

**INFLUENCE OF EDUCATION ON EMPOWERMENT OF  
AMBEDKAR GRAM AND NON- AMBEDKAR GRAM  
DALIT WOMEN IN LUCKNOW DISTRICT: A  
COMPARATIVE ANALYSIS**

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### **Abstract**

Women's empowerment in India is heavily dependent on many different variables which enables or arm them to function independently or authorization that is enduring to equip women with all attributes. It deals with the totality of having decision -making power of our own. Policies on women's empowerment exist at the national, state and local levels in many sectors including health, education, economic and political participation. Women's education is extremely important intrinsically as it is their right and required for the flourishing of many of their capacities. It is however noticed that most programmes for education of girls and women in India have reinforced gender role it is a key intervention in sustaining and initiating process of empowerment. This paper deals with the influence of education in empowering their skills and talent. Being educated leads to greater self- confidence and self-esteem.

This paper is a small exploratory study designed to analyze and interpret comparative study between Ambedkar and non-Ambedkar gram of Lucknow district. The sample size will be 500 dalit women and of which 250 dalit women are from Ambedkar and 250 dalit women are from non Ambedkar gram are selected. The analysis is done on major factors and result supported the hypothesis and objective ,which is discussed in the full length paper.

**KEYWORDS:** intrinsically, reinforced, intervention, sustainable, self – esteem.

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## INTRODUCTION

Empowerment of women means enabling or arming them to function independently or authorization that is enduring to equip women with all attributes Empowering women exclusively attempt for the removal of gender biases, cultural restriction, provision of adequate facilities. The study deals with Empowerment of Dalit women who are being included in the minority sections. The concept of empowerment is based on setting of standards and trying to achieve the standards. It deals with the totality of having decision-making power of our own. In the present scenario, the influence of Empowerment is very important for the growth and development of Dalit women. It gives them a chance for deciding and controlling things by themselves. The study reveals the BKT Block of Lucknow district which includes 5 Block selected randomly.

There are important critical factor like Education, Health, Income generation and Political Participation of Dalit women they were taken as a parameter and the impact of these parameter where studied.

Women's empowerment in India is heavily dependent on many different variables that include geographical location (urban/rural), educational status, social status (caste and class), and age. Policies on women's empowerment exist at the national, state, and local (Panchayat) levels in many sectors, including health, education, economic opportunities, gender-based violence, and political participation

Empowerment approaches for women therefore is not only about providing services, but also about recognizing their lived realities of multiple layers of discrimination that hinder their access to services. Similarly, access to education for girls in some of the northern states like Uttar Pradesh and Punjab does not only rely on proximity of schools. Access to education is part of a larger structural concern, including the practice of son preference, which creates inherent discriminatory practices. Education initiatives therefore cannot rely solely on building educational infrastructure, but also need to address some of the root causes of discrimination against women and girls which affect the decisions made by parents. Women's security, decision-making power, and mobility are three indicators for women's empowerment. In India, and more so for rural and less educated women, these three indicators are significantly low. Data from the NFHS-3 survey on women's decision-making power shows that only about one third of the women interviewed took decisions on their own regarding household issues and their health.

Decision-making power among employed urban women was higher than among rural and less educated women. The survey also found that older married women had more decision-making power than the younger married women. Younger women and girls experience an additional layer of discrimination as a result of their age. Data on women's mobility in India indicates the lack of choices women have, and that urban and educated women have more mobility choices than rural women. The data shows that about half the women interviewed had the freedom to go to the market or a health facility alone. Seventy-nine percent of urban women from the highest education brackets and only about 40 percent of rural women without education were allowed to go to the market alone. Mobility restrictions for women are dependent upon how the family and community view women's rights. They also, however, are intrinsically dependent on the prevailing levels of violence against women in the household and the community. Abuse and violence towards women is predominantly perpetrated within the household, and marital violence is among the most accepted by both men and women. Wife beating, slapping, rape, dowry related deaths, feudal violence towards tribal and lower caste women, trafficking, sexual abuse, and street violence permeate the Indian social fabric, and create one of the most serious obstacles in achieving women's empowerment. The gap in policy and practice in women's empowerment is most visible when it comes to the level and kinds of violence women face in India. Despite the policies, laws, and initiatives by civil society institutions, violence against women in India is widespread and the consequences for perpetrators rarely match the crime. Enforcement of laws and sentencing of perpetrators are long and arduous processes, and the gaps in these processes are further widened by corruption. Another gap in implementing laws and policies on violence against women is the inaccessibility of information on victims' rights among rural and less educated women. Additionally, social stigma and the fear of abandonment by the family play a big role in women and girls' ability or inability to access laws and policies to address sexual and physical violence.

## EDUCATION

*Education* is a key intervention in initiating and sustaining process of empowerment. Good quality education can help women and marginalized communities to improve their status, enable them to have greater access of information and resources and to challenge various forms of discrimination education helps to strengthen democratic processes as it allows for greater and more equitable participation. Being educated leads to greater self-confidence and self-esteem.

Dalit women from socially disadvantaged communities are invariably not literate and find themselves at a disadvantage when participating in development process.

Women in Kerala have made outstanding gains in the field of education. Kerala is the only state where mass literacy has been achieved among women as well as among men. "Women's literacy is supported by society and state, and there has never been any organised opposition to female literacy and education in era Kerala Women's education was the key to mass education in Kerala. The march to complete literacy actually started with the spread of education among the poor and backward sections of the society. The favourable attitude of democratic governments and N.G.O.s to women's education accelerated this process to a considerable extent. Regarding the universal education prevailing in Kerala in the 19'century, Protestant missionaries of that period recorded that there were no objections on the part of 'sudras' to girl's primary education. The struggles of the farmers of Kerala which started in the 1940s and lasted several decades were aimed at not only economic rights but also social and educational progress of society as a whole.

It is considered that a cardinal feature of Kerala society and culture is the high rate of literacy and education. Literacy and in particular female literacy is an essential facilitator of Kerala's political culture, a crucial factor in the creation of public opinion and essential to that: consciousness of individual and political rights that is so conspicuous a feature of social and political life in Kerala. The following table provides the proportion of literate persons in the population.

## **REVIEW OF LITERATURE**

Review of literature is a vital part of any research. It helps the researcher to know the areas where earlier studies had focused on and certain aspects untouched by them. There have been numerous thought-provoking studies on human rights violation against women and dalits. A look at the studies shows that violations against women and dalits are increasing day by day in the local and global context.

Dharanaik (2006) states that educated dalit women are engaged in jobs mostly in educational and administrative field, but still they have a kind of identity crisis in them, the dalit women belonging to white collared middle class suffer from a kind of an inferiority complex, a complex about their caste and their identity. They are 65 treated in a different manner at the

place where they work. They do not expose their caste easily. Shinde (2005) explains that as dalit men migrate to cities in search of jobs, women are left to work as agricultural laborers in rural areas. They, then become targets to high caste men. Further, he states that most Indian girls and women in India's urban brothels come from lower-castes tribal or minority communities. Like other forms of violence against women, ritualized prostitution, activists believe, is a system designed to kill whatever vestiges of self-respect the untouchable castes have in order to subjugate them and keep them underprivileged. By keeping dalit women as prostitutes and by tying prostitution to bondage in rural areas, upper caste men reinforce their declaration of social and economic superiority over the lower castes. High dropout rate among dalit women in primary schools is the discriminatory and insulting treatment that they receive first from their non-dalit teacher and from their fellow students.

Mayoux's (2000) definition of empowerment relates more directly with power, as "a multidimensional and interlinked process of change in power relations". It consists of: 'Power within', enabling women to articulate their own aspirations and strategies for change; 'Power to', enabling women to develop the necessary skills and access the necessary resources to achieve their aspirations; 'Power with', enabling women to examine and articulate their collective interests, to organize, to achieve them and to link with other women and men's organizations for change; and 'Power over', changing the underlying inequalities in power and resources that constrain women's aspirations and their ability to achieve them. These power relations operate in different spheres of life (e.g., economic, social, political) and at different levels (e.g., individual, household, community, market, institutional).

The concept of empowerment can be looked at in a behavioral sense as the ability to take effective action (Snow, 1990).

## **METHODOLOGY**

The Methodology adopted for this research study is discussed in this chapter. This chapter is divided in to two sections.

Section A – Description of different parameter and sub parameter of the following:

- (1) Health
- (2) Political
- (3) Economic/Income Generation

(4) Education

**Section B – Sample, Method & procedure Sample –**

The final study will be conducted on 500 dalit women's residing in BKT Block of Lucknow District. The selection of the sample as purposive. They were matched on factors - Health, Political, Economic and Education.

The total methodology in the following step

1. Step 1. Selection of five Nayay Panchayat by random sampling
2. Step 2. Selection of the village is a two tier system
  - I. Ambedkar Grams of five Nayay Panchayat by random among the Ambedkar villages.
  - II. Five non-Ambedkar grams of the same Nayay Panchayat by random methods.
3. Step 3. Selection of target group.
4. Step 4. Preparation of questionnaires separately the following
  - I. Target group
5. Step 5. Preparation of Interview schedule for the following:
  - I. Govt. officials
  - II. Magistrate
  - III. Block development officer
  - IV. Panchayat secretaryPeoples Man/Men from society
  - i. Members of parliament/assembly
  - ii. Block Pramukh
  - iii. Gram Pradhan

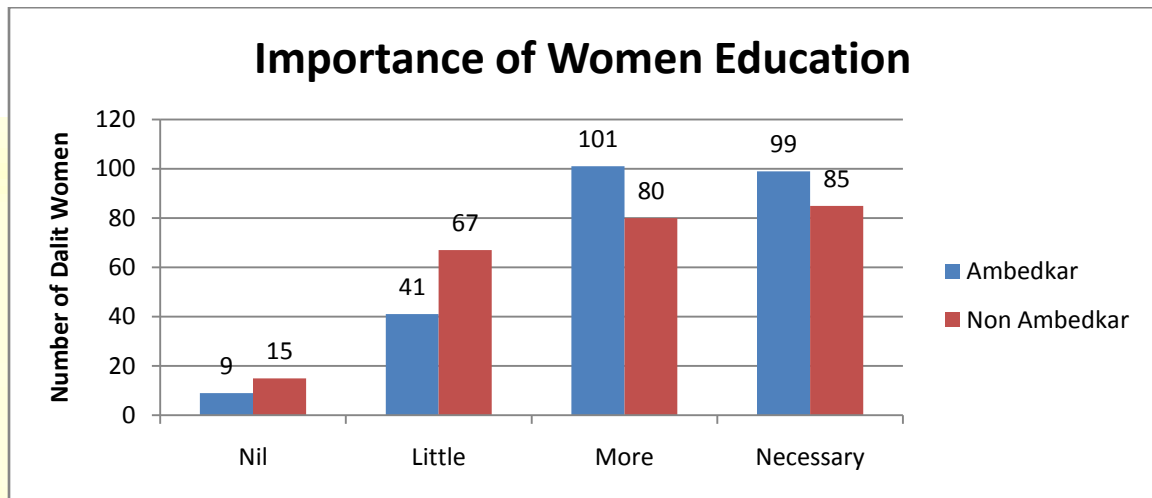
**Techniques Used:**

- 1) Descriptive Statistics
- 2) Kolmogrov- Smirnov Test
- 3) Mann-Whitney U-test
- 4) Large Sample test to compare proportions

5) Lastly after the completion of questionnaires an interview scheduled related will be prepared for analysis and interpretation of the fact. All the statistical method, 1001 and technique will be applied as per requirement.

**A) ANALYSIS & Interpretation On the basis of Importance of Women Education**

**Chart 6: A view on importance of women in Ambedkar & Non-Ambedkar Grams**



Above chart represents the figures of importance of education in view of Ambedkar & Non-Ambedkar Dalit women. These figures indicates that women of Ambedkar gram are more aware about women education as compare to women of NonAmbedkar gram.

**Table 6: Comparison of the proportion of women thinks that women education is more impotent in Ambedkar & Non-Ambedkar Grams**

	People thinks that Education is more important for women		Significance	Result
	Yes	No		
Ambedkar Grams	101	149	0.026	Significant
Non-Ambedkar Grams	80	170		

This table shows that there is a significant difference in proportion of women believed that women education is more important in Ambedkar & Non Ambedkargram. And women of Ambedkar Gram are more aware about women’s education.

**Objective 6: To analyze equal opportunity to women in quality education at all levels, career and equal remuneration**

The analysis of this objective is based on:

- a) Ever school attendant
- b) Standard of Highest Qualification
- c) Reading Ability
- d) Writing Ability
- e) Availability of school
- f) Distance of school from residence
- g) Importance of education for women's

**A) On the basis of Ever school attendant**

**Table 29: Comparison of proportion of women's ever attendant in Ambedkar & Non-Ambedkar Grams**

	Ever attendant school		Significance	Result
	Yes	No		
Ambedkar Grams	231 (.924)	19	<.0001	Significant
Non-Ambedkar Grams	128 (.512)	122		

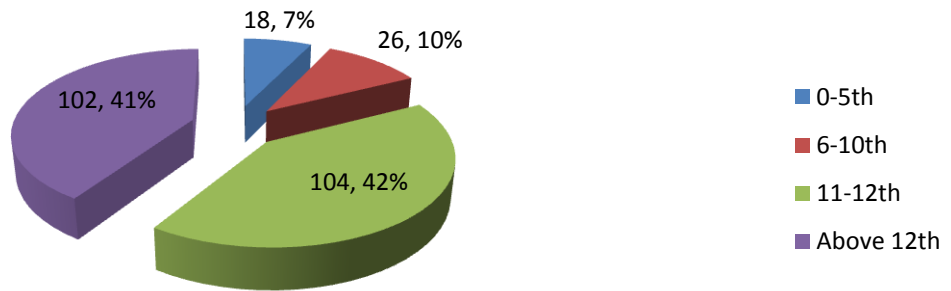
This table shows that there is a significant difference in proportion of women's having 5<sup>th</sup> class as a highest qualification in Ambedkar & Non-Ambedkar Grams & is more in Ambedkar gram.

**B) On the basis of Standard of Highest Qualification**

**Chart 27: Distribution of Highest qualification in Ambedkar Grams**



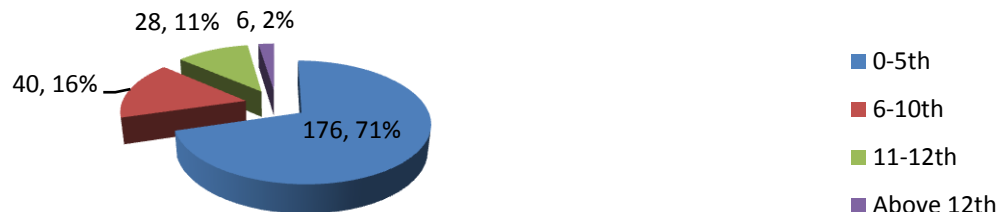
### Distribution of Educational Qualification in Ambedkar Gram



Above chart represents that the highest level of education attained by women's of Ambedkar gram. It is clear from above that 42% women's are educated till 12<sup>th</sup> & 41% above 12<sup>th</sup>.

**Chart 28: Distribution of Highest qualification in Non-Ambedkar Grams**

### Distribution of Educational Qualification in Non-Ambedkar Gram



Above chart represents that the highest level of education attained by women's of Non-Ambedkar gram. It is clear from above that more than two third of non-Ambedkar women's falling under the category of 0-5<sup>th</sup> standard; which is an indication of low level of qualification in Non-Ambedkar gram. Also only 2% women's are educated above 12<sup>th</sup>.

**Table 30: Comparison of proportion of women's having 5<sup>th</sup> class as a highest qualification in Ambedkar & Non-Ambedkar Grams**

	Highest Educational Qualification	Significance	Result
	till 5 <sup>th</sup> standard		

Ambedkar Grams	18 (.072)	<.0001	Significant
Non-Ambedkar Grams	176 (.704)		

This table shows that there is a significant difference in proportion of women's having 5<sup>th</sup> class as a highest qualification in Ambedkar & Non-Ambedkar Grams & is more in Non-Ambedkar gram.

**Table 31: Comparison of Comparison of proportion of women's having 10<sup>th</sup> class as a highest qualification in Ambedkar & Non-Ambedkar Grams**

	Highest Educational Qualification	Significance	Result
	till 10 <sup>th</sup> standard		
Ambedkar Grams	26 (.104)	0.476	Non- Significant
Non-Ambedkar Grams	40 (.16)		

This table shows that there is no significant difference in proportion of women's having 10<sup>th</sup> class as a highest qualification in Ambedkar & Non-Ambedkar Grams.

**Table 32: Comparison of proportion of women's having 12<sup>th</sup> class as a highest qualification in Ambedkar & Non-Ambedkar Grams**

	Highest Educational Qualification	Significance	Result
	till 12 <sup>th</sup> standard		
Ambedkar Grams	104 (.416)	<.0001	Significant
Non-Ambedkar Grams	28 (.112)		

This table shows that there is a significant difference in proportion of women's having 12<sup>th</sup> class as a highest qualification in Ambedkar & Non-Ambedkar Grams & is more in Ambedkar gram.

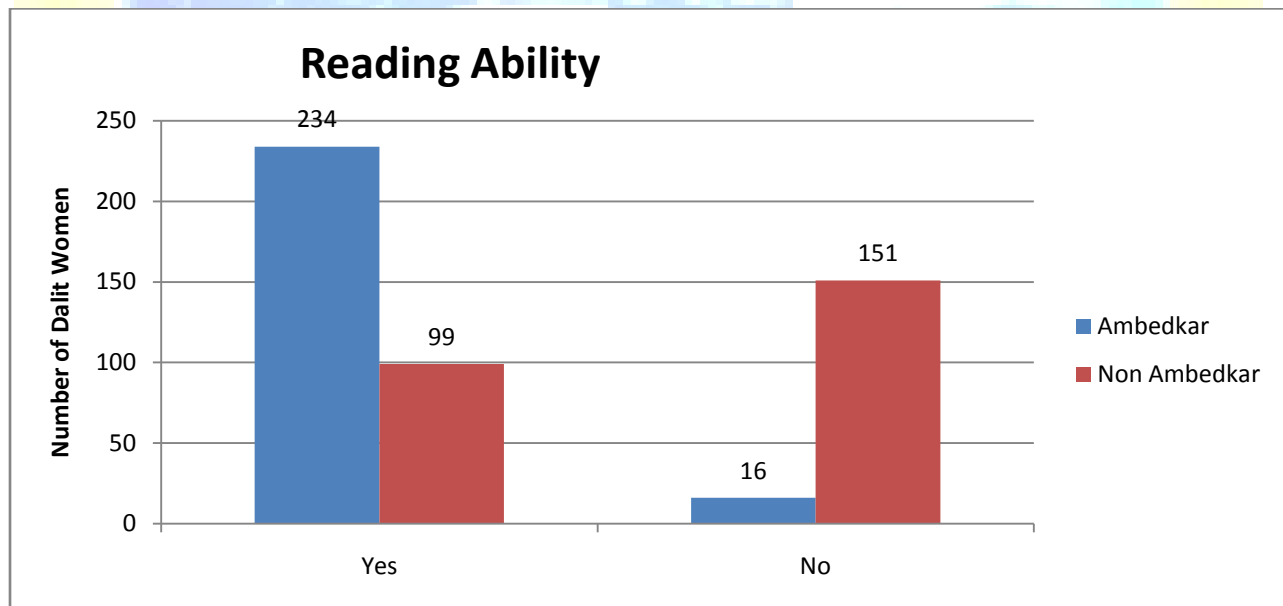
**Table 33: Comparison of proportion of women's having highest qualification above 12<sup>th</sup> in Ambedkar & Non-Ambedkar Grams**

	Highest Educational Qualification	Significance	Result
	beyond 12 <sup>th</sup> standard		
Ambedkar Grams	102 (.408)	<.0001	Significant
Non-Ambedkar Grams	6 (.024)		

This table shows that there is a significant difference in proportion of women's having highest qualification more than 12<sup>th</sup> class in Ambedkar & Non-Ambedkar Grams & is more in Non-Ambedkar gram.

**C) On the basis of Reading Ability**

**Chart 29: proportion of women's that can read in Ambedkar & Non-Ambedkar Grams**



Above chart represents those 93.6% women of Ambedkar gram can read while only 6.4% women of NonAmbedkar gram can read.

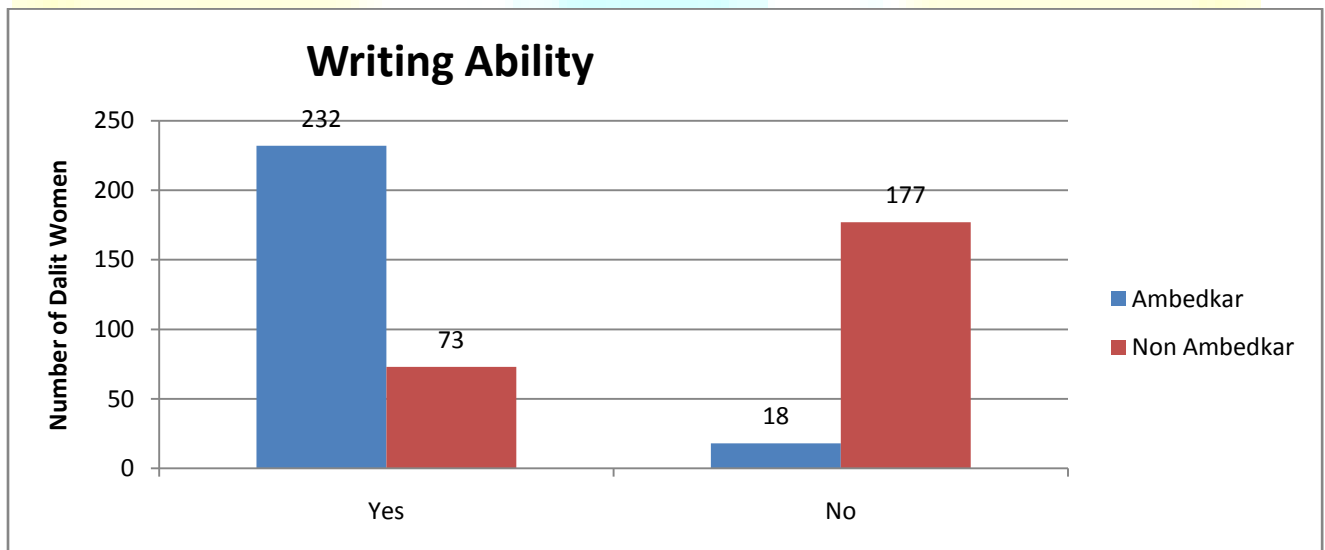
**Table 34: Comparison of proportion of women's that can read in Ambedkar & Non-Ambedkar Grams**

	Can Read		Significance	Result
	Yes	No		
Ambedkar Grams	234 (.936)	16	<.0001	Significant
Non-Ambedkar Grams	99 (.396)	151		

This table shows that there is a significant difference in proportion of women's that can read in Ambedkar & Non-Ambedkar Grams & is more in Ambedkar gram.

**D) On the basis of Writing Ability**

**Chart 30: Proportion of women's that can write in Ambedkar & Non-Ambedkar Grams**



Above chart represents that 92.8% women of Ambedkar gram can read while only 29.2% women of NonAmbedkar gram can write..

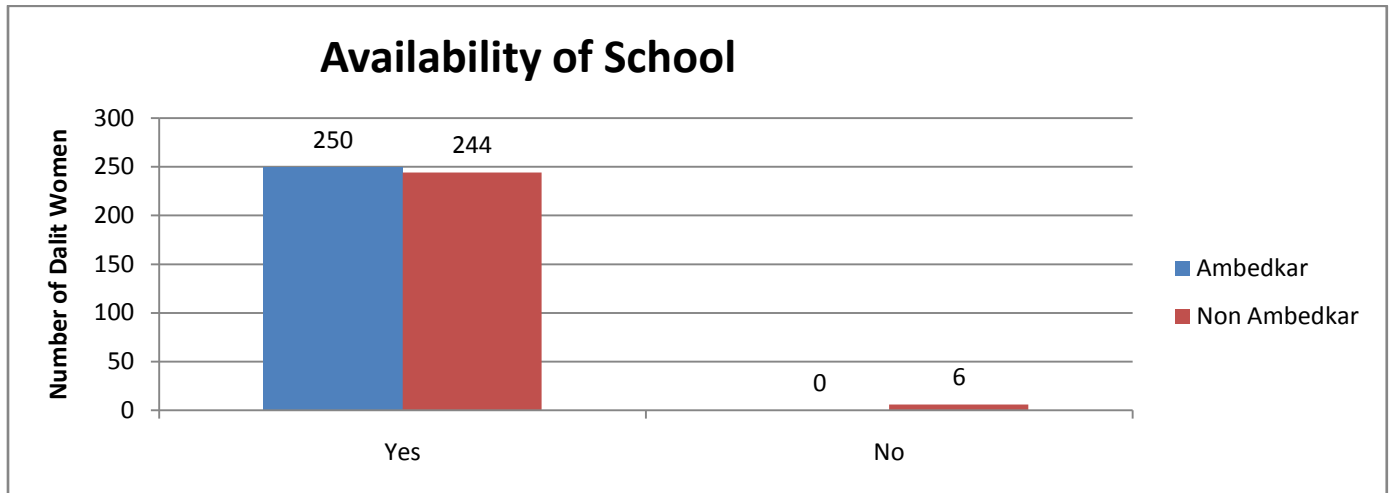
**Table 35: Comparison of Voting Independence in Ambedkar & Non-Ambedkar Grams**

	Can Write		Significance	Result
	Yes	No		
Ambedkar Grams	232 (.928)	18	<.0001	Significant
Non-Ambedkar Grams	73 (.292)	177		

This table shows that there is a significant difference in proportion of women's that can write in Ambedkar & Non-Ambedkar Grams & is more in Ambedkar gram.

**E) On the basis of Availability of school**

**Chart 31: Distribution of Availability of school in Ambedkar & Non-Ambedkar Grams**



Above chart represents the availability of school in Ambedkar & NonAmbedkar gram. It is clear that there is a small difference in availability of school in both the grams.

**Table 36: Comparison of Availability of school in Ambedkar & Non-Ambedkar Grams**

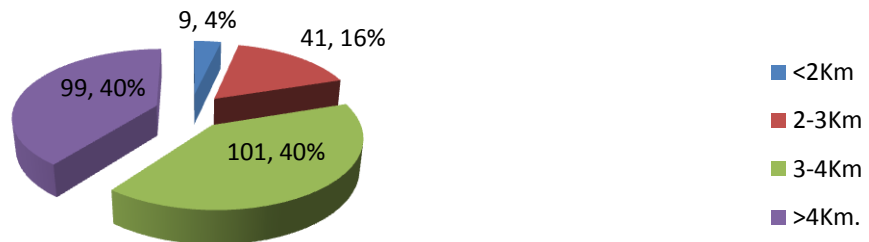
	Availability of School		Significance	Result
	Yes	No		
Ambedkar Grams	250 (1.000)	0	.0068	Significant
Non-Ambedkar Grams	244 (.976)	6		

This table shows that there is a significant difference in Availability of school in Ambedkar & Non Ambedkar gram & is more in Ambedkar Gram.

**F) On the basis of Distance of school from residence**

**Chart 32: Distance of school from residence in Ambedkar Grams**

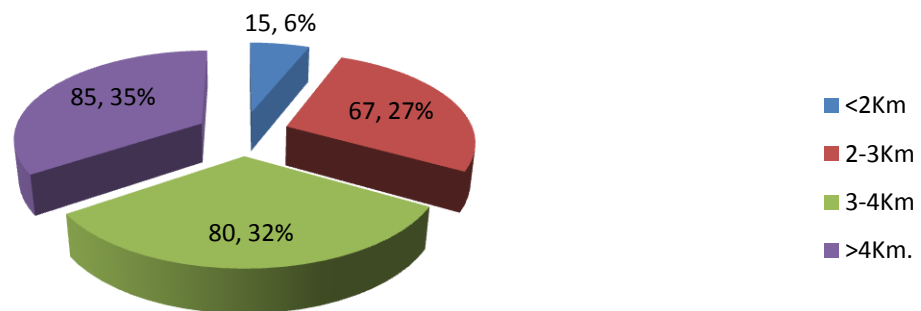
### Distabce of School From residence in Ambedkar Gram



Above chart represents that 80% schools are at a distance of more than 3 Km in Ambedkar gram, while only 20% are within 3 Km.

**Chart 33: Distance of school from residence in Non-Ambedkar Grams**

### Distabce of School From residence in Non-Ambedkar Gram



Above chart represents that 67% (approximately two third) schools are at a distance of more than 3 Km, while 33% (approximately one third) are within 3 Km. in Non-Ambedkar gram

**Table 37: Comparison of Distance of school from residence in Ambedkar & Non-Ambedkar Grams**

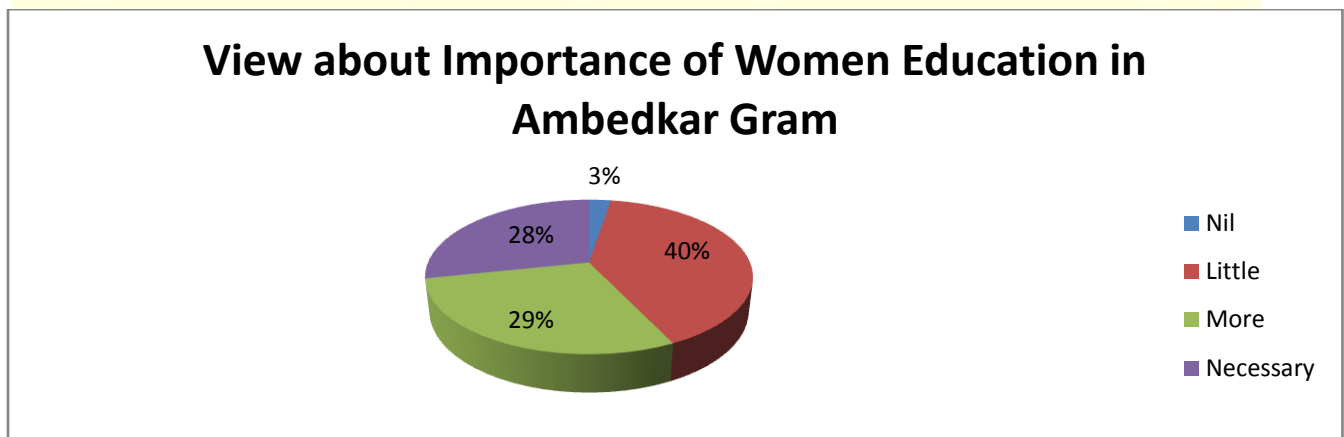
	Distance from Residence		Significance	Result
	< 2 Km.	>= 2 Km.		
Ambedkar Grams	250	1	<.0001	Significant

	(1.000)			
Non-Ambedkar Grams	17 (.068)	0		

This table shows that there is a significant difference in distance of school from residence in Ambedkar & Non-Ambedkar Grams & is more in Ambedkar gram.

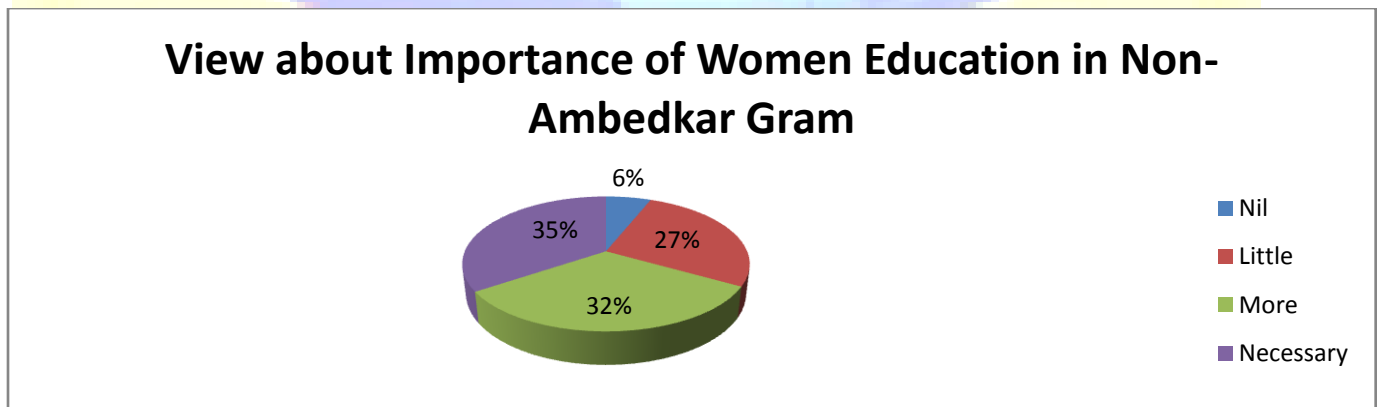
**G) On the basis of Importance of education for women's**

**Chart 34: View about importance of women education in Ambedkar gram**



Above chart represents that 57% of women of Ambedkar gram thinks that education of women's is important.

**Chart 35: View about importance of women education in Non-Ambedkar gram**



Above chart represents that 67% of women of Non-Ambedkar gram thinks that education of women's is important.

**Table 38: Comparison of proportion of people thinks that Education is more important for women in Ambedkar & Non-Ambedkar Grams**

	People thinks that Education is more important for women		Test	Significance
	Yes	No		
Ambedkar Grams	101 (.404)	149	.0256	Significant
Non-Ambedkar Grams	80 (.320)	170		

This table shows that there is a significant difference in proportion of people thinks that Education is more important for women in Ambedkargram & Non-Ambedkar Grams & is more in Ambedkar gram.

**Table 39: Comparison of proportion of people thinks that Education is necessary for women in Ambedkar & Non-Ambedkar Grams**

	People thinks that Education is necessary for women		Significance	Result
	Yes	No		
Ambedkar Grams	99	151	0.0968	Non-Significant
Non-Ambedkar Grams	85	165		

This table shows that there is no significant difference in proportion of people thinks that Education is necessary for women in Ambedkargram & Non-Ambedkar Grams.

### Basic Characteristics of Respondents

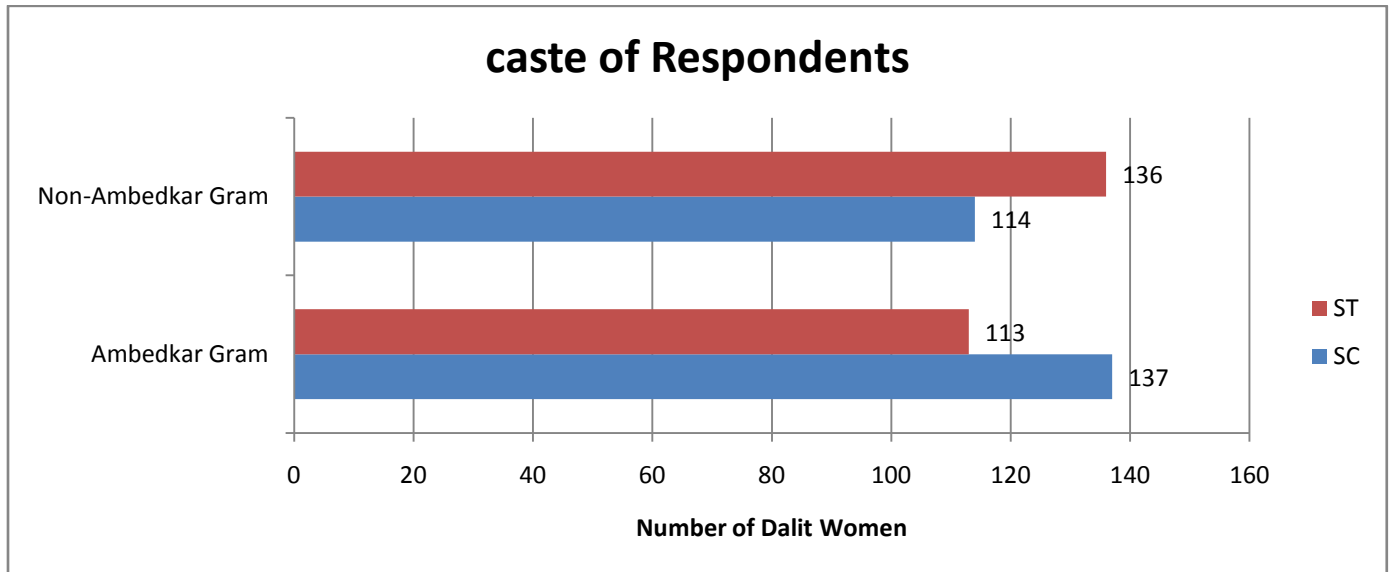
#### Comparison of Age Group of women's from whom data is collected in Ambedkar & Non-Ambedkar Grams

Age Group	Ambedkar Grams	Non-Ambedkar Grams	Significance	Result
<18	0	0	0.394	Non-Significant
18-40	125	122		
40-60	125	128		
>60	0	0		



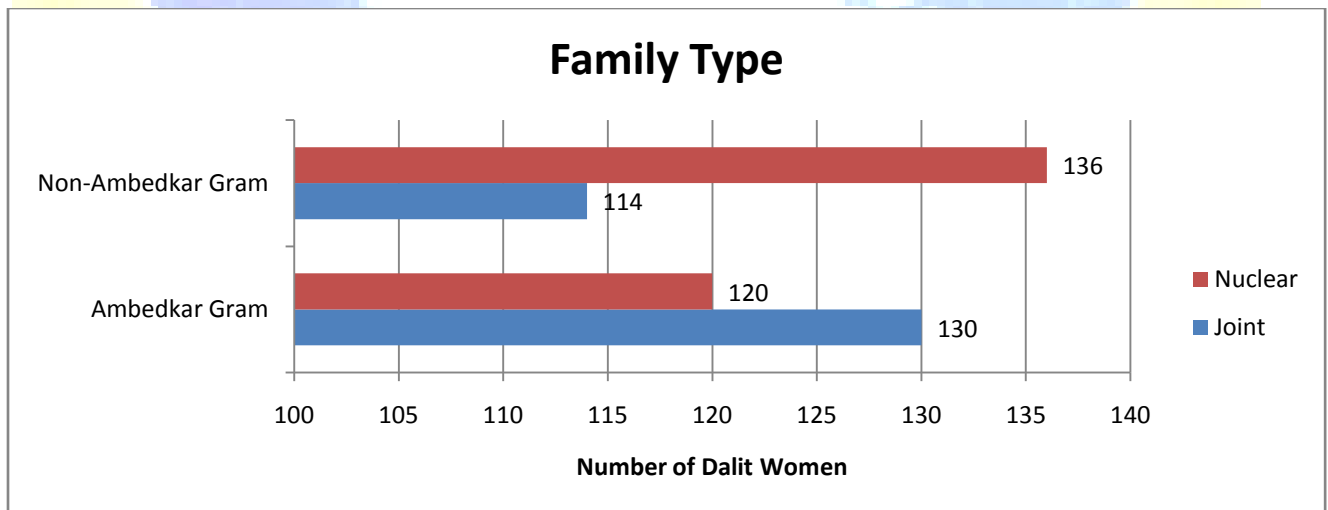
This table shows that at 5% level of significance age Group of women's from whom data is collected in Ambedkar & Non-Ambedkar Grams is not differ significantly.

**Distribution of Caste in Ambedkar & Non-Ambedkar grams**



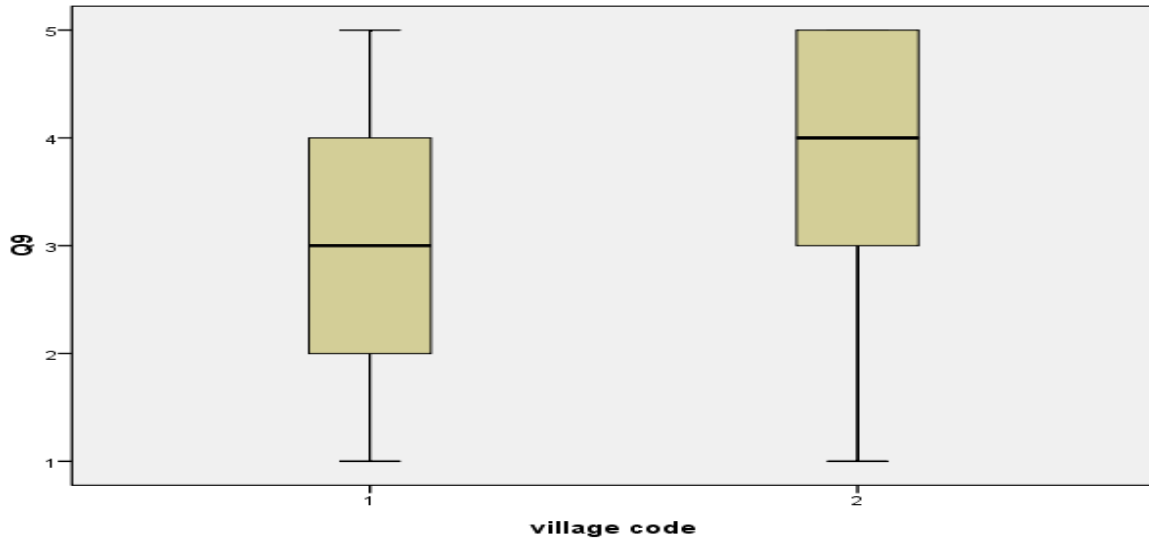
This table shows distribution of Caste in Ambedkar & Non-Ambedkar grams. It is clear from the above figure that the ratio of SC/ ST is approximately 11:9 in Ambedkar Gram while is 5:6 in Non-Ambedkar Grams.

**Distribution of Family Type in Ambedkar & Non-Ambedkar grams**



This table shows that distribution of Family Type in Ambedkar & Non-Ambedkar grams. It is clear from the above figure that the ratio of Joint/Nuclear family type is approximately 13:12 in Ambedkar Gram while is 5:6 in Non-Ambedkar Grams.

**Distribution of Income in Ambedkar & Non-Ambedkar grams**



This graph shows that in Non-Ambedkar gram income is distributed normally with outliers at both the ends & maximum frequency at middle & in Ambedkar gram income is assumed to be distributed normally in the range where maximum observations falls. Also here are more outliers( less no of observations) in low income group. It is also clear that the average level of income is high in Ambedkar grams as compare to Non-Ambedkar grams.

**Comparison of Average family members in Ambedkar & Non-Ambedkar families**

	Ambedkar Grams	Non-Ambedkar Grams	Significance	Result
Average number of Family Members	2.00	4.00	.000	Significant

This table shows average family members in both the grams & it clearly shows that Average family member in Non-Ambedkar gram are more as compare to Ambedkar Grams. And also there is a significant difference between average number of family members of Ambedkar & Non-Ambedkar Grams.

**RESULT & DISCUSSION**

**A) On the basis of social, educational, economical, decision making, healthcare etc.**

On the basis of collected data an analysis had performed. At 5 % level of significance the following conclusions are drawn:

- 1) There is a significant difference in proportion of women believed that women education is more important in Ambedkar & Non Ambedkargram. And women of Ambedkar Gram are more aware about women's education.
- 2) There is a significant difference in awareness about laws of Ambedkar & Non Ambedkargram. And women of Ambedkar Gram more knowledge of laws as compare to Non- Ambedkar.
- 3) There is a significant difference in proportion of women's vote in Ambedkar & Non Ambedkar gram. And women of Ambedkar Gram are voted more.
- 4) There is no significant difference in proportion of women's having voter ID of Ambedkar & Non Ambedkar gram.
- 5) There is a significant difference in proportion of women's vote for govt. in Ambedkar gram as compare to Non Ambedkar gram. And women of Ambedkar Gram are voting more for govt. (98.8%) as compare to Non Ambedkar gram (53.2%).
- 6) There is a significant difference in proportion of women's think that women's should be enrolled in political parties of Ambedkar & Non Ambedkargram. And women of Ambedkar Gram think more about this.
- 7) There is a significant difference in proportion of women's having knowledge about past political leaders in Ambedkar & Non-Ambedkar Grams & is more in women's of Ambedkar grams.
- 8) There is a significant difference in Average number of earning members of women's in Ambedkar gram & Non-Ambedkar Grams & is more in women's of Ambedkar grams.
- 9) There is a significant difference in Average number of days women's employed in Ambedkar gram & Non-Ambedkar Grams & it's found that women's of Ambedkar grams are employed for more days.
- 10) There is no significant difference in proportion of computer users of Ambedkar & Non Ambedkar grams.
- 11) There is a significant difference in proportion of women's having income level more than 4000 Rs. in Ambedkar & Non-Ambedkar Gram & is more in Ambedkar grams.
- 12) There is a significant difference in proportion of women's regularly employed. in Ambedkar & Non-Ambedkar Gram & is more in Ambedkar grams.
- 13) There is no significant difference in Internet users of Ambedkar & Non Ambedkar gram.

14) There is a significant difference in Healthcare awareness of Ambedkar & Non Ambedkargram and is more in women of Ambedkar Gram.

15) There is a significant difference in proportion of women's ever attendant school in Ambedkar & Non-Ambedkar Grams & is more in Ambedkar gram.

There is a significant difference in proportion of women's having 5<sup>th</sup> class as a highest qualification in Ambedkar & Non-Ambedkar Grams & is more in Ambedkar gram.

There is no significant difference in proportion of women's having 10<sup>th</sup> class as a highest qualification in Ambedkar & Non-Ambedkar Grams.

There is a significant difference in proportion of women's having highest qualification more than 12<sup>th</sup> class in Ambedkar & Non-Ambedkar Grams & is more in Non-Ambedkar gram.

There is a significant difference in proportion of women's that can read in Ambedkar & Non-Ambedkar Grams & is more in Ambedkar gram.

There is a significant difference in proportion of women's that can write in Ambedkar & Non-Ambedkar Grams & is more in Ambedkar gram.

16) There is a significant difference in Availability of school in Ambedkar & Non Ambedkar gram & is more in Ambedkar Gram.

17) There is a significant difference in distance of school from residence in Ambedkar & Non-Ambedkar Grams & in Ambedkar gram all the schools are within range of <2Km.

18) There is a significant difference in proportion of people thinks that Education is more important for women in Ambedkargram & Non-Ambedkar Grams & is more in Ambedkar gram.

19) There is no significant difference in proportion of people thinks that Education is necessary for women in Ambedkar gram & Non-Ambedkar Grams.

On the basis of above results we can clearly see that either Dalit women's of Ambedkar & Non-Ambedkar grams have equal rights, facilities & awareness level related to healthcare, children's future, education, income etc. or Dalit Women's of Ambedkar gram have more facilities & awareness. Thus Condition of Ambedkar grams are said to be more improved as

compare to Non-Ambedkar grams on the basis of health, income, education, decision making & political rights.

### **EDUCATION:**

Till some years ago, many dalit women were ill treated and educationally backward inspite of the facilities for free education. The reasons for the high rate of illiteracy among dalit women are many. The following are the main reasons:

Resistance from the family to send girls to schools. Fear of insecurity in villages. Lack of physical facilities like accommodation, school, transport and medical facilities. The girls were forced to take care of the siblings when the parents are away at work. Girls were forced to do domestic chores which prevent them from attending school. Working to earn for the family prevent the girls from attending school. Working with parents to earn their livelihood in beedi factories or other unorganized sector made them illiterate. Because of the sick and unemployed parents girls were forced to work. Many were forced to get married at young age, which stop schooling. Social restriction is that the girls should stop education after marriage. In some areas there are complaints from dalit women teachers of misbehaviors, blackmail and exploitation by the male staff of other high caste people. Distance of schools from home. Irrelevant content of the education system. Fear of alienation of girls from their environment as a result of education are some of the other factors for low literacy level among SC girls. Even if the education improved the marriage prospects of the girls, the minus point is the increase in dowry. Therefore many parents wish to withdraw the girls from schools.

The present positions seems to be better with reference to the rate of literacy among dalits. The literacy rate is 31.48% for boys and 10.93% for girls. Dalits women belonging to the creamy layer of the society are better with good education and socially and economically they are well off like other high castes. They are fully aware of the welfare schemes provided by the Government and their percentage is very low when compared with the total dalit population. In rural areas, the first generation girls from SC need the attention of Government and other organization. Mostly the teachers of the locality provide information to them about the welfare schemes. In many Dalit association executive position are occupied by male members whereas very poor representation is made by women in their pasts. The women are not properly informed about the Government schemes and there is an urgent need to get a feedback about the welfare schemes where lot of money is spent for the development of Dalits. The funds are not utilized

properly for their upliftment. Many of the schemes go unnoticed because they are not popularized properly.

The coaching programmes conducted by the Government for dalit women are beneficial in training many women to compete in the competitive exam. These programmes also do not reach the needy dalit women because they are cornered by the very few creamy dalit women. This should be monitored properly and the schemes should be reached by the most deprived and constantly struggling dalit women. Because these dalit women are neglected by socially advanced communities and also by the better off among the dalits, which leads to an unhealthy socio-economic condition. There should be some scientific basis to pick up the poorest and they should be equipped with facilities.

There are some pre-examination coaching centers giving trainings for dalits which are doing very good service to train them in vocational line, for competitive exam, in medical and engineering field, railway recruitment boards, bank recruitment, etc.

Here are some suggestions for the better implementation of the schemes to dalit women:

- 1 Competitive spirit should be instilled in the girls.
- 2 Selection and identification of the talented girls should be done correctly.
- 3 Identify the candidate at college level for coaching.
- 4 Result oriented teaching is necessary.
- 5 Group discussions, quiz, and seminars to instill confidence.
- 6 Teacher: Student ratio 1:20 or below.
- 7 Monitoring by the teacher after class hours.
- 8 Loan facility.

Financial aid for uniform for girls, maps, charts, examination grant, laboratory facilities, library facilities should be provided for them special coaching should be given for meritorious dalit girls to compete for IAS and IPS. Hostel facilities for dalit girls at all levels of education starting from primary school up to higher education should be provided reservation policy especially for girls should be allotted in both admission and employment.

There is an increased awareness in recent years among dalit women about their rights and about the Government welfare schemes about higher education. This should be augmented by information technology, which should reach even to the remote rural citizen.

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