As discussed in the previous chapter, the present research is made to study the problems and challenges of the Scheduled Caste women in Gulbarga district. 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. Considering the lower status and vulnerability of the Scheduled Caste women at the national level and state level, many of the social scientists, teachers, researchers and students have already conducted 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. 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 chapters, so as to find out the research gaps in the present research work. Hence, the collected literatures on these studies are reviewed as under.

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

Dana Dunn (1993) published a paper entitled “Gender Inequality in Education and Employment in the Scheduled Castes and Tribes in India”. The complex stratification systems in India give rise to a multiplicity of social categories which often obscure the relative status of women and men within the more disadvantaged segments of the population. The focus of this study is on the situation of women in Scheduled Castes and tribes- groups which are referred to as ‘weaker sections of people’ and granted special safeguards and concessions under the Indian Constitution. Women in these underprivileged groups are doubly disadvantaged; their minority group status interacts with
India’s patriarchal culture to produce deplorable living conditions. Drawing from both ethnographic and statistical sources, the paper presented a descriptive profile of Scheduled Caste and tribe women’s status in Indian society. Using Indian Census data, the study has documents extreme degrees of gender inequality among the scheduled groups. Findings indicate that relative to men, women in these groups have far more limited access to both education and employment resources. This research also suggests that socio-economic 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, findings indicate less gender inequality in education and employment.

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.

Challapalli Swaroopa Rani (1998) writes on “Dalit Women’s Writing in Telugu” in ‘Economic & Political Weekly’. It has taken a long time for Dalit women to overcome their oppression as women, as Dalits and put to creative use the gains of social and literary movements. There are of course common issues that bind Dalit men and women, like untouchability and caste oppression. But women also suffer from patriarchal oppression. These concerns are constantly foregrounded in Dalit women’s poetry in Telugu and are evident in the form, content and the emotions that they express. However, Dalit women’s poetry in Telugu still needs to develop beyond the confines of patriarchy.
National Commission for Women (1998) published a report on “Scheduled Caste Women in Agriculture”. The status of women in a complex society like India is not uniform. Scheduled Caste (SC) women, who constitute a sizeable proportion of India’s population, were subjected to gender bias and indignities arising out of the age old tradition of untouchability. As per 1991 Census, SC female population of 66.29 million represented 16.43% of the country’s total female population. The number of SC females per 1000 SC males in 1991 Census was 922. From 1971 to 1984 the female age at marriage among SC population increased by 1.4 years in rural areas and by 1.1 years in urban areas. According to 1991 Census, only 23.29% of SC females were literate, as against 52.21% general literacy rate in the country. In 1991, SC female work force employed in the primary sector was highest as agricultural labourers (66.52%), and the secondary sector had 3% SC female workers as self-employed artisans and those who owned enterprises. In the tertiary sector, SC women were engaged in conservancy services and on salaried jobs like peon, etc. SC women constituted 20.68% of the total female workers, and among agricultural labourers, 31.10% were SC women. The work participation rate (WPR) among SC females (25.98%) was less than that of ST females (44.76%), and higher than that of non SC/ST females which was 18.97%. Andhra Pradesh had the highest WPR (46.71%) and Punjab had the lowest WPR (5.40%). About 33% landless labourers in India belonged to Scheduled Castes, 49.07% of main workers among SC were agricultural labourers, and 66.52% were women agricultural labourers. SC women agricultural labourers who worked in fields of high caste landlords were exposed to all sorts of humiliation and abuse, including sexual harassment. This economic dependence of SC households on agriculture, under the age old concepts of Artha, Dharma, Kama and Moksha, has over the centuries created a divide between those who own lands and those who do not own lands. In rural areas, it was always the SC women agricultural workers who were at the receiving end. Concern about the plight of SC female agricultural labourers should start at the highest policy making levels and concerted action should be taken to
protect them. Development and related problems with regard to SC female workers should not be considered in isolation, but should include the household as a whole. There is a need to involve the voluntary sector in their welfare, and more information based action is required to improve the situation of SC agricultural workers including women labourers.

Sharmila Rege (1998) published a paper on “Dalit Women Talk Differently: A Critique of ‘Difference’ and Towards a Dalit Feminist Standpoint 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.

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.
Chakravarti (2001) writes on “Caste and Agrarian Crisis: A View from Bihar” in ‘Economic & Political Weekly’. The nexus that exists between class power and the state compounds the continuing oppression of the ‘underclass’ in Bihar. State operations further perpetuate the connections between caste and class. Thus, land reforms ostensibly designed to benefit the disadvantaged are subverted by vested interests who dominate the state’s politics and administration. Any attempt on the part of the underclass to politically mobilize has been met by brutal state repression by dominant caste militias. The all-pervasive gender bias that allows the exploitation of women, and the raging illiteracy that afflicts the underclass accentuates this oppression.

Kuntala Lahiri-Dutt (2001) 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.

In his paper entitled “Land Distribution among Scheduled Castes and Tribes” published in ‘Economic & Political Weekly’, Mohanty (2001) stated that in recognition of the basic proposition that Scheduled Castes and tribes are the most disadvantaged in respect to land, which largely accounts for their perpetual poverty and makes them vulnerable to injustice and exploitation, attempts have been made by the union and state governments to promote and protect their rights with regard to the control and use of land. Based on 13 major states, the present study shows that even after 50 years of planned initiatives and policy measures, there has not been substantial improvement in the landholding status of scheduled groups, and in some states, it has declined further.
Sinha and Sinha (2001) write on “Ranveer Sena and ‘Massacre Widows’” in ‘Economic & Political Weekly’. The ongoing conflict between the landlord-backed Ranveer Sena and the Naxalites in Bihar acquired a new dimension during the 1999 Lok Sabha election season with the Sena fielding a candidate and parading ‘massacre widows’ before the electorate. Given the background of massacres in the state widowing many more Dalit women than upper caste ones, the campaign ploy has provoked a debate centered on class, caste and gender.

As remarked by Anandhi et al. (2002) 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.

Jodhka (2002) published an article on “Caste and Untouchability in Rural Punjab” in ‘Economic & Political Weekly’. Despite having the largest proportion of Scheduled Caste population in India, Punjab has rarely been seen as a relevant case for conceptualization of the caste system and the changes taking place therein. Though some aspects of caste in Punjab have been studied, there has virtually been no detailed empirical documentation of the practice of untouchability in rural Punjab. Based on an extensive field-study, this paper provides a broad mapping of the prevailing caste relations and the practice of untouchability in rural Punjab. The study focuses specifically on the process of change, particularly in the context of agrarian transformations that the Punjab countryside has experienced in the wake of the success of green revolution technology. The paper also argues that the processes of change could be meaningfully captured through the categories of ‘dissociation’, ‘distancing’ and ‘autonomy’.
Kamen (2004) 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 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.

Mahi Pal (2004) writes on “Caste and Patriarchy in Panchayats” in ‘Economic & Political Weekly’. The caste system and patriarchy still exercise a stranglehold on Haryana’s panchayat institutions making a mockery of decentralized governance. The women elected representatives need adequate support systems as well as education to make them effective leaders.

Mehrotra (2004) published a paper entitled “Women, Disability and Social Support in Rural Haryana” in ‘Economic & Political Weekly’. Women with disabilities in India face double discrimination due to prevalence of traditional gender roles and expectations. This paper explores the nature and form of disability afflicting the individual and social life of women in rural Haryana, both in terms of physical and mental parameters. It describes community and family strategies in supporting disabled women in negotiating family, work, economy and society. It also highlights the social effects of physical disability on various stages of their life cycle, explored through life histories of women belonging to different age groups and those belonging to different castes.

Vijayalakshmi (2004) published a working paper on “Citizenship, Differences and Identity: Dalit Women and Political Inclusion”. The paper examined the issues related to citizenship and political participation of Dalit women. The disadvantages 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.
Acharya and Ghimire (2005) writes on “Gender Indicators of Equality, Inclusion and Poverty Reduction: Measuring Programme/Project Effectiveness” in ‘Economic & Political Weekly’. Considering the pervasive poverty levels in south Asia, governments of the region and other UN agencies have set poverty reduction as their main agenda for development. Poverty is endemic, especially for groups such as women and the lower castes that have been, by and large, excluded or are simply added on as afterthoughts to the development process. Poverty, empowerment and status, whether of gender or caste, are interrelated and also have a multi-dimensional nature. Policies and programmes to ensure “mainstreaming” must ensure equality, that is, empowerment and participation in decision-making processes. A first step, however, to monitor and ensure that such programmes and policies are indeed meeting the specified ends of poverty reduction and development requires the adoption of indicators to measure disparities as well as to make such disparities visible.

As stated by Meena Anand (2005) in her book entitled “Dalit Women: Fear and Discrimination”, Marginalization and racial exclusion of Dalits is a burning issue today. This book on Dalit women goes back into past and looks at the history of Dalit alienation. Issues like racial conflict, racism and justice, relevance of human rights to Dalits, caste and colour prejudices, etc find description in the book. Discrimination on different contexts finds its manifestations in physical segregation of communities, restrictions on resources like water and land, social prohibitions, restriction on entry to religious places, etc. The book enlighten on such things in a country where Constitution guarantees equal rights and privileges to every citizen.

In her paper “Uncovering the Gender Politics of Science Policies and Education” published in ‘Economic & Political Weekly’, Veena Poonacha (2005) examined the educational and science policies of India to understand some of the reasons for women’s exclusion. Examining women’s access to higher education, it discusses the impact of current socio-economic and political realities on women’s participation in science education and research.
Not only is there a disjuncture between professed policy statements and prevailing ground realities, certain assumptions about class, caste or gender operate here unquestioned. The resultant anomalies have created a major gap in women’s access to education and they are likely to increase, which has implications not only for gender equity, but also for the future of theoretical research in the country.

Hasan and Mehta (2006) write on “Under-representation of Disadvantaged Classes in Colleges What Do the Data Tell Us?” in ‘Economic & Political Weekly’. Analysis of NSS data reveals the following: (i) Scheduled Castes and tribes, other backward classes and Muslims are seriously under-represented in India’s colleges relative to their population shares. (ii) This can be mostly explained by their low higher secondary school completion rates. Thus, the primary distortions creating unequal representation in college lie at lower rungs of the education ladder. Attention to the quality of basic education, not college reservation, would therefore be the economically “first-best” response to the problem. (iii) Controlling for higher secondary completion, economic status is a better predictor of college attendance than social identity in urban India. Programmes to encourage equitable access to urban colleges could therefore consider targeting on the basis of economic status rather than identity. (iv) Compared to their 15 per cent and 7.5 percent reservations, Scheduled Castes and tribes comprise only 10.2 per cent and 3.9 per cent of the college availing population. This draws attention to the implementation of existing reservations. Overall, these results emphasize the unequal representation of groups in college and urge policy-makers to seriously consider ways of making the basic education system better serve marginalized groups. They also highlight the importance of selecting policy instruments based on a clinical analysis of the data.

castes and the Scheduled Castes/Tribes in the regular salaried urban labour market. The main conclusions we draw are (a) discrimination causes 15 per cent lower wages for SC/STs as compared to equally qualified others; (b) SC/ST workers are discriminated against both in the public and private sectors, but the discrimination effect is much larger in the private sector; (c) discrimination accounts for a large part of the gross earnings difference between the two social groups in the regular salaried urban labour market, with occupational discrimination – unequal access to jobs – being considerably more important than wage discrimination – unequal pay in the same job; and (d) the endowment difference is larger than the discrimination component.

Singh and Pandey (2007) published “Empowerment of Scheduled Caste Women”. Basically the book discussed on the Self-Help Groups and its benefits on rural poor. The study has been carried out in Uttar Pradesh and Uttarakhand covering a sample of 1120 beneficiaries and 173 officials and non-officials, 224 Self-Help Groups, 143 Villages, 28 blocks and 7 districts. The book theoretically emphasized on educational and economical empowerment, poverty, land reforms, etc of the rural Scheduled Caste women in India. It also deals with the status of Scheduled Castes in two states mentioned above. It is also concerned with empowerment of Scheduled Caste women and delineates the empowerment, women’s education and employment, government policy and women empowerment, etc. The book focused on Self-Help Groups for the Scheduled Caste women, their formation, profiles, bank linkages, etc in Uttar Pradesh and Uttarakhand States.

Thorat and Negi (2007) published working paper on “Exclusion and Discrimination: Civil Rights Violations and Atrocities in Maharashtra” delineates the nature, extent and pattern of civil rights violations and atrocities perpetrated on the SCs and the STs with particular reference to their assertion of basic human rights equality in Maharashtra. It also seeks to comprehend the dynamics and multitude of civil rights violations and atrocities committed whenever the SCs and the STs portray a social behaviour contrary to the customary rules of the caste system. The Paper further address whether civil
rights violations and atrocities committed indicate a pattern, which hinders the processes of social mobility and empowerment among the marginalized social groups. The paper is based on detailed datasets generated from official sources and primary surveys. In conclusion, it surmises that despite several Constitutional provisions, the enactment of various legislations and the presence of an elaborate executive, legislative and judicial machinery - untouchability and caste-based crimes and atrocities against the marginalized social groups continues unabated in Maharashtra.

Anurekha Chari (2009) published on “Gendered Citizenship and Women’s Movement” in ‘Economic & Political Weekly’. Gendered citizenship involves an assessment of the binaries of the private-public and questions the way public are associated with material and private with cultural. It is concerned with the gendered access to infrastructure, housing and livelihoods. This paper examines how the citizenship rights of women in India are framed within the social structures of caste, class and ethnicity. In addition, it discusses to what extent an Indian woman’s formal rights give her substantive rights as a citizen. It also shows how the Indian women’s movement has theorized the changing nature of citizenship rights in time and context.

Darshan Singh (2009) published “Development of Scheduled Castes in India: A Review” in ‘Journal of Rural Development’. The polity of our country has realized the significance of the development of weaker sections specially the Scheduled Castes since Independence. Consequently, planned efforts have been made for their upliftment by the government. This paper has examined the progress made with regard to their social (health, housing, workforce participation, availability of basic amenities and wage employment under income generation schemes), educational and occupational status. Based on secondary data, it has been found that no doubt, a positive change on various socio-economic parameters has been recorded but, that change has touched merely less than half of their population. Further, the gap between the mainstream and Scheduled Caste population still persists significantly in Indian
traditional society. Therefore, there is an urgent need to reorient and focus the strategy in order to support the lesser privileged by providing qualitative education and infusing among them the individualistic and moralistic values of self-denial, temperance, forethought, thrift, sobriety and self-reliance essential to bring these downtrodden into the national mainstream.

Jeemol Unni (2009) writes on “Gender Differentials in Education: Exploring the Capabilities Approach” in ‘Economic & Political Weekly’. Motivation and freedom of choice are mediated through the institutions of caste and religion, which restrict freedom, particularly of women. This paper discusses whether the capabilities approach provides any advantage in addressing questions of inequality that may be also mediated through such institutions. With the help of empirical data, the capabilities approach is used to identify “conversion factors” that are not typically addressed in the utility approach. A comparison is made between knowledge generated through the use of traditional data sources to measure access and returns to education with the knowledge about the dynamics of capabilities formation generated through the use of a mixture of data within the capabilities approach. This has the potential to help public policy decisions to improve education design and outcomes for girls from disadvantaged sections.

Shailaja Paik (2009) published a paper entitled “Amchya Jalmachi Chittarkatha (The Bioscope of Our Lives): Who is my Ally?” in ‘Economic & Political Weekly’. This paper questions the commonly-held view by mainstream feminists and some Dalit men that Dalit women are somehow more “liberated” than high caste women. The author argues that Dalit women also face patriarchal oppression, though it has a specific quality. Under such circumstances, who is a Dalit woman’s ally? The essay focuses on the penumbra of debilitating circumstances, which call for a further understanding of the particular context of Dalit femininity and oppressed sexuality. Dalit women have minimal access to resources and power unlike Brahman women and they cannot risk struggling against both sexism and casteist tendencies. Their struggle is with Dalit men against sexism and together with
the Dalit men against caste oppression. It is possible for the outsider to develop sympathy and empathy towards the suffering and oppression that being a Dalit entails.

Tambe (2009) published a paper “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.

Dr. Ambedkar Sheti Vikas Va Samshodhana Sanstha, Mumbai (2010) conducted a research study entitled “Barriers to Justices and Scheduled Caste Women”. Constitution of India provides equality to women and also empowers the state to adopt measures in favour of women to upgrade them from their disadvantage status in terms of socio-economic, education and political scenario. Dalit women suffered unimaginable oppression, not only through caste, but gender too, from which there was no escape. The Scheduled Caste women are thrice discriminated, treated as untouchables and as outcastes, due to their caste, face gender discrimination being women and finally economic impoverishment due to unequal wage disparity, with low or underpaid labour. The research team collected statistical information on atrocities against Dalit Women in three districts, Kolhapur, Solapur and Nashik districts in Maharashtra. The study includes statistical data on the cases registered with Police with regard to violence and atrocities against women, the delays in registering cases, arresting the criminals, etc., from 2004 to 2009. It is suggested that the government should set up special courts, exclusive public prosecutors and exclusive investigators for the speedy trial of atrocities against SCs.
Jodhka (2010) writes working paper on “Dalits in Business: Self-employed Scheduled Castes in North-west India”. The paper focuses on Self-employed Dalits in business and small-scale entrepreneurship. Apart from reflecting on the consequences of expanding private sector, such as constriction of the space of historically marginalized groups in India; the paper addresses unsought questions of collective prejudice emanating from tradition which has not only crippled their prospects in the markets but are known to shape their self-image and identification. It is argued that while the available data provides broader indications of the employment patterns yet questions related to the patterns of their social and economic mobility, kinds of barriers encountered in the process of setting up their enterprises remain unanswered. Indeed, it becomes important to explore the issues of how and in what ways caste matters in business and entrepreneurship, specifically in subtle mannerism and bias; varying from difficulty in getting enough supplies on credit, lack of social networks, absence of kin groups in the business and control of traditionally dominant business caste groups. These along with other social variables such as lack of social capital, make the Dalit situation in India more complicated and vulnerable to homogeneous categorization. The paper highlights that caste is a social and political reality that haunts the Dalit entrepreneurs and not mere past tradition or value-system that is found incompatible with contemporary market economy.

In her paper entitled “Women, Embodiment and Personhood” published in ‘Economic & Political Weekly’, Maithreyi Krishnaraj (2010) stated that, feminism has not resolved the issue of the female body; is it all constructed by socio-cultural practices and ideology, or, is there a female body prior to this construction? Is it all just a “neuter” body, where femaleness is all what society has constructed, or, is there a female body which is a given, biologically? Insofar as feminism has tried to engage with sex and gender, by trying to move away from a biological essentialism, and in trying to focus on differences between women by caste, class and ethnicity, it deflected attention
away from the female body itself. The feminist viewpoint thereby became unable to speak of the body as a subject.

Sabala and Meena Gopal (2010) writes on “Body, Gender and Sexuality: Politics of Being and Belonging” in ‘Economic & Political Weekly’. This paper has been inspired by more than three decades of one’s discovery of the body and its relationship to the self. As domination becomes unbearable, women have raised their voices and transgressed the boundaries set for them. Sometimes transgression has been expressed through mundane acts like challenging dress codes, veiling and cross-dressing, acts that give shape to their lives. The essay looks at the diverse constructions of women’s bodies across castes, classes, regions, religions and other categories. Running through this is the role of the women’s movement in dismantling these notions of the body. It then deals with the struggles and shifts in the understanding of the body over the decades. This is reflected in the campaigns undertaken by feminists along with voices from other movements. Finally, the paper places the complex unresolved concerns raised by the interface of feminists with movements of each of the marginalized peoples.

Somashekarappa (2010) writes on “Dalit Employee: A Sociological Study of Inter-personal Relations at Work Place”. The book is about interpersonal relations of Dalit employees with the non-Dalit employees as obtained in the perceptual reality of the Dalits working in the formal organizations covered in the Public, Semi-public, Private, Semi-private, Co-operative and Local Body Institutions in Hubli-Dharwad Urban agglomeration limits situated in the backward region of north Karnataka in India. In this explorative analysis, efforts are made primarily to establish how Dalit employees feel accommodated in the modern complex work organizations amidst a host of employees, employers and executive bosses from the upper caste background in whose association the Dalits have never worked historically. The onset of British rule coupled with westernization, industrialization and urbanization provided new vistas to the Dalits to start coming into the mainstream of the society. Emergency of independent India,
with having its own constitutional provisions for participation of all castes and creeds in its nation building process has further facilitated the traditionally deprived section of population in their genuine contribution towards it. The Constitutional Policy of Protective Discrimination in the form of reservations to provide social justice has really helped the Dalit women in having carved a space in public life for themselves. However, these are schisms still prevailing as the traditional Hindu behavioural patterns linger in the deep seated psyche of the society. The present study is an attempt to empirically showcase this through the views of 300 samples of Dalit women employees.

In her paper, entitled “In Pursuit of the Virgin Whore: Writing Caste/Outcaste Histories” published in ‘Economic & Political Weekly’, Vijaisri (2010) discussed that literature on caste and gender oppression has developed sophisticated methods and theories but there is little effort to explore the interconnections of varied feminine experiences. The silence by the upper caste feminist movements on marginalized femininities reinforces the notion of the homogeneity of Indian femininity. The corpus of works on sacred prostitution also reflects this notion. This article focuses on the outcaste ritual women who either as priestesses of temples or as moving shrines continue to be central to the religious cultural order in villages across parts of southern India. The fundamental challenge in writing the history of the outcastes is to make a paradigmatic shift and move beyond the history of pathos that defines the research on them.

Asrani and Kaushik (2011) published 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.

Kulkarni (2011) writes on “Women and Decentralised Water Governance: Issues, Challenges and the Way Forward” published in ‘Economic & Political Weekly’. Based on a study of water rights and women’s rights in decentralized water governance in Maharashtra and Gujarat, this paper argues that decentralization will fail to meet its desired objectives unless the value systems, culture and the nature of institutions, including the family, change. While the policy initiative of introducing quotas for women in public bodies is welcome and necessary, it is certainly not sufficient for the success of decentralization in a society ridden with discrimination based on class, caste and patriarchy, and where the culture of political patronage is dominant. The presence of vibrant social and political movements that propose alternative cultural, social and political paradigms would be a necessary foundation for major social changes. The success of decentralized water governance is constrained by the conceptualization of the larger reform in water at one level and the notions of the normative woman, community, public and the private domains, and institutions at another. Unless all of these are altered, decentralized processes will not be truly democratic.

Mallik (2011) published a paper entitled “Cultural and Social Radicalism in Medieval Orissa” in ‘Economic & Political Weekly’. Influenced by the teachings and writings of sudramuni Sarala Dasa, many poet-saints of the 16th century dedicated themselves to the educational and cultural uplift of the deprived sections of Orissan society. They strove for a new social order by writing and protesting against caste, untouchability, the indignity of the sudras and women, and all exploitative features of the sanskritic order. Puri, the great pilgrimage centre and the heart of Jagannata culture was the nucleus of their movement. It is in their works that it is seen most clearly the far-reaching transformations in social hierarchy, and what may be called “modernity”, which began to take shape in medieval Orissa.
Mishra and Tripathi (2011) writes on “Conceptualizing Women’s Agency, Autonomy and Empowerment” in ‘Economic & Political Weekly’. Women’s agency, autonomy and empowerment are widely used ideas in development literature. But there is substantial ambiguity in the conception of these ideas. While women’s well-being and women’s agency is sufficiently distinguished from each other, there seems to be a large overlap between agency and empowerment and between agency and autonomy. This paper attempts to examine the degree of empowerment and autonomy across different characteristics like place of residence, religion, caste, education, type of employment and wealth quintiles at the individual as well as the regional levels. A regional analysis shows that empowerment may not always lead to autonomy.

Rejoice and Ravishankar (2011) published paper “Utilization of Antenatal Care Services Among Scheduled Caste Women in India” in ‘International Journal of Current Research’. The objective was to assess the utilization of antenatal care services among currently married Scheduled Caste women in India. The data have been extracted from National Family Health Survey-3 (NFHS-3) conducted during 2005-06, all over India. A total of 6212 currently married Scheduled Caste women in the age group of 15-49 were taken as the sample for the study. Cross tabulation and binary logistic regression method were applied for determining the influencing factors. Out of 6212 respondents, 19.8 of the Scheduled Caste women not received even a single antenatal care during their pregnancy period. 15.8 percent of the women not received Tetanus Toxoid injection and one-third (33.3%) of the women not received Iron Folic Acid tablets during their pregnancy period. Only one fifth of Scheduled Caste women (21.4%) fulfilled the minimum recommendation with regard antenatal care services. Age, education and wealth index were significantly associated for getting full antenatal care service among Scheduled Caste women. However, there is an urgent need for improving the implementation of reproductive health programmes and strengthening health education for Scheduled Caste married women especially pregnant women.
In his paper entitled “India’s (Jati) Panchayati Raj” published in ‘Economic & Political Weekly’, Teltumbde (2011) asked that 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.

Ojha (2012) published a Report on “Dalit Women’s Livelihoods Accountability Initiative (DWLAI)”. The MNREGA is a path breaking Act, which legalized the right to work for the first time in India; it guarantees job security for unorganized sector in the rural areas and is a rights-based demand driven Act. This means that the work is given when work is demanded. However, many of the people in rural areas, specifically the most needy Dalit communities and more specifically the Dalit women and Scheduled Castes were found not to be demanding the work due to lack of knowledge about the provisions of the Act and unaware of information about how to claim the entitlements. Therefore, in order to remedy this lack of knowledge of their entitlements and basic rights and subsequently to increase Dalit women's access to claim paid employment, the DWLAI was developed and funded by FGE and subsequently implemented in Andhra Pradesh and Uttar Pradesh. The evaluation of DWLAI programme was conducted from 15th September 2011 to 31st January 2012. The evaluation found that the Dalit Women’s Livelihood Accountability Initiative supported by the Fund for Gender Equality has contributed substantially to bringing about changes in the lives of marginalized Dalit women in eight districts of Andhra Pradesh and Uttar Pradesh. Due to DWLAI thousands of Dalit women are more empowered socially, economically and politically. They are able to exercise their rights to claim the benefits provided by the very important and progressive
Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA). The DWLAI has shown how a very important job guarantee scheme by the Government of India can be implemented to give access to the most marginalized women even in conservative rural settings. It draws clear attention for the very critical role that NGOs, grounded in local realities, can play to ensure that government acts do deliver their promise. This requires not only increasing the knowledge and outreach to marginalized women, but requires utilizing political will at every level of state machinery. It requires the sensitization of local level authorities as well as developing the political strength of marginalized women to claim their entitlements. DWLAI has proven to be a cost effective intervention because the economic gains made by Dalit women exceed the investment made by UN Women Fund for Gender Equality even in a short time span. Furthermore, the likelihood of the programme being sustained is very high. This will translate into dividends for the FGE as, over time, many more low income Dalit women will have access to MGNREGA entitlements. This increases the economic as well as political power of this very economically weak and socially vulnerable group of women which is the principle goal of the Fund for Gender Equality.

Rejoice and Ravishankar (2012) published “Reproductive Health Status of Scheduled Caste Women in Thiruvarur District, Tamil Nadu” in ‘Language in India’. Childbirth is one of the important events affecting the health of a woman, especially in developing countries likes India. The major objective of the research is to assess the reproductive health status of Scheduled Caste married women, residing in rural areas of Thiruvarur district of Tamilnadu state. Multistage stratified random sampling technique was applied to select the respondents from the Thiruvarur district for the research purpose. There were 1164 households with the target population. Totally 1203 women in the age group of 15-24 were identified in all the five blocks. A total of 605 respondents were selected by systematic random sampling technique. Nearly three-fifth of the Scheduled Caste women experienced any one kind of health problem during their pregnancy period (58.2 percent) and also half of
the SC women experienced any one kind of delivery complication during their latest child delivery (49.4 percent). It is observed that education of women, standard of living condition, age at marriage and number of ANC visit were statistically significant with the prevalence of any one pregnancy related health problem among SC population. It concludes that, state government should strengthen their IEC activities and introduce community specific intervention programmes to reduce the reproductive health problems among the Scheduled Caste population.

Desai (2012) published “Caste and Patriarchy and Exploitation of Scheduled Caste Women” in ‘International Journal of Social Sciences and Interdisciplinary Research’. Caste system is a peculiar feature and complex system of Indian society. Caste is studied with different approaches and the theories such as Manu’s theory, Resley’s theory, anthropological, sociological approaches. Originating from the Portuguese word, caste meaning breed and now defined by the Encyclopedia of Social Sciences as an endogamous and hereditary subdivision of ethnic group occupying a position of superior or inferior rank or social esteem in comparison with such other divisions. The caste system of India has now become one of the most rigid and defining social institutions in the world. This system of defining caste from birth has created rigid barrier of mobility within the country. The word patriarchy literally means the rule of the father or the patriarch and originally it was used to describe a specific type of male dominated family. Now it is used to more generally to refer to make dominate women and to characterize a system whereby women are kept subordinate in a number of ways. There exists a religious practice called Devadasi Cult, under which a girl is dedicated to or married not with mortal man but to idol or object of worship or a temple. This cult is prevalent even today throughout India and more particularly in the north Karnataka especially in the districts of Belgaum, Bijapur, Gulbarga, Bidar and in Maharashtra, Solapur, Kolhapur, Satara and Sangli where number of Scheduled Caste women are dedicated to temple. After dedication these women live life as prostitution. Even these women are major factors for
persistence of this cult. The vested interest of upper castes for gain accessibility to desire of women of lower castes is to satisfy their extra marital sexual needs. Now this cult became major fitting center of prostitution. The present research paper highlighted the major aspects of the Devadasi cult.

Heredia (2012) writes on “Holding Up Half the Sky: Reservations for Women in India” in ‘Economic & Political Weekly’. Political representation is a necessary condition for a liberal democracy. Political quotas are meant to address the absence of those who are excluded because of the inequalitarian social structures in which political processes are enacted. This is accepted as a legitimate justification for Scheduled Caste and scheduled tribe quotas in legislatures and Parliament. Reserved quotas for women are a fair extension of that same principle. The Women’s Reservation Bill must empower women to address their situation politically, not to serve the old hierarchies once again. An effective implementation of reserved quotas for women in legislatures and Parliament is a must to bring a more participative and inclusive, a more egalitarian and sensitive citizenship for all.

In her paper entitled “What it Means to be a Brahmin Dalit” published in ‘Economic & Political Weekly’, Rajoria (2012) stated that an impassioned plea by a Dalit woman professional for acknowledging the prejudices and obstacles even "privileged" people like her face when confronted with the structure of caste. This personal experience underlines the context for the Constitutional amendment bill on allow reservations for the Scheduled Castes and Scheduled Tribes in promotions.

Surendra and Ramadevi (2012) published “Social Empowerment of Scheduled Caste Women” in ‘Golden Research Thoughts’. The Social Empowerment of Women includes equal access to Education, Health, Environment, Shelter, Nutrition, etc. Equal access to education for women and girls will be ensured. Special measures will be taken to eliminate discrimination, universalize education, eradicate illiteracy, create a gender-sensitive educational system, increase enrolment and retention rates of girls and improve the quality of education to facilitate life-long learning as well as
development of occupation/vocation/technical skills by women. Reducing the gender gap in secondary and higher education would be a focus area.

Suresha and Mylarappa (2012) published on “Socio-economic Status of Rural Scheduled Caste Female Students in Higher Education” in ‘Indian Journal of Education and Information Management’. The present study is concerned with Scheduled Caste (SC) female students in higher education and its major focus is on socioeconomic background. It is indeed difficult to point the social and educational status of women including untouchability throughout Indian history till the down of independence on the canvas of a limited space. To analyzed the Socio-economic background of the SC female students in higher education. The area of the study has been confined to Tumkur town. The sample size of 250 students was drawn on the basis of simple random technique. The sample size was fixed in view of time and the availability of other resources. The major tool of collection of primary data has been the interview scheduled. The primary data collected from the students have been supplemented by relevant secondary data. Majority (98.80) of students are distributed in the younger or middle age group only a small 1.20 percent is in the older age group. Out of 250 respondents, the overwhelming majority (97.20) is unmarried and only a negligible 2.80 percent are a married. 234 (93.60%) respondents out of 250 belong to nuclear type families and a small 6.40 percent to extended families. Majority (60.40%) preferred Kannada as the medium of instructions for the present course. While more than one third (39.60%) preferred English. This study is basically exploratory in nature. As such it cannot make tall climes about the relevance it its findings. But the prime motive of the study is to SC women are institutional problems of the SCs including hour is to remodel or redesign our institutional arrangements.

All India Dalit Mahila Adhikar Manch (2013) published a report entitled “Violence against Dalit Women”. Dalit/Scheduled Caste (SC) women, in India’s highly patriarchal and caste-based society, bear the triple
burden of caste, class, and gender. SC women are the most vulnerable and face untouchability, discrimination and violence much more than their male counterparts. The position of Dalit women in the society is reflected by the nature and number of atrocities committed on her. The plight of SC women seems much more alarming when one looks at the data pertaining to serious crimes such as rape and murder. The number of reported cases of SC women being raped by the non-SC men increased from 604 in 1981 to 727 in 1986, 784 in 1991, 949 in 1996 and 1316 in 2001. The number came down to 1089 in 2003, but once again increased, though gradually, to 1157 in 2004, 1172 in 2005, 1217 in 2006, 1349 in 2007, 1457 in 2008 and 1346 in 2009 in Haryana. The report gave statistics related to different types of atrocities such as Physical Assault, Rape, Verbal Abuse, Sexual Harassment, Kidnapping, Forced Prostitution, etc in Haryana. It is recommended to set up Human Rights Committee in every village. Further, there is necessary to investigate the cases of violence against women by lady Deputy Superintendent of Police.

Anandhi (2013) published on “The Mathammas: Gender, Caste and the Politics of Intersectionality in Rural Tamil Nadu” in ‘Economic & Political Weekly’. There has been hardly any scholarly engagement with patriarchal practices that link caste, gender and land relations in the case of Dalits. The ways in which consideration of caste status or honour partake in patriarchy in the context of dispossessed and socially excluded communities may not be similar to the invocation of Brahmanical patriarchal values. This paper attempts to capture the complexities involved in conceptualizing the caste patriarchy among the Dalits through their narratives and that of the upper castes, women social activists and the state on a ritual practice prevalent among the Arunthathiyars, a Dalit sub-caste in rural Tamil Nadu – the dedication of Arunthathiyar girls and women to the goddess Mathamma.

Anitha Kumari (2013) published on “Nutritional Status of Fisher Women: A Case Study of Visakhapatnam District” in ‘Asian Academic Research Journal of Social Science and Humanities’. Through centuries, food has been recognized as crucial for human beings, as it determines
nutritional status. The history of man to a large extent has been a struggle to obtain food. Until the turn of the century the science of nutrition has a limited range. Protein, carbohydrate and fat had been recognized early in the 19th century. Much attention was paid to their metabolism and contribution to energy requirement. In the global campaign of “Health for all”, acquisition of proper nutritional status is one of the eight elements of primary health care. Nutritional indicators have been developed to monitor health for all. Greater emphasis is now placed on integrating nutrition into primary health care systems whenever possible and formulation of national dietary goals to promote health and nutritional status of families, communities and particularly women. The main object of the paper is to estimate the impact of socio-economic factors on the health and nutritional status of fisher women in the study area.

Ashalatha (2013) published on “Status of Dalit Women in India: Caste and Gender based Exclusion” in ‘Paripex: Indian Journal of Research’. The paper tries to highlight the status of Dalit women in India in a fastly globalizing world. In this paper the author wishes to present the devastating effects of the caste system on the educational, social, and economical status of Dalit women in modern India. The aim of the paper is to highlight the harsh reality of the suppression, struggle and torture Dalit women face every day of their miserable lives. The hardships of Dalit women are not simply due to their poverty, economical status, or lack of education, but are a direct result of the severe exploitation and suppression by the upper classes, which is legitimized by Hindu religious scriptures.

Devika et al. (2013) writes on “Sharmila Rege (1964-2013) Tribute to a Phule-Ambedkarite Feminist Welder” in ‘Economic & Political Weekly’. Sociologist, feminist scholar, writer and activist Sharmila Rege was successful in bringing the structural violence of caste and its linkages with sexuality and labour into the feminist discourse. She made the Krantijyoti Savitribai Phule Women’s Studies Centre of Pune University into a vibrant hub which not only
gained from other disciplines but also created a bilingual system of teaching and training along with a unique syllabus that deserves to be emulated widely.

**Gupte (2013)** published “The Concept of Honour Caste Ideology and Patriarchy in Rural Maharashtra” in ‘Economic & Political Weekly’. The author argued that having established the fact that “honour” is not gender-neutral, this contentious concept has been examined by feminist scholars in the light of unequal power relations, control over women’s sexuality and lack of access to property and resources. This paper examines the manifestation of patriarchal and caste honour beyond the moment of choosing one’s romantic or sexual partner. The daily codes of conduct as they operate in a rural setting are explored here through a gender-caste matrix. It argues that subordinated women can collectively challenge strictures of Brahminical patriarchy, especially when our interventions address the inter-sectionality of caste and gender.

**Jawahar Lal Nehru and Thavamani (2013)** published a paper on “Social Change among Pallans in Tamil Nadu” in ‘Indian Streams Research Journal’. Indian society is heterogeneous, wherein people belonging to various castes and communities reside. Pallan caste is among the 76 Scheduled Castes of Tamil Nadu. The struggle of the Pallans for justice had happened even during the time of British and after independence. The Pallans are suffering with many disabilities. This paper is aimed to bring out the social change among Pallans in three generations. The study surveyed total 900 Pallan respondents engaged in different occupations based on their education and skills. It was concluded that the respondents are aware of their position today in comparison with fathers’ generation and grandfather generation. A shift was clearly identified in education and more remarkably in higher education. Given the opportunity they achieved various positions and status in medicine, teaching, research and other administrative privileges. They made use of modern household articles which is drastic change in comparison to the third generation. It has helped them to live in par with other castes. Similarly social
change could also be arrived following the path of education employment and modernization by other castes as found in the Pallans of Tamil Nadu.

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.

Meena Gopal (2013) writes a paper “Ruptures and Reproduction in Caste/Gender/Labour” in ‘Economic & Political Weekly’. This paper views labour, specifically gendered labour, through the lens of caste; and that which lies concealed within the relations of labour, despite its linkages with other social hierarchies, specifically caste relations. It throws light on the contributions of those who take on the burden of social reproduction, and whose labours continue to be devalued. It also addresses the relationship, if any, between stigma/the stigmatized body and the devaluation of labour. Finally, it locates a quest related to notions of autonomy and emancipation, which perhaps has led the mainstream women’s movements to distance themselves from the burden that caste places on the lives and labours of women.
Mollick and Verma (2013) published a paper on “Health Determinants of Baiga: A Particularly Vulnerable Tribal Group in Central India” in ‘Asian Academic Research Journal of Social Sciences and Humanities’. Tribal groups constitute 32.45 percent of the total population of Chhattisgarh state. There are 43 tribal groups including 05 primitive tribal groups inhabiting in Chhattisgarh. Baiga was identified as one of the Particularly Vulnerable Tribal Group (PVTGs) of Chhattisgarh as well as Madhya Pradesh because of their isolated living, dependency on forest economy, low literacy and high mortality rate. A large number of Baiga mainly live on and around Achanakmar-Amarkantak Bio-Sphere Reserve. The major part of the Bio-Sphere Reserve lies in Chhattisgarh mainly over Bilaspur district and the remaining part of the area extends into Dindori and Shahdol district of Madhya Pradesh. Baiga tribe residing in Bilaspur district of Chhattisgarh state was selected for the study. They inhabited in Lormi, Kota and Gourela block of Bilaspur district. Three villages each from three blocks were selected for the study on the basis of concentration of Baiga families in the village. An attempt was made to collect the data from each and every family. Out of 390 Baiga families inhabiting in three villages, information on demographic features was collected from 385 families. 270 ever married women in the age group 15-44 were also interviewed. Health is one of the important indicators of social development. In recent years the slogan of “Health for all” by 2000 AD has been extended to 2020 AD. The national health policy also includes the provisions of health services to tribal areas. But health workers have failed to introduce modern health care services in tribal areas. This could be because of lack of knowledge about the culture and society of tribal people. The challenges regarding health for Baiga can be seen as health care for children, antenatal and postnatal care of the mother, disease associated with poor economy, unsafe drinking water, low literacy level and cultural belief associated with various diseases. An attempt has hereby made to examine the health status of Baiga in terms of some important health indicators. Factors affecting fertility like age at marriage, age at first birth,
number of children have also discussed here. Information on health status among the Baiga will be helpful to understand the realities of health problems prevailing among them and also useful to implement health care services. The present paper therefore aims to understand the health status among the Baiga by looking demographic variables, health indicators and some health statistics.

Patil (2013) writes a paper entitled “Revitalizing 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.

Sethuramalingam (2013) published an article “A Comparative Analysis of Scheduled Caste and Scheduled Tribe Elected Women Village Panchayat Presidents in Tamil Nadu” in ‘Indian Streams Research Journal’. This study aims to assess the socio-economic and political background of the Scheduled Caste and scheduled tribe women village panchayat presidents in Tamil Nadu. Their knowledge about the roles and responsibilities of the village panchayat presidents, support received from various sections of the society, caste and gender discriminations and their level of performance have also been brought out. The participants were elected women panchayat presidents belong to Scheduled Caste and (n=114) and Scheduled tribes (n=53) in Tamil Nadu. A self prepared interview scheduled was used for data collection. Result shows that that the middle age group and
married women hailing from nuclear families found majority in both Scheduled Caste and Scheduled Tribe communities. Most of them were school dropouts and their level of education was ranging from primary school to middle school level engaged in agriculture and as agriculture labourers. The level of support enjoyed by both the categories stands parallel to each other. The level of caste discriminations was found higher among the Scheduled Tribes and the experiences of gender discriminations undergone by both the categories are one and the same. Finally performance levels of Scheduled Caste women panchayat presidents are more satisfactory when compared to that of the scheduled tribe women panchayats presidents.

Sharmila Rege et al. (2013) 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 disjunctures between academic knowledge and the social practices of caste.

Shinde (2013) 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 out-come 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) write on “Economic Empowerment of Dalits in Three Mandals in Chittoor District” in ‘Asian Academic Research Journal of Social Sciences and 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) 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, abolishment 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.

Natekar and Patil (2014) writes on “Socio-economic Status of Dalit Working Women in Gulbarga City” in ‘International Journal of Scientific Research’. Dalits are discriminated and suppressed by their castes in society and Dalit women are discriminated and suppressed by their caste as well as their gender in family and society. The education and employment has given Dalit women social status and respect. To assess the social status, equality and respect of Dalit working women, the present study was made in Gulbarga city. Totally 500 Dalit working women were interviewed to collect the primary data. The findings revealed that education and employment given social status, equality, respect, satisfaction in work life, etc to Dalit working women.

Ravi Babu and Chandrashekharayya (2015) published a paper entitled “Education Status and Its Impact on Development of Scheduled Castes: An Overview” in ‘International Journal of Multidisciplinary Research and Development’. The paper aims at studying the educational status of Scheduled Castes and contribution of different factors responsible for their status improvement based on review and synthesize the findings of the earlier studies based on secondary source of data. Majority of Scheduled Castes are having low literacy status which in turn causes for backwardness with low income, landlessness, poverty, etc, in spite of affirmative action with various education as well as development programmes. Hence, all educational and development programmes should be planned for social inclusion which constitute significant proportion of India population.

Shekhar Apparaya (2015) writes on “Socio-economic Conditions of Scheduled Castes: A Case Study in Aland Taluka of Kalaburagi District” in ‘Golden Research Thoughts’. The Scheduled Castes are most backward since immemorial years. As such, as per the provisions of Indian Constitution
and Government welfare schemes, they are encouraged in terms of education, employment and such other schemes so as to get socioeconomic status in society. Still, it is observed that the Scheduled Castes are backward, especially in backward areas like Aland taluka in Gulbarga district. To look into socio-economic conditions of Scheduled Castes, a survey based on interviews was made in Aland taluka. Totally 400 people of Scheduled Castes were interviewed and the collected data revealed that, there is gender inequality among Scheduled Castes and majority of the Scheduled Castes are backward. Hence, it is suggested to Scheduled Castes to get higher education and employment and for this purpose, the Government has to encourage Scheduled Castes in higher education, employment and self-employment.