

CHAPTER VI : FINDINGS, DISCUSSION
AND CONCLUSION

6.0.0 INTRODUCTION

In this chapter, an attempt has been made to present the findings of the study on the basis of the analyses and interpretation of the data got in the field survey through informal talks and discussions, participant observation and various other sources. The findings of the study present facts on formal, non-formal and informal education, as well as on the various factors affecting them. The findings have been presented in qualitative form, mostly in the form of statements because the data that were got in the field survey demand such a way of presentation; this is also because the study is basically a socio-economic and cultural survey of a village with a view to drawing suitable implications for education. Meaningfulness of various facts observed have been discussed in the perspective of the status of education in the rural community, as well as the possibility of its being changed for the better along with social change. Examining and commenting on the findings in this perspective will necessarily include suggestive ways of change in the existing rural set-up in terms of certain indices of development, ways of utilising community resources for educational purposes, as well as identifying the status of the particular village under study (Kadehude) from the point of view of such indices and resource utilization.

6.1.0 FINDINGS

This part presents findings of the study on various factors affecting formal education, informal and non-formal education; literacy conditions of the village; attitude of the people towards school and adult education and school education with various factors affecting the school's activities.

6.1.1 ON VARIOUS FACTORS AFFECTING FORMAL, NON-FORMAL AND INFORMAL EDUCATION

The findings of the study on social, economic, political, health and sanitary, cultural and religious conditions of the village and also on the activities of the village level worker, basic health worker and auxiliary nurse-midwife are presented below.

6.1.1.1 Social conditions:

Social conditions of the village on caste, interaction, intermixing and untouchability, status of women, marriage and its related aspects and pathological conditions are presented below:

i. The village Kadehude has 13 castes, which are grouped under headings like general castes (GCs), backward castes (BCs), scheduled castes (SCs) and scheduled tribes (STs) (Table 1, p. 52 and Caption 3.3.1, p. 53).

The GC category is represented by two castes - brahmin and lingayat; BC category by eight castes - ediga, golla, kunchitiga, kuruba, madival, shetbanagiga, satvikavaishnava and uppar; SC category by two castes - adikarnataka and bovi and ST category by one tribe - nayak tribe. People of the village are traditional in their attitudes and practices towards caste, inter-mixing and untouchability. Different caste people maintain their relationship just at the formal level and gradient of relationships exist among them. People further maintain close relationships with the members of their own castes and income groups. Untouchability is also practised in the village with all its seriousness and GCs are more particular about it. SCs are not allowed to enter GC colony temples, shops and to draw water from the general colony wells. People of the village ask the caste of a person when met newly and people of all castes want the caste system to continue in future too.

ii. Girls are normally educated upto IV standard excepting in a few households of better educational and higher income status. Fortyfive percent of the female members among GCs, 23% of female members among BCs, 14% of female members among SCs and 8% of female members among STs are literate. People of the village

do not want sending their teen aged girls to schools, putting girls in hostels and residential schools, giving full freedom to women, women entering all professions like men, intermixing of women with the men of other households except their own, giving equal treatment to divorced and widowed women. As far as the occupational status of the women is concerned, no adult women among GCs is working, but 35%, 63% and 30% of adult women among BC, SC and ST groups respectively are engaged in various occupations and the total working women population constitutes about 11% of the total population of the village. There is no child-labourer among the girls of GCs of 6-17 year age-group, but 38% of the BC girls, 50% of the SC girls and 33% of the ST girls of 6-17 year age-group are child-labourers. In all, 41 girls (32%) of the 6-17 year age-group coming from various castes are engaged in various occupations, but only 14 girls (11%) among them are actually contributing to the regular income of their parents. It is only in a few households of better educational and economic status that the status of women is better when compared to the other households.

iii. Girls are normally being married between 8-12 years and boys between 16-20 years of their age. It is

only in a few households of better educational and economic status that marriage age of boys and girls has increased further. Parents ask their daughters to follow their ~~husbands~~ like a shadow, not to talk to male members of other households except their own, not to go out of the houses except during specific functions. No inter-caste marriages, divorces, remarriage of widows have been reported from the village. There is also a practice of marrying close cousins, celebrating marriages for a few days and giving dowries too. In some castes, there is also a system of giving bride-price in contrast to dowry system. All the marriages of the village have been of arranged type. There is no practice of looking into horoscope tallies excepting in GCs. Most of the marriage conditions are same in all castes, except that a few parents spend more, which is due to their higher economic status. It is only in a few households of better educational and economic backgrounds that marriage conditions are better when compared to other households.

iv. There are four beggars in the village, of whom two are old women and two are old men. All these four people do not have any supporters and so they have entered this type of livelihood. Other than these four, the village does not have any traditional beggars or

religious mendicants following begging as a means of subsistence.

v. Majority of the people of the village drink toddy (a locally available cheap drink) almost everyday. There is a regular supply of toddy to this village and the average daily consumption of the whole village is worth Rs.180-200/-. The expenditure on toddy is more in festivals and marriages. In bovi and adikarnataka castes, children of 5 years and above are also initiated into drinking habits.

6.1.1.2 Economic conditions:

Economic conditions of the village on agricultural conditions, standard of living of different castes, small scale/home industries and expenditure pattern are presented below.

i. Economically, GCs are better than the other castes and BCs are better than SCs and STs. Majority of the households of the village have lands in various proportions, but many are not able to cultivate their lands though the soil is very fertile due to the lack of irrigational facilities. Majority of the people of the village are therefore depending on labourer's job for their earning, by which they are getting very low income. People of the village are well aware of the modern agricultural operations. Almost all men, many women and many children of the village are engaged in

earning pursuits. Most of the households of the village are barely at the subsistence level and there is a lot of exploitation of the poor by the rich in and around the village.

People of the village spend money mainly on food, clothing and medical care. The money that is being spent on other items including that of education in most of the households is very meagre. In addition, one of the most important items of expenditure of the village people is that of betel leaves, tobacco, arecanut, beedies and cigarettes.

The village Kadehude has 11 small home industries. Of these, 6 are of kuruba caste who are engaged in preparing rough quality of woollen rugs, 3 are of ediga caste and other 2 are of adikarnataka caste. These 5 households are engaged in preparing brooms, mats, thatches for huts out of toddy palm leaves. Most of the people of the village who are engaged in labourer's job are not prepared to change their vocation (starting some skilled jobs or home industries or cottage industries) and consequently they are earning very little. In addition, people of the village largely believe that success in life is rather more due to luck than the real abilities and efforts of the persons.

ii. There is no village level worker (VLW) in the village Kadehude for the past two years and there has been no extension activity of any sort by official and voluntary agencies to modernise the attitudes of the people towards other vocations. In addition, official agencies have not undertaken any surveys to identify the needs, problems and aspirations of the people to understand the nature and structure of the rural society and to identify the material and human resources for a variety of purposes and to plan well for the future to bring about development.

6.1.1.3 Political conditions:

Political conditions of the village with respect to voting, kinship groups and activities of the panchayat are presented below.

All the people of the village cast their votes, as they are fully aware of their right to vote. The village Kadehude does not have any strongly affiliated kinship group, religious group, caste group determining the activities of the village. But all the activities of the village are being indirectly controlled by a lingayat household. The village Kadehude belongs to Mahadevapura group panchayat. There is no opposition to the activities of the panchayat in the village Kadehude. All the disputes

of the village have been settled in the village only and no dispute has acquired the form of court litigation so far. There is no MLA or MLC or MP or even TDB member from the village. The village panchayat has not done anything significant for the village upliftment, but has only got cancelled 8 janata house proposals and 6 proposals of 5 acre land sanction that were allotted to the poor of the village. All these are because the rich people of the village do not want the poor people becoming better, independent, but want them to work for low wages, even on bonded-labour basis and ultimately to sell away their lands for low prices. To attain these things, the rich people of the village have also taken the block development officials into their confidence. In other words, common men are being exploited both by the officials and the rich landlords of the village.

6.1.1.4 Health and sanitary conditions:

Health and sanitary practices of the village, general health conditions of the villagers and the activities of the basic health worker (BHW) and auxiliary nurse-midwife (ANM) are presented below.

- i. The people of the village Kadehude are traditional as far as their sanitary practices are concerned, as they allow their children to excrete in the surrounding

areas of the houses, do not take bath and wash their clothes regularly except a few GC household people of better educational and economic status and a few madival caste household people. Many other people of GCs, many BCs take bath and wash clothes once in 15 days, but all SC, ST and a few BC people take bath and wash clothes once a month. Lack of such right habits is due to lack of habit formation, as well as the lack of water facilities within the village. Except a few BC and SC households, practically all other people bring water for drinking and other purposes from agricultural land wells. In addition, excepting 7 GC houses, all other houses of the village lack sufficient light and ventilation. No household in the village is possessing any latrine facility and all people use the open fields of the village for this purpose. In all, it is only in a few households of better educational and economic status that sanitary conditions are better than the other households.

ii. The general health condition of the villagers is quite normal; there are no leprosy or tuberculosis or paralysis patients in the village. But there are four boys of age below 17 years who are dumb. Among the four, one is partially speech handicapped and other ~~three~~ are fully speech handicapped. Other than these

four boys, there are no physically handicapped members of any other sort in the village either in the children or adult population.

iii. The activities of the BHW and ANM in the village are not encouraging and they are not change-agents in the real sense of the term, as they are not visiting the village as per the official requirements. And such personnel are not intimate enough with the rural community to change the attitudes and practices of the rural people on aspects of health, nutrition, hygiene through informal means. Their visit to the village is just occasional and that too are all formal ones. Other than the activities of the BHW and ANM, there have been no family welfare educational programmes (population education) or nutrition education programmes of any sort in the village Kadehude.

6.1.1.5 Cultural conditions:

The cultural conditions of the village relating to jatras, animal sacrifices, plastic and graphic art activities, folklore, synthetic art activities, festivals, horabeedu function and leisure-time activities are presented below.

People of the village Kadehude celebrate jatras of their Gods every year. Lingayats celebrate the jatra of Lord Shiva; kunchitigas, SCs and STs celebrate the jatra of Goddess Mariamma and people of all castes celebrate the jatras of Lord Hanuman and Shanimahatma every year. Animal sacrifices are common in the jatra of Goddess Mariamma. In addition to the above jatras, majority of the people of the village also visit other jatras of their Gods and Goddesses in the nearby places. Many people in the village are particular about visiting their family Gods every year. The jatras are celebrated mainly to please Gods and to get good favours for the whole village in general i.e., to get rains, good crops (yield) and protection from health hazards. Before 1978, there used to be harikathas in the village twice every year, but now they have been stopped tentatively. The village Kadehude does not have plastic art activities - carving and modelling and graphic art activities- drawings and paintings. The village further is not rich in folklore - folk songs, folk tales, proverbs, riddles, puzzles, etc. The women-folk of the village who knew folk songs are gradually forgetting them, because of the lack of practice and situations to perform. And likewise, synthetic art activities - dramas, group singing

have also been stopped because of the depressed economic situations caused by continuous failure of rains and poor harvests.

ii. The people of the village celebrate many festivals like Gowri festival - festival to win the favour of Goddess Gowri by women seeking for long married life, Ganesha festival - festival done to avoid all sorts of hurdles in life, Ramanávami - birth day of Sri Rama¹, Vijayadashami - banni festival², Makarasankranti - harvest festival³, Chandramana Ugadi - new year festival⁴. Besides, the villagers also used to celebrate Ganesha festival and Ramanavami at the community level by making contributions. But since the year 1978, they have stopped both the functions because the problem of food for many people has become severe and intense. In other words, economic depressions of the villagers have affected these activities.

iii. The people of the village Kadehude have been continuously celebrating horabeedu function every year, wherein all the people of the village worship Lord Shiva and live outside the village for a day. They also pour 101 pots of water to a banyan tree, arrange for dogs' and donkeys' cries in the evening near the village tank

and also arrange for the marriage of dogs. All these are done to please the God Varuna and to get rains.

iv. Majority of the people of the village Kadehude waste their leisure-time in just gossiping than having some change of activities of productive purposes; this is a common practice with all the castes. People of different castes usually sit with their own caste members to talk and exchange their views. The main topics of discussion will be on lack of drinking water, water for agriculture, official efforts to overcome these difficulties, lack of cooperation of the rich people in the village for making life better for the poor, exploitation by the rich people and the officials, lack of sufficient work opportunity in and around the village area, continuous failure of rains and so on. Only a few people of the village have the experience of seeing films, that too occasionally as they do not have facilities for the same in the nearby areas.

6.1.1.6 Religious conditions:

Religious conditions of the village relating to temples, worships, rituals, special poojas, vows and belief pattern are presented below.

i. There are six temples in the village Kadehude. One temple is of Lord Shiva, for which the entrance is purely restricted to Lingayat caste; two temples of Lord Hanuman and Shanimahatma meant for GCs and BCs only;

one temple is Goddess Mariamma of kunchitiga caste to which other caste people are not allowed; one temple of Lord Venkatesha of bovi caste to which other castes are not allowed and one more temple of Goddess Durgamma of adikarnataka caste to which others are not allowed. There are five priests for these six temples, who worship the Gods only once a week. Elders of different castes visit their temples on the day of worship. There are animal sacrifices for Goddess Mariamma and Durgamma on festival days. Other than those six temples, the village Kadehude does not have any other temple of ancient or historical importance. The temples have not been utilised by the community at any time for worthwhile purposes, say for conducting adult education classes as is being done in many other villages of the taluk.

ii. All the people of the village are Hindus. Except GCs, other people of the village are not more after daily worships. Rituals can be seen on festival days and in other ceremonies only. All the people of the village worship different Gods along with different plants seeking some favours from each of them. GCs are more after making pilgrimages in life. People of the village further believe in special poojas, vows, etc. Except GCs, others are particular in visiting family Gods and sacrificing animals. Only a few households of the village have books on religion. A majority of the people do not favour: reading religious books other than those of Hinduism,

taking view points of other religions, inviting the people of other religions to their functions, telling stories to children from other religions, as they feel that their religion (Hindu religion) is all exhaustive pervading all aspects of life.

iii. Majority of the people of the village believe in ghosts, witches, magic, sorcery, predictions about future life and accordingly go in for vows, special poojas, etc., to tide over the troubles in life. People of the village also look for auspicious and inauspicious days and situations before starting any work and travel. Majority of the people of the village further explain the natural phenomena of drought conditions, excess of rains, floods, death of large quantities of animals and men due to the anger of Gods and Goddesses, which further according to them is because of the lack of moral way of doing things by the men and women of the present day generation.

6.1.2 On formal education:

This section presents findings of the study on literacy conditions of the village, attitude of the people towards adult education and various aspects of school education and the actual school education of the village with various factors affecting school's activities.

6.1.2.1 Literacy conditions:

Kadehude village has a population of 897. The village has 4 categories of castes, namely, general castes (GCs), backward castes (BCs), scheduled castes (SCs) and scheduled tribes (STs). The literacy percentages among GCs, BCs, STs and SCs are respectively 62%, 33%, 23% and 13%. The literacy percentage is more among men and children of 6-17 year age-group in all categories of castes when compared to women and adult population. The literacy figure for adult males of the village is 33%, for adult females it is 7%, for boys of 6-17 year age-group it is 64%, for girls of 6-17 year age-group it is 59% and for the total population it is 33%.

6.1.2.2 Attitude towards education:

Majority of the people of the village are traditional in their attitude towards education as they do not favour: education of boys and girls even upto VII standard, the present system of general education, expansion of primary education, putting girls in hostels and residential schools, co-education at adolescent stage, free-mixing of boys and girls, free-mixing of different caste children and adult education in its present form to both men and women. Except SC household heads, other household heads do not favour the facilities offered to the SC children. Majority of the parents favour: primary education to boys and girls upto IV standard, separate courses like child care, home economics, home management

to girls, segregation of boys and girls at adolescent stages, non-mixing of different caste children and vocational education at school stages. Further, most of the household heads favour economic development schemes to come into operation than just adult literacy programmes as they feel that the problems of the Kadehude villagers are basically economic in nature.

6.1.2.3 School education:

Findings of the study on school education present facts on the history of the school, compulsory primary education, teachers, physical facilities, activities of the school, aspects of administration and school improvement organizations.

i. History of the school:

The primary school of I-IV standards was started in the village Kadehude in the year 1936. For 32 years, the school was housed in a small building. The school was shifted to the new building in the year 1968, constructed by the initiative of a local school betterment committee member. The activities of the school were satisfactory during the years 1940-53 and 1972-75 i.e., during K.G.Hanumantha Rao's and M.S.Nagaraja Rao's



periods as per the villager's opinion. The villagers on the other hand, do not have the same opinion during the other teachers' tenure including the present ones.

ii. Compulsory primary education drive:

a. Every year, the teachers of the school visit all the houses of the village in the month of December to know the number of the newly enrollable children for the forthcoming academic year, during which time only teachers try to educate the parents to send their children to school. Other than this, no adult education programme or any other informal way of educating parents is in operation to bring the children to the school.

b. There are 181 children in the village in the age-group of 6-11 years, of whom only 101 children have been enrolled for the academic year 1981-82. There is enrolment in fact from all the strata of the society and as such enrolment/non-enrolment is not restricted to any caste, income or occupational group/s. The problem of non-enrolment is mainly due to economic problems of the villagers.

c. The school has not suffered much from the problems of wastage and stagnation during the year 1980-81.

d. The school is suffering this year (1981-82) a lot from the problem absenteeism and it is 35% in I standard, 35% in II standard, 68% in III standard and 21% in IV standard. This much of absenteeism is because of the help children are rendering to their family in the earning pursuits.

iii. Teachers:

The Kadehude village school has two teachers. They belong to Muslim (shia group) and Hindu (brahmin caste) religions. Both of them have read upto VII standard and have necessary formal training for school teaching. They have been in this profession for the last 27 and 29 years respectively. Both the teachers have entered the profession only to get some status in the society and not because of any willingness towards the profession.

The teachers of the school are not being respected by the villagers because of the lack of role-discharging quality in them and as such teachers also do not like the villagers and the village.

The brahmin teacher of the school has got the right habits of getting up early in the morning, taking bath and washing clothes everyday, putting on clean

clothes, but the case is quite reverse in the case of the Muslim teacher.

The teachers are not satisfied with the salary they are getting and they will be putting on slovenly appearance most of the times.

iv. Physical facilities:

a. The school building has two rooms of 18'x15'x12' size. It is a concrete building with a tiled roof. Two classes are being held in each room. The rooms have sufficient light and ventilation.

b. Sufficient number of wooden planks/benches for children to sit are lacking in the school.

c. There is no drinking water facility in the school, but children can get water for drinking from a nearby well as a few bovi caste women will be now and then drawing water from it for their utilization.

There is no latrine facility in the school and children use surrounding fields only for this purpose.

Except during the mid-day meal programme, the surrounding area of the school will be clean. But there is much to be desired as far as the cleanliness of the inside portions of the school rooms are concerned.

d. There are 75 Kannada books (children's literature)

on various themes. These were supplied by the government department of education in the year 1976. There is no separate library/reading room in the village. In fact, not even a newspaper comes to the village. Books are not being issued to the children in the school for the fear of damage by them. The books are also not being used by the teachers in any way to aid themselves in teaching.

v. Activities of the school:

a. From Monday to Friday, the school starts formally by 10.50 a.m. with national anthem, and ends by about 1 p.m. although according to official rules it has to work upto 1.40 p.m. for the morning session. In the afternoon, classes start by 2.30 p.m. and end by 4 p.m. although according to official rules it should continue upto 5.30 p.m. i.e., as per the official time-table. On Saturdays, the school runs from morning 7.30 a.m. to 10 a.m. with a break from 9 a.m. to 9.30 a.m. in between.

The school gets closed on the 5th of every month as teachers visit Parashuramapura - the hobli headquarters to get their salary.

The school will have only one teacher on every Monday, as one of the teachers of the school visits Parashuramapura to bring vegetables and other household materials needed for him and the other teacher.

No change in the school timings is being made at any time including the rainy season although absenteeism will be more in rainy season (rainy years).

The teaching activities of the school are very irregular, improper and depend on the mood of the teachers. Translation method is the only method of teaching prevalent in the school to teach all subjects. Even with regard to the teaching of mathematics, the same problems as are given in the text-books, are being solved, often in the same way as given in the text-books. Teachers teach at the most 20 minutes a day. During the teaching sessions, the monitors of different classes read the lesson and teachers tell the meaning of the lesson in just 10 minutes to each standard without making any effort to give illustrations, examples or tell stories to children. Teachers further, do not take pains to give feed-back to the children by correcting their writings. The teaching activities were found comparatively better on single-teacher days than the normal two-teacher days.

For teaching topics in Kannada language, Science, Mathematics and Social Studies, text-books and black-boards are the only available aids; except three maps (one Karnataka map, one Chitradurga district map and one India map), no other teaching accessory materials

are present in the school.

The teachers have not taken their children out to the nature to explain various concepts in Science nor to the places of historical, scientific or educational importance, but have only taken them out to a few temples which have no relevance to the lessons.

The relationship between the teachers and pupils is not cordial and affectionate, as teachers punish the children severely through corporal ways and even scold them using very foul language. This is to keep them silent always. Because of such an atmosphere, the relationship between the teachers and pupils is only at the formal level.

The relationship between the children themselves is often restricted to their own standard, caste and sex mates both inside and outside the school rooms. Hence, there is little scope for the informal education between the children of different backgrounds.

b. The Kadehude village school celebrates national festivals like independence day, republic day, Gandhi jayanti, Kannada rajyotsava day. On these days, children's procession, flag hoisting and sweet distribution activities will be there. No entertainment or cultural

activities are being arranged by the school. And no recitation, sports', drawing competitions are being held on such occasions.

c. There is a mid-day meal programme in the school. Only upma is being served everyday. The upma is being prepared by a ST lady and as such one student. who is a brahmin does not take it. His father who is a teacher in the very same school prevents him from taking it. Although the surroundings of the school are. generally clean, uncleanliness can be noticed after the mid-day meal programme is over, as the leaves or papers used for eating upma will not be thrown at a distance and to that effect there is no guidance from the side of the teachers. Since the year 1975, the mid-day meal programme is continuing in the school.

vi. Aspects of administration:

a. The printed sheets of time-table along with a chart showing the portions to be covered and the tests and examinations to be held in specific periods are being supplied by the government department of education every year and teachers do not take any pains in preparing the same.

b. All the records of the school except the casual leave book are being maintained properly by the teachers.

Holidays that are being utilised by the teachers on regular school days are not being mentioned in the casual leave book.

c. Expenditurewise, the school during the year 1980-81 has spent money mainly on the salaries of the teachers, mid-day meals of the children and on stationery materials given to SC children. No amount has been sanctioned on pupils' scholarships, teaching aid materials, library books or sports' materials, excursions, field trips and on the incentives of the teachers.

d. Supervision and inspection are being carried out formally once around the middle of the academic year, but no administrative or academic problems are looked into.

Lack of efficiency in the supervisory machinery is because of the overburdening work of the supervisor, as a result supervision and inspection have become highly impossible.

vii. School improvement organizations:

a. There is a school betterment committee (SBC) with eight members, but it has not been represented by all the castes of the village. The present school building made its appearance owing to the efforts of an SBC member, but the same member has also the discredit as he has utilised Rs.5000/- for his personal benefits when excess grants

were given by the government towards the buildings. Members of the SBC do not discuss the problems of school and they meet only occasionally.

b. There is no parent-teacher association (PTA) in the school. The present teachers do not know the names of all of their students correctly and knowledge of their socio-economic problems is also lacking in them. The teachers doubt the potentiality of such an association in bringing either the non-enrolled children or the dropping-out, long-absenting children to the school, as to them, the above problems in this village school are more due to economic problems.

6.2.0 DISCUSSION

Findings of the study present facts on formal and non-formal education, as well as the various factors affecting formal, non-formal and informal education. These facts have been discussed in this section in the background of the place of education in the particular rural community surveyed, as well as the future possibility of bringing about its modernization. Discussing the findings in this perspective necessarily includes suggestive ways of change in the existing rural set-up in terms of certain indices development, ways of utilising community resources for educational purpose, as well as identifying the place of

education of the particular village in relation to such indices and resource utilization.

6.2.1 Social conditions of the village tell us how informal education as a process of refinement of values has influenced the rural people who have designed their relationships, intermixing behaviours, status of women and marriage conditions, depending upon the intensity of the educational influences. Conditions such as untouchability, lack of proper relationship between different castes create artificial distinctions of high and low, superior and inferior, forward and backward in children. Early marriage of girls, depriving them from education, giving dowries, asking girls to follow their husbands in an unquestioned way, not to go out of the houses, not to talk to men-folk of the village, create artificial distinctions between men and women which the children also learn in an unconscious way. In other words, qualities of high and low, superior and inferior with regard to sexes also take their shape in the minds of the children which will be contradicting to the values taught in formal schools. So it is doubtful whether the values of democracy, equality and justice find any place in the mind of such children. In addition, the existence of pathological conditions (beggary and drink addiction) will have a negative influence on the process of informal education of the young children, as children begin

to feel that begging is a way of life and toddy as a solution for tensions, worries and difficulties in everyday life. So informal process of education of the young infants will be a negative process if parents do not take care to nullify the effects of such pathological conditions. As the village Kadehude is predominantly traditional in its social conditions, the official and non-official agencies of education should try to modernise the attitudes and practices of the adults so that the parental values will be in tune with what is advocated to children in formal schools.

Informal education has not influenced the rural people to think of the possible alternatives of vocations, other ways of improving themselves than the rigid lines of traditional occupation where the income is meagre. Besides, it can also be observed that parents will not be in a position to give education to all their children as they will not have money for the same. They cannot send their children to the school, cannot provide them with good food, clothing and cannot bring them the needed books. As the expenditure pattern of different households concentrate mainly on basic needs of life, children can also think only in those terms and thus, cannot think of the finer aspects of life. Further, as the majority of the people believe that success in life depends more on the luck than on real abilities and efforts, children also learn not to put on purposeful and conscious

efforts to attain and achieve anything in life. Many residents of the village are not staying in the village proper all the time due to the non-availability of work in the local area and so the children who go with their parents will also lose the opportunities of getting education and further parents also lose the opportunities of adult non-formal programmes pertaining to different aspects of life whenever they are organised. In other words, economic conditions come in the way of formal education of the children and also in the process of informal education i.e., children when they grow up also stick on to parental profession without making any attempt to move out of it for better ways of earning through other vocations. This is because parents will have felt insecurity in other occupations and expressed fears of bad happenings in case of change in the occupation, the same ideas get transferred to the children who will further spoil the future generation in turn. Therefore, official and non-formal agencies of education should try to make deliberate and concerted efforts to modernise the attitudes and practices of the rural adults towards various economic aspects of life including bringing about positive attitude towards starting some useful vocations. But changing the attitudes of the people towards other vocations in a village of Kadehude type cannot be a permanent solution, as resources for starting other types of voca-

tions are scarce and one will not be in a position to utilize the land resource (fertile soil) - the major resource of the area for better productive purposes. In such a situation, if it is not possible for the developmental agencies to change the attitude of the people towards other schemes of earning because of cultural and traditional rigidities of the people or because of the lack of permanent utilization of new vocational skills, things should not be imposed on them. And such a problem will have to be looked upon from an anthropological perspective in the interior villages, as any attempt to bring the change from the desired occupation may even bring distortion in the life-styles of the people.

As far as the people of the village Kadehude are concerned, the demand that they are making is very genuine wherein they are asking the official agencies to provide water for drinking and agriculture. Of course, for a drought prone area of Kadehude type, it involves much cost, lot of time and planning will have to be done at the macro-level to provide water for many such villages of the area including this village to solve the problem on a permanent basis. Developmental efforts will have to be attempted in this way only in areas of this type, as there is no short way for success. When once such a developmental programme is attempted and basic needs are fulfilled,

modernization covering all aspects of life can be attempted through educational schemes. This means that priority will have to be given for immediate gratifications than the deferred gratifications. Therefore, educational programmes will have to be properly linked-up with the socio-economic requirements of a given community. This idea has been very well expressed by Rathnaiah⁵: "Development of any society presupposes giving priority to deferred gratifications over the immediate ones. To a great extent, education falls under the first category. The advantages of education cannot be immediately demonstrated. But once a section of people opt for deferred gratifications, it should not end in a fiasco. The planners should therefore be conscious of this and plan education in such a way as to link it up with the socio-economic requirements of a given society. This implies proper educational planning... There is close relation between the level of socio-economic development and educational development. It is impossible to break the vicious circle of underdevelopment and inequalities in educational development without an attempt to deal with both the problems together".

Ujke⁶ has also supported the foregoing idea: "The problems of education can never be isolated from those of the society as a whole. And those problems will differ from one society to another in space and time"... "To

understand the education of any particular time or place one must understand the socio-economic factors and culture in which it operates".

Khan⁷ while studying the role of education in the integrated rural development of the villages of Comilla of Bangladesh observes that "ignorance, wastefulness, idleness, etc., were not the real causes of backwardness of the people and that no philosopher and guide is needed to be sent to the villages to educate and motivate the villagers"... "The old social order had crumbled and there was none in the rural areas to take care of embankments, roads, drainages and irrigation infra-structures, etc. And consequently there were floods, droughts, crop failures and resultant disintegration and poverty. Given the availability of the material and educational inputs, a trust in people's action for development and a set of mutually supported and meaningful programmes for development, duly supported by continuous research, evaluations and feedback, the rural people can remove the constraints and initiate a process of development".

An UNESCO report⁸ opines that "our rural areas need health centres, provision for pure drinking water, water for irrigational purposes, roads, bridges, electricity and such other infra-structures along with literacy

programmes and extension education for social and economic development". All these mean that the infra-structures needed for catering the basic needs of life should receive priority to educational needs.

The rich people of the village Kadehude do not want the poor people becoming better, independent, but want them to work for low wages and even on bonded-labour basis. They also want the poor people to sell away their lands for low prices, which means that the rich landlords of the village are trying to dominate over the poor people of the village. In other words, informal education as a process of refinement of values has not brought to bear any perceptible influence on the political life of the villagers. These conditions also determine the subtle process of informal education of the young children. Though the teachers teach in the school about the rights, duties, responsibilities and the roles of a citizen in a democratic society, the idea of autonomy of individuals in democracy, children find real contradictions in day-to-day life in the village. Children see that their parents cannot question the activities of the panchayat, cannot go against it, as there will be risks and questions of life and death. It is because of these reasons, parents often educate their children also to have unquestioned obedience and loyalty to the activities of the dominant

group in the village life though the activities of such a group are harmful to the community life. In other words, the concepts of high and low, the strong and the weak, the rich and the poor, automatically take their shape in the minds of the children.

The impact of informal education is very clear with respect to sanitary habits of the village people under study. One can easily observe that majority of the people do not take bath and wash their clothes everyday, allow their children to go in for excretion around the houses, go in for special poojas, etc., to cure diseases. All these influence the young children in a subtle way. In addition, the very existence of such conditions will also be contradicting the values of health and hygiene taught in the school situation. Children as a result, cannot develop neat and orderly habits so urgently needed to preserve and maintain life.

Cultural conditions of life tell us how informal education as a process of refinement of values has influenced the rural people who have designed their cultural conditions of life in a particular way. The celebration of jatras influence the young infants of the rural community through their interactive process. The aims with which jatras are celebrated, animal sacrifices in jatras, celebration of horabeedu, arranging for dogs'

and donkeys' cries, pouring water to a banyan tree, arranging for dogs' marriages, negatively influence the children, as they begin to feel that they will have to sacrifice animals to please Gods, live outside the village, arrange for dogs' marriages, etc., to get good rains. Besides, children also learn to waste their leisure-time like their parents. But, celebrating Ramanavami to recall and practice the virtues of Sri Rama, exchanging banni tree leaves in Vijayadashami festival as the symbol of cooperation and co-existence, eating jaggery and neem leaves together in ugadi festival as the symbol of both pleasures and sorrows in life are the real transmitters of secular values like love, cooperation, co-existence, universal brotherhood, sociability etc., to the life of young children.

Informal education has not influenced the rural people positively on the religious aspects of life, which is evident by the religious practices and attitudes of the people towards religious aspects of life. People of the village believe in vows, special poojas, etc., as sources of solutions to life problems - to get children, to improve economically, to cure the long-standing diseases of sick people; auspicious and inauspicious days and situations to start any work or travels, visiting family Gods and pilgrimages for one's welfare

and to get rid of the effects of bad performances if any, predictions about future life, observation of religious rituals on all important ceremonies to be a source of good happenings for future. In addition, people do not favour reading religious books other than Hinduism, taking good points from other religions, telling stories to children from other religions and inviting the people of other religions to participate in their festivals. So informal process of education of the young infants on religious aspects of life in the village Kadehude will also be a traditional process.

It can be said in general that traditional influences of life are quite strong on young juveniles. If the development of modern values is to be encouraged in children at school stages, children find real contradictions between the actual practice in the village life and what is impressed upon them in the school. As most of the children do not study for a long period in school, children often relapse into traditional way of doing things as their parents do. On the other hand, children who do not study in schools will be purely traditional as they will not have been brought to the school. As a result, the educational process in a rural setting like Kadehude will be purely a traditional process to the majority of the children. Even those children who have positive and modern influences of life in the home situation may also take to traditional way of doing things, because

they will be often exposed to traditional ways of behaviour at the community outside. So non-formal agencies of education should try to modernise the attitudes and practices of adults so that it will be in tune with what is advocated in formal schools. Here there is much scope for the village level worker, basic health worker and auxiliary nurse-midwife to put in efforts to modernise the attitudes and practices of adults, which leads to the point of utilising community resources for organising educational activities.

The village Kadehude has rich human resource both males and females at different levels to educate the community in formal, non-formal and informal situations (Table 8, p.104). Even the village level worker, basic health worker and auxiliary nurse-midwife can be trained to educate both the adults and the children of the village. Learned members of the village can be asked to teach regular topics in the school. The teachers can also be trained to undertake different educational programmes at the community level. The idea of utilising community human resources has been very clearly brought out by Yadav et al⁹ in their village study in Uttar Pradesh: "Such an approach of utilization of human resources can be adopted for organising educational programmes in a

meaningful and effective way in all the rural areas since unutilized resources are likely to be available in all the villages for undertaking educational and other programmes of social and economic development. Organization of educational programmes in this way will have far reaching implications for change and development in the village. Involvement of people from various walks of life in educational work will create greater interest and awakening in the community about modern methods of production and living. It will foster communication among the adults regarding the various aspects of social change and economic development. By organising various educational activities and by utilising various human resources, it will be possible to influence the rural people in their ways of living".

Keeping in view the process of formal education as is going on in the village Kadehude, it can be said that the situation may improve only when certain basic conditions are fulfilled like providing certain study materials to the school to create real motivation among the teaching community to work. Along with it, the training programmes should be made intensive both in content and methodology to prepare the teachers to respond to the explosion of knowledge. And, frequent inservice training programmes should be arranged to refresh the knowledge of the

teachers and to bring positive attitudes among the teaching community. Suitable value orientation should also be there to develop commitment among the teachers towards their profession. In addition, provision should be made for incentives both for pupils (attendance scholarships, prizes) and teachers (additional increments and honouring in some social functions). Naik¹⁰ while suggesting various solutions for the problems of primary education advocates providing free educational supplies, free uniforms, school lunches to all children and compensatory allowance to each family of the enrolled child to neutralize the opportunity cost of educating the children. Besides these, supervision and inspection should be really made possible by reducing the burden of the supervisors to a practically feasible extent. Above all, surveys should be undertaken either by the teachers or by the education department in different rural areas to trace out the reasons (social, economic, political, health, cultural and internal constraints within the educational system) for non-enrolment, wastage, stagnation, absenteeism, low achievement, so that teachers can know due to what reasons the above problems are existing in different areas.

Hochleitner-Diez¹¹ while discussing the problems of education in developing countries opines that "Generally, the problems of education include: preferential

attention to extending primary education without a proportionate effort to raise its productivity in terms of the number of students who complete the primary cycle (related problems: pupil drop-outs, repeaters, absenteeism, women's education, age of admission and of leaving) or to improve the quality of education (related problems: preservice and inservice training of teachers, salaries and other incentives for members of the teaching profession, length of courses, textbooks, modern teaching methods and teaching aids). As a result most of the figures on primary school enrolment are largely fictitious". Therefore, he argues that "the major role of the educational planner is to study the situation and problems of education and training in the light of demographic, economic and social factors, providing at the same time for a continuous improvement in educational standards and increasing the number of students. Accomplishment of this most difficult and complex task represents the best contribution that education can make to economic and social development. The educational process is an organic whole that must respond quickly to the continual adjustments called for by the changing circumstances".

Thus, by identifying the root cause/s for various problems of schools, the problems that can be tackled at the school level can be very well undertaken immediately and if the problems are beyond the scope of the school, say, economic problems, social problems, cultural conflicts, etc., they will have to be referred to the block development departments who will have to try to bring about positive attitudes and practices amongs the rural people, of course by providing basic facilities and amenities needed by them, with further extension activities to improve their occupational and awareness statures. Along with these programmes, adult education programmes may be added to improve the quality of life. When this is done, people would respond positively to formal education by sending their children to schools. The stress here is on integration of school's activities with block development activities. If these things are not done and if the programmes are isolated the villagers cannot see the programmes in proper context and thus, educational programmes may not yield the desired result to the fullest extent possible even with thorough implementation. Therefore, the importance is to be given to integrated and thorough implementation of the educational schemes.

As the educational problems in the Kadehude village school are basically due to economic reasons, many children are not enrolled and many are not attending

the school regularly. These children help their parents directly or indirectly in their occupational pursuits. In other words, economic problems are hindering many children from getting education. Therefore, developmental efforts should be geared to improve the economic conditions of the villagers. The villagers are mainly agriculturists, but because the rains have failed continuously in the area people of the village are resorting to labourer's job by which they are earning very little. As the villagers know agriculture well and as the soil is very fertile for paddy cultivation, permanent irrigational facilities are to be provided so that increase in agricultural productivity increases their income, by which the villagers can spare some amount of money on education. Besides, there are also a few boys and girls in the village who are free, but are not attending the school. It is purely because of the ignorance of the deferred values of education on the part of the parents of such children. It is here that the problems are purely educational in nature. The parents of these children are not happy with the developmental activities (economic development schemes) as are launched now, as they are not helping them to improve their standard of living permanently and they include education also under this category. The parents of such

children do not want education for their children as according to them it brings segregation of children from parents, disobedience towards parents, hankering after artificial status and distinction. About girls, many parents feel that there is no need of any education as they have to cook food, bear children and be submissive and obedient to their husbands. Because of these reasons, investment in education is an unnecessary expenditure and many times an heart breaking expenditure according to them.

The implication is that, education should be suitably linked up with economic development in rural areas. There can be general education for a small period of four to five years, after which vocational education should be given for majority of the children depending upon the nature and the availability of raw materials in the rural area. The planners and the ruling authorities should not be rigid enough to ask each and every child of such a village to go through minimum 10 years of general education as such village people cannot see its relevance in the total process of development. Such a provision for 10 years of general education can serve us at best as the goal of development. If such flexible measures are not accepted and educational plans designed likewise depending upon the nature and structure of rural societies, not only a state cannot bring about the needed change in the

rural people but also such an attempt will be bringing in the rural people a sort of aversion towards education and other developmental activities.

As the village Kadehude is predominantly agricultural in nature, agriculture education with modern methods and techniques of agriculture should find a prominent place in the school curriculum-education should be vocationally and rurally biased. In addition, along with vocational education, efforts should also be made to provide all material benefits to the villagers such as drinking water facilities, permanent irrigational facilities as otherwise, just theoretical education without proper conditions for implementation becomes a thorough waste and meaningless task. Broad secular outlook should be the goal of education. Education on different aspects of life such as social aspects, health aspects, political aspects, etc., should be taught along with vocational education in a very informal way, when it is difficult to attract children for just general education of a long period. Children thus, can be attracted to education by its vocational nature and education of liberal nature can be given to them in an informal way along with vocational education. This is how education should prepare the individuals for democratic way of living. ~~The process of~~

The idea of making education more relevant to life has been very well explained by an UNESCO report¹². It observes that "Education suffers basically from the gap between its content and living experience of its pupils, between the systems of values it preaches and the goals set up by the society, between its ancient curricula and modernity of science. Link education to life, associate it with concrete goals, establish a close relationship between society and economy, invent or rediscover an education system that fits its surroundings - surely, this is where the solution must be sought". Rathnaiah¹³ has also stressed on vocational aspect of education for tribal children. He holds that "Diversification of education would provide for various channels of social and occupational mobility, so needed for the development of the disadvantaged social groups. This would help the socio-economic development of the region. This is the best way of achieving parallel growth in economy and education". Naik¹⁴ while discussing the management of education for rural poor observes that "The primary school is a very functional institution within the framework of educating the children of the well-to-do classes in urban areas, but it is a very dysfunctional institution, for educating the rural children, because it has transplanted without

any change in its organization, structure or content to work for education of the poor masses in rural areas who live below the poverty line, thus causing lags in enrolment, learning, absenteeism, stagnation and other well-known ills. These ills arise from one basic fact that the curriculum of the rural school is really 'inert' to the children of poorer classes and so does not stimulate or interest them adequately. It is this dysfunctional primary school that has been the biggest problem in the lap of the developing countries ever since they accepted the goal of universal primary education. All of us and UNESCO are trying to remove these dysfunctionalities of primary school and several learned remedies, sanctioned by the prestige of 'research' and hallowed by the approval of 'experts' and high-level 'international seminars', have been proposed and tried; but if factual reports are to be believed, they have produced little tangible effect on the miserable situation... Universalization of primary education does not mean the universalization of middle class values and lifestyles. That would be disastrous. Let us realize that universalization of primary education implies the creation of a new ethic based on work and not the universal diffusion of a white-collar, elitist culture. In short, the main argument is that the adoption

of a new model suited to the needs of the poor rural communities will make it possible to universalize a more effective type of primary education within a short period and within a level of investment which the developing countries can afford". Bessant¹⁵ also observes in a somewhat similar vein: "Rural people see the school system inadequate because their children do not receive what they regard as basic education. What is inadequate they see as a special deprivation. Their children are seen as left behind, deserted. Because of the myth they fail to see that there is nothing special rural about education. The real question is not one of equality of opportunity, but one of appropriateness of the opportunities offered by the school system". All these point to the fact that education will have to be suitably linked up with the socio-economic, cultural and ecological requirements of a given community.

6.2.2 From the discussion of the findings, certain indices of development have been projected out, relevant to understand the movement of the rural community towards the promotion of a social order in which poverty and illiteracy would be minimized with the development of necessary skills among the rural people. The first set of indices relate to basic needs such as food, clothing, shelter, health and sanitary facilities, water facilities, and transportation and communication facilities. The

extent of the attainment of these indicate the development of the village community at the first order level. The second set of values relate to higher order values pertaining to different aspects of life such as educational, social, economic, political, health and sanitary, cultural and religious aspects. Development in different aspects of a rural community at the second order level can be known from certain indices such as literacy level, participation in adult education, use of mass-media, response to school education and other extension activities to understand the development in educational facet of life; interaction, intermixing behaviours, untouchability, status of women and settlement pattern to understand the development in social aspect of life; types of occupations, income and expenditure pattern and birth rate in different households to understand the development in economic facet of life; adult franchise, role of women in politics and the type of leadership activities to understand the development in political facet of life; general health condition of various members, general cleanliness of ponds, pools, ditches, streets, children and adults to understand the development in sanitary aspect of life; cultural importance of festivals, jatras, melas, exhibitions, plastic, graphic and synthetic art activities, leisure-time activities

and recreation to understand the development in cultural facet of life and the maintenance of religious temples and institutions, animal sacrifices, idea of visiting pilgrimages, family Gods, making vows and belief pattern to understand the development in religious aspect of life.

Development of any rural community will have to be looked upon from different angles to get a gestalt of development. This is because, development in one aspect of life does not necessarily mean corresponding development in other facets of life and as such indicators covering different facets of life have been arrived at to give a clear picture of summative development. Haq¹⁶ has quoted UNO's proclamation: "Development in any society will have to take care of 1) a minimum standard of living consistent with human dignity, 2) sustained improvement in the well-being of the individual, 3) sharing of benefits by all, 4) more equitable distribution of income and wealth, 5) a greater degree of income security and 6) expansion and improvement of education, health, nutrition, housing and social welfare. All these embrace the whole gamut of a nation's economic, social and cultural life, and progress towards their realization cannot be measured by the rate of economic growth or by any other single indicator". Therefore, an exhaustive list of indicators for development have been arrived at.

The present status of the village Kadehude can be ascertained in terms of the indices of development that have been arrived at. People of the village are more traditional in their attitudes and practices on all aspects of life, although a few households are modern in certain aspects of life. Educationally, a majority of the people send their children upto IV standard; socially, the villagers practice untouchability, child marriages, maintain close-relationships and interactions with their own caste members; economically, a majority of the people are at the subsistence level spending money mainly on food, clothing and medical care, believing in luck and traditional occupations only, quite unprepared to change their vocations and still are depending upon unpredictable rains. The villagers use hospital facilities that is available at a distance of 3 miles. Except the bovi caste and a few kuruba caste households, people of other castes do not have even drinking water facilities in the nearby areas. The village does not have any transportation facility as one has to walk a minimum distance of 3 miles to catch buses to go to hobli, taluka or district headquarters. Politically, a section of people are trying to have domination over the other groups and some are trying to deprive poor of land, wages, etc. Culturally, the villagers exhibit traditional ways of behaviour through jatras, horabeedu and related activities; sanitarilly they do not practice neat and orderly habits, and religiously, they believe in various types of

superstitious practices. As a result of all these, the informal process of education of the young children in the village Kadehude is a traditional process.

As far as the non-formal agencies of education are concerned, there is no adult education programme in the village. The activities of the VLW, BHW and ANM are not hopeful as these people are visiting the village just formally. They stay for a few hours, do little part of their work and then get away. Moreover, the training programme of these change-agents is also not of an intensified nature and hence these agencies are not in a position to respond to the situational problems. As far as the formal educational agency of the village is concerned, school education is not going on at the expected and accepted levels and further it is not advocating the development of modern values in all spheres of life. Children thus, learn traditional ways of thinking, feeling and acting.

From the above discussion, it may be said that the non-formal agency of education is not discharging its proper role at the satisfactory level and likewise the formal educational agency too. In other words, there are no agencies to look forward to, which could bring about development at least in the present times in the

village. Therefore, intensive training programmes should be arranged for VLW, BHW, ANM and teachers, which should be broad-based with the emphasis of the development of suitable values in the role-discharging personnel. Education by its definite and implied role should enable the people to adopt a more acceptable outlook towards innovative changes and education is thought to bring about peaceful social change. Education can further play its legitimate role in establishing an enlightened society in the village. Education given proper thrust, planned well by linking it with the actual needs of the rural community and manned by conscious and committed personnel can and should bring about socially desirable changes in the rural life.

6.3.0 CONCLUSION

From the discussion of the findings of the study, one point seems to be very clear that it is very difficult to break the vicious circle of under-development and inequalities in educational development in the rural community and so both these aspects of development should be thought of together. Further, development of any community demands giving priority to deferred gratifications over the immediate ones. As education falls under the first category, its merits cannot be either

quickly shown or got. The planners therefore, should take care of this aspect and plan educational development properly so as to link it up with the socio-economic and cultural requirements of the rural community. As far as the people of the village Kadehude are concerned, majority of them are agriculturists possessing lands, but because rains have been failing continuously in the area people are resorting to labourer's job by which they are earning very little. As the villagers know agriculture well and as the soil is very fertile for paddy cultivation, permanent irrigational facilities are to be provided so that increase in agricultural productivity increases their income by which they can spare some more money on education. Because of continuous failure of rains, people of the village Kadehude are genuinely asking the official agencies to provide water for drinking and agriculture. Of course, for a drought prone area of the Kadehude type it involves much cost, lot of time and planning will have to be done at the macro-level to provide water for many such villages of the area to solve the problem on a permanent basis. Developmental efforts will have to be attempted in this way only in areas of this type, as there is no short way for success. When once such needs are fulfilled, modernization covering all aspects of life can be attempted through educational schemes. Provided

these things are not done in this village, the villagers cannot see other developmental programmes in proper context even with thorough implementation and they will be at the subsistence level only, bothering most of the time about the basic needs of life and education can be a most neglectful factor of the village life. Thus, only proper planning and implementation at a committed level can help us to move towards the desired state of modernization. Any improper planning and/or execution will not only fail to bring about the development, but will also give rise to a state of aversion in the minds of the rural people for such programmes. And in that case, the country can hardly hope to succeed in the process of rural reconstruction in the years to come.

Notes and References:

1. 'Ramanavami' is the birth day of Sri Rama, celebrated to recall his virtues and to practice them in life as far as possible.
2. 'Banni' festival' is common in Chitradurga district area, during which time banni tree leaves are exchanged as the symbol of cooperation and co-existence in life.
3. 'Sankranti' is a harvest festival for many South Indians, during which time people of the village Kadehude used to sing and dance together in past days, irrespective of their caste, creed and sex.
4. 'Ugadi' is the new year festival for many South Indians, during which time jaggery and neem leaves are eaten together as the symbols of both pleasures and sorrows in life.
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