

DISTRICT PRIMARY EDUCATION PROGRAMME

(DPEP)

GENDER STUDIES

DISTRICT REPORT : DARRANG.

ASSAM

1994

DPEP - GENDER STUDIES

SCERT : ASSAM

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DPEP - GENDER STUDIES

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PART-1

CHAPTER-I

INTRODUCTION

In keeping with the constitutional obligation of providing free and compulsory primary education to all children of the age-group 6-14 years of the country, effort has been made since independence to achieve this goal. Even though substantial progress has been made over the years, the goal still remains elusive. It has now become abundantly clear that the earlier efforts concentrated mainly on universal access in terms of construction of classrooms and appointment of teachers and sadly lacked a holistic approach that this challenging task of UPE necessarily warrants.

Now a holistic approach to planning will be in our agenda in which a gender perspective will cut across all aspects of planning and implementation process. Women being the most vulnerable group, a new direction needs to be given for promoting girls' education and achieving the goal of UPE.

POA 1992 therefore rightly makes a determined bid to intensify earlier efforts through reconstruction of primary education as a whole in targetted districts in lieu of piecemeal implementation of schemes. It observes: "Further efforts would be made to develop district-specific projects, with specific activities, clearly defined responsibilities, definite time-schedule and specific targets ..." The District Primary Education Programme (DPEP) conceived within this framework of POA 1992 exactly seeks to concretise the ideas expressed above by adopting the strategy of disaggregated and decentralised planning.

Building upon the experience so far gained in the planning and implementation of externally assisted basic education projects in some of the States of the country, DPEP with assistance from the World bank and other donor agencies now undertakes to cover 43 districts in the States of Madhya Pradesh, Orissa, Assam, Haryana, Maharashtra, Karnataka, Tamil Nadu and Kerala.

It has been the experience in the past that very often budgetary deficits lead to deprivation of the poor in terms of primary education, primary health and other basic needs. In order to meet these basic needs a structural adjustment needs to be made to compensate the budgetary pressure and deficit. The Social Safety Net (SSN) therefore seeks to protect the budgetary outlays on social sectors so that the poor could derive the benefits of the basic services.

In the context of primary education SSN would try to protect Central Plan outlays on primary education during the 8th Five Year Plan. It is therefore proposed to step up assistance to the state governments to achieve UEE by 2000 A.D. through this new programme nomenclatured as DPEP.

DPEP is going to be implemented in the low female literacy and low female enrolment districts of the country. Against this basic criteria 4 districts in the state of Assam are chosen for the study. The districts are:

1. Dhubri
2. Darrang
3. Marigaon
4. Karbi Anglong

General State Profile

Assam, the gateway to the other North Eastern States of India, extends from the latitude N 22.19° and longitude 89.42° to 96.30° East. It is situated at the foothills of the eastern Himalayas and the patkai and naga ranges. The state is linked with the greater part of India by a narrow corridor in West Bengal that runs for 56 kms. below the foothills of Bhutan and Sikkim. Its landscape can be divided distinctly into three:

- (1) The Brahmaputra Valley
- (2) The Barak Valley
- (3) The Central Hilly Region

The Brahmaputra and the Barak Valleys are entirely alluvial in origin. Sand, sandstone, pebbles, clay, a mixture of sand and clay containing decomposed vegetable matter constitute the valleys. The two valleys are interwoven with a network of tributaries of the Brahmaputra and the Barak.

The hilly regions are part of the Meghalaya plateau. It shows a rugged topography.

Earthquakes are a common phenomenon in the State. The 1950 earthquake was one of the five biggest earthquakes in history.

Climate

The climate of Assam shows a departure from the normal Indian hot dry season. The average temperature is 29° celsius, while it is 16° celsius in January. Monsoon generally starts from April with heavy torrential rains during the months of June and July. The State falls under a heavy rainfall zone. The heavy rainfall annually causes floods in almost all the plain districts. The average rainfall in 1991 was 2725.4 mm.

Flood and Erosion

The Brahmaputra with its 120 tributaries causes flood every year. After the earthquake of 1950, the bed of the Brahmaputra was raised and floods have been rampant since then. The erosion of the mighty river is another problem of the State. Majuli, believed to be the largest river island in the world, had its original 485 sq. miles considerably shrunk due to erosion every year. The flood damages the rice cultivation and animals and men are also ravaged by it.

Population

Assam with a landmass of 78523 sq. km. comprising 2.39% of Indian soil has a population of 2.23 crores which constitutes 2.66% of the total Indian population. The State has a density

of 284 persons per sq. km., the highest being 467 persons per sq. km. in Dhubri district and the North Cachar Hills district. The sex ratio of the State is 925 females for 1000 males. The State has a literacy rate of 53.42% which is just over the national literacy rate of 52.11%. The male literacy rate is 62.34% and female is 43.70% respectively.

Urbanisation of the State is taking place at a rather slow pace. Only 11% of its total population live in urban areas.

The SC and ST population of the State are 7.40% and 12.82% respectively. The hills population being 8.04 lakhs constitutes only 3.6% of the total population of the State.

Culture

Assamese is a language of Sanskrit origin and has developed through the centuries. But its golden period is the 15th century when Sri Shankardev and Sri Madhabdev, two great reformers and preachers of Vaishnavism, laid a solid foundation of the Assamese literature by their unique contribution in poems and dramas. Modern Assamese literature was born when the American Baptist Missionaries translated the Bible and published a number of hymns.

For the last four hundred years the "Satras" and "Namghars" have been looking after the socio-religious life of the Assamese people. The Bihus are the main cultural festivals of the Assamese. Bihu songs and Bihu dances are important features of the cultural life of the Assamese people.

The women have their unique contribution to the Assamese culture. Every rural Assamese lady is a proficient weaver. They weave fine silk and cotton cloths with attractive floral and other decorative designs. Most families irrespective of caste, creed and social status have at least a loom and each grown-up girl is required to master the art of weaving. In the indigeneous

Assamese tribal and non-tribal societies social evils like the dowry system, purdah, child marriage etc. are not seen. The women participate actively in socio-cultural activities and relatively free intermixing of the sex is permitted. But when it comes to the imigrant muslims inhabiting the 'Char' areas and the adivashis i.e. tea garden labourers the whole picture changes.

Agriculture

More than 70% of the population are engaged in agriculture. 72% of the cultivated area is under food crops, rice being the most important among the crops covering more than two-thirds of the total cropped area. Oilseeds, sugarcane, fruits, maize and pulses are some of the food crops that the people produce. Wheat, coffee, cashewnut and rubber are included recently.

There are 845 tea-gardens in the State which produce 50% of the Indian tea. Tea and jute are the two important cash crops earning foreign exchange.

The State has to depend on natural rain for water in the agricultural field. Rabi crops are mainly dependent on irrigation under which 5.7 lakh hectares have so far been covered till 1991.

The summer crops mainly rice are often extensively damaged by the floods. Effective action plans are yet to be taken to protect the vast expanse of agricultural fields from the ravages of annual flood.

Forests

The forests cover 22% of the total area of the State. The State is gifted with large forest resources including bamboo and varieties of valnable timber.

Wildlife of Assam is famous throughout the world specially for its rare one-horned rhinocers.

Minerals and Industry

Assam produces about 50% of India's crude oil. natural gas is also found in abundance. The main heavy industry of the State is petro-chemicals. The State has three oil refineries and main oil-fields are located in upper Assam.

Coal and Limestone deposits are also found in the State. The Cement factory at Bokajan is based on these deposits of limestone.

Tea plays a major role in the economy of the State and of the country as well. About one million people work in the tea gardens. Assam contributes about one-quarter of the world's entire production of tea.

Transport and Communication

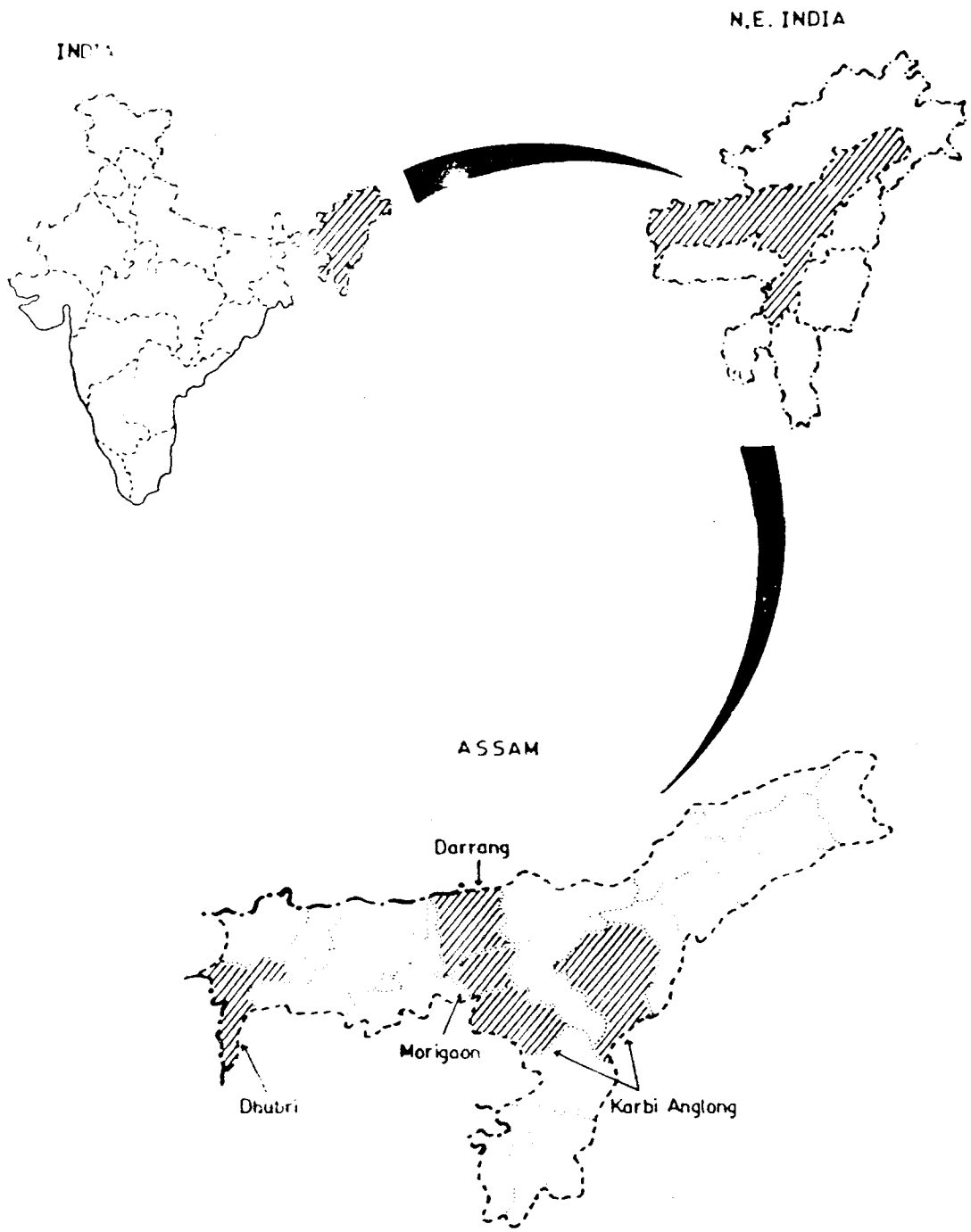
With 2482.59 kms. of railway route and 6838 kms. of surface roads, the State provides transport and communication facilities to the people. Besides it has 9600 kms. of internal waterways of which 1983 kms. are navigable by steamers and large country boats. Seven towns of the State are connected by airways. There is a regular boeing service between Calcutta, Delhi, Guwahati and Dibrugarh.

Projects Districts

The four project districts are considered backward in terms of levels of literacy and socio-economic condition of the people.

The population of the project districts is of mixed variety with a little more concentration of hill tribal people in one of them in Karbi Anglong. Though Assamese is the regional language for all these districts, variations are found in languages used by local people in each of them.

LOCATION : STUDY AREAS



Geographically also wide variations in land forms make the districts quite unlike other areas of the state. The fury of flood during the monsoons and other natural calamities exert a profound influence on the life style of the people. This is one of reasons why the people of these districts have remain socio-economically backward. The district of Karbi Anglong though not so much effected by such natural calamities has its own disadvantages because of its hilly location.

The overall picture of these districts is far from encouraging primarily because developmental activities like growth of industries, growth of township and proximity to major towns and developed areas of the state are yet to take place. Locked in traditional agrarian economy, the people in these districts are still struggling for their survival, let alone coping with the faster life style of other advanced areas of the state.

CHAPTER II

OBJECTIVE OF THE STUDY

Prelude

As per 1991 census, the literacy percentage of Assam stands at 53.42 which is slightly above the national literacy P.C. (52.11) While this appears to be an overall educational scenario of the state with respect to primary education, the disaggregated literacy scene of the different districts of the state is far from satisfactory. Precisely for this reason, the four districts of the state viz. Dhubri, Morigaon, Darrang and Karbi-Anglong registering low rate of literacy both of male and female has been aptly selected for study under DPEP. It is hoped that the baseline survey followed by the present gender study would provide necessary inputs into formulation of state plan not only for the specific districts but for the entire state as well. Besides, these two studies will help us restructure the content and process of education with a special focuss on promoting girls' education and women's empowerment.

The present gender study is undertaken with a number of objectives which are expected to cover all aspects of girls' education. In the state of Assam, there appears no palpable indication of disparity between boys and girls in the entire process of education, specially with regard to enrolment and retention. But this general perception of equality of opportunities for boys and girls in primary education needs to be scientifically studied and observed in order to identify why the four low literacy districts of the state do so some kind of discrepancy in enrolment and retention between boys and girls.

The study will, therefore, try to find out the factors responsible for non-enrolment and dropout of the girl child. In so doing the factors will be studied against the back drop of commonality and local specificity, which would ultimately lead us to suggest and adopt remedial measures to minimize probable factors as far as possible.

Another important dimension of the study is to assess the status and position of women in respective social milieu as this has a great bearing on awareness and attitude of respective societies towards girls education.

So long education has remained mostly textbook oriented, and as such it exerts an overriding influence on the psyche of the entire population, not to speak of the children alone. The study is therefore also aimed at finding out whether there exists any gender bias in textbooks and other instructional materials.

As teaching are rightly considered as agents of social change, perception of male teachers tends to shape the attitude of society towards girls education. In this context it has also become imperative for the study to identify whether women teachers fairly represent in teaching position. Alongwith this the study also seeks to collect information on teacher-training, curriculum transaction and educational administration regarding existence or non-existence of gender bias and stereo-type.

Since education is no longer considered an isolated area from other community activities, this study will also try to identify the supportive role that various community structures play for promoting girls' education. This is going to strengthen the existing effort of the government and to accelerate the achievement of the goal of UPE through community participation and involvement in the process of education. Besides community involvement even the existing development departments of the state govt. may play a significant role in facilitating the efforts of UPE. In this context also, the study tries to identify different departments which could help and support towards education of girls.

Finally the study tries to find out the availability of educational and other incentives which obviously motivate children towards education.

The multi ethnicity characteristic of the state is perhaps fully reflected in the study conducted in the four specified districts where life styles vary depending on topographical variations. Each of the four districts, therefore requires specific treatment in collecting relevant information for analysis. All throughout the study effort has been made to focus on local specificity of each district and also to observe the underlying common factors which cut across all sections and all strata of the society. It is hoped that the aforesaid objectives would enable us to evolve and co-ordinate, the qualitative and quantitative status of girls in their respective society.

CHAPTER III

METHODOLOGY

Methodology

For the purpose of our study, both qualitative and quantitative practice in the participatory mode have been adopted. This procedure has been followed to ensure that information or response not amenable to quantitative treatment also finds due representation in the overall observation of facts and perceptions.

Group discussions, interview schedules and observations and recording of the investigators formed an important component in the aforesaid procedure. Basing on these primary sources, data were collected for analysis. Data collected through different schedules were finally computerised for final analysis.

Preparation for the Study

To begin with, an Advisory Committee was constituted with the following members:

- (a) Director SCERT - Chairman
- (b) Dy. Director of Elementary Education - Member
- (c) Director Adult and NFE - Member
- (d) Director Social Welfare - Member
- (e) Director Women Study Centre, GU - Member
- (f) One Professor of the Deptt. of Education, GU - Member
- (g) One Lecturer from the Deptt. of Education, Cotton College, Gauhati - Member

The first sitting of the Committee in the first week of October, 1993 marked the beginning of the study. The Committee suggested certain district-specific modalities and approved of the Action Plan formulated for the study.

As per suggestions of the Advisory Committee, Professional Assistants were selected from various disciplines and from persons having experience of field work.

Immediately after the appointment of the Professional Assistants an orientation course was held for 3 days in order to acquaint these field officers and the District Co-ordinators selected by SCERT, Assam, with the tasks to be performed in connection with the study. A group of 4 core team members headed by Prof. (Dr.) Usha Nayar conducted the programme at Guwahati. A field trip was also arranged in a nearby village to help the team acquire necessary field experience for the study.

Procedure of Data Collection

As mentioned earlier, Professional Assistants (2 from each of the districts of Darrang and Marigaon and 3 for each of the districts of Karbi Anglong and Dhubri) were selected from among persons having previous field experience in survey/research work. It may be pointed out here that those Professional Assistants had academic background in subjects such as Anthropology, Sociology and Geography which helped them develop an insight into the purpose of the study.

These Professional Assistants carried out data collection work under the guidance and supervision of the District Co-ordinators (2 for each district).

Special effort was made to see that group discussion and filling up of different schedules were done simultaneously with a view to completing the work within a stipulated time frame.

Active help and support from District educational functionaries upto Block level and prominent persons from the concerned villages was enlisted throughout the period of field study.

Another important step taken was to engage professional assistants who are well versed with the life and people of a particular social group of these districts. For Karki Anglong District local tribal persons were entrusted with the job while for Dhubri district inhabited mostly by immigrant Muslim, professional assistants well-versed in their local language were engaged for the purpose. For Darrang district, which is denominated by Bodo people, persons from that community were selected and appointed as Prof. Asstt. As for Marigaon district where plain tribal populations has long been merged into the main stream of Assamese society, Professional asstts. were from general community. This arrangement have been done to ensure that respondents could interact with their own observers, freely, frankly and without any hesitation and ensure that observers too could understand the problems in a real setting and perspectives.

To complete the schedules specially relating to non-enrolment and drop-out of girls in times, local villagers, aware of the situations offered their help and guidance to the professional assistants in identifying such cases in different households. This was of immense help in conducting the survey.

Though the various schedules developed at the national level were in English, the professional assistants interpreted these into local languages intelligible to the respondents at the time of filling up of these schedules thus leaving no scope for misreporting of facts.

Sample selection

For all the four district, selection of villages in the blocks identified were made on the same criteria as outlined below.

1. Village having no school or with a single teacher school.
2. Village with a primary school
3. Village with one primary and one upper primary school.
4. Village with one Primary one upper primary and one secondary school.

Again in selecting the house holds, purposive peon stratified sampling method was adopted throughout the process to make the study more accurate and transparent.

The district level team consisting of 2/3 professional assistant and two district co-ordinators was equipped with the following interview schedules and survey schedules:

1. House hold schedule
2. Dropout girls schedule
3. Never enrolled girls schedule
4. Teacher schedules
5. Institutional Head schedule
6. Educational Adinistrators schedule
7. Community leaderschedule
8. District schedule
9. Village schedule
10. Urban slum schedule

The purpose of these schedules was to determine variety of factors perceived to be held responsible for education of girls by all conceivable segments of the society directly or indirectly involved in education. It could then be possible to list out all these factors in order of their gravity and crosscheck these against the group discussions. The factors seen from different perspectives would also help us subsequently to devise appropriate strategies for enhancing enrolment of girls and reducing the rate of drop-outs. The suggested strategies would also involve accountability for different agencies (House hold, teachers, administrators, community leaders etc.) in promoting girls education.

The schedules are intended to have a comprehensive picture of the status of girls education encompassing all possible courses hither to unattended and to take-up action plans in realistic terms for achieving the goal of UPE among girls.

Action plan: For the State of Assam, Districts selected, and the selected blocks and villages of each selected districts are given below:-

<u>Distt.</u>	<u>Block</u>	<u>Villages</u>
1. Dhubri	Chapar salkocha	a) Bamungaon Part-I b) Muslim Harkata c) Chilkikhata d) Simlabari

<u>Distt.</u>	<u>Block</u>	<u>Villages</u>
	Mankachar	A) Norta dangtimari B) Berabhanga C) Sewraguri D) Sukchar
2. Darrang	Dalgaon-sialmari	A) Dalgaon Khuni B) Chenialpara C) Paniakhat D) Bhakatpara
	Udalguri	A) Ulubari B) Anadhoupapa C) Kahikari D) Jhakara
3. Marigaon	Kapili	A) Mikirgaon B) Tarajan C) Majorbari D) Kahibari
	Bhurbandha	A) Tupgaon B) Katajari Pathar C) Gaknaja D) Manipur
4. Karbi Anglong	Lumbajong	A) Sirkagnep B) Hojaipur C) Danka Bay D) Sarmen Phangso
	Rangkhang	A) Barmangaon B) Kuthar Bangla C) Rongnidi D) Boithalangso

Symbols for A B C and D

- A) Village without school or a single teacher school
- B) Village with one primary school
- C) Village with one primary school and one upper primary school.
- D) Village with one primary school, one upper primary school and one Sec./Hr. Secondary school.

Discussion/Group

While the schedules were exhaustive in nature it was further deemed necessary to hold group discussions. Where individual respondents could interact with other members and accept or contradict views expressed in the schedules. Moreover, group discussion provides opportunity to ask questions which may not be there in the schedule to record his or her points. Again, it is through group-discussion that the field observers could streamline the essential focus and insight that is sought to be elicited from respondents in order to serve the main purpose of the study.

Most importantly the advantage of group discussion was to eliminate the possibilities of male dominance generally expressed at the time of filling-up of schedules without letting female members of the house hold have any say on issues relating to girls' education. In the group discussion persons from all walks of life and both male & female were allowed to participate in a free and cordial manner.

Case studies: A few case studies were also made to test whether the generalised observations recorded through schedules and group discussions could be accepted as final and also to identify and incorporate important observations - not highlighted in the generalised category.

Provision was also made to incorporate specific observations and insight of observers that might have emerged through constant interaction in the field.

CHAPTER IV
POSITION OF WOMEN AS REFLECTED IN TEXTBOOKS,
TEACHER-TRAINING ETC.

The State follows an uniform curriculum and the textbooks prepared centrally are also used in all classes right from the primary to secondary stage. The textbooks centrally prepared are then rendered into different languages as per requirement of different districts. It is therefore obvious that the same contents and approaches are followed for instruction everywhere. Even if the teachers are free to make content - enrichment and develop locally - relevant curricular materials, such decentralised approach is hardly noticeable. Because of this uniformity of content and approach, any gender bias that happens to be there, will be uniformly reflected in all the places.

For our present study, we will examine the textbooks from classes I to VIII in order to find out whether gender bias exists and if so where.

At the primary stage, there are two sets of textbooks in each of the first two classes and 4 sets of textbooks for classes III & IV. In language textbook for Class I, there are a number of illustrations where women are not represented. Similarly in Class II, language contents are dealt with without making any reference to female even if there is scope for inclusion of female.

Again in Arithmetic textbooks for classes I & II, most of the names used in sums are boys whereas the names of girls could easily have been included.

From class III onwards, language textbooks with a good number of lessons reflect gender bias in terms of content, characterization, autobiographical note and illustrations. As most of the textbook writers are male, it is reasonable to believe that male - oriented contents have naturally crept in.

In class III language textbooks, out of 14 illustrations only 4 represent women. Again in the same textbook seven autobiographical notes are included which are all of male. This deliberate gender bias is uncalled for in a place where renowned female personalities in different spheres abound.

Similarly in the language textbook for class IV, variety of topics have been compiled from 15 different authors. There is only a lone female among these authors. Besides, no female personality has been covered in 6 autobiographical lessons presented in the said textbook.

In sum, it can be said of the language textbooks that women can be fairly represented as the subject offers plenty of scope for this.

When we examine the textbooks on Mathematics and Science for class I to VIII no palpable gender discrimination is noticed. Perhaps it is due to the nature and scope of the subject. However, in setting sums for Mathematics the names of girls could frequently be used along with the boys. Similarly the Science Textbooks should also contain illustration of females.

As for Social Studies, all the textbooks from

class III to VIII are found to be free from gender bias - except for two significant units. These units are "India's struggle for Independence" and "Social Reformers". Active participation of women in the freedom struggle and their noble sacrifices must find place in Social Studies textbook in order to illuminate the place of women in society. In addition to national level freedom fighters, female freedom fighters of the State could have been easily incorporated in the said textbooks. Similarly, social reformers among women in the country are a plenty and they must be projected with elan in our Social Studies textbooks.

Teacher Training Curriculum :

The teacher - training curriculum of the State developed in the light of NCTE Curriculum Framework takes cognizance of the ten core curriculum components envisaged in NPE 1986. Equality of sexes therefore finds due emphasis in curriculum transaction.

In Work Experience and SUPW activities options are given for women to choose whatever they like and perhaps this does not amount to gender discrimination. Other daily activities like safai (cleanliness of the campus) is compulsory for both male and female trainees. Similarly Health and Physical Education Programme common to both male and female trainees helps in understanding the need for gender equality.

As for Content and Methodology course, seems to be a difficulty in respect of the school textbooks used for study under content and Methodology papers. As these textbooks contain gender disparity to some extent, this is likely to be reflected in their

teaching practice. Necessary effort should therefore be made to revise the existing Textbooks in the light of gender perspective.

Women in Educational Administration :

Entry into educational administration is open to all - both male and female through Public Service Commission. Through comparatively a few in numbers, female officers enjoy equal rights and privileges like their male counterpart. There are a good number of District Officers and high-ranking officers in the Directorates of Education among the females who are hardly discriminated against. In recent times, more and more female members are opting for educational administration in the State which is indeed a happy augury.

DARRANG

CHAPTER - I

INTRODUCTION

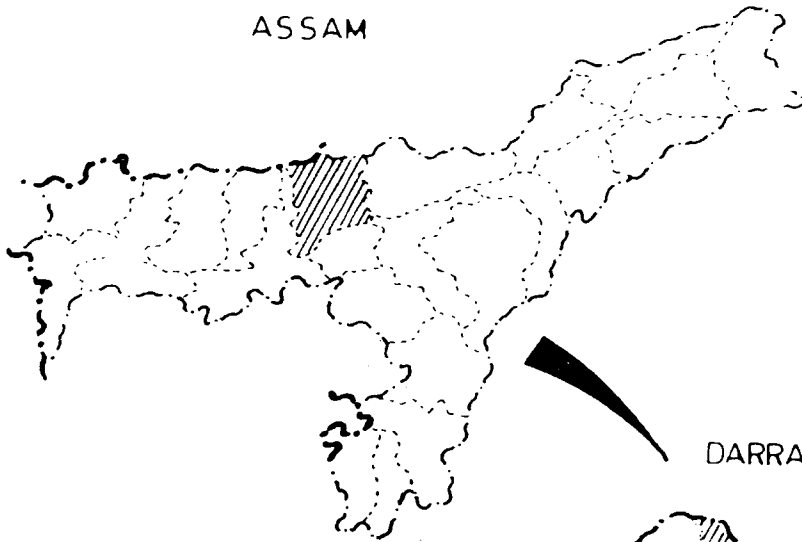
Geographic location, land form, climate, forest, flora and fauna:

1.1 Darrang, one of the biggest districts of Assam, had its historical antiquity from the days of Mahabharata and is recently divided into two separate districts called Sonitpur and Darrang. The present Darrang District was a sub-division of the earlier undivided Darrang District. Situated between 26° - 27° N latitude and 91° - 93° E longitude, Darrang is bounded on the north by Bhutan and Arunachal Pradesh, on the south by the river Brahmaputra, on the east by Sonitpur District and on the west by Kamrup Distt.

1.2 Lying on the north bank of the river Brahmaputra, the district has a total geographical area of 3,465.3 sq. km. Mangaldoi and Udalguri are the two sub-divisions with Mangaldoi as district head quarter. The whole district has been divided into six blocks, viz. 1. Dalgaon - Sialmari, 2. Udalguri, 3. Mazbat, 4. Kalaigaon, 5. Khairabari and 6. Sipajhar.

1.3 The district is characterised by low lying flat plains except on the north bordering Bhutan and Arunachal Pradesh. It has fertile soil cover as it lies in the bank of the river Brahmaputra. The northern bordering region is covered by thick deciduous forests. Many big and small rivers and rivulets originating in the Bhutan and Arunachal Pradesh hills flow north-south direction through the district, worth mentioning of them being Barnadi, Nownoi, Nanoi and Jia Dhansiri, and join the Brahmaputra.

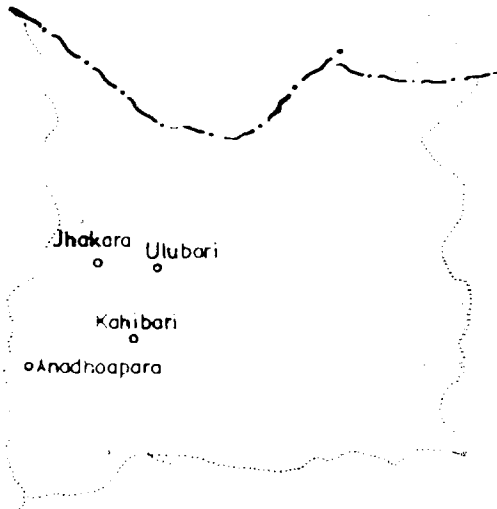
ASSAM



DARRANG DIST.



UDALGURI DEV. BLOCK



Jhakara Ulubari

Kahibari

Anadhoapara

DALGAON DEV. BLOCK



Dalgaon Khuti

Bhakatpara

Paniakhat

Chenialpara

1.4 The climate of the district as a whole is moderate and can be divided into two seasons - hot summer and cold - dry season. The average maximum temperature is 32.6^oc and minimum temperature is 16.91^oc the relative humidity being 91.97. The district receives sufficient rainfall during the rainy season. The average annual rainfall is about 2625.5 mm which is a favourable climatic condition for tea plantation.

1.5 Out of the total geographical area of the district forest area constitutes 46.16%. The total forest area covered by the district has been classified into reserved and proposed reserved forests. Reserve forests constitutes 98.03 of the area while the proposed reserve forest is only 1.97%.

1.6 The forests around in various types of trees like - *Schima wallichii*, *Sorea rohusta*, *Callierpa arborea*, *Bauhinia variegata* etc. Besides, these forests are dominated by various tropical grasses, shrubs and creepery vegetations.

Though rich in forest resources, the district is gradually becoming dry because of large scale deforestation.

1.7 Although the wild animal population in Darrang district is not intact, the distribution of varieties of fauna relatively undisturbed and are still existing in great number.

The wild animals found in the forest are - Indian elephant, One horned Rhinoceros, tiger, wild cat, Bears, wild dog, deer, Indian bison, Indian wild beer etc. The common primates, found are Assamese Macaque and Langurs.

Various types of insects, reptiles and birds are also found here.

Further, in the deep ponds and rivers various species of avi-fauna and ichthyo-fauna are found.

Economy

Agriculture and animal husbandry

1.8 Agriculture is the main source of livelihood of the people of the district. The main agricultural products are paddy, mustard, jute, maize, sugercane, wheat, cotton, pulses and tea. Though most of the rural people depend on agriculture for their livelihood the land holding pattern is very poor.

1.9 The people of the district rear animals like cows, buffaloes, goats, sheep, pig etc. The total live stock and poultry population of the district is quite high, about 1348413 (1988).

Industries

1.10 There are a total of 360 units registered under the small scale industries and 90 registered factories in 1991. It is found that only 2.247 - of the main workers are engaged in some kind of industrial activities like manufacturing, processing, servicing and repairs in household industry.

Service Sector

1.11 7.36% of the total main workers are found to be engaged in teaching and other various services like clerical jobs in government offices.

1.12 Further, entire northern part of the district is covered by Tea gardens. Some big tea gardens of the district are Attarikhat, Barangajuli, Bamunjuli, Dimakhuli, Bhutiachang, Bhergaon, Hatigarh, Majuli,

Orangajuli, Kampati etc. Besides, these, there are some small tea gardens also. These tea industries play a vital role in shaping the economy of the district in particular and the state as a whole.

Population

1.13 The district is inhabited by multi-ethnic groups. Apart from the Assamese and the tribals, the Bengalis, the Marwaris, Biharis and the immigrant Muslim constitute the main population of the district. Among the Tribals, the Bodos and Rabhas constitute the main groups of people. Some other Tribal groups coming from Chotanagpur of Bihar, Orissa and Madhya Pradesh in search of jobs settled in the various tea gardens of Darrang district among which Munda, Orang, Oriya, and Sontals are very common. The following tables show the population pattern of the district in rural-urban context, sex-wise and scheduled caste and scheduled tribe population.

Table 3.1
Population of Darrang District

Total Population	Rural	%	Urban	%
12,98,860	12,34,876	95.07	63984	4.93

Source: Census of India: 1991

:: 3.5 ::

Table 3.2
Sex-wise distribution of population

Total Population	Male	%	Female	%
12,98,860	6,70,244	51.60	6,28,616	48.39

Source: Census of India: 1991

Table 3.3
Distribution of S.T. and S.C. Population in the District

Total Population	S.C.	%	S.T.	%
12,98,860	64,350	4.95	2,24,957	17.31

Source: Census of India: 1991

Major Linguistic Communities

1.14 Assamese (the regional language) is spoken by a majority of the people in the Darrang district. This is followed by Bodo, Bengali and Rabha. The other languages spoken here are Adivashi, Hindi, nepali etc. These are spoken only by a small percentage of population.

1.15 As for religion, the district reflects a multi-religious character. The major religious groups of the district are Hindu, Muslim, Christian, Buddhist and Jains. Buddhist and Jains are very less in number. Alongwith these, there is a large section of people mainly among the tribals and the tea garden labourer community i.e. the Adivashis, who are animistics.

Social and Demographic Indicators

Sex Ratio

1.16 Of the total population of the district, 670244 are males and 62816 females (Table 3.2), sex-ratio being 939 females per thousand males. The sex-ratio has slightly improved over the last 20 years i.e. from 1971-91. In 1971 the sex-ratio was 707 and in 1991 it rose to 939. The following table shows the sex ratio of Darrang district in 1991 in comparison with Assam and India.

Table 3.4
Sex ratio in the district Darrang, Assam & Tamil

Area	Sex ratio (Female:Male)
Darrang	939/1000
Assam	925/1000
India	929/1000

Source: Census of India: 1991

Density of Population

1.17 The density of population of the district is slightly higher than of the State as a whole. According to 1991 Census, the density of the district is 370 persons per sq.km., while that of the State is 284. It has increased over the last 20 years i.e. from 240 in 1971 to 370 in 1991, the highest density being in Dhubri District (470/sq.km.) and lowest in the hill district of North Cachar (33/sq.km.).

Growth Rate

1.18 The growth rate of the district shows an increase by 10.9 percent over the last 30 years. During

1961-71, the growth rate was 43.24 and during 1971-91 it is 54.17.

Literacy

1.19 According to 1991 census, the total literate population of the district is 435335, the percentage to the total being 33.52. Out of total literate persons 272871 (62.68%) are male and 162461 (37.32%) female. The distribution of S.C. and S.T. literacy rate for the district shows that out of the total literate population of 21763, 9.5% belongs to the Scheduled Caste and 18.4% belongs to the Scheduled Tribes. The following table shows the literacy rate of Darrang district in comparison to Assam and India.

Table 3.5
Literacy Rate of Darrang, Assam and India

Area	Literacy Rate (Percentage)		
	Total	Male	Female
Darrang	33.52	62.68	37.32
Assam	53.42	62.34	43.70
India	52.11	63.86	39.42

Source: Census of India 1991.

Population by Age Group

1.20 The following table shows the population of the Darrang district by age group for both the sexes:

Table 3.6
Population by Age Group for both Sexes

Age Group	Male	Female	Total
0 - 6	128022	124512	252534
6- 11	102837	96571	199428

Source: 1991 Censuses (Estimated)

Vital Health Statistics

1.21 Table 7 gives us the vital health statistics of the district.

Table 3.7
Birth and Death Rates (1990)

	Birth rate (Per thousand)		Death rate (Per thousand)	
	Rural	Urban	Rural	Urban
1990	62.44	27.52	3.65	3.63

Source: Department of health, Assam, Guwahati.

The table shows that in both the categories of birth and death the rate is higher in rural areas than in urban areas.

Table 3.8
Infant Mortality Rate Per Thousand Live Birth
in Darrang District (1990)

Year	Infant Mortality Rate	
	Rural	Urban
1990	0.55	0.31

Source: Department of health, Assam, Guwahati.

1.22 The Infant Mortality is also high in rural areas. It is less in urban areas of the district.

The couple protection rate in the district is 20.6 (1990).

Work Force Participation Rate.

1.23 The distribution of male and female workers as Main workers and Marginal workers is shown in the following Table.

Table 3.9: Work-Force participation rate as Main and Marginal workers.

Type	Main Workers		Marginal workers	
	Male	Female	Male	Female
Rural	49.66	11.95	1.00	18.24
Urban	49.35	4.89	0.43	1.64

Source - Census of India 1991.

Among the main workers both rural and urban context male percentage is significantly higher than females. But in case of Marginal workers, irrespective of rural urban context female percentage is higher than male.

1.24 The following table shows a more detailed distribution of the Main workers in the District.

Table 3.10
Percentage Distribution of Main Workers in the District

Sl.No.	Activity	Rural		Urban		Total
		Total workers	% of female	Total Workers	% of male	Total workers
1	2	3	4	5	6	7
1.	Cultivators	2932.53	14.7	860	94.4	244113
2.	Agricultural labourers	56611	18.5	260	86.5	56871
3.	Live stock and forestry etc.	40059	47.2	595	96.8	40654
4.	Mining & Quarrying	47	0.00	5	100%	52
5.	Manufacturing					
	-Household Ind.	2597	59.7	143	60.1	2740
	-Others	4150	10.4	2183	96.9	6333
6.	Construction	2622	1.3	1006	97.2	3628
7.	Trade & Commerce	11534	3.3	7183	98.7	18717
8.	Transport, Storage & Communication	2406	0.9	1374	99.4	3780
9.	Other Services	24988	13.9	4867	77.6	29855
10.	Total	388267	18.43	184.76	92.21	406743

Source: Censuses of India, 1991.

From the table it becomes apparent that the women in the sector of main works are far behind men in both rural and urban areas. The percentages in both the areas for females are 18.43 and 7.79 only.

Agencies working for women's development

In the district various governmental, non-governmental and voluntary organisations are working for the education and development of women. Following is a list showing the various types of agencies.

Sl.No.	Name of agency	Block covered	No. of villages covered
1.	Mahila Samitee	all blocks	600
2.	Sipini sangha	all blocks	300
3.	Trychem	Udalguri	10
4.	Aaganwadi	Khairabari Udalguri	220

A list of various agencies (non-government) is given below alongwith their activities for the blocks covered under the study.

<u>Name of Organisation</u>	<u>Activities</u>
1. Tarajuli Jwngshri Aija Afat (Regd.No. 39/93-94)	Child and mother care, various vocational activities including weaving, fight with social taboos.
2. Balikuchi Milanjyoti Mahila Samitee)Regd No. 50/93-94).	Literacy programme, participation in developmental activities of the government, helping the women folk engaged in weaving.
3. Goraibari Raisomai Aija Afat (Regd.No.166/93-94).	Children's nutrition programme, AE centresw, sports and games, and cultural activities for the women fo the area.
4. Bhalikuranah weaving society (Regd.No.225/93-94)	Development of weaving as a profession for the local women with modern methods.

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In addition to the above a good number of agencies are engaged in various developmental activities for women. Some of the agencies of Udalguri and Dalgaon blocks are - Geraibari Bitrai aija Afat, Dewrigaon Dalaisri Mahila Samitee, Uttar Rawanagarh Mahila Samittee, Ghiladhari Tripti Mahila Samittee and Santipur Young Star Club.

Source: District Social Welfare Office, Darrang 1994.

CHAPTER II
SOCIAL STATUS OF WOMEN IN THE DISTT. OF DARRANG

2.0 The social status of women of Darrang district is seen reflected through the lifestyle and attitude of people of various communities (parts of the greater Assamese society) living in the district as shown below:

- 1) Immigrant Muslims
- 2) The Bodes
- 3) The Rabhas
- 4) The Assamese (Cast Hindu)
- 5) The Adivasis (Tea Garden Labourers)
- 6) The Nepalese

A en-picture is drawn here for each of the communities in respect of the place of women.

2.1 PLACE OF WOMEN AMONG THE IMMIGRANT MUSLIMS IN DARRANG DISTRICT :

Immigrant Muslims constitute a major portion of the population of Darrang district. Dalgaon-Sialmari Development Block is primary inhabited by this community. 90% of their total population live in villages and are primary cultivators by profession. They basically cultivate cash crops such as jutes, vegetables, etc. They also cultivate paddy for consumption, as well as for commercial purpose.

Muslims have a patriarchal and Patrilocal pattern of social system. Although ^{there} is a custom among them, according to which daughters inherit 12.5% of

parental property at the time of marriage, this is generally not practised by many.

Division of work is based on two criteria, viz, age and sex. Women play an important role in their economy. Besides doing all the household works such as cooking, ~~cleaning~~, collecting firewood etc., many of them engaged in works such as weeding etc. Women from poorer families are even engaged in wage labour. Young boys help their elders in agricultural works, whereas girls help their mothers in household works. Young girls also look after younger siblings.

Among the Muslims of Darrang district, system of Purdah is still prevalent, Free mixing of male and female is restricted, though among the few educated families it is not so.

Marriage through negotiation is common among these people. Early Marriage is very common too. Girls are married at the age of 13 - 15 yrs. Polygamy is practised by a large number of Muslim. However, dowry system is not prevalent among them.

sometimes the first wives are even divorced by their husbands.

In Dalgaon area of Darrang district large number of women beggars are seen. These women are supposed to be divorced by their husbands. Muslim law prohibits provision of alimony to the divorced wife.

As far as education is concerned, girls' and women's education is not encouraged by the society. There are social and religious sanctions against girls

acquiring education. Girls are not sent to schools, for they fear that educated females do not abide by Muslim law. Instead, girls are sent to "Moktab" (Muslim religious school) where they get religious instruction from the Mullahs (priests).

Participation of Muslim women in social, political and religious gatherings is not common. Women always stay under purdah. Programmes such as Panchayati Raj, women welfare etc. has not been successful in this region due to this reason. It is noteworthy that Muslim women must perform 'Namaj' only in the house. Because they are not allowed to do so in mosques.

Taking into consideration the above facts it may be summed up that place of women in Muslim society is very low and pathetic. Women are always exploited in their society. there are some educated families among them who try to defy their religious law. These families send their sons and daughters to school and colleges.

2.2 PLACE OF WOMEN IN BODO SOCIETY

The Bodos belong to the Mongoloid group of people. They mostly live in the plains of Assam and the contiguous areas in Bengal, Meghalaya, and Nagaland. They constitute a major portion of the total population of Assam.

The Bodos have a patriachal, patrilocal and patrilineal pattern of society system. However, in the absence of male issue daughters inherit property.

Contradictory it may look, but there is a system

called 'Gorjia' among the Bodos, according to which a male (preferably poor) goes to live in wife's house (affluent family without any son to inherit property) after marriage. In this case the offsprings have to take mother's name (kind of matriliney). Even the husband takes wife's name. Again, when a rich widow remarries comparatively poorer man, and if the man goes to live in wife's house, it would be same as above. However, these two cases are exceptions and are not practised often at present.

Among the Hindu Bodos, elderly women are being observed to have rice beer sitting together with men. When a guest comes, the old man of the house usually introduces his wife to the guest as, 'This is my old lady'.

In decision making on family affairs women are generally consulted. However this depends on the type of family and work. For instance, among the affluent families, both husband and wife discuss their plans and future strategies together. But if the work does not concern the women, then they are not consulted. Among the poor and illiterate who have nothing much to discuss and decide upon, usually women are not consulted.

The Bodos, from prehistoric time, have been living in villages and as such their economy is based on agriculture. Earlier their economy demanded joint living and organised endeavour. Division of work is based on two criteria, viz., age and sex. Depending on age, work is divided among the family members. For instance, young boys look after the cattle and grownups work in the field. Likewise, young girls look after

their young siblings and help the grown-up females in household works. Depending on sex work is divided, e.g., works that require physical strength are done by men, viz., ploughing, chopping firewood, making thatch-house and so on. Women are chiefly engaged in household works such as cooking, cleaning, fetching water, collecting firewood etc. Bodo women are also engaged in works such as transplantation, weeding, harvesting and so on.

The Bodos are endogamous people. But at present intercommunity marriages are taking place among them. Marriage through negotiations is common. There are exceptional cases of elopement. Generally girls are married at the age between 16 - 18 yrs. At present among the educated families age at marriage has gone up to 20-25 yrs. Divorce is not common among them. Widow re-marriage is possible in Bodo Society. System of dowry is not prevalent. Customarily the family of the bride is not supposed to give the groom anything - cash or material goods at the marriage.

As far as education is concerned, consciously or unconsciously, girls are not given priority. Though majority of the girls go to school, educational and occupational aspirations are low, compared to boys. Parents' aspiration are also limited on girls. For instance, parents want their sons to become doctors etc. but the daughters, teachers and housewives instead. One common reason for girls dropping out from school is that most of the families are large and poverty-stricken. They can not afford to take care of all the children equally well. As a consequence, boys are given priority. They continue to study, whereas girls drop out from school. Many girls are, on the other hand, themselves not interested in studies.

On the Political front, women's participation is negligible. During the pre Bodoland movement women did not participate in the villages panchyats or any kind of politics. However, post movement period witnessed participation of women in village panchyat and politics through organisations like the AATWF (All Assam Tribal Women Federation).

Even in religious ceremonies or gatherings women have important parts to play. Among the Christians, women take active part in the church activities. Among the Hindus, women are integral parts of Pujas like the Batho, Kherai and so on.

At present, many changes have taken place in Bodo society. Bodo women have become more free, liberal and open. Girl's education is encouraged because they have realised its necessity. Except for division of work, there is not much difference in social life. Many families have started to give property to their daughters in the form of land or other assets, though it is considered to be a loss to the family.

At present, among the affluent families, it has become somewhat like a custom for the parents of the bride to give things like furnitures etc. at their daughter's marriage. This many, perhaps, be due to cultural contacts with neighbouring communities who have this custom.

2.3 POSITION OF WOMEN IN RABHA SOCIETY

The Rabhas are very closely allied to the Garos and and the Boro-Kacharis. They are chiefly found in

Assam and Meghalaya. Basically, they are cultivators by occupation.

The Rabhas have a patriarchal, patrilocal and patrilineal type of social system. Female members of a family, customarily do not have right on parental property. Secondly, the wife goes to live in husband's house after marriage. Thirdly, the offsprings take father's name (perpetuating father's name).

Among the Rabhas, though women play a key role in their social life. The place of women is not very high. In decision making on family matters such as building a new house other agricultural activities, women are generally not consulted. Exceptions are there who discuss between husband and wife about, say, what must be sold in the local market and what should be bought for the family.

Division of work among the Rabhas is based on two criteria, viz. age and sex. Generally, young girls take the role of baby-sitters and help the grown-ups in domestic works. Young boys look after the cattle etc. Likewise, agricultural works such as ploughing etc. are done by grown-ups males. Whereas, females are chiefly engaged in household works like cooking, cleaning, fetching water and so on. During the monsoon women do works like transplantation, weeding and so on. Women folk also engage in harvesting, winnowing and other such works. Besides these, Rabha women are also engaged in weaving their clothes, looking after the livestock, collecting firewood and so on.

Free mixing of boys and girls is not encouraged. The Rabhas are endogamous people. Marriage through

negotiations is preferred by them. Generally girls are married at the age between 16-22 yrs. Marriage is considered a family and kinsman's affair rather than personal as is seen in the modern societies. Divorce is not common, widow remarriage is not very uncommon. Systems such as dowry, social taboos on women etc. are not known to these people.

In terms of education, the Rabhas are not very advanced. Majority of them, specially, the women are illiterates. It may be observed in majority of the households that girls are either not sent to school or they dropout at a very early age. There is lack of awareness and motivation among the parents as well as the children. Parents aspirations are very very limited on girls. They do not want their daughters to be either very learned or big officers. General notion is that women have to look after the house and so they must stay at home.

Rabha men, on the other hand, say that negligence on girls education is mainly due to poverty and ignorance. When a poor parent has too many children, he can not obviously afford to send all the children to school. So, he has no option but to send the boys to school and make the girls stay at home. After all, the daughters would be married off (leave the parental house) sooner or later!

Nevertheless, at present, some changes have occurred in Rabha society. A few of them have realised the value and necessity of women's education. The younger generation, specially, welcome changes more easily. But despite these changes women are still yet to come out of their shells and participate in social and political decision making bodies such as village Panchyat, Mahila Samittees and so on.

2.4 PLACE OF WOMEN IN ASSAMESE (CASTE HINDU PEOPLE) SOCIETY

Assamese Caste Hindu people are one of the dominant communities in Darrang district. They follow patriarchal system of family structure, according to which sons inherit paternal property. However, in case of absence of a male issue, daughters may inherit paternal property. Among this community the line of descent is also traced through male members only.

Majority of the Assamese people live in rural areas and as such their economy basically depend upon agriculture. Those living in urban areas are either government service holders or businessmen. Their economy requires joint endeavour of all the family members. Role of women in their economy is very significant. They have a clear division of work. All the household works such as cooking, fetching water, collecting firewood, care of livestock, and all the cleaning and washing works are done by women. Agricultural works such as ploughing, spadeworks etc., and cutting and chopping of trees and firewood are generally done by men. Women equally participate in agricultural activities, except for ploughing and spadework. For example, Assamese women are engaged in transplantation, weeding, harvesting, husking of rice and so on. They also go out for fishing in the neighbouring streams and rivers. Young girls generally baby sit or help their mothers in their works. Boys help their fathers in their works, though it is observed that young girls and boys play most of the time in rural areas.

The Assamese are strictly monogamous. However,

there is no hard and fast rule about endogamy or exogamy . Inter-community marriages have been taking place for considerable period of time. Marriage through negotiation is the common practice. Early marriage, though existed earlier, has lost its significance. At present girls are married at the age between 17-25 yrs. System of dowry is non-existent, but parents of the bride generally give furnitures, clothes, ornaments etc. to the daughter at her marriage. Widow remarriage is possible.

As far as their social life is concerned, though the women enjoy almost an equal status with male, they are expected to follow certain customs or norms. For instance, a women is not supposed to sit in front of elderly men. Also, an Assamese women is not expected to talk face to face with elderly men without covering her head with clothes ('OTRONI'). There are social restrictions on girls in free-mixing with boys as soon as they reach their teens or adolescence. However, in social or cultural gatherings or functions girls' participation is significantly high. For instance, 'Bohag Bihu' celebration can not be thought of without girls' participation.

There are, however, some religious restrictions on women in Assames society. For instance, women are not allowed to enter a few prominent Namghars. They are supposed to offer prayer ('Nam') at the verandah of the namghar. However, this kind of restriction is applicable also during menstruation period, and also for a certain period after childbirth in any Namghar all over Assam. Otherwise they are free to enter the Namghar. In temples, other than Namghar, women are allowed to enter freely.

Throughout history, women's participation in politics in Assam has been very significant. Right from the time of Ahoms to modern Assam, women have played a key role in politics. For instance, women like Kanaklata, Mula Gabharu, Jaymati and so on have great contributions in shaping the politics, and the history of Assam itself. Participation of women in political activities and village panchayat is not uncommon among the Assamese. They also engage in welfare activities of the village or locality.

Taking into consideration the above facts, it may be summed up that, place of women in Assamese society is not very low. Though man is the head of household, women enjoy considerable amount of freedom among these people. Women folk are treated with high esteem in Assamese society.

2.5 SOCIAL STATUS OF WOMEN AMONG THE SANTHAL AND ADIVASIS (TEA GARDEN LABOURERS)

The tribes in Assam tea plantations were basically brought by the British from different backward regions of the different states of the country such as Bihar, Chotanagpur, Madhya Pradesh etc. to work in the gardens. They had their own distinct social customs and traditions. These traditions were influenced by one-another and resulted in adoption, merger and assimilation and this gave rise to a new culture, which is the custom of plantation workers. They seem to have common festivals and language now.

Among the Santals and tea plantation tribes, place of women in society is high to a certain extent. Women are part and parcel of any social, cultural or religious gatherings. Dancings, singing and merry-making are indispensable parts of their lives. Men and women drink country made liquor sitting together during festivals or pay day etc.

Free mixing of men and women and pre-marital relationships are not restricted among the Santals and Adivasis. Early marriage is a common phenomenon. Girls are married at the age between 14-16 years. System of dowry is not common. Generally, divorce and widow remarriage do not take place in their society.

However, there are some restrictions and social taboos on women, and that is particularly during menstruation and child birth. In such a case, women are not allowed to participate in religious ceremonies, specially if the ceremony is performed for the for the traditional "group hunting expedition" (among the Santals).

As far as their economy is concerned, among the Santals it is generally observed that they are engaged in settled agriculture. Their economy demands joint living and organised endeavour. Both male and female go to work in the field. Male engage in ploughing etc, whereas females engage in transplantation and the like, women not only engage in agricultural activities, but basically do all the household activities, but basically do all the household works too. Household works such as cooking, cleaning etc. are considered to be women's work. Collecting firewood is also women's work. Among the Adivasis, it is observed that both men and women go to work in tea garden, leaving behind the children to look after the house. This is one main reason why there are large number of non-enrolled and drop out girls and boys in their society.

The Santals and Adivasis follow patriarchal system of family structure. The line of descent is traced through male members and sons inherit property. In absence of a male issue, daughters inherit property.

Literacy rate among these people is very low. Again compared to male, female literacy is lower. In general, these people are not interested in acquiring education. Boys and girls generally do not go to school. They look after the house. Girls education is not encouraged by them. Early marriage is a common phenomenon. Majority of them are illiterates and ignorants, and there is lack of awareness.

Participation of women in politics, welfare activities etc. is nil. They just lead a simple and self - sufficient life.

Taking into consideration the above facts it can be said that, despite the openness between male and female, gender bias exists among these communities. Even in decision making on family and community level, women are not taken into confidence. However, with the opening of schools by tea garden authorities, some children (boys and girls) have started to go to school. But girls often drop out, perhaps, due to lack of parental motivation. The Santals, however, do not go to school despite availability of school in the neighbourhood.

2.6 POSITION OF WOMEN IN NEPALESE SOCIETY OF DARRANG DISTRICT.

The Nepalese have a patrilocal and patriarchal pattern of social system. According to this system the wife goes to live in the husband's house after marriage. Secondly, daughter have no right to parental property. Customarily males (son) inherit parental property, be it in the form of land or house. Daughters usually leave parents' house after marriage.

Nepalese in Darrang district mostly live in villages and as such, cultivators by profession. Their main property is in the form of land. Their economy

: 3.26 :

demand joint living and organised endeavour, though number of families living jointly is very insignificant now.

Nepalese women play a significant role in their economy, as well as in domestic front. Division of work is mainly based on two criteria, viz. age and sex. However, Nepalese women literally do all the works except ploughing. Small girls generally look after their young siblings (baby - sitting) and fetch water, whereas boys work as cowherds or help the men in cultivation. Some of the major works done by Nepalese women are - cooking and other household works, cutting grass for cattle and milking the cows, Transplantation, weeding, harvesting, thrashing and winnowing and so on.

It may be observed ^{among} these people that women do not occupy a high place in society. For instance, there is a belief among the Nepalese that girls can not stay in their parents' house after they reach puberty. Hence they are married off as soon as they attain the age of 13-14 yrs., that is to say, early marriage is prevalent among them. This is one reason why most of the Nepalese girls dropout from school. Some of them are not even enrolled in school solely for this reason.

Marriage through negotiations is common, though the rate of elopment is high among them. Marriage is still a family and kinsman's affair, not personal, i.e., the family and all the kinsman become involved in marriage ceremonies. Polygamy is practised by large number of Nepalese men.

The Nepalese are endogamous people, but large number of inter-community marriages have been taking place at present. Divorce is not very uncommon, though widow remarriage may not be found among them. In the decision making on family matters women are not consulted by males who are the household heads.

There are a large number of non-enrolled and dropout girls among the Nepalese. Even those girls who are enrolled are highly irregular in going to school. Generally, girls' education is not encouraged. Early marriage may be one of the causes for this.

Nepalese women are seldom seen to participate in village panchyat or in any kind of political activities. These are considered to be man's activities. However, in cultural gathering they take active part, though the task of organizing such gathering and leadership is always expected from men.

At present, some changes have taken place in Nepalese society. Considerable number of Nepalese are encouraging girl's education. They are also discouraging early marriage which they feel is harmful to the society. Despite these changes the position of Nepalese women is still very low. In their social life they are always put behind men. The social and religious bindings (restrictions) on women have lowered their place in society to considerable extent.

CHAPTER-III
EDUCATIONAL STATUS OF THE WOMAN/GIRL CHILD
IN DARRANG DISTRICT

3.1 Darrang is educationally a backward district. It is inhabited by multiethnic groups having different socio-cultural identities. Most of the people of the district live in rural areas and depend mostly on agriculture. The people living in urban areas are mainly service holders. Most of the people living in villages are poverty stricken and thus unable to provide required facilities for the education of their offspring. Hence, non-enrolment and dropout cases specially among the girls are very common in the district.

Table 3.11

LITERACY RATE IN 1991 IN DARRANG DISTRICT (ALL POPULATION)

STAGE	Persons		Male		Female	
	No.	%	No.	%	No.	%
TOTAL	4,35,335	33.51	2,72,819	62.68	1,62,464	37.31
RURAL	3,94,142	31.91	2,48,829	63.13	1,45,313	36.86
URBAN	41,193	64.36	24,042	58.30	17,151	41.63

SOURCE: Census of India 1991.

3.2 According to 1991 census, the total literacy rate in the district is 33.51. In rural and urban areas it is 31.91 and 54.36 respectively. As far as the sex-wise literacy rate is concerned, in rural areas the literacy rate of male is higher than the males of urban areas. But in case of female, the literacy rate is less in rural areas than urban areas. It is noteworthy that in both the cases male literacy rate is higher than females. Hence rural-urban disparity in respect of literacy is very much apparent in both the sexes.

Table 3.12: LITERACY RATE FOR THE DISTRICT - 1991
(SCHEDULED CASTE AND SCHEDULED TRIBES)

	S.C.			S.T.		
	M	F.	T	M	F	T
Rural	11,568	5,886	17,454	17,334	31,436	78,770
%	66.27	33.72	30.89	60.09	39.90	35.36
Urban	2,505	1,804	4,309	820	549	1,369
%	58.13	41.86	54.85	59.89	40.10	62.11
Total	14,073	7,690	21,763	48,154	31,985	80,139
%	64.66	35.33	33.81	60.08	39.91	35.62

Source: Census of India, 1991

3.3 According to 1991 census the total literacy rate of S.C. and S.T. is 33.81 and 35.62 respectively. Among the S.C. population, it has been found that the literacy rate is higher in urban areas i.e. 54.85, while in rural areas it is only 30.89. Sex-wise literacy rate is also significant. In both the cases, male literacy rate is higher than female.

As far as the S.T. population is concerned, the literacy rate is also higher in urban areas i.e. 62.11. In rural areas it is only 35.36. Sex-wise literacy rate also shows an interesting pattern in rural-urban areas. It has been observed that in rural areas male literacy rate is slightly higher than urban areas, but in case of female the percentage is slightly less than urban areas.

3.4 In the following table the enrolment of both boys and girls in Lower Primary and Upper Primary classes in rural and urban areas is shown (all communities).

: 3.30 :

Table 3.13 SEX-WISE DISTRIBUTION OF ENROLMENT IN THE DISTRICT (ALL COMMUNITIES)

Stage	Rural			Urban		
	M	F	Total	M	F	Total
Lower Primary	95890	76585	172475	20240	17701	37941
Upper Primary	22292	17614	39906	5112	4693	9805

SOURCE: Office of the DEEO, Darrang, 1993

From cited table 3.13 it is found that irrespective of rural-urban context, the number of boys' enrolment is higher than the girls'.

Table 3.14 DISTRIBUTION OF SCHEDULED CASTE AND SCHEDULED TRIBES ENROLMENT IN DARRANG DISTRICT.

	Rural			Urban		
	M	F	Total	M	F	Total
<u>S.C.</u>						
Lower Primary	8544	6494	15038	3022	2315	5337
Upper Primary	1778	1277	3055	568	507	1075
<u>S.T.</u>						
Lower Primary	25798	23684	49482	2904	2558	5462
Upper Primary	4796	3925	8721	742	569	1311

SOURCE: Office of the DEEO, Darrang, 1993

3.5 From the table 3.14, it is seen that among the S.C. population in both rural-urban context, the enrolment of boy child in lower primary classes is higher than that of girl child. Similar is the case in the Upper Primary classes. Among the scheduled tribes too, irrespective of rural-urban context, the enrolment of boy child in Lower Primary Classes is higher than girl child. In Upper Primary classes also boys' enrolment is higher.

Table: 3.15- AGE SPECIFIC ENROLMENT RATIO FOR AGES 6-11 YEARS AND 11-14 YEARS IN DARRANG DISTRICT.

Persons	Age group between (6-11) years	Age group between (11-14) years
Boys	83.05	44.71
Girls	67.59	34.79

SOURCE: FAIES, Assam, State Summery Report 1986.

3.6 The table cited above shows that irrespective of rural-urban context in both the age groups (6-11 years) and (11-14 years), the percentage of girl enrolment is 67.59, whereas among the boys it is 83.05%. Again in the age group (11-14 years the enrolment percentage of both the sexes is lower in comparison to the age group (6-11) years. In the age group (11-14) years the percentage of boys enrolment is 44.71, whereas it is found to be only 34.79% in case of girl child. From the table it is also clear that the dropout rate is higher in case of the girl child than the boy child.

Table 3.16: DROPOUT RATIO BY SEX AND BY RURAL-URBAN AREAS IN THE DISTRICT (ALL COMMUNITIES) IN PERCENTAGES

Stage	Rural			Urban		
	M	F	Total	M	F	Total
Lower Primary	30.7	31.6	31.65	29.4	31.0	30.2
Upper Primary	15.0	17.0	15.0	5.0	2.0	3.5

SOURCE: Office of the DEEO, Darrang, 1993

3.7 The table 3.16 shows the dropout ratio by sex and by rural-urban areas of all communities. It is clear from the above table that both in Lower and Upper Primary classes in rural areas dropout cases high among the girls. But in urban areas in Lower Primary classes it is high in Upper Primary classes it is significantly low.

Table 3.17: DROPOUT RATIO BY THE SEX AND BY RURAL-URBAN AREAS AMONG THE SC AND ST POPULATION (IN %)

Stage	Rural			Urban		
	M	F	Total	M	F	Total
<u>Scheduled Caste</u>						
Lower Primary	18.0	22.0	20.0	26.0	29.0	27.5
Upper Primary	2.0	6.0	4.0	2.0	0.5	1.25
<u>Scheduled Tribe</u>						
Lower Primary	29.0	25.0	27.0	24.0	25.0	24.5
Upper Primary	9.0	8.0	8.5	1.5	1.0	1.25

SOURCE: Office of the DEEO, Darrang, 1993

3.8 From the table 15 it is clear that among the scheduled caste population the dropout cases among the girl child in lower primary classes in rural areas, is less than in urban areas. In Upper primary classes it is higher in rural areas. Both in rural and urban areas among the scheduled caste population dropout cases among the girls is higher than boys.

Among the scheduled tribes the picture is somewhat different. In lower primary classes (rural areas) the dropout rate of girls is less than boy child. Similar is the case found in the Upper primary classes. Again in urban area, female dropout rate is higher in lower primary classes, while in Upper primary classes it is less than boy child.

EDUCATIONAL FACILITIES

Table: 3.18 - Distribution of School in Darrang District

stage	Lower Priary	Upper Primary	NFE Adult Education Centre	
Rural	1280	154	-	-
Urban	43	14	-	-
Total	1323	168	*660	*1232

SOURCE: FAIES, 1986

3.9 Table 3.18 shows the different institutions of formal and Non-formal centres. Data of 1993 are not available, so we consider the data of FAIES-1986. However, data of two selected blocks, are available which is shown in the following table (Table 3.19)

* Total Nos. of NFE and adult education centres are collected from Directorate of Elementary Education - 1992. Rural-urban distribution of the same is not available.

Table 3.19 DISTRIBUTION OF SCHOOLS IN TWO SELECTED BLOCKS.

Blocks	Lower Primary	Upper Primary	Total
Dalgaon Sialmari	258	36	294
Udalguri	200	21	221

SOURCE: office of the DEEO, Darrang, 1993

Table 3.20 NUMBER OF VILLAGES SERVED BY SCHOOLS.

Educational Level	Number of villages having schools			
	Within Village	Within 1-2 Kms.	Out of the Village Within 2-3 kms.	above 3 Kms.
Pre-primary	N.A.	N.A.	N.A.	N.A.
Lower Primary	1243	475	10	-
Upper Primary	192	662	556	318
Secondary	113	335	712	569
Higher Secondary	14	100	199	1415

SOURCE: FAIES-1986 Assam State Summary Report

3.10 In the table 3.21 Non-formal Education Centres of Darrang district are being shown.

: 3.35 :

Table 3.21 NFE CENTRES OF THE DISTRICT, BLOCKWISE

BLOCKS	No. of NFE Centres	Total NFE Centres
Dalgaon Sialmari	100	660
Udalguri	120	
Kalaigaon	N.A.	
Sipazhar	N.A.	
Majbat	N.A.	
Khairalari	N.A.	

SOURCE: Directorate of Elementary Education, 1992

The total number of NFE centres of the district is 660. NFE centres of only two blocks were available at the time of the survey.

Table 3.22: VILLAGE HAVING ADULT EDUCATION CENTRES IN THE DISTRICT OF DARRANG

No. of Villages having Adult Education Centres	No. of Villages Without centres	No. of Villages with centres for		
		Men	Women	Both
1232	982	148	74	28

SOURCE: Directorate of Elementary Education, 1992

3.11 Adult education programme plays a vital role in the development of women's education. The latest data available shows that only 74 number of centres are for women which seems to be grossly inadequate.

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Table 3.23 AVAILABILITY OF BASIC AMENITIES IN THE SCHOOLS

Educational Level	No. of School having					
	Drinking water		Play ground		Toilet for girls	
	Rural	Urban	Rural	Urban	Rural	Urban
Lower Primary	100	26	150	10	10	2
Upper Primary	200	14	200	10	50	5
Secondary	67	10	200	14	100	10
Higher Secondary	19	6	19	6	19	6
NFE	-	-	-	-	-	-

SOURCE: Office of the DEEO, Darrang, 1993

3.12 From the above table it is clear that most of the schools irrespective of rural-urban context do not have drinking water facilities, playground and toilet for girls. Mostly in Lower and Upper Primary Schools these facilities are lacking.

Table 3.24 NUMBER OF VILLAGES HAVING ICDS CENTRES, BLOCKWISE

Blocks	No. of villages having ICDS Centres (Aganwadi)	No. of beneficiaries	
		Boys	Girls
Dalgaon Sialmari	1	27	23
Udalguri	175	3443	3557
Sipazhar	N.A.	N.A.	N.A.
Mojbat	N.A.	N.A.	N.A.
Kalaigaon	1	22	28
Khairabari	N.A.	N.A.	N.A.

SOURCE: office of the DEEO, Darrang, 1993

3.13 Data of village having ICDS centres are available from three blocks only. Regarding beneficiaries it is found that except Dalgaon block, number of girl beneficiaries is more than boys in the rest of the two blocks. But in Dalgaon it is the reverse.

3.14 Villages having balwadis: Information about villages having Balwadis could be collected only from Kaligaon block. In this block only 2 villages are having Balwadi centres. Data of other blocks is not available. The number of beneficiaries in 2 villages in Kalaigaon blocks is 100, out of which boys are 45 and girls 55 in number.

TEACHERS

3.15 The male-female ratio of teachers can be seen in the following table:

Table 3.25 TEACHERS BY SEX AND BY RURAL-URBAN AREAS.

Stage	M	F	F as % to total
<u>Pre-primary</u>			
Rural	-	38	100.0
Urban	-	9	100.0
Total	-	47	100.0
<u>Primary</u>			
Rural	2880	590	17.0
Urban	101	96	48.7
Total	2981	686	18.7
<u>Upper Primary</u>			
Rural	101	502	83.2
Urban	151	98	39.3
Total	1152	600	79.7
<u>NFE</u>			
Rural	220	320	59.2
Urban	40	80	66.6
Total	260	400	60.6

SOURCE: Office of the DEEO, Darrang, 1993

From the above table it becomes clear that in Pre-primary level male teachers are totally absent, both in rural and urban areas. In primary level female teachers are very less in number in both rural and urban areas. Again in upper primary level female participation is satisfactory.

In Non-Formal Educational Centres female teachers are greater in number, irrespective of rural-urban context.

Table: 3.26 WOMEN IN EDUCATIONAL ADMINISTRATION

Designation	Total No. of Females	% of Females
<u>BLOCK LEVEL</u>		
Class-II	-	NOT KNOWN
Class-III	5	
Class-IV	2	
Total	7	
<u>DISTRICT LEVEL</u>		
Class-I	-	NOT KNOWN
Class-II	-	
Class-III	3	
Class-IV	-	
Total	3	

SOURCE: Office of the DEEOs, Darrang, 1993

3.16 The above tables shows that women's participation in administration (educational) is significantly low. In block levels only 7 females are engaged in educational administration. In District level also participation of women in educational administration is considerably meagre.

EDUCATIONAL INCENTIVE PROGRAMMES:

For around development of the children, specially, girls, various programmes have been launched from time to time. Among these programmes free incentive schemes viz., special merit scholarship, attendance scholarship at the lower primary and upper primary level is ^{worth} mentioning. These scholarships are entirely for scheduled caste and scheduled tribes. Text books are free for all students of lower primary and upper primary levels studying in government and recognized school. Above all in the elementary level education is almost free for all the students.

Following incentives are provided to the student of elementary level:

1. Free books for all students
2. Free education up to class-**X**
3. Special scholarship for scheduled castes and scheduled tribe girl student. Scholarship is given on the basis of merit cum means.

In the high school level there is another scholarship scheme. The scheme is known as pre-matric scholarship. This scholarship is also for scheduled caste and scheduled tribes only.

Following is a list of present incentives provided in the school (scholarship)

<u>Item</u>	<u>Amount (Yearly)</u>
1. Attendance Scholarship for SC and ST (both for boys & girls)	Rs. 60.00
2. Special Scholarship for SC & ST (both for boys and girls)	Rs. 240.00
3. Pre-metric Scholarship for SC & ST (both for boys & girls)	Rs. 120.00

(Number of Scholarship holders are not available)

CHAPTER IV VILLAGE PROFILES

The eight villages selected for the study in the district of Darrang fall under two blocks - Dalgaon - Sialmari and Udalguri. Villages under the first category (without any school or with a single teacher school) are Dalgaon Khuti and Ulubari - the former from Dalgaon - Sialmari and the latter from Udalguri blocks. Likewise the villages under the second category i.e. with one primary school are Chenialpara and Anadhowa-para; under the third category i.e. with one primary and one upper primary school are Paniakhat and Kalubari and under the fourth category (with one primary, one upper primary and one secondary or higher secondary school) are Bhakatpura and Jhakara, one set of four villages from each block. Brief profiles of the villages follow.

VILLAGE : DALGAON KHUTI

BLOCK : DALGAON SIALMARI

DISTRICT : DARRANG

PHYSICAL SETTING :

LOCATION - Village Dalgaon Khuti falls under Dalgaon Sialmari Block of Darrang District. It is located at a distance of about 2 kms. away from Dalgaon in the west, and about 40 kms. away from Mangaldoi, the District HQ.

RELIEF - The village lies on a flat plain area surrounded by extensive cultivated land.

CLIMATE - The climate of this area is very much controlled by the seasonal winds as in other parts. It receives sufficient rainfall and the temperature, is hot and moist during summers and cold and dry during winter.

RIVERS - There are no rivers and streams passing through the village.

: 3.41 :

NATURAL VEGETATION - The area is devoid of any vegetation except for a few trees and grasses in the uncultivated patches.

CULTURAL SETTING :

POPULATION - The village has a total population of 959 persons as per 1992 Census, of which, 482 are male and 477 are female.

CASTE - The village is dominated by the immigrant muslims. Out of the total population, 942 are immigrant muslim 8 are scheduled caste and 9 are scheduled tribes.

RELIGION - Muslims is the dominant religion of this village. The rest are Hindus.

LANGUAGE - The speakers of Bengali language are found to be more in this village. The speakers of Assamese language are found to be very few, however, it is the principal lingua franca in this village.

LITERACY - Out of the total population only 215 i.e. 22.4% are found to be literates in this village. Of which, 132 i.e. 27.3% are male and 83 i.e. 17.4% are female.

TRANSPORT AND COMMUNICATION - The village is connected with Dalgaon by a Kachua road. It is 2 kms. away and bus services are available from there where the road meets one metalled road (NH 57).

Post and telegraph facilities are found in Dalgaon. Besides these, there are no other means of communication

MEDICAL - Medical facilities are not available in this village. There is a Primary Health Centre at Dalgaon and the villagers go there on foot for any medical treatment. The nearest hospital is at Mangaldoi, 40 kms. away.

: 3.42 :

WATER SUPPLY - Wells are the only means of water supply in this village. There are 2 wells and they serve for both drinking and other purposes.

ELECTRICITY - The village is electrified but only 20 households have electricity.

MARKET - Market facilities are available at Dalgaon, 2 kms. away.

EDUCATIONAL INSTITUTIONS - There are no schools in this village. The children go to Dalgaon, 2 kms. away, to attend schools. There is a maktub in the village. It is a religious institution and most of the girls generally go there for religious education.

ECONOMY - The economic condition of the village is not good. The villagers are mostly found to be engaged in agricultural activities. They grow crops like paddy, areca palms, vegetables, etc. But these are grown mostly for domestic consumption.

Apart from this, a few are found to be engaged in other activities like trade and commerce, and other services.

The women-folk are mostly found to be engaged in household activities and weaving, etc.

VILLAGE : CHENIALPARA
BLOCK : DALGAON SIALMARI
DISTRICT : DARRANG

PHYSICAL SETTING :

LOCATION - Village Chenialpara falls under Dalgaon Sialmari Block of Darrang District. It is bounded on the north by Mazgaon, on the west by Chopai, on the south by Therapara and on the east by hirapara villages. The village is a revenue village and is located at a distance of 10 kms. east of Mangaldoi, the District HQ.

: 3.43 :

RELIEF - The village is located on a flat plain area, surrounded by extensive cultivated land.

CLIMATE - The area has a moderate climate. It receives less but sufficient rainfall throughout the year. The temperature is hot and wet during summers, and cold and dry during winters.

RIVERS - There is a small stream flowing through the area. Apart from this, there are no other streams or rivers.

CULTURAL SETTING :

POPULATION - Total population of the village as per 1992 census, is around 1118 persons, of which 577 are male and 541 are female.

CASTE - The village is dominated by scheduled tribes. Out of the total population there are 695 scheduled tribe people, 5 scheduled caste and the rest belong to others.

RELIGION - The people of this village are all Hindus.

LANGUAGE - Assamese and Bodo languages are spoken in this village. Speakers of Assamese language are few but it is the principal lingua franca.

LITERACY - Out of the total population, 504 i.e. 45.08 percent are found to be literates in this village. Of which, 310 i.e. 61.51 percent are males and 194, i.e. 38.49 percent are female.

TRANSPORT AND COMMUNICATION - the village is connected by a kachcha road, from the national Highway 57, in the west. There are cart-tracks and foot paths leading to the settlements, and apart from these, there are no other means of communications.

: 3.44 :

A post office is available at Mundarbari within a distance of 1 km. Telephone and Telegraph facilities are available only at Mangaldoi, 10 kms. away.

MEDICAL - Medical facilities are not available in the village. There is a Primary Health Centre at Menapara, 2.50 kms. away and the villagers go there on foot for medical treatment. The nearest hospital is at Mangaldoi, 10kms. away.

WATER SUPPLY - There are 2 PHE hand pumps and 2 public wells, which serve for drinking and other purposes. Other means of water supply are not found here.

ELECTRICITY - The village is electrified but only a few families have electric connections in their houses.

EDUCATIONAL INSTITUTIONS - There is one Govt. Primary School.

A middle school is located at Mudaibari, 1 km. away and the village children go there after completing Primary school.

ECONOMY - The villagers are mostly found to be engaged in agricultural activities. The farmers cultivate various crops like paddy, jute, mustard, vegetables, etc. among which paddy is the dominant crop. It is cultivated extensively.

Only a few are found to be engaged in Govt. services, trade and commerce and other activities like weaving and handicrafts.

Mode of economy is of subsistence type and is far from satisfactory.

: 3.45 :

VILLAGE : PANIAKHAT

BLOCK : DALGAON

DISTRICT : DARRANG

PHYSICAL SETTING :

LOCATION - Paniakaht village falls under Dalgaon Sialmari Block of Darrang District. It is located at a distance of 16 kms. away from Mandaldoi in the west, and about $\frac{1}{2}$ km from Dhula.

RELIEF - The area is characterised by low lying plain land surrounded by extensive cultivated land.

CLIMATE - The climate of this area is very much controlled by the seasonal winds as in other parts. It receives sufficient rainfall and the temperature is hot and wet during summer, and cold and dry during winter.

RIVERS - There is one small stream passing through the village from the north. It flows down towards the south.

NATURAL VEGETATION - A few trees and grasses are found in the uncultivated patches. Apart from these, the area is cleared-off of natural vegetation.

CULTURAL SETTING :

POPULATION - The village is thickly populated. According to 1992 census, there are 3446 persons and out of which, there are 1771 males and 1675 are females.

CASTE - Out of the total population of the village, around 25 percent belong to scheduled tribe, 8 percent belong to scheduled caste and the rest belong to other communities.

RELIGION - Hindu is the dominant religion here followed by Muslims.

LANGUAGE - The languages spoken in this village are Bodo, Assamese, Nepalese and Bengali. But the main lingua franca is Assamese language.

LITERACY - The village has a very low literacy rate. It is only 23.16 percent, of which 509 i.e. 63.78 percent are males and 289 i.e. 36.22 percent are females.

TRANSPORT AND COMMUNICATION - An unmetalled road connects the village with Dhula. Inside the village, only cart-tracks and foot-paths are found. The unmetalled road passing through the village, leads to Tangri Tea garden in the west. The road meets an important metalled road (NH 57) at Dhula, $\frac{1}{2}$ km. west of the village. Bus services are available from there and the villagers have easy access to the neighbouring towns.

The village does not have a post office. The nearest post office is at Dhula and telephone facilities are available in Kharupetia, 8 kms. away. Telegraph facilities are available only at Mangaldoi, 16 kms. away.

MEDICAL - Medical facilities are not available in this village. There is a Primary Health Centre at Dhula, $\frac{1}{2}$ km. away and the villagers mostly go there for any medical treatment. The nearest hospital is at Mangaldoi, 15 kms. away.

WATER SUPPLY - Means of water supply is well in this village. There are 10 wells which serve for drinking and other purposes.

ELECTRICITY - The village is electrified but only the affluent families have electricity in their houses.

MARKET - Nearest market is at Dhula, $\frac{1}{2}$ km. away. It is a daily market.

EDUCATIONAL INSTITUTIONS - There is one Primary School and one Middle school located at Dhula.

The children of this village go to these schools.

Besides these, there is one ~~moktubs~~, a religious institution, situated in the village. The muslim children go there for religious classes.

ECONOMY - Economic condition of the villager is not good. They are mostly found to be engaged in agricultural activities. Most of them are agricultural labourers working in paddy fields and tea gardens. Only a few are found to be engaged in Govt. services, trade and commerce and others.

The farmers mostly grow paddy, areca palms and vegetables in this village.

VILLAGE : BHAKATPARA

BLOCK : DALGAON

DISTRICT : DARRANG

PHYSICAL SETTING :

LOCATION - Village Bhakatpara falls under the Dalgaon Sialmari Block of Darrang District. It is located at a distance of about 19 kms. north-east of Mangaldoi, the district HQ.

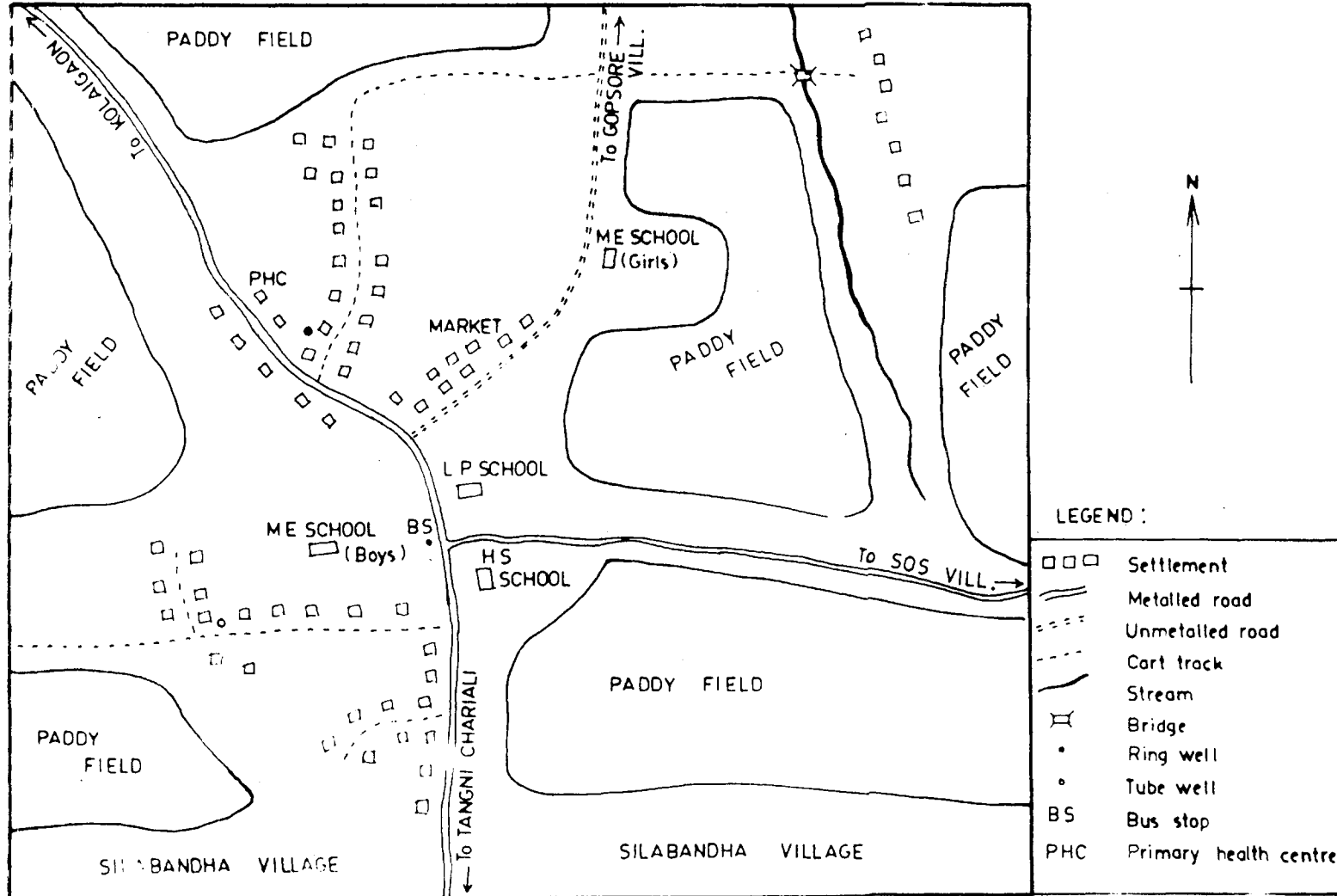
RELIEF - The area is characterises by flat plain land with extensive cultivated land.

CLIMATE - The climate of the area ia very much controlled by the seasonal winds as in other parts. It receives less but sufficient rainfall and is generaliy hot and moist throughout except for the winter months, which are cold and dry.

RIVERS - There are no rivers in this area except for a small brook passing through the village from the north.

DALGAON DEV. BLOCK
BHAKATPARA VILLAGE
 DARRANG DISTRICT

(NOT TO THE SCALE)



: 3.49 :

NATURAL VEGETATION - The area is cleared-off of natural vegetation except for a few trees and grasses in the uncultivated small patches of land.

CULTURAL SETTING :

POPULATION - The village has a total population of 673 persons as per 1992 census, of which, 353 are males and 320 are females.

CASTE - Out of the total population, 131 are scheduled tribes, 25 are scheduled castes and the rest belong to other communities.

RELIGION - Hindu is the dominant religion in this village followed by Christians.

LANGUAGE - The village is inhabited by different communities like Assamese, Bodo, Garo, Bihari, Bengali, etc., so different languages are spoken here. However, the principal lingua franca is Assamese language.

LITERACY - The literacy rate of this village is found to be high as compared to other villages. Out of the total population of the village, 358 i.e. 53.2 percent 206 i.e. 57.54 percent are males and 152 i.e. 42.46 percent are females.

TRANSPORT AND COMMUNICATION - The village is connected by kachcha-pucca roads with Tangri Chariali, in the south, SOS village in the east and with Kalaigaon in the north-west. There are no bus services on this route, except on market days. There are only cart tracks and foot paths leading to the settlements in the village and to the paddy fields.

A post office is available within a distance of 1 km. at Bhakatpara. Telephone and Telegraphic facilities are available only at Mangaldoi, 23 kms. away.

: 3.50 :

MEDICAL - There is a Primary Health Centre in the village within a distance of 1 km. The nearest hospital is at Mangaldoi, 23 kms. away.

WATER SUPPLY - Hand pumps and wells are the only means of water supply in this village. There are 5 hand pumps and 12 wells which serve for drinking and other purposes.

ELECTRICITY - The village is electrified but only the affluent families have electric connection in their houses.

MARKET - A weekly market is held here and the villagers get whatever they need on those days.

EDUCATIONAL INSTITUTIONS - there is one Primary school in the village, 2 middle schools - one for boys and the other for girls, ^{and} one Higher Secondary school.

The children of this village and of other neighbouring villages attend these schools.

ECONOMY - The economic condition of the village is not good. The villagers are mostly found to be engaged in agricultural activities and only few are found to be engaged in Govt. services, trade and commerce, etc.

VILLAGE : ULUBARI
BLOCK : UDALGURI
DISTRICT : DARRANG

PHYSICAL SETTING :

LOCATION. - Village Ulubari falls under Udalguri Development Block of Darrang District. It is located at a distance of 8 km. west of Udalguri, the block HQ, and lies on the Tangla - Udalguri road.

RELIEF - The village lies on a flat plain area surrounded by cultivated lands on all sides.

CLIMATE - The area has a moderate climate. It receives sufficient rainfall throughout the year. Summers are hot and wet, while winters are cold and dry.

RIVERS - There is one small river known as Chandara passing through the area from the north. It flows down towards the south.

NATURAL VEGETATION - The area is cleared off of natural vegetation. Most of the area is cultivated and only a few deciduous trees and tropical grasses are found in the uncultivated patches.

CULTURAL SETTING :

POPULATION - Total population of this village is 748 as per 1992 census, of which, 401 are males and 347 are females.

CASTE - Out of the total population of the village, around 228 belong to scheduled tribes and the rest belong to scheduled caste.

RELIGION - The inhabitants of this village are all Hindus.

LANGUAGE - Assamese is the lingua franca in this village and is spoken by majority of the people here. Besides this, Nepalese is spoken here by the Nepali community.

LITERACY - Out of the total population of the village, only 285 i.e. 38.10 percent, are found to be literates. Of which 179 i.e. 62.81 percent, are males and 106 i.e. 37.19 percent, are females.

TRANSPORT AND COMMUNICATION - A metalled road passes through this village. It is an important road of the region and connects Udalguri with Tangla. Nearest railway station is at Udalguri, 8 kms. away. They have easy access to nearby towns as all the buses ply through the village.

Inside the village, only foot-paths and kachcha roads are found.

Other means of communications like post and telegraph facilities are not available in this village. The nearest post office is at Ambagaon, 5 kms. away and the nearest telephone and telegraph facilities are available at a distance of 8 kms. at Udalguri.

MEDICAL - Medical facilities are not available here. The villagers have to go to Udalguri, 8 kms. away for medical treatment.

WATER SUPPLY - There are 6 kachcha wells in the village and they serve for drinking and other purposes. Other means of water supply are not found here.

ELECTRICITY - The village is not electrified.

MARKET - There is no market area in this village. The villagers go to Ambagaon bazar, 5 kms. away and get the things they want.

EDUCATIONAL INSTITUTIONS - There is one Primary school in the village but without a building. The school building was burnt down during the Bodo agitation.

ECONOMY: The Economic condition of the villagers is very bad. Most of them are still below subsistence

: 3.53 :

level. They are mostly agriculturists and they cultivate paddy, maize, vegetables, etc. Some of them are daily wage earners who work in other's fields, while some are found to be engaged as cowherds and baby-sisters.

VILLAGE : ANADHOAPARA

BLOCK : UDALGURI

DISTRICT : DARRANG

PHYSICAL SETTING :

LOCATION - Village Anadhoapara falls under Udalguri block of Darrang District. It is located at a distance of about 10 kms. north of Tangla, and about 2.50 kms. from Paneri.

RELIEF - The area is characterised by flat plain land with extensive cultivated land.

CLIMATE - The area has a moderate climate. It receives sufficient rainfall and the temperature is hot and wet during summer, and cold and dry during winter.

RIVERS - Rivers are not found in this area. There are 3 brooks which pass through the village from the north.

NATURAL VEGETATION - The area is cleared-off of natural vegetation except for a few trees and grasses in the uncultivated patches of land.

CULTURAL SETTING :

POPULATION - According to 1992 census, the total population of the village is around 1485, of which 798 are males and 687 are females.

CASTE - Of the total population, 419 belong to scheduled tribe, 278 belong to scheduled castes and the rest belong to the general caste and other backward community.

RELIGION - The inhabitants of this village are all Hindus, except for a few Chakma Budhists and muslims.

LANGUAGE - The languages spoken here are Bodo, Adivasi, Assamese & Bengali. Although the Assamese speaking people are very few, the number of speakers of the language are large as it is the principal lingua franca in this village.

LITERACY - The literacy rate is low here. Out of the total population, only 32.93 percent are found to be literates, of which 319 i.e. 65.24 percent are male and 170 i.e. 34.76 percent are female.

TRANSPORT AND COMMUNICATION : The village is linked by the Mangaldoi-Bhutiachang road. It is an important metalled road of the district and it passes through the village. Bus services are available here and the villagers have easy access to nearby villages and towns. The village roads are kachcha and in some only foot paths leading to the settlements are found.

Railways are not found here. The nearest railway station is at a distance of 6 kms.

Post and telegraph facilities are also not found here. Post office and telephone facilities are available at Paneri, 2 kms. away. Telegraph facilities are found only at Tangla, 6 kms. away.

MEDICAL - Medical facilities are not available in the village. There is a Primary Health Centre located at a distance of about 2 kms. and the villagers go there on foot for medical treatment. A hospital is available only in Tangla, about 6 kms. away.

: 3.55 :

WATER SUPPLY - Wells are the only means of water supply in the village, which serve for drinking and other purposes. The streams and brooks found in the area also serve for agricultural and other purposes.

A PHE is under construction.

ELECTRICITY - The village is electrified only the affluent families have electric connections in their houses.

EDUCATIONAL INSTITUTIONS - There is only one Primary school in the village. The children go to other schools in the nearby villages after they complete here.

Besides, there is one Anganvadi Centre where both children and women go. A non-formal education centre is also there but it's not functioning well.

ECONOMY - The economic condition of the people of this village is not good. Most of them, especially the Sutradhar S.C.s face great economic hardship and remain half-starved throughout the year.

The villagers are mostly found to be engaged in agricultural activities and only few are engaged in other activities like govt. services, trade and commerce, household industries etc.

Mode of economy is of subsistence type. Farmers generally grow for domestic consumption and there are no surplus production.

: 3.56 :

VILLAGE : KAHIBARI
BLOCK : UDALGURI
DISTRICT : DARRANG

PHYSICAL SETTING :

LOCATION - Kahibari village falls under Udalguri Block of Darrang District. It is located at a distance of 18 kms. from Udalguri and about 4 kms. away from Harisinga in the south.

RELIEF - The area is characterised by low lying flat plain surrounded by cultivable land.

CLIMATE - The area has moderate climate. It receives sufficient rainfall and the temperature is hot and wet during summers, and cold and dry during winters.

RIVERS - There are 2 streams flowing through the area from the north-east, one flowing down towards south-west and the other towards the south.

NATURAL VEGETATION - The area is devoid of natural vegetation, except for a few trees and grasses. Most of the area is cultivated.

CULTURAL SETTING :

POPULATION - The total population of this village is around 959 as per 1992 census, of which 513 are males and 446 are females.

CASTE - Out of the total population of the village, 756 belong to the scheduled tribe and the rest belong to scheduled caste and other backward community.

RELIGION - Except for 2 Bodo families, all the Bodos of this village are Christians. The others are all Hindus. The 2 bodo families may be called as Asimists. They

worship the cactus plant, which is believed to represent Lord Shiva.

LANGUAGE - As the village is dominated by the Bobo tribe, Bodo speaking population is found to be more than the Assamese speaking population. However, Assamese is the lingua franca in the village.

LITERACY - Literacy rate is very low in this village. It is 30.66 percent only and out of which 186 i.e. 63.27 percent are males and 108 i.e. 36.73 percent are females.

TRANSPORT AND COMMUNICATION - The village is linked with Harisinga by a kachcha road. Inside the village, only cart-tracks leading to the settlements are found.

Nearest railway station and bus-stop are at Harisinga, 3 kms. away in the north. The villagers either go on foot or by cycles.

Other means of communication are also not available here. The nearest post office is also in Harisinga, 3 kms. away and the nearest telephone and telegraph facilities are found in Tangla, 12 kms. away.

MEDICAL - There is no PHC or hospital in the village. They either go to Tangla or Harisinga for medical treatment. However, there is a new medical sub-centre established a few months ago with just one nurse.

WATER SUPPLY - Wells and hand pumps are the means of water supply in this village. There are 4 hand pumps and 10 wells, and they serve for drinking and other purposes.

ELECTRICITY - The village is not electrified.

MARKET - There is no market in this village. The nearest market is at Harisinga, 3 kms. away.

EDUCATIONAL INSTITUTIONS - There is one Primary school and one middle school in the village, which teach in both Assamese and Bodo. The Assamese speaking families send their children to different schools after finishing the primary school.

ECONOMY - The people of this village are mostly found to be engaged in agricultural activities. However, land holding is limited. There are landless agricultural labourers who can earn through daily wages, and a few are found to be engaged in govt. services, other services and trade and commerce.

The farmers cultivate paddy and other crops like area palms, vegetables, etc. These are mostly grown for domestic consumption only.

VILLAGE : JHAKARA
BLOCK : UDALGURI
DISTRICT : DARRANG

PHYSICAL SETTING :

LOCATION - Village Jhakara falls under Udalguri Development Block of Darrang District. It is located at a distance of about 12 kms. west of Udalguri, the Block HQ, and lies on the Tangla-Udalguri road.

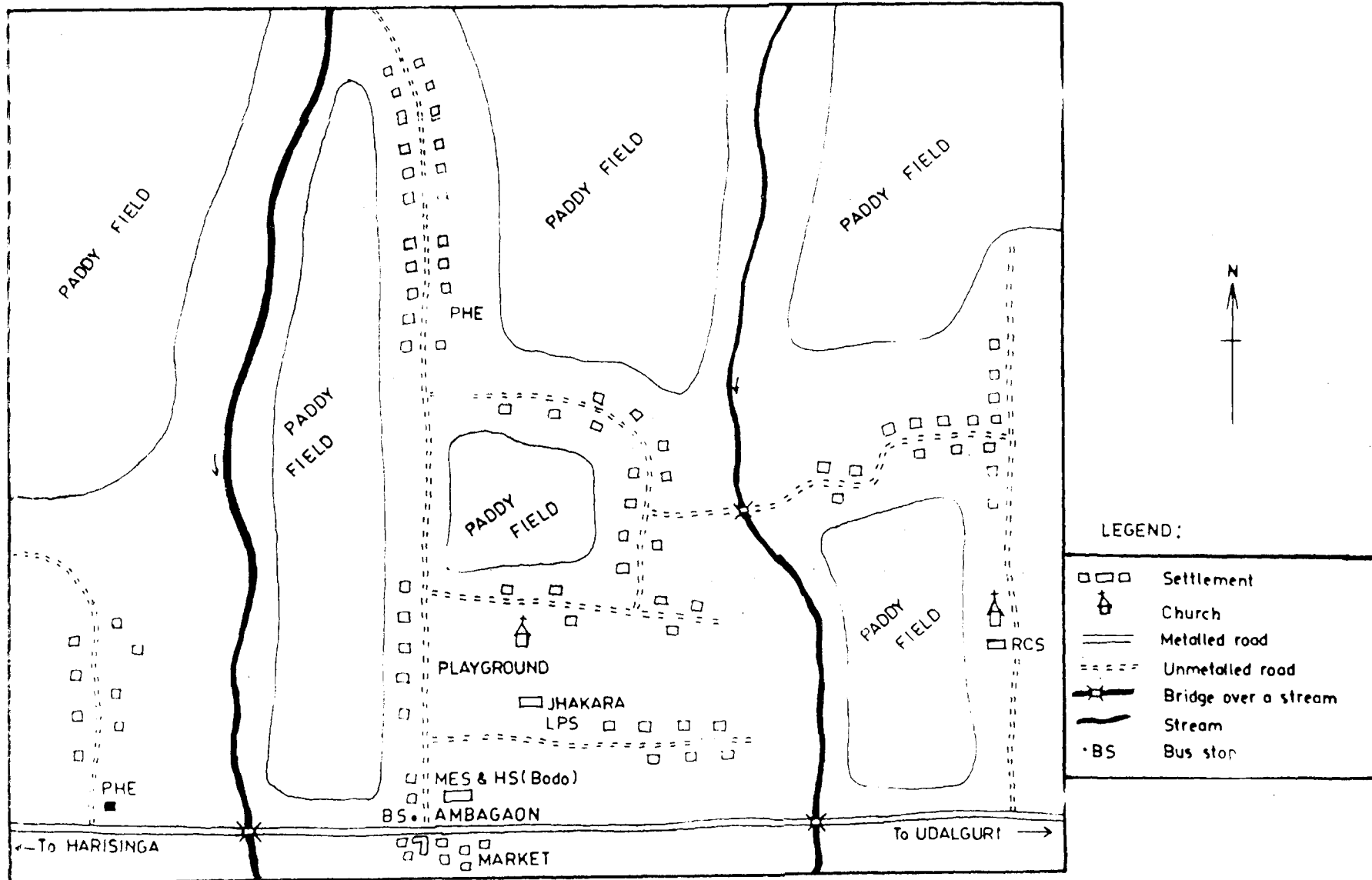
RELIEF - The village lies on a flat plain area surrounded by cultivated lands on all sides.

CLIMATE - The area has a moderate climate. It receives sufficient rainfall throughout the year. Summers are hot and wet, while winters are cool and dry.

UDALGURI DEV. BLOCK
JHAKARA VILLAGE

DARRANG DISTRICT

(NOT TO THE SCALE)



LEGEND:

- □ Settlement
- ⊕ Church
- ==== Metalled road
- Unmetalled road
- +— Bridge over a stream
- ~ Stream
- BS Bus stop

: 3.59 :

RIVERS - There are no rivers in this area. Two small streams flow through the village from the north towards the south.

NATURAL VEGETATION - The area is cleared-off of natural vegetation. Most of the area is cultivated and only a few deciduous trees and grasses are found in the uncultivated patches.

CULTURAL SETTING :

POPULATION - The village has a total population of 1103 persons as per 1992 census, of which, 542 are males and 561 are females.

CASTE - Out of the total population of the village, 571 are scheduled tribes and the rest belong to other backward communities and others.

RELIGION - The scheduled tribes i.e. the Bodos and Garos, are all Christians. A few of the Santhals are Christian but the rest are all Hindus.

LANGUAGE - The village is inhabited by different communities like Bobos, Garos, Santhals, Rabhas, Nepalis, etc., so different languages are spoken here, however, Assamese is the principal lingua franca.

LITERACY - Out of the total population of the village, 526 i.e. 47.69 percent, are found to be literates, of which 288 i.e. 54.75 percent, are males and 238 i.e. 45.25 percent are females.

TRANSPORT AND COMMUNICATION - The village is situated near the PWD pucca road which connects Udalguri and Tangla. Nearest railway station is at Harisinga, 5 kms. away. However, since all the buses ply through this area, the villagers have easy access to nearby towns.

: 3.60 :

There is a post office in the village but telephone and telegraph facilities are not available here. These are found in Udalguri, 12 kms. away from the village.

MEDICAL - Medical facilities are not found in this village. There is a hospital at a distance of 5 kms. and the villagers go there for medical treatment.

WATER SUPPLY - PHE water supply is available here, but its not functioning. There are 10 wells and these serve for drinking and other purposes.

ELECTRICITY - The village is electrified, but only 40 out of 188 households have electricity in their houses.

MARKET - The nearest market is at Ambagaon within a distance of 1 km.

EDUCATIONAL INSTITUTIONS - There is one Primary school in the village which teaches in Assamese. Middle and High schools are

Bodo medium schools.

Children from this village and also from other villages come and attend these schools.

ECONOMY - The inhabitants of this village are mostly agriculturists. Out of the total main workers of the village, nearly 88 percent are found to be engaged in agricultural activities, 10.35 percent in manufacturing, processing, servicing and repairs, 1.15 percent in livestock, forestry, fishing, hunting and plantation, orchards and allied activities, and the rest in other services.

On the whole, mode of economy is of subsistence type.

CHAPTER V - PART A
ANALYSIS OF THE SCHEDULES

1. ANALYSIS OF THE HOUSEHOLD SCHEDULE

In the district of Darrang, 2 Blocks were selected and 8 villages at the rate of 4 from each block were covered for the study. Findings of the analysis done on the basis of data collected from the households of these 8 villages has been treated as representative of the district as a whole since stratified sampling method was adopted in selecting the villages.

The population of the villages is of mixed variety consisting of SC, ST, OBC and other castes. It being a muslim dominated area, people professing Islam religion are found in greater percentage than that of other religions.

The number and percentage of respondents for each item are shown in the form of statements in order to give a full picture of the perspective sought to be elicited through different aspects of the schedule.

DISTRIBUTION ACCORDING TO MOTHER TONGUE

ASSAMESE		BENGALI		NEPALI		BODO		OTHER		TOTAL
N	%	N	%	N	%	N	%	N	%	
1	0.4	104	38.2	49	18	17	6.3	101	37.1	272

In lieu of the regional language, a variety of languages are used as mother tongue of which Bengali Predominates, Bangali is followed by Nepales, other languages and Bodo.

STATE.2

DISTRIBUTION ACCORDING TO SOURCE OF DRINKING WATER

Tap		Tub		Well		River		Total
N	%	N	%	N	%	N	%	
75	27.6	118	6.6	151	55.5	28	10.3	272

Half of the respondents use well as source of drinking water while river water is used by 10.3% and tap water by 27.6%

STATE. 3

DISTRIBUTION ACCORDING TO DISTANCE FROM SOURCE OF DRINKING WATER

Close (0.5 km)		More than 0.5 km.	
N	%	N	%
143	52.6	129	47.4

Half of the respondents carry water from a distance of more than 0.5 km..

STATE, 4

DISTRIBUTION ACCORDING TO FUEL.

WOOD		KEROSIN		GAS		TOTAL
N	%	N	%	N	%	
269	98.9	2	0.7	1	0.4	272

: 3.63 :

The bulk of the respondents use firewood as fuel. This indicates that school going children perhaps girls are engaged in this task.

STATE.5

DISTRIBUTION ACCORDING TO AVAILABILITY OF ELECTRICITY

Yes		No	
N	%	N	%
38	14.0	234	86

STATE.6

DISTRIBUTION ACCORDING TO AVAILABILITY OF DRAINAGE

Good		Poor	
N	%	N	%
5	1.8	267	98.2

Lack of drainage facility in all the households indicates very poor hygienic life led by the village folk.

STATE.7

DISTRIBUTION ACCORDING TO AVAILABILITY OF TOILET FACILITY

Public		Private	
N	%	N	%
43	15.8	229	84.2

: 3.64 :

Majority of the households have private toilet facilities while public convenience is rather poor.

STATE.8

DISTRIBUTION OF POPULATION ACCORDING TO AGE

0 - 5		6 - 14		15 - 21		22 - 40		41 - 60		60+		Total
N	%	N	%	N	%	N	%	N	%	N	%	
188	10.9	675	39.0	202	11.7	480	27.7	159	9.2	27	1.6	1731

The school-going population of the age-group 6-14 years is higher as compared to the population of 0-5, 15-21 and 41-60 age-groups. However, adult population of the age-group 22-40 years comes next to school-going population.

STATE.9

DISTRIBUTION OF POPULATION ACCORDING TO SEX

Male		Female		Total
N	%	N	%	
775	44.8	948	54.8	1731

The percentage of female population is higher than that of male.

: 3.65 :

STATE.10

DISTRIBUTION OF POPULATION ACCORDING TO EDUCATION LEVEL

Illite- rate		Primary		Midle		Sec.		H.Sc.		Good		Tech.		Total
N	%	N	%	N	%	N	%	N	%	N	%	N	%	
231	13.3	456	26.3	575	33.2	239	13.8	202	11.7	25	1.4	2	0.1	1731

The population of different age-groups shows various levels of education. There are illiterate parents, literate adults with higher-secondary pass and graduates and school children from primary to secondary level.

STATE 11

DISTRIBUTION ACCORDING TO OCCUPATION

Cult.		AGLB.		DAIRY		MAN.		CONST.		TRADE		COMM.		OTHER	
N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
1388	80.0	137	7.9	66	3.8	11	.6	5	0.3	2	.1	25	1.4	93	5.4

80% of the respondents are engaged in cultivation, 7.9% are agricultural labourers, and the rest are engaged in other occupations like dairy, manual work, construction work, trade and commerce

STATEMENT 12

DISTRIBUTION ACCORDING TO GIRLS' EDUCATIONAL ASPIRATIONS

Primary		Sec.		HSC.		Grad.		Post.Gra.		Nursing		Others	
N	%	N	%	N	%	N	%	N	%	N	%	N	%
146	53.1	1	0.4	27	9.9	30	11.0	57	21	9	3.3	2	0.7

Educational aspiration of girls shows an encouraging trend. While more than 50% would aspire to complete primary schooling, 21% would like to do post-graduation, 11% graduation and 9.9% would prefer higher-secondary level education.

STATE.13

DISTRIBUTION ACCORDING TO GIRLS' OCCUPATIONAL ASPIRATION

Teacher		Doctor		Nurse		H.Wife		Engineer		Total
N	%	N	%	N	%	N	%	N	%	
155	57.0	56	20.6	1	0.4	26	9.6	34	12.2	272

The occupational aspiration of girls also reflects an interesting picture. 57% would like to be teachers, 20.6% doctors, 12.5% Engineers and 9.6% would remain as housewives. Preference for nursing as a profession is insignificant.

STATE.14

DISTRIBUTION OF BOYS' EDUCATIONAL ASPIRATION

Prim.		H.Sec.		Grad.		Post-Grad.		Total
N	%	N	%	N	%	N	%	
169	62.1	12	4.4	17	6.3	63	23.2	272

Educational aspiration of boys concentrates largely (62.1%) on completion of primary education, but then 23.2% have aimed at post-graduation. Graduation and higher-secondary education have shown decreasing preference.

: 3.67 :

Perhaps this is in line with employment possibilities which have a bearing on educational qualification.

STATE.15

DISTRIBUTION OF BOYS' OCCUPATIONAL ASPIRATION

Teacher		Doctor		Police		Engineer		Other		Total
N	%	N	%	N	%	N	%	N	%	
180	66.2	19	7.0	2	0.7	65	23.9	6	2.2	272

As anticipated, boys' aspiration to become Engineers and Doctors scores 23.9% and 7.0% respectively. But surprisingly enough, preference for teaching profession to the extent of 66.2% is worthy of note.

STATEMENT 16

MAIN REASONS FOR CONTINUING EDUCATION

Reasons	No. of respon.	%	Rank
1. Sound Economic Condition	28	10.3	7
2. Parental Education	38	14	3
3. Parental Motivation	160	58.8	2
4. Parental support for non-tuition fee	32	11.8	4.5
5. Parental support for food	32	11.8	4.5
6. Creating timing & space	28	10.3	7
7. Parental academic support	28	10.3	7
8. Motivation of girl child	196	72.1	1

: 3.68 :

Self motivation of the girl child tops the rank followed by parental motivation and parental education. In order of importance the first 5 causes are,

1. Motivation of the Girl child
2. Parental motivation
3. Parental education
4. Parental support for food
5. Parental support for non-tuition fee

STATEMENT 17

REASONS FOR DROPPING OUT

Reasons	No. of respon.	% to total	Rank	Total
1. Inability ^{of} parents to pay fees.	170	62.5	2	272
2. Inability to provide cloth	168	61.8	3.5	
3. Inability to provide Books	133	48.9	8	
4. Inability to provide Stationery	168	61.8	3.5	
5. Inability to provide food	157	57.7	5	
6. Helping parents in occupation	46	16.9	14	
7. Engaged in Remuneration work	34	12.5	18.5	
8. Domestic work	98	36.0	11	
9. Care of siblings	43	15.8	15	
10. Absence of support	40	14.7	16	
11. Early Marriage	34	12.5	18.5	
12. Social Taboo	20	7.4	22	
13. Parental Lack of Motivation	151	55.5	7	
14. Parental Illiteracy	155	57.0	6	
15. Lack of accademic support	125	46.0	9	

: 3.69 :

Reasons	No. of respon.	% to total	Rank
16. School far away	22	8.1	21
17. Unattractive sch. Environment	76	27.9	1
18. Unsuitable school timing	272	100	1
19. Lack of relevance of curriculum	3	1.1	26
20. No women Teacher	8	2.9	25
21. Lack of seprate school	15	5.5	23
22. Teachers' negative attitude	01	3.3	24
23. Failure	70	25.7	13
24. Illness of family member	35	12.9	17
25. Own illness	103	37.9	10
26. Any other	31	11.4	20

The above table shows in detail the ranking of the causes responsible for dropping out of girls. As per ranking, unsuitable school timing comes at the top followed by poverty of parents, parental illiteracy and parental lack of motivation. When arranged in order of importance the first five causes are -

1. Unsuitable school timing
2. Inability of parents to pay fee
3. Inability to provide cloths
4. Inability to provide stationery
5. Inability to provide food

STATEMENT 18

REASONS FOR NON-ENROLMENT

Total Household 272

Reasons	No. of respon.	% to the total	Rank
1. Parents unable to pay fee	186	68.4	3
2. Parents unable to provide cloth	189	69.5	1
3. Parents unable to Provide Books	93	36.2	7
4. Parents unable to Provide Stationery	187	68.8	2
5. Parents unable to provide Food	162	59.6	6
6. Remunerating Employment	42	15.4	12
7. Domestic work	67	24.6	8
8. Care of sibling	45	16.5	10
9. Parental lack of Motivation	164	60.3	5
10. Parental Illiteracy	177	65.1	4
11. Non-availability of school	24	8.8	14
12. Unsuitable school timing	3	1.1	16
13. No women teacher	9	3.3	15
14. No separate school	27	9.9	13
15. Lack of support service	43	15.8	11
16. Cultural factor	48	17.6	9

The table above indicates the ranking of the reasons responsible for non-enrolment of girls. Poverty of parents tops the list while parental illiteracy and lack of motivation find due weightage as in the case of drop out. The first five causes according to their ranking are as follows:

1. Inability to provide cloth
2. " " " stationery
3. " " " fees.
4. Parental Illiteracy
5. Parental lack of motivation

: 3.71 :

STATEMENT 19

REASONS FOR NON-ATTENDENCE

Reasons	No. of respon	%	Rank
1. Domestic work	116	42.6	2
2. Care of sibilgs	19	7.0	4
3. Illness of family members	51	18.8	3
4. Own illness	233	85.7	1
5. School far away	9	3.3.	5

The above table gives us the ranking of the reasons for not attending school regularly. Here own illness of girls gets topmost rank. Next in rank comes domestic work followed by some form of engagements at home like illness of family members, care of siblings.

STATE, 20

UTILITY OF GIRLS' EDUCATION

Utility	No.	%	Rank
1. Develops positive self Image	165	60.7	6
2. Prepare for Economic capital	172	63.2	5
3. Improve health & nutritional status	214	78.7	4
4. Ensure Education for future generation	230	84.6	1
5. Create awarness of right	149	54.8	7
6. Raise age at marriage	219	80.5	3
7. Reduces family size	224	82.4	2
8. Prepare for leadership	133	48.9	8
9. Prepare for social participation	131	48.2	9

STATEMENT. 21

The table above shows the ranking of the nature of utility for education of girls. Here long time benefit of education is given highest weightage. Reduction of family size, raising age at marriage and improvement of health and nutrition are placed in subsequent ranking

STATEMENT. 22

GENDER EQUALITY

Needs	No.	%	Rank
1. Equal Education	228	83.8	4
2. Equal food	244	89.7	1
3. Eq. Health & Medical care	244	89.7	1
4. Same duties	113	41.5	12
5. Equal time to play	173	63.6	6
6. Perform all tasksequally	114	41.9	11
7. Same freedom	135	49.6	9
8. Similar occupation	165	60.7	7
9. Have same intelligence & ability	115	42.3	10
10. Equal wages	244	89.7	1
11. Husband & wife take joint Decision	160	58.8	8
12. Share household work by all	223	82.0	5
13. Regular assests in joint name	91	33.5	13

The table above shows the ranking of the areas where gender equality should operate: Equal wages, equal medical and health care and equal education and equal sharing of household work by all.

: 3.73 :

2. ANALYSIS OF THE DROPOUT GIRLS SCHEDULES

STATEMENT 1

Age wise distribution of Drop-out girls

Age	in yrs	No.of girls	P.C
6 - 8		0	0
9 - 11		15	36.6
12 - 14		25	61.0
15 +		1	"
Total		41	

In the surveyed villages (8 nos.) there are only 41 drop-out girls, 61% of which lies in the age group 12- and they can be easily covered under NFE/AE.

STATEMENT 2

DISTRIBUTION OF RESPONDENTS ACCORDING TO CLASS
(FROM WHICH THEY DROPPED)

Standard	No. of girls (%)
1st stand.	9 (22.0%)
2nd "	9 (22.0%)
3rd "	6 (14.6%)
4th "	4 (9.8%)
5th "	7 (17.1%)
6th "	3 (7.3%)
7th "	3 (7.3%)

STATEMENT 3. Year of leaving school

Year	No.of Girls (%)
88-89	33(80.5)
90-90	2 (4.9)
92-93	5(12.2)
94-	1 (2.4)

41

STATE.4 Out of 41 girls, 28 (68.3%) wanted to continue studies.

STATE.5 18 Parents (43.9%) would like their ^{daughters} going to school again (Most of the parents did not respond).

STATEMENT 6

	No.of Girls	%
Liking of school	30	73.2
Liking of Teacher	29	70.7
Enjoyment in learning	30	73.2

STATEMENT 7

These three facts indicate that the reasons for their dropping out are not related to academic programmes of school.

STATEMENT 8

Only 5 students got help from teacher when required, as stated. The rest did not respond.

25 girls out of 41 got difficulty in doing home-work.

STATE.9

Distance from house to School.

Distance in km.	No.of Girls(%)
1 km	0
2 km	30 (73.2)
3 km	11 (26.8)

41

: 3.75 :

STATE.10

All the girls came to school on foot .

STATE.11

19 of the girls out of 41 failed in school.

STATEMENT 12

Causes Responsible for Drop-out

<u>Causes</u>	<u>No. of girls</u>	<u>%</u>	<u>Rank</u>
1. Parents unable to provide fee	4	9.8	25
2. " to " Cloth	35	85.4	13.5
3. " " Book			19
4. " " " Stationery	35	85.4	13.5
5. " " Food & Med	23	56.1	20
6. Helping parents in occupation	33	80.5	17
7. Engaged in Remunerating Employed	35	85.4	13.5
8. Domestic work	32	78.0	18
9. Care of the siblings	36	87.8	11
10. Absence of support services	38	92.7	7.5
11. Early Marriage	39	95.1	4.5
12. Social Taboo	39	95.1	4.5
13. Parental back of motivation	17	41.5	22
14. Parental Illitracy	11	26.8	23.5
15. Lack of academic support	11	26.8	23.5
16. School far away	37	90.2	9.5
17. Unattractive school timing	34	82.9	16
18. Unsuitable school timing	39	95.1	4.5
19. Lack of relevance of Curriculum	40	97.6	1.5
20. No. women Teacher	39	95.1	4.5
21. Lack of separate school	40	97.6	1.5
22. Teachers negative attitude	37	90.2	9.5
23. Failure	21	51.2	21
24. Illness of family member	38	92.7	7.5
25. Own illness	35	85.4	13.5

STATEMENT 13,114

Out of the 41 drop-out girls 16, attended school regularly and were punctual, while 24 girls did not respond to this question.

STATEMENT 15

Work done by the girl at home :

Activityy	1 Hr.	2 Hrs.	3 Hrs.	4 Hrs.	Total
1) Fetching Water	20 (48.86)	21(31.2)			41
2) Fetching Fodder	31 (75.6)	9(22.0)	1 (2.4)		"
3) Care of LLiveStock	34(82.9)	5(12.12)	2 (4.9)		
4) Care of SSib Lings	29(70.7)	6(14.60)	4 (9.8)	2(4.9)	
5) Cooking	27(65.9)	8(19.5)	6 (14.6)		
6) Washing && cleaning	21(51.2)	19(46.3)	1 (2.4)		
7) Care of ssick persons	35 (85.4)	2(4.9)	3 (7.3)	1(2.4)	

Almost all the girls are required to do these works.

for one to two hours daily. Only a few have to do the same for 3/4 hours.

STATEMENT 16

Discrimination by Parents (Both boys & girls of the same family)

Discrimination in the area	no. of girl (%)
1. Food	36 (87.8%)
2. Medical Care	36 (87.8%)
3. Domesticc Work	29 (70.7)
4. Time forr play	31 (75.6)
5. Negativee remark	32 (78.0)

Bulk of the parents discriminate between boys and girls in respect of food, medical care, domestic work, time for play etc.

STATEMENT 17

Utility of Girls' Education		No.	%
1.	Develops positive self image	33	(80.5)
2.	Prepares for Economic Contribution	33	(80.5)
3.	Improves Health & Nutritional Status	32	(78.0)
4.	Ensures Education for future generation	33	(80.5)
5.	Greater awareness of rights	33	(80.5)
6.	Helps to raise age at marriage	32	(78.0)
7.	Helps reducing family size	33	(80.5)
8.	Prepares girls for leadership role	33	(80.5)
9.	Prepares girls for social participation	33	(80.50)
9.	Prepares girls for social participate	33	(80.5)

Majority of the respondents think positively about utility of girls' education and from this we can take heart that even a little education would help them broaden their outlook.

STATEMENT 18

GENDER EQUALITY

Area	No. of Res.	%
1. Need Equal Education	23	56.1
2. Need equal amount of food	24	58.5
3. Need Equal Health & Medical Care	24	58.5
4. Both can be assigned same duties	(did not respond)	
5. Both should be given same freedom	" "	"
6. Equal time to play	" "	"
7. All task equally well	" "	"
8. Similar occupation	" "	"
9. Same intelligence & ability	1	(4.9)
10. Should be paid equal wages	1	(2.4)
11. should take decisions jointly	1	"
12. House hold work to be shared equally	1	"
13. Assests of family should be reqd jointly	1	"

: 3.78 :

The respondents could express their views on the need for equal education, equal amount of food and medical care only. The other aspects could not be properly understood because of their immaturity and hence the number of responses was very poor.

33. ANALYSIS OF THE NEVER ENROLLED GIRLS SCHEDULES

STATEMENT 1

DISTRIBUTION OF NON-ENROLLED GIRLS ACCORDING TO AGE

6 - 8		9 - 10		12 - 14		15+	Total	
N	%	N	%	N	%	N	%	
49	53.8	18	19.8	24	26.4	0	0.0	91

As seen from the table all the girls 91 in total are within the age group 6-14, and hence they can be easily admitted to schools as well as NFE centres now.

STATEMENT 2

REASONS FOR NON - ENROLMENT

Reasons	No.	%	Rank
1. Parents unable to pay fees	84	92.3	5
2. Parents unable to provide Cloth	38	96.7	2
3. Parents unable to provide Book Books	35	38.5	8
4. Parents unable to provide Stationeries	86	94.7	2
5. Parents unable to provide food	71	78.0	4
6. Helping parents in occupation	5	5.5	14
7. Engaged in Remuneration work	6	6.6	13

Reasons	No.	Rank
8. Engaged in Domestic work	29	31.9 9
9. Care of sibilings	24	26.4 10.5
10. Lack of Parental motivation	87	95.6 3
11. Parental Illitrac y	83	91.2 6
12. Non-availability of school	23	25.3 12
13. unsuitable school timing	2	2.2 15
14. No women Teacher	91	100 1
15. Separate school for girls	1	1.1 16
16. Lack of support service	24	26.4 10.5

From the above table it is obvious that poverty as well as lack of motivation of parents, and parental illiteracy are mainly responsible for non-enrolment of girls. Lack of women teachers though ranked 1st seems questionable, as separate ^{Schools} for girls which ought to have come closer to rank I is pushed to the last position.

STATEMENT 3

DISTRIBUTION ACCORDING TO ATTENDANCE OF GIRLS

Yes	No	Total
24(26.4)	67(73.6)	91

Though 26.4% in less compared to 73.6% it is noteworthy that at least a few girls think of going to school.

And they (24) had discussed this matters with their parents also. 18 of the parents were willing to send their daughters to school. (State,4).

: 3.81 :

STATEMENT 5

38 girls out of 91 are willing to go to school now.

STATEMENT 6

Ability to write	4 (4.4%)	out of 91
Ability to write name	3 (3.3)	" " "
Ability to Count	17(18.7)	" " "

STATEMENT 7

SOURCE OF TEACHING IN ALL THESE CASES ARE THEIR FATHERS

STATEMENT 8

PROGRAMME NEEDED

Programme	Yes	
	No.	PC
1. Literacy Programme	52	57.1
2. Income generating Pr.	28	30.8
3. Health & Nutrition	11	12.1

The Never-enrolled girls are mostly in ^{favour of} Literacy programme.

STATEMENT 9

TYPE OF WORK DONE AT HOME:

Type of work	No.	PC (%)	Rank
1. Fetching Water	67	73.6	(1)
2. Fetching Fodder	32	73.6	(5)

Type off work	No.	PC (%)	Rank
3. Care off live stock	23	25.3	(6)
4. Care off sibilings	50	54.9	(3)
5. Cookingg	34	37.4	(4)
6. Washingg and cleaning	66	72.5	(2)
7. Care off sick persons	17	18.7	(7)

From tthe above table, fetching water, working & cleaning and taking care of sibilings are the three types of worksdone by majority of the girls.

STATEMENT 1(0

UTILITY OF GIRLS' EDUCATION

Utility	No.	P.C. (%)	Rank
1. Developp Positive ^{Self} image	2	2.2	5
2. Prepare for economic contribution	2	2.2	5
3. Improve health & Nutirtional	2	2.2	5
4. Ensure: Education for future generation	4	4.21	1
5. Creates awariness of marriage	2	2.2	5
6. Helps to raise age at marriage	2	2.2	5
7. Helps re. ducing family size	3	3.3	2
8. Prepare girls for leadership	2	2.2	5
9. Prepare girls for social partic. _{-ipation}	2	2.2	5

From the table, it is seen that those girls could not actually realise the usefulness of education. This may perhaps be attributed to their lack of maturity in understanding the ideas conveyed through ^{the} schedules.

STATEMENT 11

GENDER EQUALTY

Equality in respect of	No	%	Rank
1. Education	15	16.5	2
2. Food	15	16.5	2
3. Health & Medical Care	15	16.5	2
4. Both can be assigned same duty	9	9.5	6
5. Both can be given same Freedom	10	11.0	4.5
6. Both can be given equal time to play	10	11.0	4.5
7. Both can perform all tasks equally well	7	7.7	7
8. Both can have similar occupation	4	4.4	8.5
9. Have same Intelligence & abilities	4	4.4	8.5
10. should be paid equal wages	3	3.3	11
11. Husband and wife taking decision jointly	2	2.2	13
12. Household work should be shared by all	3	3.3	11
13. Family assests be registered in joint names	3	3.3	11

(Out of 91, only a few responded to each of the items and the rest did not respond at all.)

From the pattern of responses what emerges is this the girls right from their early childhood have seen differential treatment between boys and girls in all activities. This discrimination has been so ingrained in their thought, action and behaviour that the concept of gender equality is simply inconceivable to them.

4. ANALYSIS OF THE TEACHERS SCHEDULES

STATEMENT 1

In this district 27 teachers were interviewed of whom 19^{ma} males and 8 females. 20 of these teachers are married. According to age, the distribution of the teachers are as follows:

Less than 31 yrs. of age	6
Less than 41 yrs of age	10
Less than 51 yrs of age	4
Less than 51 and above	7

27

STATE.2.

There are 11 graduates and 6 post graduates among the teachers. Only one **has** the minimum qualification of HSSLC. Their length of service is given in the following table.

Experience in Yrs.	No.of Teachers
Less than 5 yrs.	10
Less than 10 yrs	4
Less than 11 yrs to 15 yrs	2
Less than 16 yrs to 20 yrs.	4
Less than 20 yrs. to 25	1
Less than above 25 yrs.	6

Total 27

STATE,3

Out of these 27 teachers, 19 (70.4%) are trained. 50% of the teachers come from a distance of 3 km. Only 1 teacher comes from a distance of 5 km. (the maximum) Cycle is the common mode of transport.

STATE.4

REASONS FOR CONTINUING EDUCATION

Reasons	No.	P.C.	Rank
1. Sound Economic condition	7	25.9	(3)
2. Parental Education	8	29.6	(2)
3. Parental motivation	16	59.3	(1)
4. Parental support;fee	4	14.8	(5)
5. Parental support;book	6	22.2	(4)
6. Parental support;food	3	11.1	(6)
7. Parental support;space & time	0	0	
8. Parental support;Academic support	0	0	
9. Self motivation of the girl child	1	3.7	(7)

Parental motivation, parental education and sound economic condition are ranked 1st, 2nd 3rd respectively as reasons for continuing education.

STATE.5

REASONS FOR DROPPING OUT

Reasons	Respondents No. of (Teachers)	P.C.	Rank
1. Inability of pay fees	23	85.2	2.5
2. Inability to provide cloth	25	92.6	1
3. Inability to provide Book	22	81.5	4
4. Inability to provide stationeries	23	85.2	2.5
5. Inability to provide food	6	22.2	14.5
6. Helping parents in Occupation	8	29.6	11
7. Engaged in Remunerative work	6	22.2	14.5
8. Domestic work	11	40.7	8.5
9. Care of siblings	7	25.9	12.5
10. Absence of support services	4	14.8	18.5

: 3.86 :

Reasons	No.	P.C.	Rank
11. Early marriage	5	18.5	16.5
12. Social Taboos	4	14.8	18.5
13. Parental lack of motivation	18	66.7	6
14. Parental Illiteracy	19	70.4	5
15. Lack of academic support	7	25.9	12.5
16. Unattractive school Environment	9	33.3	10
17. Unsuitable school timing	2	7.4	21.0
18. Lack of relevance of curriculum	0	0	24.0
19. No women Teacher	2	7.4	21.0
20. Lack of separate school	2	7.4	21.0
21. Teachers negative attitude	1	3.7	23
22. Failure	11	40.7	8.5
23. Illness of family members	5	18.5	16.5
24. Own illness	15	55.6	7
25. School far way	2	7.4	21

It is obvious from the above table that poverty of the parents (due to which they could not provide cloth, Book, Food, etc) and Lack of parental motivation and parental illiteracy are ranked high. child's own illness (ranked 7) is also one of the main reasons for dropping out from school. Social Taboos which also ranked high is confined to a particular community only.

STATE.6

REASONS FOR NON-ENROLMENT : (TEACHER RESPONDENTS)

Reasons for non-enrolment	No.of	%	Rank
1. Parents inability to pay fee	20	74.1	3.5
2. Parents inability to provide cloth	21	77.8	1.5
3. Parents inability ^{to provide} Books	1	3.7	17

5. ANALYSIS OFF THE INSTITUTIONAL SCHEDULES.

STATEMENT 1

In the Darrang distt. altogether 11 institutional heads were interviewed.. 50% of the teachers stay within a distance of 2 kms. from the school. Mode of transport used by them is mainly cycle.

Age-wise distribution of teachers is as follows :

Less than 21 yrs	5
Less than 31 yrs	1
Less than 41 yrs	1
Less than 51 yrs	1
Less than 51 + yrs	3
Total	11

All there 111 teachers are male.

STATEMENT 2

a) Educational qualification

	No of Teachers
1. Higher Secondary	5
2. Diploma Course	5
3. Graduate	1
Total	11

b) Length of Service

Service period	No. of Teacher
1. Less than 5 yrs	1
2. Less than 10 yrs.	3
3. Less than 20 yrs	7
Total	11

STATE.3

All these teachers (as they are head of primary & middle school) taught in the upper two classes of primary section and in all classes of Middle section.

STATE.4

AVAILABILITY OF PHYSICAL FACILITIES IN SCHOOL

	Yes (No.of School)	No (No.of School)
1. Play ground	0	11
2. Laboratory	0	11
3. Library	0	12
4. Toilet in school	0	11
5. Separate toilet for girls	1	10
6. Health Checkup	0	11
7. Drinking water	1	10

None of the above facilities are available in the surveyed schools.

STATEMENT 5

So far NO EFFORT has been made by any body to tackle the problem of dropout in the school.

STATEMENT (6

UTILITY OF GIRLS' EDUCATION

1. Develop positive self image	10	90.9
2. Prepare girls for Economic (Contribution)	10	"
3. Improve Health & Nutritional status	10	"

4.	Ensure Education for future generation	10	"
5.	Create awareness of rights	10	"
6.	Helps to raise age at marriage	10	"
7.	Will prepare girls for leadership role	10	"
8.	Will prepare girls for social participation	10	"

The respondents' opinion on utility of girls' education is found to be very encouraging as the bulk of them feel that girls should be educated for variety of reasons.

STATEMENT 7

GENDER EQUALITY

	No.	PC	Rank	
1.	Need equal Education	15	100	1.5
2.	Need Equal food	10	90.9	4
3.	Need Equal Health & Medical Care	11	100	1.5
4.	Can be assigned same duties	7	63.6	11
5.	Can be given same freedom	8	72.7	9
6.	Equal time to play	9	81.8	6.5
7.	Can perform all tasks equally well	6	54.5	12.5
8.	Can have similar occupation	6	"	12.5
9.	Same intelligence and ability	8	72.7	9
10.	Should have equal wages	10	90.9	4
11.	Husband and wife should take all decisions jointly	8	72.7	9
12.	Household work shared by all	10	90.9	4
13.	Assets to be registered in joint name	9	81.8	6.5

Even in respect of gender equality, the respondents express positive views akin to utility of girls' education.

6. ANALYSIS OF THE COMMUNITY LEADERS SCHEDULES

In the Darraing Dist. altogether 12 community leader were interviewed.

STATE 1

Age-wise distribution of the Leaders.

Age	No.
Less than 31	2
Less than 32 - 41	1
Less than 41 - 51	4
Less than above 51	5

Total	12
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STATE.2

Only one of the was a graduate, while the rest diploma holders only

STATE.3

OCCUPATION WISE DISTRIBUTION

Cultivators	9
Service holder	1
Teacher	1
Contractor	1

Total	12
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STATE.4

The respondents are mostly cultivators and their role as community leaders needs to be strengthened.

Participattion of Women in		Yes	%
1.	Panchayat	5	41.7
2.	Mahilla Mandal	8	66.7
3.	Social Organisations	3	25.0

Participation of women in social welfare programmes and decision-making process is also satisfactory. Their present preference for Mahila Mandal may ultimately lead to increased participation in other organizations as well.

STATE.5

Programmes for Girls women		No of Res.	%	Rank
1.	Educational	1	8.3	
2.	Social & cultural	5	41.7	

While social and cultural programmes for women folk in the surveyed villages are noticeable, lack of focus on educational activities needs to be changed.

STATE.6

5 of the respondents expressed that all girls go to school in their villages and 2 of them took steps for parents encouragement.

The role of community leaders in encouraging parents to send their girls to school appears marginal.

STATE.7

Only 3 respondents informed that some efforts had been made by the community to promote girls' Education.

It appears from the responses that the community leaders are yet to identify the problems of girls' education and to initiate action with full community support.

STATE.8

AWARENESS ABOUT SPECIAL PROGRAMME.

	No,	P.C
Schedule Tribes	9	75
Schedule Caste	9	75
Backward classes	8	66.7
and other	5	41.2

Respondents are very well aware of special programmes undertaken for SC, ST & other backward classes.

STATE.9

NFE CENTRES

There are no NFE centres in the villages. However, 50% of the respondents are willing to open NFE centres and to provide necessary accommodation for it. They would also like to provide volunteers to help establish and function such centres. 50% of the respondents wanted independent NFE centres for girls.. If it is not possible, they have no objection at all to male & female studying together.

STATEE.10

Majority (11 out of 12) of the respondents have no objection to girls being taught by male teachers.

STATEE.11

(Out of 12 only 5 respondents expressed inability of the community to improve school.

STATEE.12

(UTILITY OF GIRLS' EDUCATION

Utility	No.	%	Rank
1. Develops positive self image	9	75	8
2. Prepares for economic conditions	9	75	8
3. Improving Health & Nutritional status	10	83.3	5
4. Ensure Education for future generations	12	100	1.5
5. Creates awareness of rights	10	83.3	5
6. Helps raise age at marriage	11	91.7	3
7. Helps in reducing family size	12	100	1.5
8. Prepares for leadership	9	75	8
9. Prepares for social participation	10	83.3	5

The ranking of responses indicates that girls' education will be beneficial for future generation; will help in reducing family size (rank 1 and 2). Other utilities include raising of age at marriage (rank 3), improving health and nutritional status (rank 4), creating awareness of rights (rank 5) etc.

STATE . 13

GENDER EQUALITY

Gender Equality	No.	%	Rank
1. Equal Education	12	100	3
2. Equal amount of food	12	100	3
3. Equal Health & Medical Care	12	100	3
4. Both can be assigned same duties	9	75	10
5. Be given same freedom	10	83.3	6.5
6. Equal time to play	8	66.7	13
7. Can perform all tasks equal well	9	75	10
8. Can have similar occupation	9	75	10
9. Have same intelligence & ability	9	75	10
10. Should be paid equal wages	12	100	3
11. Husband & wife should take all decisions jointly	10	83.3	6.5
12. House hold work be shared by all	12	100	3
13. Family assets be registered in joint name	9	75	10

Respondents' perception of gender equality indicates that equal education, equal amount of food, equal health and medical care, equal wages and sharing of household work by all are areas which require high priority.

CHAPTER V
PART B
SUMMARY OF FINDINGS

In the following pages an attempt will be made to analyse data collected through the Schedules used for the study viz. Household Schedules, Drop out girls Schedules, Teachers Schedules, Never-enrolled girls Schedules, Institutional Head Schedules, Community leaders Schedules and Educational Administrators Schedules. The observations of Group Discussions will also be considered in the overall analysis in order to get a consolidated picture with regard to dropout of girls, their non-enrolment and non-attendance of school regularly. Further, perception of various category of respondents about utility of girls education and gender equality will also be thoroughly examined to see whether the girl child is discriminated against or treated equally in relation to her male counterpart.

1. CAUSES RESPONSIBLE FOR DROPOUT OF GIRLS :

The following table (Table A) gives us the ranking of different category of respondents against each of the factors supposed to be responsible for dropout of girls.

TABLE A

CAUSES OF DROPOUT RANKED BY VARIOUS CATEGORY OF
RESPONDENTS

Causes	Ranked by house Hold	Ranked by drop girl	Ranked Teacher	Group discus.	Average rank
Inability of parents to provide					
1. Cloth	1.5	14	1	1.5	4.5
2. Books	6	19	4	1.5	7.6
3. Stationary	1.5	14	2.5	1.5	4.75
4. Food & MMed.	3.5	20	14.5	1.5	9.87
5. Fee		25	2.5	1.5	0.7
6. Helping Parents	1.2	17	11	10	12.5
7. Eng. in Remun- erative work	15.5	14	14.5		14.7
8. Domestic work	9	18	8.5	5	10.1
9. Care of siblings	13	11	12.5	7	10.9
10. Absence of Support service		7.5	18.5		13
11. Early marriage	15.5	4.5	16.5	11	12
12. Social Taboo	18	4.5	18.5		13.7
13. Parental lack of motivation	6	22	6	4	9.5
14. Parental illiteracy	3.5	23.5	5	3	8.75
15. Lack of academe- mic support	7	23.5	12.5		14.3
16. School far away	17	9.5	21		15.9
17. Unattractive Env.	10	16	10		12.0
18. Unsuitable timing		4.5	21		12.25
19. Lack of Relevance of curriculum	22	1.5	25		16.11
20. No women teacher	21	4.5	21		15.3
21. No separate sch.	19	1.5	21	9	12.8

22. Teacher, negative attitude	20	9.5	23	7	14.9
23. Failure	11	21	8.5	6	11.6
24. Illness of family members	14	7.5	16.5	7	11.2
25. Her own illness	8	14	7		9.6

On averaging the rankings as made by different category of respondent (shown in the last column), a picture emerges as to the relative positions of the causes. On the basis of these, the first ten causes have been arranged in order of their significance. These are:

1. Inability of parents to provide clothes
2. Inability of parents to provide stationery
3. Inability of parents to provide books
4. Parental illiteracy
5. Parental lack of motivation
6. Own illness of the girl child
7. Inability of parents to pay fees
8. Inability of parents to provide food & medicine
9. Domestic work
10. Care of siblings

Except for parental illiteracy and parental lack of motivation which could be taken care of by external agencies through various stimulating programmes, most of the causes are directly related to economic condition of parents. Therefore appropriate strategies need to be urgently taken to tackle these causes.

2. CAUSES OF NON-ENROLMENT OF GIRLS :

Table B shows the ranking of different category of respondents against each of the reasons alongwith the average ranking.

TABLE B
REASON OF NON-ENROLMENT AS RANKED BY DIFFERENT CATEGORY OF RESPONDENTS

Censess	Ranked by House hold	Ranked by non-enroled girls	Ranked by Teachers	Group discu. rank	Average rank
Inability of parents to provide					
1) Fees	3	5	3.5		3.13
2) Clothees	1	2	1.5	1	1.37
3) Books	7	8	17		8.25
4) Stationary	2	4	3.5		2.6
5) Food & Med.	6	7	11		6.25
2. Helping Parents in occup.		14	9	8	10.3
3. Engaged in Domestic work	8	9	6	4	6.75
4. Engaged in Renumorative work	12	13	11		12
5. Care of sibling	10	10.5	7.5		9.25
6. Parental lack of motiv.	5	3	5		4
7) Parental illiteracy	4	6	1.5		3.4
8) Nonaviilability of sch.	14	12	13		12
9) Unsuitable sch. timing	16	15	15		15.3
10) No women teacher	15	1	15		9
11) No separate school	13	16	15	5.5	12.6
12) Lack of support service	11	10.5	7.5		9.67
13) Cultural factors	9	11			10
14) Lack of rapport between teacher & parents				6.5	

The average ranking as shown in the last column of the above table reveals the following ten reasons in order of their importance :

1. Parents' inability to provide clothes
2. Parents' inability to provide stationery
3. Parents' inability to pay fee
4. Parental lack of motivation
5. Parental illiteracy

6. Parental inability to provide food & medicine
7. Domestic work
8. Parents inability to provide books
9. No women teacher
10. Care of sibling

As could be seen, the reason for both dropout and non-enrolment of girls are almost similar and they fall under the broad category of poverty. However, parental illiteracy and lack of motivation together with absence of women teacher in schools need different strategies.

3. REASON FOR CONTINUING EDUCATION BY GIRLS

Table C below shows the ranking of different category of respondents alongwith the average rank computed against each of the reasons.

TABLE C
REASONS FOR CONTINUING EDUCATION BY GIRLS

Reasons	Household Ranking	Teachers Ranking	Educational Admn's Ranking	Average Ranking
1. Sound Economic Condition	8	3	2.5	4.5
2. Parental Education	3	2	6.5	3.8
3. Parental Motivation	2	1	6.5	3.17
4. Parental Support for non-tuition dues	5	5	2.5	4.17
5. Parental support for books	5	4	6.5	5.17
6. Parental support for food	5	6	2.5	4.5
7. Creating space and time	8	0	6.5	7.27
8. Parental academic support	8	0	-	8
9. Self-motivation of girl child	1	7	2.5	3.5

The last column of the above table clearly brings out the reasons in order of their significance. Three reasons are shown below :

1. Self-motivation of the girl child
2. Parental motivation
3. Parental Education
4. Parental support for non-tuition expenses
5. Sound Economic condition

General as well as specific observations point to the fact that girls continuing education normally belong to households with better Socio-Economic standing and as a result parents could provide full support towards necessary non-tuition expenses for their daughters. Educational level of parents belonging to this Socio-Economic group is also found to be relatively higher compared to others. All these positive factors taken together create a climate conducive for motivating the girl child to continue her studies.

4. REASONS FOR NON-ATTENDANCE OF GIRLS

Table D below shows the ranking of different category of respondents alongwith the average rank computed against each of the reasons.

TABLE D

REASONS FOR NON-ATTENDANCE WITH RANKING

CAUSES	Household Ranking	Teachers Ranking	Group Discus.	Average Rank
1. Domestic work	2	2	1	1.67
2. Care of Sibling	4	3.5	4	3.8
3. Own illness	1	1	2.5	1.5
4. Illness of family.	3	3.5	2.5	3
5. Sch. far away	5	4	5	4.7

Fromm the last column of the above table we get the following 5 reasons for non-attendance of girls arranged according to their ranking.

1. Own illness of the girl child
 2. Domestic work
 3. Illness of family member
 4. Care of siblings
 5. School far away
5. UTILITY OF GIRLS EDUCATION

Table E below show. the ranking of different category of respondents alongwith the average ranking against each of the area covered under utility of girls education.

TABLE E
UTILITY OF GIRLS EDUCATION WITH RANKING

Nature of	F Household Ranking	Never enrolled girls	Teacher Rank.	Institu- tional Ranking	Community leaders Ranking	Drop out girl Rank.	Av. ranking
1. Develops positive self- image.	66	5	4.5	1	8	1	4.25
2 Prepares for economic contribution.	55	5	4.5	1	8	1	4.08
3 Improves health & nutri- tional status	44	5	2.5	1	5	2	3.25
4 Ensures education for future generation	11	1	1	1	1.5	1	1.08
5 Creates awareness of rights	77	5	7.5	1	5	1	4.42
6 Raise age at marriage	33	5	7.5	1	3	2	3.58
7 Help reducing family Size	22	2	2.5	1	1.5	1	1.66

8 Prepares for leadership role.	8	5	7.5	1	8	1	5.08
9 Prepares for social participation	9	5	7.5	1	5	1	4.75

From the last column of the above table 5 significant areas under utility of girls education are listed below in order of their ranking:

1. Ensures education for future generation
2. Helps in reducing family size
3. Improves health and nutritional status
4. Raise age at marriage
5. Prepares for economic contribution

We now take heart from the above perceptions that a general awareness of the utility of girls education cuts across all segments of people covered under the study. All that is needed now is rapid expansion of girls education specially in rural areas.

6. GENDER EQUALITY

Table F below gives the ranking of different category of respondents alongwith average ranking against each of the items covered under gender equality.

TABLE F
GENDER EQUALITY SHOWING RANK FOR EACH ITEM

AREA	Parentl	Teachers	Educational	Inst.	Community	Av. Rank
a	b	c	Adm. Rank.	Rank.	Leaders	d
1 Equal Edu. for both boys & girls	4	2	1	1.5	3	2.3
2 Equal amount of food " "	2	2	1	4	3	2.4
3 Equal health and medical care " "	2	2	1	1.5	3	1.9
4 Assignment of same duties	12	11.5	1	11	10	8.9

a	b	c	d	e	f	g
5 Giving equal freedom	9	6	1	9	5.5	6.3
6 Giving equal time to play	6	5	1	6.5	13	6.3
7 Can perform all tasks equally well	11	11.5	2	12.5	10	9.4
8 Can have similar occupations	7	10	2	12.5	10	8.2
9 Have same intelligence and ability	10	8	2	9	10	7.8
10 Giving equal wages	2	4	1	4	3	2.8
11 Husband & wife should take decisions jointly	8	8	1	9	6.5	6.5
12 Household work must be shared by all	5	8	1	4	3	4.2
13 Family assets shall be registered in joint names	13	13	1	6.5	10	6.6

The average ranking as shown in the last column of the table brings into focus the following items considered important for ensuring gender equality. Of these 6 are arranged in order of their ranking :

1. Equal health and medical care
2. Equal Education
3. Equal amount of food
4. Equal wages
5. Household work must be shared by all.
6. Equal freedom and equal time to play

The perceptions suggest that this is going to be a very healthy sign for accepting programmes meant for gender equality. The needed mental preparation among the targetted people is already there to derive benefit from specific schemes to ensure gender equality.

CHAPTER V
PART C
STRATEGIES AND COSTING

As the present Gender Study aims at achieving the goal of UPE through universal access, participation and achievement alongwith empowerment of women at all levels, a comprehensive and broadbased strategy covering all aspects of the issues involved in it needs to be taken in right earnest.

As a matter of fact, dropout, non-enrolment and non-attendance of girls which form the core study areas ultimately lead us to the central question of ensuring gender equality and utility of girls education not only for achieving the goal of EFA but also for overall development of women in the society. With this perspective in view, strategies have been suggested in two parts, the first part as the basis of the insight and perspective emerging from the data, group discussions and observations with regard to the difficulties faced by girls and women for their education and development; the second part covering the specific strategies suggested for each of the causes found responsible for drop out, non-enrolment and non-attendance of girls.

The general strategy would fall into two broad areas :

- (a) Educational, and
- (b) Extra-educational

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The general strategy would fall into two broad areas :

- (a) Educational, and
- (b) Extra-educational

STRATEGIES UNDER EDUCATIONAL CATEGORY

1. INFRA STRUCTURAL FACILITIES

- a) Opening of new schools preferably separate schools for girls in village having no school.
- b) Opening of pre-school or learning centres in the existing schools to relieve the girls from the burden of looking after their younger siblings. Appointment of women caretakers and helpers to look after these centres.
- c) To provide free uniform, books and stationeries, mid day meal, health care and medical facilities in all the schools.
- d) Provision of basic physical facilities like drinking water, separate toilets for girls, play and recreational materials etc.
- e) Appointment of lady teachers in primary and upper primary lends.
- f) Adjustment of school timing to suit the convenience of girls.
- g) Provision of attendanc scholarship to girls.
- h) To establish now NFF centres for girls separately and ensuring their proper functioning.
- i) Appointment of school mother to improve enrolment and attendance.

2. RESTRUCTURING THE CONTENT AND PROCESS OF EDUCATION

- a) Review of existing curriculum to make text books entirely free from gender-bias.

- b) Content enrichment with a positive bias towards women or women's issues.
- c) Preparation of teacher's handbook focussing on women's equality and empowerment.
- d) Organisation of orientation/sensitization programmes for teachers, teacher educators, and educational administrators, with a special focus on women's education and empowerment. Specially Educational Administrators be so sensitized as to help them adopt a balanced attitude towards women's education and empowerment.
- e) Staggering of school hours, examination reform and non-detention policy and abolition of home - work at the primary level.
- f) Provision of academic support by teachers beyond school hours to girls requiring individual attention (this may be remunerative in nature).
- g) Provision of library books, establishment of science corner, aquarium, school nursery and co-curricular activities.

3. EXTRA EDUCATIONAL CATEGORY

- a) Mass awareness campaign in the village regarding utility of girls' education and gender - equality through activities such as the following -

- i) Procession / Mass Rally
- ii)) Discussions at social gatherings
- iii) Posters, banners, handouts, festoons etc.
- iv)) Song, Play, Puppetry etc.
- v) Radio, TV Programmes and other A.V. aids.

The existing social organisations of the district and villages as already mentioned in Chapter I may also be involved actively in furthering mass awareness campaign.

- b) Organisation of health camps in the villages as it was observed that the girl child's own illness and illness & family members are some of the reasons for non-attendance and drop out.
- c) Special malaria eradication programmes for the entire district to be launched as this district is found to be greatly affected by malaria.
- d) Development of reading materials/radio plays and TV programmes, and performance of street play, theatrical presentations, cultural shows etc. The local artists and NGOs/ Voluntary agencies may be encouraged to organise such programmes and they may even be remunerated.
- e) Recognition in the form of prizes or awards may be given to individuals or groups/organisations for the good work done by them for women's upliftment. The important fairs and festivals may be chosen for awarding and recognising such individuals/ group or organisations.

- f) Sensitization programmes for the community leader, VEC members, Panchyats, Parent - Teacher Associations, Youth Clubs, Mahila Mandals/ Samitees etc. about girls' education, women's equality and its role in the development of the country may be organised.
- g) Ensuring representation and active participation of women in programmes and activities undertaken by educational and other socio-cultural organisations, both governmental and non-governmental, by the leading and educated people of the villages.
- h) In the existing sub-divisional planning body of the district a few educated and leading ladies be nominated as members for their active involvement in process of educational planning.
 - (i) Introduction of Vocational Programmes based on local raw materials and resources for self employment and economic betterment of women.
- j) Utilization of services of the existing Gnyan - Vigyan Samitee (a state level organisation devoted to popularisation of science in rural areas) for removal of Social taboos through development of Scientific temper among the people.

COSTING

1. a) Costing of at least 100 Priming Schools in School less villages, for the 1st phase (94-95).	
1. Cost of Building @ 2.00 lakhs	Rs. 200.00 lakh
2. Salary 100 of 100 teachers for 6 months (all female teacher to be appointed in the 1st phase	Rs. 150.00 "
3. Furniture, equipment, instructing aids etc.	Rs. 20.00 "
	<hr/>
	Rs. 370.00 "
b) Cost of Learning Centres (construction)	
1. 8 villages only in the 1st phase Rs. 2.00 lakh for each building.	Rs. 16.00 Lakhs
2. Furniture, equipment, play materials etc. @ 50,000.00 per school) for 8 centres	Rs. 4.00 "
3. Salary of one care taker & one helper for each centre @ Rs.3000 per centre for 6 months in 8 centres	Rs. .24 "
	<hr/>
	Rs. 20.24 "

C) 1)	Supply of free uniform, (Two sets of uniform for 350 girls of the studied villages, in the 1st phase.	Rs. 1.40 lakhs
2)	Free Stationery	Rs. 0.34 "
3)	Mid-day Meal for 675 children in the 1st phase in 8 villages.	Rs. 2.70 "
4)	Health Care & Medical facili- ties (to be provided by Government health authority)	
		----- Rs. 3.05 lakhs
	Total	Rs. 393.29 Lakh
D) 1)	Sinking of Deep-tube Wells for drinking water, one in each of the 8 surveyed villages Rs. 40,000.00	Rs. 3.20 lakh
2)	Separate toilet for girls (will be covered under school construction cost)	
3)	Cost of Play & recreational materials @ Rs. 10,000 per school for 8 schools in the 1st phase	Rs. 0.80 lakh

E) Appointment of 8 (eight) no. of women teachers one in each of the primary schools of these 8 villages for 6 months. Salary @ 2,500.00 (Recurring)	Rs. 1.20 lakh
G) Attendance Scholarship to all girls of the villages (Assuming all girls will come to school, once these steps are take @ Rs. 200.00 per year for 350 girls only	Rs. 0.70 lakh
H) Establishment and running of NFE centres (to be funded by AE/NEE deptt.)	
I) Appointment of School mothers to improve girls enrolment, attendance and retention @ Rs.300.00 p.m. for 8 schools in the 1st phase Salary for 6 months.	Rs. 0.144 lakh
Total	----- Rs. 6.044
2) a) Review of Curriculum : workshop for review and renewal if necessary	Rs. 0.50 lakh
c) Preparation of Teachers and book and cost of printing up	Rs. 1.00 lakh
d) i. Organisation of Orientation/Sensitization programme for teacher, teacher educator, supervisors & administrations.	Rs. 4.00 lakh

3.110

- | | | |
|-----|--|-----------------------------------|
| ii. | Development of gender training materials, printing, Distribution (at least 5000 copies). | Rs. 1.10 lakh |
| f) | Remuneration to teacher for providing academic support to girls beyond school hours @ Rs. 200.00 p.m. for 6 months (in 8 villages) (at least 2 teacher for each village) | Rs. 0.192 |
| g) | Provision of library books, establishment of science corner, school nursery, etc. (to make the school attractive) @ Rs. 50,000 per school for 8 schools. | Rs. 4.00 lakh |
| | | -----
Rs. 10.792 lakh
----- |
| 3. | a) Mass awareness campaign through various activities (as given in the strategy part). | Rs. 10.00 lakh |
| | b) Health Camp in the villages (Organisation, Remuneration to doctors, supply of medicine @ Rs. 3.00 lakh per village for 3 camps of 7 day duration for 8 villages. | Rs. 24.00 lakhs |

3.111

- | | |
|---|----------------|
| c) Malaria Eradication Programme for the entire district. | Rs. 25.00 lakh |
| d) Cost for conducting activities like Radio Plays, T.V. Programme, Street Play, Theatre, Cultural shows etc. for development of girls education (Inclusive of remuneration to Rural artists, Voluntary organisations, NGOs etc.) | Rs. 20.00 lakh |
| e) Cost for award and organisation of such award giving ceremonies during fairs and festivals. | Rs. 1.50 lakh |
| f) Sensitization Programmes for Community leader, VEC members, Panchyats, Mahila Mandals, PTAs etc. | Rs. 1.00 lakh |
| | ----- |
| | Rs. 80.50 lakh |
| (i) Initiation of vocational and entrepreneurship programme for women; at least 4 village to be covered in the 1st phase on experimental basis. | Rs. 1.26 lakh |

2. At least 3 part time teacher for each for 3 months @ 500.00 teacher 4500.00

3) Contingency 5000.00 per
centre.

j) Expenditure for organisation of Rs. 3.00 lakh
science exhibition, procession,
demonstration etc. by Jnyan Vigyan
Samitee for removal of social
taboos. (4 villages to be covered
in the 1st phase) @ Rs. 75,000.00
per village.

Rs. 4.26 lakh

Grand Total :

(Total of 1 (a) to (c)	= Rs.393.29 lakh
(Total of 1 (d) to (i)	= Rs. 6.044 "
(Total of 2 (a) to (g)	= Rs. 10.792
(Total of 3 (a) to (f)	= Rs. 80.50
(Total of 3 (i) to (j)	= Rs. 4.26

Rs. 494.886 lakh

Say Rs. 495.00 lakh

for '94-'95 only.

SPECIFIC STRATEGIES : (Note : COSTING IS SHOWN FOR ALL
THE STRATEGIES TOGETHER)

Reference	Reasons for dropping out	Strategies Suggested
Table A	- Inability of parents to provide clothes.	- To provide at least 2 sets of school uniform per girl per year free of cost.
	- Inability to provide stationery	- To provide stationary items.
	- Inability to provide books-	To supply books free of cost
	- Parental illiteracy	- To undertake TLC and establish AE centres by District Adult Education Authority.
		- To undertake mass awareness programme by VEC, Womens's Voluntary organizations etc.
	- Parental lack of motivation	- Motivation campaign through poster, songs, drama, puppetry, mass media, VEC members, religious groups etc.
	- Own illness of the girl child	- Health & Nutrition programme by concerned Health Authority and revampign School Health Services.
	- Inability of parents to pay fees (non-tuition expenses)	- To reduce such expenses to the minimum

Reference	Reasons	Strategies suggested
	<ul style="list-style-type: none"> - Inability of parents to food and medicine - Domestic Work 	<ul style="list-style-type: none"> - Provision of mid-day meal in schools - Free medical facilities. - Motivation of parents & scholarship attendance. - Adjustment of school timing
	<ul style="list-style-type: none"> - Care of Siblings 	<ul style="list-style-type: none"> - Opening of Creche & Anganwadi
TABLEE B	<ul style="list-style-type: none"> - Parents inability to clothes - Parents inability to provide stationery - Parents inability to provide fee 	<ul style="list-style-type: none"> - As already stated under dropout
	<ul style="list-style-type: none"> - Parental illiteracy - Parental lack of motivation - Inability to provide food and medicine - Domestic work - Parents inability to provide books - Care of Sibling 	<ul style="list-style-type: none"> - As suggested under dropout
	<ul style="list-style-type: none"> - No Women teacher 	<ul style="list-style-type: none"> - Appointment of female teachers in all the 8 villages.

Reference	Reasons	Strategies Suggested
TABLE D	<ul style="list-style-type: none"> - Domestic work - Care of Sibling - Illness of family member 	<ul style="list-style-type: none"> - As already suggested under dropout
	<ul style="list-style-type: none"> - Own illness of girl child 	<ul style="list-style-type: none"> - To organize health camps of 7 days duration thrice in a year with doctors.
	<ul style="list-style-type: none"> - School far away 	<ul style="list-style-type: none"> - Opening of separate school for girls within 1 km from home. - Appointment of School mother to contact non-attending girls personally at home and bring them to school regularly.

SUMMARY NOTE OF THE DISTRICT DARRANG

Interaction with the villagers during Group Discussions together with actual field observations clearly indicate that girls and women very well realise the evils of the existing social customs and taboos impeding their education and empowerment. But then their passive and fragile resistance is too inadequate to break loose from male dominance and to be educated and emancipated. Precisely at this point women should be assisted by various interventionist groups and agencies to wage a relentless war against illiteracy, inequality and social injustice of women.

The data from the various schedules also confirm and strengthen the belief that once self-motivation is induced and generated in girls and parents, ice begins to melt and progress, however little, sets in motion. While the physical dimensions of the problem of girls education need to be tackled by educational authorities through appropriate funding for free uniform, free books and stationeries, free health and medical care, separate schools for girls and appointment of women teachers etc., the crucial sector relating to attitudinal change is to be dealt with in the form of mass awareness campaign till the myth of women's inequality is exploded.

Here is a district with a mixed population of various religious groups and castes, speaking different languages. The immigrant muslim population which forms the majority has a ~~mind~~ mindset largely influenced by their religious leaders. The mass awareness and sensitization programme should therefore take these leaders into confidence and through them as catalyst bring about the desired change for women's education and empowerment.

Social rites and rituals of various communities of the district are occasions when participation of girls and women could be gradually ensured through pressure groups within the villages. Recreational facilities for girls also need to be provided so that girls from all the communities could mix freely, exchange their views and chalk out action programmes on a common platform for their development.

The tea-garden labourers in the district who have preserved their tribal culture even after mingling with the Assamese population require special attention. Mass literacy campaign and mass awareness programme for them must go hand in hand as in the case of immigrant muslims living in char areas of the district.

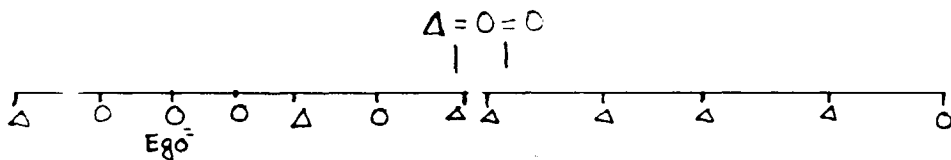
The problem of early marriage prevalent in Muslim, Nepalese and Adivasis is also an attitudinal area which requires constant intervention through various women's organizations headed by educated and leading women workers.

APPENDIX I

CASE STUDIES

CASE No. 1

NAME WAHIDA BEGAM
AGE 12 Yrs (DROPOUT)
FATHERS NAME OSMAN ALI
VILLAGE PANIAKHAT

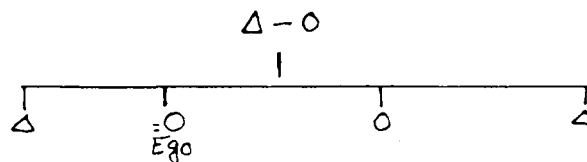


I was born and brought up in the village Paniakhat. When I was ^{I was} enrolled in the school but it was unfortunate that I have dropped out from the school at the age of 12 years when I was in class V. When I was 8 my father married another woman. I am the second daughter of my father's first wife, now the whole family consisting of 15 members. I have four sisters and seven brothers. My elder sister also dropped out from the school few years back. My two younger sisters have been enrolled in the school, but they are mostly irregular.

Except two younger brothers, all the brothers are still continuing their studies. My father is a wage labour and with his income he can't sustain our family smoothly. I wanted to go to school and even I talked to my father in many occasions but my father did not allow me to do so. I had to help my mother in all household works. Still I am interested to go to school but as I am grown up now, I feel shy to go to school. Poverty is the only cause of non-enrolment and drop out of the girl child. But existing social customs are equally responsible for that. We the girl child are very much neglected in our society. Due to the existing 'pardah' system most of the girls of the village are never enrolled.

CASE NO 2

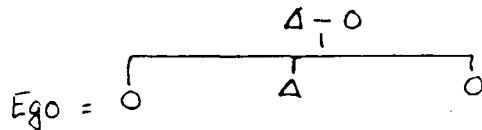
NAME GEETA BARUA
FATHER'S NAME SUNIL BARUA
VILLAGE ANDHOWAPARA
AGE 14 YEARS (NON-ENROLLED)



I am Geeta Barua, daughter of Sunil Barua of Andhowapara village. I am the second child of our family. I have one elder brother and one younger sister and brother. My elder and younger brothers are still continuing their studies. But both I and my younger sister were not enrolled in the school. My father is a truck driver, but he left us about 3 years ago. Now he lives at Paneri along with his second wife. After the incident, we have suffered a lot. My mother now works in others' houses as daily labour. She is not interested in my and my younger sister's education, ^{but} in her sons' education. Our family economy is very bad, even can't eat two times properly. However, my mother spent a considerable amount of money for my brothers' education. She loves her sons very much, much more than us, I have to look after all the household works -- cooking, cleaning utensils, washing, fetching water etc. Even we can't get proper medical attention, food etc. Our family is not in a position that a large amount can be spent for our medical attention even necessities can not be provided. I was very much interested in studies but I could not. I can't do anything for my younger sister also.

CASE NO. 3

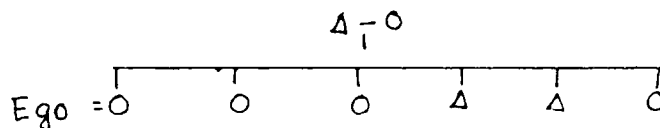
NAME PURNIMA SAREN
FATHER'S NAME KRISHNALAL SAREN
VILLAGE JHAKARA
AGE 7 YEARS (NON-ENROLLED)



My name is Purnima Saren. My father's name is Krishnalal Saren of the village Jhakara. I am the eldest daughter and I have one brother and one sister. My father is a daily wage Labour and sometime, mother also works in other' houses as wage labour. It is very difficult for my father to make the two ends meet with his limited income. Due to poverty, it is also very difficult for my father to spend for my education. Therefore, he was not interested to send me to school. Further, he is an illiterate person. I have lot of interest in studies but I could not. As my mother also engaged her self as labour so I have to look after all domestic works and my younger brother and sister.

CASE NO 4

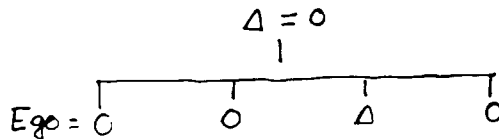
NAME JUNU SUTRADHAR
FATHER'S NAME PHUHAN SUTRADHAR
VILLAGE ANADHOWAPARA
AGE 14 YEARS
CLASS - II (DROPOUT)



My name is Junu Sutradhar. I belong to a very poor family. For sustenance, our family entirely depends on our father's income, who is a wage labourer. Our family consists of 8 members. I am the eldest child and I have three sisters and two brothers. At the age of 6 years I was enrolled in the L.P. School at Anadhowapara. But my next two sisters are not enrolled in the school. One brother is enrolled and one brother and youngest sister is yet to be enrolled. When I was reading in class II, I was the only member in the school in my family. But my father could not provide necessary materials. Most of the times I went to school without taking food. I have lot of interest in studies but I could not carry on. At last my father asked me to leave the school and accordingly I left the school in class II. My first brother is still continuing his studies. Now I am engaged in all household works - cooking, working and ^{so} on. My younger sister also helps me. My another sometimes engage her self as wages labourer in the field or others' houses.

CASE NO. 5

NAME JYOTSHNA SUTRADHAR
AGE 12 YEARS (DROPOUT)
FATHER'S NAME KHAGEN SUTRADHAR
VILLAGE ANADHOWAPARA



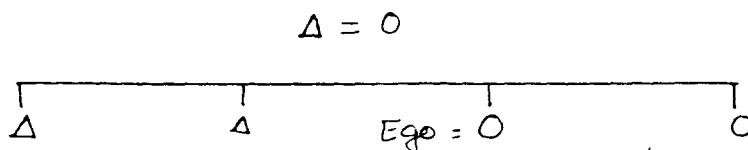
Jyotshna is the eldest daughter of Khager Sutradhar.

She has two younger sisters and one brother. Her father is a Rickshaw puller. The whole family depends on his income. However, at the age of 6, She was admitted in the Anadhawapara L.P.School. Similarly her younger sisters and brothers were also admitted in the same school accordingly. He can't provide all the facilities regarding education not even food and cloths. Many times they went to school without any food. But after passing L.P. school she faced many problems, not only in non-tuition expenses but also because her father was not interested in sending her to school.

Anyway, she was admitted into the Paneri M.E school, as there is no H.E. School in the village, she had to go to Paneri, about 2½ km from the village. She always walked to the school. Due to the lack of books, stationeries as well as facilities at home, she could not pass the last examination. Last year her father took her out of the school and sent her to others' home as maid servant. According to her, same case will happen in case of her younger sisters also. But she can't say about the younger brother, because her father is determined to continue his studies any how.

CASE NO 6

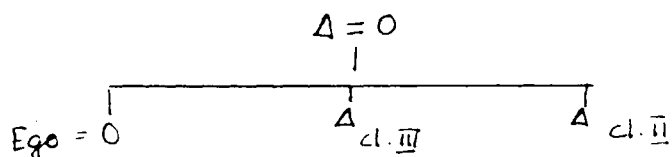
NAME MADHURI
KALITA
FATHER'S NAME MOTIRAM KALITA
AGE 13 YEARS (NON-ENROLLED)



My name is Madhuri Kalita, third number of the family. My father is Motiram Kalita and he is a wage labour. I have two elder brothers and one younger sister. The two younger brothers are now studying; they are of class IX and class VII respectively. When I was 7 years I asked my parents to send me to school, but they were not interested. My father told me that, he can't send me to school. At the age of 8 years I was sent to Magaldai as a maid servant. Now I earn Rs.100/- per month and send it to my father. I have lots of interest in studies but I could not study.

CASE NO. 7

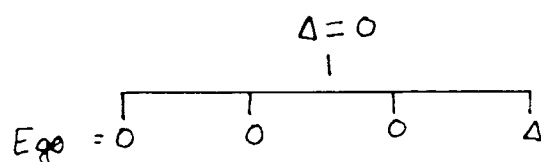
NAME MAMANI SUTRADHAR
 FATHER' NAME EXPIRED
 MATHER' s NAME BITI SUTRADHAR
 AGE 13 YEARS (DROP OUT)
 VILLAGE ANADHOWAPARA



Mamani is the eldest daughter of Biti Sutradhar. Her father died 3 years back. She has two younger brothers. They still continue their studies. Mamani was admitted in the Anadhowapara L.P. school and then at Paneri ME school but could not pass and dropped out as her mother could not afford it anymore. Accordingly her brothers were enrolled in the same school. She feel bad not going to school at present, mainly in front of her friends who still continue their studies. She still would like to resume studies. But her mother is not interested at all for sending her to school. According to her the only cause is poverty. It is not possible to provide necessary materials whether in school or at home for her mother. After the death of her father, her mother took to work in other's houses as daily wage labour. But her brothers are still continuing their studies. Mother is also interested in continuing their studies. Mamani does not respond when asked about the teachers and school. She is silent and gives no response. Perhaps she is not getting required helps from teachers and institution. Now she helps her mother in domestic works. According to her, her mother treats her as well but she loves her brother more. At present I do all the household works, look after her brothers because her mother always goes to other homes for work. She has no time to play as such.

CASE NO. 8

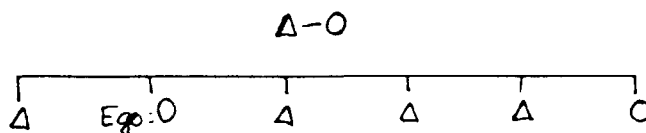
NAME CHAMA KALITA
AGE 12 YEARS (CONTINUING EDUCATION)



I am the eldest daughter of our family. I have two younger sisters and one brother. I am reading in class VI. My father is a cultivator; we depend on his income coming from agriculture. I use to go to school regularly, however, sometimes I can't go to school due to my own illness or engagement in household or agricultural works. Besides studies, I always help my mother in household works. Cooking, fetching water, washing, etc. ^{are} my daily works. I have received only four books from school. I have to buy the other books. I always study at least one hour each in the morning and evening. My father helps me in studies. Two sisters and one brother ~~are~~ also enrolled in the school. We have only one brother so we and one parents love him very much.

CASE NO. 9

NAME SAMBAKI DAS
FATHER'S NAME BUDU RAM DAS
VILLAGE DULGAON KHUTI
AGE 12 YEARS [DROPOUT]

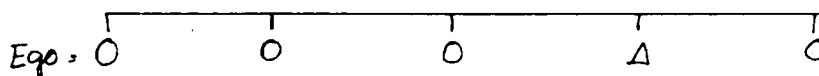


I am Sambaki Das, daughter of Shri Budan Ram Das of the village Dulgaon Khuti, I am the second child of our family. At the age of 6 years of I was enrolled in class I in the L.P. School (B.T.C) about 2 km. from our village. Our family consists of altogether 8 (eight) members including father and mother. I have four brothers and one sister. My brothers are still continuing their studies, and the younger sister is yet to be enrolled. My parents loved my brothers very much than us. We are always neglected. I have to do all domestic works, so I have no time for school. Though I have continued my studies up to class III but after that I had to dropout from the school. I am very sorry with the situation because my all brothers are still continuing their studies but I could not.

CASE NO. 10

NAME JAHUNA KHATUN
 FATHER'S NAME ABDUL GAFER
 VILLAGE DULGAN KHUTI
 AGE 9 YEARS [NEVER ENROLLED]

$$\Delta = 0$$



I am Jahuna Khatun of the village Dulgan Khuti. My father is a wage labour and with his limited income he can't sustain our family fairly. I am the eldest child. I have three sisters and one brother. My brother is enrolled but all of my sisters including me are not enrolled. I have lot of interest in studies. We all the sisters are very much neglected regarding education, food, medical treatment etc. Though the only main cause of non-enrolment is economy however, our socio-religious customs are also responsible for that. In our society still purdah and early marriage is prevalent. We are not allowed to go out-side even to the school. My parents are interested to send us to the religious schoolie 'Moktub' but myself and my sister are very much interested in general education. Still I am very much eager to go to school.

DARRANG DISTRICT

1.	No. of Blocks surveyed	
	1) Dalgaon - Sialmari	2
	2) Udalguri	
2.	No. of Villages surveyed	8
	(4 for each block)	
3.	No. of Households surveyed	277
4.	No. of Dropout girls interviewed	41
5.	No. of Non-enrolled girls interviewed	79
6.	No. of Teachers interviewed	27
7.	No. of Institutional Heads interviewed	11
8.	No. of Community Leaders Interviewed	12
9.	No. of Educational Administrators interviewed	2
10.	No. of Group Discussions Conducted	10

APPENDIX II

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