Introduction
INTRODUCTION

The position of women in India has been a rather ambivalent in our culture, specially when they belong to scheduled caste community. On the one side, she has been raised to the status of divinity, and on the other side, she has been exploited by men in every walk of life. All through the ages, women have contributed immensely to the enrichment of the culture and progress of civilization without getting due recognition for their contribution. Progress of a nation can be measured by the progress of its women folk.

Today globalization has presented new challenges for the realization of the goal of women’s equality, the gender impact of which has not been systematically evaluated carefully. However micro-level studies that were commissioned by the Department of Women & Child Development, it is framing policies for access for employment and quality of employment. Benefits of the growing global economy have been unevenly distributed leading to wider economic disparities, the feminisation of poverty, increased gender inequality through often deteriorating working conditions and unsafe working environment especially in the informal economy and rural areas. Strategies will be designed to enhance the capacity of women and empower them to meet the negative social and economic impacts, which may flow from the globalisation process. Present study will focus on the measures
which are being taken to eliminate discrimination, universalization of education which automatically eradicate illiteracy, creating a gender-sensitive educational system, increasing enrolment and retention rates of girls and improve the quality of education to facilitate life-long learning as well as development of occupation/technical skills by women. Reducing the gender gap in secondary and higher education.

There are sectoral time targets in existing policies whether they are achieved or not? These sectoral time targets has a special focus on girls and women, particularly those belonging to weaker sections including Scheduled Caste/Scheduled Tribes/Other Backward Classes/Minorities. In order to address sex stereotyping as one of the causes of gender discrimination, gender sensitive curricula would be developed at all levels of educational system.

In recognition of the diversity of women’s situations and in acknowledgment of the needs of specially disadvantaged groups, measures and programmes are being undertaken to provide them with special assistance. These groups include all women in extreme poverty, destitute women, women in conflict situations, women affected by natural calamities, women in less developed regions, the disabled widows, elderly women, single women in difficult circumstances, women heading households, those displaced from employment, migrants, women who are victims of marital violence, deserted women and prostitutes. All the forms of discrimination of
against the girl child and violation of her rights are shall be eliminated by undertaking strong measures both preventive and punitive and within and outside the family. Removal of discrimination in the treatment of girl child within the family and outside and projection of a positive image of the girl child will be actively fostered.

There are many women-oriented schemes of different state governments to enhance the social status of women, the main focus of these Government Policies with regard to women working in unorganized sectors has been to remove the handicaps under which they work, to strengthen their bargaining capacity, to improve their wages and working conditions, to enhance their skills and to open up better employment opportunities for them.

India is home to the largest number of illiterate women in the world. As far as women education is concerned, it is a combination of parental apathy, socio-cultural norms, direct and indirect costs, market failure to capture and reflect the true costs of benefits of girl’s education, the law and order situation, inadequate and inappropriate educational infra-structure as well as low participation of women in the system that has made female education trail behind male education.

Inadequacy of the education system to reach out to girls and women is seen from four different aspects viz. Supply, access, demand and participation. Since decision and choices are made at the levels of the
household, the market and the Government, the analysis must relate to all these levels. Finally, girls and women's needs, problems and perspectives must be seen in the multi-dimensional context of their domestic and social roles and responsibilities. Not having a school in easy reach of home often a barrier to girl's enrolment and retention. Similarly, the availability of girl's schools as opposed to co-educational schools is also an important factor. Too often girls do not go to school particularly at the secondary level unless the school has separate lavatories and a degree of privacy for girls, particularly as they move to upper primary levels.

Another major factor to education is cost. Even when the education is free, there are both direct and opportunity costs which are very real. Cost of books, uniform, mid-day meals, etc. are major cost for poor families. Opportunity costs incurred because of the loss of girl children's availability for household chores and wage earning are very often the major cost for poor families for sensing their daughters to school. Cultural norms increase the cost of girl's schooling both in terms of direct and opportunity costs.

Moreover, while the costs of schooling appear to real and immediate the benefits are often remote to perceive. While, the gender division of labour tends to mask the benefit of girl's education in the short gun, the usual social norm of a woman settling down in the husband's home, often in the different village, further undermines the perceived economic benefits of sending daughters to schools. The concept the daughter as a "someone else's
wealth” which can at the best benefit another household reduces the incentives of sending daughter to school. On the other hand as a consequence of lack of education and schooling, the labour marked also discriminates against women in terms of wages and hierarchy of tasks. As a result, marked singles further reinforce the perceived futility of girl’s and the various circles go on. The practice of dowry further aggravates the situation. The more educate a girl is, the higher need to be the education level of the groom, their by increase dowry price.

As far as women’s education is concerned, it is a combination parental apathy, socio-cultural norms, direct and indirect costs, market failure to capture and reflect the true costs and benefits of girl’s education, the law and order situation, inadequate and inappropriate educational infrastructure as well as law participation of women in system (insufficient number of women teachers) that has made female education trail behind male education public action, therefore, needs to address all these all these issues.

The most remarkable news about the 2001 census is that there is a significant increase in both the literacy rates and number of literate person. In India as a whole, the proportion of literate person among the population engaged seven years and above is reported to be 65.38% which represent a jump of 13.17% points over the actual of 1991.
The female literacy rate has increased even more rapidly by 14.87 percentage points to reach 54.16 percent, while male literacy has increased by 11.77 percentage points, to reach 75.85 per cent. Accordingly the male-female gaper in literacy rate has declined to 27.70 percentages since 1951 Census.

Gender equality is an important issue of human rights and social justice. Women represent half of the resources and half of the potential in all the societies. When it comes to their education, which is a necessity to walk along with men equally. Education of women is an important feature for promoting the social status or initiating the process of gender equality. A great deal of evidences is seen in vedic literature which shows the relationship of the status of women and education.

The problem of inequality is as ancient as Indian society, and has attracted the attention of travelers, men of letters from time immemorial. Efforts to promote gender equality between men and women can contribute to the overall development of the human society.

Sociologists and social anthropologists have attempted to explore various issues related to the empowerment of women. Most of these studies are concerned with political and economic opportunities for women and their empowerment. The present study focuses on the relationship between education and gender equality among scheduled caste women. The study is
mainly based on the field work conducted in two tehsils of district Aligarh. The area under study is located in Uttar Pradesh state of India.

Classical thinkers of Europe, like Karl Marx, Max Weber took a keen interest in the pattern of inequality in India with special reference to the caste system and the attending traditional practices, customs and values. The caste system has historically exhibited great resilience and has accommodated itself to the changing conditions, right from the Vedic period. Sociological literature on the problem grew out of the west, and by the earlier part of the twentieth century, Indian sociologists began a revolution of western interpretations in the light society and its ideology.

Karl Marx was the first thinker to draw sharp attention to the highly deleterious impact of caste on Indian society and its causal link with the relations of production. In his famous essay on “The Future Results of British Rule in India” Karl Marx characterized the Indian castes “the most decisive impediment to India’s progress and power” Marx correctly argued that the caste system of India was based on the hereditary division of labor, which was inseparably linked with the unchanging technological base and subsistence economy of the Indian village community.

Later on many Indian and International Sociologists like Srinivas (1952), Dumont (1969, 1970), Beteille (1969b), Bailey (1957) and Leach (1960), tried to delineate specific conceptual and methodological areas
relating to stratification in India. In this manner, they highlighted the relevance of the indigenous categories of caste.

The complex structure and nature of the caste system in India led sociologists to make cultural and structural analysis (Leach 1960; Dumont, 1961; Srinivas, 1952; 1955).

These studies conceived the caste system as a unique mechanism of social inequality, perpetuated through ritual conception of purity and pollution.

Changes in the caste system, like other systems of stratification have been explained in terms of isolated factors like tradition, religion, values and education (Singer, 1956; Kapp, 1963; Tilnan, 1963; Dube, 1955, 1958; Morris, 1967). As apposed to these studies, Rudolph and Rudolph (1967) argued that tradition and values can be adopted and transformed to serve the needs of society and that the caste system can adapt to changes brought about through modernization.

The main question is whether such changes in the system of stratification are brought about through any real weakening tradition and values or whether material changes have produced new forms of social continuousness related to the status of scheduled caste with special consciousness related to the status of scheduled caste with special reference to the women belonging to it, their education and their equality with men.
The persistence of the status of scheduled caste women under the different social, educational and economic conditions inspired the present researcher to make a fresh study of one section of the society, that is, scheduled caste of the two tehsils of District Aligarh. A large number of scheduled caste women of the district who were not being treated equally in the society because of being a women and their education is also affected because of this factor, now with the help of many government policies and programmes, their status has been changed. This fact itself is interestingly challenging as it points to latent desire among the scheduled caste women who feel that they have upgraded themselves by changing their status educationally as well as socially equal to men and hence have achieved a higher status in society. This view of their part challenges some of the basic elements of the nature and capacity of the caste system to have undergone a structural change.

This has led the present researcher to examine the nature of the status of scheduled caste women who fall under the umbrella of untouchables.

The present study attempts to make reassessment of the past of the women with the objectives of understanding the role of education and gender inequality in the social structure of their community in bringing about changes in their status.
The notable sociologist Andre Beteille (2001) in his article on caste, inequality and affirmative actions discussed how caste system is weakening and the affirmative actions which in fact reinforces the sense of separate identity between members of different caste, he also discussed the different aspects of inequality also but that inequality is based on ownership, control and use of land.

Beteille spoke of the basis of Indian society which is caste. Many students of Indian society have argued that caste was the country’s fundamental social institution. Betteille discussed the constitution of India which provides a blue print for an egalitarian society; it is not based on the premise of hierarchy, but on the premise of equality. But it is very difficult to erase or cancel out age old inequalities simply by adopting new principles in a constitution. Affirmative action or positive discrimination was one of the major programmes adopted when country became independent. In other words, the caste system has had a complex history and it has changed so much over the past two millenniums that it would not be possible to say when, if ever, it was in its ‘Classic form’.

Recent studies illustrate that modern socio-economic influences of the past one hundred years have undoubtedly brought about many changes in the Indian social fabric. Earlier educations ceased to be the monopoly of a handful of castes. This new ‘open’ system of occupation provided opportunities for all (a constitutional right). What we experienced in effect
was the transformation from “open” ones which accommodate other components as well (Beteille, 1965, 1966, 1985). The opportunities for education and employment were, however, not equally distributed in society. This was so not only because of planning deficiencies but also because of the disabilities perpetuated by caste traditions. As a result, lower caste people irrespective of their gender remained educationally backward and therefore were not having any opportunity to get a chance for higher ranks in their employment.

(Srinivas, 1952; Beteille, 1965, 1966; Isaacs, 1967; Morris 1968). Thus, those who could obtain higher education entered the higher positions and those who not-like untouchables had to be satisfied with lower cadre jobs of sweepers in the city’s municipalities and hospitals, a garbage collector or cesspool cleaners, so under the modern industrial set-up the untouchables, caste continued to perform their traditional caste roles for want of better ones....

In recent times the dalits are slowly emerging from their internal contradictions. The dalits are trying to unite keeping in mind their common heritage, specially when it is in opposition to other groups. Thus, if dalits of India want to raise their voice or want to bring their grievances in the “UN conference on Race”, it is imprudent for them to fight among themselves. What better way than to unite and form a united identity called “Dalit” to fight for their cause. If they are referred to in general, called the “dalits in
India”, especially when they are represented in international fora, then this single identity becomes meaningful and useful. This shows the importance of the term and the reasons for it being more acceptable and extensively used in today’s scenario.

It is reported that very few untouchables, despite the many obstacles, there appear to be a steady rise in the numbers of educated untouchables. This difference is apparent if we compare the census report of India of 1951 with that of 1981, 1991 and 2001 (See Census Reports). Reservations in government jobs and seats in educational institutions as well as government scholarships have certainly helped, but only marginally. A newspaper reported that reservations for scheduled castes in the education system have been wasted. On an average, only fifty percent of the reserved seats for scheduled caste have been filled. The percentage is even lower on the Medical and Engineering Colleges (Hindustan Times, February 24, 1986). There are many who have now entered the civil services, have become lawyers, doctors, pilots and educationists (Isaacs, 1967). There was a time when untouchables constitute a very negligible minority and despite their high positions, faced much humiliation from their high caste colleagues and subordinates. Recruitment of untouchables into the various service cadres is strongly opposed by upper castes and, time and again newspaper report brutal attacks on untouchables. Such incidents have awakened all concerned people to the nature of mass exploitation of untouchables.
While the call for abolishing untouchability was constitutionally enforced, their inherent economic and educational prevented deprivation prevented them for obtaining education and thereby from entering the job market. At the same time modern instruments ranging from rapid communications to fire arms and efficient forms of organization (of all those who have resources) have added to the effectiveness of upper caste pressures upon the untouchables, often, the successful sanskritized ‘middling’ castes turn out to be most hostile and powerful opponents of the urges of the untouchables. In other words, sanskritization too helps to consolidate the isolation and repression of the lowest in the caste hierarchy. Like sanskritization, efforts by the government to provide certain privileges for the untouchables have strengthened rather than weaken caste alignments. For example, the educated untouchables want to forget their former caste identity but have not yet been able to build up a satisfactory “identity” (Beteille, 1984). They also tend to discriminated against their own original caste group (Isaacs, 1967).

Their conversion to Buddhism also did not alleviate their situation either, particularly since the new-Buddhists were excluded from reservation (Parvathamma, 1968).

Earlier, the three upper castes of Brahmins, Kshatriyas & Vaishyas enjoyed the eluted social status whereas the Shudras, i.e., the untouchables were at the lowest ebb of social hierarchy in status, and when it comes to the
women, no matter whether they belonged to the upper caste or lower, their position was the same in both the cases.

Coming to the status of scheduled caste women. Historically, women in all societies been oppressed and this oppression attracted the worldwide concern in both developed and underdeveloped countries. Indian society is the ideal place for the better understanding of oppression. Women and women belonging to the lower caste and class throughout the long established Indian hierarchy have traditionally born the force of oppression generated by the Indian social structure. “Scheduled caste women constitute a lower segment in Indian society and they are the victims of dual disadvantages: - (a) of being Dalits, i.e., socio-economically and culturally marginalized groups and (b) being women share the gender-based inequalities and subordination” (Jogdand, P.G. (Ed.), 1995).

The present research study is undertaken to analyze the status of lower caste women in relation to education and gender, where caste plays a very peculiar role in Indian social structure. According to Ishwaran (1968), the effects in everyday life of the hierarchical division of caste and subcaste are manifold. Caste determines social etiquette, payment for services, family life.,. Hence female education is also affected by the caste system.

Since Indian society is a male-dominated one, for a long time women were denied education as a result, scheduled caste women have one of the
lowest levels of literacy of all groups in India (in rural areas, only ten percent are literate). On the other hand, it is universally known that people belonging to scheduled castes have not only marginalized status in economic sphere but also similar marginal statuses in cultural, political, religious and other domains, which leads to the denial of basic human rights and social justice. Here, keeping these marginalization in mind, one can imagine the conditions of women belonging to scheduled caste communities.

In Vedic, Epic or later periods, one’s status and power was based on hereditary caste; mobility was also restricted in terms of horizontal and within one’s caste. Untouchables and that too women were at the lowest ebb of social hierarchy status, ritual purity and socio-political leadership.

As the time passed the caste system also underwent changes and four traditional varnas which were sub-divided into many sub-castes and emerged as endogamous sub-groups within the Hindu fold. With the invasion and conquest by Moghuls, the caste-groups became the citadels of social status, political power, economic leadership and various dominant upper castes were recognized by the ruling Moghuls as Zamindars who were not only owing the land of the area concerned, but also exercised political power and enjoyed superior status. The social distant between the ruler and ruled gave further consolidation to the caste, sub-caste groups and kept their separate identities (Suman, Shaphali, 2002).
Brahmins were having the hold on education, so that they were enjoying the higher status in the society and the establishment of British rule and the advent of western education, gave further impetus to the caste system. Britishers also were not in the favor of the education of untouchables, so that they were kept away from it.

The turn of the century witnessed a huge change in the contemporary education system, which became more open and secular in character. Lower caste people who were kept away from education also found access to the educational institutions. Drastic changes in attitude of people came when Indian headed towards the advancement in the means of transport, technological industries, urbanization, and communication. These advancements witnessed change in the attitude of caste, education of untouchables, status of women and social relations. Caste rituals, social distance and untouchability became flexible and these social evils further declined since independence.

Punalekar (1995). In the post-independence era, so many effort were made by the government of India, reservation policies and programme of the union and state government and also persistent efforts of enlightened sections within these communities like Mahatma Gandhi, Dr. Babasaheb Ambedkar, Jyoti Ba Phule and many others who through their reform as well as emancipator movements helped in raising the economic status of some Dalit women in urban areas.
Suman, Shaphali (2002) in her study on “Education and Social Mobility Among Scheduled Castes of Aligarh” stated that mainly due to constitutional guarantees to the untouchables (Schedules Caste) and various social legislations which helped a lot in raising the status of the community not only as a whole but for the women belonging to it also. The process of westernization among the upper castes and that of Sanskritization among the scheduled castes has marked the eruption of new social values, norms, social relations and hierarchical stratification. It is proved through many sociological studies that the caste system of ancient *vedic* period does not exist today. Even the traditional theory through providing basis of the caste stratification cannot sustain the breaking barriers of inter-caste relations in the changing milieu. This issue was always been the centre of attraction of so many scholars and sociologists, so many studies of scheduled castes before and after independence. Freed & Freed throws some light through the help of their study of a village of Delhi territory; they observed a marked change towards untouchability and that too especially among the urban oriented persons. They also observed about the lower caste people who were illiterate, their illiteracy is the main reason for their low status and works as a hindrance to change, on the other hand those people belonging to the scheduled caste community, who are educated, are more critical to the caste system.
Another scholar V.P. Sharma in his study of Chhatisgarh region also throw light on highly educated lower caste persons, for them there are very bright chances to walk along with the upper caste persons with similar education. Another sociologist H.L. Hant also supported this view in his study “A sociological classification of scheduled castes and their socio-political trends”.

While talking about the status and education of numerous scholars (Khan and Ayesh, 1982; Kapadia and Pillai, 1972; Kamat, 1973) Show positive relation between higher caste and female education. Nagraj and Ramchandran (1992), dealing with formal education in rural Karnataka write that lingayats, the dominant castes, have the highest education levels compared to scheduled castes. Further, Mr. Kanitkar (1988) points out those educational aspirations for girls by scheduled castes and scheduled tribes were comparatively lower.

It is very well known that ignorance is the major threat to the women existence. It is due to the constant reminders that they are the objects of hatred and they have to serve upper caste people for their salvation lower caste (scheduled caste) women were not only looked down by the society. But they were considered inferior by their own men. So, that they accepted their lower status and position in the society. They accepted this discrimination as their fate most of the lower caste women work in the unorganized sector. The employment sector so scheduled caste women in
the organized sector are very few because these women are lacking education, training and also does not have any social connections. Inspite of the reservations for scheduled castes and backward classes the benefit do not reach upto them (Yadav, Neelam, 2005). The scholar also adds here that government and general public are also paying attentions for this cause like opening more schools, giving them incentives like free tuition, dresses and mid-day meals but due to their other household liabilities these are not proving to be successful.

Parvathamma traces the root cause of this stagnation in the scheduled castes. She blames the scheduled caste leaders for not being able to take initiative in their own castes. She says that upper caste dominance and constitutional guarantees and face to face. The dominant upper caste leaders do not allow the scheduled caste leaders to have and exercise much political power, she suggests for more industrialization and urbanization in order to allow more competition along caste lines.

Numerous scholars like Kaufman, Satish Sabherwal, Subramaniam and Francis observed in their studies and supported each other in the same way or the other that the conjunction of pressure form above with the pressure form below has produced new cultural patterns. Now, after 62 years of independence, the Indian caste stereotypes and socially approved interactions and civil rights. Untouchability is more occupationally practiced by the individual than on his hereditary caste. It is due to the contact with
urban areas, quota reservations and other government upliftment of the marginalized groups.

Sharma, in his study of six villages of Rajasthan, he studied different variables of caste, class, power, income, education and rural-urban distinction. While studying these variables, he observed that now there are horizontal differences within the same caste instead of the vertical one. Rural stratification has undergone so many changes, more emphasis is now paid to achieved status rather than the ascribed status, which was an earlier practice concluded that differences between the caste, class, gender and power is coming down these days.

Another sociologist Sharda (1991) discussed structural inequalities in his introductory article, “Introduction: Structural inequalities and mobility in India”. Later on in the edited volume “Tribes, Castes and Harijans”, Ajanta Publications, Delhi, he discussed all the work done so far concerning stratification and mobility. He mainly emphasized on “caste” which received a considerable attention by so many other scholars and always proved to be a sensitive issue in Indian Caste System. He included all the findings and literature in his later volume. He showed the influence of Ideologists and Social Anthropologists who dominate the field of stratification in India. In his study the unit of observation was the individual, their life, their experiences, inequality they faced, inter as well as intra generational. He also lay emphasis, that other than inequality, mobility is a very rare
phenomenon which attracted the attention of Ideologists and Social Anthropologists who dominate the field of stratification in India and also influenced Indian Sociology.

These inequalities and differences, which are an integral part of Indian Social System, will take a long time to be fully abolished. Society is changing, but the process of change is gradual. There are so many reasons for these inequalities; one of the major factors is financial statuses of untouchables. Untouchable remain economically dependent. Upper caste people enjoyed a higher status comparative to the lower castes. They were forced to do the menial tasks for upper castes. For them, one of the British administrator said that they are the very “dregs of impurity – scavengers and remover of corpses....” (Crooke, 1986, P.206).

There are so many other views of different Sociologists and Social Anthropologists who took keen interest in the status of Scheduled Castes (Untouchables). Since India got Independent, some changes came in their status also.

Panchandikar & Panchandikar have studied village Mahi in Gujarat and agreed that there are changes those who are taking benefits of changes are only the dominant caste. The dominant caste, i.e., Leuva, in the village Mahi own maximum percentage of land, money in the cooperative societies, they are the members of village panchayat and the other cooperative
societies. They hold the good and their children are also taking benefit of that. They are getting good education in the schools of village and then going outside for higher education. There one can experience the traditional form of untouchability in their study of village Mahi.

On the contrary to Panchandikar & Panchandikar’s study, I.P. Desai experiences the other form of untouchability in Gujarat. His study shows that the rigid and strict untouchability is the past. People do no differentiate others only because they are born as untouchables they exercise untouchability in two forms: “private” and the other one is “public”. In “private” form of untouchability, people practice untouchability, which depends upon the cleanliness of work. And in “public” form of untouchability, it has lost its significance in terms of physical contact except in village panchayat. He concluded that in those villages which are still under developed, people belonging to those areas are practicing untouchability in its traditional form, whereas, in developed villages the strictness and differences have declined.

Further Agarwal, S. (1999) in his work “Genocide of Women in Hinduism”, highlighted the hardship of Dalit (Untouchable) women which is not only due to their poverty, economical status, or lack of education, but are a direct result of the severe exploitation and suppression by upper classes, which is legitimized by Hindu religious scriptures. He reviewed Hindu religious books like Manusmriti, Atharva Vedas, Vishnu Smriti and other
literature available that these books specially like Manusmriti divide people into a stratified caste system and promotes inequality between men and women. He says that according to the Manusmriti, women have no right to education, independence or wealth.

Moses Seenarine, discusses in his article “Education of Dalit Women” that Dalit females have one of the lowest levels of literacy of all group in India, their economic status is also very poor, close to ninety percent of dalit women are rural and living under the conditions of abject poverty. They are targeted by so many government population programmes and female literacy is also a part of this strategy for both rural and urban women but, it is the Other Backward Castes, middle and upper Hindu Caste women who derive most of the benefit; dalit women are left out, with few exceptions. They are being raped and gang raped in order to terrorize a whole caste and community.

Gaborieu in his paper “Caste, Lineage Territory and Power in South Asia: Introduction”, shows that caste and lineage still hold significance in exercising power. He studied the institution of India and Nepal between 1948 and 1975.

Venugopal has given an account of the earlier uprising against the traditional caste system. In the twelfth century when Lingayat movement was started, the caste-syatem was started to overthrow the rigidity and the
traditional form of Brahmin dominated caste-system, Linga considered themselves as ritually pure. This movement was pronounced the equality and provided an opportunity to many lower castes in raising their status socially. But this movement could not sustain its existence for a long lasting period, after three hundred years, it weakened and ended as a caste system. Therefore, in this way, it can be said that whether the caste system has gone through so many ups and downs but even then it sustained itself though undergoing changes with the changing requirements of time immemorial.

Therefore, taking the reference of some studies, it can be said that caste system in India is undergoing various changes. So, is the case with the status of women whether hey belong to upper caste or the lower one. Indian society is changing according to the demand of the modern era. Women are also getting chance in various activities which were confined to the unorganized sector earlier but modern Indian social system allows them to participate actively in organized sector also. The Constitution of India guarantees them to rise socially, economically, politically, educationally and giving them reservation of seats in all government institutions and services.

With the help of these measures, their status is rising but the results are not upto the desired level. Women are becoming more aware politically and educationally. As a result they are becoming self dependent economically also. Now they are enjoying their high social status by virtue of their political and occupational position. But the overall condition is still
remains complex the places which are under developed or we can say that in rural areas the condition of women is still the same as it was earlier. On the other hand, in urban areas due to the social awareness and political rights, the discrimination based on caste has finished. The caste-type social structure can be seen in urban areas where occupation and not caste is the determinant of social status.