3.1. Introduction:

The present research is made to study the socio-economic and educational inequality of Dalit women in Gulbarga City. It has been already discussed that the terms ‘Dalit’ is used synonymously to scheduled castes. The scheduled castes are facing lower status even though they have given reservations, benefitted from social welfare schemes, etc. Further, the position of women in scheduled castes is still more vulnerable, even though they are educated and employed. At the workplace, these Dalit women are discriminated and exploited, even in few cases, they are sexually harassed. Considering the inequalities faced by Dalit women in their life, at the national level and state level, many of the social scientists, teachers, researchers and students have already conducted few studies. Such studies are forming basis for the present study.

But, it is noted that the studies that are already conducted by these scientists, teachers and researchers are different from the present study. Many of these studies were addressed to the problems and challenges, life style, inequalities, etc of Dalit women rather than Dalit working women. As discussed above, these studies form the basis for the present study and hence, there is need to know and analyze the findings of these studies. Further, these studies are reviewed in the present chapter, so as to find out the research gaps in the present research work. Hence, the collected literatures on these studies are reviewed as under.

3.2. Review of Literature:

The collected secondary literature is extracted from research papers published in research journals, books, conference presentations, seminar
papers, etc so as to find out research gap. This secondary literature is reviewed as under.

Amar Kumar Singh and Rajyalakshmi (1993) in their research paper entitled “Status of Tribal Women in India” published in ‘Social Change’ discussed the status of tribal women in terms of their demography, health, education and employment. Despite constitutional protection and assurances, even after four and a half decades, their status is found to be lower than not only that of women in the general population and the Scheduled Caste women but is also lower than the status of tribal men. It is characterized by over-work, invasion of sexually exploitative market forces in tribal society, illiteracy, sub-human physical living conditions, high fertility, and high malnutrition and near absence of modern health care facilities. The impact of development programmes on tribal women is discussed and early intervention for the tribal girl is emphasized in order to improve the status of the tribal woman.

Dunn (1993) in her paper “Gender Inequality in Education and Employment in the Scheduled Castes and Tribes of India” published in ‘Population Policy and Research Review’, drawn from both ethnographic and statistical sources, a descriptive profile on the status of women in the scheduled castes and tribes in India. Census data reveal extreme degrees of gender inequality among the scheduled groups: relative to men, women in these groups have far more limited access to both educational and employment resources. Findings also suggest that socioeconomic development serves to reduce the disadvantage of scheduled group women relative to men: among the scheduled groups considered to be more developed according to standard indicators, less gender inequality is evident in education and employment.

Datta and Sinha (1997) conducted a review of the literature (through 1993) in their paper “Gender Disparities in Social Well-Being: An Overview” published in ‘Indian Journal of Gender Studies’. It reveals two main explanations for women’s lower status, one stressing women's lack of
economic independence and value, the other emphasizing the responsibilities of the domestic realm. Early research on gender disparities centered on education and employment, whereas the current trend focuses on other indicators of social well-being, including health, nutrition, and empowerment. Shortcomings of the current body of work include a lack of quality empirical data using households as a unit of analysis, and a failure to analyze the interrelationship between various measures of social well-being and intragender differences attributable to class, race, and religion. A model for gender disparity research that incorporates all these indicators is suggested.

Ghosh and Ghosh (1997) published book on “Dalit Women”. The book defined the term ‘Dalit’ and described the historical background to the castes and the status of Dalits since ancient days. The position and status of Dalit women is vulnerable as they are deprived by their gender and caste. The authors discussed the position of Dalit women in Dalit society and general Indian society. The laws passed to safeguard the rights of the Dalits are discussed in detail. The book also covered the different aspects related to Dalit housewives, Dalit Artisans, Dalit employees, Dalit women in rural and urban areas.

Sharmila Rege (1998) write paper entitled “Dalit Women Talk Differently: A Critique of ‘Difference’ and Towards a Dalit Feminist Stand point Position” in ‘Economic & Political Weekly’. The assertion of autonomous Dalit women’s organizations in the 1990s threw up several crucial theoretical and political challenges, besides underlining the Brahmanism of the feminist movement and the patriarchal practices of dalit politics. While initially they promoted serious debate among both left party-based women's groups as well as autonomous women’s movement, they seem to have come to rest today; The apparent absence of a re-visioning of feminist politics only suggests an ideological position of multiple/plural feminist standpoints. Within such a framework of 'difference' issues of caste become the sole responsibility of the Dalit women’s organizations. This absence of an exploration of different
positions hinders dialectics, both of a re-visioning of contemporary feminist politics and a sharpening of the positions put forth by autonomous Dalit women’s organizations.

Bela Malik (1999) published a paper “Untouchability and Dalit Women’s Oppression” in ‘Economic & Political Weekly’. A purely dalit or a purely feminist movement cannot adequately help dalit women. But no matter, Dalit women participants at the Convention against Untouchability and Dalit Women’s Oppression were willing to help themselves. Even as they narrated their problems and humiliations, there was pride in a new identity, in being able to withstand hardships, and in the strength and courage to wage attractive battles.

Meenakshi, et al (2000) in their paper “Estimates of Poverty for SC, ST and Female-Headed Households” published in ‘Economic & Political Weekly’. This paper computes poverty rates for scheduled caste, scheduled tribe and female-headed households. It also highlights the necessity of making adjustments for household size and composition while making welfare comparisons. These adjustments indicate a much greater degree of impoverishment among SC and ST communities than is indicated by the more conventional head count ratios based on the official poverty line. Higher poverty among female-headed households becomes apparent only when demographically-adjusted measures are used.

Anthias (2001) published “The Material and the Symbolic in Theorizing Social Stratification: Issues of Gender, Ethnicity and Class” in ‘British Journal of Sociology’. Within most approaches to stratification gender and ethnicity are seen to pertain primarily to the symbolic or cultural realms, while class is regarded as pertaining to material inequality. This constructs gender and ethnic positioning as entailing honor, deference, worth, value, and differential treatment (sometimes expressed through the notion of “slams”), but the social relations around these are themselves not seen as
constitutive of social stratification. In this paper, the author was analyzed on social stratification away from the polarity between the material and the symbolic, and argues that material inequality, as a set of outcomes relating to life conditions, life chances, and solitary processes, is informed by claims and struggles over resources of different types, undertaken in terms of gender, ethnicity/race, and class. This formulation allows us to include these categorical formations, alongside class, as important elements of social stratification, i.e., as determining the allocation of socially valued resources and social places/locations.

Kuntala Lahiri-Dutt (2001)⁹ published paper entitled “From Gin Girls to Scavengers: Women in Raniganj Collieries” in ‘Economic & Political Weekly’. In the beginning, the coal mining industry employed women from the adivasi and lower caste communities in various stages of production. Their role continued to be significant as long as technology remained labour-intensive and collieries were small and surface-bound. The expansion of the industry and increasing mechanization saw a decline in women’s participation. This paper based on research in the Raniganj coal belt in eastern India describes how the work of resource extraction becomes gendered, the growing marginalization of women, and their increasing alienation from access to environmental resources and their transformation into illegitimate and invisible beings.

Ratnakumari (2001)¹⁰ writes on “Work and Gender: A European Perspective” in ‘Economic & Political Weekly’. The European Union recognises equal opportunities for men and women to be at the heart of the reformation of the labour market. Member states have committed themselves to equality for the sexes at the workplace. This should be accompanied by the adoption of a gender mainstreaming approach to improve employability and encourage adaptability of businesses and employees, to reduce the disadvantaged status of women at the workplace.
As remarked by Anandhi, et al (2002)\textsuperscript{11} in their paper entitled “Work, Caste and Competing Masculinities Notes from a Tamil Village” published in ‘Economic & Political Weekly’, notions and practices of masculinity are often reconfigured in the wake of rapid economic and socio-political transformation. This paper explores this aspect in a south Indian village across two dimensions. Changes in local economy have seen challenges posed to the long dominant position of the upper caste mudaliars based on their control on land, over the Dalits. On the other hand, the entry of large numbers of women into the industrial work-force has played its part in modifying the relationship between caste, class and gender.

Anupama Rao (2003)\textsuperscript{12} published a book entitled “Gender and Caste”. This is a collection of very high quality and significance. The volume provides a critical mapping of contemporary feminist anti-caste political thought and will prove a valuable resource for women’s studies courses, for scholars, and for activists.

Hensman (2004)\textsuperscript{13} published a paper entitled “Globalisation, Women and Work: What Are We Talking About?” in ‘Economic & Political Weekly’. From the standpoint of women workers, especially those in the third world, the ‘anti-globalisation’ agenda makes no sense. It would simply deprive them of considerable employment opportunities as also the possibility of improving employment conditions through global solidarity and coordination. A much more sensible objective would be concerted action to shape the global order in accordance with women’s agenda. This would in the first instance mean working for an extension of the reach of international law, and for democratic institutions of global governance.

Kamen (2004)\textsuperscript{14} submitted his dissertation on “The Status, Survival and Current Dilemma of a Female Cobbler in India” to Virginia Polytechnic Institute and State University, Virginia. Historically, oppression has been and continues to be a serious issue of concern worldwide in both
developed and underdeveloped countries. The structure of Indian society, with its hierarchies and power structures, is an ideal place to better understand the experience of oppression. Women throughout the long established Indian hierarchy, and members of the lower castes and classes, have traditionally born the force of oppression generated by the Indian social structure. The focus of this research explored the way class, caste, and gender hierarchies coalesce to influence the life choices and experiences of an Indian woman born into the lowest level of the caste and class structure. This research specifically addressed the female Dalit cobbler (leatherworker), who exists among a caste and class of people who have been severely oppressed throughout Indian history. One female Dalit cobbler from a rural village was studied. Her life represents three levels of oppression: females (gender), Dalits (caste), and cobblers (class). This study was based on three interconnected research questions that attempted to uncover the way class, caste, and gender hierarchies influence the lives of Dalit female cobblers: what the Dalit female cobbler has experienced in terms of economic, personal, and social struggle; how the Dalit female cobbler manages to get through her day-to-day struggles; and where the Dalit female cobbler sees herself in the future. Participant observation and triangulation were major components in the design of this study, as it was important to view the local daily life of this individual. Detailed field notes were collected and recorded, interviews based on open-ended questions were conducted, and site documents were gathered. The findings that have become evident throughout this observation have increasingly exposed one continuous theme in particular: the ‘lived’ experience and position that one must accept his or her station in life without question. This dissertation, however, has shown how acceptance does not mean that one stops trying to thrive. On the contrary, the life of this particular female Dalit cobbler exemplifies the ingenuity and perseverance of people who are not members of the dominant social structure. It demonstrates how one individual had the ability to negotiate multiple levels of oppression and succeed in sustaining herself, her family, and her community.
Shimray (2004)\textsuperscript{15} published on “Women’s Work in Naga Society: Household Work, Workforce Participation and Division of Labour” in ‘Economic & Political Weekly’. This paper attempts to understand household work, workforce participation, division of labour and women’s position in Naga society with special reference to the Tangkhul Nagas of Manipur state. Using a qualitative approach, the average time spent on housework and agricultural activities by men, women and children and the gendered division of labour are examined. Although Naga society is patriarchal, women enjoy considerable freedom and play an important role in family and community life. Women have a greater range of responsibilities, from domestic work – within and outside the homestead – to various agricultural activities and bear a greater work burden as well. Gender disparity measures reveal that men’s responsibility for household activities is shrinking while women’s work frontier is expanding, as they take over work traditionally designated as ‘male’.

Vijayalakshmi (2004)\textsuperscript{16} has written a working paper entitled “Citizenship, Differences and Identity: Dalit Women and Political Inclusion”. The paper examines issues related to citizenship and political participation of Dalit women. The disadvantage of caste, class and gender and the exclusionary mechanisms entrenched in hierarchical social relations have had differential outcomes for Dalit women in citizenship and politics. The experience of marginality, which they encounter, defines how identity is perceived and constructed. The participation of Dalit women in citizenship is constrained by high levels of deprivation, minimal participation in civil society and low political activity of any kind.

Gail Omvedt (2005)\textsuperscript{17} writes on “Capitalism and Globalisation, Dalits and Adivasis” in ‘Economic & Political Weekly’. To ask Dalits, women and others to simply “fight globalization” at the cost of taking up real democratic demands, without carrying out a real analysis and understanding of how to deal with the situation they find themselves in, is a recipe for disaster. It may also
be a recipe for keeping the leadership of any movement concentrated among a male, upper caste elite as well as one for becoming politically irrelevant. What is needed is an alternative not only to the present system, but also to the left and ecological challenges to it.

**Anand and Yadav (2006)** writes on “The Inclusion of SC Girls in Education: A Long Path Ahead” in ‘Social Change’. The authors discussed on the issue of the Scheduled Caste or what may be called the Dalit issue is one of the worst examples of discrimination against, and the oppressive living conditions of millions of people in India. The girl child is a critical agent in any society. Despite more than half a century of various affirmative action policies and programmes, there remains little improvement in the overall status, particularly educational status of SC girls. A large number of SC girls do not have access to successive stages of education. The drop-out rate of the Scheduled Caste Girls is another crucial indicator in the field of educational development. The present paper not only lists the factors responsible for the low female literacy and non-participation of SC girls in education but also makes an attempt to look into some of the initiatives undertaken by the government to improve the situation. Finally, the paper identified the critical concerns in the field and suggests strategies to reach out to the SC girl child in the area in the area of education.

**Anurekha Chari (2006)** published “Guaranteed Employment and Gender Construction: Women’s Mobilization in Maharashtra” in ‘Economic & Political Weekly’. Gender analysis of Maharashtra’s Employment Guarantee Scheme has focused on the “women-friendly” nature of the scheme as it attracted a large number of women workers. This paper argues that it is not the presence of a large number of women as EGS workers that makes the scheme women-friendly, but that this presence makes possible their mobilisation by organizations that have leftist and feminist ideologies. Through this mobilisation, not only “women-friendly” provisions – such as equal wages, provision of crèches, shelter, maternity benefits and close
proximity of EGS works – get implemented, but women raise new concerns, which critique gender discrimination.

Prasad (2006) published a paper entitled “Globalization and Dalits in India” in ‘Third Concept’ in 2006 and stated that Dalits (Scheduled Castes) account for 16.2% of India’s total population. Due to liberalization, globalization, privatization and information revolution, there has been substantial reduction in jobs not only in different sectors of the government but also in the private sector. The blind disinvestment in the public sector has no share of Dalits in the revenue earned by the disinvestment of a particular public sector though the Dalits had their share in it in the form of reserved jobs. Education is one of the most important instruments for social mobility. But the lack of primary education centres and non-allocation of enough funds for it have retarded the growth of education among the Dalits. Further, the educational curriculum, course content and fee structure still favours the upper strata of the society. Today, with the privatization of education and demand of management graduates and computer engineers in job market, the chances of Dalit youths in the job market have considerably deteriorated. The author suggested for reservation in education and employment in private sector also. The paper concluded that the most worrying aspect about the Dalits is their economic future and social safety, as economic liberalization offers no prospect of any advantages to these people.

Singh and Parveen (2006) in their paper “Educational Empowerment of Scheduled Castes: A Study on the Working Patterns of Training Schemes” published in edited book entitled “Dalits in India: Past and Present” edited by Dr. R.M. Sarkar in 2006, presented the statistics of scheduled caste educational attainment in schools, colleges and universities in India. The study revealed that there has been tremendous increase in the enrolment of scheduled castes in higher education, especially in professional courses. The different aspects such as pre-matric and post-matric scholarships,
hostel facilities, special educational development programmes, book bank schemes, etc are analyzed by the authors.

Sona Mitra (2006)\textsuperscript{22} published a paper on “Patterns of Female Employment in Urban India Analysis of NSS Data (1983 to 1999-2000)” in ‘Economic & Political Weekly’. This paper analyses the all-India trends in the rate of growth of employment of urban women, especially in manufacturing, services and trade, based on four employment-unemployment NSS surveys (1983 to 1999-2000) and the census estimates. The increased rate of growth of output in this period has not been translated into increased employment opportunities for urban women workers. The paper also analyses the sectoral shares of employed females, the annual average rate of growth of employment for urban women and the employment patterns. It shows an increase in the regular but subsidiary activities of urban women workers along with rising open unemployment rates and deteriorating work conditions in terms of lower wages and lack of non-wage remuneration.

Archana Singh (2007)\textsuperscript{23} writes on “Economic Empowerment and Amelioration of Tribal Women in India” in ‘Vikas Vani Journal’. The tribals represent the weakest section of India’s population from the ecological, economic and educational angles, constituting the matrix of India’s poverty. From the historical point of view, they have been subjected to the worst type of exploitation and social injustice. The Constitution of India provides for a comprehensive framework for the socio-economic development of Scheduled Tribes and for preventing their exploitation by other groups. The author presented the statistics of tribal women related to the poverty conditions, occupations, work participation, education, etc. It revealed that tribal women are most backward in socio-economic aspects and there is need for their empowerment. In this respect, the strategic approach must be based on the principle of making the tribal women aware and eager for their own development, by involving in education and employment.
Ghosh (2007) in his paper “The Gender Gap in Literacy and Education among the Scheduled Tribes in Jharkhand and West Bengal” published in ‘Sociological Bulletin’ focuses on the gender gap in literacy and education among the Scheduled Tribes in Jharkhand and West Bengal as measured by the gender disparity index. The female literacy rates among the Ho and Mahali in Jharkhand and the Lodha in West Bengal are low, with high gender disparity, as compared with other tribes. The gender disparities among most of the tribes tend to increase at the higher level of school education. The article also analyses the enrolment ratios and dropouts of female children, and discusses the issues related to tribal education.

Deshpande and Phalsikar (2008) reported the findings of a study conducted in 2007 on the relationship between caste and occupation in Pune in his paper “Occupational Mobility: How Much Does Caste Matter?” published in ‘Economic & Political Weekly’ in 2008. The author investigates the patterns of intergenerational occupational mobility across four generations and different caste groups in the city. It finds that while caste is not strongly associated with the occupational mobility in general, it is certainly important for upward mobility through the extent of mobility is different among different castes. The Maratha-kunbis and Dalits are the greatest beneficiaries of upward mobility though there is a difference in the mode of their journey. The Other Backward Classes lag behind these two and some castes among them even show stagnation as far as mobility is concerned.

Nagar (2008) published a book entitled “Women and Employment”. With increasing globalization, industrialization and urbanization inevitable in the country it then become necessary to give due recognition to women’s participation in the employment process and encourage them to undertake more work. Employment is a key development index to gauge women’s empowerment in the country and such should be given the necessary impetus to grow. The book is repository of statistics and facts on the employment scenario of Indian women, but is a well conceptualized manual
which brings under cover the challenges and issues which surround employment of women within the workforce, the changing logistics of workplace, the changing logistics of workplace itself and the future of women within the country’s working masses. It takes into account the fact that women till men have occupied a marginal position in society and greater inclusion within the workforce would undoubtedly bring in a platform from where women could address their problems better. The book covers different kinds of employment, in which women are actively involved. They include informal sector, agriculture, science, technology, information technology, etc.

Kuldeep Singh (2009)\textsuperscript{27} published his research paper “Dalit Politics and Leadership after Dr. B.R. Ambedkar” in ‘The Indian Journal of Social Work’. This article attempts to shed light on Dalit politics and leadership after Dr. Babasaheb Ambedkar by evaluating the role of Dalit-oriented parties and leaders in leading the Dalit Movement in the post-Ambedkar era. Attention has been more sharply focused upon the Bahujan Samaj Party (BSP), due to which considerable and significant political developments have taken place in Indian politics. The study of Dalit politics and leadership has been made in the context of both before and after the emergence of the BSP.

Vivek Kumar (2009)\textsuperscript{28} writes on “Locating Dalit Women in the Indian Caste System, Media and Women’s Movement” in ‘Social Change’. Dalit women in Indian society are triply exploited on the basis of caste, class and gender. In this context after defining the term Dalits sociologically this paper attempts to establish that Dalit women are different from general caste women on the basis of their structural location, occupations they perform and treatment meted out to them by society in general. The paper captures the existing prejudice and contempt against Dalit women which in a way gets articulated by the atrocities committed on them by the so-called upper castes. The paper explores how Mayawati ’ has become an icon of the Dalit society by
deconstructing many established images of Dalit and general caste women. The study tried to understand why the Indian media has failed to appreciate her achievements in full glory. Last but not the least why has the Indian women's movement not accepted Mayawati as part of it and defend her from onslaughs of media and prejudices of caste in the male-dominated society?

Clarinda Still (2008)\textsuperscript{29} writes on “Dalit women in the Social Justice Revolution in India” in ‘Public Policy Research’. Dalit women’s ‘triple’ disadvantage (in terms of caste, class and gender) is widely recognized by activists. Many Dalit organizations have their own ‘women’s wing’, and autonomous Dalit feminist groups are also politically active across India. But the interests of Dalit women are often seen as secondary, and even divisive within the movement. Raising the issue of gender is not popular among Dalit activists themselves, who believe such arguments detract from the overall campaign against untouchability. Some feel that Dalit activism is weakened by pointing to potential internal conflicts. In this respect, comparisons might be made with similar class-, race- and ethnicity-related movements from around the world (for example, Marxist, civil rights, and tribal and indigenous people’s movements). But, as the history of these movements has shown, demands for equality are more effective once internal contradictions are addressed. And here, there is an opportunity. Dalit leaders in India today might strengthen their campaign for social equality by advocating gender equality first. This entails a repudiation of gender models that over-emphasize ‘honour’, and requires an endorsement of equal rights in work and education. In doing so, instead of restricting women, they may harness their capacities in the struggle for equality.

Patel (2008)\textsuperscript{30} writes a paper entitled “Stigma Goes Backstage: Reservation in Jobs and Education” published in ‘Sociological Bulletin’ in 2008, explored the stigmatized popular image of incompetence constructed around the Scheduled Castes (SCs), who have in the past seven decades benefited from reservations in education and services. It describes the
construction of stigmatised image of SCs in the recent decades in northern India with reference to the clarion call of reservations for removal of social and other inequalities perpetrated against ex-untouchables in India. Taking up the controversies around reservations, it explores the connection between stigma, education and jobs. It tries to argue that the time-taking process of accumulation of cultural capital through training from early school itself is the hope to counter the infliction of stigma on SCs for being incompetent, if not also impure.

Singh and Singh (2009) write a book “Rural Women Workforce”. The book covered the status of women in different parts of the country. The socio-economic conditions of working women were revealed by giving statistics of Human Development Index. The authors covered the policies and programmes for the women development including the safety and security measures given by Indian Constitution for women.

Tambe (2009) writes on “Reading Devadasi Practice through Popular Marathi Literature” in ‘Economic & Political Weekly’. This paper examines the popular Marathi literary works that are centred on the Devadasi practice prevalent in Maharashtra and looks at its day to day practice. In contrast to the Devadasis attached to the temple, those from the lower castes, especially the Dalits, neither have any right in the temple nor do they have any space to pursue artistic skills. The pattern involving these women who operate in the hierarchical division of labour within the village, as determined by caste, in continuities and discontinuities with those selling sexual labour in urban brothels is also explored in the analysis.

Emmannuel Janagan and Kashao Patil (2010) published a paper entitled “Research as Social Work: Participatory Research on the Status of Dalits in India” in ‘The Indian Journal of Social Work’. Social work literature has already made links between social work and research, and has argued in favour of practitioner-research. This article turns the argument
around and looks at how research can come to look and feel like social work. This happens particularly, but not exclusively, in participatory research on the status of dalits, especially in an auto ethnographic or life-story research, where long-term research relationships are more in evidence. The researcher used observation schedule as tool for collecting primary data, consisting 40 open-ended questions. The study covered total 19 villages in Coimbatore district and 500 samples were chosen for the study. The paper discussed on socio-economic status, job or work of Dalits, income, atrocities faced, etc of the Dalits. Dalits in Tamil Nadu have long suffered from economic exploitation and have frequently been victims of violence. Most of the dalits are *coolies* on low daily wages, and men and women are paid different rates for the same work. There is no job security, but they have no option but to continue working like this. Dalits living in remote villages are still facing lot of problems. In spite of so many government schemes provided for their benefit, their status remains very poor. The government should initiate strong steps to improve the working and living conditions of dalits. More number of voluntary organisations should be involved in the development of dalits. Developmental programmes should target Dalit women and awareness and sensitisation programmes should be conducted to stop the exploitation of dalits. Dalits should be encouraged to become entrepreneurs and programmes to create job opportunities need to be introduced in order to improve their economic status. Dropout rate at the middle and high school level should be monitored to improve the educational status. The dalits should also be encouraged to actively take part in the political activities and to contest in the local Panchayat Union elections. Participatory research is a highly suitable approach to find out the actual problems of rural dalits and forming more self-help groups will help to sort out the problems. Social workers should come forward to do more systematic participatory research with innovative ideas, to develop an equal society. Students specialising in 'community development' should be actively involved in sensitising the government machineries to implement more number of
programmes for the benefit of the rural dalits by creating good infrastructure facilities and the basic amenities.

Jodhka (2010)\textsuperscript{34} in his research paper “Dalits in Business: Self-Employed Scheduled Castes in North-West India” published in ‘Economic and Political Weekly’ in 2010, stated that academic writings have invariably tended to look at caste as a traditional system of social hierarchy and culture, which is expected to weaken and eventually disappear with the process of economic development and urbanization/ modernization. Caste has indeed undergone many changes with development and urbanization, but it continues to be an important fact in empirical studies that help to understand the contemporary nature of reality of caste. A survey of Dalit businesses in two urban centres of Haryana and western Uttar Pradesh is made to assess the ways in which Dalits have got new ventures and businesses.

Pandey (2010)\textsuperscript{35} published a paper entitled “Politics of Difference: Reflections on Dalit and African American Struggles” in ‘Economic & Political Weekly’. This paper tries to prize away the notion of difference from the rather impoverished sense of diversity and explores how this concept is used by subaltern groups struggling against the hierarchical ordering of social, political and economic power. It argues that the subaltern foregrounding of difference is not a politics that flows from cultural essentialism, but rather a culture that emerges from attempts to work out an alternative political future. The article, with cross-continental comparisons, attempts to extend and deepen our investigations of subalternity, and to return more sharply to the question that feminist and other oppositional movements have raised – how can modern societies and states take account of, and live with, difference?

Chandrashekar and Akash (2011)\textsuperscript{36} in their paper “Educational and Occupational Aspirations of Scheduled Caste College Students: An Empirical Study” published in ‘Southern Economist’, highlighted that the education plays predominant role in changing socio-economic status of the
people of society. Every people of society aspire to obtain good position and status with the help of education. This may not be possible for all people, as they live in backward socio-economic conditions. It means the socio-economic condition of people of society influences in developing overall personality of individual through obtaining sound education. The authors used questionnaire to study the scheduled caste students studying in Degree College students studying in different colleges of Raichur district. For the purpose of the study, 225 students belonged to the scheduled caste were chosen on sampling. The study revealed that the career aspirations of most of the scheduled caste students are they want to become teachers and lecturers rather than KAS or IAS officers. This may be due to their backward economic conditions. However, scheduled caste students have much talent they should aspire at high level and work hard. It may help to improve their socio-economic status and also to lead the better life.

Manjula Chalwadi and Somashekharappa (2011)\textsuperscript{37} write a paper on “Dalit Woman in Grass Root Democracy: A Study of Her Participation in Political Decision Making” in ‘Journal of Development and Social Change’. Dalits in general and their women folk in particular have had a 'very low' or 'no' political space in the community power structure consequent to which they suffered economically, culturally, socially so deeply by the decisions of all kinds taken by the upper castes for generations and centuries. Promulgation of orders by the government of India on political reservations in the Panchayat Raj Institutions (PRIs) under the provisions of Constitution of India, most importantly 73rd Amendment Act and their genuine implementation have helped them find a place in community politics which was traditionally the domain of rich from non-Dalit castes. While Dalits entry into gross root political institutions is a new found space for themselves, which has caused it is heartburn among non-Dalits for they loose their political fortunes to the extent. The present study aims at exploring into the political participation of Dalit women in gross root democracy which is accepted with
awe and anger by their counterparts. The study based on the opinions obtained from 165 Dalit women elected members of Gram Panchyats in Koppal district in Karnataka, through interview with an objective of exploring into the factors of determination of political participation which, besides reservation, are found in education, income, family’s political history and political capacity building training programmes. Political party’s support, with other caste person also play important role in the successful political participation of Dalit Women in gross root democracy.

Shalini Asrani and Sushma Kaushik (2011)38 published a paper on “Problems Perceived by Scheduled Caste Women in Haryana” in ‘Studies of Tribes and Tribals’. About one-fifth of the population in Haryana belongs to scheduled castes, who are reported to be victims of social neglect and atrocities. Data were collected from 300 scheduled caste women from six villages through structured interview schedule with the major objective to explore the problems faced/ perceived by them. Findings revealed that some socio-cultural problems still exist in villages such as untouchability, not being allowed in public places etc. However, economic problems were the most serious problems perceived by majority of respondents followed by educational problems.

Teltumbde (2011)39 writes on “India’s (Jati) Panchayat Raj” in ‘Economic & Political Weekly’. What has been the impact of reservations for women, scheduled castes and scheduled tribes in Panchayati Raj Institutions? In case the reserved seat is for a woman, it is usually the wife or daughter-in-law of the old Sarpanch who is made to sign papers, while the husband or the father-in-law is de facto in control. In the case of reservations for the SC/STs, it is the bonded labourer of the Sarpanch who becomes a proxy for his rule. In exceptional cases, where Dalit Sarpanches have dared to exercise their powers in the public interest, the dominant castes have unleashed terror against them.
Vrushali Nagarale (2011) writes on “Discourse Analysis of African-American and Dalit Women’s Selected Works / Biographies : A Comparative Study” in ‘Indian Streams Research Journal’. Discourse Analysis grew out of work in different disciplines in the 1960s and early 1970s, including linguistics, psychology, anthropology and sociology. Thus this research aims at analyzing the discourses in the texts/ biographies of marginalized writers. The conversations of the characters with the people in the text reveal/ show the respect and concern by the upper class/ white people. A Dalit woman or the African-American woman has to face insults/ humiliation at home and in the society also. By writing these novels the writers have exposed the lives of the exploited characters which are full of suffering and humiliation.

Panchanan Das (2012) writes on “Wage Inequality in India: Decomposition by Sector, Gender and Activity Status” in ‘Economic & Political Weekly’. Wage differentials are present among various groups and sectors of the economy. The primary motivation of this paper is to investigate the structure of wage inequality and employment in India with the 61st round (2004-05) household survey on employment and unemployment conducted by the National Sample Survey Office. The study measures comprehensively different dimensions of wage inequality as observed in the Indian labour market by using the Gini inequality index. In analysing the structure of wage inequality it considers three major sectors, the public, private formal and informal sectors. Wage inequality in the private formal sector is higher than the inequality even in the informal sector. Wage differentials in India are higher in rural as compared to urban areas, and are higher among women than among men workers. Simple decompositions of wage inequality by sectors reveal that a significant part of wage inequality is accounted for by inequality among individuals between rather than within sectors for every type of working person.
Polit (2012) in her book “Women of Honor: Gender and Agency Among Dalit Women in the Central Himalayas”, draws upon 7 years of rural fieldwork in the Himalayan state of Uttarakhand, India, to describe and analyze how gender is performed in the daily lives of Dalit women living in Chamoli District. She argues that through the flexible medium of ordinary gendered performance embedded in a particular place, Dalit women exercise collective agency and thereby shape lived experience in Chamoli. Her work is intended to counterpoint stereotypes of Dalit women as mute, powerless, and limited to exercising agency only as resistance. Through extensive stories in women’s own words and richly textured ethnography, Polit portrays the ways in which Dalit women actively negotiate, conform to, and occasionally reconfigure expectations within their social and cultural realities. Although its vibrant ethnographic analysis of local daily life for Dalit women in Chamoli is impressive, the stories told in Women of Honor would have been still more compelling if more thoroughly situated in the context of relevant feminist scholarship on the region, and political and economic trends in the region.

Jeyaseelan (2013) writes on “Social Relationships Among Scheduled Castes: A Sociological Study in Selected Villages of Tamil Nadu” in ‘International Journal of Scientific Research’. Every society has a unique system to stratify their members. The statuses are accorded based on their rank in the social ladder. Caste is a typical social system which divides the groups and restricts their social relationships. It manifests in numerous ways. The present study examines the social relationship between the sub groups of scheduled castes.

As stated by Maya Pandit (2013) in her research paper entitled “Gendered Subaltern Sexuality and the State” published in ‘Economic & Political Weekly’, the controversy over the dance bar girls represents the complex process of the construction of sexuality of lower-caste women by various agencies and how it has emerged as a site for the anxieties of the state to be worked out. It also represents the fractures within the women’s movement.
regarding definition of work, sexuality and the caste question. At another level, in the process of liberalization and market-oriented reforms, the state has been considerably weakened as an independent entity and lost its economic and political power. The cultural field has emerged as a major, and probably the only, domain in which it can exercise full power.

According to Naveen Ranjan Ravi (2013) as stated in his paper “Transgression of Human Rights of Dalit Women: Issues, Factors and Concerns” published in ‘Scholarly Research Journal for Interdisciplinary Studies’, all human beings have the right to live as human beings. Human rights are not conferred or given. They already exist in society. In spite of these international and national declaration and resolutions, human rights are violated in different countries all over the world. Human right of dalits and women in general are normally violated by high castes and powerful communities to practice and exhibit patriarchy and Castetism. But human rights of Dalit women are violated extremely and in peculiar form. Dalit women are in worst position than dalits in general. There is a growing need to capture transgression of human rights of dalit women, so that talent and potential of Dalit women can be used for development of nation.

Patil (2013) writes a paper entitled “Revitalising Dalit Feminism Towards Reflexive, Anti-Caste Agency of Mang and Mahar Women in Maharashtra” in ‘Economic & Political Weekly’. This paper revisits the project of Dalit feminism through the social spaces that structure the assertions of dalit women from the Mang and Mahar castes in Maharashtra. It attempts to expand the theoretical possibilities of Dalit feminism through engaging with the conceptual categories of Karl Marx, Walter Mignolo and Oyeronke Oyewumi and repositions the contextual specificity of the social reproduction of Dalit women’s social location-based knowledge. Thus, it critically examines the leftist critiques that reduce dalit feminism to an extension of identity politics. It also questions the non-committal inclusive avatars of feminism that
welcome the category of dalit feminism, as any other feminist claims without recognizing the epistemic turn offered by Dalit feminism.

Ruchi Singh (2013) published on “Impact of Political Participation in Building the Capacity of Dalit Women: A Case Study of BKT Block” in ‘International Journal of Scientific and Research Publications’. Capacity building often refers to assistance that is provided to entities usually in developing countries, which have a need to develop a certain skill or competences, or for general upgrading of performance ability of women. It involves activities which strengthens the abilities. Skills, and behavior of women and improve them so that they can meet its mission and goals in a sustainable way. Women's political participation has been considered a major measure in women's capacity building. The conceptualization of political participation has been undergoing drastic changes. Such changes will have direct impact upon different modes of political participation. There is positive relationship between urban residence and higher level of political participation. To increase political participation of women yield positive result, government at both center and state should not delay any further to complete descentralization of power that is power should be shared equally between men & women. This paper deals with the issue of capacity building and scale of need is enormous. There is a need for change in society building in dealing with women. The objective of this paper is to support and encourage in political and legal framework. It is a small exploratory study designed to analyze and interpret the Dalit women in Ambedkar & non-Ambedkar gram of Lucknow district. The sample size will be 500 dalit women from which 250 dalit women from Ambedkar gram are being selected. The result is being discussed in the full length paper.

Saroj Bala (2013) writes on “Status of Dalit Women in India: Present Scenerio” in ‘International Research Wisdom’. The position of Dalit women is one of the lowest from all these aspects. Shudra which was placed at the bottom of the ladder in the caste hierarchies is termed as “Dalit”
these days which is an untouchable group of society. Outlawed in the year 1963 itself, without no strong action against it; the practice of untouchability still exists in all parts of the country. As it has not totally been abandoned and punished by the government. From the time immemorial they worked like slaves, sold as commodities resulting in their social discrimination, economic deprivation and educational backwardness. Dalits at many places are still prohibited to use the public facilities; such as water taps, schools, temples, restaurants, hotels etc. There have been cases where the Dalit women have been beaten by the upper caste women while filling water from public taps. Dalit women have to bear both social humiliation as well as the male dominance in the family.

Sharmila Rege, et al (2013)\(^{49}\) published a paper entitled “**Intersections of Gender and Caste**” in ‘Economic & Political Weekly’. Developments that can be traced from the 1990s, more specifically, the new visibility and depth of Dr. Ambedkar scholarship following the birth centenary celebrations of Dr. B. R. Ambedkar, the secular resurgence of caste in the public sphere, the implementation of the Mandal Commission Report, the renewed assertion of Dalit feminism at national and regional levels, the addressal of caste at the UN Conference against racism at Durban, all posed serious challenges to the theory of gender in India. Dalit feminism, which problematised the historically constituted opposition between the rights of women and those of the so-called backward castes and minorities, wedged open diverse and divergent histories of anti-caste feminisms in India, thus drawing attention to the disjuncture between academic knowledge and the social practices of caste.

Shinde (2013)\(^{50}\) writes on “**Scheduled Castes: Social and Gender Inequality**” in ‘Indian Journal of Applied Research’. Economic growth with social justice is the major objective of planning process and rural development in India. After Independence, no doubt, we have made remarkable progress in the field of science and technology. As the issue of development of weaker sections especially the Scheduled Castes, we have
made significant progress but the desirable outcome is still far away from the reality. In India the disparity between gender literacy is lower and this is also true within the castes. This paper is intended to examine education, health, government jobs, basic amenities like housing, drinking water, electricity, etc, based on secondary data. The prime motive of the study is to SC women are institutional problems of SCs including hour is to remodel or redesign our institutional arrangements through a radical structural change with emphasis on equity and equality of women as par with men in all spheres of social life. The study also highlights the areas of deprivation which need urgent attention of the government and policy maker towards the present situation. The implementation of various developmental schemes turns to lead stability and bring the weaker sections into main stream of the society.

Sobha and Venkateswarlu (2013) published “Economic Empowerment of Dalits in Three Mandals in Chittor District” in ‘Asian Academic Research Journal of Social Sciences & Humanities’. India’s caste system assigns individuals a certain hierarchical status according to Hindu beliefs. Traditionally, there are four principal castes (divided into many subcategories) and one category of people who fall outside the caste system the Dalits. As members of the lowest rank of Indian society, Dalits face discrimination at almost every level: from access to education and medical facilities to restrictions on where they can live and what jobs they can have. The discrimination against the Dalits is especially significant because of the number of people affected; there are approximately 167 million Dalits in India, constituting over 16 percent of the total population.

Varsha Ayyar (2013) published on “Caste and Gender in a Mumbai Resettlement Site” in ‘Economic & Political Weekly’. This paper foregrounds specific experiences of urban dalit women affected by displacement, thereby underpinning the significance of caste, religion, identity and gender. Based on socio-anthropological research methods and extensive fieldwork carried out at a resettlement site in Mumbai it argues that “social
factors” continue to play a significant role in cities. They play a pivotal role in experiences and negotiations of the traumatic processes of displacement and resettlement, often involving uprooting, erasure of memory, loss of livelihoods and kinship and coming to terms with a compromised and limited social life. While this may be true of all affected populations equally, nevertheless, it is significant to recover nuanced voices of these experiences from the caste and gender perspective to understand the emerging complex spaces on the city’s periphery and new forms of urban exclusion. A large number of women who are not networked to non-governmental organizations and/or civic authorities end up becoming the most marginalized and excluded category, deprived of rights and citizenry.

Jay Lakshmi (2014)\textsuperscript{53} published “Relevance Of Ambedkar’s Contributions In The Upliftment Of Modern Days Dalits And Women” in ‘IOSR Journal Of Humanities And Social Science’. Dalits, a modern term for untouchables in India, are underprivileged people in all social, economic, cultural and political fronts of our society which led to their misery, discrimination, exploitation and oppression by the caste dominated social stratification of India. The Constitution of India classifies Dalits as Scheduled Castes (SCs). They are the people who cultivate the land, mend the shoes, wash the clothes, clean the toilets, scavenge the dead animals or unknown human bodies and do all types of menial works, but share the stigmas of untouchability and are frequently denied the chance to eat, smoke and even seat with the members of upper castes. They often use separate wells and tube wells from those maintained for others. These pitiable conditions of Dalits were seen and addressed by some eminent social and political philosophers like Jyotiba Phule, Mahatma Gandhi, Dr. Bhim Rao Ambedkar and others. Dr. Ambedkar, borne in a poor Dalit family became the first Law Minister of India after independence and the chief architect of Indian Constitution. The text prepared by Dr. Ambedkar provided constitutional guarantees and protection for a wide range of civil liberties for individual citizens. Ambedkar incorporated several
Articles in the Indian Constitution for the upliftment of the Dalits and women which included the provision of equal status to Dalits with other segments of society, abolition of untouchability and discrimination against them, provisions of fundamental rights to all, equal protection of laws, voting rights and reservation in education, jobs, promotion and political fields to them. Besides these several programmes in the form of grants, scholarships, loans, stipend etc. are being provided to Dalits by the States. This is all due to the provisions of Constitution drafted by Dr. Ambedkar. Therefore he may be regarded as the God Father of Dalits in true sense.

*Senapati Tushar Kanti (2014)* \(^{54}\) published a paper entitled “Human Rights and Dalits in India: A Sociological Analysis” in ‘International Research Journal of Social Sciences’. The concept and practice of human rights is the hallmark of any modern society. Since time immemorial, the story of human rights has been the story of human wrongs. More than one-sixth of India’s population, approximately 170 million people live in sub-human existence, shunned by much of the society because of their position as ‘untouchables’ or ‘Dalits’ literally means ‘broken’ people. National legislations and constitutional provisions serve only to mask the realities of discrimination and atrocities faced by the ‘society created sub-humans’ living below ‘pollution line’. The present paper tries to find the nature and magnitude of atrocity on Dalits. It has dealt with the conceptual category of ‘Human Rights’ and ‘Dalit’ and its historical underpinning for being discriminated. It also deals with the sociological and legal constraints for Dalits getting justice. The paper also endeavours to trace the compatibility of Human Rights with social order in villages and has tried to trace the nature and magnitude of Human Rights violation of Dalits.
3.3. References:


