

 Dalit women are very strong and they give birth to more children. Dalit women work equally with the men, that is, why they oppose male domination and prove that they are stronger than the men. Dalit women work hard to survive. They are very open-minded, innocent, and not exploiting others but exploited by others. They have good characters. Dalit women, everyday, relate themselves with people in four ways.

 1) With their family members, children, husband,

 2) With the traders who buy their products,

 3) The other caste landlords who give them work, and

 4) Relate with distant relatives during marriages, deaths. Now beyond this the new effort is that Dalit women attend conferences, meetings, workshops and training programs which allowed them to meet with many Dalit women.

 Dalit women are illiterates. They know only work related land. They have not achieved even as one persent politically. They remain only us voters. They have no chance of learning about the country, the other ethnic groups and languages. Not all the Dalit women are member of the movement as well as in the political party. They are not involved in politics. Dalit women leadership is also controlled by the men. Dalit women have their own language. They preserve their language of their land. They have their own justice that is they do not have permanent enemies amongst themselves. For many years they follow the Rituals of the land. They are different from other caste women because they do not depend on their men like others. They work equally with men. When the men were taking the spade, Dalit women are ready with their basket to take mud. Every work it is both Dalit men and women work equally. Dalit women are workers, and they are not slaves to their husbands. Dalit women have very strong resistance power which has to be sustained.

 Mathammas, Dalit girl children are given to the goddess believing those children will be cured by the healing power of goddess. Once the child is cured, she is married to the goddess and named after her. She becomes a powerful replica of Mathamma. Later on she is mocked and treated as a public property. In public places she teased and her children born are face lot of humiliation in the school by other children.

 Mathammas socially and economically exploited by the community. She lives on her own without the support of families. A Dalit woman, becomes a dancer, then sexually exploited ends her life with nothing but left out with diseases.

 The dominant brahminical culture from which the Devadasi system is extended to Dalit community is prevailing Dalit women.

**DALIT WOMEN'S CHALLENGE - FOR HER CHILDREN :**

 SRED extends the area of activities in various levels ; from local to international level. For local level, if there are caste based oppression against Dalit women, immediately stay at the side of the people to protest against the oppression. In Rangapuram village, Dalit children are not allowed to go to school because the Non-Dalits blocked the way to go to school. SRED immediately sent fact finding mission of people's movement, such as Tamil Nadu Dalit Women's Movement, and made a petition to make a safe road to schoolgoing children. When making a petition, police forces was sent from many place to the district educational office of Kancheepuram, and they immediately arrested unlawfully actvists of Dalit women. This year, at last, the new road for children was successfully launched at the village.

 In Anandapuram, village, without the bridge over the river, Dalit children are not able to cross the river in rainy season to go to the school. Dalit mothers, meanwhile, who work in the field, definitely need the place to send children whilst they are working. Since 2004, SRED launched Dalit day care centres, to provide space for children to play, to sing, to paint, to learn and to prepare for the formal school. Primarily the centres are used for day care centre, which enable Dalit women who have to go to the field to leave the children at safer place. After this day care centre, they will go to primary school.

**DALIT WOMEN'S CHALLENGE TO DOMINANT CULTURE :**

 Supporting of Dalit women by providing services: children's day care centre, and urgent scholarship is of course one of our struggle against dominant culture of globalisation. Likewise, SRED and TNDWM also directly support the struggles for the victims of culture of casteism and patriarchy: such as Mathammas.

 Mathamma leaders from the movement contested in election with many threats and boycotts. They, however, claimed equal status, and went through all the procedure of the election which itself is an empowering process challenged the system, the community and the men in the villages. Devi the leader of the movement who was contested, explains her experience in the election as follows;

 During the election campaign, those who are against me strongly said: "why do you nominate yourself for the election? You are Mathamma and who will vote for you? "But I didn't accept any words in the remarks. I did not win this time, but it was brilliant experience. There are a lot of problems that Mathammas are facing. If I become a ward member, I will give the rights for the mathammas and totally I would like to stop this practice. I will make employment, education and housing, and all basic needs I will try to get them through government.

 They stopped dancing of exploitation but started to dance to liberate others because she is to be liberated. Now, some of them have leadership and empowerment training with the support of Yasuda literacy foundation of Buraku Liberation and Human Rights Research Institution. With the training, the women gains more force to struggle against the dominant culture. The struggles against globalised economy are also, for Dalit women, struggle against culture of dominant casteism and patriarchy.

 It would be grateful for Dalit women to share the issue with Buraku women in March for "Rights, Empowerment and Liberation", which is the main slogan of the conference.

 Brahminical culture. There are Dalit women's dances as well, such as Kolatam, Oyidatam, Karagattam, Thappatam, Paraiyattamm, which all accompany with the drum music. The drums have languages that the Dalit women beat all rituals.

 Dalit women beat drum to oppose the domination which is systematic, structural and multiple. Beating drum is to destroy the ideology of domination. Equality, Freedom, Justice for a 'Humane' society through cultural and social society.

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