

DALIT FEMINISM

Dalit (oppressed or 'broken) isn't a replacement word. Obviously it had been utilized in the 1930s as a Hindi and Marathi translation of 'depressed classes'. British used this term for what are now called the Scheduled Caste. Dr. Ambedkar chose the term 'broken men', as English translation of Dalit', to ask the first ancestors of the untouchables. Dalit anthers, the youth activists from Dalit community revived the term and in their 1973 manifesto expanded its regard to include "The scheduled tribes, neo Buddhists, the working people, the landless and poor peasants, women and also who are being exploited politically, economically within the name of faith ."3

Dalit feminism may be a still emergent theoretical framework for analyzing cast patriarchy and various caste-related issues arising in reference to women's lives. Dalit feminism critiques mainstream feminism that excludes the theorization of class structure . At a similar time, dalit movement cannot solve the question of datits without theorizing patriarchy and internal patriarchy, because the category dalit includes its women population crushed under the wheels of caste and patriarchy. Neither upper-castes nor lower and outcastes are free from patriarchy. But once the notice of caste oppression is instilled and brings the untouchable into the category of dalit one should exit of the normal caste position and culture to unravel the caste question. within the same way, the emancipating category dalit must be free from the caste prejudice and theorize class structure to argue for an egalitarian society for everybody and stop marginalization of any particular community or category within itself. Since the category is both emancipating and democratic, the many question of patriarchy can't be neglected. If the dalit movement is supposed to deconstruct certain oppressive systems like class structure , it's equally important to theorize and fight patriarchy within 50 the dalit community and out of doors to bring equality and justice for both datit men and dalit women. thus far the dalit movement has not focused on issues associated with cast and internal patriarchy within the dalit community and dalit organizations. it's this absence that makes the necessity for a dalit feminist perspective to emerge. Dalit feminism repudiates the sweeping category women which has been central to feminist politics. Gender may be a significance factor of oppression within the society at large and within the family also . A dalit woman has got to face gender discrimination being a lady .

and economic and caste exploitation of being a dalit and at an equivalent time she is oppressed by the patriarchy from which the dalit communities aren't free. She equally suffers thanks to the shortage of cultural capital as dalits on the entire suffer from. to know dalit feminism, it's necessary to know the feminism and dalit movement in India. Since 1990s, we discover a big change within the feminist politics and dalit movement, with the assertion of dalit women and rise in consciousness. They defined themselves in reference to dalit movement largely dominated by dalit men and feminism largely sustained by upper caste women. Feminism in India and problems with Dalit Women Politicizing the private has been one among the foremost radical points of feminism from the start of the movement. Feminism has radically questioned the prevailing gender relationships, gender discrimination and theorized patriarchy. within the west, feminism has been begun by a narrow group of white. bourgeoisie and university educated women who theorized the private as political and other related concerns of girls . In India also, feminism (feminist movement) that developed in 1970s (already existing in an unorganized informal way in views, literature and thoughts of women) theorized patriarchy in such how that ascribed a standard agenda to all or any women. Rege says, "The category 'women' was conceived as being supported collective state of girls being oppressed by the very fact of their womanhood. "(90) [n the context of India too, women who participated within the movement were bourgeoisie , upper caste, urban and educated and thus their theorization of patriarchy omitted caste-class differences among women themselves. Universal sisterhood gained significance in Indian context also As a movement that had both intellectual and political concerns, feminism tried to bring awareness among women about oppression, violence , rape and patriarchy then on. It discusses the problems of gender inequalities and sexual oppression of girls to form them rise in revolt against the discrimination that prevails within the family system and within the society. In India (as just in case of the west), women belonging to other sections of society aside from upper-caste women have powerfully critiqued feminism for its exclusive specialise in issues concerning upper-caste (middle class) sections of girls which are made to seem just like the concerns of all women.

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