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# Gendered Racism in India

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KRITI KARN<sup>1</sup>

## ABSTRACT

*All men are not the same, and neither are women. Women across the world are not the same, and neither are those within a country. Generalising the lives of all women, all over the world, is another form of oppression in itself. Cultural, ethnical, racial, and other forms of distinctions are present among women, which had for a long time been ignored. This is an essential thought to be kept in mind when looking at the concept of Racism, in particular, Gendered Racism. The Feminist movement was aimed at fighting for equality of all, but in an essentialist manner, believing the conditions of all women to be the same. In contrast, Intersectional Feminism brought the differences within the female group to light and voiced the need for specific intersectional based reforms and efforts at eradicating the oppression of and discrimination towards women.*

*In this paper I shall be highlighting the different ways in which Gendered Racism occurs in India by linking Racism in the traditional meaning to everyday notions of Racist practices causing discrimination towards women in India. This paper will provide a brief introduction to the concepts of racism, gendered racism, it will also contain examples and cases of gendered racism in India, as well as the ways in which the International and Domestic efforts have been implemented to address this specific type of discrimination. The scope of this paper is limited to the Indian context, with specific focus on the women of the country, in contrast to the queer or transgender population.*

**Keywords:** Racism, Gender, Intersectionality, Feminism, Ethnicity

## I. INTRODUCTION

The lives of women have been full of stereotypes and oppression. Nevertheless, generalising the lives of all women, all over the world, is another form of oppression in itself. Cultural, ethnical, racial, and other forms of distinctions are present among women, which had for a long time been ignored. This concept of inter-connected ways of discrimination or inequality faced by women has been termed as “Intersectionality”<sup>2</sup> by Kimberle Crenshaw, a US Critical race

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<sup>1</sup> Author is a Student at NALSAR, Hyderabad, India.

<sup>2</sup> Katy Steinmetz, *She Coined the Term ‘Intersectionality’ Over 30 Years Ago. Here’s What It Means to Her Today*, TIME (2020), <https://time.com/5786710/kimberle-crenshaw-intersectionality/> (last visited Dec 29, 2020). This term highlights the different ways in which people’s identities overlap, and hence the ways in which inequality is not faced by all equally.

theorist.<sup>3</sup>

The ‘Critical Race Theory’<sup>4</sup> emerged in 1980s due to the inadequacies of the theories prevalent at that time to address the matters of racial discrimination and to form a separate and more pronounced critique of the legal system,<sup>5</sup> which led to a further category of ‘Critical Race Feminism’<sup>6</sup>.

In this paper I shall be highlighting the different ways in which Gendered Racism occurs in India by linking Racism in the traditional meaning to everyday notions of Racist practices causing discrimination towards the women in India. This paper will provide a brief introduction to the concepts of racism, gendered racism, the theories addressing these concepts; it will also contain examples and cases of gendered racism in India, as well as the ways in which the International and Domestic efforts have been implemented to address this specific type of discrimination. The scope of this paper is limited to the Indian context, with specific focus on the women of the country, in contrast to the queer or transgender population.

### Introduction to Racism

The term ‘Racism’ was first used to describe a policy of the United States aimed at the Native Americans. ‘Racism’ was used to describe the differential treatment between different groups of people which was propelled by the visible differences in physical characteristics.<sup>7</sup> Racism was developed further during the Nazi regime in Germany, which sought to cleanse Germany of the Jews, which was also termed as ‘Semitic’<sup>8</sup> racism. The evident biological characteristics of the Jews were considered to be clashing with the idealistic German racial culture.<sup>9</sup> Also, after the US Civil Rights movement, the term ‘Racism’ was used to highlight that the reforms in the US had not brought about any change in the economic conditions of the Black community in the country. Furthermore, it was also highlighted that no specific laws or affirmative action

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<sup>3</sup> David Gillborn, *Intersectionality, Critical Race Theory, and the Primacy of Racism: Race, Class, Gender, and Disability in Education*, 21 QUAL. INQ. 277–287 (2015).

<sup>4</sup> Rebecca Bodenheimer, *What Is Critical Race Theory? Definition, Principles, and Applications*, THOUGHTCO, <https://www.thoughtco.com/critical-race-theory-4685094> (last visited Dec 29, 2020). This term was coined by Kimberle Crenshaw to challenge the colour-blindness of the US society, to highlight the perpetuation of racial discrimination due to this colour-blindness in law-making.

<sup>5</sup> MARGARET DAVIES, *ASKING THE LAW QUESTION* 196 (2017).

<sup>6</sup> Adrien K. Wing, *Critical race feminism*, in *THEORIES OF RACE AND ETHNICITY: CONTEMPORARY DEBATES AND PERSPECTIVES* 162–179 (John Solomos & Karim Murji eds., 2014), <https://www.cambridge.org/core/books/theories-of-race-and-ethnicity/critical-race-feminism/881F68184C036A26FCF0F605D3FC1DF9> (last visited Dec 30, 2020). The term ‘Critical Race Feminism’ was coined by Richard Delgado which basically described the importance of rights and legal status of women of colour.

<sup>7</sup> Benjamin P. Bowser, *Racism: Origin and Theory*, 48 J. BLACK STUD. 572–590 (2017).

<sup>8</sup> Semitic | meaning in the Cambridge English Dictionary, <https://dictionary.cambridge.org/dictionary/english/semitic> (last visited Jan 2, 2021).

<sup>9</sup> ALI RATTANSI, *RACISM: A VERY SHORT INTRODUCTION* (2007).

was done for the Black community.<sup>10</sup>

Racism towards a certain category or community was prevalent, not just on the basis of evident biological traits, but also on cultural practices of such community. Racism, has been understood in association with other aspects as well such as the colour and complexion of skin, the prominent facial and bodily features, and also has been associated with class, gender, sexuality, religion, mental conditions, nationality, and also science.<sup>11</sup>

In India, especially in the Hindu culture, the concept of Caste, which has been in India for over thousands of years<sup>12</sup>, has led to the notions of pure caste, higher caste, as well as the association of caste with colour, and also with language. In the caste system as well, the social hierarchy was formed as a result of exterior differences, which in turn subdued the basic similarity among all individuals<sup>13</sup>. In India, the cultural and traditional differences among persons are more focused upon. Since the concept of Racism considered not just biological differences, but also social differences as the basis of discrimination, the social category of Casteism<sup>14</sup> is also considered to be parallel to it.

### **Introduction to Gendered Racism**

Race and Caste are two of the many ways of discrimination and unequal treatment towards members of a community. Racism and Casteism are somewhat similar when it comes to unequal treatment of women, who belong to the minority or lower category in the society, as well as the ways in which men in both the systems are higher in position and more privileged than the women.<sup>15</sup>

Race, caste, class, and gender are not separate and independent facets of social hierarchy and inequality, but often intertwine and intersect.<sup>16</sup> These facets perpetuate the differences that exist in the society. The structure of the society functions through interdependency to place women differently, not uniform to the women of the superior White race and upper class, especially in the oppressive and discriminative patriarchal system.<sup>17</sup>

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<sup>10</sup> Bowser, *supra* note 6.

<sup>11</sup> RATANSI, *supra* note 8.

<sup>12</sup> DAVID KEANE, *CASTE-BASED DISCRIMINATION IN INTERNATIONAL HUMAN RIGHTS LAW* (2016), <https://www.taylorfrancis.com/books/caste-based-discrimination-international-human-rights-law-david-keane/10.4324/9781315570945> (last visited Dec 26, 2020).

<sup>13</sup> Andre Beteille, *Race, Caste and Gender*, 25 MAN 489 (1990).

<sup>14</sup> Badri Raina, *Caste and Race: Discrimination by Any Name*, ECON. POLIT. WKLY. 3 (2001).

<sup>15</sup> Beteille, *supra* note 17.

<sup>16</sup> Susannah Heschel, *The Slippery Yet Tenacious Nature of Racism: New Developments in Critical Race Theory and Their Implications for the Study of Religion and Ethics*, 35 J. SOC. CHRIST. ETHICS 3–27 (2015).

<sup>17</sup> Terese Jonsson, *the narrative reproduction of white feminist racism*, 113 FEM. REV. 50–67 (2016).

In Britain, when the first ‘feminist movements’<sup>18</sup> emerged, in the quest to attain equal rights and recognitions as men, the White female population disregarded the conditions of the Black female population, and their viewpoints and issues were not taken into account.<sup>19</sup>

The unequal possession of power in a society, of which men have an upper hand of in contrast to women, or which the White women or the upper Caste women have in contrast to the Black women or those of lower Caste, leads to exploitation of such women in the society<sup>20</sup>.

There have been, no doubt, several studies on the plight of socially backward or oppressed women; nevertheless, it is important to understand the ways in which racial practices, which focus on the biological and sociological differences between people of different communities or groups, are done in India, and the effect these practices may have on women and the entire society.

## II. GENDERED RACISM IN INDIA

Unconscious racism<sup>21</sup> occurs at a widespread level in India. Often people do not realise when they are oppressing someone based on the features or their background which they cannot change, such as caste, ethnicity, and physical attributes. Instances of using slang terms such as *chamar*, *bhangi*, *kanjar*, *kamina*, *bhand*, *kala/kali*, *chinki*, etc. show our racist ideologies on a sub-conscious level. Our language, our actions, and the way we form our relations with others are all based on unconscious racism to some extent. These are some of the overt ways in which racism is propagated. These subtle biases and subconscious discrimination lead to exaggerated oppression and violence towards the minority groups.

### Caste-based oppression

Discrimination on the basis of caste, in general terms the practice of ‘untouchability’ has been declared illegal in India<sup>22</sup>, still the practice of caste-based discrimination and violence exists. Just like Hate Crimes, the most marginalised section of the population remain vulnerable to Caste-based crimes such as rape, police-atrocity, harassment, forced encroachment of their lands, etc.

In a data released by the National Crime Record Bureau, it was shown that the number of crimes against women of lower caste has been increasing over the past few years.<sup>23</sup> However,

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<sup>18</sup> What is Feminist Movement | History of Feminist Movement | Definition of Feminist Movement | Academic Room, <http://www.academicroom.com/topics/what-is-feminist-movement> (last visited Jan 2, 2021).

<sup>19</sup> Jonsson, *supra* note 23.

<sup>20</sup> Beteille, *supra* note 17.

<sup>21</sup> Bowser, *supra* note 6 at 7.

<sup>22</sup> The Constitution of India, 1949, Article 17.

<sup>23</sup> News By Numbers: A Look At Caste Violence Against Women | Forbes India, ,

this data is much less than the actual number of crimes and atrocity being committed against Dalit women as they are often unable to even file a report to the Police due to social hierarchy and widespread corruption.

In the recent controversial case of the *Hathras Gang-rape*, the deceased was a Dalit, of a lower caste, whereas her perpetrators were members of the upper caste. The deceased tried to assert her claim against the upper caste Zamindars, who in retaliation, violated her body and left her to die in a field. Amidst all the uproar, nobody talked about the fact that the poor lower-caste citizens live at the mercy of the upper-caste Zamindars who control all their earnings from farming in their fields.<sup>24</sup> Similarly in the *Bhanwari Devi*<sup>25</sup> case, which led to the laying down of the Harassment of Women at Work Place (Prevention, Prohibition and Redressal Act), 2013, is a clear example of how the judiciary ignored the caste angle when providing justice to her. In fact, the lower court had actually stated that the upper case Gujjar men could not have raped her as that would have led to them becoming impure.<sup>26</sup>

The social hierarchy formed due to caste, class, and gender, has had a massive role in the oppression of and violence towards women of lower caste. The upper caste men violate the basic rights of these Dalit women as a way to stop them from raising their voices or fighting for better living conditions. Moreover, availing justice for these lower-caste oppressed women is even more difficult because of the social hierarchy, and the system of prejudice.<sup>27</sup>

### **Oppression based on ethnicity**

The different ethnical backgrounds of persons in India are reflected through physical traits as well as social characteristics. Some consider biological inheritance as the prominent background for cultural differences.<sup>28</sup>

The Northeast Indians (of the Mongoloid stock<sup>29</sup>) have faced extreme oppression, violence,

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<https://www.forbesindia.com/article/news-by-numbers/news-by-numbers-a-look-at-caste-violence-against-women/63077/1> (last visited Jan 10, 2021).

<sup>24</sup> The Hathras atrocity proves yet again that caste solidarity is firmer than anything else, , THE INDIAN EXPRESS (2020), <https://indianexpress.com/article/opinion/columns/hathras-dalit-woman-death-case-suraj-yengde-6760935/> (last visited Jan 10, 2021).

<sup>25</sup> State of Rajasthan v. Smt. Bhanwari Devi and Ors., 1997 SCC OnLine Raj 831 : (1997) 2 RLW 721 : 1997 AIHC 2335.

<sup>26</sup> *Ibid.*

<sup>27</sup> Swabhiman Society, *EN-Haryana\_Report-ENG-PDF.pdf*, JUSTICE DENIED: SEXUAL VIOLENCE & INTERSECTIONAL DISCRIMINATION, [https://d3n8a8pro7vhm.cloudfront.net/equalitynow/pages/3484/attachments/original/1606251015/EN-Haryana\\_Report-ENG-PDF.pdf?1606251015](https://d3n8a8pro7vhm.cloudfront.net/equalitynow/pages/3484/attachments/original/1606251015/EN-Haryana_Report-ENG-PDF.pdf?1606251015) (last visited Jan 10, 2021).

<sup>28</sup> Culture And Heritage - Ethnicity Of India - Know India: National Portal of India, , <https://knowindia.gov.in/culture-and-heritage/ethnicity-of-india.php> (last visited Jan 10, 2021).

<sup>29</sup> Facts about India - People of India- ethnic groups, , <https://www.webindia123.com/india/people/people.htm> (last visited Jan 10, 2021). The different ethnic groups present in India are mainly- Negrito, Proto - Australoids or Austrics, Mongoloids, Mediterranean or Dravidian, Western Brachycephals, and Nordic Aryans.

and discrimination, by the majority population due to their physical and cultural traits, and social habits. Recently, the impact of racial or ethnical difference was seen when two *Manipuri nurses* faced racial slurs and undignified behaviour in Kolkata, due to the COVID-19 pandemic<sup>30</sup>. Their physical attributes and facial features were the major factors behind such racist behaviour. Such incidents have been felt all across India towards the Northeast Indians.

When a *Mizo girl* was gang-raped in Delhi, she had to leave Delhi and go back to her hometown because of the treatment meted out to her by her neighbours who ostracised her.<sup>31</sup> Northeast women are a clear example of, although being a member of multi-ethnic and multicultural society, facing marginalisation and alienation by the majority population. One reason for such oppression is how the rest of the population perceives them as being of 'easy'<sup>32</sup> virtue, due to the openness in their culture, mannerisms, dressing style, and behaviour.

The atrocity by the Armed Forces (Special Powers) Act, 1958 towards the women in the northeastern states has been felt on grave levels. In 2004, when *Thangjam Manorama* was raped and murdered by the Special Military force, widespread protests erupted<sup>33</sup>, where middle-aged women marched naked towards the Assam Rifles Headquarters shouting slogans, which made the entire country aware of the Institutionalised and legally sanctioned oppression of the northeast Indian women.

The women of different tribal groups have suffered an even worse fate in the land of the majority population. They are far less illiterate than men; they face reproductive health issues, on top of that almost all the tribal communities are patriarchal in nature which leads to their subjugation and very little autonomy. These tribal women have faced even worse treatment at the hands of men outside their tribal communities. Moreover, the trafficking of Adivasi or tribal women occurs on a large scale in India for forced labour or for exploitation.<sup>34</sup>

One prominent case of violence towards tribal women is the case of *Soni Sori*, where a young

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<sup>30</sup> COVID-19 impact: Racial slur, harassment force Manipuri nurses leave Kolkata, , DECCAN HERALD (2020), <https://www.deccanherald.com/national/east-and-northeast/covid-19-impact-racial-slur-harassment-force-manipuri-nurses-leave-kolkata-839933.html> (last visited Jan 4, 2021).

<sup>31</sup> Imran Ahmed Siddiqui, *Shunned Mizo girl quits Delhi - Gangrape victim forced to leave job & return home after friends and neighbours ostracise her - Telegraph India*, <https://www.telegraphindia.com/india/shunned-mizo-girl-quits-delhi-gangrape-victim-forced-to-leave-job-return-home-after-friends-and-neighbours-ostracise-her/cid/324030> (last visited Jan 10, 2021).

<sup>32</sup> Saujanya Hosmani, *DISCRIMINATION AGAINST NORTH EAST WOMEN IN INDIA*, LEGAL NEWS / LAW NEWS & ARTICLES - FREE LEGAL HELPLINE - LEGAL TIPS : LEGAL INDIA (2011), <https://www.legalindia.com/discrimination-against-north-east-women-in-india/> (last visited Jan 10, 2021).

<sup>33</sup> Japleen Pasricha, *Violence Against Dalit Women: How Caste Intersects With Gender-based Violence*, FEMINISM IN INDIA (2015), <https://feminisminindia.com/2015/12/10/violence-dalit-women-caste-intersects-gender-based-violence/> (last visited Jan 10, 2021).

<sup>34</sup> Elina Horo, *NGO CEDAW Shadow Report And status of Adivasi/Tribal Women in India*, 58th Session of CEDAW (IV&V Periodic Report) 17 (2014).

tribal teacher in Chattisgarh was raped and her private organs were mutilated, while she was in custody<sup>35</sup>. Instead of punishing her perpetrators she was charged for acting as a conduit on behalf of the Maoists. Her pleas went unheard for a long time.

Another landmark case is of *Mathura*, which led to the amendment in rape laws through the Criminal Law (Second Amendment) Act, 1983<sup>36</sup>. A young tribal girl was raped in the police station and the judgment declared the accused not guilty and held that since she was “*habituated to sexual intercourse, her consent was voluntary; under the circumstances only sexual intercourse could be proved and not rape*”.<sup>37</sup> The amendment was a result of the public outrage at the insensitivity of and character-assassination by the judgment.

Due to poor literacy level or the complete lack of educational facilities in tribal areas, the tribal women continue to stay in the cycle of oppression, poor health conditions, and extreme exploitation. Since the socio-economic and political situations are not in their favour their basic human rights continue being violated without any recourse for justice.

### **Colourism**

It is the phenomena where discrimination, or racist behaviour, occurs not due to ethnical differences, but due to differences in the facial complexion, even between people of the same class, caste, or ethnicity<sup>38</sup>. This problem is most prominent for women, which is deeply embedded in the social norms and prejudices. The practice of treating people of fairer complexion with more respect can be seen from the way the dark-skinned Gods and Heroines have been painted in a fairer complexion through media, such as Krishna and Draupadi, which propagates the notion that fair is good and dark is evil.

A very common example is the matrimonial advertisements asking for a ‘fair, tall, and slim’ potential daughter-in-law. However, no such importance is given to the potential grooms. This colourism even continues after marriage, where the newly-wed wife faces cruelty due to her complexion. Nevertheless, with the increasing fight against patriarchy and oppression, the Judiciary has taken a positive step and stated that cruelty towards a wife or daughter-in-law because of her complexion now attracts penalty under Section 498-A of Indian Penal Code, 1860.<sup>39</sup>

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<sup>35</sup> Pasricha, *supra* note 50.

<sup>36</sup> Act no. 43 of 1983.

<sup>37</sup> *Tukaram and Anr. v State of Maharashtra*, 1979 AIR (SC) 185 : 1979(1) SCR 810 : 1979(2) SCC 143.

<sup>38</sup> Tarini G & Hiok, *Colourism: How Indian Society Otherises People With Dark Skin*, SHE THE PEOPLE TV (2020), <https://www.shethepeople.tv/home-top-video/what-colourism-how-indian-society-otherises-people-with-dark-skin/> (last visited Jan 10, 2021).

<sup>39</sup> Devika, *Cal HC | Harassment by in-laws for woman's black complexion is cruelty under S. 498-A IPC; Husband*

Also, as women across the country have been raising their voice against sub-conscious bias and discrimination, a popular facial cream brand had to drop the term 'Fair' from its name<sup>40</sup>, because it promoted colourism by showing that fair-skinned women are better able to achieve their goals, or even marriage proposals. This was hugely denigrating to the large population of Indian women who do not have fair skin as a result of the position of India in the tropical region.

These are some of the various ways, conscious and sub-conscious, of oppression towards the female population in India. These intersectional facets of discrimination towards women which are rooted in the cultural, ethnical, biological, and physiological grounds are some of the ways in which Gendered Racism occurs in India.

### III. EFFORTS AT COMBATING GENDERED RACISM

The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)<sup>41</sup> has been recognised under the United Nations Declaration as a comprehensive set of legal document aimed at ensuring equality for women. It discusses the various socio-political ways in which women are being denied their rights, and also provides the ratifying States a framework on how to adjust or frame their laws for achieving this aim.

The Vienna Declaration<sup>42</sup> further aimed at eliminating the various forms of violence as faced by women across the world. It put a special focus on the 'Human Rights of Women' as being 'an inalienable, integral, and indivisible part of Universal Human Rights'<sup>43</sup>. One of the main objectives of this Declaration is achieving the participation of women in all spheres of life for eradicating all ways in which discrimination occurs.

Equality Now<sup>44</sup>, an International Human Rights Organization, was founded in 1992 comprises of activists, lawyers, and other bodies for holding the Governments responsible in the fight to attain equality and the eradication of gender and race-based violence and other kinds of practices that violate the basic rights of women.

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*convicted for murdering wife over her black complexion*, SCC BLOG (2020), <https://www.scconline.com/blog/post/2020/06/30/cal-hc-harassment-by-in-laws-for-womans-black-complexion-is-cruelty-under-s-498-a-ipc-husband-convicted-for-murdering-wife-over-her-black-complexion/> (last visited Jan 10, 2021).

<sup>40</sup> Glow & Lovely, , HINDUSTAN UNILEVER LIMITED WEBSITE , <https://www.hul.co.in/brands/personal-care/glow-and-lovely.html> (last visited Jan 10, 2021).

<sup>41</sup> Convention on the Elimination of All Forms of Discrimination against Women, <https://www.un.org/womenwatch/daw/cedaw/> (last visited Jan 10, 2021).

<sup>42</sup> OHCHR | Vienna Declaration and Programme of Action, <https://www.ohchr.org/EN/ProfessionalInterest/Pages/Vienna.aspx> (last visited Jan 10, 2021).

<sup>43</sup> *Id.* at Art. I (18).

<sup>44</sup> Equality Now, EQUALITY NOW , <https://www.equalitynow.org/?locale=en> (last visited Jan 10, 2021).

The National Confederation of Dalit and Adivasi Organisations<sup>45</sup> is a central-level platform for the working of several Dalit-Adivasi Organizations present in different parts of the country. This Confederation was formed in 2001 to address the plight of the marginalised section of the society through a network of volunteers and Non-Governmental Organizations (NGOs). Also, the National Dalit Movement for Justice<sup>46</sup> is a body consisting of academicians, activists, lawyers, and policy-makers for the upliftment of people belonging to lower-caste, tribes, and other marginalised sections through providing access to justice for all the discrimination and oppression they have faced.

Several NGOs have also been working in providing relief to the victims of gendered racism. Some of them are- Swabhiman Society<sup>47</sup> is an NGO established by young Dalit women in Haryana, working in tandem with Equality Now, and aimed at empowering the marginalised women to end their oppression by providing para-legal and legal aid to victims of violence. Also, CARE India<sup>48</sup> is aimed at eliminating poverty and the exclusionary practices conducted towards the marginalised women. It works in various ways, such as by providing access to healthcare and education, by providing relief during a calamity, and also by raising occupational opportunities for such women for self-empowerment.

#### IV. RECOMMENDATION AND CONCLUSION

Despite the working of various International and National Organizations, and Governmental bodies, there are still instances of Gendered Violence as could be seen from the various examples above. However, that does not nullify the efforts of the all the persons and organizations that are working towards eliminating the various kinds of oppression being faced by women in this country.

The tasks at hand for Critical Race Feminists are understanding the source of the oppression, the reactions and behaviours of persons of majority sections towards the marginalised groups, and to start reform at the grassroots level, while keeping the socio-economic and political contexts in mind.

There is a need to understand and highlight that even among the unequal in the society there is inequality that is to say that the conditions of women in India itself vary due to different ethnic,

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<sup>45</sup> National Confederation of Dalit & Adivasi Organisations, NACDAOR, <https://nacdaor.org/> (last visited Jan 10, 2021).

<sup>46</sup> National Dalit Movement for Justice | NCDHR, India, NATIONAL CAMPAIGN ON DALIT HUMAN RIGHTS, <https://www.ncdhr.org.in/national-dalit-movement-for-justice/> (last visited Jan 10, 2021).

<sup>47</sup> Society, *supra* note 44.

<sup>48</sup> CARE India - An NGO Empowering Marginalised Women & Girls in India, <https://www.careindia.org/> (last visited Jan 10, 2021).

class, physiological, religious, and caste backgrounds. Hence, universalised and equal laws are not sufficient for the alleviation of the conditions of women, rather several focused and context-specific laws are needed to tackle the specific intersectional discrimination.

Also, reform and inclusivity of all can start when we start becoming mindful of our actions. Using racial and gender specific slurs even as a joke can lead to discriminatory biases setting in the minds, as has been happening over centuries, which has passed down from one generation to next.

Moreover, strict actions are required to be taken to penalise those who oppress women, regardless of their status, position, or social standing. This is very hard to achieve because of the strong long-established social hierarchy and system of corruption prevalent at all the levels of functioning of the society. Nevertheless, people need to move towards their aim by keeping this goal in mind. Also, one step to achieve this could be through increased participation and positions of women in policy-making and adjudicating roles, as they are better able to understand the conditions of women in this country, as opposed to the men of upper class and caste.

Hence, there is a need for laws for women by women. There is a need for upliftment and empowerment of women. And there is a dire need for those in power to provide this access to women for the eradication of Gendered Racism.

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