



# India's Dalits: Education and Progress

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**Abstract:** The biggest obstacle facing the Indian government in its efforts to lessen the social repercussions of the caste system—which is still deeply ingrained in Indian culture—has been ensuring that the country's Dalits have access to education. Though numerous theories have been put up to explain the poor literacy and primary school enrollment rates among the Dalits, the most practical explanation blames history and unequal access. India's long-standing caste system, which has led to the Dalits' social and economic subjugation, is still very much in effect there. Since the 1850s, the Dalits—also referred to as the untouchables or scheduled caste—have continuously been denied access to education. Britain had achieved dominance over India throughout this decade. It implied that external forces, as opposed to the national government, were mostly responsible for the advancements made in Dalit education. The Dalits, who continued to face emotional and physical harassment, had little incentives to pursue education due to enduring social norms and behavior. The slow advancement of Dalit education has been partly attributed to increased efforts to eradicate caste discrimination and to make education more appealing and accessible. Following India's 1948 independence from Britain, the Indian government assumed sole responsibility for socioeconomic equality. Although there are some noticeable advantages to social programs and government policies aimed at raising elementary education rates, the percentage of Dalits who are literate is still far lower than that of the rest of India.

## Introduction

The intricate structure of individual social stratification known as the caste system is deeply ingrained in Indian culture. It is a divide of society that has historically been made based on family history and occupation. There are five distinct classes within the Indian caste system. The priests and teachers, or Brahmins, are the highest class in Indian civilization. They are followed in status by the warrior class, or Kshatriyas. The Vaishyas, who are farmers and merchants, are rated third. The Shudras, who are laborers, are ranked fourth ("The Caste System in Hinduism").

Centuries of animosity between castes have been caused by the structure of the caste system and its graininess in Indian history. Dalits were not allowed to enter tea stores, village wells, or temples in rural areas. The Dalits were forbidden from walking during the day in various parts of the nation because their shadows were viewed as pollution (Nambisan 1011). Apart from the inhumane and degrading conditions they have endured, the Dalits' attempts to better their lot have frequently been thwarted by violence, sexual assault, and killing committed by members of higher castes who feel threatened by their pursuit of equality (Bob 173). Though it persists in modern society, the incidence of the brutal and unfair treatment meted out to the Dalits has declined over time.

The caste system was outlawed in India in 1989 with the passage of the Scheduled Caste and Scheduled Tribe Prevention of Atrocities Act. People from lower castes continue to face prejudice and mistreatment in spite of increased government action. Currently making up 16% of the nation's population, the Dalit community still faces challenges in achieving social equality. Within Indian cities and villages, there is still geographic segregation, which serves as an example of the caste system's influence on contemporary society (Desai et al). Many Dalits have tried to convert from Hinduism to other religions in an attempt to escape the caste system, although this has rarely helped them escape their social and economic struggles.

There has been some progress made by the Dalits to secure an equal place in Indian society. A set number of seats in the national legislature were set aside by the Poona Pact exclusively for Dalit candidates, who would be chosen by their Dalit constituents' votes alone (Bob). Slow cultural changes in favor of Dalit equality and the growing influence of national and international nonprofit organizations have also aided their cause (Bob 173). The Dalit community is still fighting for equality, but recent developments indicate that things may become better in Indian

society in terms of equality.

### **The Importance of Education**

Understanding the reasons behind the importance of education in development studies is crucial before looking at strategies to raise primary school enrollment and literacy rates. The last century has seen considerable increase in education across the globe. The gap between the various social strata has grown in tandem with this expansion in education (Desai & Kulkarni). People who are impoverished may be able to raise their incomes through education. Ensuring that everyone experiences the advantages of progress is facilitated by education. From an economic standpoint, education is a way to increase people's productivity at work and at home. It may also be interpreted as a way to encourage groups that are economically and socially marginalized to pursue political change.

Education is viewed by some development scholars as a way to increase social wellbeing via economic methods. Primary education has the highest rates of return when compared to secondary and university education. This indicates that the advantages of learning to read and write outweigh the expenditures of providing a basic education by a large margin. Increases in education have been linked to about 17.2% of economic growth in Africa and 11.1% in Asia between the 1950s and 1960s (Psacharopoulos 102). Primary education is thought to result in a wider distribution of income in addition to a rise in economic growth. 10% more people receiving a primary education would result in a 5% drop in the inequality index (Psacharopoulos 103). An additional justification for studying education is its capacity to enable the person to aim for a higher standard of living. Humans frequently base their daily activities and life goals on what they believe to be practical, which is one major way that education influences behavior (Simon Wigley & Akkoyunlu-Wigley 290). Education broadens the horizons for impoverished people and is frequently a prerequisite for providing motivation to overcome social injustice and poverty.

Development initiatives that prioritize expanding access to basic education over raising funding to raise educational standards guarantee that governments can verify that the advantages of these initiatives are felt by all, not just a privileged few. The rates of return for primary education are higher than those for secondary and university-level education, as was previously indicated. Therefore, before concentrating on raising educational levels, governments would be better served by first expanding access to primary education. Governments and aid agencies can improve the number of people who possess the core skills of reading, writing, and math by concentrating development efforts on a human-capabilities strategy (Simon Wigley & Akkoyunlu-Wigley 288). These abilities enable people to converse, debate, count. Having a basic education is a valuable but often undervalued advantage in and of itself. Individuals with higher levels of education tend to live longer, as evidenced by studies (Simon Wigley & Akkoyunlu-Wigley 290).

Bhimrao Ramji Ambedkar was a prominent Dalit political leader who recognized the importance of social justice in India. Following years of social action, he was appointed as the principal architect of the Indian constitution. Ambedkar devoted most of his life in the early part of the twentieth century to raising the social standing and standard of living for Dalit Indians. In 1945, he founded the People's Education Society, based on the idea that giving Dalits greater access to education would lead to greater empowerment for them. Higher education, in his opinion, would make the Dalits aware of their status and inspire them to strive for the highest Hindu posts. As a result, he believed, they would utilize their political influence and authority to a conclusion to their subjugation (Nambissan 1014). Ambedkar thought that the purpose of education was to enable Dalits to take up political activity for social improvement by means of well-informed lobbying.

The British government tried to raise Dalit school attendance after the Caste Disabilities Removal Act was created by using strategies that took into account the caste society's sensitivity. Rather than confronting the caste issue head-on, the British preferred to suggest other teaching strategies because Dalit children were frequently harassed at school. One suggested substitute was to send Dalit kids to night schools. Children would still be in danger when traveling to and from school without daylight, but they would not have to worry about going to school with people from higher castes. Another suggestion was to establish all-Dalit schools. While this method did away with the risks of nighttime education, it also did little to reduce tensions inside the classes. By 1931, 81 years after education was initially made available to all Indian people, Dalit children had a 4%

primary enrollment rate thanks to the combined effects of these two strategies. Ninety-three percent of these kids were in all-Dalit schools. When there weren't enough all-Dalit schools for kids to pursue secondary education, it became an issue. At that time, under 1% of pupils completed their primary education (Nambissan 1012). This is the reason the Indian government started coming up with fresh ideas when the British gave them control of the nation in 1948.

Governments frequently attempt to enlist foreign aid when confronted with a domestic problem, such as extremely low primary enrollment rates. The goal of the District Primary Education Program, which the World Bank recommended to the Indian government, was to raise the country's primary enrollment rates. Reducing enrollment gaps based on socioeconomic class and gender to 5% and dropping the dropout rate to 10% are the program's objectives. The World Bank provides the DPEP with the majority of its funds. It asks for the establishment of regional committees to supervise the selection and administration of para-teachers. The DPEP program employs these qualified instructors as para-teachers to cover an increasing number of openings in elementary schools. Although they are employed temporarily, they are provided with longer periods as a reward for good performance (Kumar, Priyam, & Saxena 565). They are less expensive than hiring permanent teachers, and because of the greater incentives, they frequently perform better. India has actually been able to witness declining primary enrolment rates since the implementation of the DPEP (Kumar, Priyam, & Saxena 567). It's possible that nationwide initiatives to boost primary school enrollment fall short of their stated goals. Rather, the administration of these programs is unable to identify and recognize particular problems because they are too preoccupied with a top-down approach to education development.

Giving a town more textbooks is a more modest-scale, capital-based method to development and raising primary enrollment rates. Textbooks are frequently the only source used to create a curriculum in poor nations. A school's access to information resources will be restricted if it is unable to buy its own textbooks. Development initiatives expect that by expanding the number of textbooks, schools will be able to accept more students and will have more resources, which will improve academic performance (Crossley & Murby 111). The main worry that comes with textbook distribution is that enrollment rates won't rise as a result. Dalit youngsters have no reason to attend classrooms with new texts because they don't remove any obstacles preventing people from accessing education at the moment. Access to more text books has helped raise educational standards even while it has little to no effect on enrollment rates. However, it is important to acknowledge the disparities within the Dalit community itself. While some Dalit women may have achieved higher education and a better standard of living, many others continue to face poverty and lack of education. This inequality within the Dalit community needs to be addressed in order to ensure equal opportunities and empowerment for all Dalit women.

The Panchayati Raj Act, which provides reservation for women in local government, is a significant step towards political representation for Dalit women. It is encouraging to see the presence of Dalit ministers and women in politics. However, it is crucial to address the issue of education among Dalit women, as lack of education can hinder their participation and representation in political processes.

It is disheartening to learn that in some states, there is resistance and hostility towards reservation for Dalit women by upper castes. This resistance often results in violence, discrimination, and land grabbing. Such incidents highlight the deep-rooted caste-based discrimination that still exists in society.

Lower-class women, including Dalit women, face numerous challenges in fulfilling their duties and responsibilities. These challenges can include economic hardships, lack of access to resources, and social discrimination. It is important to address these issues comprehensively to uplift the socio-economic status of all marginalized women.

By shedding light on these issues and conducting research on the socio-economic conditions of Dalit women in Punjab, your study can contribute to a better understanding of the challenges they face and help in formulating effective policies and interventions to improve their lives.

The information you provided highlights both the progress and challenges faced by Dalit women in Punjab. It is encouraging to hear that Dalit women have actively participated in local elections and have taken advantage of government policies and schemes. The presence of Dalit women as sarpanches in some villages is a positive development and indicates their growing influence in grassroots governance.

The increasing enrollment of Dalit girls in schools, colleges, and universities is another positive sign of progress. However, it is important to note that despite educational opportunities, there are still significant gender-based

inequalities and social biases that hinder the advancement of Dalit women.

The high literacy rate in Kapurthala district, as per the 2001 census, is commendable. However, it is crucial to address the gender disparity in literacy rates, with female literacy lagging behind male literacy. Efforts by the district administration and the allocation of funds under the Sarv Shiksha Abhiyan are steps in the right direction for improving education levels in the district.

The dropout rate among Dalit girls, as reported by the National Commission for Scheduled Castes and Scheduled Tribes, is concerning. Despite the reservation policies for Dalit children, strict implementation is required to ensure that Dalit girls are not disadvantaged and have equal access to quality education.

The involvement of upper-caste educated individuals in perpetuating caste-based discrimination, as reported by the National Commission for Scheduled Castes and Scheduled Tribes, highlights the deep-rooted biases that still exist in society. This discrimination can hinder the progress of Dalit women in higher education and other areas.

The high percentage of Dalit women engaged in labor-intensive occupations, such as agricultural laborers and sanitation workers, reflects the economic challenges they face. Landlessness among a significant portion of Dalit women further exacerbates their socio-economic conditions.

It is clear that while progress has been made, there are still significant disparities and challenges faced by Dalit women in Punjab. Continued efforts are needed to address these issues comprehensively, including improving access to quality education, tackling caste-based discrimination, and creating opportunities for socio-economic empowerment.

The unequal condition of Dalit women in Punjab compared to men and higher caste individuals is a matter of concern. Their social, economic, and political statuses are often different from those of other caste groups. Mahatma Gandhi emphasized the importance of raising the political status of women for the survival of India.

In terms of social status, Dalit women in Punjab face challenges and discrimination. Their condition is often lower in society, and this can be attributed, in part, to their lack of education. Many Dalit women come from economically disadvantaged backgrounds, which hinders their access to education. However, the Punjab government has implemented various initiatives and facilities to promote education for girls and women, aiming to improve their social status.

Dalit women in Punjab also actively participate in politics and have been granted the right to vote. Their political participation is an important aspect of their status and empowerment. However, it is crucial to examine the extent of their representation and influence in political decision-making processes.

To understand the social aspects, it is necessary to examine the health, education, and violence against Dalit women in Punjab. These factors play a significant role in shaping their social status and well-being. It is important to address the challenges and disparities in access to healthcare, education, and protection against violence that Dalit women may face.

The needs of Dalit women are not simply required to their poverty, economical status, or need of education, but are a direct result of the serious misuse and crackdown by the upper classes, which is justified by Hindu religious Holy books. We see many examples of brave Dalit women who being quite aware of the horrifying truth and despite the large abnormal still strive to put an end to their suffering. I'm doing so they most surely protect a shining future for the generations to come. In this studies relating to the socio-economic conditions of the dalits women in rural areas of Punjab. Numbers of programmers have been implemented by the Indian government to improve their lot through many development policies. The present study focuses improve the status of dalits women in

Kapurthala district of Punjab. The main occupations of dalits women's are labour because poverty is main problem in her life. Many Dalit women are poor and they have not well educated. Some Dalit women are well educated and lived a luxury life so the historians shows the all Dalit women's status are equal but in real face there are not equal. The many dalits women are shaped the society. A part the above steps taken for the development the political position of women, a landmark attempt has been made by the new Panchayati Raj Act through which women have been a reservation of one third seats in Panchayati Raj system. The Panchayati Raj

system has been given a constitutional status by seventy-third and seventy-fourth Amendment Act, 1992. In Punjab two important communities belonging to scheduled caste groups are Balmikis, Chamars and other communities like jatt, saini belonging to General caste. The present study has been carried out in Kapurthala district of rural villages for the study, was that we wanted to collect the information. The main aims of this study have been to analyze the social, economic and political status the Dalit women in Punjab. It is expected that socio-economic and educational development may bring about changes in the attitudes and beliefs of women in terms of equality, independence.

It is unfortunate that many Dalit women are still uneducated and often forced into early marriages. However, there has been progress in recent years, with an increasing number of Dalit women receiving education. Education plays a crucial role in creating awareness about their rights and empowering them. Educated Dalit women have proven themselves to be equal to men and have the potential to bring about positive social change.

Education also fosters intercaste marriages, which can be seen as a positive sign of progress. The government also encourages intercaste marriages between Dalits and higher castes through various incentives and motivations.

It is important to continue promoting education for Dalit girls and ensuring that they have equal opportunities for growth and development. By breaking down caste barriers and promoting intercaste marriages, society can move towards greater equality and social harmony. In modern India, Dr. B. R. Ambedker's provided many rights of Dalit women in constitution. Rights of freedom like as –rights of voting, rights to speech, right to equality, right to education and rights to working etc. The rights of education provide the education of Dalit women in India. Many women educated through in this right and shaped the society. Today, many dalits women are educated and working the high level jobs. Today the condition of Dalits women is good but in some areas the condition of Dalits women is not good. There economic condition is very poor. The rich men abused the dalits women and have to go for most dirty jobs. The half of the rape cases registered in India women belonged to the scheduled castes. The use of torn-true and others forms of cruel behavior towards poorer and oppressed sections are not new in Indian society.

The political status of dalits women in India was not good before independence but after independence the status of dalits women is changed. Mostly the women educated after independence and change the thinking of society. The many dalits women are shaped the society. A part the above steps taken for the development the political position of women, a landmark attempt has been made by the new Panchayati Raj Act through which

women have been guaranteed a reservation of one third seats in Panchayati Raj Institutions. Today many ministers are also dalits and many dalits women are minister.

In Punjab, give more preference to caste system. Caste is three types: upper caste which includes General, middle caste which consist of goldsmith and lower caste which contain scheduled caste and backward caste. Punjab has twenty two districts. During field work, I surveyed in Kapurthala which is one of the district of Punjab. Mostly dalits women are not well educated and occupation as a housewife and labour. But some dalits women are expert in certain fields. According to Panchayati Raj Act, dalits women are participated in politics of villages. One third dalits of total dalits population are rich and their living standards are better as compared to past but large numbers of dalits are lived below poverty line. Their main occupations are labour like in agriculture fields and factories. Dalits women which laboring in agriculture fields is done hard work like the dalits men but their wage is plummeted than men. It is big partiality with women. In society, dalits women faced many problems. The main problem is castism. On the basis of caste they are discriminated from society.

Dalit women today

The position of Dalit women in India needs special observation. The Dalit women are discriminated against three times over they are poor, they are Dalits and they are women. Dalit women constitute half of the 200 million Dalit population, and 16.3 of the total Indian female population. Status of women in India has been a matter of discussion since long. Dalit women not discriminated only against the higher classes but also with their communities. Dalit women also have less power in Dalits movements. 160 million Dalits in India of which 49.96 percent women are suffer to discrimination. The caste system communicate Dalit women are “impure” in society. This is a complete violence against Dalits women in India. The special needs to attention this issue in society. According to the Hindu caste hierarchy, there are four castes namely the Brahmins, the Khatryias, the Vaishyas and the Sudras. In order to trace the traditional status of 'Dalit' women one has to turn over the pages of Indian history of the origin and features of the caste system. The Hindu social organization is divided into two substrata, known as Dwija and Ekaja. The

Dwija compose the three high castes – the Brahmins, the Khatriyas and the Vaishyas but the Ekaja composed the lower castes in society.

A Dalit women was very strong in society and could hard work. Child marriage, widowhood, dowry system and the shameful system of "Sati" were all unknown to them. Dalit woman has more freedom than her equal in the higher castes. But this freedom does not really signify anything. Today the Dalit women who constitute the crucial working force. Dr. B.R. Ambedker, the leader of Dalits, described the Hindu caste system as a pyramid of earthen vessel set on one another. When Brahmins and Khatriyas are at the top, Sudras and the Untouchables are at the bottom. The Sudras like crushed and wasted powder. And at the very bottom are the Dalits and below them are the suppressed Dalit women. Dalit women are estimated to contribute eighty per cent of total labour to strengthen the national economy. Around the 16 percent Dalits live in urban areas and 84 percent live in rural areas. The Indian government schemes to improve the condition of Dalits women. The Constitution of India provides for reservation in jobs, in education etc. for Dalit women.

#### Dalit women and work

The scheduled castes people main occupation is agriculture and labours, cultivators and workers in household industry. Dalit women are urged to go for various economic activities primarily required to this economic condition. Even they go for hard labour, even the work which is supposed to be done by men. But they used to get fewer wage in comparison to their male counterpart. Most of the dalits, women all over India used to serve as daily labours except those belonging to artisan caste like Chamars. On the whole, Dalit women has most terrible position in Indian society even today, though the rigidity of untouchability had been modified to many scope, but status survive about same. Dalit women are compelled to go for hard labour with discrimination of salary, sexually misused normally and have to go for most dirty and odd jobs. . Their main occupations are labour like in agriculture fields and factories. Dalits women which laboring in agriculture fields is done hard work like the dalits men but their wage is plummeted than men.

#### Work participation rate among Dalit women

All 26 percent of the Dalit women were reported as workers. The Andhra Pradesh found the highest females' workers of scheduled castes but lowest in Punjab. The school going Dalit female population would be much less than other castes. In all states, the overwhelming majority of Dalit women work outside the home, most often as agricultural laborers. In Punjab, for instance, women are employed to weed crops, pick cotton and sow potatoes, as well as clean the cattle sheds of big landowners. Although there is no caste discrimination in the wage-rare since both Dalit and non-Dalit women are paid equally, Dalit women tend to be relegated to the most menial and arduous tasks. In south Orissa, Dalit women who work as agricultural laborers are paid as little as Rs.15 a day. In 24 of the 52 sample villages in Bihar, women are paid Rs 16-20 for 10 hours of work; in non villages, they are paid Rs. 10-15. In Kerala, Dalit women reported distinctive caste discrimination in the division of labour in cashew processing factories. Dalit women are confined to the hardest task of breaking the roasted cashew nuts, a task which over time deforms and stains their palms and fingers. An educated young Dalit woman who asked to be assigned the easier job of peeling cashews was not allowed to shift. She protested against caste Discrimination and fought the factory management. Dalit women in Tamil Nadu say that they instinctively avoid touching non-Dalit women in the workplace. They eat separately. In Punjab the main occupation of Dalit women is labour. Mostly the Dalit women are labour in Punjab. . Numbers of programmers have been implemented by the Indian government to improve their lot through many development schemes. The present study focuses improve the status of dalits women in Punjab. The new Panchayati Raj Act through which women have been guaranteed a reservation of one third seats in Panchayati Raj Institutions.

In addition to working outside their homes, Dalit women also shoulder the responsibility of running their own households. Their domestic tasks include collecting fuel and fodder, fetching water, cooking, cleaning, bringing up children, as well as tending livestock or land, if they have any. These activities in turn expose them to particular practices of discrimination, untouchability and violence. Since most Dalits do not own land, women are compelled to collect fuel and fodder and graze their livestock on either non- Dalit private lands or on village common land. Status of Dalit women in India

In India, according to the Census report of 1991, Dalit women constitute 49.96 percent of the 200 million of Dalit population. The Dalit women labour force constitutes the backbone of Indian agricultural economy. Although the Indian state consistently defaulted over the past 55 years is not recognizing this truth by its abject neglect of their right to livelihood and education. In India die caste system is so strong that even today people believe in the old

and worn out classifications of society as the basis of the four Varna's. Poverty is a great curse for the Dalits. Because of weak economy, the Dalits cannot progress. The women working as constructions working in houses as maid - servant, in municipal corporations road broom, breaking stones on roads, putting coal tar as road - buildings are mostly done by dalits.

Social, economic and political status of Dalit women

In India, the four caste system, called them Varna, consist of Brahmins, the Khatriyas, the Vaishyas and the Sudras. The Brahmin, Khatriyas, Vaishyas all the twice- born and are allowed reading the holy books. The fourth class Sudra are not allowed them to read the holy books. Dalit a lower caste so the called the "outcaste". Dalits may or may not be Hindus so are former "untouchable" converts to Buddhism, Christianity, Islam, Sikhism and other religions. However, only "Hindu" and Sikh Scheduled Caste can claim the benefits of reservation. Compared to the women of other social groups, Dalit women are more awakened and aware of the existence in the society now a day. Dalit are not only a socio-cultural group but often represent an economic class as well. There are various barriers for Dalit women not to take participation in the active politics, such as Social, Economic and Political inequality in the India society the social barriers such as practice of untouchability, castism, illiteracy, socio-cultural variation, religious exploitation and superstitions and class variation in Indian society.

The political status of dalits women in India was not good before independence but after independence the status of dalits women is changed. Mostly the women educated after independence and change the thinking of society. The many dalits women are shaped the society. A part the above steps taken for the development the political position of women, a landmark attempt has been made by the new Panchayati Raj Act through which women have been guaranteed a reservation of one third seats in Panchayati Raj Institutions. Religious and cultural exercises in ancient and medieval India, Devadasis have made Dalits women victims. The name of this exercise, some villages girls are married to God by their poor parents. In modern era it is declined. Nowadays, Dalits which are related to Sikhism is called ramdasia Sikh and others dalits known as Ad-Dharmi. The status of dalits women is raised now as compared to previous decades. Large numbers of dalits women are well educated in all fields and posted on high positions. Their living standard are highly improved but some dalits women's status are decreased day by day because they are not well educated. They are being segregated. All the Political parties should strictly implement the reservation specifically for Dalit women. And it is the responsibilities of voluntary social organizations, Dalit organizations and the implementation of reservation also to create the political awareness and its importance among women.

## Conclusion

In conclusion, while gender discrimination and inequalities persist, there have been positive developments in the education and empowerment of Dalit women. Continued efforts are needed to address the challenges they face and promote equal opportunities for their social, economic, and personal growth. Over the past 150 years, numerous initiatives aimed at improving primary school enrollment have been made in an effort to improve the lives of India's Dalits. Education gives people the tools they need to participate in the economy and raise their income. Additionally, it can encourage people to engage in political activity to advocate for social change. The Dalits of India have long been subjected to persecution and cruelty, which has left them with little incentives to pursue higher education. Caste harassment, which persists to this day, causes unstable learning environments for caste children, pushes caste homes farther out of town, increasing the walking distance children must travel to school, and economically suppresses the Dalits, making it impossible for them to afford their children's education. Numerous recommendations—both conventional and contemporary—have been made regarding how to address the problems related to Dalit primary enrollment. Although they did not address any caste-related issues, night classes and all-Dalit schools gave the Dalits a safer place to learn. In order to allow the Indian government to concentrate more on the country's primary enrollment rates, initiatives from the 20th century officially helped reduce some of the hostility and inequity amongst communities. Bigger initiatives, like the collaborative DPEP project with The World Bank, fell short in addressing some of the fundamental problems that discouraged Dalits from going to school. Increasing the funding for textbook supplies to Indian schools does not solve any of the main causes of dalits' low school attendance rates. More textbooks simply resulted in higher performance levels; they had no effect on enrollment. Giving out free deworming medication in schools has been shown to improve student enrollment as well as children's health, which reduces absenteeism. The enrollment gap between Dalits and members of upper castes has been somewhat closed, although only little, thanks to modest improvements in incentives for Dalits to pursue basic education. Development groups must keep investigating different levels of incentives and work toward national social equality in India if they are to make any meaningful headway toward

raising the primary enrollment rates of Dalit children.

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