

THE SITUATION OF DALIT RURAL WOMEN

Submission to Discussion on CEDAW General Comment on rural women – Article 14
*by Navsarjan Trust (India), FEDO (Nepal) and the International Dalit Solidarity
Network – September 2013*

1. INTRODUCTION

Dalit women are placed at the very bottom of South Asia's caste, class and gender hierarchies. They suffer multiple forms of discrimination – as Dalits, as poor, and as women. The caste system declares Dalit women to be intrinsically impure and 'untouchable', which sanctions social exclusion and exploitation. The vast majority of Dalit women are impoverished; they are landless wage labourers; and they lack access to basic resources. They are subjugated by patriarchal structures, both in the general community and within their own family. Violence and inhuman treatment, such as sexual assault, rape, and naked parading, serve as a social mechanism to maintain Dalit women's subordinate position in society. They are targeted by dominant castes as a way of humiliating entire Dalit communities. Human rights abuses against Dalit women are mostly committed with impunity. Police personnel often neglect or deny Dalit women of their right to seek legal and judicial aid. In many cases, the judiciary fails to enforce the laws that protect Dalit women from discrimination.

In **India**, Dalits – officially known as Scheduled Castes – constitute one sixth of the population. They are consistently discriminated against despite a constitutional ban on 'untouchability', and the enactment of specific legislations including the Protection of Civil Rights (PCR) Act, 1955 and the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989.

Of the country's almost 100 million Dalit women, approximately three fourths live in rural areas where they face systematic oppression, social exclusion, and direct and structural violence from within their own community as well as from 'upper' castes.

In **Nepal**, Dalit rural women are among the most disadvantaged people. Most Dalits are landless and subsist on less than one \$ a day. Many Dalit families living in rural areas are unable to send their children to school because of geographical or financial constraints. In addition, young women are often married at a very early age and thus unable to continue their education, resulting in high illiteracy rates and the inability to be self-sufficient and financially contribute to the family.

Dalit women score at the very bottom for most social indicators in Nepal, such as literacy (12%), longevity (42 years)¹, health and political participation. Dalit girls are especially disadvantaged and suffer disproportionately from the effects of malnutrition, infant mortality and lack of education.

While this submission primarily draws on findings from India and Nepal, it is found that the situation of Dalit women and women of similarly affected communities in other countries of South Asia and other regions, including for example Yemen, face similar human rights violations and challenges .

2. MAIN CHALLENGES FOR DALIT WOMEN IN RURAL SITUATIONS

Caste-affected women in rural settings face a number of serious challenges, including lack of access to resources, land, basic services and justice. On the following pages, we describe some of the main issues with a particular focus on the situation of Dalit rural women in India and Nepal.

¹ National Census of Nepal, 2011

A. ACCESS TO KEY PRODUCTIVE RESOURCES

In India, Dalit rural women face serious challenges in carrying out their multiple productive and reproductive roles within their families and communities, in part due to lack of rural infrastructure and lack of access to essential goods and services. They have the highest poverty levels, are landless and depend on the dominant caste for employment, wages and loans. Their access to resources or even their efforts to access them are often met with violence.

Due to the intersection of caste, class and gender, Dalit women are subjected to direct and structural violence. Specifically, the structural violence and lack of access to resources perpetuate their poverty and undermine their dignity.

Dalit rural women have very limited access to and control over land, which in turn leads to food insecurity. They also lack access to water and other communal resources; when those resources are in non-Dalit areas, the women are attacked for attempting to use them. When it comes to infrastructure and resources in Dalit communities, the government often overlooks those areas and does not allocate the necessary funds to ensure equality of access to resources. Further, Dalit women lack employment options and other livelihood opportunities, more so than their male Dalit counterparts.

In Nepal, Dalit rural women face many of the same problems as in India. The increasing encroachment of land, forest and water at the community level as well as privatisation has made the lives of Dalit women residing in rural communities more difficult.

Poverty in Nepal has been 'feminised' as well as 'dalitised'. For example, the human development index of Nepal is 0.59, but for Dalits only 0.42.² The situation of Dalit women, who have less access to ownership of land, households and livestock, is significantly worse than that of Dalit men. When the effects of caste and gender discrimination are combined, Dalit women end up at the bottom of the socio-economic scale.

B. WOMEN'S ACCESS TO AND CONTROL OVER LAND

Access to and control over land may be an important factor in attaining food security and an increased income. However, Dalit women have limited access to land and no control over it. Due to cultural norms, they do not own land even when it is within their family. Moreover, Dalits generally do not own the land but work it for a dominant caste landlord. The landlords' socio-economic and political power in rural, agricultural areas and status as employers of Dalit women allows for continual caste and gender violence, committed with impunity. Dalit women are met with physical, verbal and sexual violence from the landlords when they try to assert their economic right to wages or land and their right to sexual integrity.

When Dalit families do own land, they are often forced off the land by encroaching dominant caste families and usually have no recourse because the dominant caste members will exert their power and authority within the community. By forcing Dalits off their land, the dominant caste can perpetuate the cycle of poverty and violence by denying them necessary resources for income and food. Since Dalit women have the least amount of power and access to resources, this also exposes them to increased forced and bonded labour.

Furthermore, when a Dalit woman does have land, she is often accused of being a witch. Witch hunting is a serious problem in rural communities where a Dalit woman can be either forced off the land or forced out of the community. The practice is employed as a 'land grab' tactic and is used by non-Dalits as well as Dalits. This further demonstrates that Dalit women are continually met with violence, discrimination and subjugation from every group.

² Report on Dalit Women and Critical Areas of Concern as outlined by the Beijing Platform for Action (BPFA) for women, 2010, FEDO

Many Dalit women reside in disaster prone areas and due to climate change their livelihoods are threatened. Since Dalit rural women have the least access to land and to resources, it is necessary for them to work harder to sustain their lives.

C. SOCIAL RIGHTS AND BASIC SERVICES

In India, Dalit women are often met with violence when attempting to assert their rights in areas such as access to housing, drinking water, the public distribution system (PDS), education or open spaces for open defecation.³ In a study on 'untouchability' in 1589 villages in Gujarat, the NGO Navsarjan Trust found that Dalits were not allowed to fetch water from a tap in a non-Dalit area in 71.4 per cent of these villages. In 66.2 per cent of them, non-Dalit midwives refused service to Dalit women.

One of the many unnecessary hardships of a Dalit woman's life is being denied access to basic services, particularly maternal health services. In another study conducted by Navsarjan Trust, the findings showed that 46.5 per cent of Dalit women never received the legally required antenatal and postnatal visits. Worse, 54.8 per cent of pregnant women and new mothers from the Valmiki sub-caste, who are traditionally manual scavengers, reported never receiving antenatal or postnatal care visits.

The situation is similar in Nepal where Dalit rural women are even unaware of the fact that health care is a basic human right, thus they are unable to raise their voices to demand it. A significant proportion of Dalit women have lost their lives in the absence of basic health services. The mortality rate in Nepal is the highest among Dalit women.⁴ Along with this, Dalit women are plagued with more health-related problems than people of other castes. The problem of uterine prolapses is a major and common concern amongst Dalit women.

D. POLITICAL PARTICIPATION AND EMPOWERMENT

Rural women are politically marginalised, but rural Dalit women are given even less of a voice in the decision making process. In India, there is a quota system in place for Dalits to have seats in the local *panchayat* (town assembly), but the role Dalit women play is consistently subordinated to their male counterparts. Dalit women who attempt to utilise their power in the *panchayat* are met with male and dominant caste backlash, pressure and sometimes violence. Many times Dalit women are told they are not even allowed to sit on a chair, but must take their place on the floor. In the majority of instances a Dalit woman has no ability to exercise her voice in the *panchayat* because her husband represents her and makes the decisions while she is forced to stay at home until he can usurp the *panchayat* seat for himself.

E. VIOLENCE AGAINST WOMEN, TRAFFICKING, SEXUAL EXPLOITATION

Dalit women suffer both gender and caste-based violence. The UN Special Rapporteur on violence against women has noted that "Dalit women face targeted violence, even rape and murder, by the state actors and powerful members of the dominant castes used to inflict political lessons and crush dissent within the community." Gender inequality sanctified by religious and cultural norms subordinates women and reinforces the patriarchal order, allowing for violence against them to be carried out within their own homes and communities as well.

Dalit women face verbal, physical and sexual violence in the public and private domain. This includes being verbally and physically attacked for any number of reasons in public, e.g. when trying to access public resources or attempting to seek justice after another incident of violence. In the private domain Dalit women are assaulted for not being dutiful wives, not bearing children or male children specifically or not bringing enough dowry into the marriage. Dalit women face violence from community members, complicit police personnel, their in-laws and their families. Between norms of female subjugation and cultural norms regarding the "natural" caste hierarchy, women are constantly assaulted and taken advantage of.

³ Dalit Women Speak Out: Violence Against Dalit Women in India. Aloysius Irudayam, Jayshree Mangubhai, Joel Lee.

⁴ <http://www.fedonepal.org/dalit-women-charter>

Further, due to their low socio-economic status, Dalit women are often the victims of trafficking and sexual exploitation. Dalit women's sexual and bodily integrity are threatened and violated, even from a young age. Due to the caste hierarchy, dominant caste men have a perceived right over Dalit women's bodies while gender inequality and subordination norms play an important role in the perpetuation of marital rape and in-caste sexual assault. Dalit women are considered to be available sexually to any dominant caste man. Additionally, the use of forced temple prostitution and trafficking are major concerns for young Dalit girls. Sexual exploitation of Dalit women is a common occurrence due to their low socio-economic status and dominant caste members take advantage of their power and authority over them.

In Nepal, violence against Dalit women is being practiced on the basis of discriminatory social, cultural, economic, religious and political tradition and beliefs. If women resist their practices, they are usually punished with violence. Sixty per cent of Dalit women experience family or other gender-based violence, whether physical, sexual, psychological, social or cultural⁵. Dalit women also face hardship because of child marriage, bigamy and dowry practices that continue to prevail despite having been officially outlawed. Alcohol abuse and subsequent domestic violence is also a significant problem.

A great number of Dalit women are victimised as a result of accusations of witchcraft, oftentimes suffering severe physical abuse or mistreatment in the process. Similarly Dalit women are the most likely to be victimised in the case of inter-caste marriage. Not only do they face the most discrimination, because of the practice in Nepal of wives living with her husband's family; they are also subjected to social exploitation. It is not uncommon for so-called 'upper' caste members to pretend to be in love with Dalit girls, and then abandon them on the basis of their caste immediately after pregnancy or marriage. Dalit women face violence in the home, in public places and even at work on some occasions.

F. WOMEN'S ACCESS TO JUSTICE

Sanctioned impunity on behalf of offenders is a major issue in India, and the police often deny or purposefully neglect and delay Dalit women's right to legal aid and justice. In a submission to the UN Commission on the Status of Women, three Indian NGOs reported that 86 per cent of women who were victims of violence in the three states surveyed were unable to gain entry into the legal system and their cases would not appear in any official figures⁶. Further, in the cases that did make it into the legal system, there was only a 0.79 per cent conviction rate for cases of violence by non-Dalits against Dalit women.

There is a consistent pattern of delay in report filing and irregularities regarding criminal procedures, which leads to widespread impunity and creates serious barriers to justice for Dalit women. Impunity sends the message that gender and caste-based violence is tolerated and is thus perpetuated because there is no effective deterrence for offenders. Often in cases of rape, Dalit women are pressured to withdraw or settle, sometimes making a 'compromise' and receiving a small payment by dominant caste members or others in the community. Another tactic is for the accused or a dominant caste member to file a counter case and make a false accusation against the woman or her family. These cases are often more vigorously investigated than the original case lodged by the Dalit woman.

In Nepal, in spite of the enactment of the Caste Discrimination and Untouchability Law in 2011, Dalit women remain disproportionately affected by violence. Their cases are being neglected by the state agencies and lawsuits are not brought on the perpetrators.

G. DALIT WOMEN AND THE CONFLICT IN NEPAL

The 10 year long armed conflict that was launched by the Maoists of Nepal on 13 February 1996 has split Nepalese society in two⁷. The conflict cost more than 13,000 lives. It witnessed wide-scale human rights

⁵ Report on Dalit Women and Critical Areas of Concern as outlined by the Beijing Platform for Action (BPFA) for women, 2010, FEDO

⁶ Submission to the Communication Procedure on the UN Commission on the Status of Women on Violence Against Dalit Women in India and Government Failure to Investigate. Navsarjan Trust; Evidence; Dalit Vikas Parishad

⁷ Report on Dalit Women and Critical areas of Concern as outlined by the Beijing Platform for Action (BPFA) for women, 2010, FEDO

violations against women from both the government and non-government combatants. Violence against the Dalit community is ultimately borne by Dalit women. They suffer direct violence because of their involvement in, support for, or proximity to the conflict; they suffer sexual exploitation, disproportionately so because of their low social status; and similarly they suffer economic hardship after the loss of husbands or other family members or destruction of property. The conflict has caused mass internal displacement. Many male members of the family left their homes, leaving women behind to manage household, and care for children and elderly household members. Dalit women were compelled to do all sorts of work traditionally performed by men such as ploughing the farm and roofing. In addition to their own gendered work, without a male counterpart women have had to take on new responsibilities in the face of violence and trauma. In the aftermath of Nepal's internal conflict, the situation of Dalit women has further deteriorated, as they have to bear additional social, economic, physical and psychological burdens. All of these factors impact on their ability to organize, advocate, influence and participate effectively.

3. RECOMMENDATIONS

- Women and girls affected by caste-based discrimination are particularly vulnerable to various forms of sexual violence, forced and ritual prostitution, trafficking, domestic violence and punitive violence when they seek justice for crimes committed. Measures should be taken to increase protection from these crimes and to tackle impunity and discrimination in access to justice. Such measures can include police and judicial training and monitoring, legal assistance for prosecution of crimes, strengthening laws against domestic violence and other forms of violence against women, awareness campaigns to help prevent exploitation, and investing resources into education for women and girls affected by caste-based discrimination⁸. *
- State parties of caste-affected countries should initiate a process of dialogue with civil society organisations in framing policies, laws and programmes to eliminate multiple forms of violence and discrimination against Dalit women.
- Legal and structural mechanisms can only function effectively if the attitude and perception of people are changed. Law enforcement agencies, the judiciary, civil society and other stakeholders must combine efforts to enable such change and firm measures must be taken by state agencies to punish officials who neglect or violate legal and other statutory provisions.
- Court trials should be time bound to secure speedy justice for victims of violence and atrocities. This would be similar to time bound investigation and charge sheets for the police.
- Regular training and sensitisation for police personnel as well as periodic review and assessment of the implementation of relevant acts (such as in India, the Prevention of Atrocities Act and in Nepal the Caste-based discrimination and Untouchability Act) at the local, district and national levels.
- Zero tolerance must be effectuated regarding the social persecution of so called 'witches' and strict punishment to the perpetrators of such persecution if found guilty.
- National Human Rights Institutions in every caste-affected country are encouraged to bring out an annual White Paper to appraise their performance in relation to caste and gender-based human rights violations.*

⁸ At the [International Consultation on Good Practices and Strategies to Eliminate Caste Based Discrimination \(29 Nov – 1 Dec 2011\)](#), recommendations with particular reference to women and girls affected by caste-based discrimination were made. These recommendations remain valid and are seen as preconditions for improving the situation of Dalit women also in rural communities. The recommendations marked (*) were first presented in the Declaration from the aforementioned Consultation.

- Gender-disaggregated data on caste-based discrimination should be collected. This data should be collected in consultation with affected women and should aim for the participation of affected women in the design, collection and evaluation of data. *
- State parties must develop policies, rules, and laws that provide justice to women's reproductive rights and the enforcement of social and economic entitlements with specific provisions to safeguard Dalit women in this respect.
- Governments should take into account the situation of women and girls in all measures taken to address caste-based discrimination and should adopt specific provisions to ensure the human rights of women and girls affected by caste-based discrimination. Particular attention should be paid to combating intersecting forms of discrimination in the sectors of education, employment, health care, access to land and personal security. *
- Targeted programs for Dalit women must be implemented focusing on key development indicators such as food security, access to clean drinking water, health and sanitation, education, and decent employment.
- Women from caste-affected communities should be supported to increase participation at all levels of political governance as well as in other decision-making structures. The formation of high-level skills in capacity building training for Dalit women should be prioritised, in order to provide them with opportunities for employment in donor and other international organizations at the regional and global level, which will lead to increased development and financial support to eliminate caste-based discrimination. Proportional representation of caste-affected women elected into parliaments, legislatures and local governance systems should be mandated. Gender discrimination within caste-affected communities should be challenged through programmes of dialogue and sensitisation of men. *
- Land reform programmes should be implemented with the objective of redistributing government owned land resources to the landless, targeting Dalit women residing in rural areas, to use it for agriculture based income generating activities. Special subsidies should be made available for women from marginalized communities on agriculture loans, land ownership tax etc.

IN ADDITION THE FOLLOWING RECOMMENDATIONS WERE HIGHLIGHTED IN THE CONTRIBUTION FROM STAKEHOLDERS IN NEPAL:

- Proportional participation of Dalit women should be made mandatory at all levels within the political parties. Equal access and opportunities should be ensured for Dalit women at all levels of policy-making and leadership, through adjustment of existing policies and special provisions in new policies.
- A separate high level commission should be formed to provide suggestions to the government to ensure and promote participation of Dalit women at all levels of the nation, to investigate as necessary and to monitor whether or not provisions for equal participation exist within government agencies.
- Appropriate investigation of disappeared⁹ Dalits, in particular Dalit women, should be carried out and their status should be made public. Appropriate compensation and help should be provided to the families of the disappeared and an environment should be created, where internally displaced people can return home with dignity.

⁹ Disappeared during the decade long Maoist insurgency

- The model village concept (of Nepal) should incorporate Untouchability free and discrimination free concepts, as one of its determining components.
- An enabling environment must be made to promote women's entrepreneurship for returnees of foreign migration.

4. CEDAW OBSERVATIONS AND RECOMMENDATIONS ON THE RIGHTS OF DALIT WOMEN

For an extract of references to caste discrimination in the CEDAW concluding observations and General Recommendations see www.idsn.org/UNcompilation.

The CEDAW Committee has on many occasions expressed grave concern about human rights violations against Dalit women, and often underlines the particular vulnerability of rural Dalit women. Such references are displayed in the following country reviews:

- [Concluding Comments of CEDAW India 2007 review](#)
- [Concluding Comments of CEDAW India 2000 review](#)
- [Concluding Observations of CEDAW Nepal 2011 review](#)
- [Concluding Observations of CEDAW Bangladesh 2011 review](#)
- [Concluding Observations of CEDAW Japan 2009 review](#)

CEDAW General Recommendations on thematic issues has also included recommendations on how to address caste-based discrimination as demonstrated here:

GENERAL RECOMMENDATION NO. 25

In accordance with CEDAW General Recommendation 25 on Temporary Special Measures (2004), States parties may need to take specific temporary special measures to eliminate multiple forms of discrimination, including on the basis of caste, against women and its compounded negative impact on them (para. 12).

GENERAL RECOMMENDATION NO. 28

In CEDAW General Recommendation No. 28 on the Core Obligations of States Parties under Article 2 (2010), the Committee has furthermore affirmed that "discrimination of women based on sex and gender is inextricably linked with other factors that affect women, such as race, ethnicity, religion or belief, health, status age, class, caste, and sexual orientation and gender identity" (para. 18).

CONCEPT NOTE FOR GENERAL DISCUSSION ON RURAL WOMEN

The concept note for the Discussion on Rural Women (2013) underlines article 14 of the Convention, as a framework to address gender and spatial inequalities and acknowledges the diversity among rural women, including the role of caste, acknowledging the existing need to include concerns for Dalit women and women subjected to similar forms of caste- and descent based discrimination in the General Recommendation.

5. UN SPECIAL RAPPORTEUR'S OBSERVATIONS OF VIOLATIONS OF DALIT WOMEN'S RIGHTS

UN SPECIAL RAPPORTEUR ON VIOLENCE AGAINST WOMEN - VISIT TO INDIA APRIL, 2013

Between 22 April – 1 May 2013 the Special Rapporteur on violence against women visited India where she met with several Dalit women. In her [press statement from 2 May 2013](#) she outlined how Dalit women experience some of the worst forms of discrimination and oppression, and that there is a culture of impunity for violations of the rights of Dalit women in the country which is supported by a number of recommendations from various UN bodies.

UN SPECIAL RAPPORTEUR ON VIOLENCE AGAINST WOMEN – VISIT TO BANGLADESH, MAY, 2013

In a [press statement](#) the Special Rapporteur noted that manifestations of discrimination and violence based on caste, descent and work in Bangladesh includes forms of sexual harassment, forced and/or early marriage, acid attacks and trafficking among others. Prior to her visit BDEWF, BDERM, Nagorik Uddyog and IDSN submitted input on violence and discrimination against women in Bangladesh for the rapporteur. [Joint submission 2013 >>](#)

THE UN SPECIAL RAPPORTEUR ON SLAVERY

The Special Rapporteur on contemporary forms of slavery has in one report from 2012 focused on the particular vulnerability of Dalit women and girls to situations of servile marriages and sexual slavery as well as ritual and forced prostitution such as the Devadasi practice. In a 2010 report the Rapporteur explains how the issue of domestic servitude interlinked with caste-based discrimination leads to situations of bonded labour with degrading work, such as manual scavenging as a particular plight of Dalit women. Finally in a thematic report from 2009 on debt bondage the Special Rapporteur underlines the link between forced labour and caste discrimination with reference to ILO research, stating that in Asia the majority of bonded labour victims in agriculture and other sectors are from Scheduled Castes. Bonded labour can also be linked to sexual exploitation especially in the system of polygamy and bride procurement often with prostitution as a result.

- [Thematic report on servile marriage, 2012](#)
- [Report for the 15th session of the Human Rights Council, 2010](#)
- [Thematic report on debt bondage, 2009](#)

REPORTS WITH REFERENCES TO THE PARTICULAR VULNERABILITY OF RURAL DALIT WOMEN :

Reports from two Special Rapporteurs furthermore determine that rural Dalit women are more vulnerable to human rights violations and deprivation of basic rights.

- [Special Rapporteur on racism, report for 17th session of HRC, 2011](#)
- [Special Rapporteur on Housing, addendum to her annual report for 10th session of the HRC \(communications\), 2009](#)

6. SPECIFIC REFERENCES TO CASTE AND GENDER IN INTERNATIONAL HUMAN RIGHTS INSTRUMENTS AND SOFT LAW FRAMEWORKS

For a comprehensive overview of references to caste discrimination by UN human rights bodies (treaty bodies, Special Procedures, and the UPR mechanism) see www.idsn.org/UNcompilation.

CERD RECOMMENDATION NO. 29

CERD General Recommendation No. 29 on descent-based discrimination (2002), preamble and paras. 11-13:

“Strongly reaffirming that discrimination based on "descent" includes discrimination against members of communities based on forms of social stratification such as caste and analogous systems of inherited status which nullify or impair their equal enjoyment of human rights”.

I. Measures of a general nature (Multiple discrimination against women of descent-based communities):

11. To take into account, in all programmes and projects planned and implemented, and in measures adopted, the situation of women members of the communities, as victims of multiple discrimination, sexual exploitation and forced prostitution.

12. To take all measures necessary in order to eliminate multiple discrimination including descent-based discrimination against women, particularly in the areas of personal security, employment and education.

13. To provide disaggregated data for the situation of women affected by descent-based discrimination.

CESCR GENERAL COMMENT NO. 20

CESCR General Comment No. 20 on Non-discrimination in Economic, Social and Cultural Rights (art. 2, para. 2) (2009), para. 26:

“The prohibited ground of birth also includes descent, especially on the basis of caste and analogous systems of inherited status. States parties should take steps, for instance, to prevent, prohibit and eliminate discriminatory practices directed against members of descent-based communities and act against dissemination of ideas of superiority and inferiority on the basis of descent.”

THE DRAFT UN PRINCIPLES AND GUIDELINES FOR THE EFFECTIVE ELIMINATION OF DISCRIMINATION BASED ON WORK AND DESCENT

The draft UN Principles and Guidelines for the effective elimination of discrimination based on work and descent, published by the UN Human Rights Council in 2009 (A/HRC/11/CRP.3), recommend specific measures to be taken by governments to prevent and eliminate caste-based discrimination, including multiple forms of discrimination against Dalit women in para. 53-54.

7. ADDITIONAL REFERENCES

Several submissions and studies document the challenges facing Dalit women with regard to discrimination and violence, access to justice, and access to resources and services. This includes a list of submissions to international human rights institutions, briefing papers and studies regarding Dalit women which we have listed here:

SUBMISSIONS, STATEMENTS AND BRIEFING PAPERS ON DALIT WOMEN

- [AIDMAM statement, May 2013](#)
- [AIDMAM submission on violence against women in India, 2013](#)
- [IDSN input on violence against women, India, 2013](#)
- [Joint submission on violence against women, by BDERM, BDEWF, Nagorik Uddyog Citizen’s Initiative and IDSN, 2013](#)
- [SCHEDULED CASTE WOMEN IN PAKISTAN - Denied a life in dignity and respect. Alternative report submitted by PDSN and IDSN to CEDAW for its review of Pakistan in Feb. 2013](#)
- [IDSN Dalit Women Briefing Paper, 2013](#)
- [IDSN input to CEDAW General Discussion on Access to Justice, 2013](#)
- [Submission to the 57th session of the UN Commission on the Status of Women \(CSW\) on violence against Dalit women in India and government failure to investigate – By Navsarjan Trust, 2012](#)

- [Violence against Dalit women submitted to the UN SR on violence against women by All India Dalit Mahila Adhikar Manch \(AIDMAM\), October 2012](#)
- [CEDAW lobby brief on the situation of Dalit women by FEDO in association with IDSN, 2011](#)
- [Declaration of the National Federation of Dalit Women, India, 2009](#)

STUDIES AND ALTERNATIVE REPORTS ON DALIT WOMEN

- [Gender-violence and access to justice for the Dalit women \(Gujarat, India\) by Navsarjan Trust, 2011](#)
- [Report on Dalit Women and Critical areas of concern as outlined in the Beijing Platform for Action \(BPFA\), FEDO, 2010](#)
- [Dalit Women's Right to Political Participation in Rural Panchayati Raj - A study of Gujarat and Tamil Nadu by Jayshree Mangubhai, Aloysius Irudayam sj, and Emma Sydenham. Published by IDEAS, Justitia et Pax, Equalinrights, 2009.](#)
- [Atrocities Against Dalit Women and Access to Justice – A Study by Evidence \(2011\), covering figures from 2005-2010.](#)
- [Barriers to Justice and Scheduled Caste Women – A Research Study by Minority Rights Group International undertaken by Dr. Ambedkar Sheti Vikas Va Sansodhan Sanstha, covering cases from 2004-2009.](#)
- [Women in Ritual Slavery: Devadasi, Jogini and Mathamma in Karnataka and Andhra Pradesh, Southern India, Anti-Slavery International, 2007](#)
- [Dalit Women Speak Out - Violence against Dalit Women in India, An overview Report in Andhra Pradesh, Bihar, Tamil Nadu/Pondicherry and Uttar Pradesh by Aloysius Irudayam S.J. Jayshree P. Mangubhai and Joel G. Lee, National Campaign on Dalit Human Rights, New Delhi, March 2006](#)