



INTERNATIONAL LAW
JOURNAL

**WHITE BLACK
LEGAL LAW
JOURNAL
ISSN: 2581-
8503**

Peer - Reviewed & Refereed Journal

The Law Journal strives to provide a platform for discussion of International as well as National Developments in the Field of Law.

WWW.WHITEBLACKLEGAL.CO.IN

DISCLAIMER

No part of this publication may be reproduced or copied in any form by any means without prior written permission of Editor-in-chief of White Black Legal – The Law Journal. The Editorial Team of White Black Legal holds the copyright to all articles contributed to this publication. The views expressed in this publication are purely personal opinions of the authors and do not reflect the views of the Editorial Team of White Black Legal. Though all efforts are made to ensure the accuracy and correctness of the information published, White Black Legal shall not be responsible for any errors caused due to oversight or otherwise.

WHITE BLACK
LEGAL

EDITORIAL **TEAM**

Raju Narayana Swamy (IAS) Indian Administrative Service **officer**



Dr. Raju Narayana Swamy popularly known as Kerala's Anti Corruption Crusader is the All India Topper of the 1991 batch of the IAS and is currently posted as Principal Secretary to the Government of Kerala . He has earned many accolades as he hit against the political-bureaucrat corruption nexus in India. Dr Swamy holds a B.Tech in Computer Science and Engineering from the IIT Madras and a Ph. D. in Cyber Law from Gujarat National Law University . He also has an LLM (Pro) (with specialization in IPR) as well as three PG Diplomas from the National Law University, Delhi- one in Urban Environmental Management and Law, another in Environmental Law and Policy and a third one in Tourism and Environmental Law. He also holds a post-graduate diploma in IPR from the National Law School, Bengaluru

and a professional diploma in Public Procurement from the World Bank.

diploma in Public

Dr. R. K. Upadhyay

Dr. R. K. Upadhyay is Registrar, University of Kota (Raj.), Dr Upadhyay obtained LLB , LLM degrees from Banaras Hindu University & Phd from university of Kota.He has succesfully completed UGC sponsored M.R.P for the work in the ares of the various prisoners reforms in the state of the Rajasthan.



Senior Editor

Dr. Neha Mishra



Dr. Neha Mishra is Associate Professor & Associate Dean (Scholarships) in Jindal Global Law School, OP Jindal Global University. She was awarded both her PhD degree and Associate Professor & Associate Dean M.A.; LL.B. (University of Delhi); LL.M.; Ph.D. (NLSIU, Bangalore) LLM from National Law School of India University, Bengaluru; she did her LL.B. from Faculty of Law, Delhi University as well as M.A. and B.A. from Hindu College and DCAC from DU respectively. Neha has been a Visiting Fellow, School of Social Work, Michigan State University, 2016 and invited speaker Panelist at Global Conference, Whitney R. Harris World Law Institute, Washington University in St.Louis, 2015.

Ms. Sumiti Ahuja

Ms. Sumiti Ahuja, Assistant Professor, Faculty of Law, University of Delhi,

Ms. Sumiti Ahuja completed her LL.M. from the Indian Law Institute with specialization in Criminal Law and Corporate Law, and has over nine years of teaching experience. She has done her LL.B. from the Faculty of Law, University of Delhi. She is currently pursuing Ph.D. in the area of Forensics and Law. Prior to joining the teaching profession, she has worked as Research Assistant for projects funded by different agencies of Govt. of India. She has developed various audio-video teaching modules under UGC e-PG Pathshala programme in the area of Criminology, under the aegis of an MHRD Project. Her areas of interest are Criminal Law, Law of Evidence, Interpretation of Statutes, and Clinical Legal Education.



Dr. Navtika Singh Nautiyal

Dr. Navtika Singh Nautiyal presently working as an Assistant Professor in School of law, Forensic Justice and Policy studies at National Forensic Sciences University, Gandhinagar, Gujarat. She has 9 years of Teaching and Research Experience. She has completed her Philosophy of Doctorate in 'Intercountry adoption laws from Uttranchal University, Dehradun' and LLM from Indian Law Institute, New Delhi.



Dr. Rinu Saraswat

Associate Professor at School of Law, Apex University, Jaipur, M.A, LL.M, Ph.D,

Dr. Rinu have 5 yrs of teaching experience in renowned institutions like Jagannath University and Apex University. Participated in more than 20 national and international seminars and conferences and 5 workshops and training programmes.

Dr. Nitesh Saraswat

E.MBA, LL.M, Ph.D, PGDSAPM

Currently working as Assistant Professor at Law Centre II, Faculty of Law, University of Delhi. Dr. Nitesh have 14 years of Teaching, Administrative and research experience in Renowned Institutions like Amity University, Tata Institute of Social Sciences, Jai Narain Vyas University Jodhpur, Jagannath University and Nirma University.

More than 25 Publications in renowned National and International Journals and has authored a Text book on Cr.P.C and Juvenile Delinquency law.



Subhrajit Chanda

BBA. LL.B. (Hons.) (Amity University, Rajasthan); LL. M. (UPES, Dehradun) (Nottingham Trent University, UK); Ph.D. Candidate (G.D. Goenka University)

Subhrajit did his LL.M. in Sports Law, from Nottingham Trent University of United Kingdoms, with international scholarship provided by university; he has also completed another LL.M. in Energy Law from University of Petroleum and Energy Studies, India. He did his B.B.A.LL.B. (Hons.) focussing on International Trade Law.

ABOUT US



WHITE BLACK LEGAL is an open access, peer-reviewed and refereed journal providededicated to express views on topical legal issues, thereby generating a cross current of ideas on emerging matters. This platform shall also ignite the initiative and desire of young law students to contribute in the field of law. The erudite response of legal luminaries shall be solicited to enable readers to explore challenges that lie before law makers, lawyers and the society at large, in the event of the ever changing social, economic and technological scenario.

With this thought, we hereby present to you

A STUDY ON GENDER AND DRAVIDIAN FEMINISM WITH SPECIAL REFERENCE TO TAMIL NADU

AUTHORED BY - SUBHA SREE.E

2nd YEAR, BA LLB (HONS)

Saveetha School Of Law

Saveetha Institute Of Medical And Technical Sciences (SIMATS)

ABSTRACT

Gender and Dravidian feminism in Tamil Nadu have played significant roles in shaping the social and political landscape of the region. Dravidian feminism, rooted in the Dravidian movement that originated in the early 20th century, emphasises women's rights, social justice, and equality. It emerged as a response to the traditional patriarchal norms prevalent in Tamil society. The Dravidian feminist movements challenged the male dominance society. It further introduced females in every aspect and in every sector of the government. In 1925, Periyar founded the Self-Respect Movement, vehemently criticising the caste system and its oppressive practices towards women. He championed widow remarriage, inter-caste marriage, and self-respect marriages conducted outside of religious and caste diktats. This marked the starting of the female role in Dravidian society. The research method followed here is descriptive research. The data collected through a questionnaire and the sample size is 256. A convenient sampling method is adopted in the study to collect the data. The samples were collected in and around Chennai. Tamil Nadu's unique socio-political landscape has provided a platform for women to voice their concerns and advocate for their rights. The state's progressive policies, such as reservations for women in local bodies and educational institutions have furthered the cause of gender equality. Dravidian feminists rejected the traditional, submissive portrayal of women and championed their agency, self-determination, and participation in public life.

KEY WORDS: Dravidian feminism, gender inequality, patriarchal society, caste diktats, social justice, self respect movement, women's rights, biassed politics, political marginalisation, social identities, reservations - women.

INTRODUCTION

Gender and Dravidian feminism in Tamil Nadu have played significant roles in shaping the social and political landscape of the region. Dravidian feminism, rooted in the Dravidian movement that originated in the early 20th century, emphasises women's rights, social justice, and equality. It emerged as a response to the traditional patriarchal norms prevalent in Tamil society. In Tamil Nadu, gender equality and women's empowerment have been central tenets of the Dravidian ideology. The state has witnessed the rise of influential female leaders who have championed women's rights, education, and healthcare. Dravidian feminism advocates for the dismantling of oppressive social structures and strives to create a society where women have equal opportunities and rights. Through various social and political movements, Tamil Nadu has seen the gradual transformation of gender norms and the promotion of women's participation in public spheres.

The intersectionality of gender and Dravidian feminism continues to challenge societal norms and work towards a more inclusive and egalitarian Tamil Nadu. Dravidian feminism, in particular, has focused on addressing issues such as caste-based discrimination, economic disparity, and political marginalisation, in addition to gender inequality. This intersectional approach recognizes the interconnectedness of various social identities and strives for the empowerment of all marginalised groups, including women, within the Dravidian ideology. Tamil Nadu's unique socio-political landscape has provided a platform for women to voice their concerns and advocate for their rights. The state's progressive policies, such as reservations for women in local bodies and educational institutions have furthered the cause of gender equality.

Moreover, the vibrant cultural heritage of Tamil Nadu has inspired feminist movements in literature, cinema, and the arts, fostering a broader societal understanding of gender issues. In recent years, there has been a growing emphasis on inclusivity and diversity within the feminist discourse in Tamil Nadu, acknowledging the experiences and struggles of transgender individuals, queer communities, and other gender minorities. This evolving narrative continues to shape the feminist movement in the state, making it more representative and responsive to the diverse needs of its population.

The research method followed here is descriptive research. The data collected through a

questionnaire and the sample size is 256. A convenient sampling method is adopted in the study to collect the data. The samples were collected in and around Chennai. The researcher used graphs, anova and chi square to analyse the data collected. The independent variables include age, gender, place of residence, educational qualification and occupation. The dependent variables include the dravidian feminism addresses the radical equality effectively, that achievements of dravidian feminism, The ways does the Dravidian feminism challenge the traditional patriarchal norms, The Dravidian feminism has played a significant role in advocating for gender equality and women's rights in South India, The Dravidian feminism has reflected the representation of women in media, politics and public and The effectiveness of dravidian feminism intersectional approach in addressing gender disparity in marginalised communities.

This feminist movement, rooted in the Dravidian region of India, has evolved as a response to systemic inequalities, seeking to dismantle patriarchal structures and challenge traditional norms. Dravidian feminism acknowledges the historical subjugation of women and marginalised groups, aiming to create a more inclusive and equitable society. It recognizes the importance of understanding how cultural and social contexts shape gender dynamics. Dravidian feminists intertwined the fight against caste hierarchy with the struggle for women's emancipation. They argued that both systems stemmed from Aryan domination and advocated for a society rooted in Dravidian cultural values, emphasising equality and social justice. This critique resonated deeply with the oppressed communities in Tamil Nadu and fueled movements for social reform.

OBJECTIVES

- To analyse the role of dravidian feminism in shaping political ideologies
- To investigate the challenges faced by dravidian women
- To evaluate the effectiveness of policies and initiatives related to gender equality.

REVIEW OF LITERATURE

Padma Anagol published a paper on Gender, Religion and anti-feminism, the author investigated the influence of patriarchy in Indian society. The findings of this paper is that major works during the 19th century analysed the patriarchal structures and confirmed the support of a section of Maharashtrian women for a progressive agenda in education, social

reform and women's rights.

Glynes george published a paper on Dravidian nationalism and women's interpretation of caste, gender change in south india, the author analyses the ideology of women in the nineteenth century and the findings is the incorporation of feminist discourse into their ideology signals the transnational character of regionally based movements, and provokes further consideration of the way feminist discourse itself is deployed cross-culturally.

R.George published a paper on periyar feminist and narratives of gender and regional identity the findings are drawing on a feminist practice approach examined to understand the inequalities between the genders. The findings are that some societal organisations reproduce and challenge social inequalities which may be culturally situated, but which also embrace globalising practices in which feminism itself is deeply embedded.

Glynes.R.George published a paper on Gender mainstreaming by NGOs in India examined to identify the progress or regress of gender inequality in the dravidian society. The result is that critiques of gender mainstreaming which have emerged in the last 10 years, the author examines how potentially conflicting models of gender inequality and equality take local expression.

P.Sree kumar published a paper on Gender and language examined the effectiveness of gender in dravidian society and the findings is that the Dravidian belongs to the sex- based gender type unlike the other types of non-sex based and without gender system.

Varadharajan Ramesh published a paper on the Dravidian aesthetics in Anitha desai examined the position of women in the dravidian society. The findings of this paper is the state of women in Indian society is subjected to considerable changes Earlier women were stripped of social status. Now their clout in social and cultural set up is seen in these arrays the constitutional right to equality of opportunity and status before law, right against discrimination, right to property, reservation of seats in legislative bodies at different levels, right of choice in marriage and numerous other rights and privileges.

R. V. Packiamuthu published a paper on Feminism in the view of Tamil women writers, investigating the rise of feminist ideas in Dravidian society. The findings of this paper is that

the Feminist ideas emerged in the late 18th century, and following the feminist movement in India, too, womanist ideas emerged and flourished. Feminist literature also arose in connection with it. In Tamilnadu also, literature related to feminism is emerging and gaining widespread attention.

Gajendran Ayyathurai published a paper on Colonialism, Caste, and Gender: The Emergence of Critical Caste Feminism in Modern South India examined the emergence of caste based system in India. The findings of this paper is that Tamil Buddhists argued that caste-based patriarchal power ascended during the colonial era by marginalising Indian women. This necessitated the mobilisation of Tamil Buddhists around critical caste feminism in colonial India.

P. Pandiya rajammal published a paper on Feminism in Indian English and Tamil literature that tries to examine the rights and equality of women. The findings of this paper suggests that Feminism has been used by women novelists. Their novels reflect that the present age women have realised that she is not helpless and is not dependent. They feel that women are equal to men. Indian women writers explore the feminine subjectivity and apply the theme that ranges from childhood to womanhood.

Drupa dinnie charles and Simiran lalvani published a paper on Performing gender, doing politics examined about the participation of women in the politics in dravidian society. The findings of this paper is that women political workers adopt a range of tactics to navigate the hyper-masculine space of electoral politics in South India, both offline and, increasingly.

Ambika Satkunanathan published a paper on whose nation? Power, Agency, Gender and Tamil nationalism interrogates Tamil nationalism, its reproduction and self- representation by exploring the experiences of women who were placed within the Tamil nation. The findings of this paper is that women played an active role in the nationalist struggle, they were not always successful in exercising agency and capturing power to create space for their voices to be heard. Tamil women created alternate spaces which while not always established with the specific aim of challenging nationalism, sometimes unwittingly or indirectly did so.

Sharadha srinivasan published a paper on growing up unwanted: girls experience on gender discrimination and violence in tamil nadu examines the cultural reproduction of daughter

aversion from a generational perspective. The findings of this paper is that it manifests differently as girls move through the life course, largely because of the dynamic intersection of relations of gender and age.

Malathy duraisamy and P. Duraisamy published a paper on gender bias in the scientific and technical labour market a comparative study of tamil nadu and kerala, investigates the male-female differentials in education, employment and earnings in the labour market for scientific and technical persons for the states of Tamil Nadu and Kerala. The findings of this paper is that the average earnings and the gender gap in earnings are higher in Tamil Nadu than in Kerala.

Mini elizabeth jacob, Sulochana abraham, Susila surya published a paper on A Community Health Programme in Rural Tamil Nadu, India: The Need for Gender Justice for Women interrogates about the efforts of the Community Health and Development (CHAD) Programme of Christian Medical College to address the issues of gender discrimination and improve the status of women. The findings of this paper is that Efforts at achieving gender equality with increased opportunities to improve women's health, education and employment have resulted in continued poorer outcomes for women in terms of health and social indices.

Shanthi Ananthakrishnan and P.Nalini published a paper on social status of the rural girl child in Tamil Nadu investigating the social status of the girl child in school age was assessed in a village of Tamil Nadu. The findings of this paper is that The need of the public is to improve girl's educational status by changing the attitude of the community so that a girl child's priority in her school age is not marriage but education.

S. Sudha and T. Sudha published a paper on gender and challenges for equal property rights in Tamil Nadu examines gender and the challenges it faces relating to property rights. Women's lack of property rights has been increasingly linked to other development- related problems including low-levels of education, hunger and poor health. The findings are that property rights affect household decision-making, including the investments, labour, market choices and residential decisions.

Francis-vincent Anthony published a paper on Ethno-cultural Diversity, Discrimination and Democracy: Empirical Research Among Students in Tamil Nadu, India investigated the students to shed light on their attitudes towards the culture of discrimination associated with

religion, caste, gender, and racial identities. The findings of the paper is there are some significant differences between Christians and Hindus in their opposition to discrimination. The emerging findings point to some implications for the educational process.

Sangamithra choudury and Shailendra kumar published a journal on Gender Discrimination and Marginalisation of Women in North-East India examines about the processes through which some groups are wholly or partially excluded from full participation in the society in which they live. The findings are the north-eastern women inclined to relish a higher status in cognition to their peers in the rest of India yet the cultural and customary traditions discriminate against women in inordinate respect, and women in this region also face discrimination on many fronts.

Vijayachandrika published a paper on The Empowerment of Women in Tamil Nadu: A Multi-Dimensional Approach, investigates the policy and programme actions that will increase women's access to stable employment and financial resources. The findings are that the experience has shown that initiatives aimed at advancing women's position have the greatest impact on population and development programmes.

Grace Carswell and Geert de neve published a paper on Women at the Crossroads: Implementation of Employment Guarantee Scheme in Rural Tamil Nadu interrogates about how the scheme MGNREGA had benefited rural women in particular. The findings are that the gendered impacts of MGNREGA are partly due to the universal, right-based and women-friendly nature of the policy, and partly to the specific ways in which this policy is implemented in Tamil Nadu, where it has received significant cross-party political support.

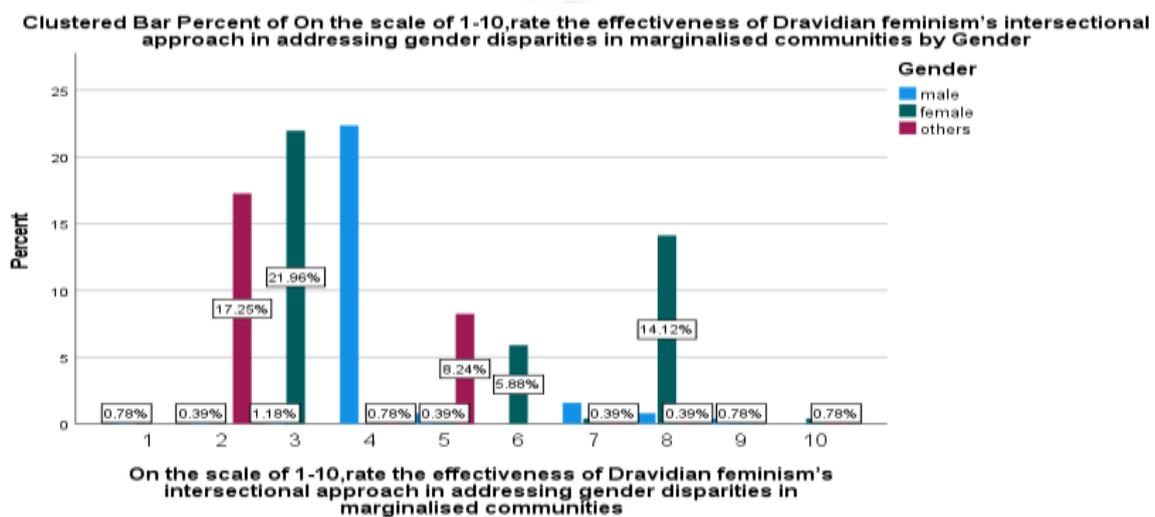
METHODOLOGY:

The research method followed here is descriptive research. The data collected through a questionnaire and the sample size is 256. A convenient sampling method is adopted in the study to collect the data. The samples were collected in and around Chennai. The researcher used graphs, anova and chi squares to analyse the data collected. The independent variables include age, gender, place of residence, educational qualification and occupation. The dependent variables include the dravidian feminism addresses the radical equality effectively, that achievements of dravidian feminism, The ways does the Dravidian feminism challenge the

traditional patriarchal norms, The Dravidian feminism has played a significant role in advocating for gender equality and women’s rights in South India, The Dravidian feminism has reflected the representation of women in media, politics and public and The effectiveness of dravidian feminism intersectional approach in addressing gender disparity in marginalised communities.

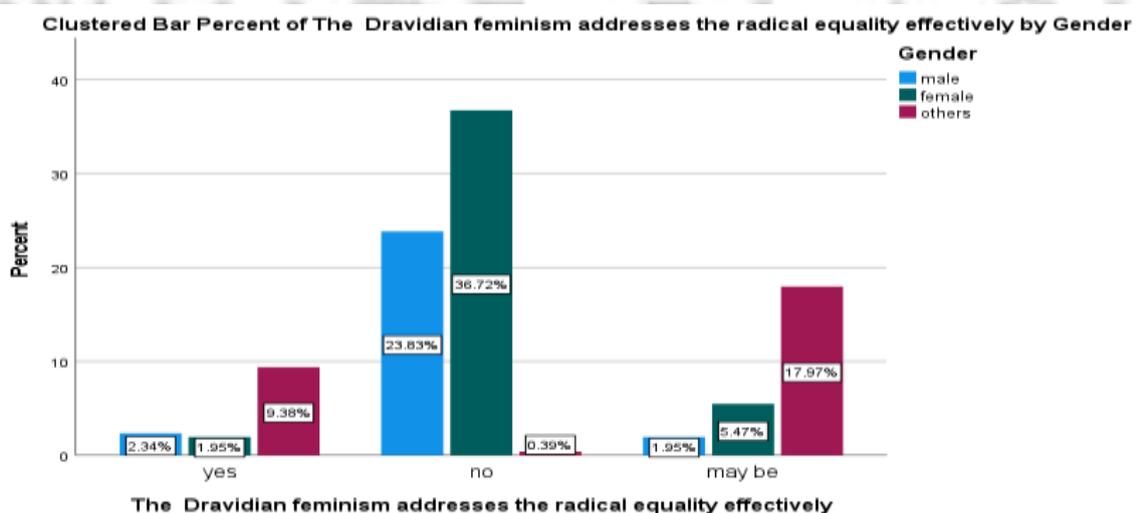
GRAPHICAL REPRESENTATION:

FIGURE 1:



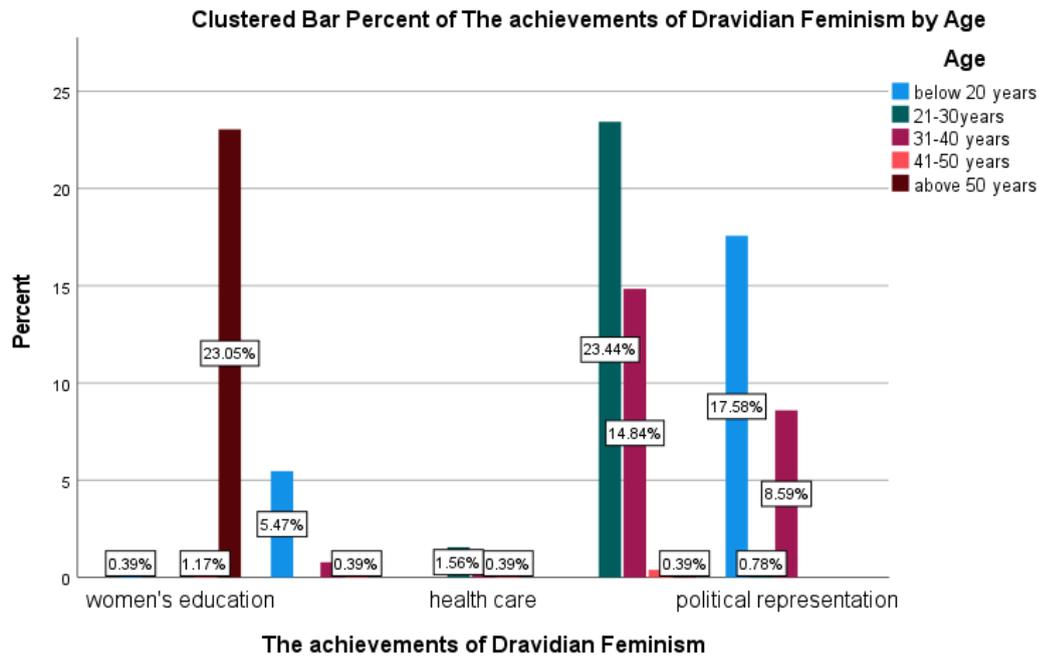
LEGEND: The figure represents the effectiveness of Dravidian feminism’s intersectional approach in addressing gender disparities in marginalised communities.

FIGURE 2:



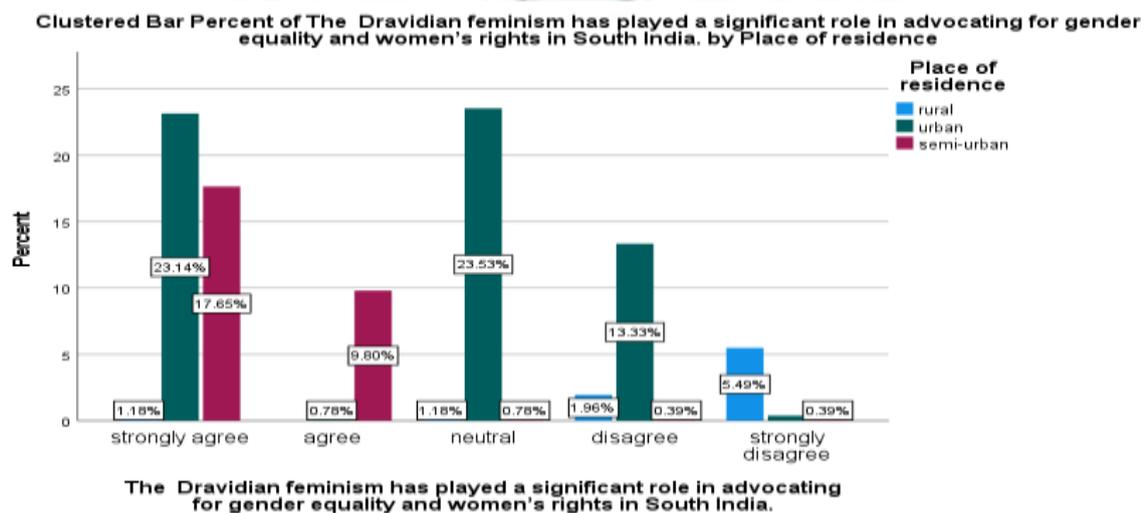
LEGEND: The figure represents the Dravidian feminism addresses the radical equality effectively and gender of the respondents.

FIGURE 3:



LEGEND: The figure represents the achievement of Dravidian feminism and age of the respondents.

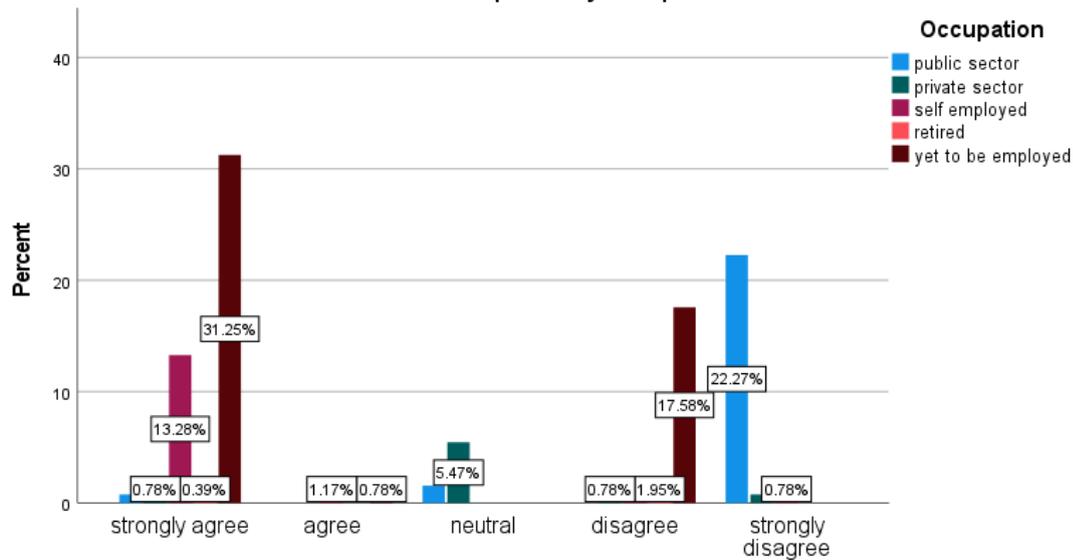
FIGURE 4:



LEGEND: The figure represents Dravidian feminism and has played a significant role in advocating for gender equality and women's rights in south India and place of residence.

FIGURE 5:

Clustered Bar Percent of The Dravidian feminism has reflected the representation of women in media, politics and public. by Occupation

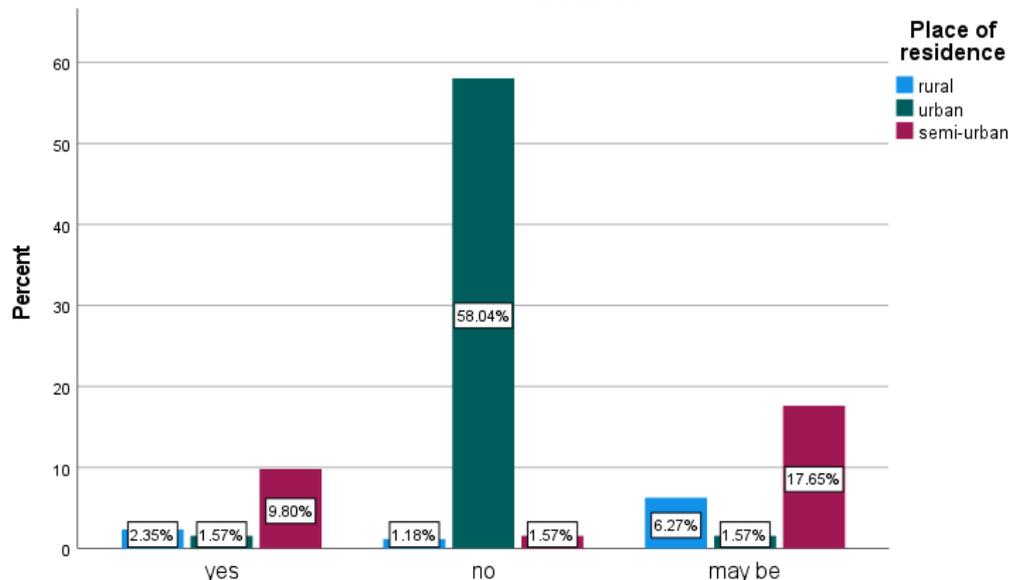


The Dravidian feminism has reflected the representation of women in media, politics and public.

LEGEND: The figure represents Dravidian feminism has reflected the representation of women in media, politics and public and occupation of the respondents.

FIGURE 6:

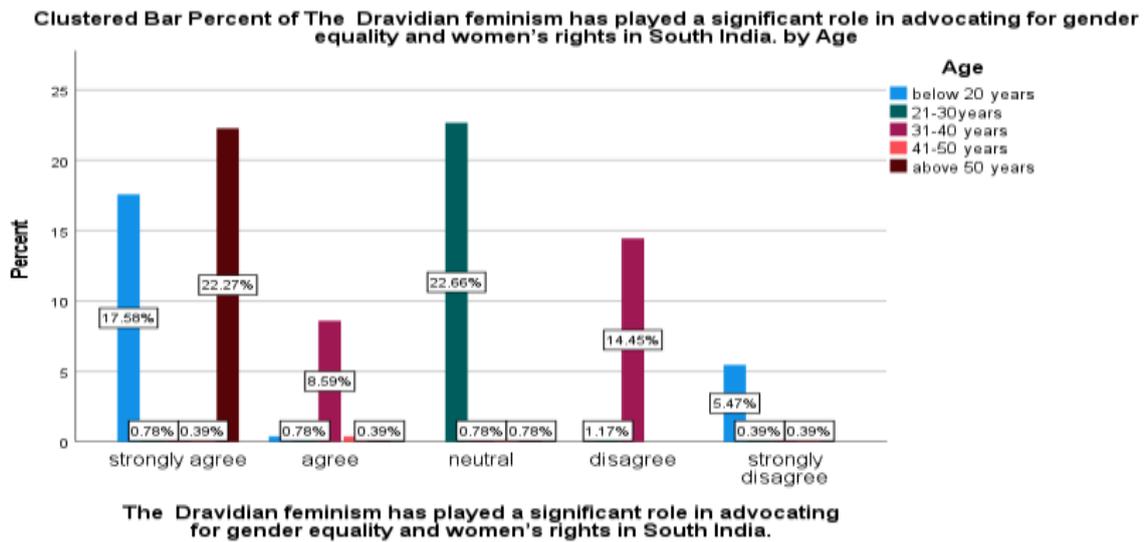
Clustered Bar Percent of The Dravidian feminism addresses the radical equality effectively by Place of residence



The Dravidian feminism addresses the radical equality effectively

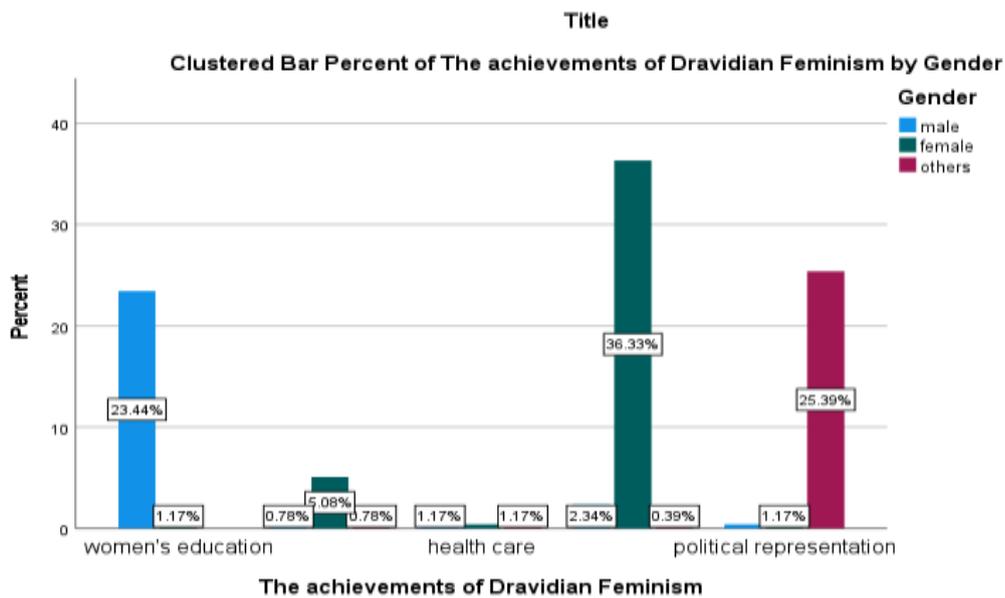
LEGEND: The figure represents Dravidian feminism addresses the radical equality effectively and place of residence of the respondents.

FIGURE 7:



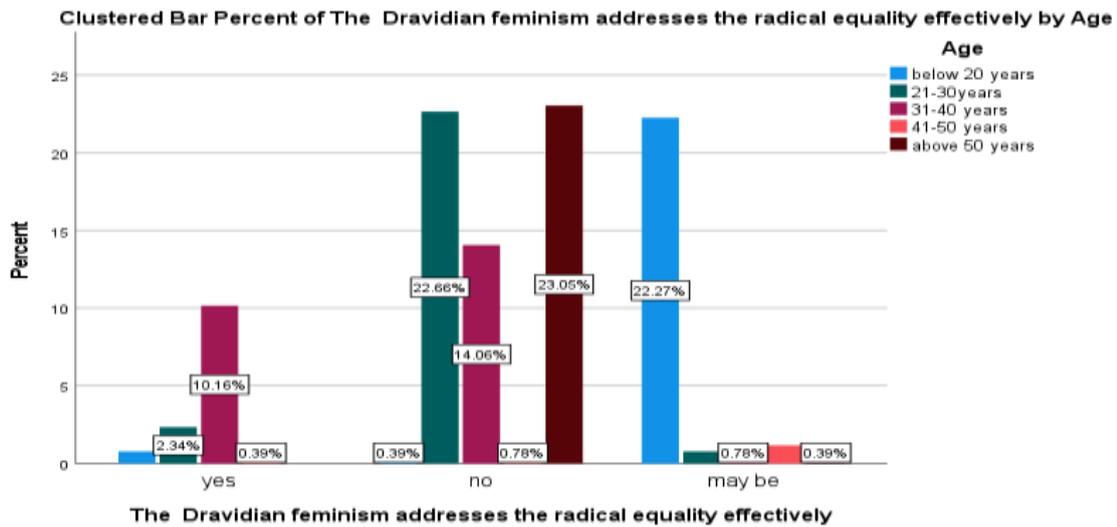
LEGEND: The figure represents Dravidian feminism and has played a significant role in advocating for gender equality and women's rights in south India and age of the respondents.

FIGURE 8:



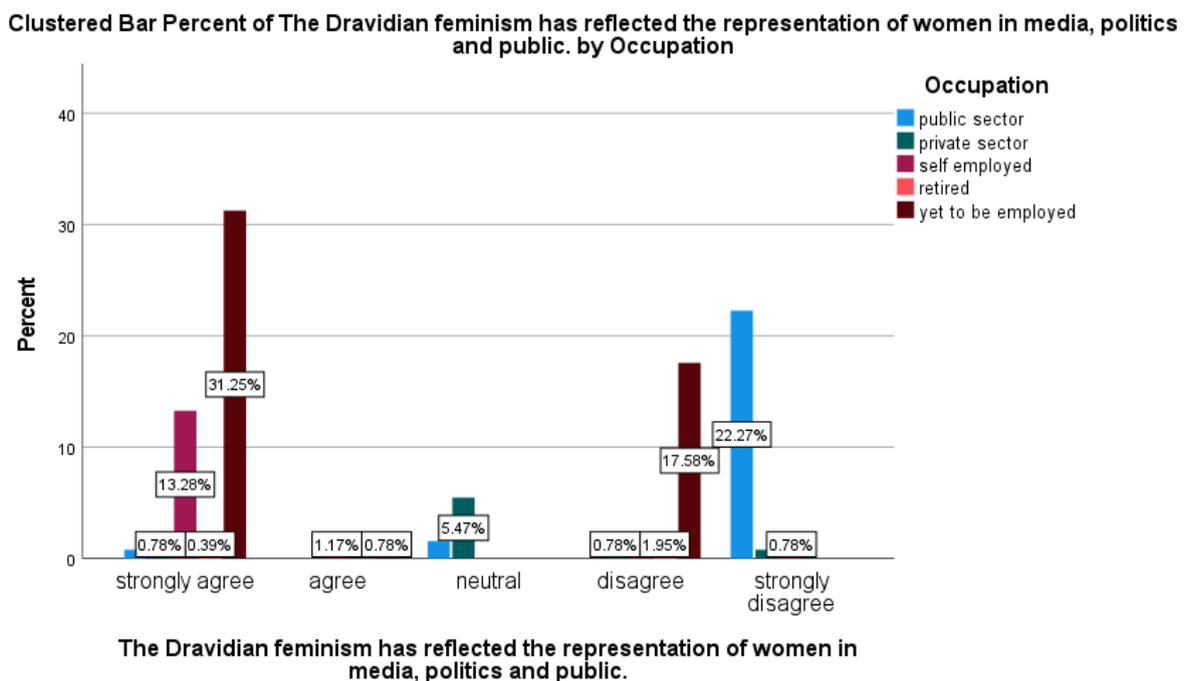
LEGEND: The figure represents the achievement of Dravidian feminism and gender of the respondents

FIGURE 9:



LEGEND: Dravidian feminism addresses the radical equality effectively and age of the respondents.

FIGURE 10:



LEGEND: Dravidian feminism has reflected the representation of women in media, politics and public and occupation of the respondents.

TABLE 1:

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Place of residence * The achievements of Dravidian Feminism	255	99.6%	1	0.4%	256	100.0%

Place of residence * The achievements of Dravidian Feminism Crosstabulation

Count

		The achievements of Dravidian Feminism					Total
		women's education	economic empowerment	health care	shaping legal reforms	political representation	
Place of residence	rural	1	15	5	3	1	25
	urban	59	1	1	94	1	156
	semi-urban	2	1	1	3	67	74
Total		62	17	7	100	69	255

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	379.636 ^a	8	<.001
Likelihood Ratio	323.876	8	<.001
Linear-by-Linear Association	73.759	1	<.001
N of Valid Cases	255		

a. 5 cells (33.3%) have expected count less than 5. The minimum expected count is .69.

LEGEND: The table represents the chi square analysis between the achievements of Dravidian feminism and places of residence.

TABLE 2:

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Age * The Dravidian feminism addresses the radical equality effectively	256	100.0%	0	0.0%	256	100.0%

Age * The Dravidian feminism addresses the radical equality effectively Crosstabulation

Count

		The Dravidian feminism addresses the radical equality effectively			Total
		yes	no	may be	
Age	below 20 years	2	1	57	60
	21-30years	6	58	2	66
	31-40 years	26	36	2	64
	41-50 years	1	2	3	6
	above 50 years	0	59	1	60
Total		35	156	65	256

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	259.881 ^a	8	<.001
Likelihood Ratio	262.202	8	<.001
Linear-by-Linear Association	44.311	1	<.001
N of Valid Cases	256		

a. 3 cells (20.0%) have expected count less than 5. The minimum expected count is .82.

LEGEND: The table represents the chi square analysis between the Dravidian feminism addresses the radical equality effectively and age of the respondents.

RESULTS:

Figure 1: The figure represents the effectiveness of Dravidian feminism’s intersectional approach in addressing gender disparities in marginalised communities and most of the respondents are female saying 3 at 21.96%, others saying 2 at 17.25%.

Figure 2: The figure represents the Dravidian feminism that addresses the radical equality effectively and gender of the respondents most of the respondents are female saying no at 36.72% and male saying no at 23.83%.

Figure 3: The figure represents the achievement of Dravidian feminism and age of the respondents and most of the respondents are 21-30 years say political representation at 23.44% and above 50 years say women education at 23.05%.

Figure 4: The figure represents Dravidian feminism has played a significant role in advocating for gender equality and women's rights in south India and place of residence most of the respondents are from urban areas, saying strongly agree and neutral at 23.14% and 23.53%.

Figure 5: The figure represents Dravidian feminism and reflects the representation of women in media, politics and public and occupation of the respondents. Most of the respondents are in the public sector and some are yet to be employed. They strongly agree at 31.25% and strongly disagree at 22.27%.

Figure 6: The figure represents Dravidian feminism addresses the radical equality effectively and place of residence of the respondents and most of the respondents are from urban says no at 58.04% and semi urban states may be at 17.65%.

Figure 7: The figure represents Dravidian feminism and has played a significant role in advocating for gender equality and women's rights in south India and age of the respondents most of the respondents are 21-30 years and above 50 years says neutral at 22.66% and 22.27%.

Figure 8: The figure represents the achievement of Dravidian feminism and gender of the respondents and most of the respondents are female, saying health care at 36.33% and others saying political representation at 25.39%.

Figure 9: Dravidian feminism addresses the radical equality effectively and age of the respondents and most of the respondents are in 21-30 years and above 50 years of age category saying no at 23.05% and 22.66%.

Figure 10: Dravidian feminism has reflected the representation of women in media, politics and public and occupation of the respondents and most of the respondents are yet to be employed and in the public sector say they strongly agree at 31.25% and strongly disagree at 22.27%.

Table 1: The table represents the chi square analysis between the achievements of Dravidian feminism and places of residence.

Table 2: The table represents the chi square analysis between Dravidian feminism addresses the radical equality effectively and age of the respondents.

DISCUSSION

Figure-1 It recognizes that gender is not the only factor that determines women's experiences, and that factors like caste, class, and religion also play a role. This allows for a more comprehensive understanding of gender inequality.

Figure-2 It's important to recognize that feminist movements are not static. Dravidian feminism should continuously adapt and evolve to address the changing needs and realities of the communities it seeks to empower. This requires ongoing reflection, self-criticism, and willingness to learn from diverse perspectives.

Figure-3 This focus could reflect a desire for active involvement in shaping policy and political systems, fostering greater agency for women in decision-making.

Figure-4 Urban areas often host universities, activist groups, and media outlets that actively engage with feminist discourse. This can lead to increased awareness and understanding of Dravidian feminism's goals and principles.

Figure-5 Public sector employees, who often work in fields promoting social justice and equality, might observe positive changes in how media, politics, and public spaces represent women. Increased female politicians, journalists, and public figures championing causes aligned with Dravidian feminism could bolster this viewpoint.

Figure-6 Urban environments often provide easier access to information and diverse viewpoints. This could lead to a more critical awareness of the social, political, and economic barriers that continue to impede radical equality, even with Dravidian feminism's efforts.

Figure-7 Younger generations might have higher expectations for gender equality due to recent social and legal advancements. Dravidian feminism's achievements, while significant, might not fully meet their evolving standards, leading to neutrality.

Figure-8 Political participation allows women to directly influence and dismantle systemic inequalities that perpetuate gender disparities in areas like education, employment, and social justice.

Figure-9 Creating safe spaces for intergenerational conversations about Dravidian feminism can bridge the knowledge gap and foster mutual understanding.

Figure-10 Public sector respondents, often working in fields promoting social justice, might witness positive changes in how media, politics, and public spaces represent women. More female journalists, politicians, and public figures championing causes aligned with Dravidian feminism could support this view.

Table 1: The p value is <0.05, alternative hypothesis is rejected at 5% level of significance.

There is no significance between locality and the ability to make the decision of the achievements of Dravidian feminism

Table 2: The p value is <0.05 , alternative hypothesis is rejected at 5% level of significance. There is no significance between locality and the ability to make the decision whether Dravidian feminism addresses the radical equality effectively .

LIMITATION

Due to the absence of time, the study was confined inside a restricted example outline. An enormous region couldn't be contemplated. There is a significant imperative in the helpful examining technique, the review was directed through polls by google structures to gather reactions from individuals. Another limit is the testing size of 200 which can't be utilised to expect the reasoning of the whole in a specific nation, state or city. The actual elements have a bigger effect, consequently restricting the review.

CONCLUSION

In conclusion, the discourse on gender within the context of Dravidian feminism is a multifaceted exploration that delves into the intricate interplay of historical legacies, cultural dynamics, and socio-political factors. This feminist movement, rooted in the Dravidian region of India, has evolved as a response to systemic inequalities, seeking to dismantle patriarchal structures and challenge traditional norms. Dravidian feminism acknowledges the historical subjugation of women and marginalised groups, aiming to create a more inclusive and equitable society. It recognizes the importance of understanding how cultural and social contexts shape gender dynamics.

By embracing a holistic approach, Dravidian feminism endeavours to empower individuals, particularly women, and dismantle the entrenched gender-based disparities prevalent in the region. This movement is not isolated but aligns with the broader global discourse on gender rights and social justice. It intersects with the struggles of women worldwide, emphasising the universality of the fight against gender-based discrimination. Dravidian feminism, therefore, serves as both a local and global force, contributing to the ongoing dialogue on gender equality. As the movement progresses, it highlights the significance of fostering dialogue and collaboration. The research method followed here is descriptive research. The data collected through a questionnaire and the sample size is 256. A convenient sampling method is adopted

in the study to collect the data. The samples were collected in and around Chennai.

The emphasis is not only on dismantling oppressive structures but also on cultivating an environment where diverse voices can contribute to shaping a more just and inclusive society. Dravidian feminism's evolution represents an ongoing journey, navigating the complexities of tradition, identity, and progress. In essence, the conclusion for gender and Dravidian feminism underscores the importance of recognizing the movement's transformative potential. It is a dynamic force that seeks not only to challenge existing power structures but also to lay the groundwork for a more egalitarian and compassionate society, reflecting the continuous pursuit of justice and equality on a global scale.

Dravidian feminism recognized the inextricable link between caste oppression and gender oppression, forging a unique path towards liberation. It challenged Aryan hegemony and championed a Dravidian cultural identity rooted in equality and social justice. By rejecting traditional narratives of subservient femininity, Dravidian feminists empowered women to claim their agency. They advocated for education, economic independence, and participation in public life, shattering societal expectations and fostering a sense of self-respect. Language as a Weapon: Reclaiming the Tamil language from the clutches of Aryan domination served as a potent tool for cultural reassertion and identity reclamation. This linguistic liberation further empowered women and communities marginalised by linguistic hegemony. Dravidian feminist ideals found echo in Dravidian political parties, particularly the DMK. Women leaders actively participated in shaping policies, advocating for women's rights, and ensuring representation in political spheres.

REFERENCE

1. Padma Anagol, Gender, religion and anti-feminism in Hindu right wing writings: Notes from a nineteenth century Indian woman-patriot's text 'Essays in the Service of a Nation', Women's Studies International Forum, Volume 37, 2013, Pages 104-113, ISSN 0277-5395, <https://doi.org/10.1016/j.wsif.2012.11.002>
2. George, G. (2002). "Four makes society": Women's organisation, Dravidian nationalism and women's interpretation of caste, gender and change in South India. Contributions to Indian Sociology, 36(3), 495-524. <https://doi.org/10.1177/006996670203600303>

3. George, Glynis R. "Pineapples and Oranges, Brahmins and Shudras: Periyar Feminists and Narratives of Gender and Regional Identity in South India." *Anthropologica*, vol. 45, no. 2, 2003, pp. 265–81. JSTOR, <https://doi.org/10.2307/25606145>. Accessed 27 Dec. 2023.
4. GLYNIS R. GEORGE ggeorge@uwindsor.ca (2007) Interpreting Gender Mainstreaming by NGOs in India: A comparative ethnographic approach, *Gender, Place & Culture*, 14:6, 679-701, DOI: 10.1080/09663690701659143
5. Ramesh, Varadarajan. "The dravidian aesthetics in Anita Desai: a feminist perspective." *Journal of Comparative Literature and Aesthetics* 30.1-2 (2007): 77-83.
6. The Dravidian Aesthetics in Anita Desai: A Feminist Perspective, Varadharajan Ramesh, 2007, *Journal of Comparative Literature and Aesthetics*, Vol. XXX, Nos. 1-2: 2007.
7. Ayyathurai, Gajendran. "Colonialism, Caste, and Gender: The Emergence of Critical Caste Feminism in Modern South India." *Journal of Women's History*, vol. 33 no. 3, 2021, p. 133-156. Project MUSE, <https://doi.org/10.1353/jowh.2021.0030>.
8. R. V. Packiamuthu, *Feminism in the view of Tamil Women writers*. <https://doi.org/10.33329>
9. Drupa Dinnie Charles, Azhagu Meena, Simiran Lalvani, Syeda Zainab Akbar, Divya Siddharth, and Joyojeet Pal. 2020. *Performing Gender, Doing Politics: Social Media and Women Election Workers in Kerala and Tamil Nadu*. In *Proceedings of the 2020 International Conference on Information and Communication Technologies and Development (ICTD '20)*. Association for Computing Machinery, New York, NY, USA, Article 20, 1–11. <https://doi.org/10.1145/3392561.3394648>
10. *Sri Lankan Republic at 40: Reflections on Constitutional History, Theory and Practice*, A. Welikala, ed., Centre for Policy Alternatives, 2012
11. Mohamed Imranullah, 2012, *Government school Slams its doors on married girl*, <http://www.thehindu.com/news/national/tamil-nadu/government-school-slams-its-doors-on-married-girls/article3559934.ece?ref=relatedNews>
12. DURAISAMY, MALATHY, and P. DURAISAMY. "Gender Bias in the Scientific and Technical Labour Market: A Comparative Study of Tamil Nadu and Kerala." *Indian Economic Review*, vol. 34, no. 2, 1999, pp. 149–69. JSTOR, <http://www.jstor.org/stable/29794192>. Accessed 27 Dec. 2023.
13. Ananthakrishnan S, Nalini P. Social status of the rural girl child in Tamil Nadu. *Indian J Pediatr*. 2002 Jul;69(7):579-83. doi: 10.1007/BF02722682. PMID: 12173697.

14. Okojie CEE. Gender inequalities of health in the third world. *Soc Sci Med* 1994; 39: 1237–1247.
15. www.languageinindia.com ISSN 1930-2940 Vol. 13:7 July 2013
16. Anthony, F.-V. (2013b). Public significance of religion with regard to socioeconomic rights in the multireligious context of Tamil Nadu, India. In J. A. Van der Ven & H.-G. Ziebertz (Eds.), *Human rights and the impact of religion* (pp. 205–244). Brill.
17. Sonam Prabhakar, Ashok Nimesh, Pawan Prabhakar, Assessment of Start-Up Ecosystems for Tribal Women Entrepreneurs in India, Diversity, Equity, and Inclusion Efforts of Businesses in Rural Areas, 10.4018/978-1-6684-6878-4.ch001, (1-22), (2023).
18. Aqeel Khan, Shiraz Khan, Muhammad Azhar Khan, Khalid Zaman, Haroon ur Rashid Khan, Arief Sallah Bin Rosman, Yasinta Indrianti, Abidin Ali Hassan, Economic costs of gender inequality in health and the labor market: India's untapped potential, *Frontiers in Public Health*, 10.3389/fpubh.2023.1067940, 11, (2023).
19. CARSWELL, GRACE, and GEERT DE NEVE. “Women at the Crossroads: Implementation of Employment Guarantee Scheme in Rural Tamil Nadu.” *Economic and Political Weekly*, vol. 48, no. 52, 2013, pp. 82–93. JSTOR, <http://www.jstor.org/stable/24477900>. Accessed 27 Dec. 2023.
20. Juran, L. (2012). The Gendered Nature of Disasters: Women Survivors in Post-Tsunami Tamil Nadu. *Indian Journal of Gender Studies*, 19(1), 1-29. <https://doi.org/10.1177/097152151101900101>