

CHAPTER IV: SPECIFIC LIFE CONDITIONS OF
VILLAGE HOUSEHOLDS

4.0.0 INTRODUCTION

In an attempt to study the very process of education in a rural community, after analysing the general life conditions of the village Kadehude, efforts have been made in this Chapter to make an indepth analysis of the data that were got from the Tools 2,3 and 4 (Chapter II, Caption 2.1.2, 2.1.3 and 2.1.4, p.37, 37and 38 , Appendix B, C and D, pp.352 to 389) on various specific conditions of life of all the 159 households of the village. In this connection, an attempt has been made to throw light on the social, economic, religious and educational conditions of general castes (GCs), backward castes (BCs), scheduled castes (SCs) and scheduled tribes (STs) to understand the influence of education on various aspects of life and also to know the various factors of life of different castes affecting the very processes of formal, non-formal and informal education. For the purpose of convenience and better understanding, analyses of the data with regard to social, religious and educational conditions of life have been presented in a comparative castewise fashion, but because of the largeness of the data, economic conditions have been presented in a castewise fashion. The details of the analyses made have been presented in the subsequent sections.

4.1.0 SOCIAL CONDITIONS

In this section, the analyses of the data present facts on the social conditions of the 159 households such as interaction and intermixing pattern, untouchability and close interaction, status of women, marriage and related aspects and the attitude of the 159 household male and female heads towards the above mentioned social aspects of life.

4.1.1 INTERACTION AND INTERMIXING PATTERN

In all GCs, BCs, SCs and STs, interaction and intermixing of boys and girls is seen usually upto 10-12 years of their age, which is most often restricted to the members of their own caste. The moment the girls mature physically, they are asked to mix with the girls of their age. Likewise, adult persons of the village also mix with the members of their age, sex and caste generally. But intermixing between male and female members among BC and SC households is a regular phenomenon during the working time, as many BC and SC women are also doing labourer's job like men. Different caste people of the village usually do not go to other caste houses, and even if the situations of meetings with other caste people arise they just go near the required house, call upon the head to talk and discuss the things. Hierarchy in caste status exists very much among different castes in the village - GCs

being at the top, BCs at the next level, STs at the next later level and SCs at the bottom level. It is interesting to note that even among GCs, BCs and SCs further hierarchy is seen and as such different caste people do not go to other caste houses. This means that the interaction and intermixing pattern among different caste people is just formal, which can also be evidenced by the diagram of settlement pattern of the village, wherein different households have selected their own caste neighbours (p.xiv).

Women-folk of different castes of the village have been put under restrictions by men, in the sense that they are not being allowed to talk with other men-folk, not being allowed to go out of the houses as and when they like except during specific occasions like, while working in the fields, while bringing water, etc. But the most of the SC women and many BC women enjoy greater freedom than their counterparts in other castes as they will be working outside with men and as such interaction with men is a common thing.

4.1.2 UNTOUCHABILITY AND CLOSE INTERACTION

All the GC, BC and ST household heads consider that the touch of a SC member will pollute them, but the

practice of taking bath can be seen only in GC households. Except 2 male GC heads 11 male BC heads and 4 ST male heads of better educational and economic status no other person has attended any SC marriage, although all of them have accepted the invitation. All the GC, BC and ST household heads further feel that caste system will continue in future too. And SC household heads, although do not want such a rigid caste system with a low status to them still feel that caste system will continue in future also. As untouchability is practised in the village with all its seriousness, SCs are not invited to any marriage by GC, BC and ST people. Even among SCs, the adikarnatakas are treated as untouchables by bovis and as such both the groups are living in separate colonies (Diagram of settlement pattern, p. XIV). It is a normal habit of the people in this village to ask the caste of a new person who comes to the village or even when met elsewhere too before starting close interaction. All the GC, BC, SC and ST people maintain close interaction (talking, discussing, exchanging things and helping in other ways too) among their own caste people and most often with their own economic level groups and that way brahmin and satvikavaishnava households do not have other households of their own caste to interact so

closely. Close interaction and relationship among the members of the same caste in the village is due to 'deculturation'² and more important reason is the fear of 'banishment' from their own groups in case of any unfaithfulness to their caste norms. This is why GCs are not having closer links and interaction with BCs, STs and SCs, and likewise BCs with STs and SCs, and further, STs with SCs.

4.1.3 STATUS OF WOMEN

There are in all 236 adult women comprising 26% of the total population of the village, of whom 26 are from GCs, 94 are from BCs, 80 are from SCs and 36 are from STs (Table 1, Chapter III, p. 52). Among these women, only 18 are literate and they constitute 7% of the total adult women population. Their educational level has ranged from IV standard to SSLC (Table 8, Chapter III, p. 104). Further, among the 236 adult women, 105 women are working in various occupations, of whom 42 are from BCs, 51 are from SCs and 12 are from ST group and no GC woman is working in any occupation (Table 3, Chapter III, p. 63). These figures constitute 11% of the total population of the village.

There are 125 girls of 6-17 year age-group, of whom 21 are from GCs, 51 are from BCs, 24 are from SCs and 23 are from ST group (Table 1, Chapter III, p. 52). Among these, 68 girls are enrolled in I-X standards and 6 girls are just IV standard studied who further are not continuing their studies, but know reading and writing of Kannada language. In all, of the total 125 girls of 6-17 year age-group, 74 girls are literate, who constitute 59.2% of their population (Table 8 and 9, Chapter III, pp. 104 and 107). In addition, there are 39 girls of 6-17 year age-group coming from various castes who are not enrolled in the school (Table 9, Chapter III, p. 107). Eight girls have relapsed into illiteracy after undergoing II and III standard education and 4 girls who are in the age-group of 11-17 years have never entered the school (Table 9, Chapter III, p. 107). As far as the occupational status of the girls is concerned, 41 girls are involved in child-labour, of whom 22 are BC girls, 12 are SC girls and 7 are ST girls. Among these, 5 BC, 7 SC, and 2 ST girls are regular income contributors, whereas others help their parents in their occupations (Table 3, Chapter III, p. 63).

Male heads of GC, BC and ST households have put their women under restrictions in the sense that they

are not being allowed to talk with the men-folk of other households and are not being allowed to go out of the houses as and when they like, except during specific occasions like, while bringing water, while working in the fields, etc. But most of the SC women and many BC women enjoy greater freedom than their counterparts in other castes, as they will be working outside during day time and as such interaction with men is a common thing.

4.1.4 MARRIAGE AND RELATED ASPECTS

Boys and girls of the village are not often married according to any marriage act. Girls are usually married between 8-12 years of their age or at the most before 15 years of their age. Parents start searching for grooms for their daughters when girls attain 8 years of age only. If they get a suitable match they do marry their daughters immediately. It is only in 6 GC and 6 BC households of better educational and economic status marriage age of girls has raised to 16-20 years, since 5 years. As far as adikarnatakas and bovis are concerned, the age of marriage in all cases upto now has fallen between 8-12 years and 2 marriages of adikarnataka girls who were of 8 and 10 years of age respectively were also evidenced by the

investigator during his stay at the village. It is because of this reason girls in most of the cases can complete at the most 7th standard education, if their family conditions are unhindering socially or economically. And the parents generally are of the opinion, that women are there mainly to serve men and such an early marriage without much education helps them to adjust to their new married life. If girls are exposed to new ways of life by giving more education, the parents feel that such an education will come in the way of marriage of girls as suitable grooms may not be available and further, girls may not like to marry lowly educated boys who may have much less broader outlook on life than the girls themselves.

Boys of the village Kadehude are being married between 16-20 years of their age generally, but the marriage age of boys has raised to 23 years in 6 GC and 6 BC households of better educational and economic backgrounds. All the marriages in the village have been arranged type with no exception. The villagers further have been affected with the increasing cost of living and accordingly marriages are being done only for a day unlike those of past marriages wherein marriage celebrations used to go on for 3-4 days continuously. But in

6 GC and 6 BC households marriages are being done for 3-5 days even now as they are economically well off. The people of the village have spent Rs.500-30,000 in different marriages, which ofcourse is dependent on the economic conditions/status of the households. The village Kadehude has both bride price and dowry system in different castes. Excepting the lingayat, brahmin, satvikavaishnava and shetbanagiga households, all other castes have 'tera system' (bride price) in contrast to dowry system. In all these castes, parents of the grooms will have much expense in marriage. The bride price in these castes has ranged from Rs. 2 to 200. In case of lingayats, dowry system is a common practice and it has ranged from Rs.10,000 - 25,000/-, but in case of brahmin, madival and satvikavaishnava and shetbanagiga households dowry system is not much severe. In all these castes, parents of girls are asked to take care of the groom's side expenses too.

There is also a habit of marryigg close cousins in the village among all castes. No intercaste or registered or love marriage or marriage of widows or divorcees, however, have been reported in any caste.

4.1.5 ATTITUDES OF THE HOUSEHOLD HEADS TOWARDS SOCIAL ASPECTS

The attitude items on caste, intermixing, untouchability, status of women and marriage and its related aspects were administered to the male head and female head of each household. As the village Kadehude has 159 households, the total number of the persons to whom the attitude items were administered has come to 318 persons. The details of the attitudinal responses are given below.

On caste, intermixing and untouchability:

All the household heads favoured the statement that 'one should feel sorry for the gradual degeneration of the caste system in India', which tells us the fact that caste is still a strong factor in this village. All the household heads further favoured asking the caste of a person when met for the first time either directly or indirectly. Only 4 GC, 3 BC and 4 ST male heads of better educational and economic status favoured the statement that SCs should do manual labour only, which means that more educated and economically well off people want to still exploit the

downtrodden sections of our society. On the other hand, all other household heads disfavoured the item, which means that they have more modern attitudes towards SCs' occupation. In addition, all GC, BC, SC and ST household heads favoured their children entering into any occupation unlike the olden day caste based occupations. All the GC, BC and ST household heads disfavoured SCs living amongst them, allowing SCs to enter into their houses, temples, drawing water from a common well and taking food in SC marriages, although all the male and female heads agreed to accept the invitation to attend SC marriages. Further, all the GC, BC and ST household heads disfavoured the entry of a polluted person either into their houses or temples without taking bath. But all SC household heads favoured SC people living amongst other caste people, entering other caste houses, temples, drawing water from a common well and further considered that taking bath by other caste people for the touch of a SC member as a meaningless thing, which reveals the actual feelings of this section of people in the village.

On the Status of Women:

Except 4 GC, 5 BC and 2 ST male heads and 4 GC female heads of better educational and economic

status, all other heads favoured the statement of putting women under men's restrictions and considered that women's highest duty is to obey their husbands. All the household heads disfavoured the intermixing of adult men and women at all stages of life. And except 2 GC and 2 BC male heads of better educational and economic status, all other heads disfavoured giving equal treatment to women in all spheres of life including their entry into a variety of jobs and politics. Except 2 GC and 4 BC male heads of better educational and economic status, all other heads disfavoured giving equal treatment to divorced and widowed women. All the heads further with no exception favoured household duties to be the main focus of women. All the SC household heads and 61 BC households felt that women should also earn with men to cope with the increasing cost of living.

On marriage and its related aspects:

Excepting 2 SC male heads of better educational and economic status, all other household heads favoured simple marriages of a day in contrast to the marriages of 3-4 days. Except 2 GC, 7 BC, 2 SC and 2 ST male heads of better educational and economic status, all other heads disfavoured spending a considerable amount

of money in marriages. Further, all the household heads disfavoured dowry system and favoured government's legislation in that regard. Family status and caste were up held by all the heads. All the household heads without any exception expressed their anxiety of some bad happenings in case of marriages without traditional ceremonies. All the heads disfavoured dating of boys and girls before marriage, love marriages, intercaste marriages, government's propogation of intercaste marriage and free western system of marriage. All the GC and BC heads favoured looking into horoscope tallies before marriage, whereas SC and ST heads disfavoured the same. Further, except 5 GC and 7 BC male heads and 6 GC and 8 BC female heads of better educational and economic status, all other heads disfavoured the recent marriage age fixed by the government. In addition, only 2 GC and 5 BC male heads of better educational and economic status favoured divorce, remarriage of widows, divorcees and giving equal treatment to them like other women.

4.1.6 AN OVERVIEW

It can be observed from the social practices of different castes that the relationship among GCs, BCs, SCs and STs is just at the surface level (caption 4.1.1, p. 115) and untouchability is practised in the

village with all its seriousness (caption 4.1.2, p. 116). People of the village want to have close-relationship with their own caste people, often with their own economic level groups and as such, gradient of relationship exists among different caste people (caption 4.1.1, p. 115). Men of all sections in the village have put their women under restrictions, in the sense that they are not allowed to go out of their houses except during specific occasions and are not allowed to talk with men of other households (caption 4.1.1 and 4.1.3, pp. 115 and 119). Except a few households of better educational and economic status, all other households are arranging the marriages of their boys and girls very quickly (caption 4.1.4, p. 119). Further, no intercaste or love or registered marriage or marriages of widows or cases of divorce have been reported from any caste in the village (caption 4.1.4, p. 121).

Attitudewise, a large majority of the people favour caste system, asking the caste of a person before starting close-interaction, SCs entering a variety of occupations, but disfavour the entry of SCs into their houses, temples, drawing water from a common well and SCs living by their side (caption 4.1.5, p. 123). In other words, most of the people are traditional towards

caste, intermixing, untouchability with the exception of a few people of better educational and economic backgrounds.

With regard to the status of women, a large majority of the people disfavour giving equal status to women, allowing them to enter politics and all professions like men, intermixing of women with men in all walks of life, but only favour household duties along with work outside, obeying husbands in an unquestioned way and putting women under the restrictions of men (caption 4.1.5, p. 124).

With regard to marriage, most of the people favour simple marriages, marriages with traditional ceremonies, looking into family status and caste in marriages (caption 4.1.5, p. 125). All the heads further disfavour intercaste marriages, government's propagation in that regard, love marriages, free western system of marriages and dowry system (caption 4.1.5, p. 125). In addition, a large majority of the household heads disfavour marriage age restriction of the government, divorce, remarriage of widows and giving equal status to such women (caption 4.1.5, p. 125).

The very existence of the social conditions of

life in the above said fashion not only tells us the level of the villagers in the ladder of social development, but also tells us how these values form the subtle process of informal education for the young juveniles of the village. The children of higher castes feel that they are superior to SCs or BCs and feel secure by developing relations with their own caste children. In other words, artificial distinctions of high and low, superior and inferior, forward and backward take their shape in the minds of the children, which is miseducative. Further, early marriage to girls, eagerness of parents to celebrate the marriage of girls, depriving the girls from education, asking girls to obey their husbands like a shadow, telling the girls that they are there only to serve men, asking girls and women not to go out of their houses and not to talk with the men of other households create artificial distinctions between men and women, which children also learn in an unconscious way. In other words, qualities of high and low, superior and inferior with regard to sexes also take shape in the minds of the children which will also be contradicting to the values taught in the school situation. So values of equality, justice, liberty do not find any place in such children, as the intensity

of informal influences will be more on the psychological set up of the young children. This is so because, most of the children of the village Kadehude after all study for a few years in schools. If we are encouraging the development of modern values in the children at the school stage, then children find real contradictions between parental actual practice and the school life. As most of the parents do not favour formal education for their children (caption 4.4.0, p.160), children often relapse into traditional way of doing things as their parents. And this may also be so even if children undergo a small period of school education. On the other hand, children who do not undergo school education will be purely traditional; as they will not have been brought to schools. As a result, the informal process of education of the children on social aspect of life in a rural setting like in the village Kadehude will be purely a traditional process to the majority of the children. Even those children who have positive and modern influences on social aspect of life in their home situation may also be turned into traditional way of doing things, because they will be often exposed to such traditional

ways of behaviour at the community outside. So, non-formal educational agencies will have to modernise the attitudes and practices of adults, on social aspect of life so that it will be in tune with what is advocated in formal schools.

4.2.0 ECONOMIC CONDITIONS

This section deals with the analyses of the data pertaining to the economic conditions of the 159 households such as income-expenditure pattern and attitudinal pattern of the household heads towards various economic aspects of life. As much of the data is in quantitative form, for the purpose of convenience, better understanding and to give a comprehensive picture of economic conditions, analyses of the data have been presented on castewise basis separately in the following sections.

4.2.1 INCOME-EXPENDITURE PATTERN OF THE 15 GC HOUSEHOLDS

Table 10 presents a comprehensive picture of the income-expenditure pattern of 15 GC households.

Table 1C: Income-Expenditure pattern of 15 GF Households:

House- holds	Income		Expenditure on various items								(Main expenditures only)		On savings (in Rs.)
	Total mean income of the house- holds from all the sources per month (in Rs.)	Total number of per- sons in each house-	For food at home (in Rs.)	For clo- thing (in Rs.)	For betel leaves and, to- bacco (in Rs.)	For medi- cal care (in Rs.)	On agri- culture (in Rs.)	On edu- cation of the children (in Rs.)	On miscellaneous items (transpor- tation, recrea- tion, postage, debt burden, gifts, contributions, foot-wear, uti- lities, household services, cosma- tics and personal care) (in Rs.)	Total expen- diture (in Rs.)			
1	2	3	4	5	6	7	8	9	10	11	12		
1	120	5	70	10	15	5	-	10	10*	120	-		
2	200	6	120	15	15	10	30	5	5*	200	-		
3	280	4	140	40	40	20	-	-	40*	280	-		
4	300	9	150	40	30	20	-	20	40	300	-		
5	350	11	180	50	40	20	25	10	25*	350	-		
6	350	8	180	50	30	25	-	15	50*	350	-		
7	510	5	200	50	30	25	100	-	60	785	25		
8	560	8	200	40	25	20	150	30	45	510	50		
9	600	6	300	60	20	20	120	40	40	600	-		
10°	670	9	250	40	-	20	-	150	60	520	150		
11	800	7	300	60	20	30	200	50	105	765	35		
12	1000	7	300	80	30	40	200	20	150	820	180		
13	1500	9	300	70	40	40	450°°	350	200	1450	50		
14	1600	6	300	80	25	30	250	60	255	1000	600		
15	10800	6	500	100	40	50	4000°°	50	260	5000	5000		

Note: * No.10 represents the brahmin household present in the village.

°° Also includes food expenses spent on bonded labourers.

* Mainly spent towards debt burden.

It can be seen from the Table 10 that most of the GC households are spending very less amount of money on food, clothing, medical care and on various miscellaneous items. In 5 households, the miscellaneous amount is being spent towards debt burden. In addition, only 8 households of the total 15 GC households are saving some amount of money every month, of which again excepting 2 households the money that is being saved by other households is very less. All these mean that many GC households are not earning sufficient amount of money to spend on all items in a satisfactory way.

4.2.2 INCOME-EXPENDITURE PATTERN OF 78 BC HOUSEHOLDS

Tables 11 to 18 present the income-expenditure figures of the 78 BC households.

Table 11: Income-Expenditure pattern of 7 ediga households:

Households	Income Total mean income of the house- holds from all sources per month (in Rs.)	Total number of per- sons in each house- hold	Expenditures on various items (Mean expenditures only)							Total expen- diture (in Rs.)	On savings (in Rs.)
			Food at home (in Rs.)	For clo- thing (in Rs.)	For betel leaves and tobacco (in Rs.)	For medi- cal care (in Rs.)	On agri- culture (in Rs.)	On edu- cation of the children (in Rs.)	On miscellane- ous items (transporta- tion, recreation, postage, debt burden, gifts, contributions, foot-wear, uti- lities, household services, cosme- tics and personal care) (in Rs.)		
1	2	3	4	5	6	7	8	9	10	11	12
1	120	4	70	10	10	10	-	-	20*	120	-
2	150	4	70	10	10	10	-	-	20*	150	-
3	140	5	120	15	15	10	-	-	45	205	35
4	250	4	130	15	15	10	45	-	35	250	-
5	270	4	100	10	20	10	-	100	30	270	-
6	270	4	120	30	15	20	50	-	35	270	-
7	250	6	150	20	20	20	55	-	60	325	25

Note: * Miscellaneous amount is mainly spent towards debt burden.

Table 12: Income-Expenditure pattern of 7 golla households:

Households	Income of the households from all the sources per month (in Rs.)	Total number of persons in each household	Expenditure on various items (Mean expenditures only)							Total expenditure (in Rs.)	On savings (in Rs.)
			Food at home (in Rs.)	For thing (in Rs.)	For betel leaves and tobacco (in Rs.)	On medical care (in Rs.)	On agriculture (in Rs.)	On education of the children (in Rs.)	On miscellaneous items (transportation, recreation, postage, monthly debt burden, gifts, contributions, foot-wear, utilities, household services and personal care) (in Rs.)		
1	2	3	4	5	6	7	8	9	10	11	12
1	120	7	70	10	10	10	-	5	15	120	-
2	120	6	70	10	10	10	-	5	15	120	-
3	120	3	75	10	5	5	-	-	25*	120	-
4	120	4	70	10	10	5	-	-	25*	120	-
5	140	6	80	10	10	10	-	-	30	140	-
6	160	6	100	15	15	10	-	-	20	160	-
7	200	9	130	15	15	10	-	-	30*	200	-

Note: * Miscellaneous amount is mainly spent towards debt burden.

Table 13: Income-Expenditure pattern of 12 Kunchitiga households:

House- holds	Income Total of the house- holds from all sources per month (in Rs.)	2	3	4	5	6	7	8	9	10	11	12
				Food at home (in Rs.)	For clo- thing (in Rs.)	For clo- thing (in Rs.)	Expenditure on various items (Mean expenditures only) On medi- cal care (in Rs.)	On agri- culture (in Rs.)	On edu- cation of the children (in Rs.)	On miscellaneous items (transporta- tion, recreation, postage, monthly debt burden, gifts, contributions, foot-wear, utili- ties, household services and personal care (in Rs.)	Total expendi- ture (in Rs.)	Total savings (in Rs.)
1	40	1	40*	*	*	*	*	*	*	*	40	-
2	40	1	40*	*	*	*	*	*	*	*	40	-
3	100	1	70	5	5	5	5	5	5	20**	100	-
4	120	5	70	10	10	10	15	15	15	20	120	-
5	210	4	120	15	15	15	15	15	5	45**	210	-
6	300	6	110	15	15	15	10	100	10	40	300	-
7	300	2	140	10	10	10	10	-	10	60**	240	60
8	300	6	150	10	10	10	30	-	-	50	250	50
9	300	4	140	10	10	10	10	100	-	30**	300	-
10	350	-	140	20	20	15	15	110	5	45	350	-
11	380	12	225	40	40	30	20	-	5	60	380	-
12	700	13	200	30	30	20	20	200	15	95	580	120

Note: * These households get food, clothing and betel leaves mainly through begging.

Also see caption 3.3.5, page .

** Miscellaneous amount is mainly spent towards debt burden.

Table 14: Income-Expenditure pattern of 5 shetbanagiga households:

House- holds	Income- Total income of the house- holds from all sources per month (in Rs.)	Total number of per- sons in each house- hold	Food at home (in Rs.)	For clo- thing (in Rs.)	Expenditure on various items (Mean expenditures only) For betel, leaves and tobacco (in Rs.)	On medi- cal care (in Rs.)	On agri- culture (in Rs.)	On edu- cation of the children (in Rs.)	On miscellaneous items (transporta- tion, recreation, postage, monthly debt burden, contri- butions, gifts, foot-wear, utilities household services and personal care) (in Rs.)	Total expendi- ture (in Rs.)	Savings (in Rs.)
1	2	3	4	5	6	7	8	9	10	11	12
1	200	6	120	10	10	10	-	10	40	400	-
2	250	5	120	10	10	10	60	10	30**	250	-
3	350	10	220	30	15	15	-	15	55**	350	-
4	380	6	240	25	20	20	-	15	60	380	-
5	2000	6	350	40	15	40	800*	350	50	1645	355

Note: * Also includes the money spent on the food of bonded labourers.

** Miscellaneous amount is mainly spent towards debt burden.

Table 15: Income-Expenditure pattern of 18 Kuruba households:

House- holds	Income		Expenditure on various items (Mean expenditures only)										Total number of per- sons in each house- hold	On Savings (in Rs.)
	Total income of the house- holds from all sources per month (in Rs.)		Food at home (in Rs.)	For Clo- thing (in Rs.)	For betel leaves and to- bacco (in Rs.)	On medi- cal care (in Rs.)	On agri- culture (in Rs.)	On edu- cation of the children (in Rs.)	On miscellane- ous items (transporta- tion, recreation, postage, monthly debt burden, contri- butions, gifts, foot-wear, utilities, household services and personal care) (in Rs.)	Total expendi- ture (in Rs.)				
1	2	3	4	5	6	7	8	9	10	11	12			
1	40	2	40*	*	*	-	-	-	-	40	-			
2	40	1	40*	*	*	-	-	-	-	40	-			
3	80	1	60	10	5	-	-	-	5	80	-			
4	120	2	70	10	10	5	-	-	25**	120	-			
5	120	2	80	10	10	5	-	-	15**	120	-			
6	150	5	100	10	10	10	-	-	20**	150	-			
7	200	6	100	10	10	10	45	5	20**	200	-			
8	200	5	110	10	10	10	-	-	60**	200	-			
9	200	7	100	10	15	15	-	-	40	180	20			
10	200	4	130	15	10	10	-	5	35	200	-			
11	240	4	130	15	15	10	-	5	45**	220	20			
12	250	4	130	15	15	10	40	5	35**	250	-			
13	250	4	130	15	15	10	40	-	40	250	-			
14	260	3	120	10	10	10	-	-	60**	210	50			
15	300	6	170	10	10	10	-	-	45	245	55			
16	320	4	150	20	15	15	-	-	80	280	40			
17	400	5	150	20	20	15	100	5	60	370	30			
18	660	5	230	25	15	20	-	10	100	400	260			

Note: * Households 1 and 2 get these items by begging.
 ** Miscellaneous amount is mainly spent towards debt burden.

Table 16: Income-Expenditure pattern of 10 madival households:

Households	Income	Expenditure on various items (Mean Expenditures only)										Total expenditure (in Rs.)	On Savings (in Rs.)
		Total number of the persons present in the household	For food at home (in Rs.)	For clothing (in Rs.)	For clothing, shoes and tobacco (in Rs.)	For medical care (in Rs.)	On agriculture (in Rs.)	On education of the children (in Rs.)	On miscellaneous items (transportation, recreation, monthly debt burden, postage, contributions, gifts, foot-wear, utilities, household services and personal care) (in Rs.)	On miscellaneous items (transportation, recreation, monthly debt burden, postage, contributions, gifts, foot-wear, utilities, household services and personal care) (in Rs.)	On miscellaneous items (transportation, recreation, monthly debt burden, postage, contributions, gifts, foot-wear, utilities, household services and personal care) (in Rs.)		
1	2	3	4	5	6	7	8	9	10	11	12		
1	100	5	60	10	5	5	-	5	15*	100	-		
2	120	4	70	15	5	5	-	5	20*	120	-		
3	120	4	80	10	10	5	-	-	15	120	-		
4	120	5	80	5	5	5	-	-	25*	120	-		
5	150	4	75	15	10	10	-	-	40*	150	-		
6	180	4	80	10	10	10	30	-	40*	180	-		
7	200	4	120	15	10	10	-	-	45	200	-		
8	200	2	120	10	10	10	-	-	30	180	20		
9	280	5	120	15	10	15	70	10	40*	280	-		
10	280	6	170	10	10	10	-	-	40	240	40		

Note: * Miscellaneous amount is mainly spent towards debt burden.

Table 17: Income-Expenditure pattern of a satvikavaishnava household:

Households	Income		Expenditure on various items (Mean expenditures only)							Total expenditure		On savings
	Total mean income of the household from all the sources per month (in Rs.)	Total number of the persons present in the household	For food at home (in Rs.)	For clothing (in Rs.)	For betel leaves and tobacco (in Rs.)	On medical care (in Rs.)	On agriculture (in Rs.)	On education of the children (in Rs.)	On miscellaneous items (transportation, recreation, monthly debt burden, postage, contributions, gifts, foot-wear, utilities, household services and personal care) (in Rs.)	On miscellaneous items (transportation, recreation, monthly debt burden, postage, contributions, gifts, foot-wear, utilities, household services and personal care) (in Rs.)	On savings	
1	2	3	4	5	6	7	8	9	10	11	12	
1	100	3	60	10	-	10	-	-	20	100	-	

(towards debt burden mainly)

Table 8: Income and expenditure pattern of 18 upper households.

Household	Income of the household (in Rs.)	Expenditure on various items (Mean expenditures only)										Total expenditure (in Rs.)	Un Savings (in Rs.)
		For food at home (in Rs.)	For clothing (in Rs.)	For better living (in Rs.)	On medical care (in Rs.)	On agricultural culture (in Rs.)	On education of the children (in Rs.)	On miscellaneous items (transportation, recreation, monthly debt burden, postage, contributions, gifts, foot-wear, utilities, household services and personal care) (in Rs.)	On miscellaneous items (transportation, recreation, monthly debt burden, postage, contributions, gifts, foot-wear, utilities, household services and personal care) (in Rs.)	On miscellaneous items (transportation, recreation, monthly debt burden, postage, contributions, gifts, foot-wear, utilities, household services and personal care) (in Rs.)	On miscellaneous items (transportation, recreation, monthly debt burden, postage, contributions, gifts, foot-wear, utilities, household services and personal care) (in Rs.)		
1	2	3	4	5	6	7	8	9	10	11	12		
1	90	4	60	5	5	5			15*	90			
2	120	5	75	10	5	5		5	20	120			
3	160	3	80	10	10	5	25	5	25*	160			
4	160	2	90	15	10	10		5	30	160			
5	160	3	100	10	5	5			40	160			
6	160	5	100	10	5	5			40	160			
7	180	3	110	10	5	5		5	45*	180			
8	180	5	120	15	5	10		5	25	180			
9	200	3	120	15	10	10		5	40	200			
10	220	9	140	15	10	10		5	40	220			
11	300	5	180	15	20	15			70	300			
12	320	7	200	20	20	20		10	55	320			
13	360	8	250	20	20	15			55	360			
14	500	6	300	20	20	15	100	10	85	450	50		
15	580	7	300	30	15	15		150	65*	580			
16	600	5	225	20	15	15	150	20	75	520	80		
17	1000	10	350	30	20	40	400		100	940	60		
18	1000	10	400	30	20	40	350		105	945	55		

* Miscellaneous amount is mainly spent towards debt burden.

From the Tables 11-18 it can be seen that most of the BC households are spending very meagre amount of money on food, clothing, medical care, education of the children, agriculture and on various miscellaneous items. In most of the BC households, expenditure on items like postage, transportation, utilities etc., is very less and in many households, the miscellaneous amount is being spent towards debt burden mainly. In addition, only 19 households of the total 78 BC households are saving some amount of money every month, of which again excepting 4 households, the money that is being saved by other households is very less. All these reveal to us the fact that, most of the BC households are not earning sufficient amount of money to spend on all items in a satisfactory way.

4.2.3 INCOME-EXPENDITURE PATTERN OF 44 SC HOUSEHOLDS

Tables 19 and 20 present the income and expenditure figures of the 44 SC households.

Table 19: Income-Expenditure pattern of 30 adikarnataka households:

Households	Income total mean of the household from all the sources per month (in Rs.)	Expenditure on various items (Mean expenditures)										Total expenditure	On Savings
		For food at home	For clothing	For clo-thing leaves and tobacco	On medi-cal care	On agri-culture	On edu-cation of the children	On miscel-laneous items (transportation, recreation, mortuary, postage, tributions, foot-wear, utilities, house-hold services and personal care)	(in Rs.)	(in Rs.)	(in Rs.)		
1	2	3	4	5	6	7	8	9	10	11	12		
10	60	2	*	*	-	-	-	5	55*	60	-		
20	90	6	*	*	10	*	-	-	80	90	-		
30	90	6	*	*	15	*	-	-	75	90	-		
40	90	3	*	*	15	*	-	-	75	90	-		
50	105	2	*	*	30	*	-	-	75	105	-		
6	120	3	70	10	10	5	-	-	25	120	-		
70	120	4	*	15*	15	*	-	15	75	120	-		
80	120	2	*	15*	15	*	-	-	90	120	-		
9	135	3	70	10	10	10	-	-	30	135	-		
100	160	4	*	20*	15	*	-	-	125	160	-		
11	160	5	100	10	20	10	-	-	30	180	-		
120	180	5	*	20*	20	*	-	-	140	180	-		
13	180	5	120	10	10	10	-	-	30	180	-		
14	180	6	120	10	10	10	-	-	30	180	-		
15	180	4	80	5	10	5	-	-	40	180	-		
16	180	5	100	15	15	10	-	-	40	180	-		
170	220	5	*	15*	20	*	-	5	180*	220	-	20	
18	240	6	140	10	15	15	-	-	40	220	-		
19	240	6	140	10	15	15	-	15	45	240	-		
20	240	5	120	10	20	20	-	-	40	240	-		
21	270	4	130	20	10	15	-	-	70	245	-	25	
22	280	4	130	10	10	10	-	-	40	260	-		
23	300	13	130	15	10	15	-	5	65	300	-		
24	300	6	150	15	15	10	-	-	55*	275	-	25	
25	350	6	160	13	10	10	-	-	40	350	-		
26	400	5	250	25	20	15	-	5	85	400	-		
27	400	9	200	15	15	10	-	-	40	400	-		
28	600	13	300	25	20	20	-	5	85	550	-	50	
29	600	10	300	25	20	20	-	5	90*	460	-	140	
30	680	6	300	30	20	20	-	5	85	660	-		

Note: Spotted households are bonded labour households.
 * Owners provide this facility for their bonded labourers.
 ** Miscellaneous amount is mainly spent towards debt burden.

Table 20: Income-Expenditure pattern of 14 bavi households:

Households	Income-Total mean income of the households from all the sources per month (in Rs.)	Expenditure on various items (Mean expenditures only)										Total expenditure	On savings
		For food at home	For clothing, and tobacco	For betel leaves and tobacco	On medical care	On education of children	On miscellaneous items (transportation, recreation, monthly debt burden, postage, contributions, gifts, foot-wear, utilities, household services and personal care)	(in Rs.)	(in Rs.)	(in Rs.)	(in Rs.)		
1	2	3	4	5	6	7	8	9	10	11	12		
1	120	4	80	10	5	5			20	120			
2	120	4	80	10	5	5			20	120			
3	120	5	75	5	5	5		5	25	120			
4	140	2	80	10	10	10		10	20	140			
5	150	4	90	10	15	15			20	150			
6	160	5	100	15	10	10			25	160			
7	160	4	100	15	10	10			25	160			
8	180	9	100	20	15	10		5	30	180			
9	260	7	100	20	10	10		80	40*	260			
10	260	11	150	20	15	20			55*	260			
11	270	11	150	30	15	20		10	45	270			
12	350	11	200	40	20	25			65*	350			
13	400	8	250	40	25	25		10	50	400			
14	540	9	300	45	30	25		5	75	490		60	

Note: * Miscellaneous amount is mainly spent towards debt burden.

From the Tables 19 and 20 it can be seen that most of the SC households are spending very less amount of money on food, clothing, medical care, education of the children, agriculture and on various miscellaneous items. In most of the households, the expenditure on items like postage, transportation, recreation, household services etc., is very less and in many households, the miscellaneous amount is being spent towards debt burden. In addition, only 7 households of the total 44 SC households are ~~saving~~ saving some amount of money, of which again excepting 1 household, the money that is being saved by other households is very less. All these mean that, most of the SC households are not earning sufficient amount of money to spend on all items in a satisfactory way like BC households.

4.2.4 INCOME-EXPENDITURE PATTERN OF 22 ST HOUSEHOLDS

Table 21 presents the income-expenditure figures of the 22 ST households.

Table 21: Income-expenditure pattern of 22 ST households:

Households	Income- total mean income of the house- holds from all the sources per month	Expenditure on various items (Mean expenditures only)											Total number of per- sons in each house- hold	On miscellaneous items				On savings
		For food at home	For clothing thing	For clo- thing	For betel leaves and to- bacco	On medi- cal care	On agri- culture	On edu- cation of the children	On trans- portation, monthly burden, postage, contributions, gifts, foot-wear, utilities, household services and personal care)	(in Rs.)	(in Rs.)	(in Rs.)	(in Rs.)	On ex- pendi- ture	(in Rs.)	(in Rs.)	(in Rs.)	(in Rs.)
1	2	3	4	5	6	7	8	9	10	11	12							
1	100	3	60	10	10	-	-	-	20*	100	-	-						
2	120	4	70	10	10	10	-	-	20*	120	-	-						
3	120	8	65	10	5	10	-	-	30*	120	-	-						
4	150	8	100	10	5	10	-	5	20	150	-	-						
5	160	5	100	10	10	15	-	-	25	160	-	-						
6	160	4	100	15	15	10	-	-	20	160	-	-						
7	160	7	100	15	5	5	5	5	30	160	-	-						
8	180	5	120	10	10	10	-	-	30	180	-	-						
9	180	3	120	10	15	10	-	-	25	180	-	-						
10	180	5	100	10	10	15	-	5	40*	180	-	-						
11	190	7	120	10	10	10	-	10	30	190	-	-						
12	210	3	140	15	10	10	-	-	35*	210	-	-						
13	240	9	135	15	15	15	20	-	40	240	-	-						
14	240	10	180	10	10	10	-	10	20	240	-	-						
15	280	5	200	15	10	10	-	-	43*	280	-	-						
16	280	8	170	10	10	15	40	-	35*	280	-	-						
17	280	6	200	15	15	10	-	-	35*	280	-	-						
18	300	9	220	15	10	10	-	5	25	300	-	-						
19	300	7	220	20	10	15	-	20	30	300	-	-						
20	360	11	240	20	15	15	-	5	30	360	-	-						
21	360	7	220	20	10	15	60	5	30*	360	-	-						
22	750	15	380	30	25	30	150	-	35*	650	-	-						

Note: * Miscellaneous amount is mainly spent towards debt burden.

From the Table 21 it can be seen that most of the ST households are spending very meagre amount of money on food, clothing, medical care, education of the children and on various miscellaneous items. In most of the households, expenditure on items like recreation, household services, utilities, transportation, postage etc., is very less and in many households the miscellaneous amount is being spent towards debt burden. In addition, only 2 households of the total 22 ST households are saving some amount of money, of which again the money that is being saved by 1 household is very less. All these reveal to us the fact that most of the ST households are not earning sufficient amount of money to spend on all items in a satisfactory way like BC and SC households.

4.2.5 ATTITUDES OF THE HOUSEHOLD HEADS TOWARDS ECONOMIC ASPECTS

The attitude items on economic aspects of life like, success in life, use of chemical fertilizers, insecticides, hybrid seeds and machinery in modern agricultural operations, bonded-labour abolition act, land-ceiling act and animal sacrifices for better

yield in agriculture were administered to the male head and female head of each household. As the village Kadehude has 159 households, the total number of the persons to whom the attitude items were administered has come to 318 persons. The details of attitudinal responses are given below.

Except 5 GC, 7 BC, 2 SC and 2 ST male heads of better educational and economic status, all other household heads favoured the statement that 'success in life depends more on luck than on the real ability and efforts', which means that majority of the people are traditional and basic attitudinal change in this particular aspect is an important and urgent need. All the heads without any exception favoured the use of chemical manures, insecticides, hybrid seeds and machinery in agriculture. Further, except 1 BC and 2 GC male heads of better educational and economic status who have bonded-labourers under them, all other household heads favoured the bonded-labour abolition act. In addition, except 3 GC, 6 BC, 1 ST and 2 SC male heads who possess more lands, all other parents favoured the land-ceiling act. And, all the household heads without any exception disfavoured animal sacrifices in any of the agricultural operations.

4.2.6 AN OVERVIEW

From the Tables 10 to 21 (pp.131 to 145), it can be said that a large majority of the village households are earning very low amount of income as a result of which they are not being able to spend considerable amount of money on food, clothing, medical care, education of the children etc., and in many households the miscellaneous amount is being spent towards debt burden. This means that, most of the people of the village are at the subsistence level bothering about food, clothing and other basic needs of life. Further, as majority of the people are not being exposed to a variety of experiences, because of the lack of entertainment activities and films (caption 3.7.2, Chapter III, p. 99), reading habits, due to the absence of reading room (caption 3.9.3, Chapter III, p.110) and as no non-formal educational activity is present in the village, most of the people are clinging on to traditional and customary ways of behaviour such as not changing their vocations, although to many their current occupations are not yielding well (caption 3.4.11, Chapter III, pp.78,79), not spending considerable amount of money on the education of children, travels, recreation (Tables 10 to 21, pp.131

to 145) and in having the belief that luck is more important in life than real abilities and efforts (caption 4.2.5, p.147). The very existence of these conditions form the subtle process of the informal education of the young infants and so children continue to have the same way of living.

It can be seen from the above analyses that the intensity of the traditional influences on the economic aspect of life will be more on the life of the young children, as only a few children of the village Kadehude study in schools that too for a short period. If we are encouraging the development of the modern values in children at school stages, then children find real contradictions between the parental actual practice and the school life. As most of the children of the village do not study for a long period in formal schools, children often relapse into traditional way of doing things as their parents. On the other hand, children who do not undergo formal schooling will be purely traditional as they will not have been brought to schools. As a result, the educational process of the children on the economic aspect of life will be purely a traditional process to the majority of the children. Even those children who are exposed to positive and modern influences on all aspects of life in home situation may also be turned into traditional

way of doing things, because they will be often exposed to traditional ways of behaviour at the community outside. So, non-formal educational agencies will have to modernise the attitudes and practices of adults on economic aspect of life, so that informal education of the children will be in tune with what is advocated in formal schools.

4.3.0 RELIGIOUS CONDITIONS

This section deals with the analyses of the data pertaining to religious conditions of the 159 households such as religious practices, belief pattern and attitudes of household heads towards various religious aspects of life in a comparative castewise fashion in the following sections.

4.3.1 RELIGIOUS PRACTICES.

All the lingayat household people of the village perform the worship of Lord Shiva everyday in their houses and elderly people visit the temple of Lord Shiva on the day of worship. The members of brahmin household worship Lord Krishna everyday in their house. Like the GCs, BC people worship Goddess Mariamma everyday in their houses and elderly people visit the temple of Goddess Mariamma on the day of



worship. The STs and adikarnatakas of the village worship Lord Obaiiah and Goddess Durgamma only once a week and on that day only a few people take bath. There is no weekly worship for the Goddess Durgamma present in the adikarnataka colony temple. Like STs and adikarnatakas, bovi people worship Lord Venkatesha only once a week in their houses and there will be community worship in the temple present in their colony. No bovi member takes bath before entering the temple except the priest. Religious rituals in all caste houses can be seen only on festival days and during some ceremonies, but excepting in GC households, poojas and other rituals do not prolong for a long period in other caste households. On the days of festivals, priests come to GC houses to conduct the worship with hymns and mantras. No festival will be celebrated without rituals in lingayat and brahmin households. Further, there are no sacrifices of animals in any of the festivals in GC households. BC, SC and ST people on the other hand, do not attach much importance to religious rituals, although they have all rituals in festivals and ceremonies. To no BC, SC or ST household priest comes on festival days

to conduct worship ~~and~~ special poojas with hymns and mantras. Priests in these households can be seen only on birth, death and marriage ceremonies. Animal sacrifices are common in BC, SC and ST households during festivals. All the BC, SC and ST household heads are very much particular about visiting their family Gods and their visit will be more definite, if they have some vows. The BC, SC and ST people of the village also think that, any discontinuation of such a practice for a long time will affect their future life. Further, all the GC and BC people worship banni tree, arali tree, tulasi plant, nandi and cobra statues on various occasions. Besides, lingayats invite, respect and perform padapoojas to their priests and also give them money, grains and clothes on various festival days. The SC and ST people of the village worship neem and banyan trees unlike GCs and BCs and they do not invite and perform padapoojas to their priests. All the GC, BC, SC and ST household heads invariably ask their children not to go to school on festival days. All the GC household heads and 11 BC household male heads expressed the desire of visiting pilgrimages and dipping in holy waters, to get rid of the would effects of bad performances. Further, 7 GC

households have books related to Ramayana, Mahabharata and Shivapurana. In addition, all the GC, BC, SC and ST household heads refused to accept any point/s from other religions as they feel that their religion (Hindu religion) is very exhaustive pervading all aspects of life. All the GC and SC household heads fast on Sundays and Mondays and according to them such a thing is to appease their family Gods.

4.3.2 BELIEF PATTERN

Except 4 SC and 4 ST household heads, all other GC, BC, SC and ST household heads do not have faith in ghosts, witches, good souls, magic, sorcery and dreams. But all the GC, BC, SC and ST household heads believe in Karma theory (Karma as a source of all pleasures and pains in life), predictions about future life and offer vows (which are mainly animal sacrifices among SCs, STs and many BCs) and also go in for vratas and kanikes (donations in the form of money) to get rid of the troubles in life. There is also a common practice among all the castes in the village to go in for the above mentioned things in case of severe diseases to some persons and in case of childlessness among married persons. People of all castes

in the village further believe in auspicious and inauspicious days and situations. For lingayats and BCs, Mondays and Fridays are auspicious but Tuesdays and Saturdays are inauspicious to start any work. Likewise, some situations like bell sound, sound of lizards are believed to be auspicious and some other situations like cat crossing the road, washerman crossing the road, dead body passing, empty pot passing are believed as inauspicious to start any type of work. For brahmin people, Thursdays are more auspicious than any other day in a week and Tuesdays and Saturdays are inauspicious. But for SCs and STs, Saturdays and Tuesdays are auspicious and Mondays, Thursdays and Fridays are inauspicious. As far as the auspicious and inauspicious situations are concerned, all SCs, STs and brahmin people exactly resemble the lingayats and BCs. All the GC, BC, SC and ST household people believe in the concept of heaven, hell, rebirth, salvation and further with no exception explain the natural phenomena of drought conditions, excess of rains, floods, large quantities of death^{of} animals or men due to the anger of Gods and Goddesses, which further according to them is because of the lack of moral way of doing things among the men and women of the present day generation.

4.3.3 ATTITUDES OF THE HOUSEHOLD HEADS ON RELIGIOUS ASPECTS

The attitude items on personal cleanliness before entering the temples, worshipping God with rituals, animal sacrifices to appease Gods, pouring milk to rivers and places where snakes live, visiting pilgrimages, observation of rituals in all ceremonies in a strict way and on taking view points of other religions were administered to the male head and female head of each household. As the village Kadehude has 159 households, the total number of persons to whom the attitude items were administered has come to 318 persons. The details of attitudinal responses are given below.

All the GC and BC household heads favoured taking bath for personal cleanliness before entering the temples. Except the GC household heads, all other heads disfavoured worshipping Gods with rituals, as they felt it a practical impossibility for them because of anxieties, worries and daily life problems. Further, only the GC household heads disfavoured animal sacrifices in festivals to appease Gods. In addition, all the GC and BC household heads favoured

pouring milk to rivers and places where snakes live. All the GC household heads and 22 BC household heads (11 male and 11 female) favoured visiting pilgrimages once or twice in one's life span to get rid of the effects of bad performances and observation of rituals in a strict way during various ceremonies. But, all the SC and ST household heads disfavoured pouring milk to rivers and places where snakes live, visiting pilgrimages and observation of rituals in ceremonies in a strict way. Further, all the household heads with no exception favoured telling stories to children from ancient Hindu scriptures and disfavoured telling stories from other religions, reading other religious books, inviting other religious people to participate in their festivals and allowing the religion to dominate one's life, as much it did in the past days.

4.3.4 AN OVERVIEW

From the analyses of the religious practices, attitudes and belief pattern of GCs, BCs, SCs and STs, it can be seen that a large majority of the people of the village are traditional in nature as far as the religious aspect of life is concerned.

People of the village largely believe in Karma theory - Karma as a source of all pleasures and pains in life; vows, kanikes, special poojas as sources of solutions to life problems - to get children, to improve economically, to cure the long standing diseases of the sick people (caption 4.3.2, p.153); auspicious and inauspicious days and situations - to start any work or travels (caption 4.3.2, p.154); animal sacrifices to appease Gods and Goddesses (caption 4.3.2, p.153), natural havocs as the source of anger of Gods and Goddesses (caption 4.3.2, p.154), predictions about future life, observation of religious rituals in all ceremonies to be a source of good happenings for future and likewise some people believe in pouring milk to rivers and places where snakes live (caption 4.3.3, p.154). In addition, people do not favour reading religious books other than those of Hinduism, taking view points of other religions, telling stories to children from other religions, inviting other religious people to participate in their festivals (caption 4.3.3, p.154). Above all, parents also ask their children not to go to school on festival days (caption 4.3.1, p.152). It can be argued from the above evidences that the very existence of these conditions form the

subtle process of the informal education of the young children. And children continue to have the same practices and attitudes as their parents, as the intensity of the traditional influences on the religious aspect of life of the young children is more because only a few children of the village study in formal schools that too for a short period. If we are encouraging the development of modern values in children at school stage, then children find real contradictions between the parental actual practice and the values taught in the school. As most of the children of the village do not study for a long period in formal schools, children often relapse into traditional way of doing things as their parents. On the other hand, children who do not study in schools will be purely traditional as they will not have been brought to the schools. As a result, the educational process of the children on the religious aspect of life in the village Kadehude will be purely a traditional process to the majority of the children. Even those children who are exposed to positive and modern ways of influences on all aspects of life in the home situation may also be turned into traditional ways of behaviour at the community outside. So, non-formal educational agencies will have to modernise

the practices and attitudes of adults on religious aspect of life, so that informal education of the children at the home situation will also be in tune with what is advocated in formal schools.

4.4.0 EDUCATIONAL CONDITIONS

In this section, the analyses of the data present facts on the attitudinal pattern of 159 household heads towards various aspects of formal and non-formal education such as compulsory primary education, girls' education, intermixing of children of different castes, participation of students in politics, facilities being given to SC children, vocational education and adult^{education} in a comparative castewise fashion. The various items were administered to the male head and female head in each household. As the village Kadehude has 159 households, the number of persons to whom the attitude items were administered has come to 318 persons. The details of attitudinal responses are given below:

a. On primary education:

Except 5 GC, 6 BC, 2 SC and 4 ST male heads and 5 GC, 6 BC, 2 SC and 4 ST female heads of better

educational and economic status group, all other parents have negative attitude for the education of the children even upto higher primary stage. Further, except 4 GC, 2 BC, 2 SC and 2 ST male heads of the better educational and economic status, all other household heads said that children should obey their parents without any argument. But the 10 male parents were of the opinion that children should obey their parents only after knowing as to why they are asked to do so. In addition, except the same 4 GC, 2 BC, 2 SC and 2 ST male household heads of better educational and economic status, all other household heads disfavoured the statement that 'children should never be allowed to cut away from the classes except under exceptional conditions'. This sort of an attitude among the people of the village is because many parents need some sort of assistance from their children in one form or the other due to economic hardships and handicaps (Table 4 and 5, Chapter III, pp. 65 and 67).

b. On girls' education:

Except 5 GC, 6 BC, 2 SC and 2 ST male heads, all other household heads disfavoured the statement of sending the teenage girls to school, which is

mainly because the people of the village want to marry their daughters at an early age. All the household heads further favoured the teaching of separate courses to girls like home economics, home management, child care, home science, knitting, painting, needle work, as according to them the present system of girls' education does not serve any purpose after the girls' new married life begins. Further, only 2 GC and 2 BC male heads of better educational and economic status favoured giving full freedom to women like men, but all others felt that family life will lose its charm if women too assume freedom. Only 2 GC and 2 BC male heads of better educational and economic status favoured giving equal opportunities for girls to enter all professions like boys. Further, only 4 GC, 5 BC, 2 SC and 2 ST male heads of better educational and economic status group favoured giving higher education for girls. Except the same 4 GC, 5 BC, 2 SC and 2 ST male heads, all other household heads disfavoured the government's encouragement of women's education after 7th standard. In addition, all the heads without any exception disfavoured putting girls in hostels and residential schools and this is because parents are more worried about the virginity of their daughters.

c. On intermixing of boys and girls and children of different castes:

Except 2 GC, 2 BC, 2 ST male heads and all the SC heads, all other household heads disfavoured the intermixing and interdining of different caste children, which means that caste is still a strong factor amongst the Kadehude village people. All the household heads favoured co-education of boys and girls upto 4th standard, but only 4 GC, 6 BC, 2 SC and 2 ST male heads favoured co-education upto 7th standard and further only. 4 GC male heads favoured co-education upto high school stages. Except 4 GC male heads, all other household heads favoured segregation of sexes at adolescent stage, disfavoured free mixing of boys and girls in various types of activities like studying together, sitting together in the school, chating together, going for a walk together, except ofcourse for the children of 1-4 standards.

d. Other related aspects:

All the household heads disfavoured the present system of general education and favoured vocational courses like poultry training, dairy training, horticultural training etc. Except 4 GC, 5 BC, 2 ST male

heads and all the SC household heads, other household heads disfavoured the facilities that are being offered to SC children. All the household heads without any exception disfavoured the participation of students of higher stages in politics and the expansion of primary education. In addition, except 2 GC and 2 BC male heads, all other heads disfavoured the adult education programme in its present form to both men and women.

4.4.1 AN OVERVIEW

From the analyses of the specific educational conditions of 159 households of the village Kadehude, it can be said that, a majority of the people do not favour the education of boys and girls even upto 7th standard (caption 4.4.0, p.160), but favour children cutting away from classes (caption 4.4.0, p.160), which is because of their need in occupations due to economic hardships and handicaps (Table 4 and 5, Chapter III, pp. 65 and 67). In other words, poverty is the main factor affecting the people to take such a stand. It means that, without improving the economic conditions of the villagers by providing permanent irrigational facilities (as water is the major constraint for all developmental activities in the area), asking parents to send their children to school would be too

ideological, as educational influences will not be appealing to the villagers, when they are confronted with the problem of survival - food and water. Therefore, the basic infra-structural facilities needed for the villagers are ^{to be} provided, so that modernization covering all aspects of life can be attempted through educational schemes. People of the village Kadehude further do not favour higher education for girls, the present type of education for girls, giving full freedom to girls, equal opportunity for girls to enter all professions, putting girls in hostels and residential schools, co-education at adolescent stages and free mixing of boys and girls (caption 4.4.0, p. 162), free mixing of all caste children (caption 4.4.0, p. 162), students' participation in politics, providing facilities for SC children and adult literacy classes in its present form to both men and women (caption 4.4.0, p. 163). People of the village further favour vocational education but dis-favour the present system of general education and the expansion of primary education (caption 4.4.0 p. 162). This is because, the villagers are not satisfied with the activities of the school as are going on at present. They say that it is better to keep

quite than to establish such ill-equipped schools with poorly motivated teachers, as such a thing is only a waste of money according to them. And further, the household heads feel that the facilities offered to SC children should also be extended to other caste children, as according to them poverty is not the sole monopoly of SCs.

It can be seen from the above evidences that the intensity of traditional influences on the educational aspect of life is more on the life of the young children, as after all children of the village Kadehude study for only a few years in schools except a few of course. If we are encouraging the development of modern values at school stages, then children find real contradictions between the parental actual practice and the school life. As most of the parents do not favour formal education of 10 years for their children (caption 4.4.0, p.160), children relapse into traditional way of doing things as their parents. On the other hand, children who do not undergo school education will be purely traditional, as they will not have been brought to schools. As a result, the informal educational process of the children on formal and non-formal educational aspects will be purely a traditional process to the majority of the children. Even those children who have positive and modern influences on

educational aspect of life in home situation may also be turned into traditional way of doing things, because they will be often exposed to such traditional ways of behaviour at the community outside. So, non-formal educational agencies will have to modernise the attitudes and practices of adults on formal and non-formal educational aspect of life, so that it will be in tune with what is advocated in formal schools.

Notes:

1. 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 many couples with their children.
2. The term 'deculturation' is nothing but the feeling of a particular sect or caste or a group of people of losing their values and finer ways of doing things that have been acquired and developed through the ages past.