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**Changes in the life of The Dalit women – After 1956 A.D.****Suryawanshi Narendra**

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The situation of Dalit Women Needs special attention. Dalit Women are one of the largest socially segregated groups anywhere in the world. They make up more than 2% of the worlds total population. They are discriminated against three times over, they are poor, they are women and they are dalits. Although both Dalit men and women suffer under the same confronted with these more often. They are discriminated against not only by people of higher castes, but also within their own communities where men are dominant. Consequently Dalit women have less power within the Dalit movement itself Although they are active in large numbers most leadership position in the organizations, local bodies and associations have until now beer held by men.

Educate, Agitate and organize, according to Dr. Ambedkar's philosophy Dalit women behave self respectable and self made after accepting Buddhims in 1956. Because of Buddhims Dalit women have a tremendous mental, social and ideological change. She left untouchability. God based castism and other suspicious ideology of Hindusm. She accepted panchshila and 22 pledges with the super self confidence Dalit women play animportant role in Ambedkarite movement for this purpose Dalit women established many women's organization.

After 1956 accepting Buddhism Dalit women tried to writing. She marks out her feelings and woes with various literatures. From the new energy of Ambedkarism they started to speak from dias. She also stepped forward in political sector and the wife of raibhadur N. Shivraj Mrs. Minable shivraj became first Dalit mayor of Madras Municipal Corporation. The Dalit women took part in Ministers Council and done the great jobs. Many Dalit women's became doctors, engineers, professors, officers, in various fields. On the other hand many Dalit women's became Buddhist monks and gave full time for social work and Dhamma. Many Devdasi, Murailya became, Buddhist and left their untouchability life. On the confidence and reliance on Ambedkar's idieology, Dalit women left the bad traditions of Hinduism. Birth weddings, funerals these important ceremonies of life.

Celebrated according to Buddhism. In the movement of Nashik Kalaram Mandir Sattayagrah Mrs. Geetabai Gaikwad was leaded one of the womens group as well as in educational sector Jaibai Choudhari and Janabai Deshbrahtar opened saint Chokba mela School and backward class Girls Hostel at Nagpur in 1924 today it turned into a college and lot of girls benefited. Sugandhabai Shende who established depressed class girls hostel, Sakhubai Mohite of Mumbai, Shanta Vawalkar, Muktabai Kamble, Shantabai Dani, Radhanbai Kamble of Nagpur, Juibai Choudhari, Soluchana Gongre, Bebitai Kamble etc. Dalit women where leaded Ambedkari movement as well as women freedom movement. Many dalit women like Shantabai sarode, Damyantibai deshbhakator Chandikar Ram Sorhabai Lanje etc accepted imprisonment for sasttygrah. Inunited Maharashtra Movement the Adivasi conference declared their supports, mayawate, meerakumari etc. were the example of political empower ment of Dalit women.

In the field of literature, Bebatani Kamble, Prof. Kumud Pawde, Mukta Sarvagod, Shantabai Kamble, Mrs. Jondhale etc. Dalit Women wrote their auto biography and focused their woes. ON the other hand dalit & Buddhist women were leaded on writings of stories, Novels ideological research, poems, plays, as well as with the arms of conferences, dias, stages Hira Bansode, Sugandh Shende, Dr. Aruna Lohkande, Urmila Pawar, Minakshi Moon.

Prandya powar, Nanda Kamble, Adv. Sulekha Kumbhare, Sandhya Rangari, Usha Wagh etc. expanded Ambedkarite movement based on human values. All of these women done tremends work.

In 1964 A. D. Bhumihin started Sattyagraha in Maharashtra. In that sttyagraha of Dalit women participated and got imprisonment. In Namantar movement 1978 to 1995 so many Dalit women in Marathawada and whole Maharashtra took into imprisonment. One of the great example of ideological prefectness of Dalit women was in June 1998 at Mumbai in rally for hate of Ramabai Ambedkar Nagar, Shootout, the most of women were from lower economic layers. Now the days also at various villages Dalit women faces in- justice. Khairlanji event is the example of this Dalit women have not sufficient security, The dalit woman on the base of her own self confidence faces the obstacles.

In India 30-40 years ago started womens freedom movement in this movement now days also the "Savarna" woman are not, founds weak on the contrary the women of Ambedkarite movement plays important role taking participation in seminars, rallies, and bands. The unsecurity in villages, the political and social unsecurity, in all of this conditions the Dalit women stands confidently and this is the effect of Ambedkar ideology and Ambedkarite movement.

The truth of reservation policy indicates that the whole recruitment of Dalit is only one ecrent and in it because of lack of dalit womens education their recruitment is the subject of curiosity and research. By showing various reasons the backward quota always remains empty and the class four category filled their whole quota. The dalit women is suffering through this policy. The problems of dalit women are totally similar to American Nigro women. In the last two decades the 2% Dalit women came into flash by reservation or other facilities and self efforts, they struggled with casteism as well as mens power.

Conclusion : - Because of Ambedkar's ideology Dalit women were always awaking of their rights but like other women they also resfused their own mens from leadership. The dalit woman after 1956 A.D. are more educated because of Buddhism other than their past Hindusiasms. The lack of facilities of dalits, the difficulties of slumareas, injustice rape and other challanages Dalit womens needs organizations. Women liabilization, dalit mukti and other conflicts for equality must be faced same time by women. For this purpose the well educated dalit women should involve themselves in Ambedkarite movement through slum areas womens and should not satisfied only in their securated jobs, services, and homes. By the path of Ambedkar's ideology we all must towards the target of samayk kranti.

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