

Baseline Survey of Minority Women in India for Leadership Development Scheme

FINAL REPORT

Sponsored By



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Submitted By

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Preface & Acknowledgement

The issue of engendering development and women empowerment has been in the central stage with the shifting of paradigm of development and governance at the global level and particularly in India. Women empowerment and gender mainstreaming have been main agenda of development planning and governance in India. Women belonging to minority communities' viz., Muslim, Sikh, Christian, Buddhist, Jain and Parsi are lagging behind as against women from General religions, caste and communities. In view of the empowering women from minorities, a centrally sponsored scheme was introduced by Ministry of Women and Child Development, Government of India and subsequently shifted to Ministry of Social Justice and Empowerment. Ministry of Minority Affairs, Government of India has adopted the scheme with the change in focus and content. The scheme has been rechristened as Leadership Development Scheme for Minority Women and it was launched massively during 2012. Against this backdrop, present study purports to examine the profile of the women belonging to minority communities under the leadership development scheme. The study also attempts to assess the impact of leadership training.

The study has been planned in nine chapters. Chapter 1st is introductory one which deals rationale, objectives and research methodology. Chapter 2nd is concerned with status of minorities in India. Chapter 3rd attempts to review the status and empowerment of women in India. Chapter 4th is concerned with status of minority women in India. Chapter 5th deals with profile of minority women. Chapter 6th deals with participation of women in development programmes and schemes. Chapter 7th provides perception analysis of resource persons and people's representatives regarding leadership development scheme.

Chapter 8th attempts to review the performance of project implementing agencies. Chapter 9th is concluding one which provides a brief account of major research findings and policy recommendations.

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Baseline Survey of Minority Women in India for Leadership Development Scheme

Executive Summary

The issue of engendering development and women empowerment has been in the central stage with the shifting of paradigm of development and governance at the global level and particularly in India. Women empowerment and gender mainstreaming have been main agenda of development planning and governance in India. Women belonging to minority communities viz., Muslim, Sikh, Christian, Buddhist, Jain and Parsi are lagging behind as against women from General religions, caste and communities. In view of the empowering women from minorities, a centrally sponsored scheme was introduced by Ministry of Women and Child Development, Government of India and subsequently shifted to Ministry of Social Justice and Empowerment. Ministry of Minority Affairs, Government of India has adopted the scheme with the change in focus and content. The scheme has been rechristened as Leadership Development Scheme for Minority Women and it was launched massively during 2012. Against this backdrop, present study purports to examine the profile of the women belonging to minority communities under the leadership development scheme. The study also attempts to assess the impact of leadership training.

The study has been planned in nine chapters. Chapter 1st is introductory one which deals rationale, objectives and research methodology. The main objectives of study are as follows:

- To study the impact of various ongoing schemes/ programmes for empowerment of women, and particularly minority women in India;

- To study the status and the current level of empowerment of minority women;
- To examine the needs of minority women with respect to their empowerment;
- To study the modus operandi of the scheme and also to examine the profile of the beneficiaries of the scheme ;
- To assess the impact of the scheme on developing the leadership among minority women and also to examine the problems being faced in implementation of the scheme;
- To suggest the policy measures for effective implementation of the scheme and also for empowering minority women in India

The present study is mainly empirical in nature and based on primary data. Besides collection and analysis of primary data, secondary data and pertinent literature has been compiled from published and documented sources. The sample comprises of 3000 women beneficiaries, 23 training institutions, 71 resource persons of training institutions, 100 representatives of local governments from 13 states viz., Assam, Bihar, Gujarat, Haryana, Jammu and Kashmir, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Manipur, Punjab, Uttar Pradesh and West Bengal. The coverage of sample states ensures geographical representation of six major zones of India including North-East region. In order to assess the impact of leadership training programme under the Leadership Development Scheme for Minority Women, field survey was conducted in Assam, Gujarat, Kerala, Manipur, Maharashtra, Madhya Pradesh and Uttar Pradesh. Overall, 886 women out of 3000 surveyed women were provided leadership training. The field survey has been conducted with the help of structured interview schedules for women, PIAs, people's representatives and resource persons. The filled in interview schedules were thoroughly

checked and processed with the help of SPSS package for drawing out results and conclusions.

Chapter 2nd is concerned with status of minorities in India. There is no denying the fact that Muslim constitute the majority among the minorities and are the second largest community in India. In view of their sheer number their role in the overall socio-economic development can hardly be over emphasized. However, the planned development do not show very encouraging picture so far as the Muslim community in India is concerned. Their participation in the socio-economic and political process is considered of vital importance. The social structure of Indian Muslims has been largely composed of Turks, Afghan, Persian and Arab Emigrants and large numbers of natives had embraced Islam in different regions and circumstances. Their source of income has been limited and is confined to traditional occupations such as agriculture, handicrafts, small business and trade. Muslim artisans—embroiders, weavers, goldsmiths, masons had the potential to develop themselves as prosperous class. However, the system of exploitation and their lack of habit of thriftiness prevented them from building up their business. The ordinary artisans prefer to work as wage workers in unorganized sector of employment. However, the social structure of south Indian Muslims was different from north. It was composed of Arab traders and converts of other communities. Muslim society in southern India adopted trading and agriculture and thus, they are comparatively developed. However, overall Muslims have a fragile and weak economy; bulk of Indian Muslim workforce is self-employed in the unorganized sector, constituting a fairly high majority of construction labour, rickshaw pullers, cart pullers, horse cart pullers, coolies, barbers, tailors, carpenters, footpath hawkers, fitters, electricians, welders and petty shopkeepers. They are the poorest community among all the religious communities of India.

Chapter 3rd attempts to review the status and empowerment of women in India. Women empowerment is the buzzword now-a-days. No country can afford development without considering women who constitute about half of its stock of human resource. However, development has bypassed women in India despite worshipping and paying respect to women in mythology and historical texts. Gender disparities vary vastly across cultural, geographical and historical context. India is a large country with vast economic and socio-cultural diversity in its varied regions. The development issues related to women in a large country like India will not only be inappropriate but sometimes even misleading. Women specific and women related legislations have been enacted to safeguard the rights and interest of women, besides protecting against discrimination, violence, and atrocities and also to prevent socially undesirable practices. Empowerment of women is closely linked to the opportunities they have in education, health, employment and for political participation. Over the years, significant advancements have been made in India on many of these counts.

Chapter 4th is concerned with status of minority women in India. The status of minority women is reported worse than the status of women belonging to general communities and castes. Among the minority communities, the status of Muslim women has been reported low as compared to status of women belonging to other minority communities. It is to be noted that traditions, values and social system have direct bearing on the status of women belonging to minority communities. Poverty and backwardness has been reported high among Muslim, Sikh and Christians while Parsis, Jain and Buddhists are comparatively better off. There is imperative need to introduce a separate scheme for the empowerment of minority women rather than emphasizing on women leadership development as gender mainstreaming is more important rather than creating leaders among minority communities. Ministry of Minority Affairs, Government of India

has launched Leadership Development Scheme for Minority Women during 2012. During 2012-13 to 2013-14, Rs. 22.41 crores were allocated for the leadership training of about 1 lakh minority women in 24 states. During 2012-13, 3695 women were provided leadership training in 12 states while 2013-14, 60875 women were provided leadership training in 24 states.

Chapter 5th deals with profile of minority women. Most of the women respondents were from the middle age group. More than 2/3rd women were belonging Muslim community while about 14 per cent were Christians. About 2/5th respondents were from General communities while slightly more than 1/3rd were found belonging to OBC communities. Majority of the respondents were found married. The educational level of respondents has been found poor as about 2/5th respondents were primary pass while 1/4th respondents were matriculates. The proportion of graduates and post graduates was recorded less than 10 per cent. About 2/5th respondents reported that they are economically active however; most of them were self employed and labours. About 1/3rd were found engaged in agriculture, forestry and fishing sector while about 1/3rd were found engaged in services sector. Most of the respondents reported that their monthly income is less than Rs. 10,000. However, they are significantly contributing to the family income. Slightly less than 1/3rd respondents reported that they have bank account in their names. However, the ownership of life insurance policy was reported by only 8 per cent respondents. The financial inclusion was found significant in the state of Karnataka and Kerala as compared to other states. Financial inclusion has been again recorded high among Parsis followed by Christians and Muslims. Less than half of the respondents were from rural background. This was found more pronouncing in the state of West Bengal, Uttar Pradesh, Maharashtra and Bihar. Only 28 per cent respondents were from urban areas. This was found more pronouncing in Assam, Karnataka and Jammu and

Kashmir. About half of the respondents reported that they belong to joint families. This was found more pronouncing in Uttar Pradesh followed by West Bengal, Haryana, Assam, Manipur and Maharashtra. The main occupation of family has been reported to be labour, self employment and service. Thus, about 2/3rd respondents were found belonging to lower and lower middle class. About 28 per cent respondents were from middle class. Majority of the respondents reported that they have ration cards and most of them reported that they own BPL Cards. About 1/3rd respondents were found living in pucca houses while about 1/3rd respondents were found living in kuccha houses. The proportion of respondents living in pucca houses was recorded high in Jammu and Kashmir, Karnataka, Haryana and Gujarat. About 1/4th respondents reported that they have flush toilets in their house. They are getting drinking water from public source mainly. Most of the respondents reported that their houses are electrified. About 60 per cent respondents further reported that they are using gas for cooking purposes. About 22 per cent respondents reported that they are working. This was found more pronouncing in Karnataka followed by Jammu and Kashmir, Maharashtra and Kerala. The proportion of working women was recorded high among Parsis followed by Buddhist and Christian communities. However, about 55 per cent respondents were self employed and about 29 per cent respondents were found working in private sector. Only 10 per cent respondents were government servants. About 2/5th respondents reported that their family members encourage them for participation in decision making. About 1/3rd respondents said that they are enjoying freedom in their families while about 37 per cent respondents reported that their position in family is equal to their spouse. About 3/4th respondents reported that they have delivered their babies in government hospital. They were provided assistance by doctors, nurse and trained dais. Most of them further reported that they received full immunization of their children.

Chapter 6th deals with participation of women in development programmes and schemes. About 62 per cent respondents reported that they are availing ration from PDS shops. This was found more pronouncing in Uttar Pradesh followed by Gujarat, Kerala, Assam, Jammu and Kashmir, Madhya Pradesh and West Bengal. Majority of them further reported that they are receiving ration from PDS shop regularly. However, they are also facing problems in availing ration from PDS shops. These problems are mainly related with insufficient quantity, bad quality, non-availability in time, irregular supply and dishonesty in measurement. Only a negligible proportion of respondents reported that they have family members with political background. This was found somewhat significant in Kerala, Haryana and Assam. The political members are mainly associated with Village Panchayats, Political Parties and urban local government. Women's attitude towards economic, cultural and social issues has been found positive. Their attitude and perception vary depending upon the level of education, socio-cultural background, states, regions and religious groups. Most of the women were found aware about the government programmes of ICDS, Sarva Shiksha Abhiyan, Mid Day Meal scheme, and maternity benefit scheme, Jannani Suraksha Yojana, Scholarship Scheme and Indira Awas Yojana. About 36 per cent respondents were found aware about Leadership Development Scheme for Minority Women. The awareness level about the scheme was recorded high among Christians followed by Muslims and Sikhs. Again, awareness about the scheme was recorded high in the state of Manipur, Uttar Pradesh, Madhya Pradesh and Maharashtra. Legal awareness has been found significantly low except a few acts such as Child Labour Act and Child Marriage Act. About 30 per cent respondents revealed that they have participated in Leadership Development Scheme. This was found more pronouncing among Christian communities followed by Muslim communities. The proportion of women receiving benefits under the

scheme was recorded high in Manipur, Uttar Pradesh, Madhya Pradesh, Gujarat and Maharashtra. Most of the respondents who were provided Leadership Training reported that the training programmes were non-residential however, they were provided reading materials. Majority of the trainees reported that they received training on the modules of health and hygiene, women leadership, welfare scheme and programmes for minorities, disease of children and vaccination, public distribution system, housekeeping and gender issues. The main criteria for selection in leadership training were reported self motivation, leadership quality and age. Most of the women reported that there has been positive impact of leadership training in terms of sensitization and awareness towards gender issues, leadership development, educational empowerment, active role in decision making process, increased social status and recognition, effective delivery of services, enhanced role in implementation of development programmes and sensitization and awareness towards development programmes.

Chapter 7th provides perception analysis of resource persons and people's representatives regarding leadership development scheme. Most of the resource persons were from the middle age group and working on pay roll. They were educationally qualified. Their parental organizations were reported to be non-governmental mainly. Majority of them reported that they are receiving less than Rs. 1,000 per lecture. They were found satisfied with the batches of trainees. However, low level of education of trainees is affecting the outcome of training programmes. Most of the people's representatives were found associated with Village Panchayats and Urban Local Governments. Less than 1/3rd respondents were found aware about the leadership development scheme. They reported that PIAs have approached them for implementation of leadership development scheme. However, they were not found satisfied with the criteria of selection of area and identification of beneficiaries.

Chapter 8th attempts to review the performance of project implementing agencies. The infrastructure, basic amenities, library resources and other facilities in the visited training institutions were found adequate and satisfactory. The availability of human resources has also been found satisfactory and adequate. The major expenditure for non-residential training programme has been reported to be transportation cost, equipment / audio-visual aids, stipend allowance, fooding and printing / Xeroxing of reading material. The expenditure pattern for residential training programme has been reported mainly on boarding and lodging, equipments / audio-visual aids and transportation cost. Most of the PIAs have organized non-residential training programmes however, their outreach was quite large. On an average, they provided training to 845 women. About 65 per cent trainees were from the state of Uttar Pradesh alone. Out of total trainees, about 3/4th trainees were Muslims. The main criteria for selection of area have been reported to be concentration of minority population and social backwardness. The main criteria for selection of beneficiaries have been reported to be age, annual income and education. They have provided training mainly on the issues of women leadership, governance system, welfare schemes and programmes for minorities, health, hygiene and diseases of children and vaccination and gender issues and life skills.

Chapter 9th is concluding one which provides a brief account of major research findings and policy recommendations. The following policy recommendations have been provided for empowering women belonging to minority communities and effective implementation of Leadership Development Scheme:

- Women empowerment must be holistic, universal and participative in order to insure inclusive growth and development of the Nation. Road map of minority women empowerment,

dealing with different sectors of economy should be prepared keeping in view of the futuristic vision.

- In order to ensure the effective enforcement of legislations and constitutional provisions, budgetary support should be given to create and strengthen the required infrastructure.
- Special emphasis should be given to promote the employment opportunities for minority women in those sectors of economy which have been leading the economic growth in the country such as information technology, telecommunication, bio-technology, etc.
- Minority women's empowerment requires adequate resource allocation in all areas including health, education, sanitation, nutrition, employment, access to credit and asset ownership, skills, research and design technology and political participation. The regional imbalances must be addressed while spatial mapping of social infrastructure and access to employment opportunities for women may highlight the resources India should adopt a broad policy framework including growth with equity, improving governance through participation of poor and collaboration with all stakeholders in planning process and regional cooperation to remove trade barriers and eliminating harmful taxes and competition practices.
- A strong focus is needed on economic and social rights and on their implementation. Support mechanisms are needed for women to claim legal entitlements.
- India needs to continually invest in skills and knowledge development and training for their workforce in light of global changes, including advances in technology and work

organizations. Human resources development or human capital formation are essential for sustaining a productive workforce.

- Promoting the greater participation of minority women in decision making process remains another major objective towards the goal of empowering women. Thus, it is imperative to create more opportunities for women to participate in the institutions of government.
- A societal reorientation for gender just society would require a radical transformation through awareness on gender issues and sustained efforts of imparting training and education on various developmental activities. Minority women's own perceptions about themselves also need to be changed; besides a positive role played by media and related organizations.
- Though the National Policy on Women has detailed out women's rights to productive resources, their access to land, credit, finance, insurance, etc., all these remain severely constrained. Moreover, state women policy should be drafted and implemented in each state ensuring a higher allocation on the women development programmes. In order to ensure proper and effective functioning of women oriented programmes and schemes, judicious allocation of budgetary resources is imperative a gender budgeting as a tool for women empowerment is gaining importance.
- Minority women's access to paid work may give them a greater sense of self reliance and greater purchasing power. Similarly, women's presence in the governance structures of society clearly carries the potential to change unjust practices. Thus, it is imperative to create more opportunities for women to participate in decision making process and governance of development programmes.

- Participation of minority women in planning and decision-making still remains an area of neglect. The formal institution such as political parties, legislators, trade unions, cooperative, techno-bureaucracy, industry, trade and commerce reflect a very low level of participation of women particularly at more responsible positions. In order to resolve this problem and to initiate necessary policy initiatives, a comprehensive policy statement should be brought out both by the government and corporate sectors. This policy should focus on the reservation, entitlements and gender just equatous society.
- There is considerable scope for development of micro finance since there is enormous unmet demand for the financial services in the sector. Therefore, enacting fresh legislation or appropriate amendments in the existing legislation related to micro financial institutions is needed.
- Social capability building programme should be organized from time to time to train the NGOs, activists, volunteers, panchayat representatives, members of youth club, etc. to promote small savings and women's active and positive role in development process, ensuring their rights, entitlements and due share in developmental benefits.
- Government support is required to initiate income generating activities. More training in income generating activities is required. Training programmes should be organized as per market demand and feasibility studies should be undertaken.
- There is a need of creation of permanent cell at the state level to oversee the functioning, monitoring and evaluation of the policy, programmes, projects and schemes oriented towards minority women, with fully equipped infrastructure, facilities and qualified manpower.

- The emphasis laid on inclusive growth in the Eleventh and Twelfth Five Year Plan cannot be attained unless issues of inequity and discrimination affecting the minority women are also addressed. Universal coverage of education and health, at least up to the basic levels, is critical. Community and social group-specific factors affect enrolment into schools and educational attainment. Class and gender dimensions also influence perceptions, attitudes and behaviour.
- Children's nutrition levels require special attention from the view of addressing food security levels among the poor and backward sections of the population. The Buddhist children report the worst stunting, wasting and child mortality indicators. Improving the anaemia status of mothers is critical for reduction of child anaemia levels as well as for improving nutritional status. Efforts through existing ICDS programmes to provide iron supplementation need to be strengthened further to improve access of the minorities, especially the socially and economically deprived sections among them. Outreach of immunization with children receiving all vaccinations must be given special attention for the minorities.
- The country as a whole requires attention in this area, given the low proportion of higher-educated persons. The minorities too require support through reservations, scholarships and special tutorials to increase their share in higher education levels. The Buddhists, who are predominantly SCs, have lower shares of literates among the tertiary levels of education than the all-India figures. Special support is required for improving access to technical degrees and diplomas, especially for the poor and backward segments of the minorities.

- Social barriers influence participation in the labour markets and act as deterrents for entrepreneurial endeavors. This is further compounded by inaccessibility to credit channels. Mere policies to develop entrepreneurship or provide training and credit may not be adequate for elimination of such barriers. Positive interventions through direct policies such as reservations for the socio-economically poorer segments are required.
- Improving access to credit and initiatives such as SHGs, especially for minority women who are not in a position to participate in labour activities outside the household given their domestic responsibilities, can help enhance female work participation. Given the high dependence on self employment by most minorities, improving access to credit can the scale of their activities.
- As head of the institutions, faculty members and candidates reported that present amount of allowance is not sufficient; the amount of allowance for leadership development scheme should be increased substantially to meet the basic requirements and give a sense of equality.
- Universities and well established institutes of learning, education and research including NGO's may be promoted to start the leadership development scheme because they have plenty of experienced, qualified and competent faculties well equipped and enriched libraries, hostel and other infrastructural facilities.
- In leadership training whether through NGO's or through state organizations or through universities or private education institutions, the rate of remuneration for resource persons should be high enough to attract competent resource persons. The rates followed by successful training institutions should be used as a good indicator for fixing the rates.

- In order to have quality faculty and resource persons, the training institutions should invite resources persons from various national level academic institutions as guest faculty while the training institutions should allocate substantial amount for honorarium to the guest faculty for delivering such special classes to their students. The women should be given more exposure related academic inputs rather than theoretical inputs.
- Performance indicators for monitoring the overall success of the training institutions should be evolved and those training institutions who are unable to get the minimum qualifying marks in terms of success rate, the support under the scheme should be withdrawn by the government. Besides, the training institutions should insist on registration of women for specific modules. There is need to incorporate women entrepreneurship and livelihood development in the training modules.
- It may be recommended that Ministry should organise programmes for Training of Trainers on regular basis at regional level, so that the training institutions and their resource persons are well familiar with the approach, methodology and content of the training modules. The ministry should also provide a framework to the training institutions for obtaining feedback from the trainees and developing reading materials in vernacular languages.
- It is imperative to review the selection criteria of training institutions as some of the good training institutions are not willing to apply under the scheme to the Ministry as they are required to get recommendation from the concerned state. The Ministry may also adopt a judicious thinking to consider the proposals recommended by the state government under the scheme. As per the concentration of minority population and

educational backwardness, the quota for the states may be fixed up by the Ministry while approving the proposals. The Ministry may also consider proposals from the training institutions coming directly without recommendation of the concerned states. The good training institutions may be empanelled for a longer period so that effective implementation of the scheme may be ensured.

- Concurrent monitoring and evaluation is necessary to ensure effective implementation and review of the programme. It is recommended that Ministry may set up a separate Division for Monitoring & Evaluation of all centrally sponsored programmes of Ministry of Minority Affairs with well equipped infrastructure, qualified and dedicated manpower. Ministry should evolve National Level Monitoring System based on online Reporting Mechanism, so that in a short span of time a National Level Monitoring activities could be completed and corrective measures may be taken for effective implementation of Programmes and Schemes. For the purpose third party Monitoring & Evaluation or National Level Monitors (NLMs) system may be adopted.
- The Ministry may evolve criteria and indicators for evaluation of the performance of the programme. On the basis of grading system, the training institutions may be sorted out for allotment of the number of batches under the scheme. The training institution should also evolve criteria and indicators for evaluation of the performance of faculty members and selection of candidates in order to attract the quality faculty and good batches of trainees. .
- It is suggested that reading materials should be developed by the training institutions in consultation with academic experts. The reading materials in proper shape (modules, papers, monographs and reports) should be provided time to time to the

trainees so that they may go through the reading materials in advance and participate effectively in the discussions and deliberations in classrooms. The training institutions may approach to the academic experts for developing a feedback form for the assessment of the faculty.

- MIS must be developed for tracking the enrolment, retention, attendance and success for the various modules in training institutions. The MIS should be linked with concerned state governments and the Ministry. The physical and financial performance may be provided on monthly basis on a prescribed format both through electronic and printed forms.
- The training institutions may adopt biometric attendance system for ensuring good attendance in the classes. This will also ensure quality learning, understanding and higher success rate.
- It is suggested that proper publicity and awareness creation about the scheme should be ensured both at the Ministry level and in the states so that candidates from backward and remote areas may be made aware about the scheme and they may avail the benefits under the scheme.
- It is imperative to converge the leadership development scheme with various other departments and ministries for extending the benefits of social development programmes to the women belonging to minority communities.
- It is imperative to change the name of scheme as Women Empowerment Scheme Belonging to Minority Communities as women's participation in political and administrative institutions is still low besides low level of encouragement by the political parties and pressure groups to provide tickets to women for the contest in the elections. The representation of minority women in

political and administrative institutions is very low except in a few states where concentration of minority population is high. Thus, there is need for giving more emphasis on empowerment of minority women through undertaking training programmes for awareness creation and sensitization towards the legal issues, gender issues, development programmes and schemes, etc.

- If the change in content and focus in the ongoing scheme is not possible, there is need to rethink the criteria for selection of beneficiaries. Women having higher education should be preferred while there should be relaxation in the income criteria so that women having the members with political background and orientation may come forward and avail the benefits of the scheme. There is also need for careful selection of trainees. The PIAs should approach to the representatives of local governments, civil society organizations and other influential persons for identification of potential beneficiaries under the scheme.
- Handholding support after training is required. Handholding support should be focussed more on supply side factors rather than demand side factors. A proper data base of trainees should be prepared by the PIAs for Networking as “**Successful Doers are the best Teachers**” and there should be a proper tracking system for continuous guidance, counselling and establishing backward and forward linkages with pressure groups, civil society organizations, political parties and associations of women so that they may be preferred as a potential candidates in the election fray.

Chapter: 1

Introduction

Women constitute about half of the population of country however, they face disparities, inequalities, exploitation and abuse which are adversely affecting their health, nutrition, educational attainment, skills, occupational status, etc. There are a number of gender specific barriers which prevent women from gaining access to their rightful share in the flow of public goods and services. These barriers have roots in prevailing socio-cultural value system, institutional set up and societal structure. Unless these barriers are removed and the felt needs of women are incorporated in the planning and development process, the fruits of economic growth are likely to bypass a large segment of human resources of the country. India being a democratic country cannot afford development without considering women as they are the prime mover of economy besides their significant contribution in the economy. Eliminating gender discrimination and empowering women are among the paramount challenges facing the world today. Despite the international community's commitment to gender equality, the lives of millions of women and girls throughout the world are affected by discrimination, disempowerment and poverty. Gender equality is central to realizing the Millennium Development Goals. Eliminating gender discrimination and empowering women will require enhancing women's influence in the key decisions that shape their lives. In India, the plight of women is no better than that of women in other developing countries. Despite the honour and reverence accorded to them as deities in religion and mythology and tribute paid to them as personified in historical monuments, the ground realities have a very different tale to tell. In a patriarchal society like India, there exists the unfounded belief that man

is the bread winner of the family. Consequently, the male child gets the best of the limited facilities and resources of the family. The girl child runs the risk of being aborted through the misuse of modern technology of amniocentesis, she is deprived of school education because she has to take care of siblings at home and since she is to be married off soon, and investing in her education is considered generally a liability. Despite the fact that women are massively involved in agriculture, food production and the like, their work remains unrecognized. Their activities as producers are not reflected in statistics thus making their contribution invisible. Culturally, in an effort to uphold cultural heritage, the past is glamorized and with it, the trend to equality of women enhancement of their role in development gets inhibited (Pinto M., 1995).

Women constitute half of the segment of population in India and cannot be afforded to be kept out of the mainstream. Secondly, women are vital and productive workers in India's national economy, and make 1/3rd of the labour force. Thirdly, the poorer the family, the greater is the dependence on women's economic productivity. Fourthly, there is a significant gap between women's potential and actual productivity. Therefore, women will gain proportionally more if investment allocation and development efforts are shifted in their favour. Fifthly, women's earnings have a positive correlation with children's health, nutritional levels and education (Singh and Singh, 2004). At the turn of 19th century, industrial revolution brought about radical changes in societies the world over, particularly in the societies which were rooted in the agriculture. One of the radical changes was the removal of manufacture from the households to the factories and shops. The work done at home offered lifelong educational, socialization, communication and residential benefits to the family members. It kept the unemployment and crime rate low. The industrial revolution took away this

responsibility from women, brought about a rural urban dichotomy particular in aggregation society and created demand for some other education agent, outside homes. It resulted in greater segregation and discrimination within all sectors, a majority of women lacking productive and technical skills, science and technology, and extension and training programmes provided primarily to men as women are conceived only as consumers of the industrial revolution (Dhawan,1995). At the turn of 19th century, communication revolution, which is technology intensive, has brought about another radical transformation again at the home front. Globalization and economic liberalization followed by structural adjustment programmes forced women to involve in economic activities as more salaries are needed just to maintain a house (Dhawan & Singh, 1991).

There has been paradigm shift from a welfare orientation to an empowerment approach. This has further led to the emerging concept of engendering development in order to ensure gender equity, gender mainstreaming and women-centric governance. Though, India is among the most complex democracy in the world, with a long history of commitments to women's welfare and empowerment through constitutional provisions, legislation, policies and plans even while deep levels of structural gender bias persists within families, societies and economies. There are formidable opportunities and challenges, including continued high rate of economic growth in the phase of declining sex ratio, decreasing energy and natural resources, increasing income inequality and an urban rural divide. Thus, gender equality has become a core prerequisite for sustainable and equitable economic growth (National Alliance of Women, 2008). Women are major contributors to the India's economy and therefore empowerment of women is essential for distributive justice and national growth. Engendering growth model and development plans may create

opportunities for women in their mainstreaming in development process and governance. The growth models and development planning requires the suitable mechanism which is able to address the gender concerns at all stages and policy commitments along with budgetary support for them. Women are major contributors to India's economy and an important constituent of development. Their empowerment is essential for distributive justice and for the nation's growth. Engendering the nation's development plan and processes means recognizing that women and men are socialized differently and Thus, gender as a macroeconomic variable, needs to be incorporated into the growth model. Engendering the growth model requires that women be perceived as producers of economic groups and of non-economic groups that contributes to development. The growth model in the planning process assumes three sources of growth viz., capital, labour and technology. However this excludes natural capital. An engender plan would include a gender dimension in all macro policies – fiscal, trade, agriculture, industry, infrastructure, labour and employment.

Gender equality and women empowerment are the key terms that defined and determined the direction of diverse discourses on women, nationally and globally. The Beijing conference was the most significant milestone in journey towards ensuring gender equality and enriching pragmatic insights into the issues concerning women empowerment (Singh & Srivastava, 2001). Gender equality is central to realizing the Millennium Development Goals. However, gender discrimination across the life cycle is still prevalent in most of the countries across the globe. In India too, gender discrimination is prevalent in its socio-cultural setup. Gender discrimination is pervasive while the degree and forms of inequality may vary; women and girls are deprived of equal access to resources, opportunities and political power in every region of the world. The oppression of girls and women can include the preference for sons

over daughters, limited personnel and professional choices for girls and women, the denial of basic human rights and outright gender based violence (UNICEF, 2007). Women empowerment is the buzzword now-a-days. No country can afford development without considering women who constitute about half of its stock of human resource. However, development has bypassed women in India despite worshipping and paying respect to women in mythology and historical texts. Gender disparities vary vastly across cultural, geographical and historical context. India is a large country with vast economic and socio-cultural diversity in its varied regions. The development issues related to women in a large country like India will not only be inappropriate but sometimes even misleading. Women specific and women related legislations have been enacted to safeguard the rights and interest of women, besides protecting against discrimination, violence, and atrocities and also to prevent socially undesirable practices. In past, government of India has undertaken a large number of schemes aimed at the socio-economic development of women under various Five Year Plans. Development of women in the First Five Year Plan (1951- 56) was clubbed with the welfare of disadvantaged group like destitute, disabled, aged, etc. The Second to Fifth Plan (1956-79) continue to reflect the same welfare approach besides giving priority to women's education and launching measures to improve maternal and child health services, supplementary feeding for children, and expectant and nursing mother. Sixth Plan (1980-85) has marked a clear shift in its approach, from welfare to development oriented plans towards women. Seventh Plan (1985-90) aimed at raising women's economic and social status and bringing them into the mainstream of the national development. Eighth Plan (1992-97) focuses on human development with special reference to women. The Ninth Plan (1997-2002) made significant changes in the conceptual strategy of planning for women development. The Tenth Plan (2002-07)

continued with its strategy of empowering women as agent of social change and development. The Eleventh Five Year Plan has highly emphasized on synergic approach of gender budget and gender mainstreaming process for ensuring gender empowerment and equity. The Twelfth Five Year Plan recognizes the primacy of India's women and children, who constitute over 70 per cent of India's population. The plan strategy of inclusion envisages the engendering of development planning and making it more child-centric. Structural transformation is called for not only in the women and child related direct policy and programme interventions, but also more generally in the policies and programmes of the many sectors that impact upon women and children especially those from the weaker sections or whose individual circumstances make them the most vulnerable (Chart 1.1).

Chart: 1.1

Gender Development in Indian Planning

First Five Year Plan (1951-56)	Development of women was clubbed with the welfare of the disadvantaged groups like destitute, disabled, aged, etc.
Second to Fifth Five Year Plans (1956-79)	Welfare approach, besides giving priority to women's education, improved maternal and child health services, supplementary feeding for children and expectant and nursing mothers.
Sixth Five Year Plan (1980-85)	Shift in the approach from 'welfare' to 'development' of women. Multi-disciplinary approach with thrust on health, education and employment.
Seventh Five Year Plan (1985-90)	Aimed at raising women's economic and social status and bringing them into the mainstream of national development. The thrust was on generation of both skilled and unskilled employment through proper education and vocational training.
Eighth Five Year Plan (1992-97)	Emphasis on the development of women.
Ninth Five Year Plan (1997-2002)	Attempted 'Empowerment of Women'. The Plan also aimed at 'convergence of existing services' available in both women-specific and women-related sectors.
Tenth Five Year Plan (2002-07)	Continues with the strategy of "Empowering Women" as an agent of social change and development through Social Empowerment, Economic Empowerment and Gender Justice.
Eleventh Five Year Plan (2007-2012)	The plan proposes to undertake special measures for gender empowerment and equity. The Ministry of Women and Child Development would make synergic use of gender budget and gender mainstreaming process.
Twelfth Five Year Plan (2012-2017)	Engendering of development planning and making it more child-centric.

Source: Planning Commission, Govt. of India.

Women's development has come a long way from the earlier welfare orientation. In the welfare approach, women were taken as vulnerable sections of the population, whose situation could be ameliorated through the provision of support services like health, nutrition and child care. Women's development has been looked at variously from perspectives that have followed the welfare approach. The present approach of empowerment looks at unequal gender and power relations and use conscientisation, mobilization, solidarity and collective action as the solution (Chart 1.2).

Chart: 1.2

Different Aspects of Development in Context of Gender

Cultural	Legal	Political	Economic	Social
↓	↓	↓	↓	↓
<ul style="list-style-type: none"> • Respect of rights of indigenous and traditional people • Participation in local resource management • Inclusion of indigenous knowledge 	<ul style="list-style-type: none"> • Awareness of rights • Decentralization • Mainstreaming gender perspectives • Decision making 	<ul style="list-style-type: none"> • Gender justice, elimination of all forms of gender discrimination 	<ul style="list-style-type: none"> • Poverty Eradication • Micro-credit • Women and Economy • Globalization • Women and Agriculture • Women and Industry • Support services 	<ul style="list-style-type: none"> • Education • Health • Nutrition • Drinking water • Sanitation • Housing and Shelter • Environment

Source: Singh, 2009.

Over the last two decades, India's planning process has increasingly recognized the need to address gender inequalities. Formal earmarking of funds for women began with Women's Component Plans in 1997-98, however, gender sensitivity in allocation of resources started with the Seventh Plan. The plan documents have over the years reflected the evolving trends in gender matters.

- The Seventh Plan introduced the concept of monitoring of 27 beneficiary oriented schemes for women by DWCD. The exercise continues and number of schemes covered is being expanded.
- The Eight Plan (1992-97) highlighted for the first time a gender perspective and the need to ensure a definite flow of funds from the general developmental sectors to women. The Plan document made an express statement that ".....the benefits to development from different sectors should not by pass women and special programmes on women should be complementing the general development programmes. The later, in turn, should reflect great gender sensitivity".
- The Ninth Plan (1997-2002) adopted "Women Component Plan" as one of the major strategies and directed both the Central and State Governments to ensure "not less than 30 per cent of the funds/benefits are earmarked in all the women's related sectors. Special vigil advocated on the flow of the earmarked funds/benefits through an effective mechanism to ensure that the proposed strategy brings forth a holistic approach towards empowering women.
- The National Policy for Empowerment of Women 2001 envisaged introduction of a gender perspective in the budgeting process as an operational strategy.

- Tenth Plan reinforced commitment to gender budgeting to establish its gender-differential impact and to translate gender commitments into budgetary commitments.
- Eleventh Plan has recognized women not just as equal citizen but as agents of economic and social growth. The approach to gender equity is based on the recognition that intervention in favour of women must be multi-pronged and they must (i) provide women with basic entitlements (ii) address the reality of globalization and its impact on women by prioritizing economic empowerment, (iii) ensure an environment free from all forms of violence against women, (iv) ensure the participation and adequate representation of women at the highest policy levels, and (v) strengthen existing institutional mechanism and create new ones for gender mainstreaming and effective policy implementation.
- Twelfth Plan has focused on engendering development and gender mainstreaming. The key elements for gender equity to be addressed in the Twelfth Plan include economic empowerment, creation of social and physical infrastructure, enabling legislations, increased women's participation in governance, inclusiveness of all categories of vulnerable women, engendering national policies and programmes, and mainstreaming gender through gender budgeting.

Statement of Research Problem:

The status of women in the country, particularly those from the disadvantaged sections of the society, is unfavourable. A girl child suffers from discrimination even before birth and also after birth in the allocation of household resources such as food, education, access to health care and at puberty, sometimes coerced into early marriage.

Most women in the rural areas suffer from double burden of carrying out less quantifiable work like cooking, fetching water, sending children to school along with agriculture labour, feeding cattle, milking cows etc., while the men folk perform defined activities like selling milk and grains produced by the household. Women in the minority communities fare badly too. They are not just a minority, but the 'marginalized majority' and are sidelined in decision making in the family, and usually cut off from full involvement in the workings of the community and form an equal share in the rewards from social institutions. Empowerment of women per se is not only essential for equity, but constitutes a critical element in our fight for poverty reduction, economic growth and strengthening of civil society. Women and children are always the worst sufferers in a poverty stricken family and need support. Empowering women, especially mothers, is even more important as it is in homes that she nourishes, nurture and moulds the character of her offspring.

A report of the High Level Committee on the social, economic and educational status of the Muslim community of India (popularly known as the Sachar Report) had highlighted the fact that India's largest minority group, the Muslim numbering 13.83 Crore, have been left out of the development trajectory and within this group Muslim women are doubly disadvantaged. With this in mind, the Ministry of Women & Child Development (WCD) formulated a scheme of "Leadership Development for Life, Livelihood and Civic Empowerment of Minority Women" in 2007-08 for ensuring that the benefits of growth reach the deprived women among the minority communities. The scheme has now been transferred to the Ministry of Minority Affairs in 2009. Keeping this in view, Ministry of Minority Affairs has reformulated the scheme in 2011-12 and renamed it as "Scheme for Leadership Development of Minority Women". The implementation of the Scheme started in 2012-13. The scheme is being implemented throughout the country with special focus

on districts, blocks and towns/cities having a substantial minority population. It is proposed to cover 2 lakh minority women during entire 12th Five Year Plan Period with inclusion of 40,000 minority women in each financial year. Rs. 75 Crore have been allocated for the scheme for entire 12th Five Year Plan period.

The objective of the scheme is to empower and instill confidence among minority women, including their neighbours from other communities living in the same village/locality, by providing knowledge, tools and techniques for interacting with Government systems, banks and other institutions at all levels. Empowerment of women from the minority communities and emboldening them to move out of the confines of their home and community and assume leadership roles and assert their rights, collectively or individually, in accessing services, facilities, skills, and opportunities besides claiming their due share of development benefits of the Government for improving their lives and living conditions. The minority communities as accepted by the Ministry of Minority Affairs are Muslims, Sikhs, Christians, Buddhists and Zoroastrians (Parsis), which have been notified as minority communities under Section 2 (c) of the National Commission for Minorities Act, 1992. Eligible women of these minority communities would be the target group. However, to further strengthen the mosaic of plurality in the society and bring about solidarity and unity through their own efforts to improve their lot, the scheme permits a mix of women from non-minority communities not exceeding 25 percent of a project proposal. Efforts should be made by the organization for having a representative mix of women from SC/ST/OBCs, women with disabilities and other communities fewer than 25% group. Efforts should also be made to persuade Elected Women Representatives (EWRs), from any community, under the Panchayati Raj Institutions to be included as a trainee. Leadership, in the context of this scheme means,

empowerment of women from the minority communities and emboldening them to move out of the confines of their home and community and assume leadership roles and assert their rights, collectively or individually, in accessing services, facilities, skills, and opportunities besides claiming their due share of development benefits of the government for improving their lives and living conditions. The Ministry of Minority Affairs (GOI) has identified 90 minority concentrated backward districts using eight indicators of socio-economic development and amenities based on 2001 census data with the purpose to improve all these indicators to the all India level through a multi-sector development plan as part of the Eleventh Five Year Plan. Since, it is expected that changes would have taken place in these indicators after 2001; a baseline survey has been conducted to help formulate the Multi-Sector Development Plan (MSDP) with the latest deficits and priorities. The Scheme is in operation since 2009 in India. No doubt the scheme has been instrumental in developing leadership among minority women, however, the effective implementation of the scheme could not be ensured due to several factors. Hence, it is imperative to study the implementation of the scheme and to examine the profile of the beneficiaries and also to assess the impact of the scheme on minority women in the selected regions on India.

The leadership training modules invariably cover issues and rights of women, relating to education, employment, livelihood etc. under the Constitution and various Acts; opportunities, facilities and services available under schemes and programmes of the Central and State Governments in the fields of education, health, hygiene, nutrition, immunization, family planning, disease control, fair price shop, drinking water supply, electricity supply, sanitation, housing, self-employment, wage employment, skill training opportunities, crimes against women etc. It may also cover role of women in Panchayati Raj and Nagar

Palika, legal rights of women, Right to Information Act (RTI), Mahatma Gandhi National Rural Employment Programme (MGNREGA), household surveys and Below Poverty Line (BPL) list/Modalities, Aadhar/UID Number, knowledge regarding government, semi-government office structure and functions, Redressal Forums/mechanisms etc. Specific training modules based on local issues and needs are being developed by involving ground level local organizations. Ministry is also consulting other Ministries like Ministry of Human Resource Development, Ministry of Urban Development, Ministry of Health and Family Welfare etc. to develop modules for conducting leadership training. The training modules are also covering audio-visual aids and case studies for making it more interesting and comprehensible. Qualities of leadership like organizational capacity, communicable skill, self development and articulation, communication and public speaking, organizing capabilities, negotiation and conflict resolutions etc. form integral part of the training. Group exercises and discussions are incorporated in the training modules to encourage active participation and make the scheme more lively and interactive. Official functionaries, bankers etc. are invited to speak on their schemes and programmes and interact with the women undergoing training.

The project proposal submitted by the training institutes and organizations also contains a baseline profile on the status of availability of basic amenities and services in each village/urban locality. Having a baseline profile of each village bringing out the problems and grievances is required for gauging the extent of achievement of leadership development training. Such trainings would have empowered and emboldened women to seek redressal of their problems through advocacy. The baseline profile invariably covers availability of Government personnel, status and opportunity to access to existing infrastructure/services, need for new/additional infrastructure/services,

the quality and standard of delivery of services/benefits, etc. relating to: (i) education (teaching, mid-day meals in schools); (ii) inoculation, vaccination and nutrition in anganwadi centers; (iii) health care (OPD, institutional delivery, family planning, doctors, medical staff, medicines etc.) in health centers/sub-centers/dispensaries; (iv) essential commodities in Fair Price Shop/ration shop; (v) drinking water supply; (vi) individual and community toilet/sanitation facilities; (vi) electricity supply in homes; (vii) employment opportunities (MGNREGA etc.); (viii) skill development/training opportunities and facility; (ix) crime against women/women issues, (x) post office and banking services etc..

Objectives of Study:

The main objectives of study are as follows:

- To study the impact of various ongoing schemes/ programmes for empowerment of women, and particularly minority women in India;
- To study the status and the current level of empowerment of minority women;
- To examine the needs of minority women with respect to their empowerment;
- To study the modus operandi of the scheme and also to examine the profile of the beneficiaries of the scheme ;
- To assess the impact of the scheme on developing the leadership among minority women and also to examine the problems being faced in implementation of the scheme;
- To suggest the policy measures for effective implementation of the scheme and also for empowering minority women in India

Research Methodology:

The present study is mainly empirical in nature and based on primary data. Besides collection and analysis of primary data,

secondary data and pertinent literature has been compiled from published and documented sources. The main sources of secondary data and pertinent literature include the publications and documents of state governments, Central Government and non-government organizations. Academic institutions such as universities, colleges, research institutes and various departments of government and non-government have been consulted for collection of secondary data and literature. Department of Minority Affairs of respective states, District Social Welfare Departments of respective districts and other concerned departments have been approached for collection of relevant information pertaining to empowerment and socio-economic status of women in the respective states. For the study, both dependent and independent variables have been identified for the analysis of data and information. Again, age, education, caste, religion, geographical background, income levels, occupation of family, ecological background, etc. have been selected for the analysis of data. The important indicators such as infrastructural facilities and services, living conditions, support services, training, convergence of schemes and programmes, have also been considered for assessing the functioning and performance of the scheme (Table 1.1).

Table: 1.1
Coverage of Sample of Study

S.No.	Unit of Coverage	Number
1	Zone	6
2	States	13
3	Districts	25
4	Block & Gram Panchayats	50
5	Towns and Urban Wards	50
6	Beneficiaries	3000
7	State Level Officers	50

8	Head of NGOs	23
9	Resource Persons	71
	Total	3288

A multi stage stratified random sample method has been applied for the selection of the sample of the study. The survey has covered a representative sample of women from minority concentration districts from across the country. We have adopted multi-stage sampling for the study.

Stage 1: Selected two States from each of the following 6 zones: North, South, East, West, North-East and Central.

Stage 2: From each selected State, selected two minority concentration districts.

Stage 3: In each District, randomly selected two Blocks (Rural) and two Towns (Urban).

Stage 4: In each selected Block, randomly selected one Gram Panchayat and in each selected Town, randomly selected one Urban Ward. 30 women each have been randomly selected from these Gram Panchayats and Wards.

In addition, following stakeholders shall be interviewed: (1) State Level Officers of the Departments responsible for women empowerment, (2) Office bearers of NGOs working on women related issues.

Representative random sampling procedure has been used from the identified districts in respective states for rural and urban areas covering the beneficiaries.

The sample comprises of 3000 women beneficiaries, 23 training institutions, and 71 resource persons of training institutions, 100

representatives of local governments from 13 states viz., Assam, Bihar, Gujarat, Haryana, Jammu and Kashmir, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Manipur, Punjab, Uttar Pradesh and West Bengal. The coverage of sample states ensures geographical representation of six major zones of India including North-East region. In order to assess the impact of leadership training programme under the Leadership Development Scheme for Minority Women, field survey was conducted in Assam, Gujarat, Kerala, Manipur, Maharashtra, Madhya Pradesh and Uttar Pradesh. Overall, 886 women out of 3000 surveyed women were provided leadership training (Table 1.2).

Table: 1.2

Proposed Sample of the Study

Sl. No.	Region/ State	Number of Districts	Number of Blocks & GPs Per District	Number of Towns & Urban Wards Per District	Number of Beneficiaries per GP/ward	Total Number of Beneficiaries
North						
1.	Punjab	2	2-2	2-2	30	240
2.	Jammu and Kashmir	2	2-2	2-2	30	240
3	Haryana	1	2	2	30	120
South						
4	Kerala	2	2-2	2-2	30	240
5	Karnataka	2	2-2	2-2	30	240
Central						
6	Uttar Pradesh	2	2-2	2-2	30	240
7	Madhya Pradesh	2	2-2	2-2	30	240
West						
8	Maharashtra	2	2-2	2-2	30	240
9	Gujarat	2	2-2	2-2	30	240
East						
10	Bihar	2	2-2	2-2	30	240
11	West Bengal		2-2	2-2	30	240

North East						
12.	Assam	2	2-2	2-2	30	240
13	Manipur	2	2-2	2-2	30	240
	Total	24	48	48	390	3000

The field survey has been conducted with the help of structured interview schedules. We developed a set of interview schedules for the interview of following persons:

- 1- State Level Officers of the Departments responsible for women empowerment
- 2- Office bearers of NGOs working on women related issues
- 3- Resource Persons
- 4- People's Representatives
- 5- Individual Beneficiaries
- 6- Observation

The research tools were developed keeping in view the relevant research points, questions and scales of view perception pertaining to ecological background of inmates, infrastructure facilities, support services, training, convergence of schemes and programmes, socio-cultural, economic, educational and ecological profile, leadership skills, participation in development programmes, local governance and impact of development programmes and schemes on minority women etc. The filled in interview schedules were thoroughly checked, edited and processed in computer for the analysis. Inferences, results and conclusions will be drawn out from the analysis of data. The data in tabular form has been analyzed, interpreted and discussed in the respective chapters. The policy recommendations are based on the analysis of research findings and critical appreciation of pertinent literature.

Scope of the Study:

Present study has been conducted in the national perspective with wide geographical coverage and beneficiaries of Leadership Development Scheme launched by Ministry of Minority Affairs, Government of India. Besides, study has covered the stakeholders including the representatives of PRIs, urban local government, government officials, officials of training institutions and resource persons engaged in conducting of leadership training in the selected states. Perhaps this is first and only study related to the status and empowerment of minority women in national perspective which also include the component of leadership development. The study is expected to be of paramount importance for the policy makers, development administrators and professionals in understanding the dynamics of women empowerment and particularly the status of women belonging to minority communities in India. The study has also examined threadbare the relevant statistics and data thrown out by national level organizations such as Census, National Sample Survey Organization and National Family Health Survey.

Chapter: 2

Status of Minorities in India

As per the National Commission for Minorities Act, 1992, India has 5 notified religious minorities namely, Muslims, Christians, Sikhs, Buddhists and Parsis. These communities constitute about 18.4 per cent of total population of the country accounting for 189.5 million according to 2001 census. Of these minority groups, Muslims alone account for 72.8 per cent of the minority population and 13.4 per cent of the total population. In absolute numbers, Muslims constitute 138.3 million, Christians 24.0 million, Sikhs 19.2 million, Buddhists 8 million while Parsis are very nominal in number. The concentration of minority population districts is shown in map.

Minority Concentrated Districts of India



Minority concentrated districts in India are shown in Table 2.1. As per Ministry of Minority Affairs, Government of India, minority concentrated districts may be categorized into A Category (below national average in terms of socio-economic and basic amenities parameters), B1 Category (below national average in terms of socio-economic parameters), and B2 Category (below national average in terms of basic amenities parameters). There are 90 minority concentrated districts in India and out of total minority concentrated districts, 20 such districts are located in Uttar Pradesh while 13 minority concentrated districts fall in Assam, 12 minority concentrated districts are situated in West Bengal. Again, out of total minority concentrated districts, 53 such districts were categorized as Category A. Most of such districts were found located in the state of Uttar Pradesh followed by Assam and West Bengal.

Table: 2.1

State wise Minority Concentrated Districts in India

State	A Category	B1 Category	B2 Category	Total
Arunachal Pradesh	4	3	--	7
Assam	12	--	1	13
Bihar	7	--	--	7
Jharkhand	2	--	2	4
Maharashtra	1	--	3	4
Manipur	1	--	5	6
Meghalaya	1	--	--	1
Orissa	1	--	--	1
Uttar Pradesh	15	6	--	21
West Bengal	9	3	--	12
Delhi	--	1	--	1
Haryana	--	2	--	2

Karnataka	--	2	--	2
Madhya Pradesh	--	1	--	1
Uttarakhand	--	2	--	2
Andaman Nicobar	--	--	1	1
Jammu & Kashmir	--	--	1	1
Kerala	--	--	1	1
Mizoram	--	--	2	2
Sikkim	--	--	1	1
India	53	20	17	90

A-Category: Below National Average in Terms of Socio-Economic and Basic Amenities Parameters.

B1-Category: Below National Average In Terms of Socio-Economic Parameters.

B2-Category: Below National Average In Terms of Basic Amenities Parameters.

Source: Annual Report, 2013, Ministry of Minority Affairs, Government of India.

Religious composition of population is shown in Table 2.2. During 1961-2001 the proportion of Hindu population has declined slightly from 83.4 per cent in 1961 to 80.5 per cent in 2001. However the proportion of Muslims has slightly increased from 10.7 per cent in 1961 to 13.4 per cent in 2001. The proportion of Sikh, Bhuddhists and other religions except Christians and Jains has shown nominal increase.

Table: 2.2

Religious Composition of Population

Religion	1961	1971	1981	1991	2001
Hindus	83.4	82.7	82.3	81.5	80.5
Muslims	10.7	11.7	11.8	12.0	13.4
Christians	2.4	2.6	2.4	2.3	2.3
Sikhs	1.8	1.9	1.8	1.9	1.9
Buddhists	0.7	0.7	0.7	0.8	0.8
Jains	0.5	0.5	0.5	0.4	0.41
Other Religions	0.3	0.4	0.4	0.4	0.6

Source: Census, 2001

Religion wise decadal growth of population is shown in Table 2.3. During 1991-2001, the highest growth was recorded among Muslims (29.5 per cent) followed by Jains (25.9 per cent). The lowest growth was reported in case Sikh. Interestingly during 1981-91 the highest growth was recorded among Buddhists and Muslims.

Table: 2.3

Religion-wise Decadal Growth of Population

Religion	1961-71	1971-81	1981-91	1991-2001
Hindus	23.7	24.1	22.7	19.3
Muslims	30.8	30.7	32.9	29.5
Christians	32.6	17.4	17.7	22.5
Sikhs	32.3	26.1	25.5	17.0
Buddhists	17.1	24.8	36.1	22.8
Jains	28.5	23.7	24.1	25.9
All Religions	24.8	24.7	23.8	21.5

Source: Census Reports

Distribution of population of each religion by caste categories is shown in Table 2.4. Only 0.8 per cent Muslims reported themselves as SCs however all the religious groups except Parsis and Jains reported higher proportion of SCs.

Table: 2.4

Distribution of Population of Each Religion by Caste Categories in India

Religion/Caste	SCs	STs	OBCs	Others	All
Hindu	22.2	9.1	42.8	26.0	100
Muslim	0.8	0.5	39.2	59.5	100
Christians	9.0	32.8	24.8	33.3	100
Sikhs	30.7	0.9	22.4	46.1	100

Jains	0.0	2.6	3.0	94.3	100
Buddhists	89.5	7.4	0.4	2.7	100
Zoroastrians	0.0	15.9	13.7	70.4	100
Others	2.6	82.5	6.2	8.7	100
Total	19.7	8.5	41.1	30.8	100

Source: Distribution obtained from merged sample of Schedule 1 and Schedule 10 of NSSO 61ST Round Survey

India has the world's third largest to Muslim population next only to Indonesia and Bangladesh. Muslims constitute 13.4 per cent of total population of the country and 72.8 per cent of the population of minorities. Of the 593 districts of India in 2001, only 9 could be considered predominantly Muslim with an over 75 per cent Muslim population. In addition Muslims constituted 5275 per cent of the population in 11 districts. Thus only 20 districts had a Muslim majority (Table 2.5). Muslims constitute in majority in the state of Jammu & Kashmir while they are above national average in Assam, West Bengal, Kerala, U.P., Bihar and Jharkhand.

Table: 2.5

Number of Districts by Muslim Population Size and Concentration in India

Muslim Population in the district	Number of districts	Percentage of Muslims in the total Populations of the district	Number of districts
1,000,000 or more	25	75 or more	9
500,000 to 999,999	51	50 or more but less than 75	11
250,000 to 499,999	104	25 or more but less than 50	38
100,000 to 249,999	125	10 or more but less than 25	182

50,000 to 99,999	87	5 or more but less than 10	129
10,000 to 49,999	95	1 or more but less than 5	147
Less than 10,000	106	Less than 1	77
Total	593	Total	593

Source: Census, 2001.

Christians constitute 2.3 per cent of the total population of the country and 12.7 per cent of the population of the minorities. There are three Christian dominated states viz., Nagaland, Mizoram and Meghalaya. Sikhs constitute 1.9 per cent population of the country and 10.4 per cent of population of the country. They are majority in the state of Punjab where their population is about 60 per cent. Besides, states of Haryana, Rajasthan, U.P. and Delhi have significant population of Sikh. Buddhists mainly habitat in Laddakh, Himachal Pradesh, West Bengal, Sikkim, Assam and other states of North East. Parsis are mainly concentrated in Maharashtra where their population is about 60,000.

As per report of the working group on the Empowerment of the Minorities for the Eleventh Five Year Plan, 2006, the minority communities in India have differential standards of living and exhibit differential characteristic. As per information available the incidence of urban poverty is found more pronouncing among Muslims as compared to other religious groups. The work participation rate is reported to be lowest among Muslims as compared to other social groups. Around 53 per cent urban working Muslims is self employed as against 36 per cent of Hindus. Similarly 29 per cent urban Muslims are regular salary/wage earners as against 46.7 per cent of Hindus. More than half of the urban Muslims have a monthly per capita expenditure of less than Rs.160/-. In view of the fact that 35.7 per cent of per cent of the Muslim community reside in urban areas and 36.92 per cent of them are living below

poverty live, there has to be adequate focus for Muslims residing in urban areas.

Minorities constitute 19.54 per cent of India's population. The total minority population in India was reported to be 23.65 crores as per Census 2011. Minority population constituted highest in Jammu and Kashmir (70.40 per cent) followed by Punjab (63.18 per cent), Kerala (43.71 per cent), Assam (34.94 per cent), Goa (33.33 per cent) and Jharkhand (31.52 per cent). Minority population was reported high in the state of Uttar Pradesh (3.87 crores) followed by West Bengal (2.51 crores), Maharashtra (2.21 crores), Punjab (1.75 crores) and Bihar (1.74 crores) (Table 2.6).

Table: 2.6

State-wise Minority Population of India

(In Crores)

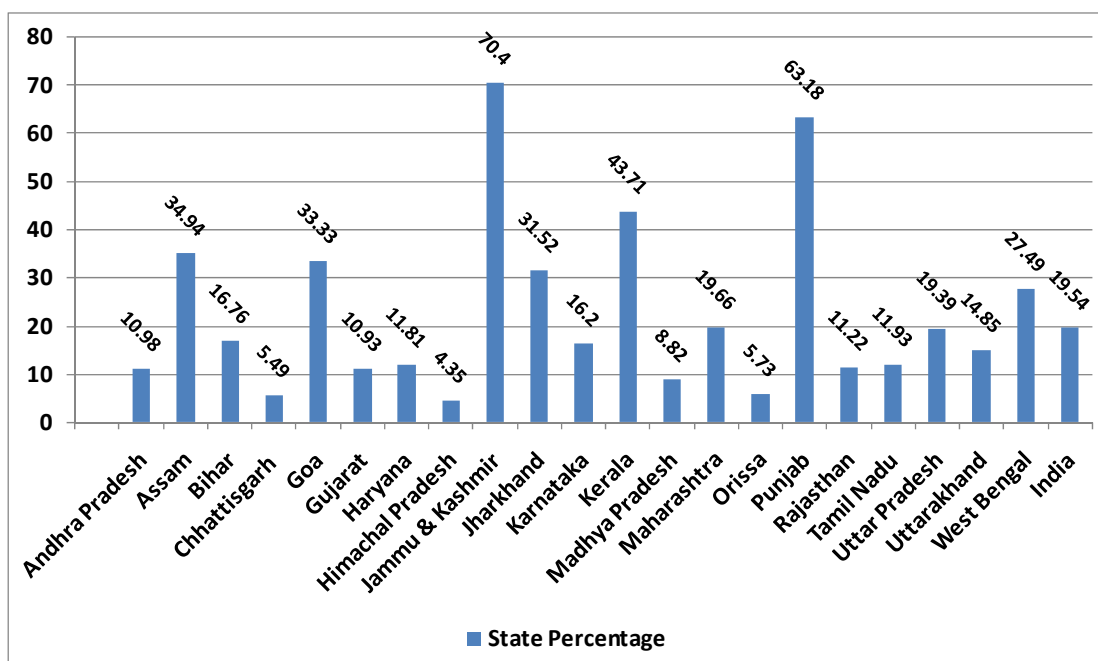
State	2011		
	Total Population	Minority Population	Percentage
Andhra Pradesh	8.47	0.93	10.98
Assam	3.12	1.09	34.94
Bihar	10.38	1.74	16.76
Chhattisgarh	2.55	0.14	5.49
Goa	0.15	0.05	33.33
Gujarat	6.04	0.66	10.93
Haryana	2.54	0.30	11.81
Himachal Pradesh	0.69	0.03	4.35
Jammu & Kashmir	1.25	0.88	70.40
Jharkhand	3.30	1.04	31.52
Karnataka	6.11	0.99	16.20

Kerala	3.34	1.46	43.71
Madhya Pradesh	7.26	0.64	8.82
Maharashtra	11.24	2.21	19.66
Orissa	4.19	0.24	5.73
Punjab	2.77	1.75	63.18
Rajasthan	6.86	0.77	11.22
Tamil Nadu	7.21	0.86	11.93
Uttar Pradesh	19.96	3.87	19.39
Uttarakhand	1.01	0.15	14.85
West Bengal	9.13	2.51	27.49
India	121.02	23.65	19.54

Source: Census, 2011

Chart: 2.1

State-wise Minority Population of India



Christian population has the highest sex ratio of 1009 females per thousand males at the 2001 Census followed by 'Other Religions and Persuasions' (992), Buddhists (953) and Jains (940). Sex ratio of Sikh

population is 893, which is the lowest among the different religious communities. Sex ratio among Muslim population at national level is 936 which are just above the national average of 933 for all religions while a shade lower are the Hindu population sex ratio of 931. Among the states, the highest sex ratio (1058) has been reported among the Hindu population in Kerala followed by Chhattisgarh (990) and Pondicherry (987). Kerala is again at the top of the rank (1082) followed by Pondicherry (1097) and Tamil Nadu (1020) among Muslims. It may be noted that 13 states and union territories recorded a sex ratio of over 1000 among the Christians. Goa has returned the higher sex ratio of 1107 among Christians followed by Pondicherry and Delhi. Delhi has returned the highest sex ratio among Sikh population (925) followed by Chandigarh (910). Punjab having the maximum Sikh population has a low sex ratio of 897. In other states and union territories also sex ratio among the Sikh population is below 900. Chhattisgarh has the highest sex ratio among the Buddhist at 1012 followed by West Bengal (981). Maharashtra and Jammu & Kashmir reporting substantial Buddhist population have sex ratio of 961 and 941 respectively. Majority of the states and union territories (twenty) returned the sex ratio of less than 900 among the Buddhist population. Among the major states Kerala has returned the highest sex ratio of 996 for Jains. In Gujarat and Rajasthan also sex ratio of Jains is high at 969 and 960 respectively. In twenty states Jain population has sex ratio between 901-950 while this pattern is seen in ten states for Hindus and twelve for Muslims.

At the state level among the Hindus, the highest female literacy has been recorded in Lakshadweep 95.8 per cent followed by Kerala 86.7 per cent. The Hindu females in Bihar have a very low literacy rate of 33.4 per cent. Twenty states recorded literacy rate between 60 to 80 per cent among the Hindu females while seven including the large states of Bihar, Uttar Pradesh, Jharkhand, Rajasthan and Andhra Pradesh, the female literacy rate was less than 50 per cent. Among the

Muslims, Andaman & Nicobar Islands has returned the highest female literacy rate of 86.8 per cent followed by Kerala at 89.5 per cent. Haryana has recorded the lowest literacy rate of 21.5 per cent among the Muslim females preceded by Bihar at 31.5 per cent. In 15 states and union territories the female literacy among the Muslim females is less than 50 per cent while in 14 states and union territories it is more than 60 per cent. The other six states/ union territories fall in the range of 50.1 to 60 per cent. It may further be seen that female literacy scenario among Sikhs and Jains is very encouraging, as compared to other religions, wherein except one state all the other states have reported female literacy rate above 60 per cent. Twenty-nine states and union territories among the Jains, 16 states and union territories among Sikhs and 13 states and union territories among Christians are having female literacy above 80 per cent. The 2001 Census data brings out clearly a high literacy rate among the females of the Jains, Sikhs and Christians. In Lakshadweep female literacy of Buddhists is 100 per cent and in another 5 states it is above 80 per cent. There are still 11 states where Buddhist female literacy rates are below 50 per cent. The position of 'Other Religions and Persuasions' is also following more or less similar pattern as that of Buddhist population.

Educational levels of minorities in India are shown in Table 2.7. There has been significant increase in the educational levels among minority communities during the period of 1990-2000 to 2009-2010. However, educational levels among Muslims were reported to be poor as compared to educational levels among other minority communities. During 1990-2000, only 8 per cent minorities were graduates and above while it increased up to 13 per cent in 2009-2010. Similarly, about 14.6 per cent minorities were having higher secondary education during 1990-2000 which increased to 22.1 per cent in 2009-2010. However, only 2.7 per cent Muslims were found graduates and above during 1990-2000 which increased 3.6 per cent in 2004-2005 and 4.1 per cent

in 2009-2010. The illiteracy among Muslims has significantly declined from 36 per cent in 1990-2000 to 22.3 per cent in 2009-2010.

Table: 2.7

Educational Levels of Minorities in India

Education Level / Years	Muslims	Other Minorities	Total
1990-2000			
Not Literate	36.0	18.8	30.9
Secondary and Below	55.5	58.7	54.0
Higher Secondary	5.8	14.6	9.5
Graduation and Above	2.7	8.0	5.5
2004-2005			
Not Literate	29.3	14.2	24.8
Secondary and Below	60.7	61.1	57.9
Higher Secondary	6.4	15.2	10.6
Graduation and Above	3.6	9.5	6.7
2009-2010			
Not Literate	22.3	8.8	17.1
Secondary and Below	63.8	56.2	58.2
Higher Secondary	9.8	22.1	15.5
Graduation and Above	4.1	13.0	9.2

Source: Observer Research Foundation, 2012.

Educational levels among Muslims were reported to be poor as compared to educational levels among other minority communities. The educational levels were found higher among Jains as compared to other religions. About 3.8 per cent Muslims were graduates and above as against 21.5 per cent Jains who were graduates and above (Table 2.8).

Table: 2.8

Educational Levels by Religions in India

Level of Education	Hindu	Muslim	Christian	Sikh	Buddhist	Jain
Up to Primary	54.9	65.3	45.8	46.2	54.7	1.5

Middle	16.1	15.1	17.1	16.9	17.5	12.2
Secondary	14.2	11.0	17.5	20.0	14.1	21.9
Senior Secondary	6.9	4.5	8.7	7.6	2.6	13.8
Diploma	0.7	0.4	2.19	0.9	0.3	1.0
Graduation and above	7.0	3.8	8.7	6.9	5.7	21.5

Source: Planning Commission, Government of India, 2013.

Work Participation Rate to total population for all religion is 39.1 per cent in the 2001 Census. The group of 'Other Religions and Persuasions' have recorded the higher work participation rate of 48.4 per cent followed by the Buddhist at 40.6 per cent, Hindus 40.4 per cent and Christians at 39.7 per cent. The lowest WPR of 31.3 per cent at the national level are seen for the Muslim population, preceded by Jains at 32.9 per cent and Sikhs at 37.7 per cent. The proportion of urban population, female work participation rates and proportion of workers in non-agricultural activity directly influences low work participation rate among other factors. Among the Hindus, there are fifteen states and union territories that have returned work participation rate of below 40 per cent. The highest work participation rate of over 60 per cent for them has been returned from Mizoram and Lakshadweep. At the state level eight states and union territories have registered more than 50 per cent work participation rate for Sikhs. Similar pattern is noted for seven states and union territories among 'Other Religions and Persuasions'. The lowest work participation rate of less than 35 per cent has been recorded in 23 states and union territories among Jains and in 22 states and union territories among Muslims. In fact work participation rate is less than 30 per cent in 8 states and union territories, lowest around 23 per cent for Lakshadweep and Kerala. Sikkim and Mizoram, Muslim WPR is more than 50 per cent. Interestingly, Lakshadweep has very high work participation rate of cent per cent among Sikhs, Buddhist and

more than 70 per cent WPR of Hindus and Christians whereas predominant religious group Muslims of the union territory has the lowest work participation rate of only 23 per cent. The work participation rate among different states and union territories by the different religious affiliations especially in the case of smaller states and union territories indicate that religious communities, which have higher work participation rate are usually having small and more male populations, possibly indicating their migrant status. Male work participation rate is highest among Jains 55.2 per cent followed by Sikhs 53.3 per cent and Hindus 52.4 per cent. The lowest work participation rate for the male population is seen among the Muslim males, which is healthy 47.5 per cent. The female work participation rate on the other hand does not present that consistent pattern across the different religious communities. Female WPR is highest among the Other Religions & Persuasions 44.2 per cent followed by Buddhists 31.7 per cent and Christians 28.7 per cent. The lowest female work participation rate is noted among Jains 9.2 per cent preceded by Muslims 14.1 per cent. 27.5 per cent of Hindu and 20.2 per cent Sikh females have been reported as worker. In other words the gap between the male WPR work participation rates at the national level was about 7 per cent between the lowest and highest values among different religions. The gap between the female work participation rates is very sharp to the tune of 35 per cent between the lowest and highest values. Even among the major religions the gap is sharp, for instance, Jain and Buddhists. Of the six main religions, 33.1 per cent of the Hindu workers are cultivators, followed by 32.4 per cent for Sikhs and 29.2 per cent for Christians. Only one fifth (20 per cent) of the Muslim workers are cultivators while among Jains this is only 11.7 per cent, much below the national average of 31.2 per cent for total population.

At the aggregated level 26.5 per cent of workers are Agricultural labourers (AL). The pattern among the six religious communities reveals

that Buddhists with 37.6 per cent have maximum workers as AL followed by 'Other Religion and Persuasions' with 32.6 per cent and Hindus with 27.6 per cent. On the other hand 22.1 per cent workers among Muslims, 16.8 per cent among Sikhs, 15.8 per cent among Christians, and only 3.3 per cent among Jains are in the category of AL. In fact all four fall below the national average. In brief 82.5 per cent workers among the 'Other Religion and Persuasions' are engaged in agricultural activities either as cultivators and/or agricultural labourers, followed by Hindus (60.7 per cent) and Buddhists (58 per cent). Among others this percentage is below 50 per cent. In other words majority of workers among them are engaged in non agricultural pursuits. In the category of Household Industry workers, artisan character of Muslim workers is reflected in the data, where 8.1 per cent Muslim workers are engaged which is almost double than the national average of 4.2 per cent for total population. Among Hindus 3.8 per cent workers are in HHI and around 3 per cent Sikh and Jain workers are in this category. Christian and Buddhist workers constitute 2.7 per cent and 2.9 per cent respectively as HHI in the 2001 Census. Indian economic structure is showing a shift towards non-agricultural sector. The category of 'Others' includes all those workers, who do not fall under the three distinct categories above. This includes workers in tertiary sector, such as, service, manufacturing, trade and commerce and allied activities. Jains with 81.7 per cent workers are classified as others, followed by 52.8 per cent Christians, 49.1 per cent Muslims. Groups belonging to Other Religions and persuasions have the lowest other workers. The business character of the Jain workers and the service sector work of the Christians are evident in this dataset.

Work participation rate by religions in India is shown in Table 2.9. Overall, work participation rate has been reported high among Buddhists followed by Hindus while it was reported low (31.3 per cent) among Muslims. Work participation rate among males was reported all

most double as compared to the work participation rate among females. However, work participation rate among males was reported high among Jains followed by Sikhs while it was recorded low among Muslims. Similarly, work participation rate among women belonging to Muslim communities was reported only 14.1 per cent as compared to 31.7 per cent among women belonging to Buddhism.

Table: 2.9
Work Participation Rate by Religions in India

Name of Religion	Work Participation Rate		
	Total	Male	Female
Hindu	40.4	52.4	27.5
Muslim	31.3	47.5	14.1
Christian	39.7	50.7	28.7
Sikh	37.7	53.3	20.2
Buddhist	40.6	49.2	31.7
Jain	32.9	55.2	9.2
Other Religion	48.4	52.5	44.2
India	39.1	51.7	25.6

Source: Census, 2001

Work participation rate by minority communities is shown in Table 2.10. Work participation rate among minority communities has significantly increased in urban areas over the period of 1999-2000 to 2009-2010. However, work participation rate among minority communities has significantly declined in rural areas in the corresponding period.

Table: 2.10
Work Participation Rate by Minority Communities

Year/Religion	Male		Female	
	Rural	Urban	Rural	Urban
1999-2000				
Muslims	88.88	82.29	27.89	15.76
Other Minorities	86.43	75.81	48.73	24.60
Total	88.49	79.85	47.73	21.06

2004-2005				
Muslims	88.26	84.31	29.40	18.08
Other Minorities	87.01	77.02	57.31	27.56
Total	89.13	81.03	51.73	24.28
2009-2010				
Muslims	86.21	81.40	22.07	14.25
Other Minorities	82.47	77.29	42.91	27.02
Total	86.07	79.56	39.70	19.79

Source: Observer Research Foundation, 2012.

A large segment of workers belonging to minority communities were found self employed however, they were mainly employed in tertiary sector. Again, about 2/5th Muslim workers were casual workers both in primary and secondary sectors as against 1/3rd workers belonging to other minority communities in primary sector. About 16 per cent workers belonging to Muslim communities were regular workers in secondary sector and 28 per cent Muslim workers were regular workers in tertiary sector as against 22.9 per cent workers belonging to other minority communities in secondary sector and 54.1 per cent workers from other minority communities in tertiary sector (Table 2.11).

Table: 2.11

Percentage Distribution of Workers from Minority Communities during 2009-2010

Activity	Muslims	Other Minorities	Total
Primary Sector			
Self Employed	56.3	64.9	59.0
Regular	0.9	1.7	0.9
Casual	42.91	33.3	40.01
Secondary Sector			
Self Employed	41.6	23.7	29.7

Regular	16.2	22.9	21.1
Casual	42.3	53.4	49.3
Tertiary Sector			
Self Employed	60.1	37.0	48.7
Regular	28.0	54.1	43.1
Casual	11.8	8.8	8.2

Source: Observer Research Foundation, 2012.

Population below poverty line by minority communities is shown in Table 2.12. There has been significant declined in the level of poverty among minority communities over the period of 1993-94 to 2011-2012. The poverty levels among minority communities were reported higher in rural areas as compared to urban areas. Again, poverty levels were reported higher among Muslims followed by Hindus and Christians while it was reported low among Jains and Sikhs.

Table: 2.12

Population Below Poverty Line Among Minorities

Years / Religion	Rural	Urban	Total
1993-94			
Christian	44.9	22.9	38.5
Hindus	50.5	29.7	45.6
Muslims	53.6	46.6	51.2
Jain	24.3	6.0	10.5
Sikh	19.8	10.6	19.6
2004-05			
Christian	28.7	14.1	24.5
Hindus	42.1	23.1	37.5
Muslims	44.5	41.8	43.6
Jain	10.6	2.7	4.6
Sikh	21.7	9.5	18.9
2009-2010			
Christian	23.07	12.9	20.5
Hindus	33.5	18.7	29.7

Muslims	36.2	33.9	35.4
Jain	10.0	1.7	4.5
Sikh	11.9	14.5	12.5
2011-2012			
Christian	23.2	5.5	16.4
Hindus	25.6	12.1	21.9
Muslims	26.9	22.7	25.4
Jain	0.7	3.9	3.3
Sikh	6.2	5.0	5.9

Source: Arvind Panagaria and Vishal More, 2013.

Political representation of minorities has been low in India. During 2014 parliamentary election, 22 Muslims were elected while the number of Muslim MPs was recorded 49 in 1980, 45 in 1984 and 38 in 1998. During 2009, the number of Muslim MPs was reported 28. Thus, number of Muslim MPs has been lowest in 2014 in the history of Parliament. In 2014, there was no Muslim MP from Uttar Pradesh though political parties provided party tickets to Muslim candidates. The representation of MPs from other minority communities has always been low except few MPs from Sikh and Christian communities (Table 2.13).

Table: 2.13

Muslims Representation in Parliament

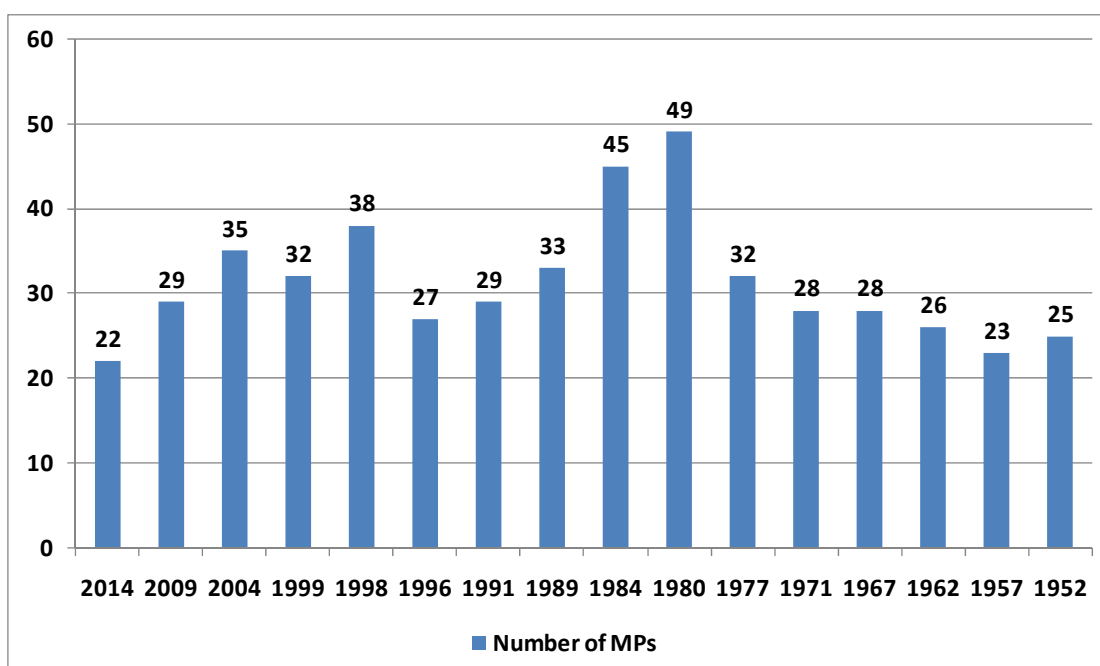
Year	Number of MPs
2014	22
2009	29
2004	35
1999	32
1998	38
1996	27
1991	29

1989	33
1984	45
1980	49
1977	32
1971	28
1967	28
1962	26
1957	23
1952	25

Source: Election Commission of India.

Chart: 2.2

Muslims Representation in Parliament



The number of Muslim MPs in 16th Lok Sabha is lowest in last 50 years. Just 22 Muslims have been elected to the new Lok Sabha. Muslims now make up just over 4 per cent of Parliamentarians despite accounting for over 13 per cent of the population. There were over 30 Muslim MPs for the past 15 years, over 25 for 20 years before that and over 40 for 10 years between 1980 and 1989. With Bhartiya Janta Party

sweeping the election but nominating fewer than 5 Muslim candidates across the country, likelihood of a Muslim from the Party making it to Parliament fell substantially. One of the BJP's 5 candidates won, but its ally, the Lok Jan Shakti Party, had one Muslim candidate from Bihar. 8 of the Muslims who won were UPA candidates from Congress, Rasthriya Janta Dal and National Congress Party.

States/UTs are expected to constitute a State Level Committee for implementation of the Prime Minister's New 15 Point Programme for the welfare of minorities headed by the chief secretary with members consisting of the secretaries and heads of departments implementing the schemes. Similarly at the District Level Committee for implementation of the Prime Minister's New 15 Point Programme for the welfare of minorities may be constituted headed by District Magistrate with district level officers as members.

It has been observed that major sources of credit to the minorities of the public sectors and private sectors banks. However the credit flow to minorities has been less than their percentage of population in most of the state except of the Chhattisgarh and Tamil Nadu. The average loan size of the minorities is significantly less than that of average loan size for all the communities. Priority sector lending to the minorities constitute only 8 per cent however minorities account for 17.6 per cent in priority sector accounts. They raise growing need of credit support in handicraft and handlooms as most of minorities are engaged in these sectors for their sustenance. Artisan in handloom and handicraft suffer from exploitation, obsolete technology and marketing huddles. Thus minorities need a special focus for skill training, credit and other support services for promotion of self employment. In view of the removing barriers of growth, accelerating the development process and improving the quality of life, Special Multi Sectoral Development Plans are being

prepared for 147 backward districts under the Backward Region Grant Fund.

The above analysis simply demonstrates that the minorities suffer from backwardness, poverty, exploitation and deprivation. The plight of minority communities is no better than other states. They are socially and economically backward and even their empowerment though initiating welfare and developmental programmes could not yield satisfactory results. Their representation in government jobs, business operations and politico-administrative elite is far behind their share in population. The fact remains that minority communities in some of the states feel politically dumped and isolated and are seeking religious leadership for their empowerment, and enhancing their share in government jobs and business operations through easy access to opportunities and necessary inputs.

There is no denying the fact that Muslims constitute the majority among the minorities and are the second largest community in India. In view of their sheer number their role in the overall socio-economic development can hardly be over emphasized. However, the planned development does not show a very encouraging picture so far as the Muslim community in India is concerned. Their participation in the socio-economic and political process is considered of vital importance. The social structure of Indian Muslims has been largely composed of Turks, Afghan, Persian and Arab Emigrants and large numbers of natives had embraced Islam in different regions and circumstances. Their source of income has been limited and is confined to traditional occupations such as agriculture, handicrafts, small business and trade. Muslim artisans—embroiders, weavers, goldsmiths, masons had the potential to develop themselves as a prosperous class. However, the system of exploitation and their lack of habit of thriftiness prevented them from building up their business. The ordinary artisans prefer to work as wage workers in

unorganized sector of employment. However, the social structure of south Indian Muslims was different from north. It was composed of Arab traders and converts of other communities. Muslim society in southern India adopted trading and agriculture and thus, they are comparatively developed. However, overall Muslims have a fragile and weak economy; bulk of Indian Muslim workforce is self-employed in the unorganized sector, constituting a fairly high majority of construction labour, rickshaw pullers, cart pullers, horse cart pullers, coolies, barbers, tailors, carpenters, footpath hawkers, fitters, electricians, welders and petty shopkeepers. They are the poorest community among all the religious communities of India.

Chapter: 3

Status of Women in India

Gender equality and women empowerment are the key terms that defined and determined the direction of diverse discourses on women, nationally and globally. The Beijing conference was the most significant milestone in journey towards ensuring gender equality and enriching pragmatic insights into the issues concerning women empowerment (Singh & Srivastava, 2001). Gender equality is central to realizing the Millennium Development Goals. However, gender discrimination across the life cycle is still prevalent in most of the countries across the globe. In India too, gender discrimination is prevalent in its socio-cultural setup. Gender discrimination is pervasive while the degree and forms of inequality may vary; women and girls are deprived of equal access to resources, opportunities and political power in every region of the world. The oppression of girls and women can include the preference for sons over daughters, limited personnel and professional choices for girls and women, the denial of basic human rights and outright gender based violence (UNICEF, 2007).

It is agreed that due to globalization, world income is increasing and every third countries is progressing. But when we consider its impact on women, we find different picture. Scholars give different views regarding the impact of globalization on women. We can categorize them into two broader categories. First school of thought includes those scholars who are agreed that women have benefited from the globalization with the growth of world economy. The second school of thought includes the scholars who are of the view that women are negatively affected by globalization. However, globalization has mixed bag of impacts on women. In some areas, positive impacts of globalization on women are visualized however, in certain areas, the negative impact of globalization on women is observed. The socio-

cultural impact of globalization is reported mainly negative however, the positive impact of globalization mainly relates with economic aspects.

Social Status of Women:

Education is an instrument for liberation and freedom but is far behind the touch of women with 48.3 per cent (2003) compared with male with 70.2 per cent. In case of India, even the educated women with graduate and post graduate are unable to stand economically independent. In some cases, it is true that education is valuable only to the extent that it enhances their value in the marriage-market. They are bound by the socio-cultural values based duties on them for being a faithful daughter, sister, wives. The changes spearheaded by economic liberalization and globalizations are having an impact on higher education worldwide. The relationship between government and universities are changing all over the world (Chanana, 2007). Some of the features that characterized this change are: reduction in government funding and the pressure on the universities to raise funds from the industry, the market and the individual student (Clarke, 1996; Marginson, 2000; Bachhi, 2001); universities have been forced to down size; and the language of efficiency and accountability associated with corporate management is being used to run and to evaluate universities. All these changes have an impact on pursuing equity issues within the universities because a commitment to equity and a commitment to cost cutting (Bachhi, 2001) may not go hand in hand. Several scholars have debated the issue of computability between managerialism and equity (Sawer, 1989; Yeatman, 1990).

Girls' enrolment in education is shown in Table 3.1. Girls' enrolment against 100 boys is found to be low in most of the states except a few states like Manipur, Meghalaya and Sikkim. Girls' enrolment against boys has been found significantly low in higher secondary education as against primary and junior classes. The girl

enrolment rate was reported low in the states of Rajasthan, Uttar Pradesh, Bihar, Chhattisgarh, Jharkhand, Madhya Pradesh, Orissa and Uttarakhand.

Table: 3.1

Girls Enrolled Per 100 Boys Enrolled (2004-05)

S. No.	India/State/UT	No. of Girls Enrolled per 100 Boys				
		Classes I-V	Classes VI-VIII	Classes I-VIII	Classes IX-X	Classes IX-XII
	India	88	80	85	71	71
1.	Andhra Pradesh	98	90	95	85	77
2.	Arunachal Pradesh	85	82	84	74	70
3.	Assam	96	89	94	79	74
4.	Bihar	69	54	66	44	41
5.	Chhattisgarh	92	76	87	65	65
6.	Delhi	96	95	96	92	93
7.	Goa	92	89	91	96	96
8.	Gujarat	77	73	76	67	68
9.	Haryana	89	81	86	72	73
10.	Himachal Pradesh	91	91	91	85	88
11.	Jammu & Kashmir	92	80	88	75	76
12.	Jharkhand	80	70	78	61	61
13.	Karnataka	94	90	92	88	88
14.	Kerala	94	91	94	99	102
15.	Madhya Pradesh	89	77	85	56	56
16.	Maharashtra	93	90	92	84	92
17.	Manipur	101	109	103	96	101
18.	Meghalaya	101	109	103	106	101
19.	Mizoram	91	96	92	102	100
20.	Nagaland	92	92	92	93	90
21.	Orissa	92	84	90	80	65
22.	Punjab	88	88	88	88	86

23.	Rajasthan	84	54	77	42	42
24.	Sikkim	99	112	102	105	101
25.	Tamil Nadu	93	91	92	90	94
26.	Tripura	92	89	91	88	84
27.	Uttar Pradesh	86	70	82	53	58
28.	Uttarakhand	93	92	93	73	77
29.	West Bengal	95	86	93	76	72

Source: India, Ministry of Human Resource Development, Department of Higher Education, Statistics Division (2007).

Starting from 1950-51 when the proportion of women was 10.9 per cent to 40.04 per cent in 2002-03, the increase has been significant. In other words, there were 14 women per 100 men in 1950-51 which increase to 67 in 2002-03. Thus, the proportion of women entering higher education today has increase rapidly (Table 3.2).

Table: 3.2

Enrolment in Higher Education by Gender

Year	Women (Per cent)	Men (Per cent)
2002-03	40.05	59.05
1995-96	34.1	65.9
1991-92	32.0	68.0
1980-81	27.2	72.8
1970-71	21.9	78.1
1960-61	16.2	83.8
1950-51	10.9	89.1

Source: Annual Reports, UGC.

There have been shifts in women's choice of disciplines in higher education. There are also wide disparities in enrolment by region, caste, tribe and by gender. The differences have an impact on women from the disadvantage groups. The proportion of women in commerce was 0.5 per cent in 1950-51 which increase to 15.9 per cent in 1980-81 and

36.7 per cent in 2002-03. Similarly, the proportion of women in engineering/technical courses was just 0.2 per cent in 1950-51 which increase to 22.3 per cent in 2002-03. Women's share in law courses has significantly increased from 2.1 per cent in 1950-51 to 20.8 per cent in 2002-03. Women's share in medicine, education and even agriculture has increased significantly over the period (Table 3.3).

Table: 3.3

Women Enrolment in Higher Education

Faculties	1950-51	1960-61	1970-71	1980-81	1991-92	2000-01	2002-03
Arts	16.1	24.6	31.7	37.7	41.8	44.2	45.4
Science	7.1	10.5	17.8	28.8	32.9	39.4	40.2
Commerce	0.6	0.9	3.7	15.9	22.1	36.5	36.7
Education	32.4	32.8	36.5	47.3	50.2	51.2	50.6
Engg/Tech	0.2	0.9	1.0	3.8	7.6	21.5	22.3
Medicine	16.3	21.9	22.8	24.4	33.2	44.0	44.7
Law	2.1	3.0	3.7	6.9	11.0	20.0	20.8
Agriculture	5.8	7.0	9.5	13.6	7.1	17.4	20.2
Veterinary science*					8.0	20.9	16.9
Others					38.3	37.7	37.9

Source: Annual Reports, UGC.

During 1950-51, most of the women were enrolled in disciplines like arts and science however, during 2002-03, the proportion of women enrolment in arts and science has declined significantly and their share in disciplines like engineering/technology, medicine and other professional courses has shown an increasing trend (Table 3.4).

Table: 3.4

Percentage Distribution of Women's Enrolment in Higher Education

Faculties	1950-51	1960-61	1970-71	1980-81	1991-92	2002-03
Arts	67.9	70.2	64.3	56.2	54.2	51.1
Science	21.0	18.6	25.7	20.6	19.8	19.9
Commerce	0.4	0.5	1.9	11.8	14.6	16.5
Education	3.1	3.7	3.2	4.5	3.7	1.8
Engg/Tech	0.04	0.2	0.1	0.7	1.2	4.2
Medicine	5.8	4.5	3.4	3.6	3.5	3.6
Law	0.7	0.5	0.4	1.6	1.8	1.7
Agriculture	1.1	1.8	0.9	1.2	0.3	0.3

Source: Annual Reports, UGC.

Table 3.5 shows the distribution of women enrolment by level of education. During 1950-51, only 10.8 per cent women were enrolled in undergraduate courses. This proportion has increased by 39.93 per cent in 2002-03. Similarly, during 1950-51, 12.1 per cent female were graduates while in 2002-03, their proportion increased by 2/5th. The proportion of women researchers has also increased significantly from 14.1 per cent in 1950-51 to 38.5 per cent in 2002-03. Thus, there has been phenomenal growth in higher education during post globalization era and a majority of women get the opportunity for pursuing higher education.

Table: 3.5

Proportion of Women by Stage of Education

Year	Undergraduate	Graduate	Researcher
2002-03	39.93	42.04	38.5
1996-97	34.1	34.0	39.2

1995-96	34.1	34.0	39.2
1994-95	33.6	35.6	38.5
1993-04	33.02	35.4	36.5
1992-93	32.43	35.63	38.4
1991-92	31.8	34.70	37.1
1980-81	27.2	28.2	27.3
1970-71	21.6	25.8	20.7
1960-61	16.2	17.3	15.6
1950-51	10.8	12.1	14.1

Source: Annual Reports, UGC.

Globalization and economic liberalization has impacted on culture and society as well. During globalization period, there has been significant increased in the incidence of number and rate and crimes against women. A large number of crimes particularly at the domestic front are not being reported. During 2005, total number of cases against women reported to be 1.55 lakh. Crimes against women constituted about 14.1 per cent against all the crimes reported so far. The rate of total cognizable crimes against women was reported high in the states of Delhi (27.6 per cent), Andhra Pradesh (26.1 per cent), Tripura (24.8 per cent), Madhya Pradesh (22.0 per cent), Chandigarh (20.8 per cent) and Kerala (20.3 per cent). There has been nominal increase in the proportion of crimes against women during 2002-2010. During 2010, about 2.13 lakh cases of crimes were reported against women as against the total crimes of 22.25 lakh reported under Indian Penal Code. Crime against women constituted about 9.6 per cent against the total IPC crimes in India (Table 3.6).

Table: 3.6

Proportion of Crime against Women

Sl. No.	Year	Total IPC Crimes	Crime Against Women (IPC cases)	Percentage to Total IPC crimes
1.	2002	17,80,330	1,31,112	7.4
2.	2003	17,16,120	1,31,364	7.6
3.	2004	18,32,015	1,43,615	7.8
4.	2005	18,22,602	1,43,523	7.9
5.	2006	18,78,293	1,54,158	8.2
6.	2007	19,89,673	1,74,921	8.8
7.	2008	20,93,379	1,86,617	8.9
8.	2009	21,21,345	2,03,804	9.2
9.	2010	22,24,831	2,13,585	9.6

Source: National Crime Records Bureau, New Delhi, 2011.

Andhra Pradesh reported 12.8 percent of total such cases in the country (27,244 out of 2,13,585). Tripura reported the highest crime rate (46.5) as compared to the National average rate of 18.0. The proportion of IPC crimes committed against women towards total IPC crimes increased during the last 5 years from 8.2 percent in 2006 to 9.6 percent during 2010. Madhya Pradesh reported the highest number of Rape cases (3,135) & Molestation (6,646) accounting for 14.1 percent & 16.4 percent respectively of total such cases reported in the country. Andhra Pradesh reported 45.8 percent (4,562) of Sexual Harassment cases. About 25 percent decrease was observed under Importation of Girls cases. Cases under Immoral Traffic (Prevention) Act have increased by 1.0 percent (from 2,474 in 2009 to 2,499 in 2010). Tamil Nadu reported 22.7 percent of cases under Immoral Traffic (Prevention) Act (567 out of 2,499). Highest cases of Kidnapping & Abduction 18.4 percent (5,468) & Dowry Deaths 26.4 percent (2,217) were reported in

Uttar Pradesh. No case under Sati Prevention Act was reported across the country during the year 2010. Offenders were known to the victims in 97.3 percent of Rape cases (21,566 out of 22,172). A total of 24,335 cases of crime against women were reported from 35 mega cities out of 2,13,585 cases reported in country during 2010 which is 1.5 percent increase over 2009. And rate of crime in these cities at 22.6 was comparatively higher as compared to the national rate at 18.0. The female criminality in the total IPC crimes accounted for 6.2 percent only. The percentage share of female arrestees was higher in cases of cruelty by husband & relatives (22.8 percent). Among 35 cities, Delhi accounted for 16.0 percent (3,886) of total crimes followed by Hyderabad 8.1 percent (1,964). Although Women may be victims of any of the general crimes such as 'Murder', 'Robbery', 'Cheating', etc, only the crimes which are directed specifically against Women are characterized as 'Crimes Against Women'. Various new legislations have been brought and amendments have been made in existing laws with a view to handle these crimes effectively.

Status of Maternal Health:

The provision of assured and credible primary health services of acceptable quality has emerged as priority thrust area for both the Central and state governments in view of the increasing urbanization and growth of slums and low income population in the cities. Recognizing the seriousness of the problem, Government of India has identified urban health as one of the thrust area in 10th Five Year Plan. Under the ongoing RCH phase-II programme, urban health has been included and sought to be effectively addressed under one component. Urban Family Welfare Centres have been setup to provide outreach services, primary health care, MCH and distribution of contraceptives. Urban Health Posts are also functioning for providing outreach services pertaining to RCH. A fundamental indicator of gender inequality in India,

and arguably, one of the most powerful, is a preference for sons so strong that it is manifested as limiting the birth and survival of girls. Trend data based on the three NFHS surveys provide strong evidence of declines in the sex ratio (females per 1,000 males) of the population age 0-6 and in the sex ratio at birth for births in the five years preceding each survey. Sex ratios of all last births and last births of sterilized women show clearly that couples typically stop having children once they have the desired number of sons (Table 3.7).

Table: 3.7
Changing Gender Ratio in India

Sl. No.	Factors	NFHS-I 1992-1993	NFHS-II 1998-1999	NFHS-III 2005-2006
1	Trends in the sex ratio (females per 1,000 males) of the defacto population age 0-6 years	934	926	918
2	Trends in the sex ratios at birth for all children born in the five complete calendar years preceding	941	938	919
3	Trends in sex ratios at birth (females per 1,000 males) of last births only	837	791	756
4	Trends in sex ratios at birth (females per 1,000 males) of all other births	976	981	1016
5	Trends in sex ratios at birth (females per 1,000 males) of all births	935	920	926

Source: National Family Health Surveys (NFHS) various reports.

Table shows the trend in the sex ratio of the under-seven population based on National Family health Survey data for the period 1992-93 to 2005-06 also provides evidence of continued decline and shows that in 2005-06 the under-six sex ratio had fallen further to 918

females per 1,000 males. The decline over time in the under-six sex ratio can have one or more of mainly three possible causes: a decrease in the sex ratio at birth through the use of technologies that enable sex selection; an increase in the mortality of girl children compared with the mortality of boy children. Table also shows in India, the sex ratio at birth calculated for all births in the five complete calendar-year periods before each of the three National Family Health Surveys not only shows a downward trend in the sex ratio at birth in the six years between 1987-91 and 1993-97, but also shows an acceleration in the decline in the sex ratio between 1993-97 and 2000-04. In the late 1980s and early 1990s, the sex ratios at birth at 941 and 938 respectively, did not deviate too far from 943, which is the lowest sex ratio at birth within the normal range. However, by the early 2000s the sex ratio at birth in India had fallen well below the normal range to 919. We can also observe the positive trend in sex ratios at birth of last births only, all other births and all births. Among women age 20-24, there has been a one-third decline in the same time period in the proportion married before age 15. Age at marriage for women and men also increases with education and wealth. Sixteen percent of ever-married women age 15-49 are married to men who are 10 or more years older than them. Spousal age difference decreases as age at marriage increases and this relationship is evident in all three NFHS surveys.

Data focuses attention on an even younger age group—women age 20-24—to examine the trends in the age at marriage over time. NFHS-3 data shows that even in this age group, 18 per cent of women are married before age 15 and 47 per cent remarried before age 18. However, in NFHS-1, 26 per cent of women in this age group had been married before age 15. Thus, in the 13-year period between NFHS-1 and NFHS-3, marriage before age 15 in the 20-24 age group has declined by almost one-third. Much smaller declines are observed in marriage before age 18 and before age 20, however. It is notable that

there is virtually no change in the percentage percent in NFHS-1, 44 percent in NFHS-2, and 46 percent in NFHS-3. The proportion of women who marry before the legal minimum age at marriage has been reported higher in the rural areas as compared to the urban areas. It has been significantly reported high in the states of Rajasthan, Madhya Pradesh, Bihar, Jharkhand, Andhra Pradesh, Chhattisgarh, Uttar Pradesh and Karnataka. Rural Urban differences in the proportion of women marrying before the age of 18 years are largest in Jharkhand, Rajasthan, Chhattisgarh, Bihar, West Bengal, Uttar Pradesh and Madhya Pradesh.

There has been significant increase in prenatal care in India during 1992-93 to 2005-06. The coverage of prenatal care increased from 17.4 per cent in 1992-93 to 29.1 per cent in 2005-06. However, the increase in prenatal care in the state of Uttar Pradesh was reported low as compared to the national average. The coverage of prenatal care increased from 5.5 per cent in 1992-93 to 8.7 per cent in 2005-06. The proportion of safe delivery was reported only 28.8 per cent in Uttar Pradesh as compared to 49.5 per cent at the national average. The coverage of safe delivery increased from 17.8 per cent 1992-93 to 28.8 per cent in 2005-06. There has been increasing trend of birth assisted by skilled health professionals in the state during 1992-93 to 2005-06. However, state of Uttar Pradesh is lagging behind the national average as far as the proportion of birth assisted by skilled health professionals is concerned. Only 7.3 per cent deliveries were assisted by skilled professionals in homes during 2005-06 while less than 7 per cent deliveries were undertaken at the public health centres in Uttar Pradesh as against 19 per cent deliveries in Uttar Pradesh at public health facility at the national level during 2005-06.

Thus, 71 per cent deliveries are assisted by unskilled health professionals at home. The proportional of institutional delivery has

increased significantly during 1998-99 to 2007-08. As per District Level Household Survey reports, the proportion of institutional delivery was reported high in the states of Tamil Nadu, Kerala, Gujarat, Andhra Pradesh, Delhi, Karnataka, Maharashtra and Punjab. The proportion of institutional delivery was reported low in the states of Chhattisgarh, Jharkhand, Bihar and Uttar Pradesh (Table 3.8).

Table: 3.8
Institutional Delivery Rate

States	Institutional Delivery		
	DLHS 1	DLHS 2	DLHS 3
Bihar	14.9	18.8	27.7
Chhattisgarh	10.9	18.1	18.1
Himachal Pradesh	31.7	45.1	48.2
Jharkhand	17.3	21.2	17.8
Madhya Pradesh	21.5	28.7	47.1
Orissa	23.4	30.8	44.3
Rajasthan	22.5	30.3	45.5
Uttar Pradesh	16.2	21.4	24.5
Uttaranchal	18.8	24	30
Assam	23.8	23.2	35.3
Meghalaya	33.4	32.5	24.4
Mizoram	58.9	52.9	55.9
Sikkim	32.3	57.8	49.8
Tripura	46.1	61.1	46.3
Andhra Pradesh	50.6	59.4	71.8
Chandigarh	67.7	47.4	76.1
Delhi	70	50	68.6

Goa	93.8	91.2	96.3
Gujarat	46.1	52.2	56.5
Haryana	25.7	35.7	46.9
Karnataka	50	57.9	65.1
Kerala	97	97.6	99.4
Maharashtra	57.1	57.9	63.6
Puducherry	92.2	97.2	99.1
Punjab	40.5	48.9	63.3
Tamil Nadu	78.8	86.2	94.1
West Bengal	38.9	47	49.2

Source: District Level Household Surveys.

Only 4 per cent women received all recommended types of antenatal care in Uttar Pradesh as compared to 15 per cent women at the national level. Similarly, about 21 per cent births were delivered in a health facility in the state of Uttar Pradesh as compared to 38.7 per cent deliveries in a health facility at the national level. Only 15 per cent deliveries had a postnatal checkup in the state of Uttar Pradesh as against 41.2 per cent deliveries with a postnatal checkup in India. Interestingly, only 13 per cent deliveries were reported with a postnatal checkup within two days of birth in the state of Uttar Pradesh as against 37.3 per cent deliveries with a postnatal checkup during the period in India. Slightly more than 1/5th women had 3 or more ANC visits in Uttar Pradesh as compared to 52 per cent ANC visits in India. Only 1.4 per cent women in Uttar Pradesh reported that they received 1 TT injection during their pregnancy and at least one more in the three years prior to the pregnancy. Similarly, only 2 per cent women were provided intestinal parasite drug in Uttar Pradesh as against 3.8 per cent women who were provided such drug in India. Most of the women in the state of Uttar Pradesh reported that antenatal care was provided by

ANM/Nurse/Midwife/LHV. Only 22.5 per cent women received antenatal care by doctors in Uttar Pradesh as compared to 50.2 per cent women who were provided antenatal care by doctors in India. More than 1/3rd women in Uttar Pradesh reported they were not provided antenatal care by any health professional. There has been significant decline in the fertility rate during the period of 1992-03 – 2004-05. However, in certain states the current fertility is still higher which is causing a serious concern for the strategic intervention for promoting birth spacing and population control.

Trends in maternal care indicators in India are shown in Table 3.9. There has been significant improvement in the maternal health care during the period of 1992-03 to 2004-05. During 2004-05, less than half of the deliveries were assisted by health personnel in rural areas and still most of the deliveries are being taken in the home. As per 1998-99, NFHS-II survey, 20 per cent mothers receive antenatal care while only 33.6 per cent births are delivered in medical institution. Only 42.4 per cent deliveries are being assisted by health professional. The states like Bihar, Rajasthan, Uttar Pradesh and Madhya Pradesh have shown poor health status as per health indicators.

Table: 3.9

Trends in Maternal Care Indicators

Indicators	NFHS-3	NFHS-2	NFHS-1
Urban			
Percentage who received ante-natal care	90.7	86.5	83.0
Percentage who had at least three ante-natal care visits	73.8	70.1	66.8
Percentage who received ante-natal care within the first trimester of pregnancy	63.0	55.8	40.9
Percentage of births delivered in a health facility	69.4	65.1	58.4
Percentage of deliveries assisted by health personnel	75.3	73.3	66.4

Rural			
Percentage who received ante-natal care	72.2	59.9	59.2
Percentage who had at least three ante-natal care visits	42.8	36.9	37.3
Percentage who received ante-natal care within the first trimester of pregnancy	36.1	26.7	20.2
Percentage of births delivered in a health facility	31.1	24.7	16.7
Percentage of deliveries assisted by health personnel	39.9	33.5	25.9
Total			
Percentage who received ante-natal care	76.9	65.8	64.6
Percentage who had at least three ante-natal care visits	50.7	44.2	43.9
Percentage who received ante-natal care within the first trimester of pregnancy	43.0	33.1	24.9
Percentage of births delivered in a health facility	40.8	33.6	26.1
Percentage of deliveries assisted by health personnel	48.8	42.4	35.1

Source: NFHS-3, 2004-05, NFHS-2, 1998-99, NFHS-1, 1993-94

During 2005-06, the total acceptors of family planning were reported to be 37.9 million. Out of these acceptors, most of them were condom users (18.91 millions) followed by oral pill users (8.16 million) and IUD Insertions (6.17 million). Thus, most of the family planning acceptors were reported using modern methods for birth control. There has been significant improvement in the current use of contraceptives from 41 per cent in 1992-1993 to 56 per cent in 2004-2005. However, still emphasis is being given on modern methods and traditional methods are not popular. The perception of males towards the use of contraceptives is also found to be not very much encouraging. The data from NFHS-I indicate that the use of any modern method (Pill, IUD, Condom, Female Sterilization, Male Sterilization, and Periodic Abstinence) is only 36.5 percent out of which 27.4 percent accept female sterilization while only 3.5 percent accepted male sterilization.

We can also see the further continues development on women awareness development.

Economic Status of Women:

Women have been described as “invisible labour force”. The male-female and superior-inferior hierarchy along with certain norms, values, practices and beliefs are still prevailing in the employment sector. In other words, the hierarchy is established on the basis of sex differences, whereby males have represents the outside world and women represents only in the household work. It is also referred in Hindu mythology that male is bread earner and a source of Moksha while the female is supposed to look after siblings and domestic affairs and thereby she is treated as liability rather than a asset in the family. Census figure almost ignored and excluded the women who are agricultural labour, work in informal sector and traditional works and household unpaid workers. The above mentioned points are affecting the position of women in the society and make them live in the vulnerable position. A country like India which is bounded by the traditional norms and values, which is highly patriarchy in character already put women into the miserable position and the process of globalization is added up spices in it and makes women life hell from every angle and putting millions of burden on their shoulder. Instead of providing solution to gender inequality, globalization sharpens the division between the two sexes. Globalization has entrenched gendered hierarchies in the labour force as well as increases the percentages of women living below the poverty line. Globalization is actually welcomed by male leading institutions. New technologies are made for male use, and hence they become skilled labour and women unskilled labour. Thus women have been exploited under the process of globalization. Female labour is thus increasingly integrated into global production, but in a fragmented form with contradictory consequences. In terms of

sectoral share of employment the status of women has shown somewhat a stagnated position over the years. Most of women are engaged in agriculture sector in rural areas for their sustenance. In certain Himalayan states, their role in agriculture sector is reported to be significantly high as compared to their male counterparts. The share of agriculture has declined, though it continues as prominent sector of employment accounting for 74.9 per cent of the total female work force. Most of the primary sector activities offer subsistence employment and are low paid or unpaid. The industrial sector does not show much change though on the whole the sector shows a marginal growth. Within the secondary women are mostly concentrated in the informal sector, which offers no security either the employment or conditions at work. The most important trend as far as women's employment that needs to be highlighted is the considerable increase in the share of tertiary sector over the last decade. In the sector women are found largely in the trading and retailing activities or in the care economy, which do not offer much in terms of remuneration or skill endowment. Data from 66th round of NSSO indicates that female work participation rate has increased during 2004-05 to 2008-10. The share of women in usual status workers declined from 28.7 per cent to 22.8 per cent. In rural areas, this has declined from 32.7 per cent to 26.1 per cent and in urban areas, from 16.6 per cent to 13.8 per cent (Table 3.10).

Table: 3.10

Participation in the Labour Force

Indicators	Rural (per cent)			Urban (per cent)			Total Persons
	Male	Female	Total	Male	Female	Total	
Labour Force Participation Rate	55.6	26.5	41.4	55.9	14.6	36.2	40.0
Work Participation Rate	54.7	26.1	40.8	54.3	13.8	35.0	39.2

Proportion Unemployed	0.9	0.4	0.7	1.6	0.8	1.2	0.8
Unemployment Rate	1.6	1.6	1.6	2.8	5.7	3.4	2.0

Source: NSSO 2009-10

There has been significant decline in women self employment during 2004-05 to 2009-10 both in rural and urban sector however, women employment as regular wage employee has been showing an increasing trend in rural and urban sector over the corresponding period. Similarly, women employment as casual labour has significantly increased both in rural and urban sector during the corresponding period. Women employment in manufacturing and construction sector has shown fluctuating trend. Overall women employment has increased in urban sector however, women employment in agriculture sector has declined both in rural and urban sector during the period of 2004-05 to 2009-10 (Table 3.11).

Table: 3.11

**Women Employment in Different Sectors
(Per 1000 Distribution of Usually Employed)**

Sr. No.	Year	Agriculture		Manufacturing		Construction		Others	
		Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban
1	2004-05	814	147	87	254	17	45	30	147
2	2007-08	816	129	76	252	23	48	28	150
3	2009-10	789	118	76	258	42	51	34	139

Source: 61st, 64th and 66th Rounds of NSSO Surveys.

Women's employment in public and private sector by industrial activity is shown in Table 3.12. During 2004, 2.89 million women were employed in public sector while 2.04 million women were employed in private sector. Most of the women employed in public sector were found engaged in industrial activity like community, social and personal

services as well as financing, insurance, real estate and business services. Similarly, majority of the employed women were engaged in manufacturing and community, social and personal services in private sector. The proportion of women's employment in the organized sector was reported to be 18.7 per cent only. This proportion was significantly found higher for the private sector (24.8 per cent) as compared to public sector (15.9 per cent). There has been significant growth in women's employment in public sector however; women employment in private sector has shrunked significantly during 2001-2004. During 2004-05, there has been significant increased in women's employment in primary sector while their number has declined in manufacturing sector. Their number has increased significantly in services sector during the period. The unorganized sector is large in India, accounting for 370 million workers in 1999-2000, constituting 93 per cent of the total workforce and 83 per cent of the non agricultural work force. Women account for 32 per cent of the workforce in the informal economy, including agriculture and 20 per cent of the non agricultural workforce. 118 million women workers are engaged in the unorganized sector in India, constituting 97 per cent of the total women workers in India. The informal sector in the non agriculture segment alone engaged 27 million women workers in India.

Table: 3.12

Women's Employment in the Organized Sector by Major Industry Divisions

Sl. No.	Division & Industry	Women Employees (In '000') as on 31.03.2006		
		Public Sector	Private Sector	Total
1.	Agriculture, Hunting, Forestry & Fishing	56.92	438.03	494.95
2.	Fishing	1.26	0.45	1.71
3.	Mining and Quarrying	76.98	8.49	85.46
4.	Manufacturing	77.73	812.66	890.39
5.	Electricity, Gas & Water Supply	50.37	2.18	52.54

6.	Construction	61.37	4.16	65.53
7.	Wholesale & Retail Trade; Repair of Motor Vehicles Motorcycles and Personal and Household Goods	12.85	23.82	36.67
8.	Hotels and Restaurants	1.06	10.77	11.83
9.	Transport, Storage & Communications	180.42	10.24	190.67
10.	Financial Intermediation	168.62	47.09	215.71
11.	Real Estate, Renting and Business Activities	37.11	76.96	114.08
12.	Public Administration and Defence; Compulsory Social Security	729.08	0.22	729.30
13.	Education	798.05	557.69	1355.74
14.	Health and Social Work	650.50	106.14	756.64
15.	Other Community, Social & Personal Service Activities	54.08	10.66	64.73
16.	Private Households with Employed Persons	0.07	0.21	0.28
17.	Extra-Territorial Organizations and Bodies	0.00	0.07	0.07
	Total	2956.46	2109.83	5066.29

Source: India, Ministry of Labour, Directorate General Employment and Training, (2008), Employment Review 2005-2006, New Delhi.

State-wise women's employment in organized sector is shown in Table 3.13. Women employment in organized sector has been reported significant in the developed states while women's employment in private sector has been found high in the states Maharashtra, Delhi, Kerala, Andhra Pradesh, Karnataka and West Bengal.

Table: 3.13

Employment of Women in the Organized Sector State-wise, 2006

S. No.	India/States	Employment of Women ('000') As on 31.3.2005			Employment of Women ('000') As on 31.3.2006		
		Public Sector	Private Sector	Total	Public Sector	Private Sector	Total
	India	2921.0	2095.2	5016.2	3002.82	2117.69	5120.50
1.	Andhra Pradesh	241.8	231.8	473.6	241.46	194.23	435.69
2.	Assam	81.7	284.9	366.6	83.58	295.59	379.17
3.	Bihar	29.5	2.0	31.5	20.46	1.88	22.34

4.	Chhattisgarh	36.9	5.0	41.8	38.04	4.92	42.961
5.	Delhi	92.6	32.9	125.5	92.98	33.78	126.76
6.	Goa	13.3	9.0	22.2	10.18	6.91	17.09
7.	Gujarat	144.7	90.2	234.9	147.51	94.24	241.75
8.	Haryana	60.7	38.2	98.9	60.54	38.68	99.22
9.	Himachal Pradesh	44.4	7.5	52.0	44.17	9.17	53.34
10.	Jammu & Kashmir	20.7	1.9	22.6	20.70	1.87	22.57
11.	Jharkhand	61.8	13.7	75.5	85.77	24.62	110.40
12.	Karnataka	268.4	309.9	578.3	267.69	323.61	591.29
13.	Kerala	187.6	262.0	449.7	187.28	240.55	427.82
14.	Madhya Pradesh	124.0	19.2	143.3	123.67	18.78	142.447
15.	Maharashtra	357.7	215.4	573.1	373.77	233.38	607.15
16.	Manipur	18.0	1.0	18.9	18.40	0.64	19.04
17.	Meghalaya	15.0	4.4	19.3	14.96	4.38	19.34
18.	Mizoram	10.4	0.6	11.0	10.41	0.58	10.98
19.	Nagaland	12.4	1.4	13.9	14.29	1.66	15.95
20.	Orissa	98.1	10.5	108.6	104.42	10.59	115.00
21.	Punjab	89.8	39.1	128.9	101.77	44.79	146.57
22.	Rajasthan	138.1	40.8	179.0	150.92	42.44	193.35
23.	Tamil Nadu	419.8	288.3	708.1	423.06	293.13	716.19
24.	Tripura	21.0	5.8	26.9	27.72	6.04	33.76
25.	Uttar Pradesh	171.1	50.1	221.2	173.01	53.03	226.043
26.	Uttarakhand	29.1	4.9	34.0	32.22	6.30	38.52
27.	West Bengal	106.4	113.6	220.0	107.24	120.08	227.32

Source: India, Ministry of Labour, Directorate General of Employment and Training. (2008). Employment Review 2005-2006. New Delhi. p. 65.

Women informal workers are concentrated mainly in agriculture – so much so that three-quarters of all employed women are in informal employment in agriculture. 90 per cent of those employed in manufacturing and construction are also unorganized sector workers. Within manufacturing, they predominate in certain industries such as garments, textiles, food and electronics. The seasonality of work in this

sector and the lack of other avenues of work make them vulnerable to a range of exploitative practices. They remain the most vulnerable and the poorest. And yet they are economically active and contributing to the national economy. A large number of women work as home based workers. About 23 per cent of the non-agricultural workers were home-based or working in their own dwellings. Home based workers were an overwhelming 57 per cent of the workforce among women. Home-based worker refers to the general category of workers who carry out remunerative work with in their homes or in the surrounding grounds. Women turn to home-based work for a number of reasons. Lack of necessary qualifications and formal training, absence of childcare support, social & cultural constraints and absence of alternatives are some of the reasons. Families need cash incomes for their survival. Loss in formal employment and reduced returns from agriculture often result in men migrating to urban centers, leaving behind women and children. With home-based work being the only alternative available to poorest communities, it is not confined only to women but also involves children, especially girls. There are positive aspects to home-based work also. It gives women the opportunity to combine work with domestic chores, flexible and sometimes better working conditions. While designing strategies to meet the challenges, it is important to retain the positive aspects of home-based work. Computed from the NSSO 55th round data, the number of street vendors in urban areas in India, are estimated at 1.15 million, out of which 18 per cent are women. It is estimated, in another study that in India 10 million women and men are dependent on vending commodities for their livelihood. Mumbai has the largest number, around 200,000, Ahmadabad and Patna 80,000 each and Indore and Bangalore 30,000 hawkers. Calcutta has more than 1000,000 hawkers.

The sex composition of the hawkers often is in favour of men. In Mumbai over 75 per cent of the hawkers are males. In the other cities,

namely, Ahmadabad, Bangalore and Bhubaneswar males form around 60 per cent of the hawkers. Imphal is the only city covered where hawkers are exclusively women. In all the cities, with the exception of Imphal, the income of the female hawkers is substantially lower than the males. This is for mainly two reasons. Firstly, women hawkers sell cheaper goods and in small quantities as they lack capital. In most of the cities (Mumbai, Ahmadabad, Bhubaneswar, Patna and Bangalore) they sell vegetables, fruits and flowers in small quantities. Secondly, women hawkers cannot spend as much time on hawking as their male counterparts as they need to take care of the daily needs of the family such as child care, cooking, cleaning etc. Since they lack capital to invest in their goods, they are unable to buy greater quantities of goods to increase their income. When we look at the condition of the women who are working in the factories, we can see the true colour of globalization. Women are concentrated in the occupations that are particularly monotonous and tedious. They have been discriminated against in matters of appointment and promotion and paid less than men for same work. Their exploitation is facilitated by the fact that they are poorly organized to assert their rights as employees and as workers. The efforts of bodies like the ILO that reaches out to protect their rights and interests are defeated because the dice in the employment markets of development societies are so heavily loaded in favour of men that regulations and requirements aimed at protecting women are easily neglected. Apart from these disadvantages of industrialization, women are adversely affected by the fact that the value system that industrialization promotes tends to generate new forms of sexual exploitation and abuse. Majority of these women under these occupations have low education and less salaries and work in hazardous and unhygienic conditions.

Female employment in global production has become more extensive with the process of globalization but the patriarchal structure

within the labour force have not been disappeared, but have been transformed through the changing demands of global capital. Thus, women work is often insecure, temporary or part-time, with protection as we know that these workers are outside the labour laws. Women's economic participation is hindered by low skills, capacities as well as lack of ownership and control over assets. One of the major concerns is the gender gap in educational level of the labour force is immense. Whereas in 2004-05, 60 percent of the female employed was illiterate and 3.7 percent were graduates, these shares for the males' labour force were less than 28 percent and nearly 8 percent respectively. Furthermore, the country's Industrial Training Institutes (ITIs) and various craft centers are not accessible to the vast majority of the poor. The gender disparities reported in TVET are large, with girls accounting for just 7 percent of enrolment at the secondary level and their courses concentrated in traditional areas such as nursing and sewing. In general, the benefits of vocational training are not immediately apparent. Some 60 per cent of graduates from ITIs are still unemployed three years later, also because they do not derive benefits in entry to higher technical education courses. This needs to be addressed and institutions that have been set up to enhance skills for employability need to be made more sensitive to gender issues. Another issue of concern is that many activities in which women are engaged which are not taken into account in the workforce as well as GDP estimates

In addition to decent work and inclusion of women's work in the economy, another area of concern is the financial inclusion of the marginalized, which is crucial for their integration into the economy. Women remain inadequately covered by the banking system as they own only 20.8 percent of the total deposit accounts in scheduled commercial banks and 11.3 percent of the total deposits. The situation is equally bad when one looks at the credit scenario. Women had access to only 19.8 percent of the small borrower's accounts of

scheduled banks with an outstanding credit share of 16.8 percent (RBI, Basic Statistical Returns, 2010). An important strategy of financial inclusion in India, particularly for women, has been Micro finance. The model encourages access of SHGs to banks both as a means of savings and providers of loan services. By the end of March 2010, 69.53 lakh SHGs had been covered under NABARD's SHG-Bank linkage programme including those formed under SGSY. Of these 76 percent are exclusively women SHGs, accounting for 72.5 percent of the savings and 82 per cent of the outstanding loans (NABARD, 2009-2010). However, microfinance remains a minuscule proportion of total bank credit in the country. In 2010, outstanding loan to women's SHGs constituted less than one per cent of the total outstanding credit from scheduled commercial banks. Further, the expansion has not been uniform across States with the Southern States having a much larger presence of the SHG movement in terms of absolute numbers of SHGs, the bank credit extended to them as well as the coverage of poor persons.

Political Status of Women:

Political participation is the hallmark of a democratic setup. Nature, success and effectiveness of democracy largely depend on the extent to which equal, effective and actual participation is provided by the system to all its citizens. As women comprise about half of the population, this section of society requires due attention in the system and a due share in process. Citizens' active participation in political affairs in a democracy is crucial and necessary because it provides legitimacy to the system and also strengthens the democratic fabric (Palmer, 1976). Democracy will fail in its objectives if women citizens lack equal opportunity to participate in the governmental decision-making process. They are to be equal partners in the nation-building and political development.

Political democracy requires at least a minimum of people's participation in the decision making process. Citizens' participation in political affairs is important because a situation which results in high participation by members of a group normally has higher potential for democracy (Lipset, 1973). Norman D. Palmer defines political participation as the involvement of citizens in such political activities, which directly or indirectly influence the behaviour and actions of decision-makers (Palmer, 1976). It may be viewed as any "Voluntary action, successful or unsuccessful, organized or unorganized, episodic or continuous, employing legitimate or illegitimate methods, intended to influence the choice of public policies, the administration of public affairs, or the choices of political leaders at any level of government, local or national" (Weiner, 1976).

It may be pointed out that all citizens do not participate equally or in the same manner in any political process. The political culture of a society greatly influences the nature of political participation of individuals. The real purpose and impact of participation is to make the citizen not a passive spectator but an agent in politics, to enable him to show his disagreement as much as to endorse what is proposed, as much to scotch Initiatives as to launch them, as much to revise, criticize and block as to push, prod and hasten (Mount, 1974). However, if political participation is to have any concrete meaning, particularly in a democratic setup, people should directly or indirectly take part in the decision-making processes which affect their day to day life. Political participation of women in India is reported to be low at all levels of political and administrative institutions, however, there has been increasing trend in participation of women in local governments , both in PRIs and ULBs . This is because of the fact that one third seats of PRIs and ULBs have been reserved for women. Though, there has been a slight decrease in female voting in 2004 General Election as compared to 1999, participation in the electoral process as voters has steadily

increased from 46.6 per cent in 1962 to around 55.8 per cent in 2009. The difference in voter turnout among men and women that was as wide as 16.7 per cent in 1962 as narrowed down to 4.4 per cent in 2009 (Table 3.14).

Table: 3.14

Turnout of Women Voters in General Elections in India

General Elections	Total Turnout	Men's Turnout	Women's Turnout	Difference in Turnout
First (1952)	61.2	-	-	-
Second (1957)	62.2	-	-	-
Third (1962)	55.4	63.3	46.6	16.7
Fourth (1967)	61.3	66.7	55.5	11.2
Fifth (1971)	55.3	60.9	49.1	11.8
Sixth (1977)	60.5	66.0	54.9	11.1
Seventh (1980)	56.9	62.2	51.2	11.0
Eighth (1984)	64.0	68.4	59.2	9.2
Ninth (1989)	62.0	66.1	57.3	8.8
Tenth (1991)	57.0	61.6	51.4	10.2
Eleventh (1996)	58.0	62.1	53.4	8.7
Twelfth (1998)	62.0	66.0	58.0	8.0
Thirteenth (1999)	60.0	64.0	55.7	8.3
Fourteenth (2004)	58.8	61.7	53.3	8.4
Fifteenth (2009)	58.2	60.2	55.8	4.4

Source: Election Commission of India, New Delhi.

Table 3.15 reveals that women living in rural areas of India vote higher as compared to those living in urban location, as rural women are ahead by 5 percentage points in voting in 2004 in General Elections. Similarly, women located in the Southern and Eastern Region

of India, exercise their ballot options more as compared to women residing in the Western and Northern regions of the country. Thus, more women from Southern and Eastern regions voted in 2004 as compared with their counterparts residing in the other two regions of India.

Table: 3.15

Key Determinants of Women’s Participation in Voting

Factors	Voting Participation (per cent)	
	Vote	Do Not Vote
Interest in politics	89	11
No interest in politics	82	18
Own voting decision	89	11
Not own voting decision	85	15
Vote is important	87	13
Vote is not important	78	22
Rural location	85	15
Urban location	80	20
Southern region	90	10
Eastern region	87	13
Western region	81	19
Northern region	79	21

Source: National Election Study 2004, CSDS Data Unit, Delhi.

Women in India are still not well represented in political life as Members in Parliament and in some State Legislative Assemblies that would require them to be active in the public sphere. Women’s representation in Lok Sabha since the First General Elections reveals that they continue to be grossly excluded from electoral participation at the top even after so many years of Independence. In 1952, they constituted 4.4 per cent of total members in the Lower House which has

increased to around 11 per cent in 2009 and 2014, but it is still below the world average of 20 per cent. The Rajya Sabha does not fair much better, with 27 women members comprising 11.5 per cent of total membership in 2013 (Table 3.16).

Table: 3.16

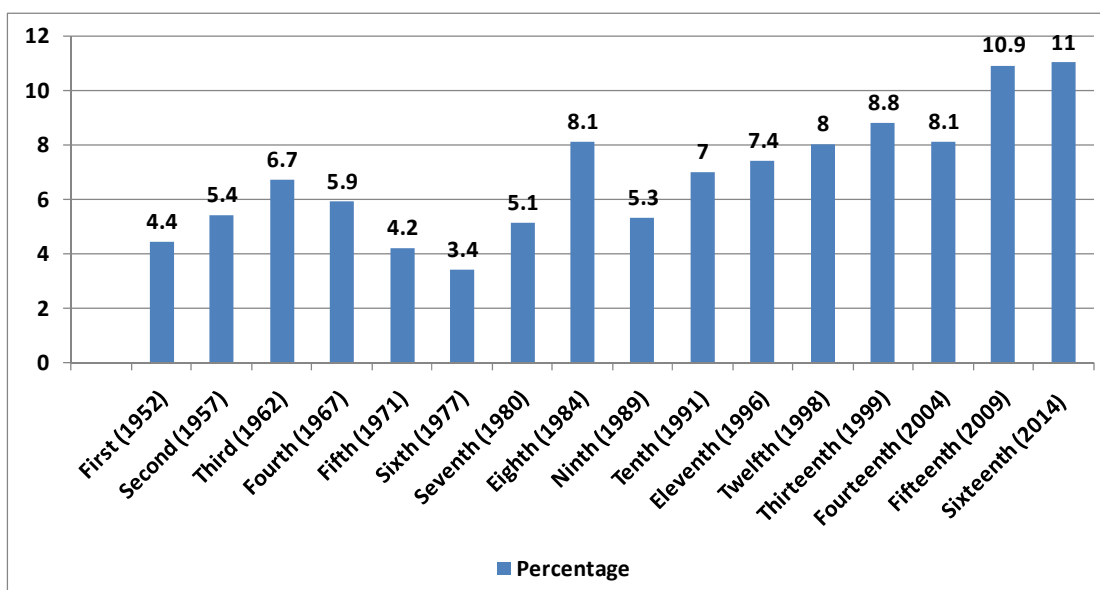
Representation of Women in Lower House of Indian Parliament

Lok Sabha	Total Number of Seats (Election Held)	Number of Women Members Who Won	Percentage of the Total
First (1952)	489	22	4.4
Second (1957)	494	27	5.4
Third (1962)	494	34	6.7
Fourth (1967)	523	31	5.9
Fifth (1971)	521	22	4.2
Sixth (1977)	544	19	3.4
Seventh (1980)	544	28	5.1
Eighth (1984)	544	44	8.1
Ninth (1989)	529	28	5.3
Tenth (1991)	509	36	7.0
Eleventh (1996)	541	40*	7.4
Twelfth (1998)	545	44*	8.0
Thirteenth (1999)	543	48*	8.8
Fourteenth (2004)	543	45*	8.1
Fifteenth (2009)	543	59	10.9
Sixteenth (2014)	543	62	11.0

* Including one nominated member.

Source: National Election Study 2004, CSDS Data Unit, Delhi.

Chart: 3.1
Representation of Women in Lower House of Indian Parliament



The number of women ticket holders from state parties felt sharply from 66 in 2004 to 27 in 2009. For national parties, the number of women candidates actually increased from 110 to 134 but nearly 60 per cent of the increase is attributed to BJP alone. While the Congress's number of women candidates reduced marginally, the BJP fielded 50 per cent more women than it did in 2004. The party with highest representation of women was All India Trinamul Congress with 18.5 per cent women candidates. Nationalist Congress Party provided about 10 per cent tickets to female candidates (Table 3.17).

Table: 3.17
Women Candidates by Political Parties, 2009 Lok Sabha Elections

Party	Number of Total Candidates	Number of Women Candidates	Number of Women Winners	Women as a Per cent of Total Candidates	Percentage of Women Candidates That Won
AITC	27	5	4	18.52	80.00
NCP	68	7	2	10.29	28.57
BJP	433	44	13	10.16	29.55
INC	440	43	23	9.77	53.49

DMK	22	2	1	9.09	50.00
AIADMK	23	2	0	8.70	0.00
JDU	27	2	2	7.41	100.00
CPI (M)	82	6	1	7.32	16.67
CPI	56	4	0	7.14	0.00
TDP	31	2	0	6.45	0.00
SP	95	6	4	6.32	66.67
BSP	500	28	4	5.60	14.29
RJD	44	2	0	4.55	-
Shiv Sena	22	1	1	4.55	100.00
BJD	18	0	-	0.00	-
JDS	21	0	-	0.00	-
Independents	3831	207	0	5.40	0.00

Source: Election Commission of India.

The 16th Lok Sabha is under presented by women; though it is likely to have the highest ever number of them. Of the 543 MPs, only 62 constituting 11 per cent are women. This is a negligible improvement from 2009, when 61 women candidates were elected to the Lower House. However, the Bhartiya Janata Party scores to the highest number of women MPs – out of 58, 28 are from BJP, the party had fielded 35 women candidates. The Trinamul Congress comes second with 11 of its 24 candidates emerging victorious. Out of total 8163 candidates, 636 women contested election across the country. In 2009 556 (6.9 per cent) women candidates had contested out of a total of 8070 candidates. The representation of women MPs has been reported high in West Bengal (29 per cent) followed by Uttarakhand (20 per cent), Madhya Pradesh (17 per cent), Jammu and Kashmir (17 per cent), Uttar Pradesh (16 per cent), Gujarat (15 per cent), Delhi (14 per cent) and Assam (14 per cent) (Table 3.18).

Table: 3.18

Women Representation in Parliament in 2014

State	Number of Women MPs	Total Number of MPS	per cent of Women MPs
West Bengal	12	42	29.00
Uttarakhand	1	5	20.00
Madhya Pradesh	5	29	17.00
Jammu & Kashmir	1	6	17.00
Uttar Pradesh	13	80	16.00
Gujarat	4	26	15.00
Delhi	1	7	14.00
Assam	2	14	14.00
Maharashtra	5	48	10.00
Tamil Nadu	4	39	10.00
Orissa	2	21	10.00
Bihar	3	40	8.00
Punjab	1	13	8.00
Andhra Pradesh	3	42	7.00
Kerala	1	20	5.00
Rajasthan	1	25	4.00
Karnataka	1	28	4.00
Chandigarh	1	1	100.00
Total	61	543	11.00

Source: Times of India, May 17, 2014.

Even at the second strata of women's participation in electoral process as candidates in elections, there are inherent barriers and restrictions imposed by political parties that severely restrict their chances of candidature. This becomes fairly evident by numerical

analysis of the number of seats allotted to women by 4 prominent political parties in the last three General Elections. The number of women candidates who contested the elections has increased and almost double from 284 in General Elections held in 1999 to 566 in the General Elections of 2004, but the number of women candidates fielded by National Parties except for BJP, has remained almost the same during this intervening period (Table 3.19)

Table: 3.19

Seat Allotted to Women Contestants in General Elections by National Parties

National Parties	1999		2004		2009	
	Contested	Won	Contested	Won	Contested	Won
All India	284	49	355	45	556	59
Congress	51	41	45	12	43	23
BJP	25	15	30	10	44	13
CPI	4	1	2	-	4	-
CPM	5	3	8	5	6	1

Source: Election Commission of India, New Delhi.

Women representation in State Legislative Assemblies exceeds from 14 per cent. It is only in two states of Bihar and Rajasthan where number of women legislators is 14 per cent. Mizoram, Nagaland and Pondicherry are such types of states where no women legislator enter in the House. Women representation in the House has been found low in the state of Arunachal Pradesh, Goa, Delhi, Jammu and Kashmir, Karnataka, Maharashtra, Meghalaya and Orissa. However, it has been found significant in the states of Bihar, Chhattisgarh, Haryana, Gujarat, Himachal Pradesh, Madhya Pradesh, Punjab, Rajasthan and West Bengal (Table 3.20).

Table: 3.20**Representation of Women in State Legislative Assemblies**

State	Male	Female	Total Members
Andhra Pradesh	258 (88.35%)	34 (11.65%)	292 (100%)
Arunachal Pradesh	58 (96.67%)	2 (3.33%)	60 (100%)
Assam	112 (88.89%)	14 (11.11%)	126 (100%)
Bihar	209 (86.00%)	34 (14.00%)	243 (100%)
Chhattisgarh	79 (87.88%)	11 (12.22%)	90 (100%)
Delhi	67 (95.71%)	3 (4.29%)	70 (100%)
Goa	30 (97.5%)	1 (2.60%)	40 (100%)
Gujarat	166 (91.21%)	16 (8.79%)	182 (100 %)
Haryana	81 (90.00%)	9 (10.0%)	90 (100%)
Himachal Pradesh	63 (92.65%)	50 (7.35%)	68 (100%)
Jammu and Kashmir	84 (96.55%)	3 (3.45%)	87 (100%)
Jharkhand	73 (90.12%)	8 (9.88%)	81 (100%)
Karnataka	221 (98.66 %)	3 (1.34%)	224 (100%)
Kerala	133 (95.00%)	7 (5.00%)	140 (100%)
Madhya Pradesh	205 (89.13%)	25 (10.87%)	230 (100%)
Maharashtra	277 (96.18%)	11 (3.82%)	288 (100%)
Manipur	57 (95.00%)	3 (5.00%)	60 (100%)
Meghalaya	58 (98.30%)	1 (2.70%)	59 (100%)
Mizoram	40 (100%)	0	40 (100%)
Nagaland	60 (100%)	0	60 (100 %)
Orissa	140 (95.24%)	7 (4.76%)	147 (100%)
Punjab	103 (88.03%)	14 (11.97%)	117 (100%)
Panducherry	30 (100%)	0	30 (100%)
Rajasthan	172 (86.00%)	28 (14.00%)	200 (100%)
Sikkim	28 (87.5%)	4 (12.50%)	32 (100%)
Tamil Nadu	217 (92.73%)	17 (7.27%)	234 (100%)

Tripura	57 (95.00%)	3 (5.00%)	60 (100%)
Uttar Pradesh	368 (91.31%)	35 (8.69%)	403 (100%)
Uttarakhand	65 (92.86%)	5 (7.14%)	70 (100%)
West Bengal	260 (88.43%)	34 (11.57%)	294 (100%)

Source: Compile from the Statistical Reports of Election Commission of India.

As per information available on March 1, 2013, women constituted 46.7 per cent in Panchayati Raj Institutions in India. The proportion of women in Panchayats was reported high in the states of Jharkhand (58.6 per cent), Uttarakhand (56.1 per cent), Kerala (51.9 per cent), Madhya Pradesh (50.5 per cent), Himachal Pradesh (50.1 per cent), Bihar (50 per cent), Orissa (50 per cent) and Sikkim (50 per cent). Representation of women in Panchayati Raj Institution was reported low in Goa (32.3 per cent), Andhra Pradesh (33.5 per cent) and Gujarat (33 per cent). It is to be noted that Bihar, Madhya Pradesh, Jharkhand, Chhattisgarh, Rajasthan, Himachal Pradesh, Kerala, Orissa, Uttarakhand and Sikkim have declared 50 per cent reservation for women in Panchayati Raj Institutions. Thus, the share of women in local governments is gradually increasing (Table 3.21).

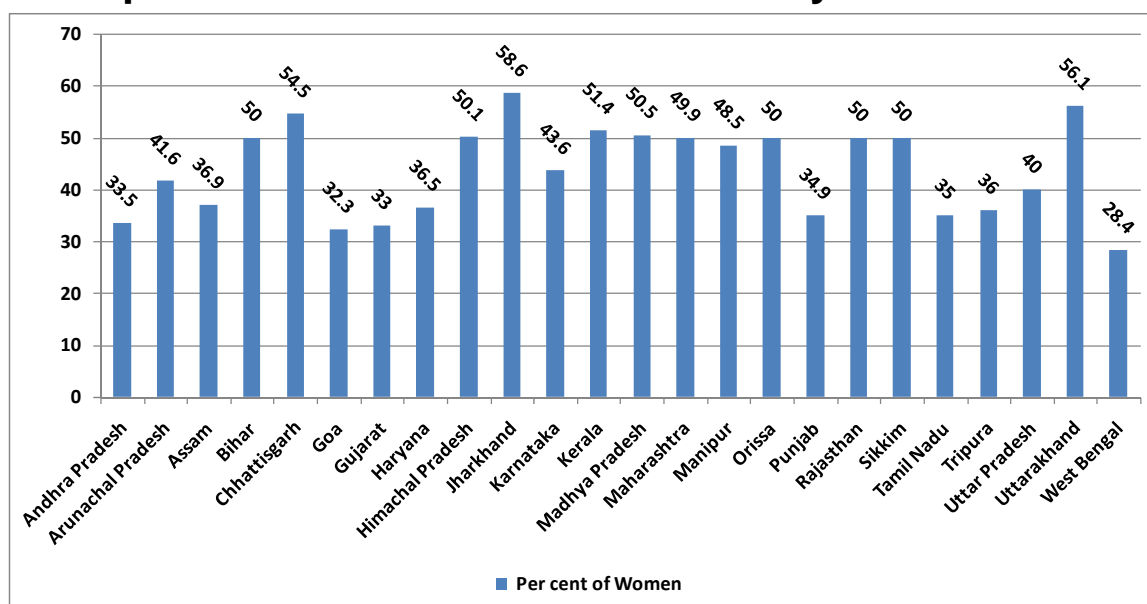
Table: 3.21
State-wise Elected Women Representatives in Panchayats in India
(As on March, 2013)

State	Women	Total	per cent of Women
Andhra Pradesh	85154	254487	33.5
Arunachal Pradesh	3889	9356	41.6
Assam	9903	26844	36.9
Bihar	68065	136130	50.0
Chhattisgarh	86538	158776	54.5
Goa	504	1559	32.3
Gujarat	39260	118751	33.0
Haryana	24786	68152	36.5

Himachal Pradesh	13947	27832	50.1
Jharkhand	31157	53207	58.6
Karnataka	41577	95307	43.6
Kerala	9907	1907	51.4
Madhya Pradesh	198459	393209	50.5
Maharashtra	101466	203203	49.9
Manipur	836	1723	48.5
Orissa	50431	100863	50.0
Punjab	29389	84138	34.9
Rajasthan	54673	109345	50.0
Sikkim	549	1099	50.0
Tamil Nadu	41790	119399	35.0
Tripura	2044	5676	36.0
Uttar Pradesh	309511	663980	40.0
Uttarakhand	34494	61452	56.1
West Bengal	19762	31423	28.4
All India	1364154	2921381	46.7

Source: Ministry of Panchayati Raj, Government of India.

Chart: 3.2
Representation of Women in Panchayats in India



The political impact of globalization on women in India is critical as deregulation and structural adjustment along with new policy regime has positive and negative impact on women. However, political globalization has created opportunities for sharing experiences and exposure of women parliamentarians to learn lesson for effective governance and decision making. Participation of women in the decision making bodies whether at home, workplace or community is marginal, never reaching even 25 per cent of the total population of women in India. At the same time women are seen as the bearers of Indian tradition and culture. The poor political participation of women in India is largely due to the consequence of the fact that the upbringing of girls does not equip them for political roles and responsibilities. The societal construction of image for women as motherhood, dependent and faithful wives, and homemakers makes it difficult for them to turn out actively in the political sphere and represent themselves as responsible citizens. That is why despite representing nearly 50 per cent of the Indian population, less than 10 per cent of the Indian women is represented in the Parliament.

Women's political participation has increased significantly in the post globalization era however their share in the decision making process has been reported to be low. The representation of women in the central council of ministers was reported to be about 10 per cent only. Even their share at cabinet ministers was reported to be about 9 per cent only (Table 3.22). Women constituted 25 per cent in the Central Cabinet of Prime Minister Shri Narendra Modi in 2014. Out of 23 Cabinet Ministers, 6 are women while one female MP has become state Minister. There is only one Minister from Muslims.

Table: 3.22

Representation of Women in the Central Council of Ministers (2009)

Sl. No.	Ministerial Rank	Central Council of Ministers			
		Female	Male	Total	Percentage Female to Total
1-	Cabinet Minister	03	29	32	9.38
2-	Minister of State	05	40	45	11.11
	Total	08	69	77	10.39

Source: India, Ministry of Statistics and Programme Implementation, Central Statistical Organization, 2007.

Although, women have entered many male dominated professionals, their representation in the higher echelons of society, and in position of decision making is much below than that of men. The number of women judges in the Supreme Court and high courts in various states is given in Table 3.23

Table: 3.23

Number of Judges by Sex in High Courts

Sl. No.	Name of the Court	Number of Judges		
		Female	Male	Total
	Supreme Court	1	21	22
	High Court			
1.	Allahabad	4	77	81
2.	Andhra Pradesh	2	28	30
3.	Mumbai	5	50	55
4.	Kolkata	1	28	29
5.	Chhattisgarh	--	8	8
6.	Delhi	3	23	26
7.	Guwahati	1	15	16
8.	Gujarat	2	32	34
9.	Himachal Pradesh	1	7	8

10.	Jammu & Kashmir	--	10	10
11.	Jharkhand	--	6	6
12.	Karnataka	1	30	31
13.	Kerala	1	27	28
14.	Madhya Pradesh	3	36	39
15.	Chennai	4	34	38
16.	Orissa	--	14	14
17.	Patna	3	19	22
18.	Punjab & Haryana	2	27	29
19.	Rajasthan	1	31	32
20.	Sikkim	--	3	3
21.	Uttarakhand	--	9	9
	Total	34	535	548

Source: India, Ministry of Statistics and Programme Implementation, National Sample Survey Organization. 2006.

The proportion of women in bureaucracy and police services is also reported to be very low. As on June, 2000, only 10 per cent women were bureaucrats while the proportion of women as IPS were only 3 per cent. There are certain states where no women IAS and IPS officers were reported (Table 3.24).

Table: 3.24

Women in Bureaucracy, Indian Administrative Services and Police

Sl. No.	India/State/ Union Territory	Decision-making Administrative			
		I.A.S. (As on 1.6.2000)		I.P.S. (As on 1.4.2000)	
		Female	Male	Female	Male
	India	535	4624	110	3191
		(10.4%)		(3.3%)	
1.	Andhra Pradesh	33	281	11	179
2.	Arunachal Pradesh	X	X	X	X

3.	Assam	10	216	2	134
4.	Bihar	33	360	14	233
5.	Delhi	38	194	9	147
6.	Goa	X	X	X	X
7.	Gujarat	23	225	3	133
8.	Haryana	32	180	4	100
9.	Himachal Pradesh	17	109	1	73
10.	Jammu & Kashmir	3	109	1	80
11.	Karnataka	35	213	4	137
12.	Kerala	21	157	2	114
13.	Madhya Pradesh	54	342	9	273
14.	Maharashtra	40	311	6	201
15.	Manipur	5	193	3	98
16.	Meghalaya	XX	XX	XX	XX
17.	Mizoram	X	X	X	X
18.	Nagaland	1	63	1	39
19.	Orissa	17	185	7	129
20.	Punjab	28	165	6	144
21.	Rajasthan	29	231	6	141
22.	Sikkim	5	45	Nil	24
23.	Tamil Nadu	37	288	7	176
24.	Tripura	XXX	XXX	XXX	XXX
25.	Uttar Pradesh	51	484	10	381
26.	West Bengal	23	273	4	255

Source: Planning Commission, Government of India, 2000.

Political participation of women has gained momentum in India as gender mainstreaming in political institutions has been supported by political activists. The role of women in freedom struggle and feminist movement has been significant however; their representation in political institutions and decision making process is still to be low. Their representation in Parliament and state legislatures is reported less than 10 per cent which is much low as compared to the most of the Muslim countries. Women's share in local governments has no doubt has increased significantly due to the process of decentralization and reservation provided to them. However, their share in higher level political institutions and decision making bodies is still low. The recent debate for the reservation of seats for women in legislative bodies has no doubt created political conscious among the political activists for providing increased opportunities for women in political institutions and decision making bodies. However, most of the political parties and leaders are still in doldrums for providing quota to women for their political empowerment.

Legal and Policy Perspective:

Women constitute about half of the population and human resources of the country, however, development has bypassed them. They have been victims of violence, exploitation, discrimination and bias in almost all the societies in India. Violence is a phenomenon that starts at the conception and carries on through their entire life span. In India too, sex selection and consequent infanticide is a common occurrence and the preference for the male child is wide spread. The discrimination and gender bias is found prevalent by way of access to adequate food, nutrition, health and medical care, burden of domestic work, care of siblings, education and skill enhancement, etc. Vulnerability is further compounded by early marriages and early child bearing resulting in disastrous health consequences. During the reproductive age, physical,

mental and emotional abuse of women is another area of concern that deprives women's reproductive rights in majority of the cases. A large numbers of women face severe harassment due to unfulfillment of dowry demands and many are victims of domestic violence. The widowhood is one of the harshest curses imposed on women because in many communities and families they are being neglected, discriminated, exploited and are victims of violence.

In order to create violence free environment and provide protection to women against discrimination, exploitation and violence, constitutional and legal provisions have been made. A number of legal Acts have been enacted to provide justice to the victims of violence and also to prevent the crimes and violence against women. There has been a long history of legal control and judicial response towards the protection of women's rights, prevention of violence and rehabilitation of victims. However, Protection of Women against Domestic Violence Act, 2005 is the milestone in the history of legal control and judicial response in domestic violence affairs. In order to make the *dejure* equality into a *defacto* one, women specific and women related legislations have been enacted to safeguard the rights and interest of women, besides protecting against discrimination, violence, atrocities and also to prevent socially undesirable practices like child marriage, dowry, *Sati*, etc. Despite the legal and policy framework, the gender inequalities, atrocities and discrimination existed and therefore, women's movement advocated for a new law since early 1990s. The year 2005 is the milestone in women specific legislations. Protection of Women from Domestic Violence Act was enacted in the year. The rules under this Act were promulgated in October 2006 and since then it has been operationalized.

In our Constitution, Article 14 provides "Equality before Law", that the state shall not deny to any person equality before the law or the

equal protection of the laws within the territory of India. In the eyes of law both men and women are equal, has already been decided in the earlier judgments also such as in the case of Ajay Kumar vs. Chandigarh Administration and, Ashwinder Kaur vs. Chandigarh Administration. The reservation of certain posts exclusively for women is valid under article 15 (3), article 15 covers every sphere of state action, Union of India vs. V.P. Prabhakaram. Clause (3) of Article 15, which permits special provision to the women and children, has been widely resorted to and the courts have upheld the validity of special measures in legislation or executive orders favouring women. In particular, provisions in the criminal law, in favour of women, or in the procedural law discriminating in favour of women, have been upheld. The following decisions may be seen in the context: (i) Girdhar vs. State, (ii) Yusuf vs. State of Bombay, (iii) Choki vs. State of Rajasthan, & (iv) Shahbad vs. Abdulla. Similarly, provisions for reservation of seats for women in local bodies or in educational institutions is valid as it is already decided in the case of Sagar vs. State of Andhra Pradesh. Sexual harassment of working women amounts to violation of rights guaranteed by articles 14, 15 and 23 (equality and dignity), the court issued detailed directions on the subject in the case of Vishakha vs. State of Rajasthan. Under Article 39 (equal pay for equal payment), no woman can be deprived nor can be paid less for the same work. It is mentioned in the Directive Principles of State Policy. Similarly in the Hindu Marriage Act, 1955, Hindu Succession Act, 1956, Hindu Adoption and Maintenance Act, 1956 and in Hindu Disposition of Property Act, 1916, many provisions have been given in favour of the women. The Marriage Laws (Amendment) Act, 2001 also favour women. Despite all these provisions the actual position of women is still very sympathetic. She is ill-treated by her in-laws, family members and discarded in the every field of the society. The reason is non-implementation of the laws. We all know that many rights have been granted to women on paper. In fact

apart from paying lip service to issues of violence against woman from time to time, a very little effort has been made in the past by the State to actually curb or deal with violence.

The Indian Penal Code, 1860:

The Indian Penal Code, 1860, keeping in view the religious, moral, social and ethical background of the Indian community, made induced abortion, a criminal offence under Section 312-316 of IPC. Section 497 of the Indian Penal Code, 1860 enables a man to prosecute another man for committing adultery with his wife, however, it excludes from the purview of this provisions the adulteress wife, though a participant in the act of adultery. The Supreme Court of India, in the case of Yusuf Abdul Aziz vs. Somotri Vishnu, upheld the views of this provision as protective measures for women on the basis of Article 15(3) of the Constitution.

The Child Marriage Restraint Act, 1929:

While providing punishment for child marriages make an exemption that no woman shall be punished under the Act. The Act prescribes the minimum age of 18 years for girls and 21 years for boys for contracting marriage. A number of states such as Karnataka, Himachal Pradesh, Maharashtra and Gujarat have already amended the Hindu Marriage Act, making registration of Hindi marriage compulsory in these states. Andhra Pradesh passed the Compulsory Registration of Marriage Act, 2002, also to give legal status to wedlock.

The Dowry Prohibition Act, 1961:

As amended from time to time is another example of socio-legal reform under which acts of giving and taking dowry, demanding dowry and abatement of these three acts, have been declared offences punishable with imprisonment and fine or both. This Act is totally for the

protection of women in the sense that it endeavours the social evil - dowry.

Immoral Traffic Prevention Act, 1956:

Suppression of Immoral Traffic in Women and Girls Act, 1956 (SITA) was enacted under Article 35 of the Indian Constitution with the object of inhibiting or abolishing the immoral traffic in women and girls. It was also in pursuance of the Trafficking Convention, which India signed on 9 May 1950. The Act aimed to rescue exploited women and girls, to prevent deterioration of public morals and to stamp out the evil of prostitution, which was rampant in various parts of the country. In 1978, SITA was amended by the Amendment Act 46 of 1978, which took effect from 2 October 1979. This was owing to the realization that the social evil needed to be curbed and that existing provisions failed to do so. In 1986, SITA was drastically amended and renamed the Immoral Traffic (Prevention) Act, 1956. The Immoral Traffic (Prevention) Act, 1956 is a special legislation that deals exclusively with trafficking. The Act defines the terms 'brothel', 'child', 'corrective institutions', 'prostitution', 'protective home', 'public place', 'special police officer' and 'trafficking officer'. The purpose of the enactment was to inhibit or to abolish commercialized vice, namely the traffic in women and girls for the purpose of prostitution, as an organized means of living. Offences under the Act are: (1) keeping a brothel or allowing premises to be used as a brothel (S-3), (2) living on the earnings of prostitution (S- 4), (3) procuring, inducing or taking persons for the sake of prostitution (S-5), (4) detaining a person in premises where prostitution is carried on (S-6), (5) prostitution in or the vicinity of public places (S- 7), (6) seducing or soliciting for the purposes of prostitution (S- 8), (7) education of a person in custody (S- 9). The law confers wide powers on the concerned authorities in matters of rescue and rehabilitation of victims and survivors and provides for stringent action against exploiters

including the eviction of brothels, surveillance, exterminate, as well as aggravated punishment when the offences are committed on children.

The Probation of Offenders Act, 1958:

The Probation of Offenders Act, 1958 is aimed at offenders. Its important features are: (a) the Act empowers the court to release certain offenders after admonition and place certain other offenders on probation for good conduct, and (b) the Act puts a restriction on the court, forbidding the imprisonment of any offender below the age of 21 years, who has not committed an offence punishable with imprisonment for life, unless the circumstances of the case or nature of the offence requires that the offender be punished.

The Commission of Sati Prevention Act, 1987:

The Act aimed at preventing the practice of Sati and glorification of such activities. However, the states like Rajasthan, Gujarat and Uttar Pradesh have witnessed such practices in the recent past.

Indecent Representation of Women Act, 1987:

Indecent representation of women in the media leads to strong demands for a comprehensive legislation in the 1980. Consequently, the Act was enacted in 1987. It prohibits the depiction of women's body through advertisement, mass media or any form of publication.

The Indian Evidence Act, 1872:

Section 113-A inserted in 1983, provides that 'when the question is whether the commission of suicide by a woman had been abetted by her husband or any relative of her husband and it is shown that she had committed suicide within the period of seven years from the date of marriage and that her husband or such relative of her husband had subjected to her cruelty, the court may presume, having regard to all other circumstances of the case, that such suicide had been abetted by

her husband. Section 113-B was added by way of amendment to the Indian Evidence Act in 1986.

The Criminal Procedure Code, 1973:

Section 174 of the Criminal Procedure Code has also been amended in 1983 and sub section (3) has been inserted which provides that the case involves the suicide if it is caused within seven years of her marriage.

The Medical Termination of Pregnancy Act, 1971:

In order to eliminate the high incidence of illegal abortions, the Medical Termination of Pregnancy Act, 1971 was enacted, which permitted abortions on three grounds: (1) Health grounds - where there is a danger to the life or risk to physical or mental health of the woman; (2) Humanitarian grounds – where pregnancy is caused as a result of a sex crime or intercourse with a lunatic man, etc., and (3) On Eugenic Grounds – where there is a substantial risk that the child, if born, will suffer from deformities and disease. Thus right to birth is conferred on the unborn child, who can be restricted in the interest of the health of the mother or the child itself.

Protection of Women from Domestic Violence Act, 2005:

Basic purpose of this Act has been enacting the law to effectively deal with the cases of domestic violence and to provide civil remedies to the victims. The salient features of the Act include clear cut conceptualization of domestic violence, domestic relationship, and women's rights and about the civil remedies. The Act provides for appointment of Protection Officers and NGOs as service providers to provide assistance to the women with respect to medical examination, legal aid, safe shelter, etc. The Act also provides penalties for breach of protection order or interim protection order by the respondents as a cognizable and non-bailable offence punishable with imprisonment. The law operates as a single window clearance supporting women's access

to justice. The Act provides more effective protection of rights of women guaranteed under the Constitution who are victims of violence of any kind occurring within the family and for matters connected therewith or incidental thereto. The Act defines domestic violence as any act, omission or commission or conduct causing physical, sexual, verbal, emotional and economic abuse. The Act has laid down the duties of police officers, protection officers and other service providers to provide social remedies to the victims of domestic violence. The Act also empowers the magistrate to pass orders for grant of monetary relief to the aggrieved person from the respondent to meet the expenses incurred and losses suffered including the loss of earning, medical expenses, loss of property and maintenance to the aggrieved person and her children including the maintenance. On the request made by the aggrieved person, the protection officer or service provider may make a request under section 6 to the person in charge of a shelter home to provide shelter to the victims of domestic violence. Similarly, medical facility will be provided to the aggrieved person by making a request under section 7.

Before implementation of any Act it is essential to know what the Infrastructure of Act is. Infrastructure can be seen in form of appointment of Protection Officer in States and Union territories, Service providers' registration of service providers, status of notification of shelter homes and medical facilities. Protection Officers have been appointed in States and Union territories respectively. In a majority of states Protection Officers have been appointed at the district level. In a handful of states Protection Officers have been appointed at the Block levels in addition to district level appointments. In two States Protection Officers were appointed pursuant to court order passed in public interest litigation field by concerned Civil Society groups. In all states, except for Delhi, existing government official have been appointed to the post of Protection Officer. Protection Officers were already

functioning as Social Welfare Officers under the State Department of Women and Child Development, Integrated Child Development Scheme (ICDS) and officers.

The Ministry of Women and Child Development has also undertaken a study in collaboration with UNICEF on Rescue and Rehabilitation of Child Victims Trafficked for Commercial Sexual Exploitation. The Report of this study was released to the public in 2005. The Ministry of Women and Child Development, in 2005, also formulated a Protocol for Pre-rescue, Rescue and Post-rescue Operations of Child Victims of Trafficking for Commercial Sexual Exploitation. This Protocol contains guidelines for State Governments and a strategy for Rescue Team Members for pre -rescue, rescue and post-rescue operations concerning children who are victims of trafficking and were sexually being exploited for commercial reasons. The Ministry of Women and Child Development in collaboration with UNICEF and various other organizations has developed three training manuals – the “Manual for Judicial Workers on Combating Trafficking of Women and Children for Commercial Sexual Exploitation”, “Manual for Medical Officers for Dealing with Child Victims of Trafficking and Commercial Sexual Exploitation”, and “Manual for Social Workers Dealing with Child Victims of Trafficking and Commercial Sexual Exploitation”. While the Manual for Medical Officers was developed by the Ministry of Women and Child Development in collaboration with the Indian Medical Association, the one for the Judiciary was developed in collaboration with the National Human Rights Commission. The Ministry also developed, in collaboration with UNICEF; several communications creative’s in the form of posters, games, newspaper advertisements, films for video parlors, Television spots in several regional languages for prevention of trafficking of girls. The creatives were developed on the basis of an Action Research conducted in selected states.

At present, Ministry of Women and Child Development, Govt. of India, in order to deal with the issue of trafficking, has been implementing a comprehensive scheme with the name of 'Ujjwala' for prevention of trafficking and rescue, rehabilitation and reintegration of victims of trafficking for commercial sexual exploitation since December, 2007. The main objective of the scheme is to prevent trafficking of women and children for commercial sexual exploitation through social mobilization and involvement of local communities, facilitating rescue of victims from the place of their exploitation and place them in safe custody, providing rehabilitation services to the victims and facilitating re-integration of the victims in the family and society. The scheme is being implemented by the Social Welfare/ Women and Child Welfare Department of state government, Women's Development Corporations, Women's Development Centers, Urban Local Bodies, reputed public/private organizations. The main components of the scheme include prevention, rescue, rehabilitation, reintegration, and repatriation.

Schemes for Women Empowerment:

Support to Training and Employment Programme:

The Ministry of Women and Child Development implements the Support to Training and Employment Programme for Women as a Central Sector Scheme mostly through NGOs. The scheme is in existence since 1986-87 and aims at sustainable employment and income generation for marginalized and asset less rural and urban women. The guidelines of the scheme were revised in 2009. The key strategies for achieving the goal of livelihood opportunities for women, especially those Scheduled Castes and Scheduled Tribes households and families below poverty line, include training for skill upgradation, facilitating organization of women into viable cooperative groups, strengthening backward and forward linkages and providing access to credit. The scheme also provides for enabling support services in the

form of health check-ups, legal and health literacy, elementary education, gender sensitization and mobile crèches. The unique feature of the scheme is its integrated package of inputs aiming at holistic development of poor women. The ultimate endeavour of each project is to develop the group to thrive on a self-sustaining basis in the market place with minimal governmental support and intervention even after the project period is over. The ten traditional sectors identified for project funding under the scheme comprise of agriculture, animal husbandry, dairying, fisheries, handlooms, handicrafts, Khadi and Village Industries, sericulture, waste land development and social forestry. The scope and coverage of the scheme have been broadened with introduction of locally appropriate sectors identified and incorporated in consultation with State/UT Governments (Planning Commission). The scheme has been revised in 2009 to include training in accordance with market demand, enhancement of beneficiary norms and establishment of credit linkages with the Rashtriya Mahila Kosh, NABARD, CAPART and other financial institutions. The scope and coverage of the scheme has been broadened with introduction of locally appropriate sectors identified and incorporated in consultation with State/UT Governments (Verma and Singh, 2013).

Working Women Hostels:

The Government of India had introduced the Central Sector scheme of Working Women's Hostels in 1972-73 where grant-in-aid, for construction of new or for expansion of existing buildings to provide hostel facilities to working women in cities, smaller towns and also in rural areas is provided to eligible categories. The objective of the scheme is to promote availability of safe and conveniently located accommodation for working women, with day care facility for their children. So far, 891 hostels have been sanctioned under the scheme since its inception with a sanctioned capacity of about 66,299 women

and 8532 children in 323 Day care centers. The scheme has been revised to promote availability of safe and conveniently located accommodation for working women who need to live apart from their families due to professional commitments.

Priyadarshini:

The Ministry is administering IFAD assisted pilot project since December 2009 as central sector scheme namely Women's Empowerment and Livelihoods Programme in Mid Gangetic Plains Priyadarshini in 13 Blocks spread over 5 Districts in Uttar Pradesh and 2 Districts in Bihar. The programme aims at holistic empowerment of vulnerable groups of women and adolescent girls in the project area through formation of women's Self Help Groups and promotion of improved livelihood opportunities. Over 1,00,000 households are to be covered under the project and 7,200 SHGs will be formed during the project period ending 2016-17. The project has been rolled out in the field from April, 2011.

Scheme for Coaching:

Women constitute almost half the total population, but their representation in employment in the Central Government is only 2.92 lakh which is 7.53 percent of the total employment in Central Government. The National Policy for Employment of Women 2001 envisages bringing about the advancement, development and empowerment of women. It also lays emphasis on the adoption of measures to increase representation of women in Central Government jobs. As the number of girls in higher education is increasing, there is need to provide them access to these jobs. To facilitate this it is necessary to provide coaching facilities to women for Civil Service Examinations and other competitive examinations for Central and State Government jobs.

Swayamsidha:

The Ministry of Women and Child Development had launched the scheme of Swayamsidha in 650 blocks across the country in 2000-2001. It is an integrated scheme for women's empowerment through the formation of Self Help Groups. The long term objective of the programme was holistic empowerment of women through a sustained process of mobilization and convergence of all on-going sectoral programmes by improving access of women to micro-credit, economic resources etc. The programme involved was implemented through the State Governments. A total of 69,803 SHGs were formed against a target of 65000 with 10.02 lakh beneficiaries. 600 block level federations and 9095 clusters were formed. 56 percent SHGs have availed of bank loan, 85 percent are involved in income generation activity etc. The Scheme ended in 2008. The Swayamsidha programme proved to be very successful in building the capacity of women SHGs. While other programme such as SGSY, NABARD-Bank linkage programmes also envisages formation of SHGs they do not have adequate emphasis on building the capacity of women. Swayamsidha phase II aims to not only mobilization of women into SHGs for income generating activities but also envisages overall holistic empowerment of women on a sustainable manner. It is, therefore, proposed to expand the coverage of the scheme under Swayamsidha phase II in all blocks in the country (Planning commission, 2012).

National Mission for Empowerment of Women:

National Mission for Empowerment of Women has identified a three pronged strategy to achieve its objectives of holistic empowerment of women through intervention at the policy level by reviewing studies/ evaluations/ impact assessment of programmes/ schemes for gender equality, strengthening the implementation and delivery mechanism, and empowering women to demand their

entitlements. Attempts to bridge the gap between the demand and supply of the services related to women by undertaking realistic estimate of the demand, bringing greater awareness about the women based schemes and programmes of the Government, augmenting the demand for various services/schemes for women, connecting them with the service providers across different departments/ministries.

Implementation of PWDV Act:

The Protection of Women from Domestic Violence Act came into force in October 2006. Under the provisions of the Act, the State Governments are required to appoint Protection Officers, register Service Providers and notify medical facilities. There is a provision in the Act under which the Magistrate may direct the respondent or the aggrieved person to undergo counseling with any member of a service provider who possesses prescribed qualifications and experience in counseling. There is no provision in the Act for providing financial assistance to the State Governments/UT Administration for implementation of the Act. One of the issues often raised by the State Governments/UT Administrations is the requirement of funds for providing necessary infrastructure to the Protection Officers and financial assistance to the Service Providers who are NGOs. Most of the States/UTs have given additional charge to their existing officers to perform the duties of Protection Officer which is said to be affecting implementation of the Act. Central Government has been emphasizing the need for the appointment of independent Protection Officers.

One Stop Crisis Centre:

In order to deal with a situation of violence, women require support at various levels that address their multiple needs. In view of this, the Ministry of Women and Child Development would examine the possibility of developing a pilot of "One Stop Crisis Centre" for women

which would serve as an integrated facility where various needs of victims of violence, such as medical aid, legal assistance, assistance in filing a police case, counseling and emotional support, temporary shelter for herself and her children and basic necessities for the period of stay can be met, at a single place. The socio legal support services for women are very advanced with State support in developed countries. In India, we do not have such a strong system to provide such support. There is a strong need to encourage the setting up of One Stop crises centre where women in distress can find immediate legal, medical and counseling services as well as a help desk of the police under one roof and from where the woman can be immediately sent to a shelter. Victims of Rape and Sexual assault will also be able to benefit from these where they will be provided with immediate medical help to deal with her injuries and trauma and where her statement can be recorded in a conducive and sensitive atmosphere. Since the public health system in India caters to a large number of women and is very often, their first point of contact, linking hospitals and health care centers with law enforcement and support services would aid in early detection and prevention of further violence against women (Verma and Singh,2013) .

Women's Help Line:

Women in distress and difficult circumstances require immediate access to assistance and may not have recourse to or information about the availability of such support services, it is proposed to work towards creation of a universalized women's helpline. At present Women's Help Lines are being set up and operated under the Swadhar scheme in collaboration with several NGOs. Some other organizations and NGOs working on women's issues have also undertaken initiatives to provide such information and referral service to women facing violence within the home as well as outside. However, these attempts have been

sporadic and city-centric due to the limitations of outreach and resources. There is, therefore, a need for standardization of services, documentation system, trained staff and monitoring and evaluation of such interventions in a systematic manner. The Committee on Empowerment of Women suggested that because the Women's Help Lines constitute an important component of the Swadhar scheme, the intervention needs to be up scaled and standardized with a provision for documentation, advocacy and capacity-building in a systematic manner.

Ujjawala:

Ministry of Women and Child Development is implementing Ujjawala, a comprehensive scheme to prevent and combat trafficking. The scheme has five components viz. Prevention, rescue, Rehabilitation, Re-Integration and Repatriation. Implementation of the Scheme started in December 2007. Till now 160 Projects with 79 Protective and Rehabilitation Homes have been sanctioned under the Scheme. The issue of trafficking for commercial sexual exploitation is a continuing concern and the initiatives taken to address the problem should continue.

Swadhar Greh Scheme:

Swadhar – A Scheme for Women in Difficult Circumstances was launched by the Ministry of Women and Child Development in 2001-02. Under the Scheme, temporary accommodation, maintenance and rehabilitative services are provided to women and girls rendered homeless due to family discord, crime, violence, mental stress, social ostracism or are being forced into prostitution and are in danger. Another scheme with the similar objectives/target group namely Short Stay Home is also being implemented by Central Social Welfare Board. The two existing schemes i.e. Swadhar and Short Stay Home are proposed to be merged into a new scheme “Swadhar Greh” with revised financial norms in order to reach out to those women who are victims of

unfortunate circumstances and are in need of institutional support for rehabilitation so that they could lead their life with dignity. The envisaged coverage of the proposed scheme is all the districts of the country. The process of conversion of existing shelter based homes into Swadhar Grehs will be initiated soon and it is anticipated that about 600 shelter homes will be transited into Swadhar Grehs.

Integrated Scheme for Women Empowerment for NE Region:

The Integrated Scheme for Women's Development for North East has been designed to address the socio-economic need of the region for empowerment of women and development of children. With focus on marketing, the scheme will provide technical inputs, capacity building of the community based groups and networking among various stakeholders.

Condensed Courses of Education for Women:

The scheme was initiated for providing education to adolescent girls/women who are school drop outs or did not have opportunity of joining formal education system to pass primary/middle/metric level examination with inputs of skill development. With the enactment of the Right of Children to Free & Compulsory Education Act, 2009, implementation of Sarva Shiksha Abhiyan and Sakshar Bharat Mission, it is expected that the gender gap in literacy, which has already come down, would be further reduced. However, this gap is still significant, and the scheme of Condensed Courses of Education implemented by the Central Social Welfare Board complements the programmes of Ministry of Human Resource Development in imparting literacy to the left out women and girls. The scheme provides certification for the primary/ middle/ metric level courses, thereby increasing the employability of the beneficiaries (Verma and Singh,2013) .

Awareness Generation Projects for Rural and Poor Women:

The scheme has been formulated for awareness generation and advocacy on issues and concerns of rural and poor women. Under the scheme, camps are organized in the community to generate awareness on issues relating to status, legal rights, problems of women and other social issues; to create an enabling environment for effective participation of women in decision making processes; and for asserting their social, economic and political rights. An evaluation of the scheme is proposed to be undertaken, and based on the recommendations, the scheme will be revised.

Family Counseling Centers:

The scheme of Family Counseling Centres was introduced in 1983 with a view to provide counseling, referral and rehabilitative services to women and children who are victims of atrocities, family maladjustment, social ostracism, natural disasters, etc. Family Counseling Centers have been recognized as service providers under the Protection of Women against Domestic Violence Act in several States. Moreover, in some States, Counselors have been designated as Protection Officers.

Rashtriya Mahila Kosh:

Rashtriya Mahila Kosh is an autonomous organization under the Ministry of Women and Child Development. It was set up as a Society in 1993 as the National Credit Fund for Women to extend micro-credit to poor and marginalized women on easy terms. The initial corpus of Rs 31 crore was increased with additional allocation of Rs.10 crore in 2006-07, Rs.12 crore in 2007-08, Rs.31 crore in 2008-09 and Rs.16 crore in 2009-10, taking the principal corpus to Rs.100 crore. The process for restructuring and expansion of Rashtriya Mahila Kosh has been initiated, and this will be carried forward in the 12th Plan. The corpus of

Rashtriya Mahila Kosh which at present is Rs.100 crore, would be raised to Rs.500 crore over the next five years. Another, landmark decision on which work has been initiated is the restructuring of the Rashtriya Mahila Kosh into a systemically important Non-Banking Finance Company with an enhanced corpus of Rs 500 crores. The restructured RMK will have a pan-India office network and in its new and expanded form it will be facilitating the financial inclusion of more than 2 lakh women from the disadvantaged sections of society on an annual basis towards the fifth year of its working (Verma and Singh, 2013).

National Commission for Women:

The National Commission for Women was set up in 1992 to protect and safeguard the rights of women. The activities of the Commission include receiving complaints, undertaking enquires in cases of deprivation of rights of women, conducting Parivarik Lok Adalats and legal awareness programmes and organising public hearings. The National Commission for Women being the nodal agency for protection of the rights of women needs to be strengthened.

Support for Gender Training:

Gender training is made a mandatory part of the regular training programme for officials at all levels of Government. NIPCCD, with its five regional centers, is an arm of MWCD which has already been undertaking training programmes on issues related to women and children. However, the focus in the women's area has been more in relation of health, nutrition and legislative aspects.

Gender Budgeting Scheme:

As the nodal Ministry for women, the Ministry of Women and Child Development has been undertaking several initiatives for the empowerment of women. In this context, Gender Budgeting has been

adopted by Government as a tool for ensuring that adequate budgetary commitments are made for women. To build capacities of functionaries and stakeholders at all levels, a Gender Budget Scheme was launched in the XI Plan. As part of this Scheme, the Ministry sponsored training programmes and workshops at the Centre and in the States, developed training material, undertook direct interactive sessions with identified Ministries and provided technical support on GB in Training courses organized by other organizations. Checklists for implementing Gender Budgeting by the various Ministries have been laid down and this Ministry is continuously taking up with the other Ministries as well as the State Governments to carry forward this exercise. The Scheme also had a component for setting up a Gender Budgeting Cell in the Ministry. In view of the growing gender budgeting awareness in both the Central Ministries as well as State Governments, the demand for capacity building and technical support has been rising.

Distance Learning Programme on Rights of Women:

Awareness about their rights and entitlements is essential for women to realize their full potential. Initiatives by the Government for generating awareness through media and curriculum do not sufficiently meet this requirement. There is, therefore, a need to develop a pool of volunteers or activists with adequate knowledge on the rights of women who can help in spreading awareness about women's rights. To meet this need, it is proposed that a distance learning programme on Women's Rights through an open university may be sponsored to develop human resource in the field.

Pilot Projects for Women in Difficult Circumstances:

There are different categories of women requiring different interventions. The Eleventh Five Year Plan was aimed at inclusive development. Its vision was that every woman in the country should be able to develop to her full potential and share the benefits of economic

growth and prosperity. Towards this end the approach adopted was to empower women and recognize their Agency thereby seeking to make them partners in their own development. This it sought to do by mainstreaming gender in all sectors as well as by undertaking targeted interventions. The Plan period saw the introduction of many new schemes and programmes targeted at particular groups or aimed at addressing specific issues. These included SABLA, for empowering adolescent girls, IGMSY for supporting poor women during the final stages of their maternity, Mahila Kisan Sashaktikaran Yojana for women farmers, a scheme for leadership training of Minority women, Ujjwala for combating trafficking and Dhanalakshmi to tackle the issue of declining sex ratio. Existing schemes were also modified to make them more effective and to plug identified gaps. Implementation of Legislations enacted just prior to the XI Plan like the Prohibition of Child Marriage Act, 2006, Protection of Women from Domestic Violence Act, 2005, and Hindu Succession (Amendment) Act, 2005 was followed up with the States and a new legislation aimed at providing women a safe working environment, Protection Against Sexual Harassment at the Workplace Bill was introduced in Parliament. Several other policy decisions were made in the sector of women and children the results of which will be visible in the time to come. Major amongst these was the launch of the National Mission for Empowerment of Women on March 8, 2011. The Mission will work for strengthening inter-sectoral convergence at the Central, State, District and lower levels of governance making it possible for women to know about and access all Government schemes and programmes (Verma and Singh, 2013).

Women empowerment is the buzzword now-a-days. No country can afford development without considering women who constitute about half of its stock of human resource. However, development has bypassed women in India despite worshipping and paying respect to women in mythology and historical texts. Gender disparities vary vastly

across cultural, geographical and historical context. India is a large country with vast economic and socio-cultural diversity in its varied regions. The development issues related to women in a large country like India will not only be inappropriate but sometimes even misleading. Women specific and women related legislations have been enacted to safeguard the rights and interest of women, besides protecting against discrimination, violence, and atrocities and also to prevent socially undesirable practices. Empowerment of women is closely linked to the opportunities they have in education, health, employment and for political participation. Over the years, significant advancements have been made in India on many of these counts.

Chapter: 4

Status of Minority Women in India

Indian society is an agglomeration of diverse cultures. There are numerous castes, tribes and ethnic and religious groups. "It is, therefore, Indian society is called a multicultural society. Every group has its own cultural specialty" (Linton 1936). We find caste cultural, tribal cultural, linguistic cultural, ethnic cultures and regional cultures etc. Every religious group has its own historical tradition and custom. Interestingly, among the Muslim, religion regulates the sacred and the secular practices. The Muslim, by and large, accepts their religion as unalterable and resists any major innovation.

Singh (1993) while discussing the "Modernization of Indian Tradition" points out that Islamic tradition is an exogenous source of change of Indian tradition but it has become a part of Indian tradition and has greatly influenced the revolution and the growth of Indian tradition in medieval times. The contact of India with Islam is one thousand years old. It started with Arab conquest of the Sind in the beginning of the eighth century. Historically as well as in magnitude, Islam is an important and sociologically very meaningful cultural tradition in India. Importantly, Islam was founded by the Prophet Muhammad in the desert of Arabia in 600 A.D. as a reaction to the polytheism of West Asia and spread first among the tribal groups of Arabia. "Originally, it developed to a nomadic society and its social structure was said to be egalitarian in character and was not highly stratified but when the Prophet came to *Madina*. The nomadic economic structure of the Islamic society changed into a mercantile agrarian social structure, which was more complex in organization (Singh, 1988). After the death of the Prophet Muhammad, the Khalifs-Khalifas (religious leaders) and the elected senior members of the community (like Qazis and Imams) were mainly instrumental in spreading of Islam to different parts of the

world. In this expansion of Islam from Arabia to the other parts of the world, its basic social, economic and political structures got changed. For instance, the egalitarian and democratic structure of power was molded into a feudal – authoritarian structure during its expansion. A contradiction between the religious and political elites had emerged due to some political and cultural policies undertaken by the latter which were not approved by the former for not conforming to the religious perspective. “This contradiction still constitutes an important factor in the process of modernization in Islamic societies. The *Ulemas* (religious elites) as representatives of the Islamic Great Tradition tend to be conservative and reject innovations which they think are not within the framework of the Islamic tradition” (Singh, 1988). However, during the expansion of Islam many structural and cultural features of the different countries were also assimilated into its original structure through its basic principles of equality and universal brotherhoods were shared by the entire Muslim population. For instance, before “the Islam came to Persia, the society was divided into four major groups of priests, warriors, commoners and serfs” (Ansari, 1960). Likewise, in Syria Islam came into contact with the Christians mysticism and the emergent outcome was later known as Islamic Sufism (Ikram, 1984). It spread from Morocco to Indonesia through the countries in this wide region had their respective culture historic background when they adopted the Islamic faith (Roy, 1979). Consequently, in every country Islam has to accommodate different types of customs, traditions and behaviours, which have resulted into the present cultural diversity among its followers. The Muslim society in India is sharply divided into two distinct sections. The ashrafs (four major immigrants groups of Sayyad, Sheikh, Mughal and Pathan) are the upper caste Muslims and they regarded themselves as the foreign descents and also they have traditionally enjoyed the highest rank in the Indian Muslim community. The converted Muslim was considered as non-Ashrafs in India.

The status of Muslim women can also be looked at the context of the minority situation of the Muslims in India. First of all, it is necessary to define the meaning of minority. "Any group of people who because of their physical or cultural characteristics, are singled out from others in the society in which they live for differential and unequal treatment and who therefore regard themselves as objects of collective discrimination" (Haralambos 1980). From this definition, it is clear that a minority is one, which is marked by certain characteristics. However, the modernization of the Muslim women in India is potential catalysts; their emancipation could be a crucial step in the modernization of the community. Their present status reflects the dominance of traditional and conservative attitudes. An improvement in their status would not only imply a positive response to present-day needs but also hasten the process of the Muslim community's integration in to the mainstream of India's modernization effort. The process of Modernization in any society is closely related to the orientation of its people to change. Indian society is a male dominance society and women role are particular, they have to suffer more inhibiting constrains on self-realization than men. By a series of social sanction which have limited her role principally to that of mother and wife. As a customary, the main role of a woman is to take care of her children in their upbringing. She acts as the first teacher and guide of the child. So, it I necessary she should be educated. Social scientist have pointed out that there is a strong positive co-relation between the low status women and low cultural levels and insignificant societal achievements. In this connection, it is said that. "For full development of our human resources, the improvement of homes and moulding the character of a child during the most impressionable years of infancy, the education of a woman is of even greater importance that that of a man. It can be argued that Muslim women have been treated as subordinate to men for a long period and also, they have been having strong belief in the tradition. Thus, the Muslim women in India

are getting modernized within the framework of their religious orientation and culture. This does not mean that they are not given in principle, equality with men. Yet, they have to change their status and acquire cherished goal by maintaining the religious customs and traditions. It is true that due to the changes occurred in the socio-economic condition of the society they also try to break the un-Islamic tradition and misconceptions about their status and roles. In defining the role and status of Modern Muslim women we have to take into account their status, which has been constrained by religion for a long time as started earlier. We have also to consider the different internal and external forces which tend to bring about a new socio-psychological orientation in their outlook. In other words, a modern Muslim woman is to be regarded as a fusion of many forces. (Latif ,1983).

The Muslim women are conscious about their roles in culturally prescribed pattern of behaviour. No doubt they are not ready to accept practices and custom like that women are not supposed to go out for job and education, they are not supposed to have a say in arranging marriage or selecting their spouse etc. These practices and customs are loaded upon them and are not sanctioned by Islam. In India, the social structure of Muslim women seems to be consisted of the core of the traditional cultural set up. However, with an interplay of a number of exogenous forces which have affected its traditional cultural set up and internal indigenous developments some changes can be seen in the Muslim society. More precisely, modern education, secularization and increased communication or mass media have led to the genesis of a relatively open and progressive Muslim social structure. As a result, the Muslim women have begun their striving and to look at their problems from the rational and scientific point of view. A hitherto unforeseen change has also evolved in values and attitudes of the Muslim women towards men and their sexual relationship. The dominant values of pre-modern societies like dominance, dependence, segregation, servility,

obedience and loyalty are also being replaced by independence, individuality, equality and companionship. The status of Muslim women in India is not better than that of other women. Muslim woman in India is influenced by the Islamic injunctions and also the impact of the Hindu culture and traditions because mostly Indians Muslims are converts from Hindustani. If we want to know the changing status and role of Muslim women in India, it would be better to give a brief account from traditional period to contemporary period. It is interesting because from India was invited by different rules in the past. These innovations had definitely influenced the Indian women.

The analysis demonstrates that the plight of Muslim women in India is not better that of women belonging to other social groups. Moreover, majority of the Muslim women are illiterate, low educated living in absolute poverty. Importantly, most of the Muslim women are confined to four walls of house and have been assigned the domestic work caring and nourishing of children, performing household activities etc. Only a small segment of Muslim woman is engaged in economic activities for substantial income contribution to families. Moreover, the role conflict among such woman has been observed to be high since they are facing the problems of official tasks and orthodox family attitude. Through, education and other factors have significantly changed the environment and Muslim women have started enjoying the liberal and democratic advantages and benefits. Moreover, a significant number of Muslim women in-developed status and areas has started peeping out their heads to participate in changed socio-economic factor. Importantly, the young generation is demanding more liberty and breaking the orthodox norms of Muslim community. This demands the concerted effort on the part of government and non-government for empowerment of women and making them crucial counterparts of society for social advancement.

Parsis are a small but prosperous religious community of India, which reached a peak of population of about 114 thousand in 1941. The recent census enumerated Parsi population about 69 thousand in 2001. The unprecedented fall in Parsi population has drawn the attention of researchers, policy makers, and Parsis themselves. For a declining population of this magnitude, demographers are anxious to know when the size is going to be halved and the timing by which a population is likely to be extinct. Parsis are the followers of monotheistic form of religion known as Zarathustra found 2500 years ago in Iran (Persia). They migrated to India from their motherland after the Arab victory over last ruler of Sassanid dynasty around 640 A.D (Briggs, 1852; Pithawalla and Rustomji , 1945). They first landed at around 100 miles North of Bombay, a place called Navasari in Gujarat and from there they moved to other cities in India. With the rise of political power of European trading companies in India by nineteenth century they acquired prominent positions in economic, educational and political life of the country. By the end of nineteenth century, 85 per cent of the Parsis community was urbanized, and only 15 per cent lived in the villages (Desai 1968; Bose and Kullar, 1978).

In India, Parsis maintained some sort of social isolation by practicing endogamy and not accepting any new converts to their faith (Visaria, 1974; Alexrod, 1980). However, they have selectively adapted themselves to social milieu of Gujarat by accepting the language and the dress of the region (Visaria, 1974). It may be noticed that during 1901 to 1941, there was a slow but steady increase in Parsi population. Although there occurred several famines and epidemics during this period, Parsis were least affected by these natural calamities as most of them were living in urban area (Visaria, 1974). After 1941, Parsi population declined. The figures of 1951 census were likely to be affected by the partition of the country due to exclusion of Parsis who remained in the city of Karachi or other parts of Pakistan (including

present day Bangladesh). But even after considering the population of Parsis in Pakistan, in the Indian subcontinent as a whole, the growth of Parsi population during 1941-1951 was not more than two percent (Visaria, 1974). This shows that the effect of fertility decline on the growth of Parsi population started much before than the fertility decline experienced by the average Indian population in the mid 1970s. The incidence of non-marriage is much higher among Parsis (Karkal, 1982; Billimona, 1991; Singh and Gowri, 2000). A survey in Mumbai shows that a significant proportion of households was headed by unmarried males (9 per cent) and unmarried females (18 per cent) (Karkal, 1982). The marital structure of Parsi population shows a deviation from universally observed pattern of marriages in India (Karkal, 1975). The primary reason for non-marriages and late marriages is due to the concern of the young males and females to have an acceptable minimum standard of living for family formation (Visaria, 1974). As such, Parsis women are more concerned about their status and career. They are highly educated and work outside their homes. Marriage seems to be the second priority. Another peculiar feature of Parsi community is the lack of family or peer pressure to get married at a reasonable age (Bhavnagri, 2005; Gould, 1980; Ketyauntt, 1982). It is interesting to note that age at marriage among Parsi women is about 27 years and among men it is about 31 years. One out of 5 males and one out of 10 females remained single even by age 50 compared to almost universal marriages among the Indian populations. It is worthwhile to note that Parsis vigorously retained their religion and distinctive form of dress; however, they embraced western behaviour and values in other domains. Their modernized values promote them to have marriages by their own choice; on the other hand parental and familial constraints and obligations are still formidable in the community and create a contradiction that is difficult to overcome. In the bargain, many of them remained never married. Inter religious marriages are also prevalent

among Parsis, but they do not accept new converts to their faith. This has influenced the size of population among Parsis (Visaria, 1974, Axelrod, 1980). The Parsis who were residing in the state of Maharashtra had the lowest fertility compared to those living in Gujarat and other parts of the country. Since majority of Parsi population (nearly 80 per cent) is living in Maharashtra, their lowest fertility has contributed to the overall decline in Parsi population in India.

The percent distribution of households by religion of the head of the household is presented in Table 4.1 for India by residence and for each state. In the vast majority of households in India, the household head is Hindu (82 per cent). Thirteen percent of households are Muslim, 3 per cent are Christian, 2 per cent are Sikh, 1 per cent are Buddhist/Neo-Buddhist, less than 1 per cent are Jain, and the remainder (less than 1 per cent) belong to all of the other religions including Zoroastrian and Doni-polo in Arunachal Pradesh. Households headed by Muslims, Christians, Jains, and Buddhists/Neo-Buddhists comprise a slightly higher proportion of urban than rural households.

Table: 4.1

State-wise Religion of Households

(In Per cent)

State	Hindu	Muslim	Christian	Sikh	Buddhist	Jain	Others
India	81.6	12.5	2.7	1.6	0.9	0.3	0.4
Delhi	85.9	8.6	1.6	3.3	0.0	0.6	0.0
Haryana	88.3	6.4	0.0	5.0	0.0	0.1	0.0
Himachal Pradesh	96.4	1.0	0.1	1.0	1.2	0.0	0.2
Jammu and Kashmir	37.7	60.0	0.2	2.0	0.1	0.0	0.0
Punjab	43.3	2.6	0.9	52.6	0.0	0.0	0.6
Rajasthan	88.3	10.0	0.2	0.3	0.0	0.1	0.0
Uttarakhand	87.4	7.1	0.2	4.7	0.2	0.4	0.0

Chhatisgarh	95.2	2.8	1.2	0.1	0.4	0.3	0.0
Madhya Pradesh	90.6	6.7	0.2	0.4	0.7	1.4	0.0
Uttar Pradesh	81.9	11.7	0.2	0.5	0.0	0.1	0.0
Bihar	82.9	17.0	0.0	0.0	0.0	0.0	0.1
Jharkhand	73.0	13.1	3.6	0.5	0.1	0.0	9.7
Orissa	97.1	1.2	1.3	0.1	0.0	0.0	0.2
West Bengal	72.7	26.2	0.5	0.2	0.1	0.2	0.0
Arunachal Pradesh	33.2	2.9	27.2	0.2	9.0	0.0	27.5
Assam	70.2	24.3	4.9	0.1	0.5	0.0	0.0
Manipur	53.1	8.9	26.1	0.1	0.1	0.1	11.7
Meghalaya	17.1	4.8	66.0	0.1	0.2	0.0	11.8
Mizoram	3.1	1.4	92.5	0.0	3.0	0.0	0.0
Nagaland	11.0	5.9	82.7	0.0	0.0	0.1	0.2
Sikkim	57.8	1.9	9.7	0.0	30.0	0.0	0.5
Tripura	88.5	8.8	0.4	0.0	2.1	0.0	0.1
Goa	64.5	7.9	27.4	0.1	0.0	0.0	0.1
Gujarat	90.5	8.8	0.4	0.2	0.0	0.1	0.0
Maharashtra	79.9	12.2	1.2	0.2	7.4	1.0	0.1
Andhra Pradesh	85.0	9.3	5.6	0.0	0.0	0.0	0.0
Karnataka	85.2	10.3	3.3	0.0	0.0	0.4	0.6
Kerala	59.5	23.1	17.1	0.1	0.0	0.0	0.2
Tamil Nadu	89.3	3.9	6.7	0.0	0.0	0.2	0.0

Source: NFHS-III, 2004-05.

Gender ratio in minorities' population is shown in Table 4.2. Gender ratio has been reported significantly higher among Christians followed by Buddhists and Jains while it was reported low among Sikhs. Child sex ratio was reported low among Sikhs while it was recorded high among Christians and Muslims. Overall, gender ratio has been reported adverse among all the religions except Christians.

Table: 4.2

Gender Ratio in Minorities Population in India

Religion	Ratio in Population in India (2001)	Adult Sex Ratio (Women per 1,000 Men)	Child Sex Ratio (Girls per 1,000 Boys)
Hindus	81.4	931	925
Muslims	12.4	936	950
Jains	0.4	940	870
Sikhs	1.0	893	786
Christians	2.3	1,009	964
Buddhists	0.8	953	942

Source: 11th Five Year Plan 2007-12, Government of India.

Religion-wise literacy rate is shown in Table 4.3. The literacy rate has been reported significantly higher among Jains (94.1 per cent) followed by Christians (80.3 per cent) and Buddhists (72.7 per cent) while it was reported low among Muslims (59.1 per cent). Female literacy was recorded low among Muslims (50.1 per cent) while it was recorded high among Jains (90.6 per cent) and Christians (76.2 per cent). Thus, Muslim women are educationally backward as compared to women belonging to other religious communities.

Table: 4.3

Religion-wise Literacy Rates India

Religion	Total Literacy (%)	Female Literacy (%)
Hindus	65.1	53.2
Muslims	59.1	50.1
Jains	94.1	90.6
Sikhs	69.4	63.1
Christians	80.3	76.2
Buddhists	72.7	61.7

Source: 11th Five Year Plan 2007-12, Government of India.

Age Group-wise literacy rate is shown in Table 4.4. Literacy rates among Muslims in all the age groups have been recorded low as

compared to the literacy rates among other minorities as well as General and OBC communities of Hindu religion. Literacy rates among minorities have been reported high in the age group of 16-17 years and 6-13 years age group while it was recorded low in the age group of 23 and above years.

Table: 4.4

Age Group-wise Literacy Rates India

Age Group (In Years)	Hindu			Muslim	Other Minorities
	General	OBC	SC/ST		
6-13	90.2	80.8	74.7	74.6	86.5
14-15	95.7	87.5	80.0	79.5	91.9
16-17	95.0	85.2	78.6	75.5	91.3
18-22	91.4	76.9	65.0	70.5	85.8
23 and Above	74.0	50.6	36.5	46.1	67.0
Total	80.5	63.4	52.7	59.9	67.0

Source: NSSO 61st Round Data, 2004-05.

Religion-wise educational levels are shown in Table 4.5. The proportion of illiterates has been reported high among Muslims (47.9 per cent) followed by Hindus (40.5 per cent) and Buddhists (28.2 per cent) while it was recorded as low as 1.6 per cent among Jains. The educational levels (above 10 years) were recorded high among Jains followed by Sikhs and Christians while it was recorded low among Muslims.

Table: 4.5**Religion-wise Educational Levels**

Religion	No Education	Less Than 5 Years	5-2 Years	8-9 Years	10-11 Years	12 or More Years
Hindu	40.5	7.9	15.0	14.1	10.3	12.2
Muslim	47.9	8.9	16.3	12.0	8.3	6.6
Christian	19.7	9.2	14.2	17.5	15.9	23.5
Sikh	24.7	3.5	17.2	14.7	20.0	19.8
Buddhist/ Neo-Buddhist	28.2	11.9	16.2	22.7	11.4	9.7
Jain	1.6	1.3	6.9	15.7	22.3	52.1

Source: NFHS-III, 2004-05.

Religion-wise educational levels among women are shown in Table 4.6. Educational levels among women have improved significantly from 1999-2000 to 2009-2010. The educational levels among women were reported high in urban areas as compared to educational levels among women in rural areas. During 2009-10, only 7.63 per cent Muslim women were graduates and above in urban areas as compared to 27.91 per cent among females belonging to other minority communities and 19.67 per cent all women in urban areas. The proportion of graduates and above among Muslims and other minorities has significantly increased from 4.68 per cent and 19.17 per cent respectively, in 1999-2000 to 7.63 per cent and 27.91 per cent respectively in 2009-10. Similarly, only 1.71 per cent Muslim women were found graduates and above as compared to 6.85 per cent women belonging to other minority communities in rural areas in 2009-10.

Table: 4.6

Religion-wise Educational Levels Among Women

Year/ Level of Education	Rural			Urban		
	Muslims	Other Minorities	All Persons	Muslims	Other Minorities	All Persons
1999-2000						
Not Literate	54.92	29.71	50.09	30.06	7.12	20.18
Secondary and Below	42.29	56.94	42.8	56.98	49.84	51.54
Higher Secondary	2.11	9.46	4.38	8.28	23.88	15.56
Graduation and Above	0.68	3.89	1.73	4.68	19.17	12.73
2004-05						
Not Literate	45.22	21.51	41.00	23.38	4.92	15.61
Secondary and Below	50.40	60.89	50.26	60.03	47.35	52.49
Higher Secondary	3.55	12.58	6.24	9.81	23.08	16.45
Graduation and Above	0.83	5.02	2.51	6.79	24.64	15.45
2009-10						
Not Literate	34.70	15.07	29.18	19.86	4.06	11.23
Secondary and Below	59.00	61.67	56.88	57.61	41.47	47.71
Higher Secondary	4.60	16.41	9.79	14.90	26.56	21.37
Graduation and Above	1.71	6.85	4.15	7.63	27.91	19.67

Source: Observer Research Foundation.

Religion-wise exposure to mass media is shown in Table 4.7. Media exposure has been reported high among women belonging to Christian, Sikh and Jain communities as compared to women belonging

to other religions. More than 90 per cent women belonging to Jain community reported that they watch television at least once a week as compared to 45.5 per cent women belonging to Muslim community and 66.2 per cent women belonging to Buddhist community. The readership of newspaper has been reported by 76.7 per cent women belonging to Jain community as against 18 per cent women belonging to Muslim community. Visit to cinema theatre has been reported high among Jain community (19.1 per cent) and least among Muslims (3.2 per cent).

Table: 4.7

Religion-wise Exposure to Mass Media

Religion	Read a Newspaper or Magazine at least Once a Week	Watches Television at least Once a Week	Listens to the Radio at least Once a Week	Visit the Cinema or Theatre at least Once a Month	Not Regularly Expose to Any Media
Hindu	22.7	55.6	29.1	6.0	34.4
Muslim	18.0	45.5	27.3	3.2	41.7
Christian	40.2	68.6	30.5	5.7	20.3
Sikh	33.0	80.4	20.2	4.6	16.0
Buddhist/ Neo-Buddhist	30.3	66.2	32.0	6.1	26.5
Jain	76.7	90.1	37.5	19.1	3.1

Source: NFHS-III, 2004-05.

Religion-wise fertility rate is shown in Table 4.8. Fertility rate has been reported significantly higher among Muslim women (3.09) as compared to Sikh and Buddhist women (1.96). Mean number of children ever born to women aged 40-49 years has been also recorded high among Muslim women (4.60) as compared to Jain women (3.27) and Christian women (3.27).

Table: 4.8
Religion-wise Fertility Rate

Religion	Total Fertility Rate	Percentage Currently Pregnant	Means Number of Children ever Born to Women Age 40-49 Years
Hindu	2.65	5.0	3.97
Muslim	3.09	6.7	4.60
Christian	2.35	3.8	3.27
Sikh	1.96	3.6	3.56
Buddhist/ Neo-Buddhist	1.96	4.9	3.82
Jain	2.02	6.4	3.27

Source: NFHS-III, 2004-05.

Religion-wise use of contraceptive is shown in Table 4.9. Use of contraceptives has been reported high among Jain (75.4 per cent) followed by Buddhists (67.7 per cent), Sikh (66.5 per cent) and low among Muslims (45.7 per cent). The proportion of women not currently using any contraceptive was recorded high among Muslim women (54.3 per cent) followed by Christians (42.4 per cent) and low among Jain women (24.6 per cent).

Table: 4.9
Religion-wise Use of Contraceptive

Religion	Any Method	Any Modern Method	Female Sterilization	Male Sterilization	Pill	IUD	Injectable	Condom/Nirodh	Other Modern Method	Any Traditional Method	Not Currently Using
Hindu	57.8	50.2	39.9	1.1	2.7	1.6	0.1	4.8	0.0	7.6	42.2
Muslim	45.7	36.4	21.3	0.6	5.7	1.8	0.3	6.8	0.0	9.3	54.3
Christian	57.6	48.9	40.7	0.7	1.4	2.4	0.1	3.6	0.0	8.8	42.4
Sikh	66.5	58.4	31.4	0.8	2.6	7.9	0.1	15.8	0.0	8.1	33.5
Buddhist/Neo-Buddhist	67.7	64.7	54.1	4.5	1.6	0.7	0.1	3.7	0.0	3.0	32.3
Jain	75.4	69.1	41.1	0.7	1.6	6.0	0.0	19.7	0.0	6.3	24.6

Source: NFHS-III, 2004-05.

Religion-wise early child mortality rate is shown in Table 4.10. Under-5 mortality rate has been recorded significantly high among Hindu women (76 per cent) followed by Muslim women (70 per cent), Buddhist (69 per cent) and low among Sikh women (52.1 per cent). Infant mortality has also been recorded high among Hindu women followed by Buddhists women and Muslim women.

Table: 4.10

Religion-wise Early Child Mortality Rate

Religion	Neonatal Mortality	Post-Neonatal Mortality	Infant Mortality	Child Mortality	Under-Five Mortality
Hindu	40.3	18.2	58.5	18.5	76.0
Muslim	34.1	18.2	52.4	18.6	70.0
Christian	31.5	10.1	41.7	11.6	52.8
Sikh	35.9	9.7	45.6	6.8	52.1
Buddhist/ Neo-Buddhist	43.0	9.8	52.8	17.1	69.0

Source: NFHS-III, 2004-05.

Religion-wise components of ante-natal care are shown in Table 4.11. Ante-natal care has been reported significantly high among Jain women followed by Buddhist women and Christian women while it was recorded low among Muslim women. Thus, Muslim women are facing more burdens of maternal diseases as compared to women belonging to other religious communities.

Table: 4.11

Religion-wise Components of Ante-Natal Care

Religion	Were Given or Purchased IFA	Took IFA for 90 Days or More	Received Two or More TT Injections	Received TT Injection During the Pregnancy	Took an Intestinal Parasite Drug
Hindu	66.2	23.6	76.9	1.4	3.7
Muslim	58.4	18.2	73.4	1.8	4.2
Christian	74.5	38.2	74.4	1.9	4.4
Sikh	67.1	30.6	85.5	0.7	2.7
Buddhist/ Neo-Buddhist	75.9	24.6	75.6	5.8	2.4
Jain	84.2	47.7	92.2	0.6	5.5

Source: NFHS-III, 2004-05.

Religion-wise place of delivery is shown in Table 4.12. Women belonging to Jain community reported that they delivered their babies in health facility centre (93.1 per cent) while only 1/3rd Muslim women reported that they delivered babies in health centre. Delivery at home was found significantly high among women belonging to Muslim communities (56.7 per cent) followed by women belonging to Hindu community (50.9 per cent) and Christian women (42 per cent). It was recorded as low as 4.1 per cent among Jain women.

Table: 4.12

Religion-wise Place of Delivery

Religion	Public Sector	NGO/ Trust	Private Sector	Own Home	Parents Home	Other Home	Others	Percentage Delivered in a Health Facility
Hindu	18.4	0.5	20.3	50.9	9.3	0.4	0.3	39.1
Muslim	15.4	0.3	17.3	56.7	9.6	0.5	0.2	33.0
Christian	23.6	0.9	28.9	42.0	3.8	0.7	0.2	53.4
Sikh	15.1	1.2	42.0	32.3	9.2	0.1	0.1	58.3
Buddhist/ Neo-Buddhist	37.2	0.2	21.3	23.4	17.2	0.6	0.1	58.8
Jain	30.9	2.6	59.6	4.1	2.8	0.0	0.0	93.1

Source: NFHS-III, 2004-05.

Religion-wise assistance during delivery is shown in Table 4.13. About 94 per cent women belonging to Jain community reported that they received assistance of skilled health provider during their delivery while it was reported 38.8 per cent women belonging to Muslim community. About 90 per cent Jain women reported that doctors assisted them in their delivery while it was reported by only 30.2 per cent women belonging to Muslim community. The proportion of women belonging to Muslim community reporting that Dai and friends / relatives assisted them in their deliveries was recorded significantly high as compared to the proportion of women belonging to other religious communities.

Table: 4.13

Religion-wise Assistance During Delivery

Religion	Doctors	ANM/ Nurse/ Midwife/ LHV	Other Health Personnel	Dai (TBA)	Friends / Relatives	Other	Percentage Delivery by a Skilled Provider
Hindu	35.6	10.7	1.1	34.9	16.9	0.1	47.5
Muslim	30.2	7.3	1.2	47.0	13.8	0.1	38.8
Christian	48.1	11.5	0.5	21.6	16.7	0.0	60.2
Sikh	50.2	23.6	1.6	24.1	0.5	0.0	75.4
Buddhist/ Neo- Buddhist	52.4	12.4	0.1	16.2	18.8	0.0	64.9
Jain	89.8	4.5	0.0	5.5	0.0	0.0	94.3

Source: NFHS-III, 2004-05.

Religion-wise health insurance coverage is shown in Table 4.14. Health insurance coverage has been reported high among women belonging to Jain, Sikh and Hindu communities while health insurance coverage was recorded low among women belonging to Muslim community. The coverage of health insurance was recorded high for State Insurance Scheme and Central Government Health Scheme.

However, about 30 per cent women belonging to Muslim community reported that they are covered by Commercial Health Insurance Scheme.

Table: 4.14

Religion-wise Health Insurance Coverage

Religion	Covered By Health Insurance Scheme	Employee State Insurance Scheme	Central Govt. Health Scheme	Community Health Insurance Programmes	Other Health Insurance Through Employer	Medical Reimbursement From Employer	Other Privately Purchased Commercial Health Insurance	Other
Hindu	5.1	26.4	20.4	5.5	5.9	11.6	27.2	4.2
Muslim	2.1	27.9	14.9	5.8	5.8	6.9	29.9	6.6
Christian	7.3	21.0	17.4	1.3	10.6	16.3	27.5	.9
Sikh	6.5	30.4	24.5	9.9	3.6	11.0	18.7	4.4
Buddhist/ Neo-Buddhist	6.6	30.9	34.9	6.6	1.0	8.8	16.4	2.3
Jain	23.7	9.8	14.1	1.9	2.0	15.0	52.0	3.7

Source: NFHS-III, 2004-05.

Religion-wise recent contacts with health workers is shown in Table 4.15. About 21 per cent women belonging to Buddhist community reported that health workers have contacted them during last three months. This was recorded 18.3 per cent by Muslim women while only 4.7 per cent women belonging to Jain community accepted that any health worker has visited them during last three months. However, home as place of contact with health workers has been recorded high in case of Muslim women (71.7 per cent) as compared to 55.3 per cent among Sikh women.

Table: 4.15

Religion-wise Recent Contacts with Health Workers

Religion	Percentage of Women Who Had Any Contact With Health Workers During Last Three Months						Place of Contact			
	ANM/ LHV	AWW	ASHA	MPW	Other Community Health Worker	Any Health Worker	At Home	ICDS	Camp	Elsewhere
Hindu	11.8	9.8	0.1	0.7	0.3	17.3	64.9	29.4	18.4	9.8
Muslim	12.8	9.0	0.0	0.4	0.3	18.3	71.7	22.7	20.1	8.0
Christian	8.6	6.8	0.1	0.6	0.2	12.6	56.6	32.5	22.7	12.0
Sikh	6.4	7.3	0.0	0.6	0.1	11.5	55.3	29.8	31.6	27.8
Buddhist/ Neo- Buddhist	14.8	13.5	0.3	1.7	0.5	21.2	59.2	38.6	21.9	2.8
Jain	3.5	1.5	0.0	0.0	0.1	4.7	*	*	*	*

Source: NFHS-III, 2004-05.

Religion-wise experience of violence is shown in Table 4.16. Women belonging to Buddhist community are experiencing more physical violence (40.9 per cent) as compared to women belonging to Jain community (12.6 per cent). More than 1/3rd women belonging to Muslim and Hindu communities reported that they have ever experience physical violence. About 11 per cent Muslim women reported that they have ever experience sexual violence as against 2.8 per cent women belonging to Buddhist community and 3.9 per cent among Jain women.

Table: 4.16

Religion-wise Experience of Violence

Religion	Percentage Who Have Ever Experienced Physical Violence	Percentage Who Have Experienced Physical Violence in Past 12 Months			Percentage Who Have Ever Experienced Sexual Violence
		Often	Sometimes	Often or Sometimes	
Hindu	33.7	3.9	14.9	18.8	8.3
Muslim	34.6	4.9	16.2	21.1	10.9
Christian	27.8	3.0	13.8	16.7	5.8

Sikh	26.1	1.5	11.9	13.3	4.6
Buddhist/ Neo-Buddhist	40.9	4.1	14.4	18.5	2.8
Jain	12.6	1.4	3.9	5.3	3.9

Source: NFHS-III, 2004-05.

Religion-wise spousal violence is shown in Table 4.17. About 2/5th women belonging to Muslim community reported that they have ever experience emotional, physical or sexual violence while it was reported as high as 47.2 per cent by Buddhist women and as low as 13.9 per cent by Jain women. The proportion of women who ever experience emotional violence has been recorded high for Buddhist women and low among Jain women.

Table: 4.17

Religion-wise Spousal Violence

Religion	Emotional Violence	Physical Violence	Sexual Violence	Physical or Sexual Violence	Emotional, Physical or Sexual Violence
Hindu	15.9	34.9	9.8	37.1	39.7
Muslim	15.9	38.2	13.5	40.8	43.0
Christian	13.9	30.3	6.0	30.9	33.6
Sikh	11.0	22.8	5.8	23.5	25.3
Buddhist/ Neo-Buddhist	24.5	44.6	2.9	44.8	47.2
Jain	6.3	11.1	4.8	12.3	13.9

Source: NFHS-III, 2004-05.

Religion-wise frequency of spousal violence is shown in Table 4.18. Majority of women reported that the frequency of spousal violence has been sometimes. However, frequency of violence as often has been reported high among Buddhist women followed by Muslim women for the case of emotional violence and high among Muslim women and low among Buddhist women in case of physical or sexual violence.

Table: 4.18

Religion-wise Frequency of Spousal Violence

Religion	Frequency of Emotional Violence in the Past 12 Months			Frequency of Physical or Sexual Violence in the Past 12 Months		
	Often	Sometimes	Not At All	Often	Sometimes	Not At All
Hindu	18.3	53.5	28.2	14.8	48.9	36.3
Muslim	20.4	54.8	24.9	17.7	50.9	31.3
Christian	18.6	62.7	18.7	15.0	58.2	26.8
Sikh	13.2	58.1	28.7	11.8	58.5	29.7
Buddhist/ Neo-Buddhist	24.7	37.7	37.6	12.5	38.3	49.2
Jain	*	*	*	15.4	44.0	40.6

Source: NFHS-III, 2004-05.

Religion-wise health seeking to stop violence is shown in Table 4.19. Majority of the women who experience physical or sexual violence keep quiet due to maintain their family relations. Majority of the women reported that they never told anybody regarding their experience of violence. This was reported significantly high among Buddhist women (73.6 per cent) followed by Muslim women (67.3 per cent), Hindu women (63.3 per cent) and Christian women (52 per cent). About 1/3rd women belonging to Christian and Sikh community reported that they sought help to stop violence against them.

Table: 4.19

Religion-wise Help Seeking to Stop Violence

Religion	Never Sought Help		Have Sought Help from Any Source	Don't Know
	Never Told Any One	Percentage Who Told Someone		
Hindu	66.3	7.4	23.8	2.5
Muslim	67.3	8.9	22.1	1.7
Christian	52.0	13.3	32.1	2.5
Sikh	63.0	4.2	31.1	1.7
Buddhist/ Neo-Buddhist	73.6	4.3	18.8	3.3
Jain	65.5	17.3	17.2	0.0

Source: NFHS-III, 2004-05.

Work participation rate among women from minority communities is shown in Table 4.20. Work participation rate has been recorded high among women belonging to Buddhist communities (31.7 per cent) followed by Christian women (28.7 per cent) and Hindu women (27.5 per cent) while it was recorded as low as 9.2 per cent among Jain women and 14.1 per cent among Muslim women.

Table: 4.20

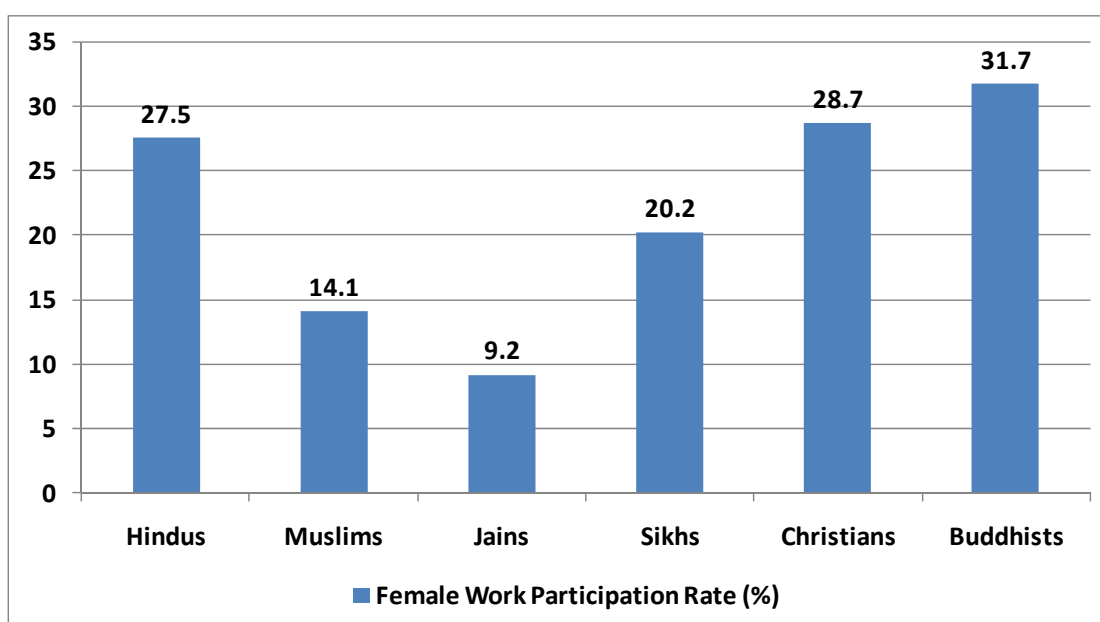
Work Participation Rate Among Women From Minority Communities

Religion	Female Work Participation Rate (%)
Hindus	27.5
Muslims	14.1
Jains	9.2
Sikhs	20.2
Christians	28.7
Buddhists	31.7

Source: 11th Five Year Plan 2007-12, Government of India.

Chart: 4.1

Work Participation Rate Among Women From Minority Communities



Work participation rate among women belonging to minority communities has shown fluctuating trend over the period of 1999-2000 to 2009-10. During 1999-2000, work participation rate among Muslim women was recorded 27.89 per cent as against 48.73 per cent among women belonging to other minorities in rural areas while it has declined to 22.07 per cent and 42.91 per cent, respectively in 2009-10 in rural areas. Similarly, in 1999-2000, work participation rate among Muslim women was recorded 15.67 per cent as against 24.6 per cent among women belonging to other minorities in urban areas while it was recorded 14.25 per cent among Muslim women and 27.02 per cent among women belonging to other minorities in 2009-10 in urban areas (Table 4.21).

Table: 4.21

Religion-wise Work Participation Among Women

Year	Rural			Urban		
	Muslims	Other Minorities	All Persons	Muslims	Other Minorities	All Persons
1999-2000	27.89	48.73	47.98	15.76	24.60	21.06
2004-95	29.40	57.31	51.73	18.08	27.56	24.28
2009-10	22.07	42.91	39.70	14.25	27.02	19.79

Source: Observer Research Foundation.

Religion-wise percentage distribution of female workers by industrial affiliation is shown in Table 4.22. During 1999-2000, about 71 per cent Muslim women were found engaged in primary sector while only 7.91 per cent Muslim women were engaged in services sector in rural areas while 38.81 per cent Muslim women were found engaged in services sector and 49.41 per cent in secondary sector in urban areas during 1999-2000. The proportion of women belonging to other minorities engaged in services sector was recorded as high as 71.34 per cent in urban areas and only 7.68 per cent in rural areas. During 2009-10, 9.61 per cent Muslim women and 14.05 per cent women belonging to other minority communities were found engaged in tertiary

sector in rural areas as against 33.95 per cent and 70.30 per cent Muslim and women belonging to other minority communities, respectively were found engaged in tertiary sector in urban areas. Women employment in secondary and services sector among women belonging to minority communities has increased in rural areas while it has decreased in urban areas during the period of 1999-2000 to 2009-2010.

Table: 4.22

Religion-wise Percentage Distribution of Female Workers by Industrial Affiliation

Year/ Industrial Affiliation	Rural			Urban		
	Muslims	Other Minorities	All Persons	Muslims	Other Minorities	All Persons
1999-2000						
Primary	70.49	86.86	86.04	11.78	11.87	18.30
Secondary	21.61	5.45	8.20	49.41	16.79	28.11
Tertiary	7.91	7.68	5.76	38.81	71.34	53.59
2004-05						
Primary	64.63	33.80	83.40	11.86	12.99	18.00
Secondary	25.82	7.42	9.98	53.23	23.20	31.58
Tertiary	9.55	8.78	6.62	34.91	63.80	50.43
2009-10						
Primary	60.29	77.50	79.05	7.80	13.41	13.61
Secondary	30.10	8.45	13.21	58.26	16.20	33.03
Tertiary	9.61	14.05	7.73	33.95	70.30	53.36

Source: Observer Research Foundation.

Religion-wise distribution of female workers by activity status is shown in Table 4.23. Proportion of Muslim women as self employed has decreased in both rural and urban areas during 1999-2000 to 2009-10 while there has been significant increase in the proportion of self employed women belonging to other minority communities in both rural and urban areas during the corresponding period. During 1999-2000, 2.62 per cent Muslim women and 6.25 per cent women belonging to

other minorities in rural areas and 18.03 per cent Muslim women and 53.71 per cent women belonging to other minority communities in urban areas were reported as regular employees. During 2009-10, the proportion of women as regular employees has significantly increased in rural areas however; it has slightly declined in urban areas for women belonging to other minority communities.

Table: 4.23
Religion-wise Distribution of Female Workers

Year/ Activity Status	Rural			Urban		
	Muslims	Other Minorities	All Persons	Muslims	Other Minorities	All Persons
1999-2000						
Self Employed	68.17	59.67	56.69	66.13	31.88	44.09
Regular	2.62	6.25	3.29	18.03	53.71	34.43
Casual	29.21	34.08	40.02	15.85	14.40	21.48
2004-05						
Self Employed	74.22	69.08	63.26	67.92	33.18	46.61
Regular	3.00	7.04	3.83	19.85	53.64	36.66
Casual	22.78	23.88	32.91	12.23	13.19	16.73
2009-10						
Self Employed	64.11	60.47	55.06	58.90	33.65	40.68
Regular	4.08	9.34	4.58	22.63	52.37	40.13
Casual	31.81	30.20	40.36	18.47	13.98	19.40

Source: Observer Research Foundation.

Religion-wise women's participation in decision making is shown in Table 4.24. Women belonging to Christian community are enjoying more autonomy and liberty in decision making process as compared to women belonging to other religious communities. Only 1/3rd Muslim women reported that they are participating in decision making related to their health care, household purchases and visiting to their families and relatives. About 21 per cent women belonging to Muslim community admitted that they are not participating in decision making while it was

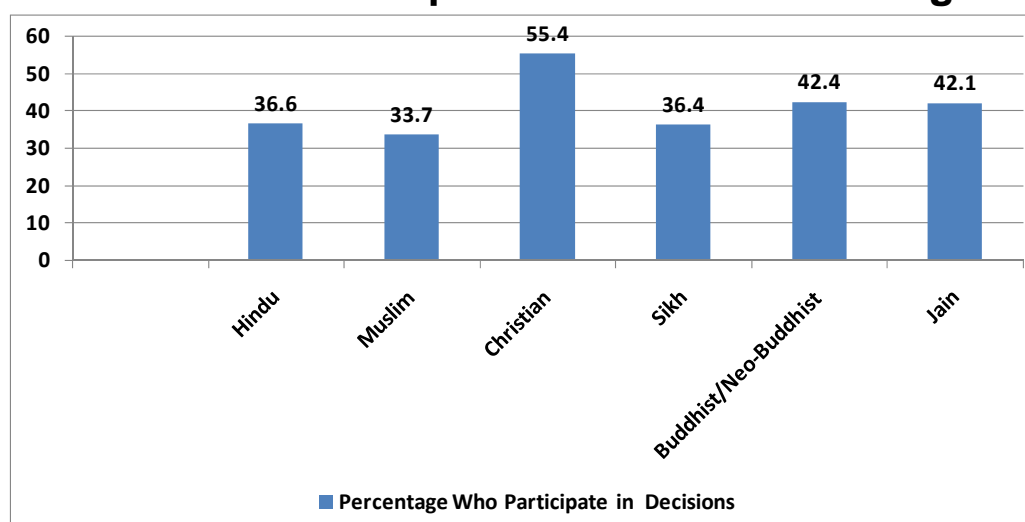
reported as low as 9.3 per cent among Buddhist women and 9.7 per cent among Christian women.

Table: 4.24
Women's Participation in Decision Making

Religion	Percentage of Women Who Usually Make Specific Decisions Alone or Jointly				Percentage Who Participate in All Four Decisions	Percentage Who Participate in None of Four Decisions
	Own Health Care	Making Major Household Purchases	Making Purchases for Daily Household Needs	Visit to Her Family or Relatives		
Hindu	61.6	52.9	59.9	60.5	36.6	20.8
Muslim	61.6	49.8	57.9	55.1	33.7	22.8
Christian	75.5	69.1	75.7	79.5	55.4	9.7
Sikh	75.8	49.2	56.2	67.8	36.4	10.9
Buddhist/ Neo-Buddhist	70.9	58.1	72.8	74.6	42.4	9.3
Jain	62.4	62.6	67.9	69.3	42.1	14.1

Source: NFHS-III, 2004-05.

Chart: 4.2
Women's Participation in Decision Making



Religion-wise women access to money and credit is shown in Table 4.25. Women access to money has been reported high among Jain women followed by Hindu and Buddhist women while it was recorded low among Sikh women. About 2/5th Jain women reported that they have their own bank accounts while it was recorded as low as 10.5 per cent among Muslim women. The awareness about micro credit

programmes has been recorded high among Christian women (60.4 per cent) followed by Jain women (45.4 per cent) and low among Muslim women (30.6 per cent). Only 1.2 per cent Buddhist women and 1 per cent Sikh women reported that they have taken loan under micro credit programme. About 9 per cent Christian women admitted that they have received micro credit.

Table: 4.25

Religion-wise Women Access to Money and Credit

Religion	Women's Access to Money		Women's Knowledge and Use of Micro Credit Programmes	
	Percentage Who Have Money That They Can Decide How to Use	Percentage Who Have a Bank or Savings Account That They Themselves Use	Percentage Who Know of a Micro Credit Programme	Percentage Who Have Taken a Loan from a Micro Credit Programme
Hindu	45.2	15.4	39.2	4.4
Muslim	42.4	10.5	30.6	1.8
Christian	42.2	24.4	60.4	8.9
Sikh	31.1	16.5	40.9	1.0
Buddhist/ Neo-Buddhist	44.3	17.6	42.8	1.2
Jain	60.5	39.8	45.4	1.5

Source: NFHS-III, 2004-05.

Religion-wise women's freedom of movement is shown in Table 4.26. About half of the Jain women reported that they are enjoying freedom of movement while it was reported as low as 25.5 per cent in case of Muslim women. Women belonging to Jain, Buddhist and Christian community are enjoying more freedom of movement to market, health facility centre and outside of the community as compared to women belonging to other religious communities.

Table: 4.26

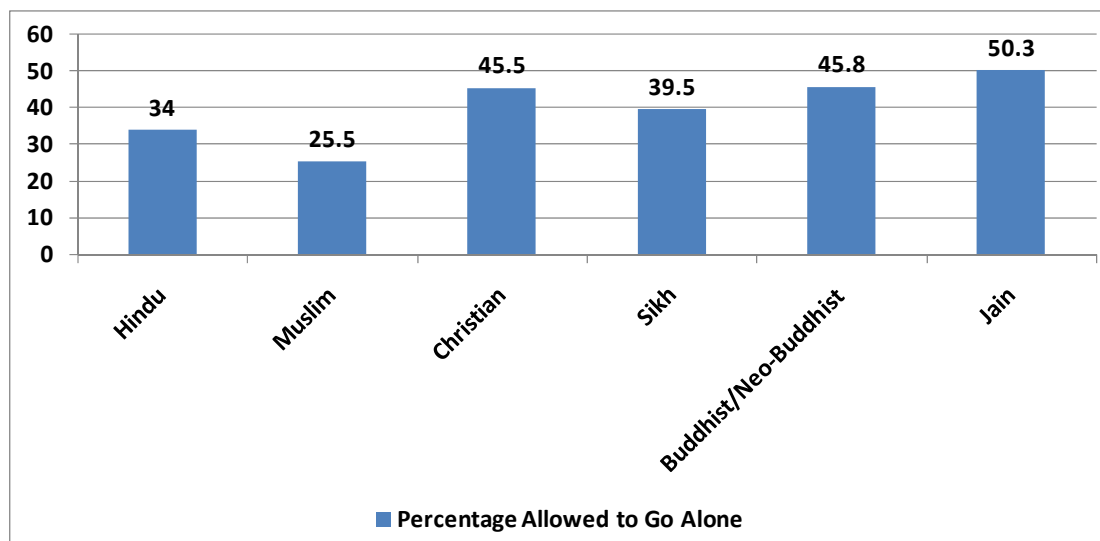
Religion-wise Women's Freedom of Movement

Religion	Percentage Allowed to Go Alone to				Percentage Not Allowed to Go to Any of the Three Places at all
	The Market	The Health Facility	Place Outside the Village / Community	All Three Places	
Hindu	52.4	48.2	38.2	34.0	3.3
Muslim	40.5	40.1	29.9	25.5	5.5
Christian	67.0	59.9	51.2	45.5	3.6
Sikh	53.5	50.4	45.0	39.5	2.7
Buddhist/ Neo-Buddhist	68.8	64.6	48.3	45.8	4.0
Jain	74.1	68.0	54.9	50.3	3.9

Source: NFHS-III, 2004-05.

Chart: 4.3

Religion-wise Women's Freedom of Movement



The status of minority women is reported worse than the status of women belonging to general communities and castes. Among the minority communities, the status of Muslim women has been reported low as compared to status of women belonging to other minority communities. It is to be noted that traditions, values and social system have direct bearing on the status of women belonging to minority

communities. Poverty and backwardness has been reported high among Muslim, Sikh and Christians while Parsis, Jain and Buddhists are comparatively better off. There is imperative need to introduce a separate scheme for the empowerment of minority women rather than emphasizing on women leadership development as gender mainstreaming is more important rather than creating leaders among minority communities.

Chapter: 5

Profile of Minority Women in India

Status of minority women in India is no better than the status of women in general. Status and empowerment of minority women depends on the prevailing socio-cultural environment, value system, socio-economic setup and changing perception and attitude. In this part of the report, an attempt has been made to examine the profile of minority women in order to understand the current situation and status of women belonging to minority communities, and to know the level of participation in development programmes and schemes.

Age of respondents is shown in Table 5.1. Most of the respondents were found belonging to middle age group. About 23 per cent respondents were from the age group of 20-25 years while more than 1/3rd respondents were from the age group of 25-35 years. Respondents from the higher age group were reported significant in the states of Karnataka, Manipur and Gujarat while respondents from low age group were found pronouncing in the states of Haryana, Bihar and Madhya Pradesh.

Table: 5.1

State wise Age of Respondents

State	Less Than 20 Years	20-25 Years	25-30 Years	30-35 Years	35-40 Years	40-45 Years	45-50 Years	50+ Years	Total
Assam	26	76	51	50	25	8	4	0	240
	10.8%	31.7%	21.2%	20.8%	10.4%	3.3%	1.7%	0.0%	100.0%
Bihar	81	60	48	45	6	0	0	0	240
	33.8%	25.0%	20.0%	18.8%	2.5%	0.0%	0.0%	0.0%	100.0%
Gujarat	21	59	38	42	24	28	17	11	240
	8.8%	24.6%	15.8%	17.5%	10.0%	11.7%	7.1%	4.6%	100.0%

Haryana	41	27	19	17	15	0	1	0	120
	34.2%	22.5%	15.8%	14.2%	12.5%	0.0%	0.8%	0.0%	100.0%
Jammu & Kashmir	10	56	63	42	24	25	10	10	240
	4.2%	23.3%	26.2%	17.5%	10.0%	10.4%	4.2%	4.2%	100.0%
Karnataka	4	37	31	35	41	45	17	30	240
	1.7%	15.4%	12.9%	14.6%	17.1%	18.8%	7.1%	12.5%	100.0%
Kerala	0	12	27	74	81	34	10	2	240
	0.0%	5.0%	11.2%	30.8%	33.8%	14.2%	4.2%	0.8%	100.0%
Madhya Pradesh	66	35	54	43	21	12	5	4	240
	27.5%	14.6%	22.5%	17.9%	8.8%	5.0%	2.1%	1.7%	100.0%
Maharashtra	11	44	67	38	52	16	12	0	240
	4.6%	18.3%	27.9%	15.8%	21.7%	6.7%	5.0%	0.0%	100.0%
Manipur	19	56	33	33	32	34	13	20	240
	7.9%	23.3%	13.8%	13.8%	13.3%	14.2%	5.4%	8.3%	100.0%
Punjab	45	74	42	53	15	4	6	1	240
	18.8%	30.8%	17.5%	22.1%	6.2%	1.7%	2.5%	0.4%	100.0%
Uttar Pradesh	26	71	44	23	30	19	12	15	240
	10.8%	29.6%	18.3%	9.6%	12.5%	7.9%	5.0%	6.2%	100.0%
West Bengal	51	70	66	20	9	6	7	11	240
	21.2%	29.2%	27.5%	8.3%	3.8%	2.5%	2.9%	4.6%	100.0%
Total	401	677	583	515	375	231	114	104	3000
	13.4%	22.6%	19.4%	17.2%	12.5%	7.7%	3.8%	3.5%	100.0%

Source: Field Survey.

Religion-wise age of respondents is shown in Table 5.2. High proportion of respondents belonging to Parsi community was reported from the age group 40-50 years while Buddhist respondents were mainly from the low age group i.e. less than 35 years. Respondents from Muslim and Sikh communities were mainly from the age group of less than 35 years.

Table: 5.2

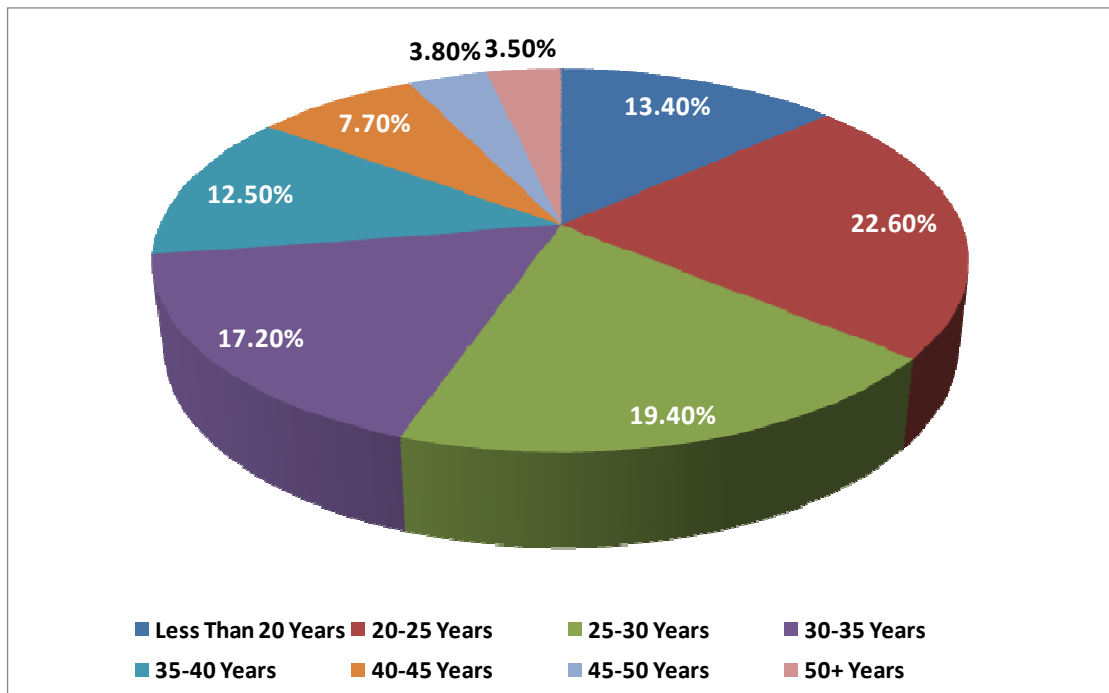
Religion wise Age of Respondents

Religion of Respondents	Less Than 20 Years	20-25 Years	25-30 Years	30-35 Years	35-40 Years	40-45 Years	45-50 Years	50+ Years	Total
Muslim	323	475	408	341	243	123	61	57	2031
	15.9%	23.4%	20.1%	16.8%	12.0%	6.1%	3.0%	2.8%	100.0%
Sikh	41	66	33	46	14	4	6	1	211
	19.4%	31.3%	15.6%	21.8%	6.6%	1.9%	2.8%	0.5%	100.0%
Christian	22	69	55	73	78	69	25	33	424
	5.2%	16.3%	13.0%	17.2%	18.4%	16.3%	5.9%	7.8%	100.0%
Buddhist	15	67	73	55	40	27	14	13	304
	4.9%	22.0%	24.0%	18.1%	13.2%	8.9%	4.6%	4.3%	100.0%
Paresis	0	0	14	0	0	8	8	0	30
	0.0%	0.0%	46.7%	0.0%	0.0%	26.7%	26.7%	0.0%	100.0%
Total	401	677	583	515	375	231	114	104	3000
	13.4%	22.6%	19.4%	17.2%	12.5%	7.7%	3.8%	3.5%	100.0%

Source: Field Survey.

Chart: 5.1

Age of Respondents



Religion of respondents is shown in Table 5.3. Muslim respondents were predominantly reported in the states of Assam, Bihar, Haryana, Madhya Pradesh, Uttar Pradesh, West Bengal and Gujarat while proportion of respondents from Christian community was recorded as high as 87.5 per cent in Manipur, 43.8 in Kerala and 29.6 per cent in Karnataka. Buddhist respondents were reported mainly in Maharashtra and Jammu and Kashmir. Sikh respondents were reported as high as 87.5 per cent in Punjab. Parsi respondents were from Maharashtra.

Table: 5.3

Religion of Respondents

State	Muslim	Sikh	Christian	Buddhist	Parsis	Total
Assam	240	0	0	0	0	240
	100.0%	0.0%	0.0%	0.0%	0.0%	100.0%
Bihar	240	0	0	0	0	240
	100.0%	0.0%	0.0%	0.0%	0.0%	100.0%
Gujarat	232	0	8	0	0	240
	96.7%	0.0%	3.3%	0.0%	0.0%	100.0%
Haryana	120	0	0	0	0	120
	100.0%	0.0%	0.0%	0.0%	0.0%	100.0%
Jammu & Kashmir	120	0	0	120	0	240
	50.0%	0.0%	0.0%	50.0%	0.0%	100.0%
Karnataka	123	1	71	45	0	240
	51.2%	0.4%	29.6%	18.8%	0.0%	100.0%
Kerala	126	0	105	9	0	240
	52.5%	0.0%	43.8%	3.8%	0.0%	100.0%
Madhya Pradesh	240	0	0	0	0	240
	100.0%	0.0%	0.0%	0.0%	0.0%	100.0%
Maharashtra	80	0	0	130	30	240
	33.3%	0.0%	0.0%	54.2%	12.5%	100.0%
Manipur	30	0	210	0	0	240
	12.5%	0.0%	87.5%	0.0%	0.0%	100.0%
Punjab	0	210	30	0	0	240

	0.0%	87.5%	12.5%	0.0%	0.0%	100.0%
Uttar Pradesh	240	0	0	0	0	240
	100.0%	0.0%	0.0%	0.0%	0.0%	100.0%
West Bengal	240	0	0	0	0	240
	100.0%	0.0%	0.0%	0.0%	0.0%	100.0%
Total	2031	211	424	304	30	3000
	67.7%	7.0%	14.1%	10.1%	1.0%	100.0%

Source: Field Survey.

Class of respondents is shown in Table 5.4. About 2/5th respondents were from General class. This was found more pronouncing in Assam (100 per cent), West Bengal (76.2 per cent), Bihar (63.3 per cent), Haryana (60 per cent), Jammu and Kashmir (50.4 per cent) and Karnataka (44.2 per cent). The proportion of OBC respondents was recorded significantly high in Kerala (73.3 per cent), followed by Uttar Pradesh (72.5 per cent), Gujarat (69.6 per cent) and Madhya Pradesh (56.2 per cent). The proportion of SC/ST respondents was recorded significant in Jammu and Kashmir, Haryana, Maharashtra and Punjab.

Table: 5.4

Class of Respondents

State	SC	ST	OBC	General	Total
Assam	0	0	0	240	240
	0.0%	0.0%	0.0%	100.0%	100.0%
Bihar	0	0	88	152	240
	0.0%	0.0%	36.7%	63.3%	100.0%
Gujarat	0	0	167	73	240
	0.0%	0.0%	69.6%	30.4%	100.0%
Haryana	29	0	19	72	120
	24.2%	0.0%	15.8%	60.0%	100.0%
Jammu & Kashmir	3	91	25	121	240
	1.2%	37.9%	10.4%	50.4%	100.0%

Karnataka	50	16	68	106	240
	20.8%	6.7%	28.3%	44.2%	100.0%
Kerala	28	2	176	34	240
	11.7%	0.8%	73.3%	14.2%	100.0%
Madhya Pradesh	4	0	135	101	240
	1.7%	0.0%	56.2%	42.1%	100.0%
Maharashtra	130	0	22	88	240
	54.2%	0.0%	9.2%	36.7%	100.0%
Manipur	0	210	30	0	240
	0.0%	87.5%	12.5%	0.0%	100.0%
Punjab	57	0	116	67	240
	23.8%	0.0%	48.3%	27.9%	100.0%
Uttar Pradesh	0	0	174	66	240
	0.0%	0.0%	72.5%	27.5%	100.0%
West Bengal	0	0	57	183	240
	0.0%	0.0%	23.8%	76.2%	100.0%
Total	301	319	1077	1303	3000
	10.0%	10.6%	35.9%	43.4%	100.0%

Source: Field Survey.

Religion-wise class of respondents is shown in Table 5.5. The proportion of SC/ST was found more pronouncing in Buddhist and Christian communities while the proportion of OBC respondents was recorded high in Muslim and Sikh religion. Parsis were mainly from General communities.

Table: 5.5

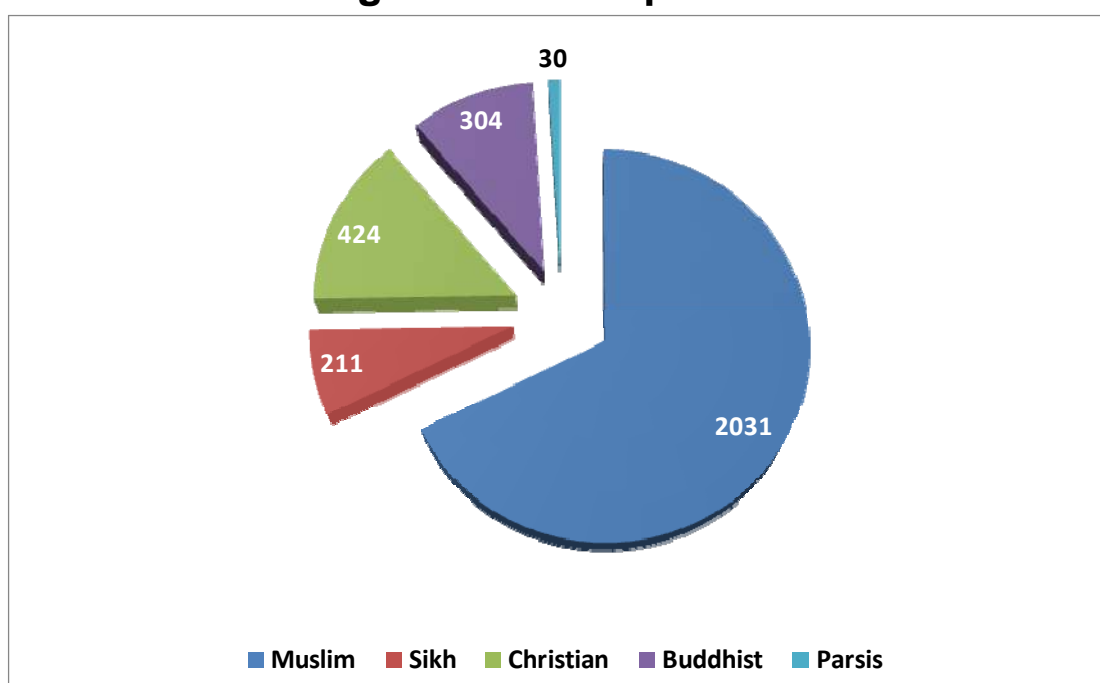
Religion-wise Class of Respondents

Religion of Respondents	SC	ST	OBC	General	Total
Muslim	40	0	869	1122	2031
	2.0%	0.0%	42.8%	55.2%	100.0%
Sikh	36	0	116	59	211
	17.1%	0.0%	55.0%	28.0%	100.0%
Christian	56	223	88	57	424

	13.2%	52.6%	20.8%	13.4%	100.0%
Buddhist	169	96	4	35	304
	55.6%	31.6%	1.3%	11.5%	100.0%
Parsis	0	0	0	30	30
	0.0%	0.0%	0.0%	100.0%	100.0%
Total	301	319	1077	1303	3000
	10.0%	10.6%	35.9%	43.4%	100.0%

Source: Field Survey.

Chart: 5.2
Religion-wise Respondents



Marital status of respondents is shown in Table 5.6. Majority of the respondents were found married. This was found more pronouncing in the states of Kerala (90.8 per cent) followed by Maharashtra (87.1 per cent), Gujarat (85.0 per cent). More than 1/4th respondents were reported unmarried. This was recorded high in Punjab, Haryana, Bihar, Assam, Manipur and Madhya Pradesh.

Table: 5.6

State-wise Marital Status of Respondents

State	Married	Separated	Divorced	Widow	Unmarried	Total
Assam	155	0	1	0	84	240
	64.6%	0.0%	0.4%	0.0%	35.0%	100.0%
Bihar	136	0	0	1	103	240
	56.7%	0.0%	0.0%	0.4%	42.9%	100.0%
Gujarat	204	0	1	5	30	240
	85.0%	0.0%	0.4%	2.1%	12.5%	100.0%
Haryana	70	0	1	0	49	120
	58.3%	0.0%	0.8%	0.0%	40.8%	100.0%
Jammu & Kashmir	178	0	2	0	60	240
	74.2%	0.0%	0.8%	0.0%	25.0%	100.0%
Karnataka	188	0	2	8	42	240
	78.3%	0.0%	0.8%	3.3%	17.5%	100.0%
Kerala	218	4	5	11	2	240
	90.8%	1.7%	2.1%	4.6%	0.8%	100.0%
Madhya Pradesh	152	1	1	1	85	240
	63.3%	0.4%	0.4%	0.4%	35.4%	100.0%
Maharashtra	209	0	1	10	20	240
	87.1%	0.0%	0.4%	4.2%	8.3%	100.0%
Manipur	143	1	2	7	87	240
	59.6%	0.4%	0.8%	2.9%	36.2%	100.0%
Punjab	133	2	1	3	101	240
	55.4%	0.8%	0.4%	1.2%	42.1%	100.0%
Uttar Pradesh	150	0	2	7	81	240

	62.5%	0.0%	0.8%	2.9%	33.8%	100.0%
West Bengal	174	0	0	3	63	240
	72.5%	0.0%	0.0%	1.2%	26.2%	100.0%
Total	2110	8	19	56	807	3000
	70.3%	0.3%	0.6%	1.9%	26.9%	100.0%

Source: Field Survey.

Religion-wise marital status of respondents is shown in Table 5.7. All Parsis were reported married while proportion of married respondents was recorded high among Christian and Buddhist communities. The proportion of unmarried respondents was recorded high among Sikh and low among Christian communities.

Table: 5.7

Religion-wise Marital Status of Respondents

Religion of Respondents	Married	Separated	Divorced	Widow	Unmarried	Total
Muslim	1434	3	12	35	547	2031
	70.6%	0.1%	0.6%	1.7%	26.9%	100.0%
Sikh	112	1	0	3	95	211
	53.1%	0.5%	0.0%	1.4%	45.0%	100.0%
Christian	310	4	5	14	91	424
	73.1%	0.9%	1.2%	3.3%	21.5%	100.0%
Buddhist	224	0	2	4	74	304
	73.7%	0.0%	0.7%	1.3%	24.3%	100.0%
Parsis	30	0	0	0	0	30
	100.0%	0.0%	0.0%	0.0%	0.0%	100.0%
Total	2110	8	19	56	807	3000
	70.3%	0.3%	0.6%	1.9%	26.9%	100.0%

Source: Field Survey.

Educational level of respondents is shown in Table 5.8. The educational level of respondents has been reported to be poor. About 2/5th respondents admitted that they are primary pass while less than 1/3rd reported that they are matriculation pass. About 13 per cent respondents were found illiterates. This was recorded high in the state of Maharashtra (27.9 per cent) followed by Bihar (21.2 per cent), Haryana (20.8 per cent) and Gujarat (19.2 per cent). The proportion of respondents who were highly educated was recorded significant in Karnataka, Kerala, Punjab and Uttar Pradesh.

Table: 5.8

Educational Level of Respondents

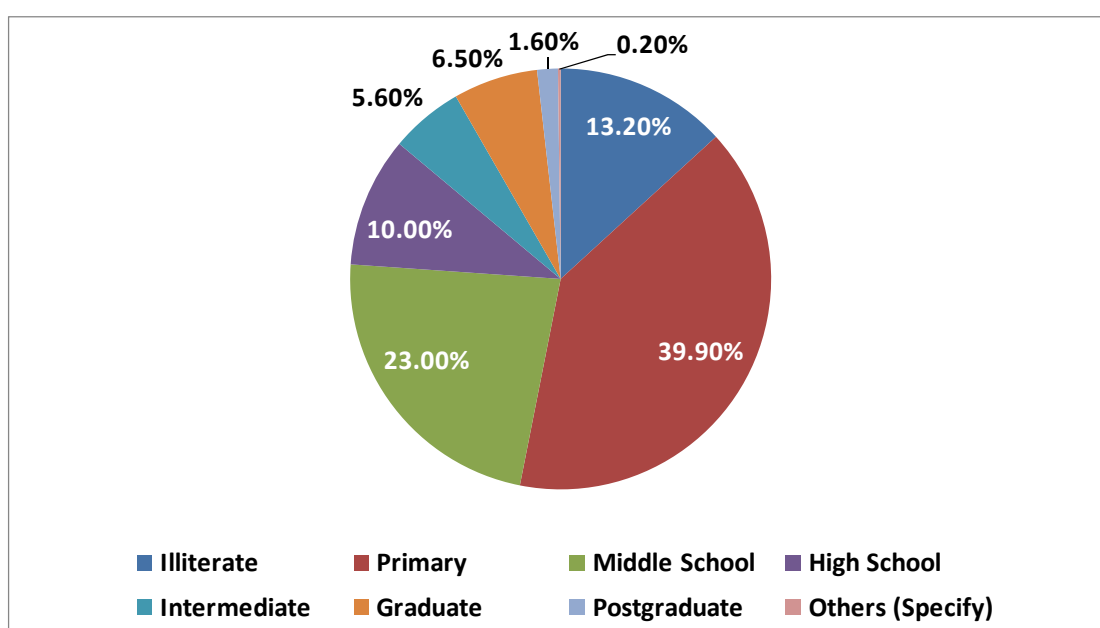
State	Illiterate	Primary	Middle School	High School	Intermediate	Graduate	Postgraduate	Others (Specify)	Total
Assam	23	91	85	27	7	6	1	0	240
	9.6%	37.9%	35.4%	11.2%	2.9%	2.5%	0.4%	0.0%	100.0%
Bihar	51	91	44	41	5	8	0	0	240
	21.2%	37.9%	18.3%	17.1%	2.1%	3.3%	0.0%	0.0%	100.0%
Gujarat	46	88	88	13	2	2	1	0	240
	19.2%	36.7%	36.7%	5.4%	0.8%	0.8%	0.4%	0.0%	100.0%
Haryana	25	67	19	5	3	1	0	0	120
	20.8%	55.8%	15.8%	4.2%	2.5%	0.8%	0.0%	0.0%	100.0%
Jammu & Kashmir	25	111	62	22	5	8	0	7	240
	10.4%	46.2%	25.8%	9.2%	2.1%	3.3%	0.0%	2.9%	100.0%
Karnataka	23	62	14	17	40	53	31	0	240
	9.6%	25.8%	5.8%	7.1%	16.7%	22.1%	12.9%	0.0%	100.0%
Kerala	4	137	23	26	9	37	4	0	240

	1.7%	57.1%	9.6%	10.8%	3.8%	15.4%	1.7%	0.0%	100.0%
Madhya Pradesh	52	94	65	14	6	8	1	0	240
	21.7%	39.2%	27.1%	5.8%	2.5%	3.3%	0.4%	0.0%	100.0%
Maharashtra	67	75	46	18	32	2	0	0	240
	27.9%	31.2%	19.2%	7.5%	13.3%	0.8%	0.0%	0.0%	100.0%
Manipur	26	88	33	48	25	19	1	0	240
	10.8%	36.7%	13.8%	20.0%	10.4%	7.9%	0.4%	0.0%	100.0%
Punjab	5	100	60	43	9	20	3	0	240
	2.1%	41.7%	25.0%	17.9%	3.8%	8.3%	1.2%	0.0%	100.0%
Uttar Pradesh	22	42	102	20	25	22	7	0	240
	9.2%	17.5%	42.5%	8.3%	10.4%	9.2%	2.9%	0.0%	100.0%
West Bengal	26	150	49	7	0	8	0	0	240
	10.8%	62.5%	20.4%	2.9%	0.0%	3.3%	0.0%	0.0%	100.0%
Total	395	1196	690	301	168	194	49	7	3000
	13.2%	39.9%	23.0%	10.0%	5.6%	6.5%	1.6%	0.2%	100.0%

Source: Field Survey.

Chart: 5.3

Educational Level of Respondents



Religion-wise educational level of respondents is shown in Table 5.9. Educational levels were reported low among Muslim and Sikh communities while educational levels were reported high among Christian and Parsi communities.

Table: 5.9

Religion-wise Education Level of Respondents

Religion	Illiterate	Primary	Middle School	High School	Intermediate	Graduate	Postgraduate	Others (Specify)	Total
Muslim	318	841	510	164	74	97	27	0	2031
	15.7%	41.4%	25.1%	8.1%	3.6%	4.8%	1.3%	0.0%	100.0%
Sikh	5	86	49	39	9	20	3	0	211
	2.4%	40.8%	23.2%	18.5%	4.3%	9.5%	1.4%	0.0%	100.0%
Christian	21	164	63	63	35	62	16	0	424
	5.0%	38.7%	14.9%	14.9%	8.3%	14.6%	3.8%	0.0%	100.0%
Buddhist	51	105	68	35	20	15	3	7	304
	16.8%	34.5%	22.4%	11.5%	6.6%	4.9%	1.0%	2.3%	100.0%
Parsis	0	0	0	0	30	0	0	0	30
	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	100.0%
Total	395	1196	690	301	168	194	49	7	3000
	13.2%	39.9%	23.0%	10.0%	5.6%	6.5%	1.6%	0.2%	100.0%

Source: Field Survey.

Age-wise educational level of respondents is shown in Table 5.10. Respondents belonging to higher age group admitted that their educational levels are poor while respondents from low age group reported that their educational levels are higher.

Table: 5.10

Age-wise Educational Level of Respondents

Age	Illiterate	Primary	Middle School	High School	Intermediate	Graduate	Postgraduate	Others (Specify)	Total
Less Than 20 Years	12	204	93	65	21	5	1	0	401
	3.0%	50.9%	23.2%	16.2%	5.2%	1.2%	0.2%	0.0%	100.0%
20-25 Years	44	257	132	110	66	58	10	0	677
	6.5%	38.0%	19.5%	16.2%	9.7%	8.6%	1.5%	0.0%	100.0%
25-30 Years	61	249	159	39	35	32	7	1	583
	10.5%	42.7%	27.3%	6.7%	6.0%	5.5%	1.2%	0.2%	100.0%
30-35 Years	94	212	121	36	8	36	7	1	515
	18.3%	41.2%	23.5%	7.0%	1.6%	7.0%	1.4%	0.2%	100.0%
35-40 Years	68	145	92	23	6	26	14	1	375
	18.1%	38.7%	24.5%	6.1%	1.6%	6.9%	3.7%	0.3%	100.0%
40-45 Years	39	71	55	17	15	27	4	3	231
	16.9%	30.7%	23.8%	7.4%	6.5%	11.7%	1.7%	1.3%	100.0%
45-50 Years	37	35	19	4	10	3	5	1	114
	32.5%	30.7%	16.7%	3.5%	8.8%	2.6%	4.4%	0.9%	100.0%
50+ Years	40	23	19	7	7	7	1	0	104
	38.5%	22.1%	18.3%	6.7%	6.7%	6.7%	1.0%	0.0%	100.0%
Total	395	1196	690	301	168	194	49	7	3000
	13.2%	39.9%	23.0%	10.0%	5.6%	6.5%	1.6%	0.2%	100.0%

Source: Field Survey.

Majority of the respondents reported that they discontinued or dropped their education (72.12 per cent). This was found more pronouncing in Kerala, Punjab, West Bengal, Jammu and Kashmir,

Gujarat and Karnataka. The main reasons for drop outs were reported to be work at home, economic earnings and distant location of schools (Table 5.11).

Table: 5.11

The Reasons for Discontinuation and Dropout

State	Work at Home	Need to Earn	Far Distance of School	Lack of Facility in School	Failed in Exam	Fee or Expenditure Not Affordable	Not Interested in Reading	Total
Assam	148	9	9	5	0	2	0	173
	85.5%	5.2%	5.2%	2.9%	0.0%	1.2%	0.0%	100.0%
Bihar	98	15	13	4	2	5	0	137
	71.5%	10.9%	9.5%	2.9%	1.5%	3.6%	0.0%	100.0%
Gujarat	140	3	1	3	4	28	6	185
	75.7%	1.6%	0.5%	1.6%	2.2%	15.1%	3.2%	100.0%
Haryana	56	3	1	0	0	2	0	62
	90.3%	4.8%	1.6%	0.0%	0.0%	3.2%	0.0%	100.0%
Jammu & Kashmir	147	15	4	1	1	27	0	195
	75.4%	7.7%	2.1%	0.5%	0.5%	13.8%	0.0%	100.0%
Karnataka	96	47	5	2	7	13	7	177
	54.2%	26.6%	2.8%	1.1%	4.0%	7.3%	4.0%	100.0%
Kerala	97	35	3	2	14	39	28	218
	44.5%	16.1%	1.4%	0.9%	6.4%	17.9%	12.8%	100.0%
Madhya Pradesh	101	9	17	1	3	4	3	138
	73.2%	6.5%	12.3%	0.7%	2.2%	2.9%	2.2%	100.0%
Maharashtra	102	1	0	0	4	2	23	132
	77.3%	0.8%	0.0%	0.0%	3.0%	1.5%	17.4%	100.0%
Manipur	69	56	5	1	2	26	8	167
	41.3%	33.5%	3.0%	0.6%	1.2%	15.6%	4.8%	100.0%
Punjab	159	17	1	4	1	16	3	201
	79.1%	8.5%	0.5%	2.0%	0.5%	8.0%	1.5%	100.0%
Uttar Pradesh	54	22	74	2	2	25	3	182
	29.7%	12.1%	40.7%	1.1%	1.1%	13.7%	1.6%	100.0%

West Bengal	123	50	8	0	0	16	0	197
	62.4%	25.4%	4.1%	0.0%	0.0%	8.1%	0.0%	100.0%
Total	1390	282	141	25	40	205	81	2164
	64.2%	13.0%	6.5%	1.2%	1.8%	9.5%	3.7%	100.0%

Source: Field Survey.

Religion-wise reason for dropout is shown in Table 5.12. Home work and need for earning as a main reason for drop out was found more pronouncing among Muslims while location of school at distant place, higher expenditure on education and lack of facility in schools as main reasons for dropout were reported significant among other religious communities.

Table: 5.12

Religion-wise the Reasons for Dropout

Reason	Muslim	Sikh	Christian	Buddhist	Total
Work At Home	903	133	182	172	1390
	65.0%	9.6%	13.1%	12.4%	100.0%
Need To Earn	153	15	96	18	282
	54.3%	5.3%	34.0%	6.4%	100.0%
Far Distance Of School	132	2	7	0	141
	93.6%	1.4%	5.0%	0.0%	100.0%
Lack Of Facility In School	17	4	3	1	25
	68.0%	16.0%	12.0%	4.0%	100.0%
Failed In Exam	28	1	7	4	40
	70.0%	2.5%	17.5%	10.0%	100.0%
Fee Or Expenditure Not Affordable	147	14	36	8	205
	71.7%	6.8%	17.6%	3.9%	100.0%
Not Interested In Reading	49	3	18	11	81
	60.5%	3.7%	22.2%	13.6%	100.0%
Total	1429	172	349	214	2164
	66.0%	7.9%	16.1%	9.9%	100.0%

Source: Field Survey.

State-wise children availing educational benefits are shown in Table 5.13. Majority of the respondents reported that their children are availing educational benefits of Mid-Day Meal, free uniform, free books and scholarship. However, proportion of respondents reporting that their children are availing scholarship was recorded high in Bihar, Punjab and Maharashtra while it was found low in Karnataka, Kerala and Manipur. Interestingly, most of respondents from the states of Karnataka and Kerala reported that their children are not availing educational benefits under centrally sponsored scheme.

Table: 5.13

State-wise Children Availing Educational Benefits

State	Mid-Day Meal Scheme	Free Uniform	Free Books	Scholarship	Total
Assam	220	225	213	125	240
Bihar	240	240	240	240	240
Gujarat	218	198	194	211	240
Haryana	117	118	118	117	240
Jammu & Kashmir	184	19	106	124	240
Karnataka	24	20	23	51	240
Kerala	77	46	52	66	240
Madhya Pradesh	180	179	179	181	240
Maharashtra	210	180	180	210	240
Manipur	184	2	36	58	240
Punjab	239	209	209	234	240
Uttar Pradesh	134	121	121	141	240
West Bengal	183	176	188	170	240

Source: Field Survey.

Occupation of respondents is shown in Table 5.14. About 2/5th respondents reported their occupations while other women were housewives or non-working. The proportion of respondents who reported their occupation was recorded high in the states of Uttar Pradesh (100 per cent) followed by Karnataka (77.91 per cent), Manipur (67.08 per cent) and Jammu and Kashmir (66.25 per cent). Those respondents who reported their occupations said that they are mainly engaged in self-employment activities in primary sector. About 28 per cent were casual labours while 15 per cent respondents were salaried employees. This was found more pronouncing in Karnataka and Kerala.

Table: 5.14

Occupation of Respondents

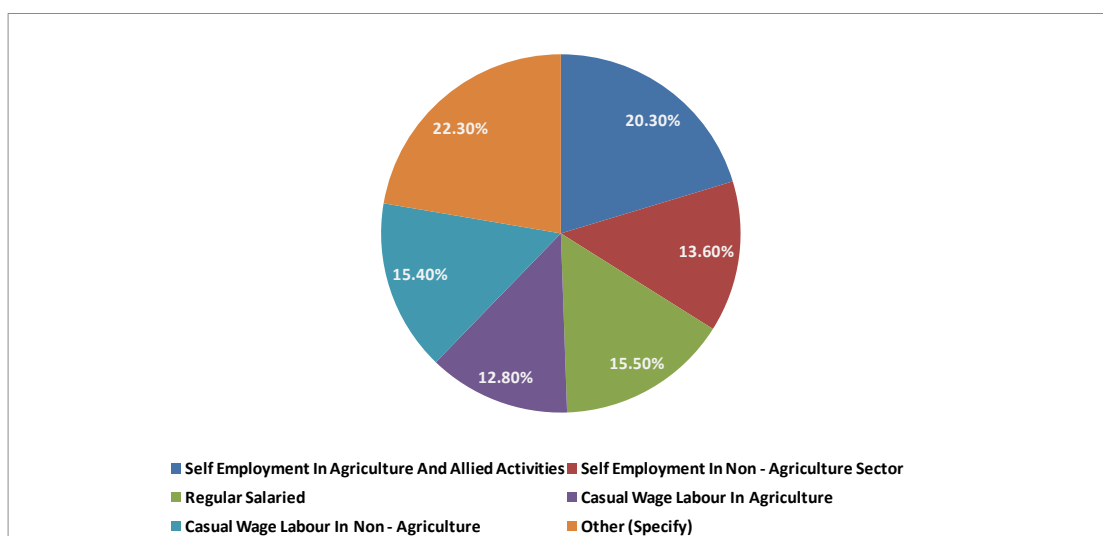
State	Self Employment In Agriculture And Allied Activities	Self Employment In Non - Agriculture Sector	Regular Salaried	Casual Wage Labour In Agriculture	Casual Wage Labour In Non - Agriculture	Other (Specify)	Total
Assam	23	1	0	0	1	37	62
	37.1%	1.6%	0.0%	0.0%	1.6%	59.7%	100.0%
Bihar	3	0	0	0	0	0	3
	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
Gujarat	19	11	5	10	16	10	71
	26.8%	15.5%	7.0%	14.1%	22.5%	14.1%	100.0%
Haryana	0	0	1	0	0	1	2
	0.0%	0.0%	50.0%	0.0%	0.0%	50.0%	100.0%
Jammu & Kashmir	91	30	0	9	8	21	159
	57.2%	18.9%	0.0%	5.7%	5.0%	13.2%	100.0%
Karnataka	5	17	96	2	9	58	187
	2.7%	9.1%	51.3%	1.1%	4.8%	31.0%	100.0%
Kerala	26	20	50	9	6	31	142
	18.3%	14.1%	35.2%	6.3%	4.2%	21.8%	100.0%
Madhya Pradesh	0	5	1	2	1	3	12
	0.0%	41.7%	8.3%	16.7%	8.3%	25.0%	100.0%

Maharashtra	36	15	15	43	17	0	126
	28.6%	11.9%	11.9%	34.1%	13.5%	0.0%	100.0%
Manipur	48	50	9	28	8	18	161
	29.8%	31.1%	5.6%	17.4%	5.0%	11.2%	100.0%
Punjab	0	3	0	0	1	1	5
	0.0%	60.0%	0.0%	0.0%	20.0%	20.0%	100.0%
Uttar Pradesh	1	18	8	48	120	45	240
	0.4%	7.5%	3.3%	20.0%	50.0%	18.8%	100.0%
West Bengal	2	1	9	10	6	55	83
	2.4%	1.2%	10.8%	12.0%	7.2%	66.3%	100.0%
Total	254	171	194	161	193	280	1253
	20.3%	13.6%	15.5%	12.8%	15.4%	22.3%	100.0%

Source: Field Survey.

Chart: 5.4

Occupation of Respondents



Religion-wise occupation of respondents is shown in Table 5.15. The proportion of casual labour was recorded high among Muslims while proportion of salaried employees was recorded high among Christians. The proportion of self-employed women was recorded high among Buddhists, Christians and Muslims.

Table: 5.15

Religion-wise Occupation of Respondents

Occupation	Muslim	Sikh	Christian	Buddhist	Parsis	Total
Self Employment In Agriculture And Allied Activities	86	0	57	96	15	254
	33.9%	0.0%	22.4%	37.8%	5.9%	100.0%
Self Employment In Non - Agriculture Sector	66	3	63	39	0	171
	38.6%	1.8%	36.8%	22.8%	0.0%	100.0%
Regular Salaried	81	1	74	23	15	194
	41.8%	0.5%	38.1%	11.9%	7.7%	100.0%
Casual Wage Labour In Agriculture	119	0	27	15	0	161
	73.9%	0.0%	16.8%	9.3%	0.0%	100.0%
Casual Wage Labour In Non - Agriculture	166	1	11	15	0	193
	86.0%	0.5%	5.7%	7.8%	0.0%	100.0%
Other (Specify)	226	1	47	6	0	280
	80.7%	0.4%	16.8%	2.1%	0.0%	100.0%
Total	744	6	279	194	30	1253
	59.4%	0.5%	22.3%	15.5%	2.4%	100.0%

Source: Field Survey.

The respondents were asked that whether they have any other source of income. Only a negligible proportion of respondents reported that they have other source of income. This was found significant in the state of Kerala (27.5 per cent) followed by Karnataka (13.3 per cent), Gujarat (8.8 per cent) and Manipur (5.4 per cent) (Table 5.16).

Table: 5.16

Do You Have Any Other Source of Income

State	Yes	No	Total
Assam	3	237	240
	1.2%	98.8%	100.0%
Bihar	3	237	240
	1.2%	98.8%	100.0%
Gujarat	21	219	240
	8.8%	91.2%	100.0%
Haryana	0	120	120
	0.0%	100.0%	100.0%
Jammu & Kashmir	3	237	240
	1.2%	98.8%	100.0%
Karnataka	32	208	240
	13.3%	86.7%	100.0%
Kerala	66	174	240
	27.5%	72.5%	100.0%
Madhya Pradesh	6	234	240
	2.5%	97.5%	100.0%
Maharashtra	0	240	240
	0.0%	100.0%	100.0%
Manipur	13	227	240
	5.4%	94.6%	100.0%
Punjab	3	237	240
	1.2%	98.8%	100.0%
Uttar Pradesh	3	237	240
	1.2%	98.8%	100.0%
West Bengal	9	231	240
	3.8%	96.2%	100.0%
Total	162	2838	3000
	5.4%	94.6%	100.0%

Source: Field Survey.

About 10 per cent respondents belonging to Christian community reported that they have other source of income while about 5 per cent Muslim respondents had other source of income. Thus, women belonging to Parsi, Sikh and Buddhist communities reported that they have no substantial source of other income (Table 5.17).

Table: 5.17

Religion-wise Distribution of Respondents Having Other Source of Income

Religion	Yes	No	Total
Muslim	109	1922	2031
	5.4%	94.6%	100.0%
Sikh	2	209	211
	0.9%	99.1%	100.0%
Christian	41	383	424
	9.7%	90.3%	100.0%
Buddhist	10	294	304
	3.3%	96.7%	100.0%
Parsis	0	30	30
	0.0%	100.0%	100.0%
Total	162	2838	3000
	5.4%	94.6%	100.0%

Source: Field Survey.

State-wise sector of employment is shown in Table 5.18. About 22 per cent respondents reported that they are employed. The proportion of employed respondents has been found significant in the state of Karnataka, Jammu and Kashmir, Kerala and Maharashtra. The sectors of employment are reported mainly agriculture, forestry and fishing, public administration, education, health and other services sector. However, women employment in manufacturing and construction sector was recorded high in West Bengal while women

employment in transport, storage, information technology and communication was found significant in the state of Maharashtra.

Table: 5.18

State-wise Sector of Employment

State	Agriculture, Forestry & Fishing	Mining & Quarrying	Manufacturing	Construction	Trade, Hotels And Restaurants	Transport, Storage, IT And Communication	Finance, Real Estate & Business	Public Administration, Education, Health And Others	Others (Specify)	Total
Assam	13	0	0	0	1	0	5	1	0	20
	65.0%	0.0%	0.0%	0.0%	5.0%	0.0%	25.0%	5.0%	0.0%	100.0%
Bihar	2	0	0	1	0	0	0	0	0	3
	66.7%	0.0%	0.0%	33.3%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
Gujarat	5	0	5	1	0	0	1	0	3	15
	33.3%	0.0%	33.3%	6.7%	0.0%	0.0%	6.7%	0.0%	20.0%	100.0%
Haryana	1	0	1	0	0	1	0	0	0	3
	33.3%	0.0%	33.3%	0.0%	0.0%	33.3%	0.0%	0.0%	0.0%	100.0%
Jammu & Kashmir	59	2	1	0	2	0	1	63	3	131
	45.0%	1.5%	0.8%	0.0%	1.5%	0.0%	0.8%	48.1%	2.3%	100.0%
Karnataka	9	4	5	2	6	6	10	75	25	142
	6.3%	2.8%	3.5%	1.4%	4.2%	4.2%	7.0%	52.8%	17.6%	100.0%
Kerala	43	0	1	0	2	2	2	42	27	119
	36.1%	0.0%	0.8%	0.0%	1.7%	1.7%	1.7%	35.3%	22.7%	100.0%
Madhya Pradesh	2	0	0	0	1	0	0	0	1	4
	50.0%	0.0%	0.0%	0.0%	25.0%	0.0%	0.0%	0.0%	25.0%	100.0%
Maharashtra	72	0	3	9	6	13	0	12	6	121
	59.5%	0.0%	2.5%	7.4%	5.0%	10.7%	0.0%	9.9%	5.0%	100.0%

Manipur	21	0	0	0	0	0	0	5	2	28
	75.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	17.9%	7.1%	100.0%
Punjab	1	0	0	1	0	0	0	2	1	5
	20.0%	0.0%	0.0%	20.0%	0.0%	0.0%	0.0%	40.0%	20.0%	100.0%
Uttar Pradesh	0	0	7	0	0	5	2	5	2	21
	0.0%	0.0%	33.3%	0.0%	0.0%	23.8%	9.5%	23.8%	9.5%	100.0%
West Bengal	3	2	36	0	0	0	0	5	4	50
	6.0%	4.0%	72.0%	0.0%	0.0%	0.0%	0.0%	10.0%	8.0%	100.0%
Total	231	8	59	14	18	27	21	210	74	662
	34.9%	1.2%	8.9%	2.1%	2.7%	4.1%	3.2%	31.7%	11.2%	100.0%

Source: Field Survey.

Monthly income of respondents is shown in Table 5.19. Most of the respondents revealed that their monthly income is less than Rs. 10,000. However, proportion of respondents having monthly income in between Rs. 10,000 to 20,000 was found significant in Manipur, Kerala and Karnataka. Only a negligible proportion of respondents in Karnataka, Manipur and Punjab admitted that their monthly income is more than Rs. 20,000.

Table: 5.19

Monthly Income of Respondents

State	Less than 10000	10000-20000	20000-30000	30000-40000	40000-55000	Total
Assam	239	1	0	0	0	240
Bihar	240	0	0	0	0	240
Gujarat	236	4	0	0	0	240
Haryana	120	0	0	0	0	240
Jammu & Kashmir	240	0	0	0	0	240

Karnataka	211	21	1	2	5	240
Kerala	211	27	2	0	0	240
Madhya Pradesh	238	2	0	0	0	240
Maharashtra	240	0	0	0	0	240
Manipur	205	32	3	0	0	240
Punjab	239	0	1	0	0	240
Uttar Pradesh	239	0	0	0	1	240
West Bengal	231	9	0	0	0	240
Total	2889	96	7	2	6	3000

Source: Field Survey.

The respondents were further asked that at what extent they are contributing in the family income. About 1/4th respondents reported that they are contributing 20 to 30 per cent in the family income. This was found more pronouncing in Jammu and Kashmir, Maharashtra and Karnataka. More than 1/4th respondents reported that they are contributing 10 to 20 per cent in the family income. This was found significant in Jammu and Kashmir, Karnataka and Kerala. About 14 per cent respondents revealed that they are wholesome earners of the family. This was recorded high in Karnataka followed by Kerala and West Bengal (Table 5.20).

Table: 5.20
Contribution in Family Income

State	Less than 10 Per cent	10 to 20 Per cent	20 to 30 Per cent	30 to 50 Per cent	50 to 70 Per cent	Above 70 Per cent	Wholesome	Total
Assam	0	0	1	0	0	0	0	1
	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	100.0%
Bihar	0	3	0	0	0	0	0	3
	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%

Gujarat	0	7	6	3	1	1	2	20
	0.0%	35.0%	30.0%	15.0%	5.0%	5.0%	10.0%	100.0%
Haryana	0	0	0	0	0	1	0	1
	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	100.0%
Jammu & Kashmir	7	72	39	7	0	1	0	126
	5.6%	57.1%	31.0%	5.6%	0.0%	0.8%	0.0%	100.0%
Karnataka	11	24	23	18	9	11	35	131
	8.4%	18.3%	17.6%	13.7%	6.9%	8.4%	26.7%	100.0%
Kerala	3	27	14	24	7	13	26	114
	2.6%	23.7%	12.3%	21.1%	6.1%	11.4%	22.8%	100.0%
Madhya Pradesh	0	5	9	3	1	0	0	18
	0.0%	27.8%	50.0%	16.7%	5.6%	0.0%	0.0%	100.0%
Maharashtra	0	1	47	49	1	0	0	98
	0.0%	1.0%	48.0%	50.0%	1.0%	0.0%	0.0%	100.0%
Manipur	6	6	3	7	2	0	0	24
	25.0%	25.0%	12.5%	29.2%	8.3%	0.0%	0.0%	100.0%
Punjab	0	0	1	0	0	0	0	1
	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	100.0%
Uttar Pradesh	4	6	2	0	0	1	2	15
	26.7%	40.0%	13.3%	0.0%	0.0%	6.7%	13.3%	100.0%
West Bengal	0	5	4	7	6	8	17	47
	0.0%	10.6%	8.5%	14.9%	12.8%	17.0%	36.2%	100.0%
Total	31	156	149	118	27	36	82	599
	5.2%	26.0%	24.9%	19.7%	4.5%	6.0%	13.7%	100.0%

Source: Field Survey.

More than 60 per cent respondents reported that domestic expenditure is the main expenditure against their income. This was found more pronouncing in Maharashtra, Jammu and Kashmir, Karnataka and Kerala. About 30 per cent respondents further reported that they are spending their income mainly on the education of their

children. This was found more pronouncing in the state of Karnataka, Kerala and Maharashtra (Table 5.21).

Table: 5.21
Main Expenditure of Earnings

State	Education on Children	Domestic Expenditure	Self	Others	Total
Assam	1	0	0	0	1
	100.0%	0.0%	0.0%	0.0%	100.0%
Bihar	3	0	0	0	3
	100.0%	0.0%	0.0%	0.0%	100.0%
Gujarat	5	15	0	0	20
	25.0%	75.0%	0.0%	0.0%	100.0%
Haryana	0	1	0	0	1
	0.0%	100.0%	0.0%	0.0%	100.0%
Jammu & Kashmir	32	76	5	13	126
	25.4%	60.3%	4.0%	10.3%	100.0%
Karnataka	50	65	6	10	131
	38.2%	49.6%	4.6%	7.6%	100.0%
Kerala	42	68	0	4	114
	36.8%	59.6%	0.0%	3.5%	100.0%
Madhya Pradesh	4	13	0	1	18
	22.2%	72.2%	0.0%	5.6%	100.0%
Maharashtra	17	81	0	0	98
	17.3%	82.7%	0.0%	0.0%	100.0%
Manipur	11	11	0	2	24
	45.8%	45.8%	0.0%	8.3%	100.0%
Punjab	0	1	0	0	1
	0.0%	100.0%	0.0%	0.0%	100.0%
Uttar Pradesh	3	8	1	3	15
	20.0%	53.3%	6.7%	20.0%	100.0%
West Bengal	11	22	0	14	47
	23.4%	46.8%	0.0%	29.8%	100.0%
Total	179	361	12	47	599
	29.9%	60.3%	2.0%	7.8%	100.0%

Source: Field Survey.

Ownership of household assets in the name of minority women has been reported to be very poor. Only 15 per cent respondents revealed that they have their own house while only 5 per cent women reported that they own agriculture land. The ownership of household assets and land was found significant in the state of Kerala, Manipur and Karnataka.

The respondents were further asked that whether they have bank account in their name (Table 5.22). About 31 per cent respondents reported that they have their own bank account. The financial inclusion among minority women was recorded high in Karnataka (84.2 per cent) followed by Kerala (77.1 per cent) and Uttar Pradesh (39.6 per cent).

Table: 5.22

Do You Have Bank Account in Your Name

State	Yes	No	Total
Assam	10	230	240
	4.2%	95.8%	100.0%
Bihar	48	192	240
	20.0%	80.0%	100.0%
Gujarat	39	201	240
	16.2%	83.8%	100.0%
Haryana	2	118	120
	1.7%	98.3%	100.0%
Jammu & Kashmir	33	207	240
	13.8%	86.2%	100.0%
Karnataka	202	38	240
	84.2%	15.8%	100.0%
Kerala	185	55	240
	77.1%	22.9%	100.0%
Madhya Pradesh	57	183	240
	23.8%	76.2%	100.0%
Maharashtra	32	208	240
	13.3%	86.7%	100.0%

Manipur	75	165	240
	31.2%	68.8%	100.0%
Punjab	64	176	240
	26.7%	73.3%	100.0%
Uttar Pradesh	95	145	240
	39.6%	60.4%	100.0%
West Bengal	81	159	240
	33.8%	66.2%	100.0%
Total	923	2077	3000
	30.8%	69.2%	100.0%

Source: Field Survey.

Only 8 per cent respondents reported that they own life insurance policy. This was found significant in Kerala (35.4 per cent), Karnataka (26.2 per cent) and Manipur (15.8 per cent). Thus, most of the minority women are covered by insurance policy (Table 5.23).

Table: 5.23

Do You Have Life Insurance Policy in Your Name

State	Yes	No	Total
Assam	3	237	240
	1.2%	98.8%	100.0%
Bihar	1	239	240
	0.4%	99.6%	100.0%
Gujarat	3	237	240
	1.2%	98.8%	100.0%
Haryana	0	120	120
	0.0%	100.0%	100.0%
Jammu & Kashmir	0	240	240
	0.0%	100.0%	100.0%
Karnataka	63	177	240
	26.2%	73.8%	100.0%
Kerala	85	155	240
	35.4%	64.6%	100.0%

Madhya Pradesh	12	228	240
	5.0%	95.0%	100.0%
Maharashtra	30	210	240
	12.5%	87.5%	100.0%
Manipur	38	202	240
	15.8%	84.2%	100.0%
Punjab	2	238	240
	0.8%	99.2%	100.0%
Uttar Pradesh	3	237	240
	1.2%	98.8%	100.0%
West Bengal	8	232	240
	3.3%	96.7%	100.0%
Total	248	2752	3000
	8.3%	91.7%	100.0%

Source: Field Survey.

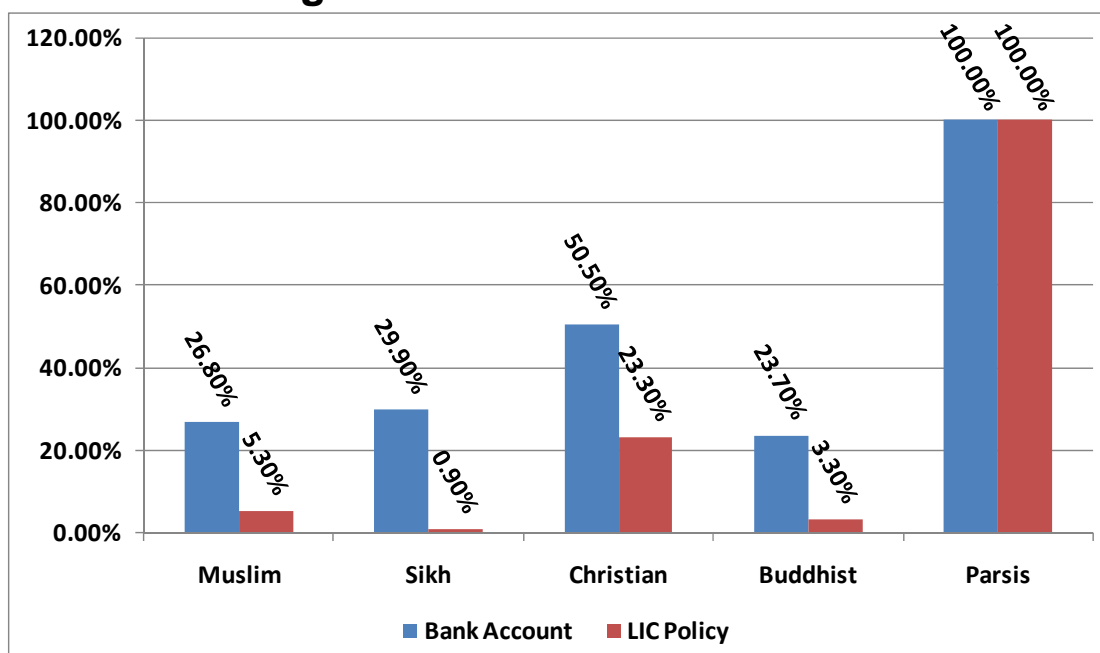
Religion-wise financial inclusion is shown in Table 5.24. Financial inclusion has been reported significantly high among Parsis (100 per cent) followed by Christians and Muslims while it was reported low among Buddhist women.

Table: 5.24
Religion-wise Financial Inclusion

Religion	Bank Account	LIC Policy	Total
Muslim	544	107	2031
	26.8%	5.3%	100.0%
Sikh	63	2	211
	29.9%	0.9%	100.0%
Christian	214	99	424
	50.5%	23.3%	100.0%
Buddhist	72	10	304
	23.7%	3.3%	100.0%
Parsis	30	30	30
	100.0%	100.0%	100.0%
Total	923	248	3000
	30.8%	8.3%	100.0%

Source: Field Survey.

Chart 5.5
Religion-wise Financial Inclusion



Only 3 per cent respondents reported that they have availed credit. This was found more pronouncing in Kerala (22.5 per cent), Karnataka (7.1 per cent), Manipur (5 per cent) and Uttar Pradesh (4.2 per cent). Thus, most of the respondents reported that they have not availed bank credit (Table 5.25).

Table: 5.25
Whether You Availed Credit

State	Yes	No	Total
Assam	0	240	240
	0.0%	100.0%	100.0%
Bihar	0	240	240
	0.0%	100.0%	100.0%
Gujarat	7	233	240
	2.9%	97.1%	100.0%
Haryana	0	120	120
	0.0%	100.0%	100.0%
Jammu & Kashmir	0	240	240
	0.0%	100.0%	100.0%
Karnataka	17	223	240
	7.1%	92.9%	100.0%
Kerala	54	186	240

	22.5%	77.5%	100.0%
Madhya Pradesh	1	239	240
	0.4%	99.6%	100.0%
Maharashtra	0	240	240
	0.0%	100.0%	100.0%
Manipur	12	228	240
	5.0%	95.0%	100.0%
Punjab	0	240	240
	0.0%	100.0%	100.0%
Uttar Pradesh	10	230	240
	4.2%	95.8%	100.0%
West Bengal	0	240	240
	0.0%	100.0%	100.0%
Total	101	2899	3000
	3.4%	96.6%	100.0%

Source: Field Survey.

Most of the respondents who have availed bank credit reported that they availed bank credit for the purpose of construction and renovation of house, business development and purchase of household assets. The main sources of credit have been commercial banks, government agencies, cooperative banks, SHGs and professional moneylenders. The interest rate has been 10 per cent and above for majority of the cases while less than 1/4th respondents reported that the interest rate has been more than 20 per cent. Most of the respondents further revealed that the credit was not collateral free. They mortgage their house, land and jewellery for availing credit.

Ecological background of respondents is shown in Table 5.26. Slightly less than half of the respondents were from the rural areas. This was found more pronouncing in West Bengal (75 per cent) followed by Maharashtra (62.5 per cent), Uttar Pradesh (60.8 per cent), Bihar (56.7 per cent) and Jammu and Kashmir (52.5 per cent). About 28 per cent respondents were from urban areas. This was found more pronouncing in Assam (55 percent) followed by Karnataka (46.7 per cent), Jammu

and Kashmir (42.1 per cent) and Punjab (38.8 per cent). About 1/4th respondents were from semi-urban areas.

Table: 5.26
Ecological Background of Respondents

State	Urban	Semi-Urban	Rural	Total
Assam	132	0	108	240
	55.0%	0.0%	45.0%	100.0%
Bihar	67	37	136	240
	27.9%	15.4%	56.7%	100.0%
Gujarat	82	74	84	240
	34.2%	30.8%	35.0%	100.0%
Haryana	30	30	60	120
	25.0%	25.0%	50.0%	100.0%
Jammu & Kashmir	101	13	126	240
	42.1%	5.4%	52.5%	100.0%
Karnataka	112	68	60	240
	46.7%	28.3%	25.0%	100.0%
Kerala	17	155	68	240
	7.1%	64.6%	28.3%	100.0%
Madhya Pradesh	60	57	123	240
	25.0%	23.8%	51.2%	100.0%
Maharashtra	60	30	150	240
	25.0%	12.5%	62.5%	100.0%
Manipur	56	99	85	240
	23.3%	41.2%	35.4%	100.0%
Punjab	93	36	111	240
	38.8%	15.0%	46.2%	100.0%
Uttar Pradesh	29	65	146	240
	12.1%	27.1%	60.8%	100.0%
West Bengal	1	59	180	240
	0.4%	24.6%	75.0%	100.0%
Total	840	723	1437	3000
	28.0%	24.1%	47.9%	100.0%

Source: Field Survey.

Religion-wise ecological background of respondents is shown in Table 5.27. The high proportion of respondents belonging to Muslim and Buddhist communities was found concentrated in rural areas while the proportion of respondents belonging to Parsi, Sikh and Buddhist communities was found belonging to urban areas.

Table: 5.27

Religion-wise Ecological Background of Respondents

Religion	Urban	Semi-Urban	Rural	Total
Muslim	536	455	1040	2031
	26.4%	22.4%	51.2%	100.0%
Sikh	93	37	81	211
	44.1%	17.5%	38.4%	100.0%
Christian	83	169	172	424
	19.6%	39.9%	40.6%	100.0%
Buddhist	98	62	144	304
	32.2%	20.4%	47.4%	100.0%
Parsis	30	0	0	30
	100.0%	0.0%	0.0%	100.0%
Total	840	723	1437	3000
	28.0%	24.1%	47.9%	100.0%

Source: Field Survey.

About half of the respondents reported that they have contact with their native villages. This was found more pronouncing in Uttar Pradesh, West Bengal, Haryana, Bihar, Gujarat and Maharashtra. Majority of the respondents further reported that they have regular contact with their native villages. This was found more pronouncing in the state of Gujarat, Madhya Pradesh, Uttar Pradesh, Maharashtra, Haryana and Manipur. Only a negligible proportion of respondents reported that they

are getting monetary support from their native villages. This was found significant in Assam, Uttar Pradesh, Kerala and West Bengal.

Type of family is shown in Table 5.28. About half of the respondents reported that they belong to joint family. This was found more pronouncing in Uttar Pradesh (73.3 per cent) followed by Haryana (73.3 per cent), Assam (70.8 per cent), West Bengal (70.8 per cent), Manipur (65.4 per cent) and Maharashtra (61.7 per cent). About 46 per cent respondents revealed that they belong to nuclear families. This was found more pronouncing in Kerala (85.4 per cent), Bihar (65.8 per cent), Karnataka (63.3 per cent), Jammu and Kashmir (62.9 per cent) and Madhya Pradesh (60 per cent)

Table: 5.28
State-wise Type of Family

State	Joint	Nuclear	Extended	Total
Assam	170	67	3	240
	70.8%	27.9%	1.2%	100.0%
Bihar	51	158	31	240
	21.2%	65.8%	12.9%	100.0%
Gujarat	125	113	2	240
	52.1%	47.1%	0.8%	100.0%
Haryana	88	31	1	120
	73.3%	25.8%	0.8%	100.0%
Jammu & Kashmir	87	151	2	240
	36.2%	62.9%	0.8%	100.0%
Karnataka	83	152	5	240
	34.6%	63.3%	2.1%	100.0%
Kerala	35	205	0	240
	14.6%	85.4%	0.0%	100.0%
Madhya Pradesh	84	144	12	240
	35.0%	60.0%	5.0%	100.0%
Maharashtra	148	89	3	240
	61.7%	37.1%	1.2%	100.0%

Manipur	157	56	27	240
	65.4%	23.3%	11.2%	100.0%
Punjab	135	102	3	240
	56.2%	42.5%	1.2%	100.0%
Uttar Pradesh	176	40	24	240
	73.3%	16.7%	10.0%	100.0%
West Bengal	170	64	6	240
	70.8%	26.7%	2.5%	100.0%
Total	1509	1372	119	3000
	50.3%	45.7%	4.0%	100.0%

Source: Field Survey.

Religion-wise type of family is shown in Table 5.29. The proportion of women belonging to Parsi and Buddhist communities belong mainly to nuclear families while proportion of women belonging to joint families was found high among Sikh and Muslim communities.

Table: 5.29

Religion-wise Type Of Family

Religion	Joint	Nuclear	Extended	Total
Muslim	1077	866	88	2031
	53.0%	42.6%	4.3%	100.0%
Sikh	121	87	3	211
	57.3%	41.2%	1.4%	100.0%
Christian	196	201	27	424
	46.2%	47.4%	6.4%	100.0%
Buddhist	115	188	1	304
	37.8%	61.8%	0.3%	100.0%
Parsis	0	30	0	30
	0.0%	100.0%	0.0%	100.0%
Total	1509	1372	119	3000
	50.3%	45.7%	4.0%	100.0%

Source: Field Survey.

Family occupation of respondents is shown in Table 5.30. About 47 per cent respondents reported that labour is main family occupation. This was found more pronouncing in Punjab, Maharashtra, Madhya Pradesh, Uttar Pradesh, Assam and Gujarat. About 15 per cent respondents reported that self employment is the main occupation of their families. This was found more pronouncing in Haryana (31.7 per cent), Karnataka (28.8 per cent), Jammu and Kashmir (27.1 per cent) and Bihar (15.4 per cent). About 14 per cent respondents reported that service is the main family occupation. This was recorded high in Karnataka (36.2 per cent), West Bengal (32.1 per cent) and Haryana (30 per cent). Business as main family occupation was recorded significant in Bihar, Kerala and Assam.

Table: 5.30

Family Occupation of Respondents

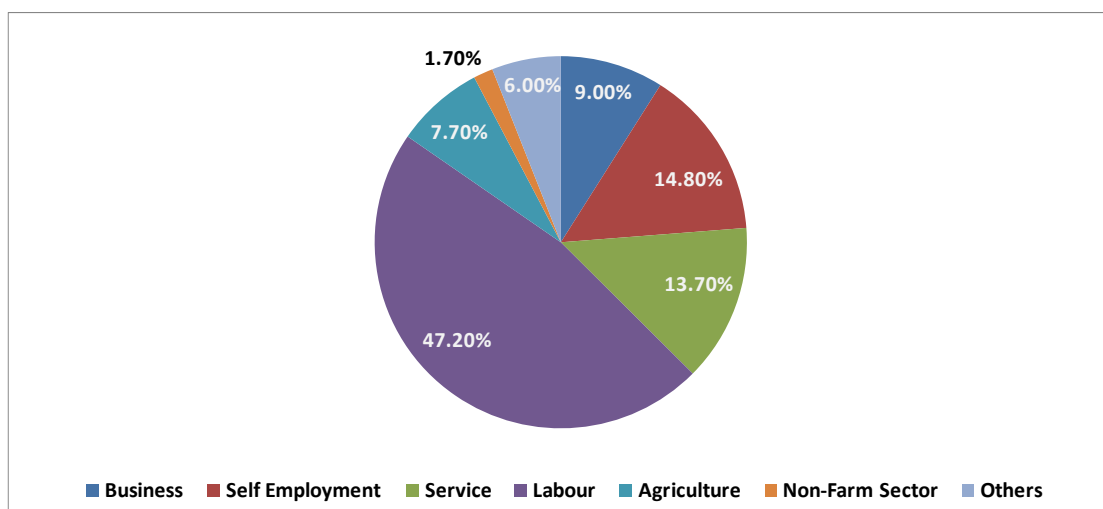
State	Business	Self Employment	Service	Labour	Agriculture	Non-Farm Sector	Others	Total
Assam	42	16	17	140	12	1	12	240
	17.5%	6.7%	7.1%	58.3%	5.0%	0.4%	5.0%	100.0%
Bihar	44	37	32	79	18	11	19	240
	18.3%	15.4%	13.3%	32.9%	7.5%	4.6%	7.9%	100.0%
Gujarat	11	34	18	134	18	7	18	240
	4.6%	14.2%	7.5%	55.8%	7.5%	2.9%	7.5%	100.0%
Haryana	5	38	36	31	9	0	1	120
	4.2%	31.7%	30.0%	25.8%	7.5%	0.0%	0.8%	100.0%
Jammu & Kashmir	21	65	8	117	17	0	12	240
	8.8%	27.1%	3.3%	48.8%	7.1%	0.0%	5.0%	100.0%
Karnataka	31	69	87	34	9	0	10	240
	12.9%	28.8%	36.2%	14.2%	3.8%	0.0%	4.2%	100.0%
Kerala	45	26	27	96	30	2	14	240
	18.8%	10.8%	11.2%	40.0%	12.5%	0.8%	5.8%	100.0%

Madhya Pradesh	6	28	18	153	11	5	19	240
	2.5%	11.7%	7.5%	63.8%	4.6%	2.1%	7.9%	100.0%
Maharashtra	4	33	12	173	2	12	4	240
	1.7%	13.8%	5.0%	72.1%	0.8%	5.0%	1.7%	100.0%
Manipur	18	35	33	62	66	3	23	240
	7.5%	14.6%	13.8%	25.8%	27.5%	1.2%	9.6%	100.0%
Punjab	7	21	20	185	4	0	3	240
	2.9%	8.8%	8.3%	77.1%	1.7%	0.0%	1.2%	100.0%
Uttar Pradesh	16	22	25	145	19	5	8	240
	6.7%	9.2%	10.4%	60.4%	7.9%	2.1%	3.3%	100.0%
West Bengal	20	20	77	68	15	4	36	240
	8.3%	8.3%	32.1%	28.3%	6.2%	1.7%	15.0%	100.0%
Total	270	444	410	1417	230	50	179	3000
	9.0%	14.8%	13.7%	47.2%	7.7%	1.7%	6.0%	100.0%

Source: Field Survey.

Chart: 5.6

Family Occupation of Respondents



Religion-wise family occupation of respondents is shown in Table 5.31. The high proportion of respondents belonging to Sikh community reported that the main family occupation is labour while business and self employment as main family occupation was recorded high among Parsi and Buddhist women. Service as main family occupation was recorded high among Christian and Buddhist women.

Table: 5.31

Religion-wise Family Occupation of Respondents

Religion	Business	Self Employment	Service	Labour	Agriculture	Non-Farm Sector	Others	Total
Muslim	208	259	263	997	131	38	135	2031
	10.2%	12.8%	12.9%	49.1%	6.5%	1.9%	6.6%	100.0%
Sikh	7	22	20	155	4	0	3	211
	3.3%	10.4%	9.5%	73.5%	1.9%	0.0%	1.4%	100.0%
Christian	46	69	75	112	79	6	37	424
	10.8%	16.3%	17.7%	26.4%	18.6%	1.4%	8.7%	100.0%
Buddhist	9	68	48	153	16	6	4	304
	3.0%	22.4%	15.8%	50.3%	5.3%	2.0%	1.3%	100.0%
Parsis	0	26	4	0	0	0	0	30
	0.0%	86.7%	13.3%	0.0%	0.0%	0.0%	0.0%	100.0%
Total	270	444	410	1417	230	50	179	3000
	9.0%	14.8%	13.7%	47.2%	7.7%	1.7%	6.0%	100.0%

Source: Field Survey.

Class of respondents is shown in Table 5.32. About 2/5th respondents reported that they belong to lower class. This was found more pronouncing in Punjab (70.4 per cent), Madhya Pradesh (65.8 per cent), Gujarat (60.8 per cent), Haryana (55 per cent) and Maharashtra (52.9 per cent). About 27 per cent respondents were found belonging to lower middle class. This was found more pronouncing in West Bengal, Bihar, Assam, Jammu and Kashmir and Manipur. Thus, only 30 per cent respondents were from higher and middle classes. This was found significant in Karnataka, Haryana, Kerala and West Bengal.

Table: 5.32

State-wise Class of Respondents

State	Upper Class	Higher Middle Class	Middle Class	Lower Middle Class	Lower Class	Others	Total
Assam	0	21	45	102	72	0	240
	0.0%	8.8%	18.8%	42.5%	30.0%	0.0%	100.0%

Bihar	0	1	40	122	73	4	240
	0.0%	0.4%	16.7%	50.8%	30.4%	1.7%	100.0%
Gujarat	1	1	18	74	146	0	240
	0.4%	0.4%	7.5%	30.8%	60.8%	0.0%	100.0%
Haryana	5	6	28	15	66	0	120
	4.2%	5.0%	23.3%	12.5%	55.0%	0.0%	100.0%
Jammu & Kashmir	3	9	48	103	77	0	240
	1.2%	3.8%	20.0%	42.9%	32.1%	0.0%	100.0%
Karnataka	2	11	162	32	33	0	240
	0.8%	4.6%	67.5%	13.3%	13.8%	0.0%	100.0%
Kerala	1	3	108	22	105	1	240
	0.4%	1.2%	45.0%	9.2%	43.8%	0.4%	100.0%
Madhya Pradesh	3	1	33	45	158	0	240
	1.2%	0.4%	13.8%	18.8%	65.8%	0.0%	100.0%
Maharashtra	0	37	51	24	127	1	240
	0.0%	15.4%	21.2%	10.0%	52.9%	0.4%	100.0%
Manipur	0	16	100	82	31	11	240
	0.0%	6.7%	41.7%	34.2%	12.9%	4.6%	100.0%
Punjab	0	2	28	32	169	9	240
	0.0%	0.8%	11.7%	13.3%	70.4%	3.8%	100.0%
Uttar Pradesh	0	1	86	30	123	0	240
	0.0%	0.4%	35.8%	12.5%	51.2%	0.0%	100.0%
West Bengal	0	3	91	128	15	3	240
	0.0%	1.2%	37.9%	53.3%	6.2%	1.2%	100.0%
Total	15	112	838	811	1195	29	3000
	0.5%	3.7%	27.9%	27.0%	39.8%	1.0%	100.0%

Source: Field Survey.

Religion-wise class of respondents is shown in Table 5.33. Parsi women were from higher middle class families while majority of the respondents from Muslim, Sikh and Buddhist communities were from lower middle and lower classes

Table: 5.33

Religion-wise Class of Respondents

Religion	Upper Class	Higher Middle Class	Middle Class	Lower Middle Class	Lower Class	Others	Total
Muslim	13	43	498	600	869	8	2031
	0.6%	2.1%	24.5%	29.5%	42.7%	0.4%	100.0%
Sikh	0	2	29	31	140	9	211
	0.0%	0.9%	13.7%	14.7%	66.4%	4.3%	100.0%
Christian	1	19	213	68	112	11	424
	0.2%	4.5%	50.2%	16.0%	26.4%	2.6%	100.0%
Buddhist	1	18	98	112	74	1	304
	0.3%	5.9%	32.2%	36.8%	24.3%	0.3%	100.0%
Parsis	0	30	0	0	0	0	30
	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	100.0%
Total	15	112	838	811	1195	29	3000
	0.5%	3.7%	27.9%	27.0%	39.8%	1.0%	100.0%

Source: Field Survey.

Most of the respondents reported that they own ration card. This was found more pronouncing in Kerala (97.9 per cent), Gujarat (97.9 per cent), Karnataka (91.7 per cent), Punjab (87.1 per cent), Maharashtra (87.1 per cent) and Assam (80 per cent) (Table 5.34).

Table: 5.34

Do You Have Ration Card

State	Yes	No	Total
Assam	192	48	240
	80.0%	20.0%	100.0%
Bihar	170	70	240
	70.8%	29.2%	100.0%
Gujarat	235	5	240

	97.9%	2.1%	100.0%
Haryana	64	56	120
	53.3%	46.7%	100.0%
Jammu & Kashmir	175	65	240
	72.9%	27.1%	100.0%
Karnataka	220	20	240
	91.7%	8.3%	100.0%
Kerala	235	5	240
	97.9%	2.1%	100.0%
Madhya Pradesh	201	39	240
	83.8%	16.2%	100.0%
Maharashtra	209	31	240
	87.1%	12.9%	100.0%
Manipur	126	114	240
	52.5%	47.5%	100.0%
Punjab	209	31	240
	87.1%	12.9%	100.0%
Uttar Pradesh	233	7	240
	97.1%	2.9%	100.0%
West Bengal	170	70	240
	70.8%	29.2%	100.0%
Total	2439	561	3000
	81.3%	18.7%	100.0%

Source: Field Survey.

Type of ration cards is shown in Table 5.35. About 61 per cent respondents reported that they own BPL card. This was found more pronouncing in Jammu and Kashmir (85.7 per cent) followed by Madhya Pradesh (83 per cent), Bihar (80 per cent), Punjab (79.9 per cent), Manipur (75.4 per cent), Haryana (73.4 per cent) and Uttar Pradesh (68.2 per cent). About 38 per cent respondents reported that they own APL cards. This was found more pronouncing in Maharashtra (64.1 per

cent) followed by Karnataka (60.6 per cent), Assam (55.7 per cent), Gujarat (55.3 per cent) and Kerala (49.4 per cent).

Table: 5.35
Type of Ration Cards

State	BPL Card	APL Card	Antyodaya Card	Total
Assam	85	107	0	192
	44.3%	55.7%	0.0%	100.0%
Bihar	136	20	14	170
	80.0%	11.8%	8.2%	100.0%
Gujarat	103	130	2	235
	43.8%	55.3%	0.9%	100.0%
Haryana	47	17	0	64
	73.4%	26.6%	0.0%	100.0%
Jammu & Kashmir	150	25	0	175
	85.7%	14.3%	0.0%	100.0%
Karnataka	87	134	0	221
	39.4%	60.6%	0.0%	100.0%
Kerala	119	116	0	235
	50.6%	49.4%	0.0%	100.0%
Madhya Pradesh	166	34	0	200
	83.0%	17.0%	0.0%	100.0%
Maharashtra	75	134	0	209
	35.9%	64.1%	0.0%	100.0%
Manipur	95	31	0	126
	75.4%	24.6%	0.0%	100.0%
Punjab	167	36	5	208
	79.9%	17.2%	2.9%	100.0%
Uttar Pradesh	159	69	5	233
	68.2%	29.6%	2.1%	100.0%
West Bengal	98	73	0	171
	57.3%	42.7%	0.0%	100.0%
Total	1487	926	26	2439
	60.9%	38.0%	1.1%	100.0%

Source: Field Survey.

Only 5 per cent respondents reported that they own MGNREGA job cards. This was found more pronouncing among the respondents belonging to Christian community (16 per cent) while most of the respondents revealed that they do not own MGNREGA job cards (Table 5.36). Only 3.8 per cent respondents revealed that their family members have received employment under MGNREGA.

Table: 5.36

Do You Have MGNREGA Job Card

Religion	Yes	No	Total
Muslim	72	1959	2031
	3.5%	96.5%	100.0%
Sikh	2	209	211
	0.9%	99.1%	100.0%
Christian	68	356	424
	16.0%	84.0%	100.0%
Buddhist	1	303	304
	0.3%	99.7%	100.0%
Parsis	0	30	30
	0.0%	100.0%	100.0%
Total	143	2857	3000
	4.8%	95.2%	100.0%

Source: Field Survey.

Type of house is shown in Table 5.37. About 1/3rd respondents reported that they live in kuccha houses. This was found more pronouncing in the state of Assam (67.1 per cent) followed by Maharashtra (62.5 per cent), Madhya Pradesh (51.7 per cent) and West Bengal (45.8 per cent). Less than 1/3rd respondents were found living in pucca houses. This was found more pronouncing in Jammu and

Kashmir (62.5 per cent), Karnataka (58.8 per cent), Haryana (56.7 per cent) and Gujarat (44.2 per cent). About 28 per cent respondents were found living in semi-pucca houses. This was recorded more significant in the state of Punjab (53.8 per cent), Kerala (49.6 per cent) and Haryana (36.7 per cent).

Table: 5.37

Type of House

State	Kuccha	Pucca	Semi-Pucca	Others	Total
Assam	161	28	48	3	240
	67.1%	11.7%	20.0%	1.2%	100.0%
Bihar	96	59	69	16	240
	40.0%	24.6%	28.8%	6.7%	100.0%
Gujarat	56	106	73	5	240
	23.3%	44.2%	30.4%	2.1%	100.0%
Haryana	4	68	44	4	120
	3.3%	56.7%	36.7%	3.3%	100.0%
Jammu & Kashmir	59	150	30	1	240
	24.6%	62.5%	12.5%	0.4%	100.0%
Karnataka	43	141	48	8	240
	17.9%	58.8%	20.0%	3.3%	100.0%
Kerala	39	56	119	26	240
	16.2%	23.3%	49.6%	10.8%	100.0%
Madhya Pradesh	124	53	54	9	240
	51.7%	22.1%	22.5%	3.8%	100.0%
Maharashtra	150	80	9	1	240
	62.5%	33.3%	3.8%	0.4%	100.0%
Manipur	93	54	70	23	240
	38.8%	22.5%	29.2%	9.6%	100.0%
Punjab	15	92	129	4	240
	6.2%	38.3%	53.8%	1.7%	100.0%
Uttar Pradesh	92	63	81	4	240
	38.3%	26.2%	33.8%	1.7%	100.0%
West Bengal	110	60	69	1	240
	45.8%	25.0%	28.8%	0.4%	100.0%
Total	1042	1010	843	105	3000
	34.7%	33.7%	28.1%	3.5%	100.0%

Source: Field Survey.

Religion-wise Type of house is shown in Table 5.38. All the respondents belonging to Parsi communities reported that they are living in pucca houses while 61.5 per cent Buddhist respondents were found living in pucca houses as compared to 27.6 per cent Muslim respondents. About half of the Sikh respondents were found living in semi-pucca houses. The proportion of respondents living in kuccha houses was recorded high in case of Muslims and Buddhists as compared to other religions.

Table: 5.38

Religion-wise Type of House

Religion	Kuccha	Pucca	Semi-Pucca	Others	Total
Muslim	818	560	583	70	2031
	40.3%	27.6%	28.7%	3.4%	100.0%
Sikh	10	90	107	4	211
	4.7%	42.7%	50.7%	1.9%	100.0%
Christian	122	143	130	29	424
	28.8%	33.7%	30.7%	6.8%	100.0%
Buddhist	92	187	23	2	304
	30.3%	61.5%	7.6%	0.7%	100.0%
Parsis	0	30	0	0	30
	0.0%	100.0%	0.0%	0.0%	100.0%
Total	1042	1010	843	105	3000
	34.7%	33.7%	28.1%	3.5%	100.0%

Source: Field Survey.

State-wise type of toilets is shown in Table 5.39. Slightly more than 1/4th respondents reported that they have flush toilets. This was found more pronouncing in Jammu and Kashmir (70 per cent) followed by Karnataka (49.6 per cent), Uttar Pradesh (42.9 percent) and Kerala

(38.8 per cent). About 17 per cent respondents revealed that they have service toilets. This was recorded high in Gujarat (47.5 per cent), Kerala (36.2 per cent) and Manipur (27.5 per cent). More than half of the respondents reported that they have other types of toilets. Most probably these toilets are dry and require manual scavenging while some of households are using public toilets.

Table: 5.39
State-wise Type of Toilet

State	Flush	Service	Others	No	Total
Assam	31	4	205	0	240
	12.9%	1.7%	85.4%	0.0%	100.0%
Bihar	7	21	212	0	240
	2.9%	8.8%	88.3%	0.0%	100.0%
Gujarat	40	114	86	0	240
	16.7%	47.5%	35.8%	0.0%	100.0%
Haryana	17	2	101	0	120
	14.2%	1.7%	84.2%	0.0%	100.0%
Jammu & Kashmir	168	23	49	0	240
	70.0%	9.6%	20.4%	0.0%	100.0%
Karnataka	119	77	44	0	240
	49.6%	32.1%	18.3%	0.0%	100.0%
Kerala	93	87	60	0	240
	38.8%	36.2%	25.0%	0.0%	100.0%
Madhya Pradesh	5	64	171	0	240
	2.1%	26.7%	71.2%	0.0%	100.0%
Maharashtra	45	25	170	0	240
	18.8%	10.4%	70.8%	0.0%	100.0%

Manipur	37	66	137	0	240
	15.4%	27.5%	57.1%	0.0%	100.0%
Punjab	77	7	156	0	240
	32.1%	2.9%	65.0%	0.0%	100.0%
Uttar Pradesh	103	8	127	2	240
	42.9%	3.3%	52.9%	0.8%	100.0%
West Bengal	41	22	177	0	240
	17.1%	9.2%	73.8%	0.0%	100.0%
Total	783	520	1695	2	3000
	26.1%	17.3%	56.5%	0.1%	100.0%

Source: Field Survey.

State-wise source of drinking water is shown in Table 5.40. About 2/3rd respondents reported that they get drinking water from public source. This was found more pronouncing in Jammu and Kashmir (99.6 per cent), Gujarat (96.2 per cent), Maharashtra (86.7 per cent), Punjab (84.2 per cent), Karnataka (79.6 per cent) and Kerala (79.2 per cent). About 1/3rd respondents were found getting drinking water from private sources. This was found more pronouncing in Assam (92.9 per cent) followed by Bihar (87.1 per cent) and Uttar Pradesh (44.6 per cent).

Table: 5.40

State-wise Source of Drinking Water

State	Public Source	Private Source	Total
Assam	17	223	240
	7.1%	92.9%	100.0%
Bihar	31	209	240
	12.9%	87.1%	100.0%
Gujarat	231	9	240
	96.2%	3.8%	100.0%

Haryana	83	37	120
	69.2%	30.8%	100.0%
Jammu & Kashmir	239	1	240
	99.6%	0.4%	100.0%
Karnataka	191	49	240
	79.6%	20.4%	100.0%
Kerala	190	50	240
	79.2%	20.8%	100.0%
Madhya Pradesh	186	54	240
	77.5%	22.5%	100.0%
Maharashtra	208	32	240
	86.7%	13.3%	100.0%
Manipur	157	83	240
	65.4%	34.6%	100.0%
Punjab	202	38	240
	84.2%	15.8%	100.0%
Uttar Pradesh	133	107	240
	55.4%	44.6%	100.0%
West Bengal	139	101	240
	57.9%	42.1%	100.0%
Total	2007	993	3000
	66.9%	33.1%	100.0%

Source: Field Survey.

Religion-wise source of drinking water is shown in Table 5.41. Dependency on public source of water was found more concentrated among Buddhists (97.4 per cent) and Sikhs (81.5 per cent) respondents as compared to respondents of other religions. All Parsi women reported that they own private source of drinking water.

Table: 5.41
Religion-wise Source of Drinking Water

Religion	Public Source	Private Source	Total
Muslim	1214	817	2031
	59.8%	40.2%	100.0%
Sikh	172	39	211
	81.5%	18.5%	100.0%
Christian	325	99	424
	76.7%	23.3%	100.0%
Buddhist	296	8	304
	97.4%	2.6%	100.0%
Parsis	0	30	30
	0.0%	100.0%	100.0%
Total	2007	993	3000
	66.9%	33.1%	100.0%

Source: Field Survey.

State-wise means of drinking water is shown in Table 5.42. About half of the respondents reported that they are getting drinking water from hand pumps. This was found more pronouncing in Assam, Uttar Pradesh, West Bengal, Bihar, Haryana, Madhya Pradesh and Manipur. About 47 per cent respondents were found receiving drinking water from tape. This was found more pronouncing in Gujarat (97.1 per cent) followed by Maharashtra (84.2 per cent), Jammu and Kashmir (74.6 per cent), Kerala (73.3 per cent) and Punjab (74.5 per cent).

Table: 5.42

State-wise Means of Drinking Water

State	Hand Pump	Tape Water	Others	Total
Assam	229	0	11	240
	95.4%	0.0%	4.6%	100.0%
Bihar	201	23	16	240
	83.8%	9.6%	6.7%	100.0%
Gujarat	7	233	0	240
	2.9%	97.1%	0.0%	100.0%
Haryana	93	26	1	120
	77.5%	21.7%	0.8%	100.0%
Jammu & Kashmir	59	179	2	240
	24.6%	74.6%	0.8%	100.0%
Karnataka	72	166	2	240
	30.0%	69.2%	0.8%	100.0%
Kerala	60	176	4	240
	25.0%	73.3%	1.7%	100.0%
Madhya Pradesh	179	55	6	240
	74.6%	22.9%	2.5%	100.0%
Maharashtra	38	202	0	240
	15.8%	84.2%	0.0%	100.0%
Manipur	102	118	20	240
	42.5%	49.2%	8.3%	100.0%
Punjab	63	169	8	240
	26.2%	70.4%	3.3%	100.0%
Uttar Pradesh	213	27	0	240
	88.8%	11.2%	0.0%	100.0%
West Bengal	204	32	4	240
	85.0%	13.3%	1.7%	100.0%
Total	1520	1406	74	3000
	50.7%	46.9%	2.5%	100.0%

Source: Field Survey.

State-wise electrification of house is shown in Table 5.43. Most of the respondents reported that they have electrified house (82.2 per cent). However, about 18 per cent respondents revealed that their houses are not electrified. This was found more pronouncing in Bihar (57.5 per cent) followed by Manipur (37.1 per cent), West Bengal (33.3 per cent) and Maharashtra (20.4 per cent).

Table: 5.43

State-wise Electrification of House

State	Yes	No	Total
Assam	203	37	240
	84.6%	15.4%	100.0%
Bihar	102	138	240
	42.5%	57.5%	100.0%
Gujarat	239	1	240
	99.6%	0.4%	100.0%
Haryana	108	12	120
	90.0%	10.0%	100.0%
Jammu & Kashmir	215	25	240
	89.6%	10.4%	100.0%
Karnataka	224	16	240
	93.3%	6.7%	100.0%
Kerala	220	20	240
	91.7%	8.3%	100.0%
Madhya Pradesh	229	11	240
	95.4%	4.6%	100.0%
Maharashtra	191	49	240
	79.6%	20.4%	100.0%

Manipur	151	89	240
	62.9%	37.1%	100.0%
Punjab	220	20	240
	91.7%	8.3%	100.0%
Uttar Pradesh	205	35	240
	85.4%	14.6%	100.0%
West Bengal	160	80	240
	66.7%	33.3%	100.0%
Total	2467	533	3000
	82.2%	17.8%	100.0%

Source: Field Survey.

Religion-wise electrification of house is shown in Table 5.44. Electrification of house has been found more pronouncing among the respondents belonging to Parsis followed by Sikh and Buddhist communities however deprivation of electrification of house was recorded high among Muslims followed by Christians. Those respondents reported that their house is not electrified further said that they are using lantern and oil lamps for lighting purpose.

Table: 5.44

Religion-wise Electrification of House

Religion	Yes	No	Total
Muslim	1622	409	2031
	79.9%	20.1%	100.0%
Sikh	193	18	211
	91.5%	8.5%	100.0%
Christian	349	75	424
	82.3%	17.7%	100.0%

Buddhist	273	31	304
	89.8%	10.2%	100.0%
Parsis	30	0	30
	100.0%	0.0%	100.0%
Total	2467	533	3000
	82.2%	17.8%	100.0%

Source: Field Survey.

State-wise use of cooking devices is shown in Table 5.45. About 59 per cent respondents reported that they are using gas. This was found more pronouncing in Haryana (90.8 per cent) followed by Punjab (86.2 per cent), Karnataka (79.5 per cent), Jammu and Kashmir (78.3 per cent), Uttar Pradesh (73.3 per cent) and Manipur (67.9 per cent). About 12 per cent respondents were found using stove for cooking purposes. This was found more significant in the state of Kerala (27.7 per cent), Madhya Pradesh (20.8 per cent), Jammu and Kashmir (18.3 per cent) and Bihar (18 per cent). Other cooking devices are in use mainly in the states of West Bengal, Maharashtra, Assam and Madhya Pradesh.

Table: 5.45

State-wise Use of Cooking Devices

State	Gas	Stove	Electricity	Others	Total
Assam	95	4	0	141	240
	39.6%	1.7%	0.0%	58.8%	100.0%
Bihar	111	43	0	85	239
	46.4%	18.0%	0.0%	35.6%	100.0%
Gujarat	146	34	0	60	240
	60.8%	14.2%	0.0%	25.0%	100.0%
Haryana	109	6	0	5	120
	90.8%	5.0%	0.0%	4.2%	100.0%

Jammu & Kashmir	188	44	0	8	240
	78.3%	18.3%	0.0%	3.3%	100.0%
Karnataka	190	34	1	14	239
	79.5%	14.2%	0.4%	5.9%	100.0%
Kerala	158	66	2	12	238
	66.4%	27.7%	0.8%	5.0%	100.0%
Madhya Pradesh	90	50	4	96	240
	37.5%	20.8%	1.7%	40.0%	100.0%
Maharashtra	80	17	0	143	240
	33.3%	7.1%	0.0%	59.6%	100.0%
Manipur	163	3	1	73	240
	67.9%	1.2%	0.4%	30.4%	100.0%
Punjab	207	11	0	22	240
	86.2%	4.6%	0.0%	9.2%	100.0%
Uttar Pradesh	176	28	2	34	240
	73.3%	11.7%	0.8%	14.2%	100.0%
West Bengal	63	14	1	161	239
	26.4%	5.9%	0.4%	67.4%	100.0%
Total	1776	354	11	854	2995
	59.3%	11.8%	0.4%	28.5%	100.0%

Source: Field Survey.

Religion-wise use of cooking devices is shown in Table 5.46. Improved cooking devices are being more in used among the respondents belonging to Parsi, Sikh and Christian communities while large proportion of respondents belonging to Muslim, Buddhist and Christian communities are using other type of cooking devices.

Table: 5.46

Religion-wise Use of Cooking Devices

Religion	Gas	Stove	Electricity	Others	Total
Muslim	1065	287	8	667	2027
	52.5%	14.2%	0.4%	32.9%	100.0%
Sikh	181	11	0	19	211
	85.8%	5.2%	0.0%	9.0%	100.0%
Christian	299	32	3	90	424
	70.5%	7.5%	0.7%	21.2%	100.0%
Buddhist	201	24	0	78	303
	66.3%	7.9%	0.0%	25.7%	100.0%
Parsis	30	0	0	0	30
	100.0%	0.0%	0.0%	0.0%	100.0%
Total	1776	354	11	854	2995
	59.3%	11.8%	0.4%	28.5%	100.0%

Source: Field Survey.

About 20 per cent respondents reported that they are working. This was found more pronouncing in the state of Karnataka (59.2 per cent) followed by Jammu and Kashmir (54.6 per cent), Maharashtra (50.4 per cent) and West Bengal (20.8 per cent) (Table 5.47).

Table: 5.47

State-wise Working Status of Respondents

State	Yes	No	Total
Assam	21	219	240
	8.8%	91.2%	100.0%
Bihar	3	237	240
	1.2%	98.8%	100.0%

Gujarat	15	225	240
	6.2%	93.8%	100.0%
Haryana	3	117	120
	2.5%	97.5%	100.0%
Jammu & Kashmir	131	109	240
	54.6%	45.4%	100.0%
Karnataka	142	98	240
	59.2%	40.8%	100.0%
Kerala	119	121	240
	49.6%	50.4%	100.0%
Madhya Pradesh	4	236	240
	1.7%	98.3%	100.0%
Maharashtra	121	119	240
	50.4%	49.6%	100.0%
Manipur	29	211	240
	12.1%	87.9%	100.0%
Punjab	5	235	240
	2.1%	97.9%	100.0%
Uttar Pradesh	21	219	240
	8.8%	91.2%	100.0%
West Bengal	50	190	240
	20.8%	79.2%	100.0%
Total	664	2336	3000
	22.1%	77.9%	100.0%

Source: Field Survey.

Religion-wise working status of respondents is shown in Table 5.48. All the Parsi women reported that they are working while a large proportion of respondents belonging to Buddhism and Christian reported that they are working. About 97.2 per cent Sikh respondents 84.6 per cent Muslim respondents reported that they are not working.

Table: 5.48

Religion-wise Working Status of Respondents

Religion	Yes	No	Total
Muslim	313	1718	2031
	15.4%	84.6%	100.0%
Sikh	6	205	211
	2.8%	97.2%	100.0%
Christian	146	278	424
	34.4%	65.6%	100.0%
Buddhist	169	135	304
	55.6%	44.4%	100.0%
Parsis	30	0	30
	100.0%	0.0%	100.0%
Total	664	2336	3000
	22.1%	77.9%	100.0%

Source: Field Survey.

State-wise type of employment is shown in Table 5.49. About 55 per cent respondents reported that they are self-employed while about 29 per cent respondents were employed in private sector. Only 10 per cent women were government employees. This was found significant in the state of Kerala and Karnataka. The proportion of self employed women was recorded high in the state of Jammu and Kashmir, Maharashtra, Manipur, Assam and Karnataka.

Table: 5.49
State-wise Type of Employment

State	Self-Employment	Government Service	Private Service	Business	Other	Total
Assam	18	0	3	0	0	21
	90.0%	0.0%	10.0%	0.0%	0.0%	100.0%
Bihar	2	1	0	0	0	3
	66.7%	33.3%	0.0%	0.0%	0.0%	100.0%
Gujarat	14	1	0	0	0	15
	93.3%	6.7%	0.0%	0.0%	0.0%	100.0%
Haryana	1	1	1	0	0	3
	33.3%	33.3%	33.3%	0.0%	0.0%	100.0%
Jammu & Kashmir	130	1	0	0	0	131
	99.2%	0.8%	0.0%	0.0%	0.0%	100.0%
Karnataka	17	13	100	0	12	142
	12.0%	9.2%	70.4%	0.0%	8.5%	100.0%
Kerala	58	45	16	0	0	119
	48.7%	37.8%	13.4%	0.0%	0.0%	100.0%
Madhya Pradesh	2	1	0	0	1	4
	50.0%	25.0%	0.0%	0.0%	25.0%	100.0%
Maharashtra	77	1	21	0	22	121
	63.6%	0.8%	17.4%	0.0%	18.2%	100.0%
Manipur	25	0	4	0	0	29
	86.2%	0.0%	13.8%	0.0%	0.0%	100.0%
Punjab	2	0	3	0	0	5
	40.0%	0.0%	60.0%	0.0%	0.0%	100.0%
Uttar Pradesh	6	0	11	2	2	21
	28.6%	0.0%	52.4%	9.5%	9.5%	100.0%
West Bengal	11	2	37	0	0	50
	22.0%	4.0%	74.0%	0.0%	0.0%	100.0%
Total	363	66	196	2	37	664
	54.8%	10.0%	29.4%	0.3%	5.6%	100.0%

Source: Field Survey.

Religion-wise type of employment is shown in Table 5.50. All Parsi women were self employed and engaged in private sector for employment while high proportion of respondents belonging to Buddhist and Muslim communities was found engaged in self employment. A significant proportion of respondents belonging to Christian community were found engaged in government services while high proportion of respondents belonging to Parsi, Sikh and Christian communities were found engaged in private sector for employment.

Table: 5.50

Religion-wise Type of Employment

Religion	Self-Employment	Government Service	Private Service	Business	Other	Total
Muslim	146	35	104	2	25	312
	46.8%	11.2%	33.3%	0.6%	8.0%	100.0%
Sikh	2	0	4	0	1	7
	33.3%	0.0%	50.0%	0.0%	16.7%	100.0%
Christian	61	25	59	0	1	146
	41.8%	17.1%	40.4%	0.0%	0.7%	100.0%
Buddhist	139	6	14	0	10	169
	82.2%	3.6%	8.3%	0.0%	5.9%	100.0%
Parsis	15	0	15	0	0	30
	50.0%	0.0%	50.0%	0.0%	0.0%	100.0%
Total	363	66	196	2	37	664
	54.8%	10.0%	29.4%	0.3%	5.6%	100.0%

Source: Field Survey.

Only a negligible proportion of respondents reported that they have received vocational education and skill training. This was found significant in the state of Uttar Pradesh following by Kerala and Karnataka (Table 5.51). Significant proportion of respondents belonging to Christian and Muslim communities has received vocational education

and skill training as compared to respondents belonging to other religious communities. Those who have received vocational education and training further said that they have received training mainly from private and government institutions.

Table: 5.51

Receiving of Vocational Education and Skill Training

State	Yes	No	Total
Assam	0	240	240
	0.0%	100.0%	100.0%
Bihar	1	239	240
	0.4%	99.6%	100.0%
Gujarat	4	236	240
	1.7%	98.3%	100.0%
Haryana	0	120	120
	0.0%	100.0%	100.0%
Jammu & Kashmir	0	240	240
	0.0%	100.0%	100.0%
Karnataka	7	233	240
	2.9%	97.1%	100.0%
Kerala	15	225	240
	6.2%	93.8%	100.0%
Madhya Pradesh	3	237	240
	1.2%	98.8%	100.0%
Maharashtra	0	240	240
	0.0%	100.0%	100.0%
Manipur	1	239	240
	0.4%	99.6%	100.0%
Punjab	5	235	240
	2.1%	97.9%	100.0%
Uttar Pradesh	31	209	240
	12.9%	87.1%	100.0%
West Bengal	3	237	240
	1.2%	98.8%	100.0%
Total	70	2930	3000
	2.3%	97.7%	100.0%

Source: Field Survey.

Most of the respondents reported that their parents are alive. However, a significant proportion of respondents in Haryana, Kerala and Karnataka reported that their parents are not alive (Table 5.52).

Table: 5.52
Whether Your Parents are Alive

State	Parents Alive	Mother	Father
Assam	237	228	220
Bihar	240	240	240
Gujarat	240	240	240
Haryana	118	118	118
Jammu & Kashmir	221	221	220
Karnataka	213	212	213
Kerala	192	191	185
Madhya Pradesh	240	240	240
Maharashtra	240	240	240
Manipur	237	237	237
Punjab	240	240	240
Uttar Pradesh	230	227	211
West Bengal	239	239	239

Source: Field Survey.

Participation in decision making is shown in Table 5.53. Majority of the women reported that they are taking decisions jointly with their husband while decision making by women was recorded high for the matters related to family budget, rationing, employment and education of children.

Table: 5.53

Decisions Making In Your Family

Particulars	Self	Husband	Joint	Father/Mother/ Others	Total
Family Budget	147	765	1202	886	3000
Purchasing Of Property	121	752	1213	914	3000
Rationing	338	581	1210	871	3000
Social Relations	158	562	1353	927	3000
Children Education	167	633	1342	858	3000
Marriage	123	578	1331	968	3000
Employment	190	775	1176	859	3000
Family Requirements	183	570	1360	887	3000

Source: Field Survey.

About 2/5th respondents reported that their family members encourage them for participation in decision making while 55 per cent respondents reported that their family members adopt normal behavior while they participate in decision making process (Table 5.54).

Table: 5.54

Reaction of Family Members on Decision Making

State	Encouraging	Normal	Neutral	Discouraging	Total
Assam	57	182	0	1	240
	23.8%	75.8%	0.0%	0.4%	100.0%
Bihar	89	148	2	1	240
	37.1%	61.7%	0.8%	0.4%	100.0%
Gujarat	142	91	1	6	240
	59.2%	37.9%	0.4%	2.5%	100.0%

Haryana	61	59	0	0	120
	50.8%	49.2%	0.0%	0.0%	100.0%
Jammu & Kashmir	12	228	0	0	240
	5.0%	95.0%	0.0%	0.0%	100.0%
Karnataka	147	89	3	1	240
	61.2%	37.1%	1.2%	0.4%	100.0%
Kerala	143	82	9	6	240
	59.6%	34.2%	3.8%	2.5%	100.0%
Madhya Pradesh	153	86	1	0	240
	63.8%	35.8%	0.4%	0.0%	100.0%
Maharashtra	63	176	1	0	240
	26.2%	73.3%	0.4%	0.0%	100.0%
Manipur	118	114	7	1	240
	49.2%	47.5%	2.9%	0.4%	100.0%
Punjab	143	97	0	0	240
	59.6%	40.4%	0.0%	0.0%	100.0%
Uttar Pradesh	84	152	3	1	240
	35.0%	63.3%	1.2%	0.4%	100.0%
West Bengal	85	153	1	1	240
	35.4%	63.8%	0.4%	0.4%	100.0%
Total	1297	1657	28	18	3000
	43.2%	55.2%	0.9%	0.6%	100.0%

Source: Field Survey.

Position of women in family is shown in Table 5.55. About 1/3rd respondents reported that they are enjoying freedom in their family. This was found more pronouncing in Uttar Pradesh (53.8 per cent) followed by Punjab (47.1 per cent), Bihar (46.7 per cent), Haryana (43.3 per cent) and Manipur (40.8 per cent). About 37 per cent respondents revealed that their position in family is equal to their spouse. This was found more pronouncing in Gujarat (77.5 per cent), West Bengal (58.8 per cent), Madhya Pradesh (53.3 per cent) and Bihar (44.6 per cent). About 30 per cent respondents reported that their position in family is

below their spouse. This was recorded more significant in Assam (60.4 per cent), Kerala (53.2 per cent), Maharashtra (42.9 per cent) and Manipur (41.2 per cent).

Table: 5.55
State-wise Position in Family

State	Under Husband	Same As Husband	More Important To Husband	Freedom	Total
Assam	145	5	0	90	240
	60.4%	2.1%	0.0%	37.5%	100.0%
Bihar	21	107	0	112	240
	8.8%	44.6%	0.0%	46.7%	100.0%
Gujarat	28	186	1	25	240
	11.7%	77.5%	0.4%	10.4%	100.0%
Haryana	33	35	0	52	120
	27.5%	29.2%	0.0%	43.3%	100.0%
Jammu & Kashmir	95	81	0	64	240
	39.6%	33.8%	0.0%	26.7%	100.0%
Karnataka	93	82	2	63	240
	38.8%	34.2%	0.8%	26.2%	100.0%
Kerala	128	76	9	27	240
	53.3%	31.7%	3.8%	11.2%	100.0%
Madhya Pradesh	23	128	5	84	240
	9.6%	53.3%	2.1%	35.0%	100.0%
Maharashtra	103	90	2	45	240
	42.9%	37.5%	0.8%	18.8%	100.0%
Manipur	99	38	5	98	240
	41.2%	15.8%	2.1%	40.8%	100.0%

Punjab	17	110	0	113	240
	7.1%	45.8%	0.0%	47.1%	100.0%
Uttar Pradesh	91	19	1	129	240
	37.9%	7.9%	0.4%	53.8%	100.0%
West Bengal	32	141	2	65	240
	13.3%	58.8%	0.8%	27.1%	100.0%
Total	908	1098	27	967	3000
	30.3%	36.6%	0.9%	32.2%	100.0%

Source: Field Survey.

State-wise place of child birth is shown in Table 5.56. About 3/4th respondents reported that they delivered their babies in government hospital while about 14 per cent respondents reported that the place of child birth was home. This was recorded more significant in Haryana, Uttar Pradesh, Assam and Bihar. Only 12 per cent respondents reported that they delivered their babies in private hospital and nursing home. This was recorded high in Karnataka, Gujarat and Kerala.

Table: 5.56

State-wise Place of Child Birth

State	Government Hospital	Private Hospital/Nursing Home	Home	Total
Assam	172	5	63	240
	71.7%	2.1%	26.2%	100.0%
Bihar	157	28	55	240
	65.4%	11.7%	22.9%	100.0%
Gujarat	160	62	18	240
	66.7%	25.8%	7.5%	100.0%
Haryana	59	6	55	120
	49.2%	5.0%	45.8%	100.0%

Jammu & Kashmir	235	0	5	240
	97.9%	0.0%	2.1%	100.0%
Karnataka	114	104	22	240
	47.5%	43.3%	9.2%	100.0%
Kerala	186	48	6	240
	77.5%	20.0%	2.5%	100.0%
Madhya Pradesh	198	13	29	240
	82.5%	5.4%	12.1%	100.0%
Maharashtra	226	10	4	240
	94.2%	4.2%	1.7%	100.0%
Manipur	195	20	25	240
	81.2%	8.3%	10.4%	100.0%
Punjab	177	27	36	240
	73.8%	11.2%	15.0%	100.0%
Uttar Pradesh	123	41	76	240
	51.2%	17.1%	31.7%	100.0%
West Bengal	203	11	26	240
	84.6%	4.6%	10.8%	100.0%
Total	2205	375	420	3000
	73.5%	12.5%	14.0%	100.0%

Source: Field Survey.

Most of the respondents reported that they were assisted by doctors, nurse and trained dai in delivery of child. However, significant proportion of respondents in Uttar Pradesh, West Bengal, Haryana, Assam, Bihar and Karnataka admitted that they were assisted by untrained dai and family members during delivery of child (Table 5.57).

Table: 5.57

State-wise Assistance in Delivery of Child

State	Doctor	Nurse	Trained Dai	Untrained Dai	Members/ Relatives	Total
Assam	101	76	34	2	27	240
	42.1%	31.7%	14.2%	0.8%	11.2%	100.0%
Bihar	171	14	30	9	16	240
	71.2%	5.8%	12.5%	3.8%	6.7%	100.0%
Gujarat	184	37	18	1	0	240
	76.7%	15.4%	7.5%	0.4%	0.0%	100.0%
Haryana	54	12	35	19	0	120
	45.0%	10.0%	29.2%	15.8%	0.0%	100.0%
Jammu & Kashmir	214	8	16	1	1	240
	89.2%	3.3%	6.7%	0.4%	0.4%	100.0%
Karnataka	187	22	17	10	4	240
	77.9%	9.2%	7.1%	4.2%	1.7%	100.0%
Kerala	227	5	7	1	0	240
	94.6%	2.1%	2.9%	0.4%	0.0%	100.0%
Madhya Pradesh	192	13	29	4	2	240
	80.0%	5.4%	12.1%	1.7%	0.8%	100.0%
Maharashtra	202	19	19	0	0	240
	84.2%	7.9%	7.9%	0.0%	0.0%	100.0%
Manipur	150	66	7	8	9	240
	62.5%	27.5%	2.9%	3.3%	3.8%	100.0%
Punjab	164	41	31	4	0	240
	68.3%	17.1%	12.9%	1.7%	0.0%	100.0%
Uttar Pradesh	138	20	66	12	4	240
	57.5%	8.3%	27.5%	5.0%	1.7%	100.0%
West Bengal	192	19	10	1	18	240
	80.0%	7.9%	4.2%	0.4%	7.5%	100.0%
Total	2176	352	319	72	81	3000
	72.5%	11.7%	10.6%	2.4%	2.7%	100.0%

Source: Field Survey.

Religion-wise assistance in delivery of child is shown in Table 5.58. A large proportion of respondents belonging to Parsi, Buddhism and Christian communities reported that they were assisted by doctors in the delivery of their child. However, a large proportion of respondents from Muslim communities reported that they were assisted by family members / relatives and untrained dais in the delivery of their child.

Table: 5.58

Religion-wise Assistance in Delivery of Child

Religion	Doctor	Nurse	Trained Dai	Untrained Dai	Family Members/ Relatives	Total
Muslim	1414	240	255	51	71	2031
	69.6%	11.8%	12.6%	2.5%	3.5%	100.0%
Sikh	139	38	30	4	0	211
	65.9%	18.0%	14.2%	1.9%	0.0%	100.0%
Christian	325	68	14	8	9	424
	76.7%	16.0%	3.3%	1.9%	2.1%	100.0%
Buddhist	268	6	20	9	1	304
	88.2%	2.0%	6.6%	3.0%	0.3%	100.0%
Parsis	30	0	0	0	0	30
	100.0%	0.0%	0.0%	0.0%	0.0%	100.0%
Total	2176	352	319	72	81	3000
	72.5%	11.7%	10.6%	2.4%	2.7%	100.0%

Source: Field Survey.

State-wise immunization of children is shown in Table 5.59. Most of the respondents reported that their children received full immunization. However, a large proportion of respondents in the state of Uttar Pradesh, Karnataka, Jammu and Kashmir, Assam and Bihar admitted that their children have not received full immunization.

Table: 5.59

State-wise Full Immunization of Children

State	Yes	No	Total
Assam	204	36	240
	85.0%	15.0%	100.0%
Bihar	205	35	240
	85.4%	14.6%	100.0%
Gujarat	228	12	240
	95.0%	5.0%	100.0%
Haryana	118	2	120
	98.3%	1.7%	100.0%
Jammu & Kashmir	207	33	240
	86.2%	13.8%	100.0%
Karnataka	190	50	240
	79.2%	20.8%	100.0%
Kerala	238	2	240
	99.2%	0.8%	100.0%
Madhya Pradesh	229	11	240
	95.4%	4.6%	100.0%
Maharashtra	231	9	240
	96.2%	3.8%	100.0%
Manipur	226	14	240
	94.2%	5.8%	100.0%
Punjab	235	5	240
	97.9%	2.1%	100.0%
Uttar Pradesh	184	56	240
	76.7%	23.3%	100.0%
West Bengal	229	11	240
	95.4%	4.6%	100.0%
Total	2724	276	3000
	90.8%	9.2%	100.0%

Source: Field Survey.

The analysis of socio-cultural and economic profile of minority women simply demonstrates that women belonging to minority communities in India are backward as compared to women from General communities and religious groups. Among the religious groups, the status of Muslim women has been reported to be low as compared to women belonging to other religious groups. This is because of the fact that socio-cultural environment, value system and ecological background vary across the religious groups and regions. Overall, profile of minority women demonstrates that they are belonging to mainly lower and lower middle class while a large proportion of them are living below poverty line. Only a small proportion of women are found employed however, most of them are self employed or engaged in unorganized sector for employment. Only a negligible proportion of respondents have received vocational education and training. A large proportion of women are from rural and semi-urban areas and thus, their economic is mainly agriculture based. The educational profile of majority of the minority women also demonstrates that educationally they are backward and lagging behind the women belonging to other religious groups.

Chapter: 6

Participation in Development Schemes

Participation in development programmes and schemes by minority women assumes paramount importance in the context of women empowerment. In this part of the report, an attempt has been made to examine the level of awareness, participation, attitude and perception of minority women related to socio-cultural, economic and political issues of development and governance.

Accessibility to infrastructural facilities is shown in Table 6.1. Majority of the respondents reported that infrastructure facilities such as Bus Stop, regular market, railway station, post office, public telephone booths, bank branches, ICDS centers, fair price shops, etc., are within the range of 3 km. However, availability and accessibility of infrastructure facilities varies across the regions and states as backward and remote areas were also selected in the field survey.

Table: 6.1

Accessibility to Infrastructural Facilities

Type of Infrastructure	0 Km	1 Km to 3 Km	3 Km to 5 Km	More than 5 Km	Total
Nearest Bus Stop	976	1466	360	174	2976
Nearest Regular Market	871	1465	295	338	2969
Nearest Railway Station	120	996	523	1201	2840
Nearest Post Office	810	1117	558	485	2970
Public Telephone Connection	932	822	419	574	2747
Commercial Bank	590	916	653	763	2922
Regional Rural Bank	306	765	433	1159	2663

Cooperative Bank	371	766	395	1149	2681
PACS	382	331	194	1130	2037
Anganwadi Center	1802	685	160	229	2876
GP Office	718	405	320	740	2183
Fair Price Shop	1215	563	360	583	2721
Fertilizer	591	588	398	1018	2595
Seed Storage	527	504	359	1169	2559
Other General Shop	1446	558	245	540	2789
Nearest Mandi	778	761	445	743	2727
Milk Mandi	674	715	369	998	2756
Veterinary (Center/Sub Center)	336	727	542	1149	2754
Cold Storage	168	262	352	1719	2501
Pesticide Shop	296	516	483	1349	2644

Source: Field Survey.

Accessibility to educational facilities is shown in Table 6.2. Majority of the respondents reported that educational institutions such as primary school, middle school, higher secondary school and religious schools are located within 5 km. range. However, a large number of respondents reported that inter colleges, ITIs, Polytechnics and vocational educational training centers are located at higher distance.

Table: 6.2

Accessibility of Educational Facilities

Type of School/Institutions	0 Km	1 Km to 3 Km	3 Km to 5 Km	More than 5 Km	Total
Primary School (Boys/ Co-Education)	1720	910	212	114	2956

Primary School (Girls)	644	951	243	456	2294
Middle School (Boys/Co-Education)	1104	1112	284	232	2732
Middle School (Girls)	446	724	358	663	2191
High/Higher Secondary School (Boys)	527	1019	505	726	2777
High/Higher Secondary School (Girls)	403	1008	374	841	2626
Inter College	180	672	591	1356	2799
ITI	93	301	456	1847	2697
Polytechnic	42	196	337	2028	2603
Vocational/ Industrial Training Institutes	290	350	200	1675	2515
Religious School	1161	359	346	894	2760
Non Formal	300	245	140	1259	1944
Other Educational Facilities	332	186	174	1286	1978

Source: Field Survey.

Accessibility to health facilities is shown in Table 6.3. Majority of the respondents reported that health facilities are available within the range of 5 km. However, health facilities such as public health centers, Unani medical centers, government and private medical institutions were found located beyond the range of 5 km in the state of Madhya Pradesh, West Bengal, Jammu and Kashmir, Maharashtra and Haryana.

Table: 6.3

Accessibility to Health Facilities within the Radius of 5 Km.

State	Government Hospital	Private Medical Practitioner	Government & Private Both	Unani	Homeopath	PHC	Health Facilities Provided By NGO	Home	Quak
Assam	222	208	202	93	93	240	122	31	30
Bihar	234	234	234	30	234	240	30	60	0
Gujarat	209	209	209	0	31	209	0	0	0
Haryana	120	118	118	57	57	91	28	57	2
Jammu & Kashmir	237	164	13	3	74	99	26	14	22
Karnataka	146	129	117	39	47	38	16	27	45
Kerala	212	206	144	22	127	108	108	6	2
Madhya Pradesh	61	32	30	30	88	184	29	0	0
Maharashtra	149	29	1	0	29	180	30	0	0
Manipur	145	7	40	0	1	141	3	30	13
Punjab	240	238	238	62	120	238	29	0	27
Uttar Pradesh	224	154	146	13	198	108	5	7	62
West Bengal	114	70	53	6	86	182	32	11	115

Source: Field Survey.

More than 60 per cent respondents reported that they are availing ration from PDS shops. This was found more pronouncing in the state of Uttar Pradesh (91.7 per cent), Gujarat (82.1 per cent), Kerala (80.4 per cent), Assam (77.1 per cent), Madhya Pradesh (68.3 per cent) and Bihar (64.6 per cent). Thus, majority of the respondents in the state of

Haryana (79.2 per cent), Maharashtra (68.2 per cent) and Manipur (64.2 per cent) reported that they are not availing from PDS shops (Table 6.4).

Table: 6.4

Are You Receiving Ration From PDS Shops

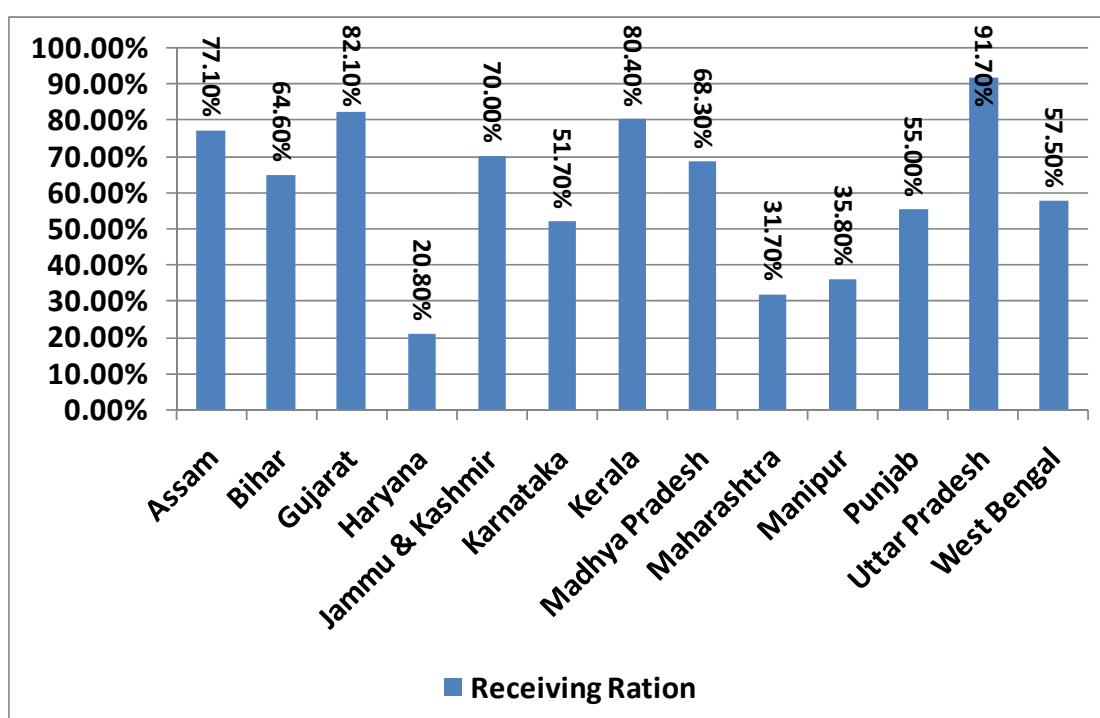
State	Yes	No	Total
Assam	185	55	240
	77.1%	22.9%	100.0%
Bihar	155	85	240
	64.6%	35.4%	100.0%
Gujarat	197	43	240
	82.1%	17.9%	100.0%
Haryana	25	95	120
	20.8%	79.2%	100.0%
Jammu & Kashmir	168	72	240
	70.0%	30.0%	100.0%
Karnataka	124	116	240
	51.7%	48.3%	100.0%
Kerala	193	47	240
	80.4%	19.6%	100.0%
Madhya Pradesh	164	76	240
	68.3%	31.7%	100.0%
Maharashtra	76	164	240
	31.7%	68.3%	100.0%
Manipur	86	154	240
	35.8%	64.2%	100.0%

Punjab	132	108	240
	55.0%	45.0%	100.0%
Uttar Pradesh	220	20	240
	91.7%	8.3%	100.0%
West Bengal	138	102	240
	57.5%	42.5%	100.0%
Total	1863	1137	3000
	62.1%	37.9%	100.0%

Source: Field Survey.

Chart: 6.1

Receiving of Ration From PDS Shops



Frequency of availing ration from PDS shops is shown in Table 6.5. About 62 per cent respondents reported that they are availing ration from PDS shop on regular basis. This was found more pronouncing in West Bengal (93.5 per cent), Madhya Pradesh (92.7 per cent), Maharashtra (85.5 per cent), and Bihar (80 per cent). About 1/4th respondents reported that they are availing ration from PDS shops some times. This was recorded as high as 62.3 per cent in Uttar Pradesh and 60 per cent in Haryana.

Table: 6.5

Frequency of Availing Ration from PDS Shops

State	Regularly	Occasionally	Sometimes	Total
Assam	109	5	71	185
	58.9%	2.7%	38.4%	100.0%
Bihar	124	8	23	155
	80.0%	5.2%	14.8%	100.0%
Gujarat	151	25	21	197
	76.6%	12.7%	10.7%	100.0%
Haryana	10	0	15	25
	40.0%	0.0%	60.0%	100.0%
Jammu & Kashmir	101	14	54	169
	59.8%	8.3%	32.0%	100.0%
Karnataka	69	24	31	124
	55.6%	19.4%	25.0%	100.0%
Kerala	86	89	18	193
	44.6%	46.1%	9.3%	100.0%
Madhya Pradesh	152	12	0	164
	92.7%	7.3%	0.0%	100.0%
Maharashtra	65	3	8	76
	85.5%	3.9%	10.5%	100.0%
Manipur	6	38	42	86
	7.0%	44.2%	48.8%	100.0%
Punjab	73	4	55	132
	55.3%	3.0%	41.7%	100.0%
Uttar Pradesh	78	5	137	220
	35.5%	2.3%	62.3%	100.0%
West Bengal	129	5	4	138
	93.5%	3.6%	2.9%	100.0%
Total	1153	232	479	1864
	61.9%	12.4%	25.7%	100.0%

Source: Field Survey.

About 2/5th respondents who are availing ration from PDS shops reported that they are facing problems. These problems are related mainly with bad quality of ration, irregular supply, insufficient quantity and non-availability in time and dishonesty in measurement of ration. The problems in availing ration from PDS shops vary across the regions and states (Table 6.6).

Table: 6.6
Problems Being Faced in Availing Ration From PDS Shops

State	Insufficient Quantity	Bad Quality	Dishonesty in Measurement	Non Availability in Time	Irregular Supply
Assam	76	103	69	32	87
Bihar	55	98	71	50	113
Gujarat	88	62	50	122	91
Haryana	11	10	11	9	7
Jammu & Kashmir	93	118	77	90	78
Karnataka	54	60	12	29	21
Kerala	40	47	7	96	50
Madhya Pradesh	56	73	65	76	104
Maharashtra	16	13	57	51	20
Manipur	8	7	5	19	48
Punjab	51	91	99	5	50
Uttar Pradesh	132	58	44	31	117
West Bengal	24	88	144	14	26
Total	704	828	611	624	812

Source: Field Survey.

Religion-wise problems being faced in availing ration from PDS shops is shown in Table 6.7. A large proportion of Muslim respondents reported that they are facing problem in availing ration from PDS shops as against women from Sikh and Christian communities who reported low level of problems in availing ration from PDS shops.

Table: 6.7

Religion-wise Problems Being Faced in Availing Ration from PDS Shops

Religion	Insufficient Quantity	Bad Quality	Dishonesty in Measurement	Non Availability in Time	Irregular Supply
Muslim	504	612	378	447	624
Sikh	37	74	78	5	34
Christian	66	58	35	50	68
Buddhist	97	84	120	122	86
Parsis	0	0	0	0	0
Total	704	828	611	624	812

Source: Field Survey.

Political background of family is shown in Table 6.8. Only a negligible proportion of respondents reported that they have political background. This was found somewhat satisfactory in the state of Kerala, Haryana and Assam.

Table: 6.8

Do You Have Any Political Person in Your Family

State	Yes	No	Total
Assam	9	231	240
	3.8%	96.2%	100.0%
Bihar	3	237	240
	1.2%	98.8%	100.0%
Gujarat	1	239	240

	0.4%	99.6%	100.0%
Haryana	5	115	120
	4.2%	95.8%	100.0%
Jammu & Kashmir	0	240	240
	0.0%	100.0%	100.0%
Karnataka	2	238	240
	0.8%	99.2%	100.0%
Kerala	10	230	240
	4.2%	95.8%	100.0%
Madhya Pradesh	0	240	240
	0.0%	100.0%	100.0%
Maharashtra	0	240	240
	0.0%	100.0%	100.0%
Manipur	0	240	240
	0.0%	100.0%	100.0%
Punjab	2	238	240
	0.8%	99.2%	100.0%
Uttar Pradesh	1	239	240
	0.4%	99.6%	100.0%
West Bengal	0	240	240
	0.0%	100.0%	100.0%
Total	33	2967	3000
	1.1%	98.9%	100.0%

Source: Field Survey.

Family members with political background are shown in Table 6.9. Spouse, father, and self are the main family members who have political background. The proportion of respondents having political background was recorded high in the state of Kerala while spouse having political background was recorded high in Haryana.

Table: 6.9

Family Members with Political Background

State	Not Applicable	Brother	Father	Father & Mother	Father In Law	Husband	Mother	Self	Uncle	Total
Assam	231	1	3	2	0	1	2	0	0	240
	96.2%	0.4%	1.2%	0.8%	0.0%	0.4%	0.8%	0.0%	0.0%	100.0%
Bihar	237	0	1	0	0	1	0	1	0	240
	98.8%	0.0%	0.4%	0.0%	0.0%	0.4%	0.0%	0.4%	0.0%	100.0%
Gujarat	239	0	0	0	0	0	0	1	0	240
	99.6%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.4%	0.0%	100.0%
Haryana	115	0	4	0	0	1	0	0	0	120
	95.8%	0.0%	3.3%	0.0%	0.0%	0.8%	0.0%	0.0%	0.0%	100.0%
Jammu & Kashmir	240	0	0	0	0	0	0	0	0	240
	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
Karnataka	238	0	0	0	1	0	0	0	1	240
	99.2%	0.0%	0.0%	0.0%	0.4%	0.0%	0.0%	0.0%	0.4%	100.0%
Kerala	229	1	1	0	0	5	0	4	0	240
	95.8%	0.4%	0.4%	0.0%	0.0%	2.1%	0.0%	1.2%	0.0%	100.0%
Madhya Pradesh	240	0	0	0	0	0	0	0	0	240
	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
Maharashtra	240	0	0	0	0	0	0	0	0	240
	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
Manipur	240	0	0	0	0	0	0	0	0	240
	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
Punjab	239	0	0	0	0	1	0	0	0	240
	99.6%	0.0%	0.0%	0.0%	0.0%	0.4%	0.0%	0.0%	0.0%	100.0%
Uttar Pradesh	239	0	0	0	0	0	0	1	0	240
	99.6%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.4%	0.0%	100.0%
West Bengal	240	0	0	0	0	0	0	0	0	240
	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
Total	2968	2	9	2	1	9	2	7	1	3000
	98.9%	0.1%	0.3%	0.1%	0.0%	0.3%	0.1%	0.2%	0.0%	100.0%

Source: Field Survey.

Level of political status is shown in Table 6.10. About 1/3rd family members including respondents having political background were

member of Panchayat while more than 1/4th members were active member of political parties.

Table: 6.10
Level of Political Status

State	Member Of Assembly/ Parliament	Member Of Urban Local Body	Member Of Panchayat	Active Member Of Political Parties	Member Ngos /Cbos /Associations	Others	Total
Assam	0	2	1	1	2	3	9
	0.0%	22.2%	11.1%	11.1%	22.2%	33.3%	100.0%
Bihar	0	1	1	1	0	0	3
	0.0%	33.3%	33.3%	33.3%	0.0%	0.0%	100.0%
Gujarat	1	0	0	0	0	0	1
	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
Haryana	0	0	3	2	0	0	5
	0.0%	0.0%	60.0%	40.0%	0.0%	0.0%	100.0%
Karnataka	0	0	2	0	0	0	2
	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	100.0%
Kerala	0	1	3	4	1	1	10
	0.0%	10.0%	30.0%	40.0%	10.0%	10.0%	100.0%
Punjab	0	1	1	0	0	0	2
	0.0%	50.0%	50.0%	0.0%	0.0%	0.0%	100.0%
Uttar Pradesh	0	0	0	1	0	0	1
	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	100.0%
Total	1	5	11	9	3	4	33
	3.0%	15.2%	33.3%	27.3%	9.1%	12.1%	100.0%

Source: Field Survey.

Attitude towards economic issues is shown in Table 6.11. Most of the women were found agreed with the issue of reservation for women (96.67 per cent), reservation for weaker section of society (90.22 per cent) and employment for women and girls (84.43 per cent). However, majority of the women were found against the view point that women and girls should work during night.

Table: 6.11

Attitude towards Economic Issues

Economic Issues	Agree	As Usual	Disagree	Strongly Disagree	Total
Reservation For Women	2900	92	7	1	3000
Reservation For Weaker Sections Of Society	2707	258	30	5	3000
Employment By Women And Girls	2533	361	95	11	3000
Employment By Women And Girls During Night	597	174	1188	1041	3000

Source: Field Survey.

Attitude towards cultural issues is shown in Table 6.12. Most of the women were found agreed on the view point of keeping all Roza, praying Namaj regularly, obeying Common Civil Code, Shariyat norm and paying Jakat. However, Muslim women are more in favour of these issues as the issues are directly concerned with them. A large proportion of respondents were found in favour of Khandan marriage as well. However, about 63 per cent respondents were found against the view point of Talaq.

Table: 6.12

Attitude towards Cultural Issues

Cultural Issues	Agree	As Usual	Disagree	Strongly Disagree	Total
Keeping All Roza	2327	510	9	33	2879
Praying Namaz Regularly	2335	480	61	3	2879
Common Civil Code	2064	488	232	95	2879
Shariyat Norms	2030	542	226	81	2879
Talaq System	566	408	453	1452	2879
Mehar System	1928	475	353	123	2879
Jakat	2234	542	56	47	2879
Khandan Marriage	1447	616	548	268	2879

Source: Field Survey.

Attitude towards social issues is shown in Table 6.13. Majority of women were found in favour of widow marriage, love marriage, inter-caste marriage, punishment of cruel husband and sex education. However, a large proportion of women were found against dowry/mehar, child marriage and contact marriage.

Table: 6.13

Attitude towards Social Issues

Social Issues	Agree	As Usual	Disagree	Strongly Disagree	Total
Inter-Religion Marriage	711	509	1274	506	3000
Inter-Caste Marriage	1165	855	670	310	3000
Love Marriage	1478	608	723	191	3000

Contract Marriage	136	246	1027	1591	3000
Widow Marriage	2128	345	388	139	3000
Child Marriage	29	44	1310	1617	3000
Dowry/Mehar	746	320	780	1154	3000
Divorce	230	688	1136	946	3000
Parda Pratha	729	855	878	538	3000
Sex Education	1119	907	550	424	3000
Compulsory Family Planning	1738	898	291	73	3000
Punishment For Cruel Husband	2332	384	123	161	3000

Source: Field Survey.

Religion-wise awareness about development programme is shown in Table 6.14. Awareness about Mid Day Meal Yojana (90.3 per cent), Sarva Shiksha Abhiyan (84.7 per cent), MGNREGA (80 per cent), Scholarship Scheme (79.7 per cent), ICDS (76.6 per cent), Maternity Benefit Scheme (66.3 per cent), Jannani Suraksha Yojana (64.6 per cent) and Indira Awas Yojana (54.67 per cent) was reported significant while about 36 per cent respondents were found aware about Leadership Development for Minority women. Awareness about development programmes and schemes varies across the region and religious groups. About 58 per cent Christian women were found aware about Leadership Development Scheme for Minority women as against 26 percent women belonging to Buddhism and 26 per cent Sikh women. More than 1/3rd Muslim women were found aware about the scheme. About 3/4th respondents reported that they received information about

development programmes through media while friends and relatives have also made them aware about the development programmes and schemes to the significant extent. The government officials as source of information has not been reported significantly though, they are supposed to make aware and sensitize through publicity of schemes and programmes to the potential beneficiaries. In the state of Kerala, Assam and Karnataka, a significant proportion of women admitted that they were provided information regarding development programmes by government officials.

Table: 6.14

Religion-wise Awareness about Development Programmes

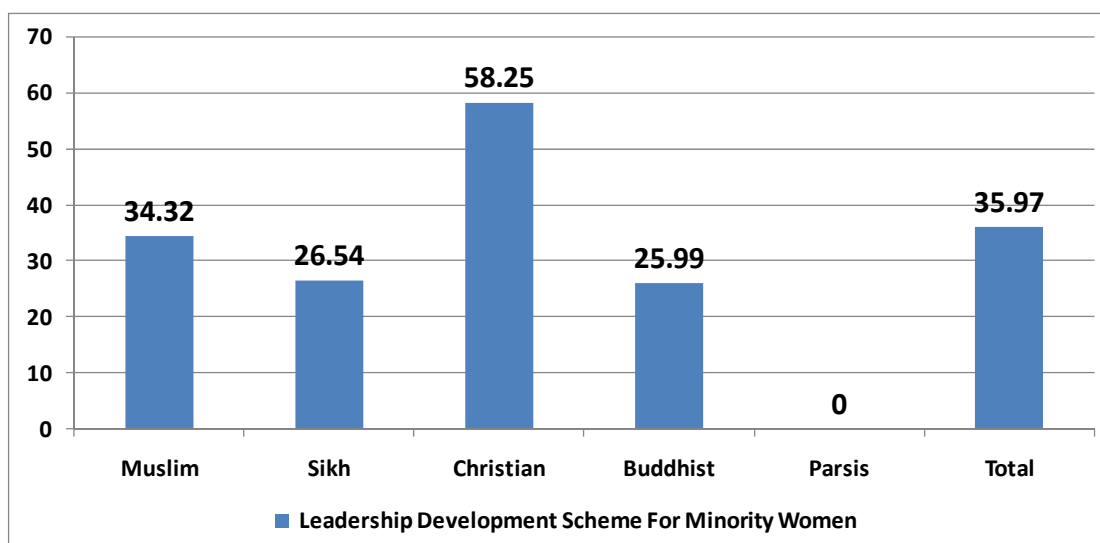
Schemes	Muslim	Sikh	Christian	Buddhist	Parsis	Total
MGNREGA	1708	190	309	218	0	2425
Right To Information Act	867	58	219	160	30	1334
National Rural Livelihood Mission	432	0	61	125	0	618
National Rural Health Mission	420	0	143	152	30	745
Indira Awas Yojana	1118	163	190	169	0	1640
Pradhan Mantri Gram Sadak Yojana	405	183	149	48	0	785
Indira Gandhi National Old Age Pension Scheme	552	188	224	140	30	1134
Indira Gandhi National Widow Pension Scheme	578	186	197	141	30	1132
Indira Gandhi National Disability Pension Scheme	349	125	132	136	30	772
National Family Benifit Scheme	236	115	100	17	1	469
SJSRY	130	0	20	1	30	181

STEP	107	0	14	2	0	123
Ujjawala	75	0	30	16	0	121
Coaching And Allied Service Scheme	192	0	50	5	0	247
Scholarship Scheme	1672	210	236	273	0	2391
Janni Surakha Yojana	1376	209	142	211	0	1938
Domestic Violence Act	741	177	200	156	30	1304
Child Marriage Restraint Act	895	209	193	130	30	1457
National Rural Drinking Water Programme	336	173	82	8	0	599
Total Sanitation Campaign	335	177	73	127	30	742
Leadership Development Scheme For Minority Women	697	56	247	79	0	1079
Sarva Siksha Abhiyan	1818	211	230	252	30	2541
Mid Day Meal Yojana	1891	211	298	280	30	2710
Integrated Child Development Scheme	1656	210	166	236	30	2298
Maternity Benefit Scheme	1397	209	122	232	30	1990
Prime Minister's New 15 Points Programme	110	0	39	4	30	183
Bank Credit Under Priority Sector Lending	15	0	5	4	30	54
Multi - Sectoral Development Programme	100	0	0	4	30	134

Source: Field Survey.

Chart: 6.2

Religion-wise Awareness about Leadership Development Scheme



State-wise awareness about leadership development scheme for minority women is shown in Table 6.15. Overall, about 36 per cent respondents were found aware about the scheme. The awareness level about the scheme was recorded significantly high in the state of Uttar Pradesh (100 per cent), Manipur (100 per cent), Madhya Pradesh (63.3 per cent) and Maharashtra (50 per cent). It is to be noted that where the survey for impact assessment of leadership training was conducted, the awareness level about the scheme was recorded high.

Table: 6.15

State-wise Awareness about Leadership Development Scheme for Minority Women

State	Yes	No	Total
Assam	70	170	240
	29.2%	70.8%	100.0%
Bihar	0	240	240
	0.0%	100.0%	100.0%
Gujarat	63	177	240
	26.2%	73.8%	100.0%
Haryana	1	119	120

	0.8%	99.2%	100.0%
Jammu & Kashmir	62	178	240
	25.8%	74.2%	100.0%
Karnataka	20	220	240
	8.3%	91.7%	100.0%
Kerala	38	202	240
	15.8%	84.27%	100.0%
Madhya Pradesh	152	88	240
	63.3%	36.7%	100.0%
Maharashtra	120	120	240
	50.0%	50.0%	100.0%
Manipur	240	0	240
	100.0%	0.0%	100.0%
Punjab	58	182	240
	24.2%	75.8%	100.0%
Uttar Pradesh	240	0	240
	100.0%	0%	100.0%
West Bengal	15	225	240
	6.2%	93.8%	100.0%
Total	1079	1921	3000
	36.0%	64%	100.0%

Source: Field Survey.

Awareness about legal provisions is shown in Table 6.16. Legal awareness has been found low for women belonging to Muslim and Sikh communities while legal awareness has been found significant among Christian community. The legal awareness has been recorded high in case of Child Marriage Act, Dowry Prohibition Act, Child Labour Act, Family Court Act, Hindu Marriage Act, Maternity Benefit Act, Muslim Personal Law, Minimum Wages Act and Immoral Traffic Act.

Table: 6.16

Are You Aware About Legal Provisions

Provisions	Muslim	Sikh	Christian	Buddhist	Parsis
Minimum Wages Act	371	1	144	55	0
Child Marriage Restraint Act	1159	173	306	160	30
Prevention Of Women From Domestic Violence Act, 2005	428	53	189	74	30
Dowry Provision Act	874	115	302	197	30
Immoral Traffic (Prevention) Act	264	84	132	12	2
Indecent Representation Of Women (Prohibition) Act	73	0	70	5	0
Muslim Personal Law (Shariyat)Application Act	702	30	74	4	0
Factories Act	89	83	38	4	0
Hindu Marriage Act	267	119	49	10	0
Maternity Benefit Act	307	114	155	103	30
Medical Termination Of Pregnancy Act	277	179	77	94	30
Equal Remuneration Act	211	144	63	5	1
Family Courts Act	324	114	130	26	30
Juvenile Justice Act	159	0	94	5	30
Child Labour (Prohibition) And Regulation Act	1041	209	226	163	30
National Commission For Women Act	164	54	117	60	30
Pre-Natal Diagnostic Technique (Regulation And Prevention Of Misuse) Act	175	84	71	31	30

Source: Field Survey.

Benefits received under legal acts by families are shown in Table 6.17. Only a negligible proportion of women reported that they or their family members have been benefited under the Legal Acts. Overall, participation in Legal Acts was found somewhat significant in case of Domestic Violence Act, Dowry Prohibition, Muslim Personal Law Application Act and Child Marriage Restraint Act.

Table: 6.17
Benefits Received Under Legal Acts by Families

Provisions	Muslim	Sikh	Christian	Buddhist	Parsis
Minimum Wages Act	21	0	12	1	0
Child Marriage Restraint Act	38	1	12	1	0
Prevention Of Women From Domestic Violence Act, 2005	80	0	4	0	0
Dowry Provision Act	67	0	21	0	0
Immoral Traffic (Prevention) Act	1	0	8	0	0
Indecent Representation Of Women (Prohibition) Act	1	0	5	0	0
Muslim Personal Law (Shariyat)Application Act	41	0	2	0	0
Factories Act	0	0	1	0	0
Hindu Marriage Act	3	0	5	1	0
Maternity Benefit Act	7	0	35	1	0
Medical Termination Of Pregnancy Act	2	0	2	0	0
Equal Remuneration Act	5	0	8	1	0
Family Courts Act	9	0	9	2	0
Juvenile Justice Act	2	0	7	0	0
Child Labour (Prohibition) And Regulation Act	9	2	17	2	0
National Commission For Women Act	3	0	23	0	0
Pre-Natal Diagnostic Technique (Regulation And Prevention Of Misuse) Act	0	0	1	0	0

Source: Field Survey.

Overall, benefits received by minority women were found significant for the programme of Mid Day Meal (73.43 per cent), Scholarship Scheme (64.73 per cent), Sarva Shiksha Abhiyan (62.3 per cent), ICDS (58.73 per cent) and Maternity Benefit Scheme (50 per cent). About 30 per cent minority women received benefits under Leadership Development Scheme. This was found significantly high among the Christian women (54.8 per cent) followed by Muslim women (30.28 per cent) and Buddhist women (13.16 per cent) (Table 6.18). Benefits under the scheme by minority women across the regions and states show interesting picture. Majority of women in the state of Manipur, Uttar Pradesh, Kerala and Madhya Pradesh reported that they have received benefits under Leadership Development Scheme.

Table: 6.18

Religion-wise Beneficiaries of Development Schemes

Schemes	Muslim	Sikh	Christian	Buddhist	Parsis	Total
MGNREGA	62	1	67	2	0	132
Right To Information Act	64	0	3	0	0	67
National Rural Livelihood Mission	65	0	3	0	0	68
National Rural Health Mission	101	0	5	1	0	107
Indira Awas Yojana	109	30	10	0	0	149
Pradhan Mantri Gram Sadak Yojana	116	144	15	0	0	275
Indira Gandhi National Old Age Pension Scheme	94	61	4	1	0	160
Indira Gandhi National Widow Pension Scheme	30	30	3	1	0	64
Indira Gandhi National Disability Pension Scheme	62	0	7	0	0	69
National Family Benefit Scheme	12	0	0	1	0	13

SJSRY	4	0	4	0	0	8
STEP	5	0	8	0	0	13
Ujjawala	1	0	2	0	0	3
Coaching And Allied Service Scheme	9	0	1	1	0	11
Scholarship Scheme	1336	208	135	263	0	1942
Janni Surakha Yojana	288	91	13	122	0	514
Domestic Violence Act	25	0	3	30	0	58
Child Marriage Restraint Act	9	0	6	0	0	15
National Rural Drinking Water Programme	9	30	1	2	0	42
Total Sanitation Campaign	21	30	6	31	0	88
Leadership Development Scheme For Minority Women	615	0	231	40	0	886
Sarva Siksha Abhiyan	1369	180	95	225	0	1869
Mid Day Meal Yojana	1487	210	224	252	0	2173
Integrated Child Development Scheme	1295	180	112	205	0	1792
Maternity Benefit Scheme	1082	178	48	192	0	1500
Prime Minister's New 15 Points Programme	4	0	0	0	0	4
Bank Credit Under Priority Sector Lending	2	0	4	3	0	9
Multi - Sectoral Development Programme	1	0	0	0	0	1

Source: Field Survey.

Type of leadership training is shown in Table 6.19. Most of the respondents reported that they have attended non-residential training under the scheme. This was found more pronouncing in Assam, Gujarat, Madhya Pradesh, Maharashtra and Uttar Pradesh. 1/4th respondents in Manipur reported that they have attended residential training programme under the scheme while about 56 per cent

respondents in Kerala reported that they have attended workshop under the Leadership Training programme.

Table: 6.19

Type of Leadership Training

State	Workshop	Non-Residential Training	Residential Training	Total
Assam	0	60	0	60
	0.0%	100.0%	0.0%	100.0%
Gujarat	0	60	0	60
	0.0%	100.0%	0.0%	100.0%
Kerala	9	6	1	16
	56.2%	37.5%	6.2%	100.0%
Madhya Pradesh	0	150	0	150
	0.0%	100.0%	0.0%	100.0%
Maharashtra	0	120	0	120
	0.0%	100.0%	0.0%	100.0%
Manipur	0	180	60	240
	0.0%	75.0%	25.0%	100.0%
Uttar Pradesh	0	240	0	240
	0.0%	100.0%	0.0%	100.0%
Total	9	816	61	886
	1.0%	92.1%	6.9%	100.0%

Source: Field Survey.

The respondents were asked that whether they were provided reading materials and training modules during the training programme. All the respondents in Assam, Gujarat, Madhya Pradesh, Manipur and Uttar Pradesh reported that they were provided reading materials under the training programme. However, all the respondents in Maharashtra and 6 per cent respondents in Kerala reported that they were not provided reading materials during the training programme (Table 6.20).

Table: 6.20**Distribution of Reading Materials**

State	Yes	No	Total
Assam	60	0	60
	100.0%	0.0%	100.0%
Gujarat	60	0	60
	100.0%	0.0%	100.0%
Kerala	15	1	16
	93.8%	6.2%	100.0%
Madhya Pradesh	150	0	150
	100.0%	0.0%	100.0%
Maharashtra	0	120	120
	0.0%	100.0%	100.0%
Manipur	240	0	240
	100.0%	0.0%	100.0%
Uttar Pradesh	240	0	240
	100.0%	0.0%	100.0%
Total	765	121	886
	86.3%	13.7%	100.0%

Source: Field Survey.

Usefulness of reading materials is shown in Table 6.21. Majority of the respondents reported that reading material was somewhat useful. About 29 per cent respondents further said that reading material was very useful for them. This was found more pronouncing in Kerala, Madhya Pradesh and Manipur.

Table: 6.21
Usefulness of Reading Materials

State	Very Useful	Somewhat Useful	Useless	Total
Assam	0	60	0	60
	0.0%	100.0%	0.0%	100.0%
Gujarat	0	60	0	60
	0.0%	100.0%	0.0%	100.0%
Karla	11	3	1	15
	73.3%	20.0%	6.7%	100.0%
Madhya Pradesh	90	59	1	150
	60.0%	39.3%	0.7%	100.0%
Manipur	120	120	0	240
	50.0%	50.0%	0.0%	100.0%
Uttar Pradesh	0	240	0	240
	0.0%	100.0%	0.0%	100.0%
Total	221	542	2	765
	28.9%	70.8%	0.3%	100.0%

Source: Field Survey.

Religion-wise major contents of training modules are shown in Table 6.22. Most of the respondents reported that they were provided training on the modules of health and hygiene, housekeeping, family planning, women leadership, public distribution system, diseases of children and vaccination. However, receiving of training under various training modules varies across the religions and states.

Table: 6.22
Religion-wise Major Contents of Training Modules

Training Modules	Muslim	Christian	Buddhist	Total
Diseases Of Children And Vaccination	381	191	40	612
Public Distribution System	411	210	40	671
Women Leadership	464	201	40	705

Governance System	332	196	40	568
Welfare Schemes And Programmes For Minorities	395	198	40	633
Family Planning	456	227	40	723
Housekeeping	534	191	40	765
Treatment Of Waste Water And Disposal Of Solid Waste	322	162	40	524
Health And Hygiene	515	223	40	778
Gender Issues	277	197	40	514
Life Skill Education	300	194	40	534
Nutrition	150	70	0	220

Source: Field Survey.

State-wise major contents of training modules are shown in Table 6.23. A large proportion respondent in Manipur reported that they have received training under the training module of public distribution system; family planning, health and hygiene while in the state of Uttar Pradesh, majority of women have received training under the module of diseases of children and vaccination, women leadership, housekeeping and health and hygiene. In the state of Maharashtra and Madhya Pradesh, large proportion of respondents have received training under the module of housekeeping, health and hygiene, welfare schemes and programmes, public distribution system and women leadership.

Table: 6.23

State-wise Major Contents of Training Modules

Training Modules	Assam	Gujarat	Kerala	Madhya Pradesh	Maharashtra	Manipur	Uttar Pradesh	Total
Diseases Of Children And Vaccination	0	30	12	0	120	210	240	612
Public Distribution System	60	30	11	90	120	240	120	671
Women Leadership	60	30	16	30	120	210	239	705
Governance System	60	46	12	0	120	210	120	568
Welfare Schemes And Programmes For Minorities	60	50	13	60	120	210	120	633
Family Planning	60	19	14	150	120	240	120	723
Housekeeping	0	32	13	150	120	210	240	765
Treatment Of Waste Water And Disposal Of Solid Waste	0	2	12	90	120	180	120	524
Health And Hygiene	0	15	13	150	120	240	240	778
Gender Issues	0	22	12	30	120	210	120	514
Life Skill Education	60	15	9	0	120	210	120	534
Nutrition	0	0	10	30	0	60	120	220

Source: Field Survey.

State-wise criteria for selection are shown in Table 6.24. Selection criteria for conducting training programme vary across the regions and states. Self motivation, leadership qualities and age are important factors in selection of candidates for training. A large number of respondents reported miscellaneous criteria for the selection of beneficiaries under the scheme. Generally, non-government organizations and other training institutions identify potential beneficiaries on their own criteria and convenience.

Table: 6.24

State-wise Criteria for Selection

Criteria For Your Selection	Assam	Gujarat	Kerala	Madhya Pradesh	Maharashtra	Manipur	Uttar Pradesh	Total
Age	56	11	3	32	0	6	0	108
Leadership Quality	57	0	4	30	0	92	0	183
Representatives Of Local Government	1	0	2	0	0	1	0	4
Politically Active	0	0	0	0	0	1	0	1
Self-Motivation	2	1	2	0	0	110	239	354
Family Income	0	0	2	30	0	9	0	41
Educational Qualification	7	7	1	0	0	21	1	37
Others	0	48	7	118	120	12	0	305

Source: Field Survey.

Religion-wise criteria for selection are shown in Table 6.25. Majority of Muslim women reported that self motivation, age and leadership qualities are the main criteria for selection of beneficiaries under the scheme while majority of the Christian women reported the main criteria of leadership quality and self motivation.

Table: 6.25

Religion-wise Criteria for Selection

Criteria For Selection	Muslim	Christian	Buddhist	Total
Age	99	9	0	108
Leadership Quality	89	94	0	183

Representatives Of Local Government	3	1	0	4
Politically Active	0	1	0	1
Self-Motivation	272	82	0	354
Family Income	30	11	0	41
Educational Qualification	15	22	0	37
Others	238	27	40	305

Source: Field Survey.

Achieving of training expectations is shown in Table 6.26. Majority of the respondents reported that they are satisfied with their expectations from training on the modules on family planning, housekeeping, health and hygiene, diseases of children and vaccinations. However, expectations on the training programme in the areas of gender issues, nutrition, and treatment of waste water and disposal of solid waste and governance system were achieved to some extent by a large number of minority women.

Table: 6.26

Achieving of Training Expectations

Training Modules	To Greater Extent	To Some Extent	Not At All	Total
Diseases Of Children And Vaccination	264	348		612
Public Distribution System	107	533	31	671
Women Leadership	137	419	150	706
Governance System	67	365	150	582
Welfare Schemes And Programmes	125	518		643

For Minorities				
Family Planning	289	445		734
Housekeeping	203	559	1	763
Treatment Of Waste Water And Disposal Of Solid Waste	60	312	120	492
Health And Hygiene	223	570		793
Gender Issues	75	326	121	522
Life Skill Education	185	213	121	519
Nutrition	80	140		220

Source: Field Survey.

Grading of training institutions is shown in Table 6.27. Most of the respondents rated training institutions as very good, good and somewhat good. However, proportion of women respondents rating training institutions as somewhat good was recorded high in case of methodology of training, quality of infrastructure, adequacy of infrastructure, quality of boarding, experience and qualification of faculty and quality and usefulness of reading materials. A significant proportion of respondents rated the training institutions as poor and very poor mainly in case of quality and usefulness of reading material, organizing of guest classes and basic amenities at training venue.

Table: 6.27

Grading of Training Institutions

Parameters	Very Poor	Poor	Somewhat Good	Good	Very Good	Total
Experience And Qualification Of Faculty	5	3	259	357	262	886
Quality Of		13	394	380	99	886

Infrastructure						
Adequacy Of Infrastructure		14	364	394	114	886
Quality And Usefulness Of Reading Material	120	119	164	183	300	886
Methodology Of Teaching/Training	1	6	415	271	193	886
Basic Amenities At Training Venue		129	141	478	138	886
Behaviour Of Trainers And Staff		7	156	316	407	886
Organizing Of Guest Classes	2	202	220	319	143	886
Quality Of Lodging	2	7	114	136	117	376
Quality Of Boarding	4	10	255	387	230	886

Source: Field Survey.

There has been positive impact of leadership training. The ranking of impact of training has been found in favour of women empowerment mainly in the issues of sensitization and awareness creation towards gender issues, leadership development, educational empowerment, active role in decision making process, increased social status and recognition, effective delivery of services and enhanced role in implementation of development programmes (Table 6.28).

Table: 6.28

Impact of Leadership Training

Impact	Ranking
Sensitization And Awareness Towards Gender Issues	1
Sensitization And Awareness Towards Development Programmes	8
Educational Empowerment	3

Economic Empowerment	9
Political Empowerment	12
Enhanced Role In Implementation Of Development Programmes	7
Active Participation In Social Movement	11
Leadership Development	2
Active Role In Decision Making Process	4
Enhanced Role In Family And Society	10
Increased Social Status And Recognition	5
Effective Delivery Of Services	6
Enhanced Participation In Political Institutions And Governance	13
Effective Functioning Of Local Governments	14

Source: Field Survey.

Religion-wise impact of leadership training varies. Muslim women have rated the impact of leadership training in form of sensitization and awareness towards gender issues, leadership development, active role in decision making process, educational empowerment, increased social status and recognition, effective delivery of services and enhanced role in family and society. Christian women reported that the impact of training has been in form of sensitization and awareness towards gender issues, leadership development, educational empowerment, enhanced role in implementation of development programmes and enhanced role in family and society. Buddhist women have rated the impact of leadership training in form of sensitization and awareness towards gender issues mainly (Table 6.29).

Most of the women reported that they are aspiring for career development, skill training and vocational education, creation of employment opportunities, financial inclusion and access to credit,

government employment, improvement in educational infrastructure and facilities, improvement in health infrastructure and facilities, improvement in roads and streets, improvement in public transport, substantial housing and improved sanitation.

Table: 6.29

Religion-wise Impact of Leadership Training

Impact	Muslim	Christian	Buddhist	Rating
Sensitization And Awareness Towards Gender Issues	1	1	1	1
Sensitization And Awareness Towards Development Programmes	8	6	6	8
Educational Empowerment	4	3	3	3
Economic Empowerment	9	11	11	9
Political Empowerment	13	10	10	12
Enhanced Role In Implementation Of Development Programmes	12	4	4	7
Active Participation In Social Movement	10	8	8	11
Leadership Development	2	2	2	2
Active Role In Decision Making Process	3	7	7	4
Enhanced Role In Family And Society	7	5	5	10
Increased Social Status And Recognition	5	12	12	5
Effective Delivery Of Services	6	9	9	6
Enhanced Participation In Political Institutions And Governance	14	13	13	13
Effective Functioning Of Local Governments	11	14	14	14

Source: Field Survey.

Religion-wise handholding support after training is shown in Table 6.30. Only a few respondents reported that handholding support was provided to them after training. However, handholding support was provided mainly in form of problem solving and receiving feedback from them. Among the religious groups, Christian women reported in a large proportion that they received handholding support. This is because of the fact that the quality of leadership training was comparatively better in the states of Kerala, Manipur and Karnataka.

Table: 6.30

Religion-wise Handholding Support after Training

Religion	Interaction	Guidance	Feedback	Problem Solution	Others	No Support	Total
Muslim	3	1	0	2	0	609	615
	0.5%	0.2%	0.0%	0.3%	0.0%	99.0%	100.0%
Christian	21	23	29	54	2	102	231
	9.1%	10.0%	12.6%	23.4%	0.9%	44.2%	100.0%
Buddhist	0	0	0	0	0	40	40
	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	100.0%
Total	24	24	29	56	2	751	886
	2.7%	2.7%	3.3%	6.3%	0.2%	84.8%	100.0%

Source: Field Survey.

State-wise handholding support after training is shown in Table 6.31. The handholding support was extended to the greater extent in the state of Kerala and Manipur. The handholding support has been in form of interaction, problem solving and guidance.

Table: 6.31

State-wise Handholding Support after Training

State	Interaction	Guidance	Feedback	Problem Solution	Others	No Support	Total
Assam	0	0	0	0	0	60	60
	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	100.0%
Gujarat	1	0	0	2	0	57	60

	1.7%	0.0%	0.0%	3.3%	0.0%	95.0%	100.0%
Kerala	7	4	2	0	0	3	16
	43.8%	25.0%	12.5%	0.0%	0.0%	18.8%	100.0%
Madhya Pradesh	0	0	0	0	0	150	150
	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	100.0%
Maharashtra	0	0	0	0	0	120	120
	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	100.0%
Manipur	16	20	27	54	2	121	240
	6.7%	8.3%	11.2%	22.5%	0.8%	50.4%	100.0%
Uttar Pradesh	0	0	0	0	0	240	240
	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	100.0%
Total	24	24	29	56	2	751	886
	2.7%	2.7%	3.3%	6.3%	0.2%	84.8%	100.0%

Source: Field Survey.

The overall analysis simply demonstrates that leadership training has positive impact on women empowerment however; the basic purpose of the scheme is to create opportunities for political empowerment and active role in decision making process among the minority women. The awareness and participation in development programmes, schemes and legal acts by the minority women has been reported to be low which shows low publicity of the programmes and schemes. There is imperative need to create awareness and sensitization towards development programmes and schemes and launch special campaign for legal awareness among the minority women so that they may avail the benefits of development programmes and schemes.

Chapter: 7

Perception Analysis of Resource Persons and People's Representatives

Perception analysis of resource persons and people's representatives is important to understand their role in implementation of Leadership Development Scheme. In this part of the report, an attempt has been made to examine the perception of resource persons and people's representatives. Most of the respondents were from the age group of 20 to 40 years. About 1/4th respondents were from the age group of 40 and above years (Table 7.1).

Table: 7.1
Age of Resource Persons

State	21-30 Years	31-40 Years	41-50 Years	51-60 Years	Total
Assam	3	3	3	0	9
	33.33%	33.33%	33.33%	0%	100%
Gujarat	4	5	3	0	12
	33.33%	41.67%	24.0%	0%	100%
Kerala	2	1	0	0	3
	66.67%	33.33%	0%	0%	100%
Manipur	2	2	0	0	4
	50.0%	50.0%	0%	0%	100%
Maharashtra	3	1	0	0	4
	75%	25%	0%	0%	100%
Madhya Pradesh	5	3	2	2	12
	41.67%	25.0%	16.67%	16.67%	100%
Uttar Pradesh	9	4	3	2	18
	50%	22.22%	16.67%	11.11%	100%
West Bengal	3	4	1	1	9
	33.33%	44.44%	11.11%	11.11%	100%
Total	31	23	12	5	71
	43.66%	32.39%	16.90%	7.04%	100%

Source: Field Survey.

Gender of resource persons is shown in Table 7.2. About 59 per cent respondents were males while about 41 per cent respondents were females. The proportion of female respondents was recorded high in the state of Manipur (100 per cent), Kerala (66.67 per cent) and Maharashtra (50 per cent).

Table: 7.2
Gender of Resource Persons

State	Male	Female	Total
Assam	6	3	9
	66.67%	33.33%	100%
Gujarat	8	4	12
	66.67%	33.33%	100%
Kerala	1	2	3
	33.33%	66.67%	100%
Manipur	0	4	4
	0%	100%	100%
Maharashtra	2	2	4
	50%	50%	100%
Madhya Pradesh	7	5	12
	58.33%	41.67%	100%
Uttar Pradesh	13	5	18
	72.22%	27.78%%	100%
West Bengal	5	4	9
	55.56%	44.44%	100%
Total	42	29	71
	59.16%	40.84%	100%

Source: Field Survey.

Majority of the respondents reported that they are on pay roll (63.28 per cent). This was found more pronouncing in Manipur (75 per cent) followed by Maharashtra (75 per cent), Assam (66.67 per cent) and West Bengal (66.67 per cent). About 22 per cent respondents reported that they are part timers while 14 per cent respondents were visiting and guest faculty (Table 7.3).

Table: 7.3

Nature of Affiliation of Resource Persons in PIA

State	On Pay Roll	Part Time	Visiting Faculty	Guest Faculty	Total
Assam	6	2	1	0	9
	66.67%	22.22%	11.11%	0%	100%
Gujarat	7	3	2	0	12
	58.33%	25.0%	16.67%	0%	100%
Kerala	2	1	0	0	3
	66.67%	33.33%	0%	0%	100%
Manipur	3	1	0	0	4
	75%	25%	0%	0%	100%
Maharashtra	3	1	0	0	4
	75%	25%	0%	0%	100%
Madhya Pradesh	7	2	2	1	12
	58.33%	16.67%	16.67%	8.33%	100%
Uttar Pradesh	11	4	2	1	18
	61.11%	22.22%	11.11%	5.56%	100%
West Bengal	6	2	1	0	9
	66.67%	22.22%	11.11%	0%	100%
Total	45	16	8	2	71
	63.38%	22.54%	11.27%	2.82%	100%

Source: Field Survey.

Educational qualification of resource persons is shown in Table 7.4. Most of the respondents were postgraduates and graduates while about 17 per cent respondents were doctorate. The higher educational qualification among resource persons was recorded in Uttar Pradesh followed by Madhya Pradesh as compared to other states.

Table: 7.4

Educational Qualification of Resource Persons

State	Graduation	PG	Doctorate	Diploma/ Certificate	Others	Total
Assam	4	4	1	0	0	9
	44.44%	44.44%	11.11%	0%	0%	100%
Gujarat	4	6	2	0	0	12
	33.33%	50%	16.67%	0%	0%	100%
Kerala	1	2	0	0	0	3
	33.33%	66.67%	0%	0%	0	100%
Manipur	0	2	2	0	0	4
	0%	50%	50%	0%	0%	100%
Maharashtra	2	2	0	0	0	4
	50%	50%	0%	0%	0%	100%
Madhya Pradesh	4	4	2	2	0	12
	33.33%	33.33%	16.67%	16.67%	0%	100%
Uttar Pradesh	5	7	4	2	0	18
	27.78%	38.89%	22.22%	11.11%	0%	100%
West Bengal	4	4	1	0	0	9
	44.44%	44.44%	11.11%	0%	0%	100%
Total	24	31	12	4	0	71
	33.80%	43.67%	16.90%	5.63%	0%	100%

Source: Field Survey.

Nature of parental organization of source persons is shown in Table 7.5. Majority of the respondents reported that their parental organizations are non-government organizations (81.70 per cent). This was found more pronouncing in the state of Assam and Maharashtra. About 18 per cent respondents reported that they are from university and colleges. This was found more pronouncing in Kerala, Madhya Pradesh, Manipur and Gujarat.

Table: 7.5

Nature of Parental Organization of Resource Persons

State	Government Dept./ Institution	Non-Government	Autonomous Institution	University/ PG College	Private Management Institution	Total
Assam	0	9	0	0	0	9
	0%	100%	0%	0%	0%	100%
Gujarat	0	9	0	3	0	12
	0%	75%	0%	25%	0%	100%
Kerala	0	2	0	1	0	3
	0%	66.67%	0%	33.33%	0	100%
Manipur	0	3	0	1	0	4
	0%	75%	0%	25%	0%	100%
Maharashtra	0	4	0	0	0	4
	0%	100%	0%	0%	0%	100%
Madhya Pradesh	0	9	0	3	0	12
	0%	75%	0%	25%	0%	100%

Uttar Pradesh	0	15	0	3	0	18
	0%	83.33%	0%	16.67%	0%	100%
West Bengal	0	7	0	2	0	9
	0%	77.78%	0%	22.22%	0%	100%
Total	0	58	0	13	0	71
	0%	81.70%	0%	18.30%	0%	100%

Source: Field Survey.

Academic stress of resource persons is shown in Table 7.6. Overall, 21 classes in a week are taken by the faculty members. Most of the classes are related to competitive examinations as the resource persons are also engaged in coaching institutions.

Table: 7.6

Academic Stress of Resource Persons

State	No. of Classes in a week related to General Education	No. of Classes in a week related to Competitive Exams.	Other Lectures in a week	Total
Assam	4	17	0	21
	19.05%	80.95%	0%	100%
Gujarat	7	11	2	20
	35%	55%	10%	100%
Kerala	4	12	3	19
	21.05%	63.16%	15.79%	100%
Manipur	2	18	2	22
	9.09%	81.82%	9.09%	100%
Maharashtra	0	20	2	22
	0%	90.91%	9.09%	100%

Madhya Pradesh	5	14	1	20
	25.0%	70.0%	5.0%	100%
Uttar Pradesh	6	12	3	21
	28.57%	57.14%	14.29%	100%
West Bengal	3	18	0	21
	14.29%	85.71%	0%	100%
Total	31	122	13	166
	31/8=4	122/8=15	13/8=2	166/8=21

Source: Field Survey.

On an average, Rs. 500 per lecture is being paid to faculty members. Only 21 per cent respondents reported that they received Rs. 750 per lecture. This was recorded significantly high in Manipur (75 per cent) followed by Gujarat (41.67 per cent). In the states Manipur, Madhya Pradesh and Uttar Pradesh, a few respondents reported that they received more than Rs. 1000 per lecture (Table 7.7).

Table: 7.7

Amount of Honorarium Paid To Resource Person

State	Rs. 500/- Per Lecture	Rs. 750/- Per Lecture	Rs. 1000/- Per Lecture	Rs.1250/- Per Lecture	Rs.1500/- Per Lecture	Total
Assam	9	0	0	0	0	9
	100%	0%	0%	0%	0%	100%
Gujarat	7	5	0	0	0	12
	58.33%	41.67%	0%	0%	0%	100%
Kerala	3	0	0	0	0	3
	100%	0%	0%	0%	0	100%
Manipur	0	3	0	1	0	4
	0%	75%	0%	25%	0%	100%

Maharashtra	3	0	1	0	0	4
	75%	0%	25%	0%	0%	100%
Madhya Pradesh	9	2	1	0	0	12
	75%	16.67%	8.33%	0%	0%	100%
Uttar Pradesh	12	3	3	0	0	18
	66.67%	16.67%	16.67%	0%	0%	100%
West Bengal	7	2	0	0	0	9
	77.78%	22.22%	0%	0%	0%	100%
Total	50	15	5	1	0	71
	70.42%	21.13%	7.04%	1.41%	0%	100%

Source: Field Survey.

Distribution of handouts by resource persons is shown in Table 7.8. Most of the respondents reported that they distribute handouts occasionally and sometimes.

Table: 7.8

Distribution of Handouts By Resource Persons

State	Regularly	Sometimes	Occasionally	Never	Total
Assam	0	3	6	0	9
	0%	33.33%	66.67%	0%	100%
Gujarat	0	4	8	0	12
	0%	33.33%	66.67%	0%	100%
Kerala	0	1	2	0	3
	0%	33.33%	66.67%	0%	100%
Manipur	0	4	0	0	4
	0%	100%	0%	0%	100%
Maharashtra	0	0	4	0	4
	0%	0%	100%	0%	100%

Madhya Pradesh	0	3	9	0	12
	0%	25%	75%	0%	100%
Uttar Pradesh	0	3	15	0	18
	0%	16.67%	83.33%	0%	100%
West Bengal	0	2	7	0	9
	0%	22.22%	77.78%	0%	100%
Total	0	20	51	0	71
	0%	28.17%	71.83%	0%	100%

Source: Field Survey.

All the respondents were found satisfied with the batch of trainees (Table 7.9).

Table: 7.9

Satisfaction of Resource Person with Batch of Trainees

State	Very Satisfied	Somewhat Satisfied	Dissatisfied	Total
Assam	9	0	0	9
	100%	0%	0%	100%
Gujarat	12	0	0	12
	100%	0%	0%	100%
Kerala	3	0	0	3
	100%	0	0%	100%
Manipur	4	0	0	4
	100%	0%	0%	100%
Maharashtra	4	0	0	4
	100%	0%	0%	100%
Madhya Pradesh	12	0	0	12
	100%	0%	0%	100%

Uttar Pradesh	18	0	0	18
	100%	0%	0%	100%
West Bengal	9	0	0	9
	100%	0%	0%	100%
Total	71	0	0	71
	100%	0%	0%	100%

Source: Field Survey.

About 59 per cent respondents were satisfied with the outcome of training programme. This was found more pronouncing in Kerala, Manipur and Gujarat. The main reasons for poor performance have been reported to be low level of education of trainees (Table 7.10).

Table: 7.10

Satisfaction of Resource Person with Outcome of Training Programme

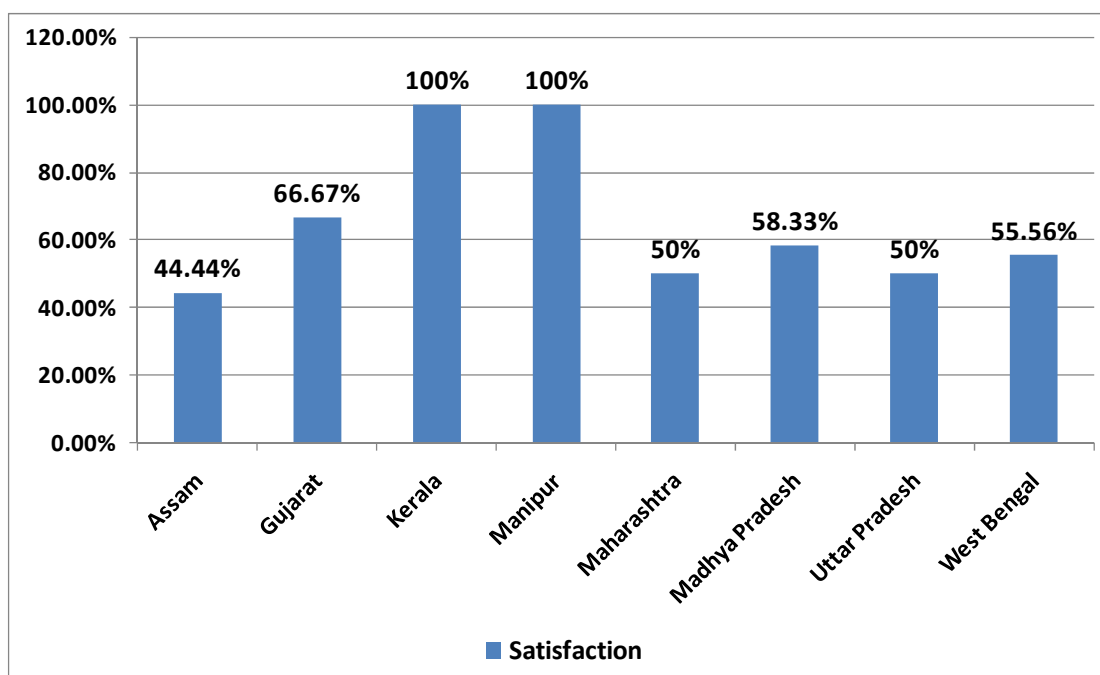
State	Yes	No	Reason for Poor Performance	Total
Assam	4	5	Low Level of Education of Trainees	9
	44.44%	55.56%		100%
Gujarat	8	4	Low Level of Education of Trainees	12
	66.67%	33.33%		100%
Kerala	3	0	0	3
	100%	0	0%	100%
Manipur	4	0	0	4
	100%	0%	0%	100%
Maharashtra	2	2	Low Level of Education of Trainees	4
	50%	50%		100%
Madhya Pradesh	7	5	Low Level of Education of Trainees	12
	58.33%	41.67%		100%

Uttar Pradesh	9	9	Low Level of Education of Trainees	18
	50%	50%		100%
West Bengal	5	4	Low Level of Education of Trainees	9
	55.56%	44.44%		100%
Total	42	29	Low Level of Education of Trainees	71
	59.15%	40.85%		100%

Source: Field Survey.

Chart: 7.1

Satisfaction of Resource Person with Outcome of Training Programme



Designation of people's Representatives is shown in Table 7.11. About half of the respondents were Sarpanch / Pradhan while half of the respondents were Ward Counsellors.

Table: 7.11

Designation of People's Representatives

State	Chairman/ Mayor	Sarpanch/ Pradhan	Panchayat Member	Ward Counsellors	Panchayat Secretary	Total
Assam	0	4	0	4	0	8
	0%	50%	0%	50%	0%	100%
Bihar	0	4	0	4	0	8
	0%	50%	0%	50%	0%	100%
Gujarat	0	4	0	4	0	8
	0%	50%	0%	50%	0%	100%
Haryana	0	0	2	2	0	4
	0%	0%	50%	50%	0%	100%
Jammu & Kashmir	0	4	0	4	0	8
	0%	50%	0%	50%	0%	100%
Karnataka	0	4	0	4	0	8
	0%	50%	0%	50%	0%	100%
Kerala	0	4	0	4	0	8
	0%	50%	0%	50%	0%	100%
Manipur	0	4	0	4	0	8
	0%	50%	0%	50%	0%	100%
Maharashtra	0	4	0	4	0	8
	0%	50%	0%	50%	0%	100%
Madhya Pradesh	0	4	0	4	0	8
	0%	50%	0%	50%	0%	100%
Punjab	0	4	0	4	0	8
	0%	50%	0%	50%	0%	100%
Uttar Pradesh	0	4	0	4	0	8
	0%	50%	0%	50%	0%	100%
West Bengal	0	4	0	4	0	8
	0%	50%	0%	50%	0%	100%
Total	0	48	2	50	0	100
	0	48%	2%	50%	0%	100%

Source: Field Survey.

The respondents were asked about their affiliation. Half of the respondents were found representing Municipal Corporations while half of them were associated with Village Panchayats (Table 7.12).

Table: 7.12

Types of Local Government Represented By People's Representatives

State	Kshetra Panchayat	Village Panchayat	District Panchayat	Municipal Corporation	Nagar Panchayat	Nagar Palika	Total
Assam	0	4	0	4	0	0	8
	0%	50%	0%	50%	0%	0%	100%
Bihar	0	4	0	4	0	0	8
	0%	50%	0%	50%	0%	0%	100%
Gujarat	0	4	0	4	0	0	8
	0%	50%	0%	50%	0%	0%	100%
Haryana	0	0	2	2	0	0	4
	0%	0%	50%	50%	0%	0%	100%
Jammu & Kashmir	0	4	0	4	0	0	8
	0%	50%	0%	50%	0%	0%	100%
Karnataka	0	4	0	4	0	0	8
	0%	50%	0%	50%	0%	0%	100%
Kerala	0	4	0	4	0	0	8
	0%	50%	0%	50%	0%	0%	100%
Manipur	0	4	0	4	0	0	8
	0%	50%	0%	50%	0%	0%	100%
Maharashtra	0	4	0	4	0	0	8
	0%	50%	0%	50%	0%	0%	100%
Madhya Pradesh	0	4	0	4	0	0	8
	0%	50%	0%	50%	0%	0%	100%
Punjab	0	4	0	4	0	0	8

	0%	50%	0%	50%	0%	0%	100%
Uttar Pradesh	0	4	0	4	0	0	8
	0%	50%	0%	50%	0%	0%	100%
West Bengal	0	4	0	4	0	0	8
	0%	50%	0%	50%	0%	0%	100%
Total	0	48	2	50	0	0	100
	0	48%	2%	50%	0%	0%	100%

Source: Field Survey.

Slightly less than 1/3rd people's representatives were found aware about Leadership Development Programme. The awareness level among people's representatives was recorded high in the state of Manipur, Uttar Pradesh, Gujarat, Maharashtra and Madhya Pradesh (Table 7.13).

Table: 7.13

Awareness about Leadership Development Programme Amongst People's Representatives

State	Aware	Not Aware	Can Not Say	Total
Assam	2	6	0	8
	25%	75%	0%	100%
Bihar	0	8	0	8
	0%	100%	0%	100%
Gujarat	4	4	0	8
	50%	50%	0%	100%
Haryana	0	4	0	4
	0%	100%	0%	100%
Jammu & Kashmir	0	8	0	8
	0%	100%	0%	100%
Karnataka	0	8	0	8
	0%	100%	0%	100%
Kerala	1	7	0	8
	12.5%	87.5%	0%	100%
Manipur	8	0	0	8

	100%	0%	0%	100%
Maharashtra	4	4	0	8
	50%	50%	0%	100%
Madhya Pradesh	4	4	0	8
	50%	50%	0%	100%
Punjab	0	8	0	8
	0%	100%	0%	100%
Uttar Pradesh	8	0	0	8
	100%	0%	0%	100%
West Bengal	0	8	0	8
	0%	100%	0%	100%
Total	31	69	0	100
	31%	69%	0%	100%

Source: Field Survey.

Less than 1/3rd respondents reported that Leadership Development Scheme has been launched in their area. This was found more pronouncing in the state of Manipur, Uttar Pradesh, Madhya Pradesh, Maharashtra and Gujarat (Table 7.14).

Table: 7.14

Launching of Leadership Development Programme in the area of People's Representatives

State	Launched	Not Launched	Can Not Say	Total
Assam	2	6	0	8
	25%	75%	0%	100%
Bihar	0	8	0	8
	0%	100%	0%	100%
Gujarat	4	4	0	8
	50%	50%	0%	100%
Haryana	0	4	0	4

	0%	100%	0%	100%
Jammu & Kashmir	0	8	0	8
	0%	100%	0%	100%
Karnataka	0	8	0	8
	0%	100%	0%	100%
Kerala	1	7	0	8
	12.5%	87.5%	0%	100%
Manipur	8	0	0	8
	100%	0%	0%	100%
Maharashtra	4	4	0	8
	50%	50%	0%	100%
Madhya Pradesh	4	4	0	8
	50%	50%	0%	100%
Punjab	0	8	0	8
	0%	100%	0%	100%
Uttar Pradesh	8	0	0	8
	100%	0%	0%	100%
West Bengal	0	8	0	8
	0%	100%	0%	100%
Total	31	69	0	100
	31%	69%	0%	100%

Source: Field Survey.

About 1/3rd respondents reported that they were approached by training institutions for launching of Leadership Development Programme. This was found more pronouncing in the state of Uttar Pradesh, Manipur, Maharashtra, Madhya Pradesh and Gujarat (Table 7.15).

Table: 7.15

Whether PIA Approached for Launching of Leadership Development Programme

State	Yes	No	Can Not Say	Total
Assam	2	6	0	8
	25%	75%	0%	100%
Bihar	0	8	0	8
	0%	100%	0%	100%
Gujarat	4	4	0	8
	50%	50%	0%	100%
Haryana	0	4	0	4
	0%	100%	0%	100%
Jammu & Kashmir	0	8	0	8
	0%	100%	0%	100%
Karnataka	0	8	0	8
	0%	100%	0%	100%
Kerala	1	7	0	8
	12.5%	87.5%	0%	100%
Manipur	8	0	0	8
	100%	0%	0%	100%
Maharashtra	4	4	0	8
	50%	50%	0%	100%
Madhya Pradesh	4	4	0	8
	50%	50%	0%	100%
Punjab	0	8	0	8
	0%	100%	0%	100%
Uttar Pradesh	8	0	0	8
	100%	0%	0%	100%
West Bengal	0	8	0	8
	0%	100%	0%	100%
Total	31	69	0	100
	31%	69%	0%	100%

Source: Field Survey.

All the respondents reported that no sensitization workshop was organized before launching of Leadership Development Scheme (Table 7.16).

Table: 7.16
Whether Sensitization Workshop Organized

State	Yes	No	Can Not Say	Total
Assam	0	8	0	8
	0%	100%	0%	100%
Bihar	0	8	0	8
	0%	100%	0%	100%
Gujarat	0	8	0	8
	0%	100%	0%	100%
Haryana	0	4	0	4
	0%	100%	0%	100%
Jammu & Kashmir	0	8	0	8
	0%	100%	0%	100%
Karnataka	0	8	0	8
	0%	100%	0%	100%
Kerala	0	8	0	8
	0%	100%	0%	100%
Manipur	0	8	0	8
	0%	100%	0%	100%
Maharashtra	0	8	0	8
	0%	100%	0%	100%
Madhya Pradesh	0	8	0	8
	0%	100%	0%	100%
Punjab	0	8	0	8
	0%	100%	0%	100%
Uttar Pradesh	0	8	0	8
	0%	100%	0%	100%
West Bengal	0	8	0	8
	0%	100%	0%	100%
Total	0	100	0	100
	0%	100%	0%	100%

Source: Field Survey.

All the respondents were found dissatisfied with the criteria for selection of area and identification of beneficiaries (Table 7.17).

Table: 7.17

Satisfaction with Criteria for Selection of Area and Identification of Beneficiaries

State	Satisfied	Not Satisfied	Can Not Say	Total
Assam	0	2	0	2
	0%	100%	0%	100%
Gujarat	0	4	0	4
	0%	100%	0%	100%
Kerala	0	1	0	1
	0%	100%	0%	100%
Manipur	0	8	0	8
	0%	100%	0%	100%
Maharashtra	0	4	0	4
	0%	100%	0%	100%
Madhya Pradesh	0	4	0	4
	0%	100%	0%	100%
Uttar Pradesh	0	8	0	8
	0%	100%	0%	100%
Total	0	31	0	31
	0%	100%	0%	100%

Source: Field Survey.

All the respondents reported that few stakeholders participated in the implementation of Leadership Development Scheme (Table 7.18).

Table: 7.18

Level of Participation of Different Stake Holders in the Implementation of Scheme

State	Majority Participation	Few Participation	Very Few Participation	Total
Assam	0	2	0	2
	0%	100%	0%	100%
Gujarat	0	4	0	4
	0%	100%	0%	100%
Kerala	0	1	0	1
	0%	100%	0%	100%
Manipur	0	8	0	8
	0%	100%	0%	100%
Maharashtra	0	4	0	4
	0%	100%	0%	100%
Madhya Pradesh	0	4	0	4
	0%	100%	0%	100%
Uttar Pradesh	0	8	0	8
	0%	100%	0%	100%
Total	0	31	0	31
	0%	100%	0%	100%

Source: Field Survey.

All the respondents reported that lecture, discussion and power point presentation as a methodology of training was adopted in the Leadership Development Training by the resource persons (Table 7.19).

Table: 7.19

Methodology of Training

State	Lecture	Discussion	Case Study	PPT	Documentary Film	Field Visit/ others	Total
Assam	2	2	0	2	0	0	2
	100%	100%	0%	100%	0%	0%	100%
Gujarat	4	4	0	4	0	0	4
	100%	100%	0%	100%	0%	0%	100%
Kerala	1	1	0	1	0	0	1
	100%	100%	0%	100%	0%	0%	100%
Manipur	8	8	0	8	0	0	8
	100%	100%	0%	100%	0%	0%	100%
Maharashtra	4	4	0	4	0	0	4
	100%	100%	0%	100%	0%	0%	100%
Madhya Pradesh	4	4	0	4	0	0	4
	100%	100%	0%	100%	0%	0%	100%
Uttar Pradesh	8	8	0	8	0	0	8
	100%	100%	0%	100%	0%	0%	100%
Total	31	31	0	31	0	0	31
	100%	100%	0%	100%	0%	0%	100%

Source: Field Survey.

All the respondents reported that reading material was distributed by the training institutions in the training programmes. They further reported that reading material was very useful in understanding the gender issues and concerns (Table 7.20).

Table: 7.20

Distribution of Training/ Reading Material

State	Distributed	Very Useful	Somewhat Useful	Useless	Cannot Say	Total
Assam	2	2	0	0	0	2
	100%	100%	0%	0%	0%	100%
Gujarat	4	4	0	0	0	4
	100%	100%	0%	0%	0%	100%
Kerala	1	1	0	0	0	1

	100%	100%	0%	0%	0%	100%
Manipur	8	8	0	0	0	8
	100%	100%	0%	0%	0%	100%
Maharashtra	4	4	0	0	0	4
	100%	100%	0%	0%	0%	100%
Madhya Pradesh	4	4	0	0	0	4
	100%	100%	0%	0%	0%	100%
Uttar Pradesh	8	8	0	0	0	8
	100%	100%	0%	0%	0%	100%
Total	31	31	0	0	0	31
	100%	100%	0%	0%	0%	100%

Source: Field Survey.

All the respondents reported that the main impact of Leadership Development Programme has been women empowerment (Table 7.21).

Table: 7.21

Impact of Leadership Development Programme

State	Leadership Development	Gender Equality	Women Empowerment	Legal Awareness	Participation in Development Programme	Participation in Development Planning	Participation in Decision Making Process	Area Development	Total
Assam	0 (0%)	0 (0%)	2 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	2 (100%)
Gujarat	0 (0%)	0 (0%)	4 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	4 (100%)
Kerala	0 (0%)	0 (0%)	1 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (100%)
Madhya Pradesh	0 (0%)	0 (0%)	4 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	4 (100%)

Maharashtra	0 (0%)	0 (0%)	4 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	4 (100%)
Manipur	0 (0%)	0 (0%)	8 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	8 (100%)
Uttar Pradesh	0 (0%)	0 (0%)	8 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	8 (100%)
Total	0 (0%)	0 (0%)	31 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	31 (100%)

Source: Field Survey.

Overall analysis shows that resource persons of the training institutions were from the middle age group and on pay roll. They were educationally qualified. Most of them were found affiliated with non-government organizations. Their lecture load was recorded high as they were also engaged in teaching and training activities of other programmes. Most of them further reported that they are receiving less than Rs. 1000 per lecture as honorarium. They were found satisfied with the batch of trainees, however, low level of education of trainees has been reported as the main reason for poor performance of training programme. Most of the people's representatives were found associated with Village Panchayats and Municipal Corporations. Only 1/3rd respondents were found aware about the Leadership Development Programme. They were found dissatisfied with the criteria for selection of area and identification of beneficiaries. They further reported that only few stakeholders are participating in the implementation of the scheme.

Chapter: 8

Profile of Training Institutions and Performance

In view of the examining infrastructure facilities, availability of human resources, outreach of leadership training and perception pertaining to implementation of Leadership Development Scheme, survey of training institutions in selected states was conducted. In this part of the report, an attempt has been made to examine the profile and perception of training institutions.

Status of library is shown in Table 8.1. On an average, area of library was reported to be 10.43 sq.mt. with the average seating capacity of 17 persons. Average number of volumes was recorded 469 however; average number of periodicals including journals was recorded low. The infrastructure and resources of library were reported quite satisfactory in the state of Manipur, West Bengal and Uttar Pradesh as compared to other states.

Table: 8.1

Status of Library

State	Av. Area of library in sq. Mt	Av. Seating capacity	Av. No of volumes	Av. No of journals subscribed	Av. No of magazines subscribed	Av. No of new papers subscribed	Av. No. of Computers with internet	Any other
Assam	5.23	15	362	2	2	3	3	0
Bihar	NA	NA	NA	NA	NA	NA	NA	NA
Gujarat	12.46	18	375	3	3	3	3	0
Haryana	NA	NA	NA	NA	NA	NA	NA	NA
Jammu & Kashmir	NA	NA	NA	NA	NA	NA	NA	NA
Kerala	13.84	19	437	2	3	3	2	0

Karnataka	NA	NA	NA	NA	NA	NA	NA	NA
Madhya Pradesh	6.86	11	478	3	3	4	2	0
Maharashtra	8.25	17	259	2	2	3	3	0
Manipur	15.83	25	779	3	4	4	3	0
Punjab	NA	NA	NA	NA	NA	NA	NA	NA
Uttar Pradesh	11.56	13	490	2	3	3	2	0
West Bengal	9.40	14	568	2	3	3	2	0
Total	10.43	17	469	2	3	3	3	0

Source: Field Survey.

About 87 percent respondents reported that they are running training institutions in own building. This was reported high in the state of Uttar Pradesh, Gujarat and Madhya Pradesh. About 13 per cent institutions were found running in rented buildings (Table 8.2).

Table: 8.2

Status of Premises of Institutions

State	Rented	Owned by Institution	Total No. of Institution Visited
Assam	1	2	3
Gujarat	0	4	4
Kerala	0	1	1
Madhya Pradesh	1	3	4
Maharashtra	0	1	1
Manipur	0	1	1
Uttar Pradesh	1	5	6
West Bengal	0	3	3
Total	3 (13%)	20 (87%)	23 (100%)

Source: Field Survey.

Availability of infrastructure is shown in Table 8.3. Average number of class rooms was recorded 3 while the average seating capacity was reported to be 146 students. The average seating capacity was recorded high in the state of Gujarat and Manipur as compared to other states. Average number of computers available in training institutions was reported to be 5 while on an average 2 photocopiers were available in each training institution.

Table: 8.3
Availability of Infrastructure

State	Av. No. of Class Rooms	Av. Total Seating Capacity	Av. No of Audio/ Visual aids	Av. No of Photo copiers	Av. No of Computers	Av. No of Printers	Av. No. of any other equipment/ Study Aids
Assam	2	100	1	1	5	1	1
Bihar	0	0	0	0	0	0	0
Gujarat	4	240	3	3	7	3	2
Haryana	0	0	0	0	0	0	0
Jammu & Kashmir	0	0	0	0	0	0	0
Kerala	2	120	2	2	5	2	1
Karnataka	0	0	0	0	0	0	0
Madhya Pradesh	1	50	2	1	4	2	1
Maharashtra	3	180	1	1	4	2	1
Manipur	4	240	5	2	7	2	10
Punjab	0	0	0	0	0	0	0
Uttar Pradesh	3	180	2	2	6	2	2
West Bengal	1	60	1	1	4	2	1
Total	3	146	2	2	5	2	2

Source: Field Survey.

Availability of basic amenities is shown in Table 8.4. Average number of toilets reported to be 2. The numbers of toilets were not reported in the state of Bihar, Haryana, Jammu and Kashmir, Karnataka and Punjab. Availability of hostel facilities was reported in the state of Gujarat, Maharashtra, Manipur and Uttar Pradesh. In these states, availability of Mess was also reported.

Table: 8.4
Availability of Basic Amenities

State	Av. No. of Gents Toilets	Av. No. of Ladies Toilets	Av. No. of Water Coolers/ Refrigerators	Availability of Hostel Facilities		Availability of Mess	Availability of any other Amenities
				Single Room	Double Room		
Assam	1	1	1	0	0	NO	Yes
Bihar	NA	NA	NA	NA	NA	NA	NA
Gujarat	4	4	2	40	60	Yes	Yes
Haryana	NA	NA	NA	NA	NA	NA	NA
Jammu & Kashmir	NA	NA	NA	NA	NA	NA	NA
Kerala	2	1	1	0	0	No	Yes
Karnataka	NA	NA	NA	NA	NA	NA	NA
Madhya Pradesh	1	1	1	0	0	No	No
Maharashtra	3	3	1	10	20	Yes	Yes
Manipur	6	6	4	60	70	Yes	Yes
Punjab	NA	NA	NA	NA	NA	NA	NA
Uttar Pradesh	3	3	1	20	25	Yes	Yes
West Bengal	1	1	1	0	0	NO	NO
Total	2	2	2	16	22	NA	NA

Source: Field Survey.

Availability of human resources is shown in Table 8.5. On an average, 10 faculty members in each training institution were reported. The average number of faculty was recorded high in Maharashtra, Manipur, Gujarat and Uttar Pradesh as compared to other states. Average number of staff per institution was reported to be 5.

Table: 8.5

Availability of Human Resources

State	Av. No. of Faculty Members			Av. No. of office staffs		
	Male	Female	Total	Male	Female	Total
Assam	4	3	7	2	2	4
Bihar	0	0	0	0	0	0
Gujarat	4	7	11	3	2	5
Haryana	0	0	0	0	0	0
Jammu & Kashmir	0	0	0	0	0	0
Kerala	3	6	9	3	4	7
Karnataka	0	0	0	0	0	0
Madhya Pradesh	6	3	9	2	3	5
Maharashtra	8	3	11	3	2	5
Manipur	0	11	11	2	5	7
Punjab	0	0	0	0	0	0
Uttar Pradesh	6	5	11	3	2	5
West Bengal	6	3	9	3	1	4
Total	5	5	10	3	3	5

Source: Field Survey.

Pattern of expenditure of grant received for non-residential training is shown in Table 8.6. The major head of expenditure for non-residential training institutions were reported to be transportation cost, equipment/ audio visual aids, stipend allowances, refreshment/ cost of meal and honorarium to visiting faculty.

Table: 8.6

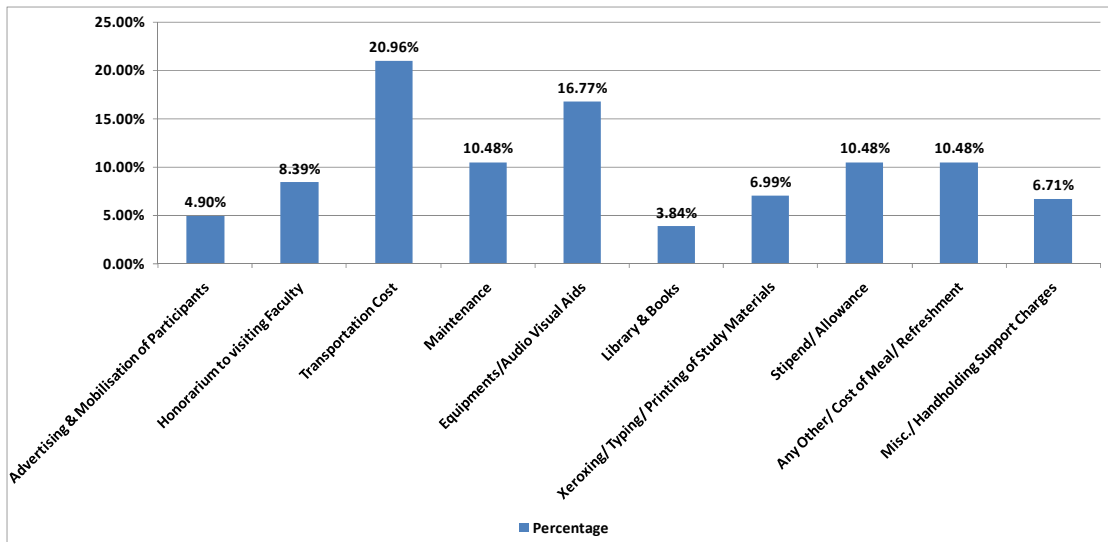
Pattern of Expenditure of Grant Received for Non-Residential Training

Head of Expenditure	2012-13
Advertising & Mobilisation of Participants	4.9%
Honorarium to visiting Faculty	8.39%
Transportation Cost	20.96%
Maintenance	10.48%
Equipments/Audio Visual Aids	16.77%
Library & Books	3.84%
Xeroxing/ Typing/ Printing of Study Materials	6.99%
Stipend/ Allowance	10.48%
Any Other/ Cost of Meal/ Refreshment	10.48%
Misc./ Handholding Support Charges	6.71%

Source: Field Survey.

Chart: 8.1

Pattern of Expenditure of Grant Received for Non-Residential Training



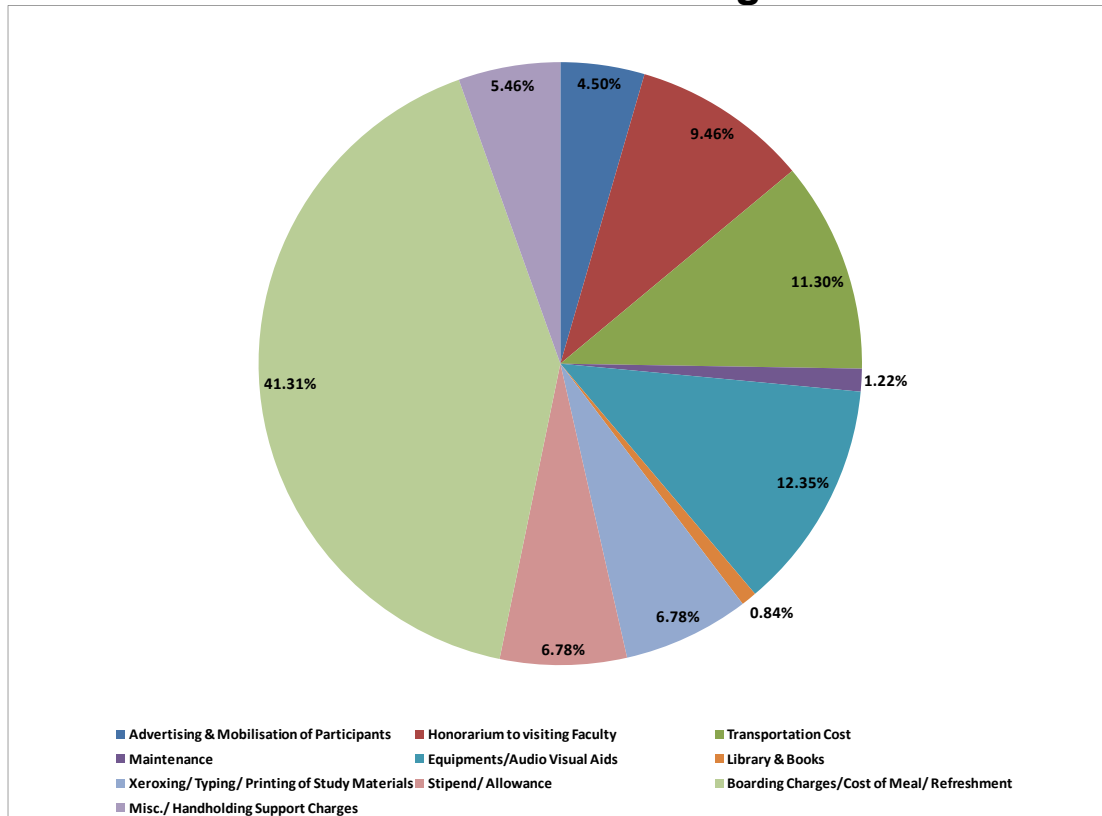
Pattern of expenditure of grant received for residential training is shown in Table 8.7. The major heads of expenditure were reported to be freshmen / cost of meal/boarding charges (41.31 per cent), equipment / audio visual aids (12.35 per cent), transportation cost (11.30 per cent) and honorarium to visiting faculty (9.46 per cent).

Table: 8.7
Pattern of Expenditure of Grant Received for Residential Training

Head of Expenditure	2012-13
Advertising & Mobilisation of Participants	4.5 %
Honorarium to visiting Faculty	9.46 %
Transportation Cost	11.30 %
Maintenance	1.22 %
Equipments/Audio Visual Aids	12.35 %
Library & Books	0.84%
Xeroxing/ Typing/ Printing of Study Materials	6.78 %
Stipend/ Allowance	6.78 %
Boarding Charges/Cost of Meal/ Refreshment	41.31 %
Misc./ Handholding Support Charges	5.46 %

Source: Field Survey.

Chart: 8.2
Pattern of Expenditure of Grant Received for Residential Training



State-wise types of training programmes conducted during 2012-13 are shown in Table 8.8. Overall, 1029 leadership training programmes were conducted in the selected states. Majority of them were non-residential training. In the state of Uttar Pradesh, 755 programmes were conducted during the year. Other states recorded low number of training programmes.

Table: 8.8

State-wise Types of Training Conducted in 2012-13

State	Types of Training Conducted (No. of Training Programme/ Batches)		
	Residential	Non-Residential	Workshop
Assam	0	26	0
Bihar	0	0	0
Gujarat	2	33	0
Haryana	0	0	0
Jammu & Kashmir	0	0	0
Kerala	14	0	0
Karnataka	0	0	0
Madhya Pradesh	9	55	0
Maharashtra	0	10	
Manipur	28	24	0
Punjab	0	0	0
Uttar Pradesh	103	640	12
West Bengal	0	73	0
Total	156	861	12

Source: Field Survey.

State-wise outreach of training programmes conducted during 2012-13 is shown in Table 8.9. The outreach of leadership development programme has shown wide geographical coverage in the state of Uttar Pradesh and West Bengal as compared to other states. Overall, 19 cities / towns, 103 development blocks, 615 wards and 898 villages were covered by the training institutions in the selected states.

Table: 8.9

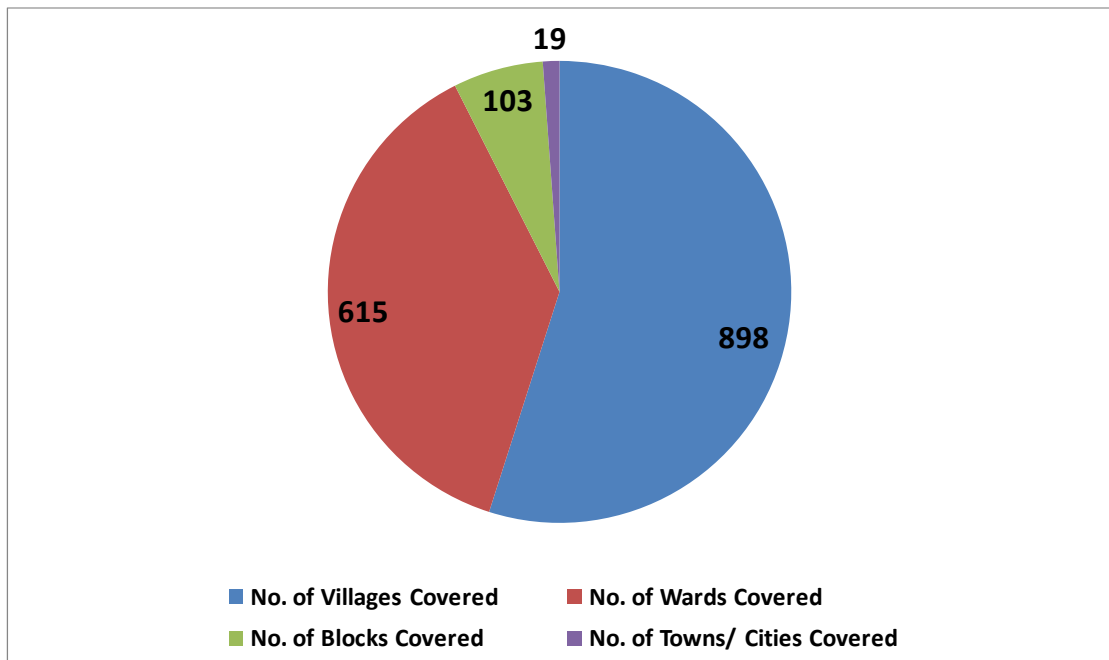
State-wise Outreach of Training Conducted in 2012-13

State	Outreach of Leadership Development Training Programme			
	No. of Villages Covered	No. of Wards Covered	No. of Blocks Covered	No. of Towns/ Cities Covered
Assam	31	0	9	0
Bihar	0	0	0	0
Gujarat	20	6	11	2
Haryana	0	0	0	0
Jammu & Kashmir	0	0	0	0
Kerala	5	4	2	1
Karnataka	0	0	0	0
Madhya Pradesh	4	44	2	2
Maharashtra	4	4	2	1
Manipur	62	33	13	5
Punjab	0	0	0	0
Uttar Pradesh	562	523	30	5
West Bengal	210	0	34	3
Total	898	615	103	19

Source: Field Survey.

Chart: 8.3

State-wise Outreach of Training Conducted in 2012-13



Religion-wise outreach of training programmes conducted during 2012-13 is shown in Table 8.10. Overall, 19437 women were provided training by the training institutions in the selected states. Out of the total women who were provided training under the scheme, 64.56 per cent women were provided training in the state of Uttar Pradesh. Out of total women who were provided training, slightly less than 3/4th women were Muslim while about 17 per cent women were non-minority. The proportion of non-minority women was recorded high in the state of Uttar Pradesh. On an average, 845 women were provided training by each training institution.

Table: 8.10

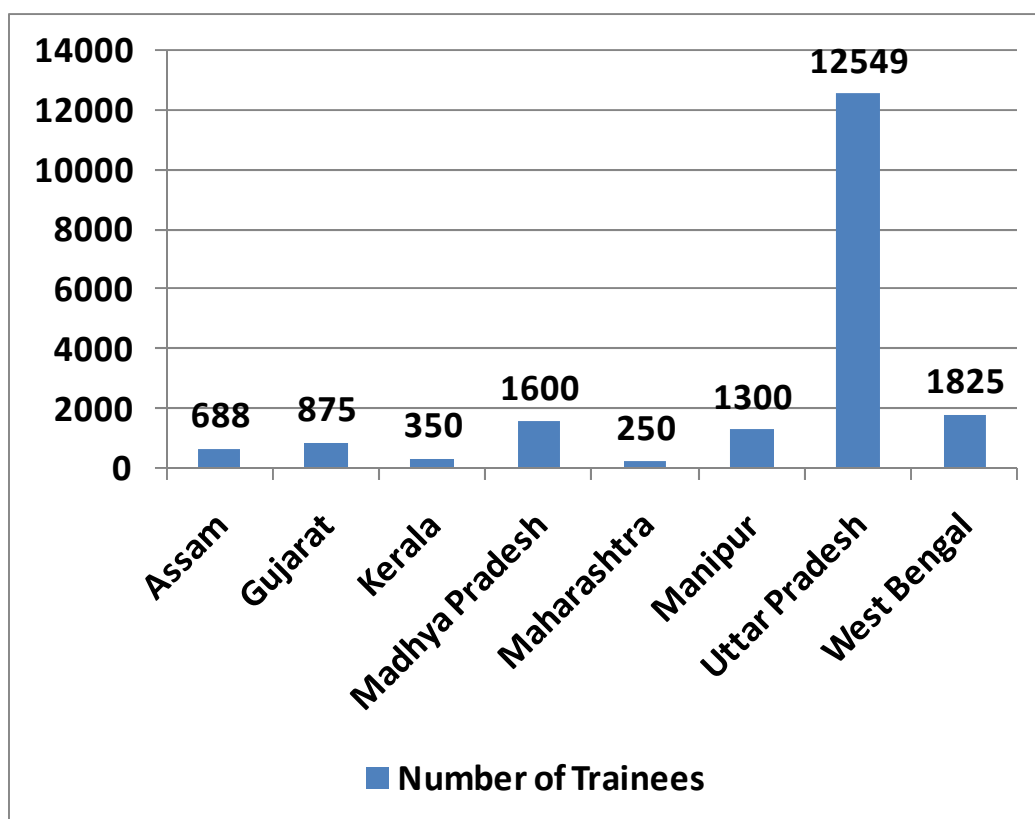
Religion-wise Outreach of Training Conducted in 2012-13

State	Outreach of Leadership Development Training Programme					
	Muslim	Sikh	Christian	Buddhist/ Parsis	Non-Minority	Total
Assam	592	0	47	0	49	688
Bihar	0	0	0	0	0	0
Gujarat	662	0	172	0	41	875
Haryana	0	0	0	0	0	0
Jammu & Kashmir	0	0	0	0	0	0
Kerala	150	0	200	0	0	350
Karnataka	0	0	0	0	0	0
Madhya Pradesh	1447	0	0	0	153	1600
Maharashtra	147	0	0	103	0	250
Manipur	75	0	1215	0	10	1300
Punjab	0	0	0	0	0	0
Uttar Pradesh	9521	0	0	0	3028	12549
West Bengal	1803	0	0	0	22	1825
Total	14397	0	1634	103	3303	19437

Source: Field Survey.

Chart: 8.4

Religion-wise Outreach of Training Conducted in 2012-13



Criteria for selection of area are shown in Table 8.11. The main criteria for selection of area are concentration of minority population, social backwardness and gender backwardness.

Table: 8.11

Criteria for Selection of Area

State	Criteria for Selection of Area				
	Concentration of Minority Population	Social Backwardness	Gender Backwardness	Others	Total
Assam	3 (100%)	0 (0%)	0 (0%)	0 (0%)	3 (100%)
Bihar	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Gujarat	4 (100%)	0 (0%)	0 (0%)	0 (0%)	4 (100%)
Haryana	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Jammu & Kashmir	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Kerala	1 (100%)	1 (100%)	1 (100%)	0 (0%)	1

					(100%)
Karnataka	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Madhya Pradesh	4 (100%)	1 (100%)	0 (0%)	0 (0%)	4 (100%)
Maharashtra	1 (100%)	1 (100%)	0 (0%)	0 (0%)	1 (100%)
Manipur	1 (100%)	1 (100%)	1 (100%)	0 (0%)	1 (100%)
Punjab	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Uttar Pradesh	6 (100%)	6 (100%)	0 (0%)	0 (0%)	6 (100%)
West Bengal	3 (100%)	3 (100%)	0 (0%)	0 (0%)	3 (100%)
Total	23 (100%)	13 (56.52%)	2 (15.39%)	0 (0%)	23 (100%)

Source: Field Survey.

Criteria for selection / identification of beneficiaries are shown in Table 8.12. Age, education, annual income is the main criteria for selection of candidates for imparting training under the Leadership Development Scheme.

Table: 8.12

Criteria for Selection/ Identification of Beneficiaries

State	Criteria for Selection/ Identification of Beneficiaries							
	Age	Education	Leadership Quality	Self Motivation	Rep. Of Local Governments	Relatives of Political Rep.	Annual Income	Total
Assam	3 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	3 (100%)	3 (100%)
Bihar	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Gujarat	4 (100%)	2 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	4 (100%)	4 (100%)
Haryana	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Jammu & Kashmir	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Kerala	1 (100%)	1 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (100%)	1 (100%)

Karnataka	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Madhya Pradesh	4 (100%)	1 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	4 (100%)	4 (100%)
Maharashtra	1 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (100%)	1 (100%)
Manipur	1 (100%)	1 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (100%)	1 (100%)
Punjab	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Uttar Pradesh	6 (100%)	2 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	6 (100%)	6 (100%)
West Bengal	3 (100%)	1 (100%)	0 (0%)	0 (0%)	1 (100%)	0 (0%)	3 (100%)	3 (100%)
Total	23 (100%)	8 (34.78%)	0 (0%)	0 (0%)	1 (4.35%)	0 (0%)	23 (100%)	23 (100%)

Source: Field Survey.

Major areas of training programmes are shown in Table 8.13. All the institutions reported that they have provided training on the modules of women leadership, PDS, governance system, welfare scheme and programmes for minorities, health and hygiene /diseases of children and vaccination, housekeeping and family planning and gender issues and life skill.

Table: 8.13

Major Areas of Training Programme

State	Major Areas of Training Programme							
	Women Leadership	PDS	Governance System	Welfare Schemes and Programmes for Minority	Health & Hygiene/ Diseases of Children & Vaccination	House keeping and Family Planning	Gender Issues and Life Skills	Total
Assam	3 (100%)	3 (100%)	3 (100%)	3 (100%)	3 (100%)	3 (100%)	3 (100%)	3 (100%)
Bihar	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Gujarat	4 (100%)	4 (100%)	4 (100%)	4 (100%)	4 (100%)	4 (100%)	4 (100%)	4 (100%)

Haryana	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Jammu & Kashmir	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Kerala	1 (100%)	1 (100%)	1 (100%)	1 (100%)	1 (100%)	1 (100%)	1 (100%)	1 (100%)
Karnataka	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Madhya Pradesh	4 (100%)	4 (100%)	4 (100%)	4 (100%)	4 (100%)	4 (100%)	4 (100%)	4 (100%)
Maharashtra	1 (100%)	1 (100%)	1 (100%)	1 (100%)	1 (100%)	1 (100%)	1 (100%)	1 (100%)
Manipur	1 (100%)	1 (100%)	1 (100%)	1 (100%)	1 (100%)	1 (100%)	1 (100%)	1 (100%)
Punjab	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Uttar Pradesh	6 (100%)	6 (100%)	6 (100%)	6 (100%)	6 (100%)	6 (100%)	6 (100%)	6 (100%)
West Bengal	3 (100%)	3 (100%)	3 (100%)	3 (100%)	3 (100%)	3 (100%)	3 (100%)	3 (100%)
Total	23 (100%)	23 (100%)	23 (100%)	23 (100%)	23 (100%)	23 (100%)	23 (100%)	23 (100%)

Source: Field Survey.

Methodology of training is shown in Table 8.14. Lecture, discussion, power point presentation is the main methods for imparting training under the scheme.

Table: 8.14

Methodology of Training

State	Methodology of Training							
	Lecture	Discussion	Case Study	Power Point Presentation	Documentary Film	Field Visits	Others	Total
Assam	3 (100%)	3 (100%)	0 (0%)	3 (100%)	0 (0%)	0 (0%)	0 (0%)	3 (100%)
Bihar	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Gujarat	4 (100%)	4 (100%)	0 (0%)	4 (100%)	0 (0%)	0 (0%)	0 (0%)	4 (100%)
Haryana	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Jammu & Kashmir	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Kerala	1 (100%)	1 (100%)	0 (0%)	1 (100%)	0 (0%)	0 (0%)	0 (0%)	1 (100%)

Karnataka	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Madhya Pradesh	4 (100%)	4 (100%)	0 (0%)	4 (100%)	0 (0%)	0 (0%)	0 (0%)	4 (100%)
Maharashtra	1 (100%)	1 (100%)	0 (0%)	1 (100%)	0 (0%)	0 (0%)	0 (0%)	1 (100%)
Manipur	1 (100%)	1 (100%)	0 (0%)	1 (100%)	0 (0%)	0 (0%)	0 (0%)	1 (100%)
Punjab	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Uttar Pradesh	6 (100%)	6 (100%)	0 (0%)	6 (100%)	0 (0%)	0 (0%)	0 (0%)	6 (100%)
West Bengal	3 (100%)	3 (100%)	0 (0%)	3 (100%)	0 (0%)	0 (0%)	0 (0%)	3 (100%)
Total	23 (100%)	23 (100%)	0 (0%)	23 (100%)	0 (0%)	0 (0%)	0 (0%)	23 (100%)

Source: Field Survey.

Monitoring and reporting mechanism is shown in Table 8.15. In-house monitoring and documentation has been reported by the training institutions in order to ensure monitoring and reporting mechanism under the scheme.

**Table: 8.15
Monitoring and Reporting Mechanism**

State	Monitoring and Reporting Mechanism							
	In-House	Documentation	Global Positioning System	Monthly / Quarterly Progress Report	Web-based MIS	Third Party Evaluation	Others	Total
Assam	3 (100%)	3 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	3 (100%)
Bihar	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Gujarat	4 (100%)	4 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	4 (100%)
Haryana	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Jammu & Kashmir	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Kerala	1	1 (100%)	0 (0%)	0 (0%)	0	0 (0%)	0	1

	(100%)				(0%)		(0%)	(100%)
Karnataka	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Madhya Pradesh	4 (100%)	4 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	4 (100%)
Maharashtra	1 (100%)	1 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (100%)
Manipur	1 (100%)	1 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (100%)
Punjab	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Uttar Pradesh	6 (100%)	6 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	6 (100%)
West Bengal	3 (100%)	3 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	3 (100%)
Total	23 (100%)	23 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	23 (100%)

Source: Field Survey.

Outcome of Leadership Development Programme is shown in Table 8.16. All the training institutions reported that the main outcome of Leadership Development Programme has been women empowerment.

Table: 8.16

Outcome of Leadership Development Programme

State	Outcome of Leadership Development Programme							Total
	Leadership Development	Women Empowerment	Legal Awareness	Participation in Development Programme	Participation in Development Planning	Participation in Decision Making Process	Area Development	
Assam	0 (0%)	3 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	3 (100%)
Bihar	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Gujarat	0 (0%)	4 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	4 (100%)
Haryana	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Jammu & Kashmir	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)

Kerala	0 (0%)	1 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (100%)
Karnataka	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Madhya Pradesh	0 (0%)	4 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	4 (100%)
Maharashtra	0 (0%)	1 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (100%)
Manipur	0 (0%)	1 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (100%)
Punjab	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Uttar Pradesh	0 (0%)	6 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	6 (100%)
West Bengal	0 (0%)	3 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	3 (100%)
Total	0 (0%)	23 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	23 (100%)

Source: Field Survey.

All the respondents reported that they always received cooperation of government functionaries during the conduct of training programme under the scheme (Table 8.17).

Table: 8.17
Receiving of Cooperation by Government Functionaries

State	Cooperation Received				Total
	Always	Sometimes	Occasionally	Never	
Assam	3 (100%)	0 (0%)	0 (0%)	0 (0%)	3 (100%)
Bihar	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Gujarat	4 (100%)	0 (0%)	0 (0%)	0 (0%)	4 (100%)
Haryana	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Jammu & Kashmir	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Kerala	1 (100%)	0 (0%)	0 (0%)	0 (0%)	1 (100%)
Karnataka	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)

Madhya Pradesh	4 (100%)	0 (0%)	0 (0%)	0 (0%)	4 (100%)
Maharashtra	1 (100%)	0 (0%)	0 (0%)	0 (0%)	1 (100%)
Manipur	1 (100%)	0 (0%)	0 (0%)	0 (0%)	1 (100%)
Punjab	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Uttar Pradesh	6 (100%)	0 (0%)	0 (0%)	0 (0%)	6 (100%)
West Bengal	3 (100%)	0 (0%)	0 (0%)	0 (0%)	3 (100%)
Total	23 (100%)	0 (0%)	0 (0%)	0 (0%)	23 (100%)

Source: Field Survey.

Overall analysis shows that training institutions have adequate infrastructure, human resources, basic amenities and facilities for conducting training programmes. Most of the institutions reported that they organized training programmes mainly non-residential in nature however, their outreach is comparatively high. The expenditure pattern also shows different trend for residential and non-residential programmes. In residential programme, the main expenditure is on boarding and lodging while in the non-residential programmes, the main expenditure on transportation, equipment, audiovisual aids, stipend allowance and fooding.

Chapter: 9

Conclusion and Policy Recommendations

Women empowerment is the buzzword now-a-days. No country can afford development without considering women who constitute about half of its stock of human resource. However, development has bypassed women in India despite worshiping and paying respect to women in mythology and historical texts. Gender disparities vary vastly across cultural, geographical and historical context. India is a large country with vast economic and socio-cultural diversity in its varied regions. The development issues related to women in a large country like India will not only be inappropriate but sometimes even misleading. Women specific and women related legislations have been enacted to safeguard the rights and interest of women, besides protecting against discrimination, violence, and atrocities and also to prevent socially undesirable practices. Empowerment of women is closely linked to the opportunities they have in education, health, employment and for political participation. Over the years, significant advancements have been made in India on many of these counts. Data on literacy rates, enrolment and drop rates in primary education, life expectancy, infant mortality, maternal mortality rates, etc has shown a progressive trend. However, other parameters that reflect the status and position of women in society such as work participation rates, sex ratio in the age group of 0-6 years and gender based violence continue to be heavily skewed against women. New challenges such as increased intra-country migration, changing labour markets requiring new skill sets and rapidly changing technology have also emerged.

The Eleventh Five Year Plan aimed at inclusive development. Its vision envisaged that every woman in the country should be able to develop to her full potential and share the benefits of economic growth and prosperity. The approach adopted was to empower women and

recognize their agency thereby seeking to make them partners in their own development. This it sought to do by mainstreaming gender in all sectors as well as by undertaking targeted interventions. The Plan period witnessed the introduction of many new schemes and programmes aiming at addressing specific issues. These included SABLA, for empowering adolescent girls, IGMSY for supporting poor women during the final stages of their maternity, Mahila Kisan Sashaktikaran Yojana for women farmers, a scheme for leadership training of Minority women, Ujjwala for combating trafficking and Dhanalakshmi to tackle the issue of declining sex ratio. Existing schemes were also modified to make them more effective and to plug identified gaps. Implementation of Legislations enacted just prior to the Eleventh Plan like the Prohibition of Child Marriage Act, 2006, Protection of Women from Domestic Violence Act, 2005, and Hindu Succession (Amendment) Act, 2005 was followed up with the States and a new legislation aimed at providing women a safe working environment, Protection Against Sexual Harassment at the Workplace Bill was introduced in Parliament. Several other policy decisions were made in the sector of women and children. Major amongst these was the launch of the National Mission for Empowerment of Women (NMEW) in 2011. The Mission envisages for strengthening inter-sectoral convergence at the Central, State, District and lower levels of governance making it possible for women to know about and access all Government schemes and programmes. The National Mission Authority, supporting Committees and the National Resource Centre for Women have been established and have started functioning. The first pilot convergence project was launched in Pali district of Rajasthan in September, 2011 and similar pilots are planned in other States/UTs. The State Governments are also establishing parallel structures at the State level. Moreover, 16 States/UTs have already established State Mission Authorities and 11 States are in the process of setting up of

State Resource Centers for Women. The Mission stands testimony to the commitment of Government to the empowerment of women in the country. Another, landmark decision on which work has been initiated is the restructuring of the Rashtriya Mahila Kosh into a systemically important Non-Banking Finance Company with an enhanced corpus of Rs 500 crores. The restructured RMK will have a pan-India office network and in its new and expanded form it will be facilitating the financial inclusion of more than 2 lakh women from the disadvantaged sections of society on an annual basis towards the fifth year of its working.

Empowerment of women is a socio-political ideal, encompassing notions of dignity and equality, envisioned in relation to the wider framework of women's rights. It is a process of gaining control over self, over resources and over existing societal perceptions and attitudes and would be achieved only when an improvement in the 'condition' of women is accompanied by an advancement in their 'position' by enlarging the economic, social and political freedoms and choices available to them. The National Policy for the Empowerment of Women, 2001 viewed empowerment as an enabling process that must lead to their economic as well as social transformation. Government has sought to *operationalise this approach through legislative and programmatic interventions as well as by mainstreaming gender into the development planning process. Numerous such initiatives were taken during the Eleventh Plan period.* These initiatives need to be consolidated and built on during the Twelfth Five Year Plan to enable women to challenge and change the contexts in which they live. Focussed efforts through development programmes, both multi sectoral as well as targeted, along with governance reforms would be a pre-requisite. Women, especially the vulnerable and marginalized, would need to be provided a level playing field to access social, economic and legal entitlements as a right.

Women continue to face discrimination in terms of their socio-economic empowerment. This manifests itself in both the increasing violence against women as well as increasing feminization of poverty. Women have limited access to and control over resources. Lack of ownership of land limits their access to credit. More than 90 percent of women in the workforce are in the unorganized sector. They face discrimination in award of work, disparity in remuneration and security of employment as they fall outside the ambit of labour laws. In addition to this is the malnourishment suffered by more than 50 percent of the women. Moreover, issues of women from marginalized and vulnerable communities and single women as envisaged in the Eleventh Plan are yet to be addressed. The issues, therefore, are manifold and the Twelfth Plan has Vision to address them. The 12th Five Year Plan Working Group on 'Women's Agency and Empowerment' builds on the view that development is a process of expanding freedoms equally for all individuals, and considers gender equality as a core development goal in itself. It expands the definition of women's empowerment by looking at it as a process, which enables women to have a notion of dignity and self worth, bodily integrity, freedom from coercion and control over resources. It affirms that empowerment is achieved when, along with the condition of women, their position improves and their freedoms and choices are enlarged economically, socially and politically. Empowerment must enable *all* women to negotiate these freedoms and increase their capabilities.

Recognizing that economic independence is the key to improving the position of women within the family and in the society, the Plan needs to focus on enhancing women's access to and control over resources. This would entail not only increasing their presence in the work force but, more importantly, improving the quality of women's work and ensuring their upward mobility on the economic ladder. Keeping the above trends in view, the Twelfth Plan would endeavour to focus on

increasing women's workforce participation particularly in secondary and tertiary sectors; ensuring decent work for them; reaching out to women in agriculture; financial inclusion; increasing women's asset base and valuing their work. Additionally, the Plan would have to consider strategies to create job and skill training opportunities which would meet the aspirations of the growing literate work force of women. Lack of adequate skills is one of the major impediments affecting women's participation in the work force, particularly in the secondary and tertiary sectors, perpetuating their concentration in low paid sectors. The focus of the Twelfth Plan would thus be on enhancing employability of women through skill development. It would also be critical that the training is not limited to traditional sectors but has relevance to the changing labour markets. The National Skill Development Programme (NSDP) has already identified 231 modular courses for women.

Women are largely concentrated in the agriculture sector and therefore a number of reforms would be necessary to improve their productivity as well as their control and access to land resources. The Eleventh Five Year Plan had made emphasis on women rights over land, credit, common property resources and equitable wages as also enhancing their access to technology, education and skill training. Efforts will also be made accelerate the pace of creation of alternative rural non-farm livelihood opportunities such as in agro-processing, supply chains, maintenance of equipment, rural infrastructure development, etc. Emphasis will also be placed on increasing self employment opportunities through skill up gradation and improving access to credit and markets. Notwithstanding the progress made by the microfinance movement, efforts for financial inclusion of women in the mainstream credit system would be focused. The Twelfth Plan focuses on exploiting the collective power of the women to make use of economic opportunities by achieving economies of scale. While the number of SHGs has grown over the last many years and more than 60

percent of these are known to be women's SHGs, their growth has not been uniform across States. The Twelfth Plan encourages formation of SHGs throughout the country. It is also essential for SHGs to move beyond small affinity groups to formation of clusters and federations in the Plan as these can play an important role in activities relating to production, processing and marketing.

The Government has introduced a number of flagship programmes to enhance employment and income opportunities for poor people with special targets for women. These, inter alia, include MGNREGA, SGSY, SJSRY, etc. The current efforts geared towards consciously including women as a beneficiary of employment oriented schemes need to continue. The Mahatma Gandhi National Rural Employment Guarantee Scheme has made a major difference by improving access of women to work, although unskilled in nature. Another positive outcome of the scheme has been a reduction in gender gaps in rural wage rate. The implementation of the scheme would need to be further strengthened to increase its outreach to women particularly in areas which are vulnerable to migration and trafficking. Further, there is a need for such programmes to create productive employment for women with proper planning of works. Other infrastructure development programmes under Bharat Nirman as well as JNNURM will need to be similarly engendered.

Health is a pre requisite for improvement of survival indicators; priority has to be on increasing access to health services. The national demographic goals for IMR and MMR as set out in the Eleventh Plan could not be fully achieved. The Twelfth Plan focuses on persistent problems of high MMR, IMR, malnutrition and anemia. A holistic approach has been adopted so that the health needs of women and girls are addressed. The focus of health interventions needs to be extended to address ailments which women are especially prone to

such as post menopausal problems, osteoporosis, breast and cervical cancer, etc. Special measures will also be undertaken so as to take into account issues of older women and those affected by HIV/AIDS. However, the success of interventions ultimately depends upon efficient delivery of services. Another critical area is education. Education provides women greater access to information and resources and enables them to challenge various forms of discrimination and engage with the development process. With the enactment of RTE, access to primary education for girls has now become a legal mandate. This coupled with the special measures already being undertaken under SSA to increase enrolment and retention rates of girls will continue to have a major impact on girl child education. The Twelfth Plan focuses on ensuring that the standards of quality of education are adhered to at all levels. This would include focusing on availability of teachers, proper class room environment and infrastructure, standardization of learning levels and adequate monitoring. Creating a gender-sensitive educational system is another priority. Housing, drinking water, sanitation and energy needs further impacts the quality of a woman's life. While in rural areas programmes like Indira Awas Yojana (IAY) have increased women's access to housing, this issue has not been adequately addressed in the urban areas. It is essential that women's perspectives are included in housing policies, planning of housing colonies and provision of shelter in urban areas also. Special attention has been given for engendering schemes like the Rajiv Awas Yojana in the Twelfth Plan. In the Plan, special attention has been given to improve the provision of safe drinking water and sanitation within accessible reach of households, especially in rural areas, through national programmes like NRDWSP and Total Sanitation Campaign.

Gender based violence and discrimination against women continues to be an area of concern. Reinforcing the women's right to dignity, equality, freedom and bodily integrity, the priority of the Plan is

to provide a safe and protective environment to women both in the public and private arena. The legal ground for providing such an environment has already been laid down over the years through enactment of several legislations like Dowry Prohibition Act, 1961, Protection of Women from Domestic Violence Act, 2005, Prohibition of Child Marriage Act, 2006, Immoral Traffic Prevention Act, 1956, etc as well as through various provisions within the Indian Penal Code. Despite the multi-pronged approach adopted by the Government, trafficking of women and children for commercial sexual exploitation remains a challenge. Feminization of poverty and lack of viable economic opportunities for a large number of women and girls, are some of the reasons affecting the efficacy of the interventions. Increased migration and constantly changing patterns and trends relating to trafficking increases to the challenge of devising effective policy response. The focus of the government would thus be on providing alternative livelihoods options to women particularly from marginalized sections of the society. This entails enhancing their employability through effective skill training, linking with poverty alleviation schemes and programmes of all Ministries and Departments in the Government, providing access to resources and credit facilities. The law enforcement response to trafficking will be strengthened so that those who are victims of trafficking are rescued and rehabilitated. It is imperative that victims of violence have an adequate support structure like shelter homes, medical facilities, counseling services for their effective rehabilitation. In order to address the needs of women in distress, schemes that provide shelter and other support services would also be strengthened in terms of quality and geographical reach. Shelter homes would be established in every district of the country with standards of care to ensure quality services.

India is the world's largest democracy triggered by the 73rd and 74th amendments to the Constitution. The reservation of one-third seats

for women has resulted in more than a million women elected women leaders in decision making positions at grassroots levels. With the reservation already increased to 50 percent in several states, e.g., Bihar, Chhattisgarh, Madhya Pradesh, Kerala, Rajasthan and a Constitutional amendment to this effect in the process, the Panchayats will have great potential for women's empowerment and their contribution to gender sensitive good governance. While affirmative action in terms of reservation for ensuring women's political representation is an imperative step, it is not adequate to promote women's leadership and their participation in governance. However, women face social, economic and various other forms of institutional barriers to entering local governments and even in performing their duties as elected representatives. Efforts are being made to establish linkages between women functionaries at the local level such as EWRs, AWW, ASHA, teachers and women members of SHGs so that they can be empowered by working collectively with a shared sense of solidarity. Involvement of NYK and NSS volunteers in supporting EWRs for social change will be encouraged.

Major Research Findings:

- Ministry of Minority Affairs, Government of India has launched Leadership Development Scheme for Minority Women during 2012-13. During 2012-13 to 2013-14, Rs. 22.41 crores were allocated for the leadership training of about 1 lakh minority women in 24 states. During 2012-13, 36950 women were provided leadership training in 12 states while 2013-14, 60875 women were provided leadership training in 24 states.
- Most of the women respondents were from the middle age group. More than 2/3rd women were belonging Muslim community while about 14 per cent were Christians. About 2/5th respondents were from General communities while slightly more

than 1/3rd were found belonging to OBC communities. Majority of the respondents were found married.

- The educational level of respondents has been found poor as about 2/5th respondents were primary pass while 1/4th respondents were matriculates. The proportion of graduates and post graduates was recorded less than 10 per cent.
- About 2/5th respondents reported that they are economically active however; most of them were self employed and labours. About 1/3rd were found engaged in agriculture, forestry and fishing sector while about 1/3rd were found engaged in services sector. Most of the respondents reported that their monthly income is less than Rs. 10,000. However, they are significantly contributing to the family income.
- Slightly less than 1/3rd respondents reported that they have bank account in their names. However, the ownership of life insurance policy was reported by only 8 per cent respondents. The financial inclusion was found significant in the state of Karnataka and Kerala as compared to other states. Financial inclusion has been again recorded high among Parsis followed by Christians and Muslims.
- Less than half of the respondents were from rural background. This was found more pronouncing in the state of West Bengal, Uttar Pradesh, Maharashtra and Bihar. Only 28 per cent respondents were from urban areas. This was found more pronouncing in Assam, Karnataka and Jammu and Kashmir.
- About half of the respondents reported that they belong to joint families. This was found more pronouncing in Uttar Pradesh followed by West Bengal, Haryana, Assam, Manipur and Maharashtra.

- The main occupation of family has been reported to be labour, self employment and service. Thus, about 2/3rd respondents were found belonging to lower and lower middle class. About 28 per cent respondents were from middle class. Majority of the respondents reported that they have ration cards and most of them reported that they own BPL Cards.
- About 1/3rd respondents were found living in pucca houses while about 1/3rd respondents were found living in kuccha houses. The proportion of respondents living in pucca houses was recorded high in Jammu and Kashmir, Karnataka, Haryana and Gujarat. About 1/4th respondents reported that they have flush toilets in their house. They are getting drinking water from public source mainly. Most of the respondents reported that their houses are electrified. About 60 per cent respondents further reported that they are using gas for cooking purposes.
- About 22 per cent respondents reported that they are working. This was found more pronouncing in Karnataka followed by Jammu and Kashmir, Maharashtra and Kerala. The proportion of working women was recorded high among Parsis followed by Buddhist and Christian communities. However, about 55 per cent respondents were self employed and about 29 per cent respondents were found working in private sector. Only 10 per cent respondents were government servants.
- About 2/5th respondents reported that their family members encourage them for participation in decision making. About 1/3rd respondents said that they are enjoying freedom in their families while about 37 per cent respondents reported that their position in family is equal to their spouse.
- About 3/4th respondents reported that they have delivered their babies in government hospital. They were provided assistance

by doctors, nurse and trained dais. Most of them further reported that they received full immunization of their children.

- About 62 per cent respondents reported that they are availing ration from PDS shops. This was found more pronouncing in Uttar Pradesh followed by Gujarat, Kerala, Assam, Jammu and Kashmir, Madhya Pradesh and West Bengal. Majority of them further reported that they are receiving ration from PDS shop regularly. However, they are also facing problems in availing ration from PDS shops. These problems are mainly related with insufficient quantity, bad quality, non-availability in time, irregular supply and dishonesty in measurement.
- Only a negligible proportion of respondents reported that they have family members with political background. This was found somewhat significant in Kerala, Haryana and Assam. The political members are mainly associated with Village Panchayats, Political Parties and urban local government.
- Women's attitude towards economic, cultural and social issues has been found positive. Their attitude and perception vary depending upon the level of education, socio-cultural background, states, regions and religious groups.
- Most of the women were found aware about the government programmes of ICDS, Sarva Shiksha Abhiyan, Mid Day Meal scheme, and maternity benefit scheme, Jannani Suraksha Yojana, Scholarship Scheme and Indira Awas Yojana. About 36 per cent respondents were found aware about Leadership Development Scheme for Minority Women. The awareness level about the scheme was recorded high among Christians followed by Muslims and Sikhs. Again, awareness about the scheme was recorded high in the state of Manipur, Uttar Pradesh, Madhya Pradesh and Maharashtra. Legal awareness has been found

significantly low except a few acts such as Child Labour Act and Child Marriage Act.

- About 30 per cent respondents revealed that they have participated in Leadership Development Scheme. This was found more pronounced among Christian communities followed by Muslim communities. The proportion of women receiving benefits under the scheme was recorded high in Manipur, Uttar Pradesh, Madhya Pradesh, Gujarat and Maharashtra.
- Most of the respondents who were provided Leadership Training reported that the training programmes were non-residential however, they were provided reading materials. Majority of the trainees reported that they received training on the modules of health and hygiene, women leadership, welfare scheme and programmes for minorities, disease of children and vaccination, public distribution system, housekeeping and gender issues. The main criteria for selection in leadership training were reported self motivation, leadership quality and age.
- Most of the women reported that there has been positive impact of leadership training in terms of sensitization and awareness towards gender issues, leadership development, educational empowerment, active role in decision making process, increased social status and recognition, effective delivery of services, enhanced role in implementation of development programmes and sensitization and awareness towards development programmes.
- Most of the resource persons were from the middle age group and working on pay roll. They were educationally qualified. Their parental organizations were reported to be non-governmental mainly. Majority of them reported that they are receiving less than Rs. 1,000 per lecture. They were found satisfied with the

batches of trainees. However, low level of education of trainees is affecting the outcome of training programmes.

- Most of the people's representatives were found associated with Village Panchayats and Urban Local Governments. Less than 1/3rd respondents were found aware about the leadership development scheme. They reported that PIAs have approached them for implementation of leadership development scheme. However, they were not found satisfied with the criteria of selection of area and identification of beneficiaries.
- The infrastructure, basic amenities, library resources and other facilities in the visited training institutions were found adequate and satisfactory. The availability of human resources has also been found satisfactory and adequate. The major expenditure for non-residential training programme has been reported to be transportation cost, equipment / audio-visual aids, stipend allowance, fooding and printing / Xeroxing of reading material. The expenditure pattern for residential training programme has been reported mainly on boarding and lodging, equipments / audio-visual aids and transportation cost.
- Most of the PIAs have organized non-residential training programmes however, their outreach was quite large. On an average, they provided training to 845 women. About 65 per cent trainees were from the state of Uttar Pradesh alone. Out of total trainees, about 3/4th trainees were Muslims.
- The main criteria for selection of area have been reported to be concentration of minority population and social backwardness. The main criteria for selection of beneficiaries have been reported to be age, annual income and education. They have provided training mainly on the issues of women leadership, governance system, welfare schemes and programmes for

minorities, health, hygiene and diseases of children and vaccination and gender issues and life skills.

Policy Recommendations:

- Women empowerment must be holistic universal and participative in order to insure inclusive growth and development of the Nation. Road map of minority women empowerment, dealing with different sectors of economy should be prepared keeping in view of the futuristic vision.
- In order to ensure the effective enforcement of legislations and constitutional provisions, budgetary support should be given to create and strengthen the required infrastructure.
- Special emphasis should be given to promote the employment opportunities for minority women in those sectors of economy which have been leading the economic growth in the country such as information technology, telecommunication, bio-technology, etc.
- Minority women's empowerment requires adequate resource allocation in all areas including health, education, sanitation, nutrition, employment, access to credit and asset ownership, skills, research and design technology and political participation. The regional imbalances must be addressed while spatial mapping of social infrastructure and access to employment opportunities for women may highlight the resources India should adopt a broad policy framework including growth with equity, improving governance through participation of poor and collaboration with all stakeholders in planning process and regional cooperation to remove trade barriers and eliminating harmful taxes and competition practices.

- A strong focus is needed on economic and social rights and on their implementation. Support mechanisms are needed for women to claim legal entitlements.
- India needs to continually invest in skills and knowledge development and training for their workforce in light of global changes, including advances in technology and work organizations. Human resources development or human capital formation are essential for sustaining a productive workforce.
- Promoting the greater participation of minority women in decision making process remains another major objective towards the goal of empowering women. Thus, it is imperative to create more opportunities for women to participate in the institutions of government.
- A societal reorientation for gender just society would require a radical transformation through awareness on gender issues and sustained efforts of imparting training and education on various developmental activities. Minority women's own perceptions about themselves also need to be changed; besides a positive role played by media and related organizations.
- Though the National Policy on Women has detailed out women's rights to productive resources, their access to land, credit, finance, insurance, etc., all these remain severely constrained. Moreover, state women policy should be drafted and implemented in each state ensuring a higher allocation on the women development programmes. In order to ensure proper and effective functioning of women oriented programmes and schemes, judicious allocation of budgetary resources is imperative a gender budgeting as a tool for women empowerment is gaining importance.

- Minority women's access to paid work may give them a greater sense of self reliance and greater purchasing power. Similarly, women's presence in the governance structures of society clearly carries the potential to change unjust practices. Thus, it is imperative to create more opportunities for women to participate in decision making process and governance of development programmes.
- Participation of minority women in planning and decision-making still remains an area of neglect. The formal institution such as political parties, legislators, trade unions, cooperative, techno-bureaucracy, industry, trade and commerce reflect a very low level of participation of women particularly at more responsible positions. In order to resolve this problem and to initiate necessary policy initiatives, a comprehensive policy statement should be brought out both by the government and corporate sectors. This policy should focus on the reservation, entitlements and gender just equatous society.
- There is considerable scope for development of micro finance since there is enormous unmet demand for the financial services in the sector. Therefore, enacting fresh legislation or appropriate amendments in the existing legislation related to micro financial institutions is needed.
- Social capability building programme should be organized from time to time to train the NGO's activists, volunteers, panchayat representatives, members of youth club, etc. to promote small savings and women's active and positive role in development process, ensuring their rights, entitlements and due share in developmental benefits.
- Government support is required to initiate income generating activities. More training in income generating activities is

required. Training programmes should be organized as per market demand and feasibility studies should be undertaken.

- There is a need of creation of permanent cell at the state level to oversee the functioning, monitoring and evaluation of the policy, programmes, projects and schemes oriented towards minority women, with fully equipped infrastructure, facilities and qualified manpower.
- The emphasis laid on inclusive growth in the Eleventh and Twelfth Five Year Plan cannot be attained unless issues of inequity and discrimination affecting the minority women are also addressed. Universal coverage of education and health, at least up to the basic levels, is critical. Community and social group-specific factors affect enrolment into schools and educational attainment. Class and gender dimensions also influence perceptions, attitudes and behaviour.
- Children's nutrition levels require special attention from the view of addressing food security levels among the poor and backward sections of the population. The Buddhist children report the worst stunting, wasting and child mortality indicators. Improving the anaemia status of mothers is critical for reduction of child anaemia levels as well as for improving nutritional status. Efforts through existing ICDS programmes to provide iron supplementation need to be strengthened further to improve access of the minorities, especially the socially and economically deprived sections among them. Outreach of immunization with children receiving all vaccinations must be given special attention for the minorities.
- The country as a whole requires attention in this area, given the low proportion of higher-educated persons. The minorities too require support through reservations, scholarships and special

tutorials to increase their share in higher education levels. The Buddhists, who are predominantly SCs have lower shares of literates among the tertiary levels of education than the all-India figures. Special support is required for improving access to technical degrees and diplomas, especially for the poor and backward segments of the minorities.

- Social barriers influence participation in the labour markets and act as deterrents for entrepreneurial endeavors. This is further compounded by inaccessibility to credit channels. Mere policies to develop entrepreneurship or provide training and credit may not be adequate for elimination of such barriers. Positive interventions through direct policies such as reservations for the socio-economically poorer segments are required.
- Improving access to credit and initiatives such as SHGs, especially for minority women who are not in a position to participate in labour activities outside the household given their domestic responsibilities, can help enhance female work participation. Given the high dependence on self employment by most minorities, improving access to credit can the scale of their activities.
- As head of the institutions, faculty members and candidates reported that present amount of allowance is not sufficient; the amount of allowance for leadership development scheme should be increased substantially to meet the basic requirements and give a sense of equality.
- Universities and well established institutes of learning, education and research including NGO's may be promoted to start the leadership development scheme because they have plenty of experienced, qualified and competent faculties well equipped and enriched libraries, hostel and other infrastructural facilities.

- In leadership training whether through NGO's or through state organizations or through universities or private education institutions, the rate of remuneration for teachers should be high enough to attract competent teachers. The rates followed by successful training institutions should be used as a good indicator for fixing the rates.
- In order to have quality faculty and resource persons, the training institutions should invite resources persons from various national level academic institutions as guest faculty while the training institutions should allocate substantial amount for honorarium to the guest faculty for delivering such special classes to their students. The women should be given more exposure related academic inputs rather than theoretical inputs.
- Performance indicators for monitoring the overall success of the training institutions should be evolved and those training institutions who are unable to get the minimum qualifying marks in terms of success rate, the support under the scheme should be withdrawn by the government. Besides, the training institutions should insist on registration of women for specific modules. There is need to incorporate women entrepreneurship and livelihood development in the training modules.
- It may be recommended that Ministry should organise programmes for Training of Trainers on regular basis at regional level, so that the training institutions and their resource persons are well familiar with the approach, methodology and content of the training modules. The ministry should also provide a framework to the training institutions for obtaining feedback from the trainees and developing reading materials in vernacular languages.

- It is imperative to review the selection criteria of training institutions as some of the good training institutions are not willing to apply under the scheme to the Ministry as they are required to get recommendation from the concerned state. The Ministry may also adopt a judicious thinking to consider the proposals recommended by the state government under the scheme. As per the concentration of minority population and educational backwardness, the quota for the states may be fixed up by the Ministry while approving the proposals. The Ministry may also consider proposals from the training institutions coming directly without recommendation of the concerned states. The good training institutions may be empanelled for a longer period so that effective implementation of the scheme may be ensured.
- Concurrent monitoring and evaluation is necessary to ensure effective implementation and review of the programme. It is recommended that Ministry may set up a separate Division for Monitoring & Evaluation of all centrally sponsored programmes of Ministry of Minority Affairs with well equipped infrastructure, qualified and dedicated manpower. Ministry should evolve National Level Monitoring System based on online Reporting Mechanism, so that in a short span of time a National Level Monitoring activities could be completed and corrective measures may be taken for effective implementation of Programmes and Schemes. For the purpose third party Monitoring & Evaluation or National Level Monitors (NLMs) system may be adopted.
- The Ministry may evolve criteria and indicators for evaluation of the performance of the programme. On the basis of grading system, the training institutions may be sorted out for allotment of the number of batches under the scheme. The training institution

should also evolve criteria and indicators for evaluation of the performance of faculty members and selection of candidates in order to attract the quality faculty and good batches of trainees. .

- It is suggested that reading materials should be developed by the training institutions in consultation with academic experts. The reading materials in proper shape (modules, papers, monographs and reports) should be provided time to time to the trainees so that they may go through the reading materials in advance and participate effectively in the discussions and deliberations in classrooms. The training institutions may approach to the academic experts for developing a feedback form for the assessment of the faculty.
- MIS must be developed for tracking the enrolment, retention, attendance and success for the various modules in training institutions. The MIS should be linked with concerned state governments and the Ministry. The physical and financial performance may be provided on monthly basis on a prescribed format both through electronic and printed forms.
- The training institutions may adopt biometric attendance system for ensuring good attendance in the classes. This will also ensure quality learning, understanding and higher success rate.
- It is suggested that proper publicity and awareness creation about the scheme should be ensured both at the Ministry level and in the states so that candidates from backward and remote areas may be made aware about the scheme and they may avail the benefits under the scheme.
- It is imperative to converge the leadership development scheme with various other departments and ministries for extending the

benefits of social development programmes to the women belonging to minority communities.

- It is imperative to change the name of scheme as Women Empowerment Scheme Belonging to Minority Communities as women's participation in political and administrative institutions is still low besides low level of encouragement by the political parties and pressure groups to provide tickets to women for the contest in the elections. The representation of minority women in political and administrative institutions is very low except in a few states where concentration of minority population is high. Thus, there is need for giving more emphasis on empowerment of minority women through undertaking training programmes for awareness creation and sensitization towards the legal issues, gender issues, development programmes and schemes, etc.
- If the change in content and focus in the ongoing scheme is not possible, there is need to rethink the criteria for selection of beneficiaries. Women having higher education should be preferred while there should be relaxation in the income criteria so that women having the members with political background and orientation may come forward and avail the benefits of the scheme. There is also need for careful selection of trainees. The PIAs should approach to the representatives of local governments, civil society organizations and other influential persons for identification of potential beneficiaries under the scheme.
- Handholding support after training is required. Handholding support should be focussed more on supply side factors rather than demand side factors. A proper data base of trainees should be prepared by the PIAs for Networking as **“Successful Doers are the best Teachers”** and there should be a proper tracking

system for continuous guidance, counselling and establishing backward and forward linkages with pressure groups, civil society organizations, political parties and associations of women so that they may be preferred as a potential candidates in the election fray.

Details of Sample Covered for Baseline Survey of Minority Women for Leadership Development Scheme

S. No.	Name of Region-State	Name of Districts	Name of Blocks	Name of Villages Visited	No. of Minority Women Interviewed	Name of Towns	Name of Wards Visited	No. of Minority Women Interviewed
1	South-Kerala	Wayanad	Kalepetta	Mutil-Vythri	30	Kalepetta (M)	Muttam	30
			Mananthavady	Mananthavady	30	Kalepetta (M)	Chuttikunnu	30
		Kannur	Taliparamba	Alakode	30	Kannur (M)	Thayyil	30
			Kannur	Puzhathi	30	Taliparamba (M)	C. H. Nagar	30
2	South-Karnataka	Bidar	Bidar	Janawada	30	Bidar (CMC+OG)	Agriculture Colony. (Mangal Pet)	30
			Homnabad	Ghat Boral-12 & Ghodwadi	30	Basavakalyan (TMC)	Tripurant (Ward No.31)	30
		Gulbarga	Chitapur	Gotoor	30	Gulbarga (M C+OG)	Ward No. 50	30
			Sedam	Kolkunda	30	Yadgir (TMC)	Ward No. 31, Vivekanand Nagar	30

3	East-Bihar	Darbhanga	Alinagar	Alinagar	30	Darbhanga (M C)	Ward No. 15 (Laxhmi Sagar)	30
			Darbhanga	Bheluchak	30	Darbhanga (M C)	Ward No. 17 (Katraiya)	30
		Sitamarahi	Nanpur	Nanpur-North	30	Sitamarahi (M B)	Ward No. 28 (Dumra)	30
			Pupri	Pupri	30	Baigania (M B)	Ward No. 17	30
4	East-West Bengal	South 24 Parganas	Diamond Harbour-I	Ram Chandarpur	30	Maheshtala (M)	Santoshpur 16-Bigha	30
			Diamond Harbour-II	Kamarpole	30	Budge-Budge (M+OG)	Benjain Heria (Block-I)	30
		Murshidabad	Farakka	Mahadeb Nagar	30	Dhulian (M)	Ward No. 13	30
			Samserganj	Bogdad Nagar	30	Jangipur (M)	Ward No. 3	30
5	North East-Assam	Dhubri	Agamoni	Agamoni-Koldabap	30	Dhubri (MB)	Ward No. 9	30
			Golokganj	North Tokerchara	30	Dhubri (MB)	Ward No. 10	30
		Nagaon	Rupahi	Beloguri	30	Nagaon (MB+OG)	Ward No. 26 Chakitop	30
			Khagarijan	Lowagaon	30	Nagaon (MB+OG)	Ward No. 25	30

6	North East- Manipur	Senapati	Kanpokpi T.D. Block	Kangpokpi (Kangsai)	30	Senapati (MB)	Saikul	30
			Saitu Gamphazol T.D. Block	Sadar Joute, T.Mongbung	30	Senapati (MB)	P. Moulding	30
		Imphal East	Jiribam C. D. Block	Leisaugphai	30	Imphal East (M)	Ward No. 8	30
			Imphal East-II C. D. Block	Khongsai Veng	30	Imphal East (M)	Ward No. 26	30
7	Central- Madhya Pradesh	Bhopal	Phanda	Khajuri	30	Bhopal (MC+OG)	Ward No. 36 (Jhada)	30
			Berasia	Pipaliya- Hasanabad	30	Bhopal (MC+OG)	Ward No. 14 Union Carbide	30
		Sehore	Sehore	Mugispur	30	Sehore (M+OG)	Ward No. 31 (Dewan Bagh)	30
			Ichhawar	Ichhawar	30	Sehore (M+OG)	Ward No. 32 (Bhopali Phatak)	30
8	Central- Uttar Pradesh	Barabanki	Fatehpur	Fatehpur	30	Nawabganj (MB+OG)	Alapur-Kuruli	30
			Masauli	Rasauli	30	Nawabganj (MB+OG)	Rafi Nagar	30
		Meerut	Mawana	Bhism Nagar	30	Mawana (MB)	Ward No. 2 (Khara Khooda)	30
			Rajpura	Kastala	30	Meerut (MC)	Ward No. 72 (Shayam Nagar)	30

9	West-Maharashtra	Nanden	Ardhapur	Mughat	30	Nanden-Waghala (M. Corp)	Ward No. 3	30
			Nanden	Tuppa	30	Nanden-Waghala (M. Corp)	Ward No. 13	30
		Pune	Haveli	Manjhari	30	Pune (CB)	Ward No. 52	30
			Baramati	Gunawadi	30	Kirkee (CB)	M. G. Road	30
10	West-Gujarat	Anand	Petlad	Silvai	30	Petlad (M)	Ward No. 11	30
			Anand	Verakhadi	30	Borsad (M)	Ward No. 11	30
		Ahmadabad	Dhandhuka	Bajradha	30	Viramgam (M)	Ward No. 1	30
			Dholka	Irgoli	30	Dhalka (M +OG)	Ward No. 5	30
11	North-Jammu & Kashmir	Baramulla	Baramulla	91-Delina A	30	Baramulla (TC+OG)	Ratherpora-I &II	30
			Sopore	Nowpora Kalan	30	Sopore (TC+OG)	Ward No. 67	30
		Leh (Laddakh)	Leh	Mahe	30	Leh (M)	Leh City-Housing Colony-A	30
			Kharoo	Kharoo	30	Leh (M)	Leh City-Housing Colony-C	30

12	North-Punjab	Amritsar	Majitha	Nag Nawa	30	Taran-Taran (M CI)	Ward No. 7	30
			Taran-Taran	Gohalwarh	30	Taran-Taran (M CI)	Ward No. 8	30
		Gurudaspur	Gurudaspur	Bhumbli	30	Gurudaspur (M CI+OG)	Ward No. 13	30
			Dina Nagar	Daburji Shayam Singh	30	Batala (M CI+OG))	Ward No. 8	30
13	North-Haryana	Mewat	Firojpur Jhirka	Sakras	30	Firojpur Jhirka (MB)	Ward No. 8 (Bhima Road)	30
			Nuh	Kherla	30	Firojpur Jhirka (MB)	Ward No. 2 (Dhaond Khurd)	30

List of Programme Implementing Agencies Visited/Covered under Sample

S. No.	Name of State	Name of District	Name and Address of PIAs visited
1	Kerala	Kannur	Janasree Sustainable Development Mission, Janasree Bhawan, AIR Road, Vazhuthacaud, Thiruvananthapuram-695014, Tel: 04713014694
2	Assam	Nagaon	Adarsh Samaj Kalyan Samiti, Beloguri, Natun Bazar, Po-Solmari-782002, Nagaon
3	Assam	Kamrup	Down Town Charity Trust C/o Down Town Hospital Limited, Building No. 3, 7th Floor, Dispur, Guwahati-6, Dr. R N Dutta Mob: 09706011569, 0361-23300068
4	Assam	Lakhimpur	Dikrang Valley Environment & Rural Development Society (D-VERDS), Village No. 1, Barpathar P.O-Gosaibari, P.S.-Bitipuria Distt-Lakhimpur Mr. Dwipenk Baruaa Mob: 9435384909
5	Manipur	Senapati and Imphal East	Kuki Christian Church P.O. Box 52, Imphal – 795001, Manipur , Tel: 03852320324/03852421047/ 09436027826
6	Maharashtra	Nanden	Jankalyan Vikas Mandal, Shivneri Hospital, New Gujrathi High School, Vajirabad, nanded, Distt. Nanded, Maharashtra, Mr. Manoj Talware-8805131122/ 02402452044
7	Gujarat	Anand	Kaira Social services society, C/o Catholic Church, St. Xavier's School Campus, Hansol- Sardarnagar, Ahmedabad- 382475, Mr. Rev Bishop Thomas Macwan-09387004957/ 09825953865
8	Gujarat	Anand	Rural Development Foundation, AITC, 2nd Floor, Narayan Complex, Near Shubhlaxmi Shopping Centre, Station Road, Anand 388001, Gujarat. Ms. Jyotika Shukla- 09825252523

9	Gujarat	Anand	Bal Bharti , A-158, Defence Colony , Mawana Road, Meerut , UP-250001', Mr. Ranjeet Singh Tel: 09873914320
10	Gujarat	Ahmadabad	Matushri Chandramati Pratishtan, 411/1 S.G. Road, Near Nandini Nilyam Sanskruti Sabha Gruha, Behind Punjab National Bank, Gota, Ahmedabad – 382481, Mr. P.J. Divatia-07927663321/ 27663220/ 09825611285
11	Madhya Pradesh	Bhopal	Indo- European Chamber of Commerce and Industry, F-101, Raksha Tower, Kolar Road, Chunabhatti, Bhopal, Madhya Pradesh.
12	Madhya Pradesh	Bhopal	Human Welfare Organisation, 344, BDA Complex, 7 No. Bus Stop, Shivaji Nagar, Bhopal. Mr. Mohd. Irfan Khan-07553255973/ 09425012986
13	Madhya Pradesh	Bhopal	Swam Siddha, Siddhant Sewa Avam Shiksha Samiti, A-135, Housing Board Coloney, Aishbagh Stadium, Bhopal, Mr. Pankaj Verma Mob: 9826927685, 0755-2757740
14	Madhya Pradesh	Sehore	Shri Krishna Gramotthan Samiti, Village: Sabjit ka Pura, Th. Kailrash, Dist. Morena, Madhya Pradesh. Mob: 09425780078
15	Uttar Pradesh	Meerut	Tirupati Educational and Welfare Society , 208-A, Saket, Meerut Mr. Maheshwari/ Vikas Tel: 01214006862/ 8859500700/747
16	Uttar Pradesh	Barabanki	Institute of Entrepreneurship Development, A 1 & 2, Industrial Area, Sarojini Nagar, Kanpur Road, Lucknow – 226008 Mr. A. S. Rathore-8960702730, Mr. Suresh Gupta
17	Uttar Pradesh	Barabanki	Society for Computer Education, 20/177, Indira Nagar, Lucknow, Mr. Angad Kumar Singh Tel-9415405071/ 09415004449
18	Uttar Pradesh	Barabanki	Nehru Yuva Kendra, Civil Line, Lucknow Road, Barabanki, Mr. A. A. Faroorki , Tel: 05248220742/ 9415111786

19	Uttar Pradesh	Gonda & Shrawasti	Tharu Jan Jati, Mahila Vikas Samiti, 532, Awas Vikas Coloney, Gonda Shri K. N. Pandey Mob: 9415415491
20	Uttar Pradesh	Sant Kabir Nagar	Shri Bhola Nath Sewa Sansthan, Village & Post-Kindhaura, Tehsil-Tarabganj, Gonda Mr. Ravindra Nath Mishra Mob: 9415701742
21	West Bengal	Paschim Midnapur	Ambassadors Service Society, Pathahri, Paschim Midnapur, West Bengal Dr. Rev Subimal Dutta Mob: 9474448095
22	West Bengal	Hawarh	Khardah Public Cultural & Welfare Association, Village-Khardah PO-Tulsiberia, Hawarh Mr. Seikh Abdul Matin Mob: 9434564878
23	West Bengal	Coochbehar	Amanat Foundation Trust, 25, Bright Street, Kolkata-700017, West Bengal Mr. M. Shah Alam Mob: 9830082725/9038239989



Government of India
Ministry of Minority Affairs

Baseline Survey for Leadership Development of Minority Women in India

Interview Schedule for Head of PIAs (NGOs /Institution)

1.0 General Information		
1.1	Name and address of the organization /Inst. with telephone/fax no.	
1.2	Name of Chief Functionary/Head of PIA with mobile no.	
1.3	Address of the functional centre for which grant is received with telephone no.	
1.4	Nature of the organization/institution	
1.5	Date of establishment	
1.6	Brief history and brief account of the activities of the organization since its inception	
1.7	Whether registered under Societies Registration Act 1860, or any relevant act of the state government/union territory or under any state law relating to registration of literary, scientific and charitable societies or as public trust or as a charitable company, if so:	
	Give name of the Act under which registered	
	Registration no. and date of registration	
	Period up to which valid	

7.								
8.								
9.								
10.								
11.								
12.								

3.2	Office Staff and Employees:							
------------	------------------------------------	--	--	--	--	--	--	--

Sr. No.	Name of staff	Gender	Age	Education	Post	Working Since (year)	Status of employment	Subject taught
1.								
2.								
3.								
4.								
5.								

4.0	Type of Training Conducted in FY:2012-13								
------------	---	--	--	--	--	--	--	--	--

Sr. No.	Type of Training	No. of Training Programme	Non-Minority	Muslims	Sikh	Christian	Buddhist	Paris
1.	Residential							
2.	Non-Residential							
3.	Workshop							
4.	Others							

4.1	Outreach of Training Programmes								
------------	--	--	--	--	--	--	--	--	--

(a) No. of Villages..... (b) No. of Wards.....
(b) No. of Blocks(d) No. of Towns/Cities.....

5.0	Duration of Training Programme								
------------	---------------------------------------	--	--	--	--	--	--	--	--

5.1	No. of Training conducted								
------------	----------------------------------	--	--	--	--	--	--	--	--

Sr. No.	Name of Training	No. of Batches/ Training	Total No. of Identified Women for Training	Total No. of Participants	No. of Non-Minority Participants	No. of Minority Participants
1.	Residential					
2.	Non-Residential					
3.	Workshop					
4.	Others					

6.0	Expenditure incurred								
------------	-----------------------------	--	--	--	--	--	--	--	--

S.N	Heads of expenditure	2012-2013
1.	Advertising	
2.	Wages &Salaries of staff	
3.	Honorarium to visiting faculty	

	4.	Maintenance	
	5.	Library & books	
	6.	Equipments	
	7.	Xeroxing/Typing	
	8.	Stipend	
	9.	Any other (specify)	
	10.	Misc.	
		Total	
7.0	<p>What is the criteria for Selection of Area:</p> <ol style="list-style-type: none"> 1. Concentration of Minority Population 2. Social Backwardness 3. Gender Backwardness 4. Others 		
8.0	<p>What is the criteria for Identification of Beneficiaries:</p> <ol style="list-style-type: none"> 1. Age 2. Educational Qualification 3. Leadership Quality 4. Self-Motivation 5. Representatives of Local Governments 6. Relatives of Political Representatives 7. Annual Income 8. Others (Specify) 		
9.0	<p>What are the major areas of Training Programme-</p> <ol style="list-style-type: none"> 1. Diseases of Children and Vaccination 2. Public Distribution System 3. Women Leadership 4. Governance System 5. Welfare Schemes and Programmes for Minorities 6. Family Planning 7. Housekeeping 8. Treatment of Waste Water and Disposal of Solid Waste 9. Health and Hygiene 		

	<p>10. Gender Issues</p> <p>11. Life Skill Education</p> <p>12. Nutrition</p> <p>13. Others (Specify)</p>
10.0	<p>What is the Methodology of Training:</p> <ol style="list-style-type: none"> 1. Lecture 2. Discussion 3. Case Study 4. Power Point Presentation 5. Documentation Film 6. Others
11.0	<p>Whether you get cooperation from government and other organizations for conductive sensitization workshop :</p> <p style="text-align: center;">(1) Always (2) Sometimes (3) Occasionally (4) Never</p>
12.0	<p>What is the method for handholding support:</p> <ol style="list-style-type: none"> 1. Frequent visit to the area 2. Interaction with trained women 3. Assisting trained women 4. Continuous guidance to trained women 5. Others
13.0	<p>What is the monitoring and reporting mechanism –</p> <ol style="list-style-type: none"> 1- In-House 2- Documentation 3- Global Positioning System 4- Monthly / Quarterly Progress Report 5- Web-based MIS

	<p>6- Others</p>
14.0	<p>What is the outcome of the scheme –</p> <ol style="list-style-type: none"> 1. Leadership Development 2. Women Empowerment 3. Legal Awareness 4. Women’s Participation in Development Programmes 5. Women’s Participation in Development Planning 6. Women’s Participation in Decision Making Process 7. Area Development 8. Others
15.0	<p>Main problems being faced by you:</p> <p>(1)</p> <p>(2)</p> <p>(3)</p> <p>(4)</p>
16.0	<p>Your valuable suggestions to improve the scheme:</p> <p>(1)</p> <p>(2)</p> <p>(3)</p> <p>(4)</p>

Date & Signature of Supervisor

Date & Signature of Investigator

Research Officer



**Government of India
Ministry of Minority Affairs**

Baseline Survey for Leadership Development of Minority Women in India

Interview Schedule for Resource Person/ Trainers

1.0	General Information						
	1.1	Name-					
	1.2	Age-					
	1.3	Gender		(1) Male	(2) Female		
2.0	Educational Qualifications:						
	(a)	Academics	Area of discipline	Year	University	Division	Subjects specialization offered
		Graduation					
		Post-graduation					
		Doctorate					
		Diploma/Certificate					
		Others					
	(b)	Professional (Management, Tech., etc.)					
		Professional	Area discipline	Year	University / Institute	Area of specialization	Subjects Offered
		Graduation					
		Post-graduation					
		Doctorate					

		Diploma/Certificate					
		Others					
3.0	Academic Affiliations:						
	(1)	Organization/Inst./Dept.....					
	(2)	Nature of affiliation.....					
	(3)	Year since affiliated.....					
	(4)	Major assignments.....					
	3.1	Your parental Inst./Dept/Organization (1)Government (2) Non-government (3) Autonomous					
	3.2	If No, how many years you are affiliated as guest faculty.....					
	3.3	Are you teaching in other Dept./Inst./Organizations besides, your parental body (1) Yes (2) No If yes, (1) Academic Inst./Dept (Generation education)..... (2) Competitive Inst./Dept..... (3) Government Dept./Inst..... (4) University (5) Post Graduate College (6) Private Coaching Institute					
	3.4	Your academic stress including your class in parental body/Inst. (i) No. of classes in a week related to general education..... (ii) No. of classes in a week related to competitive exams..... (iii) Others lectures in a week.....					
	3.5	How many lectures/class you take in a week in this Inst./ Organization How much honorarium you get from the Institution Rs. 500/ Rs. 750/ Rs. 1000/ Rs. 1250/ Rs.1500/					

	3.6	Give details regarding the subjects taken by you						
		Sr. No.	Type of Training	Total no. of classes taken by you	Subjects taught by you	Duration of class	Methods of class	No. of test taken by you
		1.	Workshops					
		2.	Non Residential Training					
		3.	Residential Training					
	3.7	Do you provide notes and reading materials (1) Regularly (2) Sometimes (3) Occasionally (4) Never						
4.0	4.1	Are satisfied with the outcome of the Training Programme (1) Yes (2) No If yes why..... If no give reasons for poor performance..... (1) (2) (3)						
	4.2	Are you satisfied with the lot of Trainees? (1) Very satisfied (2) Somewhat satisfied (3) Do not satisfied						
	4.3	Your suggestions to improve the Performance of scheme (1) (2) (3)						

Date & Signature of Supervisor

Date & Signature of Investigator

Research Officer



Government of India
Ministry of Minority Affairs

Baseline Survey for Leadership Development of Minority Women in India

Interview Schedule for Individual Beneficiaries

1.0	General Information:	
	1.1	State
	1.2	District/City
	1.3	Block/Ward
	1.4	Village
	1.5	Name of Respondent
2.0	Respondent's Profile	
	2.1	Age of Respondents: (1) Less than 20 years (2) 20-25 years (3) 25-30 years (4) 30-35 years (5) 35-40 years (6) 40-45 years (7) 45-50 years (8) 50+ years
	2.2	Religion of Respondents: (1) Muslim (2) Sikh (3) Christian (4) Buddhist (5) Parsis (6) Non-Minority
	2.3	Class of Respondents: (1) SC (2) ST (3) OBC (4) General
	2.4	Marital Status: (1) Married (2) Separated (3) Divorced (4) Widow (5) Unmarried
	2.5	Educational Level: (1) Illiterate (2) Primary (3) Middle School (4) High School

		(5) Intermediate (7) Postgraduate	(6) Graduate (8) Others (Specify)																																																																										
2.6	Whether you have dropped/discontinued your studies: (1) Yes (2) No If yes, stage of education (1) Primary (3) Higher Secondary (5) Postgraduate	(2) Secondary (4) Graduation																																																																											
2.7	Availability/ Accessibility of Educational facilities / Institutions in your Village/ town:	<table border="1"> <thead> <tr> <th rowspan="2">Type of School/ Institutions</th> <th colspan="4">Average Distance of Institution from the village/town</th> </tr> <tr> <th>0 Km</th> <th>1Km to 3 Km</th> <th>3Km to 5 Km</th> <th>More than 5 Km</th> </tr> </thead> <tbody> <tr> <td>Primary School (boys/ Co-education)</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Primary School (Girls)</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Middle School (boys/ Co-education)</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Middle School(Girls)</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>High/ Higher Secondary School (Boys)</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>High/ Higher Secondary School (Girls)</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Inter College</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>ITI</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Polytechnic</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Vocational / Industrial Training Institutes</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Religious School</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Non Formal</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Other Educational Facilities</td> <td></td> <td></td> <td></td> <td></td> </tr> </tbody> </table>		Type of School/ Institutions	Average Distance of Institution from the village/town				0 Km	1Km to 3 Km	3Km to 5 Km	More than 5 Km	Primary School (boys/ Co-education)					Primary School (Girls)					Middle School (boys/ Co-education)					Middle School(Girls)					High/ Higher Secondary School (Boys)					High/ Higher Secondary School (Girls)					Inter College					ITI					Polytechnic					Vocational / Industrial Training Institutes					Religious School					Non Formal					Other Educational Facilities				
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2.8	What were the reasons for dropout (1) Work at Home (4) Lack of Facility in School (6) Fee or expenditure not affordable	(2) Need to Earn (5) Failed in Exam (7) Not interested in reading	(3) Far Distance of School																																																																										

2.9	<p>Whether your children are availing educational benefits of government programmes and schemes:</p> <p>(1) Mid-Day Meal Scheme (2) Free Uniform (3) Free Books (4) Scholarship (5) Other</p>
2.10	<p>Occupation of Respondent:</p> <p>(1) Self Employment in Agriculture and Allied Activities (2) Self Employment in Non-Agriculture Sector (3) Regular Salaried (4) Casual Wage Labour in Agriculture (5) Casual Wage Labour in Non- Agriculture (6) Others (Specify)</p>
2.11	<p>Do you have any other source of income: Yes No</p>
	<p>If yes, what are other sources.....</p>
2.12	<p>Do you have ownership of following assets:</p> <p>(1) Agriculture Land (2) Non-Agriculture Land (3) House (4) Car/Jeep/Tractor</p>
2.13	<p>Do you have bank account in your name: (1) Yes (2) No</p>
2.14	<p>Do you have Life Insurance Policy in your name: (1) Yes (2) No</p>
2.15	<p>Monthly income: Rs.</p>
2.16	<p>Please give the approximate proportion of expenditure on households items:</p> <p>(1) Food (2) Education (3) Health (4) Social Ceremonies (5) Interest / Loan</p>

		(6) Other (Specify)	
	2.17	Whether your parents alive: Yes No (1) Mother (2) Father	
	2.18	Number of children: (1) School going children (2) Kids	
	2.19	Who takes decisions in your family: (1) Self (2) Husband (3) Joint (4) Father/Mother /Others	
		(i)	Family Budget
		(ii)	Purchasing of property
		(iii)	Rationing
		(iv)	Social Relations
		(v)	Children Education
		(vi)	Marriage
		(vii)	Employment
		(viii)	Family requirements
	2.20	Reaction of other family members for your decision:	
		(i)	Encouraging
		(ii)	Normal
		(iii)	Neutral
		(iv)	Discouraging
	2.21	Your position in family:	
		(i)	Under Husband
		(ii)	Same as husband
		(iii)	More important to husband
		(iv)	Freedom
	2.22	Place of child birth: (1) Government Hospital (2) Private Hospital/Nursing Home	

		(3) Home																																												
2.23	Who assisted in delivery of child:	(1) Doctor (2) Nurse (3) Trained Dai (4) Untrained Dai (5) Members/Relatives																																												
2.24	Do you have full immunization of your last child: (1) Yes (2) No																																													
2.25	Accessibility to Health Facilities (within the range of 5 Kms from the village/ Town)	1. Government Hospital 2. Private Medical Practitioner 3. Government & Private both 4. Unani 5. Homeopath 6. PHC 7. Health facilities provided by NGO 8. Home 9. Quak 10. Others																																												
2.26	Accessibility to Infrastructural Facilities:	<table border="1"> <thead> <tr> <th rowspan="2">Type of Infrastructure</th> <th colspan="4">Average Distance of Institution from the village/town</th> </tr> <tr> <th>0 Km</th> <th>1Km to 3 Km</th> <th>3Km to 5 Km</th> <th>More than 5 Km</th> </tr> </thead> <tbody> <tr> <td>Nearest Bus Stop</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Nearest Regular Market</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Nearest Railway Station</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Nearest Post Office</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Public Telephone Connection</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Commercial Bank</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Regional Rural Bank</td> <td></td> <td></td> <td></td> <td></td> </tr> </tbody> </table>	Type of Infrastructure	Average Distance of Institution from the village/town				0 Km	1Km to 3 Km	3Km to 5 Km	More than 5 Km	Nearest Bus Stop					Nearest Regular Market					Nearest Railway Station					Nearest Post Office					Public Telephone Connection					Commercial Bank					Regional Rural Bank				
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		Cooperative Bank				
		PACs				
		Anganwadi Center				
		GP office				
		Fair Price Shop				
		Fertilizer				
		Seed Storage				
		Other General Shop				
		Nearest Mandi				
		Milk Mandi				
		Veterinary (Center/ Sub Center)				
		Cold Storage				
		Pesticide Shop				
	2.27	<p>Whether you availed credit/loan: (1) Yes (2) No If yes.....</p> <p>(1) Purpose of Loan – (a) Agriculture (b) Purchase of Assets (c) Construction/ Renovation of House (d) Education (e) Medical Treatment/ Health (f) Household Expenditure (g) Self Employment/ Business (h) Repayment of old Debt (i) Other</p> <p>(2) Source of Credit- (a) Government (b) Commercial Bank (c) Regional Rural Bank (d) Cooperative Bank (e) SHGs/NGO (f) Professional Money Lender (g) Friends/ Relatives (l) Landlord/ Employer</p> <p>(3) Collateral Security- (a) Mortgaging of Land (b) Mortgaging of House (c) Mortgaging of Jewelry (d) Mortgaging of Certificates/Bonds/LIC Policy (e) Mortgaging of Moveable Assets (Vehicles, Livestock, etc.) (f) Others</p> <p>(4) Amount of Credit: Rs.</p> <p>(5) Present Amount of Debt: Rs.</p>				
	3.0	Family Background				
	3.1	<p>Ecological Background : (1) Urban (2) Semi-Urban (3) Rural</p> <p>If rural, do you have any contact with village: Yes No</p>				

	3.9	What are the problems being faced by you with the PDS: (1) Insufficient Quantity (2) Bad Quality (3) Dishonesty in measurement (4) Non Availability on time (5) Irregular Supply (6) Others
	3.10	Annual Family Income from all sources: Rs.....
	3.11	Type of House: (1) Kuccha (2) Pucca (3) Semi-Pucca (4) Others
	3.12	Type of Toilet: (1) Flush (2) Service (3) Others
	3.13	Source of Drinking Water: (a) Public Source (b) Private Source Means: (1) Hand pump (2) Tape Water (3) Others
	3.14	Electrification of House: (1) Yes (2) No If no then what are the non electrified sources for lighting (a) Oil Lamp (b) Lanten (c) Petromax (d) Others
	3.15	Device of Cooking: (1) Gas (2) Stove (3) Electricity (4) Others
	3.16	Do you have any political person in your family: Yes No If yes, who What.....
	3.17	If yes (Please specify) Level of Political Status: (1) Member of Assembly/Parliament (2) Member of Urban Local body (3) Member of Panchayat (4) Active Member of Political Parties (5) Member NGOs/CBOs/Associations (6) Others
4.0	Employment:	
	4.1	Are you working : (1) Yes (2) No If Yes, (1) Self-Employment (2) Government Service (3) Private Service

	4.7	<p>Whether there is any positive change due to your employment: (1) Yes (2) No</p> <p>If yes,</p> <ol style="list-style-type: none"> 1. Education 2. Nutrition and Health care 3. Income 4. Participation in Development Programmes 5. Participation in Economic Activities 6. Exposure Development
5.0 Participation in Development Programmes:		
	5.1	<p>Are you aware about the following development programmes:</p> <ol style="list-style-type: none"> 1. MGNREGA 2. Right To Information Act 3. National Rural Livelihood Mission (NRLM) /SGSY 4. National Rural Health Mission (NRHM) 5. Indira Awas Yojana (IAY) 6. Pradhan Mantri Gram Sadak Yojana (PMGSY) 7. Indira Gandhi National Old Age Pension Scheme (IGNOPS) 8. Indira Gandhi National Widow Pension Scheme (IGNWPS) 9. Indira Gandhi National Disability Pension Scheme (IGNDPS) 10. National Family Benefit Scheme (NFBS) 11. SJSRY 12. STEP 13. Ujjawala 14. Coaching and Allied Service Scheme 15. Scholarship Scheme 16. Janni Surakha Yojana 17. Domestic Violence Act 18. Child Marriage Restraint Act 19. National Rural Drinking Water Programme (NRDWP) 20. Total Sanitation Campaign (TSC)/ Nirmal Bharat Abhiyan (NBA) 21. Leadership Development Scheme for Minority Women 22. Sarva Siksha Abhiyan (SSA) 23. Mid Day Meal Yojana 24. Integrated Child Development Scheme (ICDS) / Anganwadi 25. Maternity Benefit Scheme 26. Prime Minister's New 15 Points Programme 27. Bank Credit Under Priority Sector Lending (PSL) 28. Multi-Sectoral Development Programme (MSDP) 29. Others (Specify)

5.2	<p>In which scheme, you or your family members have been benefited :</p> <ol style="list-style-type: none"> 1. MGNREGA 2. Right To Information Act 3. National Rural Livelihood Mission (NRLM) /SGSY 4. National Rural Health Mission (NRHM) 5. Indira Awas Yojana (IAY) 6. Pradhan Mantri Gram Sadak Yojana (PMGSY) 7. Indira Gandhi National Old Age Pension Scheme (IGNOPS) 8. Indira Gandhi National Widow Pension Scheme (IGNWPS) 9. Indira Gandhi National Disability Pension Scheme (IGNDPS) 10. National Family Benefit Scheme (NFBS) 11. SJSRY 12. STEP 13. Ujjawala 14. Coaching and Allied Service Scheme 15. Scholarship Scheme 16. Janni Surakha Yojana 17. Domestic Violence Act 18. Child Marriage Restraint Act 19. National Rural Drinking Water Programme (NRDWP) 20. Total Sanitation Campaign (TSC)/ Nirmal Bharat Abhiyan (NBA) 21. Leadership Development Scheme for Minority Women 22. Sarva Siksha Abhiyan (SSA) 23. Mid Day Meal Yojana 24. Integrated Child Development Scheme (ICDS) / Anganwadi 25. Maternity Benefit Scheme 26. Prime Minister's New 15 Points Programme 27. Bank Credit Under Priority Sector Lending (PSL) 28. Multi-Sectoral Development Programme (MSDP) 29. Others (Specify)
5.3	<p>What is the source of information regarding development programme:</p> <ol style="list-style-type: none"> 1. Media 2. Government Officials 3. Friends 4. Relatives 5. Others

	5.4	<p>Are you aware about the following Laws/Legal Provisions:</p> <ol style="list-style-type: none"> (1) Minimum Wages Act (2) Child Marriage Restraint Act (3) Prevention of Women from Domestic Violence Act, 2005 (4) Dowry Provision Act (5) Immoral Traffic (Prevention) Act (6) Indecent Representation of Women (Prohibition) Act (7) Muslim Personal Law (Shariyat) Application Act (8) Factories Act (9) Hindu Marriage Act (10) Maternity Benefit Act (11) Medical Termination of Pregnancy Act (12) Equal Remuneration Act (13) Family Courts Act (14) Juvenile Justice Act (15) Child Labour (Prohibition) and Regulation Act (16) National Commission for Women Act (17) Pre-natal Diagnostic Technique (Regulation and Prevention of Misuse) Act
	5.5	<p>Whether you or your family member has benefited from these Acts:</p> <ol style="list-style-type: none"> (1) Minimum Wages Act (2) Child Marriage Restraint Act (3) Prevention of Women from Domestic Violence Act, 2005 (4) Dowry Provision Act (5) Immoral Traffic (Prevention) Act (6) Indecent Representation of Women (Prohibition) Act (7) Muslim Personal Law (Shariyat) Application Act (8) Factories Act (9) Hindu Marriage Act (10) Maternity Benefit Act (11) Medical Termination of Pregnancy Act (12) Equal Remuneration Act (13) Family Courts Act (14) Juvenile Justice Act (15) Child Labour (Prohibition) and Regulation Act (16) National Commission for Women Act (17) Pre-natal Diagnostic Technique (Regulation and Prevention of Misuse) Act
6.0 Political Participation:		
	6.1	Do you vote: 1. Regularly 2. Occasionally 3. Sometimes 4. Never
	6.2	<p>Whether you were in election fray: (1) Yes (2) No</p> <p>If yes,</p> <ol style="list-style-type: none"> 1. Panchayat Institutions 2. ULBs 3. Assembly 4. Parliamentary

6.3	Whether you are active member of political institutions: 1. Political Party 2. Pressure Group 3. Trade Unions 4. NGOs 5. SHGs 6. Federation of SHGs 7. Women's Association 8. Youth Association 9. Others
6.4	Whether you are elected representative: 1. Village Panchayat 2. Kchetra Panchayat 3. District Panchayat 4. Nagar Panchayat 5. Nagar Palika Parishad 6. Municipal Corporation
6.5	What is your status of membership with political institution: 1. Mayor/Chairman 2. Member
6.6	Whether you regularly attend political meetings: 1. Regularly 2. Sometime 3. Occasionally
7.0	Attitudes:
7.1	Attitudes towards social issues: (1) Agree (2) As usual (3) Disagree (4) Strongly disagree
	(i) Inter-religion marriage
	(ii) Inter-caste marriage
	(iii) Love marriage
	(iv) Contract marriage
	(v) Widow marriage
	(vi) Child marriage
	(vii) Dowry/Mehar
	(viii) Divorce
	(ix) Parda Pratha
	(x) Sex Education
	(xi) Compulsory Family Planning
	(xii) Punishment for cruel husband
7.2	Attitudes towards Economic issues: (1) Agree (2) As usual (3) Disagree (4) Strongly disagree
	(i) Reservation for women
	(ii) Reservation for weaker sections of society
	(iii) Employment by women and girls
	(iv) Employment by women and girls during night

7.3	Attitudes towards Cultural issues: (1) Agree (2) As usual (3) Disagree (4) Strongly disagree	
	(i)	Keeping all roza
	(ii)	Praying Namaz regularly
	(iii)	Common Civil Code
	(iv)	Shariyat norms
	(v)	Talaq System
	(vi)	Mehar System
	(vii)	Jakat
	(viii)	Khandan marriage
7.4	Please rank the following aspirations as per your order of preference:	
	(1) Career Development	
	(2) Government Employment	
	(3) Improvement in Educational Infrastructural / Facilities	
	(4) Improvement in Health Infrastructural / Facilities	
	(5) Improvement in Roads/Streets	
	(6) Improvement in Public Transport	
	(7) Subsidized Housing	
	(8) Drainage	
	(9) Solid Waste Management	
	(10) Street Sweeping	
	(11) Creation of Employment Opportunities	
	(12) Financial Inclusion and Access to Credit for Minorities	
	(13) Skill Training and Vocational Education to Minorities	
	(14) Effective Implementation of Government Programmes and Schemes for Women Empowerment	
8.0	Leadership Training:	
8.1	Are you aware about Leadership Development Programme for Minority Women: (1) Yes (2) No	
8.2	Which type of leadership training you have attended: 1. Workshop 2. Non-residential training 3. Residential training	
8.3	What was the methodology for training: 1. Lecture 2. Discussion 3. Case Study 4. PPT 5. Documentary Film 6. Others	
8.4	Whether any Training/ reading material was distributed to you? (1) Yes (2) No (3) Cannot Say	

		If yes, then, usefulness of reading materials, (1) Very useful (2) Somewhat useful (3) Useless (4) Cannot Say
8.5	What was the major content of the training modules:	<ol style="list-style-type: none"> 1. Diseases of Children and Vaccination 2. Public Distribution System 3. Women Leadership 4. Governance System 5. Welfare Schemes and Programmes for Minorities 6. Family Planning 7. Housekeeping 8. Treatment of Waste Water and Disposal of Solid Waste 9. Health and Hygiene 10. Gender Issues 11. Life Skill Education 12. Nutrition 13. Others (Specify)
8.6	What was the average size of batch in which you attended the training:	<ol style="list-style-type: none"> 1. Workshop 2. Non-residential Training 3. Residential Training
8.7	What was the major criteria for your selection as a beneficiary:	<ol style="list-style-type: none"> 1. Age 2. Leadership Quality 3. Representatives of Local Government 4. Politically Active 5. Self-Motivation 6. Family Income 7. Educational Qualification (8) Others
8.8	What kind of handholding support was provided or is being provided to you after training:	<ol style="list-style-type: none"> 1. Interaction 2. Guidance 3. Feedback 4. Problem Solution 5. Others
8.9	Do you think that your training expectations were achieved after training?	<ol style="list-style-type: none"> 1. To greater extent 2. To some extent 3. Not at all <ol style="list-style-type: none"> 1. Diseases of Children and Vaccination 2. Public Distribution System 3. Women Leadership 4. Governance System 5. Welfare Schemes and Programmes for Minorities 6. Family Planning 7. Housekeeping 8. Treatment of Waste Water and Disposal of Solid Waste 9. Health and Hygiene 10. Gender Issues 11. Life Skill Education 12. Nutrition 13. Others (Specify)

	8.10	<p>Please grade your Training Institute on following parameters:</p> <p>(Using Scale of 1 to 5, 1= very poor 2= poor 3= somewhat good 4= good 5=very good)</p> <ol style="list-style-type: none"> 1. Experience and Qualification of Faculty 2. Quality of Infrastructure 3. Adequacy of Infrastructure 4. Quality and usefulness of Reading material 5. Methodology of Teaching/ Training 6. Basic amenities at Training Venue 7. Behaviour of Trainers and Staff 8. Organizing of Guest Classes 9. Quality of Lodging 10. Quality of Boarding (Refreshment/Breakfast/Lunch/Dinner)
	8.11	<p>What is the impact of leadership training:</p> <ol style="list-style-type: none"> 1. Sensitization and awareness towards gender issues 2. Sensitization and awareness towards development programmes 3. Educational empowerment 4. Economic empowerment 5. Political empowerment 6. Enhanced role in implementation of development programmes 7. Active participation in social movement 8. Leadership development 9. Active role in decision making process 10. Enhanced role in family and society 11. Increased social status and recognition 12. Effective delivery of services 13. Enhanced participation in political institutions and governance 14. Effective functioning of local governments 15. Others

Date & Signature of Supervisor

Date & Signature of Investigator

Research Officer



Government of India Ministry of Minority Affairs

Baseline Survey for Leadership Development of Minority Women in India

Interview Schedule for People Representatives

1.0	General Information	
	1.1	State.....District.....
	1.2	Town/City.....Village/Ward.....
	1.3	Name of Respondent-
	1.4	Designation of Respondent: 1. Chairman/ Mayor 2. Sarpanch/ Pradhan 3. Panchayat Member 4. Ward Member 5. Panchayat Secretary
	1.5	Type of Local Government Representing: 1. Village Panchayat 2. Kshetra Panchayat 3. District Panchayat 4. Nagar Panchayat 5. Nagar Palika 6. Municipal Corporation
2.0	Awareness & Participation in Leadership Development Scheme	
	2.1	Are you aware that MoMA has launched scheme for Leadership Development of Minority Women? (1) Yes (2) No (3) Cannot Say
	2.2	Whether the scheme has been launched in your area? (1) Yes (2) No If yes 1. What are the criteria for the selection of Area? 2. What are the criteria for the selection of beneficiaries?

2.3	Whether any sensitization workshop has been organized in your area? (1) Yes (2) No (3) Cannot Say
2.4	Whether any PIA has approached to you for launching of the Leadership Development Scheme? (1) Yes (2) No (3) Cannot Say
2.5	Are you satisfied with the existing criteria for the selection of area and identification of beneficiaries? (1) Yes (2) No (3) Cannot Say
2.6	What is the level of Participation of different stake holders in the implementation of Scheme? (1) Majority Participation (2) Few Participation (3) Very few participation
2.7	Whether you get desired cooperation from different government departments for launching of programme ? (1) Always (2) Sometimes (3) Occasionally (4) Never
2.8	Whether any non residential training programme for leadership development of minority women has been organized in your area ? (1) Yes (2) No (3) Cannot Say If yes, then 1. No. of Training Programme organized..... 2. Religion wise Total No. of Participants.....
2.9	Whether participants from non-minority community participated in the non residential Training Programme ? (1) Yes (2) No (3) Cannot Say If yes, then level of participation, (1) Majority Participation (2) Few Participation (3) Very few participation

2.10		<p>Whether any Residential training programme for leadership development of minority women has been organized in your area?</p> <p>(1) Yes (2) No (3) Cannot Say</p> <p>If yes, then</p> <ol style="list-style-type: none"> 1. No. of Training Programme organized..... 2. Total No. of Participants..... 3. Proportion of no Non-minority Participants.....
2.11		<p>What was the methodology for training:</p> <ol style="list-style-type: none"> 1. Lecture 2. Discussion 3. Case Study 4. PPT 5. Documentary Film 6. Others
2.12		<p>Whether any Training/ reading material was distributed to the participants?</p> <p>(1) Yes (2) No (3) Cannot Say</p> <p>If yes, then, usefulness of reading materials,</p> <p>(1) Very useful (2) Somewhat useful (3) Useless (4) Cannot Say</p>
2.13		<p>Do you feel that scheme has positive impact on the following points :</p> <ol style="list-style-type: none"> 1. Leadership Development 2. Gender Equality 3. Women Empowerment 4. Legal Awareness 5. Women's Participation in Development Programmes 6. Women's Participation in Development Planning 7. Women's Participation in Decision Making Process 8. Area Development
2.14		<p>What are the major constraints in implementation of the Scheme ?</p> <ol style="list-style-type: none"> 1. 2.
2.15		<p>Your suggestions to improve the Performance of scheme</p> <ol style="list-style-type: none"> 1. 2.

Date & Signature of Supervisor

Date & Signature of Investigator

Research Officer



Government of India
Ministry of Minority Affairs

Baseline Survey for Leadership Development of Minority Women in India

Interview Schedule for State/ District Level Officers

Responsible for Implementation & Monitoring of Schemes

I. General Information							
1	Name of State						
2	Name of Respondent						
3	Designation of Respondent						
II. Geographical Coverage of Scheme							
	Area Covered			Area Covered			
	Name of District	Name of Block/Village		Name of District	Name of Town/ Urban Locality		
1							
2							
3							
4							
III. Type of Training wise coverage							
Financial Year	No. of PIAs	Workshop		Non Residential Training		Residential Training	
		No. of Workshops	No. of Participants	No. of Non Res. Training	No. of Participants	No. of Res. Training	No. of Participants
2012-13							

IV. Religion wise coverage of beneficiaries in last three years				
	Religion	No. of Participants who attended workshops	No. of Participants who attended Non Residential Trainings	No. of Participants who attended Residential Trainings
1	Muslims			
2	Sikhs			
3	Christians			
4	Budhists			
5	Parsis			
6	Non-Minority			
	Total			
V. Problems & Suggestions				
1.	What are the main problems being faced by you? i. ii. iii.			
2.	Your suggestions to improve the scheme? i. ii. iii.			
VI. Do You think that the budgetary provisions for the following category of training Programme is adequate?				
	Schemes/Category	Adequate	Inadequate	Cannot say
1	Workshops			
2	Non Residential Trainings			
3	Residential Trainings			

Date & Signature of Supervisor

Date & Signature of Investigator

Research Officer

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