

CHAPTER III : LIFE CONDITIONS OF THE
VILLAGE PEOPLE - GENERAL

3.00 INTRODUCTION

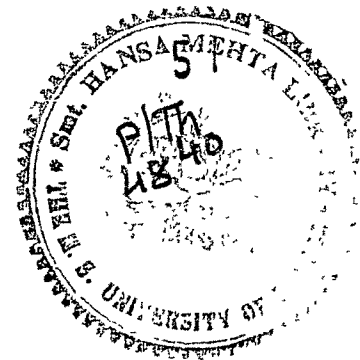
In this chapter, an attempt has been made to analyse the data that were got from the Tool 1 (Chapter II, Caption 2.1.1, p.34 and Appendix A, p.321 to 351) on various conditions of life of the Kadehude village people in a general fashion. Efforts have been made to throw light on the social, economic, political, health and sanitary, cultural, religious and educational conditions of life of the rural community to understand the influence of education on various aspects of life and also to know the various factors of life affecting the very processes of formal, non-formal and informal education, with a view to drawing implications for formal and non-formal educational programmes planned and/or organised. The details of analyses have been presented in the following sections.

3.1.0 LOCATION AND THE SETTING OF THE VILLAGE

Kadehude village is located in the Challakere taluk of Chitradurga district in the State of Karnataka. The village covers an area of 2862 acres and has a population of 897 consisting of 465 males and 432 females. The village hand-post is located at the 9th milestone from Parashuramapura village - the hobli headquarters¹

of the village and at the 5th milestone from Amarapura - a bigger village in Andhra Pradesh, from which the village is situated 3 miles interior. The entire route from Parashuramapura to Amarapura is a Kachha route on which 5 buses run regularly. From the village hand-post, one has to walk 3 miles distance to reach the village Kadehude, as buses do not reach the village proper. From the village Kadehude, the hobli headquarters is at a distance of 12 miles, the taluk headquarters is at a distance of 32 miles, the district headquarters is at a distance of 50 miles and Bangalore city - the capital of the state is at a distance of 136 miles. As the hobli headquarters is far away, people of the village usually visit Amarapura for their daily needs.

The village Kadehude is located in the tropical area. The temperature here on an average ranges from 20°C in winter to 47°C in summer. In reality, there are only 2 seasons in the village, they are the hot summer season spread over for a period of 8 months and the windy season spread over for the remaining 4 months. The average rainfall is 5" a year. Because of low rainfall scarcity of water for drinking and agricultural purposes is being continuously felt in the village.



3.2.0 HISTORICAL PAST

As per the inscriptions available in the village and at a nearby village Mahadevapura by name (writings on a few palm leaves and on a stone piece), the village Kadehude is of very recent origin, i.e., of some 350 years. Before 1630 A.D. the village Kadehude was not there, but only 25 to 30 families of Kothwals (soldiers who take care of boundary and fort) were living in this village area. Gradually, people from other parts have migrated to this area at different times, thus making it a heterogeneous society with different castes.

3.3.0 SOCIAL CONDITIONS

In this section, the analyses of the data present facts on castewise, sexwise, languagewise population distribution, settlement pattern of various castes and pathological conditions of the village.

Table 1: Castewise Population Distribution as on July 1981

No.	Differential Castes	Total number of households in different castes	Total number of families in different castes	Men (Adults of 18 years and above)	Women (Adults of 18 years and above)	Boys (6-17 year age group)	Girls (6-17 year age group)	Boys (5 years and below)	Girls (5 years and below)	Total
I	General Castes									
1	1. Brahmin	1	1	3	1	1	2	7	5	99
2	2. Lingayat	14	15	25	25	18	19	7	5	106
	Total	15	16	28	26	19	21	7	5	(11.01%)
II	Backward Castes									
1	1. Ediga	7	7	8	7	4	4	1	7	31
2	2. Golla	7	8	10	8	6	8	5	4	41
3	3. Kunchitiga	12	14	16	15	12	13	2	3	60
4	4. Kuruba	18	13	23	17	13	12	2	3	70
5	5. Medival	10	10	11	12	7	2	3	8	43
6	6. Shetbanagiga	5	5	11	7	8	6	1	-	33
7	7. Satvikavashnava	1	1	1	1	1	-	-	-	3
8	8. Uppar	18	23	30	27	12	12	3	5	100
	Total	70	86	118	94	63	57	21	28	381
										(42.47%)
III	Scheduled Castes									
1	1. Adikarnataka	30	36	56	53	16	12	12	17	166
2	2. Bovi	14	18	31	27	11	12	4	10	95
	Total	44	54	87	80	27	24	16	27	261
										(29.09%)
V	Scheduled Tribes									
1	1. Nayak tribe	22	26	44	36	20	23	15	11	149
										(16.61%)
	GRAND TOTAL	159	182	277	236	129	125	59	71	897
				(50.86%)	(26.30%)	(14.38%)	(13.93%)	(6.57%)	(7.91%)	

Note: * The term 'household' refers to all the members living in a house or under a roof, consisting of either a nuclear family having a couple with their children or a joint family having two or more couples with their children.

3.3.1 CASTEWISE POPULATION DISTRIBUTION (TABLE 1)

From the Table 1 it can be seen that the village Kadehude has been represented by 13 castes which are grouped under four categories viz., general caste (GC), backward caste (BC), Scheduled caste (SC) and Scheduled Tribe (ST) (as per Karnatak Gasette, July 1981). The general caste category has been represented by 2 castes, backward castes category by 8 castes, scheduled caste category by 2 castes and scheduled tribe category by 1 group. It is further clear from the table that satvi-kavaishnava and brahmin castes have low representation, whereas adikarnataka caste, nayak tribe, uppar and lingayat castes have more representation in the village population.

3.3.2 SEXWISE POPULATION DISTRIBUTION (TABLE 1)

From the Table 1 it can be seen that the population of the village (as per the investigator's field survey) is 897. Among the 897 total members of the village 513 are adults (persons), 254 are children of 6-17 year age group and 130 are the children of 5 years age and below. Male members are more in number than their counterparts in the village. The average per household population is

nearly 6 and per family population is nearly 5. There were 381 male persons and 380 female persons in the year 1961 (Census report, 1961), and 460 male persons and 469 female persons in the year 1971 (Census report, 1971), in the village. It means that from 1961 to 1971, there has been an increase in the population by 80 male persons and 88 female persons, but the population of the village has decreased from 1971 to 1981 by 32 members - male population has increased by 5 members and female population ^{has decreased} by 37 members. This however, is not due to the fall in growth of population, but on the other hand due to the migration of 4 adikarnataka and 4 bovi caste households from this village (during the beginning of the year 1981) towards the areas of better irrigational facilities. The growth rate of population from the year 1961 to 1971 is +2.0 and from 1961 to 1981 is +0.8 and from 1971 to 1981 is -0.2.

Table 2: Language-wise Population Distribution

Sl. No.	Different Castes	Number of households knowing only the Kannada language*	Population from such households	Number of households knowing Kannada and Telugu languages**	Population from such households	Total number of households	Total population
1	2	3	4	5	6	7	8
I General Castes							
	1. Brahmin	1	7	-	-	1	7
	2. Lingayat	14	99	-	-	14	99
	Total	15	106	-	-	15	106
II Backward Castes							
	1. Ediga	7	31	-	-	7	31
	2. Golla	7	41	-	-	7	41
	3. Kunchitla	-	-	12	60	12	60
	4. Kuruba	18	70	-	-	18	70
	5. Madival	10	43	-	-	10	43
	6. Shetbanagi	5	33	-	-	5	33
	7. Satvikavashnava	1	3	-	-	1	3
	8. Upper	-	-	18	100	18	100
	Total	48	221	30	160	78	381
III Scheduled Castes							
	1. Adikarnataka	-	-	3	106	3	106
	2. Bovi	-	-	14	95	14	95
	Total	-	-	44	261	44	261
IV Scheduled Tribe							
	1. Nayak tribe	-	-	22	149	22	149
	GRAND TOTAL	63	327	96	570	159	897
		(39.62%)	(36.45%)	(60.37%)	(63.54%)		

Note: * Kannada is the regional language of the State and also the mother tongue of all the villagers. ** Many households in the village also know Telugu language in addition to the Kannada language as Kadeshude village is very near to Andhra Pradesh.

3.3.3 LANGUAGEWISE POPULATION DISTRIBUTION (TABLE 2)

From Table 2 it can be seen that all the scheduled caste and scheduled tribe households and a few backward caste households know Telugu language to speak along with Kannada language. The total number of these households is 96 and the total population from these households is 570. As the village people will be often moving to different areas of work including Andhra Pradesh areas and by being so near to Andhra Pradesh, majority of the people of the village have learnt Telugu language. The other caste people know only Kannada language - the regional language of the State.

3.3.4 SETTLEMENT PATTERN OF PEOPLE OF VARIOUS CASTES

An examination of the diagram of the settlement pattern of the village (p. xiv) reveals that all the castes of the village have been isolated and separated in a very traditional way. The bovi scheduled caste people are present towards the south-western part

of the village. The adikarnataks who are more down-trodden in terms of social status, than bovis are also present in a separate colony towards the southern part of the village. Likewise kunchitiga, madival and liggayat caste households in a colony have got separated into their own caste compartments, although a few other households are distributed here and there. Further, the shetbanagiga, ediga, nayak (tribe) households have got distributed in different parts of the village, although again same caste neighbourhood can be traced. The brahmin and satvikavaishnava households are, however, present in the lingayat colony. In all, it can be said that people of different castes in the village have selected in general their own caste people to live with as neighbours. This means that caste is still a predominant factor influencing the life of the people.

3.3.5 PATHOLOGICAL CONDITIONS

The village Kadehude has a few pathological conditions like beggary and drink addiction.

Beggary:

There are 4 beggars in the village Kadehude of whom 2 are aged women of 64 and 72 years and the other 2 are the old men of 73 and 84 years respectively.

The 2 women beggars belong to the Kunchitiga caste and 2 men beggars belong to Kuruba caste. All these 4 old people are getting Rs.40/- per month as old-age pension². As these people have no children to look after them, they have resorted to begging. Other than these 4 beggars, the village Kadehude does not have any traditional beggars or religious mendicants following begging as a profession like jogis and janglers of Challakere taluk. No traditional beggars also come to this village from outside as the village is an interior one.

Drink addiction:

Except brahmin, satvikavaishnava, shetbanagiga and lingayat castes, practically all caste adult men and women drink toddy, a locally available cheap drink, almost every day. There is a regular supply of toddy to this village from Mahadevapura and the average daily consumption of the villagers is worth of Rs.180 to 200. The people of the village are of the opinion that they need toddy very much to forget tensions, worries and difficulties of every day life. Among bovis, adikarnatakas and nayaks, children of 5 years and above are also being initiated to drinking habits. In 2 shetbanagiga households, 1 lingayat household, 1 upper household, 1 kunchitiga household, there is the habit of taking costly drinks by both adult men and women members,

which of course is because of their higher economic status. Drinking toddy by all caste people mentioned above will be more during festivals. And in marriages toddy is one of the important items of expenditure, more so in adikarnatakas, bovis and nayaks. Other pathological conditions like smuggling, gambling, thefts, disputes over land property or water distribution have not been reported in the village.

The very existence of these pathological conditions negatively influence the informal process of education of the 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 the young infants of the village will be a negative process, if parents do not take proper care to nullify the effects of pathological conditions.

3.4.0 ECONOMIC CONDITIONS

In this section, the analyses of the data present facts on the economic conditions of the village such as transportation facilities, economic institutions available in the village and nearby areas, occupationwise and incomewise population distribution,

lands, agriculture, wells, irrigational facilities, crops grown, cattle population, houses and their types, and rural electrification.

3.4.1 TRANSPORTATION FACILITIES

The people of the village Kadehude have to walk a minimum distance of 3 miles towards the hand-post to catch the buses, as no bus reaches the village proper. During the rainy season, the people of the village ^{have} to walk to Mahadevapura village only though it will be $4\frac{1}{2}$ miles than the regular 3 miles distance, as the village tank comes in between the walking route. People of the village have got the facilities of 5 buses from the hand-post to visit Amarapura and Parashuramapura. Two of the 5 buses go to Challakere, Chitradurga towns and Davanagere city directly. The timings of these buses are such that the villagers can go to taluk, hobli and district headquarters in the morning or evening and can come back in the morning or evening time depending upon their work. In addition, the villagers have a good number of bus services from Parashuramapura to Challakere and Chitradurga towns.

3.4.2 ECONOMIC INSTITUTIONS AVAILABLE IN THE VILLAGE AND NEARBY AREAS

The Kadehude village has got one postbox, the stamp, envelope and post card facilities are available at Mahadevapura and the telegraph and phone facilities are available at Challakere town. The village has cooperative society facility dealing with agricultural commodities at Kyadigunte village which is at a distance of 3 miles. Further, bank facilities, medical shop facilities are available at Parashuramapura. For buying agricultural materials such as manures, hybrid seeds, insecticides, diesel and petrol for engines, hardware materials and for the repairs of pump-sets, people of the village have to go to Challakere town only. The village does not have even a cycle shop and one has to often walk 5 miles to get one's cycle repaired. For flour mill again, Kadehude villagers have to walk 3 miles distance i.e., to Mahadevapura village. There are 5 small shops in the village where beedies, cigarettes, matches, betel leaves, arecanut, biscuits and banana are available. In two of the shops, coffee and tea are served all the time. Further, the village Kadehude has 6 small home industries of Kuruba caste who prepare rough quality woollen rugs, 3 small home industries of ediga caste and 2 more small home

industries of adikarnataka caste who are undertaking the task of preparing brooms, mats and thatches for huts out of toddy palm leaves.

3: Occupationwise Population Distribution (as on July 1981) including the boys and girls of 6-17 year age-group

Occupations	General Castes				Backward Castes				Occupants belonging to Scheduled Castes				Scheduled Tribes				Grand Total of all castes						
	M	WU	B	G	T	M	WU	B	G	T	M	WU	B	G	T	M	WU	B	G	T			
farmers	14	-	-	14	32	3	5	-	40	14	6	2	2	24	6	-	-	6	66	9	7	2	84
labourers*	2	-	-	2	28	17	4	7	56	16DL 18DL 4DL 4DL 4DL 4DL 17BL 13BL 4BL 28L 43BL	6	2	2	-	10	69	50	14	13	146			
labourers of military group**					9	3	3	3	18	17	11	3	4	35	18	8	2	7	44	22	8	14	88
carpenters					2	-	1	-	3										2	-	1	-	3
cobblers										2	3	-	-	5					2	3	-	-	5
ashermen					5	5	5	3	18										5	5	5	3	18
tailors					1	-	-	-	1										1	-	-	-	1
bug makers					9	5	6	5	25										9	5	6	5	25
rooms and mats makers					3	4	1	4	12						1	2	2	-	4	6	3	4	17
astrologers/priests					1	-	-	-	1										1	-	-	-	1
firewood cutters and sellers															2	-	-	2	2	-	-	-	2
teachers	1	-	-	1															1	-	-	-	1
betel leaves dealers	2	-	-	2	3	-	-	-	3										5	-	-	-	5
shop owners					3	1	-	-	4						1	-	-	1	4	1	-	-	5
old-age pensioners					2	2	-	-	4										2	2	-	-	4
Total number of occupants in the village	19	-	-	19	98	40	25	22	185	66	51	13	12	142	34	12	6	7	217	103	44	41	405
	67.85%			20%	83%	44%	39%	38%	62%	75%	63%	48%	50%	65%	12%	5%	30%	30%	78%	44%	34%	32%	45%

M = Men WU = Women B = Boys G = Girls T = Total
 * Daily labourers working in and around the village area. * The labourers of this group stay outside for work sometime and then come back to the village. DL Daily labourers with no contract. BL Bonded labourers with contract. Although the bonded labour act does not allow legally any big landlord to have bonded labourers, still in the village Kadehude, a few people are working as bonded labourers due to the non-availability of the labourer's job in the local area throughout the year.

3.4.3 OCCUPATIONWISE POPULATION DISTRIBUTION (TABLE 3)

From Table 3 it can be seen that a large majority of the occupants of the village are labourers who are working in and around the village and in far off places, of whom a considerable number are also bonded labourers. After the labourers' group, the next larger groups are those of farmers, woollen rug makers, washerman and of brooms and mat makers respectively. Various other occupations that have been mentioned in the table have very low representation. It can be further seen that many adult women excepting those of general caste households have also entered the earning market. This of course is to cope with the increasing cost of living, as these households have greater number of dependants (Table 7, p.71) and/or the earnings of a few members is inadequate when compared to those of general caste households (Table 5, p.67).

e 4: Child-labour in different castes (Children of 6-17 year age-group):

Different castes	Total number of different caste households	Number of households getting income from child-labour	Number of households getting assistance	Boys **	Girls **	Boys (Total of columns 6 and 7)	Girls (Total of columns 8 & 9)	Total columns 6 and 8	Grand Total
General Castes									
1. Brahmin	1	-	-	-	-	-	-	-	-
2. Lingayat	14	-	-	-	-	-	-	-	-
Total	15	-	-	-	-	-	-	-	-
Backward Castes									
1. Ediga	7	1	3	1	2	4	4	1	7
2. Gollala	7	1	2	1	2	3	3	1	6
3. Kunchitaya	12	1	1	1	-	1	2	2	3
4. Kuruba	18	7	1	6	-	6	5	10	11
5. Madival	10	2	4	3	2	5	3	8	8
6. Shetbanagiga	5	2	2	1	2	3	1	4	4
7. Satvikavaishnava	1	-	-	-	-	-	-	-	-
8. Upper	18	-	4	-	4	4	4	-	8
Total	78	14	17	13	12	25	22	18	47
Scheduled Castes									
1. Adikarnataka	30	8	-	6	-	6	4	10	10
2. ...	14	5	5	6	1	7	8	-	-
Total	44	13	5	12	1	13	12	19	25
Scheduled Tribe									
1. Nayak	22	7	5	6	-	6	7	8	15
Grand Total	159	42	27	31	13	44	41	45	85
				(24%)	(11%)	(17%)	(16%)	(17%)	(34%)

Note: Although a boy or a girl of 16 or 17 year age cannot be called as a child, still for the purpose of convenience, it is customary, to classify the boys and girls of below 18 years age as children and accordingly the word 'children' has been used here. Figures written in columns 5, 7 and 9 represent the number of boys and girls assisting their parents in their occupations either directly or indirectly. Figures written in columns 6, 8 and 12 represent the actual number of boys and girls contributing to the income of their households significantly.

3.4.4 CHILD-LABOUR IN DIFFERENT CASTE HOUSEHOLDS (TABLE 4)

From Table 4 it can be seen that the village Kadehude has 85 child-labourers coming from mainly kuruba, adikarnataka, bovi castes and nayak tribe group, which amounts to 34% of the population of 6-17 year age-group. Among these 16% of the children are just assisting their parents in various occupations and 17% of the children are contributing to the income of their parents. However, it is important to note that these children will not be in a position to learn just by attending the school and further will also be not in a position to learn through informal education because of their occupational engagements. In other words, these children who are supposed to be in the school are being made to spend the precious time of their younger days due to economic constraints. Therefore, developmental agencies should move to improve the economy of such households by suitable material and psychological inputs so that these children can attend the schools.

Table 5: Incomewise Population Distribution

Sl.No.	Economic category of households	Range of income per month	General caste house-holds	Population from such house-holds	Backward caste house-holds	Population from such house-holds	Scheduled caste house-holds	Population from such caste	Scheduled Tribe house-holds	Population from such castes	Total number of house-holds	Total population
1	2	Rs. 3,000 and above	4	5	6	17	8	9	10	11	12	13
1.	Rich or upper class	Rs. 1000 and above	4	27	3	17	-	-	-	-	7	44 (4.90%)
2.	Middle class	Rs. 500 and above but below Rs. 1000	5	38	5	30	3	34	1	7	14	117 (13.04%)
3.	Lower middle class	Rs. 300 and above but below Rs. 500	3	26	16	86	8	75	4	26	31	213 (23.74%)
4.	Poor class	Rs. 200 and above but below Rs. 300	-	10	22	107	9	5	6	48	39	222 (24.74%)
5.	Very poor class	Below Rs. 200	1	5	32	133	24	95	11	68	68	301 (33.55%)
6.	TOTAL		15	106	78	381	44	261	22	149	159	897

3.4.5 INCOMEWISE POPULATION DISTRIBUTION (TABLE 5)

From Table 5 it can be seen that nearly 34% of the people of the village belong to very poor class, 25% of the people belong to the poor class, 24% of the people belong to lower middle class, 13% of the people belong to middle class and 4% of the people belong to upper class. It can be further seen from the table that only general castes and backward castes have 4 and 3 upper class households respectively, whereas scheduled castes and tribes do not have any representation from upper class groups. Further, backward caste, scheduled caste and scheduled tribe households belong mainly to very poor class, then to poor class and then to lower middle class. But in case of general castes more number of households belong to middle class, then to upper class, then to lower middle class and then a few households belong to poor and very poor groups.

Table 6: Households having different number of earning members

Sl. No.	Households with earning members	General caste households	Population from such households	Backward caste households	Population from such households	Scheduled caste households	Population from such households	Scheduled Tribe households	Population from such households	Total number of households	Total Population
1.	1	11	71	28	107	3	7	4	19	46	204 (22.74%)
2.	2	4	35	29	137	17	72	10	59	60	303 (33.77%)
3.	3	-	-	11	63	13	70	7	61	31	194 (21.22%)
4.	4	-	-	8	55	3	22	1	10	12	87 (9.69%)
5.	5	-	-	1	5	2	15	-	-	3	20 (2.22%)
6.	6	-	-	1	14	3	31	-	-	4	45 (5.01%)
7.	7	-	-	-	-	1	15	-	-	1	15 (1.67%)
8.	8	-	-	-	-	2	29	-	-	2	29 (3.23%)
9.	Total	15	106	78	381	44	261	22	149	159	897

3.4.6 NUMBER OF EARNING MEMBERS IN DIFFERENT HOUSE-
HOLDS (TABLE 6)

From Table 6 it can be seen that a majority of the households of the village fall into the first three categories wherein the earning members are 1, 2 and 3 respectively. Households having more number of earning members are scarce and only a few households of scheduled castes have such a situation. This is because the earning of a few members in these households is not being sufficient even for sustenance and survival which can also be seen from Table 5 (p.67).

Table 7: Households and number of dependents

Sl.No.	Households with dependent/s	General caste house-holds	Popula- tion from such house- holds	Backward caste house-holds	Popula- tion from such house- holds	Scheduled caste house-holds	Popula- tion from such house- holds	Scheduled tribe house-holds	Popula- tion from such house-holds	Total number of house-holds	Total popula- tion
1.	Nil	-	-	11	24	6	18	2	4	19	46 (5.12%)
2.	1	-	-	10	36	8	33	1	3	19	72 (8.02%)
3.	2	1	8	19	71	13	53	2	8	35	140 (15.06%)
4.	3	-	-	10	50	5	26	2	10	17	86 (9.58%)
5.	4	4	19	12	63	2	13	5	34	23	129 (14.38%)
6.	5	2	12	9	67	2	21	3	23	16	125 (13.71%)
7.	6	5	37	3	23	3	32	5	43	16	135 (15.05%)
8.	7	1	8	1	10	2	26	1	10	5	54 (6.02%)
9.	8	-	-	1	14	3	39	-	-	4	53 (5.90%)
10.	9	1	11	2	23	-	-	-	-	3	34 (3.70%)
11.	10	1	11	-	-	-	-	-	-	1	11 (1.22%)
12.	11	-	-	-	-	-	-	-	14	1	14 (1.56%)
13.	Total	15	106	78	381	44	261	22	159	159	897

3.4.7 NUMBER OF DEPENDENTS IN DIFFERENT HOUSEHOLDS (TABLE 7)

From Table 7 it can be seen that a majority of the general caste households have 6 or 4 dependents, the backward caste households have 2 or 4 dependents, the scheduled caste households have 2 or 1 dependent/s, and the scheduled tribe households have 4 or 5 dependents. The less number of dependents in scheduled households is because more number of people are working various occupations which can also be observed from Table 6 (p.69). This is because the earning of a few members in these households is not being sufficient even for sustenance and survival, which is evident from Table 5 (p.67).

3.4.8 LANDS, AGRICULTURE, WATER FACILITIES, CROPS GROWN AND CATTLE POPULATION

The total area of the village is 2862 acres of which only 938 acres of land are owned by the people of the village. Of the 938 acres only 233 acres of land are under cultivation as they have irrigational facilities at present. The remaining 705 acres of dry lands are purely dependent upon rain water sources. The 233 acres of wet lands are owned by 51 households, of which 35 are small and marginal farmer households as they have water facility for 5 acres and less. The 35 small and marginal farmer households do not have water facility for 2 crops a year and it is only the other 16 households who have all the facilities needed

for irrigation throughout the year. There are 22 wells on the agricultural lands of big farmers with 22 pump-sets and 18 wells in the agricultural lands of small farmers with 18 pump-sets. The small farmers share water and cultivate lands cooperatively. As the village Kadehude is frequently prone to droughts rich farmers have dug their wells through rig bore machines to an extent of 250 feet depth. As a result, water source in 6 wells of small farmers and in other 5 drinking water wells of the village has dried up completely. This has been the state of affairs in the village since 12 years (1969). There are 6 drinking water wells in the village of which 5 are of traditional type, and 1 is a rig bore well with an hand-pump attached to it. Of these 6 wells, the rig bore well is present in the ST and madival colony, 1 well is present in bovi colony, 1 is present in adikarnataka colony, 2 wells are present in lingayat colony and 1 more is present towards the northern corner of the village almost outside the village. Except in the bovi colony well that is found towards the southern extreme part of the village drinking water is not available in any of the wells including the recent rig bore well dug during the beginning of the year 1978. The bovi colony well is present at a distance of about 2 furlongs to those who are residing in the heart of the village. Even in the bovi colony well only 30 to 40 buckets

of water are available between 11 a.m. and 2 p.m. everyday as, this water source is also drying up gradually. All the bovi colony people and a few kuruba caste people utilise this water source. All other villagers have to get water for drinking from agricultural lands only for which they have to walk a minimum distance of about 4 furlongs for the nearest water source. The tragic part of sharing the bovi colony well water is that adikarnatakas are not allowed to draw water from it as adikarnatakas are the most downtrodden group of untouchables in the village. And, in fact, bovis are also untouchables among the other castes. So the problem of drinking water is too severe and intense for a large majority of the people of the village. Further, those people who want to take bath everyday have to go to agricultural lands because of which also except a brahmin household and 6 lingayat household people others avoid taking bath regularly. There is no community well in the village dug by the official efforts under any scheme including drought prone area programme (DPAP) unlike, in many of the other villages of the taluk. Besides, the village does not possess any canal water facility from any part of the state and in fact the entire Challakere taluk is deprived of it. And, as the rain has been continuously failing since 18 years, only 233 acres of lands are being cultivated each year of which the majority of the yield and the

benefit is reaching only the 16 households. The other 35 households are benefitting partially while the remaining households are not getting any benefit at all. As the soil is very fertile for paddy cultivation and raw materials for other activities including starting some small scale industries are scarce, providing permanent irrigational facilities will only help and move the people towards better economy. Of course, there has been a plan of Upper-Bhadra river canal to Challakere and Molakalmuru taluks as, these two taluks are being often affected by droughts. The plan has been surveyed and resurveyed but the official efforts have not moved beyond the planning stage and thus things have been allowed to continue in an evolutionary way.

The people of the village Kadehude are well aware of the modern agricultural operations such as the use of chemical manures, insecticides, hybrid seeds etc., which they also use in agricultural operations. There is no animal sacrifice practice in this village by any caste people during any of the agricultural operations, including in the harvesting season unlike in many of the villages of the taluk.

With regard to the population of the animals the village Kadehude has got 139 cattle, 68 sheep and 74 goats.

The important crops of the village are paddy, ragi, jowar, groundnut and tobacco. Vegetables like greens, onion, brinjal, potato and beans are also grown.

The staple food of the villagers is ragi which they eat in the form of balls 3 times a day. Except the people of the brahmin household and 8 lingayat households other people of the village do not take anything else including coffee or tea.

3.4.9 HOUSES - THEIR NUMBER AND TYPES

There are in all 183 houses in the village of which 3 are huts, 154 are houses having mud walls with thatched roofs and 26 more are brick buildings with cuddapah slabs or Mangalore tiles for their roofs. Scheduled castes are living in the huts, all castes of the village have their representation in the mud wall houses and only a few lingayats, uppars, kunchitigas and nayaks are living in the brick buildings. Of the 154 mud walled houses, 2 are tea shops, 1 is a temple, 1 is a shop and the rest are owned by different caste people. The 26 brick buildings include 5 temples, a

theosophical society building, a panchayat hall, a school building and the rest are owned by some of the above mentioned caste people.

3.4.10 RURAL ELECTRIFICATION

There are 27 buildings in the village Kadehude that are electrified of which 1 is a theosophical society building, 1 is a panchayat building, 2 are temples, 10 are lingayat houses, 4 are kunchitiga houses, 4 are kuruba houses, 3 are uppar houses and 2 more are shetbanagiga houses. All other people in the village use kerosine lamps in the night time, which tells us the fact that most of the children in different households do not have proper lighting facilities in the night time for reading and writing purposes. People of the village generally finish off their food by about 7.30 p.m. and the whole village will be in deep sleep by about 8.30 p.m. Further, all the 40 pumpsets that are present in the agricultural lands of the village are being run by electricity and no diesel engine is used for the purpose.

3.4.11 AN OVERVIEW

From the above analyses, it can be seen that a large majority of the villagers are at the subsistence level i.e., at poor and very poor levels (Table 5, p. 67).

Further, the villagers are dependent on labourer's job mainly in and around the areas of the village and even outside (Table 3, p. 63) by which they are getting very meagre income (Table 3 and 5, pp. 63 and 67). This is because of their exploitation in all places of their work. Although many people possess lands in various proportions (caption 3.4.8, p. 72) they do not have permanent irrigational facilities to cultivate their lands. As rain has also been failing continuously in the area people are resorting to labour (caption 3.4.3, p. 64). Lack of sufficient agricultural activities is also constrained by the lack of developmental efforts from the official side to provide arrangements for permanent irrigation (caption 3.4.8, p. 75). The village Kadehude has also been represented by some other occupations like carpentry, cobblery, rug making, brooms and mats preparation etc., but only a few people are doing these as a part of their traditional occupation (Table 3, p. 63). The other caste people of the village are not prepared to change their vocations as caste constraints come in their way. Majority of the people want to stick on only to agriculture which is not possible in the near future because of the lack of official efforts to improve the area on a permanent

basis (caption 3.4.8, p.75). Thus, majority of the people are wasting their time or are earning very little through labourer's job (Table 3 and 5, pp.63 and 67). In other words, informal education has not influenced the people to think of other 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 the parents will not be in a position to give right kind of education to all their children as they will not have money for the same. They cannot send their children to school, cannot provide them with good food, clothing and the needed books. As many people are not staying in the village permanently due to the non-availability of labourer's job in the local area (Table 3, p.63), children who go with their parents will also lose the opportunities of non-formal education programmes 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. Therefore, children when they grow up, also stick on to the parental occupations without making any attempt to move out of it for better ways of earning through other vocations. This is because the parents will not have deviated from their traditional occupation,

will have felt insecurity in other occupations and will have expressed fears of bad happenings in case of change in the occupation. The same ideas will get transferred to the children who will also further spoil the future generation in turn. So purposeful efforts will have to be there from the official side to change the attitudinal pattern of the adult villagers to develop modern ways of thinking, to improve one's own economy, and thus to improve the economy of the country. But the present situation of the village is such that there is no village level worker (VLW) since 2 years and there has been no agricultural extension activity of any sort by any official or voluntary agency to modernise the attitudes of the people towards other vocations. This has been the state of affairs of the developmental activities in the village since a long time. Though the villagers are fully aware of the modern agricultural operations because of their greater mobility, as agriculture is not possible in the village at present official efforts should try to change the attitudinal pattern of the villagers towards self-earning vocations depending upon the availability of the raw materials and resources in the area. The training programmes for the officials who have to work

in rural areas will have to cover all aspects of life than mere agricultural extension as is the case now so as to make them think of the possible alternatives of vocations in different rural areas when put up in the practical field. If this is done and if VLWs are merely assigned the role of agricultural extension in dry areas that too where people are well aware of the modern agricultural operations practically no use can be derived out of them and it will be only a sheer waste of money in unworthwhile and unproductive purposes. And further, the very purpose of such non-formal agencies of education in inappropriate places with narrow areas of specialization becomes a thorough waste thus inhibiting the modernization of the productive sector of the rural economy. But changing the attitudes of the people towards other vocations in a village of Kadehude type cannot be a permanent solution, as resources of other types for other vocations are scarce, involves cost and again one will not be in a position to utilise 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 or traditional rigidities of the people or because of lack of permanent utilization

of such skills, things should not be imposed on them. And such a problem will have to be looked upon from an anthropological perspective in interior villages, as any effort to bring 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 the Kadehude type, it involves much cost, a 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. But the sorry tale of this village is that, there have been no signs of such developmental schemes so far, although much is spoken on Upper Bhadra river canal to this area by the governmental authorities since 16 years (1965). When once, such a developmental programme is attempted, modernization covering all aspects of life can be attempted through educational schemes.

3.5.0 POLITICAL CONDITIONS

In this section, the analyses of the data present facts on the political conditions of the village such as adult franchise, kinship groups and panchayat with its functions.

All the adult people of the village cast their votes in all elections without any exception. This was evident to the investigator when he went through the panchayat office records of the past 5 years. The village Kadehude does not have any strongly affiliated caste group, religious group, determining the activities of the village. But all the activities of the village are being directly controlled by 1 lingayat household and indirectly by panchayat and its members as per the villager's opinion. The village Kadehude belongs to the Mahadevapura group panchayat. The present chairman belongs to Mahadevapura village. There are 5 members in the panchayat committee of whom one is from Kadehude village. There is no MLA, MLC, MP or TDB member from the village Kadehude. The panchayat has not contributed to the development of the village positively in any way i.e., in arranging water for drinking and agricultural purposes, in arranging for enrolment and regular attendance of the children in school, in maintaining statistics on details of dry and wet lands, births, deaths, marriages, animal and men population; digging compost pits, wells; planting trees, arranging street lights, public radios;

organising exhibitions, lectures; arranging for loans, janata houses and lands for villagers, although some of the problems like water for drinking and agricultural purposes are very acute. All these were evident to the investigator through his personal observation and informal talks with the villagers. The panchayat, on the other hand, has got cancelled 8 janata house proposals and 6 proposals of 5 acres of lands that were sanctioned to 14 adikarnataka households. Likewise, it has also succeeded in getting cancelled a proposal of establishing hospital in the village as per the villagers' opinion. According to the common men in the village such things have happened because, rich people of the village do not want the poor people of the village becoming better by acquiring their own house, land and water. This is so because the rich people fear that the poor section of the village may not work for low wages on bonded labour basis and ultimately may not sell away their lands at low prices to them. The present situation of the village is very much favouring the rich people as many villagers are not having water for irrigation (caption 3.4.8, p.73) although many possess lands in various proportions (caption 3.4.8, p. 72). Hence the poor people of the village say that

they are going to rich people to work even for low wages. Because of low wages and other sorts of exploitation, the common men of the village in order to get developmental benefits as per their own way have bribed the block developmental officials. But the block development officials as per the villagers' opinion have taken more money from the rich landlords of the village. And hence the officials are not doing anything good to the poor people of the village. In this way, the common men are being exploited a lot both by the officials and the rich landlords of the village.

There is no opposition to the activities of the panchayat either at this village or at Mahadevapura village and there have been no demonstrations, marches, passive resistance in the village towards the activities of the panchayat as per the villagers' opinion. The people of the village further say that without doing any constructive work and even by hindering the developmental activities the panchayat has been existing with the same members since 15 years.

3.5.1 AN OVERVIEW

The very existence of political conditions of life in the fashion mentioned in earlier section reveals that a household in the village is trying to

dominate all other people of the village. Rich landlords of the village want the poor people to work for low wages, even on bonded labour basis and further want them to sell away their lands at low prices (caption 3.5.1, p. 84). In other words, informal education as a process of refinement of values has not brought perceptible influence on the life styles of the villagers which confirms the necessity of some deliberate efforts on the part of the educationalists to improve the rural adult life. The very existence of the political conditions of life in the above mentioned fashion tells us, not only how education has made an influence on the life of the people who design their political life, but also tells us how the very existence of such conditions form a part of informal education for the young juveniles. Though teachers teach in the school the rights, duties, responsibilities and the roles of a citizen in a democratic society, the belief of democratic government in the autonomy of its citizens to shape the life of the country in future children find real contradictions in their day-to-day life as in the above village life. Children see that, their parents or themselves cannot question any of the activity of the panchayat, cannot go against it as there will be risks and questions of life and death. It is because

of these reasons that parents often educate their children also to have an unquestioned obedience to the activities of such a dominant group in the village life, though the activities of such dominant groups are harmful to the community life even. In other words, the quality of inequality - high and low, rich and the poor, strong and the weak, automatically take shape in the minds of the children. In a country like India, where we want to have decentralised system of administration and panchayat as the pivot of the system because of the presence of number of cultural and ethnic groups care must be taken to see that the village panchayats do not become autocratic, authoritative, prescriptive, dictatorial, despotic, all in all and all powerful by utilising the villagers for their own personal purposes. And even such a system without proper preparation or proper level of attainment of different societies would certainly fail to bring about development. So non-formal agencies of education will have to make purposeful efforts to develop a secular way of life.

3.6.0 HEALTH AND SANITARY CONDITIONS

In this section, the analyses of the data present facts on the health and sanitary conditions of the

village such as cleanliness of the village, general health conditions of various members, health and medical facilities available and the activities of the basic health worker (BHW) and auxiliary nurse-midwife (ANM).

3.6.1 CLEANLINESS AND GENERAL HEALTH CONDITIONS OF THE VILLAGERS

The village roads, streets, tank and the well areas, and the areas around the houses, temples and school are generally clean, as the water that comes out of the houses and the temples does not stagnate. This is because the soil is of sand mixed variety. So any amount of water that comes out of the houses percolates deep into the earth, as a result there will not be any scope for uncleanness. In addition, as the days are generally hot the areas of water stagnation also dry up soon and there will be no bad smell of any sort any where in the village; the same is the case with children's excretion on the roads and streets. Except TGC houses in the village, all other houses do not have sufficient light and ventilation. No household in the village is possessing any latrine facility and all people use the open fields of the village only for excretary purpose. Most of the people of the village are not clean as they take bath and wash their clothes

once in 15 days. Only 6 lingayat household people and 1 brahmin household people are regular in taking bath and washing clothes. Among adikarnatakas,bovis, nayaks, gollas, kurubas and edigas, the frequency of taking bath and washing clothes is once a month. As madivals often go to agricultural land wells to wash clothes they do take bath more than once everyday. In all, lack of right habits among the Kadehude villagers is mainly due to lack of water facilities and also due to the lack of habit formation.

The general health conditions of the villagers is quite normal as there are no leprocy or tuberclosis or paralysis patients in the village. But there are only 4 boys^{of}_{age} below 17 years who are dumb. Among these 4, one is partially handicapped and he belongs to brahmin caste and the other 3 are fully handicapped in speech. Of these 3, 2 are from nayak tribe and one is from madival caste. Other than these 4 boys, there are no physically handicapped members of any other sort in the village either in the children or adult population.

In the entire village Kadehude there are 4 male persons who have undergone family planning operation. All of them belong to lingayat caste. Except

the households to which these 4 persons belong all other household heads of the village are of the opinion that allowing ova of women to go waste is a sin and against the will of God creation and so they are against artificial birth controls. Further, the villagers also say that some bad things will happen to them if such artificial controls are adapted.

3.6.2 HEALTH AND MEDICAL FACILITIES

The village Kadehude does not have any hospital or even a clinic nor any ayurvedic pandit to cater to the health problems. All the people of the village have to go to Mahadevapura village taluk board ayurvedic dispensary to get their health problems solved. The Doctor ofcourse is very nominal and is within the reach of the villagers. To help the delivery cases of pregnant women, there are 3 old women belonging to lingayat, nayak and adikarnataka castes respectively in the village. The villagers otherwise have to go to Parashuramapura to get the facilities of maternity and veterinary sections.

3.6.3 ACTIVITIES OF THE BASIC HEALTH WORKER (BHW) AND AUXILIARY NURSE MIDWISE (ANM)

The BHW and ANM of the village Kadehude are

staying at Mahadevapura village which is at a distance of 3 miles. Only BHW comes to the village once in 15-20 days during which time he visits all the houses, gives some tablets if some people are suffering from any ordinary diseases and then gets back within about 2 hours to Mahadevapura village. The ANM of the area comes to this village once in 2 months during which time she also visits all the houses formally, gives some medicines and advice to pregnant women and then gets back within an hour. The BHW and ANM do not visit ~~the~~ the village as per official requirements which is 5 visits to each village of their jurisdiction every month. There is no supervision of their work too from the higher authorities. Further, both BHW and ANM have not been trying to educate the rural people on aspects of health, hygiene, sanitation, cleanliness, etc., but are visiting the village just for visit's sake. This has been the condition after the present BHW and ANM have taken charge of this village area, i.e., since 3 years (1978). In all, it can be said that, both BHW and ANM have not been the change agents as they are not intimately mixing themselves with the rural community to change the attitudes and practices of the rural people towards better sanitary practices through informal means.

3.6.4 AN OVERVIEW

The very existence of the health and sanitary conditions of the village in the above mentioned fashion tells us how education has influenced the rural people who will have further designed the health and sanitary conditions depending upon the intensity of the educational influences. In addition, one can also see how sanitary practices affect the very process of informal education of the children.

It can be observed from the above analyses that many caste people of the village do not take bath, wash clothes everyday and even allow children to excrete around the houses (Caption 3.6.1, p. 88). This not only tells us about the level of the villagers but these things also form the subtle process of informal education of the children. And they will also be contradicting to the values of health and hygiene taught in the school situation. Children thus cannot develop neat and orderly habits needed to preserve and maintain one's life. Further, it can also be seen that BHW and ANM (non-formal agencies) are not at the expected level of work in the village but are just there for the sake of being there. And, their presence has almost proved to be a waste, as they have never

been the non-formal or informal change agents since the time of their coming to the village (caption 3.6.3, p.91).

Besides these conditions, the village also needs the basic infra-structural facility like sufficient water for drinking, bathing and washing purposes, which because is lacking has also aggravated the situation. Providing such minimal needs along with educational programmes will certainly move the villagers towards the adaption of better sanitary practices.

3.7.0 CULTURAL CONDITIONS

In this section the analyses of the data present facts on the cultural conditions of the village such as jatras, plastic and graphic art activities, folklore, festivals, horabeedu function, leisure-time activities of men and women and other sources of entertainment.

3.7.1 SPECIFIC ASPECTS OF CULTURAL ACTIVITIES

The lingayat section of the village celebrates the jatra of Lord Shiva for one day in the second week of January every year. Likewise, SCs, STs and Kunchitigas celebrate the jatra of Goddess Mariamma for a day in the third week of January. And all caste people of the village celebrate the jatras of Lord Shanimahatma and Hanuman for a day during the second

week of January every year. In addition, lingayat people participate in other jatras like that of Thippeswamy jatra at Nayakanahatti at a distance of 46 miles, Charumalleshwara jatra at Hiriyur at a distance of 36 miles, Mariamma jatra at Gowrasamudra at a distance of 52 miles. All caste people (atleast one member from each household) visit every year Shanimahatma jatra at Pavagada at a distance of 20 miles. All the golla and bovi caste people visit their family Gods every year without fail. On the local jatra days, all the people of the village participate in jatras irrespective of caste and class distinctions. Jatras are the only few occasions for majority of the villagers to meet, discuss, talk, especially with other caste people. The jatras are mainly celebrated to appease Gods and Goddesses to get good favours for the whole village people i.e., to get rains, crops, protection from health hazards etc. The jatras of Lord Shiva, Shanimahatma and Hanuman do not involve any animal sacrifices unlike the jatra of Goddess Mariamma, during which time many sheep and goats are sacrificed every year. Before the year 1975, the villagers used to have open-air dramas along with group singing regularly on jatra days. But as the rains have continuously failed the village people have left them completely and they are also doubting

the validity of jatras these days. Besides these, the village people also used to celebrate Ganesha chaturthi and Ramanavami festivals at the community level by making contributions during which time they used to arrange harikathas for a period of 4 days on each of these occasions. But since the beginning of the year 1978 these activities have been stopped at the community level because the problem of food has become acute for many people. In other words, economic conditions have affected the cultural life of the villagers.

The rural society of Kadehude does not have any plastic art activities like carving and modelling, graphic art activities like drawings and paintings. The village further is not rich in folklore-folksongs, folktales, ^{folk dances and dramas,} proverbs, riddles, puzzles, etc. The women-folk of the village who knew many folksongs are gradually forgetting them because of the lack of practice and situations to exhibit. In all, the dry climate of the village Kadehude and the economic handicaps of the villagers constrained mainly by the lack of water facilities have affected the cultural life style of the villagers. If suitable efforts are not made to provide water for the villagers, the whole village might

lose its cultural identity acquired through number of generations. So developmental agencies along with the educational efforts should try to preserve the old values acquired, developed and refined through number of generations, as the aim of education and development is not only to create the new but also to preserve the past glory. Other than these, the Kadehude people do not either organise or participate outside in any melas, exhibitions, etc.

Festivals:

People of all castes celebrate many festivals like Gowri festival - to win the favour of Goddess Gowri by married women seeking for long married life; Ganesha festival - to avoid all sorts of hurdles in life; Ramnavami festival (birth day of Sri Rama) - celebrated to recall the virtues of Sri Rama and to practice them as far as possible; Vijayadashami festival (also called banni festival) - during which time banni tree leaves are exchanged as the symbol of cooperation and co-existence; Makarasankranti (harvest festival); and Chandramana Ugadi - new year festival during which time neem leaves and jaggery are eaten together as symbols of both pleasures and sorrows in life. These festivals are celebrated at the household level individually.

Horabeedu function and its related activities:

The people of the village 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 time at the village tank, arrange for marriage of dogs and also virata parva reading. All these are being done to appease the God Varuna to get rains. But since 18 years, the villagers have not succeeded in getting sufficient rains any year. As the problem of water has been increasing every year the villagers have started doubting the validity of such functions these days.

Leisure-time activities of adults:

The adult men of the village during their leisure-time and men of the non-working group will be just gossiping in different parts of the colonies, further in their own caste circles. As the village is fairly a big one, within a colony again, one can see 3 to 4 places of people's congregation below the trees, in the temples or at some houses. All the adult people

of the village with no exception are addicted to chew ~~betel~~ leaves, use beedies during gossiping sessions. Without these, many villagers cannot spend their day time. The main topic of their discussion will be on lack of drinking water, water for agriculture, lack of official efforts to overcome them, lack of cooperation of rich people in the village, exploitation by the rich people and officials, lack of availability of sufficient labourer's job in and around the village area, continuous failure of rains, etc. In other words, the topic of discussion will be mainly centered round first on water and then on food which are the basic needs of life. All these were evident to the investigator through his informal participation with all such adult men's leisure-time discussions during his stay at the village. Further, one more thing that struck the investigator was that the people of the village were oriented more towards survival than towards hope and expectations. In other words, the crux of the problem is in the economic life of the people and a society cannot survive for a long time and can never think of the finer aspects of life without the minimum needs fulfilled, which means that it is already high time for the developmental activities to be initiated in the village.

Women-folk of the village during their leisure-time do not come out of the houses unlike men, but will be talking or playing choukabhara or kavade which are indigenous games with their own sex members. When men are outside, women of different houses congregate in one house to discuss their daily needs and problems (water and food). This was evident to the investigator through his informal talks with the adult men and women of the village.

3.7.2 OTHER SOURCES OF ENTERTAINMENT

Except the people of 12 households of better economic status, other people of the village do not see films, as often, one has to go to a minimum distance of 5 miles to Amarapura in the evening time and facilities for returning are also not there. The people of 12 households go by bullock carts to see films and get back in the same. These people's frequency of seeing films is once in 2 months. In all, it may be said that films are not influencing a large section of the village community in any way, as only a small section of people are being exposed to it, that too occasionally.

3.7.3 AN OVERVIEW

The very existence of the cultural conditions

in the above mentioned fashion tells us how informal education has made an influence on the life of the people who in turn design their cultural life too along with other aspects of life in a particular way. In addition, one can also see how cultural factors will have subtle values in them (either traditional or modern) that are transferred to children in the form of informal education.

The celebration of jatras influence the young infants of the rural community through their interactive process. The aims with which the jatras are celebrated, animal sacrifices in jatras, celebration of horabeedu, arranging for dogs' and donkeys' cries, arranging for dogs' marriages, offering water for a banyan tree, hearing to viratha parva by a learned person negatively influence the children as children begin to feel that they will have to sacrifice animals to please Gods, live outside the village, arrange for dogs' marriages, etc. to get rains. Besides these, children also learn to waste their leisure-time in unproductive activities like their parents. In addition, the celebration of many festivals like Ramanavami⁴, Vijayadashami⁵, Ugadi⁶, Sankranti⁷ are the real carriers of secular values of cooperation, sociability, universal brotherhoodness, community sentiment to the life of young children.

From the above analyses, it can be said that it is the onerous responsibility of the non-formal agencies of education to bring the informal agencies of education in tune with the values taught by the formal educational machinery by changing the attitudinal and behavioural pattern of the village adults towards modern ways. Otherwise, children tend to fix themselves to parental and traditional values more than to the values taught in the school as the intensity of the informal influences will be more on their life and sometimes informal education will be the only avenue for many children. In other words, children do not develop critical thinking but become rigid subordinates to a fixed number of rules in life which is not the quality for the development of highest type of moral character and the efficient functioning of democratic way of living.

3.8.0 RELIGIONS CONDITIONS

In this section, the analyses of the data present facts on religious conditions of the village such as religion of the people, various temples present in the village, Gods and Goddesses of temples and the materials by which they are made of, frequency of

poojas offered, animal sacrifices and the utility of the temples for educational purposes.

There is only one religion in the whole village and all the people are Hindus. There are six temples in the village Kadehude: one temple of Lord Shiva is present in the lingayat colony - the entrance is purely restricted to lingayat caste people although it is the village God; one temple of Lord Shanimahatma; and one temple of Lord Hanuman are present in the lingayat colony - the entrance is purely restricted to general castes and backward castes; one temple of Goddess Mariamma is present in the kunchitiga colony - the entrance is purely restricted to kunchitiga caste people; one temple of Lord Venkatesha is present in the bovi colony - the entrance is purely restricted to bovi caste people; and, one more temple of Goddess Durgamma is present in adikarnataka colony - the entrance is restricted to adikarnakatas only. There are 5 priests for 6 temples who worship their respective Gods once a week⁸. Elders of different castes visit their Gods on the day of worship every week. All the Gods present in the village are of black stone. There are animal sacrifices to Goddess Durgamma and Mariamma on festival and jatra days. Other than these 6 temples the village Kadehude does not have

any other temples of ancient or historical importance, nor have the temples been utilised by the community for worthwhile purposes like, for conducting primary school classes in the beginning days when the village school had no building of its own or for conducting adult education classes etc.

3.9.0 EDUCATIONAL CONDITIONS

In this section, the analyses of the data present facts on the educational conditions of the village such as the literacy rate and the educational facilities available to the villagers in the village and nearby areas - schools, colleges, special courses to girls, vocational courses, library or reading room, community radio and adult education programme.

Table 8: Literacywise Population distribution*

S. No.	Levels of Education	GENERAL CASTES				
		Adults of 18 years and above			Children of 6 year age-group	
		Men	Women	Total	Boys	Girls
1.	No. of those who are more than SSLC, but below graduation.	4	-	4	-	-
2.	No. of S.S.L.C. passed	7	1	8	2	-
3.	No. of those who are more than 7th standard, but below S.S.L.C.	3	2	5	-	-
4.	No. of 7th standard passed	4	1	5	1	2
5.	No. of those who are more than 4th standard but below 7th standard.	2	5	7	-	-
6.	No. of 4th standard passed	-	1	1	-	-
7.	No. of those who are more than 2nd standard but below 4th standard.	1	-	1	-	-
8.	No. of children who are enrolled in I, II, III and IV Standards	-	-	-	8	5
9.	No. of children who are enrolled in V, VI and VII Standards	-	-	-	4	3
10.	No. of children and/or adults in VIII, IX and X Standards	3	1	4	2	4
11.	Total number of literates	24	11	35	17	14
12.	Percentage of literacy to their respective total population	87.71%	42.30%	64.81%	89.47%	66.66%
	Total literacy percentage among GCA, DCA, SCA and STA				62.26%	

Notes: * The population of the village hadahude does not possess graduates, post-graduates, or trained people with it.

** Although a boy or a girl of 16 or 17 year age cannot be called as a child, for the purpose to classify the boys and girls below 18 years age as children and accordingly the word.

• The figures of 8th and 9th rows are related to the children of 6-17 year age-group only

•• Also includes 15 children from II, III and IV standards who do not know even Kannada at all with the assumption that they would learn the same as they are still in the school.

3.9.1 LITERACYWISE POPULATION DISTRIBUTION (TABLE 8)

From Table 8 it can be seen that only 29% of the population of the village is literate, of whom majority are the children of 6-17 year age-group. The literacy rate among adult men is 33%, among adult women it is 7%, among the boys of 6-17 year age-group it is 64% and among the girls of the same age-group it is 59%. Among the total men (including the boys of 1-17 year age-group) 19% are literate - Challakere taluk's total men's literacy rate is 40.52% and that of total rural men's literacy is 37.83% (as per the 1981 provisional census figures), and among the women (including the girls of 1-17 year age-group) 10.25% are literate - Challakere taluk's total women's literacy rate is 18.46%, and that of rural women's literacy rate is 15.80% (as per the 1981 provisional census figures). The literacy rate for men of Kadehude was 17.63% in 1971 (as per census reports) and for women it was 6.35% in 1971 (as per census reports), which means that there has been improvement by 2% and 4% for men and women respectively. This is because of the large number of enrolment of the children and not because of the education of the adults. It can also be seen from the Table that literacy is more among GCs and less among SCs in the village. Further, one can also see that the village Kadehude does not have any graduates, post-graduates, technically trained or

vocationally trained people to its credit.

Although, the village Kadehude does not have graduates and post-graduates there are a number of educated men and women who could be profitably utilized to educate the rural community through informal, non-formal and formal means. These people could be trained to undertake various educational activities like adult education, education for drop-outs and even to teach regular classes. Further, they should also be trained to mix with the rural community to change the attitudes and practices of the rural adults towards desirable direction.

Table 9: Literacy level among the children* of 6-17
year age-group

Sl.No.	Number of children at different literacy levels	Boys	Girls	Total	Total No.of lite-rates	Total No.of illite-rates
1.	Enrolled in I-IV Stds.	47	54	101	101**	-
2.	Enrolled in V-VII Stds.	17	6	23	23	-
3.	Enrolled in VIII-X Stds.	9	8	17	17	-
4.	Who read upto III and IV Stds and discontinued	10	6	16	16	-
5.	Who read upto II and III stds but relapsed into illiteracy	4	8	12	-	12
6.	Children of 6-11 year not admitted to school	39	39	78	-	78
7.	Children of 11-17 year who never underwent school education	3	4	7	-	7
	Total	129	125	254	157 (61.81%)	97 (35.18%)

Note: * Although a boy or a girl of 16 or 17 year age cannot be called as a child, still for the purpose of convenience it is customary to classify the boys and girls of below 18 year age as children and accordingly the term 'children' has been used here.

** Also includes 15 children from II, III and IV standards who do not know even Kannada alphabets completely, with the assumption that they would learn the same as they are still in school.

3.9.2 LITERACY AMONG THE CHILDREN OF 6-17 YEAR AGE-GROUP

From the Table 9 it can be observed that 38% of the children of 6-17 year age-group are yet to be brought to the school. Further astonishing thing is that 15 children have not even learnt the Kannada alphabets completely, although they have been promoted to next higher standards. All these reveal the lightness and half-heartedness of ~~our~~ educational machinery in having undertaken the task of bringing, retaining and educating the children in this village.

3.9.3 EDUCATIONAL FACILITIES AVAILABLE IN THE VILLAGE AND NEARBY AREAS

The village Kadehude has only one primary school of I-IV standards which is a two-teacher school. Facilities for higher primary and lower secondary education are available at Mahadevapura village which is 3 miles away from the village Kadehude. But for the pre-university and graduate courses, boys and girls of this village will have to go to Challakere town-the taluk headquarters of the village. At a distance of about 50 miles law courses, teacher training courses are available i.e., at Chitradurga town - the district headquarters of the village. Further, polytechnic courses are available at

Davanagere city which is at a distance of 90 miles from the village. The village Kadehude does not have adult education or part-time educational facility at present and did not possess at any time earlier. Although, many educated people are there in the village, none of them is interested to take up any educational activity, as they feel that such educational activities without real developmental schemes of providing drinking water, water for irrigational purposes will not influence the rural people and at the first stretch only they even fail to attract the people for such programmes. The taluk adult education executive committee has not been active in identifying and utilising the resources for adult education. Although, national adult education programme funds of Rs.6 lakhs are at the disposal of the taluk adult education committee it has not yet identified any agency to conduct the same, not only in this village, but in fact in the entire taluk. The same is the position of block development departments which are also not conducting agriculture-extension activities and in fact the village Kadehude has no VLW since the year 1979. Likewise, the village has not been exposed to any type of non-formal educational programmes since the last 10 years (1971).

There is no library or reading room in the village. No newspaper comes to the village and there is no community radio too in the village. But there are 6 radios and 14 transistors owned by different people. A very limited section of the people of the village often hear the news and film songs. With regard to the suggestions given to the farmers on the radio the people say that they are not practicable as they do not take into consideration the local problems of the area specifically. In all, radios are the only source of information about the different parts of the country that too for a limited section of the people. But with regard to the local news, the village people will be getting the same from different persons who will be moving to different areas everyday for occupational purposes.

NOTES:

1. The term 'hobli-headquarters' is used in Karnataka to refer to the administrative units of a taluk.
2. The term 'old-age pension' is referred to the money given by the government of Karnataka (Rs.40 per month) to all those people who are 50 years and above, who do not possess any caretakers and who will not have any source of income.
3. Most of the people of the village (household heads) felt that a household having a population of 5 can lead a normal life (food, clothing and shelter only) with an income of Rs.300 per month, a better life with Rs.500 and little above per month, a best life with Rs.1000 and above per month, a poor life when the income range is between Rs.200-300 per month and a very poor life when the income is below Rs.200 per month. Accordingly, the classification of rich class, middle class, lower middle class, poor class and very poor class has been made.
4. 'Ramanavami' is the birthday of Sri Rama, celebrated to recall his virtues and to practice them in life as far as possible.
5. '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.

6. '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.
7. '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.
8. Lord Hanuman and Shanimahatma are being worshipped by a priest of satvikaraishnava caste, whereas all other Gods in various temples are being worshipped by different priests, who ofcourse belong to those caste groups to whom the temple Gods belong.