

Impact of Political Participation in Building the Capacity of Dalit Women: A Case Study in BKT Block

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

Index Terms- performance, ability, sustainable way, exploratory, de centralization

I. 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).

WCO capacity building as activities which strengthen the knowledge, abilities skills and behavior of individual and improved institutional structures and process such that the organization can efficiently meet its mission and goals in a sustainable way.

Also referred to as capacity development is a conceptual approach to development that focuses on understanding the obstacles that inhibit people, governments, international organizations and non-governmental organizations from realizing their developmental goals while enhancing the abilities that will allow them to achieve measurable and sustainable results. Organizational capacity building is used by NGOs to guide their internal development and activities.

The United Nations Development Programme (UNDP) was one of the forerunners in developing an understanding of capacity building or development. Since the early 70's the UNDP offered guidance for its staff and governments on what was considered "institution building." In 1991, the term evolved to be "capacity building." The UNDP defines capacity building as a long-term continual process of development that involves all stakeholders; including ministries, local authorities, non-governmental organizations, professionals, community members, academics and more. Capacity building uses a country's human, scientific, technological, organizational, and institutional and resource capabilities. The goal of capacity building is to tackle problems related to policy and methods of development, while considering the potential, limits and needs of the people of the country concerned. The UNDP outlines that capacity building takes place on an individual level, an institutional level and the societal level.

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.

II. 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.

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

III. 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 mechanisms 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.

IV. 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 . Salomon 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.

De vita & Fleming (2001) contributed at the risk of social exclusion and spend a considerable amount of time pursuing short term grants to provide services to tackle problem that an complex and takes years to address .Existing research & anecdotal evidences suggests that many voluntary & community sector organization work for the upliftment of Dalit woman .

MC Rhee and bare (2001) specifically states capacity building is an empowering activity that strengthens the ability of community to building their structure system people and skill so that they are better able to define & achieve their objective engage in consultation & planning, manage projects & take part in partnership and service delivery.

Saloman etal (2003) states that organizations with in the voluntary & communing score provide services that meet fundamental needs of communities. They also play a essential role with in society by identifying & advocating on behalf of unaddressed problem.

Baris (2001) states that in recent years pressure to improve and demonstrate effectiveness of capacity building.

Sector Development policy team (2004) summarized the common area of capacity building like employing & developing work force, improving performance, evaluation, monitoring, &

quality assurance. Existing research and commentary supports the conclusion that capacity building for Dalit sector is largely & sporadic & uncoordinated.

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.

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.

Women have always been treated differently, whereas men have claimed all rights they have denied them to women. Religion has also helped in perpetuating the denial of equal rights to women. They have also been subject to socio-economic and cultural deprivations. They have been vulnerable to violence and exploitation such as harassment, taunts, abuses, battering, molestation, rape, dowry deaths, sati, mental and physical torture. In many countries, women are dehumanized, forcibly married, sold off and subject to all kinds of humiliation. Caste system is peculiar to India. Here people are branded as untouchables, denying them the right to live as human beings. They are oppressed, suppressed and marginalised by the so-called upper caste people. A dalit is denied all human rights while alive. The caste people do not spare a dalit even after his death. The dalits in India, who are the most disadvantaged and stagnated group, are serving mostly under caste Hindus. As the dalits don't have a strong national political party of their own to influence the ruling party, there is none to fight for their rights. Religion seems to sanction and sanctify both the caste system and untouchability. Violence, discrimination and abuse against women and dalits should be eliminated. Governments, private organisations and individuals have been fighting against these evils, but not with much success. Education and enlightenment can go a long way to break the social, economic and cultural shackles that have bound women and dalits. Not a day passes without papers reporting violation of human rights. Human rights violation has become a worldwide phenomenon and is increasing day by day, i.e. developing countries like India, which boasts of „unity in diversity“ witnesses such violations almost everyday. Women, children, dalits, adivasis, minorities and other marginalised groups are discriminated for no fault of their own. It is true that many countries, including India have enacted legislations with the sole aim of putting an end to such violations. But quite sadly one does not find any decreasing tendency in the occurrence of human rights violation. Mander (2008) argues that employing manual scavengers to clear human excreta is punishable under the law. Yet, many institutions, private and public, continue to do so. Manual scavengers themselves do not speak out because of shame and fear of losing even this frequently insecure source of livelihood. Instead they remain trapped in a vicious cycle of intense stigma, segregation, poor health and education, destructive coping strategies like alcohol

and drugs. Rajkumar (2006) also asserts that this was the first time, the National Human Rights Commission examined the issue of corruption from a human right standpoint. The gravity of human rights violation resulting from corrupt practices is no less than that of custodial violence or any other form of violation of civil, political, economic, social and cultural rights. Kaarthikeyan (2005) discusses a variety of issues including poverty, gender justice and child rights. Role of police as protectors of human rights is highlighted by him. He shows terrorism as the gravest violation of human rights. To him custodial justice and role of law enforcement agencies in protecting human rights, without committing excesses, are necessary for a good social set up. Chaudhary (2005) states that human rights and poverty are inter-related. Of course, there is organic interface between the two in the negative sense because poverty and violation of human rights go hand in hand but poverty is not the only manifestation of violation of human rights. The causative factors contributing to the gross violation of human rights are both historical and contextual as well as global and local in nature. Malhotra et al., (2005) point out that in a country, in spite of various constitutional safeguards, violation of human rights takes place every day in a variety of forms. These violations include breach of civil, and political rights, discrimination against minorities, women and weaker sections of society like scheduled caste and scheduled tribes, arbitrary arrest, torture and death of suspected culprits in the police custody, female infanticide, killing of suspected militants in police custody, religious violence, child labour, ethnic killings and kidnapping for ransom. Moreover degraded or polluted environment itself is a human rights violation. It is time to recognize that those who pollute or destroy the natural environment are not just committing a crime against nature but are violating human rights as well.

Shankarjha (1998) explains that even today, various forms of violence against women are manifested themselves directly in foeticide, female child killing, bride-burning dowry-murder, wife battering, abduction, eve-teasing, verbal abuses or verbal rebukes. Women on many occasions are victimised by all sorts of discriminations, deprivations and obstructions. It is upheld by Bhambri (1997). Banerjee (1993) states that molestation and rape, sexual harassment and wife abuse; bias against the girl child are a global phenomenon, and India is being no exception. Male characteristic milieu has reduced her status to a plaything of men's whims and fancies. Gang rapes and custodial rapes, molestation, eve-teasing, bride burning, child and sexual abuse, prostitution, dowry, wife battering, domestic bias and social injustice take a heavy toll on Indian women. Sexual harassment outside the house is of the major atrocities. When she complains of harassment, no one believes her, and then the second thing she encounters is the doubt cast on her moral character. Sahay (1991) highlights that as young girls they are loaded with the albatross of guilt about being female. Much of our folk music and dance and Hindi films perpetuate the theme that a girl child is a burden to be got rid of.

Bindel (2008) states an incident that happened in South Africa wherein four women wearing miniskirts were sexually assaulted at a taxi stand in Johannesburg by a group of men. They were forcibly stripped and paraded naked. Such a type of public assaults on women is a cause for concern of everybody. Reddy (2008) explains that eve-teasing has become a perennial

problem for women. They are not able to stand at public places like bus stops, but even inside the bus, at cinema halls and markets peacefully, because the eve-teasers who pass comments at them.

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 woman 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, birhtly 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.

Worth (2008) points out that the young girls below the age of 10 are sexually abused and beaten. Also they are motivated for child marriage. All these are due to poverty, their parents also accepted it against their will. Ghatnekar (1997) says that the contemporary Indian films have failed to project a correct image of women. Current cinema has corrupted the minds of the youth to participate in anti-social activity, sexual violence and crime in the society. Neeraja (1997) and Virk (1996) have also expressed the same view. Seshagin (1997) tells that we are also finding an increasing amount of violence shown on T.V and cinema. Visual media only reflect what is already taking place in society. A criminal is not necessarily inspired by films. Wife beating and domestic violence on women is nothing new in India. A wife is

considered her husband“s property and outsiders cannot interfere, no matter what tortures are inflicted by the husband. Violence is becoming the means for gaining power and wealth. So the media cannot be wholly blamed for contributing to violence against women. But, she concludes that there is a lot of scope for the visual media to contribute in building a society where a woman is honoured and respected.

Regunathan (2008) says that dalit Christians of about 150 families complained that they were discriminated against in offering worship at the Annai Sahaya Mary Church at Eraiyur, a village in Tamil Nadu. Since Vanniyar Christians constituted a majority, numbering about 2000 families, they got preference in all Church functions and dalit Christians were relegated to the background. Wankhede (2008) points out that the underprivileged sections, especially, the “bahujans” and the “dalits” have had a history of struggle in challenging given identities and furthermore constructing their own alternative identities and political concepts to fulfil the requirements of contemporary times. In this discourse, dignity of the self became the outcry for targeting the nature of the existing social control. According to Venkatesan (2008) it is very clear from the report given by Justice Lakshmanan that in India about 13 lakh of people carry human excreta on head for disposal. It is rampant in Delhi, Madhya Pradesh, Uttarpradesh, Maharashtra, Rajasthan and Bihar. He further says that carrying of human excreta on head is the most inhuman. One can easily understand how dalits are treated in India from the incident narrated by Menon (2008). She points out that the school at Krishnagiri in Tamil Nadu, students and answer sheets were purified by sprinkling cow urin as a dalit person occupied the headmaster post for a very short period. The high caste people did this purification after the transfer of the headmaster to another school.

Gunasekaran (2008) illustrates the violence against Dalits at Salarapatty in Coimbatore. A mob of caste Hindus ransacked more than 10 tiled houses and two motorcycles were smashed. Fifty dalit students were not able to attend classes. The violence is due to the opposition shown by certain dalits for the two tumbler system practised in this village. Karthikeyan (2008) points out that in Uthapuram in Madurai district where Caste Hindus of the village have electrified a 600 metre long wall which passes through the area of common use by people of all castes. The wall is intended to block common entry points, thereby preventing the dalits from mingling with caste Hindus. Access to common property resources is also being denied to dalits in that area. Kumar, S.V., (2008) states that a dalit official is not free from caste based violence by referring an incident in Kanyakumari district. Kanungo (2007) explains that in Vaso village, Gujarat, the upper caste Hindus did not allow the lower caste people for performing the last rites of a dead dalit man at the panchayat crematorium. A notice at the site pronounces “members of lower castes should take their dead to other locations. This speaks how caste Hindus do not spare a dalit even after his death. His article tries to make a bold attempt in unfolding the contradictions and collaborations between dalits and hindutva, from the vantage points of theory as well as practice. Menon (2007) explains that in Nagpur, dalits were attacked and assaulted by the caste Hindus, eight of the 11 accused were arrested and released on bail soon after. They roam

freely in the village and threaten the dalit families. It makes dalit families more worrisome.

The political participation or 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. Marcia Lee believes that, lack of female participation in politics stems from three factors, namely, children at home, fear of 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 of paradoxes. 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 corrupt project 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. The traditional belief in the Indian society is that, a society grows if the women grow, if they partake of the spirit of progress, for they are proverbial domestic legislators, they are the matrix of social life.⁴ In the Indian mythology, even God is regarded as half man, half woman - 'ardh-narishwara'. On the other hand, according to the UNICEF's recent international report, "The Progress of Nations 1997", more than 5000 dowry deaths occur every year in India. "Women's lives in India and the world over are circumscribed by what can be termed as five 'Ps' Patriarchy, Productive resources access inadequacy, Poverty, Promotion advancement the world's work. In exchange they receive only 10 percent of all the income and own a mere one percent of all the world's means of production. It is a fact that the real social status and the real level of political participation of women cannot be analyzed in isolation. On the contrary it is interlinked with the socio-economic conditions, political climate and inequalities inherent in the traditional social structure, its norms and values, customs and rituals. All these factors together determine the actual social status of women. Not only that, women's status differs according to region, caste, class and religion and also on considerations of tribal, rural and urban areas." The status of a person is a great force in participating wholeheartedly in the developmental process. In the case of women, their inferior status relegated to them due to fundamentalism of tradition and religious beliefs blocked them from active participation in developmental process. Historically women are supposed to carry forward the traditions, norms and the values of society. The process of socialisation that they undergo in their families does not prepare them for non-traditional roles. Now, it is reasonable to enquire about what the mainstream Indian culture expects a woman to be. In order to get a satisfactory answer to such a question, one will have to go

through the corridors of the history of India. The political participation and 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. Marcia Lee believes that, lack of female participation in politics stems from three factors, namely, children at home, fear of 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. 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 corrupt project 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.

V. SIGNIFICANCE OF THE STUDY

The study of capacity building has its own importance in the following area

- (1) Organizational change and development
- (2) Involvement of women in community growth & development
- (3) Providing financial assistance to women so that they can control over resources
- (4) Human resource development relates with enhancing the knowledge, skill and abilities of woman.
- (5) Providing a supportive environment to carry out duties & responsibilities very efficiently & effectively.

- International Status
- National Status
- Significance of the study

VI. 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 are being selected. The total methodology in the following step

- Step 1. Selection of five Nayay Panchayat by random sampling
- Step 2. Selection of the village is a two tier system
- Ambedkar Grams of five Naya Panchayat by random among the Ambedkar villages.
- Five non-Ambedkar grams of the same Nayay Panchayat by random methods.
- Step 3. Selection of target group.

- Step 4. Preparation of questionnaires separately the following
 - i. Target group
 - Step 5. Preparation of Interview schedule for the following:
 - Govt. officials
 - Magistrate
 - Block development officer
 - Panchayat secretary
 - Peoples Man/Men from society
 - i. Members of parliament/assembly
 - Block Pramukh
 - Gram Pradhan

Techniques Used:

- Descriptive Statistics
- Kolmogrov- Smirnov Test
- Mann-Whitney U-test
- 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, technique will be applied as per requirement.

Analysis and Interpretation

Objective 1: To analyze equal access in decision making

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

- Independency to make decision for voting
- Independency to decide children treatment
- **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.

- **On the basis of awareness about laws**
- Chart 1: Distribution of awareness about laws in Ambedkar & Non-Ambedkar Grams**

Above chart represents that there is a very huge difference related to awareness about laws. At the same time we can see from above that women of Ambedkar gram are much more aware regarding this (240/250) as compare to NonAmbedkar gram (5/250).

Table 2: Comparison of Awareness about laws in Ambedkar & Non-Ambedkar Grams

	Awareness about laws run by govt.		Significance	Result
	Yes	No		
Ambedkar Grams	240 (.96)	10	<.0001	Significant
Non-Ambedkar Grams	5 (.02)	245		

This table shows that 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.

Objective To analyse equal access on political basis

This objective is analyze by considering the following points:

- Voting criteria(means do you vote or not)
- Presence of Voter ID
- Reason for Voting
- Enrollment of women’s in political parties

- Knowledge about past political leader's
- On the basis of Voting criteria(means do you vote or not)

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**

Chart 2: Distribution 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.

- On the basis of Presence of Voter ID

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

Chart 3: Number of women's have voter ID in Ambedkar & Non-Ambedkar Grams

Table 3: 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.

- On the basis of Reason for Voting

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.

Chart 3: Reason for voting of dalit women's of Ambedkar & Non-Ambedkar Grams

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%).

- On the basis of Enrollment of women's in political parties

Chart 4: Distribution of Enrollment of women in political parties in Ambedkar & Non-Ambedkar Grams

of Ambedkar gram & 44% Of women's are of Non-Ambedkar gram.

Above chart represents that out of total women's who thinks that women should be enrolled in political parties 56% women's are

Table 4: Comparison of proportion of women’s think that women’s should be enrolled in political parties

	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.

• **On the basis of knowledge of past political leaders**
Chart 5: 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 Ambedkar gram & 36% of 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.

Chart 6 : Distribution of Employment type in Non-Ambedkar Grams

Above chart represents that only 8% of women of Non-Ambedkar gram are regular employed.

Table 6: Comparison of Voting Independence in Ambedkar & Non-Ambedkar Grams

	Type of Employment		Significance	Result
	Regular	Other		
Ambedkar Grams	199 (.796)	51	<.0001	Significant
Non-Ambedkar Grams	19 (.076)	231		

This table shows that there is a significant difference in proportion of women’s regularly employed. In Ambedkar & Non-Ambedkar Gram & is more in Ambedkar grams.

On the basis of Mode of Communication

Chart 7: Distribution of Mode of Communication in Ambedkar & NoAmbedkar Grams

Above chart represents the mode of communication in both the grams. We can see that mobiles are frequently used in both the grams.

Table 7: Comparison of Land Line users in Ambedkar & Non-Ambedkar Grams

	Landline		Significance	Result
	Yes	No		
Ambedkar Grams	44 (.176)	206	0.298	Non- Significant
Non-Ambedkar Grams	48 (.192)	202		

This table shows that there is no significant difference in landline users of Ambedkar & Non Ambedkargram.

Table 8: Comparison of Mobile users in Ambedkar & Non-Ambedkar Grams

	Mobile		Significance	Result
	Yes	No		
Ambedkar Grams	83 (.33)	167	0.105	Non- Significant
Non-Ambedkar Grams	71 (.28)	179		

This table shows that there is no significant difference in mobile users of Ambedkar & Non Ambedkar gram.

Table 9: Comparison of Internet users in Ambedkar & Non-Ambedkar Grams

	Internet		Significance	Result
	Yes	No		
Ambedkar Grams	69 (.138)	181	.2483	Non- Significant
Non-Ambedkar Grams	56 (.112)	194		

This table shows that there is no significant difference in Internet users of Ambedkar & Non Ambedkar gram.

Table 10: 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.

VII. 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

Comparison of Ambedkar & Non-Ambedkar Gram

- **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:

- 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.
- There is a significant difference in proportion of women's having Agricultural land in Ambedkar & Non-Ambedkar Grams & Is more in Ambedkar grams.
- There is a significant difference in proportion of women's having Agricultural land in Ambedkar & Non-Ambedkar Grams & Is more in Ambedkar grams.
- There is no significant difference in proportion of computer users of Ambedkar & Non Ambedkar grams.
- 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.
- There is a significant difference in proportion of women's regularly employed. In Ambedkar & Non-Ambedkar Gram & is more in Ambedkar grams.

- There is no significant difference in landline users of Ambedkar & Non Ambedkargram.
- There is no significant difference in mobile users of Ambedkar & Non Ambedkar gram.
- There is no significant difference in Internet users of Ambedkar & Non Ambedkar gram.
- There is a significant difference in Healthcare awareness of Ambedkar & Non Ambedkar gram and is more in women of Ambedkar Gram.
- There is a significant difference in proportion of women's having vaccination card in Ambedkar & Non-Ambedkar Grams and is more in Ambedkar grams. It can also see that still there is a need to increase this ratio.
- There is no significant difference in **Awareness about Pulse polio drop** of women's of Ambedkar & Non Ambedkargram.
- There is a significant difference in proportion of women's aware about National Health Policies in Ambedkar & Non-Ambedkar Grams & is more in Ambedkar grams..
- There is no significant difference in proportion of women's thinks health awareness is must in Ambedkar & Non-Ambedkar Grams.
- 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 Availability of school in Ambedkar & Non Ambedkar gram & is more in Ambedkar Gram.
- 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.
- 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.
- 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:

- 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

VIII. 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.

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