



Ideological Stance of Dalit Women and Struggles of Dalit Women: A Historical View

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Abstract:

The estimated population of Dalits in the country is 20% out of a total population of 22 million. Among this population, Dalit women make up half. With the exception of a few, the majority of this population faces extreme hardships. Despite the fact that Dalit women have played a significant role throughout history, their contributions often go unnoticed. They actively participated in the anti-caste and anti-untouchability movements during the 1920s and are now the backbone of the Dalit movements in numerous Indian villages. They continue to be instrumental in advocating for women's rights. However, they are still unable to overcome the systematic discrimination and exclusion they face. Violence and impunity are employed to maintain their subjugation. This paper describes the information on movements of the Dalit in India and Karnataka state i.e., the history call view of the Dalit moments in National and State level, foundations or organizations of Dalit community, feminism and Dalit women and the women's movements of Dalit in India and Karnataka state.

Keywords: *Dalit in India, Dalit movement, Women's movements, Dalit women, Dalit Women movements, Dalit power*

1. Introduction

The Dalit motion has sprung up in every nation of India in the publish-independence period and has attracted the eye of the public, politicians and intellectuals. In the 1970s, the middle-class Dalits commenced a movement to protest the injustices that were happening to them. The Dalit motion is a aware social motion that organizes Dalits in opposition to India's social, financial, spiritual and political inequality and structures. Centuries of brutal oppression and exploitation are essential problems for Dalits. Dalits are looking for answers to their troubles inside the company. Even after independence, Indian society noticed itself as human beings. It became Dalit's hope that they too should lead a life of self-recognize and peace like others. But after independence, the problems of the Dalits have been a pit of darkness. The lives and assets of Dalits aren't cozy. A state of affairs has arisen in which the solar can't set without Dalits being killed every day. Constitutional regulation, administrative machinery and political leaders have absolutely did not prevent atrocities against them. Each Dalit suffering from ache, helplessness, shame and starvation is questioning the complete machine with outstanding ache and awareness approximately what the prison, social, non-secular and political structures of this united states of America are doing to us. The simple aspiration of the Dalit motion is the pursuit of a life of self-respect and self-reliance. The Dalit motion has commenced to create Dalitness for the Dalits, who're dwelling worse than dogs and foxes.

2. Review of the literature

In 2000, 189 countries adopted the New Year's Declaration and agreed to take the necessary steps to achieve eight specific goals: New Year's Goals (MDGs). Achieving the human rights of Dalit women will have a positive impact on achieving the Millennium Development Goals. Dalit women are very poor and make up 2% of the world's population. In India, 60 million children cannot attend primary school; Most of these children are Dalit girls. Sylvia Walby's comments came during a debate about the growth and apparent collapse of first-wave feminism in Britain. Her claim is that women's political activity continued between 1920 and 1968 because most of these women did not call themselves feminists. Self-awareness and equality are two things feminists value. Walby argues that first-wave feminism was a large, rich, long-lived and influential political phenomenon. (Choudhury, 2005). In 1992, India adopted Article 73 of the Constitution. In the era of globalization and liberalization, grassroots development has become important. After several years of committee work and national efforts to find the best solution to increase the power of the government, the reform was passed. With the constitutional amendment in 1992 and its implementation in 1993, India became part of the revolution that degraded the power of the grassroots in this century. People should participate and become more important by playing a role in local development. Particularly women, tribals and Dalits be included in governance through recognition. (Palanithurai, 2002).

3. Objectives of the study

- 1.To study the history call view of the Dalit moments in National and State level
- 2.To study the foundations or organizations of Dalit community
- 3.To know the women's movements of Dalit in India and Karnataka state.
- 4.To know the feminism and Dalit women

4. Ideological stance of the Dalit movement

Today, there is a huge debate going on all over the country regarding the ideology of the Dalit movement. Many people believe that the Dalit movement has no ideology. Others think Dalit power is a combination of social and political power. Those who have witnessed the Dalit Black Panther movement in Maharashtra say that the Dalit movement is just a figment of the imagination of angry youth. Despite the concept of side and counter struggle, it can be clearly said that the Dalit movement is social. Because in society, spending money is more immoral than spending money. This has been happening to Dalits for thousands of years. India's culture has completely eliminated and disempowered Dalits. The hungry Dalit got so angry when he heard the children crying and saw the outside world laughing that he wanted to slap the temple builder. The main aim of the Dalit movement is to allow Dalits to express their anger against the entire system.

5.Dalit era of the Country

5.1. Bhimasena Sangatan

In 1970, B. Shamasunda founded an organization called Bhimasena in Hyderabad city of Karnataka. Bhimasena is said to have around 200,000 members. Bhimasena has his own Constitution Flag Tank. Dalits are also taught how to protect themselves from evil. Every month, leaders and workers meet in all taluk offices to discuss these issues. Young revolutionaries started burning Hindu temples. Hence, the group also caused violence in Hyderabad, Karnataka. When the conflict began to escalate, the government of Nijalingappa and Virendra Patil stopped Bhimasena's activities. Also in 1975, Shamasundara died. Therefore, a second series of rulers was not created under Bhimasena. So, the move is complete.

5.2 Basavalingappa Busa Case

B. Basavalingappa is one of the most prominent Dalit leaders in Karnataka. Those who respond to Dalit issues and work for real solutions. He has the courage to condemn violence against Dalits on every platform. Hindus' exploitation of Dalits is inhumane. For this reason, Dalits are said to despise this religion. On 7 February 1973, Basavalingappa was invited by the University of Mysore to deliver a lecture titled "Sociology of Religion". Addressing Dalit youth, Basavalingappa urged them to "throw the images of Hindu gods responsible for your oppression into the well and fight against Hindu oppression". In another work he mentioned Kannada Sahitya Boosa Sahitya. Because Kannada literature does not tell about the suffering of Dalits. This is why writers are criticized for writing dishonestly. Basavalingappa criticized Kannada literature and literature. As a result, a movement demanding his resignation was launched across Karnataka. On 23 November 1973, thousands of students gathered in Bangalore to submit a petition to the chief minister of Karnataka, Devaraja Alasu, demanding the removal of Basavalingappa from his post. The Tembela riots took place in Karnataka when high school students attacked Dalit students. For the first time, progressives, writers, rebel writers, Dalit workers, literati and students of Karnataka started supporting Basavalingappa. The Basavalingappa Busa case did not end Dalit rule in Karnataka, but it can be said to have increased it.

6. Beginning of Karnataka state level Dalit movement

The Basavalingappa case not only led to Dalit unity but also forced Dalits to forget their differences and unite to fight for Dalit culture, politics, finance and education. Friends of Mysore Dalits is also one of the many Dalit organizations active in this regard. He expressed his desire to unite and form a national organization. In October 1975, Siddhartha Vidyarthi Nilayam held a meeting in Ashoka, Mysore, to discuss the mission and principles of the movement. Leaders of various Dalit organizations in the state attended the meeting. The leaders of the conference decided to appoint a committee to formulate a plan for the future Dalit struggle. In 1976, Dalit Writers and Artists Union was founded in Bhadravati. This organization forms the basis of Dalit power. In June 1977, several Dalit organizations in the state held a meeting. All the organizations came together as the Karnataka Dalit Sangharsh Samiti. In December 1978, the National DS Conference was held at Bhadravati and Professor B. Krishnappa was chosen as the host. Although DS was born in 1978, it did not receive its own authority until 1984. On 18 November 1984, the new authority of the DSS organization was inaugurated at Jaibhima Nagar in Dharwad.

6.1. Karnataka Dalit Conflict Commission

Karnataka Dalit Sangharsh Samiti is a strong Dalit organization in every city, Taluk Hobli and DSS village. It has its own branch. DSS is headquartered in Bangalore. D.S.S. The organizations are as follows.

- Dalit Students Union (DSS).
- Dalit Employees Union
- Dalit Women's Union
- Association of Dalit Writers and Artists

6.2 Dalit Civil Workers Union (Dalit Sangatan Samiti)

All the above mentioned organizations are working hard to solve the problems in their respective areas and trying to provide justice to Dalits. Dalit Students' Union, Dalit Women's Union, Dalit Employees' Union, Dalit Writers and Artists' Union and Dalit Citizen Workers' Union have been

holding periodic meetings at the district and state levels to convey their grievances to the government and demand their redressal.

6.3 The struggle of DSS

Scheduled castes and scheduled groups are landless laborers all over India. According to a 1982 Indian government report, 52% of Dalit men and 72% of Dalit women work in agriculture. Untouchable castes are among the lowest-paid castes in all Indian cities. Two-thirds of the scheduled castes are serfs. Even in Karnataka, the economic situation of Dalits is very poor. Dalits need education and land distribution to improve their livelihood. With this in mind, D.S.S. It has been discussed since the beginning. This article just mentions some of them.

6.4 Feminism and the Dalit Woman

People remember the words of Dr B R Ambedkar, the architect of Samvidha, while speaking on the issue of uprooting families at Jat-Pat Todak Mandal in Lahore in 1936. "What is your ideal? If you do not want caste, then your question should be asked. If you ask me, my ideal is a society based on freedom, equality and justice, honest, fluid and full of channels that show what is." It has happened elsewhere in the past. In a good society, there must be many ways of caring, and it must be linked to the language of knowledge and sharing. Ideas of justice. I am here to remind everyone of Ambedkar's words that caste is a "cancer". to society in the Indian hierarchical social system. It is true because there is still no strategy to eliminate all these evils that arise in today's society, such as inequality, discrimination, violence, conflict pregnancy, child marriage, oppression against women, slavery, religion and labor. List of modern gods and religions. Janya and exploitation are sick.

India is a nation of men. No matter how much research and thought is done in this country in the context of globalization, liberalization and modernization, women still remain in second place within the cage of the civil framework. Pro-feminist thought could not tolerate inequality, and feminists protested and angrily called for gender equality. But some people can't even hear their screams. Even as a scientist, an unequal society remains strong. In a caste society, women of all castes are immediately included in the Dalit group. But he is a second-class citizen. All women suffer the same pain. Many feminists think it is wrong to separate Dalit women from upper-caste women. According to them, if upper-class women accept and feel that they have equality, love and dignity with lower-class women, there will be no big changes like this. But in fact, no woman feels equal, loved and respected by women below her, so what is feminism? What is a Dalit woman? Feminism is a theory that recognizes and opposes gender, freedom and patriarchy. Dalit women are considered girls belonging to Scheduled Castes and Scheduled Tribes. Dalit women are different from other young women because the economic, political, social and cultural conditions of Dalit girls are different. This woman is a social conflict. I just want to say that calling women is wrong.

Feminists demand equality between genders and shout at the world to kill upper-caste women when they are oppressed and oppressed, but if a Dalit woman is abused and used in the same way, why doesn't she stand up and take-action? was his voice heard? Aren't Dalit women like women to them? Is it painful and painful? What is the point of feminists talking about gender equality when there is no gender equality? The women's movement has brought gender issues to the fore and struggled for this, but it can be said that the pain of Dalit women has not been alleviated because they do not show appropriate behavior and sensitivity to family problems. Caste issue in society or women's movement. If we look at the social, political and economic conditions of Dalits, it is different from the cultural and economic conditions of people from other castes and classes. The reason why they

remain the same is because of their political views and therefore the life of Dalit women is also different from the life of women belonging to other castes and religions. Therefore, Dalit women cannot be treated like all women in society.

Due to social changes in the century, the ban on children, widow marriage, girls' education, etc. practices have been implemented, but these do not include young women. These are upper class women. Dalit women, who constitute about 4% of India's population, still live in villages and work in traditional jobs such as diggers, bed-makers, shoemakers, hired mothers, laborers or laborers. Dr. B.R. Ambedkar's principle is that the social justice provided by the Constitution has been partially given to women of civil society, hence in recent times women have started appearing in public and working in and out of the kitchen. These women are also subjected to torture, oppression, exploitation, physical and mental abuse by men in power in the workplace. But they are not immune. The European Parliament passed a resolution on the human rights of Dalits in India in December 2006. The report, a study covering 11 Indian states, found alarming data on violence against Dalit girls. Three Dalit women are raped every day. Eighteen people marched naked across the street. Dalit women are raped every 18 minutes. According to 2011 data from the National Crime Records Bureau, three Dalits are killed every two days, there is a hate crime incident every 20 minutes and there are three rapes of Dalit women every half hour. Because of the experience in political policy. Another dark side of the issue is that Dalit women are less educated than non-Dalit women. In the decade between 1991 and 2001, the literacy rate of non-Dalit women increased by 29.21%. However, the literacy rate of Dalit women is the lowest despite an increase of 0.58 percent.

Dalit women are treated as objects of pleasure in this life, but she is a woman and this is a situation, she also has a point of view and it is a situation that she should take into consideration like every woman. People complained that he was only cooking his own political crops, but no one gave him the desire to be powerful in politics, social life and business life. However, the women of this society have to endure all the humiliation, violence and the fire of pain within them. The reason is that poverty always worries them. Suffering Dalit women are unable to fight against oppression and exploitation because if they do not have jobs now, their daily lives will become even more difficult. In this society, no one, including feminists, would listen to those girls if they wanted to fight. When will this society see Dalit women? There is no doubt that when opinions change, the call for gender equality to eliminate inequality in society will become stronger, right? Even before the Constitution of India, B.R., when Ambedkar was in Bonn, Germany, "was thinking about Western feminist thought and incorporated its ideas with his own. Dr. B.R. was the first person who tried to give power under the Constitution to protect women's religious, social and political rights." Ambedkar. Because this society sees these women not as against the truth, but as a conflict between the sexes, sex continues to exist today.

7. Women's Movement in India

Since the Bhakti movement, women have been able to demand religious equality, but their status cannot be changed. Many girls even try to be equal to God under the guise of devotion. Some spiritual men also sing about women's suffering. The Vachana movement in Karnataka gave many girls, especially those from lower castes, the opportunity to directly participate in social life. Although it is prohibited in the traditional system, women's unethical resistance attempts also occur from time to time. However, it is accepted that the movement took shape since the 19th century. If there has been a significant change in the social status of Indian women in these three or four generations, women's struggle and legislation is also one of the reasons. All laws supporting women

were passed after gender discrimination was recognized and challenged. The women's movement in India is somewhat unique. The women's movement in India started 75 years before the industrial revolution and scientific discoveries gave birth to revolutionary ideas and began to struggle in Europe. It's one kind of exception if the initiator is male, another exception is if the initiator is male. The struggle to ameliorate women's problems was initiated by Western-educated Indian men or colonial sociologists interested in Indian society.

8. Women's Movements in Karnataka

This chapter discusses the modern women's movement in Karnataka. Some important events in history are recorded here, and the cultural reasons for the emergence of the relationship, the role they played in various movements such as the women's freedom movement, their participation in society, and finally are included here. Post-Independence Social Movement. Inequality, economic violence, acid attacks, rape, etc. The women's movement, which spread throughout India, with many organizations playing a role in empowering women and raising their voices against it, has ended with the current situation. Karnataka is a large southern state and has 30 districts. In the reorganization of the state created in 1956, Mysore State was renamed as Karnataka. According to the 2011 census, the population of Karnataka is 6.25 billion rupees, of which 50.9% are male and 49.1% are female. (2011 Census Data, Government of Karnataka Statistics). Karnataka is a prosperous state compared to other states and plays an important role in regional and national politics in the post-independence period.

The people of Mysore had the privilege of seeing the fruits of development in the Mysore Samstan ruled by the Wodeyars. Education, art, culture, music, and science all flourished during this period. But even before this, many social movements and freedom fighters took Karnataka to the top. Kittur Rani Channamma is still remembered for her fight against the British. Besides Chanama, Mysore Subrama, Yasodhara Dasapa, Govama Venkataramiya, Umabai Kundapura, Bellary Siddamma Kamaladevi Chattopadaya also played a truly important role in the nationalist struggle. Karnataka played an equally important role in the freedom movement compared to other states. There were constant conflicts and constant struggles to gain freedom, and many women sided with the men, not only through their writings, but also by carrying magazines to increase confidence in women (at a time when women's education was not valued). With her work, Nanjangud Tirumalamba showed the world that women could write. She also ran the magazine Sati Hithyashini, through which she catered to the needs of women in the society. The service of another brave Kalyanamma cannot be described in words. She ran a magazine called "Saraswathi" for 42 years and devoted herself to the promotion of women's issues. (Gayathri, 1998) The third important organization that plays a role in women is the "Vanita Seva Samaj" of Dharwad. This school provides marginalized, poor women with education, shelter, and confidence to face the world, and despite public opposition, this organization can work for the advancement of women. (Ibid p-98j Shyamala Belagaonkar and P.R. Jayalakshamma, who were early participants in the All India Movement, assumed the role of the women's movement in Karnataka. It was in this context that the later women's movement in Karnataka was examined.

The Indian movements coalesced into Karnataka' A brief review of political issues in also helps us understand the betterment of the women's movement. Women are still oppressed by discrimination based on religion, colour, religion and gender, and even their basic educational rights are prohibited (with a few exceptions). Abused women and minority women are frequently affected. Some of the women who had the chance to get education were involved in the freedom struggle, writing, beedi

workers, women farmers movement in Mangalore region, Agarbati labor movement, 'geerubeeja' movement etc. He participated in struggles such as. and created a foundation. The foundation of the women's movement in Karnatha Kampong. The women's movement in Karnataka also came to the fore with the publication of the 1974 Equality Report and the subsequent United Nations declaration declaring 1975 as the Year of Women and 1975-85 as the Year of Women. It was then that some educated women raised the issue and attended a conference in Bombay in 1975 against the situation in the country. Thus, "Samata Vedike" was established in Mysore in 1978. The organization consists of a group of intellectuals who come forward to discuss and discuss women's issues and issues such as dowry, bigotry, prostitution, rape, and others published by Pathra magazine. Also published. At the same time, another organization "Vimochana" also emerged. Early period, Karnataka National Women's Federation, AIDWA All India Janawadi Mahalia Sangathana, AIMSS, Jagruti Mahila Kendra, etc.

Later many organizations including 'Odanadi', Varadakshine virodhi vedike, Karnataka Lekhakiyara Sangha, The Deeds, Mahile Munnade etc. were established for the rehabilitation of children of prostitutes. She became a part of women's activism in Karnataka. After the Mathura incident, the women's liberation movement in Karnataka became stronger and many educated, well-read, middle-class women fought against injustice. When 1975 was declared International Women's Year, a conference was organized by the Karnataka Chapter of the National Women's Federation of India (Karnataka Women's Forum) and Smt. Anupama Niranjana is the founder and president of this conference. Later, Samata of Mysore, Vimochana of Bangalore, Janavadi Mahile Sanghatane, Jagruti Mahile Adhayyana Kendra (which also publishes a magazine called ACHALA), NFIW, Mahila Ookuta of Karnataka, AIMSS etc., supported the women's movement in Karnataka. got involved.

9.The Dalit women's movement in India

The Association for Women's Rights in Development (AWID)'s Building Feminist Movements and Organisations (BFEMO) initiative, examines the historical efforts made by women's movements in India to address the issue of caste. Despite the Indian Constitution's prohibition of untouchability and its instruction for the government to take affirmative action to address the historical oppression of "untouchable castes," the discrimination against them persists in various forms. Consequently, the oppressed castes have continued to resist through both militant movements and advocacy. The Dalit Mahila Samiti (DMS), a movement consisting of over 1,600 Dalit women in the Uttar Pradesh state of northern India, is discussed by the authors. Supported by the feminist non-governmental organization (NGO) Vanangana, DMS originated from grassroots empowerment training and strategic planning. Initially, Vanangana focused on mobilizing individual Dalit women, who later challenged both patriarchal norms and the caste system as they worked towards change. These women gained valuable experience, sharpening their interventions in cases of violence. However, the initial emphasis was on seeking justice for the women themselves, rather than considering their caste identity. Strategies during this phase aimed to build collective power through individual experiences of oppression. Implementing feminist ideology also involved addressing other vulnerabilities faced by economically disadvantaged women, such as wage non-payment, forest guard harassment, and lack of access to water. Through these struggles, it became clear that a broader examination of the culture promoting inequality was needed. This new direction gained further momentum following the anti-Muslim violence in Gujarat in 2002, where Muslim women were specifically targeted. Vanangana raised this issue during a conference attended by approximately 300 Dalit women in the area. For the first time, discussions took place regarding religious fundamentalism, the position of Dalits and minorities, and other related topics with community leaders. Simultaneously, the murder

of a Dalit political activist in one of the villages where Vanangana worked also played a significant role in strengthening the Dalit identity among grassroots-level women. This identity was further consolidated through padyatras (foot marches) conducted by the Vanangana team in all the villages they served. Meetings were held with the Dalit community to explore the meaning and significance of Dalit identity in women's lives and practices, as well as desired changes. Women leaders received multiple rounds of training and exposure to other Dalit organizations in Gujarat. Vanangana transitioned into a facilitator role, leaving the primary leadership and strategic responsibilities to DMS. During the subsequent phase, strategies aimed to highlight the importance of the Dalit identity in the broader struggle for dignity and justice. This involved engaging in dialogues at the community level to establish connections between women's fight for justice and a life of dignity, as well as the larger social inequalities perpetuated by the caste system and untouchability concepts, which result in conditions of indignity and injustice. Through these dialogues, a Dalit feminist consciousness was cultivated, along with the ability to take charge in cases of violence. Notably, Vanangana organized public meetings featuring ceremonies where effigies representing untouchability were burned. Additionally, DMS performed plays in various villages to raise awareness about the detrimental effects of untouchability on human dignity. The plays also outlined solutions, such as education and courageous changes. DMS recruited women members, providing them with badges and information about Dalit movement icons, while inviting men to become sathi dars, or supporters. DMS also focused on transforming practices at the household and individual levels. They emphasized the importance of communal eating and drinking, encouraging families to abandon untouchability practices based on their newfound understanding of purity and impurity concepts.

The Dalit women have identified some key activities which they refuse to perform as a strategy against traditional norms regarding untouchability. In violence-related cases, the DMS leadership adopts a strategy of scrutinising the various elements at play in the case. These are discussed in their various forums - at the cluster level, and if required, at the regional level. By sharing information on the cases, DMS builds solidarity and communicates the support of a larger movement to the victim.

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11. Conclusion

Untouchability has been made illegal, but unfair practices persist. While wearing nice clothing is no longer prohibited, obtaining a decent job remains a challenge. Today, the society's structures, influenced by social and political factors, pit one group against another, fostering hostility and perpetuating disapproval from the past. Overcoming such prejudice can only be achieved through education. Therefore, the success of the social reform movement hinges on the unified efforts of all Dalits fighting for equal rights. However, it is important for them to acknowledge that caste, which still lingers in people's minds, cannot be completely eradicated. Accordingly, social transformation requires both the elimination of discriminatory practices and the realization of equal rights for the Dalits, who are among society's most disadvantaged groups. This module explores the significance of the Dalit movement in Sociology, the Dalit movement's role in India, the definition of the Dalit movement, and related concepts within human society. Democracy is a continuous process that must be constantly reimagined and renegotiated (Bystydzienski and Sekhon, 1999, 9). India, known for its strong constitutional framework and vibrant democracy, views the Dalit feminist standpoint as liberating. This standpoint is empowering because it originates from the lived experiences of Dalit women, making their presence and experiences evident in the outcomes of their thoughts. Throughout history, Indian women have faced cultural biases and atrocities. Mobilizing women

alone will not bring about social change that benefits the majority. The key lies in providing women with the necessary knowledge, support, and resources to assert themselves, rather than simply creating reservations for them.

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