# INFLUENCE OF EMPOWERMENT ON POLITICAL PARTICIPATION OF DALIT WOMEN

**Dr. Kaushiki Singh***

**Abstract:** *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 The constitution of India recognizes equality right of women and allows special measure for women and children to realize the guarantee of equality Despite different gender specific law women's status in society continues to be devalved hence the focus should be on women awareness so that they can participate in political and legal framework of society .This paper deals with the dalit womens and their political participation There is a need for change in society building in dealing with women. The objective of this paper is to support and encourage in political and legal framework. It is a small exploratory study designed to analyze and interpret the Dalit women in Ambedkar & non-Ambedkar gram of Lucknow district. The sample size will be 500 dalit women from which 250 dalit women from Ambedkar gram are being selected. The result is being discussed in the full length paper.*

***Keywords**: Performance, ability, drastic change, exploratory, de centralization*

***Assistant Professor, Department of Commerce, National P G College, Lucknow**

## 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.

The impact of the patriarchal structure can be seen in rural and urban India, although women's empowerment in rural India is much less visible than in urban areas. This is of particular concern, since much of India is rural despite the high rate of urbanization and expansion of cities. Rural women, as opposed to women in urban settings, face inequality at much higher rates, and in all spheres of life. Urban women and, in particular, urban educated women enjoy relatively higher access to economic opportunities, health and education, and experience less domestic violence. Women (both urban and rural) who have some level of education have higher decisionmaking power in the household and the community. Furthermore, the level of women's education also has a direct implication on maternal mortality rates, and nutrition and health indicators among children.

## POLITICAL PARTICIPATION

The constitution of India recognizes equality right of women and allows special measure for women and children to realize the guarantee of equality Despite different gender specific law women's status in society continues to be devalued hence the focus should be on women awareness so that they can participate in political and legal framework of society. There are different number of Law enforced society like Equal Remuneration Act 1976, women's compensation Act 1923, minimum wages Act 1948, factories Act 1948. These law

if enforced then women will be getting an equal chance of participation and obviously their growth and development will happen.

Women are facing a crisis of health need from the moment of conception to the and of life because they name a limited a uses to health care. Despite the health crisis of women, India is consistently investing in National Health Policy. There should be a holistic perspective on women's health and it need to be main streamed from the primary education system.

Policies relating to women's rights have had a positive trajectory in the past few decades with the central government articulating many progressive measures to advance gender equality in social, economic, and political arenas. The Government of India (GoI) has two main bodies to advance gender equality: the Ministry of Women and Child Development and the National Commission for Women, which is an autonomous organization under the Ministry of Women and Child Development.

Both bodies work on national- and state-level legal and social policies to advance

gender equality. The Ministry has widely implemented local-level micro-finance schemes to advance economic opportunities for rural women. The National Commission for Women has been instrumental in creating legislative changes, and has set up Complaint and Investigate Cells at the state level. The Grievance Cells receive complaints of gender-based violence and are mandated to investigate, provide referrals and counselling, and ultimately report on such cases.

With a vibrant women's rights movement in India, there are continuous demands for better laws, provisions, and accountability for implementation. Most recent examples include the change in India's rape laws, where in 2006 marital rape was recognized. Currently, women's rights activists are demanding better provisions in Sections 375 and 376 of the Indian Penal Code. Since then, there have been multiple challenges by the women's movement leading to small but significant amendments.

The 2005 Domestic Violence Act provides protection from violence in the household from not only male perpetrators, but also female perpetrators like mothers-in-law and other female members in extended families. There also have been gains in women's inheritance rights, yet challenges remain in implementation. Social biases and lack of enforcement continue to hinder the full realization of Indian inheritance laws. Inheritance laws and property distribution fall under the Hindu and Muslim personal laws, both of which exempt

agricultural land. For a country with a predominantly agro-based economy, women's inability to inherit agricultural land exacerbates feminization of poverty and neglects women's welfare. Like all other spheres of social change in India, there is an undeniable gap between policy and practice. More notably, the deeply entrenched social hierarchies based on class, caste, ethnic, and communal divisions leave many communities on the margins with little knowledge of their rights and even less protection from local, state, and national governmental policies. Inequality between men and women runs across the board, including in education, economic opportunities, representation in governance, and other state and private institutions. Additionally, women in India face high rates of violence. Some recent statistics on women include: among the highest maternal mortality rates in the world with 540 deaths for every 100,000 births.

India is one of the world's fastest growing economies, with women mainly from the middle class increasingly entering the workforce. Urban centres like Delhi and Bangalore have seen an influxof young women from semi-urban and rural parts of the country, living alone and redefining themselves. However, the story of economic empowerment for women is not a singular narrative; rather it is located in a complex set of caste, class, religious, and ethnic identities. The Global Gender Gap Report by the World Economic Forum in 2009 ranked India 114Th out of 134 countries for inequality between men and women in the economy, politics, health, and education.

During the independence movement, women were visible and active as nationalists, and as symbols of "Mother India". Gandhi, in particular, was instrumental in creating space for women through his non-violence (and some would argue feminized) mode of protest.

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.

As in many nationalist movements, women in India took part in the struggle, in turn propelling a women's rights movement. And, as seen historically in many post-colonial countries, the nationalist women's movement in India was confronted by the rebuilding of a

patriarchal nationalist state. Women revolutionaries gave way to their male counterparts who (as a result of Partition politics) created a strong, male, and Hindu "New India".The first post-independence Lok Sabha (the People's Council or the Parliament) had 4.4% women. The period between the early 1940's and late 1970's saw an emergence of the Indian women's movement, but it was not until the 1980s that the women's movement gained real momentum.

In the last two decades since the reservation for women in elected Panchayats was passed, many studies have been conducted to look at the impact of this policy. A survey conducted in 2008 yielded that women made up close to 50% of all the village councils across the India. The number of women representatives has certainly increased at the grassroots level; however, questions still remain regarding their decision-making power within the councils. A study in West Bengal and Rajasthan by the Institute of Management Studies (Calcutta) and the Massachusetts Institute of Technology (MIT) found that where women Panchayat members were active, there were more robust programs on water, irrigation, and infrastructure. The study conclusively states that in Panchayats where women were present policies were more beneficial to the community than in Panchayats where women were absent. A study by The Accountability Initiative also states that in Panchayats with female presidents, the participation of women in the larger council rose close to 3% in one year. The reason for the increase in women's participation is correlated to two possible factors: first, women representatives exemplified new possibilities for change; and second, women leaders took up issues that would have a positive impact on the community as a whole.

The Women's Bill in April 2010, which gives 33.3% reservation for women in all levels of Indian politics, took 14 years after its introduction to finally pass by the Rajya Sabha (the upper house of parliament). It is yet to be passed by the Lok Sabha (the lower house of parliament). The reservation bill will ensure 181 out of the 543 seats at the Parliament level, and 1,370 seats out of the 4,109 seats at the State Assembly level.44 This is a historic move in the Indian political landscape, as currently women occupy less than 10% of seats in the national Parliament. The Women's Bill will also significantly change the demographics of class and caste among women politicians in leadership positions in the Indian political structure. It will create a path for women from lower classes and castes (who are currently confined to local-level governance) to enter state and national level governments. In

addition to the existing reservations for scheduled castes and scheduled tribes, one third of the SC and ST candidates must be women. Other Backward Class (OBC) members are not included in the reservation due to the wide disagreement about who constitutes OBC and a lack of existing data on the OBC population. The two main arguments against the bill are that it will only benefit elite women (particularly in national level politics) and that there should be reservations for Dalit, minorities (particularly Muslim women), and OBCs. However, supporters of the bill do not agree with creating quotas within the existing 33% women quota in parliament, as SC and ST quotas already exist. The bill mandates that all political parties reserve one third of their electoral ticket for women, including in the already mandated reservations for SC and STs. This will inadvertently create spaces for lower caste and class women to enter state and national level politics. The passage and implementation of the Women's Bill, and its impact on the existing gender, class, and caste barriers, is yet to be realized, but one thing is clear: India's politics is moving closer to equitable inclusion than ever before.

Empowerment is now increasingly seen as a process by which the one's without power gain greater control over their lives. This means control over material assets, intellectual resources and ideology. It involves power to, power with and power within. Some define empowerment as a process of awareness and conscientization, of capacity building leading to greater participation, effective decision-making power and control leading to transformative action. This involves ability to get what one wants and to influence others on our concerns. With reference to women the power relation that has to be involved includes their lives at multiple levels, family, community, market and the state. Importantly it involves at the psychological level women's ability to assert themselves and this is constructed by the 'gender roles' assigned to her specially in a cultural which resists change like India.

Empowerment of women is a commitment for PACS and some others strategic programmes, while developing strategies for empowering women some programmes are sensitive to recognizing women's contribution and their knowledge as the first step. The appreciate that women require principally social support to fight their sense of inadequacy and fears to enhance their self-respect and dignity. Empowering women means control over their bodies and becoming economically independent, controlling resources like land and property and

reduction of burden of work. A society or programme which aims at women's empowerment needs to create and strengthen sisterhood and to promote overall nurturing, caring and gentleness. PACS emphasis on emphasis on women SHG's as a collective is one such efforts. Being conference 1995 had identified certain quantitative and qualitative indicators of women empowerment.

## OBJECTIVES

The aim of present research is to investigate the current short coming in the present scenario and try to develop the concept of empowerment by the following objectives:

1. To analyse equal access in decision making and to participate in social, political and economic empowerment.

2. To achieve equal opportunity to women in health care, quality education at all levels, career and equal remuneration.

3. To strengthen legal system aimed for elimination of all forms of discrimination against women.

4. Women should be provided leadership and communication training.

5. To empower women by improving capabilities and providing opportunities to share information and experience.

6. To establish to support platform for women by building alliances so that they achieve higher level of energy and commitment.

## 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.

The conceptualization of political participation has been undergoing drastic changes. Such changes will have ;direct impact upon different modes of political participation. Citizens can participate in different and alternative ways to influence the government and the: political system. Until recently most survey studies of political participation confined their enquiry to a relatively limited set of political acts. Most of them asked whether a person had voted or not and some went on to ask about such behaviour as attendance at political meetings or

rallies, working for a party, making a moretary contribution or seeking a public office. However, these alternative ways of political participation depend on the types of citizens who participate, tile way in which they act, the amount of pressure they can to exert and the system's response towards their activities. Thus political participation is more than the vote and more than an activity in the electoral system. Verba and Nie grouped into four broad modes of participation the alternative activities by which citizens can participate in politics, i.e., voting, campaign activity, co-operative activity and citizen-initiated contactand Goel add protest and communication to these modes mentioned by Verba and Nie, which relate individuals lo thc: polity. They are also of the view that political acts could be hierarchically organised rroni the least difficult to the most difficult, if a person performed a more diff cult act, he was likely to perform those that are less difficult as well.*'

It is useful to' consider poltical participation in a hierarchical sense, but it should also be born in mind thal some levels of participation may be absent in some political systems.** Not all political system have elections or a form of voting, some systems severely restrict or ban public meetings and demonstrations, while others forbid the formation of political parties and other types of political or quasi-political orgnisation, and so on.*' Explaining the extent of political participation Michael Rush and Pliilip Althoff added that apathy, alienation and the use of violence vary clearly and considerably from system to system, but remain quite important factors in any examination of political participation.24 Examining the modes of political participation Schonfeld has mentioned ten types of activities which include [I] running for or holding public or party offices, (2) belonging to a party or other ,Political Organization, (3) working in an election, (4) attending political meetings or rallies, (5) making financial contribution to a party or a candidate, (6) contacting a public official, (7) publicly expressing a political opinion to convince others, (8) partaking in political discussion, (9) voting, and (10) exposing oneself political stimuli.25 Political participation is the mother and politics is the child. The former creates and determines politics and hence is of utmost importance both for the nation and the individual. The politics of the nation is determined therefore, by political participation in all its processes. Political participation appears to be a complex phenomenon, a dependent variable that hinges upon many Sac.ors such as the psychological, socio-economic and political, which provide orientation to individuals either positively or negatively Political participation tends to meet one's psychological needs of

overcoming loneliness. It refers to the degree to which citizens are interested in and concerned about politics and public affairs. Psychological attachment of a person towards political objects certainly determines the extent and gravity of political participation. In every society there are persons who are very much concerned and interested in political affairs and a. the same time there are persons who have no such concern and interest in political affairs. This difference may be due to the differences in their psychological attitudes. In this situation it becomes clear that the former are more likely to be active in politics than the latter. Again it is generally believed that men are psychologically more involved than women in politics as in their respective field of activity.

The political party is the most potent instrument in facilitating political participation. The party resembles the nation both in its symbolic force and in its capacity for arousing affection, devotion and sacrifice on the part of its members and syliipathizers. The party also inspires its members to develop a feeling of belongingness. It has been observed that people, who affiliated to a party vote more frequently than those who are not. The propaganda and election campaign refer to the efforts made by political parties to involve the voters in the process of political participation. The campaign has its effect on polarising party attachments, reinforcing candidate preferences and gaining votes. It is, in fact, process of political education. **A** significant aspect of the relation of the individual to his political environment is his exposure to the influence of propaganda.

Political participation is the hallmark of democracy and modernisation. In the traditional society government and politics are concerns of a narrow elite." There is positive relationship between urban residence and higher levels of political participation. It has been argued that urbanisation, combined with other component process of social modernization, would bind the citizens with new ties to the nation state and increase th: extent of political communication that leads to greater political awareness." Ideology can affect political participation, positively or negatively. Normally, those who have firm faith in democratic ideology positively respond to political participation. On the other hand, persons having contempt for democratic ideology show little inclination for political participation.

Political participation is associated with political awareness i.e., actual knowledge of political affairs. awareness is highly connected with interest. In every society the number of citizens who can be described as 'aware' is extremely small. Awareness affects both the quality and

amount of participation. It is to be noted that the three sets of variables are closely linked and intermingled. A change in any sne of them, can, therefore, increase or decrease the level of political participation. The present study is concerned not with political participation in general, but it 1s only a micro-level study concerned with political participation of women that too at the grassroots levels of political functioning. Participation of women in Panchayati Raj institutions has been an area of much interest in India. Participation in the local government institutions has been viewed as essential in promoting women's consciousness and development at the local level as well as in training them for participation in the wider politics. Democratic thinkers have n general linked liberty to the people by the process of political participation. Participation is maximized in local government because, "local institutions are to liberty what primary schools are to science; they put it within people's reach; they teach people to appreciate its peaceful enjoyment and accustom them to make use of i t 4 ' Karl Mam stood in favor of mass involvement in the process. To him political participation by the masses is at once a process of education and of building up of a capacity for governing the new society.44 It is a fact that woman herself is an important variable capable of determining the nature and scope of political participation and as a result the whole political system in turn.

The attempt to assess and evaluate the level and extent of political participation of women become. very much relevant as to the nature and functioning of the political system  a whole. It is particularly more beneficial to political parties and political leaders to the natural qualities of women such as honesty, affection and sense of duty. The mobilization of women in large numbers weakened the bondage of tradition and encouraged them to develop a perspective on the wider socio-political problems. When the Universal Declaration of Human Rights was adopted on December, 1948, its Article 1 , proclaimed that, "all human beings are born free and equal in dignity and rights". Article to provided for equality of sexes. It states that, "every one is entitled to all the rights and freedoms without distinction of sex." It is considered as a clarion call for the cause of women empowerment. It is not an argument for feminism. "Feminism is the political theory and practice that struggles to free all women: women of color, working class women."4h Milbrath and Goel observed that it is a tradition in almost all societies that politics is mainly an affair of men and that women should fall in line with them politically.

The political participation the political behavior of human beings just like any other aspects of human behavior take place in a given socio-cultural setting. It implies that the political participation is affected by social structure, economic development and historical factors joining together. The political behavior of Muslim women should be understood in the Islamic perspective. It is observed that Islamic has given equal status in matters of religion and religious observations to men and women but politically they are unequal oness2 Marcia Lee believes that, lack of female participation in politics stems from three factors, namely, children at home, fear o ' sex discrimination and perceptions of women that certain things are not proper to do." The generally accepted sex - role socialization process is considered to be advantageous to males in the field of political participation although women may be interested in politics. The Indian society is full ocparadoxes. On the one hand, foreigners come in hordes to our country in search of spiritual solace but on the other hand, Indians rank among the most competent in the world. Again, on the one hand, India is spending millions, nay, billions to send satellites to space to prove its scientific prowess but on the other the state can not provide almost half the population with the basic necessities of food, education, health and shelter. The same paradox exists in the case of women too. On the one hand, the scriptures put them on a high pedestal. An old Sanskrit proverb is that, where the women are held in reverence there do the gods reside.

## METHODOLOGY

The Methodology adopted for this research study is discussed in this chapter

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

The final study will be conducted on 500 dalit womens 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 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 secretary

   Peoples Man/Men from society

   i.    Members of parliament/assembly

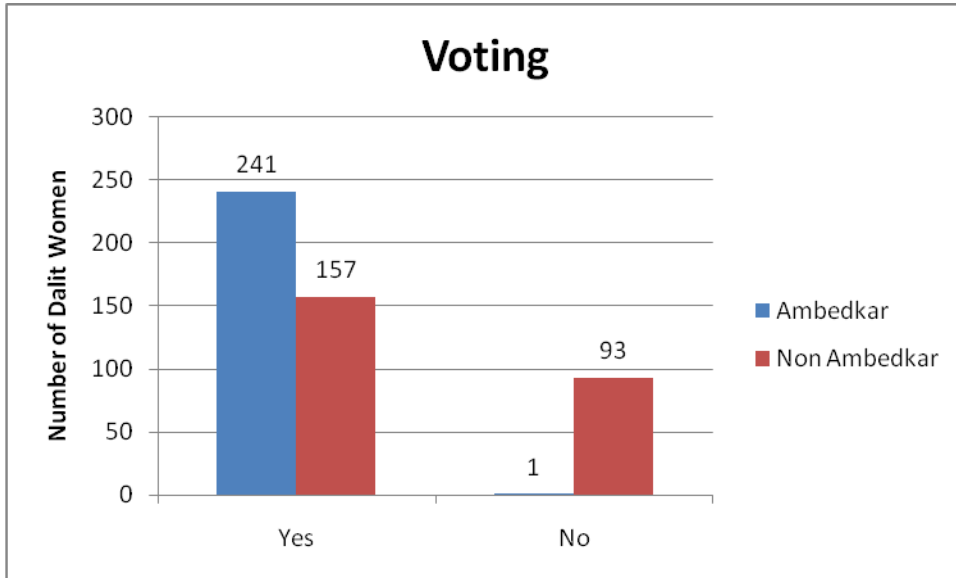   ii.    Block Pramukh

   iii.    Gram Pradhan


**Objective 1) To analyse equal access on political basis**

This objective is analyzed by considering the following points:

   a)   Voting criteria( means do you vote or not)

   b)   Presence of Voter ID

   c)   Reason for Voting

   d)   Enrollment of women's in political parties

   e)   Knowledge about past political leader's

**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%).
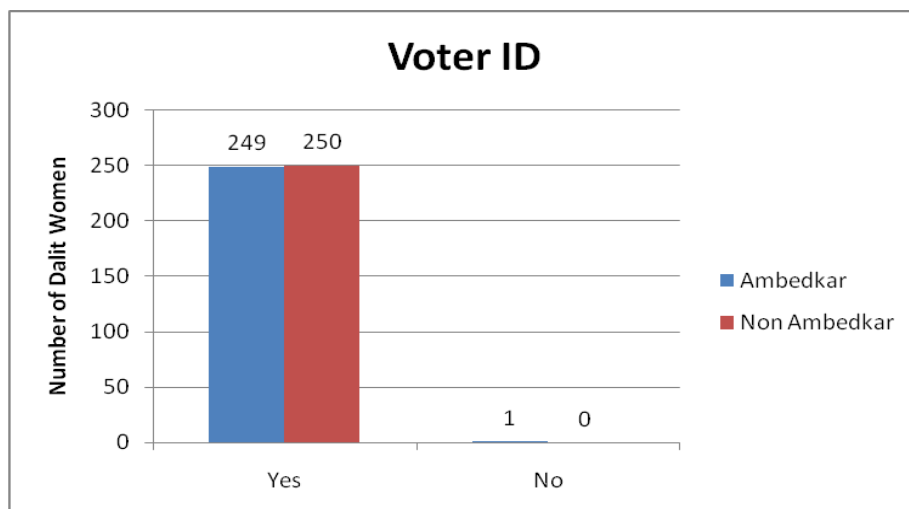
**Table 1: Comparison of proportion of women's vote in Ambedkar & Non-Ambedkar Grams**

| | 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 1: 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.
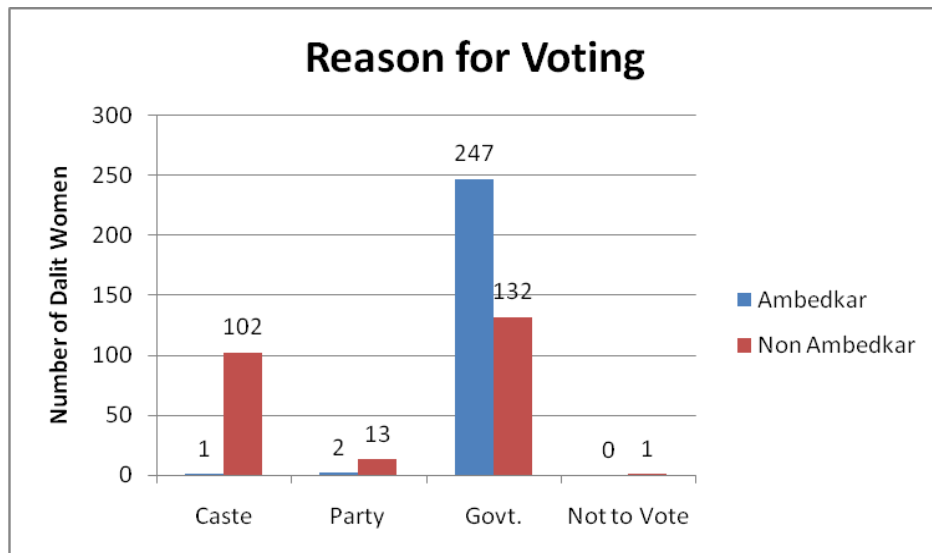
**Table 2: Comparison of proportion of women's having voter ID in Ambedkar & Non-Ambedkar Grams**

| | 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)      On the basis of Reason for Voting**

**Chart 2: Reason for voting of dalit women's of Ambedkar & Non-Ambedkar Grams**



Above chart shows the figures that represents reason to vote in both the grams. From above chart it is clear that most of the women's of Non-Ambedkar gram either vote for caste or govt, while of Ambedkar gram are vote for govt.

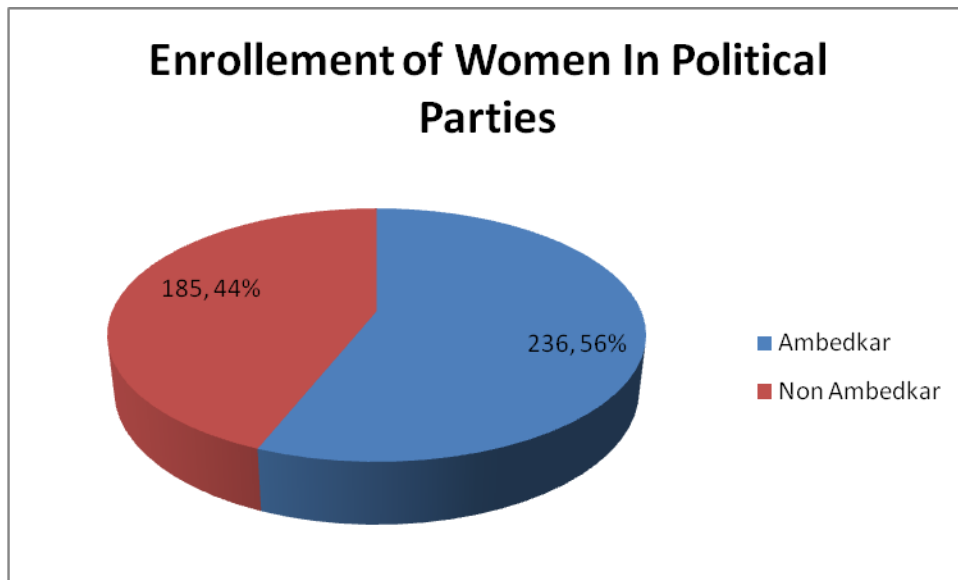**Table 3: Comparison of proportion of women's vote for govt. in Ambedkar & Non-Ambedkar Grams**

| | Reason for voting | | Significance | Result |
|---|---|---|---|---|
| | Govt. | Others | | |
| Ambedkar Grams | 247 (.988) | 3 | <.0001 | Significant |
| Non-Ambedkar Grams | 132 (.532) | 116 | | |

This table shows that 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%).

**D)    On the basis of Enrollment of women's in political parties**

**Chart3: Distribution of Enrollment of women in politicial parties in Ambedkar & Non-Ambedkar Grams**



Above chart represents that out of total women's who thinks that women should be enrolled in political parties 56% women's are of of Ambedkar gram & 44% 0f women's are of Non-Ambedkar gram.

**Table 4: Comparison of proportion of women's think that women's should be enrolled in political parities**
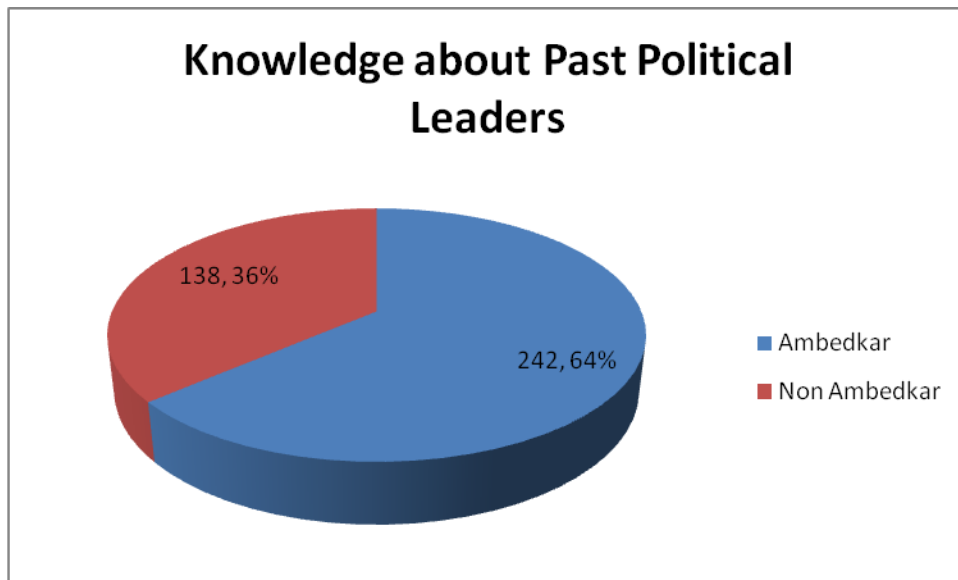
| | Enrollment of women in political parties | | Significance | Result |
|---|---|---|---|---|
| | Yes | No | | |
| Ambedkar Grams | 236 (.94) | 14 | <.0001 | Significant |
| Non-Ambedkar Grams | 185 (.74) | 65 | | |

This table shows that 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  thinks more about this.


**E)      On the basis of knowledge of past political leaders**

**Chart 4: Distribution of awareness about past political leaders in Ambedkar & Non-Ambedkar Grams**



Above chart represents that out of total women's who have knowledge of past political leaders  64% women's are of of Ambedkar gram & 36% 0f women's are of Non-Ambedkar gram.

 **Table 5: Comparison of proportion of women's having knowledge about past political leaders in Ambedkar & Non-Ambedkar Grams**

| | Knowledge about past political leaders | | Significance | Result |
|---|---|---|---|---|
| | Yes | No | | |
| Ambedkar Grams | 242 (.968) | 8 | <.0001 | Significant |
| Non-Ambedkar Grams | 138 (.552) | 112 | | |

This table shows that 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.

## 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 henotheist 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

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

- 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.

- There is no significant difference in Independency related to make decision about Children treatment's **of** Ambedkar & Non Ambedkar gram.

- There is no significant difference regarding awareness about benefits of BPL families in Ambedkar & Non Ambedkargram.

- 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.

- There is a significant difference related to healthcare awareness of Ambedkar & Non Ambedkargram. And women of Ambedkar Gram are more aware about healthcare as compare to women of Non-Ambedkar Gram

- 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.

- 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.

- There is a significant difference in proportion of women's vote in Ambedkar & Non Ambedkar gram. And women of Ambedkar Gram are voted more.

- There is no significant difference in proportion of women's having voter ID of Ambedkar & Non Ambedkar gram.

- 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%).

- 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.

- 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.

- 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.

- 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

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:

- Voting Independence is still low in Non-Ambedkar grams

- Awareness related to benefits for Below Poverty Line Families

- To aware women's related to importance of women's education

- Awareness level about laws is very low in Non-Ambedkar gram

## LIMITATION AND SUGGESTION

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 other in villages, in large congregations like the Kumbh Mela and during elections.

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