

**HEALTH OF DALIT WOMEN: ISSUES OF
DEVELOPMENT AND DEPRIVATION IN AMBEDKAR
VILLAGES OF SONBHADRA DISTRICT, UTTAR
PRADESH**

*A dissertation submitted to the Jawaharlal Nehru University
in partial fulfillment of the requirement
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**MASTER OF PHILOSOPHY
IN
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This dissertation entitled, "HEALTH OF DALIT WOMEN: ISSUES OF DEVELOPMENT AND DEPRIVATION IN AMBEDKAR VILLAGES OF SONBHADRA DISTRICT, UTTAR PRADESH" is submitted in partial fulfillment of the requirements for award of the degree of Masters of Philosophy, of Jawaharlal Nehru University. This dissertation has not been submitted for any other degree of this University or any other University and is my original work

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To My Parents with Divij

Contents

Sr. No.	Chapter No.	Particular	Page No.
1		Acknowledgement	ii-iii
2		List of Abbreviations	iv-v
3		List of Tables, Maps and Figures	vi-ix
4	Chapter-01	Understanding Caste in Context of Dalit Women and Development Initiatives	1-44
5	Chapter -02	Conceptual Framework and Research Design	45-60
6	Chapter -03	Profile of Uttar Pradesh and study area	61-91
7	Chapter -04	Socio-Demographic Profile of Dalit Women in study villages	92-116
8	Chapter -05	Health Profile of Dalit women in study villages	117-139
9	Chapter -06	Summary and conclusion	140-150
10		References	151-156
11	Annexure-01	State Wise Distribution of Schedule Castes	157-165
12	Annexure-02	Schedule Castes of UP	166
13	Annexure-03	Selection of Villages: Composite Index	167-191
14	Annexure-04	Government Documents of Ambedkar Gram Vikas Yojana	192-200

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List of Abbreviations

- AVP- Ambedkar Vikas Program
AGVY- Ambedkar Gram Vikas Yojna
ANC- Ante-Natal Care
ASGVY- Ambedkar Samagra Grameen Vikas Yojana
AVP- Ambedkar village program
BAMCEF- Backward and Minority Class Employees Federation
BC- Backward Class
BJP- Bhartiya Janta Party
BPL- Below Poverty Line
CMR- Child Mortality Rate
DHS- Demographic and Health Survey
DoFCW- Department of Family and Child Welfare
DoHFP- Department of Health and Family Planning
DS-4- Dalit Soshit Sangharsha Samaj Samiti
EAG- Empowered Action Group
IAY- Indira Aawas Yojna
ICDS- Integrated Child Development Services
IMR- Infant Mortality Rate
INC- Indian National Congress
IRDP- Integrated Rural Development Programme
ITI- Industrial Training Institute
JRY- Jawahar Rojgar Yojana
JRY- Jawahar Rozgar Yojna
JSS- Jan Shikshan Sansthan
MMR- Maternal Mortality Ratio
MoRD- Ministry of Rural Development
MoSJE- Ministry of Social Justice and Empowerment
MoW- Ministry of Welfare
NCSC- National Commission for Scheduled Castes
NEGVY- Naxal Effectuated Grameen Vikas Yojana
-

NESGVY- Naxal Effected Samsagra Grameen Vikas Yojana
NFHS- National Family Health and Health Survey
NOAPS- National Old Age Pension Scheme
OBC- Other Backward Classes
PHC- Primary Health Centre
PHP- Public Health Programme
PMGAY- Pradhan Mantri Gramin Awas Yojna
PNC- Post-Natal Care
POA- Prevention of Atrocities Act
PRI- Panchayati Raj Institution
RCHP- Reproductive and Child Health Programme
RPI- Republic Party of India
SC- Schedule Caste
SGRY- Sampurna Gramin Rozgar Yojna
SGSY- Swarnajayanti Gram Swarozgar Yojna
SJSRY- Swarna Jayanti Shahari Rozgar Yojna
SP- Samajwadi Party
ST- Schedule Tribe
UnP- United Provinces
UP- Uttar- Pradesh
UPSCF- Schedule Caste federation of United Provinces
ZP Zila Parishad

List of Tables:

Table	Particulars	Page No.
Table-1.1	Evolution of caste in Ancient and Medieval period	11
Table 1.2	Status of Dalits in Colonial Period:	14
Table 1.3	Constitutional Rights and Safeguard for Dalits	17
Table 1.4	Government of India Acts for Protecting the rights of SCs/STs	20
Table 1.5	Constitutional Safeguards for women	25
Table 1.6	Time line of AGVY	38
Table-1.7	No. of selected villages by time phase	40
Table-1.8	Scheme and implementing department of ASGVY and NASGVY	41
Table-2.1	Methods and instruments of data collection used in field	56
Table-2.2	Research methods and instruments used for this research	58
Table -3.1	Status of Dalit women in India	62
Table -3.2	Selected demographic and social indicators of India and UP	64
Table -3.3	Socio-demographic and social indicators of Sonbhadra District	73
Table -3.4	Socio-demographic and social indicators of Duddhi Tehsil	74
Table -3.5	Population profile of study area	75
Table -3.6	Study villages: Location and approaches	81
Table -3.7	Socio-demographic profile of Villages	82
Table -3.8	Caste composition of both the villages	83
Table -3.9	Educational facilities of both the villages	84
Table -3.10	Health facilities of both the villages	85
Table -3.11	Communication facility of both the villages	86

Table -3.12	Water and electricity Facility in both the villages	87
Table -3.13	Other Amenities in both the villages	87
Table -3.14	Land use in both the villages	88
Table-4.1	Population of Dalit women in Shishawa and Chairi village	93
Table-4.2	Age structure of Dalit Women	95
Table-4.3	Educational level of Dalit women	96
Table-4.4	Educational level by Age distribution	97
Table-4.5	Marital Status of Dalit Women	98
Table-4.6	Marital Status by age distribution	98
Table-4.7	Caste composition of Dalit women	99
Table-4.8	Family income of Women's households	100
Table-4.9	Incomes of women's households by Caste group	101
Table-4.10	Women's contribution in Family income	102
Table-4.11	Women's contribution in family income by Caste group	103
Table-4.12	Family sizes of women	104
Table-4.13	Family Size by Caste	104
Table-4.14	Numbers of Rooms in Dalit women houses	106
Table-4.15	Family Size and Number of room by Caste group	106
Table-4.16	Basic Facilities in the Households	108
Table-4.17	Assets in the Dalit households	109
Table-4.18	Nature of women's work profile	111
Table-4.19	Type of work and wage profile of Dalit women	111
Table-4.20	Total Landownership pattern of Dalit Women households	112
Table-4.21	Total Irrigated Landownership pattern of Dalit Women households	113

Table-4.22	Total Non-Irrigated Landownership pattern of Dalit Women households	113
Table-4.23	Irrigated land and non irrigated land by caste	114
Table-5.1	Health facilities of study villages	119
Table-5.2	Illness history of Dalit women in study village	124
Table-5.3	Illness and duration among Dalit women	125
Table-5.4	Illness and sources of treatment	126
Table-5.5	Sources of treatment and distance travelled	127
Table-5.6	Source of treatment by family income	128
Table-5.7	Illness and Cost expended for treatment	129
Table-5.8	Illness pattern by marital status	129
Table-5.9	Illness and need of financial assistance	130
Table-5.10	Not availability of ANC-PNC facilities during child bearing Age group	131
Table-5.11	Place of Delivery/Birth by age of women	131
Table-5.12	Assistance for Delivery/Birth by age group	132
Table-5.13	Place of Delivery/Birth by age and Caste	133
Table-5.14	Place of Delivery/Birth by Birth Attendant and age of mother	134
Table-5.15	Financial assistance taken for the delivery/Birth by birth attendant and place of sources	135

List of Maps:

Maps	Particular	Page no.
Map-3.1	Uttar Pradesh Administrative Map	63
Map-3.2	Sex Ratio of the population by districts in India- 2001 Census	66
Map-3.3	Gender gap in literacy rate by districts in India - 2001 Census	67
Map-3.4	Percentage of agricultural labourers among workers (main and marginal) by districts in Uttar Pradesh	68
Map-3.5	Female literacy rate (40% and above) by districts in India	69
Map-3.6	Population density in States/ Union territories in India	70
3.7- Map	Sonbhadra District Administrative Map	72

List of Figure:

Figure	Particular	Page No.
Figure-2.1	Conceptual framework of the study	48
Figure-3.1	Selection of study villages	76
Figure-4.1	Educational status of women	96
Figure-6.1	Diagrammatical representation of study	148

Chapter- 01

Understanding of Caste in Context of Dalit women and Development Initiatives

Differences are universal phenomena in every human society. Within society people have some differences and it leads to some hierarchy among them and which can be classified under two categories- individual differences and social differences. On the basis of age, sex, and color, individuals can be categorized and also on the basis of function, culture and rank in the society. Ranking basically depends on the social status which determined by the social values. Under these criteria of ranking or stratification, society is hierarchical in nature. Social stratification is a universal phenomenon, and found in every society in various forms like caste, class, race, ethnicity, power and gender. In contemporary society, there are three main systems of stratification viz. gender, Caste and class systems. According to sociologists and anthropologists, stratification is the hierarchy of positions in relation to economic productions which influences the social rewards to their positions. On the base of stratification society creates some boundaries and restrictions to all castes which can be seen in everyday life. Therefore, caste becomes a unique determinant of social stratification in the Indian social system. Rituals, dress, tonsorial style, marriage practices, and a host of such phenomena lead to social separation of one caste from another (Gupta, 1991:2-3).

1.1- Caste in India:

The Indian caste system is described by the level of differentiation, which is socially visible in the society and not only in the form of social stratification but also in the form of social restrictions. Social stratification is simply defined as some hierarchical ranking in the society in the form of caste and within sub-castes. On the basis of stratification, society is structured and norms, values, culture and restriction are being generated in the society. Due to restrictions, the nature of caste in Indian society seems like a closed hierarchical status group. Therefore, social structure of Indian society is mostly characterized by the unique social institution called '*caste*'. In Hindu social system, caste

is an important and complex institution, which is naturally based on the restricted social norms. It is an ancient social institution prevailing in India since time immemorial. Some similar institutions (like castes) have also been reported from Sri Lanka, Pakistan, Nepal, and certain other countries, where Indians have migrated in large numbers. With some of these exceptions, there are no parallel systems found in the world as the caste in India. The caste system emerged from the Varna system and is omnipresent till today. In the current period, the wind of modernization and cultural attacks from west, affects caste system very much. The strong forces of industrialization, modernization, urbanization, and education, initiated some changes in caste system, but they neither destroyed nor weakened the caste system. That is why; it is still prevailing (Rao, 2007:190)

“Castes are closed social group; one may only marry within one’s caste and the children of marriage belong to the caste of their parents. By this caste system is perpetuated. It has also created some hierarchy ranked on the purity and pollution concept as given by Louis Dumont, which is based on their traditional work” (Cambridge encyclopedia of India, 1989). While according to traditional thinkers, Caste ideology is obviously the brain child of Brahmins and the key to ranking order lies in the notion of ritual purity. By this all the traditional views are mainly based on the *three-line theory*¹ (Quigley: 1993:4). But all the traditional views are inadequate to understand reality of caste based social hierarchy, because, it only focuses on upper three castes, while worst and lowers castes are always kept out of it.

According to G.S. Ghurye, caste is highly complex in nature and this is bound to fail to define itself (Ghurye, 1932:41). Due to this complexity, caste can be seen in society in different forms like- to understand *segmental division of society, hierarchical division of society and restriction on feeding and social intercourse, civil and religious disabilities and privileges of the different sections, restrictions on the occupational choices and restrictions on the marriages* (Ketkar, 1909:10). Many scholars from different

¹ Theory is a well-substantiated explanation of some aspect of the natural world; an organized system of accepted knowledge that applies in a variety of circumstances to explain a specific set of phenomena. *Three line theory* explains that on the basis of Caste Indian society divided in to four parts mainly focus given to all upper caste (all three castes such as *Brahmin, Kshatriya* and *Vaishya*) and more attention were given on them, Quigley said this as three line theory.

background like- historians, anthropologists and sociologists tried to define it, by its emergence and characteristics. Srinivas defines caste as “social structure” on the basis of society (Srinivas, 1962:24). Majumdar and Madan defined caste as a “closed group” with social boundaries (Madan, 1989:34). On the characteristic base “*A caste is a group having two characteristics 1- membership is confined to those who are born of members and includes all the persons so born, 2- the members are forbidden by an inexorable social law to marry outside the group*”(Ketkar,1909:12-13). Caste is basically a social system, which is based on the ascribed status and is a result of the birth. Race, gender, body type, and age are some ascribed forms which further lead to hierarchy in the society.

The concept of caste history is described as materialistic and idealistic interpretation. Under the materialistic interpretation, the main vision is the inequalities. Higher caste people are wealthier than lower caste people. Therefore, the idiom of purity and impurity exist in society by the caste differences while the idealist explanation described caste as a cultural construct and it is the product of the religious ideas. Like higher castes are pure and lower castes are impure. Which Dumont also analyzed. On this view Hocart produced basic framework for understanding the caste and called it as *Hocart’s interpretation of caste*. Hocart used both visions and said, “It is really important to understand the caste, in Hindu society on the basis of idealistic and materialistic view, which allows one to consider the historical and sociological understanding of the caste” (Quigley: 1993:4).

1.2- Theoretical understanding of Castes system in India:

Many scholars tried to explain caste system from different perspectives, especially from functionalists, conflict and interpretative. Discussions and debates are still going on. Risley has revived caste as a “racial differences”; while Nesfield related it to “occupational bases”. Senart described it as “a close corporation” (Ambedkar, 2004:133), while some of them gave tradition meaning for understanding it, but on the basis of grand theories like-conflicts and functionalist, also take it in different forms. While internationalist and Dumont also give different perspectives to understanding the caste system. For better understanding of the caste system, four domains are used to discuss caste; they are conflict perspective, functionalist perspective, structuralist approach and internationalist.

Mencher (2003:92) adopted bottom up approach to interpret the caste system within *conflict perspective*. She studied untouchables of the rural Tamil Nadu and described the socio-economic condition and the economic exploitation of them. Further, she found that on the basis of political empowerment of the untouchables, they come with the class consciousness and stand for their rights and negate the Bhrahminical view of caste system.

From *functionalist perspective*, Ghurye (1991:35) describes that, with certain characteristics caste is a product of some restrictions. He argued that caste is a segmental division of society, in that all caste people have certain functions to perform with respect to their caste, which helps to balance the society. Hierarchy, restrictions on feeding, civil and religious disabilities and privileges of the different sections, lack of unrestricted choice of occupation, restrictions on marriage creates some boundaries for all the castes. By these restrictions people of all society have to do their respective work according to their castes and this way society may sustain on the basis of its function.

Interactionist perspective gives more attention on the interaction for understanding the society and the caste system. According to Beteille and Gupta (1991:23), interaction is the main way to understand the caste in social system. Beteille (1991:43) studied *Sripuram village of Tanjore district* and found that at the social structural level many castes constitute on their function base and caste division is based on the actual social interaction. He described the three fold division of the society, which is based on the caste system, by their colour, physical differences, dress sense, culture, language and ritual differences, different food habits and economic status with limited interaction among the castes. On this basis, they define caste on the basis of interactions. According to them interactional differences creates some gaps, which leads to hierarchy among them.

Dumont (1970:57) analyses caste system in different way. He used basically, the *Indological² and structural aspect* to understand the caste system. In his work *Homo*

² Indological and structural aspect- by using Indian mythology to understanding Indian society is called Indological approach (Ghurye given the Indological approach), Dumont used this Indological approach to defining Caste in structural way and his caste understanding view is based on structuralism but uses the Indological approach to define Caste system in India.

Hierarchicus, he expressed his views on caste in India in different issues like stratification, Varna system, marriage restrictions, untouchability, feeding restrictions and caste Panchayats. To analyze the caste, he took traditional sources and on that basis described the structure of the society based on purity and pollution concept. He said that the fundamental characteristic of caste is based on the status and power which comes from purity and pollution. In this way Dumont attempts to answer the question how and why the Brahmins enjoy a monopoly on the religious domain. According to Dumont the essential feature of the caste system is “*the disjunction between power and status*”.

With respect to all these perspectives, the caste system in India as an institution is the basis to understand the social systems. Indian social system is a unique system, which is based on the caste hierarchy not seen anywhere in the world except for some neighboring countries. On the basis of caste, Indian society can be classified in many castes and sub-castes. There are huge gaps between the upper and lower castes in India. In Indian society, people who are at the lowest level of the caste system are called Dalits³ and have a very painful history. During the period of ancient India, historical studies showed that lower caste people faced intense discrimination. Out-castes were at the lowest rungs in the society and with respect to their rank in the society, they had to face many restrictions. From the history to present time, their lives have not changed much. They are still depressed and are called depressed classes or Dalits in Indian society.

1.3- Dalits in India:

The term Dalit is a social, academic and political category and has not been defined by the existing law of the land and the constitution and is not a caste, but is a constructed identity. Untouchable and Harijan terms are not used by intellectual communities in the contemporary period; they use the word Dalits in place of other specific words (Kumar, 2003:14). Dalit has become a part of both national and global political as well as the academician (Guru, 2004:257). Dalit word basically shows the political and advanced

³ Dalit is the word chosen by the castes at the bottom of Indian social hierarchy to describe them. It does not figure in the Indian constitution at all. It is the term asserting identity and unity. In the constitutional parlance and Govt. of India documents also used the term “Scheduled Castes” (SCs) as Dalits.

way to represent this group. Oommen (2005:220) while defining Dalit includes Scheduled Tribe and other Backward Classes along with Scheduled Castes while Kumar (2002, 2005) argues that only the ex-untouchables who have suffered the worst kind of exploitation and social exclusion can be termed as Dalits. Ram (1995: x) uses Dalits and untouchables or the Scheduled Castes interchangeably. Under the Government of India Act of 1935 a separate schedule was created in the name of Scheduled Castes which includes all those castes that were originally considered “untouchables”.

Untouchables, deprived, servile classes, depressed classes, weaker section, Harijans, scheduled caste and Dalits are some common names, which are used to define Dalits in Indian Society (Michael, 1999:16). Dalits are the lowest caste of Indian social system and it refers to those castes who belong to the lowest rank of the Hindu caste hierarchy and whose touch is also considered as polluting by Hindu’s religion. Basically Dalit*⁴ is Sanskrit word (is used for the downward people of the society) and was used during the Panther Movement for those people who are exploited and deprived.

According to Baba Saheb Ambedkar, *Dalits are those people, who are born in specified caste, and due to birth they are facing social and economical exploitation* (quoted in Micheal, 1999:18). Mahatma Gandhi called them Harijans (God’s people). The word ‘Dalit’ was used first time in 1920-30s, but is being frequently used from 1970s with *Panthers movement*. According to Indian social system, Dalits can be defined as *‘those people, who are facing inhuman behaviors, injustices, discriminations, social vulnerabilities, social exploitation, and political and economical deprivation from a long time’* (Kamble, 1982:17).

Dalits literally means oppressed (crushed, broken) people. Dalits are excluded from the main body of the village, certain occupations and day-to-day life interactions. They are excluded from the modern institutions like judiciary, education, bureaucracy, market and media (Kumar 2009:26). The term Dalit emerged from the movement of untouchables for social justice and political rights led by Dr B.R. Ambedkar and had replaced the old terms (one of them being Harijan) which sounded ritualistic, having religious connotations.

⁴ *Exact Sanskrit meaning of the word Dalit is crushed. Grammar= Noun “Pad-Dalit”=Crushed by foot.

Social exclusion of Dalits is justified by the religious texts based on *dharma and karma* (Kumar, 2005:516).

The term Dalit is also meant to remind everyone about social injustice and discrimination, the communities still suffer and to inspire the Dalits themselves to continue to fight for their social, political and cultural rights. The term Dalit in the proposed study will be confined to the ex-untouchables. Dalits are those castes who are recognized as Scheduled Castes (SCs) by the Constitution and deserve special assistance in respect to education, employment and political representation. It can be strongly argued that Hindu society is fundamentally based on the idea of exclusion.

1.4- Evolution of Dalits in Historical time frame:

The caste system, which exists in present society, is a result of a long process. The origin of caste and of untouchability lie deep in the India's ancient past and the evidences of those origins is provided by archaeological and literacy sources. For the better understanding the word untouchables can be understood by its historical bases and can be understood by different historical time frames (Badari, 2004: 210-212). Ancient, medieval and modern are three broader periods (Chandra and Sangh, 2003:186-203), with the support of literature, untouchables can be understood by their characteristics and nomenclature basis.

a- Untouchables in Ancient Period

- *Vedic and Pre-Buddhist Period (4000-1000 B.C.)*
- *Brahminical Period (1000-600 B.C.)*
- *Maurya Period and Post Maurya Period (322-184 B.C, 184 B.C.-600A.D)*
- *Harsh Vardhana and other Periods (606-700 A.D.)*

b- Untouchables in Medieval period

- *Rajput Period (700-1200 A.D.)*
- *Muslim Period (1200-1757 A.D.)*

c- Dalits in Modern Period

- *Pre independence or colonial period (1757-1947 A.D.)*
- *Post independent period (1947-)*

1.4a- Untouchables in ancient time:

In ancient times lower caste people were treated as untouchables. Literature shows that they had no social status, no rights and were compelled to live without human dignity. All types of menial works had to be done by them and therefore so many social restrictions were forced on them. Untouchability is the curse faced by untouchables whose roots could be traced into the ancient times. Furthermore, the ancient period can be classified in four different time frames, which are:

Vedic and Pre-Buddhist Period (4000-1000 B.C.), Brahminical Period (1000-600 B.C.), Mauryan Period and Post-Maurya Period (322-184 B.C, 184 B.C.-600A.D), Harsh Vardhana and other Periods (606-700 A.D.).

In *Vedic period*, Aryans came from middle Europe, wrote *Rig Veda* in which there is no mention of *Shudra*, except in the *Purushasukta*, which is considered to be of a later origin. *Purushasukta* contains a myth about the origin of the fourfold social structure which mentions four caste systems, which is based on the *Varna* (colour) (Ghurey, 1932:143). They subdued the dark-skinned non-Aryans who were living in India because of their race, language, and religion. Aryans considered themselves as superior. They considered non-Aryans as non-humans or *amanushya* and they described them as *krishan Varna* (quoted in Michael, 1999:45) or dark-skinned, *anasa* or without nose. In four folded division of the society *Shudras* were at fourth position in caste system, which were treated as slaves or serfs similar as in Europe. They also mentioned some outcastes, the fifth division, out of the *chaturvarna*, which were further considered as *Nishadas* or *Upmanyus* in Manu's analysis.

In the post *Rig Vedic* period, called *Brahmanical Period*, *Brahmins* and *Upanishad* are included. *Aitareya Brahmanas*, *Pancavimsa Brahmanas*, *Satapatha Brahmanas*, *Taittiriya Brahmanas*, *Vajaseneya Samhita* and *Atherva Veda* also refers to origin of castes and describes the *Shudras* as a servant or other than a servant, who washes the feet of his superiors (Chandra, 2003:184-186). In the *Vajasaneyi Samhita* (composed around tenth century B.C.) the words *Chandala* and *Paulkasa* occur, but there is no indication that they were untouchables. But around 8th century BC, *Chhanadogya Upanishad* described the word *Chandala* and clearly said that “those persons, whose Actions were

low, will (quickly) attain an evil birth, the birth of a dog or a hog or a Chandala” (quoted in Michael, 1999:46). The *Gautama Dharma Sutra* (in the 7th century BC) for the first time tried to explain the origin of the *Chandalas* and said that the *Chandala* is the young child of a male *Shudra* and a *Brahmin* woman and is the most condemnable among those born in the indirect order or *pratiloma Vivah*. Gautama calls *pratiloma* castes as *dharmahina* or without religion. The *Apastamba Dharma Sutra* also says that after touching a *Chandala*, one should dip into water, on talking to him one should converse with a Brahmin, and on seeing him one should look at the luminance of the sky such as the sun, the moon, or the stars.

In the *Maurya Period*, the political situation of India had changed. In this period, *Chandra Gupta Maurya*, a *Shudra*, was the king of India. He tried to remove all the restrictions to *Shudra* which were forced by the *Brahmins*. During this period with the rise of Buddhism and Jainism, the social restriction was less affective. The Grandson of *Chandra Gupta Maurya*, *Ashoka* followed Buddhism and changed his religious policies. Universal brotherhood and tolerance became the main vision of the religion. This period is also called as the golden period of India. But this situation didn't continue for long.

Later, *Sunga Kingdom*, who was a *Brahmin*, strictly followed the *Brahminical* religious laws and after him *Kanwa* and *Kushans* also took forward this system. In this period called *Post Maurya Period*, Manu wrote *Manu Smriti*. It was written in 2nd century BC and said that on the basis of *Varnashram Dharma*, our society is divided into four Varnas: *Brahmin*, *Kshatriya*, *Vaishya*, and *Shudra* (Michael, 1999:47). It is believed that for the prosperity of the world, the creator (God) created four castes and divided their works and position for the welfare of the society. All these Varnas have origin from different parts of body of the God, from Mouth-*Brahmin*, Arm- *Kshatriya*, Thigh-*Vaishya*, and Feet-*Shudras*. Mouth, arms, thighs and feet signify different qualities such as – *Knowledge*, which is expressed by speech or mouth; *Power*, which resides in the arms; *Wealth*, which is acquired by trade and, travel, undertaken by the thigh or walking and; *Submission* as the feet go as driven by the other parts of the body (Jhunjunwala, 1999:137).

All first three *Varnas* are called *Divija* because they are born twice and *Shudras* are born only once. According to 'Manu', the untouchables were not supposed to own any

property; *Shudras* can be only manual labourers (Chakravarti, 2004:282). They must serve one of the *Dvija* by his labour, arts or crafts. According to Manu, *Shudras* had to prefer to serve to *Divija*, because they provided greater security for his Bhoga. Manu also ruled that the *Chandalas* and *Shvapakas* should live outside the village. The Gita also describes the Varna system. According to the Gita, “*the four Varna were created by me according to the division of Guna and Karma*” (quoted in Michel, 1999:21). *Shudras* remained poor and economically dependent upon upper caste people. By the theory of divinity and Karma, all social-eco-political discriminations and deprivation are faced by them. Due to rituals, religious sanction and social order system, *Shudras* (Dalits) have low social position in society and they are not allowed to do works which are considered pure.

In the period of *Harsh Vardhana*, no more information was founded about the condition of *Shudra*. Only *Hie-unt-sang* analyzed to the social structure of the society and mentions that all people from unclean works lived outside the village.

All historical sources show that the conditions of the untouchables were worst during this period. Even the change of kings, didn't find the right position in the society. From Aryans to Harsh or to the medieval period, the conditions remained more or less the same. Untouchability, poor social condition, serving other castes, living outside the village, marriage and dining restriction were some of the main characteristics. During the period of *Maurya*, called *Golden period of India*, the condition was little better.

1.4b- Untouchables in medieval period:

From the 700 A.D. medieval period starts. This period can be segregated in two parts; First was period of *Rajputa* and second was *Muslim* period. In the period of the *Rajputana*, India was divided into many states and governance was with the *Rajputs*. In this period no social changes were seen in terms of caste. Same conditions were prevailing in the society. In the period of the *Muslims*, caste system became stronger because people became more conscious about their religion and culture. During this period, some movements by *Kabir*, *Nanak*, *Chaitanya*, *Tukaram*, *Tulsidas* and *Namdeo* helped society to become liberal to some extent.

All the historical studies show a brief history and characteristics of untouchability. *Shudras* and low ranked people of society, mainly due to social stratification, was based on the *Varnas* and work (*Karma*) and shows the structuring of society on the basis of differential social status of various groups and castes of the people- a common feature of human societies. The base of *Varna* hierarchy also influences the legal system of society whereby the *Brahmins* are placed highest in the social structure and enjoy all the facilities, while *Shudras* are at the extreme lowest position in society. In this period, no further information is found on the status of lower caste women. It only considered that while in this period, the conditions of lower castes were extremely poor. So the status of women was also been poor.

Table- 1.1 Evolution of caste in Ancient and Medieval period:

Period	Year	Name	Characteristics	Kingdom
Ancient	4000-1000 B.C	Shudra, Dasas, Panis,	Krishan Varna, dark complexion, Anasa, Upmanyus, Nishadas	Aryans period
	1000-600 B.C.	Shudra, Chandala	Toil, servant, marriage restrictions, feeding restrictions, carrying dead body	Brahmins
	322-600 A.D.	Shudra	Servant(seven types described by Manu)	Maurya, Pushapmitra Sungha, Kanawa, Kushana
	606-700 A.D.	Shudra	Unclean workers	Harsh
Medieval	700-1200 A.D.	No changes occur in the society, all the structures were same by Manu.		Rajput

	1200- 1757A.D.	In this period caste became stronger and many restrictions were introduced in the society.	Mughals
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Source: Chandra and Sangh, 2003

1.4c- Dalits in Modern period:

In Modern period, untouchables are classified under two period, like-colonial period and independence period. Great works were done in both the periods, in colonial, Census started work for the understanding social realities. They also focused on these people who had migrated from the society. Census started from 1881 then continuous process started to define untouchables, finally after fifty years in 1931; Census scheduled some castes on some criteria, which were called scheduled caste. After the independence, Govt. of India started a developmental vision for them, who had migrated from society by the Constitutional rights and more by the Acts and Provenance.

During colonial period, the word Dalit was started to use. It was basically a Hindi or Marathi translation of depressed classes (Omvedt, 1979:772). In Colonial period British Govt. started the Census work. From 1881, Census started to define the people and social structure of the society and also focused on untouchables. Census of India gave enumerative and descriptive analytical framework which was useful for defining Dalits. The 1881 Census simply described and enumerated castes in various provinces and states based on Varna categories, in which Dalits were generally appeared at or near the end of the list. On other hand, the 1891 Census adopted a standard classification of caste according to the occupation, which was assigned to them by their traditional work. Field labourers, leather-workers, scavengers, watchmen, and village menials were some of the occupations of Dalits (Michael, 1999:77). In the 1901 Census, Risley was the Census commissioner of India, who classified Hindu caste in seven categories which are 'recognized as native public opinion' (Pradhan, 1986:197). The 1911 Census provided a separate enumeration of those castes and tribes which either did not conform to or were excluded from certain aspects of Hindu religion. Ten criteria were used to determine category status of a caste or tribe. In the 1921 Census, discriminated castes and tribes were named as depressed classes. In 1931, schedule castes were also systematized by

Hutton, who was the Census commissioner and chose to call them as 'exterior caste' due to their traditional position in Hindu society.

He defined Dalits in terms of Exterior caste and said, "*Schedule caste is not intended that the term should have any reference to occupation as such but to those castes which by reason of their traditional position in Hindu society are denied access to temples, for instance, or have to use separate wells or are not allowed to sit inside a school house but have to remain outside or which suffer similar social disabilities.*" (Michael, 1999:78). Due to inherited pollution and exterior caste, they had to face some problems or disabilities that were categorized in three ways;

- Barred from public utilities, such as, the use of roads and tanks.
- Their religious disabilities which debarred them from the use of temples, cremation grounds, mats and some other institutions.
- Their disabilities involved in relation with private individuals, such as the services of barbers and the admission to tea-shops, hotels or theatres owned by private individuals.

In 1935 Govt. of India, firstly issued scheduled appended to the castes, in which SCs were defined as "*such castes, races, and tribes corresponding to the classes of the persons formally known as the depressed classes as his majesty in the council may specify*" (Government of India Act, 1935, cited in Michel, 1999: 24). And thereafter, Government of India Act, 1935⁵ (*Bharat Sarkar Adhiniyam, 1935*), determined these forms of deprivation, particularly social and economic (Chatterjee, 1996:963 and Thorat, 2009:2), which are:

- They occupy a low position in the Hindu social structure.
- Their representation in government services is inadequate.

⁵ Government of India Act, 1935- it was passed during the "Interwar Period" and was the last pre-independent constitution of India. The Act was originally passed in August 1935 (25 & 26 Geo. 5 c. 42), and is said to have been the longest (British) Act of Parliament ever enacted by that time and scheduled the castes.

- They are inadequately represented in the fields of trade, commerce and industry.
- They suffer from social and physical isolation from the rest of the community.
- There is a general lack of educational development amongst the major section of this Community.

At this period some parallel events were also going on which also talked about Dalits. In 1930s *Dalit Bandhu (friend of Dalits)* was the first newspaper for them, which was published from Pune in 1930s and focused on their struggle (Pradhan, 1986:125). In the same period British govt. used to call them as schedule castes. B.R.Ambedkar in '*The Untouchables*' (1948) also called them 'Broken men' and referred to the original roots and reasons of the Untouchability. Later *Panther* and *Neo-Buddhist* movement also defined Dalits in their own ways. According to 'Neo-Buddhists', Dalits are the working people, the landless and poor peasants, women, and all those who are being exploited politically, economically and in the name of religion' (Omvedt, 1972:72). In this period Dalit word was mostly used with narrow meaning, which was only based on caste and the word Dalit was used only in print media.

Table-1.2 Status of Dalits in Colonial Period:

Period	Year	Name /Work /Characteristics	Authority
Modern Period	1881	Varna Categories were used for defining them. And they were listed in chapter.	Census (British/Ripen)
	1891	Caste can assign by their tradition works- field labourers, lather workers, scavengers, watchman and village menials are such occupation who defines the Dalits.	Census
	1901	Classified Hindu caste in seven categories in 'as recognized native public opinion.	Risley
	1911	Ten criteria were used to determine whether the caste and tribes. Excluded	Census

	1921	Discriminated castes and tribes were named as depressed classes.	Census
	1931	'Exterior caste', inherited polluted people	Hutton
	1935	Schedule caste and depressed classes	Govt. of India Act
		the landless and poor peasants which are exploited due to politically, economically and in the name of religion	<i>Neo-Buddhist</i>
	1948	Broken men	B.R.Ambedkar
		Harijan	Gandhi Ji, Narsinh Mehta,
	1970s	Poor peasants, women and all those being exploited politically, economically and in the name of religion.	Panther Movement

Source: Chandra and Sangh, 2003

In colonial period, Census was a major work which provided a useful entry point into communal (Hindu, Muslim and SCs etc.) analysis of the castes in Indian society. Census of India mainly saw caste as a religious section of Indian Hindu social organization. This support viewed that caste is a social base of Indian society and all social structures are rounded around it. So for better understanding of Indian society, caste is really helpful rather than class. In pre-independence period so many restrictions and social controls were prevalent in the society which created major gaps between the upper and lower castes. Lower castes did not have any prestige and power in society and that's why they were socio-economically and politically exploited. In their social life, they had to face different types of problems all over India. They started their life in poverty and ended their stories in poverty. Due to caste based occupation restriction, they didn't get job or other works to improve their economic status. Due to low economic condition their

nutritional status was also low. Famine and diseases were the common form of death in Dalits.

1.5- Dalits in Post-Independence Period:

After independence, Dalits were later structured in the Constitution of India as Schedule Castes and Schedule Tribes under Schedule Caste and Schedule Tribes (SC and ST) Order 1950⁶. Since the enactment of this Act and acceptance of the reforms by Indian political parties and leaders, these castes and communities whose names have been listed as scheduled have come to be known as *Schedule Castes*. After independence, framers of the Constitution focused on the development of the Schedule Castes and they gave some Constitutional rights for solving the problems of discrimination and exclusion. Constitution of India, gives power to define the Scheduled Caste in the Article- 341. In this Article, the President of India is authorized to specify the castes to be notified as SCs. And then the President of India in Consultation with the Governor of the concerned state makes a public notification regarding inclusion of that particular caste in the list of Scheduled Castes. Then on the advice of President of India, this inclusion of the caste in the lists of Scheduled Castes is promulgated by the Parliament.

After independence government has greatly intensified its efforts to improve the social and economic conditions of Schedule Caste as far as possible. From the Constitution of India, it becomes very clear from the Preamble and its aims to provide '*for the all citizen of India – Justice of: social, economic and political, Liberty of: thought, expression, belief, faith, worship, Equality of: status and of opportunity, and to promote among them all fraternity assuring the dignity of individual and the unity of nation*'. For achieving these goals some specific provisions have been made in Indian Constitution to remove the social disabilities and also provisions to guarantee certain minimum rights for every

⁶ Schedule Caste and Schedule Tribes (SC and ST) Order 1950- After independence, the Constituent Assembly continued the prevailing definition of Scheduled Castes and Tribes, and gave (via articles 341, 342) the President of India and Governors of states responsibility to compile a full listing of castes and tribes, and also the power to edit it later as required. The actual complete listing of castes and tribes was made via two orders *The Constitution (Scheduled Castes) Order, 1950*, and *The Constitution (Scheduled Tribes) Order, 1950* respectively.

citizen to enjoy their life. It also contains some duties for the state for the socio-economic development of the backward classes; especially Scheduled Castes (SCs) and Scheduled Tribes (STs). The rights are guaranteed under fundamental rights which are contained in Part III of the Constitution and the duties of the state are imagined under the directive principles of state policy under Part IV of the Constitution. Article 46 under directive principles of the state policy makes the following provisions:

The State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from all social injustice and all forms of exploitation (Directive principle of State- Constitution of India, Part-4).

To achieve these objectives and accelerate the development of the weaker sections of the society, especially SCs and STs, certain safeguards and protective measures have been provided by the Constitution of India. The father of Constitution envisaged that by these measures, these downtrodden people can be brought in to the mainstream of the society. They also gave brief outline to define these safeguards and notified them under respective Article under 366(24) and 341. The following are the various Constitutional safeguards for SCs.

Table -1.3 Constitutional Rights and safeguard for Dalits:

Part-3 of the Constitution : Fundamental Rights	Right to equity	Article-14: Equality before law.
		Article 15: Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.
		Article 16: Equality of opportunity in matters of public employment.
	Article 17: Abolition of untouchability.	
	Right to Freedom	Article 19: Protection of certain rights regarding freedom of

		speech, etc.
	Right against Exploitation	Article 23: Prohibition of traffic in human beings and forced labour.
	Right to Freedom of Religion	Article 25: Freedom of conscience and free profession, practice and propagation of religion
	Right to Freedom of Religion Cultural and Educational Rights	Article 29: Protection of interests of minorities
Part-4 of the Constitution: Directive Principle Of the State Policy.	Article 38: State to secure a social order for the promotion of welfare of the people	
	Article 46: Promotion of educational and economic interests of scheduled castes, scheduled tribes and other weaker sections.	
Part- 14 of the constitution: Services under the union and the states, public service commissions	Article 320 A: Functions of public service commissions	
Part -16 of the Constitution: Special provisions relating to certain classes	Article 330: Reservation of seats for scheduled castes and scheduled tribes in the house of people.	
	Article 332: Reservation of seats for scheduled castes and scheduled tribes in the legislative assemblies of the states	
	Article 334: Reservation of seats and special representation to cease after sixty years, [at present the reservations have been extended up to 2010]	
	Article 335: Claims of scheduled castes and scheduled tribes to services and posts	
	Article 338: National commission for scheduled castes and scheduled tribes	

	Article 341: Defining Scheduled castes
Part- 19 of the Constitution: Miscellaneous	Article 366: Definitions- 'Schedule' means a Schedule to this Constitution; and 'Scheduled Castes' means such castes, races or tribes or parts of or groups within such castes, races or tribes as are deemed under article 341 to be Scheduled Castes for the purposes of this Constitution.

Source: <http://Constitution.org/cons/india>

After independence Dalits are mainly focused under the Constitution of India which provides them to empower themselves under socio-economic, educational and political fields by several Constitutional rights which are already mentioned above. But due to long history of caste based discrimination and exclusion from society; these rights didn't affect much and didn't reduce discrimination and exploitation within the societies. So, later on Government of India sanctioned several Laws and Acts to provide equal social right for all the citizens, especially SCs and STs. Constitutional and Legislative rights are given to all excluded citizens and assume that by all these steps, they can enjoy their life better. The Acts were passed and after a period of time some changes have occurred to support them for providing rights to SCs/STs. Some of them are- *The Protection of Civil Right Act; 1955 and 1977, The SC/ST (Prevention of Atrocities) Act; 1989 and 1995, The Bounded Labour System (abolition) Ordinance; 1975, The Empowerment of Manual Scavengers and Construction of Dry latrines (prohibition) Act; 1993*. These legislative sanctions are done at the central level and some states like- Bihar, Karnataka, Maharashtra, Tamil-Nadu, Uttar-Pradesh, and Rajasthan have also adopted various measures and passed Acts for implementation of the Constitutional Provisions in respect of the removal of social disabilities. '*The Removal of Civil Disability Act* or *The Removal of Social Disability Act* is the main concern of the states. But after sixty years of independence SCs have to face various types of problems in their social life, in terms of social, economic, political, and educational problem. They are suffering from these problems since time immemorial without their fault.

Table -1.4 Government of India Acts for Protecting the rights of SCs/STs:

Acts	Year	Vision
The protection of Civil Right Act	1955 and 1977	An Act to prescribe punishment for the preaching and practice of 'untouchability' for the enforcement of any disability arising there from and for matters connected therewith.
The SC/ST (Prevention of Atrocities) Act	1989 and 1995	An Act to prevent the commission of offences of atrocities against the members of the Scheduled Castes and the Scheduled Tribes, to provide for Special Courts for the trial of such offence and for relief and rehabilitation of the victims of such offences and for matters connected therewith or incidental thereto.
The Bonded Labour System (abolition) Ordinance	1975	An Ordinance to provide for the abolition of bonded labour system with a view to preventing the economic and physical exploitation of the weaker sections of the people, and for matters connected therewith or incidental thereto.
The Empowerment of Manual Scavengers and Construction of Dry latrines (prohibition) Act	1993	An Act to provide for the prohibition of employment of manual scavengers as well as construction or continuance of dry latrines and for the regulation of construction and maintenance of water-seal latrines and for matters connected therewith or incidental thereto
Panchayati Raj Institutions	1991	33% reservation for the SC/ST women in all over the country in the tri-level Panchyat system.

Mondel Commission	1993	Reservation for the OBC and Minorities Caste in Government jobs.
Mehta committee	2007	27% reservation for the OBCs in all central universities.

Source: Thorat, 1999, Annexure-02, pp-159-160

The social and economic conditions are important prerequisites for the development of any section of the society, which may help not only the nation but also the society. The Indian society is a caste ridden society and all activities like economical, political, educational and socio-cultural, revolve around the notion of the caste. That's why the SCs and STs throughout the country occupy the lowest rank in the society and the levels of suffering also vary from region to region, caste to caste and also within sub-caste. By these types of suffering, they are considered as the disabled masses, and these disabilities combine to form several types of disabilities.

1.6- *Status of Dalit in India.*

About 3000 caste are found in India, out of which 779 are SCs and further they are divided in many sub castes (Rao, 1989:23). However, according to 2001 Census, there are 1221 Dalit castes in India (Appendix-1). Backwardness is a relative phenomenon in all the SCs and their sub-castes and it is difficult to measure their backwardness because they are facing these subjugations and exploitation since time immemorial. Most of the SCs are still engaged in doing unclean works with low wages. Due their low socio-economic, educational and political status in society, Dalits haven't come into the mainstream of the society. After sixty years of reservation, they are still at the margins of the society. By the problems of exploitation, exclusion and discrimination, they are still deprived. And for the development of any society, human resource development is one of the essential prerequisites. Exclusion of one segment of the society from the developmental process will not bear true fruits of all-round development of the nation. So SCs/STs and OBCs must be supported and made able to run in the race of development. Benefits and opportunities of developments should reach to every individual and every segment of the society; it can only be reached by the availability of basic infrastructures like- education facility, road, pure water supply, proper sanitation facility, hospital facility, better housing

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facility, etc. Out of all these, better health and education are the main needs and aspects for the development of these people because it directly affects the individuals.

Illiteracy, rural background, non-ownership of productive assets, insecurity of employment, untouchability, and their exploitation by the upper caste people are the main factors which are responsible for their abject poverty and underdeveloped status. So, these can be considered as prime instrument for improving the conditions of the dalits. Some scholars have tried to define the causes of deprivation among Dalits in terms of class analysis of Indian society, in which class or occupational categories are predominantly subsumed as peasants, agricultural labour, factory workers etc., in this view the occupational categories had come from their working status. It can be seen from the Marxist writing, subaltern⁷ studies and in the Dalit Panther manifesto. While some other scholars see the cause of deprivation in terms of collective analysis of castes. In their view, Dalits are the people within Hindu society who belong to those castes which Hindu religion considers as polluting by virtue of hereditary occupations.

The histories of the Dalit movement by Kamble (1979), Gupta (1985), Pradhan (1986) and Nath (1987) are based on this premise. Based on these views, some great works have been done for defining the cause of deprivation and by this they tried to analyze the Dalits. But Dalit women's deprivation didn't come out. There is very less research on Dalit women, their causes of deprivation, gender issues, socio-economic condition and the issue of health. . This shows that there is a need for doing research on the issues of deprivation of Dalit women with respect to gender, socio-economic conditions and health issues. To understand Dalit women deprivation, there is a need to understand the condition of women in India and the status of Dalit women.

⁷ Subaltern studies- The Subaltern Studies Group (SSG) or Subaltern Studies Collective are a group of South Asian scholars interested in the postcolonial and post-imperial societies of South Asia in particular and the developing world in general. The term Subaltern Studies is sometimes also applied more broadly to others who share many of their views. Their approach is one of history from below, focused more on what happens among the masses at the base levels of society than among the elite.

1.7- *Dalit women in India:*

Everywhere, it is customary to classify the human community on the basis of sex, male and female. The status assigned to women in any society reflects the nature of its cultural richness and the civilization. Women basically constitute half of the world's population and more or less they are universally regarded as second grade citizens, second sex and subordinate to men. However, the degree and form may vary from society to society. There has been no society where women are not discriminated and exploited. In India it is more because of the prevalence of caste system and patriarchal Hindu social order.

Women the world's second most populous country and have not yet been accorded a status equal to that of men. In India, male domination is common nature of society. Due to the patriarchal setup, women' role and status is basically determined by the male. Gender is an important dimension to study women's role and status in the society. Gender basically is a social construct which categorizes society in to masculine and feminine form by their different cultural norms and focuses on the inequalities between them. From cultural point of view, it focuses on the equalities of their social role while on the structural view; it focuses on the division of labour in the society. Gender can be defined from the psychological, social and cultural aspects with the characteristics of males and females as they encountered their social life and culture through socialization. *Gender is a "system of social practices"; this system creates and maintains gender distinctions and it "organizes relations of inequalities on the basis of these distinctions" (Wharton, 2004:7).* This gender definition, involves in the creating of differences and inequalities. On the basis of these features, gender can be defined in three ways.

- 1- Gender as a process of fix state; which implies it as a continuous process of producing and reproducing gender construct in the society. It is not done but by the process of socialization, it is easily expressed.
- 2- Gender is not individual's characteristic but it occurs at the all levels of social structure. It says that, it is a system practices which locks individuals identity.
- 3- Gender refers to its importance in organizing relations of inequality.

In Indian society, gender based discrimination is the main cause of backwardness of women. Historical studies show that women's statuses were really good in ancient period

but as the time passed, it became worse. In ancient period, women had equal rights to men. Manu (Quoted in Jhunjhunwala, 1999:133) also said that "*When women are honoured, the gods are pleased but where they are not honoured, no scared rite yields any reward.*" *As this sentence is not practiced in spirit, it shows hypocrisy. Manu also looks at women in very bad light.*

Dhol ganwar shudra pashu nari,

Ye sab tadan ke adhikari.

(The drum, idiots, shudras, animals and the women are meant to be beaten.)

What would be the status of Dalit women is easily imagined from this hymn quoted from the Manu smriti. If the women, in general, are liable to be beaten then, one could imagine the worst status of Dalit women in such society. This suggests that they are doubly marginalized and oppressed: one as a women and other as a Dalit. In this period they had equal rights and enjoyed the freedom in areas such as education, marriage, economic production and religious activities. In this period, they had complete freedom in family matters and were treated as "*Ardhanginis*" (*better halves*). They also received education like boys and went through the *Brahmacharya* discipline including the *Upanayana* ritual (Quoted in Desai and Krishnaraj, 2004: 304). But by the changes of time, the status of women declined till the period of Muslims, so many restrictions and cultural practices were included like- child marriages, prohibition of widow remarriage, practices of *Sati*, *Purdah system*, *Devadasi system* etc... By the impact of *Bhakti Movement*, social situation had undergone some change and women got the right to religious worship, but it was not clear that this movement gave new life to women.

Neera Desai (1957:112) also observes that "*Ideologically women was considered completely inferior species, inferior to male, having no significance, no personality; socially she was kept in a state of utter subjection, denial of any right, suppressed and oppressed; she was further branded as basically lacking the ethical fibre. The patriarchal joint family, the customs of polygamy, the Purdah, property structure, early marriage, self-immolation of the widows ('Sati') or a state of permanent widowhood, all these contributed to the smothering of the free development of women.*" But in the colonial period, British Govt. and some social reformers like *Raja Ram Mohan Roy*, *Ishwar Chandra Vidyasagar*, *Maharshi Karve*, *Maharshi Dayanad Sarawathi*, *Maharaja Sayyaji*

Rao Gaekwar and Swami Vivekananda had done great work for the improving the status of women and tried to remove the in-human laws for women. Swami Vivekananda said that “The nation, which did not respect the women never becomes great nor ever in future”. It shows that women are important part of any society and should have equal rights. During British period, the Prevention of Sati Act (1829) and Widow Remarriage Act (1856) was some major work for the improving the status of women and it continued after the independence by the Constitutional rights and the Acts, which are:

Table 1.5 Constitutional Safeguards for women:

<i>Constitutional rights and Acts</i>	<i>Characteristics</i>
Right to Equity	By Article-14, 15, 16, 17.
The Hindu marriage Act-1955	Prohibited polygyny, polyandry and child marriages and concedes equal rights to women to divorce and to remarry.
The Hindu Succession Act-1956	Provides for women the right to parental property.
The Hindu Adoption and Maintenance Act-1956	It gives a childless woman to right to adopt a child and to claim maintenance from the husband if she is divorced by him.
The Special Marriage Act- 1954	Provides right to women on par with men for inter-caste marriage, love marriage and registered marriage. This Act also fixed the minimum age of marriage for 21 and 18 for male and female.
The Dowry Prohibition Act-1961	Declares the taking of dowry an unlawful activity and thereby prevents the exploitation of women.
The Suppression of Immoral Traffic of Women and Girls Act-1956	Gives protection to women from being kidnapped and or become prostitute.
The Medical Termination of	Legalizes abortion conceding the right of a woman to go for abortion on the ground of physical and mental health.

Pregnancy Act-1971	
The Criminal Law Amendment Act-1983	Seeks to stop various types of crimes against women.
The Family Court Act-1984	Seeks to provide justices to women who get involved in family disputes.
The Maternity Benefit Act- 1961	Gives maternity benefits such as six months leave with salary to the married women.
The Equal Remuneration Act- 1976	Removes wages discrimination between male and female workers.
The Factories Amendment Act- 1976	Gives more benefits to women in terms of working laws, rest, first-aid, separate toilet for male and female and no employment of women between 10 PM-05AM.
73 rd Amendment 1993	1/3 rd of seats are reserved for women at the Panchayat level.
Domestic Violence Act 2005	This Act, any conduct of the respondent shall constitute domestic violence if he (a) habitually assaults or makes the life of the aggrieved person miserable by cruelty of conduct even if such conduct does not amount to physical ill-treatment; or (b) forces the aggrieved person to lead an immoral life; or (c) otherwise injures or harms the aggrieved person. (2) Nothing contained in clause (c) of sub-section (1) shall amount to domestic violence if the pursuit of course of conduct by the respondent was reasonable for his own protection or for the protection of his or another's property.
Child Care Leave 2008	Child Care Leave in India provides ground for leave for the need of time of six months.

Even after giving all these rights to women, the conditions of women are not good in contemporary period. They have to face violence in terms of domestic and outside, harassment, and crimes in their life. Due to poor health conditions their populations are declining (Sex Ratio), school dropout rates of girls are increasing, due to illiteracy their

economic participation (employment) is also low and due to patriarchal society, they are not so active in the politics and their numbers in the parliament are low. Government established NCW (National Commission for Women) for the development for women in India. But Indian women are not yet equal to men. There is no legal or Constitutional barrier to equality, but the only one barrier, which is social barrier, is a product of Gender and did not allow them to develop. So to understand deprivation and for better developmental of women it is pertinent to understand the social aspects.

1.8- Feminist perspectives:

For understanding the women scenario in contemporary period, many feminist perspectives are used to understand women's status in their society. Radical, social-Marxist and Dalit feminist is commonly used for understanding women's status.

Radical Feminism is the approach, which believes that society is primarily divided on the basis of sex and women's subjugation is due to sexual oppression by men. According to them male supremacy is the oldest, most basic form of domination. For them if women are freed from biological limitations, through some ways such as, birth control measures, artificial reproduction etc, there may be some changes in their status. So according to this school of thought, end of the subordination of women is not just the elimination of male privilege but of sex distinction itself.

While *Socialist Feminism/Marxist Analysis approaches* locates the origin of female subordination due to the phenomenon of private property making family the result of private property. This also resulted in the women to take responsibility for the full burden of housework and child rearing, thus limiting their role within the family and thereby subordinating them. For the socialist feminists, complete equality of women is possible only when private property is abolished, enabling them to move out. They believe that revolution is necessary to liberate women and help them to attain equality with men, in economic and political sphere. Moderate Feminism; believe in social reform and a change of social values and attitudes. According to this school, the inferior position of women is due to cultural and psychological factors. This approach says that, the subjugation of women was the product of age long custom and not any inherent inferiority among them. This school advocates that women should demand legal protection; they should fight

against unjust social customs against them and change the prevalent attitudes and values. So, the approach accepts that women are not biologically inferior and their lower social status to that of man is manmade.

While discussing Dalit women, their condition is hopeless, due to low mobilization and less empowered, their status is pathetic. Women are not yet mobilized at national level nor at regional level, therefore has no Dalit Women movement been seen in north India. Due to lack of political empowerment, low education level, low social positions, doesn't help her. Yasudasn (1999: 324) advocates Dalit feminist perspective and said that it important to study Dalit Feminist perspective by the understanding of the Subaltern perspective. He did a comparative study of Kerala and West Bengal, the status of Dalit women is really good and opined that political, educational empowered and their social network and social support, further influence to led the mobilization.

In India near about 7.8% of total population and 16.22% of total female population are Dalit women (RGI, 2001). It is important to study status of the women under this social category. Dalit women in Indian society are not equal to their male counterparts rather they have been placed to the lowest ebb of Hindu social order which makes them subordinate, subservient, inglorious, inferior and unequal to that of their male counterparts. This is not of recent past rather for centuries their presence has been suppressed. Dalit Women are more vulnerable as they are triply exploited on the basis of caste, class and gender. They are often offended, discriminated, deprived of human dignity and have been subjected to inhuman treatment. They have been the victims of ugly form of untouchability, illiteracy, poor health, lack/denial of education, alienation in labour market. All these have unfolded into abject poverty among them and dehumanizing way of living.

Dalit women are the 'Dalit among Dalits' because they are thrice alienated on the basis of caste, class and gender '*they are poor; they are women; they are Dalits*' (Ruth, 1996:159-167). According to Indian social structure, there are three dimensions for understanding women viz. caste, class and gender. Dalit women are in worse off position than Dalit men or non Dalit women in terms of sex ratio, wages, employment, occupation, and assets, education, health, social mobility and political participation (Bandhu, 2003:110). As the

hierarchy is multi tiered and is also determined by dominance, so in order to understand the position of Dalit women, all these factors have to be taken into account.

As Dalit women, generally, lack all these, deprived and excluded and thus face oppression and exploitation in all spheres of life whether it is social, economic or political. In India Dalit women have to bear suffering from three oppressions (Jogdand,1995: 2-3):

- Caste coming from the social hierarchy, and due to the lowest 'caste untouchability' is common among them.
- Class, from being the poorest and most marginalized communities; and
- Gender, as a result of patriarchy;

Patriarchy is the well known term and is used in day to day conversation. It means male domination, male prejudice (against women) or simply male power. It is rooted in the subjugation of women. Patriarchal cultures uphold the privileges of men through social mores, religious practices, legal codes, and political organizations. Patriarchy is not mere subordination of women rather it is much more than that. Not all men are powerful in patriarchal system, for example, poor, underprivileged and in Indian context Dalit and lower caste men. Rao (2006:118) explored various issues of Dalit women which affects their lives. She argued that caste is maintained through the patriarchal ideas like subordinating the women and controlling her sexuality and further argues that patriarchy is nothing but Brahmanical practices within the larger framework of sexuality, labour and access to material resource. All these aspects are maintaining the system through endogamous marriages. Empowerment is the answer to oppression, exploitation, injustice and other maladies with which Indian society is over whelmed; Beteille (1999) said that despite the changes, women and persons of inferior castes continue to suffer from many disadvantages. He says that empowerment is both a means to an end and an end in itself. Kumar (2009) talks about how the Dalit women are different from general caste women. He argues that the structural location, the occupation they perform and the treatment meted out against the Dalit women makes them different from the general caste women. He has also thrown light on the plight of Dalit women for the past 2000 years. He says

that the structural location of dalits and their women in Indian society is unique and cannot be found in any part of the world.

1.9- *Dalit women in UP*

In the Hindu society, the moral codes that structured the position of women varied in each stratum of the hierarchy, but almost in every situation the burden of maintaining the 'honour' of the community and family rested on women and this obviously acted to their disadvantage. The notion that women among the lower caste groups enjoyed more freedom, or that gender relations among the *dalit-bahujan* was more 'democratic', as compared to other social group (Bandyopadhyay, 2004:151) but it doesn't hold good if seen in rural context. Wife beating, harassment and desertion prevail and women are excluded from the decision making process (Bandhu, 2003: 111). The condition of Dalit women in India is miserable and lacks research. An empirical study is thus needed to understand the true situation of Dalit women in India. Uttar Pradesh (UP) has a leading Dalit population and among that the number of Dalit women is also very high in this state. 7.8% of total Indian population is Dalit women, they live in UP whose conditions are not so good in the state. Cases of Atrocities, harassment, witch hunting, naked parade, burning, rape, arson, murder are registered and many of these cases go unreported.

UP is the leading state of India, in terms of the number of cases registered under the Scheduled Castes/Scheduled Tribes (Prevention of Atrocities) Act-1989⁸. Maximum of the cases are related to atrocities to Dalit women. But in UP, (Crime in India, 2007), women status is very low and many cases of atrocities were reported against Dalit women. They face low income status, low literacy rate, high school dropout rates. With respect to sex ratio, there is a decline among the Dalits from 957 women for every thousand males in 1961 to 901 in 2001 (RGI, 2001a) and 51% of the Dalits in rural areas and 56.48% in urban areas were below the poverty line (Kozel and Parker, 2003: 385-

⁸ SC/ST(Prevention of Atrocity Act) 1989- An Act to prevent the commission of offences of atrocities against the members of the Scheduled Castes and the Scheduled Tribes, to provide for Special Courts for the trial of such offence and for relief and rehabilitation of the victims of such offences and for matters connected therewith or incidental thereto.

403). This means that more than half of the Dalits do not get enough to eat and therefore, suffer from malnutrition.

According to NFHS-03 (2005-06), around 56% of Dalit Women suffer from some form of anemia, as compared to 49.1% of non-SC/ST women. Similarly a much higher percentage of Dalit Women are under-nourished as compared to their non-SC/ST female counterparts. With significant cuts in government expenditure for public health services, on which the majority of Dalit women continue to rely, and commercialization and privatization of public healthcare services, poor Dalit women are being forced to fend for themselves either to live with ill-health or to enter into health-related debt. This has the chain effect on their health status (Banerji: 1982) of Dalit children and their families, besides lowering the income generating capacity of Dalit women. In many health indicators show that the status of Dalit women is poorer compared to even Scheduled Tribes.

1.10 - The Government approach to Dalit empowerment:

Dalit women are the worst sufferer in Indian society. They were and they are socially excluded, discriminated and exploited in the name of caste, patriarchy and gender. All the socio-economic indicators tell the shocking conditions of Dalit women in Indian society especially in rural India or village India. Omvedt (1979:774) has rightly observed about the Dalit women as “downtrodden among downtrodden” in accessing the resources, power, privileges and social capital. Various policies and programs by the government could not change much as far as their social-economic status in the society is concerned. For that, government’s approaches and interventions towards the upliftment of the SCs are primarily based on two major considerations: first, to overcome the multiple deprivations that SCs have inherited due to exclusion in the past and, to the extent possible, bring them at par with others in society; second, to provide them with protection against exclusion and discrimination and develop some infrastructure in the present by encouraging their effective participation in the social, economic and political processes of the country. Several ministries of Indian government run different programs and schemes for the empowering women and especially Dalit women.

UP is a progressive state and for the betterment of all the members of society, they started AGVY, for the development of rural Dalit populated areas. The main agenda behind AGVY to gain the vote banks and it was started by the SP Government but it was further carried by the BSP Government. Genesis of AGVY is mainly understood by the three domains

- Dalit movement in UP
- Emergence of BSP
- BSP Social Justice Approach and genesis of AGVY

➤ *Dalit Movement in UP*

Ground down, downtrodden, oppressed are some of the common terms, which are used for Dalits in India. In early 1970s Dalit Panthers started to use 'Dalit' term for political awareness of SC people. It was a group of activists, writers and reformers of Bombay, who protested for the injustices. This foundation was laid by the Jyotiba Phule and later forwarded by Dr. B.R Ambedkar. The main vision of this movement was laid in to the remove socially ill factors, which caused them deprivation. Due to caste hierarchy, Dalits did not come into development process and due to poverty, exploitation, and the experience of deprivation arose some consciousness among Dalits in post-colonial era in India.

By the low consciousness level and less number of movement in colonial period, shows that Dalit had a slow process of change. Dalit movement had a low pace of change and it was different in different regions in the post colonial period. Southern and western India had a strong experience of movement for demanding reservations and improved social status under important leadership of B. R. Ambedkar and M.C. Rajah (Pai, 2002: 25). In this period northern India had not such experience of great movements. Dalit movements basically tell stories of unified classes and their fight of equality. By the cultural hegemony of western India, Dalit movement reached out the other parts of India by the first Dalit voice of Jyotiba Phule, who advocated social and gender equality in Maharashtra. In the same period, other Dalit voice from south also came for the support of equality by Narayan Guru, who attacked on the institution of caste in regional society.

In UP, Dalit consciousness and movements of colonial era played significant role as determining the nature of Dalit assertion and party formation in the post independence period. Major political consciousness and awareness has been seen after independence and in this period, social-political awareness resulted in BSP. Pai (2002:25) argued that Dalit movement was basically product of two inherent features of colonial period which shaped the ideology and agenda of action of Dalit movement and parties in post colonial period. According to them:

- 1- In contrast to southern and western India movement, United Provinces⁹ had not experienced any large-scale movement in this period and it came out too late. In this period many small and weak movements happened but the level of mobilization was very limited. In 1940s, UPSCF (Schedule Caste Federation of United Provinces, 1944) was formulated by a number of educated leaders from SC and it gave a platform to mobilized Dalit people in colonial period. After independence, RPI (Republic Party of India) was formed but it did nothing and had short life experience. And finally in 1984, BSP emerged.
- 2- In the era of colonial period, the movement was only reformist not radical in nature and it did not espouse any anti-caste ideology.

The main reasons behind delayed development of the Dalit consciousness in UP are based on some factors like-- no anti-caste or social reform movement happened in UP as in western and southern India. So the consciousness level didn't reach at the ground level. In national movement period, members of INC didn't encourage them to their rights and demands of social justice. Economic dependency upon the upper caste and poverty were the main factors behind lack of mobilization among them. Geographical distribution of caste also affected the mobilization among Dalits. In UP, no single caste had a numerical majority in the population which created no regional mobilization and somehow some caste (Chamars comprised 59%) had majority but due to scattered evenly over UP, these caste didn't do much. The other reasons like caste segmentation in sub caste also created some difficulty in political awareness.

⁹ During the colonial period, the present UP was called as United Provinces, because it was an administrative construct, created by uniting the earlier Provinces of Agra and Oudh.

According to Kshirsagar's survey (Quoted in Pai, 2002:30), in colonial period Dalit movements were divided into three major phases, first, beginning roughly from 1857 ending with the death of Mahatma Phule in 1890. The second from 1891 to 1919 ends with the inquiry by the *Southborough Committee*¹⁰ and the third phase, from 1920 to the mass conversion to the Buddhism in 1956. But in UP, first phase was absent due to lack of reform while due to some awareness in depressed classes, it was visible in second phase but due to lack of any major cultural and political movement, anti-caste ideology and the passive acceptance of the unequal social and political system, the movements didn't become so important. And finally some movements aroused in third phase. The important contributory reason for the absence of a Dalit Movements in UP was based on the lack of the economic development. It also resulted in extreme poverty among the depressed classes as compared to the counterpart in the country in Bombay and Punjab Presidencies. By creating Mahar Regiment and establishments of mills in Bombay, it really helped Dalits to come in main stream, same in Punjab Presidency, Boota-Mandi also helped people in economic dependency but in UP, the development was limited with few Chamars leather merchants in the colonial period. There was some development seen among Chamars and Jatavs of Agra, Aligarh, and Kanpur, in terms of Sanskritization. They followed the upper Caste in 1920s and earlier 1930s. And in the 1940s, they renounced Sanskritization and Gandhian Principles and entered the political arena. In 1940s the rise of UPSCF, the consciousness level among depressed class received some tremendous changes but it was only concerned at the local level. By the impact of Ambedkar, small sections of leaders come to the transformative phase. INC, especially Mahatma Gandhi, tried to draw them into National Movements by the way of *Achhutodha* ('*Harijan Uplift*') (Quoted in Rawat, 2003:590). In this way, he encouraged them to rise to an educated section of the society. By this effect many leaders were to come at the state level. UPSCF and INC produced many large movements. But till 1970s the SC, remained politically passive and formed part of the support structure of the Congress Party.

¹⁰ Southborough Committee-on 20 August 1919, joint committee of Lords, presented a report, in that the main vision to develop the self governing institutions in India.

➤ *Emergence of BSP:*

Due to lack of the anti-caste movements in UP, the situation of Dalit Movements were not found in post independence period. Extreme political exclusion, from the society of a particular section was needed for effective participation for democratic process. Some process was started with RPI but it didn't survive long because of large mass of Dalit populations were socially and politically passive in their life. The result was as expected; the RPI had a short-life span. Finally BSP emerged in 1984 with the motive of democratization of polity and society and took affirmative action for the welfare of that section of the society (Kumar, 1999:822-826). BSP has just come with the self-identity, strong and assertive leadership, and a distinct social base which was lacking in the RPI.

There was decline in INC from mid 1960s to 1980s and also absence of RPI gave some space for a new Dalit Party in UP. Centralization of power of INC by Mrs. Gandhi in 1980s destroyed the local leadership in UP as well as at India level. In 1977 the defeat by the Janata Party and collapse of the broad aggregative Congress Party gave space to BSP. Till that no great leader had come from the Dalits in the Congress Party. The economic growth and result of green revolution an increased the Dalits people's participation in government jobs and their source of livelihood also changed. Getting the middle and lower middle class jobs who were still struggling with poverty became mobilized and at that time BAMCEF (Backward and Minority Class Employees Federation) came as a final destination (Brass, 1997:2403). In this period, caste-centric socio-political movements has also reinforced the caste-centric public-political life and given a modern and a secular value for Dalits for emerging political organization (Pankaj, 2007:333). By the taking ideas of Marx and Ambedkar, this party had got the support of Dalits, Non Brahmins, middle and lower castes, peasants and workers. In 1984, BSP came not by any movement or struggle but by the sources of BAMCEF, which was formed in 1976 by Manyvar Kanshi Ram.

The BSP is not a movement emerging from civil society against the state but it is a statist Party (Pai, 2002:85). The main vision of BSP was to provide social justice and upliftment for the Dalits '*from Above*', using the power of the state. After forming BSP in 1984, its participation in assembly and parliament was becoming more from 1989 state assembly

elections. Under the leadership of Mayawati and guidance of Kanshi Ram the party performed better and the numbers of members in assembly and parliament started increasing. In 1995 and 1997 this party made the government by the help of BJP and independently in 2007.

Finally BSP was considered as a product of change in Indian democracy, in post independence period. Till now, it is exclusive party of the lower castes but in the recent election BSP also included candidate from upper castes too. BSP is mainly a reflection of the traditional society, in which it is placed. It is also not a party equipped to challenge and transform the basic structure of Indian caste system and accompanying social oppression and economic exploitation but replacing it in democratic system. Its formation was not for the breaking the caste system but a reaction to exclusion from the benefits of development.

➤ *Role of BSP, Social Justice Approach and Genesis of Ambedkar Village program:*

The single minded goal of BSP is to ensure the social justice for the Dalit Bahujans, within society and polity. The main argument of the BSP is that the causes for exclusion of Dalits from society and polity are due to the traditional hierarchical Hindu social order. Due to the caste system and less resources, Dalits remain poor and exploited and deprived from the social and political decision making. BSP came out, not to destroy the caste hierarchy and transform society but wanted to produce alternatives for the Dalit in terms of social, economical and political order. The new social-engineering of BSP came out by the philosophy of Ambedkar, which was based on the "*brotherhood, equality, and humanitarianism*". After 40 years of independence, social justice remained not affectively implemented on Dalit-Bahujans and still they are at the bottom of any wellbeing standard. After the formation of BSP, they adopted the "*Social-engineering*" to achieve the wellbeing of the Dalit-Bahujans. BSP introduced development and welfare programs for the Dalit-Bahujans by using resources of the state.

The AVP was launched in 1991. It underwent transformation as the political resume changed in subsequent years. By 1995, AVP was shifted into AGVY and in this period it came under the Ambedkar Gram Vikas Vibhag (AGV Dept.). In 2007, when BSP again

came third time in government, they changed the name of Dr Ambedkar Gram Vikas Vibhag to Dr. Ambedkar Grameen Samgra Vikas Vibhag. The decision to launch Dr. Ambedkar Grameen Samgra Vikas Yojana has also been taken by the Government. By 2005, specific schemes such as ASGVY and NESGVY are initiated under this umbrella (www.agvv.nic.in accessed on 9th sep2009).

The Ambedkar village Program was an important path, which was basically initiated by the SP government on the centenary celebration of the Dr. Bhim Rao Ambedkar in 1991. The main motive behind this program was to gain the Dalit votes. Five villages were selected from each district. In that period, the villages were selected for one year and were provided Rs. 1 Lakh for village development. When BSP came in power in the coalition with BJP, it started AVP but government didn't last long. In 1997 BSP again come in power and gave more focus to the AVP. Till 1997-98, total 19,176 villages all over UP were selected. Road building, brick laying, drinking water scheme, IRDP, JRY, schools, Panchyat Building, Indira Awas and Nirbal Awas Yojanas were started. By AVP, BSP wanted to provide Dalit-Bahujans their self-respect, prevent caste based atrocity and improve their condition of village (Kumar, 2003:3870). BSP tried to put these ideas into practice by the AVP. Again coming to power in 2007, BSP gave more focus on the AGVY. In this period the name of village program was also changed and it became Ambedkar Samagra Grameen Vikas Yojana (ASGVY).

Third time in 2007, when BSP came with full majority and gave more focus on the ASGVY, by the changing its name and vision, now this program came under the separate department of Dr. Ambedkar Gram Sabha Vikas Vibhag (AGVV) and it monitors many different developmental programs and effective schemes like-

- Dr. Ambedkar Grameen Samgra Vikas Yojana,
- Dr. Ambedkar Gram Sabha Vikas Yojana,
- Naxal effected Gramya Vikas

Table-1.6, Time line of AGVY:

Program name	Year	Department	Welfare programs
AVP	1991(SP+BSP)	AGV Vibhag	Rural Sanitation and Hand-pump
AGVY	1995(BSP+BJP)	AGV Dept.	India Awas, IRDP, JRY
AGVY	1997 (BSP)	AGVV dept.	Road building, brick laying, drinking water scheme, IRDP, JRY, schools, Panchyat Building, Indira Awas and Nirbal Awas Yojans
ASGVY	2007 (BSP)	AGVV dept.	roads, rural electrification, construction of primary schools, construction of drains/ <i>kharanja</i> , clean latrines, Indira Awas Yojana, drinking water, free boring, <i>Swarn Jayanti Gram Swarozgar Yojana</i> , <i>Rozgar Guarantee Yojana</i> , <i>Sampoorn Gramin Rozgar Yojana</i> , allotment of agriculture land, allotment of ceiling surplus land, Patta allotment for fisheries and potteries, residential patta allotment, old age pension, financial assistance to widows and pension to physically handicapped people, construction of health sub-centers under family welfare programs, health facilities, polio eradication, registration of birth and death rate in rural areas

➤ *Dr Ambedkar Gram Vikas Yojana:*

Dr Ambedkar Gram Vikas Yojana was initially launched by Rural Development Department in UP by the Government Order No. 6296/38-3-887-89 dated 2nd January, 1991 (Appendix-4). 11 developmental programs came under this program. *Dr. Ambedkar*

Gram Vikas Yojana (AGVY) program focuses on multidimensional, integrated and uniform development of rural areas where mass populations of Dalits live and is implemented for the betterment of their life. For the effective implementation of the AGVY, Dr. Ambedkar rural development department (AGVV) came into action from 12th August 1995; by the Government order No. 01/66-95-48/95 (Appendix-4). Initially AGVY was launched by the SP government in 14th April'1991 but it widely come in form from 1995-96. From 1995-96, 1997-98 and 2001-02 a total of 25,434 villages were selected in all the districts of the UP. In 2007, the Government Order no. 757/66-2007-49/05/TC II dated: 19th May, 2007 (Appendix-04), Dr Ambedkar Gram Vikas Vibhag has been changed as *Dr. Ambedkar Grameen Samgra Vikas Vibhag*, and the decision to launch *Dr. Ambedkar Grameen Samgra Vikas Yojana* has also been taken by the Government.

➤ *Dr. Ambedkar Grameen Samgra Vikas Yojana:*

With the objective to make all round development of Gram Sabha and new prosperity and progress, government has launched Dr. Ambedkar Grameen Samgra Vikas Yojana on 14thSept. 2007. In this scheme, all Gram Sabha will be started with 13 development programs. Under this scheme, implementation of important programs like link roads, rural electrification, construction of primary schools, construction of drains/kharanja, clean latrines, Indira Awas Yojana, drinking water, free boring, Swarn Jayanti Gram Swarozgar Yojana, Rozgar Guarantee Yojana, Sampoon Gramin Rozgar Yojana, allotment of agriculture land, allotment of ceiling surplus land, Patta allotment for fisheries and potteries, residential patta allotment, old age pension, financial assistance to widows and pension to physically handicapped people, construction of health sub-centers under family welfare programs, health facilities, polio eradication, registration of birth and death rate in rural areas, scheduled castes/scheduled tribes and backward castes scholarship, general category students scholarship living below the poverty line and minorities scholarship will be ensured in phased manner.

In the first phase (January 2008 to March 2008), by selecting five Gram Sabha from each assembly constituency, total 1900 Gram Sabhas would selected. In second phase (April 2008 to March 2009), third phase (April 2009 to March 2010), fourth phase, (April 2010

to March 2011) and fifth phase, (April 2011 to March 2012) ten Gram Sabhas from each assembly constituency will be selected respectively. Thus total 3800 Gram Sabha would be selected in each phase in the state. Total 17,100 Gram Sabha would be selected by the end of the last phase i.e. fifth phase.

Table-1.7 No. of selected villages by time phase

Phase	Timing	No. of selected Villages
1 st phase	Jan2008 to March 2008	1900
2 nd phase	April 2008 to March 2009	3800
3 rd phase	April 2009 to March 2010	3800
4 th phase	April 2010 to March 2011	3800
5 th phase	April 2011 to March 2012	3800

➤ *Naxal Affected Samgra Gramya Vikas Yojana*

For taking Naxalism as a great problem, Government also launched Naxal Affected Samgra Gramya Vikas Yojana (NASGVY) in the eight naxalite affected districts viz Chaundali, Ghazipur, Mirzapur, Sonbhadra, Mau, Balia, Deoria and Kushi Nagar of U.P on 10th January, 2005, to thwart the Naxalite activities and run developmental programs in these areas. This scheme was launched by Government Order on 10th January, 2005. Naxalite effected villages of these districts are selected for started with 18 developmental programs like; Drinking Water, Indira Awas, S.G.S.Y., Sanitary Latrine, Nali/Kharanja, Link Road, Primary School Establishment/Building Construction, Higher Primary School Establishment/Building Construction, Free Boring, Old Age Pension, Widow Pension, Allotment of surplus agriculture land of Gram Sabha, Handicapped Person Pension, Family Welfare, Vaccination, Antyodaya Yojana, Rural Electrification, Bhumi Sena.

Table-1.8 Scheme and implementing department of ASGVY and NASGVY

S.I.NO	ASGVY		NASGVY	
	Scheme	Implementing Department	Scheme	Implementing Department
1	Link Road	P.W.D	Drinking Water	Rural Development
2	Electrification	Energy	Indira Awas	Rural Development
3	Nali/Kharanja	Panchayati Raj	S.G.S.Y.	Rural Development
4	Sanitary Latrine	Panchayati Raj	Sanitary Latrine	Panchayati Raj
5	Indira Awas (Indira Housing Scheme)	Rural Development	Nali/Kharanja	Panchayati Raj
6	Drinking Water	Rural Development	Link Road	P.W.D.
7	Construction of Primary Schools	Basic Education	Primary School Establishment/Building Construction	Basic Education
8	Free Boring	Minor Irrigation	Higher Primary School Establishment/Building Construction	Basic Education
9 (i)	Golden Jubilee Village Self Employment Scheme (Swarn Jyanti Gram Swarozgar Yojna)	Rural Development	Free Boring	Minor Irrigation

9 (ii)	Employment Guarantee/S.G. S.Y	Rural Development	Old Age Pension	Social Welfare
9 (iii)	Sampurna Gramin Swarojgar Yojana	Rural Development	Widow Pension	Women's Welfare
10(i)	Allotment of agriculture land	Revenue Department	1. Allotment of surplus agriculture land of Gram Sabha, 2. Allotment of land for house, 3. Allotment of land for fish breeding, 4. Allotment of land for Pottery/Clay work, 5. Verification of land allotted on lease	Revenue
10(ii)	Allotment of ceiling Surplus Land	Revenue Department	1. Handicapped Person Pension 2. Tools Assistance for Handicapped Persons	Handicap Welfare
10(iii)	Allotment of land for houses	Revenue Department	Family Pension	Family Welfare
10(iv)	Patta Allotment	Revenue	Vaccination	Family Welfare

	for fisheries	Department		
10(v)	Patta Allotment for potteries	Revenue Department	Antyodaya Yojana	Food and Civil Supplies
11(i)	Old Age Pension	Social Welfare	Rural Electrification	Energy/Non-Conventional Energy
11(ii)	Widow Pension	Women Welfare	Bhumi Sena	Agriculture
11(iii)	Handicapped Person Pension	Handicap Welfare		
12(i)	Construction of Health sub Centers	Medical & Health and Family Welfare Department		
12(ii)	Vaccination	-Do-		
12(iii)	Polio Eradication	-Do-		
12(iv)	Status of Birth and Death Registration	-Do-		
13(i)	Schedule cast/Scheduled Tribe Scholarship			

13(ii)	Backward cast scholarship	Social Welfare		
13(iii)	Scholarship for general cast (Below Poverty Line)	Women Welfare		
13(iv)	Scholarship for Minority			

1.10 - Problem to conceptualize:

The above discussion shows that Dalit women are really excluded from the main stream of society due to the social structure. Due to deprivation, they are not able to come in to the development process and remain low in the society. By the double discrimination from caste, gender, they are still lower. The main issues of their backwardness are deprivation due to social, cultural, economic, educational and political, exclusion; human rights violations; poverty, caste identity, physical violence, health, atrocity and state apathy.

Due to all these problems there is a need to study Dalit women's status and their health issue. Health is an important area to explore and define the condition of women in any society, and since very less work has been done and which is not directly related with the health issue of Dalit women, so this study is undertaken. Works by Banerji (1982) and Zurbrigg (1984) show linkages between Poverty, health in that Dalit woman is also an occasional factor, though were not focusing on Dalit identity as such. Their studies showed forms of deprivation, like their poor health status and less access to health care services. So there is a need to explore the socio-economic conditions, their deprivation, especially related to health of Dalit women. In order to improve the status of women, various government programs are running. In UP after a Dalit leader took over as Chief Minister, there are special programs for Dalit empowerment and especially for women. This study will explore the development as a result of these programs in selected villages in Sonbhadra District of UP.

Chapter -02

Conceptual Framework and Research Design

2.1- Rationale of the study:

In India, Dalits (SCs) constitute 16.2 per cent of the population (RGI, 2001). More than half of the Dalit population is concentrated in the six states of Uttar Pradesh, West Bengal, Bihar, Madhya Pradesh, Andhra Pradesh and Tamil Nadu (Census, 2001). Sustained and consistent efforts have been made by the Government of India to improve the condition of Dalits, although they continue to be marginalized at the social plane, even after 60 years of independence. Government of India has introduced many policies and programs for their upliftment and capacity building. The main objective of these policies and programs has been to insure that development and its outcome reached them. The government's approach towards Dalits is primarily drawn from provisions of the Constitution, for instance, safeguarding their rights by abolishing the practice of untouchability (Article-17); guarantees equality before the law (Article 14); protection from social injustice and all forms of exploitation (Article 46) and special measures through reservation in government services and educational institutions; and representation in democratic political institutions (Articles 330, 332 and 73rd Amendment Act, 1992). The Constitution also provides the establishment of a permanent body to investigate and monitor the social and economic progress of SCs on an annual basis (SC/ST welfare commission). In this study the term "Dalit women" has been used for all women who come under the constitutional definition of SC (Article- 341).

Indian society has the caste based hierarchical social structure. People at the lower hierarchy face social exclusion and discrimination. Even after sixty years of independence and the constitutional rights, status of the majority of them still needs to be improved. The condition of women due to prevailing gender bias is worst still. The issue of Dalit women is crucially important as they encounter the double burden of caste and gender based exploitation. In historical process of social exclusion, caste based discrimination has led to deprivation and denial of services. Therefore, an additional bias due to gender makes Dalit women more vulnerable.

They are the victims of exploitation and caste based criminal atrocities. Uttar Pradesh leads (20.5%) in number of cases registered under the Scheduled Castes/Scheduled Tribes (Prevention of Atrocities) Act 1989, followed by Rajasthan (13.9%), Madhya Pradesh (13.7%), Andhra Pradesh (11.3%), Tamil Nadu, Karnataka, Gujarat and Bihar. In UP, many cases as total cases (20.5%), rape cases (1349), kidnapping (332), dowry prohibition Act'1961 (25.7%) are reported of the total cases in India (crime in India, 2007). Atrocities severely affected their health, psyche and morale. So there is a need for research on Dalit women and their health status. This aspect of Dalit women has not been well explored. Therefore, the present study explores Dalit women in terms of their socio-economic and work status; their health and access to services. The study also examines the programs and schemes initiated by the government for their betterment with special reference to AGVY.

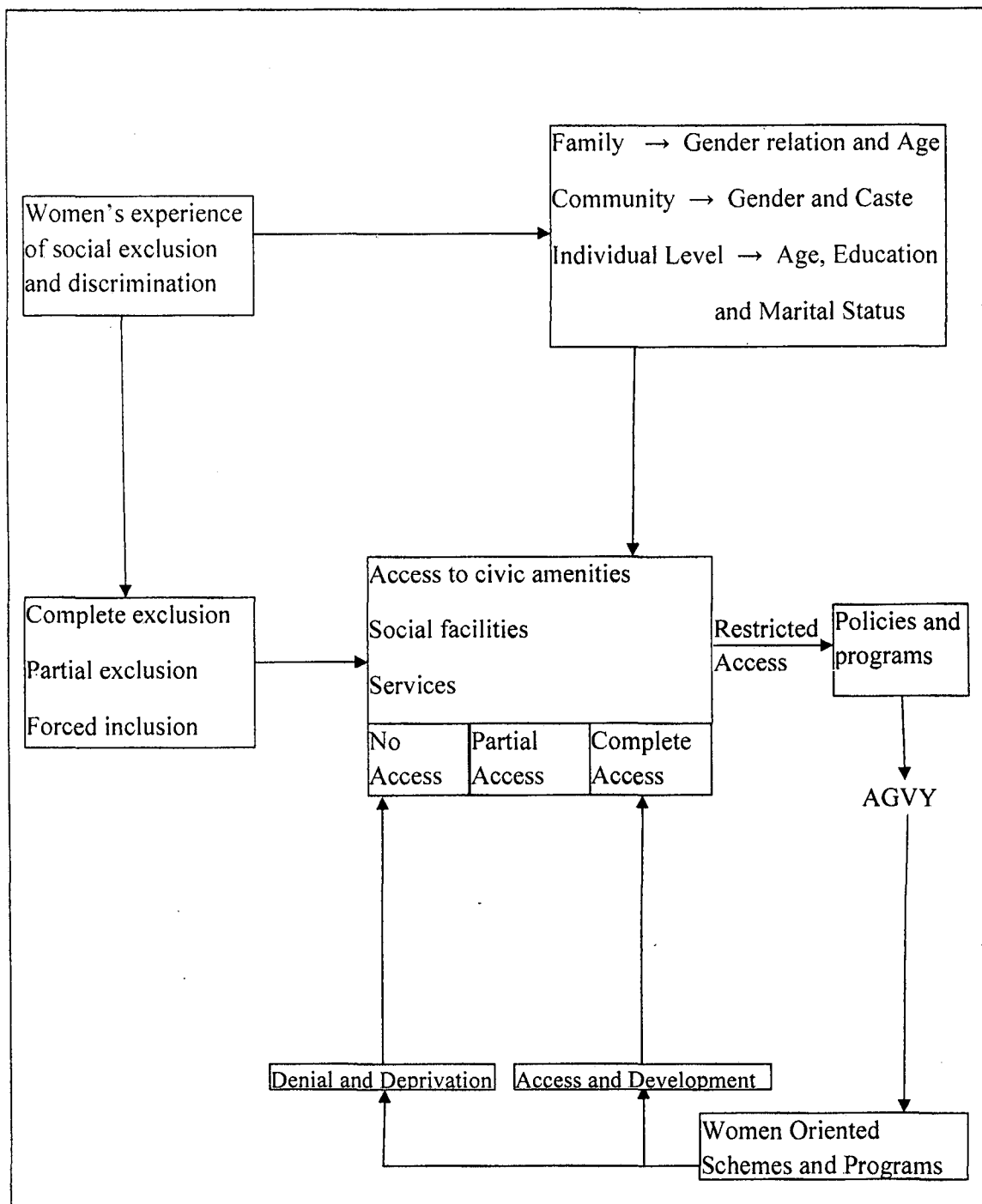
AGVY is one of the important schemes targeted for the Dalit. Population access to services and utilization of the facilities are governed by level of deprivation and caste based discrimination experienced by a given population. Therefore, access to programs and schemes are likely to reflect on the level of deprivation.

2.2- Conceptual framework:

Deprivation and denial arises from social exclusion and discrimination. Dalits, in general, have been excluded and discriminated since historical times and have been deprived of certain services and access to basic amenities and facilities which were available to others (Acharya, 2010:221). Dalit women, in particular, unlike non- Dalit population, have been more vulnerable to social exclusion and discrimination which led to deprivation and denial. Therefore, no or restricted access to the enhancing capacities led to continuous low social-economic status of Dalits and lower still of their women. Nature of such deprivation and denial can be conceptualized with the help of discrimination experienced by women in different spheres such as interpersonal-relations, skill building, and livelihood. Within the social structure, discrimination is experienced through individuals, families, and community. At individual level, it is affected by individual's attributes, such as caste, age, education, work status, and educational level. Family is very likely to influence the woman's choice of capacity enhancing skill such as education and

subsequently, work; choice of marital partner and pattern of social interaction with others because of intra-family gender bias which is usually in favor of boys and men; and on the basis of family's assertion of itself in the community. Dalit women face double discrimination-one as Dalit and second Dalit women. Community pressures are exerted to establish the social norms for Dalits and women. As a result they may never go to school or college; work as menial child labour, have seats and bowls separately in the government sponsored child development programs such as ICDS's Anganwadi. In view of this Government is making efforts for their upliftment. There are evidences that Dalit women are becoming more assertive of their rights. Therefore, access to civic amenities, social facilities and services may range from complete and Partial Exclusion to Forced inclusion. That is why the privileged discrimination policy was initiated in 1950s by Bhim Rao Ambedkar and subsequently number of the policies, plans programs and scheme addressing, the issues of deprivation among Dalits was launched. AGVY was initiated by the UP government on the basis of earlier programs and schemes. However, the zeal of the state government under Mayawati, a Dalit leader, packaged some initiative for the most vulnerable group and launched it in 1991 and was further revived in 1995 and renamed as ASGVY. The issues to examine in the present research, therefore is, how the initiatives under AGVY have benefited Dalits women specially their health, through the lens of complete, partial exclusion and forced inclusion (Fig-2.1)

Figure-2.1 Conceptual framework of the study



Adopted from: Acharya, 2010

2.3- Hypothesis:

Dalit women experience double burden of social exclusion because of their caste and gender. Consequently, they are more vulnerable to discrimination and their access to resources is hindered as compared to Dalit men and non Dalit women.

The state intervention through program such as AGVY is designed to minimize the deprivation and ensure access to services including the health care.

2.4- Purpose of the study:

The present research examines the existing policies and programs in the study area. It also focuses on the specific policies and program for women. Thus, infrastructural development and better social facilities provided to them through AGVY and is likely to affect Dalit women positively. Therefore, the present research endeavors to examine the aforementioned issues pertaining to Dalit women in the selected villages, where AGVY has been launched.

2.5- Objectives:

- 1- To examine the socio-economic conditions of Dalit women.
- 2- To understand the trends of morbidity among Dalit women.
- 3- To examine the barriers to health care services.
- 4- To understand the differential access to various welfare programs within Dalits.

2.6- Research design:

In order to understand the health profile of Dalit women and the benefits available to them through various programs and AGVY, the present research conducted an extensive review of relevant literature, and a field study in selected villages of Sonbhadra district of UP. To understand their deprivation and health outcome, this study was conducted in two villages Shishawa and Chairi of Myorpur block of Sonbhadra District. The Ambedkar Gram Vikas Yojana (AGVY) was implemented in Chairi village during 1995-96; and the Naxal Affected Samagra Gramya Vikas Yojana (NESGVY) was launched on

10th Jan 2005. Its first phase started from 2005-06 and was implemented in Shishawa village in second phase in 2006-07.

Field work of this study was carried out during Feb-March 2010. Dalit women were selected for the study and it also focused on both quantitative and qualitative work. Research tools and techniques were used as interview schedule through semi structured questionnaires, focused group discussion through check list; case studies and observations through field notes and case dairy. Data was collected on Dalit women's socio-economic, work status and health behavior; their perceptions about health access and benefit schemes; utilization of health care services, and benefits schemes.

2.7- Data sources- The present research has used secondary as well as primary data. The sources of secondary data include;

- 1- RGI (2001), PCA census of India, 2001
- 2- RGI (2001a), UP special, 2001.
- 3- RGI (2003) PCA, series-1, India, SC table, A-8, 2003
- 4- DCO (2004a), PCA, SC table (H series), Vol-I,2004
- 5- DCO (2004b), PCA, SC table (H series), Vol-II,2004
- 6- DCO (2004c), PCA, SC table (H series), Vol-III,2004
- 7- DCO, UP-DCHB (Sonbhadra District), 2008
- 8- District Level Household Survey (DLHS-2) round, health profile of Uttar Pradesh.
- 9- Crime of India, 2007, national crime bureau, Ministry of Home affairs.
- 10- National Family Health Survey (NFHS-2) data, 1992-93
- 11- National Family Health Survey (NFHS -3) data, 2005-06
- 12- www.agvv.nic.in accessed on 24th sep'2009

The primary data was collected from the respondent and the participants in the field study.

2.8- Methodology:

A composite index was constructed using village level data on civic amenities and social facilities. Weights on a 10 point scale were given to these amenities and facilities. Using these weights, score for each village was computed. These scores were used to derive the average score for all amenities and facilities for each village. On the basis of composite scores, villages were arranged in ascending order. Then the villages were divided in to quartile. Quartile one (Q₁) had those village which were in worst condition while Quartile four (Q₄) had best villages in terms of civic amenities and social facilities. A village, each from the quartile range Q₁ and Q₄ were selected.

2.9- Selections of villages:

The DCHB (District Census Hand Book) Census of India provides data at village level for demographic and socio-economic characteristics of population and gives information on civic amenities and social facilities like educational facilities, medical facilities, drinking water, post office and telegraph (Post offices and Phone), communication, bank and credit societies, and recreational facilities. This data were taken from DCHS 2001 data for Sonbhadra District and used for choosing the study village. A 10 point scale was used for each amenity. Weightage was given on the basis of its presence utilization in the village and distance at which it was located.

Thus, if that amenity was in the village then it was given more weight-age and if that amenity was away from the village then lesser weight-age was awarded. Weight reduces with distance. Less than 5km (< 5km) was given a score of 0.5, 5-10km (<5-10km) given score 1 and 10 or more (10+km) was given a score of 1.5. Weight of each amenity was based on the ascending or descending order of that amenity or facility.

Education and medical facilities were weighted from lower to higher level. That is, primary school was given less weightage as compared to middle, higher secondary and colleges. Adult literacy centre was given same score as primary school because both are low level services and it is below class 5. Middle school is given a score of 4 while Senior Secondary School and college are given eight and ten points respectively.

In Medical facility higher weights were given to hospital (8) while Dispensary and Health Centre were given six; Maternity & Child Welfare, Maternity Home, Child Welfare Centre, Primary Health Centre, Family Welfare Centre Nursing Home Registered Private Medical Practitioner were given four; Primary Health Sub-Centre, T.B. Clinic, Subsidized Medical Practitioner, Community Health Worker, Others were given two.

In Drinking water, weights were given on the basis of cleanness, safe, and easy availability, So Tap Water is given more compared to other facilities, it was given eight and Tank water was given six points, while Well, Hand pump, Tube well, River and Lake were given same weight of four, and Summer sources and others were given lowest weight of two.

In Post, Telegraph and Telephone, weights were given on the basis of services and connectivity, So Telephone Connection was given more weights because it links people in less time and information reaches in a short time, while post and telegraph office was given lesser weight of six and post office was given four and Telegraph Office was given two.

On the base of coverage and effectiveness co-operative banks are more effective and active in rural areas than commercial banks, so co-operative banks were given eight weight and commercial banks were given six and on credits societies, Agricultural Credit Societies (*ACS*) were given more weight than Non Agricultural Societies (*NCS*), because in rural areas agriculture is the main work and source of incomes, so *ACS* were given six and *NCS* were given four and Other Credit societies were given two.

In leisure activities, Sports Club, Stadium/Auditorium and magazine were given six points and cinema and news paper were given four weights.

In the area of transportation bus services were the main sources in rural areas because it is easy and always available. And in rural areas movements of people are not so long, so compared to railways, bus services were more useful, so it was given more weight of eight and six points were given to railways. Navigable Waterway was less effective, so it was given two.

In Approach to village, *Pukka* Road is far better than Mud road and foot path, So *Pukka* road was given six weights; Mud and Foot path was given four; Navigable water way was given two points.

In Power Supply Electricity for all purposes was given more weights compare to domestic and agriculture works, Electricity works were given eight weight, while for Domestic propose six; and for agricultural propose four weights were given.

In this way the villages were classified on the base of weights, which were obtained by their civic amenities and social facilities. The weight-age of each amenity was separately calculated, and for normalizing the weight-age of each amenity, which was based on the actual value of amenity of that village with subtraction of minimum value of the entire village and divided by the subtraction of maximum value and minimum value of entire village (Chandramouli, 2003:75-81). In this way index of one amenity was found and on this way indexes for all the villages were found with respect of all the amenities.

$$Z = \frac{X - X_{\min}}{X_{\max} - X_{\min}}$$

Where:

Z= Index for one variable (amenity)

X = value of the indicator or variable for the particular amenity

Xmax = Maximum value of indicator or variable of the particular amenity

Xmin = Minimum value of indicator or variable of the particular amenity

By finding index for one amenity (like-Education) composite index was calculated by the addition of all amenities (like-Medical, drinking water, post office, bank and credit society, communication, leisure work and power supply) and divided by their number. This composite index was a normalized value of the entire village because it was average of all the indexes, which may produce comparatively good data for the choosing the area.

$$\text{Composite Index} = \frac{Z_1 + Z_2 + Z_3 + \dots + Z_n}{N}$$

Where:

Z1 to Zn = Index of all the variables.

And N= number of the variables.

Doing ascending or descending order of the composite index, villages were arranged in an order and then Quartile has done for the dividing composite data into four strata (Zero-Q₁, Q₁-Q₂, Q₂-Q₃, Q₃-Q₄), because it may help to give range of villages and on those base two villages were selected from Zero to Q₁ group (worst condition village) and another was selected from the Q₃ to Q₄ group (good condition village). From Zero to Q₁ group, Shishawa village was selected and another village was selected from the Q₃ to Q₄, which is known as Arangpani village. The selection criteria of villages were based on distance based and well-link with communications, preference was given to that village which was not so far from the block headquarter or not far from the main road because it was convenient for the researcher.

2.10- Sample population and sampling technique:

In two villages, purposively 50 households from each village were to be selected for the study. However, on the field 40 households from the Shishawa village and 50 households from the Chairi village were purposively selected. They were largely selected on the willingness to participate in the study and utilization of the scheme under AGVY. Efforts were made to ensure the age group ranging between 18 to 70 and from different sub-castes and economic group identified on the basis of land ownership, assets, and type of the dwelling units. Besides women in the Dalit households have the services provided by their age, education, caste, marital status, family size, their income participation, living and working condition, morbidity pattern and barriers in utilization and key individuals such as Primary school teacher, PRI member, Pradhan, Bengali Doctor, local Healer, Dias, Bhumi-Sena Supervisor, MCC activist, Senior Citizens ANM, ASHA, Homeopathic

Doctor, Supredandent of CHC Myorpur were included as key informant interviewees. Among the women from 90 households, 10 were selected for the case study.

2.11- Selection of Respondents:

For the primary data collection, selection of respondent was based on purposive sampling. Only Dalit women were considered as respondents. From both the villages 90 Dalit households were selected. From each household one woman was interviewed. In village Shishawa; out of 54 only 40 women were purposive selected for interview because out of 54 total households, seven households had migrated from the village, one household was not in the village at that time and other six households were the boader households of the village. And in village Chairi, out of 99 Dalit households, total of 50 women were purposively selected for the in-depth-interview because in Chairi, the population structure was more dominating with Chamars and 98% of total households were Chamars and only two households were from Mushahar community (2%). For interview, out of 50 households, 48 households of Chamars community were purposively selected for interview, while other 2 were households from the Mushahar community. Some key informants like- Teacher, Panchyat member, ANM, ASHA worker, Bangali doctor, Healer, Dai and senior citizens were also selected for key informants interview. Prior permission was taken from all those who agreed to be a respondent.

Before conducting the field work, preparatory work was also done by preparing semi-structured interview schedule, which focused on the Dalit women's health and benefits received from the AGVY. Focused group discussions were conducted using the discussion, which was first recorded then transcribed. Observations were also done. Notes were recorded in field diary (Table-2.1). By purposive sampling only married Dalit women were selected from both the villages.

Table-2.1 Methods and instruments of data collection used in field

Method	Instruments	Respondent/participants	Numbers
In-depth interview And key informant interview	Semi-structured interview schedule	Women aged 18-70 year, caste status, educational status, marital status, working status, family size, income participation etc.	90
Case study	Field notes and case dairy	Delivery in forest Death during pregnancy (Story told by her Mother in law) Snake bite and healer treatment T.B patient Death during healer treatment Old women (Dai), but her daughter in Renukoot (where her daughter delivered in NTPC hospital)	05
Key informant interviews	Schedule	Shishawa village- Primary school teacher, PRI member, Pradhan, Bangali Doctor, Healer, Dai (2), Bhumi-Sena Supervisor, MCC activist (Sudush Mahto) Senior Citizens. Chairi Village- Primary school teacher, Middle school teacher, ANM, ASHA, Dai (2), Bangali doctors, Homeopathic Doctor, Healers,	22 09 13

		PRI members, Pradhan, CHC doctor (Myorpur)	
Focused group discussion	Checklist and electronic recorder	Shishawa village- 1- in forest, while collecting wood 2- Ravidas Jayanti function 3- local market (Hatia) Chairi village- 1-Adult literacy centre (Senior women group) 2-NREGA workers (Middle aged group) 3-Agricultural worker women (young aged women)	03 03
Observation	Field notes and field diary.	Social practices, eating habits, familiar status of members, hierarchy in social relations, authority power of family, cleanliness and Hygienic Habits, Living condition, housing, cleaning habits.	

2.12- Research instruments:

After the selection of respondents, next step is defined as research instruments. Research instrument, simply means constructing and administering a tool capable for measuring the attitudes and behavior of sample subject. The implementation of research instrument requires a number of tasks like means of communication with sample (selection of language, cultural pattern, norms of society, etc.), format of the communications instrument, provide instructions to the respondents, control access to the instrument and transmit the communications instrument (Cargan, 2008:50).

Table -2.2 Research methods and instruments used for this research.

Method	Data	Techniques
Interview schedule	Data obtained by interview.	schedule for social background of respondent
Case study	Intense analysis of a single instance of phenomena.	Can be done with individuals, documents, groups, or organization.
Group discussion	Emphasis on the interrelationships of parts of a social structure and the ongoing social interaction.	Can be conducted in a single group, family, institution, organization or community.
Observation	Recording behaviors of respondent by observation.	Detached or participatory.

Cargan, Leonard, (2008) - p-50.

For this study interview schedule, case study, group discussion and observations are some tools which were used in the research. Each method is likely to be more appropriate for conducting this particular research which strengthens the study and provides more helps in finding results, which may be between perfect and possible. So, all the above methods are used to provide more strength to the study.

2.13- Statistical packages and Methods used for Data analysis:

The collected data was analyzed using Excel and SPSS software. Simple statistical table using percentage (%) was derived. Cross tables were also used for the data analysis work. After collection data from, data analysis was done by using excel and SPSS. After getting data in excel, SPSS software was used for further analysis.

2.14- Methods of data collection used in field:

Data collection methods were used to collect data through methods as in-depth interviews, case study, group discussion and observation.

In depth Interview and key informant interviews:

A number of questions related to women's health, age, caste, education, marital status, family size, income participation, living and working condition, morbidity pattern, barriers of health services and AGVY were developed. They were conducted with individual women and key informants.

Case study:

Case study was another method used and was used to highlight the specific issues among women by knowing their perception and beliefs about health, and their illness and wellbeing. Case studies helped to know their views and in examining AGVY and its impact on them.

Group discussion:

In the both villages group discussions were conducted to find out the women's perception about the program and changes experienced in living-working condition and health after AGVY was implemented. Three group discussions were conducted in each village and 10 to 12 Dalit women were taken for that. In Shishawa village the group comprised of (a) women who went to collect firewood in the forest. (b) Women who attended Ravidas Jayanti function and (c) those who visit 'Hatia'. Women in the first group were aged 30-45 years. In the second groups they were aged 50+ years. In the third group, wide age group of 18-70 years was considered. In Chairi village, three groups were comprised of three different groups such as (a) women who visiting adult training centre, (b) women who were work in NREGA, (c) women who were agricultural workers. For all three age group, the age varied from 18-70 years.

Observations:

Observation mainly concentrated on their social practices, health and personal hygiene with focuses on their eating habits, social practices, status in their family, and hierarchy in social relations, authority and decision making power and cleaning practices, and living conditions.

Chapter- 03

Profile of Uttar Pradesh and study Area

India is the country of villages. More than 72% population lives in rural areas. As compared to rural areas, urban areas are better endowed in facilities. Rural population has to face various types of difficulties in those areas. As regards to women, more than 48% in the women population at India level and among them 73% women live in rural areas (RGI, 2001). While comparing to SC population, 48% Dalit women are also found at the total Dalit population level and their rural participation is really high as compared to the total population of the country and near about 80% Dalit women live in rural areas (RGI, 2001). Due to lack of civic amenities and social facilities, Dalit women have to face many problems such as lesser access to safe drinking water, electricity, poor housing and sanitation and health care facility (RGI, 2003). As compared to total women of India and Dalit women, their conditions are really poor on issues literacy rate, total work participation, main work participation, marginal work participation and non work participation (RGI, 2003).

In India, about 58% women are illiterate of the total population and also at Dalit women. Among them; their respective population living in rural areas is 81% and 86% (RGI, 2001). At total women work participation base, the contribution of both total women and Dalit women is same and is nearly 32%. But in rural scenario, Dalit women's contribution is respectively high as compared to total women participation and is 90% as compared to 86% (RGI, 2003). As compared to total population, 59% women are non-workers while 58% Dalit women are non worker and among them 66% and 77% respective population lives in rural areas (RGI, 2003). Comparing these data, it shows that at India level, conditions of total women and Dalit women are about the same but their rural participation is really high as compared to total women of India (Table-3.1). This shows that the condition of Dalit women in rural areas is not good and merits a need for study of Dalit women in rural settlement.

Table-3.1 Status of Dalit women in India:

India level	Total women	Rural part.(Among)	Dalit women	Rural part. (Among.)
Population (in %)	48	73	48.33	80
Illiteracy rate (in %)	58	81	58	86
Total work participation (in %)	31.5	86	32	99
Non work participation (in %)	59	66	58	77

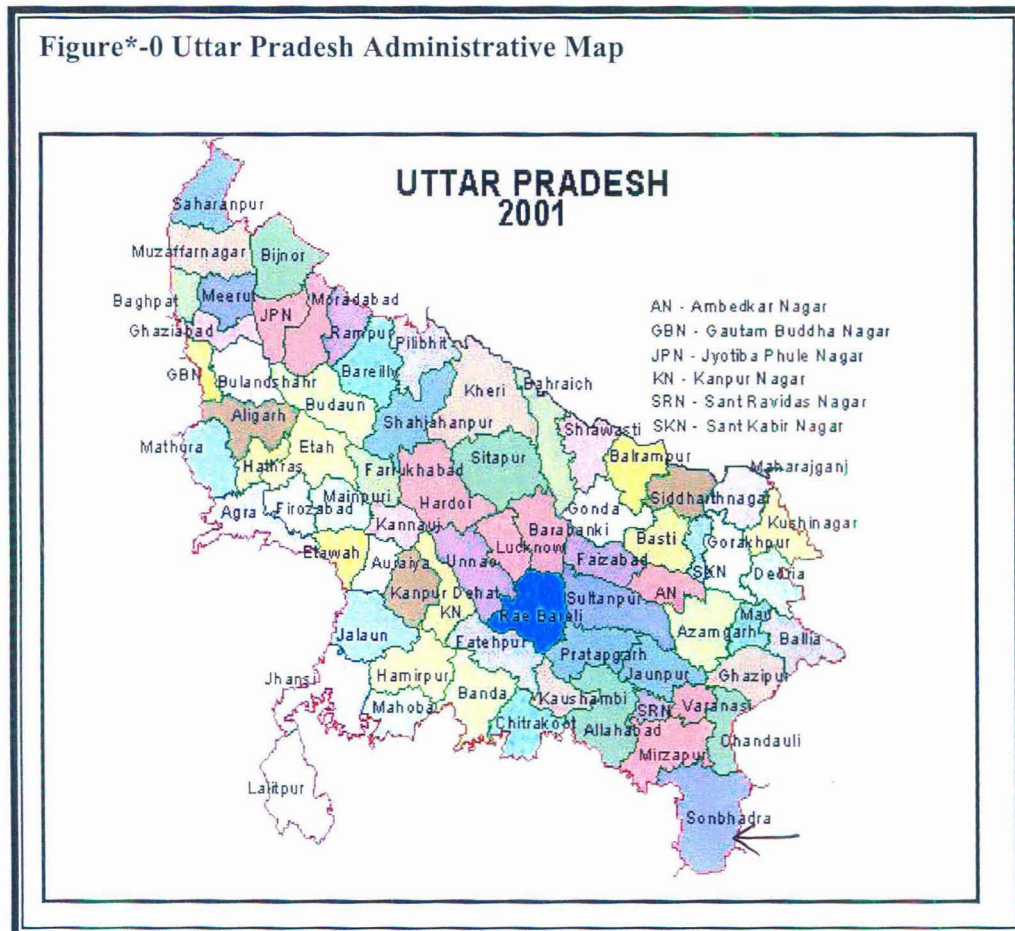
In EAG¹¹ states, the condition of women is much poorer as compared to India level and among EAG states, the performance of UP is very low on most socio-economic and demographic indicators. UP has the largest Dalit population and is also the largest Dalit women populated state. As compared to Dalit population of India, near about 10% Dalit women live in UP and their status in this state is also not very good. Therefore it seems appropriate to study this state and examine the issues of Dalit women and schemes and programs which were implemented for their betterment.

3.1 Status of Dalit women in UP:

Uttar Pradesh is the most populous and fourth largest state in the country. It is situated in the northern part in the India and concerning an area of 240,928 sq. km. There are 71 districts which have 813 blocks and 107452 villages (Fig.01). While in India, Dalits compose 16% of total population and in UP their share of the total population is more than 21%. It also has more than 21% population of the total Dalit women population of India.

¹¹ EAG States: Empowered Action Group are some of poor indicator group states, which was earlier known as BIMARU States, those are Bihar, Chhatisgarh, Jharkhand Madhya Pradesh, Orissa, Rajasthan, Uttar Pradesh and Uttaranchal.

As compared to other states, Dalit population has the largest composition on population basis in UP and has the 4th largest share of Dalit population in India after Punjab (28.9%), Himachal Pradesh (24.7%), and West Bengal (23%) (RGI, 2001).



Sources: http://www.censusindia.gov.in/maps/State_Maps/StateMaps_links/up01.html

Note-*, figure-1, 2, 3, 4, 5, 6, 7 is considered as Map-3.1 to 3.7.

As regards to health indicators, such as Crude Birth Rate (CBR), Crude death Rate (CDR), Total fertility Rate (TFR), Maternal Mortality Rate (MMR), Sex Ratio (figure-02), IMR were lower than India average (Table-3.2).

Table-3.2 shows the socio-demographic characteristics of India and UP with special reference to Dalits. It shows that UP has poorer status in terms of general population and

also with Dalits than all India. Such socio-demographic characteristics as Population, CBR, CDR, TFR, IMR, MMR, Anemic status, delivery assistance by health professionals, institutional deliveries, sex ratio, BPL level and female literacy (Fig-05) are used for comparing and understanding the Dalits situation in UP. As compared to total population to Dalit population, it shows that CBR is high as compared to UP. CBR among Dalits is 32.1 per 1000 population. CDR is also 11.2 per 1000 population. UP also has high TFR and second ranked in India with 3.6 children per women. While in Dalits, TFR and MMR are almost two times of India level and are 4.3 children per women and 548 respectively. IMR and anemia situation among Dalit are also high. In the case of institutional deliveries, Dalit women's condition is really poor and is 10 times less than India. Sex ratio is almost quite among Dalit women (898) and it ranked at twenty-four (24) position. Sex ratio of 0-6 years among Dalits (930) is also low and is ranked twenty first (21) in India. In UP, 71% populations of Dalits live below BPL which is more than three times more as compared to India. Female literacy rate (Fig.-03) is also poor among Dalits and UP is ranked twenty nine (29) in India.

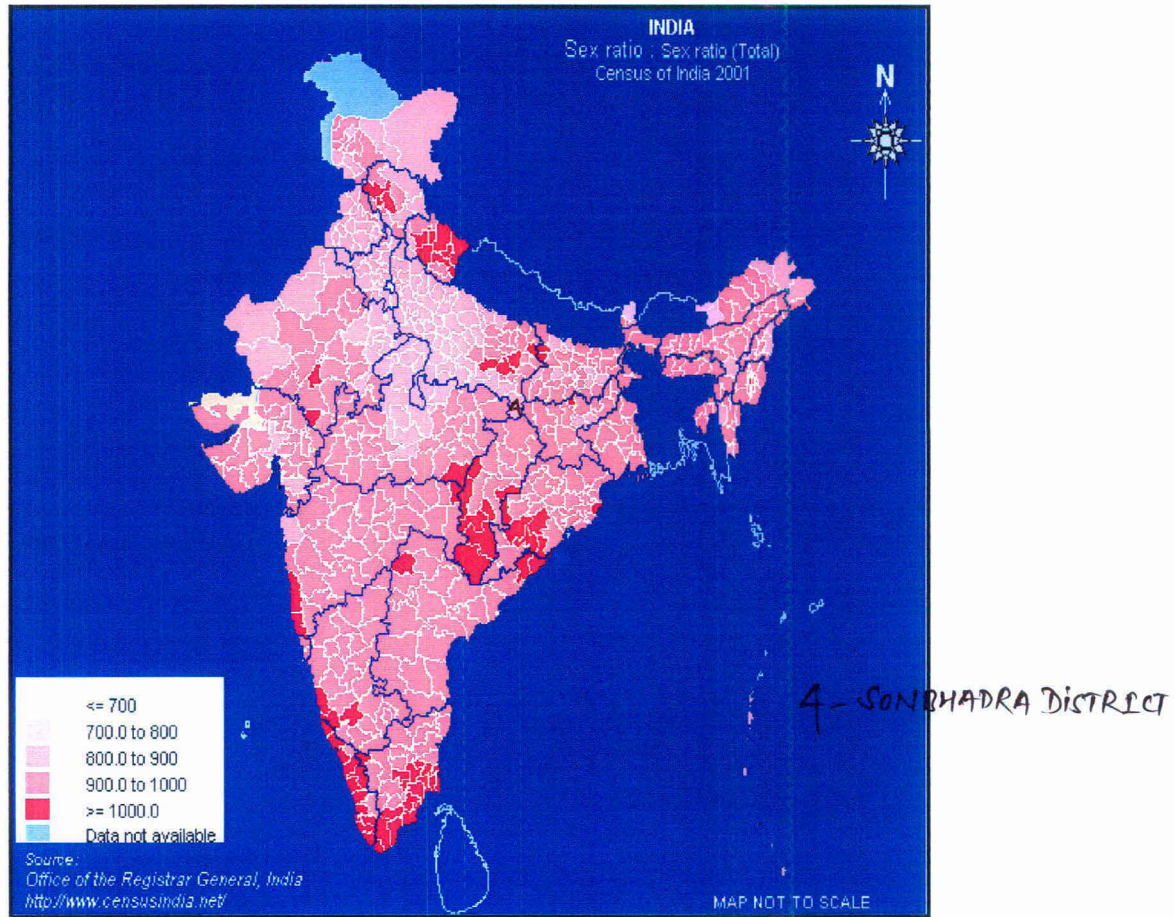
Table-3.2 Selected demographic and social indicators of India and UP.

Indicator	India		Uttar Pradesh	
	Total	Dalits	Total	Dalits
Population	1,02,70,15,247	16,66,35,700	166,197,921	3,51,48,377
Population percentage		16	16	21
CBR	23.1	27.6	29.5	32.1
CDR	9.7	10.4	10.2	11.2
TFR	2.7	3.2	3.6	4.3
IMR	57	43	64	59
MMR	254	357	440	548
Anemic	51.8	56	48.7	61.4

% of deliveries assistance by health professionals by state	52	22	27	11
Institutional delivery	39	15	21	04
Sex Ratio	933	936	898	900 (24 th Rank of India)
Sex Ratio (0-6)	927	938	916	930 (21 st rank)
BPL Population	26.10	67	31.15	71.4
Female Literacy Rate	53.7	41.9	42.2	30.5 (29 th rank)

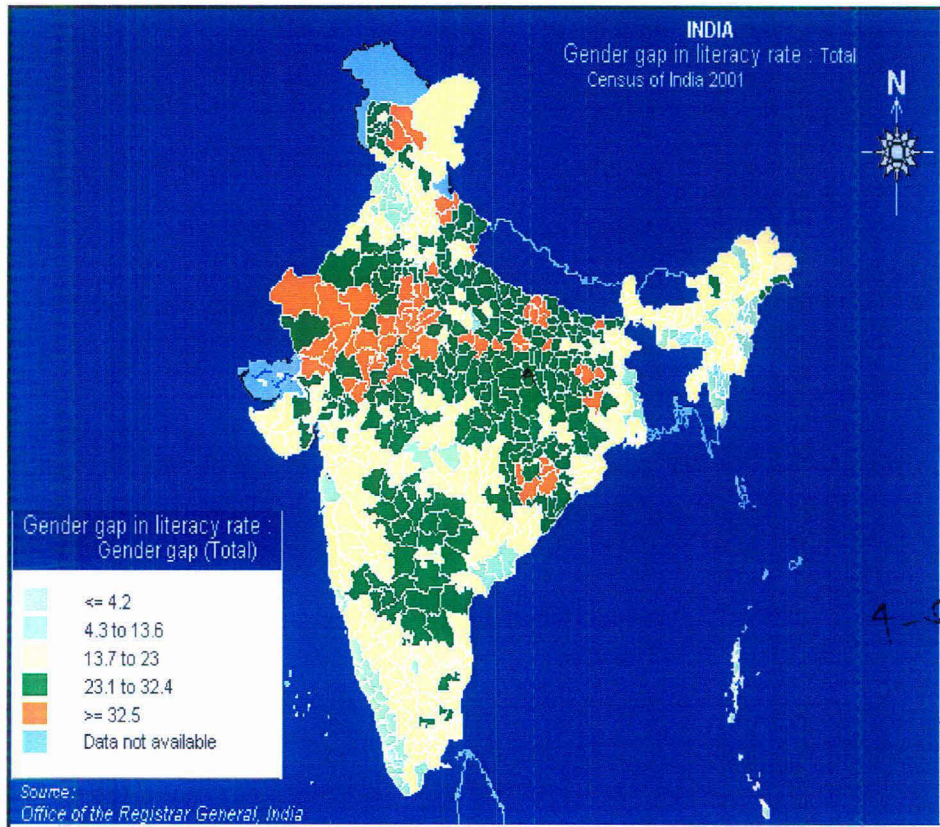
Source: DLHS round-2nd Data, 2006, NFHS-2005-06, RGI, 2001a

Figure 0: Sex Ratio of the population by districts in India- 2001 Census



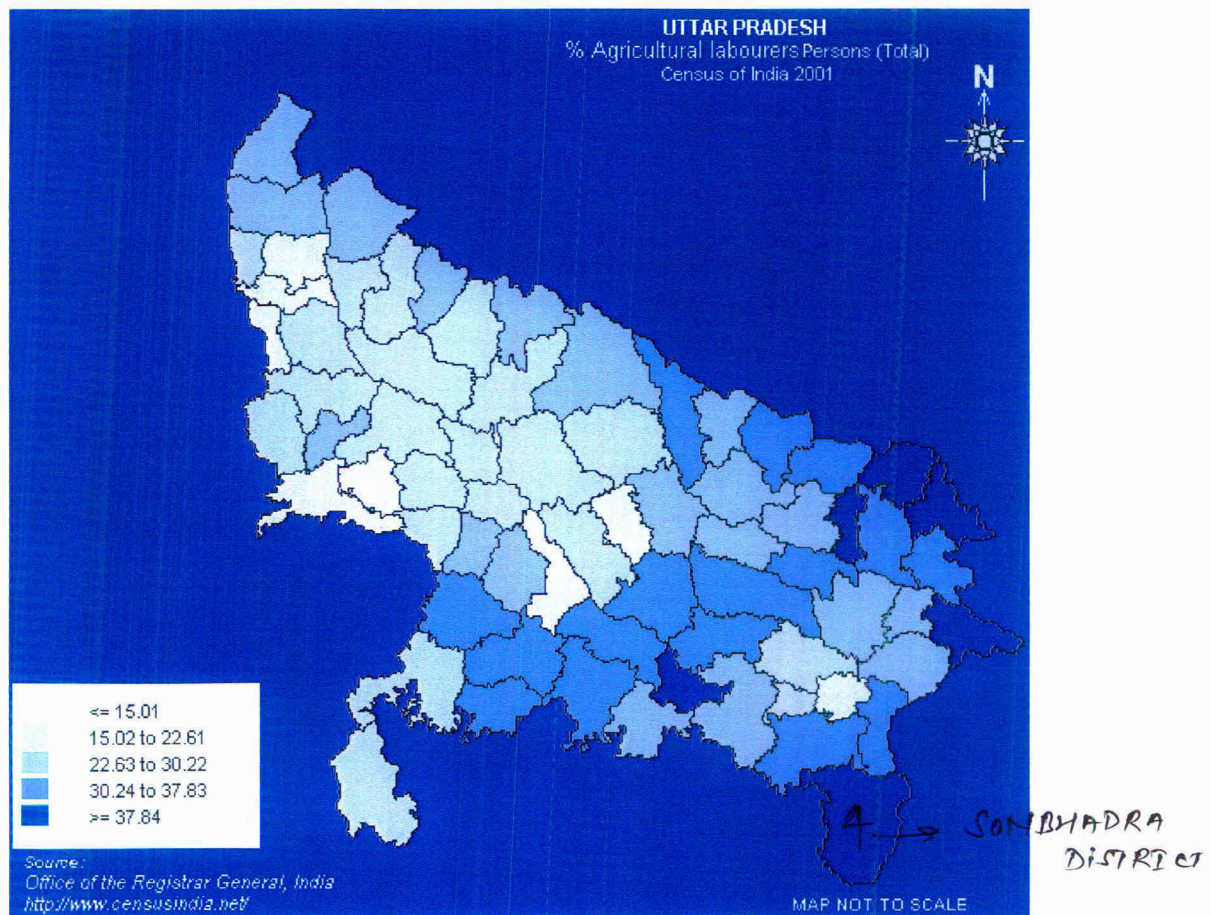
Source: http://www.censusindia.gov.in/maps/Theme_based_maps/Map_links/map3.htm

Figure 0: Gender gap in literacy rate by districts in India - 2001 Census



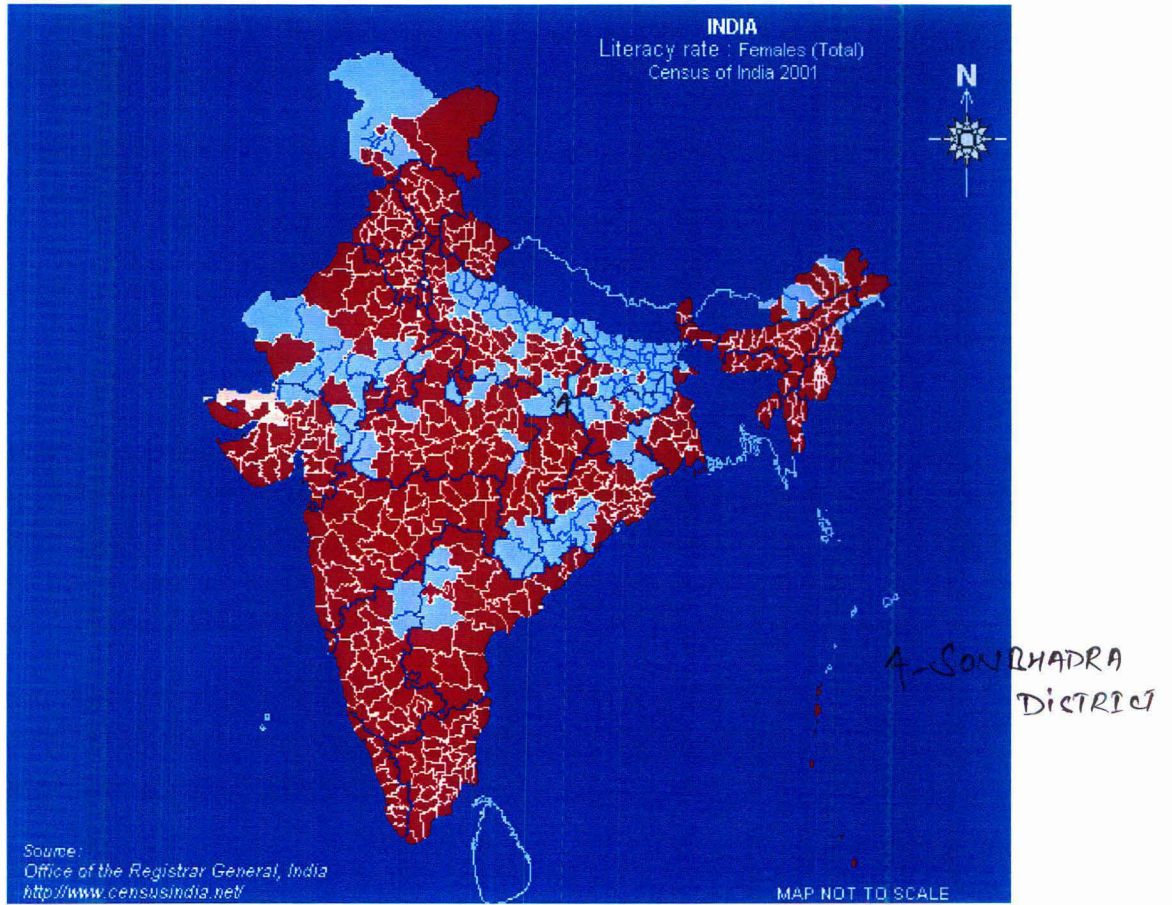
Sources: http://www.censusindia.gov.in/maps/Theme_based_maps/Map_links/map5.htm

Figure 0: Percentage of agricultural labourers among workers (main and marginal) by districts in Uttar Pradesh



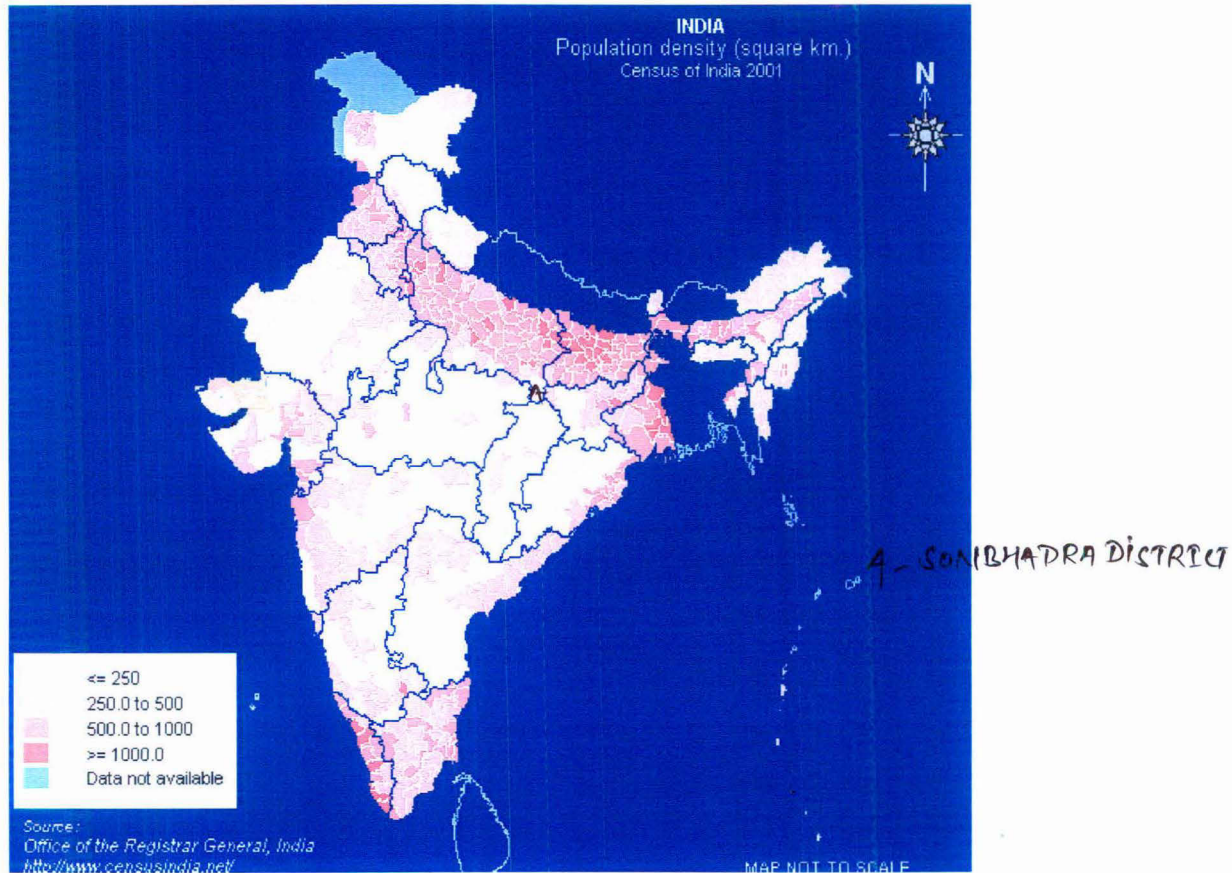
Source: http://www.censusindia.gov.in/maps/Theme_based_maps/Map_links/map7.htm

Figure0: Female literacy rate (40% and above) by districts in India - 2001 Census (Blue Colour)



Source: http://www.censusindia.gov.in/maps/Theme_based_maps/Map_links/map9.htm

Figure : Population density (number of persons per square kilo-metre area) in States/ Union territories in India - 2001 Census



Source: http://www.censusindia.gov.in/maps/Theme_based_maps/Map_links/map6.htm

In rural areas, Dalit women have to face different problems such as Illiteracy, poor housing condition, poor nutritional status, lack of basic health facilities, lack of sanitation and pure drinking water facilities. Low socio-economic condition, exploitation, discrimination and other social problems lead to many problems in their lives. Sonbhadra district (42%) of UP has the highest share of Dalit population and among them 93% Dalit women live in rural areas and it also has comparatively poor socio-demographic and health indicators. Hence this district was selected for the study.

3.2 – Status of Sonbhadra District:

Sonbhadra district was selected for the study. It is situated in the south-eastern part of the state. It was created in 1989 with entire Robertsganj and Duddhi Tehsil s of Mirzapur District. Sonbhadra district is a semi hilly area. Vindhyachal and Kaimur valley cover it by three sides and most of the part is covered by the forest so the population density is low (215) as compared to 690 in the state (Fig-06). This district is rich in mineral resources and many industries are situated in this district. This district falls in *Naxal affected areas*.

Administratively, it is divided in to three Tehsils (Fig-07), which are Roberts-ganj, Duddhi and Ghorawal, which are further divided in eight community development¹² (CD) blocks, Ghorawal, Roberts-ganj, Chatra, Nagwa, Chopan, Myorpur, Duddhi, and Babhani. Out of eight CD blocks, first five come under the Roberts-ganj Tehsil and the rest three are in Duddhi Tehsil. Total population of Sonbhadra District is 14, 63,519 and among them 42% population are Dalit and about 43% of total Dalit population are Dalit women (DCO, 2008). About 93% of the total population of Sonbhadra district lives in the rural areas. This district had also a unique feature among Dalits, which is the caste structure. Most of the Dalit castes such as Chamar, Ghasiya, Mushahar, Baiswar, Pasi, Kori, Balmiki, Sonkar, Dobhi, etc. (DCO, 2008) are found in this district.

¹² Community development Blocks: One of the important innovations in the 1991 census, was the Community Development Block (CD block) level presentation of village directory and PCA data instead of the traditional tahsil/taluk/PS level presentation. It was expected that the presentation of village directory and PCA data at CD block level will help the planners in formulation of micro level development plans, CD block being lowest administrative unit.

Figure 0: Sonbhadra District Map



Sources: www.mapsofindia.com

In Sonbhadra district, Duddhi Tehsil was selected for the study. Table -3.3 shows the rationale behind selecting the Duddhi Tehsil. As compared to other Tehsils, Duddhi was the second largest populated Tehsil. Its total sex ratio and sex ratio for 0-6 years was also lower than others, which was respectively 884 and 955 female per 1000 male. As compared to other Tehsil, has 43% Dalit population, Dalit women population (48.13%) and Dalit women population in total rural Dalit population (89%) was high in Duddhi Tehsil. The Table 3.4 also mentioned that, total worker (34%), total female worker (21%), main worker (23%), main female worker (07%), marginal worker (11%), and marginal female worker (13%) were lower as compared to other Tehsil s. Non worker (66%) and non female workers (79%) number was also high in the Duddhi Tehsil. So this Tehsil was selected for the study.

Table-3.3 Socio-demographic and social indicators of Sonbhadra District:

Indicators	Ghorawal	Robertsganj	Duddhi
Total Population	2,25,824	6,86,497	5,51,198
Sex ratio	918	904	884
Sex ratio (0-6 year)	960	959	955
Dalit population (%)	41	39	43
Dalit women Pop. (%)	47	46	48.13
Rural participation Of Dalit women (%)	86	84	89
Female literacy rate in rural areas (%)	26	25	22
Total worker (%)	40	37	34
Total Female worker (%)	32	25	21
Main worker (%)	27	25	23
Main Female worker (%)	14	11	07
Marginal worker (%)	14	12	11
Marginal Female worker (%)	18	15	13
Non worker (%)	60	63	66
Non Female worker (%)	67	74	79

Source: DCO, 2008

Duddhi Tehsil is also divided in three Community Development blocks which are Myorpur, Duddhi, and Babhani. For further study, Myorpur CD Block was selected for the study. As Table-3.4 shows that, Myorpur is the second largest populated block of Duddhi Tehsil and is also the biggest block in the tahshil with 8 Nyaya Panchayats, 55 Gram Sabhas and two town areas. It has maximum share of the Dalit population (44%), Dalit women (48%) and rural participation of Dalit women (87%) as compared to other blocks. Sex ratio (0-6 year) and sex ratio among Dalits (931) is comparatively poor as other blocks. Female literacy of Dalit women (19%) and gender gap in Literacy rate among Dalit women (31.8%) are also poorer than others rural areas. Their work participation status is also lower. On the issues of civic amenities this block is also not as good as compared to other blocks of the Tehsil and the availability of such facilities like-

education (69%), medical and health (19%), communication (10%), power supply (25%). The condition of the roads (37%) is also poorer as compared to others.

Table-3.4 Socio-demographic and social indicators of Duddhi Tehsil:

Indicators	Myorpur	Duddhi	Babhani
Total population	2,09,455	2,25,991	1,70,871
Dalit population (%)	44	42	38
Dalit women population (%)	48	46	42
Rural participation of Dalit women (%)	87	72	79
Sex ratio	906	916	948
Sex ratio (0-6 year)	971	981	975
Sex ratio (Dalits)	931	940	954
Female literacy Rate in rural area (%)	19	25	21
Literacy Rate Dalit women (%)	14	16	15
Gender gap in literacy Rate (Dalit) (%)	31.8	30	28.9
Total work participation (%)	35	42	41
Total work participation (female) (%)	08	09	12
Main worker (%)	21	22	26
Main worker (female) (%)	17	24	20
Marginal worker (%)	13	19	14
Marginal worker (female) (%)	25	33	32
Non worker (%)	65	58	59
Non worker (female) (%)	74	66	68
Number of villages	114	99	71
Education facility (%)	69	80	73
Medical facility (%)	19	23	33
Transport communication (%)	10	15	12
Approach to Pukka Rd. (%)	37	45	41
Power supply (%)	25	35	17

Sources: DCO, 2008

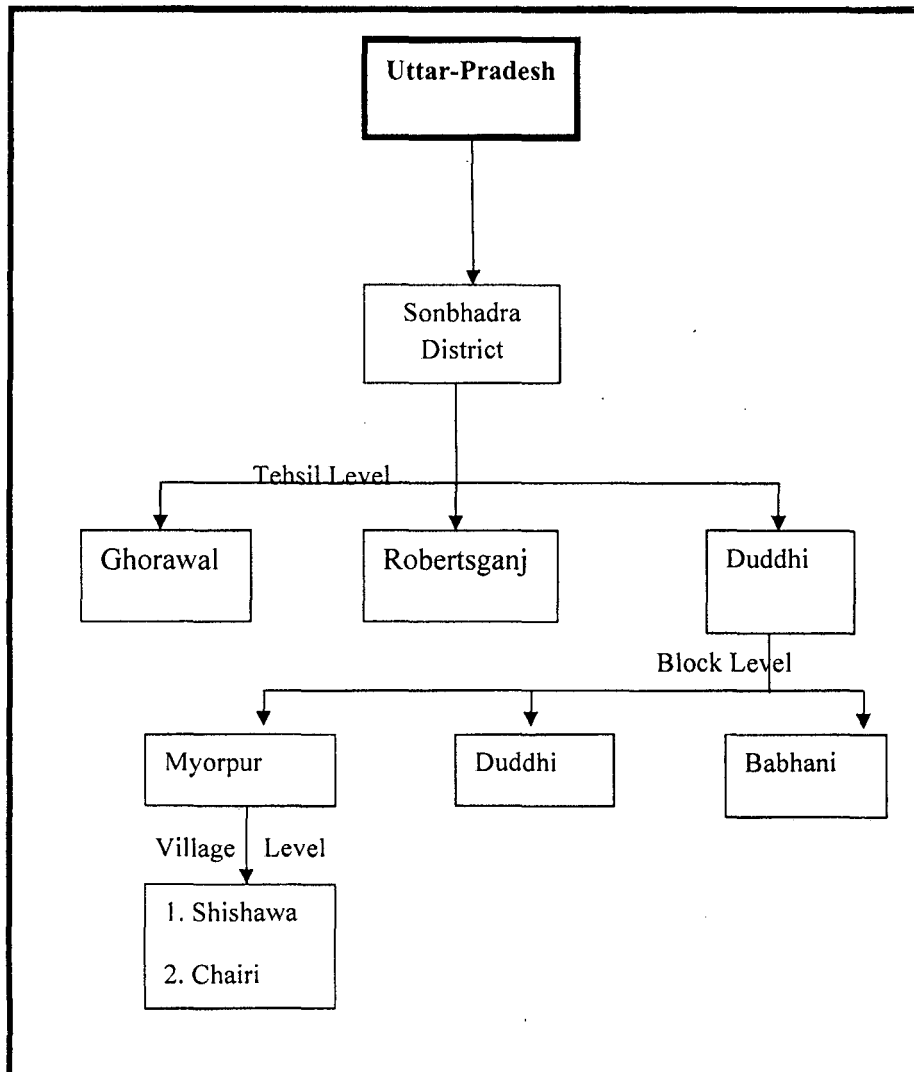
From the above information, the Myorpur block was selected for the study area and field work was conducted in two villages of this block. Both Villages were selected on their composite index which was based on the availability of their civic amenities and social facilities. By the composite index two villages respectively Shishawa and Chairi were selected for the field work. Both villages had different characteristics, Shishawa village has low score composite index, and came under the Q₁ (Quartile 1) which showed that this village had low civic amenities and social facilities, while Chairi came under the Q₄ village, which was good in civic and social facilities. These villages were appropriated to study to examine the issues of Dalit women and outcome of the schemes implemented for their betterment.

Table- 3.5 Population profile of study area:

Area	Total population	Dalit population	Dalit women
UP (State)	16,61,97,921	3,51,48,377	1,66,45,539
Sonbhadra (District)	14,63,519	6,13,497	2,95,039
Duddhi (Tehsil)	5,51,198	2,38,329	1,14,725
Myorpur (CD Block)	2,09,455	92,160	44,236
Shishawa Village (AGVY)	371	282	135
Chairi Village (NASGVY)	1048	1004	499

Sources: DCO, 2008

Figure: 3.1- Selection of study villages:



3.3- Brief History of Sonbhadra District:

Sonbhadra district is the 'Thermal Power city' of the state. There are many power supply stations like-NTPC power station at Anpara, Shaktinagar, Beejpur, Obra Dam and thermal power station and Rihand Dam-cum-Hydro-Electricity power station are some important power stations, which are situated in the district and supply electricity to the state, as this district is rich in natural resources like coal and water. There are many mines, falls and rivers like Son and Ganga which helps in generating power supply.

Till 5th century, this district was ruled by the 'Kol' kings. During 11th to 13th century, it was famous as the second Kashi (DCO, 2008). Vindhyachal and Kaimur valley and river Son and Ganga contribute to the scenic beauty of this district. Sonbhadra is situated in the south eastern part of UP. The district is located between the parallels of 23°52' and 25°32' North latitudes and 82°72' and 83°33' East longitudes. The district is bound on the north by Mirzapur and Chandauli districts, on the east by Bihar and Jharkhand, on the south by Chhatisgarh state and on the west by Madhya Pradesh.

It was created by the Uttar Pradesh Government notification no. 5-4(30) (1) 85-138 R-5 dated 02.03.1989 by transferring whole Tehsil s of Robertsganj and Duddhi from Mirzapur district. Ghorawal Tehsil came into existence after 1991 census, which was carved out from parts of Robertsganj Tehsil by U.P. Govt. notification no. 2781/1-5/97-210/96-Rev. 5 dated 12.9.1997 (DCHB, 2001). There are 66 Nyaypanchayats, 479 Gram Sabhas, 1,424 revenue villages in which 1,363 are inhabited villages and 61 uninhabited villages in the district. In the revenue villages there are 12 forest villages out of which 8 are uninhabited (DCO, 2008).

3.3a- Physiography of the Sonbhadra District:

Physiographically, this district is broadly divided into two divisions (DCO, 2008). The *middle pathari division* covers more than 50% of the area, starting from Vindhya ranges through Kaimur mountain range and up to the Son River. Under this division 4 Vikas Khands namely Robertsganj, Ghorawal, Chatra and Nagwa are located. It is situated above 400 to 1100 feet from Ganga valley level. Many small rivers also drain in this division, which joins Karamnasa, Chandraprabha and Son rivers. Another division known as *Son Valley* is situated in the southern part of the district. Vikas Khands namely Chopan, Myorpur, Duddhi and Babhani are located in this valley. Major part of Son Valley is covered with mountain ranges and forests.

3.3b- Climate Condition of the Sonbhadra District:

The climate of the district differs from that of the western most districts of the state. During summers, the days are very hot and nights are somewhat cold, whereas during winters the weather remains very cold. The maximum temperature in the month of June is

around 47°C and the minimum during January 4.4°C. The average annual rainfall is 1065 mm. Maximum rainfall is recorded in lower parts of Kaimur region. Due to uncertainty in rainfall, the district often suffers from drought conditions (DCO, 2008).

3.3c- Drainage system:

The district Sonbhadra is drained by rivers Son, Karmnasa, Chandraprabha and Rihand. Son is the longest and Perennial River and its slope are from west to east. It originates from Madhya Pradesh, passes through district Sonbhadra and further moves towards state of Bihar. During rainy season, these rivers are mostly flooded and during hot seasons the small rivers dry up.

3.3d- Natural and Economic Resources

The forests are found in rocky portion of the district, covering large part of it. A large variety of trees are found in different parts of the district. These are Bargad, Pipal, Sheesham, Mango, Neem, Bamboos, and Jamun etc. Gum is produced from Kulu trees. Semal trees found in the district are famous to obtain cotton. The most important is the leaves of 'Tendu' trees which are used for making 'Bidi' in the district (DCO, 2008).

Some of the important minerals found in the district, which are limestone, marble, iron ore, mica, coal, magnesite and dolomite. Raw material for cement production is supplied from the hills of the district near Churk and Chopan. The district is rich in coal reserves. Most of the coal fields are located near Singrauli.

Red soil is found in plateau region. Domat matiya and Balui (sandy) soils are also found in some parts of the district.

3.3e- Agriculture and Crop Patterns:

Both Rabi and Kharif crops are grown in the district. Under Rabi crops, wheat, barley, gram, peas and oil seeds and under kharif crops paddy, maize and pulses are grown. Sugarcane and vegetables are cash crops. Canal is the main source of irrigation which irrigates about 90.32 percent of the actual irrigated area. Apart from it 1.93 percent is through wells, 1.97 percent through tanks and lakes and 5.78 percent area was irrigated by other means as reported during 1997-98.

3.3f- Industry:

There are about 13 big industrial units in the district out of which Hindalco Alluminium Factory, Churk and Dala Cement Factory, Obra; Shakti Nagar and Anpara thermal power projects are important. These units are significantly contributing in nation's building. The availability of 'Tendu-Patta' also has important place in the industry of the district. 'Bidi' is made from the leaves of tendu-patta. There is a greater potential of forest-based industries in the district. Handicraft Sector also plays a vital role in the district's economy. Carpet weaving is another major economic activity in the district.

3.4- Civic Amenities and Social Facilities in the District:

In Sonbhadra, 92.6% houses are situated in the rural areas. Among them 38% of houses are in good condition, only 2% houses are dilapidated housing conditions. More than 94% of houses have tiled roofs. The walls are mainly built by the mud and un-burnt bricks, which cover up 94.12% houses (DCO, 2004a).

Hand-pumps and the wells are the main sources of drinking water in the district, the fulfillment of drinking water facilities are respectively covered by 58% and 38% (DCO, 2004a). Kerosene and electricity is the main source of light in the houses. 94.22% kerosene and 4.35 % electricity is used for light in the district (DCO, 2004b). More than 95% of households have no latrine facility in their houses. Approximately 70% of houses have no kitchen in their houses. Firewood (75.5%) and cow-dung (20.92%) are the main sources of cooking fuel. More than 11.46% people have banking facility, 21.13% have radio, and 44.89% have cycle (DCO, 2004c).

The above data shows the brief status of Sonbhadra district and due to lack of civic amenities and social facilities, people feel excluded from the mainstream of development. But Uttar-Pradesh is a progressive state and it started some beneficial programs for those people who are excluded and lived in rural areas. But this exclusion has not caused the start of developmental process. So for the development of those people who lived in rural areas and felt exclusion had to be preferentially selected and given more focus For this vision, AGVY was started with infrastructural development such as rural infrastructure development, hygienic living, better housing, better health services & family welfare,

social security's, land reforms, and employment etc. both the selected villages come under the program of AGVY and NASGVY.

3.5- Profile of Shishawa and Chairi village:

Shishawa is situated at the north eastern part of the block. Its maximum part is covered under the mountain and forest areas. On the three sides, it is covered by the mountains and forest, Duddhi and Babhani blocks boarded it in the three sides of this village.

The main approach to the village is mud road. Due to dense forest, it provides many natural resources. This village is also affected by the Naxal problem; therefore Naxal affected Samagra Gram Vikas Yojana (NESGVY) was started in the year 2005-06, in its second phase was implemented in this village during 2006-07.

Chairi village came into existence after 1953 when Rihand Dam was built. All the families were basically rehabilitated in this village from Chairiya village. Chairiya village was about 100 km away from the Rihand Dam. Chairi village at present comes under the Arangpani Gram Panchyat which is one of the largest populated Gram Panchayats in the Duddhi Tehsil. According to 2001 census, the total population of this village is more than 5000 (DCO, 2008). There are eight villages Chairi, Arangpani, Japri-Tharah, Barwa-Tola, Jharia-Tola, Kanshi-Khur, Khukhari Mahuwa, and Telia Garbin, coming under the Arangpani Gram Panchyat. This Panchayat has more than 75% of Dalit population. In this Gram Panchyat, Chairi is the only village, which comes under the ASGVY. Arangpani is well linked. It is only 18km away from block headquarter of Myorpur. It is in the north-central part of the block.

Chairi is divided in to two parts old Chairi and Chairi. New Chairi village is mostly populated by people from Chamar caste. Most new facilities come to New Chairi as compared to Old Chairi as most of the Chamars appear to be influential. Chairi is 14 km away from Myorpur Block and is linked with road. Water source of the village are mainly the mountain water ponds (Baoli). Forests around the village are full of trees like; Mahuwa and Tendu Patta, which are the main source of income for the people. This village comes under the *Ambedkar Gram Vikas Yojna in 1995-96* (www.agvv.up.nic.in).

In 2007 government changed the name of the AGVY in the Ambedkar Grameen Samagra Vikas Yojana by the Government Order no. 757/66-2007-49/05/TC II dated: 19th May, 2007. After coming under this program, Chairi got some attention and underwent changes in the infrastructure. As a result, four primary schools and one middle school were built. All families got one pukka houses under Indira Awas Yojana. Separate latrine facility, hand-pump and free electricity were given to all by this program. Land was also distributed on Patta basis. *Nali* and *Kharanga* were also included in this program.

Table: 3.6- Study villages: Location and approach

Features	Study villages	
	Shishawa	Chairi
Gram Panchayat	Shishawa	Arangpani
Block	Myorpur	Myorpur
Tehsil	Duddhi	Duddhi
Distance from District Headquarter (in km)	168 km	152km
Distance from CD Blocks (in km)	24km	14km
Distance from Village to main road (in km)	8 km	0km
Nearest bus stop (in km)	11 km	1km
Nearest railway station (in km)	30km	32km

3.5a- Socio-Demographic profile of the villages:

Shishawa village covers 685 hectare area with approximately a total population of 371. There are 191 males and 179 females living in this village. Due to semi hill area, there are only 71 households in this village which are sparsely situated. This village is Dalit dominated as 76% of population is Dalit.

Chairi village spreads over 1815 hectare land and has a total of 1048 population, of which 532 are males and 516 are females. Unlike Shishawa, this village is densely

populated, because it is comparatively less hilly. There are more than 100 households in this village. It is predominantly Dalit populated and more than 95% (1004) persons are Dalits. In this village predominate caste is Chamar. There are only two households of Musahars.

Table 3.8 shows the population, literacy rate, Dalit population and sex ratio of both the villages. The Dalit population of both the villages is respectively 282 and 1004. As compared to Shishawa village among Dalit women (3%) the literacy rate of Chairi (4%) is good but literacy rate among women is still poor in both the villages. In Chairi village the sex ratio is relatively good and it is 970 as compared to Shishawa village that has 937 women per 1000 female.

Table -3.7 Socio-demographic profile of Villages:

Characteristics		Shishawa Village		Chairi Village	
		Number	Percentage	Number	Percentage
Population	Total pop.	371	100	1048	100
	Male	191	52	532	51
	Female	179	48	516	49
Dalit pop.	Total pop.	282	100	1004	100
	Male	147	53	505	51
	Female	135	47	499	49
Pop. Lit.	Total pop.	72	19.4	230	22
	Male	61	16.5	188	18
	Female	11	3	42	04
Sex Ratio		937		970	

3.5b- Caste Composition of both villages:

In Shishawa village, 76% populations are Dalits and among them Chamar, Biashwar, Mushar and Gashiya are the main castes. Chamars are the dominating caste in the village. About 64% of Dalit population is Chamar who lives in 35 households. Others are Biashwar (16.66%), Mushar (12.41%) and Gashiya (7.4%). The remaining are tribes and

other caste. There are 11 households of tribes and 6 households of other castes (Table-3.8).

In Chairi village, 95% of total population is Dalit. Among them, Chamars are the dominating caste as 94.5% of Dalit population belongs to them who live in 97 households. Only 2 households of Musahar caste are found in the old Chairi village, while remaining population are Mushar (1.3%), ST (2.66%) and other castes (1.66%). The population of the ST and other caste people is very low in the village. Only 4 household of Tribes and 3 household of other caste people are counted in the village (Table-3.8). In Uttar Pradesh, there are 66 Scheduled sub castes, most of them are Chamar (56.6%), Pasi (15.6%), Dhobi, Kori and Balmiki (RGI, 2001a).

Table-3.8 Caste composition of both the villages:

Caste		Shishawa Village		Chairi Village	
		Pop.	HH.	Pop.	HH.
Chamars	No.	179	35	991	97
	Per. (%)	63.47		98.7	
Biashwar	No.	47	8	--	--
	Per. (%)	16.66		--	
Musahar	No.	35	7	13	02
	Per. (%)	12.41		1.29	
Gashiya	No.	21	4	--	--
	Per. (%)	7.44		--	
Total	No.	282	54	1004	99
	Per. (%)	100		100	

3.6- Civic Amenities and Social facilities of the villages:

3.6a- Education:

Education is one of the key instruments for the betterment of life but for various reasons educational attainment of dalits show a very poor picture. According to National Family Health Survey (2005-06) 55.9% of Dalits women are not able to read even "A".66.0% women from the STs are not able to recognize "A".22.8% men from the SCs category are

not able to read “A”. The same situation is with the ST men where about 34.2% cannot recognize “A”.

Shishawa village has lesser facilities. There is only one primary school situated here and other higher educational facilities are far away from the village. Education facilities such as middle school are more than 5kms, high school is more than 10kms, adult education centre is more than 15kms and colleges, ITI are more than 25kms away from the village. Due to the lack of education facilities, this village has low literacy rate. The only primary school came after the announcement of NASGVY (Table-3.9).

The availability of educational institutions in Chairi village is good as compared to Shishawa. There are four primary schools and one middle school. These were constructed after AGVY was implemented in this village. The other higher education facility (college, ITI) is more than 10Kms away from the village. High school, however, it located at more than 5kms. Although one adult literacy centre is also there, not many people attend it, which also came after the AGVY (Table-3.9).

Table- 3.9 Educational facilities of both the villages:

Education Facility	Shishawa Village		Chairi Village	
	No.	Distance	No.	Distance
Primary school	01	0km	04	0km
Middle school	--	5+km	01	0km
High school	--	10+km	--	5km
Collage	--	25+km	--	10+km
ITI	--	25+km	--	10+km
AEC	--	15+km	--	0km
Total	01		05	

3.6b- Health facility

In Shishawa, the condition of Health facility is also very poor. All the basic facilities such as CHC, PHC, and Sub-centers are too far. Community Health centre, Primary Health centre, sub centre are 25kms, 18kms, and 5-10kms away respectively. Hospital facilities are more than 45Kms away. There is no CHW (Community health worker) in this village and the nearest is more than 5kms distance, local Healers and Bengali doctor are the main

sources of health care. Other facilities like maternity and child welfare centre, 25 bedded Govt. hospitals are more than 40km away (Table-3.10).

In Chairi village, there is only one ASHA and CHW found in the village. One sub centre is also available in the Arangpani village but the condition of sub-centre was really worse. All other facilities such as CHC (Myorpur), 25 bedded Govt. hospital, Ayush and Homeopathic dispensary are located at Myorpur which had the distances of 14kms. Hospitals were also located at more than 40kms. The villagers are mainly dependant on the Bangali Doctors and local Healers of the village (Table-3.10).

Table- 3.10 Health facilities of both the villages:

Health Facility	Shishawa Village		Chairi Village	
	No.	Distance	No.	Distance
Hospital	--	45+km	--	40+km
PHC	--	25+km	--	20km
CHC	--	18km	--	14km
Sub centre	--	5-10km	01	0km
MCW	--	35+km	01	0km
CHW	--	5+km	01	0km
25 Bed Govt. Hospital	--	45+km	--	14km
Ayurveda/ Unani	--	45+km	--	14km
Homeopathic	--	45km	--	14km
Total	00		03	

3.6c- Communication facility

Only mud road links Shishawa to other places. Under the NASGVY, small *Nali* and *Kharanja* Roads were built. Bus and railway communication is also poor in the village. Bus station is more than 11kms away while railway station is more than 30kms away from the village. Other communication facilities like; post-office and telephone are yet to reach the village. Post office is about 5kms away while telecommunication facility is more than 10kms away (Table-3.11).

The communication is better in Chairi village. The approach link is through a pitch road. Inside the village, CC road link different parts of the village. Sewage facility is available to all the houses and carries the refuse outside the village. Railways are nearly 32kms away from the village. Other communication resource like post office is in the Arangpani Village. Telephone services are also available in the village and telephone exchange is about 5kms away (Table-3.11).

Table-3.11 Communication facility of both the villages:

Communication facility	Shishawa Village	Chairi Village
Road	Mud	Pitch
Bus Services (at a distance of)	11km	1km
Railways (at a distance of)	30km	32km
Post Office (at a distance of)	5+km	0km
Telephone services(at a distance of)	10+km	5km

3.6d- Water and Electricity facility

Drinking water sources in the Shishawa village are largely the hand-pumps and wells. Water level of this area is very deep due to mountainous terrain. Water is full of mineral particles. No tank water facility is available in the village. After NASGVY, water was carried here. All households of the village have got separate hand-pumps. This village is fully electrified. The availability of the power supply is barely 3-5 days in a month; the reason is transmission breakdown in the forest areas. Solar energy is the second important source of lighting. Under the NASGVY program, all households were given solar light system, which helps them during power shortage (Table-3.12).

In Chairi too, drinking water facility depends on the hand-pumps and wells. In this village too, water level is low. One water tank is under construction, before this no tank water facility was available in the village. AGVY ensured that all households of the village got separate hand-pump. Village is fully electrified and power supply is there for a

minimum of 6-8 hours per day. The availability of electricity in the evening is irregular, so people have to use kerosene the lighting (Table-3.12).

Table-3.12 Water and electricity Facility in both the villages:

<i>Facility</i>	<i>Shishawa Village</i>	<i>Chairi Village</i>
<i>Hand-pump (No.)</i>	71	106
<i>Well (No.)</i>	21	36
<i>Electricity (No.)</i>	71	106

3.6e- Other amenities of the village

Other amenities, like banking (Commercial banks, Co-operative banks, Agricultural credit society, and Non Agricultural credit society) are not available in both the villages. All are about more than 10kms away from Shishawa village and more than 14kms away from the Chairi village. Mirzapur Co-operative Bank is the main banking sources for the villagers depositing for their saving but due to low income generation, the saving power of the villagers is very low (Table-3.13).

Table-3.13 Other Amenities of the villages:

<i>Amenity</i>	<i>Shishawa Village</i>	<i>Chairi Village</i>
Commercial Bank (at a distance of)	10+km	14km
Co-operative Bank (at a distance of)	10+km	14km
Agricultural credit societies (at a distance of)	10+km	14km
Non Agricultural credit societies (at a distance of)	10+km	14km
Other credit societies (at a distance of)	10+km	14km

3.6f- Land use of both the villages.

Most part of Shishawa village is non irrigated, due to forestry and mountain, percentage of the agricultural land is very less. Nearly 44% of the land is forest, 48% of the land is non-irrigated, and 4.5% and 2.85% land respectively comes under the culturable waste and area is not available for cultivation. Only 0.65% a land is used for the agriculture

(DCO, 2008). Under the NASGVY, Bhumi Sena was constituted in the village for converting the non agricultural land to agricultural land. Baolis are the main sources of irrigating the field. There is no landless family in the village. After NASGVY, all families have received 3 Bigha land from the government through the Patta system. Rice, wheat and pulses are the main crops of the village. All families grow their own crops and it is not more for sale, they only grow for themselves (Table-3.14).

Most of the Chairi village has non irrigated areas. Most part of the land is covered under the forest, unirregated, culturable waste, area not available for cultivation. The total percentage of non agricultural land is 88%. About 70% of land is un-irrigated, 11% land is covered by culturable waste, 6% land is that area which is not suitable for cultivation and 2% land is speared by forest. Only 12% land is used for cultivation (DCO, 2008). In that, the major source of irrigation is canal, which accounts for 10% land irrigation while only 2% land is irrigated by tube well. Canal and Baolis are the main sources of irrigating the field. Most of the landless families have got 3 Bigha land from the government through the Patta system. Rice, wheat, Till and pulses are the main crops of the village. All families grew their own crops and surplus if any, is sold in the local market, which is called Hatia (Table-3.14).

Table-3.14 Land use in both the villages:

Land use	Shishawa Village	Chairi Village
Un-irrigated (%)	48	70
Culturable waste (%)	4.5	11
Area not available for cultivation (%)	2.85	06
Forest (%)	44	02
Irrigated (by source) (%)	0.65	12

3.7- Religious structure:

Religious composition of both villages is predominantly Hindu. Many little traditional¹³ practices are also practiced in both the villages. Nath Baba, Agela Baba, Bhangi Baba are some for whom small temples were also constructed in both the villages. Temple of Gram Devta is also found in the both the villages. There is one Ambedkar Statue found in Shishawa village and with Ambedkar statue one Ravidas temple is also there in the Arangpani Gram Panchyat. There are many other religious organizations active in Chairi village. Christian Missionary and Banwasi Sewa Asram (founded by Rajni Prem Ji) are some prominent ones but not many people are interested in this group. In these Ambedkar villages people appear to be following Buddhism and they worship Ambedkar, Kanshi Ram and Mayawati like gods. It was observed that the anniversaries like- Ambedkar Jayanti, Ravidas Jayanti, and Kanshiram Jayanti are celebrated in both the villages. All the villagers come for celebrating this occasion and some funds are also allocated for this program.

3.8- Household pattern of the village:

Housing structure is almost same in both the villages. It was observed that one or two mud rooms, which are traditional and one room with Verandah which was built under the Indira Awas Yojana, was the standard structure. The villagers make mud houses and the size of mud rooms of 6×8 or 10×15 ft. The houses with two or three rooms accounted for 40% in Shishawa village. While 17.5% of houses had four rooms and 2.5% of houses had one room in the village. Most of the houses have tiled roof and walls are built by mud. On the other hand, Chairi had only 15% houses with one or two rooms while rests of the houses had more than three rooms. Traditional houses are built by mud and roof mainly made of tiles. No separate kitchen is found in the any houses of both the villages. Generally they cook their food in the verandah of the house.

All the houses got separate latrine facility under the Gramine Shawachhata program in both the villages. But lack of awareness and water supply, restrain its use and they are

¹³ Little traditions: Those traditions which are arise from the village level and local communities are the main sources. It is also called as local tradition.

forced to continue going outside the house for toilet. They mostly use the land near pond or Baoli.

For cooking fuel, women of both the villages usually go to forest and bring fire wood and fuel for cooking. They go on alternate days. Those who go for collection are mostly between ages of 35-45 years. They always as a rule, go in groups. For women in Shishawa, they take 6-7 hours to go and come back after collection while from Chairi village; they take 7-8 hours. While working most of the women chew Pan Masala (Gutka). They consumed 5-6 pocket of Gutka during this work. Two women were found to be suffering from oral cancer. They were also not taking any treatment. Oral cancer presented as swelling in the mouth. They use some homemade remedies for treating that. It was mostly found among older women. Due to long hours spent in the forests, snake bite cases are also common. They go to the local healer for treatment of snake bite.

In both the villages most households have cycles. In Shishawa village, hen and goat are also present while in Chairi, cycle in addition to radio and cows is also present. Cycles are mostly used for transportation and hen are the cash animal for them.

3.9- Occupational condition and Working condition:

In both villages women do more work as compared to males. Although there is less agricultural land in both the villages, yet most villagers are engaged in agriculture. Women were engaged in NREGA and SGSY scheme while men were engaged in Bhumi-Sena and NREGA. Dependency on agriculture was also due to the fact that after implementation of AGVY each family was given 3 Bigha Land from the Government on Patta base. Agricultural work is mainly done by the female of the houses. Nearly 90% of female are engaged in agriculture (DCO, 2008). Women in both the villages do housework, agriculture work and also collect wood from the forest.

3.10- Socio-Political structure of the villages:

In the village of Shishawa, people belonging to Chamar caste are the dominating caste so the political power is usually with them. Currently all the Panchyat members and the Pradhans of the villages are Dalit. The women participation in the political field is fairly good and out of four Panchyat members one is women. Most often women member is

only used as stamp and all the work is done by their husband (Pradhan-Pati). Due to their less number the other Dalit caste like: Bhaiswar, Ghasiya and Musahar, never come in the political main stream.

In village Chairi too, Chamars are the dominating caste and for past 20 years, they have been the PRI members and thus have political power. Only one Panchyat member is selected from the Chairi Village for the Arangpani Gram Panchayat under which it comes. Currently all the Panchyat members and the Pradhans of the village belong to the Dalit community. The women participation in the political field is fairly high. Out of eight Panchyat members, three are women, although women are mostly the nominal head. Gondwana Vikas Party is mostly active in this region. But on the large scale BSP is leading in these areas.

3.11- Health problems in both the villages:

It was reported that Malaria, Filaria and Tuberculosis are the common disease pattern in the village. Major cause of deaths is snake bite and malaria in both the villages. The local healers and Bangali Doctors, who don't have formal qualification, are the main source of treatment. Child birth and related care for women is usually covered by Dais¹⁴. Gastric ailments and water bone diseases are major cause of morbidity among people of both the villages because of the mineral contamination of water and presence of microorganism. In Chairi also, main source of health care is available from local healers and Bangali Doctors. Morbidity is similar to Shishawa with the snake bite being major cause of seeking health care. Most maternity and child care is delivered by the Dais. Nearest health care facility is available at Myorpur Community Health Centre, which is 14km away from Chairi.

¹⁴ Dai- Dai is a senior woman of the village, who handles most of the deliveries case and also belonging to Dalit community.

Chapter -04

Socio-Demographic Profile of Dalit Women in Study villages

In the study villages of Shishawa and Chairi, total 90 households were selected for interview. In Shishawa, the structure of households is mainly configured as joint family and more than 62% houses are in joint structure. Out of the 40 houses, 25 are joint and in 25 households, 19 houses have one daughter in law while 6 households have two daughters in law. By an in-depth interview, all women of the joint and extended families were covered under the study and produced a general profile of Dalit women. A total of 65 Dalit women of Shishawa village were covered under in interview.

In Chairi village, 50 household had been selected for the interview, family structure of the village was also dominating in the joint family status. Out of 50 households, 33 houses (66%) have joint families and among 33 households, 25 houses have one daughter in law while 8 households have two daughters in law. By the status of joint families, a total of 88 women were interviewed in village of Chairi. A total 148 Dalit women were selected from both Shishawa and Chairi and further their socio-demographic profiles were collected such as general details, living conditions, and working conditions are depicted in tabular form and finally profile of Dalit women is divided into three major domains:

Profile of Dalit women is divided in to three parts-

A- Socio-Demographic Profile

B- Living conditions

C- Working conditions.

4. A - Socio-Demographic Profile of Dalit Women in Shishawa and Chairi village

Socio-demographic profiles of total 148 women gave basic information and conditions of Dalit women, which helped in knowing the status and present scenario of Dalit women. Socio-demographic profile basically informs in terms of their population (number), age, education, marital status, caste, family income, female contribution, family size and total number of female in family etc.

In total 90 households, 148 Dalit women were focused for the study and further interview were conducted for data work. Table-4.1 gives population profile of Dalit women. Total 148 women are living in these villages, among them 65 women are living in the Shishawa village and 83 women in Chairi village. By their percentage basis, this Table shows that out of 148 Dalit women, 65 (43.91%) women are in Shishawa, while 83 (56.09%) Dalit women are in Chairi village.

Table-4.1 Population of Dalit women in Shishawa and Chairi village

Name of Village	No. of households	Number of women	Percentage of total population
Shishawa	40	65	43.91
Chairi	50	83	56.09
Total	90	148	100

4. A (i)-Age Structure

Of the 148 Dalit women in the study, (Table-4.2), 10 women (6.75%) are under the age of 20 years. The single largest age group represented in the study, is of 51 women (34.45%), in the 20-30 years age bracket. There are 45 women (30.40%) in the next age group of the 30-40 years. Thus the first three age groups of Dalit women under the age of 40 years account for vast majority of the women in the study (106 women or 71.62%). Another 15 women (10.13%) are between the age of 40 and 50 years. Only 27 (18.24%) women are found in the two age brackets of '50-60' and 'above 60 years' combined together.

By this categorization, comparing further data, this Table is divided into three major age groups. Age group of below 20 to 30 years can be considered as the younger age group. Age 30 to 60, was considered as the middle age group and above 60 years age were considered as the older age group. This study shows that, only 18 women (27.7%) were found in Shishawa village under the age of 30 years while in Chairi 43 women (more than 50%) under the same age group and no women were found below 20 years in Shishawa village because migration is an important factor in the younger generation and male migrate to Mumbai or Delhi and get married there, very few come back to village. In the below 60 years age group, Shishawa village has maximum percentage of women in this age group (53%) while in Chairi 35 (42%) women are in this age group. As compared to third age group of above 60 years, Shishawa has 06 women (9.23%) while Chairi has only 5 women (6%) in this age group.

This Table also shows that in first age group (below 20-30 year) Chairi has maximum number of the women while in second age group (30-60 year) Shishawa has maximum number. This Table also shows that the third age group (above 60 year) of both the villages has lesser numbers of women, which shows that at this age women do not survive (more than 50 years).

Table -4.2: Age structure of Dalit Women

Age of Respondent	Shishawa		Chairi		Total	
	No. of Women	Percentage of Women	No. of Women	Percentage of Women	No. of women	Percentage
Below 20 year	--	--	10	12.04	10	6.75
20-30 year	18	27.7	33	39.75	51	34.45
30-40 year	25	38.46	20	24.09	45	30.40
40-50 year	04	6.15	11	13.25	15	10.13
50-60 year	12	18.46	4	4.81	16	10.81
60 above	6	9.23	5	6.02	11	7.43
Total	65	100	83	100	148	100

4. A (ii) – Education

Education is an important indicator, which helps Dalit women in terms of their multidimensional development of life. But in the field, educational level of women was not found good and the most of them are illiterate. The majority of Dalit women in the study, out of 148 women, 136 women (91.89%) were illiterate. Only 3 women (2%) were able to write or read. The next largest groups, 8 women (5.4%) are up to primary level and only one woman was able to study up to middle class.

Comparing Shishawa to Chairi, Shishawa has maximum number of the illiterate women, 63 women (97%) in Shishawa while Chairi has 73 women (88%) as illiterate. For only read or write option, Shishawa was only 3% women were able to read or write while Chairi had only 1% of the women able to do the same. Meanwhile Chairi also had the adult centre but due to lack of motivational factors adult women never go to that centre. Only one woman from the Chairi village was up to the middle level of schooling. By this data, it is apparent that all 9 women, who are not up to primary and middle are from the Chairi village and all of them was recently married and had came to this village, their husbands were also illiterate.

Table -4.3 Educational level of Dalit women

Education Status	Shishawa		Chairi		Total	
	Number	Percentage	Number	Percentage	Number	Percentage
Illiterate	63	96.92	73	87.95	136	91.89
Only read or write	2	3.08	1	1.20	3	2.02
Up to primary	0	00	8	9.63	8	5.40
Up to middle	0	00	1	1.20	1	0.67
Total	65	100	83	100	148	100

Figure - 4.: Graphic Presentation of the Educational status of women:

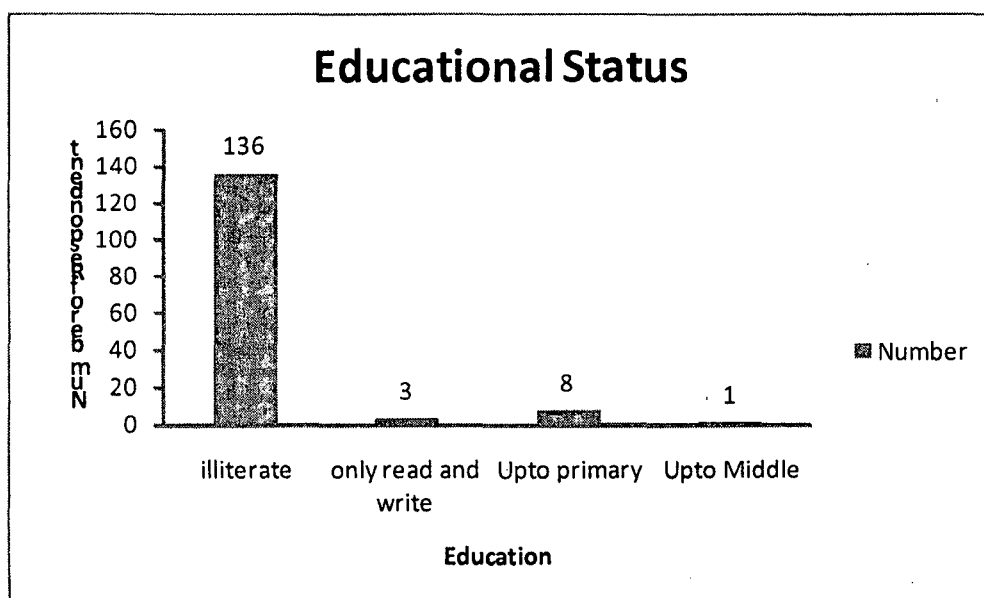


Table -4.4 Educational level by Age distribution

Age group	Education level				Total
	Ill.*	Only read or write	Up to primary	Up to middle	
Below 20	5	0	5	0	10
20-30	45	2	3	1	51
30-40	44	1	0	0	45
40-50	15	0	0	0	15
50-60	16	0	0	0	16
60 above	11	0	0	0	11
Total	136	3	8	1	148

Note *- Ill= Illiterate

By taking age and education, as show in Table 4.4, in the first age group, below 30 years, there are total of 61 women and among them 50 (81%) were illiterate, 9 women (14%) were up to primary and middle while 2 women (3%) are only able to read or write. This Table also shows that, in below 30 years of age group, women are only illiterate.

4. A (iii) - Marital Status

Table- 4.5 shows, the marital status of Dalit women. There were 110 women (81%) married or recently married. And only 19 % women (28) were widowed. Comparing Shishawa to Chairi, more than 70 % women were married while recently married situation found in only Chairi village, because younger age group women were found in this village. Widowed women conditions were not same in both of the villages which were 16 women (25%) in Shishawa and 12 women (14%) in Chairi. The marital status of women in Shishawa was 49 married women (75%) and 12 widow (25%), while in Chairi 61 women (73%) were married, 10 women (12%) were recently married and 14% women (12) were widowed.

Table -4.5 Marital Status of Women

Marital status	Shishawa		Chairi		Total	
	Number	Percentage	Number	Percentage	Number	Percentage
Married	49	75.38	61	73.49	110	74.32
Recently married	00	00	10	12.08	10	6.75
Widowed	16	24.61	12	14.45	28	18.91
Total	65	100	83	100	148	100

Table -4.6 Marital Status by age distribution

Age group	Marital status			Total
	Married	Recently married	Widowed	
Below 20	00	10	00	10
20-30	51	00	00	51
30-40	39	00	06	45
40-50	09	00	06	16
50-60	07	00	09	16
Above 60	04	00	07	11
Total	110	10	28	148

Table-4.6 shows, that marital status is directly linked with the age. All recently married cases were found in the below 20 years age group and all the widowed cases were founded in the above 50 years age group. The maximum representation of Dalit women were in the age group of below 40 years age group.

4. A (iv) - Caste composition

By Table-4.7, it is clear that Chamars were the dominant caste in both the villages. Out of 148, there were 118 women (78%), Baishwar were the second dominant with 13 women (9%), and Mushahar status in both village were 7% with 11 women and Ghasiya had the lesser number with 6 women (4%). Comparing both villages, two castes were common in both the village which were Chamars and Mushahar, while Baishwar and Ghasiya were found in only Shishawa village. In the Chairi village, Chamars were in leading numbers of Dalit women with 81 women (98%) and Mushahar were only 2 women (2%). While in Shishawa Chamars were dominating but their population is not highest as compared to Chairi. Only 57% women (37) were belong to Chamar caste, Baishwar was the second largest women group with 13 women (20%), Mushahar had only 9 women (14%) and Ghasiya had only 6 women with 9% of total Dalit women population.

Table -4.7 Caste composition of Dalit women

Caste Status	Shishawa		Chairi		Total	
	Number	Percentage	Number	Percentage	Number	Percentage
Chamars	37	56.92	81	97.59	118	79.72
Mushahar	09	13.84	02	2.4	11	7.43
Ghasiya	06	9.32	00	00	06	4.05
Baishwar	13	20	00	00	13	8.78
Total	65	100	83	100	148	100

4. A (v)- Family income

Dalit women in the study were asked to estimate the average monthly income of their families. The income status of all the Dalit women was very low and the household income was mainly contributed by the women' work because male were not active in terms of income. They do nothing most of the time, that's why women had to do work in the agriculture and development programs. The main income source in both the villages is in terms of the Govt. programs wages. By agriculture work, they didn't get any wages

because they work on their own field. Table -4.8 shows the family income of the Dalit women. In these, they were only 2 households (2%) where family income is less than Rs.2,000. In this group one family found from both the villages. Below the Rs. 3,000 income group only 14 households (16%) were found and all the families were from the Shishawa village. Rs. 3,000 to 4,000 groups was the largest income group in which maximum families came under it. Nearly 43 households (48%) come under this group. This is also the maximum percentage income group for both the villages, Shishawa had 20 households (50%) while Chair shared 23 household (46%) of the village. Later income groups were sharing the rest percentage of 34% households (31). This Table shows that Shishawa village is comparatively low income village because its 87% households (35) was below Rs. 4,000 income group while Chairi has maximum numbers of household above Rs. 4,000 income group. 98 households (84%) come in these income groups. This also shows that Chairi has better income status while Shishawa has low status.

Table -4.8 Family income of women's households

Family income Status	Shishawa		Chairi		Total	
	Number	Percentage	Number	Percentage	Number	Percentage
Below 2,000	1	2.5	1	2	2	2.22
2,000-3,000	14	35	0	0	14	15.55
3,000-4,000	20	50	23	46	43	47.77
4,000-5,000	2	5	18	36	20	22.22
5000+	3	7.5	8	18	11	12.22
Total	40	100	50	100	90	100

Table -4.9 Incomes of women's households by Caste group

Caste group	Income status					Total
	Below 2,000	2,000-3,000	3,000-4,000	4,000-5,000	5000+	
Chamars	01	06	31	20	11	69
Mushahar	00	04	05	00	00	09
Ghasiya	00	02	02	00	00	04
Baishwar	01	02	05	00	00	08
Total	02	14	43	20	11	90

Table-4.9 shows, the income status by caste, it provides more information about the caste and income in the below Rs 2000. income group, only two households came under this group, which were respectively from Baishwar and Chamar. At the income of Rs 2,000 to Rs 3,000, Chamars and Mushahar families were mostly found. In the income group of Rs 3,000 to Rs 4,000, Chamars were nearly 45% and 50% were Mushahar households. The rest of the both income groups of the Rs 4,000 to Rs 5,000 and more than Rs 5,000 were mainly dominated by Chamars.

4. A (vi) - Women contribution in their family income.

Table-4.10 shows the share of the women's contribution to family income. Income contribution criteria has be divided in to three domains (i) below 50% contribution in family income (ii) 50 to 70% contribution and (iii) more than 70% contribution. Total 31 Dalit women (34%) were contributing below 50% in their family income. In that 28% households had well in Shishawa, while 40% of the households in Chairi village. About of 50-70% of women's contribution was found in more than 50% of households in both the villages. Out of 90 households 51 houses (57%) come under this group i.e. 24 houses (60%) come from the Shishawa village and 27 houses (54%) come from Chairi village in this group. Only 8 household were found in the group of more than 70% contribution to family income by women, i.e. 5 households from Shishawa and 3 households form Chairi. This Table also shows that nearly 79 households (88%) have more than 50%

contribution of Dalit women in their family income, which makes statement easy to state that women are really active in income sources generation as compared to men.

Table -4.10 Women's contribution in family income

Women contribution in Family income	Shishawa		Chairi		Total	
	Number	Percentage	Number	Percentage	Number	Percentage
Below 40%	2	5	9	18	11	12.22
40-50%	9	22.5	11	22	20	22.22
50-60%	19	47.5	13	26	32	35.55
60-70%	5	12.5	14	28	19	21.11
70-80%	4	10	2	4	6	6.66
80-90%	--	--	--	--	--	--
Above 90%	1	2.5	1	2	2	2.22
Total	40	100	50	100	90	100

On the caste base analysis of female contribution in their income, Table 4.11 shows that, Baishwar caste had maximum female contribution in the income contribution group of 50-60%. Out of 8 households, 5 households (63%) came under this group. While Chamars female contribution in their families was varies from below 40 to 80%. But the maximum number of Chamar female contribution come the 50-60% contribution group. Out of 69 households 23 houses have 50-60% female contribution with a number of 23 houses (34%). The contribution of the Ghasiya female was highest in the 40-50%. Out of 4 houses, 3 households (75%) came under this group. while Mushahar, their maximum contribution was really high in the 50-60 %. Over all castes status of their female contribution in their houses, 50-60% had the maximum percentage.

Table – 4.11 Women's contribution in family income by Caste group

Caste group	Income contribution (in percentage)							Total
	Below 40%	40-50%	50-60%	60-70%	70-80%	80-90%	Above 90%	
Baishwar	00	01	05	01	00	01	00	08
Chamars	10	13	23	16	06	00	01	69
Ghasiya	00	03	01	00	00	00	00	04
Mushahar	01	03	04	01	00	00	00	09
Total	11	20	33	18	06	01	01	90

4. A (vii)- Family sizes

On family size of the Dalit women, Table-4.12 is used for analysis this. Further family size, is divided in to four parts. Due to illiteracy, most of Dalit households had more than 5 members. Out of 90 households, 9 houses (10%) had less than 5 members. While maximum number is covered by the 5-10 members in their family. Total 66 houses (73%) had 5-10 family members in their families. The next largest family size came under the 10-15 members group. In that 15 households (17%) came in this group. While only 4% of the households (4) had more than 15 members family.

In comparing both villages, it is easy to say that family structure of the both villages is similar and maximum percentage of the families came in the 5-10 members. In Shishawa, 0-5 member was the next largest group while in Chairi 10-15 family size was the next important group.

Table -4.12 Family sizes of women

Family size	Shishawa		Chairi		Total	
	Number	Percentage	Number	Percentage	Number	Percentage
0-5	7	17.5	2	4	9	10
5-10	26	65	36	72	66	73.33
10-15	5	12.5	10	20	15	16.66
15+	2	5	2	4	4	4.44
Total	40	100	50	100	90	100

By comparing caste with family size, Table-4.13 shows that in family size of the 5-10 members, all castes had maximum number of households in this group. While 5-10 family members' status among Baishwar, Ghasiya, and Mushahar different caste group was also similar. Finally 10-15 was also important family size group for the Chamars because it also ranked second highest size group of the family members of Dalit households in both the villages.

Table- 4.13 Family Size by Caste

Caste group	Family size (members)				Total
	0-5	5-10	10-15	15+	
Baishwar	01	06	01	00	08
Chamars	04	47	14	04	69
Ghasiya	01	03	00	00	04
Mushahar	03	06	00	00	09
Total	09	62	15	04	90

4. B- Living condition of Women:

Living condition explains the situations and conditions of Dalit women's household. It deals with the amenities of the households which makes life easier to the women. Living condition is basically considered as type of housing, numbers of rooms, separate kitchen facility, toilet facility, drinking water facility, electricity facility, lighting facility, cooking sources and basic assets in the houses.

4. B (i)- Type of houses

Housing condition of both the villages was almost same. All households had both type of housing like- *Kachha* and *Pukka* houses. They had traditional houses, the structure of that was the, walls were made by mud and roof is made by the tiles. As DCO (2004a) data shows that more than 95% houses of the district have mud houses and roof built by the tiles. In both villages, traditional housing pattern are almost similar by *Kachha* house pattern. The size of *Kachha* houses depended on the family size and according to family the size may be increased or decreased.

By the coming of the AGVY program, all households got the *Pukka* houses under this program. *Indira Awas Yojana* is the dominant program by which all houses got *Pukka*. The selection criteria for the households were had some bias and all the closed linked people of Pradhan and Caste group of Pradhan got the *Pukka* houses earlier but other need population got it later. In the field work, it was the common complaint by the other households about it. In the interview of Pradhans of both villages, they denied about this problem and said that selection criteria were biasfree and all households were selected by their need. In *Shishawa* village, there are some households of the other caste groups who have still not got their *Pukka*.

4. B (ii)- Numbers of rooms

Table-4.14 shows, the total numbers of rooms in all households. The maximum number of households had 2 (30%) or 3 (47%) rooms. The next status is one and five room, which had low sharing. There were 70 households (78%) had two and three rooms while only 17 households (19%) had four rooms status. By comparing the villages, two rooms and three rooms status *Shishawa* village had maximum number of households as compared to

Chairi. In Shishawa, 40% sharing was found in the 2 and 3 room while in Chairi only 22% of households (11) from 2 room and 34% (27) from three room. In all the households of both of the villages, one room came by the program and rest rooms were built by themselves.

Table -4.14 Numbers of Rooms in Dalit women houses:

No. of Rooms	Shishawa		Chairi		Total	
	Number	Percentage	Number	Percentage	Number	Percentage
1 Room	01	2.5	01	2	02	2.22
2 Rooms	16	40	11	22	27	30
3 Rooms	16	40	27	34	43	47.78
4 Rooms	07	17.5	10	20	17	18.88
5 Rooms or 5+	00	00	01	2	01	1.11
Total	40	100	50	100	90	100

Table-4.15, shows the cross tabular presentation to caste and family size with respect to number of rooms. While comparing Chamars and Ghasiya to other castes, in the same family size, numbers of rooms is really varied among them. Both the castes (Chamars and Ghasiya) are in family size 2 (5-10 members) have three rooms status which is more than 50% as compared to the other caste. Meanwhile Baishwar and Mushahar had only 30% of their households in the three rooms status.

Table -4.15 Family Sizes and Number by Caste group

Caste	F. Size	No. of Rooms					Total
		1	2	3	4	5	
Baishwar	0-5	01	00	00	00	--	01
	5-10	00	03	03	00	--	06
	10-15	00	00	00	01	--	01

	Total	01	03	03	01	--	08
Chamars	0-5	01	03	00	00	00	04
	5-10	00	12	32	03	00	47
	10-15	00	00	04	09	01	14
	15-20	00	00	00	04	00	04
	Total	01	15	36	16	01	69
Ghasiya	0-5	--	01	00	--	--	01
	5-10	--	01	02	--	--	03
	Total	--	02	02	--	--	04
Mushahar	0-5	--	02	01	--	--	03
	5-10	--	05	01	--	--	06
	Total		07	02	--	--	09

4. B (iii)- Other basic facilities

Table- 4.16 deals with the other facilities of the households of both the villages. Other facilities such as water supply, latrine facility, separate kitchen, sources of lighting, cooking fuel are the important facilities. By the coming of the NEGVY and AGVY program in both the villages, all families got their separate water facility in terms of Hand-pump. According to NFHS-03, UP have 83% Dalit households mainly depend on the tube wells or hand-pumps.

By the Gram Swachhata program; all families got their own toilet facilities. But as was found in the field no latrine was found in working condition, the main reason is, that villagers are not able to know how to maintain it and some other problems like- their culture and water facility also affected that. In no house it was found that toilet facility in well maintained. People always prefer to go outside the house and it is basically a common practice in the village, most probably near a small pond (Baoli).

The cooking places in both the villages were somehow found similar. There was no separate place or kitchen found in the village. Food was basically cooked in the middle part of the *Kachha* and *Pukka* houses. The wall was made by the mud and roof was built by the tiles. The height of the roof is also not more than six feet and this part of the house was also place for their cattle. There is no hygienic condition found near the cooking area and no separate door is available for the kitchen.

In the AGVY and NEGVY program, electricity facility is provided Rajiv Gandhi Grameen Vidhayut Yojana. Chairi village which comes under AGVY program and all households of this village get free electricity. The electricity condition is good in the village and nearly 6-8 hours of electricity is available in the village. For the kerosene is also used for lighting. By the program of NEGVY, Shishawa village got solar light system, for electricity for all the households. While electricity is basically free but for the solar system all households have to pay Rs 1,200. In village of Shishawa solar system is the main source of lighting because due to electric transmission distribution problem, light availability is not good as compared to Chairi, only 3-4 days electricity is available in the village and in that duration timing is not more than 5 hours. Due to dense forest, electricity wires fell down and later electricity crises is habitually observed.

Both villages have forest areas and fire wood is easily available for all the purposes, that's why it is primarily used for the cooking. Forest areas are not far from the village, so women of both villages go to forest and collect or cut trees for their cooking work. Comparing Shishawa to Chiari, forest is near to that village. But in the work of bringing woods from forest, no helps is being provided by the male population. They go there in the groups of 8-10 women in the morning and come back by the evening. Middle age groups of women are preferred for collecting wood work.

Table -4.16 Basic Facilities in the Households.

Basic Facilities	Village-Shishawa	Village-Chairi
Water Facility	All households	All households
Latrine Facility	All households	All households

Separate Kitchen	No	No
Electricity Facility	All households	All households
Sources of Lights	Solar + Electricity	Electricity
Cooking fuel	Fire wood	Firewood

4. B (iv) - Assets in Dalit households.

Due to their low family income and no communication with other places, very few assets were found in both the village. Shishawa village is comparatively remote as compared to Chairi and the assets ownership has also some differences in their availability. Due to remoteness the main communication sources is cycle, which was found in 38 houses (98%). Out of 40 households in Shishawa while in Chairi it was in 96% of total households (48) of the village. As compared to all the main assets of the both villages, their availability was somehow similar in terms of Radio and Goat as assets. Only some percentage point's differences were found in both the villages. While in terms of cow and hen as assets, the conditional availability is different. In Chairi village total percentage of cow is nearly double to that of Shishawa village, which was 64% and 32.5% respectively. While hen as point of assets, Shishawa village had double the percentage of households as compared to Chairi and their respective percentage were 82.5% and 44%.

Table -4.17 Assets in the Dalit households

Assets	Shishawa		Chairi		Total	
	Number	Percentage	Number	Percentage	Number	Percentage
Sewing Machine	00	00	01	00	01	1.1
Radio	08	20	13	26	21	23.33
Cycle	38	98	48	96	86	95.55
Cow	13	32.5	32	64	45	50

Goat	18	45	24	48	42	46.68
Hen	33	82.5	22	44	55	61.11
No. of Households	40		50		90	

4. C- Occupation and Working Conditions

4. C (i)- Nature of work

The majority of Dalit women in the study (110 women or 74%) work as agricultural labourers and working under the running government programs like- NREGA and SGSY. Rest of the women who were basically newly married do domestic and agricultural work also. Table-4.19 shows the nature of their work in both of villages predominantly as government programs and agricultural works. By the notification under the AGVY and NXGVY programs, women got great opportunity to work otherwise they usually work as agricultural labourer. Before this program they had not enough land for agriculture so they mainly did domestic work or forest based work like- cutting and collecting wood and Tandu Patta. All work is seasonal and by doing this they did not get enough money. As compared to Chairi, Shishawa village, younger women group are more in number. Out of 83, 31 women (37%) of Chairi village do only agricultural work while 11% women of Shishawa village do same work. By doing agricultural work in their own field, they didn't get money for that. Due to NEG VY program male workers are basically engaged in Bhumi Sena, so women have opportunity to work under NREGA and SGSY in Shishawa village and in this village nearly 90% women (58) were engaged with both agriculture as well as program works.

Table -4.18 Nature of women's work profile

Nature of work	Shishawa		Chairi		Total	
	Number	Percentage	Number	Percentage	Number	Percentage
Agricultural worker	07	10.76	31	37.34	38	25.67
Agricultural and Govt. Program worker	58	89.23	52	62.65	110	74.32
Total	65	100	83	100	148	100

4. C (ii) - Work and wage

Table 4.19 shows, the type and wage pattern of Dalit women. All 110 women, who were engaged in program and got money from that, all 58 and 52 women from Shishawa and Chairi village were engaged as seasonal workers. But there was wage rate variation found in both the villages. In Shishawa village running program rate is Rs. 100 while in Chairi it is Rs 95.

Table -4.19 Type of work and wage profile of Dalit women

Village name	Type of total no. of worker		Total	Wage		Total
	Regular worker	Seasonal worker		Rs. 100	Rs. 95	
Shishawa	00	58	58	58	00	58
Chairi	00	52	52	00	52	52
Total	00	110	110	58	52	110

4. C (iii) - Landownership pattern

The vast majority of the Dalit women in the study (63 women or 70%) have 3 Bigha land. By the coming of the NESGVY and AGSVY programs all landless households got 3

Bigha land on the Patta basis. Before this program, maximum households were land less. In present situation, the household, which has more than 3 Bigha lands, which is basically their own land and most probably they bought that. Only 26 houses (29%) have more than 3 Bigha lands. 4 Bigha land is the next largest group which covers 26% of the total landholding status of both villages. As compared from Shishawa to Chairi, 20 households (40%) have more than 3 Bigha land. While in Shishawa village the maximum percentage of land holding status is under the 3 Bigha land status and which are found as Patta based.

Table -4.20 Landownership pattern of Dalit Women households

Landownership pattern (in Bigha)	Shishawa		Chairi		Total	
	Number	Percentage	Number	Percentage	Number	Percentage
1	00	00	01	2	01	1.11
3	34	85	29	58	63	70
4	06	15	17	34	23	25.55
4.5	00	00	02	4	02	2.22
5	00	00	01	2	01	1.11
Total	40	100	50	100	90	100

4. C (iv) - Irrigated landownership pattern of the Dalit households.

The irrigated landownership pattern of both the villages is shown in the Table-4.21. As Table-4.21 shows, 70% houses have 3 Bigha land and further this Table shows that, only 50% households have more than 1 Bigha irrigated land. While 40% households have less than 2 Bigha irrigated land. Only 10% households have less than 3 Bigha irrigated lands. In Shishawa village the maximum percentage of the households are in the 1 Bigha irrigated land status while in Chairi village 54% households are between 1.5 to 2 Bigha irrigated land statuses. There is no households with more than 2 Bigha irrigated land holding status in Shishawa village.

Table -4.21 Irrigated Landownership pattern of Dalit Women' households

Irrigated Landownership pattern (in Bigha)	Shishawa		Chairi		Total	
	Number	Percentage	Number	Percentage	Number	Percentage
Less than 1	16	40	01	2	17	18.88
1	19	47.5	09	18	28	31.1
1.5	04	10	13	26	17	18.88
2	01	2.5	18	36	19	21.11
2.5	00	00	04	08	04	4.44
3	00	00	05	10	05	5.56
Total	40	100	50	100	90	100

4. C (v)- Non-Irrigated Landownership pattern of Dalit Women' households

Table 4.22, shows the non irrigated land pattern in both the villages. In total non irrigated land status, nearly 42% households have 2 Bigha land status. While the next largest non irrigated land holding households are in 2.5 Bigha land group. For the further details nearly 90% lands have come under the non irrigated land group in Shishawa village. And in the same land group 48% land is of non-irrigate status.

Table -4.22 Non-Irrigated Landownership pattern of Dalit Women' households

Non-Irrigated Landownership pattern (in Bigha)	Shishawa		Chairi		Total	
	Number	Percentage	Number	Percentage	Number	Percentage
Less than 1	00	00	01	02	01	1.11
1	00	00	12	24	12	13.33
1.5	02	5	15	30	17	18.88
2	18	45	19	38	37	41.11
2.5	18	45	03	06	21	23.33

3.5	02	5	00	00	02	1.11
Total	40	100	50	100	90	100

Table-4.23 shows that, due to domination by Chamars, they have most of the irrigated land while as compared to other castes. There is less number of other castes, most of them have more sharing of non-irrigated land and mostly concentrated in the non-irrigated land by 2-2.5 Bigha.

Table 4.23 Irrigated land and non irrigated land by caste

Non irr. Land (in Bigha)	caste	Irrigated land pattern (in Bigha)						Total
		0	1	1.5	2	2.5	3	
0	Chamars	1	--	--	--	--	--	1
	Total	1	--	--	--	--	--	1
1	Chamars	--	--	--	09	--	03	12
	Total	--	--	--	09	--	03	12
1.5	Chamars	--	--	--	12	--	04	16
	Mushahar	--	--	--	1	--	00	01
	Total	--	--	--	13	--	04	17
2	Chamars	--	24	--	09	--	02	35
	Mushahar	--	2	--	00	--	00	02
	Total	--	26	--	09	--	02	37
2.5	Baishwar	07	--	00	00	--	--	07
	Chamars	00	--	04	01	--	--	05
	Ghasiya	04	--	00	00	--	--	04
	Mushahar	05	--	00	00	--	--	05
	Total	16	--	04	01	--	--	21

3	Baishwar	--	01	--	--	--	--	01
	Mushahar	--	01	--	--	--	--	01
	Total	--	02	--	--	--	--	02

For instance, 09 households Chamar community have and 3 households have 3 Bigha irrigated land, 2 Bighas irrigated land and only 1 Bigha non irrigated land. On the other hand Baishwar and Mushahar have 1 Bigha each of irrigated land and 3 Bigha each on non-irrigated land.

This chapter briefly shows the socio-demographic status of Dalit women. On the basis of age, their population was highest among the age group of middle group and their education level also shows that most of the Dalit women (90%) belonging to the age group of 30-60 years were illiterate. As their marital status, most of the Dalit women were married (75%) and 19% Dalit women were widow. Both the villages were dominating by the Chamars caste and 80% Dalit women were from the Chamar community. Their income status was mainly concentrated between the groups of Rs. 3,000 to 4,000. Due to domination of Chamar caste, their income was good as compared to other Dalit women. Dalit women contributed 50-60% of their family income. Chamars were as dominating caste, in their society, that's why they got more jobs as compared to others and their contribution were also high as compared to other castes. The family structure of Dalit women was mostly seen as average of 5 to 10 members in their family while the family structure of Chamars caste was as more than 10 members in their family. By the coming of AGVY, the infrastructural development process started and for the betterment of Dalits many schemes were implemented as providing *Pukka* houses, Latrine facility, free electricity facility, solar source of lighting and Patta based land distribution. Cycle, radio, hens were the common assets in both the villages. Government running program was the main sources of income among the Dalit women. Three *Bigha* land was allotted to the all Dalit families on the basis of Patta based. Land distribution was also affected by the sub caste discrimination. Due to the semi hilly area, most of the part was covered by the non irrigated land and the distribution was also faced this problems. As the result most of the Chamar community people got more irrigated as compared to rest of the Dalits.

All these above discussion shows that, by the infrastructural development process by the AGVY, brought significant changes in their living condition but due to sub caste level discrimination, other Dalit women got the facilities to some extent. Level of discrimination such as getting late facility, requesting more for getting facility and paying some extent of resources for the facilities were common. All these situations came by the sub caste level hierarchy and living conditions have improved to some extent.

Chapter-05

Health status of Dalit Women in study villages

Health is a necessary and important factor for all human beings. For the dynamic development of society, it became an important that all members of the society should be in good health. Broadly health is defined as complete social, physical and mental well being and not merely an absence of disease or infirmity (WHO). This well being condition is not basically an independent factor but many factors are playing an important role in defining health; which are socio-economic condition, availability of basic facilities, living condition, hygiene and proper sanitation, safe environment, good working condition and a healthy diet. Health is an important issue because; it starts with the individual level but ends at the national level. In India, too much difference is founded between rural and urban health scenario. The main cause for the low health standard in rural areas basically depends on the low socio-economic condition, poor accessibility of services and many barriers in utilization of services. In the EAGs states the health indicators are very poor especially child and women health is poor as compared to other states, UP state is even placed low amongst the EAGs (NFHS-03). Women, specially Dalit women; have low ranking in all health indicators such as high crude birth rate (CBR), high crude death rate (CDR), high total fertility rate (TFR), very high maternal mortality rate (MMR) and infant mortality rate (IMR). Very few institutional deliveries, poor antenatal care services (ANC) and post-natal care (PNC) and altered Sex Ratio. UP tops in almost all of them.

Keeping in mind the holistic approach to define health, this study explores the health status of Dalit women in rural areas, based on their own perceptions about their health, illness and disease. It also explores the accessibility and the role of development as AGVY in not only on their physical well-being but also their mental and social well-being. An attempt is also made to highlight the ways in which illness is distinguished from disease by Dalit women and the course of treatment that was followed in order to recover from illness or disease; as the case may be. The understanding of development

and causes of ill-health of Dalit women's from their own perspective is also an important aspect of this study.

5.1-Health and development issues in UP:

The health of populations and individuals is mainly interlinked with the development. Development simple means by the change and often important transformation to people's living environment. Many works have done for defining the linkages between health and development. As holistic definition of health by WHO, implies as complex interrelation between human and their environment, more as socio-economic conditions with the physical and biological environment. For defining health and development is equally tough work, but many scholars tried to define development as of necessity aspect of human dignity (Seers, 1979:14) and by the process of improving the quality of all aspects of human life (WHO, 1992:45). Besides health, many factors like social hierarchy, class, caste, educational status, women's empowerment, opportunities and achievement and corresponding family income, transport and communication facilities, agriculture and patterns of land ownership and availability of safe drinking water & sanitation all affect health. It is said that the development of a community can be measured by the health status of a community. The health status depends on the health service system existing on ground; this system in turn depends on availability and accessibility of health services, manpower, infrastructure, quality of care, referral system, level of the organization of preventive services and its monitoring and evaluation process.

Health and development exists by a complex interrelationship; not as a one way relationship but as surely reciprocal elements and health status of anywhere and also influences development. Health disparities is a result of poverty (Banerji, 1982) and it only can be broke by the development, which is provide by good education level, nutrition, hygiene, and equal assessable sources of health facilities. In India, inequality within access of health services play important role to defining health status. Qradeer (1985:190) also focuses on the three types of inequalities such as; Inequality in resource distribution, Inequality in access to health services, Inequality in participation of the service provider and community, Inequality of health status. As a result, these inequalities also affect the health outcomes of a major part of the community.

Many developmental policies and programs are implemented for the better health outcomes. For the improving living standard, economic conditions and easier availability of facilities are mainly designed for any infrastructural development programs and the vision behind that as effected health outcomes. In rural areas, people have to face double health burden from the continued prevalence of malnutrition, respiratory infections and diarrheal diseases, but also from vastly growing health problems usually associated with the low level of sanitation and lack of basic infrastructural developments. Weil (Quoted in Philip and Zola (ed.),1994:6) suggested that the impacts on the health by the development polices need to be considered as closely linked with economic condition as well as poor housing condition, low income, poor sanitation with poor socio and cultural environment.

As regards to the programs AGVY facilitated all the infrastructural development by concerning for the development and better health outcomes. Many programs are included for that and people from the rural and socially excluded groups are facilitated and by the infrastructural development, Govt. of UP provides all the basic facilities for the Dalits including Dalit women for their social wellbeing.

5.2- Health status of the study villages:

Health condition of Dalits is poor in both the villages. Between the two the condition of the people is not good in Shishawa village mainly due to lack of any basic health facility in the village, as compared to Chairi. Malaria, Filaria, Tuberculosis, Cholera gastric ailments, water bone diseases are the common among population along with anemia, malnutrition and poor physical growth. Diarrhea and dysentery are common among children in both the villages. Major cause of deaths is by snake bite, malaria, and complications of country liquor consumption. Women's health condition is also not good and they have got many health problems arising out of both under nutrition as well as unsafe water supply and lack of sanitary facilities. Women are mostly affected by malaria, filaria, tuberculosis, diarrhea and even oral cancers. Snake bite and complications during pregnancy and child birth are the major cause of death among the women of this village. In Shishawa, due to far off health facilities like- PHC (25km), CHC (18km) and sub centers (7km), people have to depend on the locally available resources while in Chairi health facility is relatively near as compared to Shishawa.

Though one sub-centre is available in Arangpani (2km), but it is not maintained. In this village snake bite is major health problem but there is no treatment facility available at this sub-centre. According to the ANM posted there, facility is being given at CHC (Myorpur) and not at the S/C, so they are unable to treat any case at their end.

Table- 5.1 Health facilities of study villages:

Health Facility	Shishawa Village		Chairi Village	
	No.	Distance	No.	Distance
Hospital	--	45+km	--	40+km
PHC	--	25+km	--	20km
CHC	--	18km	--	14km
Sub centre	--	5-10km	01	2km
MCWC	--	35+km	--	14km
CHW/ASHA village	--	5+km	01	0km
25 Bedded Government Hospital	--	45+km	--	14km
AYUSH services	--	45+km	--	14km
Total	00		02	

No health assistant (ASHA) is available in Shishawa, which may be one of the reasons of poor health status in this village. ASHA at the Kakari village, which is 7kms away covers this village also and rarely comes here while in Chairi one ANM and one ASHA worker are available, ANM is the only facilitator for institutional delivery as ASHA worker only do vaccination program. ANC and PNC facility is not available in either of the villages. In both the villages, people depend on the local resources such as Bengali doctors and local faith healers, who don't have any formal qualification and take advantage of the absence of public health personnel. Healers' practices are common among villagers. For any problem, they go to healers and are treated with natural resources (Jari-Buti) and are thus at their mercy. Women of Shishawa village have deep faith in supernatural power may be in the absence of any better options, which was usually, observed from discussion/interviews and for any problem, they prefer to go to these healers. Among

Dalit women, health problems are almost always treated by faith healers and by the village Dais¹⁵. Child birth and related care for women is usually covered by Dais. There are two Dais in this village, Rs.150, is the normal rate for delivery cases and in any complication, further charges can be from Rs.200 to 500.

Due to low economic condition, people do not have many options for healthcare. Most of them considered vague illness and serious disease in the same way and paid any attention to it only if it affected their working and/or social life, which they considered as an important event. Most of the villagers have great faith in supernatural powers and believed that disease is caused by them. For any health problem, they considered that someone has performed some supernatural act upon them and treatment can only be done by the healers. From simple cough, headache to all major health problems were considered as a fall out of supernatural power (*Jadu-Tona*) and only treatment is to appease them through healers. The treatment cost is less as compared to allopathic and other modern systems of medicine and is easily available, so they always prefer the healers.

AGVY is an important rural infrastructure development program, which was implemented for the development of rural areas. The main vision of this program is to provide infrastructural facilities for Dalit majority population in the rural areas. Many programs were implemented for their well being. Health wise this program only focuses on family welfare and vaccination. At present more focus is given on housing, sanitation, school building, old age pension, widow pension, rural electrification, NREGA and SGSY .but the health care services are missing. As far as family welfare program is concerned, scant attention is given due to financial constraints. In vaccination program also only focuses was on child vaccination. Polio drops, BCG, DPT, Measles, and TT were provided at sub-centers.

¹⁵ Dai is a senior women of the village, who handles most of the deliveries case and also belonging to Dalit community.

5.3- Health condition of Dalit women:

Health condition of the Dalit women is pathetic. Almost all are malnourished, a great many of them anemic and physically weak. Among the two villages Shishawa is worse off mainly as there are no health facilities available. There are no sanitation services in either of the villages nor is safe drinking water available. People are prone to suffer from water borne diseases. The common illnesses seen among the Dalit women are cough and cold, fever (mostly malaria), filaria, suspected case of tuberculosis, gynecological problems, Diarrhea, dysentery and dental carries with some suspected cases of Oral malignancies due to Gutka chewing habit. The lack of nutrition and presence of anemia further compounds their miseries and leads to complications of even low grade illnesses. Lack of health facilities makes the treatment prolonged and further erodes an already weak physique. Though there were Reproductive tract illnesses also but the shy nature of women and questioning by a male researcher posed a handicap in further assessment of the situation. Furthermore, repeated pregnancies with no pre or post delivery services also contributed to the increased morbidity. Dalit women were at a disadvantage as they had to do manual work to sustain life with a weak body thus making it a double burden.

5.4- Perception of health, illness and disease among Dalit women:

The assessment of health status of Dalit women is based on their own perceptions about health and ill-health. As per their health perception most of the time they are not well and always have some vague notions of ill health which affect their work potential also but the strong needs of livelihood keep them working unless they are seriously ill. Some of them had always a sense of ill-health as previous illnesses though treated by faith healers, did not provide any tangible cure and the disease more or less persisted though the treatment may have given them a false sense of being cured. Dalit women usually could not make out any difference between Health, illness and disease.

Illness was a state which did not affect their work and would not last long while disease was a state when they could not do any work and also could not meet role expectations. Disease was also described as an illness of longer duration which, if not taken care of; might transform into serious debility which may lead to loss of work and thus deprive them of their livelihood. Such situations forebode a catastrophe and required special

attention. On the contrary a genuine illness which may not present with obvious symptoms and restriction may be looked over with little concern like oral malignancies.

Common cold, cough, headache, stomachache, backache, body ache (pain in knees or shoulders or various body parts), tiredness, weakness, fever, diarrhoea and vomiting were categorized as illness and were called as *chhoti-moti takleef*. Disease was called *bimari* or *serious bimari*. Some respondents believed that the names of diseases should not be called out as it was meant to invite the dangerous diseases. A few respondents mentioned that they were suffering from diseases like Malaria, Filariasis, T.B, Appendicitis, *pitte ki pathri* (gall bladder stones), etc., to mention a few.

5.5- Data analysis framework:

Data analysis framework of this study is based on the *development and deprivation* based. Development is considered as program based as how AGVY and their infrastructural development schemes affect the social life of Dalit women. As earlier mentioned that, Dalit women are really excluded from the society on the basis as caste, class and gender and it affected their life as result of deprivation. Due to deprivation, they life has no charm and have to face many different type of problems. As regards health, this program not more affected their health status. Major health problems are related with the lack of basic health facility but this program mainly focuses on the family welfare and vaccinations. As it was observed that health status of Dalit women was poor and they had different type of health problems and lack of health facility and financial problem, they mostly depend on the local resources which are harmful most of the time and create critical situation in their life. These data analysis framework produced health status of the Dalit women in terms of their problems and available sources. Most of the diseases were not covered by the Govt. sources and then they move to unqualified sources. All the deliveries cases are taken by the Dais, while institutional deliveries were only considered when any complexities were happened. Due to lack of ANC and PNC facilities, tenure of their pregnancy was almost pre-time.

5.6- Illness history of Dalit women

Table-5.2, Shows the illness episodes of Dalit women in both the villages. Filariasis, TB, Malaria, snake bite and appendicitis were major last illness during the field work. In Shishawa village, the health status of Dalit women were not good, filariasis (37.5%), T.B (32.5%), malaria (20%), snake bite (10%) and appendicitis (5%) were the major health problem but in Chairi village, malaria (40%), filariasis (30%), snake bite (20%), and T.B (10%) were the last major health illness.

Malaria and filariasis were the major health problem and more than 60% Dalit women were affected by the both disease. Making of small Baoli in the both the villages, it became the breeding point of mosquitoes and malaria and filariasis became major problem. Lacking of the health assistant and lack of sanitation, it affected their life in the form of malaria and filariasis. T.B became the third major health problem among the Dalits and nearly 20% Dalit women (30) were affected by this disease. Due to the dense forest snake biting were also major health problem and major deaths were accrued by the snake bites. Only 2 women had appendicitis in the field.

Table- 5.2 Illness history of Dalit women in study village

Last illness	Shishawa village		Chairi village		Total	
	No.	Percentage	No.	Percentage	No.	Percentage
Malaria	06	15	20	40	26	29
Filariasis	15	37.5	15	30	30	33
T.B	13	32.5	05	10	18	20
Snake bite and accidents	04	10	10	20	14	15.8
Appendicitis	02	5	--	--	02	2.2
Total	40	100	50	100	90	100

5.7- Illness and duration among Dalit women

On the basis illness and duration, Table-5.3 shows the Dalit women's illness status in both the villages. Duration were taken as one year, illness were tabulated. Filaria is the major illness during one year in both the villages. 84% Dalit women (25) affected by filaria in the duration of 3 to 6 months. While 93% cases of malaria (24) and 85% accidents (12) of snake bit were accrued within one month duration. T.B was mainly accrued in the period of 6 to 12 months and all 18 cases had this duration. Two appendicitis cases were accrued in the different period which was 3 months and 6 months back.

Table- 5.3 Illness and duration among Dalit women

Last illness	Duration* (in months)									Total
	Less than 1	1	2	3	4	5	6	9	12	
Malaria	10	14	02	--	--	--	--	--	--	26
Filaria	--	01	03	09	05	05	06	01	00	30
T.B	--	--	--	--	--	--	05	03	10	18
Snake bite and accidents	08	04	02	--	--	--	--	--	--	14
Appendicitis	--	--	--	01	--	--	01	--	--	02
Total	18	19	07	10	05	05	12	04	10	90

Note-* - Number of months prior to fieldwork

5.8- Illness and sources of treatment

Due to the lack of basic health facilities, Dalit women were often using the local sources for their treatment. Local Doctor (Bangali doctor) and healers were the main sources for the treatment. All filaria and snake bit accidents were taken by the healers. While 93% case of malaria (24) were treated by the local Bangali doctors. For the treatment of T.B, 45% cases (08) were treated by local Bangali doctors, 22% cases were by healers, 5%

cases were treated by Health centre. While 28% cases (5) didn't take any treatment due to financial problem. All appendicitis cases were treated by the private hospitals. While taking sources of treatment point of view, 56% cases (50) were treated by the healers and 36% cases (32) by local doctors.

Which showed the sources condition of treatment, were mainly depended on the private facilities such as Bengali doctors and healers. The economic condition of the villagers was poor and due to more money expended on health, they were not more conscious about their health. As the perceptions of Dalit women, they took health related problems as a *chhoti-moti takleef*, and due to lack of health facilities, they have to depend on local sources.

Table-5.4 Illness and sources of treatment

Illness	Sources of treatment					Total
	Health Center	Healer	Local Doctor	Private Hospital	No Treatment	
Malaria	0	2	24	0	0	26
Filaria	0	30	0	0	0	30
T.B	1	4	8	0	5	18
Snake bite and accidents	0	14	0	0	0	14
Appendicitis	0	0	0	2	0	2
Total	1	50	32	2	5	90

5.9- Treatment sources and distance traveled

Table-5.5 shows, the relation between treatment source and their distance. It also shows that, due to less distance and easily availability of local treatment sources, they always preferred that. All local sources were within 0.5km, so it was preferred by all the Dalit women and 91% cases of Dalit women (82) were treated by the local sources. Due to their family and economic barriers also affected their sources of treatment. As by the group discussion, it was reported that in only the complexity during pregnancy, male members were serious and private facilities were taken.

Table-5.5 Sources of treatment and distance travelled:

Sources of treatment	Distance (in km)							Total
	0	0.1	0.2	0.3	0.5	4	125	
Health Center	--	--	--	--	--	1	--	1
Healer* ¹⁶	--	--	--	27	23	--	--	50
Local Doctor	--	22	10	--	--	--	--	32
Private Hospital	--	--	--	--	--	--	2	2
No Treatment	5	--	--	--	--	--	--	5
Total	5	22	10	27	23	1	2	90

¹⁶ Healer- A person skilled in a particular type of therapy and mainly uses the natural therapy. By the using Jari-Buti sources.

5.10- Family income status and source of treatment:

Table-5.6 shows that the relation between their income and sources of treatment. Most of the treatment was taken as outside the villages, briefly indicates that all other treatment facilities (rest of healer and local doctor) were taken by the more than Rs. 3,000 income status group and more that.

Table-5.6 Source of treatment by family income

Family income status	Source of treatment					Total
	Health Center	Hiller	Local Doctor	Private Hospital	No Treatment	
Below 2,000	0	2	0	0	0	2
2,000-3,000	0	9	4	0	1	14
3,000-4,000	0	25	15	1	2	43
4,000-5,000	0	10	9	0	1	20
5000+	1	4	4	1	1	11
Total	1	50	32	2	5	90

5.11- Treatment sources and expenditures for treatment

By the cost based evaluation, Table-5.7 shows that main reason was founded, why people preferred the local treatment was mainly due to low cast treatment and easy available. All treatments were treated under the Rs.100. Due to low economic condition people always preferred this. Malaria was treated for Rs.50 to 75, while at the healer all filaria and Snake bit cases charged for Rs.100 and appendicitis cases were treated at the private hospital which was mainly cost to more than 2000 Rs.

Table-5.7 Illness and Cost expended for treatment:

Last illness	Cost expended for treatment (in Rs.)								Total
	0	30	50	60	75	100	150	2000	
Malaria	0	0	2	20	4	0	0	0	26
Filaria	0	0	0	0	0	30	0	0	30
T.B	5	1	8	0	2	2	0	0	18
Snake bite and accidents	0	0	0	0	0	10	4	0	14
Appendicitis	0	0	0	0	0	0	0	2	2
Total	5	1	10	20	6	42	4	2	90

5.12- Illness pattern and marital status

Table-5.8 shows that illness pattern by their marital status. This table briefly shows that the illness pattern and shows that T.B was the most common disease among the widow women and while Falaria, Malaria, Snake bite was common among married women.

Table-5.8 Illness pattern by marital status

Marital Status	Last Illness					Total
	Appendicitis	Falaria	Malaria	Snake bite	T.B.	
Married women	2	22	19	13	7	63
Widow	0	8	7	1	11	27
Total	2	30	26	14	18	90

5.13- Need of financial assistance for treatment of illness

Table-5.9 shows that, major disease such as complexity during deliveries and in the case of appendicitis, people needed some money, which was managed from the relatives and by selling their animals only. All financial assistances were taken from their close relative. All malaria and filaria cases were being treated by the selling of their animals while in appendicitis cases were cost were taken from relatives.

Table-5.9 Illness and need of financial assistance:

Last illness	Need of Any Financial assistance			Total
	No	Yes	Source of assistance	
Malaria	25	01	Selling of animals	26
Filaria	27	03	Relatives + Pradhan	30
T.B	18	--	--	18
Snake bite and accidents	14	--	--	14
Appendicitis	--	02	Relatives	02
Total	84	06	--	90

5.14- Facilities of ANC/PNC for Dalit women:

Table-5.10 shows the delivery of ANC and PNC facilities to Dalit women. But it was not available to all the Dalit women. Due to lack of such facilities they had to face many complexities during pregnancy and pre-mature deliveries were the most common phenomena among these women. There was no supplementation of these facilities and ANM also accept the situation and mentioned that there is lacking of such facilities. While taking about the younger age women (below 30 years), they never got this type of facilities and above the age of 30 years, all the Dalit women also never got any assistance during their deliveries in their pregnancy.

Table-5.10 Not availability of ANC-PNC facilities during child bearing Age group:

Age group	ANC	PNC
20-30 year	20	20
30-40 year	28	28
40-50 year	15	15
50-60 year	16	16
60 above	11	11
Total	90	90

5.15- Place of Delivery/ Birth and their age:

Table-5.11 shows the age of Dalit women and their delivery and birth facilities. It shows that more complex cases accrued in the newly married women of the age group of 20-30 years due not availability of basic pre-requisite facilities such as ANC, proper check-up and lack of basic health facilities. More than 45% cases (09) of delivered in the outside the houses. Among them 40% cases were delivered at the hospital while 10% cases were delivered at sub centre and private hospitals. At the age group of 30-40 years of 82% (23) Dalit women birth at home. While nearly 18% Dalit women delivered their baby at the hospital and sub-centre. Above age of 40, 99% Dalit women (41) birth at home.

Table-5.11 Place of Delivery/Birth by age of women:

Age group	Place of Delivery				Total
	Home	Hospital	Nursing Home	Sub Centre	
20-30 year	11	5	2	2	20
30-40 year	23	3	0	2	28
40-50 year	14	1	0	0	15

50-60 year	16	0	0	0	16
60 above	11	0	0	0	11
Total	75	9	2	4	90

5.16- Delivery assisted by age:

From the Table-5.12 shows the Dalit women and their sources of delivery/birth. It clearly shows that maximum cases of child birth were assisted by the local Dais. Nearly 84% Dalit women (75) assisted to child birth at their home and mostly assisted by the Dais among all age groups. To avoid complexity people preferred to go any other sources. After Dai, Government doctors delivered maximum cases of Dalit women which were 10% (9). Only 4% cases by ANM and 2% cases (2) were taken by the private doctors.

Table-5.12 Assistance for Delivery/Birth by age group

Age group	Assistance for Delivery				Total
	ANM	Dai	Doctor	Private Doctor	
20-30 year	02	11	05	02	20
30-40 year	02	23	3	--	28
40-50 year	--	14	1	--	15
50-60 year	--	16	--	--	16
60 above	0	11	0	0	11
Total	4	75	9	2	90

5.17- Place of Delivery by age and caste:

Table-5.13 shows, the caste, age and delivery sources taken by Dalit women. Mostly Dalit women belong to the Chamar caste used the benefits of the outside facilities. All Biashwar women delivered their child at the home and all were taken by the Dais. While in Chamars, 83% Dalit women (57) delivered their child at home, 8.5% Dalit women (9) at Govt. hospital, 3% women (2) at nursing homes and 5.5% women (04) Dalit women

delivered at sub-centre by the assistance by ANM. In Ghasiya 90% women gave birth to their child at home. While in Mushahar caste 78% women gave birth to their child at home and only 22% Dalit women at the hospital.

Table-5.13 Place of Delivery by age and Caste

Caste	Age group	Place of Delivery				Total
		Home	Hospital	Nursing Home	Sub Centre	
Biashwar	30-40	2	--	--	--	02
	50-60	3	--	--	--	03
	60+above	3	--	--	--	03
	Total	08	--	--	--	08
Chamar	20-30	10	4	2	02	18
	30-40	16	1	0	02	19
	40-50	14	1	0	--	15
	50-60	9	0	0	--	9
	60+above	8	0	0	--	8
	Total	57	6	2	04	69
Ghasiya	30-40	1	1	--	--	2
	50-60	2	0	--	--	2
	Total	3	1	--	--	4
Mushahar	20-30	1	1	--	--	2
	30-40	4	1	--	--	5
	50-60	2	0	--	--	2
	Total	7	2	--	--	9

5.18- Age of Dalit women, assistance of delivery by place:

Table-5.14 shows the cross relations of Dalit women among the age, sources and where they got the treatment. ANM only had taken all the cases by the age group of 20-40 years old Dalit women while Dai handled cases of all the age group. While at doctor, only during complexity, women were going to the doctor and most of them were in the age group of 20-30 years. While for private hospital also 20-30 years of women were availing.

Table-5.14 Place of Delivery by Birth Attendant and age of mother

Assistance for Delivery	Age group (year)	Place of Delivery					Total
		Home	Hospital	Nursing Home	Private Hos.	Sub Centre	
ANM	20-30	--	--	--	--	02	02
	30-40	--	--	--	--	02	02
	Total	--	--	--	--	04	04
Dia	20-30	11	--	--	--	--	11
	30-40	23	--	--	--	--	23
	40-50	14	--	--	--	--	14
	50-60	16	--	--	--	--	16
	60 above	11	--	--	--	--	11
	Total	75	--	--	--	--	75
Doctors	20-30	--	05	--	--	--	05
	30-40	--	03	--	--	--	03
	40-50	--	01	--	--	--	01
	Total	--	09	--	--	--	09
Private Doctor	20-30	--	--	--	02	--	02
	Total	--	--	--	02	--	02

5.19- financial assistance taken for delivery/Birth by place

About financial assistance for the delivery cases, Table-5.15 shows that only 3 cases had taken financial assistance and among them 2 cases were at private hospitals and one at Govt. Hospital. Rest of the delivery cases had no need of financial assistance.

Table-5.15 Financial assistance taken for the delivery/Birth by birth attendant and place of sources

Assistance for Delivery	Need for any financial supplementation	Place of Delivery					Total
		Home	Hospital	Nursing Home	Private Hos.	Sub Centre	
ANM	No	--	--	--	--	04	04
	Yes	--	--	--	--	00	00
	Total	--	--	--	--	04	04
Dia	No	75	--	--	--	--	75
	Yes	00	--	--	--	--	00
	Total	75	--	--	--	--	75
Doctor	No	--	08	--	--	--	08
	Yes	--	01	--	--	--	01
	Total	--	09	--	--	--	09
Private doctor	Yes	--	--	02	--	--	02
	Total	--	--	02	--	--	02

5.20- Experience of discrimination during pregnancy treatment:

According to NFHS-03, in UP, mostly Dalit households do not use government health facilities, the main reasons given for not doing so are poor quality of care (65%), lack of a nearby facility (54%), and long waiting times (20%). And so on also founded in the field and people expressed their experience and said that the experience at the private and government hospitals were really bad and they were treated like animals. Some of the respondents who got the facility of the government hospital and private hospital told that in that period people were in really great problem but doctors never understood their

problem and only demanding more money for any situation. They were really exploited during treatment. After taking money, they never treat like human being. One respondent, who delivered their child at government hospital and said that there was no facility of cleaning and said that if I delivered my child at my house, more hygienic environment were being created.

5.21- Case studies in both the villages:

Case study-01

Meera (pseudo-name¹⁷), a 26 year illiterate respondent belongs to Shishawa village. She is married to a Bhumi Sena worker. She has 3 daughters and 1 son. She is a NERGA worker. Their family income is 3,200 Rs/ month. She contributes*¹⁸ approx 60% of their family income that is Rs 1900/- per month.

“Three months back, I along with other women of the village had gone to the forest to collect fuel wood and at that time, she was pregnant by 7 months. While she was cutting wood for house purpose, I felt a severe pain in my stomach and cried for help. Other women came to my rescue. Unfortunately, I delivered a pre-mature child in the forest itself. I walked back home after 3-4 hours. Since there is no other adult female member at my house, I had a hard time managing everything on my own.”

In this case, due to low income and gender bias with the women to work all households' works during all the time, creates more complexities during the pregnancies. Most of the cases of delivering in forest were found during field work. Most of the pre-mature deliveries were accrued, because most of the Dalit women were malnourished and also had anemic problems.

¹⁷ Note: Names have been changed to maintain secrecy and confidentiality of the case.

¹⁸ The above mentioned contribution is based on the data collected during field work. It is to be kept in mind that as NERGA worker, she does not get employment round the year.

Case study-02

Murti Devi (pseudo-name), a 47 years old respondent narrated the case of her daughter in law as follows:

Rajni Devi (pseudo-name) was 19 years old at the time of her first pregnancy. She was pregnant by 9 months. She suffered from pain in stomach and called me for help. I rushed and brought Dai along with me. Dai examined Rajni, and told that she could not handle her case. Rajni was crying in pain and was taken to CHC Myorpur, where no doctors were available at night time. In such a situation, we took her to a private hospital called Nath Nursing home. She was operated thereafter she delivers a child but the doctors could not save whom mother. We were asked to pay Rs. 4,000 as a cost of operation.

The above case highlights the loss of young mother due to lack of basic health facilities. It is quite common in the both the villages, when there were some complexity Dai refuse to handle such situation; the condition always became helpless. Death during the deliveries was highest in number, which accrued death among Dalit women.

Case study-03

It is a story of Dalit women, named Paro Devi (pseudo-name), a 34 year old respondent. She was illiterate and worked with S.G.S.Y. she had six children and family income was 4,000 Rs. And her contribution is 55%.

I was collecting fuel wood from forest, when a snake bit in my right foot. It was a very poisonous snake. I was almost unconscious due to the venom. Other women hurriedly took me back to village. Fortunately, my husband was at home at that time. He took me a healer. The healer chanted some Mantras and tied some herbs on my foot. Within half an hour, I was feeling better. The healer charged us Rs. 150 for the treatment.

In both the villages, people were not poor and had not enough money to make their life easier. Women had to do more work for the running their family. They did work in running programs and households work also, due to double work; most of them were not

well. Wood collection for cooking fuel was a ration program and for this, they had to go forest and snake bit in forest was common and gap of every week it happened to women. They had no alternative fuel, so they had to go and it was really horrible condition because forest was really dense.

Case study-04

Jeeva, a 64 year old respondent suffered from T.B. She is fond of smoking. She suffered from cough from past one and half year. She was diagnosed at a health camp in the nearby village. Jeeva told as:

Raju, my grandson took me to a health camp in nearby village called Kakari. Bada doctor (senior doctor) at the health camp told me that since I was suffering from cough for a long time, it could be TB. He asked me to get my sputum tested but I could not go as I don't have money for my treatment because CHC is really far and on time cost is more than 100 Rs. I was treated at the local practitioners. Who will go for only treatment to CHC?

Due to lack of such facilities, women never interested about their health and if any complexity they felt about treatment.

Case study-05

Munni Devi (pseudo-name), Dai of Chairi village had gone to Renukoot to take care of her pregnant daughter Anita (pseudo-name) and her son in law was working in NTPC. Munni Devi narrated the case of her daughter's pregnancy:

"Since I am a Dai, I was there for delivery of my grandchild but due to some complications, I could not handle the case. My son in law then took my daughter to NTPC hospital. She underwent a caesarian section and delivered a healthy child. If we had not taken her to the hospital in time, we could have put her life and that of the child at risk. I realized that due to lack of basic health facilities, many women's life is at risk during pregnancy and after childbirth in my village. If basic health facilities, are in reach of people at an affordable cost, the lives of many women can be saved".

The above case clearly shows the poor health status of Dalit women in both the villages. The AVGY was implemented for the betterment of Dalit population by the development of infrastructural development. One unfortunate aspect of AVGY is that it doesn't focus on the health aspects of the Dalit women. Family welfare and vaccination are the main focuses, which are promoted by this program. But in reality the basic health problems are untouched by the program. For the betterment of health of Dalit women basic health facility can be included, which is missing in this program.

All the above health related table shows, the health status of Dalit women. Falaria, Malaria, T.B and incidence of snake bite was mostly common among the Dalit women. As their marital status, mostly widow women had disease of T.B while Falaria, Malaria and snake bite was common among the married groups. Healers and local doctors were the main source of treatment because they were easily available and their treatment cost was also low as compared to other source, that's why people preferred them, and other sources were rarely used and they were also far from the villages.

Other sources of treatment such as private doctors, CHC (Myorpur) were only used by the Chamars community and only in the complexity during the pregnancy because they were economically good. Financial assistance was only taken for the delivery cases and it was only taken from their close relatives. No ANC and PNC facilities were provided to any women in the study and most of the child bearing situations were handled by the local Dais. Only in complexity, they had taken other sources and at that level, they also face some level of discrimination and treated as animals. Though there were Reproductive tract illnesses also but the shy nature of women and questioning by a male researcher posed a handicap in further assessment of the situation.

AVGY program only focuses on the infrastructural development and not on the development of basic health facility such as establishing the sub-centers and including more attention to their disease issues. Only family planning and vaccinations programs were included in this scheme and this was also not so affective. That is why Dalit women have to depend on the local sources, which were not qualified and many of the deaths were accrued during their treatments.

Chapter-06

Summary and Conclusion

Stratification is a universal phenomenon on the basis of caste, class, gender, race, ethnicity and power, every society is stratified. Stratification creates some hierarchy within society and influences social life by their social position and social network and rewards. Caste is a unique social institution, which creates social stratification in Indian society. The level of stratification creates some boundaries and restrictions in society which are based on the caste and sub-caste. In Hindu social system, caste is an important and complex institution, which is naturally based on the restricted social norms and is also an ancient social institution, which is prevailing in India since time immemorial (Singh, Shah, and Beteille). Castes are closed social groups; one may only marry within one's caste and the children of marriage belong to the caste of their parents. This perpetuated caste system. It has also created hierarchy on the purity and pollution concept given by Louis Dumont, which is based on their traditional work. Caste is basically a social system, which is based on the ascribed status and is a result of the birth. Race, gender, nationality, body type, and age are some ascribed forms which further lead to hierarchy in the society (Quigley, 1992:4)

Many theoretical perspectives analyze caste by conflict, functionalist, structuralist and internationalist perspectives and give more dimensions to understand Indian social system. Huge gaps are founded between the upper and lower castes in India. People who are at the lowest level of the caste system are called Dalits and have a very painful history. The term Dalit is a social, academic and political category and has not been defined by the existing law of the land and the constitution. Dalit is not a caste; but is a constructed identity (Shah, Guru and Kumar). Untouchables, deprived, servile classes, depressed classes, weaker section, Harijans, scheduled caste and Dalits, are some common names, which are used to define Dalits in Indian Society (Michael, 1999:16).

According to Baba Saheb Ambedkar, *Dalits are those people, who are born in specified caste, and due to birth they are facing social and economical exploitation* (Quoted in Micheal, 1999:18). Hindu mythology also focuses on the origin of caste but it only focuses on the upper castes by *three-line*¹⁹ *theory* and lower castes were always not focused (Quigley: 1993:4). Considering evolution of Dalit in historical time frame, gives more information about their status but in that, Dalit women were always missing. In the ancient and medieval period, their status was extremely poor. Their status was defined by their castes. Many types of menial works were identified for their castes. But in the colonial period, when Census was started by British Government, then some focuses were given to those caste that had low status in society and many restrictions were been implemented on them by their caste status, were schedule as scheduled caste. In colonial period, many movements were been also emerged by Dalit leaders to providing social rights and justices to those people. In this period, some organizations were also existed.

After independence, Indian Government provided many constitutional rights and safeguards for the upliftment of excluded people by the socio-economic, educational, and political reservations. Government of India also provided rights and safeguards by the Acts and Provenance. But it has not been enough, to break the caste system. Still after the sixty years of independence, the conditions of Dalit people are margins of the society. By the problems of exploitation, exclusion and discrimination, they are still deprived. Illiteracy, rural background, non-ownership of productive assets, insecurity of employment, untouchability, and exploitation by the upper caste people are present some common status of Dalits. By all these factors are responsible for their abject poverty and underdeveloped status. On the basis of class based social status, Dalit is defined by the predominantly subsumed as peasants, agricultural labour, factory workers etc. and the condition of Dalit women are very poor.

¹⁹ *Three line theory*- it explains that on the basis of Caste Indian society divided in to four parts mainly focus given to all upper caste (all three castes such as *Brahmin*, *Kshatriya* and *Vaishya*) and more attention were given on them, Quigley said this as three line theory.

In Indian society, Dalit women are always treated as depressed by the society. After independence, some constitutional rights and safeguards were given to women but their status continues to be low. Some movements emerged in society for their wellbeing. Yasudasn (1999: 324) advocates Dalit feminist perspective and argued that in Kerala and West Bengal, the status of Dalit women is really good and the main reason behind is that they are politically and educationally empowered and their social network and social support, further enhances this status.

In India about 7.8% of total population and 16.22% of total female population are Dalit women (RGI, 2001) and status is pathetic. Due to thrice alienated, Dalit women are in worse off position than Dalit men or non Dalit women in terms of sex ratio, wages, employment, occupation, and assets, education, health, social mobility and political participation (Bandhu, 2003:110). Due to all these impacted, Jogdand (1996:2) argued that Dalit women are also oppressed by the caste, class and gender.

UP has the largest population of Dalit women among states of India. The status of Dalit women is low. All large scale surveys such as NFHS, RCH, DLHS and Census also reflect on their poor status. Government has also undertaken schemes and programs for empowerment of Dalits and Dalit women. Political change and emergence of BSP in UP, played important role for empowering Dalit and especially Dalit women, through their social justice approach. One of the many programs and schemes such as AGVY was implemented for the betterment and development for them.

Given a situation such as this, there is a need to study the status of Dalit women. Due to their social, cultural, economical, education, political exclusion and their exploitation and discrimination by the society, their status has remained low and this study focuses on the implementation of development programs such as AGVY, and changes in their life. This study focuses on the socio-economic condition, trends of morbidity and barriers to health care services of Dalit women.

In order to understand the health profile of Dalit women and the benefits available to them through various programs and AGVY, the present research conducted an extensive review of relevant literature, and a field study in selected villages of Sonbhadra district of

UP. Primary and secondary data were used for the understanding of health status of Dalit women.

For conducting the field work, two villages were selected by the constructing composite index of all the villages of Sonbhadra district. Based on the result of composite index, two villages were selected. Data were collected using qualitative and quantitative methods through in-depth interviews, case-studies, group-discussions and observations. In both the villages, purposive sampling was done and 90 households were interviewed. Data was analyzed by the Excel and SPSS software.

UP is situated in the north part of India; all the socio-demographic indicators show that UP has low socio demographic status as compared to India and status of Dalits too is very low. Within UP, Sonbhadra district has the highest percentage of Dalit population. About 93% population lives in rural areas. It also has comparatively poor socio-demographic and health indicators. Hence this district was selected for the study. It is situated in the south-eastern part of the state. It was created in 1989. Administratively, it is divided in to three Tehsils (Fig-07), which are Robertsganj, Duddhi and Ghorawal, which are divided further in eight community development blocks, Ghorawal, Roberts-ganj, Chatra, Nagwa, Chopan, Myorpur, Duddhi, and Babhani.

Duddhi Tehsil was selected for the study. It has 43% of Dalit population and population of Dalit women is also high and near 98% population lives as compared to other Tehsils. Other socio-demographic indicators also show that Duddhi Tehsil has low indicators as compared to others. Duddhi Tehsil is also divided in three Community Development (CD) blocks which are Myorpur, Duddhi, and Babhani. For further study, Myorpur CD Block was selected and by calculating the composite index of all the villages, Shishawa and Chairi two villages were selected for the study. Both the villages come under the AGVY. Therefore the infrastructural development, both the villages got several civic amenities and social facilities, which help them for make their life better. Chamars are the dominating caste in both the villages and within Dalits their status were good as compare to other sub castes. Chairi village has well in such as facilities education, health, communication, water and electricity and others as compared to Shishawa.

In both the villages, age structure of Dalit women mainly concentrated at 20 to 40 years (65%) and most of them were illiterate (91%). Most of Dalit women were married (74%) and 19% women were widowed. Some of them were above age of 50 years. On the basis of caste composition, Chamars were mainly dominating in both the villages. They share more than 80% of total village population. The average monthly (estimated) income of Dalit families were very low and women were the mainly contributor in their families because male were not active in terms of income. As presumed by women, they do nothing most of the time, that is why women had to do work in the agriculture and development programs. The main income source in both the villages was the wages earned through Government programs. By agriculture work, they did not get any wages because they work on their own field. As income status shows that most of the Dalit families (48%) fall in the income group of Rs. 3,000 to 4,000. About 52% are Chamars and all the other castes were in the income groups of Rs. 3,000 to 4,000. Only Chamars (48%) had more than Rs.4,000 family income. Being, the pro-dominate caste group; income level of Chamars was high. Women contribution in their family income showed that 63% women contributed more than 50% to 80% of their family. As regards to caste composition, all Ghasiya women contributed less than 50%, all Baishwar and Mushahar women contributed less than 60% while in Chamars, their women's contribution was maximum till above 90% in their families. The family size of Dalit women was mainly concentrated at 5 to 10 members; nearly 74% family has average of 5-10 members. While taking family size by caste, only Chamars had more than 10 family members and rest of the castes had average of 5 to 10 members.

Living condition of Dalit women was very poor. All households had *Kachha* and *Pukka* proportion in the houses. *Pukka* houses were given by the program while *Kachha* houses made by themselves which was made by mud and tiles. Two and three rooms were mostly found in the field, 78% houses had 2 to 3 rooms, while only 17% houses had more than three rooms. Total 18 households had more than 4 rooms, among them 99% had covered by the Chamars community, due to their dominance. Other facilities such as water supply, latrine, separate kitchen, sources of lighting, cooking fuel in Dalit households were available. However, people did not using them properly. Cycle, radio, hen, cow, and goat

were the common assets in Dalit houses. Most had cycles in Shishawa while in Chairi they had even radio too hens were also owned by most in the both villages.

Dalit women were mainly engaged in the government programs such as S.G.S.Y, NREGA and the agricultural work. Recently married women were predominantly engaged in the agricultural work, and were not working in government programs. Wages were the main income sources of Dalit women. Wage differences were also found in the field in the NASGVY, the rate was Rs.100 while under the ASGVY was Rs.95. All women who were engaged in programs were seasonal in nature and only some months of work they had and rest of the period they were busy in agriculture. The land ownership pattern of Dalit houses were predominately 3 Bigha which was given by the AGVY on *Patta* based. More than 70% houses had 3 Bigha lands, while 28% houses had more than 3 Bigha lands. Due to the semi hilly terrain, 70% houses had less than half lands are irrigated and rest was non-irrigated. The non-irrigated land structure, between the ranges of 1 Bigha to 2.5 Bigha of Dalit houses had shared 97% of total non-irrigated land and most of the non-irrigated lands were covered by the non-dominating castes. While as compared to other castes, Chamars had the most of the irrigated land.

Health is an important factor for all the human being and it is determine by the socio-economic condition, availability of basic facilities, living condition, hygiene and proper sanitation, safe environment, good working condition and nutrition. The disparity among rural and urban people is evident. Health status of women especial Dalit women is poor on all the indicators such as high crude birth rate (CBR), high crude death rate (CDR), high total fertility rate (TFR), very high maternal mortality rate (MMR) and infant mortality rate (MMR), they have fewer institutional deliveries, poorer antenatal care (ANC) and postnatal care services in rural areas. UP also shows the poor health status among Dalit women.

Health is mainly interlinked by the developmental status and further provided better health outcomes. For the betterment of Dalit women who are social excluded and residing in rural areas, UP Government implemented development program and policies such as AGVY, for improving their living standard and better health status. In both the villages health status of Dalit women was very poor and due to lack of basic health facility and

low socioeconomic condition, they only considered their health in case of complexity. Malaria, Filaria, Tuberculosis, Cholera gastric ailments, water bone diseases are the common reported illness among Dalit women along with anemia, malnutrition. Major causes of deaths are snake bite, malaria, and complication during pregnancy. Though there were reproductive tract illnesses (RTI) also, but the shy nature of women and questioning by a male researcher posed a handicap in further assessment of the situation. Common cold, cough, headache, stomachache, backache, body ache (pain in knees or shoulders or various body parts), tiredness, weakness, fever, diarrhoea and vomiting were categorized as illness and were affected as *chhoti-moti takleef*. Disease was referred as *bimari* or *serious bimari*.

Data analysis of this study is based on the development and deprivation. Development is considered as program based as how AGVY and their infrastructural development schemes affect the social life of Dalit women. As earlier mentioned that, Dalit women are really excluded from the society on the basis as caste, class and gender and it affected their life as result of deprivation.

On an average Falaria, Malaria, T.B and incidence of snake bite was mostly common among the Dalit women. As regards their marital status, mostly, widowed women had of T.B while Falaria, Malaria and snake bite was common among the married groups. This could be largely being due to the work participation of married women and visits to the forested areas. Healers and local doctors were the main source of treatment because they were easily available and their treatment cost was also low as compared to other source, that's why people preferred them, and other sources were rarely used and they were also far from the villages.

Other sources of treatment such as private doctors, CHC (Myorpur) were only used by the Chamars community and only in the complexity during the pregnancy because they were economically good. Financial assistance was only taken for the delivery cases and it was only taken from their close relatives. No ANC and PNC facilities were provided to any women in the study villages and most of the child deliveries were handled by the local Dais. Only in complexity, they visited other sources of care. When they faced some discrimination and were treated badly. As the AGVY program, this only focuses on the

infrastructural development and not more focuses were given to the development of the basic health facility such as establishing the sub-centers and including more attention to their disease issues. Only family planning and vaccinations programs were included in this scheme and this was also not so effective. That is why Dalit women have to depend on the local sources, which were not qualified and many of the deaths were accrued during their treatments.

Conclusion:

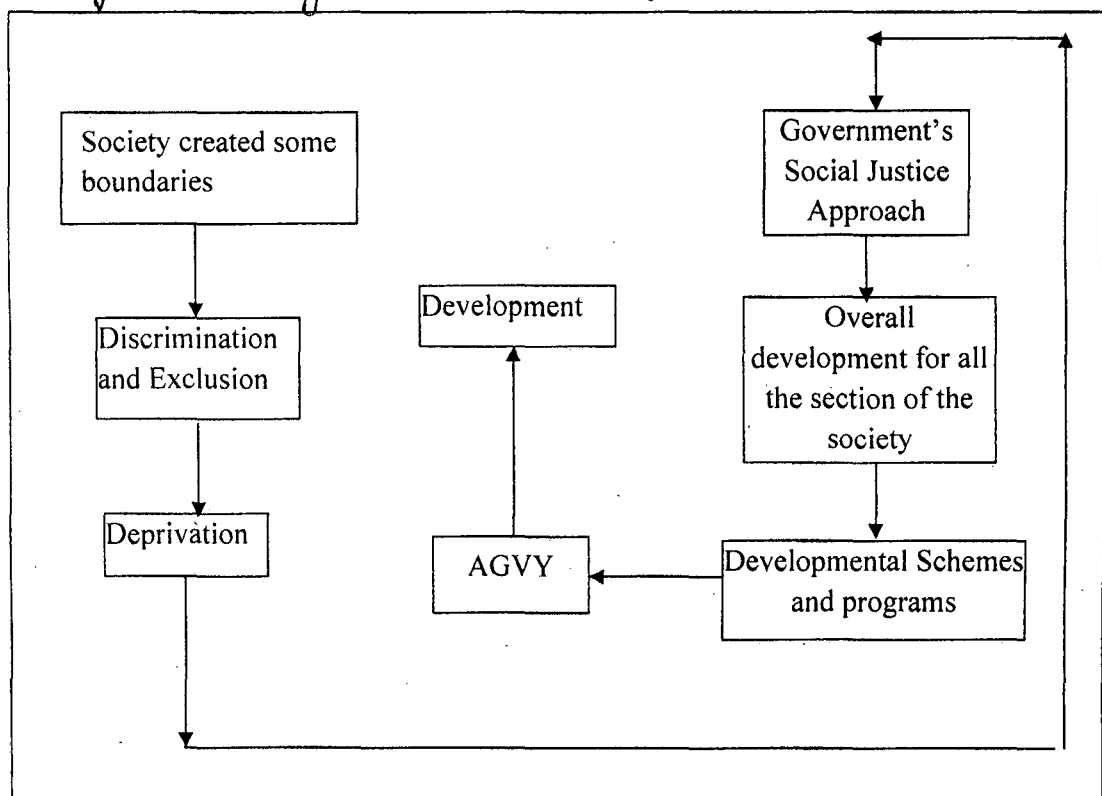
In India about 7.8% of total population and 16.22% of total female population are Dalit women. Dalit women in Indian society are not equal to their male counterparts. Rather they have been placed in the lowest ebb of Hindu social order which makes them subordinate, subservient, inglorious, inferior and unequal to that of their male counterparts. This is not of recent past rather for centuries their presence has been suppressed. Dalit Women are more vulnerable as they are triply exploited on the basis of caste, class and gender. They are often offended, discriminated, deprived of human dignity and have been subjected to inhuman treatment. They have also been the victims of ugly form of untouchability, illiteracy, poor health, lack or denial of education, alienation in labour market. All these have unfolded into abject poverty among them and dehumanizing way of living.

Dalit women are in worse off position than Dalit men or non Dalit women in terms of sex ratio, wages, employment, occupation, and assets, education, health, social mobility and political participation (Bandhu, 2003:110) and it caused them deprived. Due to exclusion and discrimination from society, Dalit women are always deprived and thus face oppression and exploitation in all spheres of life whether it may be socially, economically or politically. The level of deprivation seen as caste, class and gender based (Jogdand,1995:2-3), as lowest caste and untouchables, poorest and marginalized and as patriarchy respectively. For bringing them in the main stream, empowerment is the answer to oppression, exploitation, injustice and other maladies with which Indian society is over whelmed; Beteille (1999) said that despite the changes, women and persons of inferior castes continue to suffer from many disadvantages. He says that empowerment is both a means to an end and an end in itself. Kumar (2009) also talks about, how the Dalit

women are different from general caste women. He argues that the structural location, the occupation they perform and the treatment meted out against the Dalit women makes them different from the general caste women. Dalit women are the 'Dalit among Dalits' because they are thrice alienated on the basis of caste, class and gender '*they are poor; they are women; they are Dalits*' (Ruth, 1996:159-167). As these, the status of Dalit women are very poor, for the development of Dalit women, Government of India has implemented several programs and schemes for their betterment, but they have still low status.

UP has the highest population of Dalits and Dalit women and most of them live in the rural areas. Socio-demographic status of UP is very poor but UP has attempted to initiate programs and schemes for the betterment and development of Dalits and Dalit women and has implemented many programs and schemes, AGVY being one of them. This is diagrammatically represented in the figure-6.1.

Figure-6.1 - Diagrammatic Presentation of Study.



This study briefly seen by the figure-6.1, that give full information about deprivation as who it emerged and how development programs needed for reduces this deprivation. Government of India and state government also implemented several programs for their development. UP government adopted social justice approach for their development and implemented AGVY for their betterment.

AGVY is an infrastructural development program and main objective of this program is to provide basic facilities to the Dalit people, who are living in the rural areas. After the implementation of the AGVY in both the villages, some significant changes were accrued in the both the villages. The condition of living and working, sanitation, education, communication, electricity and health facility became quite well after the program and the standard of living in both the villages became good. This program provided them *Pukka* houses, latrine facility, primary schools, linking roads, *Nali/Kharanja*, hand pumps, patta based land ownership and more others.

By the providing *Pukka* houses and hand pumps in their own campus, it improves the women's condition because due to semi hilly area, water crises is the common phenomena and it saved more time of women. This program also changes in the occupation of the Dalit women and most of them are involved in the government programs. Working under the programs, the economic conditions of their family become well. By the providing pension to the widow and senior women, it can help in the improving the women's conditions.

This program only focuses on the infrastructural development and it changes their lives significantly in terms of socio economic and occupational base but other important areas are still missing and women are still spend more times on the collecting firewood and most of the deaths accrued due to snake bite during their work. This program never focuses on the status. While working in the programs, they are as marginal worker and got only some months of work that's why they are still poor.

It is also observed that discrimination level is also evident at the sub caste level and while providing the infrastructural facilities, the level of discrimination such delay in getting the services, more long period of waiting for getting and paying some part of the wages earned through the government programs were visible. All these situations came by the

sub caste as sub caste level as well as caste level of hierarchy. Thus providing evidences of social discrimination

As for the health is concerned by this program does not directly on improving health status of Dalit women. However, better livelihoods are likely to affected access to care. One important health program for women family planning and vaccination was included in this program. In 2007, when AGVY changed into ASGVY, the vision of establishment of sub centers was included but in ground reality this work was not found. The health status of Dalit women are still low and due to lack of health facilities, they have to depend on the local resources such as healers and Bengali doctors. All health related problems were treated by the local sources and during any complexity they preferred to go outside the village. Accidents of snake bite and during pregnancy complexity was the major causes of death among Dalit women. Due to lack of basic health facility, status of Dalit women is vulnerable and most of the delivery cases were taken by the local Dais and in case of complexity, they preferred to go to the private hospitals. Due to chip treatment and easier availability, local treatments were always preferred.

This study explains the issues to development programs and health interlink ages at micro-level. This study provide scope to examine new dimension of studying Dalits and especially Dalit women in the context of eastern UP because no study was ever been conducted in these areas. This present study also modest attempt to map the Dalits and their socio economic status and health outcomes due to caste based discrimination. Their status is still poor, which give an initiative for sub caste level understanding of discrimination and explores exclusion, atrocity, political empowerment and their health status. This study also shows that deprivation as a multi functional phenomenon and among them caste, class and gender play important vision for understand their status.

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Annexure-01: State wise Dalit list in India

S.I No.	State	Dalit castes
1	ANDAMAN & NICOBAR ISLANDS	There is no notified Scheduled Castes
2	ANDHRA PRADESH	Adi Andhra, Adi Dravida, Anamuk, Aray Mala, Arundhatiya, Arwa Mala, Bariki, Bavuri, Beda Jangam, Budga Jangam, Bindla, Byagara, Chachati, Chalavadi, Chamar, Mochi, Muchi, Chambhar, Chandala, Dakkal, Dokkalwar, Dandasi, Dhor, Dom, Dombara, Paidi, Pano, Ellamalawar, Yellammalawandlu, Ghasi, Haddi, Relli Chachandi, Godagali, Godari, Gosangi, Holey, Holey Dasari, Jaggali, Jambuvulu, Kolupulvandlu, Madasi Kuruva, Madari Kuruva, Madiga, Madiga Dasu, Mashteen, Mahar, Mala, Mala Dasari, Mala Dasu, Mala Hannai, Malajangam, Mala Masti, Mala Sale, Netkani, Mala Sanyasi, Mang, Mang Garodi, Manne, Mashti, Matangi, Mehtar, Mitha Ayyalvar, Mundala, Paky, Moti, Thoti, Pambada, Pambanda, Pamidi, Panchama, Pariah, Relli, Samagara, Samban, Sapru, Sindhollu, Chindollu
3	ARUNACHAL PRADESH	Bansphor, Bhuinmali or Mali, Brittial-Bania or Bania, Dhupi or Dhobi, Dugla or Dholi, Hira, Jalkeot, Jhalo, Malo or Jhalo -Malo, Kaibartta or Jaliya, Lalbegi, Mahara, Mehtar or Bhangi, Muchi or Rishi, Namasudra, Patni, Sutradhar,
4	ASSAM	Bansphor, Bhuinmali, Mali, Brittial Bania, Bania, Dhupi, Dhobi, Dugla, Dholi, Hira, Jalkeot, Jhalo, Malo, Jhalo-Malo, Kaibartta, Jaliya, Lalbegi, Mahara, Mehtar, Bhangi, Muchi, Rishi, Namasudra, Patni, Sutradhar
5	BIHAR	Bantar, Bauri, Bhogta, Bhuiya, Bhumij (excluding North Chotanagpur and South Chotanagpur divisions and Santal Parganas district), Chamar, Mochi, Chaupal, Dabgar, Dhobi, Dom, Dhangad, Dusadh, Dhari, Dharhi, Ghasi, Halalkhor, Hari, Mehtar, Bhangi, Kanjar, Kurariar, Lalbegi, Musahar, Nat, Pan, Sawasi, Pasi, Rajwar, Turi,
6	CHANDIGARH	Ad Dharmi, Bangali, Barar, Burar or Berar, Batwal, Bauria or Bawaria, Bazigar, Balmiki, Chura or Bhangi, Bhanjra, Chamar, Jatia Chamar, Rehgar, Raigar, Ramdasi or Ravidasi, Chanal, Dagi, Darain, Dhanak, Dhogri, Dhangri or Siggii, Dumna, Mahasha or Doom, Gagra, Gandhila or Gandil Gondola, Kabirpanthi or Julaha, Khatik, Kori or Koli, Marija or Marecha, Mazhabi, Megh, Nat, Od, Pasi, Perna, Pherera, Sanhai, Sanhal, Sansi, Bhedkut or Manesh,

		Sansoi, Sapela, Sarera, Sikligar, Sirkiband
7	CHATTISGARH	Audhelia, Bagri, Bagdi, Bahna, Bahana, Balahi, Balai, Banchada, Barahar, Basod, Bargunda, Basor, Burud, Bansor, Bansodi, Bansphor, Basar, Bedia, Beldar, Sunkar, Bhangi, Mehtar, Balmiki, Lalbegi, Dharkar, Bhanumati, Chadar, Chamar, Chamari, Bairwa, Bhambhi, Jatav, Mochi, Regar, Nona, Rohidas, Ramnami, Satnami, Surjyabanshi, Surjyaramnami, Ahirwar, Chamar, Mangan, Raidas, Chidar, Chikwa, Chikvi, Chitar, Dahait, Dahayat, Dahat, Dewar, Dhanuk, Dhed, Dher, Dohor, Dom, Dumar, Dome, Domar, Doris,, Ganda, Gandhi, Ghasi, Ghasia, Holiya, Kanjar, Katia, Patharia, Khatik, Koli, Kori, Khangar, Kanera, Mirdha, Kuchbandhia, Mahar, Mehra, Mehar, Mang, Mang Garodi, Mang Garudi, Dankhani Mang, Mang MahasiMadari, Garudi, Radhe Mang,, Meghwal, Moghia, Muskhan, Nat, Kalbelia, Sapera, Navdigar, Kubutar, Pasi, Rujjhar, Sansi, Sansia, Silawat, Zamral
8	DADRA & NAGAR HAVELI	Bhangi, Chamar, Mahar, Mahyavanshi, Dhed
9	DAMAN & DIU	Bhangi (Hadi), Chambhar, Mahar, Mahyavanshi (Vankar), Mang
10	DELHI	Adi-Dharmi, Agria, Aheria, Balai, Banjara, Bawaria, Bazigar, Bhangi, Bhil, Chamar, Chanwar Chamar, Jatya or Jatav Chamar, Mochi, Ramdasia, Ravidasi, Raidasi, Rehgarh or Raigar, Chohra (Sweeper), Chuhra (Balmiki), Dhanak or Dhanuk, Dhobi, Dom, Gharrami, Julaha (Weaver), Kabirpanthi, Kachhandha, Kanjar or Giarah, Khatik, Koli, Lalbegi, Madari, Mallah, Mazhabi, Meghwal, Naribut, Nat (Rana), Pasi, Perna, Sansi or Bhedkut, Sapera, Sikligar, Singiwala or Kalbelia, Sirkiband
11	GUJARAT	Ager, Bakad, Bant, Bawa-Dedh, Dedh-Sadhu, Bhambi, Bhambhi, Asadaru, Asodi, Chamadia, Chamar, Chambhar, Chamgar, Haralayya, Harali, Khalpa, Machigar, Mochigar, Madar, Madig, Mochi, Nalia, Telegu Mochi, Kamati Mochi, Ranigar, Rohidas, Rohit, Samgar, Bhangi, Mehtar, Olgana, Rukhi, Malkana, Halalkhor, Lalbegi, Balmiki, Korar, Zadmalli, Chalvadi, Channayya, Chenna Dasar, Holaya Dasar, Dangashia, Dhor, Kakkayya, Kankayya, Garmatang, Garoda, Garo, Halleer, Halsar, Haslar, Hulasvar, Halasvar, Holar, Valhar, Holaya, Holer, Lingader, Mahar, Taral, Dhegu Megu, Mahyavansi, Dhed, Dhedh, Vankar, Maru Vankar, Antyaj, Mang, Matang, Minimadig, Mang-Garudi, Meghval, Meghwal, Menghvar, Mukri, Nadia, Hadi, Pasi, Senva, Shenva,

		Chenva, Sedma, Rawat, Shemalia, Thori, Tirgar, Tirbanda, Turi, Turi Barot, Dedh Barot
12	GOA	Bhangi (Hadi), Chambhar, Mahar, Mahyavanshi (Vankar), Mang
13	HARYANA	Ad Dharmi, Balmiki, Chura, Bhangi, Bangali, Barar, Burar, Berar, Batwal, Bauria, Bawaria, Bazigar, Bhanjra, Chamar, Jatia, Chamar, Rehgar, Raigar, Ramdasi, Ravidasi, Chanal, Dagi, Darain, Deha, Dhaya, Dhea, Dhanak, Dhogri, Dhangri, Sigg, Dumna, Mahasha, Doom, Gagra, Gandhila, Gandil Gondola, Kabirpanthi, Julaha, Khatik, Kori, Koli, Marija, Marecha, Mazhabi, Megh, Nat, Od, Pasi, Perna, Pherera, Sanhai, Sanhal, Sansi, Bhedkut, Manesh, Sansoi, Sapela, Sarera, Sikligar, Sirkiband
14	HIMACHAL PRADESH	Ad Dharmi, Badhi, Nagalu, Balmiki, , Bhangi, Chuhra, Chura, Chuhre, Bandhela, Bangali, Banjara, Bansi, Barad, Barar, Burar, Berar, Batwal, Bauria, Bawaria, Bazigar, Bhanjra, Bhanjre, Chamar, Jatia Chamar, Rehgar, Raigar, Ramdasi, Ravidasi, Ramdasia, Mochi, Chanal, Chhimbe, Dhobi, Dagi, Darain, Darai, Daryai, Daule, Daole, Dhaki, Toori, Dhanak, Dhaogri, Dhuai, Dhogri, Dhangri, Sigg, Doom, Doomna, Dumna, Dumne, Mahasha, Gagra, Gandhila, Gandil Gondola, Hali, Hesi, Jogi, Julaha, Julahe, Kabirpanthi, Keer, Kamoh, Dagoli, Karoack, Khatik, Kori, Koli, Lohar, Marija, Marecha, Mazhabi, Megh, Nat, Od, Pasi, Perna, Phrera, Pherera, Rehar, Rehara, Sanhai, Sanhal, Sansi, Bhedkut, Manesh, Sansoi, Sapela, Sarde, Sarera, Sarare, Siryare, Sarehde, Sikligar, Sipi, Sirkiband, Teli, Thathiar, Thathera
15	JHARKHAND	Bantar, Baurri, Bhogta, Bhuiya, Chamar, Mochi, Choupal, Dabajar, Dhobi, Dom, Dhangad, Dusadh, Dhari, Dharhi, Ghasi, Halalkhor, Hair, Mehtar, Bhangi, Kanjar, Kuraiar, Lalbegi, Musahar, Nat, Pan, Sawasi, Pasi, Rajwas, Turi
16	JAMMU & KASHMIR	Barwala, Basith, Batwal, Chamar or Ramdasia, Chura, Dhyar, Doom or Mahasha, Gardi, Jolaha, Megh or Kabirpanthi, Ratal, Saryara, Watal
17	KARNATAKA	Adi Andhra, Adi Dravida, Adi Karnataka, Adiya (in Coorg district)a, Ager, Ajila, Anamuk, Aray Mala, Arunthathiyar, Arwa Mala, Baira, Bakad, Bant (in Belgaum, Bijapur, Dharwar and North Kanara districts)b, Bakuda, Balagai, Bandi, Banjara, Lambani, Bathada, Beda Jangam, Budga Jangam, Bellara, Bhangi, Mehtar, Olgana, Rukhi, Malkana, Halalkhor, Lalbegi, Balmiki, Korar, Zadmali, Bhambi, Bhambhi, Asadaru, Asodi, Chamadia, Chamar,

		Chambhar, Chamgar, Haralayya, Harali, Khalpa, Machigar, Mochigar, Madar, Madig, Mochi, Muchi, Telegu Mochi, Kamati Mochi, Ranigar, Rohidas, Rohit, Samgar, Bhovi, Bindla, Byagara, Chakkiliyan, Chalavadi, Chalvadi, Channayya, Chandala, Chenna Dasar, Holaya Dasar, Dakkal, Dokkalwar, Dakkaliga, Dhor, Kakkayya, Kankayya, Dom, Dombara, Paidi, Pano, Ellamalwar, Yellammalawandlu, Ganti Chores, Garoda, Garo, Godda, Gosangi, Halleer, Halsar, Haslar, Hulasvar, Halasvar, Handi Jogis, Hasla, Holar, Valhar, Holaya, Holer, Holey, Holey Dasari, Jaggali, Jambuvulu, Kadaiyan, Kalladi, Kepmaris, Kolupulvandlu, Koosa, Koracha, Korama, Kotegar, Metri, Kudumban, Kuravan, Lingader, Machala, Madari, Madiga, Mahar, Taral, Dhegu Megu, Mahyavanshi, Dhed, Vankar, Maru Vankar, Maila, Mala, Mala Dasari, Mala Hannai, Mala Jangam, Mala Masti, Mala Sale, Netkani, Mala Sanyasi, Mang, Matang, Minimadig, Mang Garudi, Mang Garodi, Manne, Masthi, Mavilan, Meghval, Menghvar, Moger, Mukri, Mundala, Nadia, Hadi, Nalkadaya, Nalakeyava, Nayadi, Pale, Pallan, Pambada, Panchama, Panniandi, Paraiyan, Paraya, Paravan, Raneyar, Samagara, Samban, Sapari, Sillekayathas, Sindhollu, Chindollu, Sudugadu Siddha, Thoti, Tirgar, Tirbanda, Valluvan
18	KERALA	Adi Andhra, Adi Dravida, Adi Karnataka, Ajila, Arunthathiyar, Ayyanavar, Baira, Bakuda, Bandi, Bathada, Bellara, Bharatar, Boyan [excluding the areas comprising the Malabar district as specified by sub-section (2) of section 5 of the States Reorganisation Act, 1956 (37 of 1956)]a, Chakkiliyan, Chamar, Muchi, Chandala, Cheruman, Domban, Gavara, Godagali, Godda, Gosangi, Hasla, Holey, Kadaiyan, Kakkalan, Kalladi, Kanakkan, Padanna, Karimpalan, Kavara, Koosa, Kootan, Koodan, Kudumban, Kuravan, Sidhanar, Maila, Malayan [in the areas comprising the Malabar district as specified by subsection (2) of section 5 of the States Reorganisation Act, 1956 (37 of 1956)]a, Mannan, Mavilan, Moger Mundala, Nalakeyava, Nalkadaya, Nayadi, Padannan, Pallan, Palluvan, Pambada, Panan, Panchama, Paraiyan, Parayan, Sambavar, Paravan, Pathiyan, Perumannan, Pulayan, Cheramar, Pulaya Vettuvan, Puthirai Vannan, Raneyar, Samagara, Samban, Semman, Thandan, Thoti, Vallon, Valluvan, Vannan, Velan, Vetan, Vettuvan
19	LAKSHADWEEP	There is no notified Scheduled Castes
20	MANIPUR	Dhupi, Dhobi, Lois, Muchi, Ravidas, Namasudra, Patni, Sutradhar, Yaithibi

21	MEGHALAYA	Bansphor, Bhuinmali, Mali, Brittial Bania, Bania, Dhupi, Dhobi, Dugla, Dholi, Hira, Jalkeot, Jhalo, Malo, Jhalo-Malo, Kaibartta, Jaliya, Lalbegi, Mahara, Mehtar, Bhangi, Muchi, Rishi, Namasudra, Patni, Sutradhar
22	MAHARASHTRA	Ager, Anamuk, Aray Mala, Arwa Mala, Bahna, Bahana, Bakad, Bant, Balahi, Balai, Basor, Burud, Bansor, Bansodi, Beda Jangam, Budga Jangam, Bedar, Bhambi, Bhambhi, Asadaru, Asodi, Chamadia, Chamar, Chamari, Chambhar, Chamgar, Haralayya, Harali, Khalpa, Machigar, Mochigar, Madar, Madig, Mochi, Telegu Mochi, Kamati Mochi, Ranigar, Rohidas, Nona, Ramnami, Rohit, Samgar, Samagara, Satnami, Surjyabanshi, Surjyarnami, Bhangi, Mehtar, Olgana, Rukhi, Malkana, Halalkhor, Lalbegi, Balmiki, Korar, Zadmali, Bindla, Byagara, Chalvadi, Channayya, Chenna Dasar, Holaya Dasar, Holey Dasari, Dakkal, Dokkalwar, Dhor, Kakkayya, Kankayya, Dohor, Dom, Dumar, Ellamalvar, Yellammalawandlu, Ganda, Gandi, Garoda, Garo, Ghasi, Ghasia, Halleer, Halsar, Haslar, Hulasvar, Halasvar, Holar, Valhar, Holaya, Holer, Holey, Holiya, Kaikadi (in Akola, Amravati, Bhandara, Buldana, Nagpur, Wardha and Yavatmal districts and Chandrapur district, other than Rajura tahsil), Katia, Patharia, Khangar, Kanera, Mirdha, Khatik, Chikwa, Chikvi, Kolupulvandlu, Kori, Lingader, Madgi, Madiga, Mahar, Mehra, Taral, Dhegu Megu, Mahyavanshi, Dhed, Vankar, Maru Vankar, Mala, Mala Dasari, Mala Hannai, Mala Jangam, Mala Masti, Mala Sale, Netkani, Mala Sanyasi, Mang, Matang, Minimadig, Dankhni Mang, Mang Mahashi, Madari, Garudi, Radhe Mang, Mang Garodi, Mang Garudi, Manne, Mashti, Meghval, Menghvar, Mitha Ayyalvar, Mukri, Nadia, Hadi, Pasi, Sansi, Shenva, Chenva, Sedma, Ravat, Sindhollu, Chindollu, Tirgar, Tirbanda, Turi
23	MIZORAM	Bansphor, Bhuinmali, Mali, Brittial Bania, Bania, Dhupi, Dhobi, Dugla, Dholi, Hira, Jalkeot, Jhalo, Malo, Jhalo-Malo, Kaibartta, Jaliya, Lalbegi, Mahara, Mehtar, Bhangi, Muchi, Rishi, Namasudra, Patni, Sutradhar,
24	MADHYA PRADESH	Audhelia, Bagri, Bagdi, Bahna, Bahana, Balahi, Balai, Banchada, Barahar, Basod, Bargunda, Basor, Burud, Bansor, Bansodi, Bansphor, Basar, Bedia, Beldar, Sunkar, Bhangi, Mehtar, Balmik, Lalbegi, Dharkar, Bhanumati, Chadar, Chamar, Chamari, Bairwa, Bhambi, Jatav, Mochi, Regar, Nona, Rohidas, Ramnami, Satnami, Surjyabanshi, Surjyarnami, Ahirwar, Chamar Mangan, Raidas, Chidar, Chikwa, Chikvi, Chitar, Dahait, Dahayat, Dahat, Dewar,

		Dhanuk, Dhed, Dher, Dhobi (in Bhopal , Raisen and Sehore districts), Dohor, Dom, Dumar, Dome, Domar, Doris, Ganda, Gandhi, Ghasi, Ghasia, Holiya, Kanjar, Katia, Patharia, Khatik, Koli, Kori, Kotwal (in Bhind, Dhar, Dewas, Guna, Gwalior, Indore, Jhabua, Khargone, Mandsaur, Morena, Rajgarh, Ratlam, Shajapur, Shivpuri, Ujjain and Vidisha districts)a, Khangar, Kanera, Mirdha, Kuchbandhia, Kumhar (in Chhatarpur, Datia, Panna, Rewa, Satna, Shahdol, Sidhi and Tikamgarh districts), Mahar, Mehra, Mehar, Mang, Mang Garodi, Mang Garudi, Dankhni Mang, Mang Mahasi, Madari, Garudi, Radhe Mang, Meghwal, Moghia, Muskhan, Nat, Kalbelia, Sapera, Navdigar, Kubutar, Pardhi (in Bhind , Dhar, Dewas, Guna, Gwalior, Indore, Jhabua, Khargone, Mandsaur, Morena, Rajgarh, Ratlam, Shajapur, Shivpuri, Ujjain and Vidisha districts)a, Pasi, Rujjhar, Sansi, Sansia, Silawat, Zamral
25	NAGALAND	There is no notified Scheduled Castes
26	ORISSA	Adi Andhra, Amant, Amat, Audhelia, Badaik, Bagheti, Baghuti, Bajikar, Bari, Bariki, Basor, Burud, Bauri, Bauti, Bavuri, Bedia, Bejia, Beldar, Bhata, Bhoi, Chachati, Chakali, Chamar, Mochi, Muchi, Satnami, Chandala, Chandhai Maru, Cherua, Chhelia, Dandasi, Dewar, Dhanwar, Dhoba, Dhobi, Dom, Dombo, Duria Dom, Dosadha, Ganda, Ghantarghada, Ghantra, Ghasi, Ghasia, Ghogia, Ghusuria, Godagali, Godari, Godra, Gokha, Gorait, Korait, Haddi, Hadi, Hari, Irika, Jaggali, Kandra, Kandara, Karua, Katia, Kela, Khadala, Kodalo, Khodalo, Kori, Kummari, Kurunga, Laban, Laheri, Madari, Madiga, Mahuria, Mala, Jhala, Malo, Zala, Mang, Mangan, Mehra, Mahar, Mehtar, Bhangi, Mewar,, Mundapotta, Musahar, Nagarchi, Namasudra, Paidi, Paimda, Pamidi, Pan, Pano, Panchama, Panika, Panka, Pantanti, Pap, Pasi, Patial, Patikar, Patratanti, Patua, Rajna, Relli, Sabakhia, Samasi, Sanei, Sapari, Sauntia, Santia, Sidhria, Sinduria, Siyal, Tamadia, Tamudia, Tanla, Tiar, Tior, Turi, Ujia, Valamiki, Valmiki
27	PUNJAB	Ad Dharmi, Balmiki, Chuhra, Bhangi, Bangali, Barar, Burar, Berar, Batwal, Bauria, Bawaria, Bazigar, Bhanjra, Chamar, Jatia ,Chamar, Rehgar, Raigar, Ramdasi, Ravidasi, Chanal, Dagi, Darain, Deha, Dhaya, Dhea, Dhanak, Dhogri, Dhangri, Sigg, Dumna, Mahasha, Doom, Gagra, Gandhila, Gandil Gondola, Kabirpanthi, Julaha, Khatik, Kori, Koli, Marija, Marecha, Mazhabi, Megh, Nat, Od, Pasi, Perna, Pherera, Sanhai, Sanhal, Sansi, Bhedkut, Manesh, Sansoi,

		Sapela, Sarera, Sikligar, Sirkiband
28	PONDICHERRY	Adi Andhra, Adi Dravida, Chakkiliyan, Jambuvulu, Kuravan, Madiga, Mala, Mala Masti, Paky, Pallan, Parayan, Sambavar, Samban, Thoti, Valluvan, Vetan, Vettiyan,
29	RAJASTHAN	Adi Dharmi, Aheri, Badi, Bagri, Bagdi, Bairwa, Berwa, Bajgar, Balai, Bansphor, Bansphod, Baori, Bargi, Vargi, Birgi, Bawaria, Bedia, Beria, Bhand, Bhangi, Chura, Mehtar, Olgana, Rukhi, Malkana, Halalkhor, Lalbegi, Balmiki, Valmiki, Korar, Zadmalli, Bidakia, Bola, Chamar, Bhambhi, Bambhi, Bhambi, Jatia, Jatav, Jatava, Mochi, Raidas, Rohidas, Regar, Raigar, Ramdasia, Asadaru, Asodi, Chamadia, Chambhar, Chamgar, Haralayya, Harali, Khalpa, Machigar, Mochigar, Madar, Madig, Telegu Mochi, Kamati Mochi, Ranigar, Rohit, Samgar, Chandal, Dabgar, Dhanak, Dhanuk, Dhankia, Dhobi, Dholi, Dome, Dom, Gandia, Garancha, Gancha, Garo, Garura, Gurda, Garoda, Gavaria, Godhi, Jingar, Kalbelia, Sapera, Kamad, Kamadia, Kanjar, Kunjar, Kapadia Sansi, Khangar, Khatik, Koli, Kori, Kooch Band, Kuchband, Korla, Madari, Bazigar, Mahar, Taral, Dhegumegu, Mahyavanshi, Dhed, Dheda, Vankar, Maru Vankar, Majhabi, Mang, Matang, Minimadig, Mang Garodi, Mang Garudi, Megh, Meghval, Meghwal, Menghvar, Mehar, Nat, Nut, Pasi, Rawal, Salvi, Sansi, Santia, Satia, Sarbhangi, Sargara, Singiwala, Thori, Nayak, Tirgar, Tirbanda, Turi
30	SIKKIM	Damai (Nepali), Kami (Nepali), Lohar (Nepali), Majhi (Nepali), Sarki (Nepali)
31	TAMIL NADU	Adi Andhra, Adi Dravida, Adi Karnataka, Ajila, Arunthathiyar, Ayyanavar (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)a, Baira, Bakuda, Bandi, Bellara, Bharatar (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)a, Chakkiliyan, Chalavadi, Chamar, Muchi, Chandala, Cheruman, Devendrakulathan, Dom, Dombara, Paidi, Pano, Domban, Godagali, Godda, Gosangi, Holey, Jaggali, Jambuvulu, Kadaiyan, Kakkalan (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)a, Kalladi, Kanakkan, Padanna (in the Nilgiris district)b, Karimpalan, Kavara (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)a, Koliyan, Koosa, Kootan, Koodan (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)a, Kudumban, Kuravan, Sidhanar, Madari, Madiga, Maila, Mala, Mannan (in Kanyakumari district and

		Shenkottah taluk of Tirunelveli district)a, Mavilan, Moger, Mundala, Nalakeyava, Nayadi, Padannan (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)a, Pagadai, Pallan, Palluvan, Pambada, Panan (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)a, Panchama, Pannadi, Panniandi, Paraiyan, Parayan, Sambavar, Paravan (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)a, Pathiyan (in Kanyakumari district and Shenkottah taluk of Tirunelveli, district)a, Pulayan, Cheramar, Puthirai Vannan, Raneyar, Samagara, Samban, Sapari, Semman, Thandan (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)a, Thoti, Tiruvalluvar, Vallon, Valluvan, Vannan (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)a, Vathiriyar, Velan, Vetan (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)a , Vettiyan, Vettuvan (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)a
32	TRIPURA	Bagdi, Bhuimali, Bhunar, Chamar, Muchi, Dandasi, Dhenuar, Dhoba, Dum, Ghasi, Gour, Gur, Jalia Kaibarta, Kahar, Kalindi, Kan, Kanda, Kanugh, Keot, Khadit, Kharia, Koch, Koir, Kol, Kora, Kotal, Mahisyadas, Mali, Mehtor, Musahar, Namasudra, Patni, Sabar
33	UTTAR PRADESH	Agariya, Badhik, Badi, Baheliya, Baiga, Baiswar, Bajaniya, Bajgi, Balahar, Balai, Balmiki, Bangali, Banmanus, Bansphor, Barwar, Basor, Bawariya, Beldar, Beriya, Bhantu, Bhuiya, Bhuyiar, Boria, Chamar, Dhusia, Jhusia, Jatava, Chero, Dabgar, Dhangar, Dhanuk, Dharkar, Dhobi, Dom, Domar, Dusadh, Gharami, Ghasiya, Gond, Gual, Habura, Hari, Hela, Kalabaz, Kanjar, Kapariya, Karwal, Khairaha, Kharwar (excluding Benbansi), Khatik, Khorot, Kol, Kori, Korwa, Lalbegi, Majhwar, Mazhabi, Musahar, Nat, Pankha, Parahiya, Pasi, Tarmali, Patari, Rawat, Saharya, Saurhiya, Sansiya, Shilpkar, Turaiha
34	UTTARANCHAL	Agariya, Badhik, Badi, Baheliya, Baiga, Baiswar, Bajaniya, Bajgi, Balhar, Balai, Balmiki, Bangali, Banmanus, Bansphor, Barwar, Basor, Bawariya, Beldar, Beriya, Bhantu, Bhuiya, Bhuyiar, Boria, Chamar, Dhusia, Jhusia, Jatava, Chero, Dabgar, Dhangar, Dhanuk, Dharkar, Dhobi, Dom, Domar, Dusadh, Dharmi, Dhariya, Gond, Gwal, Habura, Hari, Hela, Kalabaz, Kanjar, Kapariya, Karwal, Kharaita, Kharwar (excluding Vanwasi), Khatik, Kharot, Kol, Kori, Korwa, Lalbegi, Majhwar, Mazhabi, Musahar, Nat, Pankha, Parahiya, Pasi, Tarmali, Patari, Sahariya, Saurhiya, Sansiya, Shilpkar, Turaiha

35	WEST BENGAL	Bagdi, Duley, Bahelia, Baiti, Bantar, Bauri, Beldar, Bhogta, Bhumali, Bhuiya, Bind, Chamar, Charmakar, Mochi, Muchi, Rabidas, Ruidas, Rishi, Chaupal, Dabgar, Damai (Nepali), Dhoba, Dhobi, Doai, Dom, Dhangad, Dosadh, Dusadh, Dhari, Dharhi, Ghasi, Gonrhi, Halalkhor, Hari, Mehtar, Mehtor, Bhangi, Jalia Kaibartta, Jhalo Malo, Malo, Kadar, Kami (Nepali), Kandra, Kanjar, Kaora, Karenga, Koranga, Kaur, Keot, Keyot, Khaira, Khatik, Koch, Konai, Konwar, Kotal, Kurariar, Lalbegi, Lohar, Mahar, Mal, Mallah, Musahar, Namasudra, Nat, Nuniya, Paliya, Pan, Sawasi, Pasi, Patni, Pod, Poundra, Rajbanshi, Rajwar, Sarki, (Nepali), Sunri (Excluding Saha), Tiyar, Turi
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Sources: RGI, PCA, 2001

Annexure-02: State wise Dalit List In UP

Agariya,

Badhik, Badi, Baheliya, Baiga, Baiswar, Bajaniya, Bajgi, Balahar, Balai, Balmiki,
Bangali, Banmanus, Bansphor, Barwar, Basor, Bawariya, Beldar, Beriya, Bhantu, Bhuiya,
Bhuyiar, Boria,

Chamar, (Dhusia, Jhusia, Jatava, Chero)

Dabgar, Dhangar, Dhanuk, Dharkar, Dhobi, Dom, Domar, Dusadh,

Gharami, Ghasiya, Gond, Gual,

Habura, Hari, Helu,

Kalabaz, Kanjar, Kapariya, Karwal, Khairaha, Kharwar (excluding Benbansi), Khatik,
Khorot, Kol, Kori, Korwa,

Lalbegi,

Majhwar, Mazhabi, Musahar,

Nat,

Pankha, Parahiya, Pasi,

Tarmali,

Patari,

Rawat,

Sahariya,

Sanaurhiya,

Sansiya, S

hilpkar,

Turaiha

COMPOSITE INDEX (Q₂)

Serial No.	Name of Village	Family Size	1-Education							
			P/AC	M	S/O	PUC	C	Tr/In-sc	Total	compo.v. of edu.
11	Baghmandwa	89	1.5	3	0	0	8.5	0	13	0.035087719
14	Barah Pan	75	2	4	6	0	8.5	0	20.5	0.298245614
22	Bichhi	53	1.5	3	0	0	8.5	0	13	0.035087719
27	Chari	160	2	3	0	0	8.5	0	13.5	0.052631579
31	Deohar Purab	91	1.5	3.5	0	0	8.5	0	13.5	0.052631579
36	Fata Pakhana	150	2	3	0	0	9	0	14	0.070175439
37	Gambhirpur	89	1.5	3.5	0	0	9.5	0	14.5	0.087719298
39	Gariya	193	2	3	0	0	8.5	0	13.5	0.052631579
41	Harhori	103	2	3.5	0	0	8.5	0	14	0.070175439
47	Jogendra	184	9	4	0	0	9.5	0	22.5	0.368421053
51	Kachan	411	2	3.5	0	0	8.5	0	14	0.070175439
54	Karahiya	150	2	3.5	0	0	9	0	14.5	0.087719298
71	Labhari	136	2	2.5	0	0	8.5	0	13	0.035087719
72	Lavband	124	2	3	0	0	8.5	0	13.5	0.052631579
74	Lilasi Kala	149	4	4	0	0	8.5	0	16.5	0.157894737
89	Nemana	538	2	4	0	0	8.5	0	14.5	0.087719298
95	Paripan	175	2	3.5	0	0	8.5	0	14	0.070175439
100	Piparahara	119	2	3	0	0	8.5	0	13.5	0.052631579
102	Pipri	462	2	3.5	0	0	9	0	14.5	0.087719298
103	Rajamilan	227	2	3	0	0	8.5	0	13.5	0.052631579
104	Rajasari	152	4	3.5	0	0	8.5	0	16	0.140350877
105	Ranahor	610	2	2.5	0	0	8.5	0	13	0.035087719
114	Sirsoti	293	2	3.5	0	0	8.5	0	14	0.070175439
116	Supachuwa	422	4	3.5	0	0	8.5	0	16	0.140350877
117	Swanganj	55	1.5	3	0	0	8.5	0	13	0.035087719

2-Medical Facility

H	D	HC	MH	CWC	PHC	MCW	PHS	FWC	TB	NH	RMP	SMP	CHW	others	Total
7	0	0	0	0	3	3	0	0	0	0	0	0	0	0	13
6.5	0	0	0	0	2.5	2.5	0	0	0	0	4	0	0	0	15.5
7	0	0	0	0	3	3	0	0	0	0	0	0	0	0	13
6.5	0	0	0	0	2.5	2.5	0	0	0	0	0	0	0	0	11.5
6.5	0	0	0	0	2.5	3.5	0	0	0	0	0	0	0	0	12.5
7	0	0	0	0	3	3	0	0	0	0	0	0	0	0	13
7.5	0	0	0	0	3	3	0	0	0	0	0	0	0	0	13.5
7	0	0	0	0	3.5	3	0	0	0	0	0	0	2	0	15.5
7.5	0	0	0	0	3.5	3.5	0	0	0	0	0	0	0	0	14.5
6.5	0	0	0	0	2.5	2.5	0	0	0	0	4	0	0	0	15.5
6.5	0	0	0	0	2.5	2.5	0	0	0	0	0	0	0	0	11.5
6.5	0	0	0	0	2.5	2.5	0	0	0	0	0	0	0	0	11.5
6.5	0	0	0	0	2.5	2.5	0	0	0	0	0	0	0	0	11.5
7	0	0	0	0	3	3	0	0	0	0	0	0	0	0	13
6.5	0	0	0	0	3	3	0	0	0	0	0	0	0	0	12.5
7	0	0	0	0	2.5	3	0	0	0	0	8	0	0	0	20.5
6.5	0	0	0	0	2.5	3.5	0	0	0	0	0	0	0	0	12.5
6.5	0	0	0	0	2.5	3.5	0	0	0	0	0	0	2	0	14.5
7	0	0	0	0	3	3	0	0	0	0	0	0	0	0	13
7	0	0	0	0	2.5	3	0	0	0	0	0	0	0	0	12.5
7.5	0	0	0	0	2.5	3.5	0	0	0	0	0	0	2	0	15.5
6.5	0	0	0	0	2.5	2.5	0	0	0	0	4	0	2	0	17.5
7	0	0	0	0	2.5	3	0	0	0	0	4	0	0	0	16.5
7.5	0	0	0	0	3.5	3.5	0	0	0	0	0	0	0	0	14.5
7	0	0	0	0	3	3	0	0	0	0	0	0	2	0	15

compo.V of M.F	3-Drinking Water										4-Post, Telegraph and T					
	T	W	TK	HP	TW	R	L	SS	O	Total	compo.v. of D.W	TO	PO	PTO	PH	Total
0.230769231	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3	0	6.5	9.5
0.307692308	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	6.5	10
0.230769231	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	6.5	10
0.184615385	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	6.5	10
0.215384615	0	0	6	4	0	0	0	2	0	12	0.25	0	3.5	0	6.5	10
0.230769231	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3	0	6.5	9.5
0.246153846	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	7.5	11
0.307692308	0	4	0	4	0	0	0	2	0	10	0.166666667	0	4	0	6.5	10.5
0.276923077	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	7.5	11
0.307692308	0	4	0	4	0	0	0	2	0	10	0.166666667	0	4	0	6.5	10.5
0.184615385	0	4	6	4	0	4	0	2	0	20	0.583333333	0	3.5	0	7	10.5
0.184615385	0	4	6	4	0	4	0	2	0	20	0.583333333	0	2.5	0	7	9.5
0.184615385	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3	0	7	10
0.230769231	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3	0	7	10
0.215384615	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	6.5	10
0.461538462	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3	0	7	10
0.215384615	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	6.5	10
0.276923077	0	4	0	4	0	0	0	2	0	10	0.166666667	0	2.5	0	6.5	9
0.230769231	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3	0	7	10
0.215384615	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3	0	6.5	9.5
0.307692308	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	6.5	10
0.369230769	0	4	0	4	0	0	0	2	0	10	0.166666667	0	4	0	7.5	11.5
0.338461538	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3	0	6.5	9.5
0.276923077	0	4	0	4	0	0	0	2	0	10	0.166666667	0	2.5	0	6.5	9
0.292307692	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	6.5	10

Telephone	5-Bank and Credit Society						6-Leisure wor						
compo.v. of	CM	CP	ACS	NCS	OCS	Total	compo.v. of	CV	SP	ST	N	M	Total
0.125	5	7	5	3	0.5	20.5	0.363636364	2.5	4.5	4.5	0	0	11.5
0.15	5.5	6.5	4.5	2.5	0.5	19.5	0.181818182	2.5	4.5	4.5	0	0	11.5
0.15	5	7	5	2.5	0.5	20	0.272727273	2.5	4.5	4.5	0	0	11.5
0.15	4.5	6.5	5.5	2.5	0.5	19.5	0.181818182	2.5	4.5	4.5	0	0	11.5
0.15	4.5	6.5	5.5	2.5	0.5	19.5	0.181818182	2.5	4.5	4.5	0	0	11.5
0.125	5	7	5	2.5	0.5	20	0.272727273	2.5	4.5	4.5	0	0	11.5
0.2	5	7	5	2.5	0.5	20	0.272727273	2.5	4.5	4.5	0	0	11.5
0.175	5	7	5.5	2.5	0.5	20.5	0.363636364	2.5	4.5	4.5	0	0	11.5
0.2	5.5	7.5	5.5	2.5	0.5	21.5	0.545454545	2.5	4.5	4.5	0	0	11.5
0.175	4.5	6.5	4.5	2.5	0.5	18.5	0	2.5	4.5	4.5	0	0	11.5
0.175	4.5	6.5	5	3	0.5	19.5	0.181818182	2.5	4.5	4.5	0	0	11.5
0.125	4.5	7	5	3	1	20.5	0.363636364	2.5	4.5	4.5	0	0	11.5
0.15	4.5	6.5	4.5	2.5	0.5	18.5	0	3	5	5	0	0	13
0.15	5	7	5	2.5	0.5	20	0.272727273	2.5	4.5	4.5	0	0	11.5
0.15	5.5	6.5	5.5	2.5	0.5	20.5	0.363636364	2.5	4.5	4.5	0	0	11.5
0.15	4.5	6.5	4.5	2.5	0.5	18.5	0	2.5	5	5	0	0	12.5
0.15	5.5	6.5	5.5	2.5	0.5	20.5	0.363636364	2.5	4.5	4.5	0	0	11.5
0.1	5.5	6.5	5.5	2.5	0.5	20.5	0.363636364	2.5	4.5	4.5	0	0	11.5
0.15	5	7	5	2.5	0.5	20	0.272727273	3	5	4.5	0	0	12.5
0.125	5	6.5	5	2.5	0.5	19.5	0.181818182	2.5	4.5	4.5	0	0	11.5
0.15	4.5	6.5	5.5	2.5	0.5	19.5	0.181818182	2.5	4.5	4.5	0	0	11.5
0.225	4.5	6.5	4.5	2.5	0.5	18.5	0	2.5	4.5	4.5	0	0	11.5
0.125	5	6.5	4.5	2.5	0.5	19	0.090909091	2.5	4.5	4.5	0	0	11.5
0.1	5	7	4.5	2.5	0.5	19.5	0.181818182	2.5	4.5	4.5	0	0	11.5
0.15	5	7	5	2.5	0.5	20	0.272727273	2.5	4.5	4.5	0	0	11.5

k	7-Communications					8-Approach to village							ED	
	compo.v. of	BS	RS	NW	Total	compo.v. of	PR	MR	NR	FP	NW	Total		compo.v. of
	0	7	4.5	0.5	12	0.25	0	4	0	4	0	8	0.4444444444	0
	0	6.5	4.5	0.5	11.5	0.125	0	4	0	4	0	8	0.4444444444	0
	0	7	4.5	0.5	12	0.25	0	4	0	4	0	8	0.4444444444	0
	0	7	4.5	0.5	12	0.25	6	4	0	4	0	14	0.7777777778	0
	0	7.5	4.5	0.5	12.5	0.375	0	4	0	4	0	8	0.4444444444	0
	0	7	4.5	0.5	12	0.25	6	4	0	4	0	14	0.7777777778	0
	0	6.5	4.5	0.5	11.5	0.125	0	4	0	4	0	8	0.4444444444	0
	0	7	4.5	0.5	12	0.25	0	4	0	4	0	8	0.4444444444	0
	0	7.5	5.5	0.5	13.5	0.625	0	0	0	0	0	0	0	0
	0	6.5	5.5	0.5	12.5	0.375	0	4	0	4	0	8	0.4444444444	0
	0	6.5	4.5	0.5	11.5	0.125	0	4	0	4	0	8	0.4444444444	0
	0	6.5	4.5	0.5	11.5	0.125	0	4	0	4	0	8	0.4444444444	0
0.166666667	7	5	0.5	12.5	0.375	0	4	0	4	0	8	0.4444444444	0	
	0	7	4.5	0.5	12	0.25	6	4	0	4	0	14	0.7777777778	0
	0	6.5	4.5	0.5	11.5	0.125	6	4	0	4	0	14	0.7777777778	0
0.111111111	7	4.5	0.5	12	0.25	6	4	0	4	0	14	0.7777777778	0	
	0	7.5	4.5	0.5	12.5	0.375	0	4	0	4	0	8	0.4444444444	0
	0	7.5	4.5	0.5	12.5	0.375	0	4	0	0	0	4	0.2222222222	0
0.111111111	7	4.5	0.5	12	0.25	0	4	0	4	0	8	0.4444444444	6	
	0	7	4.5	0.5	12	0.25	6	4	0	4	0	14	0.7777777778	0
	0	7.5	4.5	0.5	12.5	0.375	6	4	0	4	0	14	0.7777777778	0
	0	6.5	5.5	0.5	12.5	0.375	0	4	0	4	0	8	0.4444444444	0
	0	8	4.5	0.5	13	0.5	6	4	0	4	0	14	0.7777777778	0
	0	6.5	4.5	0.5	11.5	0.125	6	4	0	4	0	14	0.7777777778	0
	0	7	4.5	0.5	12	0.25	0	4	0	4	0	8	0.4444444444	0

9-Power supply					Composite Index				
EAG	EO	EA	Total	compo.v. of					
0	0	0	0	0	0.179511603				
0	0	0	0	0	0.185985246				
0	0	0	0	0	0.17218837				
0	0	0	0	0	0.19594551				
0	0	0	0	0	0.185475425				
0	0	0	0	0	0.210346265				
0	0	0	0	0	0.171412392				
0	0	0	0	0	0.195563485				
0	0	0	0	0	0.209357748				
0	0	0	0	0	0.204136052				
0	0	0	0	0	0.196042976				
0	0	0	0	0	0.212638758				
0	0	0	0	0	0.169164542				
0	0	0	0	0	0.211174725				
0	0	0	0	0	0.217373351				
0	0	0	0	0	0.222757035				
0	0	0	0	0	0.198367503				
0	0	0	0	0	0.173008879				
0	0	0	6	0.3	0.223715336				
0	0	0	0	0	0.196586536				
0	0	0	0	0	0.233256201				
0	0	0	0	0	0.179492178				
0	0	0	0	0	0.229887835				
0	0	0	0	0	0.196504064				
0	0	0	0	0	0.179025977				

Quartile 2

COMPOSITE INDEX (O₁)

Serial No.	Name of Village	Family Size	1-Education							Total	compo.v. of edu.
			P/AC	M	S/O	PUC	C	Tr/In-sc			
1	Adhavra	90	1.5	3	0	0	8.5	0	13	0.035087719	
2	Ahir Burawa	97	2	3	0	0	8.5	0	13.5	0.052631579	
3	Ajangira	61	2	4	0	0	8.5	0	14.5	0.087719298	
6	Asanhar	60	2	2.5	0	0	8.5	0	13	0.035087719	
10	Badura	82	1.5	3	0	0	8.5	0	13	0.035087719	
13	Banamahari	83	2	3	0	0	8.5	0	13.5	0.052631579	
18	Belawadah	290	2	3.5	0	0	8.5	0	14	0.070175439	
19	Belhatthi	330	4	3	0	0	8.5	0	15.5	0.122807018	
29	Darihara	197	2	3	0	0	9	0	14	0.070175439	
45	Jhapar	141	2	3.5	0	0	8.5	0	14	0.070175439	
46	Jhilo	150	1	2.5	0	0	8.5	0	12	0	
53	Karach Tola	108	2	2.5	0	0	8.5	0	13	0.035087719	
58	Khamhariya	147	2	2.5	0	0	8.5	0	13	0.035087719	
59	Kharatiya Tola	78	2	3	0	0	8.5	0	13.5	0.052631579	
70	Kushmaha	175	2	3.5	0	0	8.5	0	14	0.070175439	
75	Madhuban	68	2	4	0	0	8.5	0	14.5	0.087719298	
76	Maharikala	351	4	3	0	0	8.5	0	15.5	0.122807018	
77	Mahuli	323	2	2.5	0	0	8.5	0	13	0.035087719	
78	Makara	269	2	2.5	0	0	8.5	0	13	0.035087719	
79	Manaru Tola	151	1.5	3	0	0	8.5	0	13	0.035087719	
97	Pati	213	2	3.5	0	0	8.5	0	14	0.070175439	
98	Patkhirana	64	1.5	3	0	0	8.5	0	13	0.035087719	
101	Pipari	376	6	2.5	0	0	8.5	0	17	0.175438596	
112	Sendur	89	2	2.5	0	0	9	0	13.5	0.052631579	
113	Shishawa	71	2	3.5	0	0	8.5	0	14	0.070175439	
115	Soroho	62	1.5	2.5	0	0	8.5	0	12.5	0.01754386	

compo. V of M.F	3-Drinking Water										4-Post, Telegraph and T					
	T	W	TK	HP	TW	R	L	SS	O	Total	compo.v. of D.W	TO	PO	PTO	PH	Total
0.230769231	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3	0	7.5	10.5
0.215384615	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3	0	6.6	9.6
0.2	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3	0	7.5	10.5
0.184615385	0	0	0	4	0	4	0	2	0	10	0.166666667	0.5	0	0	6.5	7
0.215384615	0	0	0	4	0	0	0	2	0	6	0	0	3.5	0	7.5	11
0.184615385	0	4	6	4	0	0	0	2	0	16	0.416666667	0	3	0	6.5	9.5
0.215384615	0	4	0	4	0	0	0	2	0	10	0.166666667	0	2.5	0	6.5	9
0.184615385	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	6.5	10
0.2	0	4	0	4	0	0	0	2	0	10	0.166666667	0	2.5	0	6.5	9
0.2	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	6.5	10
0.246153846	0	4	0	4	0	0	0	2	0	10	0.166666667	0	2.5	0	6.5	9
0.184615385	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3	0	6.5	9.5
0.184615385	0	4	0	4	0	0	0	2	0	10	0.166666667	0	2.5	0	6.5	9
0.184615385	0	4	0	4	0	0	0	2	0	10	0.166666667	0	4	0	8	12
0.246153846	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	7	10.5
0.307692308	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3	0	7	10
0.2	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	6.5	10
0.184615385	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	6.5	10
0.184615385	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	6.5	10
0.2	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3	0	6.5	9.5
0.292307692	0	4	0	4	0	0	0	2	0	10	0.166666667	0	2.5	0	6.5	9
0.184615385	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3	0	6.5	9.5
0	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3	0	8	11
0.246153846	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3	0	7	10
0.261538462	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	6.5	10
0.184615385	0	4	0	4	0	0	0	2	0	10	0.166666667	0	2.5	0	6.5	9

Telephone	5-Bank and Credit Society							6-Leisure wor					
compo.v. of	CM	CP	ACS	NCS	OCS	Total	compo.v. of	CV	SP	ST	N	M	Total
0.175	5	6.5	4.5	2.5	0.5	19	0.090909091	2.5	4.5	4.5	0	0	11.5
0.13	4.5	6.5	5	2.5	0.5	19	0.090909091	2.5	4.5	4.5	0	0	11.5
0.175	5.5	6.5	4.5	2.5	0.5	19.5	0.181818182	2.5	4.5	4.5	0	0	11.5
0	4.5	6.5	4.5	2.5	0.5	18.5	0	2.5	4.5	4.5	0	0	11.5
0.2	5.5	7	5.5	2.5	0.5	21	0.454545455	2.5	4.5	4.5	0	0	11.5
0.125	4.5	6.5	4.5	2.5	0.5	18.5	0	2.5	4.5	4.5	0	0	11.5
0.1	4.5	6.5	5	2.5	0.5	19	0.090909091	2.5	4.5	4.5	0	0	11.5
0.15	4.5	6.5	4.5	2.5	0.5	18.5	0	2.5	4.5	4.5	0	0	11.5
0.1	4.5	6.5	4.5	2.5	0.5	18.5	0	2.5	4.5	4.5	0	0	11.5
0.15	4.5	6.5	5	2.5	0.5	19	0.090909091	2.5	4.5	4.5	0	0	11.5
0.1	4.5	6.5	4.5	2.5	0.5	18.5	0	2.5	4.5	4.5	0	0	11.5
0.125	5	6.5	5.5	2.5	0.5	20	0.272727273	2.5	4.5	4.5	0	0	11.5
0.1	4.5	6.5	4.5	2.5	0.5	18.5	0	2.5	4.5	4.5	0	0	11.5
0.25	5.5	7	4.5	2.5	0.5	20	0.272727273	2.5	4.5	4.5	0	0	11.5
0.175	5	7	5	2.5	0.5	20	0.272727273	2.5	4.5	4.5	0	0	11.5
0.15	5.5	6.5	4.5	2.5	0.5	19.5	0.181818182	2.5	4.5	4.5	0	0	11.5
0.15	4.5	6.5	4.5	2.5	0.5	18.5	0	2.5	4.5	4.5	0	0	11.5
0.15	4.5	6.5	4.5	2.5	0.5	18.5	0	2.5	4.5	4.5	0	0	11.5
0.15	4.5	6.5	4.5	2.5	0.5	18.5	0	2.5	4.5	4.5	0	0	11.5
0.125	4.5	6.5	5	2.5	0.5	19	0.090909091	2.5	4.5	4.5	0	0	11.5
0.1	4.5	6.5	4.5	2.5	0.5	18.5	0	2.5	4.5	4.5	0	0	11.5
0.125	5	6.5	5	2.5	0.5	19.5	0.181818182	2.5	4.5	4.5	0	0	11.5
0.2	4.5	6.5	4.5	2.5	0.5	18.5	0	2.5	4.5	4.5	0	0	11.5
0.15	4.5	6.5	4.5	2.5	0.5	18.5	0	3	5	5	0	0	13
0.15	4.5	6.5	4.5	2.5	0.5	18.5	0	2.5	4.5	4.5	0	0	11.5
0.1	4.5	6.5	4.5	2.5	0.5	18.5	0	2.5	4.5	4.5	0	0	11.5

k	7-Communications					8-Approach to village						ED		
	compo.v. of	BS	RS	NW	Total	compo.v. of	PR	MR	NR	FP	NW		Total	compo.v. of
	0	7.5	4.5	0.5	12.5	0.375	0	4	0	4	0	8	0.4444444444	0
	0	7	4.5	0.5	12	0.25	0	4	0	4	0	8	0.4444444444	0
	0	6.5	4.5	0.5	11.5	0.125	0	4	0	4	0	8	0.4444444444	0
	0	6.5	4.5	1.5	12.5	0.375	0	4	0	4	2	10	0.5555555556	0
	0	7	4.5	0.5	12	0.25	0	0	0	0	0	0	0	0
	0	6.5	4.5	0.5	11.5	0.125	0	4	0	4	0	8	0.4444444444	0
	0	7	4.5	0.5	12	0.25	0	4	0	4	0	8	0.4444444444	0
	0	6.5	4.5	0.5	11.5	0.125	0	4	0	4	0	8	0.4444444444	0
	0	6.5	4.5	0.5	11.5	0.125	0	4	0	4	0	8	0.4444444444	0
	0	7	4.5	0.5	12	0.25	0	4	0	0	0	4	0.2222222222	0
	0	7	4.5	0.5	12	0.25	0	4	0	4	0	8	0.4444444444	0
	0	6.5	4.5	0.5	11.5	0.125	0	4	0	4	0	8	0.4444444444	0
	0	7	4.5	0.5	12	0.25	0	4	0	4	0	8	0.4444444444	0
	0	6.5	4.5	0.5	11.5	0.125	0	4	0	4	0	8	0.4444444444	0
	0	6.5	4.5	0.5	11.5	0.125	0	4	0	4	0	8	0.4444444444	0
	0	7	4.5	0.5	12	0.25	0	4	0	4	2	10	0.5555555556	0
	0	6	4.5	0.5	11	0	6	4	0	4	0	14	0.7777777778	0
	0	6.5	4.5	0.5	11.5	0.125	6	4	0	4	0	14	0.7777777778	0
	0	7	4.5	0.5	12	0.25	0	4	0	4	0	8	0.4444444444	0
	0	6.5	4.5	0.5	11.5	0.125	0	4	0	4	0	8	0.4444444444	0
	0	7	4.5	0.5	12	0.25	0	4	0	0	0	4	0.2222222222	0
	0	6.5	4.5	0.5	11.5	0.125	0	4	0	4	2	10	0.5555555556	0
0.166666667	0	6.5	4.5	0.5	11.5	0.125	0	4	0	4	0	8	0.4444444444	0
	0	7	4.5	0.5	12	0.25	0	4	0	0	0	4	0.2222222222	0
	0	6.5	4.5	0.5	11.5	0.125	0	4	0	4	0	8	0.4444444444	0

9-Power supply								
EAG	EO	EA	Total	compo.v. of	Composite Index			
0	0	0	0	0	0.168653017			
0	0	0	0	0	0.150004044			
0	0	0	0	0	0.153405399			
0	0	0	0	0	0.146325036			
0	0	0	0	0	0.12833531			
0	0	0	0	0	0.149817564			
0	0	0	0	0	0.148620028			
0	0	0	0	0	0.132614835			
0	0	0	0	0	0.122920728			
0	0	0	0	0	0.127774824			
0	0	0	0	0	0.134140551			
0	0	0	0	0	0.150393499			
0	0	0	0	0	0.131201579			
0	0	0	0	0	0.166231705			
0	0	0	0	0	0.166685297			
0	0	0	0	0	0.162593433			
0	0	0	0	0	0.160558804			
0	0	0	0	0	0.146016394			
0	0	0	0	0	0.159905283			
0	0	0	0	0	0.145789769			
0	0	0	0	0	0.133177138			
0	0	0	0	0	0.129490019			
0	0	0	0	0	0.135851202			
0	0	0	0	0	0.150173689			
0	0	0	0	0	0.124511421			
0	0	0	0	0	0.115363373			

COMPOSITE INDEX (Q4)

Serial No.	Name of Village	Family Size	1-Education								Total	compo.v. of edu.
			P/AC	M	S/O	PUC	C	Tr/In-sc				
4	Anjani	558	4	3	0	0	8.5	0	15.5	0.122807018		
5	Afangpani	849	8	3	0	0	8.5	0	19.5	0.263157895		
7	Aurahawa	87	2	4	0	0	8.5	0	14	0.070175439		
8	Auri	640	10	4	0	0	9.5	0	23.5	0.403508772		
9	Babhan Diha	115	2	4	0	0	8.5	0	14	0.070175439		
12	Baliyari	283	2	4	0	0	8.5	0	14	0.070175439		
15	Barawa Bhatwari	156	1.5	3	0	0	8.5	0	12.5	0.01754386		
16	Barwani	122	2	4	0	0	8.5	0	14	0.070175439		
17	Basi	313	2	4	0	0	9	0	14.5	0.087719298		
21	Bhaluhi	87	2	4	0	0	8.5	0	14	0.070175439		
23	Bishram Pur	58	2	4	6	8	8.5	0	28.5	0.578947368		
25	Chanaga	296	4	3	0	0	8.5	0	15.5	0.122807018		
26	Chanduyar	150	2	4	0	0	8.5	0	14	0.070175439		
28	Chil Kapand	1018	8	4	0	0	9	0	21	0.315789474		
32	Dewari	452	2	4	6	0	9	0	21	0.315789474		
33	Dharati Dandd	146	2	4	0	0	8.5	0	14.5	0.087719298		
34	Dharsari	316	2	4	0	0	8.5	0	14	0.070175439		
35	Dorahar	454	2	4	0	0	8.5	0	14	0.070175439		
38	Garabandha	277	2	4	0	0	9	0	14.5	0.087719298		
40	Govindpur	89	2	4	6	8	8.5	0	28.5	0.578947368		
43	Jamapani	308	4	4	0	0	8.5	0	16	0.140350877		
44	Jaraha	1128	6	4	0	0	8.5	0	18.5	0.228070175		
52	Kakari	883	2	4	0	0	9.5	0	15	0.105263158		
56	Khairahi	343	2	3	0	0	8.5	0	13.5	0.052631579		
60	Kharpathar	140	2	4	0	0	9.5	0	15	0.105263158		
61	Kirawani	140	2	3	0	0	8.5	0	13.5	0.052631579		
62	Kirwil	776	4	4	0	0	8.5	0	16.5	0.157894737		
63	Koharaul	57	2	4	6	0	9.5	0	21.5	0.333333333		
64	Koharauliya	193	2	4	6	0	9.5	0	21	0.315789474		
66	Kudari	386	2	4	0	0	8.5	0	14.5	0.087719298		
67	Kuldomari	3014	16	12	0	0	9.5	0	37.5	0.894736842		
68	Kundadih	297	4	4	0	0	8.5	0	16	0.140350877		
69	Kurpan	114	2	4	6	8	8.5	0	28.5	0.578947368		
73	Liladewa	294	2	2	3	0	8.5	0	15	0.105263158		
81	Mewarapur	416	4	8	12	8	8.5	0	40.5	1		
82	Mishra	63	3.5	4	0	0	9.5	0	16.5	0.157894737		
84	Murdhowa	820	6	4	0	0	8.5	0	18.5	0.228070175		
85	Nadhira	874	8	4	0	0	8.5	0	20.5	0.298245614		
87	Naudiha	379	4	3	0	0	8.5	0	15.5	0.122807018		
88	Nawatola	140	1.5	4	0	0	8.5	0	13.5	0.052631579		
90	Parani	319	2	4	0	0	8.5	0	14.5	0.087719298		
92	Parasawar Chaul	254	2	4	0	0	9	0	14.5	0.087719298		
94	Paraswara Raja	254	2	4	9	0		0	14.5	0.087719298		

96 Partaliya	97	1.5	4	0	0	9	0	14	0.070175439
99 Pindari	813	6	3	0	0	8.5	0	17	0.175438596
106 Ranibari	136	1.5	4	0	0	9	0	14	0.070175439
107 Rantola	163	2	3	0	0	8.5	0	13.5	0.052631579
108 Raspahari	569	2	4	0	0	8.5	0	14	0.070175439
109 Rehta	476	2	3	0	0	9	0	14	0.070175439
110 Sago Bandh	478	2	4	6	8	8.5	10	38.5	0.929824561
111 Sendur	410	2	3	0	0	8.5	0	13.5	0.052631579

compo.V	3-Drinking Water									4-Post, Telegraph and						
	T	W	TK	HP	TW	R	L	SS	O	Total	compo.v. of D.W	TO	PO	PTO	PH	Total
0.55385	8	4	0	4	0	4	0	2	0	22	0.666666667	0	3	0	7	9.5
0.29231	0	4	0	4	0	0	0	2	0	10	0.166666667	0	4	0	7	10.5
0.24615	0	4	0	4	0	4	0	2	0	14	0.333333333	0	3.5	0	8	11
0.95385	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	8	11
0.24615	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	8	11
0.33846	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	8	11
0.23077	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3	0	8	10.5
0.18462	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	8	11
0.27692	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	8	11
0.27692	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	8	11
0.69231	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	7	10.5
0.18462	0	4	6	4	4	4	4	2	2	30	1	0	3.5	0	7	10
0.43077	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	8	11
0.69231	8	4	0	4	0	0	0	2	0	18	0.5	0	3	0	8	11
0.18462	0	4	6	4	0	0	0	2	0	16	0.416666667	0	2.5	0	8	10.5
0.2	0	4	0	4	0	0	0	2	0	10	0.166666667	0	4	0	8	12
0.18462	8	4	0	4	0	0	0	2	0	18	0.5	0	3.5	0	8	11
0.10769	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	8	11
0.27692	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	8	11
0.21538	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	7	10.5
0.26154	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	8	11
0.24615	0	4	0	4	0	0	0	2	0	10	0.166666667	0	4	0	7	10.5
0.27692	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	8	11
0.18462	8	4	6	4	0	4	0	2	0	28	0.916666667	0	3	0	7	9.5
0.24615	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	8	11
0.2	8	4	6	4	0	0	0	2	0	24	0.75	0	3	0	7	9.5
0.32308	0	4	0	4	0	0	0	2	0	10	0.166666667	0	4	0	7	10.5
0.26154	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	8	11
0.24615	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	8	11
0.49231	0	4	0	4	0	0	0	2	0	10	0.166666667	0	4	0	8	12
0.61538	0	4	0	4	0	0	0	2	0	10	0.166666667	0	4	0	7	10.5
0.35385	0	4	6	4	0	4	0	2	0	20	0.583333333	0	3.5	0	8	11
0.92308	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3	0	7	10
0.27692	0	4	0	4	0	0	0	2	0	10	0.166666667	2	4	6	8	19.5
1	0	4	0	4	0	0	0	2	0	10	0.166666667	0	4	0	8	11.5
0.23077	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3	0	7	10
0.67692	0	4	0	4	0	0	0	2	0	10	0.166666667	2	4	6	7	19
0.6	0	4	0	4	0	0	0	2	0	10	0.166666667	0	4	0	7	10.5
0.21538	0	4	0	4	0	0	0	2	0	10	0.166666667	2	4	6	7	18.5
0.29231	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	8	11
0.4	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	7	10
0.23077	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	8	11
0.23077	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	8	11

0.27692	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	8	11
0.12308	0	4	0	4	0	0	0	2	0	10	0.166666667	2	4	6	8	20
0.23077	8	4	0	4	0	0	0	2	0	18	0.5	0	3	0	24	27
0.2	8	4	6	4	0	0	0	2	0	24	0.75	0	3	0	7	10
0.24615	0	4	6	4	0	0	0	2	0	16	0.416666667	0	3.5	0	8	11
0.6	0	4	0	4	0	0	0	2	0	10	0.166666667	0	3.5	0	8	11
0.93846	0	4	0	4	0	0	0	2	0	10	0.166666667	2	4	6	7	18.5
0.18462	0	4	0	4	0	4	0	2	0	14	0.333333333	0	4	0	7	10.5

Telephone	5-Bank and Credit Society						6-Leisure work								
compo.v. of	CM	CP	ACS	NCS	OCS	Total	compo.v. of	CV	SP	ST	N	M	Total	compo.v. of	BS
0.125	6	7	6	2.5	0.5	21.5	0.54545455	2.5	5	5	0	0	11.5	0	7
0.175	4.5	7	6	2.5	0.5	20	0.27272727	2.5	5	5	0	0	11.5	0	7
0.2	5.5	8	5.5	2.5	0.5	21.5	0.54545455	2.5	5	5	0	0	11.5	0	8
0.2	5.5	8	5.5	2.5	0.5	21.5	0.54545455	3.5	6	6	2	4	20.5	1	8
0.2	5.5	8	5.5	2.5	0.5	21.5	0.54545455	2.5	5	5	0	0	11.5	0	8
0.2	5.5	8	5.5	2.5	0.5	21.5	0.54545455	2.5	5	5	0	0	11.5	0	8
0.175	5.5	7	5.5	2.5	0.5	20.5	0.36363636	3	5	5	2	4	19	0.83333333	7
0.2	5.5	7	4.5	2.5	0.5	19.5	0.18181818	2.5	6	6	2	4	19.5	0.88888889	8
0.2	5.5	7	5.5	2.5	0.5	21	0.45454545	3	6	6	2	4	20	0.94444444	8
0.2	5.5	8	5.5	2.5	0.5	21.5	0.54545455	2.5	5	5	0	0	11.5	0	8
0.175	5.5	7	5.5	2.5	0.5	20.5	0.36363636	2.5	5	5	0	0	11.5	0	8
0.15	4.5	7	5.5	2.5	0.5	19.5	0.18181818	2.5	5	5	0	0	11.5	0	7
0.2	5.5	7	4.5	2.5	1.5	20.5	0.36363636	2.5	6	6	2	4	19.5	0.88888889	8
0.2	5	7	5.5	2.5	0.5	20	0.27272727	3	5	5	2	4	19	0.83333333	7
0.175	4.5	7	5	3	1	20.5	0.36363636	2.5	5	5	2	4	17.5	0.66666667	7
0.25	5.5	7	5.5	2.5	0.5	20.5	0.36363636	2.5	5	5	0	0	11.5	0	8
0.2	4.5	8	4.5	3.5	0.5	20.5	0.36363636	2.5	6	6	2	4	19.5	0.88888889	8
0.2	5.5	7	4.5	2.5	0.5	20	0.27272727	2.5	5	6	0	0	12.5	0.11111111	8
0.2	5.5	8	5	3	1	22	0.63636364	3.5	6	5	2	4	20	0.94444444	8
0.175	5.5	7	5	2.5	0.5	20.5	0.36363636	3	5	5	2	4	18	0.72222222	7
0.2	6	7	6	2.5	0.5	22	0.63636364	4	5	5	0	0	13	0.16666667	8
0.175	6	7	6	2.5	0.5	21.5	0.54545455	2.5	5	5	0	0	11.5	0	7
0.2	5.5	7	5.5	2.5	0.5	21	0.45454545	2.5	6	6	2	4	19.5	0.88888889	8
0.125	5	7	4.5	2.5	0.5	19	0.09090909	2.5	5	5	2	4	17.5	0.66666667	8
0.2	5.5	7	5.5	3.5	1	22	0.63636364	3.5	6	5	2	4	20	0.94444444	8
0.125	5	7	4.5	2.5	0.5	19	0.09090909	2.5	5	5	2	0	13.5	0.22222222	8
0.175	5	7	6	2.5	0.5	21	0.45454545	2.5	5	5	2	0	13.5	0.22222222	8
0.2	5.5	8	5.5	2.5	0.5	21.5	0.54545455	3.5	6	6	2	4	20.5	1	8
0.2	5.5	7	5.5	2.5	0.5	20.5	0.36363636	3.5	6	5	2	4	19.5	0.88888889	8
0.25	5.5	8	6	2.5	0.5	22.5	0.72727273	2.5	5	5	0	0	11.5	0	7
0.175	5.5	8	6	3.5	1.5	24	1	3.5	6	6	2	4	20.5	1	8
0.2	5.5	8	5.5	2.5	0.5	21.5	0.54545455	2.5	5	5	0	0	11.5	0	8
0.15	5.5	7	5.5	2.5	0.5	20.5	0.36363636	2.5	5	5	0	0	11.5	0	7
0.625	5.5	7	5.5	2.5	0.5	21	0.45454545	2.5	5	5	2	0	13.5	0.22222222	8
0.225	6	8	6	2.5	0.5	23	0.81818182	2.5	5	5	2	0	13.5	0.22222222	8
0.15	5	7	5.5	2.5	0.5	20.5	0.36363636	3	5	5	0	0	13	0.16666667	7
0.6	5.5	7	6	3.5	0.5	22	0.63636364	3.5	6	5	2	4	19.5	0.88888889	8
0.175	4.5	7	5.5	2.5	0.5	19.5	0.18181818	2.5	5	##	0	0	11.5	0	8
0.575	5.5	7	4.5	2.5	0.5	19.5	0.18181818	2.5	5	5	0	0	11.5	0	7
0.2	5.5	8	5.5	2.5	0.5	21.5	0.54545455	2.5	5	5	0	0	11.5	0	8
0.15	5.5	8	5.5	2.5	0.5	21.5	0.54545455	2.5	5	5	0	0	11.5	0	8
0.2	5	8	5.5	2.5	0.5	21	0.45454545	3.5	5	5	2	4	19.5	0.88888889	8
0.2	5	7	5.5	2.5	0.5	20	0.27272727	3.5	5	5	2	4	19.5	0.88888889	8

0.2	5.5	8	5	3	0.5	21.5	0.54545455	3.5	6	5	2	4	20	0.94444444	8
0.65	4.5	7	4.5	2.5	0.5	18.5	0	2.5	5	5	0	0	11.5	0	8
1	5	7	5.5	2.5	0.5	20	0.27272727	3	5	5	2	4	19	0.83333333	7
0.15	5	7	4.5	2.5	0.5	19	0.09090909	2.5	5	5	0	0	11.5	0	8
0.2	5.5	8	5.5	2.5	0.5	21.5	0.54545455	2.5	5	5	2	0	13.5	0.22222222	7
0.2	5.5	7	4.5	2.5	1.5	21	0.45454545	3	5	5	2	4	19	0.83333333	8
0.575	5.5	8	5.5	2.5	0.5	22	0.63636364	2.5	5	5	0	0	11.5	0	8
0.175	5.5	7	5.5	2.5	0.5	20.5	0.36363636	2.5	5	5	0	0	11.5	0	8

7-Communications				8-Approach to village						9-Power suppl					
RS	NW	Total	compo.v. of	PR	MR	NR	FP	NW	Total	compo.v. of	ED	EAG	EO	EA	Total
5	0.5	12	0.25	6	4	0	4	0	14	0.77777778	0	0	0	0	0
5	0.5	12	0.25	6	4	0	4	0	14	0.77777778	0	0	0	0	0
5	0.5	12.5	0.375	0	4	0	4	0	8	0.44444444	0	0	0	0	0
6	0.5	14.5	0.875	6	4	0	0	0	10	0.55555556	6	0	0	0	6
5	0.5	12.5	0.375	6	4	0	4	0	14	0.77777778	0	0	0	0	0
5	0.5	12.5	0.375	6	4	0	4	0	14	0.77777778	0	0	0	0	0
5	0.5	12.5	0.375	6	0	0	0	0	6	0.33333333	6	0	0	0	6
6	0.5	13.5	0.625	6	0	0	0	0	6	0.33333333	6	0	0	0	6
6	0.5	13.5	0.625	0	4	0	4	0	8	0.44444444	6	0	0	0	6
5	0.5	12.5	0.375	6	4	0	4	0	14	0.77777778	0	0	0	0	0
5	0.5	13	0.5	0	4	0	4	0	8	0.44444444	0	0	0	0	0
5	0.5	11.5	0.125	6	4	0	4	0	14	0.77777778	0	0	0	0	0
6	0.5	13.5	0.625	6	0	0	0	0	6	0.33333333	6	0	0	0	6
5	0.5	12.5	0.375	6	0	0	0	0	6	0.33333333	6	0	0	0	6
5	0.5	11.5	0.125	6	4	0	4	0	14	0.77777778	6	0	0	0	6
5	0.5	12.5	0.375	6	4	0	4	0	14	0.77777778	0	0	0	0	0
6	0.5	13.5	0.625	6	0	0	0	0	6	0.33333333	6	0	0	0	6
5	0.5	12.5	0.375	6	4	0	4	0	14	0.77777778	6	4	2	8	20
5	0.5	13	0.5	6	0	0	0	0	6	0.33333333	6	0	0	0	6
5	0.5	11.5	0.125	0	4	0	4	0	8	0.44444444	6	4	0	0	10
5	0.5	13	0.5	6	4	0	4	0	14	0.77777778	0	0	0	0	0
5	0.5	12	0.25	6	4	0	4	0	14	0.77777778	0	0	0	0	0
5	0.5	13	0.5	0	4	0	4	0	8	0.44444444	6	0	0	0	6
5	0.5	13.5	0.625	6	4	0	4	0	14	0.77777778	6	0	0	0	6
6	1.5	14.5	0.875	0	4	0	4	0	8	0.44444444	0	0	0	0	0
5	0.5	13	0.5	6	4	0	4	0	14	0.77777778	0	0	0	0	0
5	0.5	13	0.5	6	0	0	0	0	6	0.33333333	6	0	0	0	6
6	0.5	13.5	0.625	0	0	0	4	0	4	0.22222222	6	0	0	0	6
6	1.5	14.5	0.875	0	4	0	0	0	4	0.22222222	6	0	0	0	6
5	0.5	12	0.25	6	4	0	4	0	14	0.77777778	0	0	0	0	0
5	0.5	13	0.5	6	4	0	4	0	14	0.77777778	6	0	0	0	6
5	0.5	12.5	0.375	0	4	0	4	0	8	0.44444444	0	0	0	0	0
5	0.5	12	0.25	0	4	0	4	0	8	0.44444444	0	0	0	0	0
5	0.5	12.5	0.375	0	4	0	4	0	8	0.44444444	0	0	0	0	0
5	0.5	13	0.5	6	4	0	0	0	10	0.55555556	6	0	0	0	6
5	0.5	12.5	0.375	0	4	0	4	0	8	0.44444444	6	0	0	0	6
6	1.5	15	1	6	4	0	4	0	14	0.77777778	6	4	2	8	20
5	0.5	12.5	0.375	6	4	0	4	0	14	0.77777778	0	0	0	0	0
5	0.5	11.5	0.125	6	4	0	4	0	14	0.77777778	0	0	0	0	0
5	0.5	12.5	0.375	6	4	0	4	0	14	0.77777778	0	0	0	0	0
5	0.5	12.5	0.375	0	4	0	4	0	8	0.44444444	0	0	0	0	0
5	0.5	13	0.5	6	0	0	0	0	6	0.33333333	6	0	0	0	6
5	0.5	13	0.5	6	0	0	0	0	6	0.33333333	6	0	0	0	6

5	0.5	13	0.5	6	0	0	0	0	6	0.33333333	6	0	0	0	6
5	0.5	12.5	0.375	6	4	2	4	2	18	1	0	0	0	0	0
5	0.5	12.5	0.375	6	0	0	0	0	6	0.33333333	6	0	0	0	6
6	0.5	14	0.75	6	4	0	4	0	14	0.77777778	0	0	0	0	0
5	0.5	11.5	0.125	6	4	0	4	0	14	0.77777778	0	0	0	0	0
5	0.5	13	0.5	6	0	0	0	0	6	0.33333333	6	0	0	0	6
5	0.5	12.5	0.375	0	4	0	4	0	8	0.44444444	0	0	0	0	0
5	0.5	13	0.5	6	4	0	4	0	14	0.77777778	0	0	0	0	0

y					
compo.v. of	Composite Index				

0 0.33795024
 0 0.236384652
 0 0.246062401
 0.3 0.555559077
 0 0.264580919
 0 0.27483733
 0.3 0.310586976
 0.3 0.327833099
 0.3 0.388860376
 0 0.267999723
 0 0.324555837
 0 0.282446485
 0.3 0.375385547
 0.3 0.424721234
 0.3 0.36946137
 0 0.246755567
 0.3 0.385072157
 1 0.342350064
 0.3 0.382827828
 0.5 0.365700187
 0 0.31659601
 0 0.265458112
 0.3 0.370747965
 0.3 0.41547413
 0 0.402037355
 0 0.302060074
 0.3 0.292526593
 0.3 0.406023914
 0.3 0.397595273
 0 0.305749351
 0.3 0.6032851
 0 0.293603262
 0 0.319641307
 0 0.296673891
 0.3 0.531958474
 0.3 0.261675345
 1 0.663854469
 0 0.286056471
 0 0.240494918
 0 0.267759807
 0 0.241031662
 0.3 0.351324764
 0.3 0.331122743

Quartile 3

0.3	0.370777501
0	0.27668691
0.3	0.435037623
0	0.307924272
0	0.289272277
0.3	0.384228247
0	0.451751205
0	0.265221604

शासनादेश सं०-6296 / 38-3-887-89

प्रेषक,

डा० वी०के०सक्सेना,
मुख्य सचिव,
उत्तर प्रदेश शासन।

सेवा में,

1- समस्त जिलाधिकारी,
उत्तर प्रदेश।
2- समस्त मंडलायुक्त,
उत्तर प्रदेश।

ग्राम्य विकास अनुभाग 3

लखनऊ: दिनांक 2 जनवरी, 1991

विषय :- "अम्बेदकर ग्राम विकास योजना" का कार्यान्वयन।

महोदय,

मुझे यह कहने का निदेश हुआ है कि डा० भीमराव अम्बेदकर शताब्दी वर्ष में हरिजन बाहुल्य ग्रामों के सघन विकास के लिए चुने हुए ग्रामों में चालू वित्तीय वर्ष 1990-91 से एक नई योजना "अम्बेदकर ग्राम विकास योजना" प्रारंभ किये जाने का निर्णय लिया गया है। वर्ष 1990-91 में यह योजना प्रत्येक जनपद के पांच ग्रामों में लागू की जायेगी। रेडियोग्राम संख्या-122 सी०एम०/38-3-887-89 दिनांक 27 दिसंबर, 1990 द्वारा आपसे योजना के लिए प्रत्येक जनपद में ऐसे पांच ग्रामों का चयन 31 दिसंबर, 1990 तक करने के लिए कहा गया था जिनकी आबादी में अनुसूचित जाति/जनजाति की आबादी 50 प्रतिशत से अधिक हो। यह भी अपेक्षा की गई थी कि चयनित ग्रामों में अविलंब एक बोर्ड लगवाया जाए जिसमें यह उल्लेख किया जाए कि "संबंधित गांव अम्बेदकर शताब्दी वर्ष में घोषित अम्बेदकर ग्राम विकास योजना के अंतर्गत चयनित गांव किया गया है। आशा है कि यह कार्य निर्धारित अवधि में पूर्ण कर लिया गया होगा तथा यदि चयनित ग्रामों की सूची मंडलायुक्त तथा शासन की अभी तक न भेजी गई हो तो उसे तत्काल भेज दिया जाए। चयनित ग्रामों का आर्थिक सर्वेक्षण 15 जनवरी, 1991 तक अवश्य पूर्ण कर लिया जाए।"

2- चयनित ग्रामों में जो कार्यक्रम चलाये जायेंगे वह निम्न प्रकार होंगे:-

- (क) चयनित ग्रामों में समस्त पात्र एवं इच्छुक अनुसूचित जाति/जनजाति के परिवारों को निःशुल्क बोरिंग एवं पम्पसेट की सुविधा उपलब्ध कराई जायेगी। निःशुल्क बोरिंग एवं पम्पसेट के अनुदान हेतु आवश्यक धन की व्यवस्था वर्तमान में चल रही निःशुल्क बोरिंग के लघु सिंचाई के कार्यक्रम एवं हरिजन एवं समाज कल्याण के निःशुल्क बोरिंग कार्यक्रम से की जायेगी।
- (ख) चयनित ग्रामों के समस्त पात्र परिवारों को एकीकृत ग्राम्य विकास कार्यक्रम के अंतर्गत लाभान्वित किया जायेगा। इसके लिए आवश्यक संसाधन एकीकृत ग्राम्य विकास कार्यक्रम के जनपद स्तर पर उपलब्ध 25 प्रतिशत बजट में से उपलब्ध कराये जायेंगे। इसके बावजूद यदि किसी जनपद के अतिरिक्त संसाधन की आवश्यकता पड़ती है तो वह आयुक्त ग्राम्य विकास के माध्यम से अपनी मांग शासन को भेजेंगे। चयनित ग्रामों में आवश्यकतानुसार ट्राइसेम कार्यक्रम के अंतर्गत प्रशिक्षण भी दिया जाए।
- (ग) चयनित समस्त ग्रामों को मुख्य मार्ग से पक्की सड़क से जोड़ने की व्यवस्था की जायेगी। इसके लिए आवश्यक संसाधन लोक निर्माण विभाग के बजट में से

- उपलब्ध कराये जायेंगे। यदि इस वित्तीय वर्ष में संसाधन की कमी इस संबंध में आती है तो उसकी व्यवस्था राज्य स्तर से किये जाने पर विचार किया जायेगा।
- (घ) चयनित ग्रामों के अंतर्गत अनुसूचित जाति/जनजाति की बस्तियों में खडुंजे एवं नालियों के निर्माण हेतु कार्यवाही की जायेगी। इसके लिए जिला ग्राम्य विकास अभिकरण के पास उपलब्ध जवाहर रोजगार योजना के अंश एवं पंचायती राज विभाग की खडुंजा निर्माण योजना की धनराशि से संसाधन उपलब्ध कराये जायेंगे।
- (ङ) इन ग्रामों में यथा संभव इंदिरा आवास एवं निर्बल वर्ग आवास के अंतर्गत प्राथमिकता दी जायेगी। इंदिरा आवास कार्यक्रम के अंतर्गत नवीन आवास सिर्फ अम्बेदकर ग्रामों को आवंटित किये जायेंगे।
- (च) चयनित ग्रामों में प्रत्येक 40 अनुसूचित जाति/जनजाति के परिवारों के बीच एक इडिया मार्क-2 हैंडपम्प की स्थापना की जायेगी। इसके लिए आवश्यक संसाधन न्यूनतम आवश्यकता कार्यक्रम, हरिजन बस्ती हेतु पेयचल कार्यक्रम एवं मिलियन कूप कार्यक्रम के अंतर्गत उपलब्ध कराये जायेंगे। यदि इस हेतु अतिरिक्त संसाधन के आवश्यकता होती है तो उसकी मांग भी आयुक्त ग्राम्य विकास के माध्यम से शासन को भेजी जाए।
- (छ) चयनित ग्राम में सुनिश्चित किया जाये कि प्राइमरी पाठशाला यदि भवन रहित हो तो उसका भवन अवश्य निर्मित कराया जाए।
- (ज) ग्रामीण विद्युतीकरण कार्यक्रम के अंतर्गत चयनित ग्रामों के विद्युतीकरण को सर्वोच्च प्राथमिकता दी जायेगी।
- (झ) चयनित ग्रामों में टीकाकरण कार्यक्रम चलाया जाय एवं सुनिश्चित किया जाए कि समस्त नवजात शिशुओं का पूर्ण टीकाकरण किया जाए।
- (ट) पशुपालन विभाग सुनिश्चित करें कि चयनित ग्रामों की अनुसूचित जाति/जनजाति के परिवारों के पास उपलब्ध पशुओं का प्रतिवर्ष टीकाकरण एवं स्वास्थ्य परीक्षण हो। साथ ही इच्छुक परिवारों के पशुओं को कृत्रिम गर्भाधान की सुविधा भी उपलब्ध कराई जाए।

3- उपरोक्त कार्यक्रम के अतिरिक्त जनपद में चलाये जा रहे अन्य विकास कार्यक्रमों से यथा "मिलियन वेल स्कीम" शौचालय आदि के अंतर्गत भी उपरोक्तानुसार चयनित ग्रामों में पात्र लाभार्थियों को लाभान्वित किये जाने हेतु विशेष प्राथमिकता दी जाए।

4- उपर्युक्त कार्यक्रमों के लिए जैसा कि ऊपर कहा गया है कि बजट का प्राविधान संबंधित विभागों के सामान्य बजट के अंतर्गत किया जायेगा। बजट में उपलब्ध धनराशि के समायोजन के पश्चात यदि किसी कार्यक्रम के लिए अतिरिक्त धनराशि की आवश्यकता पड़ती है तो उसकी मांग पूर्ण औचित्य एवं विवरण के साथ आयुक्त ग्राम्य विकास विभाग को भेजी जाए जो इस कार्यक्रम के क्रियान्वयन के लिए राज्य स्तर पर नोडल अधिकारी होंगे। आयुक्त ग्राम्य विकास द्वारा जनपदवार संकलित मांग शासन को भेजी जायेगी।

5- चयनित ग्रामों की आर्थिक सर्वेक्षण रिपोर्ट में, प्रस्तर 2 व 3 में उल्लिखित कार्यक्रम किस सीमा तक चलाये जाने की आवश्यकता है, उन पर सामान्य विभागीय कार्यक्रम के अंतर्गत कितना अनुमानित व्यय होगा, अतिरिक्त धनराशि की आवश्यकता की स्थिति में उसका विवरण आदि का उल्लेख किया जाये। आर्थिक सर्वेक्षण की रिपोर्ट के आधार पर 15 से 20 जनवरी, 1991 के मध्य प्रस्तावित प्रोजेक्ट की स्वीकृति जिला स्तर की सीमा से दे दी जाये तथा प्रोजेक्ट से संबंधित भौतिक एवं वित्तीय सूचना आयुक्त ग्राम्य विकास द्वारा निर्धारित प्रपत्र में उन्हें प्रेषित की जाए।

6- प्रत्येक जनपद में अम्बेदकर ग्राम विकास योजना के क्रियान्वयन हेतु जिलाधिकारी की अध्यक्षता में विकास संबंधी समिति में समीक्षा की जाए। जिलाधिकारी इस योजना के लिए पूर्णतया उत्तरदायी होंगे। जो जिला विकास अधिकारी/मुख्य विकास अधिकारी के माध्यम से कार्यक्रमों का क्रियान्वयन सुनिश्चित करेंगे। उपरोक्त समिति का गठन संलग्नक के अनुसार किया जायेगा। जिलाधिकारी द्वारा आवश्यकतानुसार अन्य विभाग के जिला स्तरीय अधिकारी को भी समिति में सम्मिलित किया जा सकता है।

7- यह कार्यक्रम 21 सूत्रीय कार्यक्रम का भी अंग होगा एवं मंडलायुक्तों की विशेष रूप से यह जिम्मेदारी होगी कि ये अपने जिले के भ्रमण के दौरान चयनित अम्बेदकर ग्राम का निरीक्षण करें।

8- शासन स्तर पर कृषि उत्पादन आयुक्त अम्बेदकर ग्राम विकास योजना की प्रगति की विशेष रूप से समीक्षा करेंगे तथा योजना के प्रभावी कार्यान्वयन, पर्यवेक्षण एवं विस्तृत अनुश्रवण का दायित्व आयुक्त ग्राम्य विकास को होगा। जिलाधिकारी योजना की प्रगति की पाक्षिक आख्या आयुक्त ग्राम्य विकास को भेजेंगे तथा मंडलायुक्त को भी नियमित रूप से अवगत कराते रहेंगे।

भवदीय,
ह०/-
वी० के० सक्सेना
मुख्य सचिव।

संख्या: 6296 / 38-3-887-89, तददिनांक

प्रतिलिपि निम्नलिखित को सूचनार्थ एवं आवश्यक कार्यवाही हेतु प्रेषित-

- 1- कृषि उत्पादन आयुक्त एवं प्रमुख सचिव, उत्तर प्रदेश।
- 2- सचिव, पर्वतीय विकास विभाग, हरिजन एवं समाज कल्याण, नियोजन विभाग, वित्त विभाग, पंचायती राज, नगर विकास, शिक्षा विभाग, ऊर्जा विभाग, चिकित्सा विभाग, पशुधन विभाग, कार्यक्रम कार्यान्वयन, लोक निर्माण विभाग तथा सचिव, मुख्य मंत्री, उत्तर प्रदेश शासन।
- 3- आयुक्त, ग्राम्य विकास, उत्तर प्रदेश, लखनऊ।
- 4- समस्त संयुक्त/उप विकास आयुक्त, उत्तर प्रदेश।
- 5- समस्त मुख्य विकास अधिकारी, अतिरिक्त जिलाधिकारी(विकास), जिला विकास अधिकारी, उत्तर प्रदेश।
- 6- निदेशक, पंचायती राज, उत्तर प्रदेश, लखनऊ।
- 7- निदेशक, बेसिक शिक्षा, उत्तर प्रदेश, लखनऊ।
- 8- महानिदेशक, स्वास्थ्य एवं परिवार कल्याण, उत्तर प्रदेश, लखनऊ।
- 9- निदेशक, पशु पालन, उत्तर प्रदेश, लखनऊ।
- 10- निदेशक, सूचना एवं जनसंपर्क विभाग, उत्तर प्रदेश, लखनऊ।
- 11- प्रमुख अभियंता, लोक निर्माण अभियंता, उत्तर प्रदेश, लखनऊ।
- 12- निदेशक एवं मुख्य अभियंता, ग्रामीण अभियंत्रण सेवा, उत्तर प्रदेश, लखनऊ।
- 13- आयुक्त, ग्रामीण आवास परिषद, उत्तर प्रदेश, लखनऊ।
- 14- ग्राम्य विकास अनुभाग-4/5/6/क्षेत्रीय विकास अनुभाग-2/नियोजन अनुभाग-3/वित्त (व्यय नियंत्रण) अनुभाग-2/हरिजन एवं समाज कल्याण अनुभाग-3/लोक निर्माण अनुभाग-1/कार्यक्रम कार्यान्वयन अनुभाग/सूचना अनुभाग-1/पंचायती राज अनुभाग-3/शिक्षा अनुभाग-5/नगर विकास-3।

आज्ञा से,
ह०/-
नेत राम,
विशेष सचिव।

उत्तर प्रदेश शासन
अम्बेडकर ग्राम विकास अनुभाग
संख्या : 01/66-95-48/95
लखनऊ : दिनांक : 19 सितम्बर, 1995

कार्यालय ज्ञाप

श्री राज्यपाल ने सचिवालय प्रशासन (अधिष्ठान) अनुभाग-1 के विज्ञप्ति संख्या - 4056/बीस-ई-1-95-539(2)/95 दिनांक 12 अगस्त, 1995 द्वारा अन्य विभागों के साथ-साथ अम्बेडकर ग्राम विकास विभाग के गठन की भी स्वीकृति प्रदान कर दी है। अतः श्री राज्यपाल नवगठित अम्बेडकर ग्राम विकास विभाग के कार्यों को सम्पादित करने हेतु निम्न 54 अस्थायी पदों के उनके नाम के सम्मुख अंकित वेतनमान में कार्यालय-ज्ञाप जारी होने की तिथि अथवा उनके पद धारक द्वारा पद भार ग्रहण करने की तिथि जो भी बाद में हो, से 29.2.1996 तक की अवधि के लिए सृजित किये जाने की स्वीकृति इस शर्त के अधीन सहर्ष प्रदान करते हैं कि इन पदों को उक्त तिथि के पूर्व भी बिना किसी नोटिस के समाप्त किया जा सकता है। सचिवालय सेवा से सम्बन्धित समस्त पद सचिवालय संवर्ग में अस्थायी रूप से वृद्धिस्वरूप माने जायेंगे।

क्र०सं०	पदनाम	पदों की संख्या	वेतनमान (रूपये में)
1.	प्रमुख सचिव	01	7300-100-7600
2.	विशेष सचिव कम निदेशक	01	4800-150-5700
3.	संयुक्त सचिव कम अपर निदेशक	01	3200-100-3700-125-4700
4.	अनुसचिव	01	3000-100-3500-125-4500
5.	निजी सचिव (एक प्रमुख सचिव के लिए व एक विशेष सचिव कम निदेशक के लिए)	02	2000-60-2300-द०रो० 75-3200-100-3500
6.	वैयक्तिक सहायक (प्रमुख सचिव, विशेष सचिव कम निदेशक, संयुक्त सचिव कम अपर निदेशक तथा अनुसचिव के लिए एक-एक)	04	1640-60-2600 द०रो० 75-2900
7.	चपरासी/जमादार (चपरासी-4, जमादार-2) (एक चपरासी एवं एक जमादार प्रमुख सचिव के लिए एक चपरासी एक जमादार विशेष सचिव कम निदेशक के लिए व एक चपरासी संयुक्त सचिव कम अपर निदेशक के लिए एवं एक चपरासी अनुसचिव के	04 02	750-12-870द०रो० 14-940 775-12-955द०रो० 14-102

लिये)			
<u>अनुभाग हेतु स्टाफ</u>			
8.	अनुभाग अधिकारी	01	2000-60-2300-द0रो0-75-3200-100-3500
9.	प्रवर वर्ग सहायक	03	1640-60-2600-द0रो0-75-2900
10.	संदर्भ लिपिक	01	- तदैव -
11.	अवर वर्ग सहायक	03	1350-30-1440-40-1800-द0रो0-50-2200
12.	चपरासी (चतुर्थ श्रेणी)	02	750-12-870-द0रो0-14-940

(सचिवालय) स्तर पर सेल हेतु स्टाफ

	संयुक्त निदेशक	02	3200-100-3500-125-4875
	शोध अधिकारी	01	2200-75-2800-द0रो0-100-4000
	संख्या सहायक	01	1600-50-2300-द0रो0-60-2660
	कार्यालय अधीक्षक	01	1400-40-1800-द0रो0-50-2300
	वरिष्ठ सहायक	01	1400-40-1800-द0रो0-50-2300
	वरिष्ठ लिपिक	03	1200-30-1560-द0रो0-40-2040
	आशुलिपिक	02	1200-30-1560-द0रो0-40-2040
	कनिष्ठ लिपिक कम टंकक	04	950-20-1150-द0रो0-25-1500
	चपरासी / चौकीदार	04	750-12-870-द0रो0-14-940
<u>सेल हेतु सामग्री / उपकरण के लिए स्टाफ</u>			
	कम्प्यूटर प्रोग्रामर	01	2200-75-2800-द0रो0-100-4000
	कम्प्यूटर आपरेटर	02	1400-40-1600-50-2300-द0रो0-60-2600
	झाइवर	05	950-20-1150-द0रो0-25-1500
	फोटो कॉपियर आपरेटर	01	750-12-870-द0रो0-14-940

उक्त पद धारकों को समय-समय पर राज्य सरकार द्वारा अपने अधिकारियों / कर्मचारियों को दिये जाने वाले मंहगाई भत्ता तथा अनुमन्य सभी भत्ते देय होंगे।

3. चूँकि उक्त प्रयोजनार्थ चालू वित्तीय वर्ष 1995-96 के आय-व्ययक में कोई प्राविधान उपलब्ध नहीं है और उक्त व्यय अति आवश्यक एवं अपरिहार्य है अतः श्री राज्यपाल उपरोक्त मद में होने वाले व्यय की धनराशि को वहन करने हेतु राज्य आकस्मिकता निधि से रू0 16,00,000/- (सोलह लाख रूपये) मात्र की धनराशि अग्रिम आहरित करने की अनुमति भी प्रदान करते हैं। इस अग्रिम धनराशि की प्रतिपूर्ति अनुपूरक मांग द्वारा यथासमय की जायेगी।

4. उक्त पदों पर होने वाला व्यय चालू वित्तीय वर्ष 1995-96 के आय-व्ययक के प्रथमतः 8000-राज्य आकस्मिकता निधि का लेखा और अन्ततः अनुदान संख्या - 78 के अन्तर्गत लेखा शीर्षक 2052-सचिवालय सामान्य सेवायें

आयोजनेत्तर-090-सचिवालय-04-अम्बेडकर ग्राम विकास विभाग के अन्तर्गत सुसंगत प्राथमिक इकाइयों के नामे डाला जायेगा।

ह0
(डी0 के0 कोटिया)
विशेष सचिव

वित्त विभाग

संख्या - ई-2-सी0एफ0/122/दस-1995 तददिनांक ।

प्रतिलिपि महालेखाकार (लेखा एवं हकदारी) प्रथम, उत्तर प्रदेश, इलाहाबाद को सूचनार्थ एवं आवश्यक कार्यवाही हेतु।

आज्ञा से,
ह0
(राम गोपाल मौर्य)
अनुसचिव

संख्या - 01(1)/66-95-48/95 तददिनांक ।

प्रतिलिपि निम्नलिखित को भी सूचनार्थ एवं आवश्यक कार्यवाही हेतु प्रेषित :-

1. महालेखाकार, उत्तर प्रदेश इलाहाबाद।
2. निदेशक, मुद्रण एवं लेखन सामग्री, उत्तर प्रदेश, इलाहाबाद।
3. प्रमुख सचिव, महामहिम श्री राज्यपाल, उत्तर प्रदेश, लखनऊ।
4. प्रमुख सचिव, मा0 मुख्यमंत्री जी, उत्तर प्रदेश।
5. मुख्य सचिव के निजी सचिव, उत्तर प्रदेश शासन।
6. उत्तर प्रदेश शासन के समस्त प्रमुख सचिव/सचिव/विशेष सचिव।
7. सचिव ग्राम विकास विभाग, उत्तर प्रदेश शासन।
8. समस्त विभागाध्यक्ष/कार्यालयाध्यक्ष उत्तर प्रदेश।
9. समस्त मंडलायुक्त/जिलाधिकारी/मुख्य विकास अधिकारी, उत्तर प्रदेश।
10. सचिवालय के समस्त अनुभाग।
11. ग्राम विकास अनुभाग 1/2/3/4/5/6
12. सचिवालय प्रशासन(अधिष्ठान) अनुभाग 1/2/4/5/6
13. वित्त-व्यय नियंत्रण अनुभाग 2/वित्त-आय व्ययक अनुभाग 1/2 वित्त वेतन आयोग अनुभाग-2।
14. नियोजन अनुभाग 3
15. कोषाध्यक्ष सचिवालय प्रशासन लेखा अनुभाग 1/2/3
16. कोषाधिकारी लखनऊ, ज्वाहर भवन, लखनऊ

आज्ञा से,
ह0
(डी0 के0 कोटिया)
विशेष सचिव

प्रेषक,

योगेश कुमार,
प्रमुख सचिव,
उ0प्र0 शासन।

सेवा में,

1. समस्त मण्डलायुक्त,
उत्तर प्रदेश।
2. समस्त जिलाधिकारी,
उत्तर प्रदेश।

अम्बेडकर ग्राम विकास विभाग

लखनऊ : दिनांक : 19 मई, 2007

विषय : अम्बेडकर ग्राम विकास योजना का क्रियान्वयन।

महोदय,

उपरोक्त विषय के सम्बन्ध में मुझे यह कहने का निदेश हुआ है कि प्रदेश में संचालित अम्बेडकर ग्राम विकास योजना का नाम तत्काल प्रभाव से "डा0 अम्बेडकर ग्राम सभा विकास योजना" किये जाने का निर्णय लिया गया है।

2. अम्बेडकर ग्राम विकास योजना के सम्बन्ध में अग्रेतर मुझे यह कहने का निदेश हुआ है कि इस योजनान्तर्गत वर्ष 1995-96, वर्ष 1997-98, वर्ष 2002-03 तथा अप्रैल, 03 से अगस्त, 2003 के मध्य चयनित जिन अम्बेडकर ग्रामों में संचालित कार्यक्रम अपूर्ण अथवा अधूरे रह गये हैं उन्हें विलम्बतम 30 जुलाई, 07 तक पूर्ण कराया जाना सुनिश्चित करें। साथ ही उपरोक्त अवधि में चयनित ऐसे अम्बेडकर ग्राम जहां कार्य पूर्ण हो चुके हैं परन्तु उन कार्यों में मरम्मत की आवश्यकता है, उन कार्यों की मरम्मत एवं रख-रखाव का कार्य भी 30 जुलाई, 07 तक पूर्ण करा लिया जाए।

3. उपरोक्त योजना के अन्तर्गत नयी ग्रामसभाओं के चयन की कार्यवाही माह अगस्त, 07 से की जाएगी।

इस आदेश का कड़ाई से पालन सुनिश्चित किया जाए तथा कृत कार्यवाही की सूचना नियमित रूप से अम्बेडकर ग्राम विकास विभाग को जिलाधिकारी के हस्ताक्षरों से भेजी जाए। मण्डलायुक्त इस योजना का प्रभावी अनुश्रवण एवं समीक्षा नियमित रूप से करेंगे।

भवदीय,

ह0

(योगेश कुमार)
प्रमुख सचिव,

पृष्ठांकन संख्या : 757 / तद्दिनांक

प्रतिलिपि निम्नलिखित को सूचनार्थ एवं कार्यवाही हेतु प्रेषित।

1. कैबिनेट सचिव, उ0प्र0 शासन।
2. मुख्य सचिव, उ0प्र0 शासन।
3. प्रमुख सचिव, मा0 मुख्यमंत्री जी, उ0प्र0 शासन।
4. कृषि उत्पादन आयुक्त, उ0प्र0 शासन।
5. समस्त प्रमुख सचिव/सचिव, उत्तर प्रदेश शासन को इस आशय से प्रेषित कि अपने विभागों से सम्बन्धित उपरोक्तानुसार समयबद्ध कार्यवाही कराने का कष्ट करें।
6. निदेशक, अम्बेडकर ग्राम विकास विभाग, उ0प्र0 ।

आज्ञा से,

ह0

(राजन शुक्ला)
सचिव,

अम्बेडकर ग्राम विकास योजना के क्रियान्वयन के सम्बन्ध में प्रमुख सचिव माननीय मुख्यमंत्री जी से प्राप्त निर्देशों के क्रम में निम्नलिखित बिन्दुओं पर शासनादेश जारी किया जाना प्रस्तावित है :

1. प्रदेश में संचालित अम्बेडकर ग्राम विकास योजना का नाम तत्काल प्रभाव से "डा0 अम्बेडकर ग्राम सभा विकास योजना" किये जाने का निर्णय लिया गया है।
2. अम्बेडकर ग्राम विकास योजनान्तर्गत वर्ष 1995-96, वर्ष 1997-98, वर्ष 2002-03 तथा अप्रैल,03 से अगस्त,2003 के मध्य चयनित जिन अम्बेडकर ग्रामों में संचालित कार्यक्रम अपूर्ण अथवा अधूरे रह गये हैं उन्हें विलम्बतम 30 जुलाई,07 तक पूर्ण कराया जाना सुनिश्चित करें। साथ ही उपरोक्त अवधि में चयनित ऐसे अम्बेडकर ग्राम जहां कार्य पूर्ण हो चुके हैं परन्तु उन कार्यों में मरम्मत की आवश्यकता है, उन कार्यों की मरम्मत एवं रख-रखाव का कार्य भी 30 जुलाई,07 तक पूर्ण करा लिया जाए।
3. उपरोक्त योजना के अन्तर्गत नयी ग्रामसभाओं के चयन की कार्यवाही माह अगस्त,07 से की जाएगी।

उपरोक्त निर्देशों के क्रम में शासनादेश का आलेख्य प्रस्तुत है। कृपया सहमति की दशा में उच्चानुमोदन प्राप्त करना चाहें।

विशेष सचिव

19-5-2007