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Abstract :

As it is well known that patriarchy system is not only a new term, but an ideology or social structure which has got its roots from a long past. It is a man made system who from earlier wanted to be superior and powerful than a woman. For this only purpose, he created such institution in the society that started to make women's condition more and more miserable. Through this research paper, my objective is to define Patriarchy System in Dalit Feministic Society who got triangular suppression through their own men, men of own communities and the men of upper castes mentally or physically.

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Introduction :

India is a country of various states, and in almost every state patriarchy system is the key of running society. Patriarchy system or male dominated system refers to a system where males have got all powers in comparison to women. In southern India like Tamilnadu, Maharashtra, Karnataka etc. this system has taken long roots mainly in Dalit communities. Through this paper, my aim is to search out, patriarchy system including its harsh impact in the common life of Dalit women and girls.

It is the history of Dalit communities that Dalit women were always oppressed through gender, caste and class. They were not given opportunity to get a respectable place in this male dominated society. Not only the males of upper caste, but also the males of their own communities suppressed them. They were always the witness of oppression.

Dalit activist Ruth Manorama, in her concept of 'Dalit feminism' points out that Dalit women face cyclical oppression in three ways: caste, class and gender.

Before going in its deep roots, at first the concept patriarchy system should be understood. The word patriarchy refers to such a society where males are considered powerful in every way in comparison of women. Women are considered only a subordinate of males. Women are used as a tool of pleasure physically or sexually. All rights and freedoms use by males and women put separate from such rights. **Dr. Bijayalagini Prahary in 'women status in India and empowering them throw education' remarks 'patriarchal system in an Indian society also means that the family unit is based on the joint household structure, where only one male is a head of house. Usually' this role does belong to a father. He does make choice in terms of marriage alliance both daughters**



and sons, decision about buying and selling properties, and minting family property day to day life.....the new bride has the lowest and submissive position in this family chain.'
(2010. P70-76

In Indian context, patriarchy is an ideology of social structure where males have given more powers and importance than females. Various feministic movements are the witness that focuses on the view that only patriarchal system is the source of violence like rapes, murders of women and domestic violence. Patriarchy system offers males the supreme authority of the family and also gives him the authority over women, children and property. Kate Millet as one of the greatest feministic activist, in her book 'Sexual Politics' (1970) analyzed 'patriarchy as a political institution'. She forcibly accepted that here the word 'Politics' refers to all Power Structured Relationship' and the one beaten the sexes is a 'relationship of dominance and sub ordinance' which has been largely unexamined.

The above observation of Kate Millet arises two notions about patriarchy that are 'male dominated' and 'female inferiority'. This patriarchy system does not allow girls to get good education or choose their life partner according to their own choice. They are put within the wall of houses, without knowing what they want or want to do. In many regional languages as well as international languages, it is defined by scholars as the complete rule of father over family mainly females as subaltern things.

Some reports and journals, we have noticed that in comparison of other countries, Indian women population growth is less than the proportion of males. **UNICEF has declared that 'in India, on child sex ratio, the birth of female children is declining steadily'**. Figures from 1991, show that 'the boy sex ratio was 947 girls for 1000 boys'. Till today, though the population of girl's birth ratio is decreasing, yet due to this patriarchal system, their condition is becoming worse. They have been deliberately denied the opportunities in religious, political or socio-cultural field.

But now in academic and political discourse, Dalit Patriarchy system is gaining much popularity. Several Dalit feministic writers like Gopal Guru, Uma Chakravarty, Bama, Urmila Pawar, Swaroopa Rani etc. wrote about Dalit patriarchy system and its brutal impacts on girls and women. Sharmila Rege, the follower of Babasaheb Ambedkar's feminism asserts- **this fallacious linkage is drawn upon the presupposition about the sexual accessibility of Dalit women because of their laboring outdoors. It is but Brahminism, which in turn 'locates this as the failure of lower caste men to control the sexuality of their women and underlines this as a justification of their impurity. (Rege,1998)**

In comparison of other western countries, India is such a country which is bounded in the trap of patriarchy system. Males consider females more emotional and physically weak in comparison of themselves. When a boy takes birth, the whole family celebrates but the birth of a girl seems them a burden on whole family. A boy gets all facilities related with livelihood or education, but a girl is always left to suffer family problems and to see the dark corner of home. This all is due to the harsh patriarchal system. When we observe the destiny of a dalit woman through known sources it seems ironical that a dalit woman suffers much more than a woman of high class, because she is exploited triangular by the man of home, community, and the man of upper caste. Gopal Guru a political theorist has explained-



‘While thinking through various aspects of dalit reality, reflected upon the patriarchal control over dalit women within their caste group which he vaguely called dalit patriarchy.’ (Guru 1995. P-2549)

Urmila Pawar in her book ‘Mother Wit’ declares through a female character Paru **‘I am a woman and every woman wants to be a mother. I have feelings too. It doesn’t matter who the child is, but I am the baby’s mother. And I too need support in my old age. I am a widow.’ (Urmila Pawar. P-38).** These words of paru seem to be demanding justice for a dalit woman who wants to be a mother but this masculinity does not allow her to do so.

It means every woman has a positive attitude towards a female infant. She knows what a woman is. She knows her feelings. But a male one does not think so. He only admires a boy infant who can run his family without knowing or not, about his activities.

Really, what the system called that does not know what’s happening with women. Women in every caste i.e. Brahmin or other superior caste, every woman is a direct witness of suppression and humiliation that is caused by this male dominated society. It is really a thing of thinking when Bama writes-**‘ It is you female chicks who ought to be humble and modest. A man may do a hundred things and still get away with it. You girls should consider what you are left with in your bellies.’ (Bama A Dalit feminist. P-151)**

To conclude, all above description clarifies that males and patriarchy are the mutualism of each other because for running male’s world, patriarchy works as a medium. It will never be wrong to say that patriarchy is a social ideology that seems not to be ended completely and inherited from generation to generation, times to times, and females will always be the main victim of this succeeded ideology. It can also be proclaimed that Indian women and girls have suffered a lot from earlier, due to this male made society system for their own selfishness. From, Before few decades Indian women and girls have proved that they are not weak as males consider, and prove themselves as superior to males. If we find the recent Indian history, we can’t forget the name of Nirmala Sitaraman, first women finance minister of India, Roshni Nadar Malhotra, the chairperson of IT firms, Anandibai Joshi, the first Hindu woman to obtain a medical degree in the western hemisphere, Iravati Karve, anthropologist and also was the head of department of sociology and anthropology of Deccan College etc. who are through their hard attempts trying to empower those women who are till today living the life of slaves in this society of males. it also must be needed to provide dalit women the same opportunities that may be helpful in giving them equal status and equal rights in comparison of males.

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