
THE DALIT MOVEMENT IS ORGANIZING FOR SOCIAL CHANGE IN FREEDOM TAMIL NADU

P. Prabakaran

*Ph.D Research Scholar, [Full Time] Reg No 20162130,
Department of History, Alagappa University, Karaikudi- 3
Email id - prabaalu2019@gmail.com*

Dr.G.Paranthaman

*Assistant Professor
Department of History, Alagappa University, Karaikudi- 3
Email id - paranthamangp7@gmail.com*

Abstract

Drawing on field with social change of Dalit movements in Tamil Nadu, This article focuses on often neglected aspects of activism. A pervasive lack of resources he reentered Tamil Dalit movements overly incident sensitive reacting to caste atrocities sensitive; Reacting to caste atrocities rather than pursuing a positive agenda. Movement leathers these concentrate on community –building by means of exclusive rhetoric that, at times, divorced from the day to day concerns of other constituents, High –profile events fiery speeches attract attention and foster collective identity, but only part of a wider struggle in which the more mundane and every day aspects of struggle –establishing strong networks, changing caste relations, it is arguent, requires continual commitment rather than episodic protest. This challenges what we mean by movement success and activism.

Keywords: *Activism, Dalit, Social change, Social movements, Freedom movement*

Introduction

My research in south India explores contemporary main gestations of caste discrimination and the attempts by Dalit movements to achieve social justice. When India gained independence and became a democratic, citizenship riggers were extended to higher to marginalized groups. The constitution rendered untouchability a punishable offence and reclassified ‘untouchables’ as ‘scheduled castes’ (scs) reference to a scheduled of communities entitled to positive discrimination, Legislative change however, Has yet to transform social relation and scs continue to take forms of humiliation, exclusion and discrimination (Human rights watch,1999), Frustrates at the slow pace of change, activists calling themselves Dalit (literally down rotten or oppressed have mobilized against caste. In the early 1980s , There were Dalit professes against untouchability, Following caste codes by walking down high-caste streets wearing shoes or smashing up tea –stalls using separate receptacles for Dalit. As Dalit parties have arguably led them to prioritize set-piece public actors (goring 2005; pay2002) The article will set out the context of Tamil Dalit activism and highlight divergent approaches to taking caste discrimination before returning to the broader question of ‘activism’ in the concluding remarks.

The Tamil Context

In the last decades of the 20th century, Dalit – who constitute 18 percent of the population – have organized politically in Tamil Nadu, but this mobilization has often been on caste lines. Representing the three main Tamil SC groups; Pallas, Prayers and Chakkiliyars. Pallas is the most developed and organizing Dalit group, partly due to their higher social states. They are mainly based in south and west. Parraiars are the most popular and portray themselves as the most radical. They are concentrated in the central and northern districts. Chakkiliyas the lowers of the main SCs in terms of material and status indicators are relatively landless and are least active politically. They are most numerous in central and western districts. All others are increasingly mobilizing on caste lines for representation and resources, which brings them into competition with each other and with “backward” and “most backward” classes (BC, MBC), BC is the official term for low (but touchable) Caste who suffer from educational and economic backwardness and are entitled to affirmative action in Tamil Nadu, however, BC groups are after politically influential or landowners and may be jealous of their power (See Goring 2005;58-60)

There is a long history of Dalit mobilization in the state set in the post-Independence period. Leaders and activists were initially attracted by the “excitation” and anti-Brahmin rhetoric of the Dravidian Kazhagam coalition (Federation). And the two Dravidian parties which emerged from it to dominate Tamil politics. Frustration about the absence of social change led to sustained campaigns against untouchability in the 1980s and the partial and assertive organization in the 1990s led by educated or professional Dalits. The largest of these were the Dalit Panther movement (DPI). A primarily prayer organization led by Thirumavalavan a former government official. His fiery rhetoric, which promised to resume “a hit for a hit” attracted a large following. The DPI was renamed the liberation Panthers (Viduthalaiciruthaigal) late 1990s and transformed into a political party in 1990. Autonomous Dalit movement and parties prompted a violent BC backlash across much of the state, but also gained political recognition.

A Tale of Two Villages

Developments in the hamlets of Vadiyanpatty in Central Tamil Nadu about 20-30 kilometers from the temple city of Madurai – appear to encapsulate the gains made by Dalit mobilization. Dalits here make up around 10 percent of the village population and are largely dependent upon higher castes for employment.

The influence of the DPI is felt in many of the villages along the route that passes through Vadiyanpatty, the obvious conclusion is that Dalit movements and more active on the front lines of the struggle against caste injustice where activism is most imperative. In sum, Dalit “activism in Vadiyanpatty does not extend beyond brightly painted facets of the village, through ever such street of difference are significant. Clearly, by DPI rhetoric, improved communication (by routes and methods) and by the opportunities to committee elsewhere for where they demonstrably have the “power to resist domination and here more say over their life course, their life courses, But their own evaluation of their situation

reflects the constraints wither. Which the approach indeed the local DPI "coordinator" was every harvestings south-caste Ruther then disc ripping Panthera autism as empowering. Therefore, it is percept best concaved as rendering taken-for-granted modes of existence and suggesting alter natives.

Routine Activism

The sarcastic evaluation has only party unfair. The DPI was effective highlighting as uses, filleting court cases protesting and resting awareness. To them and they had demonstrations, unction- facts and realest. On opposing they blocked reels and railways, field trees and stoned buses and above all he sought and assembles movement ourpost in ever more locations (especially having determined to contest elections) in this, the DPI was a modal or mammal politics in Tamil Nadu. In seeking to counters the harmony of established politics in Tamil Nadu. In seeking to contest the harmony of establish politics. The DPI mimicked the models operand ion their advertise and held flag -raising covemonines up and down the struggle.

Thirumavalavan DPI leader had on exhausting itinerary and other sent days on the real fleeting form are fast-visiting to the notes. Rolling stone, however, gaurs no mass and he danger, In the warts of on unkind critic, Was that the DPI was building a Movement on banners, not organization (Retina speech /November/1999 The example of Indian party lands without two has locution and struggles there he entered may became are he expensive or its depth.

The DPI respective to this accusation was two told. First, her were run are a shoes-steering and lacked the recourses to organize systematically. Second, that organist ion could not be impost from above 'Dalit had to empire organically Kama raj, thus recon started with vadianpatty Dalit when the school DPI did norms for them thus approach retoursor entered a violet when pressenticve aunty- caste movements when forced into -re autism (sad, next, see,) the dements for land in reservation and governor activism. This, were frequency absent on platforms. Condemning another atrocity hastily orange reactive events profuse struggle stations perform nations not were every bit as straggle and infective as dares as action 'agenized capitalism.

Organizing for Change

The contusion is my never to Thirumavalavan I suggested the Dalit in Vatiyanpatty had imperiled them start by align with the DPI and had then been neglected by the movement the villages in Kotangipatty, Indeed, were hunted for their homes when caste relations. Disinterred. While Thirumavalavan justly cited a lack of infrastructure and recourses an insulting organsigestional development. Aspects into the necessity or organization oftenucleated. In the Madurai office of the were on a poster was startled while locale activities trailed to contact to leather and made the movement groups less vibrant.

When the movement had seen down reels, the merits of organization e play to see. Inns had seen be up a union centered for the children. And had mobilized to prevent us tired

money lenders from entering the estate. In vandiueer, by contrast 40 housing left dissentsdesuetude a land was illegally occupying them. The grass rootslocal practices of untoughability and bringing to DPI to prominence rilesbang ever looked. In the nomination as electedrepresentatives.

Discussion

The cases presentedhere offersnapshots from Dalit struggle agenized caste discrimination but the speech to a range of debates about nature at activism. The social marenture leatherback isrespectivetaxies, but mean in the many have moment.

National areretinal demonstrating are sup revere, achiest and academic offers in mygreetedanther roe of mint It bridgeleads community activities bringing paganism are a men by which involve mintupstate. Both the expression an instructional forms of action all communal.Such caters ear folder das into actual folderdeedswarring place of movement.

Concluding Remarks

In closing this I refer to the nagging dissonance between activistrosins and desire the transform social structures and models of being. Simultaneous he revels his familiar to domesticate his politics and offer a glimpse any more sussoinel and sustainable from of action that is not dissent role to the cliscarded like a Colearetouring home.

Contentingbases and forms of domination. In so doing however , that can neglect to activist tasks of capacity building articulatingalertness and reentering caste power visited in seeming in harmonious town and villages. Social changes is not something that happiness 'out there but an outgoing process. Activism is not a do-jab-job in other words, and we should recognize and celebrate the incremental impact and value of quotidian forms or engagement.

Acknowledgment

I am grateful to one of the anonymous reviewers for these irises.

Notes

The National Rural Employment Guarantee scheme is money a significant difference in this aria, but even hoer public. Scrutiny and activism is regeconiced to ensure that job are shared out and that evenhere public secretary and natives is required to ensure there that jobs are shade at any they worker at paid their dries. (Narayanan 2008)

- On the important at naming see lined Dave (next issue of this journal)
- See lie (next issue) for similar cities or "activism as discovered day-to-day-struggles.
- See chair (this volume) for the importance of people on the eclogues of struggle.

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