

Unfinished Agenda of Gender Equality: Dalit women Education in Uttar Pradesh 1950-2011

Abstract

Education is a good indicator of a developed society and for a developed society, it is necessary that the half of the population should be educated properly. In the context of current demographic structure of India where the majority of population is below the age of 25 years, the role of education is crucial. Here, marginalization due to the lack of education had remained a continuous trend of disadvantaged sections of Indian society. The government has taken certain specific measures to improve academic performance of Dalits; all such measures are merely demonstrative. Uttar Pradesh is the largest populous state of India with 21 percent Dalit and here Dalit women make more than half of the population. This paper examines the status of Dalit women education and why these women lagging behind to take good education. This paper is an attempt to explore the issues of caste, class, gender axis which creating double discrimination for Dalit women to get education. There is need of well structured educational programs and broad policy initiatives for the educational inclusion of Dalit women in Uttar Pradesh.

Keywords: Gender, Dalit Women, Education, Discrimination

Introduction

The second half of the 20th century was observed the assertion of women all over the world and decade 1975-85 declared as Women's decade as per U.N. General Assembly's Resolution of 1975 at Mexico. The women movement in whole world gets prominence during these decades. In India, women movement develops a strong base and government and policy initiatives considered these voices. But for Dalit women it was only demonstrative and they are lagging behind to acquire good education. As education is a good indicator of a developed society and for a developed society it is necessary that the half population of India should be educated properly. Now a day's, education is great need for women in general and dalit women particular. The reason is that they are facing different kind of discrimination and violence everywhere. So it's very important to put focus on women education. On the basis of education a women makes her own destiny so it will be fruitful for her life. And through only Education they become empowered in all dimension of life. Education can be used as a tool to empower the individual. Through child centred learning, students are able to see their own role in transformation. Societal change comes from the collective transformation of the individuals within that society. Education has been chiefly instrumental in preparing the way for the development of society. Education has brought about phenomenal changes in every aspect of human life. It was seen as the most important instrument to improve the status of Dalit women in India and therefore the forthcoming plan and policies visualized a strong need to give strong need to give top priority to the education of Dalit women.

A sound education sector plays an important role in economic growth and social development of a nation. Education, in terms of its relevance and importance, enjoys a significant position in the education system as it equips people with appropriate knowledge and skills to be gainfully employed. India has one of the largest systems of education in the world offering facility of education and training in almost all aspects of human creativity and intellectual endeavour. The status of women in any country depends upon their ability to earn the status and affirmative action of the state policies. The first condition of acquiring this ability is attainment of a clear conception of the tern 'status.' Adequate education and knowledge not only; hold strong position whether in home or society as a whole, but also supplies strength to retain that position against many

Santosh Kumar

Research Scholar,
Deptt.of History,
B. B. Ambedkar University,
Lucknow, U.P.

hazards of life. Otherwise, if status is conferred upon them, they will not take time to lose it without realising what they are losing. Unfortunately this ill luck has befallen the Dalit women.

In India, colonial educational policies provided the base for the development of education in India. They criticized the Indian traditional education system and its underdeveloped condition. They questioned the every aspect of under development in Indian society and mainly emphasis on women issue. In this reference of criticism around 90% questions are raised on the condition of women and educational status as well social development. The Indian educational policies are influenced by colonial rule and after independence; the Indian educational commissions as well as policies provided the further development to education but here we have found that marginal sections of women are under privileged and have lack of accessibility to education. Who were deprived or neglected in their own time and whose participation in government was minimal or non-existent, and people whose attitudes towards 'authority' could be deferential or resentful, passive or hostile. And finally, we have the new intellectual and cultural history. The history of ideas is now beginning to come into its own, not merely the history of the ideas of great thinkers but the history of chains of ideas and their mode of communication through different media, highlighting the sifting relationships between subaltern and mass communication, the significance of language and the form of control. The new history of ideas has been associated with a re-examination of such crucial change as the invention and development of printing and the subsequent history of literacy and the more recent communications revolution. (Ghosh 1995, 2.)

The 'old perspective' in history of Indian education can be divided in to four categories: imperialist, anti-imperialist, nationalist and postmodern. All of them begin with the basic assumption that the world consists of neatly divided categories of East/West, coloniser/colonised and European/non-European. These categories are often considered to be mutually exclusive, incompatible and impermeable (Parimala Rao 2014, 2-3).

The introduction of modern education in India was primarily taken by British Rule. They started it as small initiative for sound working of their rule. British officials started the documentation of colonized peoples in the form of field diaries, autobiographies and memoirs in one hand and ethnographic records, government report, gazetteers and census on the other. Of these, education was a very important connecting link between Colonizer and Colonized. They primarily focus on profit taking and expanding their territories. The spread of modern education was not solely the work of the government: the Christian missionaries and a large number of liberal Indians also played a pivotal role.

The early years of the East India Company was marked by trading, profit-making and they took little interest in the education. In 1781, Warren Hastings set up Calcutta Madrasa for the study and teaching of Muslim law and related subjects; and, in

1791, Jonathan Duncan started a Sanskrit College in Varanasi, for the study of Hindu law and philosophy. Both these institutions were designed to provide a regular supply of qualified Indians to help the administration of the law in the court of the company. (Ghosh 1995, 10)

Missionaries and liberal natives soon began to ask the company to encourage and promote modern secular westernised education in India. Many liberal Indians believed that modern knowledge would be the best remedy for the social, economic, political ills of the country; the missionary believed that Modern education would destroy the faith of the people in their own religions and lead them to adopt Christianity (Chandra 2009, 122). A humble beginning was made in 1813 when the Charter Act incorporated the principle of encouraging learned Indians and promoting the knowledge of Modern sciences in the country. In this act directed to the company to spend the sum of one lakh of rupee for the Education and this petty amount was not made available by the Company till 1823. For years a great controversy raged in the country on the question of the direction that this expenditure should take. While one of opinion wanted it to be spent exclusively for the promotion of modern western studies, others desired that, while western science and literature should be taught to prepare students to take up jobs, emphasis should be placed on the expansion of tradition Indian learning. Even among those who wanted to spread Western learning, differences arose on the question of the medium of instruction to be adopted in the modern schools and colleges. Some recommended the use of Indian languages, called vernaculars at that time, for the purpose, while others advocated the use of English. Unfortunately, there was a great deal of confusion on this question. Many people failed to distinguish between English as a medium and English as subject for study and between Indian languages as media and traditional Indian learning as the main object of study. The issues of education were settled in 1835 when the government of British India decided to devote the limited resources it was willing to spare to the teaching of western science and literature through the medium of English language alone. Lord Macaulay, who was the law member of the Governor-General's Council, argued in a famous minute that Indian languages were not sufficiently developed to serve the educational purpose, and that "Oriental learning was completely inferior to European learning". It is to be noted that, though Macaulay's view betrayed prejudice against and ignorance of India's past achievements in the realms of science and thought, he on solid ground when he held European knowledge in the field of physical and social science to be superior to the existing Indian knowledge which though advanced at one time had stagnant too long and lost touch with reality. That why most of the advanced Indians of the time led by Raja Rammohan Roy fervently advocated the western knowledge, which was seen by them as "the key to the treasure of scientific and democratic thought of the modern west" (Ibid,p123). They also realised that traditional education had bred superstitions, fear and

authoritarianism. In other words, they realised that the salvation of the country lay in going forward not in going backwards. In fact, no prominent Indian of the nineteenth and twentieth century's deviated from this approach. Moreover, throughout the period of modern history the pressure exerted by Indians anxious to imbibe western Knowledge played important part in persuading the government to expand its educational activities on modern lines.

Initiative of education firstly taken place in Bengal, on the decision of 1835 and made English the medium of instruction in its schools and college. It opened a few English schools and colleges instead of a large number of elementary schools. This policy was later sharply criticised for neglecting the education of the masses. In fact, the emphasis on the opening of institutes of modern and higher education was not wrong. If for nothing else, a large number of schools and colleges were needed to educate and train teachers for elementary schools. But along with the spread of higher education, the education of the masses should have taken in hand. This the government would not do as it was not willing to spend more than an insignificant sum on education. To make up for the paucity of expenditure on education, the officials had recourse to the so-called "downward filtration theory"¹. Since the allocated fund only educate a handful Indians, it was decided to spend the money in educating a few persons from the upper and middle classes who were expected to assume the task of educating the masses and spreading modern ideas among them. Education and modern ideas were thus supposed to filter and went to downward from the upper classes.

British government started a series of education commissions starting from the Hunter Commission of 1882 for Indian subcontinent. They appointed the Indian university commission of 1902, the report of which not only led to passing of the Indian University Act of 1904-05 but created educational improvement in India. The nationalists in Wardha Conference in 1937 discussed on the evolution of education system which would be Indian in name, spirit and content but they soon found that the inherited colonial system of education best suited to govern the vast country like India.

For the Education of Dalits and Dalit women in India, the leaders of non-Brahmin movement have developed a strong argument and base for knowledge. From Periyar, Jyotiba Phoolke and more prominently Dr B R Ambedkar raised the voice for women liberation. They encouraged the masses for their rights as a citizen of the nation. Phoolke is the first social reformer who opened the schools for girls. On 1st January, 1848 Jyotiba started the First School for girls in Pune and he started another school for untouchable children in 1861. The orthodox (so-called religious) people created a lot of hurdles in Jyotiba's work. Dr. Ambedkar coined a slogan, "Educate, Unite, and Agitate," this slogan represents Dr. Ambedkar's message to the Dalits of India (Ambedkar 1927). He tried to communicate the need for Dalit education in order to fully understand the predicament of the so-called fifth caste. The social struggle that burdened

the Dalit population for centuries to filter into the day to day struggles. The education is the only means for their upward mobility. Dalit, estimates around 20.14 crore out of total 1.21 billion Indian population. Dalit women constitute half of the 200 million Dalit population and 16.3 percent of total Indian Female population. Even the process of sanskritization or approximation to upper castes' code of conduct, did not help dalits to cross the barriers of untouchability. Dalits have tried to change their lifestyles, marriage practices and caste names for social dignified life but without education all these initiatives are only demonstrations. Many educational policies of Indian government have tried to incorporate this very dalit women issue but they partially succeeded.

Further, step for converting education system according to National pattern was initiated when in January 1948 in his inaugural address to the All India Educational Conference convened by the union Education Minister, Jawaharlal Nehru, the first Prime Minister of India, observed: whenever conferences were called to form a plan for education in India, the tendency, as a rule, was to maintain the existing education system with slight change and modifications. This must not happen now. Great changes have to take place in the country and educational system must also be in keeping with them. The entire basis of education must be revolutionised. Further the Radhakrishnan Commission (1948) was best accommodated the requirement of Education for the nation. And again Rewa conference on adult education held in 1947 was further developed by the Mohanlal Saxena committee and processed by the Central Advisory board of Education. The Mudaliar Commission came in to existence in 1952. It was the second education commission under the chairmanship of Dr. A L Mudaliar which submitted its report in 1953. It reduced the total duration of school course from 12 to 11 years and transferred the control of secondary school leaving examination from universities to the specially constituted boards of secondary education.

The Government of India, therefore, appointed a Committee in 1958 under the chairmanship of Shrimati Durgabai Deshmukh to suggest, inter alia, the special measures necessary to make up the leeway in women's education at Primary and Secondary levels (GRE May 1958). The Committee submitted its report in 1959 and made a number of recommendations. The education of women was to be regarded as a major programme in education for some years to come, and a bold and determined effort was to be made for closing the existing gap between the education of men and women in as short a time as possible. Special schemes were suggested for this purpose and necessary funds were provided on a priority basis both at the Centre and in the States. The Report recommended for a special machinery to look after the female education. It also emphasized the necessity of consulting the officials and non-officials in the planning and implementation of the programmes (NCWE 1958).

In the 1964 M.C. Chagla, the Union Education Minister appointed the Education commission under the chairmanship of Dr. D.S. Kothari. In 1966, the commission submitted its voluminous report suggested a drastic reconstruction, a revolution in education, to meet the problems facing the country in different sectors. The enrolment of women students in higher education has been increasing rapidly since independence and has shown significant progress in the past decade. The enrolment of women students in universities and college was around 43,000 in 1950-51 constituting about 10 percent of total enrolment. The Kothari commission on education (1966) recommended that the proportion of women enrolment should be raised to 33 percent but the dalit women participation remained low at all. The growth of higher education in India since independence has been phenomenal. It was as high as 10% in the 1950 and 60s but declined to about 5.3% in the 70 and was 4.2% in the 80's. Here a data has shown in following table related to women enrolment in higher education, which is showing the growth of women enrolment in India.

Table 1: Enrolment of Women in Higher Education (1970-71 to 1992-93)

Year	Total Enrolment	Women Enrolment	% Women Enrolment
1970-71	1,954	432	22.0
1975-76	2,426	595	24.5
1980-81	2,752	749	27.2
1985-86	3,571	1,059	29.6
1990-91	4,425	1,437	32.5
1991-92	4,611	1,512	32.8
1992-93	4,805	1,590	33.1
1995-96	2191	6426	34.1
2000-01	8001	3012	37.60
2005-06	11028	4466	40.50

Source: Enrolment of women in higher education (Selected Educational Statistics 2005-06; University Grants Commission, Annual Report, various years)

In the context of current demographic structure of India where the majority of women and dalit women population has low literacy, how there was some increase the gross enrolment ration in which can be seen in the following table showing the enrolments as percent of the age-group: 18-24 in Higher Education.

Table 2: Gross Enrolment Ratio (Enrolments as Per Cent of the Age-Group: 18-24) in Higher Education in India

Year	Rate
1950-51	1.0
1960-61	2.0
1970-71	3.9
1980-81	5.4
1990-91	4.3
2000-01	7.9
2003-04	9.2

Source: Education in India and Selected Educational Statistics, MHRD (various years).

In January 1985, the government of India announced that "a New Education Policy" would be

formulated and after careful assessments in May 1986 the NPE is approved by Parliament. It was a land mark in Indian history of education. It is divided in to twelve parts. It discusses the characteristics of a national system of education providing scope for equal access to education to all irrespective of class, caste, creed or sex, and areas including backwards, hilly and desert. It envisages a common educational structure like 10+2+3, a common the curricular programme for peaceful coexistence of younger generations and equal opportunity to all. The number of women colleges were opened during this can be seen in the following table.

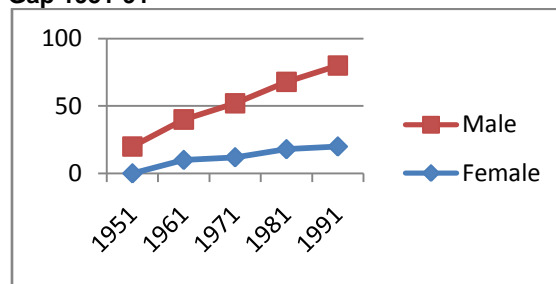
Table 3: Number of Women Colleges was opened During the Following Years.

S.N.	Year	Number of College
1	1995-1996	1146
2	1996-1997	1195
3	1997-1998	1260
4	1998-1999	1359
5	1999-2000	1503
6	2000-2001	1578
7	2001-2002	1625
8	2002-2003	1650
9	2003-2004	1798
10	2004-2005	1849
11	2005-2006	1902*

Sources: Data compiled from University Grant Commission Annual Report 2005-2006. * Data is provisional for year 2005-06

Uttar Pradesh has different geographical variations with its social, economic and political mosaic of society. Gendered aspect, caste, patriarchy of society plays a crucial role in women's life and education. Following table is showing the gender gap and literacy difference in Uttar Pradesh.

Table 4: Uttar Pradesh literacy rate and Gender Gap 1951-91



Source: Lori Mcdougall (2000, pp 1649-1658), Opcit.

The above tables are indicating the gradual growth in the percent of enrolment in higher education, gender gap and literacy difference. There is a need to improve the primary and secondary level of education for women in general and dalit women particular. Women enrolment growth is around the half of the male candidates in higher educational institutes in India. This gradual growth in education enrolment percent including the girls is not appropriate as their population ratio in India in general and Uttar Pradesh particular. Dalits is not a new word. Apparently it was used in the 1930, as a Hindi and Marathi translation of 'Depressed classes', the term

British used for what are now called the scheduled Caste.' In 1930 there was a depressed classes newspaper published in Pune called Dalit Bandu. The word was also used by B.R. Ambedkar in his Marathi speeches. The Untouchables Published in 1948, Ambedkar chose the term broken men or English translation of Dalit. The Term Dalit in Sanskrit is both a noun and an adjective. As a noun, dalit may be used for all three genders masculine, feminine and neuter. It has been derived from the root dal which means to crack, open, and split so on. When used as a noun or adjective, it means burst, split, broken or torn asunder down trodden scattered, crushed, destroyed. The present stage of the term dalit goes back to the nineteenth century when a Marathi Social reformer and revolutionary Mahatma Jotiba Phule used it to describe the out Castes and untouchables as the oppressed and broken victims of the Indian Caste – ridden society. Beside, its common use, the term dalit today is specially used for those people who on the basis of caste distinction have been considered outcaste. In Uttar Pradesh, out of sixty six

(66) Dalit caste groups, Chamar has the highest number (19, 803,106) constituting 56.3 per cent of the total SC population. Pasi is the second largest SC having a population of 5,597,002, forming 15.9 per cent of the SC population. Three other SCs in the descending order are Dhobi, Kori and Balmiki. Along with Chamar and Pasi, these five SCs constitute 87.5 per cent of the total SC population. Gond, Dhanuk and Khatik have population in the range of 443,457 to 764,765 and together form another 5 per cent. Nine SCs, viz. Rawat, Baheliya, Kharwar... up to Kol with the population ranging from 109,557 to 331,374, constitute 4.5 per cent; the remaining forty nine (49) SCs along with the generic castes constitute the balance 3 per cent of the State's SC population. As many as seventeen (17) SCs have population below 5000. Of them, four SCs, namely, Gharami, Labegi, Bajgi and Khorot are very small, each having population less than 1000 (Census 2001). The literacy level of dalit women is very low across the states as shown in the following table-

Table 5: State/Sex-wise Literacy Rate of Scheduled Castes in India (Census 2001)

State/UTs	Rural			Urban			Total		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
Andhra Pradesh	50.32	60.63	39.79	68.66	77.25	60.05	53.52	63.51	43.35
Arunachal Pradesh	65.78	73.83	54.37	69.28	78.59	55.57	67.64	76.31	54.99
Assam	64.92	74.21	54.94	76.86	84.08	69.08	66.78	75.74	57.14
Bihar	26.93	38.66	14.13	49.11	60.63	35.70	28.47	40.23	15.58
Chhattisgarh	62.47	77.81	47.27	69.28	81.81	56.31	63.96	78.70	49.22
Goa	70.77	81.27	60.34	72.88	81.79	63.53	71.92	81.56	62.05
Gujarat	65.59	79.16	51.17	77.90	87.62	67.33	70.50	82.56	57.58
Haryana	54.13	65.88	40.64	60.19	70.67	48.11	55.45	66.93	42.26
Himachal Pradesh	69.54	79.45	59.44	81.06	87.28	73.83	70.31	80.01	60.35
J & Kashmir	57.10	68.02	45.26	67.90	76.52	57.96	59.03	69.57	47.46
Jharkhand	32.52	46.57	17.73	58.14	71.24	43.11	37.56	51.59	22.55
Karnataka	47.25	58.71	35.56	69.27	78.32	59.88	52.87	63.75	41.72
Kerala	81.65	87.22	76.39	87.12	91.83	82.70	82.66	88.07	77.56
Madhya Pradesh	55.39	69.73	39.44	68.02	80.06	54.69	58.57	72.33	43.28
Maharashtra	67.88	80.56	54.71	78.27	87.58	68.41	71.90	83.29	59.98
Manipur	70.76	79.79	61.38	73.14	82.86	63.77	72.32	81.78	62.97
Meghalaya	51.91	61.75	40.55	63.57	72.72	52.99	56.27	65.86	45.21
Mizoram	88.89	88.33	100.00	89.30	88.49	91.67	89.20	88.44	92.16
Nagaland	-	-	-	-	-	-	-	-	-
Orissa	54.23	69.51	38.76	65.31	77.56	52.38	55.53	70.47	40.33
Punjab	54.35	61.63	46.27	61.93	68.72	54.33	56.22	63.38	48.25
Rajasthan	49.86	66.93	31.18	61.35	76.83	44.22	52.24	68.99	33.87
Sikkim	0.23	67.56	52.63	81.99	87.92	76.05	63.04	70.15	55.71
Tamil Nadu	59.61	70.48	48.79	71.45	80.17	62.77	63.19	73.41	53.01
Tripura	73.59	80.98	65.88	79.51	85.78	73.15	74.68	81.85	67.24
Uttar Pradesh	44.52	59.03	28.33	58.17	69.08	45.51	46.27	60.34	30.50
Uttaranchal	61.53	76.34	46.11	72.01	81.29	61.42	63.40	77.26	48.74
West Bengal	57.09	69.10	44.46	68.99	77.76	59.51	59.04	70.54	46.90
Andaman & N I	-	-	-	-	-	-	-	-	-
Chandigarh	65.82	73.63	55.25	67.85	76.47	57.41	67.66	76.20	57.22
Dadra & Nagar Haveli	75.73	86.68	63.80	83.90	92.06	74.55	78.25	88.37	67.05
Daman & Diu	86.11	94.26	77.28	83.65	93.66	73.70	85.13	94.03	75.82
Delhi	70.82	82.40	57.18	70.85	80.63	59.24	70.85	80.77	59.07
Lakshadweep	-	-	-	-	-	-	-	-	-
Pondicherry	64.29	74.11	54.61	75.20	83.87	66.82	69.12	78.41	60.05
India	51.16	63.66	37.84	68.12	77.93	57.49	54.69	66.64	41.90

Note: Excluding Mao-Maram, Paomata and Purul Sub-Divisions of Senapati District of Manipur.

Source: Department of Secondary and Higher Education, Ministry of Human Resource Development, Govt. of India.

Dalit women are venerable in the society. Their well-defined social roles and norms of interaction leave little room for education and critical thinking. They are denied access to information and alienated from decision-making processes. Even when they relate to Government schemes, they do so as passive recipients. Dalit women are empowered by government policies but victimised by its implication which purport to address their health education, and employment needs, they are forced to view their environment with fear and suspicion. Systematically

robbed of their confidence to think and learn without fear of failure, they are subsequently paralysed by their own low self-image and the stereotype that education is irrelevant to them. There is the requirement for older girl to stay at home to take of siblings when mothers are away at work and early marriage of girl finally social customs that hinder female mobility after puberty. The dropout rate is higher in dalits and for dalit girls it is more than boy. See the following table.

Table 6: State-wise Dropout Rates of Scheduled Caste (SC) Students in Classes I-V, I VIII and I-X in India (2005-2006)

States/UTs	Classes I-V			Classes I-VIII			Classes I-X		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
Andhra Pradesh	25.12	25.86	25.49	62.63	66.47	64.51	68.41	72.20	70.24
Arunachal Pradesh	22.58	42.31	31.58	29.63	46.15	37.74	39.39	42.31	40.68
Assam	58.81	52.28	55.88	70.38	70.50	70.43	73.78	70.14	72.15
Bihar	55.52	55.84	55.64	79.86	80.43	80.06	89.65	92.05	90.52
Chhattisgarh*	25.00	24.77	24.89	-	-	-	-	-	-
Goa	4.02	17.02	10.33	49.32	56.15	52.48	80.00	73.46	76.85
Gujarat	24.14	25.82	24.93	36.40	54.47	44.82	58.34	69.12	63.25
Haryana	7.32	7.80	7.55	27.50	37.33	32.16	60.96	69.28	64.85
Himachal Pradesh	14.82	16.08	15.44	23.95	29.29	26.61	47.64	53.00	50.28
J & Kashmir	-	-	-	12.03	23.99	17.70	56.72	54.66	55.79
Jharkhand*	46.66	51.88	48.83	-	-	-	-	-	-
Karnataka	16.87	22.13	19.47	46.68	54.08	50.26	64.72	67.17	65.87
Kerala	-5.35	-1.89	-3.66	12.32	-3.87	-8.17	2^51	11.82	16.31
Madhya Pradesh	-0.23	-3.79	-1.85	36.67	51.51	43.28	62.13	71.05	65.92
Maharashtra	12.82	15.41	14.07	41.05	28.83	35.16	53.75	54.88	54.29
Manipur	32.89	21.26	27.26	15.76	-8.54	12.28	-3.42	-1.43	-2.47
Meghalaya	49.73	39.74	45.19	65.21	69.14	67.16	73.87	74.63	74.24
Mizoram	5.26	0.00	2.66	-	-	-	-	-	-
Nagaland	-	-	-	-	-	-	-	-	-
Orissa	51.21	42.97	47.87	67.18	68.02	67.55	70.23	73.92	71.87
Punjab	32.02	31.29	31.67	50.65	50.87	50.75	64.51	67.16	65.75
Rajasthan	52.34	52.41	52.37	59.43	71.28	64.34	79.12	88.05	82.74
Sikkim	14.58	5.17	10.02	72.50	59.44	66.69	86.58	82.91	84.95
Tamil Nadu	1.59	47.72	17.42	25.65	11.84	19.49	49.43	43.11	46.50
Tripura	14.13	10.54	12.39	50.42	19.20	35.23	72.89	77.04	74.91
Uttar Pradesh	49.27	55.12	51.35	50.51	66.93	56.70	64.00	86.80	72.56
Uttarakhand	36.44	40.32	38.37	-	-	-	-	-	-
West Bengal	43.43	50.95	47.05	70.18	73.69	71.77	79.40	82.12	54.66
Andaman N I	-	-	-	-	-	-	-	-	-
Chandigarh	-9.79	-6.77	-8.38	52.31	50.49	51.46	76.51	70.17	73.56
Dadra & Nagar Haveli	9.46	18.46	13.67	6.06	25.42	15.20	29.31	22.64	26.13
Daman & Diu	-9.52	-3.57	-6.72	29.85	1.72	15.20	13.43	0.00	-6.98
Delhi	19.44	16.84	18.27	41.98	48.91	45.77	27.51	20.22	23.90
Lakshadweep	-	-	-	-	-	-	-	-	-
Pondicherry	-2.13	-4.00	-3.04	18.81	15.32	17.04	20.88	17.18	19.05
India	37.03	35.36	36.31	54.60	58.37	56.24	68.42	73.42	70.57

Note*: Dropout rates are shown combined with the respective parent state and Zero indicates that there is no Drop-Out.

Source: Ministry of Human Resource Development, Govt. of India.

The women and dalit women must have the same opportunities as men for taking all kinds of work and this taking all kinds of work and this presupposes that they get equal facilities so that their entry into the professions and public service is in no way

prejudiced. It further added that "at the secondary and even at the university stage it should have a vocational or occupational basis as far as possible, so that those who complete such stages may be in a

position, if necessary, to immediately take up some vocation or other.

Accordingly, the educational facilities for girls continued to expand in the subsequent plans. The major schemes undertaken encompassed elementary education secondary education, post graduate education, university education and research, technical education, scholarships, social/adult education and physical education. The second plan continued the emphasis on overall expansion of educational facilities. The report of the national committee on women's education (1959) made a strong impact on the third five year plan. It launched important schemes like condensed school courses for

adult women. Fifth plan was to offer equality of opportunities as part of the overall plan of ensuring social justice and improving the quality of education imported and further five years plans also emancipated the dalit women inclusion in the education.

The female literacy rate, as per the Census of 2011, stood at 64.6 per cent, below the national average of 73 per cent and much below the male literacy rate of 80.9 per cent. The conditions of Dalit women are not good. The following table shows educational status of dalits and other minorities. See table7.

Table 7: India Exclusion Report 2013-14 of literacy rates of various groups

Serial No.	Literacy rate (%)		Current Attendance rate among 5 to 14 year-olds (%)	Drop in Primary to Upper primary	Out-of-School Rate (%)
	2011	2010-09			
Over All	73.0	68.3	87.1	51.8	4.28
Girls	64.6	57.7	85.8	51.4	4.71
Dalits	66.1	58.8	85.2	54.4	5.96
Adivasis	58.9	55.4	81.7	58.5	5.60
Muslims	----	63.7	82.3	58.9	7.67

Source: India Exclusion Report 2013-14

Here, now look at women's experience of disadvantage and poverty linked with the education system in India. Present mainstream education does not meet the variety of needs of the majority of women living in poverty, or of women marginalised in other ways (such as through the experience of disability, membership of the Traveller community, of

women refugees and women prisoners). The table 8 is showing enrolment of Scheduled Caste and Scheduled Tribes students in Uttar Pradesh which mark the low number of girls students in different level of education. These figures clear the Dalit girl's educational lags in Uttar Pradesh.

Table 8: Number of SC/ST students by institution in Uttar Pradesh 1995-2010.

Year	Primary School			Upper Primary			Higher secondary		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
1	2	3	4	5	6	7	8	9	10
1995	2315361	1222313	3537674	463555	174536	638091	563616	171756	735372
1996	2347232	1239694	3586926	479083	168276	647359	572009	174663	746672
1997	2375378	1255809	3631187	474306	179051	653357	615847	195573	811420
1998	2290958	1198271	3489229	469233	174745	643978	614114	189655	803769
1999	2371431	1262930	3634361	487212	182895	670107	639440	203322	842762
2000	2701883	1511832	4213715	578629	219373	798002	709636	230534	940170
2001	3188520	1787061	4975581	627234	27902	655136	774995	249095	1024090
2002	3695692	2051501	5747193	711921	31697	743618	867345	282340	1149685
2003	3909587	2225391	6134978	758185	34614	792799	923717	308310	1232027
2004	4140055	2283723	6423778	806700	312049	1118749	982838	336078	1318916
2007	3611958	3426784	7038742	1001139	928268	1929407	1379555	618028	1997583
2008	4437436	3453343	7890779	1666996	1243461	2910457	1418378	691415	2109793
2009	-	-	-	-	-	-	1443385	740823	2184208
2010	-	-	-	-	-	-	1548380	760889	2310269

Sources: Statistical Abstract Uttar Pradesh, Economics and Statistics Division, State Planning Institute, Planning Department, Uttar Pradesh.

According to 2001 census the literacy rate of five prominent Dalit castes in Uttar Pradesh. There is a big difference between dalit male and female literacy which showing the backwardness of Dalit women in Uttar Pradesh. There are so many perceptions that due the help of Reservation dalits and dalit women get more benefits but by analysing the following table the reality is otherwise.

Table 9: Literacy Rate scheduled caste in Uttar Pradesh 2001.

Literacy rate	All SC	Chamar	Dhobi	Balmiki	Kori	Passi
Persons	46.3	49.4	48.9	47.0	45.9	38.9
Female	30.5	32.7	33.0	33.8	30.4	24.0

Source: Office of the Registrar General, India, Census 2001.

The above table is showing Dalit women educational status which leads them many gendered, caste and patriarchy oppressions in the society.

Education can give the appropriate path for development and inclusion to society to get social economic status.

Untouchable past, gendered biasness, Caste and patriarchy including dalit patriarchy are the main reason for oppression of dalit women in the present society. As it became an effective means of dalit women backwardness. The sexuality which was essential for maintenance of caste privilege trapped women and dalit women in an undefined prison of social code of conduct. At the same time, the potential threat to these women is violence's on them at home, workplace and educational institutions. The ideologies allowed upper caste men to violate low caste women's sexuality with impunity and without consideration of issues around caste purity and female honour. In general, when Dalit issues are raised, the focus is on caste-based discrimination and the gendered aspects of oppression of Dalit women are rendered invisible. The caste system has relegated them to the lowest level in caste hierarchy and steeped them in poverty and helplessness. Though in recent years, the situation of Dalit women in India has been explored and documented; the focus has been more from the atrocity perspectives, where violence against Dalit women has been the subject matter. Not much is documented as evidence with regard to the violations of their economic, social and cultural rights and in this education is the only way out.

Conclusion

Education is the key for empowerment of society and development of the peoples as well as state cannot be completed without quality education. Dalit women of Uttar Pradesh get the social awakening which come them from state modernity in defined form but they are not position to become more empowered on inclusive education. The Dalit Movement has not make the education its core issue and they constituted as a political force in politics only. Ambedkar's ideas and movement in the society provided the consciousness for dalit women education. It is generally argued by many social thinkers that in India women are protected by community, caste, kinship and family networks. This neglects the fact that women are the gateways of caste system and the crucial pivot on whose purity - sanctity axis the caste hierarchy is constructed and dalit women are merely a subject. Dalit women have been subjected to cultural biases atrocities since time memorial. Dalit Movement has remained patriarchal and sees the dalit women's oppression merely as caste oppression. They are still bearing the burden double-day, sexual division of labor and overall patriarchal ideology and not saying anything about it. The state, non government agencies and society should provide healthier space for women in general and Dalit women particular. And answer here to not merely create reservations for Dalit women but equip them with quality education and knowledge, support and resources to stand for them self.

References

1. Rao, Parimala V. *New perspectives in the History of Indian education*, Orient BlackSwan Private Limited, Hyderabad (2014), pp 2-3.
2. Chandra, Bipin., *History of Modern India*, Orient BlackSwan Private Limited, Hyderabad (2009), p122.
3. Geetha V. *Gender, STREE, an imprint of Bhatkal and Sen, Kolkata, 2012, p.3*
4. _____ .NHRD (1986) *National Policy of Education, 1986, New Delhi: Department of Education, Government of India.*
5. _____ . *Report of University Grant Commission on women colleges in India, 2005-2006, p.47*
6. _____ .*Reports and data sheets, Office of the Registrar General, India, Census 2001, 2011*
7. _____ . *Government resolution on Education, May, 1958*
8. _____ . *Report of the National committee on women's education 1958.*
9. _____ . *Reports of Statistical Abstract Uttar Pradesh, Economics and Statistics Division, State Planning Institute, Planning Department, Uttar Pradesh, pp. 141-143.*
10. Chakravarti, Uma. *Gendering Caste: through A Feminist Lens, Stree Publication Kolkata 2006.*
11. Franco, Fernando. *Macwan, Yotsna. Ramanathan, Suguna.2000. The Silken Wing: The cultural universe of Dalit women.(ed) Stree publication*
12. Indiresan, Jayalakshimi, Choudhry, Neera and rohini Rama, *Challenges of Women's Participation in Higher Education: Importance of Hostel Accommodation, Unpublished report National Institute of Educational Planning and Administration, New Delhi, 1994.*
13. Ambedkar B.R. 1989. *Dr Babasaheb Ambedkar's Writings and Speeches, vol.5 Untouchables, Mumbai: Government of Maharashtra.*
14. Gail Omvedt, *Dalit Visions: The Anti-Caste Movement and the Construction of an Indian Identity, Orient Longman Publications, New Delhi, 2006*
15. Ghosh, S.C., *The history of Education in Modern India 1757-2102, Orient BlackSwan Private Limited, Hyderabad (1995), p10*
16. Jogdand, P G..*Dalit Women in India; Issues and Perspective (ed) Gyan Publising House New Delhi 1995.*
17. Jain, Janbir.2004.*Women Writing: Text and Context (edited) Gyan publishing house.*
18. Chanana, Karuna. *Accessing higher education – the dilemma of schooling: women minorities, scheduled castes and scheduled tribes in contemporary India, 1993.*
19. Ronki Ram Manguo Ram, *Ad Dharm and The Dalit Movement in Punjab, Critical Quest Publications, New Delhi, 2008*
20. Bharat Patankar and Gail Omvedt, *The Dalit Liberation Movement in Colonial Period, Critical Quest Publications, New Delhi, 2007.*

21. Goopt. Nandini, *Swami Achhutanand and The Adi-Hindu Movement*, Critical Quest Publications, New Delhi, 2006
22. Rege.Sharmilla, *Writing Caste/writing Gender: Reading Dalit women Testimonios*, Zubaan, an Imprint of Kali for women, 2006.
23. Mishra, Kavita. *Status of women in modern society*, Omega publication, New Delhi, 2006.
24. Bhattacharya, Sabyasachi. *Education and The disprivileged*, Orient Blackswan, New Delhi, 2002.
25. Rajan, Rajeswari Sunder. *Signposts, Gender Issues in Post-Independence India*, Kali for women, New Delhi 1999.
26. Narayan, Badri. *Women Heroes and Dalit Assertion in North India* by G B Pant Social Science Institute Allahabad 2007.
27. Braj Ranjan Mari, *Debrahmanising History: Dominance and Resistance in Indian Society*, Monetary Publications, New Delhi, 2005.
28. R. S. Khare, *The Untouchable As Himself: Ideology, Identity and Pragmatism Among the Lucknow Chamars*, Cambridge University Press, 1984,