

CHAPTER I : THE PROBLEM

1.0.0 INTRODUCTION

India is an agro-rural society. Seventy~~six~~ per cent of people live in villages depending on agriculture mainly for their living¹. Even after 35 years since independence, development in all spheres of life does not seem to be upto the expectation. People are largely traditional showing resistance to change, more so in rural areas. Wide spread poverty is a glaring fact; 60% of our people in rural areas and 40% of them in urban areas are below the minimum acceptable standard of living². The per-capita income is Rs.65/- and Rs.75/- per month among rural and urban people respectively³. In addition, 70% of our people are suffering from malnutrition⁴. Concomitant to poverty are the alarming growth of population (the population of India has been estimated to be 68 crores⁵) and large scale illiteracy which is 63.83% currently⁶. These are further complicated by stratification in social structure in terms of religion, language, caste, race and ethnic groups. All these perhaps account for the non-responsiveness of the majority of the people to modern values. Under such a situation, development for the purpose of national reconstruction is a hard task to be achieved.

The constitution of India has accepted socialistic pattern of society as its ideal. It has also stated in its preamble that it aims at creating a democratic society

based on justice - social, economic, political; liberty of thought, expression, belief, faith and worship; equality of status and opportunity⁷. Further, it aims at promoting among all citizens fraternity assuring the dignity of the individual and the unity of the nation⁸. All this implies the creation of a society free from all forms of exploitation based on individual liberty, social solidarity and cooperation. The government of India wants to bring about these changes through peaceful ways. However, one of the widely accepted ways of bringing about social, economic, political and cultural transformation of any society is through education. It is believed that equalisation of educational opportunities leads to equalisation of opportunities in other spheres of life. The same idea has been very well expressed by Dube⁹ : "In the process of nation building education can play an important and supportive role, if it is to be handled with imagination, It can emerge as a powerful instrument of emotional integration between different sections of population who are divided because of religion, ethnic origins, affiliation, language and regional sentiment. By demolishing stereotyped images, it can help to reduce social cleavages and by emphasising commonality of interest, it can promote participation of larger sections in selected areas of social action. It transmits

cultural heritage from one generation to another. It confers status on and invests legitimacy in individuals and groups that are looked upon as models of emulation. Surveillance of environment is yet another function of education. It helps to focus attention on pressing problems and raises issues for consideration. It also functions as an instrument of consensus building. It enlarges mental horizons and brings about cognitive changes. Finally, it encourages new ways of thought and action". Therefore, ever since the dawn of independence in India, it has been the national endeavour to spread education among different sections of people viz., rural, tribal and urban people. And accordingly, the article 45 of directive principles of constitution has set the goal of providing free and compulsory education to all the children of 6-14 year age-group. In addition, non-formal education for drop-outs and adults is also in operation in various proportions. But, despite several measures taken by the governments, both by the states and the centre in pursuance of the article 45 of the directive principles of constitution to spread education among different sections of our society viz., rural, tribal and urban, it has not been possible to realise fully the goal of universal primary education. Besides, there still exists wide educational gap between rural,

tribal and urban sections of our society. Further, among these sections of people urban section seems to have an edge over the rural and tribal sections in getting educational facilities of various types and in getting on well with education.

Although education has been accepted as one of the instruments of change, the extent of influence that it can have at a given point of time on any community depends upon a number of factors. In a stratified society, inequalities and non-responsiveness to modern values arise due to the inequalities in the distribution of modern facilities (ecological variables like actual facilities and exposure to modernity) or due to lack of awareness of the intrinsic and deferred values or due to non-convincingness of a particular value or there may be even purposeful resistance because of various socio-economic and cultural variables like caste, sex, occupation, income, educational level, cultural pattern or due to internal constraints within the educational system. The same idea has been expressed by Govinda¹⁰: "It is necessary to recognise that there are several factors both intrinsic and extrinsic to the system of education which operate to limit or enhance its impact on the society. The influence of education on the society is closely related to such factors as economic standards of

living, social apathy for favourableness, awareness of long range value of education and cultural compatibility of the system of education which characterise its operational milieu. It also depends on such internal characteristics of the system as structure content, accessibility, institutional facilities, etc". Therefore, it is necessary to undertake exhaustive surveys in rural, tribal and urban communities to understand the over all place of education in the respective communities, as well as the promise it can have to change the rural, tribal and urban life for betterment. However, as rural and tribal areas in our country seem to have some disadvantage over the urban areas in getting educational facilities of various types and further in getting on well with education, it is very much essential and more important at present to undertake extensive surveys in rural and tribal communities to understand the influence of education on the life of the rural and tribal communities and also to understand the various factors of life affecting the various processes of education in rural and tribal communities. But, only a few attempts have been made to study the impact of formal education on the life of rural and tribal communities in India and only one study has focussed on studying the educational process in a rural setting. Of them, 5 are status surveys,

1 is historical survey, 3 studies are on rural people and 2 are on tribal people. In addition, there are a number of village studies conducted by sociologists and social anthropologists in India, but all these studies have concentrated on studying social relationship of the individuals belonging to different backgrounds and hardly any study has focussed on education. The following section, however, presents a brief review of the research studies conducted on rural and tribal communities in India along with other relevant literature.

1.1.0 REVIEW OF THE RELATED LITERATURE

Chatterjee, Ghosh and Gupta¹¹ studied the impact of modern education on the rural communities with special reference to Allahabad district of U.P. The study was undertaken to see the truth or otherwise of the belief that the introduction of modern education in rural areas created tensions. For this study the data were collected through questionnaire and interview. The questionnaire covered the impact of modern education on various aspects of village life viz., domestic life, rural society, religion, religious faith and economic life. A random sample of 200 persons (men and women), residents of 26 different villages of Allahabad district was selected for the study. The sample included persons uneducated to traditionally educated as well as those having modern

education. Of these, 140 responded. All these 140 cases were interviewed according to the interview schedule prepared.

The study revealed the following: 1. The trend of sending children to modern educational institutions might be due to general apathy towards traditional schools, quite a few respondents devoted considerable time to educational purposes, although occupational and domestic work kept them busy. 2. The teachers and other highly educated people of the age-group 20 to 40 years did not feel that certain activities in modern schooling result in straining the domestic life. 3. The apprehension that the spread of modern education would hit the prestige of the traditional schools appeared to be incorrect. 4. Respondents, however, expressed that educated people belong to a separate culture of their own, most of them felt that there would not be any adverse effect of direct or indirect agencies of modern education upon village life. 5. Respondents who were highly educated and of younger age were however helpful in this direction. 6. Persons having modern education did not appear to have any unfavourable attitude towards religion and they regularly visited the places of worship, many of them expressed that religious instruction should be introduced in the curriculum. 7. General opinion was that the

introduction of modern education would raise the rural economic standard although this view was not shared by the agricultural community and traditionally educated groups. 8. Majority of the villagers believed that persons with modern education would prefer service as compared to the traditionally educated persons.

Srivastava¹² studied 'Education and Modernization' among the Munda and Oraon of Ranchi. The purpose of investigation was specifically to find out the role of education in the modernization of Munda and Oraons.

The sample comprised 140 Munda and 116 Oraon undergraduate students studying in the colleges of Ranchi, Khunti and Gumla. Further, two groups of adult respondents, both educated and uneducated, were selected. First group comprised 7 educated and 11 uneducated Munda and 9 educated and 31 uneducated Oraon adults; and in the second group there were 18 educated and 20 uneducated Mundas and 17 educated and 33 uneducated Oraons. The sample of Munda population was selected from three villages in Gumla sub-division on the basis of their degree of concentration. Interview schedules and questionnaires containing questions on various aspects of modernization were used as research tools. Case histories were collected from the adult respondent group

i.e., from 88 educated and uneducated adults. Participant and non-participant observations were used to collect relevant data. Besides these, published reports, gazetteers and other records were used for cross-checking.

Major findings on various aspects of modernity are as follows: i. Though the educated and the uneducated are mobile geographically, yet the mobility orbit of the educated is much greater than that of the uneducated. ii. There is a significant trend in the occupational mobility from agriculture to urban occupations both among Munda and Oraon populations. iii. An uneducated Munda or Oraon is guided by tradition and always driven by unknown fear about the new ideas and things, whereas the educated ones can reason out for acceptance as well as rejection of a new idea. iv. More than 88% of the educated Oraon and Munda respondents actively participate in the social affairs of the village or community whereas the uneducated mass is indifferent to such participations. v. Sixty-two percent of the educated respondents of both the groups take effective part in programmes of economic development of the village, whereas the uneducated people do not bother or care about it. vi. The uneducated respondents know nothing about voting whereas the educated population is quite aware and

conscious of political rights and duties that are conferred on it. vii. An educated Munda or Oraon expresses his opinion regarding the merits and demerits of various socio-political institutions whereas an uneducated one is not concerned with it unless it directly concerns his interests. viii. An educated Munda or Oraon shows all signs of his exposure to the media of mass-communication (e.g., newspaper, radio and cinema) and he takes advantage of it whereas the picture of the uneducated respondents is just the opposite.

Saran¹³ studied the impact of education on the social structure of some Punjab villages. The study aimed at investigating the extent to which shifting of roles had taken place and the extent of the changes in the structural elements of the village communities as a result of education. Accordingly, hypotheses for testing were; i. education is likely to bring about a change in the attitudes from traditionalism to modernism; ii. secularising effect of education may help the rural people to forego some traditional roles and take up some new roles, the educated people may have formal affiliation with traditional religious institutions; iii. people of equal educational status may have a closer interaction amongst themselves cutting across

the patterns of caste restrictions and village leadership; iv., the educated persons are likely to give lesser importance to marriage rituals, the dowry system and child marriage.

Two hundred and seventy-two persons of varying educational status namely, illiterate (151), educated upto primary level (23), upto middle school (55) and matriculation and above (43), were included in the sample. They were drawn from three villages in the district of Ambala. Data were collected by an interview schedule on personal information, attitude towards caste system, kinship system, joint family, marriage, leadership, religion and mechanised agriculture. Observation technique was also used. In data analysis, correlation technique, chi-square, yule's coefficient of association of attributes and ranking method were used.

The study revealed the following: i. Educated persons are more modern but not with perceptual consistency and they have modern attitudes towards some variables and traditional attitudes towards some others. ii. A great number of educated persons are not following the same occupation as that of their fathers; education significantly influences the changes in the occupational roles. iii. Changes are more in the structure of explanations as compared to the structure of ideals or actions.

iv. The analysis pattern of social interaction reveals that those patterns are more diversified in case of educated persons as compared to the uneducated ones.

v. Educated persons have more formal affiliations with traditional institutions.

vi. Villages' leadership is shifting from senior (aged) higher caste people to young educated people indicating the impact of education on popularisation of new panchayats.

vii. The traditional norms and practices regarding marriage are fast losing ground.

viii. Educated persons of the comparatively remote villages have not been able to take up new occupational roles.

ix. The slow rate of change in the isolated rural communities may be attributed to their lack of direct contact with great tradition of urban centres.

Education is viewed as exercising considerable influence on village social structure from yet another angle; most of the educated youth of the villages migrated to urban areas in order to take up the jobs which are in conformity with their educational background.

Mahale¹⁴ studied education in a rural setting. It is the study of a village in Karnataka. The major objectives were: i. to study how different facets of culture like religion, economy, occupational caste, belief pattern and formal education contribute to the total educational

process including its acceptance and increasing facilities in a rural setting and; ii. to study the various village schools and the various educational facilities extended to the villagers.

The study was conducted on four communities - Brahmans, Marathas, Harijans and Muslmans as well as on four occupational castes - tradesmen, tailors, goldsmiths and barbers in a twin rural community. The data were collected through participant observation, interview, case studies, scanning of the census schedules and other administrative records like the annual statistical returns, inspection reports, annual results of the school and district gazetteers.

The study revealed the following: i. In the rural community setting family was one of the important agencies of education than schools in transmitting culture - occupational skills, beliefs, behaviour patterns, caste and community consciousness, personal hygiene, ideas of purity and pollution, and the range of permissibility of having physical and social contacts with other caste groups. ii. The educational facilities were extended to the villagers in the form of primary and secondary schools, and curriculum, syllabi, text-books, examination system, scheme of mid-day meal, academic calender, etc.,

were prescribed by the state department of public instruction. iii. The educational facilities available at the village level did not seem to aid the villagers in the betterment of their economic conditions and hence the schooling was isolated from the village life. iv. The different facets of culture like economy, occupational caste, belief system, etc., affected the extent of the acceptance of increasing the educational facilities. v. In the lower economic group, involvement of children in earning family living was very high, hence some did not send their children to school and some withdrew at the age when they should learn traditional occupation. vi. Some villagers realized that the scope of worthwhile economic pursuits was limited in the village and also recognised that their children were to be educated if they were to compete for non-traditional callings; again some of them thought that it was not easy to leave the village in search of paying jobs and thus, the family made significant difference in children's schooling, their success in the school, future income and chances of economic mobility.

Lakra¹⁵ studied the impact of education on the tribals of Ranchi district. The main objective of the study was to investigate the damages that have occurred

due to the education of the tribal people, specially in their socio-economic and political spheres. The sample was selected from Mundas, Oraons and Kharias, giving due representation to each group. The data were collected with the help of mailed questionnaires from the educated tribals in the urban and rural areas of Ranchi district. Personal interview, observation and case study were the other methods through which the required data were collected. The progress of education of these tribals before and after independence and its impact on their social, economic, political and cultural progress were studied in a historical fashion. The following are, however, the findings of the study.

Before the advent of missionaries the tribals groaned under the grinding heels of poverty and debt. The christian missionaries having proselytisation as the objective made some laudable efforts to spread education among the tribals and protected them from the clutches of money lenders. The education brought three-fold benefits, viz., they got their lands back, got emancipation from forced labour and had self-respect reinforced. During the year 1857, the work of the missionaries was disturbed due to "Sepoy Mutiny" (first struggle for freedom in India), but as soon as the peace was restored it was taken up with double vigour. During the year 1863, more impetus was given to girls' education. Though Roman

Catholic Church began its work late it spread a new net-work of schools, hospitals and churches in the tribal belt of Ranchi district. Conversion reached its peak in 1885. As tribal language was not the medium of instruction tribals began liking English and forgot their own dialect. By and by, they developed a taste for western music and dance. The standard^{of} living rose with the level of education, but the economic status did not rise proportionately. Education helped them to improve their economic and social aspects of life. Even though the tribals went upto the high school level only, there was a change in their outlook towards life. They picked up clear habits about food, shelter, dress and habits of thrift, discipline, hard work, etc. Gradually, the tribals became education conscious and sent children to schools.

Girls' education made a head way in the first quarter of 20th century and they were admitted to co-educational institutions. The tribals gradually became politically conscious and fused their several associations to Adivasi Maha Sabha.

With the dawn of independence, the educated tribals were at an advantageous position, but they were in need of training for specific job skills and more

education. Gradually, the social distance between Christians and others is disappearing. The intelligentsia among the tribals are highly qualified in the fields of arts, science, medicine, technology, agriculture, law, etc. The less educated youth are gradually becoming delinquents because of various unwanted situations. The tribals who were primarily agriculturists are gradually migrating to cities by neglecting agriculture, tribal handicraft and traditional mode of living. Recently, there has been a reawakening among the more educated and brighter section for the preservation of all the good in the culture of the tribals.

Rathnaiah¹⁶ studied structural constraints in tribal education among the Utnoor and Wankdi tribes of Adilabad district of Andhra Pradesh. The purpose of his investigation was specially to see the availability of the educational facilities to the children of scheduled tribes, educational attainments and various intrinsic and extrinsic factors affecting the school education of tribal children vis-a-vis the children of general population.

The sample comprised 6 villages in each of the tribal development block. The villages were selected on a purposive basis keeping in view road side villages

and interior villages; villages with predominantly tribal population, mixed population and non-tribal population; the major tribal communities of the region, villages with tribal teachers in schools and villages with non-tribal teachers in schools. For data collection field study and survey methods were used. The data relating to the educational attainments of the children of tribes vis-a-vis the children of general population were collected from census reports, district handbooks, records of tribal welfare department, block development department, education department and the schools. Data with regard to teachers, pupils, literacy conditions of different households were collected through interviews and questionnaire. And informal talks and discussions were used to collect data on socio-economic backgrounds of the community, the family, the school, the pupils and the teachers.

Major findings of the study are as follows:

- i. There is unequitable distribution in the educational facilities provided to the children of tribal communities vis-a-vis the children of general population.
- ii. Various socio-economic and cultural factors of tribal communities significantly affect the educational attainments of the tribal children vis-a-vis the socio-economic and cultural factors of general population affecting their children's education.
- iii. Various internal constraints of the educational system also affect the process of formal education (school education) in a significant way in schools.

An UNESCO report ¹⁷ on 'Managing Education for Rural Development' discussed about the identification of the needs of rural communities, issues, problems and strategies for managing education for rural development, intra-agency and inter-agency co-ordination, identification and training the change-agents for rural development.

Another UNESCO report ¹⁸ on 'Education in a Rural Environment' discussed the concept of rural development, factors affecting rural development, role of education in rural development, type of education needed for rural adults and children, agricultural education, adult education, continuing education, linking education to life and so on.

1.1.1 AN OVERVIEW

The research studies that have been quoted in the previous section have examined the influence of formal education on the life of tribal and rural people; however, hardly any study has focussed itself on the influence of non-formal and informal education on rural and tribal life. Likewise, how various factors of life such as social, economic, political, health and sanitary, cultural, religious and educational aspects affect the very processes of formal, non-formal and informal education in rural and tribal settings, which will have implications for organising and conducting formal and non-formal educational programmes have not been studied. It is only

Mahale's study (1975) which tried to focus on education in a twin rural setting, but this study has also included only a few aspects of life and further the study was restricted to only four castes, that too in a twin rural community. As this study is also not exhaustive in nature including various aspects of life, it has not been able to give a clear picture of the educational process in the rural setting. Other research studies have selected samples from different rural and tribal communities and hardly any study has taken a rural or tribal community and has gone in depth to see the place of education in the overall perspective of development. In other words, the findings of such studies become only piecemeal bits of information, when one thinks of bringing about the overall development of the particular tribal and rural communities through education. Hence the findings of these studies are not able to give clear directions for conducting formal and non-formal educational programmes. Other reports that have been quoted have examined various aspects of rural development, managing education for rural development, various factors involved in rural development and have offered comments, observations and suggestions for the overall development of the villages in a general manner. In addition to the research studies quoted in the previous section, a number of sociologists and social anthropologists like David, Srinivas, Castairs,

Miller, Roser, Gouch, Marriott, Beals, Smith, Jyotirmaye, Sharma and Dube¹⁹ have each studied a village community from different parts of India. The emphasis in all these studies is on the social relationship of the individuals belonging to different caste groups, occupational groups, political groups, kinship groups, religious groups, etc., conflicts arising due to so many disparities and ways of resolving them. None of these studies has included educational aspects as a part of the total study including even school education, literacy rates, etc. Therefore, there is a clear need to study the place of education in rural and tribal communities to know how education has influenced the various aspects of life and also to know how various aspects of life affect the very process of formal, non-formal and informal education, so that suitable suggestions may be given for the better organization of the educational programmes in the rural and tribal communities. The present study is an attempt in this direction. It is a survey research. It has delimited itself to a village community in Karnataka.

1.2.0 STATEMENT OF THE PROBLEM

On the basis of examining the literature available and the research studies conducted in different parts of rural and tribal communities in India and keeping in view the backgrounds of the investigator, it was decided

to study the various processes of education in a rural community and accordingly the study has been titled as follows:

"Education in a Rural Community - An indepth study of a village in Karnataka".

1.3.0 DEFINITION OF THE TERMS USED

There are two terms, 'Education' and 'Rural Community' used in the title of the study that need specific, delimited meaning as applicable for this study. The following paragraphs clarify the meaning of these two terms.

'Education': The term 'Education' in the context refers to all the experiences gained by an individual through all the agencies of education. Individuals get these experiences by participating in life which moulds them and makes them to behave in a certain way towards every thing in life. So depending upon the nature, quality, duration and the intensity of these experiences, attitudes, belief pattern and practices of different communities differ largely and they act as determinents of behaviour with regard to all aspects of life. So, a study of the practices and attitudes indirectly reveal the awareness level of the villagers or the influence of education through a variety of its means on the life of the people.

In addition, one can also understand how various factors of life affect the very processes of education - formal, non-formal and informal depending upon which suitable programmes may be framed to improve the rural life. The present study is an attempt in identifying the factors that promote rural development.

'Rural Community': The term 'Rural Community' in this context refers to "a group of households which is the lowest administrative unit or revenue village as commonly known. It will have usually one or more groups of habitations surrounded by agricultural fields and with definite surveyed boundaries. It will have a population of less than 5000 and each such administrative unit is called a village".²⁰ "The villages do possess a definite structure i.e., a frame work of customs, laws, beliefs and institutions. A village may also be defined as community, as it will have a definite locality to live in along with community sentiment."²¹ According to MacIver and Page²², a community is defined as follows: "whenever the members of any group small or large live together in such a way that they share not this or that particular interest, but the basic conditions of common life such a group is called 'community'. In other words, community is an area of social life. It is not deliberately created by the people and does not exist with some special

interest, but it is the whole circle of common life".
The present study is an attempt at studying the place of education in such a rural community of Karnataka.

1.4.0 OBJECTIVES OF THE STUDY

Keeping in view the various processes of education to be examined, the study has addressed itself to the following objectives.

1. To study the influence of education on various aspects of a rural life viz., social, economic, political, health and sanitary, cultural, religious and educational aspects and to know the various factors of life affecting the process of formal, ~~non-formal~~ and informal education.
2. To study the formal educational institutions of a rural community to understand their influence on the educational process of the village community and also to know the various factors affecting the schools' activities and
3. To study the non-formal educational programmes conducted by official and voluntary agencies to improve the rural life.

1.5.0 SCOPE OF THE STUDY

Keeping in view the various objectives to be

studied, an attempt has been made in this section to explain briefly the scope of the study i.e., the coverage aspect of what is being proposed to be examined under each objective in a systematic way.

Objective '1' has two parts: The first part is the study of the influence of education (formal and non-formal educational attainments and informal experiences of the villagers) on various aspects of life such as social, economic, political, health and sanitary, cultural, religious and educational aspects (villagers' response to school education, adult education and such other programmes). And the second part of the study is knowing how various factors of life affect the very processes of informal, formal (values taught in the school) and non-formal education (values taught in non-formal programmes) in^a rural community.

The influence of education on social conditions of life is studied at two levels i.e., at the village level in general and at the household level in particular. The general social conditions are studied under heads like caste pattern, settlement pattern, language/s spoken in the village and pathological conditions. The social conditions of different households in particular are studied by knowing the actual^{social} practices and

attitudes of parents towards caste relations, interaction and intermixing, untouchability, status of women and marriage with its related aspects.

The influence of education on economic aspect of life is studied at two levels i.e., at the village level in general and at the household level in particular. The general economic conditions are studied under heads like economic institutions available in the village, population of the village, occupational pattern, etc. The economic conditions of different households in particular are studied by knowing income-expenditure pattern of different households and attitudes of parents towards different aspects of economic facet of life.

The influence of education on political conditions is studied at the village level in general under the heads like adult franchise, party system, kinship groups and panchayat with its activities.

The influence of education on health and sanitary conditions is studied at the village level in general under the heads like cleanliness of the village and the villagers, epidemic diseases, handicapped members in the village, health and medical facilities available in the village and near by areas, veterinary dispensary, indigenous dispensaries and food habits of different castes.

The influence of education on cultural conditions is studied at the village level in general under the heads like jatras, melas, exhibitions, sammelanas, harikathas, synthetic arts, graphic arts, folklore, leisure-time activities, recreation and festivals.

The influence of education on the religious conditions of life is studied at two levels i.e., at the village level in general and at the household level in particular. The general religious conditions are studied under heads like different religious groups present in the village with their population and different temples present for different groups with their conditions. The religious conditions of different households in particular are studied by knowing various religious practices like worships, pilgrimage visiting, belief in karma theory, magic, sorcery, good souls, ghosts, witches, auspicious and inauspicious days and situations; belief pattern and attitudes of household heads towards various religious aspects of life.

The influence of education (formal, non-formal, educational attainments and informal experiences of the villagers) on educational aspects (villagers' response to school education, adult education and such other programmes) is studied at two levels i.e., at the village level in general and at the household level in particular. The general educational conditions are studied by knowing the actual educational facilities prevailing in the village and the nearby areas, literacy percentage and educational growth. The educational conditions of different households in particular are studied

by knowing the actual educational practices and the attitudes of the parents towards different aspects of formal and non-formal education.

The existence of various conditions of life at different levels in different groups in a rural community tells us how education has influenced the life of the rural people, who in turn design their conditions of life in various ways, which of course is constrained by many variables like caste, sex, occupational pattern, income, formal educational level, participation in non-formal educational programmes and other social, cultural and political factors. In addition, the very existence of various conditions of life at different levels in different groups also throws light on how such conditions form a part of the informal education of the young children. Besides, one can also see how different conditions of life work either as promoters or inhibitors for bringing children to the school and also to the values taught in the formal educational institutions. This answers the second part of the objective '1' which is aimed at studying the various factors of life affecting the various processes of education in a rural community.

The objective '2' of the study has also got two parts - the first part is aimed at studying the various formal educational institutions present in a village community to know their contribution to the educational process of the village and the second part is to know the various

factors affecting the schools' activities. These two parts of the objective are studied under heads like history of the school, compulsory primary education, physical facilities, activities of the school, aspects of administration and school improvement organizations. All these reveal the status of the formal educational process in schools, which would answer the first part of the objective '2'. At each and every stage, efforts will also be made to know the reasons or the factors that are working either as promoters or inhibitors for the satisfactory or dissatisfactory functioning of the schools which will answer the second part of the objective '2'.

The objective '3' is aimed at studying the non-formal educational programmes such as adult education, national-extension activities, activities of the village level worker, auxiliary nurse-midwife, basic health worker; family welfare educational activities, nutrition education programmes, etc., conducted by official and voluntary agencies in a rural community. It involves identifying and evaluating the educational programmes conducted with the reasons of their failure or success in a rural community to improve the rural life.

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