



**BOOKLET OF ABSTRACTS**

**Interdisciplinary National Seminar on  
'SUBALTERN MOVEMENTS IN INDIA: ISSUES AND CHALLENGES'**

**On  
10-11 January, 2020**

**Organized by**



**DEPARTMENT OF HISTORY,  
RAMNARAIN RUIA AUTONOMOUS COLLEGE, MUMBAI**

**Sponsored by**



**INDIAN COUNCIL OF HISTORICAL RESEARCH, NEW DELHI**



## **ABSTRACTS OF PAPERS**

Interdisciplinary National Seminar on  
**'SUBALTERN MOVEMENTS IN INDIA: ISSUES AND CHALLENGES'**

On  
10-11 January, 2020

Organized by



**DEPARTMENT OF HISTORY,  
RAMNARAIN RUIA AUTONOMOUS COLLEGE, MUMBAI**

sponsored by



**INDIAN COUNCIL OF HISTORICAL RESEARCH, NEW DELHI**

## **ABOUT RUIA COLLEGE**

Ramnarain Ruia Autonomous College was established in the year 1937 by the Shikshan Prasarak Mandali, Pune, with the motto '**EDUCATION FOR ALL**'. It is a premier educational institution in the country contributing to human progress by moulding young minds. Its students have made their *alma mater* proud and excelled in various walks of life in different corners of the world. Ruia College won the '**Best College Award**' from the University of Mumbai in 2006. It received the status of '**College with Potential for Excellence**' from UGC, New Delhi in 2010-11 and the status of '**College of Excellence**' in 2014. Ruia is also the first and only college in Mumbai to receive a grant from UGC to establish the **DDU KAUSHAL Kendra** for skill-based training in 2015 and it also received the '**Star College Status**' from Department of Biotechnology, Government of India in 2016. The College was conferred with **Autonomous** Status from the academic year 2017-18 and also re-accredited (4<sup>th</sup> Cycle) with '**A+**' **GRADE** with **3.70 CGPA** by **National Assessment and Accreditation Council (NAAC)**. The College has also received grants from **RUSA**, Ministry of HRD, Government of India in 2018 for enhancement of quality and excellence.

### **ABOUT DEPARTMENT OF HISTORY**

The Department of History was established in Ruia College in 1937. Since its inception, along with academics, it has excelled in various co-curricular and extra-curricular activities. It organizes various events that take the students beyond the classroom learning. Guest Lectures by eminent scholars, study tours, workshops and seminars are a regular feature of the Department. Every year the Department of History conducts an intercollegiate festival titled '**Mudra**' to enable students from various colleges to project their skills and showcase their talents. The '**Prof. D.D. Kosambi Memorial Lecture**' is hosted annually to understand research of distinguished scholars which gives insights in the in different aspects of history. The Certificate programs in '**Heritage of Mumbai**' and '**Culinary History**' are highlights of the Department. The Department has a well-established **Ph. D. Research Centre** and a well-equipped Departmental library. The Department encourages research culture among the students.

## **ORGANISING COMMITTEE**

- **Dr. Anushree Lokur**  
I/C Principal
- **Dr. Pradeep Waghmare**  
Convener (Assistant Professor, Department of History)
- **Professor Louiza Rodrigues**  
(Head, Department of History)
- **Dr. Mohsina Mukadam**  
(Associate Professor, Department of History)
- **Varsha Malwade**  
(Associate Professor & Head, Department of Economics)
- **Dr. Vaibhavi Palsule**  
(Associate Professor & Head, Department of Political Science)
- **Dr. Urmila Moon**  
(Associate Professor & Head, Department of Commerce)
- **Ms. Jyoti. P. Waghmare**  
(Assistant Professor, Department of Philosophy)
- **Dr. Pandurang Mahalinge**  
(Assistant Professor, Department of Hindi)
- **Ms. Shilpa Neve**  
(Assistant Professor, Department of Marathi)
- **Dr. Namrata Jagtap**  
(Assistant Professor, Department of Sanskrit)
- **Mr. Vikki Gayakavad**  
(Assistant Professor, Department of English)
- **Mr. Atish Nikam**  
(Assistant Professor, Department of Economics)
- **Mr. Virendra Chouhan**  
(Assistant Professor, Department of Political Science)

### **NATIONAL ADVISORY COMMITTEE**

- **Dr. Valerian Rodrigues**, Former Professor of Political science, Jawaharlal Nehru University, New Delhi
- **Professor Umesh Bagade**, Head, Dept. of History and Ancient Indian Culture, Dr. Babasaheb Ambedkar Marathwada University, Aurangabad
- **Professor Kishor Gaikwad**, Chairperson of Dr. Babasaheb Ambedkar Chair in Social Justice and Empowerment of Tribal Population, Indira Gandhi National Tribal University, Amarkantak, MP
- **Professor Y. S. Alone**, School of Arts and Aesthetics, Jawaharlal Nehru University, New Delhi
- **Professor Ravindra Patil**, Jamia Milia Islamia University, New Delhi
- **Professor Badri Narayan**, Director, G.B. Pant Social Science Institute, Jhusi, Allahabad, Uttar Pradesh
- **Professor Sandesh Wagh**, Head, Dept. of History, University of Mumbai
- **Professor Kanchana Mahadevan**, Dept. of Philosophy, University of Mumbai
- **Dr. Shraddha Kumbhojkar**, Assistant Professor and Head, Dept. of History, Savitribai Phule Pune University, Pune, Maharashtra
- **Dr. S. Balakrishnan**, Publisher and Managing Editor, Bodhi International Journal of Research in Humanities, Arts and Science, Madurai, Tamilnadu
- **Dr. Meherjyoti Sangle**, Assistant Professor and Head, Dept. of History, S. N. D. T. Women's University, Mumbai
- **Dr. Madhumita Bandopadhyaya**, Associate Professor and Head, Dept. of History, Smt. P. N. Doshi Women's College, Ghatkopar, Mumbai

## **ABOUT THE SEMINAR**

Nineteenth century colonial India was a water-shed in the rise of Subaltern consciousness. The latter emerged with peasants and tribals challenging the exploitative British regime and movements for socio-religious reforms. The rise of consciousness and clarity about the Subaltern self-identity occurred vis-à-vis the development of modern socio-cultural, economic and political relations in the mainstream. Subsequently, there was a simultaneous documentation and crystallization of social categories and sub-categories based on class, caste, religion, gender, language and region. The 1991 economic reforms policy was also a turning point in the identity politics of the Subalterns. During the history of modern India, most of the oppressed-and exploited social groups were identified against the background of the means of new socio-economic, as well as, political structures, nation-making and spread of modernistic principles. Subaltern consciousness is also reflected in literary forms that offered alternate aesthetics of beauty and resistance.

In the academic context, Subaltern Studies made an attempt to foreground social categories that were at the receiving end of a range of power structures at different locations of the Indian subcontinent. Based on Antonio Gramsci's perceptions and deliberations, Subaltern Studies offered many interdisciplinary methods to investigate and analyse the consciousness and voices of dissent of 'Subaltern social categories'. The most visible research on this subject date backs to 1982 with the work of Ranajit Guha and his associates, who were inspired by Gramsci's use of the term 'Subaltern'. The academic response via Subaltern Studies has been pioneered by historians such as Ranajit Guha, Partha Chatterjee, Gayatri Chakravorty-Spivak, Dipesh Chakrabarty, Gyanendra Pandey, Gyan Prakash, Susie Tharu, David Hardimann, Bernard Cohn, David Arnold, Shahid Amin, Gautam Bhadra and Sumit Sarkar (who later left the group), to name a few. They have produced a rich and complex body of work that continues to be thought-provoking. Ranajit Guha used the concept of 'Subaltern' for oppressed, excluded and marginalised groups, using newer methods to narrate their

histories. The Subaltern Studies group adopted E. P. Thompson's framework of 'history from below' and Antonio Gramsci's philosophy to create new philosophical understandings, conceptual tools and methodological systems for documenting the socio-economic exploitation of Subaltern groups.

They developed a new style of history writing in India by criticizing the elitism of the colonial, nationalist and Marxist historiography. Rosalind O'Hanlon observes that Subaltern Studies provides a new orientation within which many different styles, interest and discursive modes may find it possible to unite their rejection of academic elitism. Subaltern Studies scholars studied the revolts, movements and agitations of peasants, workers and tribal groups of the second half of nineteenth and beginning of twentieth century. They discerned their struggles as autonomous to distinguish them from the elitism of the mainstream freedom struggle. O'Hanlon states that the central emphasis of their writing was the emergence of consciousness of Subaltern people in South Asia through the study of Subaltern resistance to hegemonic social relations.

Scholars in Subaltern Studies focused on an isolated study of the Subaltern people, rather than their structural exploitation by the mainstream. They highlighted the 'autonomous' character and agency of Subaltern groups. However, as debates have underscored there are several problems that remain neglected. For instance, the rise of Subaltern consciousness has been accompanied by the rise of mainstream modernism; a relationship that needs to be problematized. Moreover, the extent to which the Subalterns contributed to mainstream movements needs exploration. Above all, the neglect of anti-caste movements such as those of Mahatma Phule, Dr. Babasaheb Ambedkar and Periyar E.V. Ramasamy, as well as, left movements in spelling out the Subaltern need interrogation.

Critiques of Subaltern historiography by scholars such as Sumit Sarkar, Umesh Bagade, Vinay Bhal, Himani Banerjee, Hiren Gohain, Vinay Lal and others argued that they advocated monolithic and abstract perspectives in the name of the postcolonial. Sumit Sarkar argued for the "The Decline of the Subaltern in *Subaltern Studies*" in his book *Writing Social History*. Partha Chatterjee has himself pointed to how to this



intellectual project “was perhaps overdetermined by its times”. These critiques reveal that Subaltern Studies cannot singularly engage with the complexity of the oppressed and the exploited. Its canvas has to be expanded to an intersectionality grounded in the local. Further, one cannot abandon the task of engaging with the socially vulnerable, nor dismiss Enlightenment and modernity as inadequate frameworks for critical analysis. Moreover, the researcher’s privileged location too has to be questioned. New generations of researchers working on the past experiences of Subaltern masses need to explore a wide variety of perspectives that have not found space in earlier historiography. Ideas of gender and class inequalities have been at the center of their historical enquiry and a considerable effort is now being made to study the convergence of multiple identities in life experiences. Therefore, through this seminar, an attempt is made to explore the intersectionality between gender, class, caste, and community so as to identify the systems, structures, experiences, politics and conflict and locate it historically. This seminar aims at exploring fresh ways of engaging with the Subaltern groups so as to document and contribute to their empowerment and strengthen society at large.

With the focus on the micro-histories of Subalterns that nevertheless retains larger frameworks of caste, class and gender (to name a few), this seminar invites research papers which will be relevant to the collection, analysis and production of counter - narratives of all possible Subaltern categories from the Indian past, as well as, present. This will offer new perspectives that could endorse or critique the prevailing state of Subaltern studies in relationship to the mainstream. Suggested themes include (but are not restricted to) the identities and movements based on gender, Dalits, tribals, peasants and labour.

**Sub-Themes:**

1. Women’s Movement in India
2. Dalit Movement in India
3. Tribal Movement in India
4. Peasant Movement in India
5. Labour Movement in India
6. Evolution of Subaltern Studies: Milestones and Critique



S. P. Mandali's

**Ramnarain Ruia Autonomous College**

Matunga, Mumbai

**Department of History**

Organises

**A Two-Day Interdisciplinary National Seminar**

on

**Subaltern Movements in India: Issues and Challenges**

Sponsored by

**Indian Council of Historical Research, New Delhi**

**Date: 10-11 January, 2020**

Venue: Audio Visual Room G12, Ramnarain Ruia Autonomous College

**PROGRAMME SCHEDULE**

**Friday, 10<sup>th</sup> January, 2020**

**Registration and Breakfast**

(8.30 am – 9.30 am)

**Inaugural Session**

(9.30 am -11.30 am)

(Venue: Audio Visual Room G12)

<b>Session Coordinator:</b> <b>Dr. Urmila Moon</b> Associate Professor and Head, Dept. of Commerce, Ruia College	<b>Welcome Address:</b> <b>Dr. Anushree Lokur</b> , I/C Principal, Ramnarain Ruia Autonomous College, Matunga
	<b>Concept Note of the Seminar by Dr. Pradeep Waghmare</b> , Convener of the National Seminar
	<b>About the Dept. of History by Dr. Louiza Rodrigues</b> , Professor and Head, Dept. of History, Ruia College, Matunga
	<b>Introduction and Felicitation of All Invited Guests</b>
	<b>Felicitations of Members of Indian Council of Historical Research, New Delhi-</b> <b>Dr. Shridhar Madhukar alias Raja Dixit</b> , Hon. Member, ICHR, New Delhi <b>Dr. Himanshu Kumar Chaturvedi</b> , Hon. Member, ICHR, New Delhi <b>Dr. Om Jee Upadhyay</b> , Director (Research and Administration), ICHR, New Delhi
	<b>Address by Guest of Honour:</b> <b>Dr. Shridhar Madhukar alias Raja Dixit</b> , Former Professor and Head, Interdisciplinary School (Humanities and Social Sciences), Savitribai Phule Pune University, Pune, Maharashtra and Hon. Member, Indian Council of Historical Research, New Delhi
	<b>Address of Special Invitee:</b> <b>Dr. Sebastiano Maffettone</b> , Professor of Political Science and Director of Ethos Luiss

<p><b>Rapporteur:</b> <b>Mr. Virendra Chouhan</b> Asst. Prof., Dept. of Political Science, Ruia College</p>	<p>Business School, LUISS Guido Carli University of Rome, Italy</p>
	<p><b>Keynote Address:</b> <b>Dr. Umesh Bagade</b>, Professor and Head, Dept. of History and Ancient Indian Culture, Dr. Babasaheb Ambedkar Marathwada University, Aurangabad, Maharashtra</p>
	<p><b>Vote of Thanks: Dr. Pradeep Waghmare</b>, Convener</p>
<p><b>Tea/Coffee</b> (11.30 pm – 11.45 pm)</p>	
<p><b>Plenary Session- I</b> (11.45 am – 1.15 pm) <b>Theme: Peasant and Labour Movement in India</b></p> <p><b>Chairperson:</b> <b>Dr. Manjiri Kamat</b> Professor, Dept. of History, University of Mumbai, Mumbai</p> <p><b>Session Coordinator:</b> <b>Ms. Varsha Malwade</b> Associate Professor and Head, Dept. of Economics, Ruia College</p> <p><b>Rapporteur:</b> <b>Mr. Vikki Gayakavad</b></p>	<p>1. <b>Dr. Sumeet Mhaskar</b>, Associate Professor and Associate Dean (Student Affairs), Jindal School of Government and Public Policy, O. P. Jindal Global University, Sonipat, Haryana</p>
	<p>2. <b>Dr. Devendra Ingale</b>, Associate Professor, Dept. of History, M. J. College (Autonomous), Jalgaon, Maharashtra</p>
	<p>3. <b>Dr. Narayan Bhosale</b>, Assistant Professor, Dept. of History, University of Mumbai, Mumbai</p>
	<p><b>Chairperson's Remarks</b></p>
	<p><b>Vote of Thanks:</b> Mr. Krishna Dange, TYBA History</p>

Asst. Prof., Dept. of English, Ruia College	
<b>Lunch Break</b> (1.15 pm – 2.00 pm)	
<p><b>Plenary Session-II</b> (2.00 pm – 3.30 pm) <b>Theme: Subaltern Historiography and Subaltern Movements in India</b></p> <p><b>Chairperson:</b> <b>Dr. Yashadatta S. Alone</b> Professor in Visual Studies, School of Arts and Aesthetics, Jawaharlal Nehru University, New Delhi</p> <p><b>Session Coordinator:</b> <b>Dr. Louiza Rodrigues</b> Professor and Head, Dept. of History, Ruia College</p> <p><b>Rapporteur:</b> <b>Ms. Shilpa Neve</b>, Asst. Prof., Dept. of Marathi, Ruia College</p>	1. <b>Dr. S. Lourdunathan</b> , Honorary Professor, Dept. of Philosophy, Jawaharlal Nehru University, New Delhi
	2. <b>Dr. Neeta Khandpekar</b> , Professor, Dept. of History, University of Mumbai, Mumbai
	3. <b>Prof. Ramesh Kamble</b> , Professor, Dept. of Sociology, University of Mumbai, Mumbai
	4. <b>Mr. Mrunal Patnekar</b> , Assistant Professor, Dept. of History, Adamas University, Barasat, Jagannathpur, Kolkata
	<b>Chairperson's Remarks</b>
<b>Vote of Thanks:</b> Ms. Samruddhi Tivrekar, TYBA History	
<b>Tea/Coffee</b> (3.30 pm – 3.45 pm)	

<p><b>Plenary Session-III</b> (3.45 pm – 5.15 pm) <b>Theme: Women’s Movement in India</b></p> <p><b>Chairperson:</b> <b>Dr. Kanchana Mahadevan</b> Professor, Dept. of Philosophy, University of Mumbai, Mumbai</p> <p><b>Session Coordinator:</b> <b>Dr. Mohsina Mukadam</b> Associate Professor, Dept. of History, Ruia College</p> <p><b>Rapporteur:</b> <b>Ms. Jyoti P. Waghmare</b>, Asst. Prof., Dept. of Philosophy, Ruia College</p>	<p>1. <b>Dr. Vibhuti Patel</b>, Professor, Advance Centre for Women’s Studies, School of Development Studies, Tata Institute of Social Sciences, Mumbai</p>
	<p>2. <b>Dr. Archana Singh</b>, Assistant Professor, G.B. Pant Social Science Institute, Allahabad, Uttar Pradesh</p>
	<p>2. <b>Dr. Jaswandi Wamburkar</b>, Assistant Professor, Dept. of History, S. N. D. T. Women’s University, Mumbai</p>
	<p><b>Chairperson's Remarks</b></p>
	<p><b>Vote of Thanks:</b> Mr. Nachiket Paradkar, TYBA History</p>
<p><b>Special Lecture - (5.15 pm – 6.00 pm)</b></p> <p><b>Topic: “Reading Ambedkar in Contemporary Philosophical Discourse” by Dr. Yashadatta S. Alone</b>, Professor in Visual Studies, School of Arts and Aesthetics, Jawaharlal Nehru University, New Delhi and chaired by <b>Dr. Umesh Bagade</b>, Professor and Head, Dept. of History and Ancient Indian Culture, Dr. Babasaheb Ambedkar Marathwada University, Aurangabad, Maharashtra</p> <p><b>Session Coordinator: Mr. Atish Nikam</b>, Asst. Prof., Dept. of Economics, Ruia College</p>	
<p><b>Cultural Programme - (6.00 pm – 7.00 pm)</b></p>	

**Saturday, 11<sup>th</sup> January, 2020** (Venue: Audio Visual Room G12)

<p><b>Plenary Session IV:</b> (9.30 am to 11.30 am) <b>Theme: Tribal Movement in India</b></p> <p><b>Chairperson:</b> <b>Dr. Kishor Gaikwad</b> Professor and Chairperson of Dr. Ambedkar Chair in Social Justice and Empowerment of Tribal Population, Indira Gandhi National Tribal University, Amarkantak, Madhya Pradesh</p> <p><b>Session Coordinator:</b> <b>Ms. Jyoti P. Waghmare</b> Assistant Professor, Dept. of Philosophy, Ruia College</p> <p><b>Rapporteur:</b> <b>Mr. Virendra Chouhan</b>, Asst. Prof., Dept. of Political Science, Ruia College</p>	<p>1. <b>Dr. Shamrao Koreti</b>, Professor, P.G.T. Dept. of History, Rashtrasant Tukadoji Maharaj Nagpur University, Nagpur, Maharashtra</p> <p>2. <b>Dr. Seema Mamta Minz</b>, Assistant Professor, Centre for Tribal Studies, Central University of Jharkhand, Ranchi, Jharkhand</p> <p>3. <b>Dr. Prakash Masram</b>, Assistant Professor, Dept. of History, University of Mumbai, Mumbai</p> <p><b>Chairperson's Remarks</b></p> <p><b>Vote of Thanks:</b> Ms. Siddhi Pokale, TYBA History</p>
<p><b>Tea/Coffee</b> (11.30 am – 11.45 am)</p>	
<p><b>Plenary Session V:</b> (11.45 am to 1.15 pm) <b>Theme: Dalit Movement in India</b></p>	<p>1. <b>Dr. Sandesh Wagh</b>, Professor and Head, Dept. of History, University of Mumbai, Mumbai</p>

<p><b>Chairperson:</b> <b>Dr. Badri Narayan</b> Professor of Social History and Cultural Anthropology and Director, G. B. Pant Social Science Institute, Allahabad, Uttar Pradesh</p> <p><b>Session Coordinator:</b> <b>Dr. Vaibhavi Palsule</b> Associate Professor and Head, Dept. of Political Science, Ruia College</p> <p><b>Rapporteur:</b> <b>Dr. Namrata Jagtap</b>, Asst. Prof., Dept. of Sanskrit, Ruia College</p>	<p>2. <b>Ms. Laxmi Salvi</b>, Assistant Professor, Dept. of History, University of Mumbai, Mumbai</p>
	<p>3. <b>Mr. Sumedh Lokhande</b>, Senior Visiting Scholar, School of Law, Shandong University, Jinan, China</p>
	<p><b>Chairperson's Remarks</b></p>
	<p><b>Vote of Thanks:</b> Ms. Namita Narakeshari, TYBA History</p>
<p><b>Lunch Break</b> (1.15 pm – 2.00 pm)</p>	
<p><b>Technical Sessions</b> (2.00 pm – 5.00 pm)</p> <p><b>Tea/Coffee</b> (3.15 pm – 3.30 pm)</p>	
<p><b>Technical Session – I</b> (Venue: G12) <b>Subaltern Historiography – Milestones and Critique</b> <b>Chairperson–</b> <b>Dr. Himanshu Kumar Chaturvedi</b>, Professor and Ex-Head, Dept. of History</p>	<p><b>Session Coordinator and Rapporteur:</b> <b>Ms. Varsha Malwade</b>, Asso. Prof. and Head, Dept. of Economics, Ruia College</p>



and Philosophy, Deen Dayal Upadhyay Gorakhpur University, Gorakhpur, U. P. and Hon. Member, Indian Council of Historical Research, New Delhi	Vote of Thanks – Mr. Rushikesh Rane, TYBA History
<b>Technical Session– II</b> (Venue: Conference Room) <b>Dalit Movement in India - I</b> <b>Chairperson–</b> <b>Dr. Sudhakar Lahupachang</b> , Principal and Associate Professor of History, SMDL College, Kalamboli, Panvel, Maharashtra	<b>Session Coordinator and Rapporteur:</b> <b>Dr. Urmila Moon</b> , Asso. Prof. and Head, Dept. of Commerce, Ruia College  Vote of Thanks – Ms. Samruddhi Yogi, TYBA History
<b>Technical Session – III</b> (Venue: F5) <b>Dalit Movement in India - II</b> <b>Chairperson –</b> <b>Anil R. Bankar</b> , Associate Professor and Head, Dept. of History, Institute of Distance and Open Learning, University of Mumbai, Kalina, Mumbai	<b>Session Coordinator and Rapporteur:</b> <b>Ms. Jyoti P. Waghmare</b> , Asst. Prof., Dept. of Philosophy, Ruia College  Vote of Thanks – Ms. Eshwaree Kudalkar, SYBA History
<b>Technical Session – IV</b> (Venue: F11) <b>Women’s Movement in India</b> <b>Chairperson-</b> <b>Dr. Preeta Nilesh</b> , Professor and Head, KET’s Vaze College of Arts, Science and Commerce, Mulund, Mumbai	<b>Session Coordinator and Rapporteur:</b> <b>Ms. Shilpa Neve</b> , Asst. Prof., Dept. of Marathi, Ruia College  Vote of Thanks – Ms. Prarthana Puthran, SYBA History

<p><b>Technical Session – V</b> (Venue: G11) <b>Labour Movement in India</b> <b>Chairperson - Dr. Avkash Jadhav,</b> Associate Professor and Head, Dept. of History, St. Xavier's College (Autonomous), Mumbai, Maharashtra</p>	<p><b>Session Coordinator and Rapporteur:</b> <b>Mr. Atish Nikam,</b> Asst. Prof., Dept. of Economics, Ruia College  Vote of Thanks – Ms. Bhairavi Halankar, TYBA History</p>
<p><b>Technical Session – VI</b> (Venue: Alumni Hall) <b>Peasant Movement in India</b> <b>Chairperson - Dr. Anuradha Ranade,</b> Former Principal, Head and Associate Professor of History, K.V. Pendharkar College, Dombivli, Thane, Maharashtra</p>	<p><b>Session Coordinator and Rapporteur:</b> <b>Dr. Namrata Jagtap,</b> Asst. Prof., Dept. of Sanskrit, Ruia College  Vote of Thanks – Ms. Yashashree Maladkar, TYBA History</p>
<p><b>Technical Session – VII</b> (Venue: T1) <b>Tribal Movement in India</b> <b>Chairperson – Dr. Shamrao Koreti,</b> Professor, P. G. T. Dept. of History, Rashtrasant Tukadoji Maharaj Nagpur University, Nagpur, Maharashtra</p>	<p><b>Session Coordinator and Rapporteur:</b> <b>Mr. Virendra Chouhan,</b> Asst. Prof., Dept. of Political Science, Ruia College  Vote of Thanks – Ms. Vaishnavi Hirlekar, TYBA History</p>
<p><b>Valedictory Session (5.00 pm – 6.00 pm)</b> (Venue: Audio Visual Room G12)</p>	
<p><b>Session Coordinator:</b> <b>Mr. Vikki Gayakavad,</b> Assistant Professor, Dept. of English, Ruia College</p>	<p><b>Chief Guest and Valedictory Address:</b> <b>Dr. Kishor Gaikwad,</b> Professor and Chairperson of Dr. Ambedkar Chair in Social Justice and Empowerment of Tribal</p>

<b>Rapporteur:</b> <b>Mr. Atish Nikam</b> , Asst. Prof., Dept. of Economics, Ruia College	Population, Indira Gandhi National Tribal University, Amarkantak, Madhya Pradesh
	<b>Guest of Honour:</b> <b>Dr. Himanshu Kumar Chaturvedi</b> , Hon. Member, Indian Council of Historical Research, New Delhi and Professor and Ex-Head, Dept. of History and Philosophy, Deen Dayal Upadhyay Gorakhpur University, Gorakhpur, Uttar Pradesh <b>Dr. Om Jee Upadhyay</b> , Director (Research and Administration), Indian Council of Historical Research, New Delhi
	<b>Feedback from the participants and Distribution of the Certificates</b>
	<b>Vote of Thanks: Dr. Pradeep Waghmare</b> , Convener of the seminar

**CONTENTS**

<b>Sr. No.</b>	<b>ABSTRACTS OF THE RESOURCE PERSONS</b>	<b>Page No.</b>
1	Crossing the Frontier of Subaltern Studies: Possibility of New History of Subaltern Consciousness <b>Umesh Bagade (Keynote Speaker)</b>	31
2	Decoding Repressed Memory of Autonomous Tribes: Archiving Gond-Baiga Dissent in Central India <b>Kishor Gaikwad (Valedictory Speaker)</b>	33
3	Liberal-Democracy and Indian Political Theory <b>Sebastiano Maffettone (Special Invitee)</b>	34
4	Interrogating Subaltern: A Cultural Dialogue <b>Yashadatta S. Alone (Chairperson, Plenary Session)</b>	35
5	Dalit Public Sphere and Ambedkar: Study of Hindi Region <b>Badri Narayan (Chairperson, Plenary Session)</b>	36
6	Theorizing Gender and Caste, Decolonizing Intersectionality <b>Kanchana Mahadevan (Chairperson, Plenary Session)</b>	39
7	The Making and Unmaking of Mumbai as a Labourers’ City <b>Sumeet Mhaskar</b>	40
8	सत्तांतराच्या पार्श्वभूमीवर दीनमित्रकार मुकुंदराव पाटील यांची ‘सबाल्टर्न पत्रकारिता’ आणि ग्रामीण शेतकरी जनसमुहाचा हुंकार! <b>देवेंद्र इंगळे</b>	41
9	The Struggle for the Nomadic Tribe’s Emancipatory Movement in Western India <b>Narayan Bhosale</b>	42
10	Epistemology of Social Empowerment: Discourse from the Perspective Social (Dalit) Movements <b>S. Lourdunathan</b>	44

11	Role of Newspapers in highlighting Subaltern Issues in Colonial India <b>Neeta M. Khandpekar</b>	46
12	Speaking of, from and beyond Margins <b>Ramesh Kamble</b>	47
13	Space and Mobilization in early twentieth century Bombay – The Case of Dalits <b>Mrunal Patnekar</b>	50
14	Dynamics of Women's Movement in India <b>Vibhuti Patel</b>	51
15	Mapping the Resistance: Ambedkar in the lives of Dalit Women <b>Archana Singh</b>	52
16	Women's Movement in India: A Reappraisal <b>Jaswandi Wamburkar</b>	54
17	Facets of Tribal Movements in India <b>Shamrao Koreti</b>	55
18	Kol Uprising: A Beginning of Tribal Unrest against Alien Administrative System during Colonial Period <b>Seema Mamta Minz</b>	56
19	Tribal Movement during Colonial period in Vidarbha: Issues and Challenges <b>Prakash Masram</b>	57
20	Understanding Dalits Dynamics in the Bombay Presidency with reference to its Rise and Growth <b>Laxmi Salvi</b>	59
21	Dalit Movement in the 21st Century <b>Sumedh Lokhande</b>	60

22	Gendered Culinary Spaces: Fine Dining, Women Chefs and Indian Restaurants <b>Preeti Nilesh</b>	61
23	Subalterns and Underground Movement as Gleaned Through Marathi Literature <b>Anuradha Ranade</b>	62
24	Comparative Analysis of Warli and Gondri Cultures with Reference to the Paintings of Jivya Soma Mhase and Bhajju Shyam <b>Anil R. Bankar</b>	63

Sr. No.	ABSTRACTS OF THE PARTICIPANTS	Page No.
<b>Sub-theme- I: Subaltern Historiography – Milestones and Critique</b>		
1	Fragmented Identities and Hegemonic Projects: Assessing Subaltern Politics in Contemporary India <b>Ajinkya Gaikwad</b>	65
2	Interrogating Antonio Gramsci’s Thoughts on Subaltern: A Critique from Indian Perspective <b>Akash Kumar Rawat</b>	66
3	The Disabled Subaltern of India <b>Biraj Mehta Rathi</b>	67
4	Jain Studies: Evolution & Trends <b>Hemali Sanghavi</b>	68
5	Socially Marginalised – ‘City Within A City’ <b>Kiran D. Sawant</b>	69
6	Select Essays on The Subaltern by Ranajit Guha- An Analysis <b>Kirti Y. Nakhare</b>	69

7	Subaltern Lingayat & Anti-Brahminical Virasaiva: Unfinished Struggle for Identity in Bombay Deccan Since 1904 <b>Kishor P. More</b>	71
8	Music and Literature: Subaltern Voices from Punjab <b>Satwant Balse</b>	72
9	Contribution of Rajarshi Shahu Chhatrapati in the Upliftment of Jain, Lingayats and other minorities in Kolhapur state <b>Shramik Sopan Kharat</b>	73
10	Negritude Movement and The Quest for Decolonization <b>Tanzeel Allapur</b>	74
11	Leadership: A Subaltern Perspective <b>Varsha Malwade</b>	75
12	Subaltern Movement (Miya Poetry in Assam) <b>Vidhi Mehra</b>	75
13	Can the subaltern move? Problematizing the popular notion of "Subaltern Movement" <b>Vikki M Gayakavad</b>	76
14	Subaltern Counter-Revolution in India <b>Vikrant P Pande</b>	78
<b>Sub-theme- II: Dalit Movement in India</b>		
15	Breaking the Shackles of Social Tyranny: A Brief History of Kalpana Saroj's Meteoric Rise as A Dalit, Woman Entrepreneur <b>Abhay Chitale</b>	79
16	Contribution of Dalit Leaders towards the Dalit Movement in Pre-Ambedkarite Era <b>Babasaheb K. Bhosale</b>	80

17	The Social Issues and Challenges Faced by Dalits in Maharashtra from 2000-2019 <b>Bhavita Rajesh Jadhav</b>	81
18	History of Oppression reflected in Dalit literature: Selected poems of Namdeo Dhasal <b>Deepankar Ramesh Nikam</b>	82
19	Impact of The Religious Conversion on the Socio-Economic Development of Dalits in Bombay from 1970 to 1990 <b>Harshana Nikam</b>	83
20	Conversion: An Emerging Issue of Personal Identity of Dalits in Maharashtra <b>Jyoti Pradeep Waghmare</b>	84
21	The Paradox of Institution and Destitution in Baburao Bagul's Short Stories <b>Kavita Patil</b>	85
22	महाराष्ट्रातील वंचित घटकासाठी बापूसाहेब राजभोज यांचे राजकीय कार्य किशोर कोंबाजी काजळे	87
23	Dr. B. R. Ambedkar in Bombay Legislature (1927-39): The Contribution towards Subaltern Classes <b>Krishna S. Gaikwad</b>	88
24	नव्वदोत्तर विद्रोही साहित्य/ सांस्कृतिक चळवळ: एक आढावा लीना केदारे	89
25	बॉम्बे इलाख्यातील महार समाजाची सामाजिक स्थिती: १९००-१९५० मंगेश सावंत	91
26	What Is on My Thali: Narratives of Dalit Food <b>Mohsina Mukadam &amp; Sagar Karkhanis</b>	92



27	Dalit Movement in Vidarbha: Post Ambedkar Era <b>Pradnya B Gudhe</b>	93
28	Memories of Trauma in Vasant Moon's Growing Up Untouchable in India <b>Priti Bala Sharma</b>	93
29	आंबेडकरी चळवळीतील सुरबा टिपणीसांचे खंबीर नेतृत्व <b>रामचंद्र गायकवाड</b>	94
30	दलित साहित्य चळवळ <b>रा. ज. चाटे</b>	95
31	Post Ambedkar Dalit Movement in Maharashtra from 1957 To 1972: A Historical Study <b>Sachin Bande</b>	96
32	वंचित समूहाचे प्रश्न आणि अनिल अवचटांचे रिपोर्टाज <b>शिल्पा नेवे</b>	97
33	Subaltern Movement with Special Reference to Round Table Conferences <b>Suvarna Jadhav</b>	99
34	The Lower Caste Movements in South India <b>Teresa Thomas Pereira</b>	100
35	Entrepreneurial Challenges for Scheduled Caste (SC) and Scheduled Tribes (ST) <b>Urmila Moon</b>	102
36	Impact of Globalization on Dalit Movement <b>Valmik Garje</b>	103
<b>Sub-theme III: Labour Movement in India</b>		
37	Labour Movement in India: Past and Present <b>Aditi Abhyankar</b>	104

38	Challenges Faced in Implementation of Provident Fund Scheme in Solapur's Small and Medium Scale Power loom Sector <b>Arun Vitthal Sonkamble &amp; Harshal Shashikant Shinge</b>	105
39	मुंबई विद्यापीठातील सफाई कामगारांची समस्या व आव्हाने <b>अविनाश कैलास पवार</b>	106
40	Caste, Culture and The Making of Neighbourhood of Working Class in Mumbai City <b>Babasaheb Kambale</b>	108
41	जयंत पवार लिखित 'अधांतर' नाटकातून व्यक्त होणारे कामगार जीवन <b>किशोर देसाई</b>	109
42	Voices of Protests: Labour Resistance in Railways of Bombay Presidency (1850-1870) <b>Madhumita Bandyopadhyay</b>	109
43	Epidemiological Study of Health Hazards and working condition Brick Kiln works in Rural of Palghar District in India <b>Rekha Gore</b>	110
44	Ganpat Mahadev Jadhav's contribution in the Labour Movement of Bombay (c. 1934-1948) <b>Sachin A. Jadhav</b>	110
45	Insecurities of Security Guards: A Case of Maharashtra Suraksha Rakshak Aghadi (Union of Security Guards) <b>Santosh Gangurde</b>	111
46	Labour Movement: Anasuya Sarabhai, The First Woman Trade Union Leader <b>Samuel Wesley</b>	112
47	Issues of Safai Karmachari in Municipal Corporation of Greater Mumbai <b>Shekhar Deepak Bhosale</b>	113

<b>Sub-theme IV: Peasant Movement in India</b>		
48	Awakening Among the Marginalized: Literary Works of Satyashodhak Mukundrao Patil <b>Ajaykumar Pralhad Lokhande</b>	114
49	रायगड जिल्हा परिसरातील कृषी व्यवसाय (1857 ते 1947) - एक ऐतिहासिक अभ्यास बबन भिवसेन जाधव	115
50	The Cultural Front: Giving Voice to The Voiceless <b>Gaurav Gadgil</b>	115
51	भूदान आंदोलन : भूमिहीन आणि जमिनीचे वितरण रमिला दीपक गायकवाड	116
52	Land Rights Movement in Maharashtra Since 1947: Struggle for Existence and Identity <b>Rashmi Pawar</b>	117
53	Peasants as Financial Subalterns in the Era of LPG <b>Ravi Rameshchandra Shukla</b>	119
54	Understanding Pani Sangharsh Movement in Western Maharashtra <b>Sanjay S. Kamble</b>	120
55	संजीव के "फांस" उपन्यास में किसान मजदूरों की समस्याएँ सरिता बिन्द	121
56	The contribution of Congress Socialist Party towards Peasant Movement <b>Vincent Kaitan D'mello</b>	122
57	शेतकरी व कामगार चळवळींच्या विशेष संदर्भात भारतीय इतिहास लेखन यजुवेन्द्र सिंग राजपूत	124

<b>Sub-theme V: Tribal Movement in India</b>		
58	Indigenous Land Use and Colonial Intervention: An Overview of Colonial Forest Policies <b>Arun Singh</b>	126
59	A Critical Appraisal of the tribal forest rights in India with specific reference to the Forest Rights Act, 2006 <b>Chinmayi Amar Khavnekar</b>	127
60	Subaltern vision of nation and nationalism: a case of the Nagas <b>Gayatri Lele</b>	128
61	पालघर जिल्हयातील तलासरी तालुक्यातील ‘वारली’ आदिवासी समाजाची चळवळ हेमलता यु. मुकणे	129
62	Tribal Bodies, Embodied Privilege, and the Imagined Indian Nation in Mahasweta Devi’s “Shishu” <b>Hridaya Ajgaonkar</b>	131
63	Bishnoi Movement <b>Jueelee Patil</b>	132
64	Journey of Banjara Tribe in India: Origin, Problems, and Their Movements <b>Kanchan Jadhav</b>	133
65	Development and Displacement- A Study of the Tribals of Colonial Thana District- 1860-1948 <b>Madhu Kelkar</b>	134
66	The Spiral of Silence in Jhumpa Lahiri’s Novel <i>The Lowland</i> <b>Meera Suryanarayanan</b>	135
67	Toddy and The Tribal- Impact of Colonial Legislations and The Gandhian Anti-Liquor Campaign <b>Meher Mistry</b>	135

68	'धूणी तपे तीर' में अपने अधिकारों के लिए संघर्ष करता हुआ भील समाज पांडुरंग महालिंगे	136
69	The "Criminal Tribes": Imprints of the Colonial State Ronald George	137
70	Tribal Women and Globalization: Issues and Challenges Susannah Malkan	138
71	महाराष्ट्रातील आदिवासी चळवळ : स्वरूप व दिशा वीरेंद्र चौहान	140
<b>Sub-theme VI: Women's Movement in India</b>		
72	From education to confrontation, the saga of Indian Muslim women's attempts for self-emancipation Abhidha Dhumatkar	141
73	Contribution of Vasai Women in Harit Vasai Water Movement Afevine A. Tuscano	142
74	To Imagine A Rape Free World Chanda Asani	143
75	Women's movement in India: Post Independence period Deepak B Bansod	144
76	स्त्रीमुक्ती चळवळीचे मराठी रंगभूमीवरील पडसाद (प्रशांत दळवी यांच्या 'चारचौघी' नाटकाच्या संदर्भात) गीता जाधव	145
77	कमलेश्वर के उपन्यासों में नारी का चित्रण गोदावरी नरेन्द्र सब्बानी	146
78	Cherishing Dynamism in Indian Womanhood Jayashree Ashok Khandagale	147
79	सबाल्टर्न दृष्टिकोनातून स्त्रीवादी चळवळीतील काही स्थित्यंतरे ज्योती अरविंद पोटे	148

80	Narratives of the Excluded: A Study of Urmila Pawar's <i>The Weave of My Life</i> <b>Lavanya Dalal</b>	150
81	Unskilled Women workers in the Slums of Mumbai: Issues, Challenges and Opportunities <b>Louiza Rodrigues &amp; Riddhi Joshi</b>	151
82	Unheard voices of Widows in India <b>Meherjyoti Sangle</b>	152
83	स्वातंत्र्यापूर्व काळातील विदर्भातील दलित स्त्री चळवळ: एक विश्लेषणात्मक अभ्यास <b>पल्लवी शेंडे</b>	154
84	महात्मा फुले यांच्या समाजसुधारणा चळवळीचा महाराष्ट्रातील स्त्री जीवनावरील प्रभाव <b>प्रदीप फापाळे</b>	155
85	Dr. Ambedkar's perspective of Gender Justice in India with special reference to Hindu Code Bill <b>Pradeep D. Waghmare</b>	157
86	Analysis of Crimes against Dalit Women and Conviction Rate <b>Prarthana Puthran</b>	158
87	The Dalit Feminist Movement: A perspective of the 'Organic Intellectual' <b>Punam Gaikwad</b>	159
88	Representation of Subaltern Women in Hindi Cinema: The changing perspectives and related transitions <b>Rashmi Condra</b>	161
89	स्त्रियांच्या चळवळीचे बदलते स्वरूप – एक समीक्षा <b>वासुदेव डोंगरदिवे</b>	162
90	भारतीय समाज में महिला समस्या: एक ऐतिहासिक विश्लेषण <b>विमल कुमार तिवारी एवं संध्या त्रिपाठी</b>	164

## **CROSSING THE FRONTIER OF SUBALTERN STUDIES: POSSIBILITY OF NEW HISTORY OF SUBALTERN CONSCIOUSNESS**

**Umesh Bagade**

Professor and Head, Department of History and Ancient Indian Culture  
Dr. Babasaheb Ambedkar Marathwada University, Aurangabad, Maharashtra

The movement of Subaltern studies has made paradigm shift in Indian history writing. It has rejected all elitist varieties of Indian history writing and has opened up new path of history writing unfolding subaltern consciousness. To unfold the history of subaltern consciousness it has fetched new conceptual tools and has innovated the historical method. By deploying linguistic and anthropological methods it has furnished new set of facts and by using analytical schemes subscribing the views ranging from neo-Marxist Gramsci to post-structuralist Foucault it has offered new interpretations of modern Indian history.

The subaltern studies has achieved breakthroughs because it defined 'subaltern' as people who are subordinated by class, caste, race gender, age, position etc. This channelised the study of hitherto neglected groups of modern Indian history. Moreover, by conceiving subaltern consciousness as autonomous it has turned subaltern into actors of history. It began as eclectic movement where all kinds of theories and methods were brought together to write history of subaltern consciousness.

By deploying structuralist method Ranjit Guha has identified elementary aspects of peasant insurgency. He unraveled peasant consciousness by locating processes of negation and inversion and has identified modality of resistance. He graphed their insurgent consciousness by unfolding the processes of solidarity and mobilizations. He pointed out collective sociality of peasantry where religious register turned into radical/insurgent and where insurgent collectivity manifested through institutions like khap, gol, khidaki, thok etc. and mustered solidarity through notions of territoriality. Although subaltern historians has acknowledged caste and tribal aspects embedded in peasant insurgency they considered peasant consciousness as class

consciousness. Hence, subaltern project has subsumed and thus obliterated caste and tribal sociality of peasant uprising.

Partha Chatterjee, the important contributor of subaltern studies has rightly picked up the issue of caste consciousness; nonetheless, he neglected the issues of caste materiality and caste-patriarchal linkages. While offering critique of Dumont conception of caste he pointed out the counter conception of caste; nonetheless, he failed to notice that the caste consciousness was structured under caste mode of production and exchange. Subaltern studies seems to have ignored the inquiry of anti-caste movement. They neither has consulted anti-caste thinkers nor has acknowledged the role of ideological and cultural apparatus of Brahmanism.

In fourth volume, Gayatri Chakravarti-Spivak criticized subaltern studies for not taking up inquiry into embedded patriarchal constructs which provided solidarity and collectivity to subaltern rising. Since fifth volume subaltern historian explored nuance aspects of gendered subalternity; however, under post-modernist shift it has ignored the historicity of patriarchal institutions and also disregarded inter-sectionality of the categories like class, caste, tribe and gender.

The subaltern studies began its march with Gramscian theory; nonetheless, later it moved towards post-modernist positions. This shift of subaltern studies privileged issues of domination than exploitation. Rather than espousing metanarrative of class, caste and patriarchy they focused on register of power which according to them shaped course of event. Therefore, Sumit Sarkar, the close associate of subaltern studies later decried the post-modernist shift as 'celebration of fragments'. Their emphasis on post-structuralist linguistic has obliterated earlier emphasis of subaltern studies on political economy.

In the key-note address, I will take up critique of subaltern studies. I will bring out theoretical and methodological limitations of subaltern studies. I will locate subaltern studies treatment towards class, caste, tribe, gender, colonialism and nationalism and by juxtaposing feminist and anti-caste historiography with subaltern studies I will search new possibilities of writing history of subaltern consciousness.



## **DECODING REPRESSED MEMORY OF AUTONOMOUS TRIBES: ARCHIVING GOND-BAIGA DISSENT IN CENTRAL INDIA**

**Kishor Gaikwad**

Chair – Professor, Dr. Ambedkar Chair

IG National Tribal University, Amarakantak, Madhya Pradesh

Politico-cultural domain of Central Indian Gonds had been continuously negotiating and struggling with external interactions and aggressions. Due to its (between North & South India) unique geographical location, we find mention of Gonds in then contemporary literature, travelogues and archival records as well. Particularly, Gond rulers of Mandala locale record their prominent existence from early medieval times to the contemporary history. Despite of regular interface with outsiders, Gonds of Central India preserved and nurtured their unique culture with minuscule nuances of identity. Throughout the history of subcontinent, we get instances of Gonds' collaborations, mutual exchange as well as defined terms and conditions of relationship with nearby and distant rulers.

In view of above background with availability of recent theoretical tools of historical analysis like contributions of Antonio Gramsci and Subaltern studies, the present paper is an attempt to study nature and expressions of dissent of Gonds of Central India as registered by over the time period. Study will be specific to the Mandala expanse. The proposed paper takes inferences of Gond expressions during medieval Bhakti movement, Rani Durgavati and her interaction with Mughal Emperor Akbar, under Maratha feudalistic institutions and control and most importantly during British raj. It will more focused on the British administrative officers' perceptions & tactics along with issue of Pindhari and Thhag's rebellion and reactions of leaders like Shankar Shah, Raghunath Shah, Rani Avanti Bai and others at the time of Revolt of 1857. Paper will be based on local compositions like Chimani Charit, folk songs, folk tales, ballads, inscriptions and archival record.

## **LIBERAL-DEMOCRACY AND INDIAN POLITICAL THEORY**

**Sebastiano Maffettone**

Professor of Political Science and Director of Ethos Luiss Business School

LUISS Guido Carli University of Rome, Italy

Main goal of this paper consists in looking for aspects of Indian political theory that can contribute to support liberal-democracy by introducing a non-Western way of arguing. In such vein, I will maintain two theses. First, I will argue that the Western idea of democracy is too much influenced by liberal institutionalism. To avoid this I propose to adopt Gandhi's concept of swaraj within the traditional framework of liberal-democracy. Second, I will argue that -to be liberal democratic- the Indian political tradition must take in consideration Ambedkar's arguments in favour of subalterns and against the caste system.

From all this, I hope to flesh out a comparative political theory (Western-Indian) based on an integration of the two traditions. My approach is not neutral between the two traditions: it is explicitly an attempt by a Western thinker who aims to determine if and how it might be possible to integrate successfully some concepts and ideas that grow out of the Indian tradition with a set of default Western assumptions.

## **INTERROGATING PUBLIC THROUGH THE QUESTION OF AGENCY AS SELF: SOME METHODOLOGICAL ISSUE**

**Yashadatta S. Alone**

Professor in Visual Studies, School of Arts and Aesthetics,  
Jawaharlal Nehru University, New Delhi

Often public in India is understood from the point of view of Jurgen Habermas, however, conditions that existed in Europe and America are that of accepted democracy in moving forward to exercise every one's right and belief systems. In a country like India, such a claimed of consciousness of being to democracy becomes problematic and consequently, the Habermasian analysis of public becomes extremely difficult as for the fact that the religious consciousness towards creating a homogeneous identity has been a part of public and consciousness of caste and Hinduness has been playing important role towards the process of imposed majoritarian. While historical consciousness is constructed based on the rediscovery of past, the ways in which the process of narrating the historical past has been part of certain set agenda where agency of self is to be located from the social location of caste. Discourses have developed to dwell upon the lost pride that has been imagined where mythic became historical and real. Nevertheless, the agency of self has become critical as it is moved by consciousness towards a self-critical where normative are constantly being interrogated. The agency of consciousness of self as part of the socially oppressed group emerged as tool of signification process in constructing the narrative of the self. The paper addresses some of these issues and raises the pertinent question of validity of self as well as that of others as an agency to reflect upon the consciousness of a self-construct historicity and its possible layers of meaning process.

## **CRISIS AND CHURNING OF DALIT POLITICS OF NORTH INDIA**

**Badri Narayan**

Professor of Social History and Cultural Anthropology,  
Director, G.B. Pant Social Science Institute (A Constituent Institute of University of Allahabad),  
Jhusi, Allahabad, Uttar Pradesh

The Dalit politics in Uttar Pradesh is suffering through a deep crisis these days. This crisis is also generating new churning in UP Society and politics. What is the crisis of Dalit politics in Uttar Pradesh? What we observed during few years of history of democratic politics in Uttar Pradesh that caste identity-based politics is almost faded now here. It happened because the belief among the marginals and subaltern that when our own jati-biradari (person from own caste) may come in the power, they will help us in resolving our problems of everyday life seems shattered now. The trust of the marginal communities that under the leadership of leader of their own caste will disseminate democratic and state led benefits among them properly almost became weaker. In spite of great trust in Ambedkarite ideology, common Dalits also realized the problem of the master key suggested by him that capture the state power through votes will resolve their problems and sufferings. They experienced a longer period BSP chief Mayawati led government in Uttar Pradesh which succeeded in some respect to provide them dignity and some share in governance and state led projects and opportunity but could not fulfill expectations of larger section of Dalit communities. On the other hand, Narendra Modi through his delivery of state led benefits in installments such as Ujjawal yojana, Pradhan Mantri Aawas yojana etc. raising inspiration of reaching near to state (Sarkar) or (sarkar) state reaching to them and through that they will also become like other developed communities soon. Rastriya Swyam Sewak Sangh through its campaign and strategies of cultural politics among Dalit communities especially among most marginal Dalit communities is raising aspiration among them to be included with high order and socially important communities. So, RSS is working to

channelize hidden desire of Dalit communities of being included with upper caste through cultural participation, religious inclusion and creating inter dining opportunities for them. RSS through various seva karaya (social service) for them such as opening schools, organizing medical campus and doing cleanliness project among them trying to facilitate their desire that social dignity and well-being of the communities may be acquired through Sangh agenda of Samajik samrasta. Narendra Modi through the use of state policies and Sangh through its Seva Karya and cultural politics are transforming Dalit communities as aspirational communities which is counter process of politics of caste identities which remained a basis of Dalit politics for longer time in UP. BSP journey from Bahujan to sarvjan is also based on creating social and political alliance of various caste such as upper castes, OBC and Dalit castes. So, change in the mindset of a section of Dalits from belief in caste identity-based politics to search the way out to acquire their aspiration by any politics led by Dalits and non-Dalits is causing erosion in the base of political parties like BSP in Uttar Pradesh.

Third phenomenon may be observed while working on the grassroots that Sangh parivar has succeeded in creation of Hindutva common sense among Dalits. Sangh parivar and Hindutva politics created a desire among a section of Dalits to be, think and assert like Hindu. They have not only generated this desire but organised it in such a way so it can be politically mobilise any time by giving a call, using any polarisational words, phrase and proverbs.

Other crisis are generated by Dalit politics in UP itself that is- firstly, the growing disillusionment among a section of Dalits from the leadership of Mayawati, secondly, due to various reasons Mayawati is not able to organize interaction with the communities and satisfy their anxieties as she did in the decade of 90s. Thirdly, BSP and Mayawati is also not able to expand its political base among Non Jatav Dalits such as Mushhars, kabutara, kuchbadhiya, hari, beggar, tatawa, rangrej, weavers etc. Their influence of BSP among the major non jatav communities like Pasi, Dhobi, Kori, Nayi etc. have constantly eroded in past few years.

These all paves the way for erosion and fragmentation of political base of BSP and a section of Dalits are looking for political space not in BSP but other parties like BJP. These situations are producing a political churning in Dalit politics in Uttar Pradesh which is generating new leaders in Dalit politics in UP such as Chandrashekhar Azad recently. Media is seeing towards Chandrashekhar with lot of expectations. But problem of Chandrashekhar who have made some base among youths of Dalit communities, is to reach to various generations based on age and various castes and communities of Dalits who are scattered in different part of Uttar Pradesh. He has to expand and diversify his activities from western UP to central UP, Bundelkhand and Eastern UP also. He has to identify the failures of Mayawati and may learn from these failures and may evolve post Mayawati Dalit-Bahujan politics in real sense. Chandrashekhar also needs to evolve a political language like Kanshiram which can touch a larger section of Dalit communities not only youths of Jatav community which is currently support base of Chandrashekhar. He has to enter in Non Jatav base of Dalit social groups and for that he may have to understand their desires and may give them space in his language and agenda of his future politics.

Debates, discussions and criticism and counter criticism on leadership issues and political options are going on in literate and developed section of Dalits and desire for the politics which can support in fulfilling their aspiration is going on constantly. Let's see what comes out from this crisis driven churning of Dalit politics in Uttar Pradesh.

## THEORIZING GENDER AND CASTE, DECOLONIZING INTERSECTIONALITY

**Kanchana Mahadevan**

Professor, Dept. of Philosophy

University of Mumbai, Mumbai

“Representation has not withered away”- Spivak

Intersectionality *prima facie* addresses the limits of both subaltern and feminist theorizations. As Spivak’s critique argues, Western theory- including poststructuralism- with its colonizing gesture failed to either represent or engage with the ‘subaltern’. Since oppression is experienced simultaneously in each of these categories (and others), the ‘subaltern’ position is neither stable nor unitary. It is in this context that intersectionality remedies some of the limits of singular ‘subaltern’ identities.

In response to the parallel plea by Spivak and Mohanty for decolonizing feminist thought, feminists introduced difference as a crucial theoretical category. This visibilized feminist movements in diverse parts of the world such as Latin America, Middle-East and Asia; it also challenged the idea of feminism as exclusively originating in Europe. However, a focus on difference does not grasp the exclusion and exploitation confronting mainstream feminist discourse. In the Indian context, as Chakravarti, Rege and Paik have argued, dominant feminism(s) have neglected women from underprivileged castes, tribes and class. The latter’s labour has made feminists successful in the public sphere. Thus, an integral decolonizing gesture in feminism is one of interrogating and undoing this privilege. In this endeavor, feminists such as Paik have suggested intersectionality as a tool.

However, critics such as Menon argue that intersectionality is itself a hegemonic and cosmetic Western feminist notion that fails to engage with rich and diverse global feminisms. However, intersectionality also remains crucial to going beyond the singularity of gender. This paper will interrogate this dilemma to explore the extent to which intersectionality can critically (following John) examine the problem of hierarchy between women.

## THE 1982-83 TEXTILE WORKERS STRIKE AND THE UNMAKING OF LABOURERS' MUMBAI

**Sumeet Mhaskar**

Associate Professor, O. P. Jindal Global University

and Research Partner, Max Planck Institute for the Study of Religious and Ethnic Diversity

The eighteen-month long strike organised by the Mumbai mill workers during 1982-83 was the last attempt by the city's working classes to display a unified militant resistance against the Indian state and the capital. However, the millowners were able to put down the strike by colluding with the state and the Rashtriya Mill Mazdoor Sangh (RMMS), the officially recognised trade union and the sole bargaining agent for the workers. The failure of this strike paved the way for the spatial-economic transformations of Girangaon which subsequently had broader social and political implications for the city's working classes and labouring poor. The disastrous outcome of the 1982-83 strike resulted in working classes losing their rights and privileges earned through various decades of struggles. More importantly, this paper argues that the 1982-83 strike heralded the unmaking of *kaamgarachi* or *shramikanchi* (labourers) Mumbai. This journey of Mumbai as a labourers' city began during the sustained industrial actions carried out by the mill workers during 1928-29. These strikes brought together various strands with the mill workers and strengthened the social and cultural institutions that had its roots in the late 19<sup>th</sup> century social and economic development of Mumbai. It is this idea of a labourers' city that was rapidly dismantled following the failure of the 1982-83 strike. Mumbai workers had earlier confronted with unsuccessful strikes too. Even the 1928 strike, which laid the foundation for the making of Mumbai as a labourers' city, concluded with more or less maintaining the status quo. However, 'it was a great moral victory' noted Lieten, as workers compelled the mill owners to negotiate with 'their accredited representatives and discuss with them the terms and conditions of their service'. In contrast, the 1982-83 strike resulted in a large section of



workers losing their jobs, and those who returned had to enter into *involuntary servitude* as they were robbed workers of their moral capacity to confront the state and the capital militantly. The 1982-83, thus, marks a crucial moment for understanding the trajectory of Mumbai city and the organised working classes. The unmaking of the organised workforce is now complete, and the claims of the working classes over cityscapes are no longer recognised; a clear indication of a near complete unmaking of Mumbai as a labourers' city.

सत्तांतराच्या पार्श्वभूमीवर दीनमित्रकार मुकुंदराव पाटील यांची 'सबाल्टर्न पत्रकारिता' आणि  
ग्रामीण शेतकरी जनसमुहाचा हुंकार!

देवेंद्र इंगळे

एम. जे. कॉलेज, जळगाव

म. फुलेंची सत्यशोधक चळवळ ही शोषितअंकित जनसमुहाच्या सर्वकषमुक्तीचा ध्येयवाद स्विकारून काम करणारी चळवळ होती. तो वारसा सत्यशोधक मुकुंदराव पाटील यांनी त्यांच्या दीनमित्र पत्राचा माध्यमातून अविचल निष्ठेने पुढे नेला. अहमदनगर जिल्ह्यात तेव्हाच्या निजाम संस्थानाच्या सीमेवर वसलेल्या तरवडी नामक खेडेगावातून त्यांनी सर्वप्रकारच्या संकटांवर मात करून दीनमित्रचे संपादक-प्रकाशक-वितरक म्हणून एकहाती जबाबदारी सांभाळली. दीनमित्रच्या माध्यमातून मुकुंदराव पाटील हे स्त्रिशूद्रातिशूद्र-बहुजन-ग्रामीण शेतकरी जनसमूहाचा आवाज बनले होते. दीनमित्र हे सत्यशोधक परंपरेतील सर्वात दीर्घकाळ म्हणजे जवळपास सहा दशके (१९१० ते १९६७ पर्यंत) सातत्याने प्रकाशित झालेले नियतकालिक म्हणून ओळखले जाते.

प्रस्तुत शोधनिबंधात, मुख्यत्वे १९४६ ते १९५१ दरम्यान दीनमित्रमधून मुकुंदराव पाटील यांनी लिहिलेल्या अग्रलेखांतून ग्रामीण शेतकरी जनसमुहाच्या मनातील जो हुंकार व्यक्त झाला त्याचा वेध घेण्याचा प्रयत्न करावयाचा आहे. हा कालखंड सत्तांतर – फाळणी - जमातवादी दंगली - विस्थापितांचे प्रश्न - संस्थानाचे विलीनीकरण – संविधान निर्मिती – पहिली सार्वत्रिक निवडणूक अशा सर्व वेगवान घडामोडींनी व्यापलेला आहे. त्याही स्थितीत मुकुंदराव पाटील एका सत्यशोधकी विचारांचा वारसा स्वीकारलेल्या नियतकालिकाचे संपादक या नात्याने कशारितीने शोषितअंकितजनसमुहाचे (सबाल्टर्न) खरेखुरे जैविक बुद्धीजीवी म्हणून भूमिका निभावतात यावरही प्रकाश टाकण्याचा प्रयत्न प्रस्तुत शोधनिबंधातून करावयाचा आहे.

## **THE STRUGGLE FOR THE NOMADIC TRIBE'S EMANCIPATORY MOVEMENT IN WESTERN INDIA**

**Narayan Bhosale**

Assistant Professor, Department of History,  
University of Mumbai

The Nomadic society of India is ancient it is the background of the history of colonial history. The distraction of the far-reaching consequences of the colonial policy is 'outcomes'. The only way to oppose that policy was changed after Indian independence. In general, the movement of wandering started in India in the 1970s. 1970s Decades were important in many ways. While the experience of the two world wars is over, the world is in two poles (Capitalism and communism) were divided. Socialism, Democracy, Environment, Secular, there are some other groups-groups like aloofism. The battle for the war of war was still going on. Indian Independence was completed for 23 years. While in retirement, the protesters had given many

commitments. For food, clothing, shelter, education, employment. The basic needs were to read it, but the people of the dual-dadi- Many elements like liberators are still waiting for its fulfillment. The fifth Lok Sabha in India, the election was supposed to take place. Dalit Piyashthar movement, women's movement, luggage work the movement of the Dam was started by the class class with the anti-determination movement. It was time to check the progress of independence. A stray-free society (group) of these Waiting for a description of needs. Regarding unemployment of this so-called freedom fighter. The possibility of solvents is not even created. And other liberals in this heterogeneous environment like a stream, the waist of the agitation

Generally, there are 1000 Nomadic caste-tribes in India. They do not have their own self-colossal indigence. There is no awareness of injustice and oppression of self. The dependent devotees of the wanderers are experiencing constant negative experience with the rules of the village-city. Organizing nomads of is like building a windstorm. The initial workers did the same. Collected people outside the graveyard, started their awareness class, took financial support from the aggregates, and some of the front organizations were organized. The early ideology of this movement was a flower-Shahu-Ambedkari, It seems to be ever changing, sometimes socialist or communist. The method of removing the wandering movement in western India was also unique. From 1970 to 2000, he kept the movement alive, detaching, blocking, blocking, and requesting various movements. 'Apart from abandoning the traditional forms of livelihood of livelihood they cannot have ownership of a new product.' This Ambedkarati formula was known to the natives and the devotees. So the wanders decided to abandon their traditional means of livelihood. He accepted leadership and asked for it. To ward off wanders, to create discipline in the working class, to mobilize people, to keep their awareness of justice, to keep alert, to protect them from being corrupt, to create new leadership, to shelter them, to fear their arrangements, to make them self-reliant, to make the government sensitive to wandering about the public, to practice in the workplace, take care not to get converted into a non-governmental organization, to

ignore the luxurious leadership competition, to reduce the casualty of the worker, to keep the family safe, nnegative practices of tradition, the superstition of them, making them a casteist instead of raising the caste, some such challenges were ahead of the wandering movement. Maintaining what is found in the rate of movement, to maintain the fight by re-organizing whatever is not available, to discourage the workers from the depression, to disseminate the movement of the movement, Encourage the writer of such literature, encouraging the publishing institutions, preparing sympathetic for the movement, taking care not to go into the hands of the tolerant, Fighting the battle of the reservation, the beneficiaries of the reservation to keep the hawks engaged in the struggle, the reservation talking to the government about the demands, giving priority to the issue of financial demands, identifying the limitations of parliamentary politics, keeping the progress of being parliamentary politicians, keeping themselves committed to becoming a right-wing society group, keeping leadership with leadership - keeping in mind that they will not feel depressed.

The struggle of the people of the movement, the caste-caste-caste-man-self-prevention of trees, the increase in education, liberation of education, the ashram school demand and maintenance of those schools, justice for victims of caste discrimination, obtaining rights in water-land-education-reservation, To make the government positive, there are some fundamental challenges like rehabilitation movement for the rights of wandering rights for constitutional status. The wandering movement was ahead. The discovery of this search will be conducted in this essay.

## **EPISTEMOLOGY OF SOCIAL EMPOWERMENT: DISCOURSE FROM THE PERSPECTIVE SOCIAL (DALIT) MOVEMENTS**

**S. Lourdunathan**

Honorary Professor, Dept. of Philosophy,  
Jawaharlal Nehru University, New Delhi

What makes something social is something connected with certain epistemic properties. For instance, if democracy is social and it is superior form of governance over the other forms, then what is called democracy is invariably connected with identifiable epistemic property called – factual or true representation as the criterion of democratic governance. Similarly, the notion of empowerment, as social, needs to be pitched on certain epistemic foreground/properties. This is invariably connected to the exposition of the epistemic properties that construe the unsocial which is but the ground of disempowerment. The notion of disempowerment is concurrent with the notion empowerment and both empowerment and disempowerment is social. The domain of social of that of both disempowerment and empowerment is both practical (economic, cultural and political) and the ideological, namely the worldviews that synchronize either empowerment or disempowerment.

Epistemology is in an important sense is deemed as science of correct or incorrect knowledge claims. As a theory of knowledge, inquires what it that constitutes true knowledge is and how do we know that we know it is knowledge and how do we ascertain that it is true knowledge. Put it otherwise, it involves the exposition about the owner/knower of knowledge, what is known and the process of knowing and most importantly how knowledge is justified. The paper attempts to explore the following issues:

If and when disempowerment/empowerment is social then the queries include:

- What is that epistemological foregrounds that anchor either disempowerment or empowerment?
- What is the epistemology that construes disempowerment and what is the epistemology that propels empowerment?
- How the social (knowledge) of that both empowerment and disempowerment is justified?

Broadly speaking there is two contested epistemological thesis – the coherent thesis and the positivist thesis in epistemology. The paper argues that the positivist claim of objectivity over subjectivity and the coherence-theorist claim of ontology (pre-giveness)

over givenness - both are insufficient and misleading especially to provide the basis for social epistemology of empowerment. This means that social epistemology needs to anchor beyond positivism, coherency and pragmatic orientations. It is to challenge the intelligibility of the truth concept of disempowerment and replace/argue for an epistemology of social empowerment. To this task, insights from the writings of Foucault on epistemic positing will be employed to effect of tracing the features of social epistemology of empowerment.

## **ROLE OF NEWSPAPERS IN HIGHLIGHTING SUBALTERN ISSUES IN COLONIAL INDIA**

**Neeta M. Khandpekar**

Department of History,  
University of Mumbai, Kalina, Santacruz (E), Mumbai

This paper aims to integrate lesser known subaltern issues covered by newspapers before Indian independence. Five major issues will be highlighted using newspapers like Bombay Guardian, and Young India. The first weekly chosen is The Bombay Guardian(BG) which was established in March 1851. Though it was a missionary newspaper it did cover lesser known subaltern issues like...on the cover page of BG January 19 1878, one finds mention of a Bengali Widow Khiroda Soonderi reported in Indian Tribune... of how Hindoo Widow faced bondage. In its May 31,1902 issue the following news was covered on cover page... The opening ceremony of a new dispensary for the Church of England Zenana Mission at Mankai (Bengal) was held on May 7 1902, and on the same occasion, the Royal Humane Society presented a certificate to a Bengali girl Moti, who had saved the life of a little boy. The story goes like this... Mrs Ball, wife of Canon Ball, pronounced the building open, and afterwards Nathaniel Sircar, the C.M.S Preacher told the following story... Moti was playing by the side of a large tank one day, when she saw a small boy fell into it. She at once bravely

jumped into the water, swam to him and brought him to the bank calling in the meanwhile to her father who was near for help, thus saving the boy. Miss Harding felt that the unusual courage and presence of mind of the Bengali girl should be publicly recognized and she therefore brought the matter to the notice of Lord Curzon, who kindly recommended the Royal Humane Society to grant her a certificate. This was probably the first occasion of a Bengali woman receiving honour from the Royal Humane Society. In the weeks General News Column of BG (January 4, 1902)... It is stated that among the numerous Indian ladies who have taken University degrees this year (1901-02) is a Gujerathi lady from Ahmedabad, the mother of five children, who has taken her B.A. degree. The increasing number of Indian women who are enjoying the benefits of higher education shows that the leaven of the West in working in the slow-moving conservative East. Issues of widows, remarriage of widows, Pandita Ramabai's work for famine, labour Issues were also covered by BG. M.K. Gandhi edited the Weekly Young India (1919-1931) which also highlighted many issues relevant to subaltern history. Give voice to voiceless of the society is the focus of subaltern historiography, which forms the core of the present paper.

**Key words:** Widow, Famine, Zenana, Higher Education, Labour

## **MOVING FROM MARGIN TO CENTRE: SPEAKING OF, FROM AND BEYOND THE MARGINS**

**Ramesh Kamble**

Professor, Dept. of Sociology.

University of Mumbai, Mumbai

In this presentation I have tried to articulate three broad possibilities resulting from making the margins central to the knowledge making processes. In other words this is

an attempt to articulate the concerns of Ambedkarian critical social theory, which begins with making the margins visible in the institutional knowledge making processes, looks at the margins as a context for producing critical knowledge, which views margins as intersectional and interlinked, understanding the dynamics of margins and centre, all of this as a basis for articulating critical and emancipatory knowledge/pedagogical pursuits.

## I

### **Making the 'invisible', 'Visible': reaffirming the margined locations and subjects as worthy of knowledge engagement:**

Thus, the academic space for studying the margins and marginalization, which has been gained through struggle has offered the possibility of making our own life experiences as the legitimate basis for building knowledge about ourselves and the society we live in. In other words through our research our life-world has become 'visible' in the knowledge concerns. That is while social sciences practiced and acquired the knowledge about society, social structure, social class, social institutions, culture, religions in the universities, the knowledge practices which made this knowledge possible had rendered our life world invisible in this knowledge building processes. The knowledge that we studied omitted our life experiences. Our biographies were redundant to this knowledge production. Thus, we were omitted, rendered invisible, in the knowledge building practices. Moreover, the 'objective' knowledge which was supposedly practiced at the knowledge institutions was in fact based on the subjective experiences of the dominant ruling sections in the knowledge practices in academia; the objective knowledge in reality was constituted by the dominant subjective actors, who could assume a sense of objectivity to their experiences. ( M N Srinivas's writings on Indian village society are a case in point).

### **The Paradox of Visibility and dominant knowledge Proprieties:**

Furthermore, while through and in the form of Dr. Ambedkar Centres we could acquire visibility, we could make our own experiences experience as a basis for knowledge, the methodologies and methods we could use to research into our experiences, were



determined by the dominant knowledge actors. It is their social experiences which had become basis for ontological and epistemological concerns in knowledge production. And while we studied ourselves methodologically and epistemologically we were rendered as dumb and mute spectators. So there was a need to fight the academic proprieties and at the same time articulate new knowledge practice rooted in our experiences.

## II

### **Making the Margins Critical: The multi-layered character of margins, and the interlinks of margins:**

Being in margins now offers not only the possibility of making the margins and the life the marginals had to live as matter of critical knowledge practice, but also offered the possibility of understanding the multi-layered character of the processes and effects of marginalization. Thus, it is now possible to become aware about the intersections of multiple basis of marginalization. The intersections of caste, class, gender, ethnicity, and region become an important context of critical enquiry. Thus the Dr. Ambedkar centres offers the possibilities of moving beyond the specific locations and creating a basis for understanding the multi-layered subordination and more importantly the interlining of all forms of marginalization and subjugation as resulting from the complex of institutions and social structure. (It led to questioning of the orders: Dr. Ambedkar: it may in their interests to be our masters, but how could be in our interests to be their slaves?)

## III

### **The inter-linkage of the margins and centre:**

The Academic space offered by the Dr. Ambedkar Centres provides necessary context to see the margins related to the centre. One cannot understand the margins unless they are seen in relation to the center; unless they are seen as existing at the behest of the centre, margins become meaningful, or exists only in the relations to the centre. The margins exist at the behest of centre, (Dr. Ambedkar: "In 50 million untouchable, the savarna Hindus have a class enslaved by the caste system...")

#### IV

### **From Margins to centre: articulating the new possibilities of emancipatory knowledge practices:**

The context created by the Dr. Ambedkar Centres, in making visible the subjects which were rendered invisible, making the social experiences of the oppressed as the basis and starting points for building critical knowledge, understanding the multi-layered and intersectional nature of subordination; and understanding the institutional, and structural and normalized taken for granted character of subjugation, make Dr. Ambedkar Centres in academic institutions as important locations for producing knowledge that allows us critical understanding of complex, multi-layered, and simultaneous character subordination and to contribute towards emancipatory knowledge and social engagement.

### **GROWING UP IN PRE-INDEPENDENCE BOMBAY: VOICES OF CHILDREN AND YOUTH**

**Mrunal Patnekar**

Assistant Professor, Dept. of History,  
Adamas University, Barasat, Jagannathpur, Kolkata

In gleaning historical narratives, it often comes to one's notice that voices of children are missing when it comes to mapping of the social or the political. A lot of the voices are ignored and thus subalternised in the face of meta-narratives of the political social or the cultural. This paper attempts to look at voices and agency of children and the young in pre-independence Bombay. It looks at discursive profiles and memories of people. In doing so, it tries to map the nature of the self as seen through the lens of class, caste, and gender. Thus, it takes into account the relatively hierarchized marginality as against a single subaltern voice of the child. To that end, the paper maps

the nature of childhood and youth as experienced and negotiated by people within the spaces of the private and public, family, schooling, community, and political activism. Childhood has often been imagined within the framework of the sanitized space of the family that is protective, nurturing and sans any violence. The paper tries to examine this notion by looking at alternative childhood(s). It further tries to examine the differences between the categories of childhood, adolescence and youth as manifested through the lens of the 'cultural' in the indigenous context. The samples are restricted to the erstwhile city of Bombay as understood in the context of pre-independence India. A methodological problem that crops up in this kind of a venture is that of the voice of the adult reflecting backward in time to speak in the voice of the child. The concerns, understandings and anxieties of her adult time get projected onto the retellings of the experiences of the child. However, this problem could be dealt with a careful reading of the text.

## **DYNAMICS OF WOMEN'S MOVEMENT IN INDIA**

**Vibhuti Patel**

Professor, Advanced Centre for Women's Studies, School of Development Studies,  
Tata Institute of Social Sciences, Deonar, Mumbai

Three phases of Women's Movements: 19<sup>th</sup> Century Social Reform Movement, 20<sup>th</sup> Century Freedom Movement and Women's Rights Movement in post 1975 period have brought to fore wide range of women's concerns. There have been various ideological shades in the women's movement. Old women's organisations have an elitist bias. To them, privileged 'women from good families' do some philanthropic, social work activities for common, poor, miserable women. They do not believe in transcending the existing social order. In their personal lives, they abide by the rules of caste system and generally believe in maintaining the status-quo. During last 3 decades, women from marginalized sections -Dalit & tribal, workers and agricultural labourers, poor

women in urban and rural areas have mobilised against violence against women in the community and in the family, witch-hunting of female headed households, mass rape of tribal and dalit women, dowry murders and alcoholism. The members of new women's groups believe in fight against all forms of sexual oppression and consider women as an oppressed sex. They believe, like casteism and communalism, sexism is also one of the most effective weapons utilised by the ruling class to divide masses. Hence, they believe in fighting against caste system, religious chauvinism and sexism simultaneously. In their personal lives also they practice non-discriminatory attitudes towards people of different religions, castes and classes. They consider that economic independence of women is a minimum necessary condition for women's liberation but it is not enough. One has to fight for women's rights in socio-cultural, educational, political fields to achieve total liberation. Many of those members of women's rights groups call themselves feminists. They do not like the term 'social worker' for themselves. Those who believe that legal reforms can change women's position are known as liberal feminists. Those who consider men as responsible for the plight of women are known as radical feminists. And those who situate women's oppression in the overall socio-economic and cultural reality are known as socialist feminists. Socialist feminists believe in establishing linkages between women's movement and broader socio-political movement by working in collaboration with various types of mass organisations like trade unions, democratic rights organisations and issue-based united fronts. They think that women's demands have to be fought on a day to day basis. Then only new ethos, new ideologies, new morality and new egalitarian relations between men and women can be evolved.

## **MAPPING THE RESISTANCE: AMBEDKAR IN THE LIVES OF DALIT WOMEN**

**Archana Singh**

Assistant Professor, G B Pant Social Science Institute, Jhusi, Allahabad, India

The radical and very important departure in the situation and life of Dalit women in India began in 1920's with the intervention of Dr. Ambedkar, who with his modernist insights aroused the sense of self-esteem among his community women and inculcated in their mind the consciousness of their rights. Ambedkar has become an inspiring symbol, a symbol of hopes and aspirations for India's Dalit women, the most subjugated and disadvantaged. From the very beginning, in the Mook-Nayak and Bahishkrit Bharat oppression of women remained one of the core concerns of Ambedkarite movement. He encouraged involvement of women in all social struggles. In Mahad Satyagraha, women participated in large numbers. Such movements have a phenomenal impact in transforming the lives of Dalit women. Women were essential part of his vision and were consciously mobilized to invigorate resistance in the Dalit lives and movement in the early decades of the twentieth century. For Ambedkar, education was means of liberation from dominant structures of caste, class and gender as well as to reconstruct a new social order.

Exploring the meaning of Ambedkar in his own texts and analyzing its recreation in the popular perception of the contemporary Dalit movement especially in the lives of Dalit women is my concern. It will help us to explore the vigour of Ambedkar's icon, as an instrument of dissent and protest against hegemonic domination, since decades. The way he revolutionized the social life of Dalits especially women is incredible. To understand the symbolic power of Ambedkar icon for Dalits, we have to understand how he interacts with his community or vice versa. Ambedkar is elan-vital (impulse for life) for dalits. Ambedkarite movement instilled the courage to throw the androcentric and anthropocentric notion among women and empowered them to aspire for a dignified life. Ambedkar's icon is on the one hand, making Dalit women conscious to assert their (Dalit) feminine identity in the hegemonic world and on the other providing them a space where these women simultaneously resist and subvert the mainstream discourse of the world with the strength of this icon.

This presentation will focus on emancipatory potential that Ambedkarite movement provided to rural Dalit women by inculcating his emancipatory messages in their

everyday life. This presentation will also analyze the dialogical relationship between an icon and its followers that empowers, awakens and consolidates the community member as a strong base on which future leadership of the movement will emerge.

## **WOMEN IN GANDHIAN MOVEMENT: CASE STUDIES IN MAHARASHTRA**

**Jaswandi Wamburkar**

Assistant Professor, Department of History

SNDT Women's University, Mumbai

Subaltern Studies has emerged as an important trend in the history-writing in India in post-colonial times. It explores the role of the subaltern groups such as peasants, workers, Dalits, women and tribal as actors of history in modern times.

The 19<sup>th</sup> century heralded a new era in the lives of Indian women. Soon women themselves became active agents of social change in the last few decades of the century. The national movement in the twentieth century not only provided them a new platform to enter public arena but gave them an opportunity to be equal partners along men in the nation building process in India. Nonetheless, few scholars give Mahatma Gandhi the credit of bringing women on large scale in the national movement whereas many others assert that he reinforced the existing social structures embedded in patriarchy and caste-system.

The present paper is primarily based on the autobiographical writings in Marathi of certain women freedom fighters such as Mrinalini Desai, Kamalabai Ashtputre and Kamaltai Kakodkar in Maharashtra. It seeks to understand the journey of these women – through the changing consciousness among them and to bring out their role in the Indian national movement. It will also make an attempt to reconsider the prevailing notions on Mahatma Gandhi's views on women.

## **FACETS OF TRIBAL MOVEMENTS IN INDIA**

**Shamrao Koreti**

Associate Professor, Department of History, (P.G.T.D.)

R. T. M. Nagpur University, Nagpur

The 1857 uprising has largely been studied in terms of the participation in it of Sepoys, particularly of the Bengal army, and the peasants who saw in this event an opportunity to ventilate their grievances and assert their rights, led by the feudal aristocracy which saw its privileges threatened or taken away. The tribals are not mentioned as such in the chronicles of the uprising, in the so-called mainstream history. The notion of the tribes, as understood it today had not crystallized until the end of the 19<sup>th</sup> century. The official records referred to such indigenous communities as the Bundela Rajput, Lodhi, Gond, Kol, Bhumji, Santhals, Bhils or the Khonds. However, the very mention of such norms suggested the presence at the back of the officials mind of the communities which were warlike, militant, prone to violence, quick to take offence and rebel, sensitive, remotely situated, 'backward', waiting to be reclaimed to civilized, all the ingredients of the notion of a tribe. Although, the tribes started resisting the colonial power prior to the revolt of 1857. There were significant differences in the social structures and political systems of the tribes. The tribals were not only fighting the colonial rulers, the enemy outside, but they also tried to settle scores with the enemies within, the exploiters, the moneylenders, the rivals in regional power structure and so on. Thus, this paper is focused to analysis the phases of tribal revolts, nature, causes and consequences of the revolts etc.

**Keywords**-colonial, Indigenous, Tribes, Tribals

## **KOL UPRISING: A BEGINNING OF TRIBAL UNREST AGAINST ALIEN ADMINISTRATIVE SYSTEM DURING COLONIAL PERIOD**

**Seema Mamta Minz**

Assistant Professor, Dept. of Tribal Studies  
Central University of Jharkhand, Brambe, Ranchi

Jharkhand's role in the struggle for freedom movement has been significant and inspiring and to some extent very different than rest of the movement occurred during colonial period. From the very beginning this region has been remained little known to outer world. But time changed when the British Raj commenced in Bengal in the year 1757. The battle of Plassey was a turning point in the history of Bengal and so with the present Jharkhand state. This change had further got stronger with the grant of Diwani of Bengal, Bihar and Orissa to East India Company in the year 1765. But in true sense Jharkhand got affected with this new system only after 1772 when the British first entered in the Jharkhand region and lastly when the magisterial powers of the Maharaja of present Jharkhand were taken away in the year 1816-17. Within a year after this, the expansion of British dominion and administrative system brought about myriad of transition- political, social, economic and culture. As such, this for various reasons generated an atmosphere of discontent which were occasionally busted out as an anti-new governing system. In Jharkhand the so- called movements in colonial period had very different faces which was in general may be called tribal versus non-tribal movement. The present Jharkhand which was popularly known as Chotanagpur pargana had very different history in relation to colonial period and thus the petty revolt against the alien administrative system had initiated in the beginning of nineteenth century. In other word, after thirty years of the British entry to this region had called a series of revolts by the tribes of this region that had continued in different forms and in different regions unto independence. For many reasons Kol uprising is one of the most important tribal revolts of Jharkhand region. Through this paper I would like to figure



out the significance of Kol revolt in relation to tribal life, political, and socio-cultural situation in colonial period. The factors of this revolt and its far-reaching consequences in tribal area.

## **TRIBAL MOVEMENT DURING COLONIAL PERIOD IN VIDARBHA: ISSUES AND CHALLENGES**

**Prakash Masram**

Assistant Professor, Department of History  
University of Mumbai

The tribes, the Adiwasis are generally inferred to as aboriginal and indigenous tribes in India. Tribes in Maharashtra can be divided into three major groups. They are (i) the Sahyadri group, (ii) the Satputra group, consisting of Bhil, Gamit and Dhanka ;and Korku of Amravati; and (iii) the Gondwana group( Specially Vidrbha region), consisting of Gond, Pardhan, Madia, Kolam etc. The main tribes in Maharashtra are the Bhils, the Gonds, the Pardhan, the Mahadeo Kolis, the Pawras, the Thakurs and the Varlis. There are three tribes Viz., the Kolams (Yavatmal District), the Katkaris (mainly in Thane and Raigad Districts) and the Madia Gonds (Gadchiroli District), which have been notified as Primitive Tribes by the Government of India. There are 36 Districts in the Maharashtra State and the tribal population is largely concentrated in the western hilly Districts of Dhule, Nandurbar, Jalgaon, Nashik and Thane (Sahyadri Region).and the eastern forest Districts of Chandrapur, Gadchiroli, Bhandara, Gondia, Nagpur, Amravati and Yavatmal (Gondwana Region).

By virtue of the fact that tribes lived in isolation from the larger Indian society, they enjoyed autonomy of governance over the territory in which they inhabited. They held control over the land, forest and other resources and governed themselves in terms of their own laws, traditions and customs. Tribes are the original dwellers of our country

who were pushed from the productive plains in to the more unreachable, remote, hills and forests by attackers. Since the advent of British rule, Tribes in India had to engage themselves in a restless struggle for their existence and fundamental rights. More advanced colonial ruler and Money-lenders (*savkar*), Land lords ( *Jamindar*) had been taking advantage of innocent tribals and thoroughly exploited them socially, politically, economically. The very simple, honest, hardworking and worshiper of the nature of tribal community person victims suffered till their patience was exhausted and at last resorted and revolted and picked the bow to break their shackles. All these developments led to large scale alienation of land from tribes to non-tribes through such processes and means as fraud, deceit, mortgage, etc. This being the inhuman atrocities, the Adiwasi heroes like Birsa Munda, Gaya Munda, Sidhu Kanhu, Changu Kanhu, Tantya Bhil, Ramaji Bhangare , Narayan Singh Uikey, Ragoji Bhangare , Nagya Katkari and many more tribal leaders, youth revolted against Money lenders, Landlords and British rulers.

In Vidarbha, Shankarshaha Madavi, Dalapt Shaha Madavi , Veer Baburao Shedmake (Chanda, Chandrapur District), Shama Dada Kolam, Soma Doma Andh (Yevatmal), Panchi Dhurve ( Wardha) and their faithful tribal disciples, have all sacrifice their lives while waging a relentless and unequal struggle with superior forces. These are movement not just having individual gain but based on national sentiment. They have earned legendary fame on account of their heroic deeds and great lead they have given as the fore-runners of the tribal's freedom struggle. But our Indian history has not chronicled their achievements, sacrifices and their greatness towards national freedom movement.

So, I am trying to explore tribal heroes in Vidarbha who contributed a lot in national freedom movement and also started movement against money lenders, *Jamindars*, Colonial rule for securing their *Jal* (Water), *Jangal* (forest) and *Jamin*(land) rights as well as preserving their rich natural culture which is the closest part of their lifestyle. Also I am looking at during struggle, what types of issues and challenges they were facing to combat atrocities on tribal community. Ultimately, they had sacrificed their

lives for society and nation but it is disturbing to note that the root causes of these movements are still persisting.

## **UNDERSTANDING DALITS DYNAMICS IN THE BOMBAY PRESIDENCY WITH REFERENCE TO ITS RISE AND GROWTH**

**Laxmi K. Salvi**

Assistant Professor, Dept. of History

University of Mumbai

The Dalit Movement in the context of its historical rise and growth in the city of Bombay have multiple dimensions to be traced and on the basis of its locale regional character and myriad features. Bombay could be treated as the bastion of Dalit movement. The present paper would attempt to trace the rise and growth of Dalit Movement in the Bombay city then. The dalit movement in Bombay city spearheaded pervasively camouflaging its claim over space through its dynamics. It has been embodied in Dalits' emigration to cities, its assemblage, ideology and encounter with the other parallel movements like Communists and the mainstream political party i.e. Congress. The City of Bombay has many facets of Dalits' marks which could find its manifestations culminating in creating square identity and depicting rise in consciousness of Dalits. Dr. Ambedkar's appeal to Dalit community to move towards cities depicts the ideological undercurrent over the demographic transformation of Bombay. The events or processes that happened in Bombay were not without the participation of Dalits and their role in it.

**Key words:** Dalits, Movement, Ideology, Bombay Presidency

## **DALIT MOVEMENT IN THE 21ST CENTURY**

**Sumedh Anil Lokhande,**

Senior Visiting Scholar, School of Law, Shandong University, Jinan China

&

Ph.D. Research Scholar, Dept. of Civics and Politics, University of Mumbai

Many scholars regard the Dalit movement as one of the most influential movement in pre and post-Independent India its history can be traced back to a hundred years. The main issues around which most of the Dalit movements have been centred are problems of caste discrimination and untouchability, issues of agricultural labourers, maintaining or increasing reservations in political offices, government jobs and welfare programme.

The traditional Dalit movement is both a reformative and alternative movement as it tries to reform the caste system by organising political resistance against caste oppression in society, at the same time it also tries to create an alternative socio-cultural structure by acquiring education and economic status and political power. Over the century Dalit movement has been changed and transformed according to the changing circumstances, new methods of mobilisation were developed to tackle new questions of that particular period, and the movement is still in the course of reforming state by creative efforts of social reformers till date. In the 21st there have been attempts to squash Dalits and Dalit movement but time, and again this movement has rejuvenated and re-emerged more firmly than before. The first decade of the 21st century witnessed a decline in the protest movements, which were a significant characteristic of the Dalit movement in the '80s and '90s.

It has reappeared in the mainstream due to few incidences that occurred in last five years such as the death of Rohit Vemula, demolition of the printing press of Dr Babasaheb Ambedkar, and the Bhima Koregaon incident in 2018. In Fact, in Maharashtra, it gave rise to a mass movement which has turned into a political

movement. This proves that the Dalit movement is still very strong and growing domestically and internationally as a countermovement for social protection in this globalised world and taking their cause beyond India with help of various Organizations and Forums such as National Campaign for Dalit Human Rights (NCDHR), World Social Forum, Dalit Indian Chamber of Commerce and Industry (DICCI) Dalit Solidarity Network UK etc.

This paper emphasises on the Dalit movement from 2001 to 2019. While doing so, it also provides an analyses of the earlier movement how it fizzled out due to co-optation or changing circumstance and explains why even in this 21st century the condition of most of Dalit is still stagnant, and backward despite a 100 years long Dalit movement and various affirmative policies made by the government for the upliftment of Dalits.

## **GENDERED CULINARY SPACES: FINE DINING, WOMEN CHEFS & INDIAN RESTAURANTS**

**Preeti Niles**

Professor & Head, Dept. of History,  
Vaze College of Arts, Science & Commerce, Mulund, Mumbai

Surprising as it may sound, 90% of the chefs in the Indian restaurant industry are men. The male-female ratio in the culinary world is terribly skewed despite cooking seeming an obvious choice of profession for women who rule the domestic kitchen. While there were a few women in the five- star space in the 21<sup>st</sup> century, it was considered an unheard profession for women from 'respectable families' even in the last few years of the 20<sup>th</sup> century.

From difficulty in carrying weight like sacks of flour in the kitchen to taking orders from a female chef, various factors have been identified by restaurant owners, managers, male and female chefs, food bloggers, connoisseurs as well as kitchen staff as the reasons for the marginalization of women.

This paper presents a subaltern perspective of the culinary spaces in India and attempts to understand the underrepresentation of women in the kitchens of restaurants and fine dining places.

## **SUBALTERNS AND UNDERGROUND MOVEMENT AS GLEANED THROUGH THE MARATHI LITERATURE**

**Anuradha K. Ranade**

Associate Professor of History and Principal,

DSPM's K.V. Pendharkar College of Arts, Science & Commerce, Dombivli East, Dist. Thane

The Cripps Mission to India in March- April 1942 proved a turning point in the crisis of Indo British relations during World War II. After the failure of Cripps Mission, Gandhiji began to think of launching a mass movement of non co-operation that would amount to a non violent revolution. Following this, the congress resolution on non co-operation was put forth in July and finally adopted in the amended form in the historic session of All India Congress Committee on 7<sup>th</sup> and 8<sup>th</sup> August 1942 at Bombay. A host of people were eager to get from the leaders the clarion call of the final freedom struggle and Gandhiji blew the trumpet call of "Quit India". After Quit India resolution was passed, Gandhiji in his address gave the clarion call of "*do or die. We shall either free India or die in the attempt.*" The next morning, all the principal Congress leaders were arrested including Gandhiji and all the members of the working Committee. The national movement was left without leadership. The spontaneous acts of protests-hartals, strikes, processions followed the arrests. As soon as the congress leaders were arrested, the socialists in congress party, the members of forward block and others went underground. The underground movement began.

Though this episode of the National Movement is thoroughly studied by the historians and scholars based on archival material and contemporary sources, we get information of the subaltern groups and their activities during the period of underground movement

in Marathi literature which are experiential. Contribution of the subalterns in underground movement is mirrored in the regional Marathi literature which I intend to highlight.

**Key words: Underground Movement, subaltern activities, Marathi literature**

---

**COMPARATIVE ANALYSIS OF WARLI AND GONDI CULTURES  
WITH REFERENCE TO THE PAINTINGS OF JIVYA SOMA MHASE  
AND BHAIJU SHYAM**

**Anil R. Bankar**

Associate Professor and Head, Department of History  
IDOL, University of Mumbai, Mumbai

The art of painting is an important aspect for the study of any culture because paintings provide the evidences of religious, geographical and daily life styles of influences through paintings of any particular community. Therefore, painting is a mirror of cultural reflection of the particular community. In India some tribal paintings are really popular for their art and style such as Warli painting, Gondi painting, Madhubani painting, Bhil painting and so on. The paintings of the Warli and Gondi have been instrumental in flourishing their cultures not only in India but abroad by adding substantively to Indian cultural heritage.

Gonds are the largest tribal community groups found in central India particularly in Madhya Pradesh, Chhattisgarh, Andhra Pradesh and some parts of the Maharashtra state. They have a distinct identity for their cultural heritage which can be observed through their folk stories, dance, music and paintings. Gond folk stories talk about their legends and myths, their songs express their anguish and pleasures. Gond tribal community remained rooted in their culture through their paintings and crafts.

Warli is one of the important tribal community in India. Most of the warlis are settled at Maharashtra, Gujarat, Diu-Daman and Dadra and Nagar Haveli area in western India. The warlis have developed their unique culture with the help of the nature. Elements of nature are the focal points of their culture which is reflected through their paintings. The warlis are world famous for their painting arts. The warli painting has a special feature of representing their daily life style. While observing their painting style we will get idea of their geometric knowledge. Geometric design is the trademark of warli painting. The warli artist /painter frequently uses the geometric designs such as triangles, circles, squares, dots and crooked lines to draw the different animals, dance, ceremony, figures, nature, crops, houses etc. The most important aspect of the warli painting is that this painting does not depicts mythological characters or images of deities and imaginations but it depicts social life and their daily routine life style.

Warli and Gondi paintings are unique form of art, both the paintings are trying to preserve and transforming their culture to the next generations. The tribals have their own culture, they are more visionary, they are trying to preserve their culture through their folks, art and architectural form because they are not literate but they have wisdom hoe to preserve and transform their culture to their future generations.

Both these tribal communities have their own painters who contributed to their paintings over the years. The present paper analyses the selected paintings of Padmashree Jivya Soma Mhase and Bhajju Shyam who are known as pioneers of Warli and Gondi paintings. Both of them attempts to explore how their paintings reflect a historicity of the tribes and tribalism of history and tried at their best level to spread both the paintings at global level and got global recognitions. Their paintings brought alive glimpses of tribal vision of nature and culture in equilibrium, and for highlighting the contemporary relevance and original cultural belief system.

**Key terms:** folklore, painting, Art, Stories, Song, Dance, Warli, Gond, Comparative Analysis, Equilibrium, Contemporary, Belief System



## **FRAGMENTED IDENTITIES AND HEGEMONIC PROJECTS: ASSESSING SUBALTERN POLITICS IN CONTEMPORARY INDIA**

**Ajinkya Gaikwad**

Assistant Professor, Department of Politics  
SIES College of Arts, Science & Commerce (Autonomous), Mumbai

The term “subalternity” refers to a condition of subordination facilitated by structures of economic, social, racial, linguistic or cultural dominance (Beverley, 1999). This paper will broadly explore the discourse on caste and specifically deal with lower caste mobilizations in India. When viewed with an instrumentalist perspective, caste consciousness and subalternity can be positive resources and can act as an agency in a democratic polity where rights and entitlements can be constantly demanded against the state. Through various social movements and mobilizations, the subalterns have 'spoken' and they were also 'heard'. However, in the political sphere, the subaltern faces several limitations and challenges. There are attempts where the majoritarian politics is challenged by assertion of alternative and autonomous lower-caste identities. But such assertions do not necessarily attain political success due to internal schisms. This is when the idea of different degrees or levels of subalternity comes into play. Moreover, the heterogeneity and stratifications, often of a hierarchical nature, among subalterns has given rise to or strengthened historically held symbols which become rallying points for the formation of political identities. The political projects undertaken to link the histories and heroism of lower caste groups to majoritarian narratives is a case in point. These fragmented identities may discourage, limit or even dismantle contestations and mobilizations against the dominant narratives. This happens in a political space where hegemonic discourses are built to subsume the 'subaltern' given to the divisions.

I will employ two fundamental frameworks for my analysis, namely, Gramsci's *Theory of Hegemony* and Edward Said's *Orientalism*. In this paper, I shall also argue about

the electoral strategies and discourses on communalism (Hindu identity) and nationalism (nationhood) in India.

**Keywords:** subalternity, caste consciousness, hegemony, Orientalism, nationalism

## **INTERROGATING ANTONIO GRAMSCI'S THOUGHTS ON SUBALTERN: A CRITIQUE FROM INDIAN PERSPECTIVE**

**Akash Kumar Rawat**

Ph. D. Scholar, Centre for Gandhian Thought and Peace Studies,  
School of Social Sciences, Central University of Gujarat, Gandhinagar

Antonio Gramsci (Italian Marxists) has popularized the term called "Subaltern". During his political and social activity in Italy he pointed out that the bourgeoisies rule is not mere possible through force. He critically has analyzed the Italian culture, politics, and society. He described, the State is interlinked with coercion and consent, consisting of political society and civil society. Subaltern and ruling classes share common mode of thinking within hegemonic power structure. However, he did not provide the exact meaning of subaltern classes, but he pointed out some methodological approaches to study the history of subaltern classes. Various scholars have different views on subaltern. In the context to Indian society which works through Brahminical model of graded inequality. The 'graded' inequality divides people into number of caste and communities. Many studies regarding subaltern studies have done under the broader framework of Postcolonial studies. Postcolonial Studies is the study of the cultural legacy of colonialism and its impact on colonized people. Subaltern Studies of South Asia emerges as historiography from below perspective. Ranajit Guha, one of the founder members of Subaltern Studies in his postcolonial project defines caste, class, gender, peasants, workers, tribes, religion as subaltern groups. However, while elaborating on the subaltern consciousness and subaltern scholars did not discuss the

political economy of caste. In this realm the present paper uses Antonio Gramsci's pre-prison and prison writings to understand his notion of subaltern in Indian context. This paper will critically evaluate Gramsci's concept of subaltern in Indian social system generally and in context of caste system particularly.

**Keywords:** Antonio Gramsci, Subaltern Classes, Cultural hegemony, State, Caste

## **THE DISABLED SUBALTERN OF INDIA**

**Biraj Mehta Rathi**

Assistant Professor, Department of Philosophy  
Wilson College, Mumbai

This paper seeks to address exclusion of persons with disabilities in postcolonial subaltern studies and movements in India. Postcolonial subaltern studies, a project steered by Ranajit Guha, borrowed Gramsci's term 'subaltern'. The objective was to trace and re-establish the marginalized by giving them a 'voice' or shared locus of agency in postcolonial India. As stated by feminist and disabilities studies expert Anita Ghai, in spite of the recognizing 'epistemic violence' done upon Indian subalterns, disability in India has not been studied in terms of power and suppression as well as the possibilities of resistance. In the aftermath of colonial rule, India aspired towards multiculturalism and yet reinforced prevailing social hegemonies and hierarchies. This is due to the persistence of stratification in thought and practice. The paper seeks to interrogate prevalent ideologies in Indian culture that are dominated by (1) moral model, deterministic philosophies of destiny and karma; (2) construction of binaries (example male (Shiva)/ female (Shakti), touchable/untouchable, abled/ disabled) as the cause of exclusion and silencing of the disabled subaltern. The paper also makes a case that post-colonial subaltern studies is useful in understanding the creation of

the devalued “other”, yet, in its failure to acknowledge the disabled subaltern of India it falls short of a discourse that can institute an understanding of disability beyond the medical model or the social model. What is needed is a study that can embrace a fluidity that resists marking a collective identity. Post-colonial subaltern studies have done so in addressing class, caste, gender, religion, language; its intersectionality with disability has to be acknowledged in a rigorous way in order to have a more inclusive epistemological or narrative ideal for theory, practice and politics.

The paper is divided into three parts: the first section explains the postcolonial subaltern movement and its distance as well as influence on the disability movement in India. The second section explains the exclusionary dominant ideologies of Indian philosophies as framing understandings of disability in India. The last section explains the potential and scope of subaltern post-colonial theories that can help engage with the disabled subaltern of India.

**Key Words:** Postcolonial, Subaltern, Disabilities, The Other

## **JAIN STUDIES: EVOLUTION AND TRENDS**

**Hemali Sanghavi**

Head, Department of History, Chief Coordinator Centre for Gandhian Studies & Dean  
Academic Affairs, K.J. Somaiya College of Arts & Commerce (Autonomous), Mumbai

Jain Studies is gradually getting accommodated and accepted as the discipline on which monographs and books are dedicated and published at the international level. The academic study of religion largely did not take off in India. It was German scholars who made notable progress to the field of Jain studies. The nineteenth century witnessed the emergence of translation of the Jain texts into English. The backdrop for the Jain studies was prepared by religious and social reform movements in the Jain

community during the 19<sup>th</sup> and 20<sup>th</sup> centuries. Jain studies is now looked from the larger perspective of the mankind and contemporary contexts. The paper offers insights into the evolution and nature of Jain studies in recent times.

## **SOCIALLY MARGINALISED – ‘CITY WITHIN A CITY’**

**Kiran D. Sawant**

Assistant Professor of History, R.D. National College, Bandra, Mumbai

Urban inequality is a blight experienced by many cities, even in the developed world. In developing countries like India, these social and economic inequalities become even more pronounced, with living conditions in certain populations crossing the line to the abysmal. Based on empirical work in Mumbai, this article enquires issues of socially marginalized groups of Mumbai (Dharavi). It tries to locate the experiences within the larger processes of the neo-liberal envisioning of Mumbai as a global city, the ever-growing informalisation of labour, and displacement and inadequate resettlement of people, issues related to inadequate water, toilets and sanitation, resulting in restricted access to affordable housing, services, workspaces and social welfare. In spite of all these hurdles and barriers, Dharavi has emerged as one of the thriving hub of Industry.

**Keywords:** Dharavi, Marginalised, Slums, Mumbai, inequality

## **SELECT ESSAYS ON THE SUBALTERN BY RANAJIT GUHA- AN ANALYSIS**

**Kirti Y. Nakhare**

Assistant Professor, SIWS College, Wadala, Mumbai

The Subaltern Studies group was founded by Guha in collaboration with Shahid Amin, David Arnold, Partha Chatterjee, David Hardiman, Gautam Bhadra, Dipesh Chakrabarty, and Gyanendra Pandey with the aim of removing the elitist bias in academic research and writing.

Henry Schwarz (2001) succinctly expresses the objective of the *Subaltern Studies* group thus:

“the Subaltern project does not so much uncover a new object for history writing as shows us how history is written ...” (305)

Ranjit Guha's attempt at recovering a pure subaltern consciousness in *Elementary Aspects of Peasant Insurgency in Colonial India* (1983) was equivalent to Marx's notion of class consciousness. Spivak pointed at a methodological problem within Subaltern Studies as a project dealing with reclaiming official documents and writing subaltern history, in which it was impossible to “retrieve colonized women's subject position” (Chaturvedi 16) where the subaltern woman had no subject position to begin with in the primary sources that were used to write the histories by the Subalternists. Ranjit Guha the editor of the first six volumes of the series 'Kounered' this claim made by Spivak by reclaiming the history of a Bagdi widow Chandra from official records in the essay titled 'Chandra's Death' in 'Subaltern Studies' vol. V. (the version of the essay referred to in this paper is from the 'Subaltern Studies Reader' 1986-1995). In 'A Small Voice of History', (1996) Guha expresses that women should be agents of change rather than being mere instruments of change as depicted in elitist histories.

This paper will analyse these two essays and their impact on subaltern studies.

**Key Phrases:** Subaltern Consciousness, Reclaiming history, Agents of change, Elitist bias

**SUBALTERN LINGAYAT & ANTI-BRAHMINICAL VIRASAIVA: *UNFINISHED*  
STRUGGLE FOR IDENTITY IN BOMBAY DECCAN SINCE 1904**

**Kishor P. More**

Ph. D. Scholar, Department of History, University of Mumbai

Virasaivas of Bombay Karnataka had contributed in the anti-caste movement since the 12th century to present. The hagiographical text of Virasaiva sect called *Vachana Sahitya* perceived and recognized by eminent scholar of the Deccan as caste critique. This sect had also fought for caste, class and gender equality according to their philosophy as well as *Dasoha* (distribution of essentials) & *Kayaka* (work is worship) theory. Since the 12th century to colonial period the terminology of Virasaiva and Lingayat were Synonymous but in the late colonial era when caste census begun by British officials, caste identity and consciousness also sharpened. In effect of census politics, terminology of Virasaiva and Lingayat stand in opposite. Primarily after the formation of 'The All India Veerashaiva Mahasabha' in 1904. A struggle started in the early 20th century to get religious status for the Virasaiva/Lingayat sect after the formation of the caste based organization. But contradiction also started within sect on the terminology of Virasaiva versus Lingayat to get religious status constitutionally. So in the debate on terminology, priestly class, such as *Jangam* which was anti-brahminical in theory, but *Sanskritic* in social practice had been termed as Virasaiva and the majority of the working class, such as cobbler, tailor, potters and such other immediately relied on a term called Lingayat. My paper will sum up the Struggle for Identity and debate on terminology of sect as anti-brahminical Virasaiva and subaltern Lingayat.

**Key words:** Religious identity, Vachana Sahitya, Caste Critique & Subaltern Lingayat.

## **MUSIC AND LITERATURE: SUBALTERN VOICES FROM PUNJAB**

**Satwant Balse**

Assistant Professor of History

KET's V.G. Vaze College of Arts, Science and Commerce, Mulund, Mumbai

Punjab has a long history of people's resistance through ages. Music and literature have served as channels of identity assertion, trauma, resistance, narration of memories, hope and spiritual/religious life of common people. Sufism and Bhakti Movement of medieval India has been credited to provide base for voicing and mobilising popular movements of undivided Punjab and the post – independent Indian Punjab. Emergence of Dalit identity assertions has been a significant factor in growth of prose, poetry and musical traditions of Punjab. The Dalit groups of Punjab has provided several celebrity artists to Punjab music and film industry, Bollywood and World over. The richness of Punjabi Dalit literature and music remains ignored in historical narrations. The paper attempts to study the growth of subaltern assertions through Punjabi musical and literary traditions. It examines various influences through the ages – Sufism, Bhakti Movement, role of Sikh Gurus and Sant Ravidas, conditions provided during British rule, impact of Kanshi Ram and Dr. B.R. Ambedkar to form varied shades of assertions of the subalterns in Punjab.

**Keywords:** Subaltern Studies, Dalit Assertions in Punjab, Punjabi literature and resistance



## **CONTRIBUTION OF RAJARSHI SHAHU CHHATRAPATI IN THE UPLIFTMENT OF JAIN, LINGAYATS AND OTHER MINORITIES IN KOLHAPUR STATE**

**Shramik Sopan Kharat**

Assistant Professor of History, Bhavan's College, Andheri (W), Mumbai

The great visionary Rajarshi Shahu Chhatrapati created blooming awareness about education amongst state of Kolhapur and operated exquisitely to eradicate untouchability, inequality, monopoly of priestly class etc. in specific his movement is moreover social reform movement of some unknown sects, tribes, castes and minorities rather than other princely states did for gaining confidence of populace under the influence of British rule. This research paper shall elaborate the unknown interpretations about Upliftment of Jain, Lingayats and other minorities in Kolhapur state. Rajarshi Shahu Chhatrapati for introducing marital and other social reforms of great importance among the Hindus and Jains and also Government orders issued by him for improving the plight of common masses in different fields of education, administration, agriculture, trade and industry.

Rajarshi Shahu Chhatrapati adopted various methods to implement the progressive social legations such as adoption of socio-political schemes, laws were passed to correct certain social abuses in the matters of marriage and caste practices.

In February, 1918 the 'Kolhapur Special Marriage Rules of 1918' were published in the Karvir state Gazette of the 9<sup>th</sup> February, 1918. Rules were specially framed to provide legal sanction to inter-caste marriages among the Hindus and also among the Jains, and also to give freedom to any Hindu or Jain to marry any one of either persuasion irrespective of caste.

Special Government Resolution, Revenue Department, no. 102, dated the 28th June, 1919 made the resolution for educating Muslims on the lines of the members of other castes in the Kolhapur state and of improving the financial position of the Muslim students Boarding house in the city. Also, specially ordered that out of the annual

income of the Muslim Shrine of Hazarat Pir at Rukadi village of Peta Hatkanangale, Rupees Rs. 500/- be kept for the maintenance of the Shrine and the entire remaining amount be given every year to the Secretary, King Edward Muhammedan Education Society.

## **NEGRITUDE MOVEMENT AND THE QUEST FOR DECOLONIZATION**

**Tanzeel Allapur**

M. Phil Scholar and Teaching Assistant, IIT

Department of Humanities and Social Sciences, IIT Bombay, Mumbai

The Négritude is a cultural movement launched in 1930s Paris by French-speaking black graduate students from France's colonies in Africa and the Caribbean territories. These intellectuals converged around issues of race identity and black internationalist initiatives to combat French imperialism. They found solidarity in their common ideal of affirming pride in their shared black identity and African heritage and reclaiming African self-determination, self-reliance, and self-respect. The Négritude movement signalled an awakening of race consciousness for blacks in Africa and the African Diaspora. This new race consciousness, rooted in a (re)discovery of the authentic self, sparked a collective condemnation of Western domination, anti-black racism, enslavement, and colonization of black people. It sought to dispel denigrating myths and stereotypes linked to black people, by acknowledging their culture, history, and achievements, as well as reclaiming their contributions to the world and restoring their rightful place within the global community. This paper aims to look at the evolution of this movement in the 20<sup>th</sup> century and the political and socio-cultural impact it had over the world and how it resonated with people of African origin. The movement inspired a very radical aspect of Postcolonialism and that is Decolonization. This paper intends to look at the work which inspired and gave an impetus to the movement.

**Keywords:** Négritude movement, Decolonisation, Postcolonialism, Subaltern, Racism

## **LEADERSHIP: A SUBALTERN PERSPECTIVE**

**Varsha Malwade**

Associate Professor, Dept. of Economics

Ramnarain Ruia Autonomous College, Matunga, Mumbai

Subalternity is a heterogenous condition of various social groups which are politically and socially marginalized, scattered and disintegrated. Political unification of these fragmented social fractions is, therefore, treated as a significant move towards dealing with subalternity issues. The organic unity between the ruling class and the subalterns is as an important area that needs to be discussed as is the organic nexus between the rulers and the traditional beneficiaries of power.

This paper tries to evaluate the decisions made by Indian women rulers and political leaders in order to examine the priorities allotted by them to the otherwise neglected areas or to the underprivileged classes. The aim of this paper is to try and identify whether women leadership has, in the past, dealt with the subaltern issues differently.

## **SUBALTERN MOVEMENT (MIYA POETRY IN ASSAM)**

**Vidhi Mehra**

Asst Prof. of English

Ramnarain Ruia Autonomous College, Matunga, Mumbai

The question of identity has been a difficult one to answer, especially in the postmodern world. The multiplicity of being, however, seems to pose a threat to our constant need to demarcate clear boundaries – whether geographic, religious, racial, or ethnic. Any attempt to traverse them, or to declare fluidity, accept polyphony, is seen as a direct attack on a defined unitary self. This unitary self can also then be expanded to understand the Nation as an amalgamation of neatly drawn demarcations.

Taking into account the recent debate around the National Register of Citizens (NRC) in the state of Assam, this paper aims to look at the Bengali-speaking Muslims of Assam, a community facing severely layered marginalisation and discrimination. Largely dwellers of the *char chapori* areas (sandbars formed in the middle of the Brahmaputra river), the Bengal-origin Muslims in Assam occupy the position of the subaltern as the religious and the linguistic minority. This paper examines the poetry written by the members of this community, broadly referred to as Miya Poetry. While 'Miya' in Urdu translates to 'gentleman', the term is a racial slur and carries a derogatory connotation in the spatial context of the state, referring to the Bengali Muslims as Bangladeshis, foreigners, outsiders, or infiltrators. This forceful otherisation over the years has arguably led to xenophobic discrimination, and is now being retaliated against with the written word. The paper also attempts to examine the sudden rise in prominence and readership of Miya Poetry, owing largely to alternative online media platforms like YouTube and social media websites like Facebook that have allowed this seemingly small-scale subaltern movement to gather support, and reach and mobilise the masses.

**Keywords:** Subaltern Movements, Miya Poetry, Assam, Bengal-origin Muslims

## **CAN THE SUBALTERN MOVE? PROBLEMATIZING THE POPULAR NOTION OF "SUBALTERN MOVEMENT"**

**Vikki M. Gayakavad**

Assistant Professor, Dept. of English

Ramnarian Ruia Autonomous College, Matunga, Mumbai

"No one can say 'I am a subaltern' in whatever language. Subalternity is a position without identity." – Gayatri Chakravorty Spivak

The word subaltern comes from Late Latin *subalternus* (*sub* "under" + *alternus* "every other (one), one after the other"). Understanding it in its literal sense, makes it clear that subaltern is more like a positioning than a class. We often tend to forget that class is not a cultural origin; it is a sense of economic collectivity, of social relations of formation as the basis of action. Similarly, gender is not related with lived sexual differences rather it is a collective social mechanism of sexual differences based on actions. Moreover, race is not originary; it is an assumed phenomenon that is engendered from what Tarde may call the laws of imitation or social dogma based again on actions. Likewise considering subalternity as result of social mobility needs reconsideration. The notion of subaltern demarcates a position or lack of position where social lines of mobility, being nowhere/elsewhere, do not permit the formation of a basis of action. Such space lacks all kinds of agencies that validate institutional actions. It does not assume collectively or even the formation of the subject, which exceeds outlines of individual intention. The idea of subalternity is imbricated with the idea of non-recognition of agency. Thus with this absence of agency the subaltern does not have access to both horizontal and vertical movement. The notion of subaltern in its base does not have plurality that comes with the popular configurations. Therefore, talking about subaltern movement seems to be a 'popular' fore-understanding. This popular understanding imposes qualitative as well as quantitative features on the non-available position of subaltern. The present paper reiterates and reformulates Gayatri Chakravorty Spivak's famous question in relation to the discussions on "subaltern movement". The endeavour is to problematize (from *pro* "forward" + *ballein* "to throw") the popular understanding of subaltern and its metonymic use in relation to movement.

**Keywords:** Subaltern, Movement, Community, Identity, Agency, Sociability

## **SUBALTERN COUNTER-REVOLUTION IN INDIA**

**Vikrant P Pande**

Assistant Professor of Political Science,  
Ramnarain Ruia Autonomous College, Matunga, Mumbai

India became independent decolonized country in 1947 as the colonizers handed over the responsibility of governing the great underprivileged population to their leaders and representatives. India was and is still divided into castes, classes, religious and racial groups. In a country where the economically and politically marginalized make a majority of citizens a socialist counter-revolution was theoretically unavoidable. Going by what transpired in most other newly decolonized countries in the third world, a big state and a strong centre were two inevitable things that could happen to India. In 1955, Indian National Congress – the then governing party and also the largest party of that time had already shown left of centre leanings by adopting the 'socialistic pattern' of society. The consequent economic policies and programmes only strengthened the roots of socialism in Indian soil. India's tilt towards the Soviet Union during the cold war was equally visible at the international level. Indira Gandhi government amended the Indian constitution to add the words 'Socialist' and 'Secular' to the preamble of the Indian Constitution. Bharatiya Janata Party declared 'Gandhian Socialism' as one of its foundational principles when it was formed. These strides in the direction of a comprehensive 'social revolution' to uplift the downtrodden and the disenfranchised could not culminate into a revolution of the Subaltern. India, which once upon a time witnessed the hegemony of the leftist thought and left-wing political parties, has only grown distant in its long-cherished socialistic ideal. Therefore, it becomes necessary to analyze the challenges for any attempt of building a Gramscian Counter-Revolution in India.

**Key words:** Antonio Gramsci, Subaltern, Counter-revolution, Indian Politics

## **BREAKING THE SHACKLES OF SOCIAL TYRANNY: A BRIEF HISTORY OF KALPANA SAROJ'S METEORIC RISE AS A DALIT, WOMAN ENTREPRENEUR**

**Abhay Chitale**

Teacher of History, Bunts Sangha's S.M. Shetty International School and Junior College,  
Powai, Mumbai

In his 1762 book, the French philosopher Jean Jacques Rousseau said "Man is born free, but he is everywhere in chains." This is such a reality, especially in case of men and women born in the Dalit fold of varna system in India. There are some individuals however, who break the chains that fasten them to the bottom of the social ladder. Not only do such people emerge from the dungeons of social tyranny, but they also pave way for many who may want to follow them as their guiding beacon light.

Today Kalpana Saroj is a name to be reckoned with in the arduous world of business. Saroj turned the dwindling fortunes of a steel tube company upside down with her entrepreneurial skills. She now heads a business group successfully. But what makes her one of the most surprising personalities in the world of business is that she never inherited one. In fact being born as a Dalit and a woman were the handicaps in the race she would enter. She has provided an example, an object lesson for many who wish to make their mark in the business world, especially Dalits and Women.

Job seekers of yesterday are job providers of today. The Dalit enterprise is on the rise! This phenomenon was possible because of individual efforts from likes of Saroj. This paper tries to trace the history of the enterprising spirit exhibited by a Dalit woman who started her life with three major handicaps, a victim of child marriage, being a woman in a male dominated society and being a Dalit in cast ridden Indian society.

There is a fair amount of material written about Saroj in several print forms, however this paper will try to collate and weave a narrative that could encourage more research in the field of 'enterprise of the disadvantaged of the society in India and elsewhere'.

**Keywords:** Dalit, woman, entrepreneur, disadvantaged, history.

## **CONTRIBUTION OF DALIT LEADERS TOWARDS THE DALIT MOVEMENT IN PRE- AMBEDKARITE ERA**

**Babasaheb K. Bhosale**

Head, Department of History

Changu Kana Thakur A.C.S College, New Panvel, Maharashtra

The advent of British Rule brought a dawn of new era in India. which triggered an intellectual outburst leading to socio-religious reformation movements in India. On the backdrop of these movements there was also the rise of Dalit movement. The shackles of the religion and Shastras started breaking due to the force of these intellectual and reformative movements. The age long socio-religious orthodoxy, the Caste System, superiority of Brahmins, and other evil social practices like sati, child marriage, forced widowhood, tonsuring, bonded labour, prohibition on the education of the general masses of the society etc. were challenged vehemently.

Raja Rammohan Roy was the pioneer of social reformation movements in India. However, in the case of Maharashtra it was Acharya Balshastri Jamblekar, Dr. Bhau Daji Lad, Gopal Hari Deshmukh alias Lokhitwadi, Vishnushastri Pandit, Pandurang Tarkhadkar, Jagannath Alias Nanashankar Shet, Mahatma Jyotiba Phooley, Rajashree Chhatrapati Shahu Maharaj, Justice Mahadev Govind Ranade, Pracharya Gopal Ganesh Agarkar, Karmvir Vitthal Ramaji Shinde, Maharshi Dhondo Keshav Karve, Bhaskarrao Jadhav, Dr. Panjabrao Deshmukh were the non-Dalit, leading and notable social reformers of Maharashtra.

These social reformers, excluding Mahatma Phooley and Vitthal Ramaji Shinde and including the pioneers like Raja Rammohan Roy, Dayanand Saraswati and others confined their reforms. They did have sympathy for the untouchables and they expressed that at one time or other. The Pioneer who vehemently attacked the Caste System, social, inequality, Brahmanism and who worked for the uplift of the untouchables and lower classes and of women and their education was Mahatma



Jyotiba Phooley. He along with awakening them worked practically for their uplift. He was the first reformer to open the school for both girls as well as the untouchables, in 1948 and 1954 respectively.

It was Jyotiba Phooley whose awakening, inspiration and motivation gave rise to Dalit movement organised by the Dalit themselves. He was the teacher, mentor and source of inspiration for the untouchables. Dr. Babasaheb Ambedkar the emancipator and Masiha of the Dalits regarded Mahatma Phooley as his Master and revered him from the bottom of his heart. Jyotiba was the pioneer of all the movements of non-Brahmins, workers, labourers, peasants, farmers, untouchables and women. In fact, he is the father of social reformation movements in modern India in their true sense. Inspired by thoughts and work of Mahatma Phule, Gopalbuva Walangkar, Shivaram Janaba Kamble and Kisan Phagu Bansode and other social reformer, started writing articles in newspapers, convened conferences, founded Organization, published book and put grievances of the untouchables before the ministers of India and make people aware about oppressions. In this paper an attempt is made to understand the significant contribution of Dalit leaders towards the Dalit movement in India during the pre-Ambedkarite era.

## **THE SOCIAL ISSUES AND CHALLENGES FACED BY DALITS IN MAHARASHTRA FROM 2000-2019**

**Bhavita Rajesh Jadhav**

MA Part- II in Ancient Indian Culture And Archaeology,

St. Xavier's College, Mumbai.

Dalit movement can be called as a collective agitation of Dalits against exploitation in the form of class, caste, creed, cultural and social exploitation in the society. It is a struggle that tries to counter attack the socio-cultural hegemony of the upper castes. In 21<sup>st</sup> century also we are noticing injustice towards Dalits in regards to all aspects

from caste to socio-cultural exploitation. Henceforth, even Dalits are humans and they should be treated equally in this contemporary period, is the objective of the paper. Therefore, an attempt is made to focus on the social issues and challenges faced by the dalits in Maharashtra from 2000 – 2019 in the respective paper.

**Keywords-** Agitation, exploitation, socio-cultural hegemony, struggle.

## **HISTORY OF OPPRESSION REFLECTED IN DALIT LITERATURE: SELECTED POEMS OF NAMDEO DHASAL**

**Deepankar Ramesh Nikam**

Asst. Professor (Dept. Of History)

DSPM'S K .V. Pendharkar College, Dombivali, Thane, Maharashtra

The concept 'subaltern' has been a subject of discussion and debate in many fields such as polity, sociology, anthropology, history etc. 'Dalits' in India is subaltern group. In post- independence period dalit started expressing themselves through literature. Dalit literature have a different view about history than established literature. The novels and poems of dalit literature reflected exploitation of dalits in the past. Namdeo Dhasal is considered as the great poet in Marathi literature. He was not only poet but also founder of Dalit Panther. His Poems in particular question the givenness of this cultural memory and attack the oppressiveness, exclusivity and cruelty of the overall structure. Namdeo Dhasal uses past in his poetry as an alternative to historical discourse adopted by brahminical hegemony. This research attempt to study History of oppression reflected in dalit literature with special reference to selected poem of Namdeo Dhasal from the perspective of "Subaltern Theory".

**Key Words:** Dalit literature, Oppression, Brahminical hegemony, Namdeo dhasal

## **IMPACT OF THE RELIGIOUS CONVERSION ON THE SOCIO-ECONOMIC DEVELOPMENT OF DALITS IN BOMBAY FROM 1970 TO 1990**

**Harshana Nikam**

Assistant Professor, Department of History,  
K.E.T.'s V.G. Vaze College of Arts, Science and Commerce, Mulund (E), Mumbai

India is a multi-religious society. However, the religion followed by the majority population influences the entire nation's culture and this is referred to as 'the law of land'. Religion, hence, becomes the crutch of civilisation and is used to enforce social contract among the masses. The stratification of society based on caste, which has been prevalent in India since ancient times, enables a hegemonic dominance of the upper castes solely by an accident of birth. Religious notions of 'karma and dharma' has kept this system alive and thriving in the Indian society for around 3000 years.

At the turn of the 20th century, the emancipation of the socially and economically oppressed 'Untouchables' or 'Dalits' no longer remained an unattainable dream; owing to the relentless efforts of various social reformers and political leaders. Dr. B.R. Ambedkar realised the role of religion in the acceptance of and adherence to casteism and the resulting hierarchical oppression of the Dalits. Hence, he renounced Hinduism which promulgated caste discrimination and the inhumane treatment of Dalits at the hands of the privileged upper caste society. On 14th October 1956, Dr. Ambedkar embraced Buddhism along with around 5 lakh supporters. He also propounded 22 vows which would help his followers interpret and accept this faith which, albeit ancient in nature, was new to them.

This new identity and faith supplemented the constitutional rights of the Dalits in bringing this heretofore extremely downtrodden section of Indian society into the mainstream of social and economic interface.

**Keywords:** Dalits, Buddhism, Religious Conversion, Development, Bombay

## **CONVERSION: AN EMERGING ISSUE OF PERSONAL IDENTITY OF DALITS IN MAHARASHTRA**

**Jyoti Pradeep Waghmare**

Assistant Professor of Philosophy,  
Ramnarain Ruia Autonomous College, Matunga, Mumbai

Man is social animal as it is understood from social perspective so as it has to understand from personal point of view. How does personal identity play an important role in society? So to understand this personal identity becomes essential factor in social-personal connections. Personal identity has been discussed since the origins of Western philosophy, and most major figures have had something to say about it. Amongst western philosophers John Locke and David Hume who have discussed the theory of personal identity. According to John Locke, person remains the same in over a period of time; to know oneself, consciousness of perception is required. Consciousness in identity remains the same over a period of time. On the contrary Hume points out that identity is combination of psychological processes such as belief, sentiments etc. are held responsible for sameness of an entity. There is deep connection in between conversion and personal identity. So, the main intention of my paper is to analyse the issue of personal identity of Mahar who got converted into Neo-Buddhism. What is to be a person as Dalit can be discussed from John Locke's point of view. It is necessary to understand individual stand i.e. Dalit as past and Neo-Buddhist as future with reference to personal identity. This complex idea gives rise to the problem of identity however there is differentiation in between mental substance as Dalit and physical substance as Neo-Buddhist.

It was not just the physical conversion rather psychological conversion, philosophical conversion and above all social conversion. How human consciousness remains the same as it was in the past? However, consciousness lies here in understanding Dalit in past and Neo-Buddhist in future. Secondly how identity does over time is fixed by

awareness of the past? This point mainly emphasis on hindrance of Hindu ideology and practice of Neo-Buddhism. The idea behind conversion was not only to understand differences in touch and un-touch, it was far enough to understand human dignified personal identity. In his various writings and speeches, Dr. B. R. Ambedkar gave new inclination of Neo-Buddhism as a scientific religion. This paper tries to see how personal identity by John Locke and David Hume can give perception to understand personal identity. One's own self and conscious awareness i.e. Neo-Buddhist is an identity of Dalits in Maharashtra.

Dr. B. R. Ambedkar's conversion into Neo-Buddhism was an important milestone for complete emancipation of Mahars' in Maharashtra. On 14 October 1956, Dr. B.R. Ambedkar converted into Neo-Buddhism and referred the term *Navayana* which means new (vehicle) beginning and way of life. Ambedkar's idea of religion was scientific in nature, religion which opens the door of rationality. Thus, Movement of conversion was held for personal dignity. This paper tries to understand how does identity (Mahar) is an issue of one's own stand in the society, however this issue would be based on caste, race and religion with which person belongs, thus personal identity becomes an integral part of society.

**Keywords:** Personal identity, Neo-Buddhism, Dalits, Dalit Consciousness, Conversion

## **THE PARADOX OF INSTITUTION AND DESTITUTION IN BABURAO BAGUL'S SHORT STORIES**

**Kavita Patil**

Assistant Professor of English

Smt. B. M. Ruia Girls' College, Gamdevi, Mumbai

Marathi Dalit Literature can be seen as an unavoidable part of Dalit Movement in India. If we consider reading and writing as political acts then Dalits getting access to reading and writing is one of the ways of doing away with the traditional restrictions put by caste. It seems to me that Dalits writing about their suffering itself is a movement against the established set of norms in caste based Indian society. One of the important writers of Dalit literary movement in Marathi is Baburao Bagul. His short stories brought out the movement against the established institutionalized reading practices set by the upper caste Marathi writers before 1960s in Maharashtra. His short stories and a novella do not allow readers to produce the ethical judgements on the characters' situation and justify characters' behaviour. He portrays the destitute characters and shocking, morbid accounts of their suffering using Sanskrit influenced Marathi diction. The use of Sanskrit influenced diction to portray destitute characters is (paradoxical as the characters' background would not enable them to use such style of speaking) itself revolutionary, a kind of movement against the established writing practices set by the upper caste Marathi writers. The readers, like the characters of the stories are left in an aporia, an impasse, an inability to move further and to come out of situation and their ethical undecidability. This paper will explore and analyse the way Bagul suspends readers from institutionalised/hegemonic/common sense reading of his works. This act of literature by Bagul seems interesting to me.

On the one hand he represents the destitute characters but not through their own language but the language spoken by the consumers of his literature, mostly upper caste Brahmins. He has to compromise the agency of the destitute to meet the demand of the publication industry. To make the readers destitutionalised he has to take help of the institutionalised usage of Marathi language. This research paper attempts to explore this play of institution and destitution in Bagul's stories.

**Key Words:** hegemonic reading, institution, destitution, Baburao Bagul, Dalit Literature, act of literature

## महाराष्ट्रातील वंचित घटकांसाठी बापूसाहेब राजभोज यांचे राजकीय कार्य

### किशोर कोडबाजी काजळे

इतिहास विभाग प्रमुख, ज. ए. ई. चे महिला महाविद्यालय, डोंबिवली (पूर्व)

भारतीय विषमतापूर्ण समाजव्यवस्थेमुळे अनेक सामाजिक घटक मुख्य प्रवाहापासून वंचित ठरविले गेले होते. अशा वंचित सामाजिक घटकांना मानवतेचे समान हक्क मिळवून देण्यासाठी व त्यांना समाजाच्या मुख्य प्रवाहात सामील करून घेण्यासाठी बापूसाहेब उर्फ पांडुरंग नाथाजी राजभोज यांनी १९२२ पासून आपले कार्य सामाजिक चळवळीच्या माध्यमातून सुरु केले होते. त्यामधून ते डॉ बाबासाहेब आंबेडकर यांच्या सामाजिक स्वातंत्र्याच्या चळवळीकडे एक प्रमुख पुढारी बनले. त्यांनी आयुष्यभर वंचित घटकांच्या न्याय हक्कासाठी लढा दिला. त्यांची जन्मभूमी नाशिक मधील कळवण तालुका असले तरी कर्मभूमी मात्र पुणे हे सांस्कृतिक शहर राहिले. त्याच ठिकाणी त्यांनी शिक्षणासाठी वसतिगृहे, सामाजिक- धार्मिक संघटनां, नियतकालिके आदी कार्य सुरु करून ते अखेर पर्यंत चालाविले. पुणे नगरपालिका सदस्य, दोनवेळा खासदार, एक वेळ आमदार व विविध राष्ट्रीय समितीचे सदस्य म्हणून त्यांनी आयुष्याच्या अखेर पर्यंत वंचित घटकांच्या उद्धारासाठी कार्य केले.

१९४७ ते १९७९ या काळात ते महाराष्ट्र विधानपरिषदेचे सदस्य होते. आपल्या कार्यकाळात त्यांनी महाराष्ट्रातील अनु. जाती – जमाती, आदिवासी, अशा वंचित सामाजिक घटकांचे प्रश्न राहकीय पटलावर वेळोवेळी आणून त्यांना न्याय मिळवून देण्याचा सदोदित प्रयत्न केला. नोकरी, शिक्षण, समाजकारण, अर्थकारण, राजकारण, अशा अशा सर्व क्षेत्रात वंचित घटकांवर होणारा अन्याय जगासमोर मांडून त्यांना मानवतेचे समान हक्क मिळवून देण्यासाठी लढा दिला. जसे 'एक गाव एक पाणवठा योजना', 'रोजगार हमी योजना', 'धर्मांतरित बौद्ध धर्मियांचे प्रश्न', 'ग्रामीण भागातील जातीयवादी', 'आदिवशी समाजाचे

विविध प्रश्न' अशा विविध पातळीवर महाराष्ट्रातील वंचित मानवी समुदायाला न्याय मिळत नव्हता. तो मिळवून देण्यासाठी त्यांनी निश्चितच प्रेरणादायी व मार्गदर्शक ठरेल. त्याकरिता त्यांच्या कार्याचा आढावा या शोध निबंधात घेण्यात आला आहे.

## **DR. B. R. AMBEDKAR IN BOMBAY LEGISLATURE, 1927-39: THE CONTRIBUTION TOWARDS SUBALTERN CLASSES**

**Krishna S. Gaikwad**

Associate Professor in History

Lion's Juhu Nandlal Jalan Mahila Mahavidyalaya, Vile Parle (E), Mumbai-400069

Dr. B. R. Ambedkar worked as a Member of Bombay Legislative Council during 1927-1939 A.D. Being an economist of a first grade, he used to study very deeply on the Budget Sessions to be held by the Government of Bombay. He used to have minute details of the budget and also hand in ready the examples from India as well as from Abroad. He criticised the policies of the British Government as well as the Congress Ministries came to power after the 1937 elections. He argued with the Finance Member on the question of Labour Policy and reforms. He debated on the taxation imposed on the agriculturists and requested the government to make certain provisions for their relief. He also talks against absentee landlords and in favour of tenant agriculturists that is actual tillers. He does not stop their but advised solutions possible to reduce the taxes on them. He criticises the government for being imposed a higher rate of taxation which was borne by the poorer classes.

To quote him, "The land tax, the excise tax, the stamps and court fees, the taxes on public conveyances, the tax on country grown tobacco—all these are being mostly paid by the poorer classes. The income tax is the only tax paid by the rich and that at present is beyond the reach of the Provincial Government."

He asked the Bombay Government to address the issues of unemployment benefit,



sickness insurance, old-age pensions, maternity benefits and premature death benefits to dependants etc. He was of the opinion that education should not be commercialised as the poorer and the subaltern masses just now have started entering schools and colleges. Further he talks of dropout rates and comparative disparities in advancement in education where downtrodden communities are lagging behind and here he stressed the need of reservations on the line of Muslims since 1892 A.D.

Thus, whatever the contribution he made in the Bombay Legislative Council, was only in favour of the subaltern masses which needed to be brought to the public view.

**Key Words:** Budget, Taxation, Tenant agriculturists, Poorer, Old-age pensions

## नव्वदोत्तर विद्रोही साहित्य/ सांस्कृतिक चळवळ : एक आढावा

लीना केदारे

मराठी विभाग,

शि.प्र. मंडळीचे रामनारायण रुईया स्वायत्त महाविद्यालय, माटुंगा (पू), मुंबई

संस्कृतीतील सर्वच संस्थात्मक रचना कायमच प्रस्थापित केंद्री राहिलेल्या आहेत. प्रस्थापितांचे हितसंबंध जपणे हे अशा संस्थांचे कार्य राहिलेले असल्याने परिघाबाहेर असलेला सर्व वंचित/ अभावग्रस्त समाज नेहमीच या संस्थांच्या तथाकथित फायद्यांपासून दूर राहिलेला आहे. ज्यावेळी या अभावग्रस्त समाजाला प्रस्थापितांच्या षड्यंत्राची जाणीव होते (एखादे तत्त्वज्ञान, एखादा विचार, एखादे नेतृत्व यापैकी कोणतेही कारण त्यापाठी असू शकते.) त्यावेळी हा समूह प्रस्थापितांच्या संस्थात्मक रचनांच्या विरोधात चळवळ उभी करतो. त्यावर स्वतःच्या मतांची- विचारांची मोहोर उमटवतो. अशाप्रकारच्या चळवळींना आपण वंचितांच्या संघर्षांच्या/ विकासांच्या, त्यांच्यामधील बदलांच्या चळवळी म्हणू शकतो. महाराष्ट्रात

अशाप्रकारच्या चळवळींचा फार मोठा इतिहास आहे. महाराष्ट्रातील वैचारिक, सामाजिक- सांस्कृतिक बदलांना कारणीभूत या प्रकारच्या चळवळीच आहेत. साहित्यातही प्रस्थापित मूल्यव्यवस्थेला छेद देण्याचे/ धक्का देण्याचे काम या चळवळींनी केले आहे. मराठीतील स्वातंत्र्यपूर्व काळातील न्यायमूर्ती रानडेकृत पहिल्या ग्रंथकार सभेस धक्का देण्याचे काम महात्मा फुल्यांच्या एका पत्राने केलेले दिसते. मराठी साहित्यविश्वातील हाच पहिला विद्रोही सूर आहे, असे ठामपणे म्हणता येते. हा विद्रोही सूर अगदी सुरुवातीलाच दिसत असला तरी त्याला संस्थात्मक रचनेचे स्वरूप आलेले नव्हते. त्यामुळे महात्मा फुल्यांनंतर हा विद्रोही सूर पुढे क्षीण झालेला दिसतो.

प्रस्थापित साहित्यविश्व पुढील काळात एकसुरी/ एकांगी बनत गेले. त्यात कुंठीतपणा येऊ लागला. सुरुवातीला शासनसंस्थेपासून दूर राहणाऱ्या या संस्था शासनाच्या कच्छपि लागून सर्वच समाजापासून दूर होऊ लागल्या. परिणामतः प्रस्थापित साहित्यसंस्थांना विरोध करणाऱ्या चळवळींची तीव्रता वाढू लागली. त्यातील एक प्रमुख चळवळ म्हणजे विद्रोही साहित्य- सांस्कृतिक चळवळ होय. १९९० नंतर (जागतिकीकरणानंतर) महाराष्ट्रामध्ये विविध प्रस्थापित विरोधी आंदोलने झालेली दिसतात. उदा. शुल्कवाढी विरोधातील विद्यार्थ्यांची आंदोलने, धरणग्रस्त- प्रकल्पग्रस्त- विस्थापित यांची आंदोलने, स्त्रियांची आंदोलने, कामगारांची आंदोलने इत्यादी. प्रस्थापित साहित्य संमेलनांमध्ये राजकीय हस्तक्षेप मोठ्या प्रमाणात होऊ लागला. काही अपवाद वगळता तथाकथित लब्ध प्रतिष्ठित लेखक-कवी राजकारण्यांपुढे गुडघे टेकू लागले. त्यावेळी समाजामध्ये एक तीव्र निषेधाचा सूर निर्माण झाला त्यातूनच पहिले विद्रोही साहित्य संमेलन निर्माण झाले. या विद्रोही साहित्य संमेलनापासून अनेकविध नवे पायंडे निर्माण झाले. यातून जी साहित्य चळवळ निर्माण झाली तिने आपला वारसा महात्मा फुल्यांच्या विद्रोही पत्राशी जोडून घेतला. पुढच्या काळात साहित्य संमेलनापुरते न राहता, त्यांनी आपल्या कक्षा विस्तारल्या.

त्याला विद्रोही सांस्कृतिक चळवळीचे रूप प्राप्त झाले. साहित्यसंमेलनासोबतच अनेकविध सांस्कृतिक आंदोलने त्यांनी केली. उदा. बडवे हटाव मोहीम, बळीराजाची मिरवणूक इत्यादी.

विद्रोही साहित्य- सांस्कृतिक चळवळीमध्ये मतभेद झाले. त्यातून अनेक विद्रोही साहित्यसंमेलने झाली. या मतभेदांचे वैशिष्ट्ये हे की ही संमेलने एकमेकांना पूरकच राहिली. विद्रोही साहित्य- सांस्कृतिक चळवळींच्या सद्यस्थितीचा तसेच प्रस्थापित साहित्यसंस्थांवर अंकुश ठेवण्याच्या कार्याचा सदर शोधनिबंधात आढावा घेण्यात येईल.

### बॉम्बे इलाख्यातील महार समाजाची सामाजिक स्थिती: १९००-१९५०

#### मंगेश सावंत

१९५६ सालानंतर प्रामुख्याने जातींवर आधारित अत्याचारांचे प्रमाण चांभार, मातंग व भंगी जातींपेक्षा महार जातीवर जास्त आहे हे संशोधनातून पुढे आले आहे. डॉ . बाबासाहेब आंबेडकर यांच्या अस्पृश्यता निवारण कार्यात महार जातीचा समावेश अग्रणीय ठरला. १९३५ सालच्या येवले येथील बाबासाहेबांच्या धर्मांतर घोषणेनंतर महार जातीने डॉ बाबासाहेब आंबेडकरांच्या सामाजिक परिवर्तनाच्या कार्याचा स्वीकार केला. महार समाजानेच प्रस्थापित धर्माच्या चालीरीतींचा त्याग करून, ज्यामध्ये कर्मकांड भेदभाव अस्पृश्यता व जातिप्रथेला थारा नाही अशा बुध्द धम्माचा स्वीकार केला. 'महार' या जमातीवरून या राज्याला 'महाराष्ट्र' हे नाव प्राप्त झाले असा सिध्दांत मराठी-इंग्रजी कोशकार 'मोल्सवर्थ' व त्यांच्या कोशाचे प्रस्तावनाकार डॉ. जॉन विल्सन यांनी मांडला- महार समाजाचा उदय लक्षात घेता इ.स. १९०० ते इ.स. १९५० या काळामध्ये महार समाजाची सामाजिक स्थिती कोणत्या स्वरूपाची होती, हे पाहणे

गरजेचे आहे. विषयाचे महत्त्वाचे उद्दीष्ट्य म्हणजे १९०० ते १९५० या काळामध्ये महाराष्ट्रातील महार समाजाची सामाजिक स्थिती अभ्यासणे होय.

## WHAT IS ON MY THALI: NARRATIVES OF DALIT FOOD

### **Mohsina Mukadam**

Associate Professor, Dept. of History  
Ramnarain Ruia Autonomous College, Matunga

### **Sagar Karkhanis**

Ph.D. Research Scholar, Dept. of History  
Ramnarain Ruia Autonomous College, Matunga

Oppression of subaltern's manifest in different forms which has been studied in depth by academicians. However, food as a tool of oppression has not been usually examined to understand subaltern culture. Food is never mere a means of sustenance, various social and cultural ideas are expressly associated with it. Food is determinant of social status and is also used to regulate interpersonal relations. In Indian society, food is used to determine the caste hierarchy thus the rules of inter dining becomes an important marker of caste and the social status of the community. The food as a tool is applied in two ways: one by prohibiting certain types of food and second by prescribing the consumption of particular type of food. In present paper an attempt has been made to understand how food is used as a means of suppression of Dalit community in Maharashtra. Autobiographies by Dalit writers in which food is mentioned sporadically are primary source for this study. However, the memories of food appear in this literature not merely as an expression of the culinary skills but more as memories of hunger, deprivation and suppression. The paper will also examine changing perception of food within the community.

## **DALIT MOVEMENT IN VIDARBHA: POST AMBEDKAR ERA**

**Pradnya B Gudhe**

Research Scholar,

S. M. D. L. College, Kalamboli, New Mumbai

The Paper focuses on the Dalit movement in Post Ambedkar era. The Dalit movement (also known as the Neo-Buddhist movement) started by Dr. B. R. Ambedkar is a religious as well as a socio-political movement. It quickly re-interpreted Buddhism and created a new school of Buddhism called Navayana. The movement was launched in 1956 by Dr. B. R. Ambedkar when nearly half a million Dalits formerly untouchables joined him and converted to Navayana Buddhism. It rejected Hinduism, challenged the caste system in India and promoted the just rights of the Dalit community. After Dr. B.R. Ambedkar's death, the movement has stayed alive through conversions and various form of protest that still happens today. In this paper the main focus will be the Dalit movement which has taken place in Vidharbha area (East) of Maharashtra.

**Key words:** Dalit movement, Buddhism, Rejected Hinduism, conversions, Vidharbha.

## **MEMORIES OF TRAUMA IN VASANT MOON'S GROWING UP UNTOUCHABLE IN INDIA**

**Priti Bala Sharma**

Assistant Professor, Amity School of Languages

Amity University, Mumbai

The word Dalit is a complex historical and multidimensional phenomenon in the country like India. In general, Dalit is one who is denied fundamental rights and is suppressed

or oppressed because of his/her caste identity. Later, Dalit has become social, political, economic, caste and class identity in India. There are many layers of Dalit suffering in life and in fiction. Being Dalit as a painful and miserable experience is voiced out and documented in Trauma Literature, Gender Studies, and Dalit Writings etc. in the form of poetry, novels, short stories and biographies. This paper is an attempt to understand the traumatic experiences of pain and sufferings of Dalit populace through Vasant Moon's seminal autobiography. This autobiography is different from other Dalit writings in many ways. It does not portray Dalit populace as the unhappy victims or marginalized community without hope and dreams, but as a Dalit who did not succumb to untouchability.

**Key Words:** Dalit Writing, Pain, Trauma, sufferings of Dalit child

## आंबेडकरी चळवळीतील सुरबा टिपणीसांचे खंबीर नेतृत्व

### रामचंद्र गायकवाड

राज्यशास्त्र विभाग, पानसरे महाविद्यालय, अर्जापूर ता.बिलोली जि.नांदेड

भारतात या सामाजिक समतेच्या चळवळीचा प्रवाह सतत अखंडीत राहिलेला आहे. या प्रवाहाची सुरुवात चार्वाक-म.गौतम बुध्द यांच्या पासून सुरु होऊन डॉ.बाबासाहेब आंबेडकर यांच्या समतेच्या लढ्यापर्यंत हा प्रवास सतत प्रवाहीत राहिलेला आहे. या समतेच्या प्रवाहाला सतत सामाजिक अन्यायाची किणार लाभलेली आहे. हा सामाजिक अन्याय जतत दासस्त्रीशुद्रातीशुद्र यांच्या भोवतीच केंद्रित राहिला ओह. या दासस्त्रीशुद्रातिशुद्रांचे सामाजिक अन्याय, विषमता, पिळवणूक या जाचातून मुक्तता करण्यासाठी सतत प्रयत्न झाले. सामाजिक अन्याय, विषमता पिळवणूक इ. हे एका प्रस्तापित सामाजिक व्यवस्थेच व्यवच्छेदक लक्षणे राहिलेली आहेत. याविरुध्द बुध्द, म.फुले, शाहू यांच्या नंतर डॉ.बाबासाहेब आंबेडकर यांना तीर्त

आणि प्रदिर्घ लढा घावा लागला. या लढ्याचे एक महत्वाचे अस्त्र असे की, ज्यांच्याकडून 'दासस्त्रीशुद्रातिशुद्र' या घटकावर अन्याय केला जात असे त्याच घटकांतील लोकांना सोबत घेऊन तयांच्या कृतीच्या सहाय्याने हा अन्याय दुर करण्याचा प्रयत्न डॉ.बाबासाहेब आंबेडकरांनी केला आहे. जसे की, या अस्त्राची सुरुवात 1920 च्या माणगाव परिषेदतून झाली. 21-22 मार्च 1920 रोजी माणगाव (जि. कोल्हापूर) येथील अस्पृश्य परिषेदेच्या मंचावरून छत्रपती शाहू महाराजांच्या साक्षीने बाबासाहेब आंबेडकरांनी दलित समाजोध्दाराचे कार्य दलितेत्तरांच्या सहकार्यातूनच हाती घेतले. ही एक ऐतिहासिक घटना आहे. हे दलितेत्तर डॉ.बाबासाहेब आंबेडकर यांच्या सोबत 1920 ते 1956 पर्यंत दास स्त्री शुद्रातिशुद्राच्या उध्दाराचे आणि परिवर्तनाचे कार्य करित होते.

## दलित साहित्य चळवळ

रा. ज. चाटे

मराठी विभाग, वैद्यनाथ कॉलेज, परळी वैजनाथ

स्वातंत्र्योत्तर कालखंडात ज्या विविध चळवळी उदयास आल्या या सर्व चळवळ अगोदरच रूजलेली दिसून येतात. कारण कोणतीही चळवळ उभी राहते त्यामागे अनेक वर्षांचा संघर्ष असतो. खूप वर्षे संघर्ष करून, मागणी करूनही एखादी गोष्ट मिळत नसेल आणि त्या गोष्टीला सामाजिक परिणाम असेल तर हा संघर्ष हळुहळू मोठे स्वरूप धारण करतो आणि त्याचेच रूपांतर चळवळीत होते. अशा चळवळी कोणत्यातरी ध्येयाने प्रेरित झालेल्या असतात. अशा चळवळींना वैचारिक बैठक असते. त्यातून होणाऱ्या परिणामांचीही कल्पना समाजाला असते आणि त्यात समाजाचे हीत दडलेले असते. म्हणूनच त्याला समाजाचा मोठा पाठिंबा मिळतो. या मध्ये उल्लेख करण्यासारख्या चळवळी म्हणजे भारतीय स्वातंत्र्याचा लढा, संयुक्त

महाराष्ट्राची चळवळ, हैद्राबाद मुक्तिसंग्राम, विद्यापीठ नामांतराची चळवळ, दलित पँथरची चळवळ, शेतकरी आंदोलन अशा प्रकारच्या अनेक चळवळी उदयास आलेल्या पाहवयास मिळतात.

एकोणिसाव्या शतकामध्ये महाराष्ट्रात सुधारणावादी विचारांचे वारे वाहू लागले. या पाठीमागे इंग्रज शिक्षण आणि रूढी-परंपरामध्ये आडकून पडलेला समाज याची जाणीव झालेली पिढी तयार झालेली होती. याच सामाजिक प्रबोधनाच्या विविध प्रवाहामध्ये फले-आंबेडकर विचारधारा, मार्क्सवादी विचारसरणी तसेच म.गांधीजींच्या विचारांच्या प्रभावाचा गट असे विविध विचार घेऊन समाज परिवर्तनाची नांदी सुरू झालेली होती. या प्रबोधनांचे पुढील स्वरूप म्हणजेच चळवळी निर्माण होणे होय. या शोध निबंधाची मांडणी करतांना दलित चळवळ असे शीर्षक जरी असले तरी दलित चळवळीला भक्कमपणाने उभा करणारे साहित्य आणि चळवळीला चालना प्रेरणा देणारे लेखक यांचा विचार या ठिकाणी करणार आहे. म्हणून दलित साहित्य आणि चळवळ असा विचार या शोधनिबंधामध्ये केला जाणार आहे.

## **POST AMBEDKAR DALIT MOVEMENT IN MAHARASHTRA FROM 1957 TO 1972: A HISTORICAL STUDY**

**Sachin Bande**

Assistant professor, Dept. of History

ICLES' Motilal Jhunjhunwala College, Vashi

The main objective of this paper is to study the post Ambedkar Dalit movement. Dr. B.R. Ambedkar has been tallest person in the struggle of oppressed people. The post Ambedkar Dalit movement had witnessed several ups and downs on one side categorical awakening among Dalit had grown beyond all imagination and on other it has somewhere stagnant after Dr. B. R. Ambedkar mainly due to ideological differences , the efforts to review the Republican party in Maharashtra despite all its



factions could also be seen as effort with certain political goals in place. However, one could also observe that these formation from parties to social movement of the oppressed, poor and marginalized has failed to mobilise larger social consciousness to bring more social equality to Dalit.

Thus, the Dalit movement seem to have lost their momentum as a movement between 1957 to 1972. And also, it has shifted from core agenda to more populist agenda which swiping shift in their slogans and languages.

## बंधित समूहाचे प्रश्न आणि अनिल अवचटांचे रिपोर्टाज

### शिल्पा नेवे

सहाय्यक प्राध्यापक, मराठी विभाग, रामनारायण रुड्या स्वायत्त महाविद्यालय

भारतात, विशेषतः महाराष्ट्रात एकोनासिव्या शतकाच्या उत्तरार्धापासून सुरु झालेली प्रबोधनाची समाज परिवर्तनाची प्रक्रिया आणि स्वातंत्र्योत्तर काळातील शिक्षांपारासार यांच्या परिणामी १९६०-७० चं दशके विविध जनआंदोलनांनी प्रभावित झालेली दिसतात. दलित, शेतमजूर, कामगार, स्त्रिया यांनी या काळात आपल्या हक्कांसाठी चळवळी निर्माण केल्या. या चळवळीमधून निर्माण झालेल्या जाणिवांच्या प्रभावातून marathi साहित्यात दलित, ग्रामीण, स्त्रीवादी, आदिवासी असे साहित्यप्रवाह आकाराला आले. साहित्यव्यवहाराच्या सीमा विस्तारू लागल्या आणि नव्या साहित्यजाणिवा घडू लागल्या.

याच सुमारास म्हणजे साधारण १९६८ पासून महाराष्ट्रातल्या अनेक नियतकालिकांमधून अनिल अवचटांचे लेखन प्रसिध्द होऊ लागले. हे लेखन वर उल्लेखित कोणत्याही प्रवाहात थेट मोडणारे नसेल तरी चळवळीमधून घडू लागलेल्या सामाजिक बदलांशी जरूर संवादी होते.

यातनाचक्रात भरडून निघणारे झोपडपट्टीवासीय, कचरावेचक, हमाल, दुष्काळग्रस्त, बेघर, डोंबारी-कोल्हाटी-मदारी-फासेपारधी यासारखे दुर्लक्षित समाज, वेश्या, वाघ्या-मुर्ळ्य, तमाशा कलावंतिणी, मुस्लीम महिला, विणकर, हळद कामगार, विडी कामगार असे मध्यमवर्गीय माणसांच्या नजरेच्या टप्प्यापलीकडील जग आणि त्याच्या व्यथावेधना अवचट आपल्या लेखनातून उलगडतात.

हे लेखन करतांना, त्यातल माणसांकडे पाहताना अवचटांनी सत्यशोधकी, आंबेडकरवादी, गांधीवादी, मार्क्सवादी, अशी कोणतीही वैचारिक चौकात स्वीकारलेली नाही तसेच अवचट ह्या पिढीचे आहेत तिचे हिंदू परंपरेशी असलेले संबंधही अत्यंत क्षीण आहेत. पण या विचारधारांमधल्या मानवतावादाचे संस्कार मात्र त्यांच्यावर झालेले जाणवतात.

जन्माने अर्थातच अवचट वंचित, अभावग्रस्त, शोषित समूहाचे प्रेतीनिधी ठरत नाहीत. साठोत्तर काळात शोशी समूहांचा जोरकस आवाज marathi साहित्यात घुमू लागण्यापूर्वी श्री. म. माटे, र. वा. दिघे, व्यंकटेश माडगुळकर, विभावरी शिरूरकर, मधु मंगेश कर्णिक, इ. साहित्यिकांनी सद्बद्धेत्तून शोषित-दलित समाजाचे चित्रण केले आहे. याच धारेत अवचटांचा समावेश होईल. पण वर उल्लेखित साहित्यिकांच्या कल्पित वास्तवाधारित कालाकृतीपेक्षा अवचटांच्या साहित्यःचे स्वरूप वेगळे आहे. सामाजिक वस्तूस्थितीच ओघवत्या, प्रत्ययकारी भाषेत वृतांतकथन करणारा रिपोर्टाज हा लेखन प्रकार त्यांनी मराठी साहित्यात रुजवला.

अशा प्रकारचे साहित्य हे केवळ प्रस्थापित साहित्यसंकृतीचा केवळ एक भाग नसते. समाजात नव्या जाणीवा निर्माण करणे आणि भावी परिवर्ताची मुल्ये निश्चित मूल्यात्मक काम ते करीत असते. विशिष्ट माणसांना समजून घ्यायचे तर त्यांना दृढ सामाजिक सांस्कृतिक परंपरेचे बळी □हणून समजून घेतले पाहिजे. अशा प्रकारचे जगणे वाटयाला आल्यामुळे त्यातून घडलेली त्यांची विशिष्ट मुल्याआवस्था समजून घेतली पाहिजे याचे भान आणि तसा प्रयत्न अवचटांचा असल्यामुळे त्यांच्या रिपोर्टिंग ला एक खोली

आहे. अनिल अवचटांनी आपल्या रिपोर्टाज लेखनातून अशा अभावग्रस्त समूहाचे वाचन केले आहे ते पाहणे, त्यांच्या रिपोर्टाजचे वाङ्मयीन विशेष आपण वाचकांवर साधलेला परिणाम धोक्क्यात नोंदविणे हा प्रस्तुत शोधनिबंधाचा उद्देश आहे.

## **SUBALTERN MOVEMENT WITH SPECIAL REFERENCE TO ROUND TABLE CONFERENCES**

**Suvarna Jadhav**

Assistant Professor, Dept. of History

B. K. Birla College of Arts, Science and Commerce, Kalyan

Round Table Conferences was one of the significant events with reference to Dalits in India. Representation of Dr. Babasaheb Ambedkar in these three Conferences mark the participation of Dalits in the political scenario of India, disowning the mainstream of their identity in the political body namely Congress. Congress, being the predominant political party in the nationalistic movement, writing history of nationalism emphasized mere on writing the event relating to Congress and working of Congress before 1980's. Therefore, we never studied the Round Table Conferences from the recent perspective of historical thinking from large, holistic, totalized histories of nationalism i.e. from political history to cultural history, from events to discourses and from the content of nationalistic thought to a more sensitive understanding of its form.

The present research paper therefore aims to study Round Table Conferences with reference to Subaltern Movement.

The keys words to understand with reference to Round Table Conference are: Dalits, Nationalism, Event and Discourse.

Sudipta Kaviraj interprets that 'Discourse' is a general name for a number of possible types of functions or operations with words. Therefore, discourse must not be blinded

by the simple dichotomy between event and Discourse. Therefore, the idea of nationalism stitches together social groups or communities of people.

However, studying any history makes essential to ask whose history this is, in the sense history for whom, because there are changes in telling of history.

Recent study therefore has changed the axis of studying history from Congress, to inside Congress, and furthering its impact on common man.

## **THE LOWER CASTE MOVEMENTS IN SOUTH INDIA**

**Teresa Thomas Pereira**

St. Gonsalo Garcia college, Vasai

Untouchability was a blot on Indian Society. The major effect of national awakening in the 19<sup>th</sup> century was seen in the field of social reform, esp. In emancipation of Dalits. Nearly all the religious reformers contributed to the social reform movement. This was became the backward features of Indian Society. Certain organizations and prominent persons played an important role in Dalit reform movement.

In some parts of country especially in the **south**, the untouchables suffered from numerous severe disabilities and restrictions, their very shadow was to be avoided, so that they had to move away if a Brahmin was seen or heard coming. An untouchable's dress, food, place of residence, all were carefully regulated. He could not draw water from wells and tanks used by the higher castes.

**The Changing Scenario**—A number of circumstances in the 19<sup>th</sup> and 20<sup>th</sup> centuries created class consciousness among the lower castes who took upon themselves to struggle for the caste equality. Their efforts resulted in the organisation of various lower caste movements in South India. The growth of national consciousness and the popularity of the modern political thought based on climate in which the caste system could not be defended. The leading lights among the lower castes themselves organised caste movements.

**Sri Narayan Guru (1854-1928)**—Sri Narayan Guru, in the state of Kerala and many places, established Shree Narayana Dharma Paripalana Yogam. He and his associates launched a two point programme for the uplift of the Ezhavas. Firstly to give up the practice of untouchability with respect to caste below their castes. As a second step, Narayan Guru built a number of temples which were declared open to all castes. He and his supporters organised a lifelong struggle against the caste system. He coined the famous slogan: **One religion, one caste and one God for mankind**".

**The justice party and Naicker**—The **non-brahmins** and Naicker of south organised during the 1920s the Self –Respect Movement to fight the disabilities which Brahmins had imposed upon them. Non-Brahminical organization called South Indian Liberal Federation, which later came to be popularly known as the Justice Party, In 1937. Ramaswamy Naicker was elected the president of the party, he denounced Hinduism as an instrument of Brahminical control. The laws of Manu as inhuman, the puranas as fairy tales. He ridiculed Hindu gods and goddesses and concluded" **there are certain things which cannot be mended but only ended.**

**SS Annadurai Role in upliftment of Dalits**—C.N. Annadurai (1909-1969)—carried Dravidian Movement in name of Dravidian federation at south India. Annadurai was chief minister of Tamil Nadu as the chief Minister Anna was not against unity of India, but demanded greater autonomy for states. As a reformer, a mass leader and a friend of the poor.

In **Vykom** in south India reformers resorted to Satyagraha to secure for untouchables the right to use a public road leading to a Hindu temple. his initiative received full support from Gandhi and the Swarajists.

In the **Tarakeshwar Swami Viswanand** and **Swami Sachidanand**, two religious reformers, organised a band of volunteers, declared the temple a public property and resorted to direct action against the tyranny of the **Mahant**.

Untouchability showed itself in a horrible form in south India. The swarajists passed a resolution sympathising with the satyagraha movement, the Belgaum Congress called

upon the Travancore, Government to recognised the justice of the Satyagrahis claim and grant support to Hindu conservatism.

Since the middle of the nineteenth century, numerous individuals and organisations worked to spread education in among the untouchables of south India to open the doors of schools and temples to them, to enable them to use public wells, and tanks, and to remove other social disabilities and distinctions from which they suffered. They became conscious of their basic human rights and began to rise in defence of these rights.

## **ENTREPRENEURIAL CHALLENGES FOR SCHEDULED CASTE (SC) AND SCHEDULED TRIBES (ST)**

**Urmila Moon**

Associate Professor and Head Department of Commerce

Ramnarain Ruia Autonomous College, Matunga, Mumbai

Entrepreneurship is responsible in promoting social change. In India, social stratification determines occupation and division of labour. The proportion of SC/ST entrepreneurs is comparatively low and there is dearth of data with respect to SC/ST entrepreneurs. In fact, the caste census itself was taken for the first time in 2011. There are number of schemes promoting entrepreneurship through various organisations. New formats and schemes have been introduced in particular to promote SC/ST entrepreneurs. However, there are umpteen challenges faced by them while starting and upgrading their business. While discrimination does exist, there are likely to be many other factors as well for the persistent gaps in entrepreneurial activity for them (Iyer et al., 2013). This paper attempts to study the obstacles faced by the SC/ST entrepreneurs and the problems in the schemes offered by the government organisation.

**Key words:** Entrepreneurship, SC/ST

## **IMPACT OF GLOBALIZATION ON DALIT MOVEMENT**

**Valmik Garje**

Associate Professor of Political Science,  
Siddharth College of Arts, Science and Commerce, Mumbai

India has seen a huge turnover after the process of economic reforms in the year 1991. Liberalisation, Privatization and Globalisation has impacted not only on the economic sector of the country, but also have positively boosted the socio-cultural lifestyle of the citizens. Globalization, in particular, has immense effect on the social institutions. Though the constitution has levied legal rights for the privileged sections of the society, but globalization has not only given the new turn to the upper caste, but significantly created negative consequences on the lower and privileged sections of the society. This has been seen in all the aspects, but mostly importantly been reflected in the sphere of education, health and food securities. The present paper attempts to investigate the direct and indirect impacts of globalization on the life of the Dalit's in the society. It also gives detail information on both the positive and negative consequences of globalization and suggests some measures to overcome the problem at the end. This issue is a warming issue in the contemporary period.

**Keywords:** Globalization, food security, education, upliftment of Dalit's

## **LABOUR MOVEMENT IN INDIA: PAST AND PRESENT**

**Aditi Abhyankar**

Associate Professor, Department of Economics

Ramnarain Ruia Autonomous College, Mumbai

The second half of the nineteenth century marked the establishment and a gradual advent of the modern industrialisation in India. The rise of labour movement and the formation of the Trade Unions in India, goes back to early years of the twentieth century. It was followed by various laws such as Trade Union Act, 1926 which guarantees right to form trade union and for Collective Bargaining, Industrial Disputes Act 1948, Contract Labour (R&A) Act 1970.

Trade Unions all over India launched a series of strikes, demonstrations rallies and protests for the plantation and mine labourers, railways and also for the textile mill workers from time to time. Later, Essential Services Maintenance Act, 1968 was systematically used to suppress the labour movement. The decade of 1980s saw one of the largest and most prolonged strike of the textile mill workers in the city of Mumbai that ruined entirely, the 100 plus textile mills and the lives of lacs of workers employed in those mills. Today, the city has very big shopping malls in place of these mills.

As per the 2012 Labour Bureau of the Ministry of Labour, Government of India. data, there were 16,154 trade unions which had a combined membership of 9.18 million (for only 15 Indian states). In the post economic liberalisation period after 1991 and with the growing informal sector and contractual employment, the industrialists and the management have been systematically suppressing the formation of the trade unions. The Multinational companies have been on the forefront in exercising repression on the trade unions and their members.

This paper plans to take an account of the rise of Trade Unions, the struggle of the under privileged working class in India for their rights so far and in the years to come.



**Key Words:** Labour Movement History, Trade Unions Bombay Textile Strike, Economic Liberalisation

## **CHALLENGES FACED IN IMPLEMENTATION OF PROVIDENT FUND SCHEME IN SOLAPURS SMALL AND MEDIUM SCALE POWRLOOM SECTOR**

**Arun Vitthal Sonkamble**

**Harshal Shashikant Shinge**

Chh Shivaji Night College of Arts and Commerce, Murarji Peth, Solapur

**Introduction:** Power loom sector forms the prime driving force in Solapur's economy in terms of employment and monetary gains in rupee and forex terms. It carries two geographical indicators to its credit namely Solapur chaddar and Solapur teritowel. Yet this sector faces serious challenge in the form of shortage of skilled labour. This paper attempts to investigate the issue from the point of view of social security (Provident Fund) and labour participation.

**Methodology:** The literature review included laws, government schemes and programs and their draft, previous research etc. the methodology also included sample survey through questionnaires and personal interviews including all the stakeholders like key government officials, employees, labour and social welfare activists and organizations, trade unions, employers association etc. the key informants were purposefully selected taking into consideration the short period of the research.

**Result:** The issue concerning social security of labours and its implementation at the grass root level faces serious challenges, mainly in the form of apathy of and willing full negligence of textile owners towards welfare of labours in specific and towards the modernization of the sector in general. This has seriously hindered the sectors transformation from informal to formal sector of the economy. This informalisation of

powerloom sector has failed to attract young job seekers to pursue a dignified career in this sector.

**Conclusion:** Looking at the increasing labour force size in the future and the government steps taken for rapid industrialization through make in India initiative and also to tap India's demographic dividend. This sector needs nothing but a meticulously crafted policy initiative, which will involve all the stakeholders to move away the sector from informal status towards formal status. In this endeavor the role of government as facilitator, provider of services, mediator and more importantly the regulator and enforcer of labour social security provisions becomes very important.

**Keywords:** Social security, powerloom sector, provident fund, geographical indicator, formal and informal, make in India, Demographic dividend, jobseekers.

## मुंबई विद्यापीठातील सफाई कामगारांची समस्या व आव्हाने

### अविनाश कैलास पवार

इतिहास विभाग, मुंबई विद्यापीठ, कलिना, सांताक्रुज (पूर्व), मुंबई

असंघटित कामगार हा आर्थिक प्रक्रियेमध्ये नेहमीच उपेक्षित राहिला आहे. संघटित कामगार वर्गाचे संघटनेच्या माध्यमातून शासन, न्यायव्यवस्था, अभ्यासक, संशोधक, इत्यादींचे लक्ष वेधले असल्यामुळे या कामगारांचा सामाजिक, आर्थिक अभ्यास वेगवेगळ्या दृष्टिकोनातून झाला आहे. त्याचप्रमाणे, कायदा, न्यायव्यवस्था इतर माध्यमातून वेळोवेळी त्यांच्या प्रश्नांची वा मागण्यांची सोडवणूक करण्याचा प्रयत्न होत असतो, या उलट असंघटित वर्ग नेहमीच शासन व समाज, संशोधक, अभ्यासक यांच्याकडून अजूनही उपेक्षित वा वंचित राहिला आहे. या असंघटित क्षेत्रामध्ये काम करणाऱ्यांमध्ये हॉटेल कामगार, बांधकाम-

मजूर, सफाई कामगार, कष्टकरी, घरगुती कामगार, इ. वंचित घटकांचा यामध्ये समावेश होतो. वंचितांचा वा उपेक्षितांचा समाजातील विकासात्मक प्रक्रियेतील तसेच पर्यावरणीय स्वच्छता राखणे, आरोग्य व्यवस्थित ठेवणे या मधील योगदान महत्वाचे आहे. त्यांच्या मानसिकतेची जाणीव निर्माण करून देणे, वंचित व दुर्बल समजल्या जाणाऱ्या वर्गाला समाजामध्ये व व्यवसायामध्ये मिळणारी दुय्यम वागणूक नष्ट करण्याचा प्रयत्न करणे हे संबंधित संशोधनाचे उद्दिष्ट आहे.

भारतातील विद्यापीठ/ महाविद्यालयामध्ये विद्यार्थ्यांना आकर्षित करण्यासाठी मोठ्या प्रमाणात कार्यक्रम, समारंभ, पॉस्टर्स त्याचप्रमाणे आपला पर्यावरण स्वच्छ ठेवण्यासाठी विद्यापीठ/ महाविद्यालये भरपूर पैसे खर्च करत असतात, परंतु पर्यावरण स्वच्छ ठेवणाऱ्या कर्मचाऱ्यांच्या आरोग्यावर किती पैसे खर्च होतो? साफ सफाई करणारे लोक हे स्थलांतरित तसेच आदिवासी, अनुसूचित जाती-जमाती मधील, भटक्या विमुक्त जातीतील असतात. त्यांच्या आर्थिक विषमतेमुळे त्यांना 'साफसफाई' ची कामे करावी लागतात, साफ सफाई कामगारांमध्ये मोठ्या प्रमाणात स्त्रियांचेही प्रमाण वाढताना दिसत आहे.

वरील सर्व वंचित समूह असले तरी या ठिकाणी अभ्यासासाठी "मुंबई विद्यापीठातील साफसफाई कर्मचाऱ्यांच्या समस्या व आव्हाने" याचा विचार संशोधनामध्ये केला आहे. मुंबई विद्यापीठातील साफसफाई करणाऱ्या कामगारांची सामाजिक सुरक्षितता, स्त्रियांची कामे करण्याची कारणे, दैनंदिन कामामधील अडचणी, कल्याणकारी योजनांचा आढावा, कौटूंबिक-शैक्षणिक प्रश्न, मालक/प्रशासन-कामगार संबंध, आरोग्याशी संबंधित प्रश्न, सफाई साधनांचा पुरवठा इत्यादी घटकांचा आढावा संशोधनामध्ये घेतला आहे.

**महत्वाचे शब्द :** सफाई कामगार, समस्या व आव्हाने, दुय्यम वागणूक, सामाजिक-आर्थिक विषमता.

## **CASTE, CULTURE AND THE MAKING OF NEIGHBOURHOOD OF WORKING CLASS IN MUMBAI CITY**

**Babasaheb Kambale**

Assistant Professor, Department of History,  
Satish Pradhan Dnyanasadhana College, Thane, Maharashtra

The role played by the textile industry and its workers has been the most significant factor in the crafting of the city of Mumbai. Right from the establishment of the first cotton textile mill that came up in the city in the 1850s, the development of the city and its activities centered on this industry and its working class. This attracted a huge wave of migration of people belonging to various castes from rural areas to Mumbai. These migrants had settled in the area surrounding area of the textile industry. This neighborhood area was called *Girangaon* or the 'village of the mills'. These migrants had carried their own identity and culture with themselves at neighborhood area. The village culture was flourished in the Girangaon area. This identity had been shaped by politics and different identities of caste and region and religion. But at the same time these cultural activities kept Dalit or untouchables outside of the loop of cultural activities. The rise of Dalit Literature and Dalit culture could be seen as a product of discrimination within the *Girangaon* Culture. Thus, this paper try to establish the fact that the making of Girangaon was a product of economic development but the spatial distribution of people, cultural activities, formal and informal relation between the working class had widely influenced by the caste identities. The migration of workers with their caste and traditional ideas had densely influenced the Girangaon.

## जयंत पवार लिखित 'अधांतर' नाटकातून व्यक्त होणारे कामगार जीवन

किशोर देसाई

सहाय्यक शिक्षक, श्रीमती. टी. एस. बाफना कनिष्ठ महाविद्यालयात, मालाड पश्चिम

कामगार जीवनाची पार्श्वभूमी आणि अधांतर नाटक-कामगार जीवनाचे मुंबईतील गिरणी कामगार जीवनाशी असलेले नाते -मुंबापुरीवरील कामगार जीवनाचा सांस्कृतिक -सामाजिक प्रभाव -नाटकातील समस्या स्वरूप आणि त्याची तीव्रता अधांतर नाटकातून दिसणारा कामगार जीवनावरील परिणाम

### **VOICES OF PROTESTS: LABOUR RESISTANCE IN RAILWAYS OF BOMBAY PRESIDENCY (1850-1870)**

**Madhumita Bandyopadhyay**

Associate Professor, Dept. of History

Smt. P. N. Doshi Women's College, Ghatkopar(W), Mumbai

The railway began its construction in the Bombay presidency in 1850. They were built through the guarantee system till 1870. It was in this period that the first generation skilled workers of railway construction were trained. Since the work was heavily labour intensive, organization of a large body of Indian workers was the central feature of railway construction, majority of whom were clerical and menial. They worked on the orders of the European officials.

There are many instances where the railway workforce showed resistance through collective action. This paper is an attempt to probe into the demands of these workers and their methods of protests. It also endeavours to investigate whether these protests were sporadic outbursts or collective labour movement.

## **EPIDEMIOLOGICAL STUDY OF HEALTH HAZARDS AND WORKING CONDITION BRICK KILN WORKS IN RURAL OF PALGHAR DISTRICT IN INDIA**

**Rekha Gore**

Assistant Professor, Dept. of History,  
D.G. Ruparel College, Matunga Road, Mumbai

Brick making is one of the most ancient in industries. India is the second largest producer of clay fire bricks, accounting for more than 50 per cent of global production.

Aim: - To access the health status of brick kiln workers and to review working conditions and satisfies measures practice at brick kiln.

Setting Design: - The present cross-sectional study was carried out among the brick kiln workers in Palghar district.

Method and Material: - Research carried out during November and December 2019. Universal sampling was done. Data such as socio demographic profile, clinical history and examination finding were collected. Field Checklist for presents of Basic Amenities and safety condition was used at the brick kiln sites. Statistical Analysis – Data Analysis using SPSS.

**Keywords:** - Brick Kiln workers, Working Condition, Occupation Health Hazards

## **GANPAT MAHADEV JADHAV'S CONTRIBUTION IN THE LABOUR MOVEMENT OF BOMBAY (C. 1934-1948)**

**Sachin A. Jadhav**

Ph. D Research Scholar, Department of History,  
Ramnarain Ruia Autonomous College, Matunga, Mumbai

The second half of the nineteenth Century marked with the rapid growth of industrialisation in and around Mumbai. Textile mills were established during this period led to the economic growth of Mumbai and provided job opportunity to thousands of indigenous people. However, in order to earn more income, they started exploitation of mill workers and did not share the profits. Workers had to face number of difficulties and problems. This led to the emergence of labour movement in Mumbai. A number of labour organizations, such as Bombay Mill Hands Association, Bombay Textile Labour Union, Girni Kamgar Union were established to address the grievances of the workers. But these organizations did not try to address the grievances of the untouchable labourers and end their dual exploitation at the hands of the mill owners, industrialists and upper castes at both rural and urban levels.

The Bombay Municipal Labour Union, which was established by Dr. Ambedkar in 1934, had played a pivotal role in addressing the grievances of the untouchable labourers of the Bombay municipality. The Ganpat Jadhav alias Madake Buwa was the secretary of the Bombay Municipal Labour Union from 1934 to 1948 and it was the first important phase of the Bombay Municipal Labour Union. During this period, it tried to address the grievances of the untouchable labourers of the Bombay Municipality. In this paper, an attempt is made, to assess the contribution of the Ganpat Jadhav in the labour movement of Bombay from 1934 to 1948.

**Keywords:** Dr. Ambedkar, Bombay Municipal Labour Union, Municipality, labour movement, Textile mills.

## **INSECURITIES OF SECURITY GUARDS: A CASE OF MAHARASHTRA SURAKSHA RAKSHAK AGHADI (UNION OF SECURITY GUARDS)**

**Santosh Gangurde**

Asst Prof, Department of Sociology, Patkar-Varde College, Goregaon (W), Mumbai

In Mumbai security guards of housing societies, offices and malls are the most exploited lot as agencies that employ them pay them pittance. In addition they do not have weekly offs either and each shift last 12 hours or more. Their salary is so low that they are forced to work in double or sometimes in triple shifts. Security agencies are making huge profits by exploiting security guards. Although they are engaged in a job of high responsibility still most of them are deprived of minimum wages and social security of any kind. After noticing the plight of these workers Dr. Datta Samant, a firebrand trade union leader, decided to form Maharashtra Suraksha Rakshak Aghadi. This paper focuses on the issues of security guards and the role of Maharashtra Suraksha Rakshak Aghadi in the unionisation of the guards. This paper is based on:

- a) Primary Source- the in-depth interview of Uday Bhatt, the General Secretary of Maharashtra Suraksha Rakshak Aghadi and
- b) Secondary Sources- newspaper clippings, magazines, pamphlets and websites

## **LABOUR MOVEMENT: ANASUYA SARABHAI, THE FIRST WOMAN TRADE UNION LEADER**

**Samuel Wesley**

Asst Professor of History, Smt CHM College, Ulhasnagar

The Labour Movement has not been the monopoly of a few chosen men only, valiant and courageous women have taken the initiative as well. As a student of History my area of focus has been Gender History and my quest is to find out about women who have remained unnoticed inspite of their immense contribution. Indian history is replete with examples of women who have broken shackles. Yet History has been kind to some remarkable women who have got the deserved attention and visibility, whereas several women have been relegated to being mere footnotes or have become totally invisible. And one such woman is Anasuya Sarabhai who was India's First Woman Trade Union Leader, a woman who worked selflessly for the upliftment of the less fortunate. The



aim of this paper is to explore in greater detail the life and contribution of such genuinely dedicated women who did concrete work but did not get the credit that they deserved. Anasuya Sarabhai completed her higher education at the London School of Economics. She could have settled in any foreign country and led a life of comfort. But she chose India where she helped both women and men by advocating for labour rights. Anasuya Sarabhai (11 November 1885 – 1972) was a pioneer of the labour movement in India. She founded the Ahmedabad Textile Labour Association (Majoor Mahajan Sangh), India's oldest union of textile workers, in 1920, becoming the first female leader of a trade union in India. What made Anasuya Sarabhai, a Woman born to privilege, become India's First Woman Trade Union Leader? This question forms the subject of this paper.

**Keywords:** Labour, Gender, History, Pioneer

## **ISSUES OF SAFAI KARMACHARI IN MUNICIPAL CORPORATION OF GREATER MUMBAI**

**Shekhar Deepak Bhosale**

Research Scholar

According to Dr. B.R. Ambedkar Unemployment and underemployment and Imperialism were the greatest enemies of the labour in India. social security measures are in integral part of any society- a means to provide some form of assistance to its members during distress caused by unforeseen and inevitable eventualities like sickness, accident, unemployment, death, etc. However, the evolution of social security and the process of its implementation vary across time and space. In India the majority of the population, particularly those engaged in the unorganized sector.

The objective of the study to search the suffering of safaikamgar. The researcher tried to find out the socio- economic condition of the safaikamgar of Municipal Corporation

of Greater Mumbai and the nature of work and related issues, aspiration about their future and their children education. In this paper it has found that all the safai worker of MCGM are Dalit or belonging to scheduled caste.

**Key Words:** Safaikamgar, socio-economic, MCGM, Scheduled Caste

## **AWAKENING AMONG THE MARGINALIZED: LITERARY WORKS OF SATYASHODHAK MUKUNDRAO PATIL**

**Ajaykumar Pralhad Lokhande**

Assistant Professor, Dept. of History

DSPM's K. V. Pendharkar College, Dombivli, Thane

There are certain assumptions about history and other source of information such as literature including drama, poems, stories and many other forms of literature. History is believed to be based on evidences whereas literature appears to be fanciful. Historical accounts seem to be more reliable in comparison of literature. Ostensibly, History is based on such sources which can be verified by a researcher. Hence, it is surmised that historical accounts are likely to be true in comparison with literary sources. The oppressed element in society express their distress and agonies through oral and written literature.

This paper aims to highlight the awakening among the masses through literary work of the Satyashodhak thinker Mukundrao Patil, a son of Phule's colleague Bhalekar. He was a radical defender of downtrodden like cultivators, workers and lower castes through writings. The two classics *Kulkarni Lilamrut* (The vile deeds of Kulkarni, as a revenue official) and *Shetji Pratap* (the vile deeds of moneylenders and traders) exposed the exploitation of peasants and workers at the hand of moneylenders, Indian and British government officials and the Religion.

## रायगड जिल्हा परिसरातील कृषी व्यवसाय (1857 ते 1947) - एक ऐतिहासिक अभ्यास

**बबन भिवसेन जाधव**

शिक्षणमहर्षी दादासाहेब लिमये कॉलेज, कळंबोली

रायगड जिल्ह्यातील लोकांचा शेती हा मुख्य व्यवसाय होता. जलसिंचनाच्या सोयीचा अभाव, भाजीपाला व नगदी पिकास प्रतिकूल हवामान, पारंपारिक पद्धतीचे शेती ज्ञान यामुळे शेती व्यवसाय मागासलेलाच होता. शेतकऱ्यांकडील भांडवलाचा अभाव प्रगतीच्या मार्गाच्या आड होता. आजच्या सारखा सहकाराचा किंवा बँकाचा विकास झालेला नव्हता. नैसर्गिक आपत्ती व ब्रिटिश शासनाचे धोरणही शेतकऱ्यांच्या पुढे समस्या असत. महापूरासारख्या आपत्ती कायम भेडसावत असत. शेती धारण क्षेत्राचाही आकार लहान होता. बरेचसे शेती क्षेत्र खोतांच्या ताब्यात होते. परिणामी शेती कसणाऱ्या कुळांची खोतांकडून पिळवणूक होत होती. मुख्य भात पीक होते. कृषी व्यवसायाबरोबरच मीठ व्यवसायही केला जात असे. मासेमारी केली जात असे. परंतु आजच्यासारखे ते मुख्य व्यवसाय म्हणून केले जात नसत. दळवळणाच्या सोयीचा ब्रिटिश काळात विकास होऊ लागला होता. त्याचा परिणाम शेती व्यवसायावर झालेला दिसून येतो.

### **THE CULTURAL FRONT: GIVING VOICE TO THE VOICELESS**

**Gaurav Gadgil**

Assistant Professor, Department of History,

K. J. Somaiya College of Arts and Commerce, Vidyavihar, Mumbai

The paper delves upon the need and the use of a cultural front that was felt in the communist movement during the colonial times. It focuses on the works of P. C. Joshi as the General Secretary of the Communist Party of India and the establishment of Progressive Writers Association (PWA) and the Indian Peoples Theatre Association (IPTA). The paper shall also delve into the works of these associations in the postcolonial times to spread the ideals of a just, humane and egalitarian society through the works of multiple artists and their multifarious creations. It is this medium that attempted to give an expression to the conditions of the marginalised sections of Indian society - women, tribals, workers and the poor peasantry. It is this attempt of this cultural front, in the turbulent times of the mid-20th century India, which makes it imperative to be studied.

**Keywords** - Cultural Front, P. C. Joshi, PWA, IPTA

## भूदान आंदोलन : भूमिहीन आणि जमिनींचे वितरण

### रमिला दीपक गायकवाड

एल .जे.एन.जे.महिला महाविद्यालय, विलेपार्ले (पू), मुंबई

आधुनिक भारतात अनेक सामाजिक, आर्थिक चळवळी झाल्या ज्याद्वारे अनेक प्रश्नांकडे लक्ष वेधले गेले. सामाजिक जबाबदारीची जाणीव होऊन मानवतेच्या दृष्टीकोनातून सामाजिक समस्यांची उकल करण्याचे प्रयत्न सुरु करण्यात आले. शेतकरी आणि भूमिहीनांचा प्रश्न तर कायमच समोर उभा राहिलेला आढळतो. भूमिहीनांच्या प्रश्नांकडे लक्ष देण्याचे महत्वपूर्ण कार्य **सर्वोदय** विचारप्रणालीच्या माध्यमातून आचार्य विनोबा भावे यांनी केले. महात्मा गांधीच्या कार्याचा वारसा त्यांनी चालविला.

भूदानाने विनोबांच्या मनात देशभरातील भूमिहीनांच्या समस्या सोडविण्यासाठी “भूदान चळवळ” सुरु करावी असे विचार आले आणि ‘सबै भूमी गोपाल की’ या विचारधारेतूनच १९५१ मध्ये भूदान चळवळीला प्रारंभ झाला. भूदान चळवळीसाठी त्यांनी देशव्यापी दौरे केले. भारतातील विविध राज्यांमध्ये मध्ये १९५१ ते १९६० पर्यंत सतत १८ वर्षे पदयात्रा करून भूमी प्राप्त करण्याचा आणि भूमिहीनांना भूमी मिळवून देण्याचा अखंड प्रयत्न केला.

भूदान चळवळीच्या प्रभावामुळे लोकजागृती होऊन देशभरातील विविध राज्यांमध्ये भूमी प्राप्त झाली. **भूदान यज्ञ समिती**द्वारे जमिनींचे वितरण देखील करण्यात आले. तरी त्यापैकी काही जमिनींचे वितरण न झाल्याने त्या पडीक राहिल्या. या जमीनी अजून पडीकच आहेत की अजूनही कोणाकडून कसल्या जात आहेत हा प्रश्न लक्षवेधी ठरतो. ज्या गावांमध्ये जमिनी दान देण्यात आल्या त्यांचे पुढे काय झाले हा प्रश्न आजही अनुत्तरीत आहे. म्हणजेच ज्या भूमिहिनांसाठी उदात्त हेतूने भूदान चळवळ सुरु करण्यात आली त्या भूमिहिनांचे प्रश्न आजही तसेच आहेत असे दिसून येते.

## LAND RIGHTS MOVEMENT IN MAHARASHTRA SINCE 1947: STRUGGLE FOR EXISTENCE AND IDENTITY

**Rashmi Pawar**

Asst. Professor

Abhinav College of Arts, Commerce and Science, Bhayander

Land is an important resource which ensures accessibility to food and other basic needs. Land right is thus no less than human rights. Hence, immediately after independence a number of Land reforms were introduced by the government to make lands available to the rural masses. The freedom struggle movement was not just a

political movement for independence and political rights but it also had overlapping undertones of socio-cultural economic Independence and Justice.

Pre independent Maharashtra witnessed a remarkable series of peasant and tribal movements against the exploitative colonial state. These movements were indeed the antecedents to the land rights movements during the freedom struggle and post-independence. The Mulshi Satyagraha of the 1920s or Tehbhaga movement of the forties, were an expression of the aspirations and struggles of the Indian masses. To get their share in the resources particularly the land rights. In India, land means much more than just source of livelihood. With land the socio-cultural and economic identities of the stakeholders are connected.

For two decades after independence, the government showed interest in executing the Land reforms, however, after 1960s the successive governments showed lack of interest in executing these reforms. Land rights movement acquired various dimensions and encompassed all the underprivileged sections of Indian society cutting across the various strata. Women, the scheduled castes and the scheduled tribes, who formed the major section associated with the land in the rural India, had been consistently deprived of their stake in land and resources. Various sections of the society who are the stakeholders joined agitation to secure their land rights.

With globalisation land rights acquired new dimensions. The land acquisition law of 1894 was challenged and the right of "Eminent Domain" became a threat to the Land rights. The Landed as well as Landless peasantry, fisher folk and all those who were directly dependent on the natural resources became victims of development projects. As a result the land acquisition for development projects began to be resisted increasingly by the local population. This paper attempts to trace the various land rights movements in Maharashtra in the Post-Independence Era.

## **PEASANTS AS FINANCIAL SUBALTERNERS IN THE ERA OF LPG**

**Ravi Rameshchandra Shukla**

Assistant Professor & Head, Department of Political Science

R. D. & S. H. National & S. W. A. Science college, Bandra (W), Mumbai

The most authoritative voice of G. C. Spivak in 'Can the Subaltern Speak?' has extended the post-colonial discourse on subalterns to Marxism, Feminism and Deconstruction. However, in Indian context it's over emphasis on culture and caste has led to ignorance of financially downtrodden sections in the society (majority of them happen to be social and cultural subalterns as well). This paper aims to examine the peasants as financial peasants, cutting across the social and cultural barriers. This paper will also deconstruct a simplification of problem by examining and assigning it to Marxist stream.

Agricultural Crisis in India is an outcome of the Institutional apathy, structural – adjustments and wicked political will of the successive governments. The hands that produce to feed the people are going to bed hungry stomach. The life line of food cycle is forced to end their lives. Therefore, analysing the agrarian crisis in the world so fast undergoing democratisation has emerged as one of the greatest challenges before millions of people in India and across the world. There is a wide recognition that the agrarian crisis is a result of deep-seated malady and that the suicides are only symptoms (Reddy: 2010, xiv). The major challenges to the Agrarian sector are represented by declining agrarian economy, decline of Peasant's movements, Neo-liberal policies of World Trade Organisation (WTO) and climate change to name a few. This paper tends to analyse, what Dev Nathan and Virginius Xaxa termed as 'invariability of development'. They aptly put it as, 'development is invariably a form of change, but not all forms of change can be termed as development. There are forms of change that may disadvantage communities' (Xaxa). That is what has happened to

the agricultural sector and farmers in rural India. Despite being an integral part of the process of change in the Indian economy and society, they are kept on the margins.

## **UNDERSTANDING PANI SANGHARSH MOVEMENT IN WESTERN MAHARASHTRA**

**Sanjay S. Kamble**

Assistant Professor, Department of Sociology,  
JSSPs college Arts, Commerce and Science, Goveli, Kalyan, Dist. Thane

The present research paper mainly focused on Understanding *Pani Sangharsh Movement* in Western Maharashtra .which concern from the issue of policy restructuration of water resource on equal right on water resource in drought affected of *Atpadi taluka* in *Sangli District*, beside being as struggle for this movement presented equal water right through construction of government policy for claiming on water right as reconstruction of water policy on the basis of alternative development and social exclusive growth including all villages under this drought affected area. This movement has spread out the 13 talukas in *Sangli, Satara and Solapur district* of drought affected area in *Western Maharashtra*. It is analysis local farmers struggle for reconstruction of government policy of water resources within the theoretical framework of subaltern dealing with the movement background of this movement emergence of ideology, organization leadership collective action, critical evaluate on restructuration of government policy of water and toward equal right on water to all. This study is based on analysis of literature written on water movement related this issue coupled with empirical observation and discussion with activist local people from this movement area. How this movement work on the issue of equal right on water resource in this area and how this movement conducted ideology, organization leadership, organization, collective actions debate and discussion with government on this issue



and alternative and sustainable structural changes of water resource in grassroots level. I argue *Pani Sangharsh Movement* have constructed reformed and represented a distinct toward on equal water right consciousness in broader areas of their lives.

**Keywords:** Pani Sangharsh movement, social movements, subaltern perspective, alternative development, water right, reconstruction of water policy.

## संजीव के “फांस” उपन्यास में किसान मजदूरों की समस्याएँ

सरिता बिन्द

रामनारायन रुईया महाविद्यालय, माटुंगा मुंबई

जय जवान जय किसान | यह नारा हम बड़े गर्व से पीढ़ी दर पीढ़ी गाते आ रहे हैं | भारत को कृषि प्रधान देश कहा जाता है क्योंकि भारत ही एक ऐसा देश है जहाँ अनाज और बीजों की कई हजार प्रजातियाँ हैं | अनाज से लेकर फलों तक अनेक उत्पादन यहाँ होते हैं | इन सबके उत्पादन की जिम्मेदारी किसान मजदूर के ऊपर होती है | किसान मजदूर अपने कठिन परिश्रम के कारण पुरे जगत का अन्नदाता है | देश के आर्थिक विकास में भी किसान मजदूरों का लगभग ७२ प्रतिशत योगदान है | इसके बावजूद आज सरकार द्वारा भी उनकी सतत उपेक्षा हो रही है | पुरे जगत का पालन-पोषण करने वाला किसान मजदूर की आज ऐसी स्थिति हो गई है की वह आत्महत्या करने को मजबूर हो गया है |

किसान मजदूरों के संघर्ष की स्थिति आरंभ से ही रही है | औपनिवेशिक काल से किसान मजदूरों का संघर्ष जो जमींदारों और ब्रिटिश सरकार के साथ था, वही आजाद भारत में मुनाफखोरों, विभिन्न कंपनियों और सरकार के साथ भी है | किसान मजदूरों का शोषण आजादी के कई सदियों पूर्व से होता चला आ रहा है

और आजादी के बाद भी, लेकिन आजादी के इतने साल बाद भी किसान मजदूरों की स्थिति में कोई परिवर्तन नहीं हुआ। कर्ज तो किसान मजदूरों के जीवन के आजादी के पहले से जुड़ा था और हमेशा बरकरार रहा है, लेकिन वर्तमान में कर्ज के अलावा ठेकेदार, दलाल, सेठ उद्योगपति, सरकारी नीतियाँ आदि इन सभी के कारण किसान मजदूरों की स्थिति दिन प्रतिदिन बद से बदतर होती जा रही है। किसान मजदूरों की इसी दशा को केंद्र में रखकर कथाकार संजीव ने “फ़्रांस” उपन्यास की रचना की है। किसान मजदूरों की दर्दनाक स्थिति का चित्रण इस उपन्यास में किया गया है। कथाकार संजीव ने “फ़्रांस” उपन्यास में किसान मजदूरों की निम्नलिखित समस्याओं का वर्णन किया है।

- i. सिचाई की समस्याएँ
- ii. प्राकृतिक समस्याएँ
- iii. कृषि मूल्य में स्थिरता
- iv. सरकार की नीतियाँ
- v. जमींदारों द्वारा किसान मजदूरों का आर्थिक शोषण
- vi. ऋण तथा ब्याज की समस्याएँ

## THE CONTRIBUTION OF CONGRESS SOCIALIST PARTY TOWARDS PEASANT MOVEMENT

**Vincent Kaitan D'mello**

I/c Principal & HOD, Department of History

St. Joseph College of Arts and Commerce, Satpala, Virar (W)

The formation of the Congress Socialist Party within the Indian National Congress in 1934 was an event of double significance. On the one hand, it represented a definite stage in the radical orientation of Indian nationalism and on the other, it established a landmark in the growth of Socialist movement which had been gathering strength for a decade.

The CSP planned at first do work amongst peasants and workers outside, and independently of, the Congress but with the ultimate purpose of later establishing close links with this mass organisations and the Congress Committees. This CSP strategy to secure the association of mass organisations with Congress by virtue of the device of affiliated membership and by preparatory work from below called 'joint work' was probably adopted on the model of Communist strategy.

Finally, because it was believed that 'the conscious leadership of the anti-imperialist movement fell to the Socialist forces', which it was admitted were unfortunately still divided, an agreement between them on the basis of a minimum programme for action was considered essential. Only thus would it be possible to work towards an eventual 'organic unity and a 'united party. The Idea of a united front of all 'Leftist elements was thus a definite objective of the Socialists at this time. Their whole programme was to provide the national movement with an alternative programme, leadership and organisation, and by their propaganda and political activity force the Congress adopt their policy.

The CSP tried to convince the Congress leaders that the successful waging of the national struggle demanded the broadening of the base of the movement by the active participation of far more workers and peasants that had hitherto been drawn in. The CSP tried to convince the masses that their struggle for better living and working conditions was intimately allied with the political struggle for freedom from colonial rule. The CSP campaigned ceaselessly to get the Congress High Command to understand that the base of the movement could never be successfully broadened unless the Congress gave concrete evidence of its intention to improve the terrible social and economic conditions of the masses. That both the Congress leaders and the masses

on occasion failed to realise the inseparable Connection between the economic and the political struggles was certainly no fault of the Socialists. It was no mean achievement to get the Kisan Sabha and Trade Union Movements to pay as much attention to the national as to the economic struggle and to get the conservative minded Congress leaders to adopt the Faizpur Agrarian Programme.

The CSP had functioned within the Congress for about thirteen years which often prevented the Congress from taking the path of compromise. They played an important role in giving the Congress organisation a fighting character. They also succeeded in creating atmosphere within the Congress in favour of socialism. The CSP were distinct from the Congress in two ways. First, they sought political independence through violent overthrow of the British whereas the Congress was in favour of exclusively peaceful methods. Second, the Socialists believed that economic struggle should precede the political one. They held that those who gave priority to political struggle neglected the real problems of the masses. Besides, they apprehended that political freedom alone would leave power in the hands of a few capitalists, leaving the peasants and the working masses in the lurch. It hardly mattered to them whether their rulers were fair or black complexioned. Real freedom, to them, was possible only in a Socialist society. Unlike the Congress as a whole, they visualised the gradual establishment of a Socialist society in India. As such, they devoted their whole "time and energy" to raise before the Congress the vision of a Socialist society.

शेतकरी व कामगार चळवळींच्या विशेष संदर्भात भारतीय इतिहास लेखन

यजुवेन्द्र सिंग राजपूत

इतिहास विभाग प्रमुख

जनता कळ वाणिज्य महाविद्यालय, मलकापूर जी. बुलढाणा

सारांशः भारतीय इतिहास लेखनाचा केंद्र बिंदू सतत परिवर्तनशील राहिलेला आहे. प्रत्येक कालखंडानुसार मनुष्य, समाज व तत्कालीन परिस्थिती या सर्वांच्या गरजांचा परिणाम त्यावर सातत्याने झालेला दिसतो. प्रारंभी या इतिहास लेखनाचा केंद्रबिंदू आपले पूर्वज व महापुरुषांच्या आठवणींचे संवर्धन करणे एवढाच दिसतो. परंतु हळू हळू कालानुरूप त्यात बदल होत गेला. वर्तमान काळात मानवाच्या प्रत्येक कार्यही व कृतीची इतिहास नोंद घेत असतो. इतिहास लेखनाच्या प्रक्रियेत होणारा बदल काळाच्या आवश्यकतेनुसार होता. त्यामुळे शेतकरी सुखी संपन्न होता. प्राचीन काळाप्रमाणे मध्ययुगीन भारतात देखील शेती हा अर्थव्यवस्थेचा प्रमुख आधारभूत घटक होता. प्राचीन काळाप्रमाणे मध्ययुगीन भारतात देखील शेती हा अर्थव्यवस्थेचा प्रमुख आधारभूत घटक होता. प्राचीन काळाप्रमाणे मध्ययुगीन भारतात देखील शेती हा अर्थव्यवस्थेचा प्रमुख आधारभूत घटक होता. या काळात शेती पद्धतीत बदल व शेतीत नवीन यंत्राचा वापर यामुळे शेतीमध्ये सकारात्मक परिवर्तन आले. औरंगजेबाच्या काळात कृषी क्षेत्राच्या अवनातीमुळे शेतकऱ्यांची स्थिती दयनीय झाली. थोडक्यात मध्ययुगीन भारतीय इतिहासात शेतकरी शोषणाच्या काही घटना वगळता शेतकऱ्यांची स्थिती समाधानकारक होती. ब्रिटीश काळात ब्रिटिशांनी अन्नधान्य उत्पादनापेक्षा व्यापारिक दृष्ट्या महत्वाच्या पिकांना; बी बात्वाचेद्वारे जसे कापूस, नीळ, जूट, चडा ई. ला महत्व दिल्याने शेकडा वर्षांपासून अन्नधान्याकरिता आत्मनिर्भर असलेला शेतकरी परावलंबी बनला. ब्रिटीशांकडून व्यापारिक दृष्ट्या पिकांकरिता शेतकऱ्यांचे शोषण होऊ लागल्याने शेतकरी आंदोलन होऊ लागले.

थोडक्यात भारतीय इतिहासाच्या तिनही कालखंडावर नजर टाकली असता असे दिसते की, शेतकरी व कामगार वर्ग इतिहास लेखनाच्या दृष्टीने सदैव उपेक्षित राहिलेला आहे. प्रत्येक काळात या दोनही घटकांच्या हिताच्या प्रती असलेला शासकांचा, समाजाचा व एकंदर जनसामान्यांचा दृष्टीकोनही नकारात्मक राहिलेला दिसतो. प्रत्येक काळात त्यांना दिलेली दुय्यम वागणुक व लादलेले कर यामुळे या घटकांची स्थिती अत्यंत

वाईट झालेली दिसते. या सर्वांचा परिणाम वर्तमानकाळात हे दोनही घटक संघटीतपणे आंदोलन करून समाजातील आपले सन्मानजनक स्थान प्राप्त करण्याकरीता प्रयत्नशिल आहेत.

## **INDIGENOUS LAND USE AND COLONIAL INTERVENTION: AN OVERVIEW OF COLONIAL FOREST POLICIES**

**Arun Singh**

Ph. D. research Scholar,

Department of History, University of Mumbai

Till the middle of the nineteenth century, the tribals had customary rights in the forest. Their right to use the forest products was recognized. But the forest policy (1884) of the British curtailed the tribal rights to use the forest produce. Moreover, the development of the communication system i.e. telegraphic, roadways and railway services and the introduction of the common administrative system ruined the natural economy of the forests. These developments -affected the tribals all over the country. The British policies were detrimental to the tribal interests.

The government sometimes paid compensation to the tribals for the loss caused by the encroachment of the forests. But the compensation could not trickle down to them. It was usurped by the clerks, the pleaders and the Munshis in between. In addition to the devastation caused to the tribal communities, the famines in the later half of the 19th century worsened the conditions of the tribals. The continuous increase in the prices of the essential commodities made their conditions unbearable. The land formed for the tribals, not only a source of livelihood, but a spiritual source as well given to them by their ancestors. They were being alienated from their land due to distress. The rights of the outsiders - money-lenders and landlords – were recognized over their land. The attack on the tribal system was a threat to their existence.

The colonial system of forest management was continued even after 1947 with little modifications, emphasizing revenue generation and commercial exploitation, while its policing orientation excluded villagers who had the most longstanding claim on forest resources. The tribals especially were confronted with the vagaries of forest management that continuously eroded their life-styles and simultaneously the assertion of State primacy over natural resources deprived them of an important means of subsistence, in this context, an attempt is made to review colonial and post-colonial forest policies and its impact on the Tribal population of India.

## **A CRITICAL APPRAISAL OF THE TRIBAL FOREST RIGHTS IN INDIA WITH SPECIFIC REFERENCE TO THE FOREST RIGHTS ACT, 2006**

**Chinmayi Amar Khavnekar**

Lecturer, Ramnarain Ruia Autonomous College of Arts and Science, Matunga

India is a home to 645 Scheduled Tribes that account for 8.6% (10,42,81,034) of the total population of India (Census-2011). There has always been a symbiotic relationship between the forest and tribes, since time immemorial. Thus forest related rights become the most important standpoint for these communities to acquire security of their livelihood and wellbeing.

Of all the draconian acts and laws introduced by the British in India pre independence and their extended use by the subsequent Indian Governments that led to discrimination and deprivation of the tribal communities, that jeopardized tribal rights (transferred to the government) and ignored their inclusion while making laws and regulations, was sought to be amended by the Schedule tribes and other traditional forest dwellers (Recognition of forest rights) Act, 2006.

However like most legislations in India, the Act, through its policy of 'Filing of claims' by tribal, which is used as a standpoint to measure the performance of the act-ignoring

the majority tribal population that did not file claims, no independent institutionalized structures to ensure implementation of the Act, no explicit focus on curtailing the spread and sustenance of Naxalism, no financial autonomy to Gram Sabha for implementation of the act related policy measures by keeping intact their dependence on State Government for finances, the diluted state level implementation - leading to exploitation of these loopholes for curtailing the advantages prescribed in the act from reaching the Scheduled Tribes and in a way restoring the supremacy of the Bureaucracy and upholding the interests of the

The paper intends to focus upon the shortcomings of the legislation and implementation of the act, despite it being lauded for its dramatic shift from bureaucratic control over the major aspects of the forest land and its products -to greater autonomy to tribal groups to safeguard their forest related rights and conserve the forests therein. Also suggesting the required changes that could amend the critiqued parts/sections of the legislation.

## **SUBALTERN VISION OF NATION AND NATIONALISM: A CASE OF THE NAGAS**

**Gayatri Lele**

Assistant Professor, Department of Civics and Politics,  
University of Mumbai, Mumbai

Subaltern is often used for oppressed, excluded and marginalized groups- which comprises of various ethnic, religious, regional, gender and caste identities. These subaltern groups usually have their own version of history and peculiar conceptions about state, nation and society. Hence, the borders of the State can either be accepted or rejected by them. If they come in conflict with boundaries and limits decided by the State, it leads to frustration and dissatisfaction within a community. These subaltern sentiments can give rise to multiple sub nationalist movements. The Naga insurgency



in North-eastern region of India is one such movement which is often termed as one of the oldest and long-lasting insurgencies in India.

Idea of nation is an abstract and fluid idea which may not always be in congruence with and confined to the idea of a particular State. It ultimately results into a clash between State building and nation building. If the idea of the nation asserted by a particular identity poses a challenge to the integrity and identity of the State, it might result into a formation of various nations within the State. The historical demand for separate Naga nation can be taken as an example over here.

In this paper, the case of the Nagas will be discussed, in which the historic assertion of their 'different' identity and culture will be traced. The birth of Naga nationalism will also be discussed. It will further analyze how the idea of Naga nation finds itself in conflict with the popular idea of India- the difference between the 'perceived space' and the 'lived space' for the tribes and how the Nagas are responding to this difference so far. In the end, a brief commentary on the changing role and response of the Indian state will be made, in which a clear shift from hostility to negotiations and from exclusion to accommodation shall be analysed.

**Keywords-** Nagas, identity, nation, nationalism.

पालघर जिल्हयातील तलासरी तालुक्यातील 'वारली' आदिवासी समाजाची चळवळ

हेमलता यु. मुकणे

इतिहास विभाग, श्री. एम.डी. शाह महिला महाविद्यालय, मालाड (प), मुंबई

भारत एक संघराज्य, देशाचा उत्तर पूर्व भागात आंध्रप्रदेश, बिहार, झारखंड, गुजरात, मध्यप्रदेश, छत्तीसगढ, ओरीसा, महाराष्ट्र इ. राज्य आदिवासींची उगम स्थान देशाच्या एकूण लोकसंख्येत आदिवासी लोकसंख्येचे एकूण प्रमाण जवळपास 9 टक्के इतके आहे.

आदिवासी वारली संस्कृतीचा वारसा - भारतातील पारंपारीक संस्कृतीचा ठेवा जपण्यास आदिवासीचा मोठा वाटा. पंडित नेहरु यांच्याकडून देखील आदिवासी संस्कृतीचा पुरस्कार आणि आदर त्यांच्या हस्तकला, वास्तुकला, चित्रकला, लोककला, विवाह-पध्दती, नृत्य, संगीत, नाटय, म्हणी, उखाणे, वाक्यप्रचार, भाषा, धर्म, सण, उत्सव, ऐतिहासिक दस्ताऐवज, खाद्य पदार्थ, केशभुषा, जीवनशैली इ. सर्वांचा समावेश त्यांच्या सांस्कृतीक वारसात होतो.

“वारली” आदिवासी समाजाची चळवळ - हा समाज मोठया संख्येने पालघर जिल्हयाच्या जव्हार, मोखाडा, तलासरी, तालुक्यात आहेत. ब्रिटीशांच्या वसाहतवादाच्या काळात या समाजाच्या चळवळी जंगलाच्या प्रश्नावर केंद्रीभूत झाल्या होत्या. भारतामधील अनेक आदिवासींनी स्थिर शेती हा व्यवसाय घेतला असला तरी जंगल उत्पादने ही आदिवासींच्या उदरनिर्वाहाचा जोड व्यवसाय बनला. ब्रिटीश राज्यकर्त्यांनी जंगलाच्या आरक्षणाचे धोरण जाहीर केले त्यामुळे अनेक शतके जंगलावर अवलंबून राहणाऱ्या जंगलांना वसतिस्थान बनविणाऱ्या आदिवासी पुढे मोठे संकट उभे राहिले, त्यावेळी आदिवासी समाजाना पाठींबा देण्याचे कार्य श्री. एस.व्ही. परुळेकर व श्रीमती गोदावरी परुळेकर यांनी केली. या समाजांनी केलेल्या चळवळीला मोठया प्रमाणात यश त्यांना मिळाले.

## **TRIBAL BODIES, EMBODIED PRIVILEGE, AND THE IMAGINED INDIAN NATION IN MAHASWETA DEVI'S "SHISHU"**

**Hridaya Ajgaonkar**

Assistant Professor, Department of English,  
University of Mumbai, Kalina, Santacruz East, Mumbai

This paper, through Mahasweta Devi's short story "Shishu", engages with the subversive use of the tribal body, by applying the frameworks of the 'beautiful' and the 'extreme' body to the homogenous, imagined Indian nation, its nationalism, and the dispossessed tribal communities therein. In the context of a postcolonial Indian consciousness, the ideas of evolution and progress are confronted with embodied social-economic violence that manifests in the deformity and infertility of the Kuva Agaria tribe, a community of adults who are the size of children or *shishu*. Their bodies are studied in juxtaposition with the body of the tall, healthy governmental officer. Bodily normalcy and deformity are metaphorically expanded to signify the hegemonic and the subaltern in postcolonial India, and dismantle the horizontal comradeship that the image of the nation depends on. The narrative differentiates between the occupants of the land and the occupants of the nation. The tribe lives shaped by its delimitation to the forest, and cannot access the cultural capital that fortifies the governmental officer's nation. Further, in sanctified ideas of the nation, tribal communities are often romanticized as a blissfully primitive, pastoral people who are passive in the political context of the nation. A confrontation with the markers of systematic exploitation on the tribal body assaults these romanticized, nationalist frameworks that urban individuals such as the officer nurture. The study thus provides a glimpse into the underbelly of the nation that is left out of mainstream narratives to create a rupture in the idea of equality-based linear national progress. By using the theoretical frameworks of the "beautiful" or evolved body against the deformed, extreme, tribal one, it suggests that

political deformity, despite attempts to fully destroy its 'extreme' presence, exists in hiding and continually shows through the cracks in the 'beautiful' body of the nation.

**Key Words:** Tribal, Mahasweta Devi, Imagined Community, Nation, cultural capital, deformity, evolution, progress

## **BISHNOI MOVEMENT**

### **Jueelee Patil**

Assistant Professor in Environmental Studies

Thakur College of Science & Commerce, Thakur Village, Kandivali (East), Mumbai

'Bishnoi Movement' is the first Environment Protection Movement of India in 1730 A.D., led by a Bishnoi Community woman activist 'Amrita Devi', to save trees of Khejdali Village, Jodhpur, Rajasthan. But, the story of Indian Ecofeminism rarely mentions about her. This movement laid down the foundation of 1973 'Chipko Movement' from Tehri Garhwal Himalayan Region, led by Shri. Sunderlal Bahuguna.

In this movement, as many as 363 Bishnoi men & women led by Amrita Devi sacrificed their lives to protect Khejari trees of their Khejdali village, Jodhpur from the soldiers of King-Abhay Singh. Bishnoi Community Principles strictly prohibit tree felling. When the king came to know about this incidence of huge massacre, he felt ashamed for his cruel act. He apologised for it & announced 'tree cutting' as illegal & punishable offence thereafter in that area.

'Bishnoi Movement', apart from inspiring Chipko Movement also inspired Government of India to honour people by "Amrita Devi Bishnoi Smriti Paryawaran Award", who fight against environmental problems & contribute for it's protection.

Thus 'Bishnoi Movement' acts as an 'Eye-Opener' lesson of great human sacrifice for tree protection to be learnt by today's inhuman & merciless woodcutters who have gone 'Environment-Blind' for the sake of 'Economical Development'.

The challenge about this movement in today's era is rapidly spreading urbanisation & ever rising 'Global Warming' can affect this plantation maintained by religiously pursued ideology of sustainability.

**Key Words:** Bishnoi, Khejdali, Movement, Trees.

## **JOURNEY OF BANJARA TRIBE IN INDIA: ORIGIN, PROBLEMS, AND THEIR MOVEMENTS**

**Kanchan Jadhav**

Research Scholar

The Banjara community has a glorified history and it is a nomadic community. Banjara tribes are known as a traders. They had moved one place to another for the purpose of the business. In the medieval times, Banjara tribes were famous for their bravery. Britishers had used rule and divided policy. The British had notified the Banjara as Criminal Tribes in 1793 along with other criminal classes and compelled to report at police stations and register their attendance. It was a great social and economic disadvantage to the Banjara community and they were restricted as per the Criminal Tribes Act of 1924. The British accused Banjara as a looters. Self-independent community had become the victims of predatory capitalism. The harsh ruled were imposed on them during the Carnatic wars.

This community fought for their freedom and their rights. After independence they were brought under the Scheduled Castes, Scheduled Tribes, Nomadic Tribes and Backward Castes in different Indian states. The Banjara were organised at the national level in 1953 under the banner of 'All India Banjara Seva Sangh'. There are many national and international organization who are now working for the welfare of this community. Through their movement we get information about their activities. In the

today's scenario this community has been developing. My intention is to highlights on the struggle of this community and identify their today's problems.

**Keywords:** Banjara community, Criminal Tribes Act, Capitalism, Nomadic Tribes.

## **DEVELOPMENT AND DISPLACEMENT- A STUDY OF THE TRIBALS OF COLONIAL THANA DISTRICT- 1860-1948**

**Madhu Kelkar**

Associate Professor, H R College of Commerce & Economics, Churchgate, Mumbai

This article looks at the impact of the developmental policies of the Colonial State on the indigenous population of the Thana District of Bombay Presidency. Demand for timber, railway expansion and other forest products along with comparable demand for catchment areas for urban water supply projects such as Vihar, Tulsi and Tansa (1860-1948), gradually led to the annexation of the forests of the Presidency. The same period also witnessed the crystallization of the colonial forest policies. Beginning from 1864, which saw the passage of the First Indian Forest Act to the last one in 1927, the Colonial State, tightened its hold over the Indian forests. A study of the archival sources suggests that these Acts, in concert with Land Acquisition Acts of the period, disenfranchised and disempowered the indigenous populations living in Thana district as well as the island city of Bombay, of their various traditional rights such as grazing, collecting firewood and so on. Apart from impacting their livelihood they brought about spatial changes in the island city and its suburban neighbour Salsette. Furthermore, they set the tone for the developmental trajectory of post- colonial India. Unwilling to accept their new status, the tribals of the period put up a spirited struggle to regain control of not only their lost lands but also their forest rights but failed in their endeavours unfortunately.

## **THE SPIRAL OF SILENCE IN JHUMPA LAHIRI'S NOVEL *THE LOWLAND***

**Meera Suryanarayanan**

WeSchool (Prin. L.N. Welingkar Institute of Management Development and Research)

My paper titled "The spiral of silence in Jhumpa Lahiri's novel *The Lowland*", seeks to explore the complicated yet intertwined relationship of power, domination and balance between the personal and the political, philosophy of connection and dislocation, intersection of duty and desire. In this process, the paper sheds light into a part of the Agenda-setting Theory, what Elisabeth Noelle-Neumann calls 'the spiral of silence' – in the words of its originator, "Observations made in one context spread to another and encourage people either to proclaim their views or to swallow them and keep quiet until, in a spiraling process, the one view dominated the public scene and the other disappeared from public awareness as its adherents became mute." My paper falls under the subthemes of Tribal, Peasant and Labour Movement as it covers the movement of 'Naxalism' in Bengal in the 1960s and its impact on the main characters of the book, especially the four generations of women presented in the novel. Being mainly a novel on cultural identities, immigration and how this influences personal identities, my paper explores the voices that are heard of the majority (ideologies prevalent in the U.S.A.) and the spiral of silence of a local movement in India.

## **TODDY AND THE TRIBAL- IMPACT OF COLONIAL LEGISLATIONS AND THE GANDHIAN ANTI-LIQUOR CAMPAIGN**

**Meher Mistry**

Assistant Professor of History, Ramniranjan Jhunjhunwala College, Ghatkopar

Toddy –the staple drink of the Adivasi and his Gods bore a severe brunt when the British introduced new laws and made its consumption an expensive affair. Toddy- an

important source of nutrition especially during food scarcity was gradually replaced by Mahuri- prepared out of Mahura flowers. The Mahuri was more intoxicating and led to drunkenness among the tribals and soon it led to indebtedness to money lenders and liquor shop owners. Land legislations introduced in the colonial period ensured the loss of land for the indebted tribal and his exploitation as a landless labourer. This led to increasing tribal protest in the 20<sup>th</sup> century. The Devi movement which arose in South Gujarat was a latent manifestation of the anguish felt by the tribals. It also had a nationalist element and led to an anti-liquor campaign. This paper will try to examine the impact of colonial laws and the response of the tribals. The work done by Gandhians like Thakkar Bapa and Jugatram Dave who started the Vedchi movement in this region for tribal welfare too will be focused upon in this paper.

**'धूणी तपे तीर' में अपने अधिकारों के लिए संघर्ष करता हुआ भील समाज**

**पांडुरंग महालिंगे**

हिंदी विभाग, रामनारायण रुईया कालेज, मुम्बई

कहा जाता है कि भारत का आदिवासी समाज भारत का मूलनिवासी है। इनका रहने का स्थान दुर्गम पहाड़ों जंगलों में रहा है। जिन्होंने मुख्य प्रवाह के समाज के साथ निरंतर संघर्ष किया है। मुख्य प्रवाह के समाज ने आदिवासियों को कभी समाज का हिस्सा माना ही नहीं। इसलिए अपने अस्तित्व की लड़ाई के लिए गोविंद गुरु, बिरसा मुंडा, जैसे आदिवासियों ने उनके समाज पर होने वाले अन्याय को रोकने का भरसक प्रयास किया है। अनेक प्रकार के आंदोलन किए हैं। इन्होंने धार्मिक, आर्थिक, सामाजिक, राजनीतिक कार्य को भूल नहीं सके हैं।



'धूणी तपे तीर' यह हरिराम मीणा का आदिवासी भील समाज समाज पर केंद्रित उपन्यास है। भील समाज राजस्थान, महाराष्ट्र आदि क्षेत्रों में पाया जाता है इस उपन्यास में आदिवासी भील समाज की जीवन चर्या, मुख्य प्रवाह के लोगों के साथ किया हुआ संघर्ष, प्रतिरोध, आंदोलन, अलग-अलग स्तर पर किए गए हैं। स्त्रियों पर होनेवाले अत्याचार, लैंगिक शोषण, पुलिस व्यवस्था, आदिवासियों की आर्थिक स्थिति, शराब के ठेकेदारों के साथ संघर्ष, लगान के विरुद्ध संघर्ष, टंट्या भील का संघर्ष, इनके साथ की जानेवाली राजनीति, शोषक को शासकों किस तरह से दबाने का प्रयास किया है, ऐसे अनेक विषयों को लेखक ने पाठकों के सामने रखने का प्रयास किया है।

## **THE "CRIMINAL TRIBES": IMPRINTS OF THE COLONIAL STATE**

**Ronald George**

Department of History,

Bhavan's College, Andheri West, Mumbai

The revolt of 1857 caught the British in the unsuspecting position. The Royal British Army on which the British colonial state relied suddenly rose in arms and the colonial state was taken by surprise. The revolt nevertheless was suppressed and the colonial rule was restored. But the British State lost faith in its army as well as the native population. The analysis of the cause of the revolt and introspection thereby led the British to suspect various elements of the native population and one such group to come under suspicion was the various nomadic and semi nomadic groups which traditionally were beyond the mainstream society and led a vagabond life. Their activities made them a prime suspect of the revolt of 1857. The Colonial rulers started gathering the feeling that these nomadic tribes were accomplices in the Great Revolt.

The company government was already gathering information about the customs, traditions and history of natives. Gazetteers were created on the basis of this information. After the Revolt this investigation became focused on these hapless semi-nomadic and nomadic tribes. A few of these tribes were traditionally associated with criminal acts like dacoity, highway robbery etc. No wonder soon these tribes came to be identified as habitual or rather criminals by birth. They were identified as having helped the rebels in their "criminal offences" against the British. Their anthropological study was made, the socio-cultural profile of such tribes was made and based on the colonial perception they were soon declared "Criminal Tribes". It was followed by the Criminal Tribes Act of 1871.

This Act in turn was followed by creation of "Criminal Tribes Settlements". With this Act begins the seemingly never- ending ordeal of these tribes. This Paper aims to study the struggle and journey of searching their identity from Colonial era to present day.

### **Tribal Women and Globalization: Issues and Challenges**

**Susannah Malkan**

Head, Dept of Sociology

S.K Somaiya College of Arts, Science and Commerce, Vidyavihar, Mumbai

The tribal communities in India comprise 16.6% and Scheduled tribes comprise 8.6% respectively as stated in the constitution of India (according to the 2011 census). This accounts for 8.6% of India's total population. Among these there are 4.26 crore tribals who are males and 4.17 crore tribals who are females. India's tribal population is four times that of Australia. India is characterized as having the second largest tribal population in the world.

The tribal communities are impacted by globalization in many ways. Most of the time the impact is a negative one. One of the reasons why the impact of globalization is

strongest on tribal populations is because these communities have no voice and are therefore easily swept aside by the proponents of development. The policies of the government, especially in areas like education, health, public distribution system, industrial policy have led to far reaching consequences for the economy, society and the state at large.

Tribal women face the toughest challenges in getting a sustainable livelihood and a decent life due to environmental degradation and the interference of outsiders. The economic roles played by tribal women affect their status. Most tribal women and children collect minor forest produce. Many also work as laborers in industries, households and construction, contributing to their family income. There are a few programmes that are oriented towards the empowerment of tribals, particularly women, which have also contributed to improving the socio-economic conditions and status of some tribes. Yet, there are wide variations across regions and tribes in terms of work participation, sex ratio, economic productivity and social life. In the process, women are getting displaced from their work. Apart from this women also suffer sexual abuse, and are paid less in comparison to men.

As Indian society has globalised, theoretically, tribals are encouraged to come out of their social sphere and be a part of 'mainstream' society. However, when they do come out of their social sphere, they are exploited and trafficked illegally. Although 'globalization' and so called 'development' may focus on uplifting tribal women by providing legal assistance and other such facilities, but the problem is that of creating opportunities in the society which is lacking for tribal women in India.

**Key words:** tribals, globalization, government, sustainable livelihoods, development

## महाराष्ट्रातील आदिवासी चळवळ : स्वरूप व दिशा

वीरेंद्र चौहान

सहाय्यक प्राध्यापक, राज्यशास्त्र विभाग, रामनारायण रुईया स्वायत्त महाविद्यालय, मुंबई

महाराष्ट्रात आदिवासींच्या एकूण 47 जमाती असून या जमाती महाराष्ट्र राज्याच्या सीमावर्ती भागामध्ये वसलेल्या आहे. या आदिवासी समजाच्या विकास व उन्नतीसाठी भारत सरकार निर्देशाप्रमाणे एकात्मिक आदिवासी प्रकल्पाची (ITDP) ची निर्मिती करण्यात आली. त्या प्रकल्पांतर्गत विविध विकास योजना राबवून देखील आदिवासींचा पुरेसा विकास झालेला नाही.

शासनाचा हेतू आदिवासींच्या विकास आलेख वाढवणे असला तरी शासकीय कर्मचारी आणि राजकीय सत्ता असलेल्या बिगर आदिवासींनी यशस्वीरीत्या हा विकास आलेख वाढविला नाही. परिणामतः आदिवासी नवशिक्षित वर्गाने समजाच्या समस्या लक्षात घेवून समजाच्या उन्नतीसाठी संघर्षाला सुरुवात केली. या संघर्षामध्ये बोगस आदिवासीना विरोध, जंगल जमिनीचा प्रश्न, सामाजिक संघर्ष, शैक्षणिक संघर्ष, आदिवासी एकता आंदोलन या मुद्द्यांच्या अभ्यासाद्वारे महाराष्ट्रातील आदिवासी चळवळींचे स्वरूप, दिशा याचा अभ्यास करण्यात आला आहे.

## **FROM EDUCATION TO CONFRONTATION, THE SAGA OF INDIAN MUSLIM WOMENS' ATTEMPTS FOR SELF-EMANCIPATION**

**Abhidha Dhumatkar**

Assistant Professor and Head, Dept. of History,  
Sathaye College, Vile Parle, Mumbai

The journey of Muslim women's fight for self-emancipation in India, dates back to 19<sup>th</sup> Century with the beginning of English education in the Muslim community. Sir Sayyad Ahmed Khan, the originator of the Aligarh movement strongly believed in women's education. Various muslim journalists started women's journals in Urdu and trained the women from their families to work as editors of these journals. The journals like Khatun-I-mushriq gave expression to the aspirations of muslim women and ventilated their grievances. A few muslim women, who got the opportunity of higher education, like Ruqiya Sakhawat Hussein from Calcutta ran girls school in the early 20<sup>th</sup> Century and initiated the era of Islamic feminism in India. Some Urdu authoresses boldly discussed the problems of lesbianism in their literature.

The first appeal for legal emancipation of muslim women was made by "Muslim Satyashodhak Samaj," headed by the social reformer Hamid Dalwai, who strongly advocated Uniform Civil code as early as late 1960's. Muslim women advocating the above cause emerged in various Indian cities in 1980's and thereafter. The well known Shahabano case, which rocked Indian politics in 1984, ultimately opened the door of legal emancipation of Muslim women in India in the subsequent decades.

Thus, like any other religious community the first endeavours for the emancipation of women were made by male social reformers among Indian Muslims. In the subsequent stage, the muslim women themselves undertook the work of self- emancipation.

This paper, while evaluating the contribution of above two sections for the emancipation of Indian muslim women also analyzes the debates regarding the politicization of the issue of legal emancipation of muslim women.

## **CONTRIBUTION OF VASAI WOMEN IN HARIT VASAI WATER MOVEMENT**

**Afegine A. Tuscano**

St. Gonsalo Garcia College, Vasai

At the end of the 20<sup>th</sup> century India recognized remarkable policies like globalization, urbanization, digitalization, etc. These policies affected the life of the small villages and towns which are located near big city. Vasai is one of the talukas which is near Mumbai city, affected by government's new development plan of 1988. It created many new problems in the society. It was going to affect ecology of Vasai. The People of Vasai, came together and established 'Harit Vasai Saurakshan Samiti,' to protect public interest and to give suggestions for government's declared plan. This research paper will give a brief history of Vasai. It will examine the causes of Harit (Green)Vasai Movement and study the main events of 'Harit Vasai' Water Movement' (Pani Aundolan) which was run by women of Vasai. It reviews the economic growth of Vasai with a view to highlighting 1988 plan. The unprecedented divergence of government development plan affecting the people as well as environment of Vasai. These changes will be documented. It also takes the note of number of issues and fluctuations in the society and analyzes the motivation of women of Vasai to take active part in the Harit Vasai Surakshan Samiti, especially water movement. Thus, paper will take the note of the women's contribution in the movement and their view towards environment, local culture, development and national unity and protection of ecology as a whole. It will also study the impact of movement on society. This study will promote socio-cultural stimulation to local population. Various aspects of the changes in society and economic structure will be explored.

## TO IMAGINE A RAPE FREE WORLD

**Chanda Asani**

History has been a site of struggle for Women's Movement. I am not the first person to state this neither I will be the last! Women's Movement has been constantly tirelessly battling issues with mainstream History. Mainstream History is the History that is taught in schools, colleges and universities. Women's Movement in India started with rape in custody with reopening of the case '*Tukaram v. State of Maharashtra(1979)*'! Most school students would hardly know about it or the Women's Movement in India let alone the girl who was raped in custody who was denied justice by Supreme Court of India! The question here is that, is the education system bothered enough about an inhuman violence to bring notice to it in curriculum? Everything has a History and so does 'rape'! Why we need to study History is that we learn collectively what we need to know to become better human beings. The response from the recent rape of Dr. Priyanka Reddy is anything but civilized or human! The rape and the killing of four men who were not proven to be rapist both are blotch on what we should have learnt from History! I would be branded insane, to even suggest today or then when the women's movement started, to imagine a rape free world. We desperately need people who can raise a few questions of the sanitized world to bring some sense of what is happening presently. It is essential that a link, between women's movement and History teaching in schools, colleges and universities, is created to enable at least a few to imagine the impossible. As far as I know of indigenous societies there were no rapes in them! Whatever rapes happened in such societies were mainly by the 'civilized' outsider! Historians and anthropologists need to validate this instead of recording histories of wars and domestication of women! Lessons learnt from women's movement will help understand the rationality of rape, social acceptance of male supremacy, political will to change inequality and possibility of a rape free society.

## **WOMEN'S MOVEMENT IN INDIA: POST INDEPENDENCE PERIOD**

**Deepak B Bansod**

Asst. Prof., Dept. of History, K.B. College for Women, Thane

The Paper focuses on the Women's movement in India: Post Independence period. Main issues of women's movement during the pre-Independence period were to provide social equality to women by emancipating them from evil social customs and traditions. But, after independence, the issues changed and all the women's movements spoke for the economic uplift of women through eradication of poverty, education, creation of awareness, and creating jobs for women. Thereafter, the women issues took a new turn by putting emphasis upon empowerment of women through participation in decision-making bodies.

The elite women campaigned for social legislations in the fields of education, health, economy and social equality for women. The movement started with the major issues of marriage, adoption, abolition of Sati and property rights of women. To their credit, it may be said that the national leaders including women leaders highlighted the socio-economic phenomena which put the bottlenecks on the progress of Indian women. The next phase saw the demand of equality of sexes, etc.

During pre-independence period, main issues of women's movement were to provide social equality to women by emancipating them from evil social customs and traditions. But, after independence, the issues changed and all the women's movements spoke for the economic uplift of women through eradication of poverty, education, creation of awareness, and creating jobs for women. Thereafter, the women issues took a new turn by putting emphasis upon empowerment of women through participation in decision-making bodies.

The elite women campaigned for social legislations in the fields of education, health, economy and social equality for women. The movement started with the major issues of marriage, adoption, abolition of Sati and property rights of women. To their credit, it



may be said that the national leaders including women leaders highlighted the socio-economic phenomena which put the bottlenecks on the progress of Indian women. In the next phase, the women's movement in India demanded equality of sexes.

**Key words:** Women's Movement, Social Equality, Emancipation, Evil Social Customs and Traditions, Decision-Making Bodies, Decision-Making Bodies, Equality of Sexes.

**स्त्रीमुक्ती चळवळीचे मराठी रंगभूमीवरील पडसाद  
(प्रशांत दळवी यांच्या 'चारचैघी' नाटकाच्या संदर्भात)**

**गीता जाधव**

मराठी विभाग

श्रीम.पी. एन. दोषी महिला महाविद्यालय, कामा लेन, घाटकोपर (प.) मुंबई

भारतीय समाजाच्या परिवर्तनासाठी विविध चळवळींचे योगदान महत्त्वाचे ठरले आहे. दलित चळवळ, आदिवासी चळवळ, कामगार चळवळ, इत्यादी चळवळींनी माणसाला माणूस म्हणून जगण्याची संधी दिली. पुरुषप्रधान व्यवस्थेमध्ये शेकडो वर्षे पिचलेल्या, दडपलेल्या स्त्रियांना सक्षम आणि स्वावलंबी बनविण्यात स्त्रीमुक्ती चळवळीचा हातभार लाभलेला आहे. या चळवळीने स्त्रियांना आत्मजाणीव तर करून दिलीच पण सन्मानाने जगायला शिकवले. कोणत्याही सामाजिक चळवळीचे पडसाद तत्कालीन साहित्यात उमटताना दिसतात, कारण सामाजिक चळवळ आणि साहित्य यांचा अन्योन्य संबंध आहे. साहित्यातून सामाजिक चळवळीला बळ मिळते. तर सामाजिक चळवळी साहित्याचे संचित समृद्ध करित असतात. त्याप्रमाणे भारतात साठव्या दशकात उदयाला आलेल्या आणि 1975 नंतर जोर धरू लागलेल्या स्त्रीमुक्ती

चळवळीचे प्रतिबिंब विविध भारतीय भाषांतील साहित्यातून उमटलेले दिसते. मराठीतही कथा, कविता, कादंबरी इत्यादी साहित्यप्रकारांच्या माध्यमातून विभावरी शिरूरकर, विजया राजाध्यक्ष, गौरी देशपांडे, मेघना पेठे, नीरजा, प्रज्ञा पवार इत्यादी साहित्यिकांनी आपले स्त्रीवादी विचार व्यक्त केलेले आहेत. नाटक या माध्यमातून मात्र हा विचार मांडण्याचा प्रयत्न स्त्रियांनी केला आहे असे अपवादात्मक उदाहरण दिसते. प्रशांत दळवी यांच्या 'चारचौघी' या नाटकातून स्त्रीवादी आशय व्यक्त झालेला आहे. मराठी रंगभूमीवर गाजलेल्या या नाटकांने स्त्रीजीवनाशी, स्त्री मनाशी संबंधीत वेगवेगळी आशयसूत्रे प्रेक्षकांसमोर आणली. विशेषतः स्त्रीचा खंबीरपणा, सक्षमता, तिला झालेली आत्मजाणीव आणि तिच्या सहचाऱ्यासंबंधीच्या बंडखोर अपेक्षा असा आशय या नाटकातून मांडलेला दिसतो. आधुनिक स्त्रीजाणीवेचा हा विस्तृत पट 'चारचौघी' नाटकातून कसा रेखाटला गेला आहे. याचा शोध या निबंधातून घेण्याचा प्रयत्न केलेला आहे.

## कमलेश्वर के उपन्यासों में नारी का चित्रण

### गोदावरी नरेन्द्र सब्बानी

रामनारायण रुईया महाविद्यालय, माटुंगा मुंबई

कमलेश्वर की रचनाओं में तेजी से बदलते समाज का बुत ही मार्मिक और सर्वेदनशील छत्रं दृष्टिगोचक रहा है. वर्तमान की महानगरीय सभ्यता में मनुष्य के अकेलेपन की व्यथा और उसका चित्रांकन कमलेश्वर की रचनाओं की विशेषता रही है. कमलेश्वर ने अपने उपन्यासों में नारी की क्या सोच है और समाज में वह किस प्रकार से जीवन व्यतित करना चाहिए इसके हर पक्ष का वर्णन किया गया है. समाज में नारी की क्या स्थिति है. समाज में उसे किस प्रकार की नजरों से देखा जाता है और नारी को समाज में रहने के लिए

मजबूर किया जाता है. इन सब का वर्णन कमलेश्वर जी ने अपने उपन्यासों में किया है. यहाँ पर नारी की स्थिति को चार भागों में बात गया है.

१. नारी की मनस्थिति का सामाजिक पक्ष.
२. नारी की मनस्थिति का धार्मिक पक्ष.
३. नारी की मनस्थिति का राजनैतिक पक्ष.
४. नारी की मनस्थिति का आर्थिक पक्ष.

## **CHERISHING DYNAMISM IN INDIAN WOMANHOOD**

**Jayashree Ashok Khandagale**

An era of 21<sup>st</sup> century!!! Today woman need not knock at someone's consciousness to feel her worth. It's time to watch how the world perceives her dynamism. This dynamism stood strong and firm over several decades, because woman has undergone a remarkable series of her adjustments, adaptations and progress to its natural surroundings.

History reveals woman's endurance since past and her survival in struggle, pain and suffering to make her destiny. It was to make it known to the society that she too has a right for equality, justice and her reasonable, minimum needs which were not to touch the sky but to make a ground for her on which she can stand firm.

Change is the inevitable aspect of life. Woman has been transforming today, and in her phase of transition, (from merely adjusting her feet to the ground, till walking towards reaching her destiny), is significant. This naturally adopted or ascribed culture practically move across time and space changing as they go, taking with them old affinities. At times even shedding their unwanted affiliations and occurring new

investments. The social- being always sees the old constraints interacting dynamically with the new possibilities which are seen in the changed nature of woman movement. In the 20<sup>th</sup> century, India has witnessed the change of reform movement guided by woman herself. It was because the practical affairs of woman are understood better by woman herself. Being influenced with the social advancement that is taking place in all spheres of life, her journey is climbing the ladder of one destiny to another. It is not the act of woman that should makes the attitude change but rather the attitude of society can make many changes in the act of woman.

The overall scenario with regards to woman looks quite elevated, but if looked microscopically into the fact; her real life encounters endless questions that she quietly suffers behind the curtain. What is that aspect that has to be questioned and which needs exploration? What is that space that is left out to bring her in par with humanity? Does anyone have a social parameter to check how far she has reached close to her goals? Or can the parameter check on how is she close to reaching her charismatic dignity of desired womanhood?

**Key words:** Woman's Endurance, Woman in transition, Journey from honor to power and power to prestige, Prerequisite in her Quest for desired Womanhood.

सबाल्टर्न दृष्टिकोनातून स्त्रीवादी चळवळीतील काही स्थित्यंतरे

ज्योती अरविंद पोटे

सतीश प्रधान ज्ञानसाधना महाविद्यालय, ठाणे पश्चिम

आधुनिकोत्तर सामाजिक चळवळ म्हणून सबाल्टर्न स्टडीज महत्त्वाचा प्रकार मानला जातो. गेल्या चार दशकांमध्ये अस्तित्वात आलेला हा प्रकार असून भारतीय इतिहास लेखनाबाबत आधुनिक दृष्टिकोन

विकसित करण्याचा प्रयत्न झालेला दिसतो. वसाहतवादी, राष्ट्रवादी, मार्क्सवादी या पारंपारिक इतिहास लेखन प्रवाहामधील अभिजनवादी प्रवृत्तीला छेद देण्याचा प्रयत्न करून वेगवेगळ्या तत्वांचा व पद्धतीशास्त्राचा अवलंब करून समाजातल्या तळागाळातल्या वंचितांचा इतिहास लिहिण्याचा प्रयत्न ज्याद्वारा केला गेला त्याला 'सबाल्टर्न स्टडीज' म्हणण्याचा प्रयत्न झाला. थोडक्यात इतिहासाचे नव्या भूमिकेतून पुनर्लेखन करणारी चळवळ म्हणजे 'सबाल्टर्न स्टडीज' होय.

भारतात 'सबाल्टर्न' ही संकल्पना सर्वात प्रथम सबाल्टर्न इतिहास लेखनाचे प्रवर्तक 'रणजित गुहा' व त्यांच्या सहकाऱ्यांनी मांडली. ही संकल्पना त्यांनी प्रसिद्ध इटालियन मार्क्सवादी कृतिशील विचारवंत "अंतोनियो ग्रामची" यांच्याकडून घेतली. पारंपारिक समाजात 'सबाल्टर्न' ही सज्ञा लष्करी अधिकारी, श्रेणी रचनेत किंवा सामाजिक स्तररचनेत जे सर्वात कनिष्ठ स्थानावर असत त्यांना उद्देशून वापरण्यात येत असे. परंतु ग्रामची यांनी ही संकल्पना उपयोगात आणताना ज्यांना सत्ता व अधिकारापासून जाणीवपूर्वक वंचित ठेवले जाते. अशा वंचित किंवा धुरीणत्व नसलेल्या विभिन्न वर्गासाठी अस्तित्वात आणली.

१९६० नंतर स्त्री चळवळीच्या संदर्भातील विचारमंथन वाढले. 'स्त्रीवाद', 'स्त्रीमुक्तीवाद' यांचा प्रभाव जगभरातील देशांवर पडला आणि या चळवळींमध्ये वेगवेगळे वैचारिक प्रवाह असले तरी स्त्रियांना स्वतंत्रपणे हवे तसे आयुष्य घडविण्याचा, स्वतःचा विकास करण्याचा अधिकार आहे. स्त्री-पुरुषांमध्ये असणाऱ्या शारीरिक भिन्नतेला नवीन अर्थ प्राप्त करून स्त्रियांचे शोषण, दडपणूक होते या तात्विकतेवर स्त्रीवादी उभारणी झाली. भारतीय इतिहासाचा मागोवा घेतला असता भारतातील समाजसंस्कृतीच्यामुळे भारतीय स्त्रियांचे दुय्यम स्थान घडवले गेले हे लक्षात येते.

यामध्ये प्रामुख्याने धर्म, परंपरा, प्रथा, रूढी यांनी स्त्रियांना दुय्यमत्व प्रदान केले व पुरुषांनी स्वतःचे श्रेष्ठत्व वाढविले. भारतीय समाजातील स्त्रीचे जातिभेद, अस्पृश्यता, बालविवाह, केशवपन, सतीप्रथा, बहुपत्नीत्व इत्यादी अनिष्ट रूढींमध्ये अडकून पडली. भारतीय समाजातील स्त्रियांच्या वाट्याला स्त्री-पुरुष विषमता

निर्माण करण्यात आली. अनिष्ट रूढी बंद करण्यासाठी स्त्रियांच्या शिक्षणावर भर देण्याचे काम समाज सुधारकांनी हाती घेतले. त्यातून सुधारणावादी चळवळींना सुरुवात झाली. तसेच सामाजिक - आर्थिक - राजकीय सत्तास्थानात पुरुषांच्या बरोबरीने स्थान मिळविण्यासाठी संघर्ष करणे. त्याचप्रमाणे पुरुषसत्ताक समाज व्यवस्थेमध्ये स्त्रियांना मिळालेल्या दुय्यम दर्जास विरोध करणे हे स्त्रीवादी चळवळीचे उद्दिष्ट होते. स्त्रियांना पुरुषांप्रमाणे माणूस म्हणून जगण्याचा अधिकार आहे. स्त्री-पुरुष शरीर रचना भिन्न असली म्हणून त्यावर याबाबत आक्षेप नसावा. पुरुषांप्रमाणे स्त्रियांना समान हक्क हवेत यावरच या चळवळीचा मुख्य भर होता.

**मुख्य शब्द:** वंचित, स्त्रीवादी चळवळ, धुरीणत्व

**NARRATIVES OF THE EXCLUDED: A STUDY OF URMILA PAWAR'S  
*THE WEAVE OF MY LIFE***

**Lavanya Dalal**

Student (Masters in English Literature), University of Mumbai

Untouchability is a smudge for humankind, an underlying driver for the backwardness of the Hindu society and a major issue of national coordination. Urmila Pawar's *The Weave of My Life* depicts three generations of Dalit women who strove hard to overcome the burden of their caste. It is a powerful memoir that exposed the 'dehumanizing contradictions' and systematic oppressions inherent in the stratified society in India. Her works are voted for their perceptive insight into the lives of the oppressed women and their analysis of impoverishment, exploitation and misfortune. The proposed paper attempts to stress the evils of untouchability by focusing on the

miserable plight, suffering, poverty, and degradation of a large section of Indian society, especially women. The novelist exposed and satirized the hypocrisy and callousness of the upper caste community. She offers a strong critique of feminist and Dalit politics. The paper sets out to analyze how the novel represents patriarchy which crushes women under its brutal feet in the name of culture, civilization, and religion.

**Keywords:** Untouchability, Dalits, Oppression, Plight, Culture.

## **UNSKILLED WOMEN WORKERS IN THE SLUMS OF MUMBAI: ISSUES, CHALLENGES AND OPPORTUNITIES**

**Louiza Rodrigues**

Professor and Head, Dept. of History,  
Ramnarain Ruia Autonomous College, Matunga, Mumbai

**Ms. Riddhi Joshi**

MA History, University of Mumbai

The unorganized or the informal sector, which does not require much training or education, in activities which are traditionally known as women's work such as domestic services, fruit, flower vendors has emerged as a major work force today. Women workers in urban unorganized sector can be grouped into the self-employed and the wage employed. Among the self-employed there are those engaged in running a food stall, vegetable and fruit vendors etc. The wage employed is mostly skilled, semi-skilled, unskilled and casual workers. They also belong to the category of contract workers in construction activities, industrial and commercial enterprises. In addition, women workers are also manifested as paid on piece rate bases on part time, full time, domestic servants for a fixed payment.

Informal women labourers employment is mainly concentrated in unskilled or a few semi-skilled jobs where simple or traditional skills are required. The high rate of illiteracy among women, lack of skill and professional training, absence of on the job training facilities are some of the impediments in the employment of women at the highest level of informal women labourers in their employment or unskilled jobs as they usually shift from one unskilled job to another.

The review of literature reveals that very little study has been done on unskilled women workers in the slums of Mumbai. The present study tries to examine the issues related to the unskilled women workers and derive information regarding personal and family characteristics of the respondents, housing conditions and to identify the work related problems of women while performing dual duties.

The study involves a field based empirical quantitative and qualitative analysis. The sample for the study consists of women workers from the unorganized sectors in the wards of Mumbai city (A to T wards) of which most of them are illiterate. The respondents are women in the age group of 25 to 40 years. Respondents are contacted by home visits or work place. To analyse the data, collected information is classified in the light of objectives set forth for the study. The classified data is coded, tabulated and percentage calculated for the same. The results is presented and discussed along with tables and graphs in numbers and percentages.

## **UNHEARD VOICES OF WIDOWS IN INDIA**

**Meherjyoti Sangle**

Assistant Professor & Head,

Department of History, SNDT Women's University, Mumbai

"Freedom cannot be achieved unless the women have been emancipated from all forms of oppression."- Nelson Mandel



Indian patriarchal society implemented hegemonic power on class, castes and gender discrimination. Women are a dominant group of all classes, castes, and religions. As per Manu's 'disciplinized' norms changed the women's status, position in the family and in the society in all phases of their lives. Women suffered in all stages of her life under social customs and evil taboos. Society has regularised the norms of dichotomy for women in terms of moral-non moral, good and bad, educated and illiterate and so on under social responsibilities and role in cultural activities.

Women were marginalized in the main stream of human activities. The society neglected their necessities and social and cultural needs. They were honoured till they are living with their husbands means in the married phase. During married phase some women were fortunate to have some power and prestige in the family and in the society. When she became widow, she lost all her liabilities, pride, position in family and society. Widows did not consider as a sexual identity. During nineteenth century, the question of widow turned in to Sati, a evil custom. Widow Remarriage Act did not changed condition. Though the 'Sati Pratha' has ended and widows don't have to throw themselves into the funeral fire of their husbands, still, they live a life that is really tough for them. The condition of widows in India is really heart-wrenching. They are still generally expected to mourn until the end of their lives. Widows are still accused of being responsible for their husband's death. "Widowhood effect"—is one of the best documented examples of the effect of social relations on health. The estimated 40 million women widows in India. Mohini Giri, an activist in the fight for women's rights who was nominated for the Nobel Peace Prize in 2005 says "Widowhood is a state of social death, even among the higher castes."

This paper examines social inclusion and economic exclusion of widows in post colonial period. It analyses the condition of widow in terms of class, caste, gender, religion and region. It evaluates the various schemes for widows.

## स्वातंत्र्यपूर्व काळातील विदर्भातील दलित स्त्री चळवळ: एक विश्लेषणात्मक अभ्यास

पल्लवी शेंडे

सहायक प्राध्यापिका

अस्मिता कला व वाणिज्य महिला महाविद्यालय, विकोरेळी (पूर्व), मुंबई

भारतीय चातुर्वर्णीय पुरुष प्रधान सामाजिक व्यवस्थेत वंचितांना व पददलितांना स्वतःची स्वतंत्र ओळख नव्हती. एक व्यक्ती म्हणून अधिकार नव्हते. या वंचितांमध्ये देशाची अर्धी लोकसंख्या असणा.या स्त्री वर्गाचाही समावेश होता. हजारो वर्षांपासून भारतीय स्त्री सामाजिक कुरिती रिवाजांच्या काटेरी कुंपणात बंदिस्त होती. सवर्णीय हिंदू स्त्री अस्पृश्य समजल्या जाणा.या वर्गातील स्त्रियांच्या समस्यांमध्ये मोठे अंतर होते. अस्पृश्य, दलित स्त्रियांवर सामाजिक रिती . रिवाजांची बंधने तसेच जातिप्रणित दासत्व लादण्यात आले होते. एकोणिसाव्या शतकात महाराष्ट्रातील तळागाळातील बहुजनासाठी महात्मा फुलेंनी सुधारणावादी चळवळ सुरू केली. त्यांनी केलेल्या समाज कार्यातून प्रेरणा घेऊन महाराष्ट्राच्या गावोगावी दलित व स्त्रियांच्या स्थितीत सुधार होण्यासाठी चळवळी सुरू झाल्या. स्थानिय स्तरावर नेतृत्वांचा उदय झाला. महाराष्ट्राच्या सुधारणावादी चळवळीत विदर्भाने आपले अमूल्य योगदान दिले आहे.

विदर्भातील दलित स्त्री चळवळ ही तेथील वंचितांच्या व पददलितांच्या उत्थन्नाच्या चळवळीशी संबंधित होती. जसजसा विदर्भातील दलित समाज संघटित होऊन आपल्या सामाजिक, आर्थिक, शैक्षणिक व राजकीय अधिकाराबाबत जागृत होऊ लागला होता, तसतसा दलित स्त्री वर्गाने एकूण समाजाच्या प्रगतीच्या वाटचालीत पुरुषांच्या बरोबरीने सहभाग घेतला. पहिली अखिल भारतीय दलित महिला परिषद विदर्भात झाली. या परिषदेने महाराष्ट्रातील दलित स्त्री चळवळीला वेगळे वळण दिले. स्वातंत्र्यपूर्व काळातील विदर्भातील दलित स्त्री चळवळीचा अभ्यास या शोधप्रबंधात केला आहे.

## महात्मा फुले यांच्या समाजसुधारणा चळवळीचा महाराष्ट्रातील स्त्री जीवनावरील प्रभाव

### प्रदीप फापाळे

आर. के. तलरेजा महाविद्यालय, उल्हासनगर

वंचित घटकातील स्त्रियांच्या कार्यकर्तृत्वाचा नव्हे तर त्यांच्या अंतःप्रेरणा मानसिकता जीवनपद्धती रूढ संस्था यांचा विचार करणे आवश्यक आहे. अभिजनवर्ग वर्चस्व गाजविणाऱ्या गटांनी महिला चळवळीतील सामान्य महिलांच्या स्थानाकडे दुर्लक्ष केले आहे परंतु अनेक मोठ्या चळवळींमध्ये त्यांचे योगदान महत्त्वाचे होते आणि आहे. त्यांना डोळ्यासमोर ठेवून इतिहास लिहिला जावा विशेषतः अभिजन, वर्चस्ववादी घटक कार्यपूर्ती नंतर या घटकाकडे दुर्लक्ष करतो असे सबाल्टर्न विचारप्रणाली विचारवंतांना वाटते त्याकडे लक्ष वेधणे आवश्यक आहे. त्याचा विश्लेषणात्मक अभ्यास होणे आवश्यक आहे.

आधुनिक भारताच्या स्वातंत्र्य लढ्यात तसेच सामाजिक सुधारणा चळवळीत स्त्रियांचा सहभाग होता. त्यामागे त्यांची स्वतःची विचारशक्ती अथवा अंतःप्रेरणा होती, त्या स्वतः या कालखंडातील लिंगभेद व अन्यायाच्या परिस्थितीला सामोऱ्या जात होत्या.

आधुनिक भारतातील महिला सामाजिक सुधारणा चळवळीच्या संदर्भात श्रीशूद्रातिशूद्र असा वंचित स्त्री घटकाबद्दल प्रथम उच्चार महात्मा फुले यांनी केला, महात्मा फुले यांच्या समाजसुधारणा चळवळीचा महाराष्ट्रातील तळागळातील स्त्रियांवर प्रचंड प्रभाव होता यामध्ये विविध चळवळीतील विविध गटांचा सहभाग तसेच नेतृत्वाचे स्वरूप व मध्यमवर्गीय स्त्रियांची भूमिका यांचा चिकित्सकपणे अभ्यास करणे आवश्यक आहे. तळागळातील स्त्रियांचे दैनंदिन जीवनातील अत्यंत महत्त्वाचे प्रश्न फुल्यांनी सुरुवातीच्या कालखंडात हाती घेतले होते. महात्मा फुले कालीन स्त्रीजीवन विविध प्रकारच्या धार्मिक कर्मकांडानी

जखडलेले होते. त्यांचा प्रभाव एवढा होता की स्त्रियांनी हे सर्व आपले जीवन आपल्या मागील जन्माच्या कर्माचा परिणाम आहे असे मानले होते. निमूटपणे त्या या परिस्थितीला सामोऱ्या जात होत्या. प्राचीन काळातील मातृसत्ताक समाजव्यवस्थेत स्त्रियांचे स्थान पुरुषांपेक्षा श्रेष्ठ दर्जाचे होते परंतु नंतर जीवनातील विकासामुळे व श्रमविभागणी मुळे स्त्री-पुरुष संबंधांचे स्वरूप बदलले गेले. स्त्रियांचा अंतर्भाव खाजगी मालमत्तेचा होऊ लागला आणि सुरक्षिततेच्या भावनेतून त्यांची गुलामी वाढत गेली. बुद्धिवाद, स्वातंत्र्य, समता या तत्वांना अनुलक्षून महात्मा फुल्यांनी बालविवाह, जरठकुमारी विवाह, सतीची चाल, पुनर्विवाह बंदी यासोबतच स्त्रीशिक्षणास महत्त्व दिले.

मानव्याची आच निर्माण करण्यासाठी माणूस प्रथम जागा केला पाहिजे या जाणिवेने झपाटून जाऊन म. फुल्यांनी जीवनवादी साहित्याची रचना केली, विविध प्रश्नांचे मोहोळ जागे करून ज्ञानाचा उगम त्यांनी सर्वसाधारण वंचित असणाऱ्या स्त्री घटकामध्ये निर्माण केला. परिणामी स्त्रियांच्या कर्तृत्वाला वाव मिळाला. सत्यशोधक चळवळीमधून पुढे आलेल्या ताराबाई शिंदे या मराठा बाईने इ. स. १८८२ मध्ये "स्त्री-पुरुष तुलना" हा कसदार ग्रंथ लिहिला. तर इ. स. १९२७ मध्ये सत्यशोधक समाजाच्या सेक्रेटरी सावित्रीबाई रोडे यांनी समाजाचे नेतृत्व केल्याचे दिसते.

महात्मा फुले यांच्या सामाजिक चळवळीच्या प्रेरणेने पुढील कालखंडात नवीन पाश्चात्य शिक्षणाने प्रभावित असलेल्या अनेक महिला सर्वसामान्य वंचित घटकांतून पुढे आल्या. त्यांच्या अंतःप्रेरणा महात्मा फुल्यांच्या प्रबोधनातच होत्या हे त्यांच्या एकूण समाजसुधारणेच्या कार्यक्रमावरून लक्षात येते. विशेषतः सावित्रीबाई फुले, तर्खडकर भगिनी, पंडिता रमाबाई, रमाबाई रानडे, डॉ. आनंदीबाई जोशी व ताराबाई शिंदे तसेच जानक्का शिंदे यांनी तळागाळातील महिलांना एकत्रित आणणे, निराश्रित स्त्रियांना आधार देणे, देवदासींच्या प्रश्न, वाट चुकलेल्या तरुण मुलींना आधार यांसारखे कार्य केले. उपेक्षित बहिष्कृत स्त्रीचे अस्तित्व व

अधिकार समाजासमोर मांडणे व सामाजिक चळवळीतील त्यांचे स्थान अधोरेखित करण्याचे महत्त्वपूर्ण कार्य या मध्यमवर्गीय किंवा वंचित घटकातून पुढे आलेल्या स्त्रियांनी सक्षमपणे पार पाडले.

स्वातंत्र्यपूर्व कालखंडात शिक्षणामुळे स्त्रीविषयक स्थित्यंतराची प्रक्रिया घडून येण्यास सुरुवात झाली होती, विशेषतः अनाथ मुले, पतीत स्त्रिया, विधवा, समाजातील बहिष्कृत उपेक्षित स्त्रिया यांचे तत्कालीन नेतृत्वासोबत सामाजिक चळवळी मधील स्थान याचा विश्लेषणात्मक अभ्यास होणे गरजेचे आहे तसेच महात्मा फुले यांचा वंचित घटक असणाऱ्या तत्कालीन स्त्रीसमूह व त्यांच्या चळवळीवरील प्रभावाचा चिकित्सक अभ्यास होण्याची आवश्यकता आहे.

## **DR. AMBEDKAR'S PERSPECTIVE OF GENDER JUSTICE IN INDIA WITH SPECIAL REFERENCE TO HINDU CODE BILL**

**Pradeep D. Waghmare**

Assistant Professor, Dept. of History,  
Ramnarain Ruia Autonomous College, Matunga, Mumbai.

The nineteenth century Indian society was marked with beginning of social reform movement against the many social evils and began the emancipatory movement for the establishment of social and political equality in India. It was the expression of the rising national and social consciousness. Education of women, empowerment of women and removal of untouchability were the chief goals of the social reform movements. The social customs and laws relating to marriage, family property, inheritance, position of widows was loaded against women and they were subject to suffer from forced widowhood, widow tonsure, child marriage and number of social evils which were supported by so called religious scriptures. The miserable plight of the women attracted the attention of many social reformers of like Mahatma Jotirao Phule, Savitribai Phule, M.G. Ranade, Pandita Ramabai, Vishnushastri Pandit,

Dhondo Keshav Karve, Dr. B.R. Ambedkar and many others rendered service to the cause of the emancipation of women in India.

Dr. Ambedkar has made significant efforts to lead the Indian society on the path of Liberty, Equality, Fraternity and Justice. As a being 'Organic Intellectual', his perception of gender justice was differed with the leaders of his contemporary times. Through his writings and speeches, it is evident that he has studied the problem of women in India with emancipatory perspective and evolved his own perception for the gender justice in India. As a law minister, he introduced Hindu Code Bill in the Constituent Assembly to empower Hindu women by way of giving many rights. In spite of the legal equality status provided by the Constitution of India, women in India are still being exploited in the society. Therefore, his thoughts are relevant even today and in this paper an attempt is made to understand Dr. B.R. Ambedkar's perspective of gender justice in India with special reference to Hindi Code Bill.

**Keywords:** Ambedkar, Hindu Code Bill, Constituent Assembly, Social equality

## **ANALYSIS OF CRIMES AGAINST DALIT WOMEN AND CONVICTION RATE**

**Prarthana Puthran**

SYBA, Ramnarain Ruia Autonomous College, Matunga, Mumbai

Caste forms an important part of identity in the Indian psyche. The surname of an individual serves as a premise to judge a person. It is also instrumental in determining the status of the individual in the society. On the other side of spectrum, women are at the receiving end of the patriarchal society. The identity of *Dalit* and *Woman* in Indian Society itself serves as punishment. Dalit Women occupy the lowest strata of the Indian society because of the endemic intersection of caste and gender discrimination.

The Constitution of the country along with the other laws of the land strive to protect their rights. Under Prevention of Atrocities Act, legal safeguards are provided in order

to ensure that there is no discrimination. However, these provisions have not deterred crimes against Dalit women. They suffer the most due to the vulnerability of their societal status. Even after strong laws on paper, the crimes against Dalit women have only increased in the past few years. However, the rate of convictions is abysmally low. The paper attempts to understand the reason behind increase in crimes against Dalit women and the low conviction rates. The study also tries to understand the relation between legal system and Dalit women. The paper also suggests possible solutions to overcome this lacuna.

**Keywords:** Dalit, woman, crime, discrimination

## THE DALIT FEMINIST MOVEMENT: A PERSPECTIVE OF THE 'ORGANIC INTELLECTUAL'

**Punam Gaikwad**

Asst. Prof., Dept. of Social work

Ratnagiri -Sub center, Kudal, University of Mumbai

भारतीय समाजव्यवस्थेचे विश्लेषण करताना स्त्रीवादी अभ्यासकांनी लिंगभावावर आधारित होणारे सामाजिक, आर्थिक, सांस्कृतिक आणि राजकीय घटकाचे विश्लेषण केले आहे. यामध्ये प्रामुख्याने पितृसत्ताक सांस्कृतिक वर्चस्व अधिक प्रभावी मांडण्याचा प्रयत्न केला आहे. पाश्चिमात्य स्त्रीवादी अभ्यासकांनी वंश व लिंगभावावर आधारित सांस्कृतिक व राजकीय वर्चस्वाचा विरोध केला आहे. यातून बहूआयामी दृष्टीकोन उभारताना दिसतो. याच पार्श्वभूमीवर भारतीय स्त्रीवादी अभ्यासकाचे लिंगभाव व पितृसत्ता च्या आधारे शोषण व्यवस्था निर्माण केली आहे असे ठाम मत आहे. त्याची मांडणी वैचारिक पातळीवरची अधिक प्रमाणात पण प्रत्यक्षात स्त्रीवादी दृष्टीकोन हा एकांगी आणि भावनिक पातळीवरती

दिसतो. त्याची व्यापकता हि लिंगभावापुरती मर्यादित दिसते, त्यामुळे शोषणाच्या जातवर्गीय आणि स्त्रीशोषणासत्ता संबध यांचे विश्लेषण करण्यास मर्यादा येतात. याच अनुषंगाने दलित स्त्री चळवळीचा अभ्यास करण्याचा प्रयत्न करण्यात आला आहे.

माझ्या पेपरचा फोकस दलित स्त्रीवादी चळवळीवर आहे. यामध्ये क्रीबरली क्रीनश्वा (Kimberle Crenshaw) यांच्या Intersectional analysis या पद्धतीचा वापर करून मी दलित स्त्रीवादी चळवळ कशी उभी राहिली व तिला कोणत्या व्यथा वेदनांशी अन् अडथळ्यांशी कशापध्दतीने सामोरे जावे लागले याचा संशोधनात्मक अभ्यास करत आहे. वास्तविक दलित स्त्रियांच्या चळवळीबाबत स्वतंत्रपणे विश्लेषणात्मक लेखन व संशोधन व्हायला हवे होते, तथापी ते फारसे झाले असे ठामपणे म्हणता येत नाही. त्यामुळे समाजशास्त्रीय व ऐतिहासिक अशा दोन्ही अंगाने भारतातील स्त्रीवादी चळवळीला Interdisciplinary दृष्टिकोनाने अभ्यासणे क्रमप्राप्त आहे. अभ्यासक राका राय (Raka Ray) यांनी आपल्या Fields of protest : Women's movement in India पुस्तकात मुंबईतील स्त्री चळवळीवर भाष्य केले आहे. स्वायत्त स्त्रीवादी गट मुंबईमध्ये स्थापन झाला असा तपशीलही यामध्ये मिळतो.

मुख्य प्रवाहातील स्त्रीवादी चळवळ व दलित स्त्रीवादी चळवळ भिन्न कशी होती यासंदर्भात शर्मिला रेगे व गोपाल गुरु यानी मांडल्याप्रमाणे दलित स्त्री प्रश्न वेगळा आहे, स्त्रीवादी चळवळीने दलित स्त्रियांचे प्रश्न घेतले नाही. त्यामुळे दलित स्त्रीवादी चळवळीचा अभ्यास करताना समकालीन पाच दलित स्त्रिया ज्या organic intellectual आहेत. त्यांचे व्यष्टीअध्ययन पद्धत (case study method) ने स्त्रीवादी संशोधन पद्धतीचा वापर करून exploratory study करण्यात आला आहे. आजच्या काळात समकालीन दलित स्त्रीवादी चळवळीतील त्यांचे अनुभव आणि त्यांना सामाजिक, सांस्कृतिक आणि राजकीय पातळ्यांवर आलेल्या अडचणी किंवा भेडसावलेले प्रश्न या आणि अशा संदर्भाने अन्वेषणात्मक आकृतिबंध संशोधन यानिमित्ताने पुढे आणण्याचा मी प्रयत्न केलेला आहे.



## **REPRESENTATION OF SUBALTERN WOMEN IN HINDI CINEMA: THE CHANGING PERSPECTIVES AND RELATED TRANSITIONS**

**Rashmi Condra**

Assistant Professor, P.G.T Department of History,  
R.T. M. Nagpur University, Nagpur, Maharashtra

Cinema is considered a significant mass medium that reflects societal conditions. Hindi cinema in both commercial and alternate kind has represented women in Indian society and has reflected her changing stature from colonial times to present. The female protagonist in Hindi cinema is usually a representational identity of Indian women in general and so carries subaltern traits. The depiction of subaltern women in colonial period was rather traditionalist and has transcended with changing social scenario. There have been some films that show empowerment of women coming from lower sections of the society and groups that comprise of substantial number. The films tend to voice the issues related to subaltern women and also effectively project both their agony and quest for survival. The woman portrayal is in feudal setup, her first exposure in the service sector, bread winner of the family, home care taker, traditionalist professional such as Rudali, Tamasgir, courtesans, agricultural laborer and so on. The paper aims to explore changing dimensions of women movement in India through the films and changing issues and challenges. The paper will further compare women issues in colonial and post colonial period and analyze subaltern women's role in both rural and urban realms. The paper will also consider movements related to women in India and their effect in cinematic portrayal. The paper shall evaluate and analyze the reel and real subaltern woman and seek to contemplate the real status of women in Indian society.

**Keywords:** Cinema, Women, Portrayal, Subaltern.

## स्त्रियांच्या चळवळीचे बदलते स्वरूप – एक समीक्षा

### वासुदेव डोंगरदिवे

इतिहास विभाग, कला – विज्ञान आणि वाणिज्य महाविद्यालय, मोखाडा जि.पालघर

भारतामधील सामाजिक चळवळीचा अभ्यास गेल्या तीन दशकांमध्ये अनेक प्रकारे केलेला आहे. सामाजिक चळवळीच्या अभ्यासामध्ये इतिहास संशोधक, समाजशास्त्रज्ञ, राजकीय समीक्षक आणि प्रकारांनी केलेल्या अभ्यासाचा केवळ समावेश होतो. त्यातच राजकीय संशोधकांनी या विषयाच्या अभ्यासाकडे मोठे दुर्लक्ष केले आहे. यामुळे सामाजिक चळवळीचा अभ्यासाला अभ्यासकांच्या पटलावर येण्यासाठी बराच अवधी लागला. आज मात्र सामाजिक चळवळीचे स्वरूप महत्व मानवी जीवनात महत्त्वाचे मानल्या जाते. एकोणिसाव्या शतकाच्या सुरुवातीला युरोपमध्ये सोशल मु'व्हमेंट' हा शब्द मोठ्या प्रमाणावर वापरण्यात येत असे. स्टेट मधील सामाजिक चळवळीचा विषय संदर्भात असणाऱ्या ग्रंथातही डब्ल्यू. किंग कि, ही सामाजिक चळवळ जी अशी एक प्रक्रिया होय, जिचा उद्देश विचार, व्यवहार, आणि सामाजिक संबंधात परिवर्तन घडवण्याचा असतो. एम. एस. ए. राव यांच्या मते, सामाजिक चळवळ समाजातील एखाद्या भागात संघटीत स्वरूपात केलेला प्रयत्न होय. जो सामाजिक हालचालीच्या माध्यमातून आंशिक किंवा संपूर्ण परिवर्तन आणण्याचे प्रयत्न करतो. त्या प्रयत्नामागे एखाद्या निश्चित विचारप्रणालीचा आधार Ideology आधार असतो. हॉन्स टॉच च्या मते, समाजात सामूहिक स्तरावर अनुभवास येणाऱ्या समस्यांच्या सोडवणुकीसाठी फार मोठ्या प्रमाणावर घडून आलेल्या चळवळीला सामाजिक चळवळ असे म्हणतात.

सामाजिक दृष्ट्या प्रगल्भतेच्या प्रगतीपथावर पोहोचलेला समाज पुन्हा परिस्थितीच्या मार्गावर मार्गक्रमण करू लागला. उदारमतवादाची पीछेहाट झाली. सहिष्णुता माघारली. राजकारण द्वेषाधारित बनले.

धर्मकारणात प्रखरता आली. त्यातूनच सामाजिक व शांततेचे उद्रेक झाले. तेव्हा विकाराकडून विकासाकडे जाण्यासाठी तो आपल्या समाजधुरींना यांचे पुण्यस्मरण करू लागला आहे. आर्थिक स्थिती सुधारण्यास राज्यघटनेने बराच हातभार लावला आहे. एकोणिसाव्या शतकात भारतीय स्त्री पूर्ण निरक्षर, पददलित आणि मानवतेच्या सर्व हक्कांपासून वंचित होती. त्यावेळी अपार देहदंड व समाजाची अवहेलना सहन करित अनेक समाज सुधारकांनी प्रयत्न केले. त्यातून स्त्री जीवन विषयक स्थित्यंतरे झाली. स्त्री मुक्ती चळवळीने जोर धरला. ही चळवळ म्हणजे एक संघर्ष आहे. तो पुरुषी अहंतेविरुद्ध, अरेरावी विरुद्ध, प्रवृत्ती विरुद्ध आहे, या विचारातून स्त्री मुक्ती चळवळ आरंभ झाली आहे. स्वातंत्र्यानंतर कुंठीत झालेला स्त्री चळवळीचा प्रवाह १९७५ नंतर प्रवाही झाला आहे. स्त्री पुरुष समानतेच्या तत्वाला बळकटी प्रदान करण्यामध्ये भारतीय राज्यघटनेने महत्वाचे योगदान दिले आहे. राजकीय हक्कांच्या प्राप्तीमुळे स्त्रियांची प्रतिष्ठा उंचावण्यास मदत झाली. स्त्रियांच्या, सामाजिक, राजकीय व आर्थिक स्थिती सुधारण्यास राज्यघटनेने बराच हातभार लावला आहे. महाराष्ट्रातील सामाजिक चळवळीला एक वेगळे परिमाण ठेवण्याचा, वेगळी दिशा देण्याचा प्रयत्न स्त्री चळवळ करित आहे. २५ वर्षांनंतर स्त्री चळवळीला आंदोलनाचे स्वरूप आलेले नाही. १९६०-७५ हे दशक स्त्रियांमध्ये जागृतीची लाट निर्माण करून त्यांना चळवळी येण्यापोषक वातावरण निर्माण करणारे ठरले. १९८०-९० च्या दरम्यान लिंगासंबंधी विविध पैलूंवर प्रकाश टाकणारे अभ्यास झाले, त्यात स्त्रियांसंबंधी लिखाणात, भाषणात सामाजिक आणि आर्थिक क्षेत्रातील स्त्रियांच्या स्तरावर परिणाम करणारे मुद्दे यामध्ये चळवळ ही संज्ञा स्थूल मानाने वापरण्यात आली. हिंदू स्त्रियांच्या हक्कांसाठी डॉ. आंबेडकरांनी आग्रह धरला. जात, धर्म व लिंगभेद करून मानवतावादात भेदाभेद करणार नाही. न्यायाच्या तराजूत सर्व एकाच मापाने मोजले जातील. ही घोषणा करून स्वातंत्र्य व समता या तत्वाचा स्वीकार केलेला होता.

## भारतीय समाज में महिला समस्या: एक ऐतिहासिक विश्लेषण

विमल कुमार तिवारी

शोध छात्र, इतिहास विभाग,

शासकीय के. पी. कालेज, देवास, विक्रम विश्वविद्यालय, उज्जैन

एवं

संध्या त्रिपाठी

छात्रा (बी.एड.), विशिष्ट शिक्षा विभाग, उ० प्र० रा०ट०मु०वि०, प्रयागराज

भारत एक बहुलतावादी समाज है। इस बहुलतावादी भारतीय संस्कृति में सदियों की विशेषताएं समाहित हैं। युगों-युगों की विकास प्रक्रिया ने समाज के नए स्वरूपों को गढ़ा है। शताब्दियों पुरानी संस्कृति ने युग के साथ अपने को बदला है। भारतीय धार्मिक दर्शन ने स्त्री एवं पुरुष के आचरण को संहिताओं में बांधा है। सामाजिक-व्यवहार का एक व्यावहारिक और दार्शनिक प्रतिमान गढ़ा है। अनेक प्रकार के परिवर्तनों के बावजूद भी प्राचीन धार्मिक-सांस्कृतिक मूल्य हमारे जीवन के हिस्से हैं। स्त्री की भावनाओं और आचरण को धर्मशास्त्रों के उपदेशों और कर्मकाण्डों ने इतना जकड़ रखा है कि इस रूढ़िवादी, परंपराओं ढांचे से सदियों तक उबर नहीं पाई हैं। यही कारण है कि भारतीय समाज में स्त्री की स्थिति परिवार और समाज में अभी तक अच्छी नहीं कही जा सकती है। यद्यपि कि ये शिक्षित हुई हैं और स्वालंबी बन रही है किन्तु अभी भी व्यापक सुधार की आवश्यकता है। वर्तमान समय में इनकी स्थिति में जो सुधार दिख रहा है उसमें कानून और संविधान का महत्वपूर्ण योगदान है।