

FEATURES OF DALIT Movements :

Defiance By Following RITUALS OF HIGH CASTE HINDUS

LKE WEARING OF SACRED THREAD, PARTICIPATING IN COMMUNITY PUJAS

TEMPLE ENTRY BY FORCE IN 1900s

VAIKOM SATYAGRAH 1924-25 in TRAVANCORE

by EZHAVAS LED BY NARAYAN GURU, KESAVA menon

- BECAME AN INDIA MOVEMENT AS PEOPLE FROM

REST OF INDIA CAME TO VAIKOM.

E.G. PERIYAR (E.V. RAMASWAMY NAICKER)

- INC SUPPORTED & SAVARNAS BOYCOTTED

AVARNAS & PRO SATYAGRAH CONGRESSMEN

- MG VISITED IN 1925 & MET QUEEN WHICH

↳

COMPROMISE WHEREBY SOME ROADS TO TEMPLE

WERE RESERVED FOR SUVARNAS & OTHERS FOR

AVARNAS. ④ SOME GATES TO OPEN ONLY FOR SUVARNAS.

GURUVAYUR SATYAGRAM 1931-33 in MALABAR / TRAVANCORE

- IT INVOLVED A MARCH TO GURUVAYUR FOR TEMPLE ENTRY

LED BY K. KELLAPAN WHO WENT ON FAST UNTIL DEATH

- BROKE FAST ON APPEAL OF MG

- A.K. GOPALAN TRAVELED ACROSS TRAVANCORE ON FOOT

- 1936 : KING OF TRAVANCORE OPENED ALL TEMPLES.

Dr. B.R. AMBEDKAR

1927: ORGANIZED A MASSIVE SATYAGRAM OF 15,000 DALITS FOR RIGHT TO USE WATER FROM A PUBLIC TANK IN MAHAD.

DEC 1927: A HIGH POINT. AMBEDKAR BURNED MANUSMRITI IN A PUBLIC CEREMONY

1934: ASKED TEMPLE ENTRY SATYAGRAHIS IN NASIK TO BOYCOTT TEMPLES INSTEAD OF SEEKING ENTRY
 ∵ He believed that there is no solution within Hinduism.

SOLUTION LIES IN EDUCATION & POLITICS

DEMANDED COMPENSATION IN FORM OF RESERVATION IN EDU, JOBS & POLITICS & THIS WAS NON NEGOTIABLE

HIGH CASTE NATURE OF BENGAL RENAISSANCE

HINDU REVIVALISM OF 1875+ AND

INC POLICY OF IGNORING SOCIAL QUESTIONS LED TO

ALIENATION OF DALITS FROM INC & BY 1920 IT WAS

TOO LATE. ☺

• MA UPHELD VARNASHRAM TILL 1940S

MA FOCUSED MORE ON RELIGIOUS SOLUTION E.G.

HINDUS DO PENANCE & GLORIFIED THE SWEEPERS

WHILE IGNORING POLITICAL & ECONOMIC SOLUTION.

∴ DIGNIFIED UNTOUCHABLES BUT DIDN'T EMPOWER THEM

ALL INDIA DEPRESSED CLASSES ASSOCIATION (1926)

FORMED UNDER MC RAJAH OF MADRAS.

ALL INDIA DEPRESSED CLASSES CONGRESS (1930)

FORMED BY AMBEDKAR AS ANTI INC & PRO-BR

ORGANIZATION

1928: AMBEDKAR DEMANDED SEPARATE ELECTORATES

FROM SIMON COMMISSION (OCT-NOV 1928)

& ALSO IN 1ST RTC (1930, BOYCOTTED BY INC)

2ND RTC 1931: MG VS AMBEDKAR ON SEPARATE
ELECTORATES

- RESERVED ELECTED SEATS VIA SEPARATE ELECTORATES
VIA COMMUNAL AWARD (1932) → FAST UNTO DEATH BY MG.

- MORE RESERVED ELECTED SEATS BUT WITH JOINT ELECTORATES
IN GOI ACT 1935 ON BASIS OF POONA PACT (SEP 1932)

- MG'S MARIJAN CAMPAIGN POST POONA PACT.

BUT OTHER INC LEADERS WERE NOT INTERESTED

E.G. NEHRU REFUSED TO RECOGNIZE CASTE AS A

POLITICAL PROBLEM

↓
TO

AMBEDKAR DRIFTING AWAY FROM INC

↓
TO

INC WINNING ONLY HALF OF RESERVED DALIT SEATS IN 1937

ELECTIONS. (② INC GOVT'S DIDN'T WORK FOR DALITS (1937-39))

1936: INDEPENDENT LABOUR PARTY BY AMBEDKAR

TO MOBILIZE POOR WORKERS & UNTOUCHABLES TOGETHER

i.e. TO MERGE CLASS & CASTE



WON MOST RESERVED SEATS IN BOMBAY IN 1937

AMBEDKAR & INC:

WHAT WILL BE SHARE OF DALITS IN SWARAJ?

Since INC DIDN'T GUARANTEE SHARE

AMBEDKAR STAYED AWAY FROM INC. MOVTS.

1942: AMBEDKAR BECAME LABOUR MINISTER IN
VICEROY EXECUTIVE COUNCIL

1942: ALL INDIA SC FEDERATION (few DAYS before QIM)

MOTTO: DALITS ARE DISTINCT FROM HINDUS.

BUT ↑
POST QIM

INC TOOK OVER DALITS ∵ OR

(a) MANY DALITS WERE FOLLOWERS OF MG & IMPACTED BY MASS NATIONALISM

(b) LATE FORMATION: WEAK ORG STRUCTURE OF AISCF

(c) COMMUNISTS ERODED SUPPORT BASE OF AISCF

(d) POOR SHOW BY ALL MINOR POLITICAL PARTIES

CPI

INC & ML Dominated ∵ OF AIM, INA TRIALS, PAKISTAN DEMAND.

+

INC CO-OPTED AMBEDKAR BY MAKING HIM
MEMBER OF CONSTITUENT ASSEMBLY &
CHAIRMAN OF CONSTITUTION DRAFTING COMMITTEE.

+

UNTOUCHABILITY BECAME ILLEGAL (+)

BECAME LAW MINISTER IN NEHRU CABINET

↓

INC REFUSED TO SUPPORT HINDU CODE BILL
& AMBEDKAR RESIGNED FROM INC IN 1951

↓

CONVERTED TO BUDDHISM 1.5 MONTH BEFORE DEATH
IN 1956 WITH 3.8 LAKH FOLLOWERS.

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Renaissance : Focus on women Reforms BUT no participation of women.

By end of 19th c : Hindu Revivalism → to Conservatism on Qs of Women. Reforms.

- PURDAH became a common norm among muslims. as well Hindus

Focus on Women EDUCATION in 1800s:

Br wanted English EDU to women so they raise Pro West children

(+) To Prevent Women joining Imm.

Indian BRAHMIN wanted an EDUCATED Companion.

SOCIAL REFORMERS wanted to COUNTER CIVILIZATION -NAL CRITIQUE OF BY AS STATUS OF WOMEN WAS BAROMETER OF CIVILIZATION.

DALHOUSIE 1856 TOOK SPECIAL INTEREST

BETHUNE SCHOOL IN 1849 BY DRINKWATER BETHUNE

LAW MEMBER OF GH COUNCIL

HUNTER COMMISSION 1882 GAVE LIBERAL GRANTS
IN AID OF SCHOLARSHIPS FOR WOMEN EDU

REBELS ↗ SOCIAL STEREOTYPING @ GENDER ROLE

TARABAI SHinde 1882 - BOOK "COMPARISON BETWEEN
WOMEN & MEN"

- Men enjoyed all RIGHTS while Women
STEREOTYPED AS PATIVRATA

PANDITA Ramabai: OPPOSED NEW ROLE MODEL
OF EDUCATED BUT OBEDIENT WIVES.

- Brahman ◦ STAYED UNMARRIED FOR LONG
- MARRIED A SUDRA & WIDOWED • WENT TO
ENGLAND TO STUDY MEDICINE
- CONVERTED TO CHRISTIANITY
- WENT TO USA & RAISED ₹ FOR WIDOW HOME
IN BOMBAY
- GOT CRITICIZED BY EVEN REFORMERS IN INDIA.

SANSKRITIZATION HURT FREEDOM OF WOMEN OF LOWER CASTES

∴ PURITY OF WOMEN BECAME STATUS OF CASTE

c.g. NO WIDOW REMARRIAGE

∴ LITTLE WOMEN PARTICIPATION IN PEASANT MOVES OF 1800S &
EARLY 1900S.

To homes.

MACHINES HURT Women employment more as mills were Dominated BY men

Men MIGRATED TO FACTORIES in cities leaving women Behind. This led their LABOUR PARTICIPATION.

FACTORY OWNERS PAID LOWER WAGES TO WOMEN, since GENDER STEREOTYPE THAT THEIR MAIN SKILLS IS LIMITED TO HOUSEHOLDS.

INC until 1917 DID NOT TAKE UP SOCIAL QUESTIONS.

^{POST}
Focus on "MOTHER" INDIA RESTRICTED THEM TO HOUSEHOLD & SWADESHI
Women in SWADESHI PARTICIPATED IN STEREOTYPED ACTIVITIES like
BOYCOTT OF GOODS

EXCEPTION: SARALA DEBI CHAUDHURI WHO INVOLVED IN
PHYSICAL CULTURE MONT FOR BENGAL YOUTH.

In RT also ROLE OF Women WAS GIVING SHELTER, ACTING AS COURIER

Post WWI; RISE OF ANNIE BESANT & SAROJINI NAIDU.

SAROJINI NAIDU: 1917 LED A DELEGATION TO SECRETARY OF STATE
TO DEMAND RIGHT TO VOTE TO WOMEN. GOI ACT 1913 DID GIVE IT.

④ Demanded EQUAL ELIGIBILITY CRITERIA FOR VOTING RIGHTS
IN 1918 IN INC

1925: ELECTED PRESIDENT OF INC.

Men & women participation:

MAJOR CHANGE # Focus on non violence & morality helped

MG Ad Focus From MOTHERHOOD TO SISTERHOOD ∵ NEGATED
women's SEXUALITY.

USED Religion To Give CALL FOR women PARTICIPATION
(e.g. USED SITA, DRAUPADI etc)

∴ focus on independent & VIRTUOS women Role model

Men weren't ANTAGONIZED ∵ OF morality.

women have a DUTY TO LOOK AFTER Home BUT
SPIN CHARKHA, PICKET SHOPS

men & women are EQUAL BUT HAVE different Roles

Women are PHYSICALLY weak BUT HAVE GREATER STRENGTH
OF SOUL

ROWLATT SATYAGRAH 1919 : GAVE CALL TO women

NCM 1920-22 : MG " " FOR BOYCOTT & SWADESHI

- WOMEN ACHIEVED ↳ PRINCE OF WALES 1921 Nov.
- BASANTI Devi (wife of CR Das) Dec 1921 COURTED ARREST
- MUSLIM women JOINED KHILAFAT movt. BUT PURDAN CONTD

BI AMMAN mother of SMAUKAT & MD ALI

ADDRESSED PUBLIC by LIFTING PURDAN 1st time
in life. ADDRESSED CROWDS as her CHILDREN.

By Himanshu Khatri

H CPM (1930-34) : 1000s of women joined. Everyone was shocked

RT also saw participation via Surya Sen

Chittagong group.

BUT INC never involved women in decision making

MOR took up women issues.

SARALA DEBI CHAUDHURI - "INC wants women only to be
LAW BREAKERS not LAW MAKERS"

There was rise of feminist LITERATURE in Hindi & URDU.

Women ORGANIZATIONS came up in 1900s:

1927 : ALL INDIA WOMEN'S CONFERENCE was most
IMPORTANT under "MARGARET COVINS" an IRISH
Feminist.

- o TO PROMOTE WOMEN EDUCATION
- o LOBBIED FOR POLITICAL RIGHTS OF WOMEN, MARRIAGE
REFORMS, RIGHTS OF WOMEN WORKERS

SARALA DEBI CHAUDHURI : BHARAT STREE MANDAL (1910)

OPENED BRANCHES ALL OVER INDIA TO PROMOTE
WOMEN EDUCATION

METHODS OF WOMEN ORG.: MODERATE METHODS & NOT MASS

AGITATION

- o PLACED INM BEFORE WOMEN ISSUES
- o 1921-30 CM PLC, GAVE RIGHT TO VOTE
(PLCs empowered by GOI ACT 1919 to give if want)

QOI ACT 1929: GED RIGHT TO VOTE TO WOMEN

GAVE RESERVED SEATS IN LEGISLATURES

WOMEN & INC DIDN'T WANT RESERVATION BUT

UNIVERSAL ADULT FRANCHISE

SARDA ACT 1929 (CHILD MARRIAGE RESTRAINT ACT)

↳ PASSED EASILY ↳ MINIMUM AGE OF MARRIAGE = 14 YRS

FOR GIRLS, 18 FOR MALES

1930s: MANY BILLS PASSED ON FOLLOWING ISSUES OF WOMEN:

RIGHT TO PROPERTY, INHERITANCE, DIVORCE, DOWRY +

PROSTITUTION [IN CENTRAL & PROVINCIAL LEGISLATURES]

QIM 1942: SAW GREAT PARTICIPATION esp AMONG RURAL WOMEN

BAN ON CPI WAS LIFTED IN 1942 WHICH AIDED WOMEN

PARTICIPATION IN POLITICS WHO WERE MEMBERS OF CPI

Since 1920s, 30s.

1942: BENGAL: LEFTIST WOMEN LEADERS ORGANIZED

MAMILA ATMARAKSHA SAMITI + DID FAMINE RELIEF

WORK IN 1943 FAMINE

1946: TEBHAGA MOVEMENT (BENGAL): DEMAND OF SHARE CROPPERS FOR

2/3RD SHARE OF PRODUCE

- o HERE HIGH PARTICIPATION OF DALIT & TRIBAL WOMEN
- o THEY FOUGHT BR & SACRIFICED LIVES IN VIOLENT RESISTANCE

INA : 1500 WOMEN JOINED RANI JHANVI REGIMENT & FOUGHT IN
IMPHAL CAMPAIGN OF 1945.

WOMEN PARTICIPATED IN ML'S PAKISTAN CAMPAIGN IN 1948

However, overall women fought more for nationalism & less for
their own rights.

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