

Capacity Building Of Dalit Women In Lucknow District : A Case Study In BKT Block

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Abstract

Capacity building often refers to assistance that is provided to entities, usually societies in developing countries, which have a need to develop a certain skill or competence, or for general upgrading of performance ability of women. It involves activities which strengthens the abilities, skills and behavior of women and improve them so that they can meet its mission and goals in a sustainable way. It is a creation of an enabling environment with appropriate policy and legal framework, institutional development including community participation (especially women). It is a long term, continuous process of developing Skill and competence. Dalit women in India is heavily dependent on many different variables which enable them to function them independently to equip women to all attribute.

This paper is a small exploratory design to analyze and interpret comparative study between Ambedkar and Non Ambedkar Gram of Lucknow District. The sample size will be 500 dalit women of which 250 are for non Ambedkar Gram. A selected of random basis. The analysis is done on the major factor and result supported the hypothesis which is discussed in the full length paper.

Keyword: Sustainable, Inter Governmental Organization, United Nations Nations Development Programme, self esteem

Introduction

Capacity building often refers to assistance that is provided to entities, usually societies in developing countries, which have a need to develop a certain skill or competence, or for general upgrading of performance ability of women. It involves activities which strengthens the abilities, skills and behavior of women and improve them so that they can meet its mission and goals in a sustainable way. It is a creation of an enabling environment with appropriate policy and legal framework, institutional development including community participation (especially women). It is a long term, continuous process of developing Skill and competence. Capacity building includes Human Resource Development that means equipping individuals with the understanding, skills and training to perform effectively. In the present scenario, it is very popular term as it deals with Individual Specific decision making skill and it relates to the overall quality of life. The impact of capacity building is studied and analyzed through four different parameters that is:

Capacity Building: Often refers to assistance that is provide to entities usually societies in countries, which have a need to develop a certain skills or competence or for the general upgrading of performance ability of women's.

In 1991 the term had evolved and become capacity building UNDP defines capacity building as the creation of an enabling environment with appropriate and legal frame work , institutional development, including community participation (of women's in particular).

Institutional level- Capacity building on an institutional level should involve aiding pre-existing institutions in developing countries. It should not involve creating new institutions, rather modernizing existing institutions and supporting them in forming sound policies, organizational structures, and effective methods of management and revenue control.

Societal level- Capacity building at the societal level should support the establishment of a more “interactive public administration that learns equally from its actions and from feedback it receives from the population at large.” Capacity building must be used to develop public administrators that are responsive and accountable.

The World Customs Organization-an intergovernmental organization (IO) that develops standards for governing the movement of people and commodities,^[2] defines capacity building as "activities which strengthen the knowledge, abilities, skills and behavior of individuals and improve institutional structures and processes such that the organization can efficiently meet its mission and goals in a sustainable way." It is, however, important to put into consideration the principles that govern community capacity building.

Organizational capacity building another form of capacity building that is focused on developing capacity within organizations like NGOs. It refers to the process of enhancing an organization's abilities to perform specific activities. An Organizational capacity building approach is used by NGOs to develop internally so they can better fulfil their defined mission.^[3] Allan Kaplan, a leading NGO scholar argues that to be effective facilitators of capacity building in developing areas, NGOs must participate in organizational capacity building first. Steps to building organizational capacity include:

- Developing a conceptual framework
- Establishing an organizational attitude
- Developing a vision and strategy
- Developing an organizational structure
- Acquiring skills and resources^[4]

Implementing a capacity building program should involve the inclusion of multiple systems; national, local, institutional. It should involve continual reassessment and expect change depending on changing situations. It should include evaluative indicators to measure the effective of initiated programs.

Evaluation of capacity building promotes accountability. Measurements should be based on changes in an institutions performance. Evaluations should be based on changes in performance based around the four main issues: institutional arrangements, leadership, knowledge, and accountability.

An organization's understanding of the world, "This is a coherent frame of reference, a set of concepts which allows the organization to make sense of the world around it, to locate itself within that world, and to make decisions in relation to it."

A clear method of operating wherein communication flow is not hindered, each actor understands their role and responsibility.^[4]

Though he asserts that intangible qualities are of utmost importance-Kaplan says that tangible qualities such as **skills, training and material resources** are also imperative.

Another aspect of organizational capacity building is an organization's capacity to reassess, reexamine and change according to what is most needed and what will be the most effective.

Capacity Building is much more than training and includes the following:

Human resource development, the process of equipping individuals with the understanding, skills and access to information, knowledge and training that enables them to perform effectively.

UNDP and the International Institute for Hydraulic and Environmental Engineering organized the symposium 'A Strategy for Water Sector Capacity Building' in Delft, The Netherlands. Delegates from developing countries, ESAs and supporting institutes defined 'capacity building' as:

- the creation of an enabling environment with appropriate policy and legal frameworks;
- institutional development, including community participation (of women in particular);
- human resources development and strengthening of managerial systems.

Capacity Building is much more than training and includes the following

- Human resource development, the process of equipping individuals with the understanding, skills and access to information, knowledge and training that enables them to perform effectively.
- Organizational development, the elaboration of management structures, processes and procedures, not only within organizations but also the management of relationships between the different organizations and sectors (public, private and community).
- Institutional and legal framework development, making legal and regulatory changes to enable organizations, institutions and agencies

Concept of Economy – There exist a two way link between Economic growth poverty and gender inequality. Sustained and rapid growth rates are the most effective route to poverty reduction. The main challenge is to ensure the growth in Dalit women through adequate schooling. Since poor people had less access to productive resources, such as land and credit, they are deprived of basic rights. The study deals with the concept of Economy on capacity building. Since the financial assistance is essential for capacity building. Economic factors relates with increasing the mainstream financial services available to women.

Women's Economic, Social, and Cultural Rights The movement to assure women's economic, social, and cultural rights (ESCR) as basic human rights is just emerging in India. The movement aims to locate women's rights within the larger human rights framework, and by doing so moves away from looking at women's issues only within the framework of violence against women and reproductive rights. ESCR attempts to look at the broader issues facing women, namely poverty, housing, unemployment, education, water, food security, trade, etc. While the human rights movement on ESCR is largely contained at the international policy level, there are emerging social movements around the world. In the Indian context, projects like the Programme on Women's Economic, Social, and Cultural Rights (PWESCR), for example, is creating linkages between the international human rights movement and the local articulation of women's rights. PWESCR aims to build a women's rights movement in India that creates equality in all spheres of women's lives. By empowering women economically and socially, ESCR provides for a broader discourse on rights that moves women's rights from a victimcentered approach to one that cuts across other fundamental human rights issues.

Concept of Education and Training – Women's education is extremely important as it is their human right and required for the flourishing of many of their capacities. Capacity building of women is closely related to formal and informal sources of education. Education is essential for democratic participation of women. It is a key intervention in initiating and sustaining processes. Good quality education can help women to improve their status and enable them to have greater access to information and resources. The study is conducted on Dalit woman and the impact of education is being assessed in both Ambedkar gram & non Ambedkar gram.

Capacity building intervention are in essence of education processes & must there for be invested in well designed structure.

CONCEPT OF POLITICAL PARTICIPATION:-

Women's political participation has been considered a major measure in women's capacity building. To increase political participation of women yielded positive result. Government at both center and state should not delay any further to complete de centralization of power that is power should be shared equally between men & women. Allocation of funds for time series evaluation policy can promote women's political participation. The programmes that create greater political leadership for women to measures women's capacity building participation. Women in political activities are evaluated through women in parliament judiciary and in local bodies. It is also now often pointed out that several programme like Mahila Samakhya Swarnjayanti gram Swanoygar yogana (SGSY) Indira Awas Yogana (IAY) are being enforced for the upliftment of women and their active participation. Initially excluded women, but due to demands from women nationalists he later realized the power of women organizers at the local level. His inclusion of women, however, was not located within a gender equality framework, but was a means to achieving a stronger and unified Indian state. The inclusion of women in the nationalist movement was also to debunk the British colonial assertion of "needing to save the poor, vulnerable women" of preindependence India.

Objectives :

The objective of study is to contribute to the process of organizational change & development or the institutionalization of gender perspective in organization & society by supporting women by following:

- (1) Training & developing the women through education system.
- (2) Supporting women through confidence building
- (3) They should be encouraged & participated in political in political & legal framework.
- (4) They should be provided a supportive institutional mechanins for their advancement
- (5) To analyze transform programmes & organization by strengthening the position of women in community.
- (6) To create an environment through positive economic and social political for full development of women to enable them to utilize their full potential.
- (7) These would be significant relationship between the parameter used and their influences.

REVIEW OF LITERATURE

Research and Development in the Subject: Research have significantly added to the concept of capability building and the influence has been defined very clear. Various studies has been conducted on this area and organization focuses on promoting well being encouraging empowerment and participation and seeks to address the core factors resulting in poverty and distress . Salamon etal (2003) states that capacity building is defined by the organization and it can meet the needs of community.

Sector development policy team (2004) defines that voluntary and community sector is the heart of building strong, sustainable, connected and empowered communizes.

This result continues to struggle fundamentals needs of communities with minimal resourcing & support . A coordinated & well managed capacity building approach responds to the case need of sector over a long period with a sustained improvement in operation of sector.

It will guarantee better use of the funding provided to the sector and more effective outcome in terms of the communities being served.

In Indian Society the problem of violence against women is not new. Indian Society has been bound by culture and tradition since ancient times. The patriarchal system and the gender stereo-types in the family and society have always shown a preference for the male child. Cases of female foeticide, female infanticide, sexual abuse, child-prostitution, molestation, rape, wife-beating and bride burning have become so common in India.

It is an unpleasant truth that harassment of Indian working women at the place of work is very common. There are about 10 million women who have entered into all fields of an Indian economy from medicine to politics but most of them face the same problem of sexual harassment at the work place.

Veer (2004) explains that eve-teasing which involves the verbal and physical harassment of women is the scourge of the urban society. A woman can not go out in the street without fear of being harassed. In crowded places, very often women are subject to physical harassments. The miscreants hurl indecent remarks. There is no woman who has not suffered this menace of society. In daily life if not all men are potential eve-teasers, all women are potential victims. All women suffer from the fear of being teased, irrespective of her age, health, appearance and mental state. Also he explains that eve-teasers are everywhere, on the campus, in the markets, in parks and in buses. In educational institutions, eve-teasing hinders healthy academic atmosphere and damages the career of girl students. Eve-teasing is a group activity and often it leads to severe complications. On several occasions eve-teasing led to communal disturbances. Some recent news report that eve-teasing is also committed by professionals. They play with their subordinates, working women in 44 lighter form and watch the response of the opposite sex in this regard. Kahol (2003) who expresses the same view. Shankarjha et al., (1998) explain that women, on many occasions, are victimized by all sorts of discriminations and deprivations. These incidents may occur in all places including her home, offices, industries and even public places. Men are always considered a stronger and superior sex. They have been led to believe that dominance over the „weaker sex“ is their birthright. Maladjustments between husband and wife result in violence against women. Bahl (2008) argues that patriarchy is the main reason for violations against women. The social structure and cultural system that are keeping Indian women subordinated are perpetuating violence against women, not only during their lifetime, but even before they (girls) are born. Arora (2008) observes that women were affected by violence because of their silence and compromise. Women from comparatively conservative backgrounds gradually learn to adjust to every kind of environment. It has been deeply ingrained in her that a women must learn to compromise. Bindel (2008) asserts that the way in which woman dress is one of the causes for women right violations. Tight jeans, miniskirts, bell bottoms, projection of breasts, high heels, birghtly coloured lipstick are seen as objects of provocation that stimulate men to commit rape. He argued that women make themselves vulnerable to assault and rape because of their provocative dress code.

Shinde (2005) states that dalit is an important phenomenon in India today. It is no more a question of discrimination alone. They have reservation opportunity in admissions, jobs and promotion. But at the ground level their segregation continues. The police action against the urban poor, slum dwellers, dalits has included arbitrary detention, torture, extra judicial executions and forced evictions. Because they cannot afford to bribe the police, dalits and other poor minorities are disproportionately represented among those detained and tortured in police custody. Although the acute social discrimination characteristic of rural areas is less pronounced in cities, dalits in urban areas, who make up the majority of bonded labourers and street cleaners, do not escape it altogether. Many live in segregated colonies which have been targets of police raids. Kumar, S.V., (2005) narrates that in Mela Orappanur near Madurai 15 houses belonging to dalits were ransacked and looted by caste Hindus. They switched off the power supply and brought down the tiled roof

of many houses and stole valuables including jewellery. While shops were looted and torched, the equipments in a cable T.V office was taken away. The residents told that water and power supply was snapped to the dalit colony. Malhotra (2004) states that in India, violence on the basis of caste and gender has become the order of the day. Dalits are deemed to be the lowest caste in the highly caste conscious Indian society. They may not enter the higher-caste sections of villages, may not use the same wells, may not wear shoes in the presence of upper castes, may not visit the same temples, may not drink from the same cups in a tea stall or lay claim to land that is legally theirs. Dalit children are frequently made to sit in the back of classrooms. Dalit villagers have been the victims of many brutal massacres in recent years.

The World Bank has suggested that empowerment of women should be a key aspect of social development programs (World Bank, 2001). India has also ratified various international Conventions committed to securing equal rights to women¹. The 'National Policy for The Empowerment of Women' (2000) states that "The women's movement and a widespread network of NGOs which have strong grassroots presence and deep insight into women's concerns have contributed in inspiring initiatives for the empowerment of women."

Methodology

The methodology adopted for research involves the description of test scales & sampling method it is divided in to two session:-

1. Description of test scale:-
 - a. economy related scale
 - b. education related scale
 - c. political related scale

Sampling method

It is a small exploratory study designed to analyze & interpret the Dalit woman in Ambedkar & non Ambedkar gram of Lucknow district. The sample size will be 500 Dalit woman, and of which 250 dalit woman from Ambedkar gram and 250 dalit woman from non Ambedkar gram an being selected. 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 Naya 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:

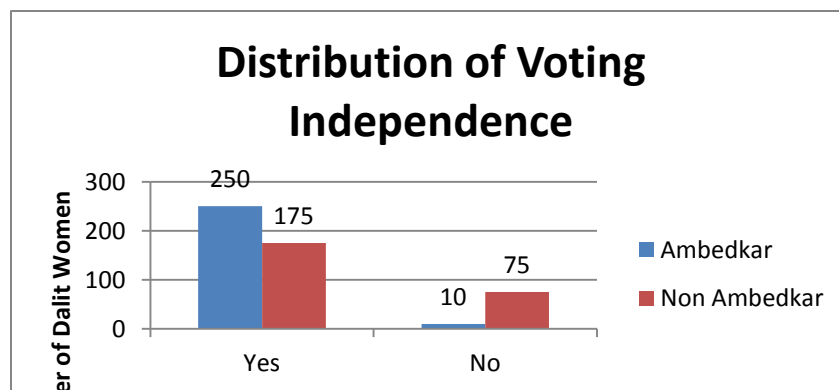
- 1) Descriptive Statistics
- 2) Kolmogorov- Smirnov Test
- 3) Mann-Whitney U-test
- 4) Large Sample test to compare proportions

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.

ANALYSIS AND INTERPRETATION**Objective 1: To analyse equal access in decision making**

This objective is analyze by considering two points in mind. These are:

- a) Independency to make decision for voting
- b) Independency to decide children treatment

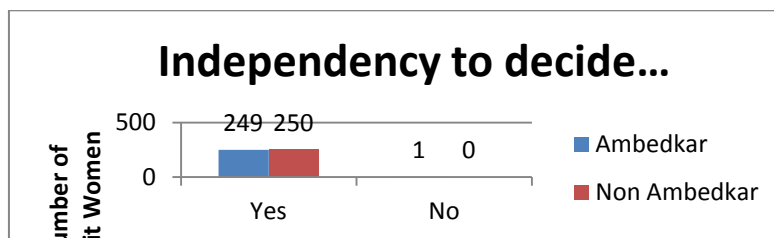
A) On the basis of Independency to make decision for voting**Chart 1: Distribution of Voting Independence in Ambedkar & Non-Ambedkar Grams**

Above chart represents that women of Ambedkar gram are more independent to cash their vote(100%), as compare to NonAmbedkar gram(70%).

Table 1: Comparison of Voting Independence in Ambedkar & Non-Ambedkar Grams

	Voting Independence		Significance	Result
	Yes	No		
Ambedkar Grams	240 (.96)	10	<.0001	Significant
Non-Ambedkar Grams	175 (.70)	75		

This table shows that there is a significant difference in voting independence of Ambedkar & Non Ambedkargram. And women of Ambedkar Gram are more free to cash their votes according to their willingness.

B) On the basis of Independency to decide children treatment**Chart 2: Distribution of Women Independency to decide about children treatment in Ambedkar & Non-Ambedkar Grams**

Above chart shows that approximately all women of Ambedkar & non ambedkar gram are independent to decide their children treatment.

Table 2: Comparison of Independency related to Children treatment's in Ambedkar & Non-Ambedkar Grams

Decision about treatment of children

	Independent to decide treatment of children		Significance	Result
	Yes	No		
Ambedkar Grams	249 (.996)	1	0.152	Non-Significant
Non-Ambedkar Grams	250 (1.000)	0		

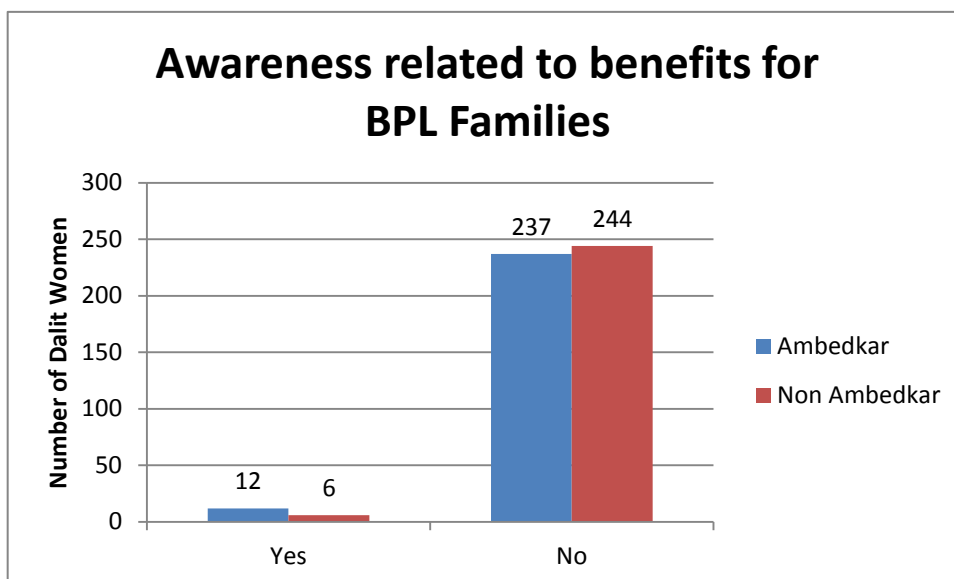
This table shows that there is no significant difference in Independency related to make decision about Children treatment's of Ambedkar & Non Ambedkar gram.

Objective 2: To analyse equal access on Social basis

This objective is analyze by considering the following points:

- Awareness related to benefits for Below Poverty Line Families
- Awareness related to benefits for socially disadvantageous family

A) On the basis of Awareness related to benefits for Below Poverty Line Families**Chart 3: Distribution of Awareness related to BPL families in Ambedkar & Non-Ambedkar Grams**



Above chart represents that very few women are aware about benefits for BPL families in both the Grams, which indicates that there is a need to spread awareness related to benefits of BPL families to become them empowered.

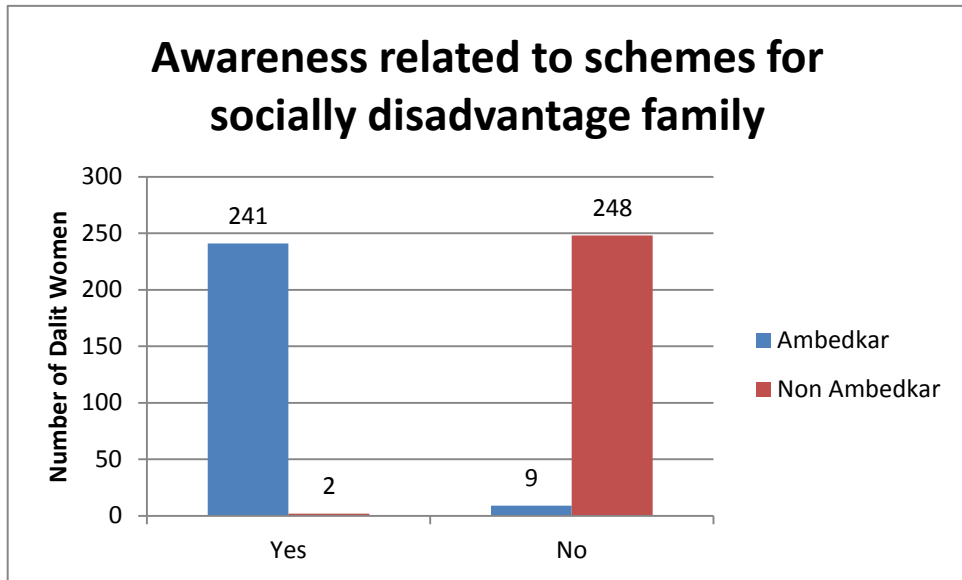
Table 3: Comparison of Awareness regarding benefits of BPL families in Ambedkar & Non-Ambedkar Grams

	Awareness about below poverty line families		Significance	Result
	Yes	No		
Ambedkar Grams	12	237	.0789	Non-Significant
Non-Ambedkar Grams	6	244		

This table shows that there is no significant difference regarding awareness about benefits of BPL families in Ambedkar & Non Ambedkar Grams.

B) On the basis of Awareness related to benefits for socially disadvantaged family

Chart 4: Distribution of Awareness related to schemes for socially disadvantaged families in Ambedkar & Non-Ambedkar Grams



Above chart represents that there is a very huge difference related to awareness about schemes for socially disadvantageous families. At the same time we can see from above that women of Ambedkar gram are much more aware regarding this (96.4%), as compare to NonAmbedkar gram (0.8%).

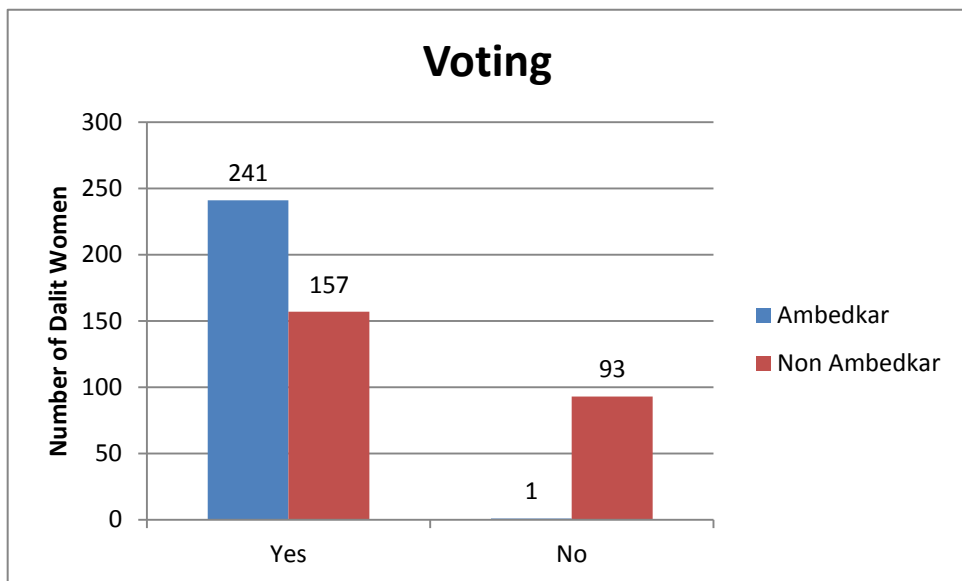
Objective 3) To analyse equal access on political basis

This objective is analyze by considering the following points:

- a) Voting criteria(means do you vote or not)
- b) Presence of Voter ID

A) On the basis of Voting criteria(means do you vote or not)

Chart 8: Distribution of women’s vote in Ambedkar & Non-Ambedkar Grams



Above chart represents that women of Ambedkar gram do more vote (99.6%), as compare to NonAmbedkar gram (62.8%).

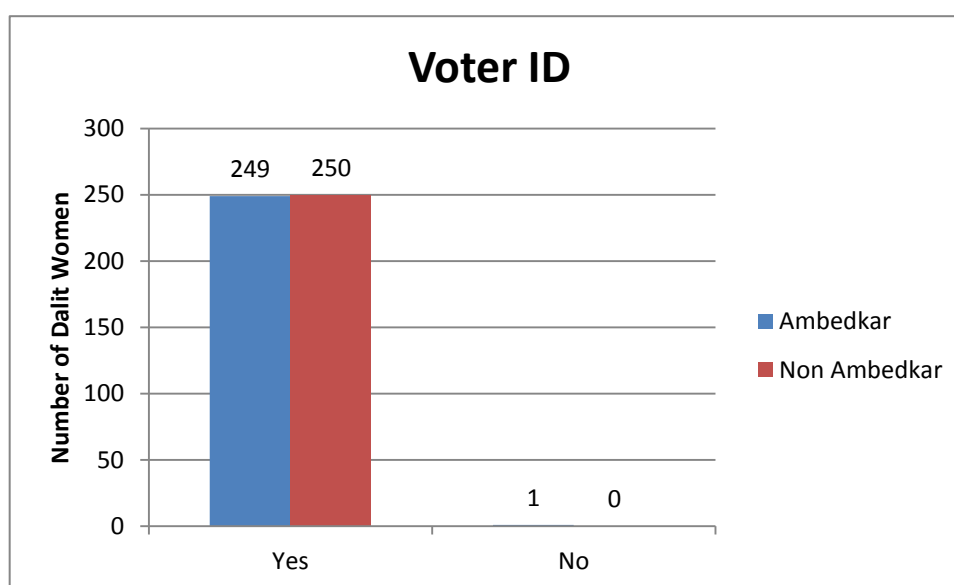
Table 8: Comparison of proportion of women’s vote in Ambedkar & Non-Ambedkar Grams

	Voting		Significance	Result
	Yes	No		
Ambedkar Grams	249 (.996)	1	<.0001	Significant
Non-Ambedkar Grams	157 (.628)	93		

This table shows that there is a significant difference in proportion of women's vote in Ambedkar & Non Ambedkar gram. And women of Ambedkar Gram are voted more.

B) On the basis of Presence of Voter ID

Chart 9: Number of women's have voter ID in Ambedkar & Non-Ambedkar Grams



Above chart represents that approximately all of the women's of Ambedkar & NonAmbedkar have voter ID.

Table 9: Comparison of proportion of women's having voter ID in Ambedkar & Non-Ambedkar Grams

	Voter ID		Significance	Result
	Yes	No		
Ambedkar Grams	249 (.996)	1	0.1527	Non-Significant
Non-Ambedkar Grams	250 (1.00)	0		

This table shows that there is no significant difference in proportion of women's having voter ID of Ambedkar & Non Ambedkar gram.

C) Objective 4: To analyse equal access on Economic basis

This objective is analyze by considering the following points:

- Average number of earning members

b) Average Number of days employed

Out of above mention points point a,b,f & g are direct way of comparing Economic status, while rest are indirect way of accessing it.

A) On the basis of Average number of earning members**Table 13: Comparison of Average Number of Earning Members in Ambedkar & Non-Ambedkar Grams**

	Average No. of Earning Members	Significance	Result
Ambedkar Gram	4	0.000	Significant
Non-Ambedkar	2		

This table shows that 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.

B) On the basis of Average Number of days employed**Table 14: Comparison of Average number of days employed in Ambedkar & Non-Ambedkar Grams**

	Average No. of Days Employed	Significance	Result
Ambedkar Gram	30	0.000	Significant
Non-Ambedkar	10		

This table shows that there is a significant difference in Average number of days employed women's in Ambedkar gram & Non-Ambedkar Grams & is more in women's of Ambedkar grams.

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:

- Ever school attendant
- Standard of Highest Qualification

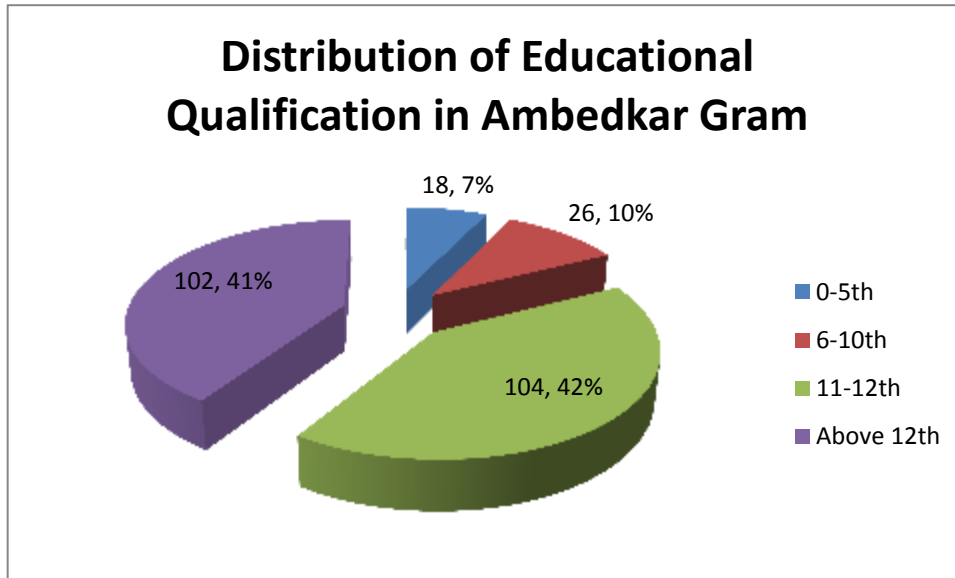
A) On the basis of Ever school attendant**Table 29: Comparison of proportion of women's ever attendant in Ambedkar & Non-Ambedkar Grams**

	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 5th class as a highest qualification in Ambedkar & Non-Ambedkar Grams & is more in Ambedkar gram.

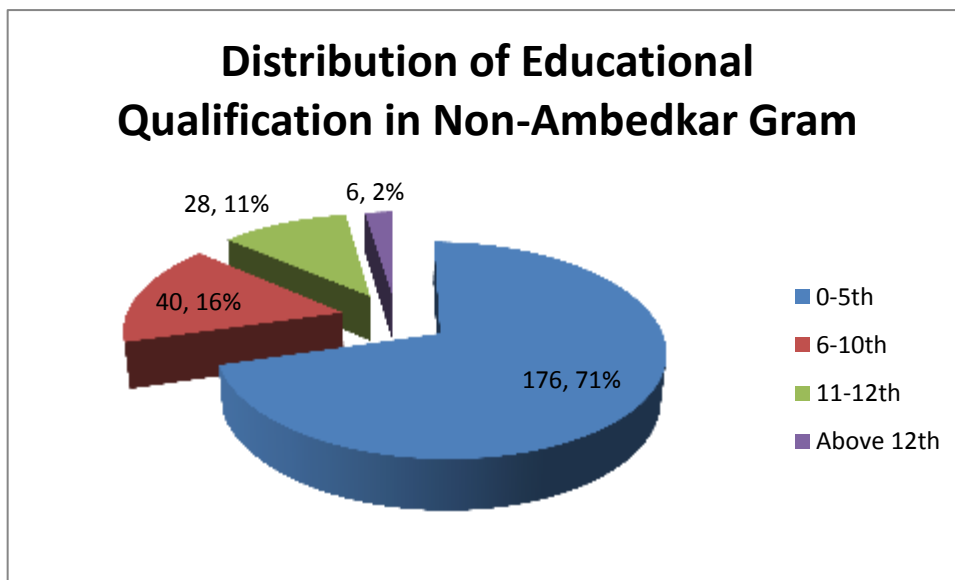
B) On the basis of Standard of Highest Qualification

Chart 27: Distribution of Highest qualification in Ambedkar Grams



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 12th & 41% above 12th.

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



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 0-5th standard; which is an indication of low level of qualification in Non-Ambedkar gram. Also only 2% women’s are educated above 12th.

Table 30: Comparison of proportion of women’s having 5th class as a highest qualification in Ambedkar & Non-Ambedkar Grams

	Highest Educational Qualification	Significance	Result
	till 5 th 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 5th 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 10th class as a highest qualification in Ambedkar & Non-Ambedkar Grams

	Highest Educational Qualification	Significance	Result
	till 10 th 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 10th class as a highest qualification in Ambedkar & Non-Ambedkar Grams.

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

	Highest Educational Qualification	Significance	Result
	till 12 th 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 12th 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 12th in Ambedkar & Non-Ambedkar Grams

	Highest Educational Qualification	Significance	Result
	beyond 12 th 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 12th class in Ambedkar & Non-Ambedkar Grams & is more in Non-Ambedkar gram.

RESULT & DISCUSSION

The result of the study have been presented in the previous chapter In this chapter an attempt will be made to discuss an interpret the findings of the present investigation. The research plan was to study the Capacity Building of dalit women in Lucknow district: A case study in BKT block. Data was subjected to suitable statistical analysis and the findings are discussed on the basis of hypothesis formulated for the research study. The result supported the henothetist relationship the study was based on comparative analysis between Ambedkar gram and non Ambedkar gram. Firstly the analysis was done on the basis of basic characteristics of dalit women and it was found

Comparison of Ambedkar & Non-Ambedkar Gram

A) On the basis of their basic characteristics

- 1) Age Group of women's from whom data is collected in Ambedkar & Non-Ambedkar Grams is approximately same & all the women's lie in the age group of 18-60.

- 2) The ratio of SC/ST in Ambedkar & Non-Ambedkar grams is 11:9 & 5:6 respectively. This means in Ambedkar grams out of 40 respondents 22 are Sc, while in Non-Ambedkar gram 15 are Sc & rest are ST.
- 3) The ratio of Joint & Nuclear families indicates that out of 12 respondents in Ambedkar grams 13 have a joint family & in Non-Ambedkar gram this figure is 10.
- 4) Average level of income is high in Ambedkar grams as compare to Non-Ambedkar grams.
- 5) Average family member in Non-Ambedkar gram are more (4 members) as compare to Ambedkar Grams (2 members).

B) On the basis of social, educational, economical, decision making, 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 voting independence of Ambedkar & Non Ambedkar grams. And women of Ambedkar Gram are more free to cash their votes according to their willingness.
- 2) There is no significant difference in Independency related to make decision about Children treatment's of Ambedkar & Non Ambedkar gram.
- 3) There is no significant difference regarding awareness about benefits of BPL families in Ambedkar & Non Ambedkargram.
- 4) There is a significant difference in awareness level for schemes framed to socially disadvantageous families in Ambedkar & Non Ambedkargram. And women of Ambedkar Gram are more aware.
- 5) 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.
- 6) 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.
- 7) There is a significant difference in proportion of women's vote in Ambedkar & Non Ambedkar gram. And women of Ambedkar Gram are voted more.
- 8) There is no significant difference in proportion of women's having voter ID of Ambedkar & Non Ambedkar gram.
- 9) 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%).
- 10) 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.
- 11) 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.
- 12) 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.
- 13) 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.

- 14) There is a significant difference in proportion of women's having Agricultural land in Ambedkar & Non-Ambedkar Grams & Is more in Ambedkar grams.
- 15) There is a significant difference in proportion of women's having Agricultural land in Ambedkar & Non-Ambedkar Grams & Is more in Ambedkar grams.
- 16) There is no significant difference in proportion of computer users of Ambedkar & Non Ambedkar grams.
- 17) 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.
- 18) There is a significant difference in proportion of women's regularly employed. In Ambedkar & Non-Ambedkar Gram & is more in Ambedkar grams.
- 19) There is no significant difference in landline users of Ambedkar & Non Ambedkar gram.
- 20) There is no significant difference in mobile users of Ambedkar & Non Ambedkar gram.
- 21) There is no significant difference in Internet users of Ambedkar & Non Ambedkar gram.
- 22) There is a significant difference in proportion of women's ever attendant school in Ambedkar & Non-Ambedkar Grams & is more in Ambedkar gram.
- 23) There is a significant difference in Availability of school in Ambedkar & Non Ambedkar gram & is more in Ambedkar Gram.
- 24) 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.
- 25) There is a significant difference in proportion of people thinks that Education is more important for women in Ambedkar gram & Non-Ambedkar Grams & is more in Ambedkar gram.
- 26) 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.

Apart from the sign of rise in living conditions of Ambedkar grams, there is still a need to pay more attention on several issues like:

- 1) Voting Independence is still low in Non-Ambedkar grams
- 2) Awareness related to benefits for Below Poverty Line Families
- 3) To aware women's related to importance of women's education
- 4) Awareness level about laws is very low in Non-Ambedkar gram
- 5) To be aware the women's of Non-Ambedkar gram that why voting should be done(& many more)

Limitation and Suggestions

Like several other studies in other sciences the present study has also certain constraints the data is restricted BKT block of Lucknow region. The study could have being done on different levels of dalits women in Ambedkar and Non Ambedkar gram. The Psychographic variable where not study which may have affected the result. It is believed that lake of attention to moderate variable constitute a major limitation of earlier research in this area.

In a move that will lead to empowerment of Dalit women in Uttar Pradesh, the Mulayam Singh government has decided to enroll Dalit women in the Prantia Rakshak Dal. The Prantiya Rakshak Dal

(PRD) is a statelevel protection force that is usually deployed to maintain law and order in villages, in large congregations like the Kumbh Mela and during elections. The strength of the PRD force in UP is 24,000 and PRD jawans are sent for refresher training every three years. This will be the first time that women will get a chance to be a part of the PRD which, till now, is an all male force. The state government has now cleared the way for enrolment of more than 500 Dalit women in the PRD and recruitment will begin shortly from the district to the block level. Talking to this newspaper on Saturday, a senior official of the PRD department said, "This is being done for the first time to empower Dalit women in the age group of 20 to 30. Under the gender budgeting programme, nearly 30 per cent of the PRD force will comprise of women. In the coming assembly elections, people will see Dalit women dressed in khaki PRD uniforms deployed at polling booths". The state government believes that this decision will not only instill confidence in Dalit women but will also take them away from traditional menial jobs. "Once the PRD enrolment begins, we see Dalit women moving away from menial jobs and becoming increasingly aware of the need for education", the official said. According to sources, the state government has decided to encourage women to seek enrolment through a massive publicity campaign next month. "We will convince the women in the SC/ST categories to step out of their homes and join the PRD which will give them financial independence, dignity and status in society," the official added.

There are several traditional practices and customs that violate human rights. The practice of dedicating girl-children to become Devadasis, Basavis and Mathammas. This practice is a violation of Dalit Women's Rights. Dalit women are discriminated and treated as untouchables. The shoemakers, Arunthathiar, practice Mathamma, dedicating Dalit girl children to their goddess Mathamma.

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