

DRAFT

DFEP GENDER STUDIES
KARNATAKA

PROJECT REPORT
ON
GIRL EDUCATION
AND
WOMEN EMPOWERMENT

MANDYA DISTRICT

DSEI
BANGALORE

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ON
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MANDYA DISTRICT

DSERT

BANGALORE

NIEPA DC



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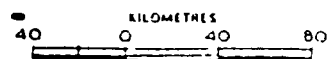
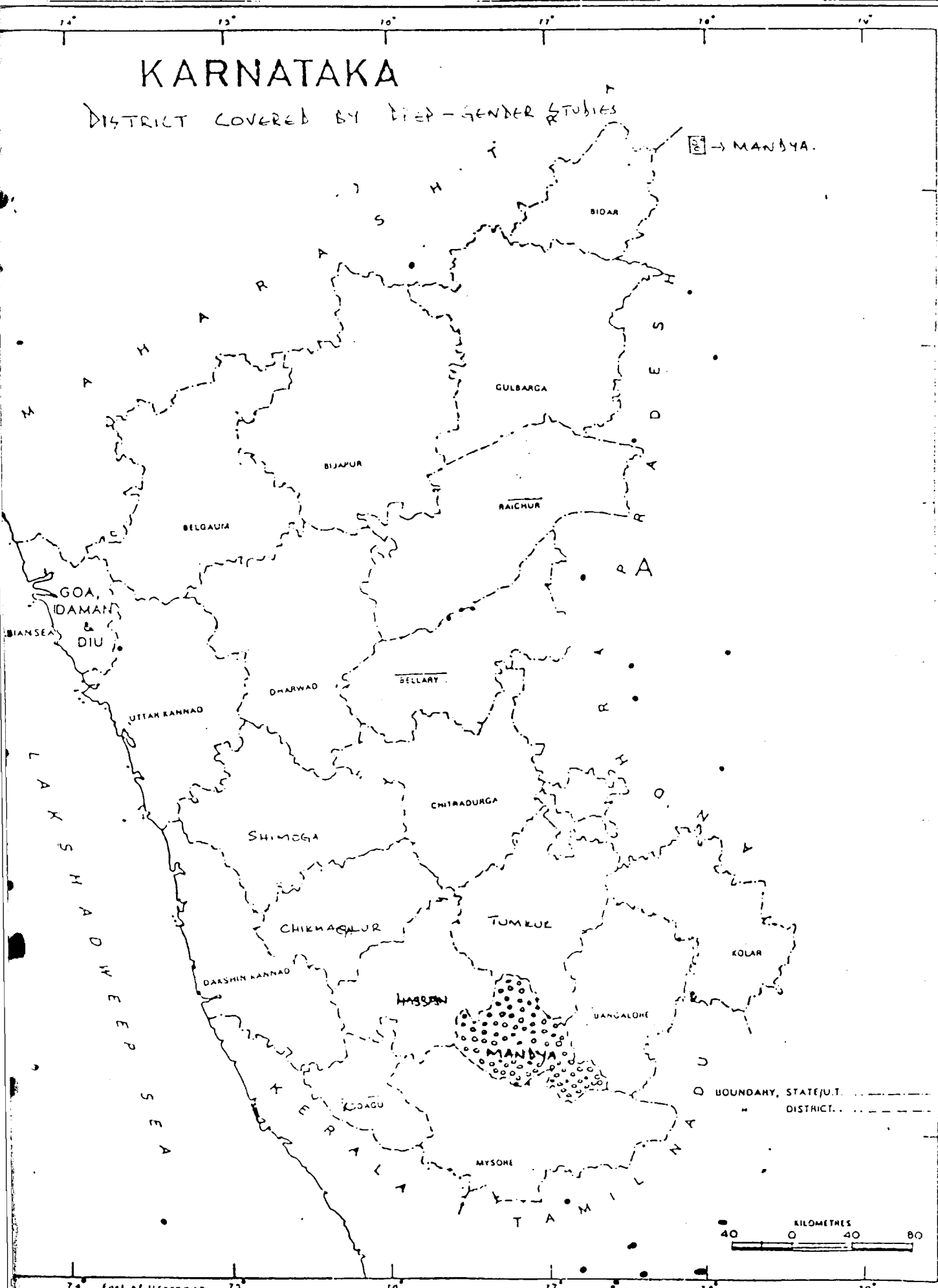
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KARNATAKA

DISTRICT COVERED BY DEEP-GENDER STUDIES

□ → MANDYA.

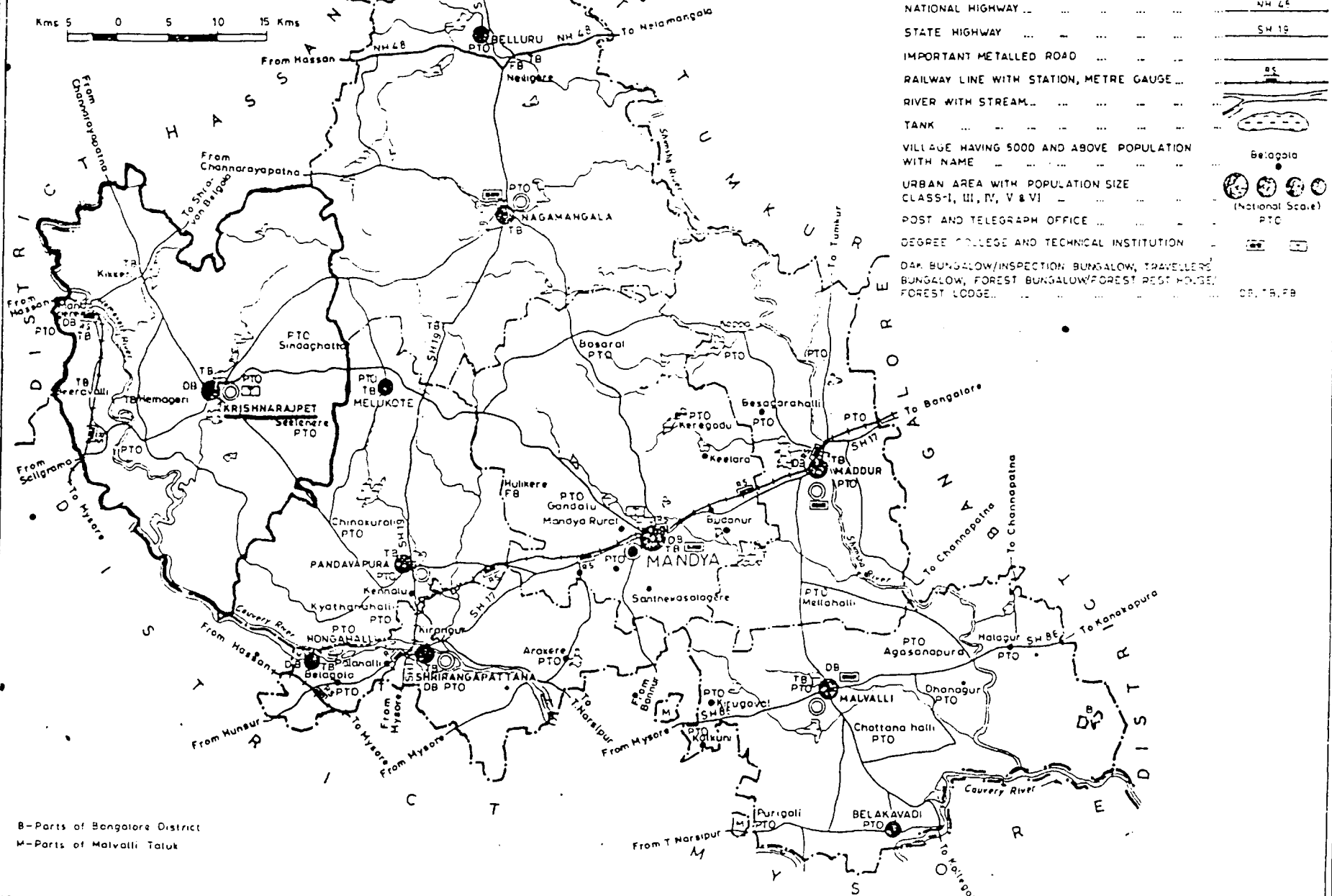
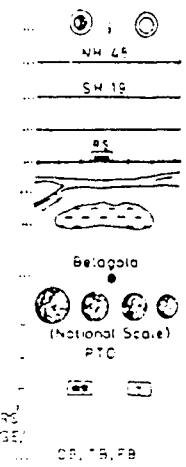


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KARNATAKA DISTRICT MANDYA

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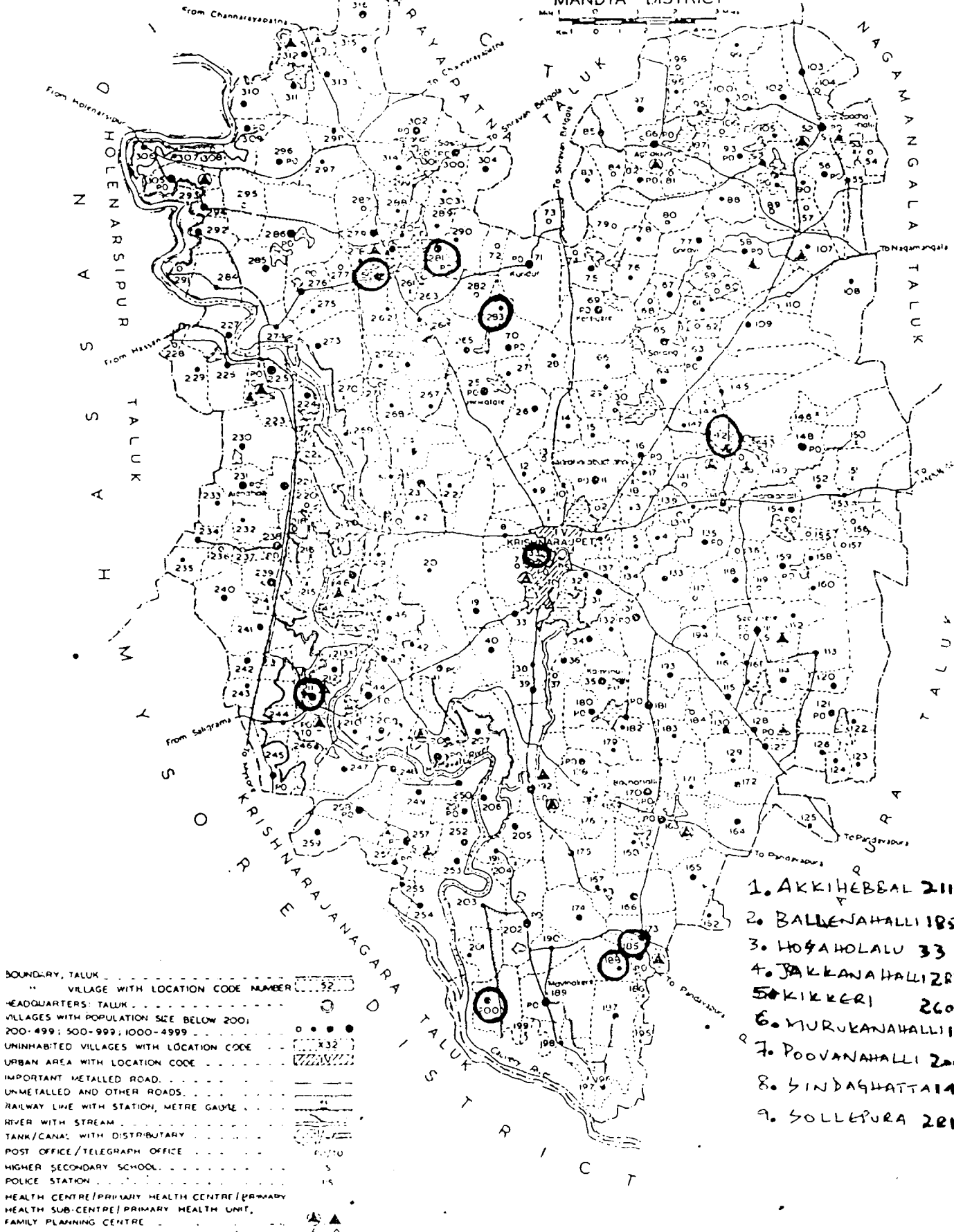
- BOUNDARY, DISTRICT
- " TALUK
- HEADQUARTERS, DISTRICT, TALUK
- NATIONAL HIGHWAY
- STATE HIGHWAY
- IMPORTANT METALLED ROAD
- RAILWAY LINE WITH STATION, METRE GAUGE
- RIVER WITH STREAM
- TANK
- VILLAGE HAVING 5000 AND ABOVE POPULATION WITH NAME
- URBAN AREA WITH POPULATION SIZE CLASS-I, III, IV, V & VI
- POST AND TELEGRAPH OFFICE
- DEGREE COLLEGE AND TECHNICAL INSTITUTION
- DAR BUNGALOW/INSPECTION BUNGALOW, TRAVELLERS BUNGALOW, FOREST BUNGALOW/FOREST REST HOUSE, FOREST LODGE



B-Parts of Bangalore District
M-Parts of Malvalli Taluk

Based upon Survey of India map with 1:50,000 scale

KARNATAKA
KRISHNARAJPET TALUK
MANDYA DISTRICT



1. AKKIHEBBAL 211
2. BALLENAHALLI 185
3. HOSAHOLALU 33
4. JAKKANAHALLI 283
5. KIKKERI 260
6. MURUKANAHALLI 119
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8. SINDAGHATTI 143
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BOUNDARY, TALUK
 " VILLAGE WITH LOCATION CODE NUMBER 32
 HEADQUARTERS, TALUK
 VILLAGES WITH POPULATION SIZE BELOW 2001
 200-499; 500-999; 1000-4999
 UNINHABITED VILLAGES WITH LOCATION CODE x32
 URBAN AREA WITH LOCATION CODE
 IMPORTANT METALLED ROAD
 UNMETALLED AND OTHER ROADS
 RAILWAY LINE WITH STATION, METRE GAUGE
 RIVER WITH STREAM
 TANK/CANAL WITH DISTRIBUTARY
 POST OFFICE/TELEGRAPH OFFICE
 HIGHER SECONDARY SCHOOL
 POLICE STATION
 HEALTH CENTRE/PRIMARY HEALTH CENTRE/PRIMARY
 HEALTH SUB-CENTRE/PRIMARY HEALTH UNIT,
 FAMILY PLANNING CENTRE
 IMPORTANT VILLAGE MARKET/HAT (SHANDI), MANDIES

Map based on Survey of India map with the permission of the Surveyor General of India

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SAMPLED VILLAGES.

CHAPTER I

INTRODUCTION

It is a well established truth that a gender bias that is inimical to women in all aspects of life, exists to a greater or lesser degree, in every part of the world. With the advent of suffragette movement, followed by the militant feminism of the sixties, mature societies, have woken up to the unthinking discrimination practiced against women in the guise of tradition or culture.

With the passing of years, groups committed to women's welfare have identified the focal point of discrimination and by means of articulating the problem and inviting debate, have served to slowly change public opinion, sometimes, to the extent of creating protective legislation.

One such discriminatory focus, that has been increasingly worrying the intelligentsia in India is the lopsided education given to women.

As girl's education continues to be a low supply and low demand area, it is necessary that the district plans provide necessary interventions for increasing number of schools for girls and for generating an environment for promoting girls education. Hence, the District Primary Education Programme (DPEP) is being implemented in low female literacy and low female enrollment districts.

PURPOSE:

The purpose of gender studies is to provide inputs into plan formulation and to promote girls education and women's empowerment.

OBJECTIVES:

Mapping out gender disparities in access, enrollment, retention and achievement.

Identify causes for non-enrollment and drop-out of girls and propose effective strategies for improving enrollment, retention and achievement among girls.

Asses the situation of women in each district with regard to some social and demographic indicators and women's equality and empowerment.

Collect information on gender bias in:

- a) Text books
- b) Teacher training
- c) Teacher's attitude
- d) Curriculum transaction
- e) Administrator's attitude.

To identify supportive community structures such as women's groups, panchayats, teacher's organisations, youth clubs for developing effective strategies of Universal Primary Education among girls.

Identify and faciilitate convergence of services of different department for UPE among girls like ECCE, Health and supportive services.

Study the availability of educational and other incentives.

To assess participation of women in teaching, administration and other decision making bodies.

To develop state or district level monitoring and evaluation framework.

C H A P T E R I I

BACKGROUND OF THE DISTRICT

HISTORICAL FEATURES

1) ORIGIN OF NAME :

MANDYA district takes its name from its headquarters town. According to mythological account of Mandya, the place before was known as Vedaranya and later, as Vishnupura.

It is also said that in the ancient days, a great and popular sage, called MANDAVYA, lived in the area doing tapas and the place came to be called Mandya after his name.

A more recent account is that this town was granted by Krishnadevaraya of Vijayanagar in 1516 to Govinda Raja, twelfth in descent from Ananthacharya, a distinguished devotee of Lord Venkatesha of Tirupati. The first Brahmin families, which settled down here, named the place Mandya after their native place near Tirupati.

b) GEOGRAPHIC LOCATION :

Mandya comes under the group of districts known as the MAIDAN (PLAINS) districts and is situated in the southern part of the new Mysore State and to the North of Mysore district of which it once formed a part. The district lies between 76 19' and 77 20' East Longitude and 12 13' and 13 04' North latitude. It is bounded on the north by Hassan and Tumkur districts, on the east by Tumkur and Banglore districts, on the south by Mysore district and on the West by the districts of Hassan and Mysore.

c) NUMBER OF BLOCKS:

The present administrative divisions of the district and the number of hoblies and villages in them are given below:

TALUK	NO.OF VILLAGES	NO. OF TOWNS	POPULATION(1991)
1)Pandavapura	144	2	136250
2)krishnarajpet	316	1	186652
3)Nagamangala	366	2	158010
4)Srirangapatna	95	2	132018
5)Mandya	183	1	331279
6)Maddur	162	1	244470
7)Malavalli	186	2	229425

d) AREA AND POPULATION :

The district is 4,961 square kilometers in area, which is nearly 1/40th of the area of the whole state. There has been a steady growth of population in the area, and according to the 1961 census, the population of Mandya district was 8,99,210, which is very nearly the double of what was in 1901. The 1991 census shows the population as 16,42,220, which was very nearly the double of what was in 1961.

The following Languages are spoken by the people in the District:

Kannada, Urdu, Tamil, Telugu, Marathi, Malayalam, Hindi. Kannada is the principal language spoken by more than 90% of the district's population. Among the other languages spoken in the district, Urdu, Tamil and Telugu are the most important.

RELIGION AND CASTE :

Hindus form a very large majority followed by Muslims. The other prominent religions in the district are Christianity, Jainism, Buddhism.

Scheduled castes and scheduled Tribes:

The following table gives taluk wise figures for the schedule Castes and scheduled Tribes in 1991:

Taluk	Scheduled Caste	Scheduled Tribes
1) Krishnarajpet	23213	2997
2) Maddur	33156	2489
3) Malavalli	44680	2391
4) Mandya	34155	2229
5) Nagamangala	16577	1128
6) Pandavpura	15096	1088
7) Srirangapatna	18942	1588
Total	185819	13910

e) PHYSICAL FEATURES AND CLIMATE :

The area comprising the district is almost plain but for a few outcrops of rock standing out as prominent ridges. On an average the district is between 2,500 to 3,000 feet above mean sea-level.

Hills :

The only mountain range in the district is in the South-eastern part of the district forming an extension of the Biligirirangan range. The granite hills of Melkote crowned with a temple are a prominent feature of the landscape. The Narayanadurga hill, two miles from Sindhaghatta, has a trigonometrical station on its top.

RIVERS:

The drainage of the district is towards the Bay of Bengal and is divisible into three river basins:

- 1)The Shimsha basin,
- 2)The Lokapavani basin,
- 3)The Cauvery basin.

Owing to either rocky or shallow beds, none of the rivers in the Mandya district is navigable.

There are five rivers in the district :

- a)Cauvery,
- b)Hemavathi,
- c)Shimsha,
- d)Lokapavani,
- e)Viravaishnavi.

The Cauvery :

It is one of the holy rivers and is believed by many to wash away the sins. Its waters have been harnessed in several places both for irrigation and power, the most important of them being the Krishnarajasagar dam near Mysore and Mettur dam in Salem.

Hemavathi:

It is one of the chief tributaries of the Cauvery. It is also called as the oily or shining river.

Shimsha:

It has a width of 250 to 300 feet in the lower reaches, but runs into a gorge at the place where it reaches the Cauvery.

Lokapavani:

Lokapavani, which means world-purifier, is a tributary of the Cauvery. It is a perennial stream and is about 150 feet in width.

Viravaishnavi :

This river enters the district in Bellur Hobli in Nagamangala taluk .

MINERALS :

Mandya is rich in mineral resources. Few of the chiefly found minerals are:Asbestos, Beryl, Chromite, Corundum, Earthsalt and Earthsoda, Gold,Iron-ore, Kaolin, Mica, Building and Ornamental Stones.

FLORA:

On account of scanty rainfall,Mandya district has been reckoned as a high forest area. The district is noted for its barren tracts which are abundant in Krishnarajpet and Nagamangala Taluks.

CLIMATE :

The climate of Mandya is similar to that of Bangalore. The year may be divided into four seasons. The period from December to February is the dry season,with clear bright weather. The period from March to May constitutes the hot season,and the South-west monsoon season is from June to September. October and November may be termed the Post-monsoon or retreating monsoon season.

RAINFALL :

The average rainfall in the district is 699.. rainfall is normally uniform in the district. The rainfall is mostly confined to the period from April to November. The district receives rainfall both in the South-west monsoon and the retreating monsoon season.

TEMPERATURE :

The period from March to May is one of continuous rise in temperature. April is usually the hottest month with the mean daily maximum temperature at about 35 degree Celsius and the mean daily minimum temperature at about 21 degree Celsius.

f) SOCIAL LIFE :

PROPERTY AND INHERITANCE :

The Hindu communities in the district are governed by the Hindu law, inheritance being in the male line.

The affiliation of a son-in-law in the family is prevalent among some castes. Among the Holeyas, the resident son-in-law gets a share of his father-in-law's property along with his brother-in-law. If a man has no sons, when a daughter is married the son-in-law agrees to become a member of the family. He resides with his father-in-law and inherits his property for his progeny.

There are a few of joint families still existing, though the system is losing its hold on society. Conditions of modern living and the changing socio-economic pattern have, to some extent, been responsible for the decline of the joint family system.

MARRIAGE AND MORALS :

There are many restrictions on marriage among the generality of castes and tribes. A man cannot marry outside the limits of his caste and if he belongs to a sub-caste, he cannot marry outside the particular sub-caste.

Among some of the castes, a woman's brother enjoys a unique position in the family. It might be said that the practice of a man to ask for the hand of his sister's daughter, either for himself or for his son is wide-spread.

Among certain castes, it is the right and duty of the maternal uncle to cut the chief post of Kalli required for erecting the marriage booth.

Among the Lingayats, a portion of the present made to the bride is given to the maternal uncle and another portion to the bride's sister.

Among the Idigas the duty of tying the *Basinga* (Basinga) to the bridegroom's forehead lies with the maternal uncle.

Among the Madigas, the bride and the bridegroom are each lifted up by their respective maternal uncle at the time of marriage.

Among the Brahmins and those who follow them in many customs, the rule is to give away the bride as a gift (Kanyadana) to a suitable young man.

With the increase in the cost of education and competition for well-educated son-in-law, the practice of paying dowry came into existence, but among those who valued social property, this evil had not, however, developed to any great extent. Payment of dowry has now been prohibited by legislation. However, the dowry system is still widely present.

MARRIAGE CEREMONIES :

Among the generality of castes, the marriage celebrations are elaborate and take place at the bride's place. There is practically no difference between details of marriage among the brahmins in the district and those in other parts of the state. After the arrival of the bridegroom at the bride's place, the rituals begin. The Varapuja, Nandi, Kankanadharana, Lajahoma and Saptapadi follow one after the other.

The Veerashaivas have their own distinct marriage ceremonies. Instead of five Gotrakars, of the lingayats are set up.

The most important part of the marriage ceremony is the tying of the Mangalasutra by the bridegroom around the neck of the bride.

In the old days, the marriage ceremonies were completed for about five days, but now marriages are completed in three days. However, this should not be taken to mean that the expenses of marriage have gone down in any way. On the contrary, it may be said that the marriage expenses have increased. Instances of performing ceremonies in a grand style by going in for loans of money are present.

Views are also changing regarding inter-caste relation. Though, of course, inter-caste marriages are few and far between, the number of inter-sub-caste marriages is increasing.

Muslim marriages are celebrated according to Islamic rites.

DIVORCE:

Marriage being a religious sacrament among the Hindus, divorce as such is not generally in practice. Divorce can be brought about at the instance of either party for infidelity on the part of the wife or husband or other serious reasons. In either case the wife should give back to her husband the tali tied to her on the occasion of marriage and the jewels, if any, presented to her then.

The Hindu Marriage Act, 1955, has, however, provided for divorce.

SOCIAL EVILS:

Social evils like prostitution, gambling and untouchability are expressly prohibited by law, but these evils continue to exist to a certain extent. These evils are to be found to a larger extent in the urban areas than in the rural parts except, perhaps, untouchability which has still some hold among the rural population.

DWELLINGS:

The houses in the villages are constructed along narrow streets and lanes. They are usually constructed of mud or sun-dried bricks. The dwellings are mostly one-storeyed and low, with not much care being paid to ventilation. Bigger houses have courtyards, surrounded by verandahs.

The houses of the cultivators have long narrow rooms, a portion of which is sometimes shared with the cattle. The middle-class houses have tiled roofs, while the poorer have their dwellings thatched with grass.

The houses in the urban areas range from small insanitary dwellings of the poorer classes to the well-designed and elegantly constructed houses belonging to the upper middle classes and the rich.

Furniture, as understood in the modern sense, is practically not seen in most of the rural dwelling houses. But in the urban areas, the demand for furniture is increasing.

DRESS:

MEN - The dhoti, a sheet of white cloth, covers the lower limbs. Some people wear the dhoti in the Katche style. A shirt covers the upper part and a piece of cloth known as angavastra is often thrown over the shoulders. While attending to business or work, many of the Hindus wear a closed coat and a turban called peta or pheta. Among the younger generation, the western type of dress consisting of a pair of trousers, a shirt and a coat or a bush shirt is common. Boys wear a shirt and half-trousers or pyjamas. The dress of the farmers consists of a rumal(head-dress), shirt, angavastra and panche or shorts. In the cold weather, they carry a blanket.

WOMEN- Women in the district, are clothed with a saree and a blouse, called Kuppasa. The usual dress of the girls consists of a langa or skirt and a jacket or occasionally a frock.

ORNAMENTS

The passion for ornaments is as strong today as in the past. If there is any variation, it is only in the style. Every village has its goldsmith who prepares several kinds of ornaments. The ornaments worn by women consists of ear-ring, nose-studs, neck-laces, bangles and rings.

Silver ornaments are more common among the rural population.

FOOD HABITS:

Through out the district, ragi and rice are the staple food. Ragi is used by almost all the rural population. The ragi flour is cooked and made into balls. These are taken with sambhar, together with some vegetable.

Most of the people have taken to the use of plates made either of aluminium or stainless steel. Some of the Lingayats use the addanige a small three-legged wooden stool for placing the plate.

The Brahmins, Vaishyas, Veerashaivas, Lingayats, Jains and a few others are vegetarians. The others eat all fish. As else where, Beef is eschewed by the Hindus and Pork by the Muslims.

FESTIVALS:

The important festivals observed by the Hindu community are; Yugadi is observed by all the Hindus. Ramanavami is observed by the Vaishnavas. Basavajayanthi is a sacred day for the Lingayats. Nagapanchami, the fifth day of shravana, is one of the important festival, is observed by almost all sections of Hindus. Gokulashtami, the eighth day of Shravana is the birthday of Lord Krishna. Ganesha-chaturthi, is a popular festival observed by a large number of Hindus. Navarathri the festival of nine nights, is known for the worship of Shakthi-Durga. Deepawali is a festival observed by all Hindu communities. Makara Shankaranthi is also called Bogi on the fourth lunar day of Pushya, marks the entry of the Sun into Capricorn. It is also one of the important festivals when the newly harvested rice is offered to the deity called Huggi or pongal.

The important Muslim festivals are Bakrid, Id-Milad, Ramzan and Muharram.

The important Christian festivals are Christmas and Easter.

JATRAS AND FAIRS

A number of Jatra's and Fairs are held in many parts of the district. These occasions also provide varied entertainments to the people of the area. Cattle fairs are also held in several places.

FUNERAL RITES:

The dead are either buried or cremated. Cremation is done as a rule among the Brahmins, Vaishyas and Banjaras. Veerashaivas bury their dead in the sitting posture. Amongst the Muslims, the dead are buried in the sitting posture on the back with face towards the West. The Christians also bury the dead in the sleeping posture.

g) ECONOMY:

AGRICULTURE AND ANIMAL HUSBANDRY:

The main occupation of most of the people in Mandya is Agriculture. The lands are fertile and has rich soil. Most of its cultivable land is provided with irrigational facilities. The total geographical area of the district is 498244 hectares, out of which the net area sown is 240779.

The major crops grown in Mandya are paddy, Rice, Jowar, Minor Millets. Gram and Tur are some of the other crops. Mandya district ranks second in Karnataka for sugarcane. Nearly 20,000 hectares come under sugarcane cultivation. Groundnut and Mulberry are also grown here. Some of the horticultural crops are Mango, Banana, Tomato, Chillies, Coconut and Arecanut.

During the year 1991-92, the total number of cultivators in the rural areas were 37243 out of which 19.83% were females in the urban areas the total cultivators were 11018 out of which 13.64% were females. There were 144914 agricultural labourers in the rural areas and 13742 in urban areas. The percentage of female agricultural labourers were 45.4 and 35.77 in the rural and urban areas respectively.

SERICULTURE:

In the year 1990-91, nearly 14264 hectares of land was used to cultivate mulberry. The soil is also ideal for mulberry cultivation. 5406 tonnes of cocoon are produced. There are 190 chawki centres.

ANIMAL HUSBANDRY:

Mandya district is known for its livestock. According to 1990-91 statistics, the livestock population was as follows:

Cattle-357006, Buffaloes-222676, Sheep-340955, Goats-103454, Other livestock-1180 and Poultry-616309.

Milk production is about 94.15 thousand tons.

Egg production-524.05 lakhs. Fish catch-5100 tons.

The total number of people involved in livestock forest are 16841. There were 14535 workers in the rural areas out of which 19.38% were women and of the 2306 workers in the urban areas 12.64% were women.

INDUSTRIES:

Mandya district is famous for various industries. Sugar and paper industries are some of the main sectors. There are many household industries as well.

SUGAR INDUSTRIES:

There are three sugar industries in Mandya, namely,

- 1) Mysore sugar factory (government undertaking).
- 2) Pandavpura co-operative sugar factory.
- 3) Shree Chamundeshwari Sugar limited.

Mysore sugar factory is one of the biggest sugar factories in India. It was established in the year 1933. Nearly 4000 Metric tonnes of sugarcane is crushed every day.

PAPER INDUSTRIES:

Paper industry was started in
technology was used to produce good quality papers....
three chemical factories and 181 small industries.

C H A P T E R III

EDUCATION IN THE DISTRICT

Education was entirely a private affair of the state until as late as 1833. Teaching was done by parents and Gurus. The next important year in the history of education was 1868, when the government sanctioned the Hobli school system of education, under which a school was established in every hobli of the Taluk. Eleven district schools teaching upto the matriculation was also set up.

The period from 1911 to 1916 saw another landmark in the history of education. An element of compulsion was introduced into the system of primary education and secondly, a secondary school leaving certificate scheme was adopted.

GROWTH OF LITERACY :

The main purpose of primary education in the past was not so much to secure a permanent literacy but to equip the individual with the means to improve oneself.

The census figures of 1961 show the percentage of literate males and females in the district as 26.3 and 7.8 respectively and in the year 1991 these figures had risen to 50.47 and 31.32 respectively.

It would thus be seen that although considerable progress has been achieved in respect of literacy of men, the progress of literacy among women has not been quite adequate.

The following figures indicate the progress of literacy in the district from 1961 to 1991 in respect of both men and women:

MEN			
YEAR	POPULATION	NO.OF LITERATES	PERCENTAGE OF LITERATES
1961	4,57,143	1,20,912	26.30
1981	7,23,674	2,92,915	40.47
1991	8,37,597	4,22,781	50.47

WOMEN			
YEAR	POPULATION	NO.OF LITERATES	PERCENTAGE OF LITERATES
1961	4,42,067	34,739	7.8
1981	6,94,435	1,38,231	19.90
1991	8,06,777	2,52,711	31.32

From the above table it can be seen that men have made more progress than women in respect of literacy.

ADMINISTRATION:

There is a District Educational Officer who is responsible for the administration and control of all junior and senior primary schools in the district. The District Educational Officer is assisted by Assistant Educational Officers and inspectors of schools. The Deputy Director of Public Instructions, is in charge of the administration and control of all high schools in the district. He also exercises general control and supervision over all the training institutions in the district.

PRE-PRIMARY OR NURSERY EDUCATION:

The organisation of the kindergarten and nursery schools has been left to private agencies and local self-governing institution, many of which receive grant-in-aid from the government for the purpose.

The object and scope of these schools are:

- 1) To promote the physical development of the child through spontaneous play-activities.
- 2) To develop correct health habits and to give training in personal hygiene.
- 3) To provide adequate opportunities to develop qualities of self-reliance, mutual helpfulness and willing co-operation with others.
- 4) To develop correct speech habits for carrying on effective conversation through the mother-tongue, and
- 5) To develop self-expression through activities like drawing and simple handicrafts.

The schools started in the early years catered mostly to the children of the educationally advanced classes. With a view, therefore, to popularising the opening of these schools in the rural areas, where they are most needed, the rules of grant-in-aid were liberalised in the case of rural schools.

At present there are 899 Anganwadies in the district. Krishnarajpet and Mandya taluks are not covered by ICDS.

PRIMARY EDUCATION:

Under the Mysore Elementary Education Regulation of 1930, the local education authorities in the state were charged with the responsibility for the expansion and development of elementary education. The education authorities had to submit to the government a programme of compulsory education of all children between the ages of six and twelve. After a detailed investigation into the several issues involved, the committee was of the opinion that in the interests of developing primary education in the state it would better, if the government resumed charge of it as education of the masses was the primary concern of the government. With a view to implementing the recommendations of the committee, The New Elementary Education Act of 1941 was passed.

The government resumed control over primary education with effect from First July 1941. The Act aimed at providing a school for each village with a population of 500 or more in the plain and maidan areas and 300 or more in the Malnad areas. There was considerable increase in the number of schools as well as the pupils seeking admissions to these schools. But, the students did not retain themselves for the full four years and so there was a need to introduce some compulsion.

The curriculum of studies in primary schools provided for teaching subjects such as drawing, singing, nature study, gardening, language, arithmetic, history, geography and civics.

During the year 1965 there were 1,127 junior primary schools with 1,703 male teachers and 169 female teachers. Since then, the progress of primary education in the district both as regards the growth of institutions and the increase in number of pupils and teachers have been steady and considerable.

In the year 1991 there were 1818 primary schools with 4,726 male teachers and 1925 female teachers. Out of the 1818 primary schools 1178 are LPS and 641 are HPS. Table 18 shows the number of students enrolled between I to VII Std. in the year 1992-93 for the 4 taluks namely Maddur, Malavalli, Nagamangala and Pandavapura.

According to 1991 census, the total number of literates in Mandya district were 675502, out of this 422781 i.e. 50.47% were male literates and 252721 i.e. 31.32% were female literates. The total number of literates in the rural and urban areas were 518823 and 156679 respectively. In the rural areas 333,599 males (47.60%) and 185654 females (27.38%) and 89612 males (64.95%) and 67067 females (52.01%) in the urban areas were literates.

Table 10 gives the literacy rate of all the taluks. The literacy rate in the sampled block was 52.01% for males and 28.42% for females. In SC 24.41% males and 8.08% female and in ST 33.44% males and 8.23% females are literates.

BASIC EDUCATION:

Basic education gained importance particularly after the dawn of independence. It emphasises the principle that education must centre round some subject, preferably, vocational, due regard to the occupations of the locality, it is the pivot of the entire teaching to which all the other subjects are to be correlated. Besides, it aims at providing full and free scope for the physical, cultural and social development of the individual so as to enable him/her to contribute his/her best to the well-being of the society.

C H A P T E R IV

VOLUNTARY SOCIAL SERVICE

ORGANISATIONS:

The humanitarian urge to organise voluntary associations for serving a social purpose received a considerable impetus with the advent of independence. It has been the government policy to encourage voluntary efforts in every possible way. There are a good number of voluntary institutions in Mandya district serving the social needs of the people in a variety of ways. These bodies are playing an important part in the development of the district. Several of them have attained a certain degree of stability and won Government recognition, assistance and guidance.

A brief account of some of the important social service organisations in the district is given in the following paragraphs.

PEOPLE'S EDUCATION SOCIETY, MANDYA:

This organisation is said to be a highly important voluntary effort made for the progress of the district.

The following are the objectives:

- 1) Promotion and encouragement of education including basic and nursery education, training of children and adults for citizenship and of women in domestic science and training in handicrafts, cottage industries and other useful crafts and arts amongst the population of the locality to be determined by the rural areas.
- 2) Establishment of colleges, schools and other educational institutions of various kinds in important places.
- 3) Establishment and maintenance of or giving of grants for the benefit of poor homes for women and children, maternity homes, child welfare centres and other institutions of similar nature such as ante and post-natal clinics.
- 4) Training of men and women for carrying out any of the aforesaid activities.

MAHILA SAMAJA, MANDYA:

The mahila Samaja, Mandya was founded in the year 1935. Its main objective is to promote the welfare of women and children. It imparts training to women in tailoring, embroidery, feather work and manufacture of agarbathies, so that after training, the trainees could earn their livelihood. About a hundred women were receiving training every year in these crafts.

In addition, arrangements had been made for teaching music and dance.

ROTARY CLUB, MANDYA:

It is essentially a service organisation covering four avenues of service, namely, service to members, vocational service, community service and international service. The club was mainly responsible for implementing the urban pilot projects sponsored by the Central Social Welfare Board.

SRI SHARADA MAHILA SAMAJA:

The objects of the institution are to improve the social, physical, cultural and educational well-being of women and children, irrespective of caste, creed or social status.

Crafts such as tailoring, needle-work and embroidery are taught in the institution, for which a nominal fee is charged. The samaja is also conducting a training course in Ambar-charkha spinning.

MAHILA MANDALS:

Several Mahila Mandals have been functioning in the rural areas of the district. Their objective is to promote social welfare of women and children. All these Mandals had started the pre-primary Balwadi or Anganawadi classes for the benefit of children in all the Taluks of Mandya except in Krishnarajpet and Mandya Taluks.

Maternity health service is another important service which these Mandals are attending to. The craft programmes are next in the order of priority.

The State Social Welfare Board conducted training camps for the benefit of the office-bearers of the Mahila Mandals. The courses were organised to impart training in the maintenance of accounts and the effective implementation of Welfare services according to specified standards.

Some of the programmes carried out by the Mahila Mandals are manufacture of Agarbathies, making Beedies and Leaf-plates, Tailoring etc.

The number of Mahila Mandals in each Taluk of Mandya district are as follows:

Mandya	52
Nagamangala	122
Pandavapura	63
Krishnarajpet	26
Maddur	55
Srirangapatna	98
Malavalli	63

TOTAL . 479

Out of 479 Mahila Mandals only 439 are registered.

C H A P T E R V

KRISHNARAJPET (K.R.PET)--

THE SAMPLED BLOCK

Krishnarajpet is a taluk among the seven taluks of Mandya district, where the field study was carried out. It is situated in the West of Mandya district. The total geographic area of the taluk is 905 sq.kms.

This taluk receives the highest rainfall in the district. The normal rainfall is 735.2 mm. net area irrigated is about 54566 hectares. The main crops grown here are paddy, sugarcane, Jowar, Ground-nut and other pulses. It is famous for cultivation of coconut, Mulberry and seasonal flower-Chrysanthemum (called "sevanthige" in Kannada).

The river Hemavathi runs on the western side of the taluk and joins the river Cauvery at the southern region.

The taluk is served with 3 Railway stations, 55 Post-offices, 7 Primary health-centres.

The taluk has 288 villages. out of 288 villages, 232 villages have schooling facilities, 15 have medical facilities and all 288 villages are provided with drinking water facilities. 147 villages can be approached by pucca road and 213 villages are electrified.

According to 1991 census report, the population of Krishnarajpet is 220976. out of which males is 110220 and females is 110756. The rural population constitutes 91.85% of the total population. The percentage of SC and ST population to total population is 11.92% and 1.21% respectively.

The 1991 census report indicates the female Literacy rate as 31.32% as against 50.47% for males. The Literacy rates for SC and ST according to 1981 census is-- 12.35 for SC females and 31.08% for SC males and 12.25% and 26.71% for ST females and males respectively.

Although the Sex-ratio favours women we see that women are far behind men in Literacy.

The 9 villages that were selected for field study were spread out in the entire district. They were AKKIHEBBAL, BALLENAHALLI, JAKKANAHALLI, KALEBOREGOWDANA KOPPALU, KIKKERI, MURUKANAHALLI, POOVANAHALLI, SINDHGHATTA, and SOLLEPURA. And the two urban slums sampled were AGRAHARA and HOSAHOLALI, which were located in the taluk headquarters.

SUPPORT SERVICE:

The Taluk under study did not have Anganawadi, many people felt the need for an Anganawadi, but whether provision of Anganawadi will improve the enrollment of girls is in question.

The health centres present are few and those existing do not function properly as there is a shortage of doctors and nurses.

There are about 26 registered Mahila Mandals in the Taluk. Of the nine villages sampled, the following conclusions were drawn:

The Mahila Mandals though present do not promote women's empowerment or provide adequate skills and the activities are limited. Tailoring is the only activity carried out by the Mahila Mandals. The women felt that there was not enough space to

conduct workshop, meeting etc. Also the number of girls taken for tailoring classes are limited to five members only, casteism is another factor which forbids many women from participating in the activities of the Mahila Mandals as there is objection from women of other castes that are considered to be superior. Most of the women wanted different schemes apart from the existing ones. Tailoring does not fetch them income to make them self-sufficient.

In Krishnarajpet taluk, the women are quite clear about their views regarding education. Although they live in the rural areas, they are aware of city culture. Many women were of the impression that education is an important tool in moulding children be it a boy or girl.

Some women were aware of the importance of education but felt that they would not be benefited, for education cannot provide employment to everybody, instead if a girl is taught to work in the fields, she could earn and contribute to the family. And there were some others who thought that educating girls was against their ideas/principle, for they still believe in age old customs and tradition. A girl, according to them was meant merely for looking after the men- be it father, brother, husband or sons, to make the life of men easier by cooking, cleaning and in general doing household chores.

In the sampled area, when a girl is born, it is viewed with contempt. The first expression, sometimes by the parents themselves is "oh, it's a GIRL!". The girls are taught to be very responsible at a very young age while boys of the same age group are encouraged to play. A boy always enjoys a higher place in most of the families. Even if a girl expresses her desire to become a professional she is silenced and suppressed while her male counterpart is considered as a potential breadwinner and hence has the right to become a professional. With such kind of disparities still prevailing, it is very difficult to think and act equal to a male. Such disparities are not only with respect to food and play activities but also education.

CHAPTER VI

BRIEF REPORT

PRIMARY DATA ANALYSIS

The Primary data was collected from 8 villages and 2 urban slums of the Taluk- Krishnarajpet, it has the least female literacy and low female enrollment in Mandya district.

The villages were selected on random basis, for collecting primary data, they represent the following criteria :

- 1) Village having no school.
- 2) Village having primary school/LPS
- 3) Village having middle school/HPS
- 4) Village having secondary/High school.
- 5) Village having Higher secondary school/Junior college.
- 6) Village having high literacy rate.
- 7) Village having Mahila Mandal.
- 8) Village representing the weaker section.
- 9) An urban Slum having varied classes of people,
- 10) An urban Slum having SC population.

Out of the total sample population-- by caste 22% were SC, 7% were ST and 71% others. By Mother tongue-- 92% were Kannada speaking and 6% urdu and 2% spoke other languages. By religion-- most of them were Hindus-93% and the rest were Muslims.

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The distribution of the population by broad Age group revealed that the female population in the age group of 5-10 years was 3.6% as against 5.2% in the case of males. The corresponding percentages for females and males in the age-group of 10-14 are 16.15% and 4.5% respectively.

The average size of the Household was 5 persons in case of scheduled castes and 6 persons in case of scheduled Tribes, and 5 persons in case of other castes.

The source of drinking water was either tap(55%), or bore-well(39%). About 90% of the household had the source of drinking water either at home or closeby. The main source of fuel was wood,93% depend on it.

Most of the workers are cultivators . Among them 89% are male and only 11% are females. Most of the household,90% are economically sound by level of per capita income, as they fall under the category of 950/- and above.

Out of the total 694 illiterates,424 are females,among them 63 are never enrolled girls.

The educational expenditure is around 150/- per student. The incentives available are mainly text books and uniforms which are not available at proper time and there is an inadequate supply of these incentives. According to the parents the incentives available are not satisfactory/adequate, they suggest

that the incentives like books, stationary and uniforms should be given upto higher secondary as they feel that it is too expensive for them to educate the child especially the girl who they say will one day go away from home and it is not good to invest on her education. Also the incentives should be given to all the economically backward families.

The teachers also expressed that the incentives were not being supplied on time.

Support Service-- The Anganawadi and Balwadi are absent in the entire block. The need for it is expressed by parents. TRYSEM is functioning satisfactorily according to many of the villagers how ever, not all communities are given prominence also very few women are given an opportunity to participate. HEALTH CENTRES sufficient facilities are not available. There is a need for more doctors, nurses and Mid-wives. MAHILA MANDALS Out of the 329 households sampled, only 110 are aware of the existence of Mahila Mandals. There are not many activities carried out by the Mahila Mandals. Some of the activities suggested by some of the women are making of Papads, manufacture of Agarbathies and Beedies, preparation of nutritional food etc.

THE FACTORS FOR THE GIRLS CONTINNING THEIR EDUCATION IN SCHOOL

	Parental perception	Teachers Perception	Institutional Head's perception	Educational administrative perception
1	Parental motivation	Parental motivation	Parental motivation	Better economic standard of the house hold
2	Parental education	Parental education	Parental education	Parental motivation
3	Better economic standard of the house hold	Better economic standard of the house hold	Better economic standard of the house hold	Parental education
4	Parental support like provision of books and stationery	Parental support	Parental support	Parental support
5	Parental support like payment of fees other than tuition fees	Self motivation of the girl child	Self motivation of the girl child	Self motivation of the child

Main Reasons for girls dropping out from the school as emerging from parents, teachers, Institutional Heads and Educational Administrators

	Parental perception	Teacher's perception	Institutional Head's perception	Educational administrative perception
1	Domestic work	Inability of parents to pay extra tuition fees, provide clothes.etc	Inability of parents to pay extra tuition fees	Inability of parents to pay extra tuition fees.
2	Inability of parents to provide clothes and shoes	Inability of parents to provide books and stationery	Domestic work	Inability of parents to provide clothes, shoes and books.
3	Inability of parents to pay extra tuition fees.	Inability of parents to provide medicine and food	Inability of parents to provide clothes, shoes, books and stationery	Helping parents in occupation
4	Inability of parents to provide books and stationery	Helping parents in occupation	Helping parents in occupation or care of siblings	Engaged in remunerative employment.
5	Social taboo on the onset of puberty	Domestic work	parental lack of motivation	Domestic work

Reasons for girls non enrollment in schools as emerging from parents teachers institutional head's and educational administrators are as follows:

	Parental perception	Teacher's perception	Institutional Head's perception	Educational administrator's perception
1	Inability of parents to provide clothes and shoes	Inability of parents to provide clothes and shoes	Inability of parents to pay extra tuition fees	Inability of parents to pay extra tuition fees
2	Domestic work	Inability of parents to pay extra tuition fees	Care of siblings	Parental illiteracy
3	Inability of parents to pay extra tuition fees	Inability of parents to provide stationery and books	Domestic work	Inability of parents to provide books, clothes & shoes
4	Inability of parents to provide books, stationery, food and medicine	Inability of parents to provide books, food and medicine	Inability of parents to provide books, clothes & shoes	Helping parents in occupation or engaged in remunerative employment
5	Care of siblings	Domestic work	Parental lack of motivation and parental illiteracy	Domestic work or Care of siblings and social taboos

Parent's Educational Aspiration for their children: for boys it is Graduation and for girls it is Higher Secondary. The occupational aspiration of parents for boys is to be in Government service, whereas, for girls to be housewives.

A large number of parents wanted income generating skill based educational programmes for their children. Their priorities were:

- 1) Income generating programme(59%),
- 2) Literacy programme/NFE centres(47%),
- 3) Programme on health and nutrition(26%).

The factors that encourage the parents to send their daughters to school are:

- 1) Appointing more female teachers-30%,
- 2) Free uniforms and books to be provided-24%
- 3) Separate school for girls-21%,
- 4) Changing school timings-18%
- 5) Availability of school/NFE centre within or close to habitation-18%.

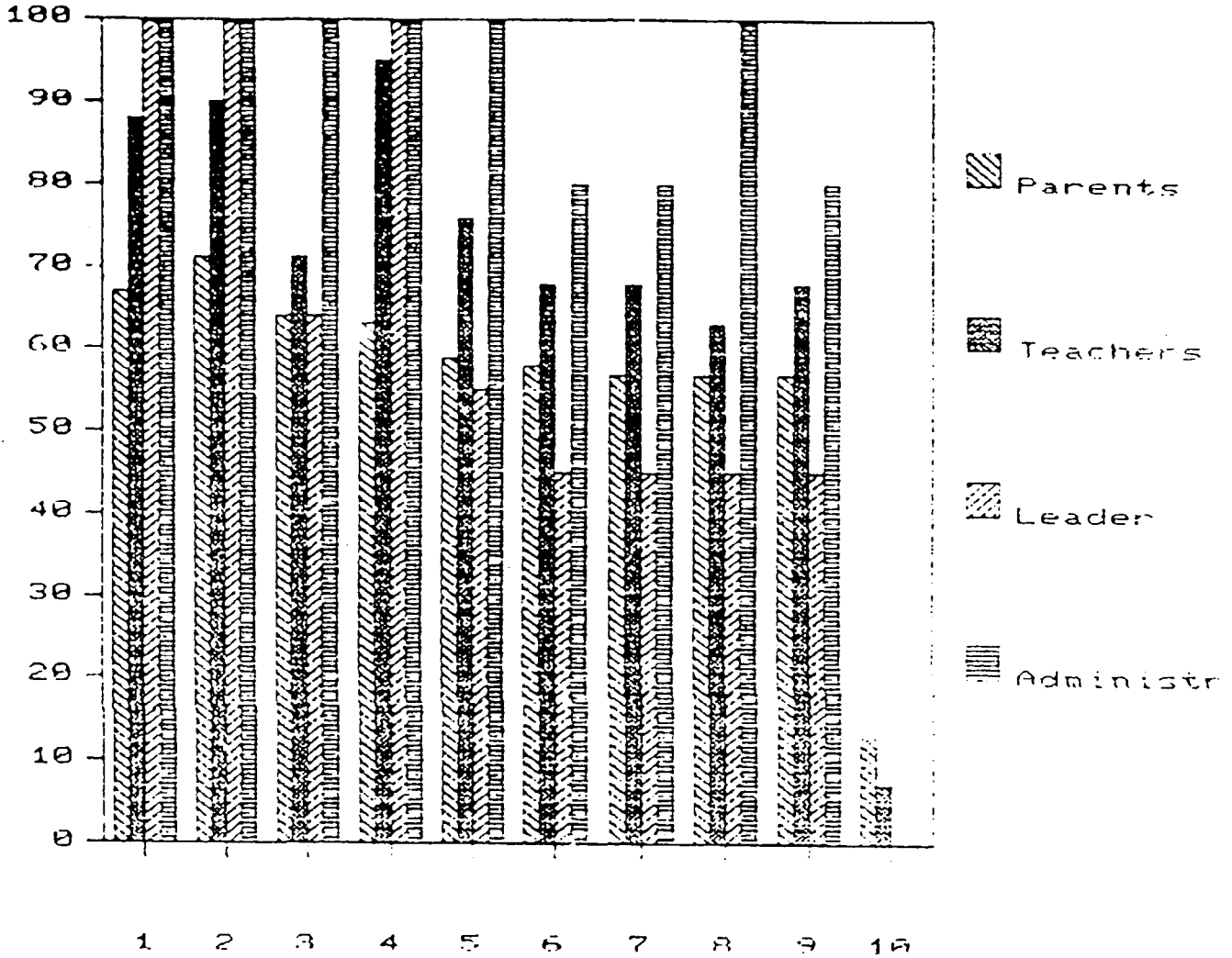
UTILITY OF GIRLS EDUCATION

	Parental perception	Teacher's perception	Institutional Head's perception	Educational administrator's perception
1	Prepares girls for economic contribution	will ensure education of future generation	Develops a positive self image and confidence among girls	Develops a positive self image and confidence among girls
2	Develops a positive self image and confidence among girls	Prepares girls for economic contribution	will ensure education of future generation	will ensure education of future generation
3	Can improve health and nutritional status of children and other family members	Develops a positive self image and confidence among girls	Prepares girls for economic contribution	Prepares girls for economic contribution
4	Will ensure education of future generation	Will make girls and women aware of their rights	Can improve health and nutritional status of children and other family members	Can improve health and nutritional status of children and other family members
5	Will make girls and women aware of their rights	Can improve health and nutritional status of children and other family members	Will make girls and women aware of their rights	Will make girls and women aware of their rights

PERCEPTION ON GENDER EQUALITY

	Parental perception	Teacher's perception	Institutional Head's perception	Community Leader's perception
1	Boys and girls need to be given equal amount of food	Boys and girls need equal education	Boys and girls need equal education	Boys and girls need equal education
2	Both need to be given equal health care and medicine	Boys and girls need to be given equal amount of food	Boys and girls need to be given equal amount of food	Boys and girls need to be given equal amount of food
3	Girls and boys need equal education	Both need to be given equal health care and medicine	Both need to be given equal health care and medicine	Both need to be given equal health care and medicine
4	Both have same intelligence and abilities	Both can be assigned same responsibilities	Both can be assigned same duties and responsibilities. Both have same intelligence and abilities	Both can be assigned same duties and responsibilities.
5	Both should be given the same freedom	Both can have similar occupation	Both should be given equal time to play	Both can perform all tasks equally well. Both have same

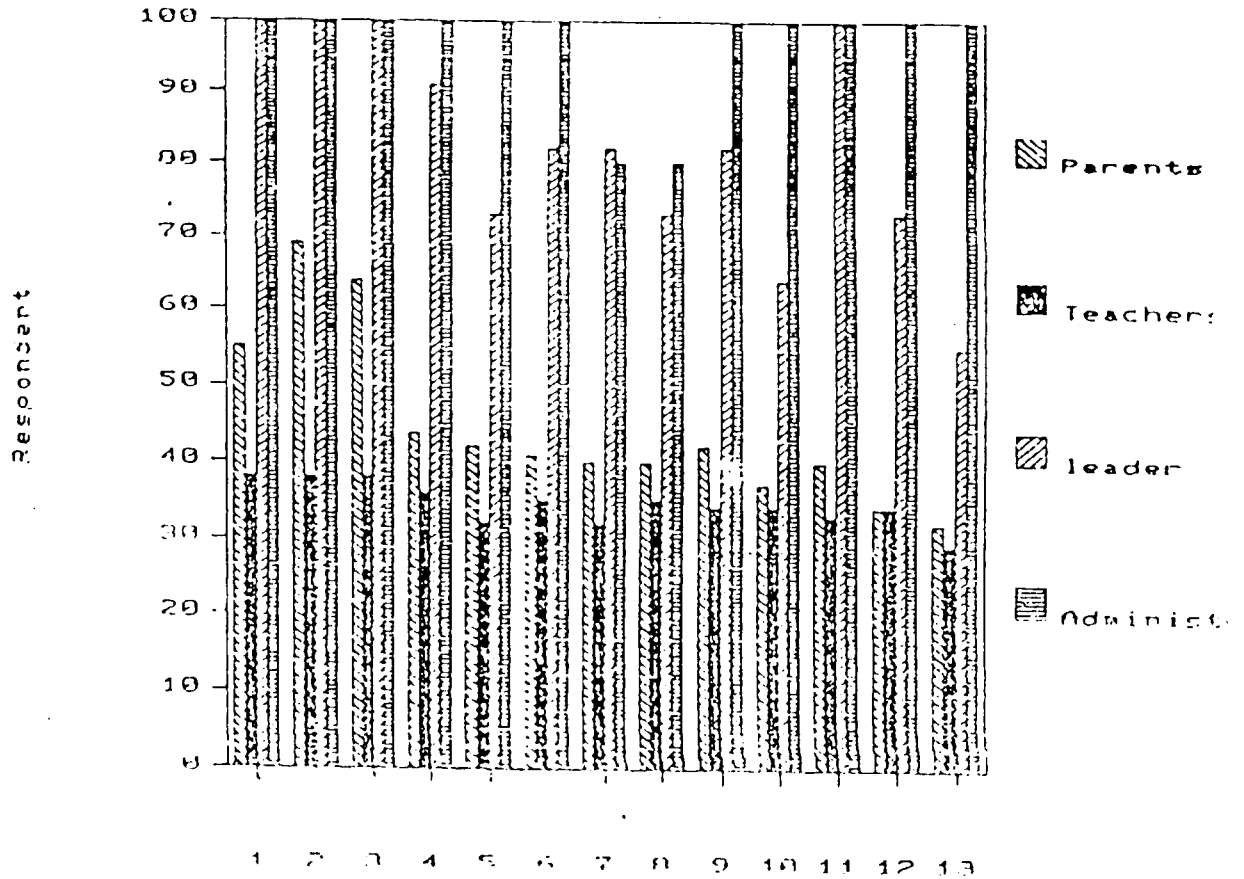
Perception of utility
of Girls Education



Reasons (Krishna raj pet)

- 1) Develops a positive self image and confidence among girls
- 2) Prepares girls for economic contribution
- 3) Can improve health and nutritional status of children and other family members
- 4) Will ensure education of future generations
- 5) Will make girls and women aware of their rights
- 6) Helps raise age at marriage and reduce maternal, infant and child mortality
- 7) Helps in reducing the family size
- 6) Will prepare girls for leadership roles in society
- 9) Will prepare girls for participation and decision making process in all walks of life e.g. family, panchayats, municipalities and legislature

Gender Equality perception



Reasons (K.R. Pet)

1. Girls and boys need equal education	7. Both can perform all tasks equally well
2. Both need to be given equal amount of food	8. Both can have similar occupations
3. Both need to be given equal health care and medical attention when needed	9. Both have same intelligence and abilities
4. Both can be assigned same duties/responsibilities	10. Men and women should be paid equally
5. Both should be given the same freedom	11. Husband and wife should take all responsibilities
6. Both should be given equal time to play	12. Household work must be shared
	13. Assets of the family should be shared

Drop-out girl		Never enrolled girl	
OBSERVATION		OBSERVATION	
<p>Out of 117 drop-out girls 70% liked the school and 59% would like to resume studies. 72% liked the teacher and 60% were regular in going to school.</p> <p>Subject most liked is the regional language-Kannada(78%) The distance of school from residence of most of the drop-out girls(90%) were either closeby or less than 1Km.</p>		<p>Out of 63 never enrolled girls 51% liked to go to school and 33% talked to their parents about it and 19% of the parents were willing to send them to school.</p> <p>49% do not want to go to school.</p> <p>25% are able to count the numbers.16% are able to write their name.</p>	
		REQUIREMENT OF SPECIFIC PROGRAMME: -	
		67% of the respondent required Income Generating programme and 33% literacy programmes/NFE centres.	
WORK DONE	TIME SPENT MORE THAN TWO HOURS	WORK DONE	TIME SPENT MORE THAN TWO HOURS
washing/cleaning Utensils	67%	washing/cleaning Utensils	24%
Cooking	51%	Cooking	20%
Care of siblings	19%	Care of siblings	12%
Agricultural Operations	16%	Agricultural Operations	9%
Grazing cattle	13%	Grazing cattle	7%
PERCEPTION ON DISCRIMINATION MADE BY THE GIRL'S PARENTS BETWEEN HER AND HER BROTHERS AND HER BROTHERS		PERCEPTION ON DISCRIMINATION MADE BY THE GIRL'S PARENTS BETWEEN HER AND HER BROTHERS AND HER BROTHERS	
DISCRIMINATIONS	% TO TOTAL RESPONDENTS.	DISCRIMINATIONS	% TO TOTAL RESPONDENTS
Opportunities to play	53%	Opportunities to play	51%
Food	52%		
Clothing	51%		
Rituals and social visits	51%	Rituals and social visits	49%
Toys, Magazines, books, stationery	50%	Toys, Magazines, books, stationery, clothing, food.	48%

REASONS/RESPONSES FOR NOT BEING IN SCHOOLS	
Drop out girl	Never enrolled girl
1 Domestic work	Inability of parents to pay extra tuition fee
2 Inability of parents to pay extra tuition fee, to provide books, clothes and shoes	Inability of parents to pay stationary, books, cloths, shoes, food and medicine.
3 Social taboo on onset of puberty	Domestic work
4 Helping parents in occupation or engaged in remunerative employment	Care of siblings
5 Teachers negative attitude	Engaged in remunerative employment

TEACHERS

Out of the 41 teachers interviewed, 32 were male and only 9 were female. According to the teachers, the main reason that encourages the parents to send their daughter to school is appointing more female teachers-this will encourage both the student and the parents as they feel that the lady teachers are more patient and understanding than their male counterparts.

63% of the teacher's qualification was either high school/higher secondary and 15% were graduates, and 100% were trained.

The distance of school from the residence of 54% of the teachers interviewed, was either closeby or less than one kilometer and among 32% it was more than four kilometre. The punctuality and regularity of these teachers is in question. It is suggested that local teachers be appointed or accommodation be provided for the teacher in the village premises itself as 59% of the teachers have no mode of transport and generally walk the distance.

EDUCATION 1991

NAME OF THE BLOCK/DIST	PRIMARY EDUCATION			SECONDARY EDUCATION		
	SCHOOL	STUDENT	TEACHER	SCHOOL	STUDENT	TEACHER
1 KRISHNARAJPET	327	33948	1134	16	4097	312
2 MADDUR	260	43901	861	20	7624	175
3 MALAVALLI	286	44937	631	23	8492	186
4 MANDYA	320	63003	610	34	13096	70
5 NAGAMANGALA	327	38235	465	11	3608	90
6 PANDAVAPURA	194	24582	527	10	3276	92
7 SRIRANGAPATANA	137	26426	816	13	2906	102
8 DIST. MANDYA	1851	275032	5094	127	43099	1027

According to 1991 census, in primary schools there are

2,75,032 children and 5094 teachers.

In single teacher schools, a teacher has to manage all the four classes at primary level so the total population of students will be approximately 170. Hence the number of teachers is very less. The average ratio of teacher to student is 1:54 (1 teacher for every 54 students).

TEACHER'S RESPONSES

Reasons for girls not attending school regularly

Teacher's Perception		Percentage of respondent
1	Domestic work	98%
2	Care of sibling	56%

Responses about incentives

1	Incentives available	
	free textbooks	83%
	free stationary	15%
	free uniform	7%
2	Incentives are adequate and available on time	32%

68% of teacher's and 60% of educational administrator's are of the opinion that the incentives are not adequate

Educational qualification and experience

	Head of the institution	Educational administrator
1	Educational qualification 70% are SSLC or Higher secondary 30% are graduates	100% are graduates
2	Experience 70% have 20 to 30 years experience	80% have 30 to 40 years of experience

Physical facilities available in school:

70% of the total schools sampled have libraries, book banks and medical check-up in school and only 10% have toilets, out of which separate toilets for girls are nil. 60% have play ground.

COMMUNITY LEADER:

Eleven community leaders were interviewed. The educational qualification of 36% of the community leaders is high school higher secondary, 27% middle school and 18% primary school. 45% are cultivators and the rest belong to other services.

45% of the community leaders felt that women participate in village panchayat meetings and Mahila Mandals. 36% of the community leaders expressed their need for NFE centres and were willing to provide accommodation. However, 64% of the leaders felt the need for a separate NFE centre for girls. 91% of the community leaders had no objection to girls and boys studying in the same institution and girls being taught by male teachers while 9% objected to the same.

C H A P T E R VII

FIELD STUDY AND GROUP DISCUSSION.

A BRIEF DESCRIPTION ABOUT THE NINE VILLAGES :

AKKIHEBBAL

This village has the status of a hobli. The basis of selection was that it had a Junior College or Higher Secondary School. This village has a population of 3361, out of which there are 1706 males and 1655 females. There are 679 female literates and 959 male literates.

Although there are adequate number of both government and private schools, the Retention rate is low as there are many drop-out and non-enrolled girls. The people here are ignorant and lack motivation, a lot of importance is given to boys.

This village has many communities, a few were economically sound but socially backward.

A general group discussion with the women of all communities who were socio-economically backward revealed

- They required income generating programmes (agarbathi, candle-making etc.)
- More women be taken into tailoring classes
- Incentives be given to all economically backward communities.

BALLENAHALLI

The reason for selecting this village is that it had Higher Primary School(co-education).

It has a population of about 1400, a well developed village having the basic infra-structure. Most of the houses have electricity and adequate water supply. There are three mini-tanks, four bore-wells and four pucca wells. A few houses are provided with toilets too.

Most of the people were engaged in picking and stringing flowers("sevanthige")as it was the flowering season. It was found that during this season, the girls become irregular in going to school and invariably drop-out as they have to string a lot of flowers. We observed that it was mostly the women and girls who were stringing flowers.

We also observed that the girls were not motivated and lacked interest in studies. People are poor,they not see any reason for a girl to be educated beyond primary level. They openly admit that boys should inherit ancestral property as they spend an equal amount of money on the girl's marriage in the form of dowry and other expenses. The teachers admitted that there were a lot of drop-outs during flowering season and suggested that vacation be given during this period. The teachers felt that the enrollment would increase if separate schools for girls with lady teachers are provided.They felt that equipments like leaching-aid, toys, sport articles etc. would attract more students. They also felt that cultural activities should be given priorities. Since there is a lot of enrollment of girls in standard VII, a separate section is operational.

JAKKANAHALLI

A small Hamlet having a population of about 140. It is a school-less village but most of the children go to school to a nearby village (about one kilometer) or stay in some other village and study.

The village has a single borewell situated about one kilometer from habitation and a well about half kilometer away.

There are about thirty households in the village. There are no proper roads, the nearest pucca road is about ten kilometers away from the village. There is no transportation available. Very few houses are provided with electricity. Hospitals are far away from the village.

The population consists mostly of Gowdas and there is a SC colony also.

The main occupation of the people is agriculture. This village does not have any historical background, there are no temples or fairs. The festivals celebrated by them are Ugadi and Sankaranthi, they go to a village called "kikkeri" for fairs.

Most of the families were willing to send their daughter to school as they are aware about the importance of being a literate. They are highly motivated too. Many girls expressed their wish to go to school but at the same time they could not fulfill their aspirations because of their poor economic conditions.

A general mixed group discussion revealed the need for a primary school and adult education centre with lady teachers, electricity, health centre and adequate water supply. They wished to be taught to atleast read and write, to be able to carryout transaction as they are all cultivators.

KALABOREGOWDANA KOPPALU

It is a school-less village with 17 households. This village does not have electricity, there is no basic infrastructure. there is no panchayat either. The main source of water is a pucca well and a bore well.

Most of the household have atleast one member working in Bombay, so there is an influence of city culture, thus making the girl interested in education and also a better standard of living. Most of the people in this village are literates. The children go to the school in the neighbouring village called Kyathana halli, which has a pre-primary and a lower primary school.

KIKKERI

It is a hobli having all the basic facilities. This village has a population of 4973. 1519 men and 1132 women are literates. This village has an active Mahila Mandal, this was the criteria for selecting this village. It is named "chetana mahila mandal" and is headed by Mrs. Sharadamma, it has about 20 members. The activities of the mandal is limited to tailoring and making eating-leaves. The members of the mahila mandal expressed that they did not have enough funds to widen their activities. They also felt the need for an auditorium to conduct work-shop and meetings.

The field study of the women folk of the SC community revealed their dissatisfaction at the functioning of the mahila mandal as they were not allowed to participate in the activities of the mandal. They felt a strong need for income generating programmes.

Kikkeri is very famous for silk-weaving, only men weave while women help them.

There are 4 government and 4 private schools. More than 50% of the women are literates, however we came across a few drop-out and never-enrolled girls who could not attend school because of their poor economic condition and beliefs in superstitions.

GROUP DISCUSSION(ALL WOMEN)

About eight women of homogeneous group who were engaged in making "Leaf-Plates" participated in the discussion.

The following questions were put forth to them:

- 1) Reasons why parents send their daughters to school ?

To eradicate superstition and blind belief, we still believe in superstition and age-old customs and tradition and hence have not progressed so our daughters should become literates, To tell the groom that our daughter has studied, They should be able to read their husband's letter. We have suffered enough without studying we do not want our daughters to suffer like us.

2) Reasons why parents do not send their daughters to school ?

Those who do not have good economic condition cannot afford to send their daughter to school. Some girls are not interested in studies while most of them are engaged in domestic work.

3) Factors making school accessible and attractive/inaccessible and unattractive ?

Akshaya yojana was good and that encouraged us to send our girls to school such scheme will improve enrollment. Good teachers who are understanding will attract more girls.

4) Relevance of curriculum ?

Hindi and English should be made compulsory, handwork should be taught at school so that we can work in cities.

5) What do families and communities expect from education of girls ?

They will be bold and courageous and this can happen only if they are educated. We want the girls to go the office, want her to become independent and she should come forward, they should not be ignorant, that is the only way that they can be empowered.

6) What are they willing to do to send their daughters to school ?

The women that we spoke to said that the men should be enlightened first so that they come forward and educate their daughters, the community should aim at changing the attitudes of the men who have rigid thoughts regarding girl education, this is because the men have a hold on us, and we have no say in the matter, as we are not educated.

MURUKANAHALLI

A small village with 60 households. This village has a lower primary school.

Season for harvesting a variety of chrysanthemum flowers ("sevanthige") men, women and children were busy stringing flowers. The other things grown are Ragi, coconut trees, mulberry and Bringal.

The village has a new irrigation canal set up so as to enable villages to grow, paddy, sugarcane, etc.

Many households had girl children, most of them go to school regularly. very few dropouts and never enrolled. Most of the parents are of the opinion that their daughter should study till the X standard. So as to enable them to take up the responsibility of a good housewife and a good mother. They do not believe in their daughters earning for them. Their main intention is to make the child a literate.

The people are economically backward they depend only on agriculture and as a result of this they are unable to educate their children further than X standard.

A group discussion was organised, which mainly consisted of men. There prevailed a strong sense of inequality. According to them their daughters were meant to be married after SSLC whereas the boys would be encouraged to study further or take up remunerative job outside the village to be financially independent.

The Drop outs are mainly due to the belief in age old customs, that they should not be sent to school after attaining puberty.

They wanted health education and literacy programmes to be arranged in the village.

POOVANAHALLI

Poovanahalli situated near the backwaters of Krishna-RajSagar Dam is a rehabilitated village consisting of people who were displaced during the construction of the dam.

They cultivate chrysanthemum flowers and tomatoes.

This village is most poor and backward. The school (DPS) in this village has a single room accommodating the students of all the 4 classes.

Only 10 households of the 100 household have electricity. There is a well and a borewell. There is no mode of transportation, no hospitals nothing !

The dropouts are mostly due to teacher's negative attitude, illtreatment and abuse. The other reasons are that the girls felt that they were grown up and old enough to be married and felt there was no need to be educated. The parents of many children also felt that girls were meant to do domestic work, take care of small children and help them in their occupation and also cattle rearing while educating boys was a status symbol.

SINDHAGHATTA

This village has a population of about 3,500 consisting of muslims, gowdas, lingayats, brahmins, Nayaks and SC. Different communities have formed their own colonies.

This village has many temples built during the Hoysala period (12th century) one such temple was Lakshmi Narayana Devasthanana. This monument has been declared to be of national importance under the Archeological sites and Remains Act.(1958).

Fairs were organised every year in this temple on a grand scale ;however for the past one year there has been some communal disturbance as a result of this, fairs are no more held.

This village is provided with banks, post offices, Bus services and also other private transportation. Health centres and veterinary hospitals are functional there is a mahila mandal which is not very active.

There are a number of schools in the village(2 LPS, 1 HPS, 1 High school, 1 Urdu HPS and 1 Urdu LPS) People are extremely superstitious and still follow age old customs and tradition and this has been one of the major reasons for girls being retained at home after primary schooling . The reason for Non enrollment is due to poverty parental ignorance. There were a few families where there was child marriage. Some girls just didn't want to study because they were not interested and motivated. They preferred playing. People living in joint families felt that they could not send their daughter to school as the other members of the families objected to it.

GROUP DISCUSSION :-

(All women, Muslim community.)

About 11 women participated in the group discussion the following questions were put forward:

Reasons why parents send/do not send their daughters to school, House hold demands/constraints, customs, economy, factors making school accessible and attractive/inaccessible and un-attractive, relevance of curriculum, what families and communities expect from girls education and what they are willing to do to send their daughters to school.

According to them girls will get jobs if they are well qualified, they can get married to good groom.

Girls themselves don't like to study sometimes girls want to study but fathers will not send.

We want our daughters to study and earn, They will have value and earn respect they can feed their family husband children there should be tailoring drawing and other classes apart from academics.

We spend lots of money and get uniforms, books ,pay fees we even take loans to educate our children, now that we are enlightened but men are very dominating they don't allow us to take any decision.

Even if we suffer from illness they say they will throw us out of the house. We do not have education so we have to depend on men.

Men should also be intelligent and enlightened otherwise its of no use.

The girls will get spoilt if they go to school. They may be influenced by bad students.

We have so many children how can we educate them If mothers encourage their daughters to come forward , others will curse the mother and talk ill about her character.

Our religion does not permit us(women) to come forward, but we like to work like making beedies, etc.

Sometimes colleges are far no bus conveynance all these facilities are important. We want them to learn and work they should be independent they become smarter when they learn. There is no point in getting married and giving birth.

If men, don't send their daughters to school the neighbours will force them and say "look this girl is going to school and that one is, so why not send your daughter?" but the men say that if something happens to their daughters it is the women who will have to shoulder the responsibility. If a girl studies she can give tuitions and earn money and respect and impart her knowledge as well.

Some men although are educated its of no use. they have behave the same way as illiterates do.

SOLLEPURA

This village has a very high literacy rate (90%) but is not developed with respect to conveyance and other basic facilities like shops etc. The pucca road is 6 Km away from habitation and there is no conveyance. Most of the houses are electrified, They have adequate water supply with 5 hand pumps, 5 wells, 3 taps and 3 mini water tanks apart from own-taps. There are no toilets.

The most famous festival is "Arekallammana Habba" celebrated once in every 6 years on a grand scale.

It has a 1 HPS (co-ed) with 6 teachers. The school environment was very attractive and impressive with hygienic surrounding. The children were neatly dressed in their uniforms. The head master of this school has been successful in motivating the students and teachers alike, as was revealed by the parents.

Although this village has a high rate of literacy it has not been able to maintain equality between the girls and boys as the property is still inherited by the sons. The birth of the boy child is celebrated with pomp and grandeur.

For higher education (High school) the children have to go to the next village, which even by short cut is about 2 Km. The path leading is very dangerous as it has a stream running across. Throughout the year and during Monsoons the water level rises causing a lot of difficulty for the students. In spite of this more than 100 girls and around 150 boys are continuing their education.

The villagers strongly felt the need for a bridge so as to facilitate their movement. Some of the educated girls wanted training programmes, while few others preferred self employment like book-binding and making papads.

There is a Mahila mandal and yuvathi mandal which are poorly functioning.

GROUP DISCUSSION :-(Mixed group)

About 20 women and men participated in the group discussion the following questions were put forward:

Reasons why parents send/do not send their daughters to school, House hold demands/constraints customs, economy, factors making school accessible and attractive/inaccessible and un-attractive, relevance of curriculum, what families and communities expect from girls education and what they are willing to do to send their daughters to school.

If girls are educated they can teach children. House is the first school therefore, mother can teach with love where as it cannot happen in school.

If girls come up in life, they can enlighten others in the society, girls are like boys in all respects, girls should be independent. All should give an opportunity for girls to come. If a girl is confined to 4 walls she cannot achieve anything. If she gets married by 18 it be different to bring up her children. These days men are not the only bread winners so many men cheat their wives after marriage, if a woman is educated she will be able to work and win bread.

Girls should get interested and fight with parents and go to school.

If one girl is educated the other girls should see and learn from her.

Girls are more sincere than boys so they have all the right to be educated. However some families are economically backward. If girls are given free uniforms, books etc., they will surely go to school.

Girls are the guiding lights of every home, if educated they will know how to behave with others. Besides they will develop a sense of belonging to the country. She can keep the house clean, environment clean, and things given by government should be fully utilised.

Schools should be attractive, both inside and outside, the teachers should recognise the interests of each and every child and act accordingly.

The Government policy i.e. 30% reservation for women is very good.

Educationists should go to schools and prepare a good syllabus. Unnecessary syllabus should not be included sometimes teachers are not able to finish the portions at all.

More than books they should be able to visualise practical knowledge is important, we can remember things we have seen the things we read.

Tuitions are a real burden, if parents are educated they can teach their own children instead of sending them to private tuitions.

What ever a woman likes she should do it.

Men are society conscious they care a lot for a woman's character. Hence they feel that her character will become bad if she is sent out of the house, So they retain her at home, Many villagers are under the impression that girls get spoilt once they go out of the house.

It is not enough if loan is given to women, they should be trained and also her personality should develop. She should be able to talk to officers. Initial motivation should be there.

If we have some knowledge we should impart it, we should not try to bring people down there is very little co operation among women. Facilities should be provided to each and every girl. There is no conveyance at all.

Girls should be given opportunity to work at home (Papads making, book binding) and earn a living.

English should be made compulsory only then can they compete with city children only then they will not develop inferiority complex. Foundation should not be shaky, then it will become difficult.

GROUP DISCUSSTON :- (All men)

About 5 men participated in the group discussion. The following questions were put forward:

Reasons why parents send/do not send their daughters to school, House hold demands/constraints customs, economy, factors making school accessible and attractive/inaccessible and un-attractive, relevance of curriculum, what families and communities expect from girls education and what they are willing to do to send their daughters to school.

Our village wants all the girls in this village to be educated, so that they can become rich, develop personality, but facilities are limited we make our girls walk nearly 4 kms to go to school . We have spoken to so many people about the facilities but no one is bothered we badly need a bus at regular intervals.

We cannot educate our daughters if they have to suffer and go to Kikkeri. If we have these facilities we will not have any drop-outs or non-enrolled. We want to make match sticks agarbathi, soaps. we can then sell and improve our standards of living. But our authorities are asking us to take up making of chalk pieces etc., which will not fetch us any money.

We want our women to be independent, we are willing to give women what ever they ask for, the very fact that we are educating our girls proves the point.

All the communities are willing to give accommodation and other facilities to people who want to improve our knowledge.

C H A P T E R V I I I

CASE-STUDY

Name	:	Uma Devi
Age	:	23
Qualification	:	MSc. (Statistics)
Father	:	Anne Gowda

Uma Devi:- A 23 year old girl hails from sollepora, a small village in K.R. Pet Taluk in Mandya district.

Her father Anne Gowda is a teacher in a school in the neighbouring village, her mother sulochana is a house wife.

Uma devi is the only girl in the village who has obtained a masters degree. Her main source of encouragement and inspiration has been her parents especially her father. she did her primary schooling in sollepora - her home village and continued her secondary education in a school in neighbouring village called Kikkeri.

After 7th standard she wanted to take up a merit examination, she studied even during her holidays but she did not get her hall ticket, so her father enquired the teachers about the hall ticket to which they replied " you have son let him come up, don't be disappointed because your daughter cannot take up the examination". Uma devi was affected by this incident and wanted to prove that she could do well too.

She had a brother and sister who were younger to her. When she was in the 8 th standard, her brother expired in an accident and so her parents started encouraging her by telling that she should fulfill the dreams that they had for their son. She felt that her parents never differentiated between their son and daughters.

She went on to do her PUC in Chennarayapatna and BSc and MSc in Mysore.

Initially she was apprehensive about staying in a hostel as she felt that hostel life was not meant for girls but her parents asked her to shed her fear and continue her education.

Now she has completed her masters in statistics and on the verge of fulfilling her desire of becoming a teacher. She Wants to be economically independent before being married off.

She adds that her father is responsible for her present state of well-being.

TIME FRAME OF OPERATIONS

Activities (Mandya Dist.)	94-95	95-96	96-97	97-98	98-99
1 Sensitisation Programms	xxx	xxx	xxx	xxx	xxx
2 Conduct of campering for sensitising Parents	xxx	xxx	xxx	xxx	
3 Providing support for the domestic work of the girls	xxx	xxx	xxx	xxx	xxx
4 Preparation of media material Film audio		xxx	xxx		

C H A P T E R X

DPEP RECOMMENDATIONS

GIRL EDUCATION AND WOMEN EMPOWERMENT

Gender disparity has existed in the last four decades. In 1991 the male literacy rate was 50.47 and female was 31.32. The gradewise enrollment and drop-out rate have also indicated the existence of gender disparity. During 1991-92 only 71% of girls are enrolled in classes I to III with a disparity of 7% as compared to boys. The average drop-out rate for girls is two times that of boys. About 40% SC and ST girls dropout by class V. The reasons for such disparities have been mainly:

- Negative attitude towards girl education
- Girls given greater responsibility for household and taking care of young ones
- Gender bias that has dominated all sections of the society both in rural and urban areas (more so in rural)

THE RECOMMENDATIONS:

- 1) Organising gender sensitization programmes---these are organised for community members, village leaders, officials, teachers and students; campaign approach with the help of local level NGO's and VEC's will be followed.
- 2) Developing women motivators---women with leadership qualities in each village are identified and trained as motivators for organising various programmes related to women upliftment in the village.

- 3) Organising Gender-fair cocurricular activities---Using specially prepared modules teachers will be trained to undertake suitable cocurricular activities to remove gender bias among children.
- 4) Providing support to Mahila Mandals---There is a need to support Mahila Mandals in each village. There are 439 Mahila Mandals of which only 59 are active because of paucity of funds. Their potentialities can be exploited by giving adequate support. Special grants of Rs.10 lakhs can be earmarked each year for any activity proposed by these organisations related to women empowerment and girl education such as linking literacy with income generation activity. The grants will be routed through Department of women and child welfare.

C H A P T E R X I

CONCLUSION

"If you educate a man, you educate an individual;
but if you educate a woman, you educate a family."

-- A Chinese Proverb.

The woman, is the pivot around which the family moves and she has a tremendous influence on the family as a whole. so an educated woman definitely contributes more not only to her family, but to the entire nation.

The education of women is directly linked to her status in society. Down the ages, the Indian women have been treated as a second-class Citizen, has been confined to the four walls of her house and denied education. As a result, her outlook has remained by and large, narrow.

But to-day she is no longer content with her status as somebody's wife, mother, daughter or sister. She wants an independent entity and this can be achieved only through education.

As the woman becomes educated, she becomes aware of her rights and privileges and of the policies of the government. She is then in a position to actively participate in the process of nation-building, and to lead a life of freedom, dignity and equality.

The literacy rate of women and men in the district in the year 1981 was 19.90% and 40.47% respectively and in the year 1991 it was 31.32% for females and 50.47% for males. It can be concluded that although the female literacy rate has increased over the decade, the difference between the male and female literacy rate is a constant.

Several factors determine women's education. In our predominantly rural set-up, girls have been denied access to education in favour of boys. A number of reasons keep girls away from school:

- 1) It is the high cost of education in relation to the poverty of families.
- 2) Social factors--onset of puberty, early marriage and a wide-spread belief in female seclusion as well as an increasing demand for girls schools and women teacher also affect the girls education.
- 3) Girl's often opt-out of the school to help in domestic chores and to look after their younger siblings.
- 4) Restriction on the mobility of girls and lack of access to school also are important factors.
- 5) Discriminatory processes at work within the school system itself is a factor to be considered.

Female education means empowerment, delayed marriage, better knowledge of contraception, smaller family size and higher potential earnings. Also if women are educated, they will not lend themselves to any kind of exploitation like wage earning, etc.

It can be concluded that women's education should be taken up as a challenge, right from the grass-root level. Rural areas need to be specially targeted so that the drop-out rate and non-enrollment among girls is brought down.

TABLE 1

**Blockwise Distribution of Population
of MANDYA District**

Sl. No.	Name of District /Block	Area in Sq.km.	Number of villages	Population		Density of Population per Sq.km.	Sex Ratio	Percentage of Rural Population	Percentage of Decadal Growth 1991-91
				Male	Female				
	MANDYA	4961	1479	837597	806777	331	963	83.77	15.8
1	KRISHNARAJPET	904.4	316	110291	110812	244	1004	91.85	16.39
2	MADDUR	618.4	162	133243	127368	457	955	92.14	15.52
3	MA-AVALLI	610.01	186	121175	113078	326	933	96.89	14.95
4	MANDYA	715.9	183	197418	185166	534	943	68.65	15.49
5	NAGAMANGALA	1045.8	366	88139	90524	171	1027	89.64	12.95
6	PANDAVAPURA	540.4	171	72807	71350	296	979	97.74	17.41
7	SRIRANGAPATTNA	357.2	95	64151	60695	432	945	80.66	15.72

Source :1) Census of India 1991

2) District Statistical Handbook, (1991-92)

TABLE 2

Blockwise Distribution of SC/ST population of

MANDYA DISTRICT

Sl. No.	Name of District /Block	SCHEDULED CASTE			SCHEDULED TRIBES			% TO TOTAL POPULATION		% OF SC FEMALE POPULATION TO TOTAL FEMALE POPULATION	% OF ST FEMALE POPULATION TO TOTAL FEMALE POPULATION
		MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL	SC	ST		
	MANDYA	115296	111330	226626	6129	5807	11936	13.78	0.72	13.77	0.71
1	KRISHNARAJPET	13126	13331	26357	1364	1312	2676	11.92	1.21	11.94	1.18
2	MADDUR	17451	16818	34269	669	618	1287	13.14	0.49	13.2	0.48
3	MALAVALLI	23797	22503	46300	794	768	1564	1.97	0.66	19.9	0.67
4	MANDYA	18123	17497	35620	653	587	1240	13.55	0.47	9.44	0.31
5	NAGAMANGALA	9542	9619	19161	512	488	1000	10.72	0.55	10.62	0.53
6	PANDAVAPURA	8238	8189	16427	518	561	1079	11.39	0.74	11.47	0.78
7	SIRIRANGAPATTNA	9719	9403	19122	570	497	1067	15.31	0.85	15.49	0.81

SOURCE: 1) Census of India, 1991 (Final Population Totals)

2) District Statistical Handbook, (latest issue)

TABLE 3

**POPULATION BY BROAD AGE GROUP
OF MANDYA DISTRICT**

Sl. No.	Name of District /Blocks	0-6 YEARS		6-11 YEARS		11-14 YEARS	
		MALE	FEMALE	MALE	FEMALE	MALE	FEMALE
	MANDYA	123204	118152	43637	41457	26414	25207
1	KRISHNARAJPET	17019	16654	13332	13199	8070	8026
2	MADDUR	19694	18722	15714	15558	9512	9460
3	MALAVALLI	17662	16902	14125	13984	8550	8503
4	MANDYA	19444	18783	15844	15687	9590	9538
5	NAGAMANGALA	13848	13293	10773	10666	6521	6485
6	PANDAVAPURA	10824	10329	8692	8608	5281	5232
7	SRIRANGAPATTNA	8813	8547	7452	7452	4556	4531

SOURCE: 1) Census of India, 1991 (Final Population Totals)

2) District Statistical Handbook, (1991-92)

TABLE 4
VITAL STATISTICS OF
MANDYA DISTRICT

Sl. No.	ITEM	YEAR	RURAL	URBAN	AVERAGE TOTAL
1	Crude Birth Rate	-	-	-	-
2	Crude Death rate	-	-	-	-
3	Total Marital fertility Rate	1981	3.3	2.8	3.2
4	Mean Age at Marriage Female	1981	16	16.3	16
5	Percentage married females in age group	1981			
	10-14 years		-	-	2.97
	15-19 years				45.42
6	Couple protection rate	-	-	-	-
7	Infant mortality rat	1981			
	Below 1 year		-	-	82
	Below 2 years				111
8	Child Mortality rate	1981			
	Male		119	90	104.5
	Female		104	81	92.5
9	Maternal Mortality Rate	-	-	-	-
10	EXPECTATION OF LIFE AT BIRTH	-	-	-	-

SOURCE: Census of India, 1991 (Final Population Totals)
District Statistical Handbook, (1991-92)

TABLE 5

Distribution of workers by Sex And Rural/Urban areas in

 MANDYA DISTRICT

Sl. No.	CATEGORY	MALE			FEMALE		
		RURAL	URBAN	TOTAL	RURAL	URBAN	TOTAL
a)	Main Workers	57.99	50.81	56.80	21.48	12.54	20.05
b)	Marginal Workers	0.60	0.28	0.55	11.69	0.86	9.96
c)	Total Workers	58.59	51.09	57.35	33.17	13.4	30.01

SOURCE : CENSUS OF INDIA, 1991.

TABLE 6
PERCENTAGE DISTRIBUTION OF MAIN WORKERS IN
MANDYA DISTRICT

Sl. No.	Name of District MANDYA (Blocks)	RURAL			URBAN			TOTAL		
		TOTAL WORKERS	FEMALE WORKERS	% OF FEMALE	TOTAL WORKERS	FEMALE WORKERS	% OF MALE	TOTAL WORKERS	FEMALE WORKERS	% OF TOTAL
1	CULTIVATORS	327243	64902	19.83	11018	1491	88.48	338261	66393	20.57
2	AGRICULTUREAL LABOURS	144914	65806	45.4	13742	4901	64.22	158656	70707	5.64
3	LIVE STOCK AND FOREST	14535	2818	19.38	2306	289	87.48	16841	3107	1.02
4	MINEING AND DISPENSE	3245	925	28.5	191	63	87.01	3436	988	0.2
5	MANUFACTURING									
a	HOUSE HOLD INDUSTRY	4329	1201	27.74	2506	1881	33.87	7134	3082	0.43
b	OTHERS	11960	1160	9.69	9414	1006	89.13	21374	2166	1.29
6	CONSTRUCTION	5001	1937	19.73	5070	237	83.49	10071	1774	0.61
7	TRADE AND COMMERCE	15045	2452	16.29	18344	1630	91.11	33389	4082	2.03
8	TRANSPORT, STORAGE AND COMMUNICATION	2995	39	1.3	4528	177	96.09	7523	216	0.45
9	OTHERS SERVICE	20344	3478	17.09	18564	3835	79.34	38908	7313	2.36

SOURCE: 1) Census of India, 1991 (Final Population Totals)
2) District Statistical Handbook, (1991-92)

TABLE 7

THE TABLE SHOWING THE NUMBER OF MAHILA MANDALS
IN THE BLOCKS OF MANDYA DISTRICT

Sl. No.	Name of District / Blocks	NUMBER OF REGISTERED MAHILA MANDALS	NOT REGISTERED	TOTAL
1	KRISHNARAJPET	26	-	26
2	MADDUR	42	13	55
3	MALAVALLI	60	3	63
4	MANDYA	52	-	52
5	NAGAMANGALA	115	7	122
6	PANDAVAPURA	61	2	63
7	SRIRANGAPATTNA	83	15	98

SOURCE: 1) Census of India, 1991 (Final Population Totals),
2) District Statistical Handbook, (1991-92)

TABLE 8

**WOMEN IN EDUCATIONAL ADMINISTRATION
OF MANDYA DISTRICT**

Sl. No.	DESIGNATION	TOTAL NO. OF PERSONS	NO. & % OF WOMEN
1	BLOCK LEVEL		
	CLASS II	11	NIL
	CLASS III (TEACHERS)	1179	146
	CLASS IV	NOT AVAILABLE	
2	DISTRICT LEVEL		
	CLASS I	11	NIL
	CLASS II	24	NIL
	CLASS III (TEACHERS)	5288	2130
	CLASS IV	NOT AVAILABLE	

SOURCE : DEPARTMENT OF EDUCATION, MANDYA, 1992-93

TABLE 9

LITERACY RATE FOR MANDYA DISTRICT

POPULATION	RURAL	URBAN	TOTAL
ALL POPULATION (1991 CENSUS)			
MALE	47.60	64.99	50.47
FEMALE	27.38	52.01	31.32
TOTAL	37.66	58.72	41.07
SCHEDULED CASTE (1981 CENSUS)			
MALE	28.28	46.33	31.08
FEMALE	9.84	26.65	12.35
TOTAL	19.19	36.85	21.89
SCHEDULED TRIBE (1981 CENSUS)			
MALE	24.66	43.56	26.71
FEMALE	8.26	25.46	12.25
TOTAL	16.66	34.49	19.63

SOURCE : CENSUS OF INDIA, 1981;1991.

TABLE 10

LITERACY RATE OF 1991 FOR THE BLOCKS
 OF MANDYA DISTRICT

Sl. No.	Name of District /Block	ALL COMMUNITIES 1991			SC 1981			ST 1981		
		MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL
1	KRISHNARAJPET	52.01	28.42	40.19	24.41	8.08	15.71	33.44	8.23	21.02
2	MADDUR	NOT AVAILABLE			31.31	11.25	21.51	27.96	9.29	18.89
3	KALAVALLI	43.79	25.97	35.18	35.04	16.94	26.16	22.75	9.78	16.51
4	MANDYA	NOT AVAILABLE			23.75	14.21	20.77	24.95	11.86	18.95
5	NAGAMANGALA	54.15	30.14	41.98	33.82	9.55	21.62	20.52	7.86	14.1
6	PANDAVAPURA	46.28	24.44	35.47	23.41	7.38	15.52	27.00	13.38	20.14
7	SRIRANGAPATTNA	48.05	32.11	32.65	28.4	11.46	20.15	25.26	12.28	19.04

SOURCE : CENSUS OF INDIA, 1981;1991

TABLE 11

NUMBER OF VILLAGES SERVED BY SCHOOLS
 IN MANDYA DISTRICT

Sl. No.	EDUCATIONAL LEVEL	NUMBER OF VILLAGES HAVING SCHOOLS			
		WITH IN VILLAGE	OUT OF THE VILLAGE		
			WITH IN 1-2 KM	WITH IN 2-3 KM	WITH IN 3 KM AND ABOVE
1	2	3	4	5	6
a)	PRE-PRIMARY	208	-	-	-
b)	PRIMARY	1178	-	-	-
c)	MIDDLE	640	-	-	-
d)	SECONDARY	147	-	-	-
e)	HIGHER SECONDARY	28	-	-	-
f)	NON-FORMAL EDUCATION	-	-	-	-
g)	ADULT EDUCATION CENTRES	-	-	-	-
h)	ANY OTHER (SPECIFY)	-	-	-	-

SOURCE : DISTRICT STATISTICAL HAND BOOK, 1951-52

TABLE 12

**NUMBER OF VILLAGES SERVED BY SCHOOLS BLOCKWISE
IN MANDYA DISTRICT**

SLNO	NAME OF TALUKS	PRE-PRIMARY	PRIMARY	MIDDLE	SECONDARY	HIGHER SECONDARY
1	KRISHNARAJPET	29	243	84	16	4
2	MADDUR	30	156	107	24	6
3	MALAVALLI	31	187	100	27	1
4	MANDYA	44	174	148	42	5
5	NAGAMANGALA	30	200	90	15	6
6	PANDAVAPURA	26	133	61	11	3
7	SRIRANGAPATNA	18	85	51	12	3

SOURCE : DEPARTMENT OF EDUCATION (1992-93)

TABLE 13

AVAILABILITY OF BASIC AMENITIES IN SCHOOLS BLOCKWISE
OF MANDYA DISTRICT

Sl. No.	NAME OF THE TALUK	NUMBER OF VILLAGES HAVING					
		DRINKING WATER		PLAY GROUND		TOILET	
		YES	NO	YES	NO	YES	NO
1	2	3	4	5	6	7	8
1	KRISHNARAJPET	162	170	155	177	10	322
2	MADDUR	31	229	45	205	27	223
3	MALAVALLI	45	223	17	254	60	211
4	MANDYA	214	79	56	237	33	260
5	NAGAMANGALA	324	0	58	266	28	296
6	PANDAVAPURA	170	1	92	79	4	167
7	SRIRANGAPATNA	21	96	17	100	3	114

SOURCE : FROM DPEP DISTRICT PLAN

NOTE : THIS INCLUDES UN-INHABITED VILLAGES ALSO

TABLE 14

TEACHERS BY SEX AND BY RURAL URBAN
 AREAS IN MANDYA DISTRICT

SL. NO	STAGE	MALE	FEMALE	% OF FEMALE TEACHERS TO TOTAL
I	PRE-PRIMARY			
a	RURAL	-	156	100
b	URBAN	-	49	100
c	TOTAL	-	205	100
II	PRIMARY (LPS)			
a	RURAL	1697	465	21.5
b	URBAN	200	222	52.6
c	TOTAL	1897	687	26.58
III	MIDDLE (HPS)			
a	RURAL	2399	645	21.18
b	URBAN	430	593	57.96
c	TOTAL	2829	1238	30.44
IV	N.F	-	-	-
a	RURAL	-	-	-
b	URBAN	-	-	-
c	TOTAL	-	-	-

SOURCE : Department of education (1992-93)

TABLE 15

**NUMBER OF VILLAGES HAVING ICDS CENTRES
IN MANDYA DISTRICT**

SL. NO	NAME OF THE BLOCK	NO OF VILLAGES HAVING ICDS CENTRES (ANGANAWADI)	NO OF BENEFICIARIES TOTAL
	MANDYA	899	80760
1	KRISHNARAJPET	NOT COVERED	-
2	MADDUR	295	27000
3	MALAVALLI	228	22955
4	MANDYA	NOT COVERED	-
5	NAGAMANGALA	157	13245
6	PANDAVAPURA	120	9360
7	SRIRANGAPATNA	100	8200

SOURCE : 1) DEPARTMENT OF WOMEN AND CHILD WELFARE
2) DPEP DISTRICT PLAN (1993)

TABLE 16

AVAILABILITY OF PRIMARY SCHOOLS

IN MANDYA DISTRICT

SL. NO	NAME OF THE DISTRICT/BLOCK	PRE PRIMARY		LOWER PRIMARY		HIGHER PRIMARY	
		RURAL	URBAN	RURAL	URBAN	RURAL	URBAN
	MANDYA	186	22	1107	71	546	95
1	KRISHNARAJPET	24	5	238	5	77	7
2	MADDUR	25	5	149	7	98	9
3	MALAVALLI	31	-	177	10	91	9
4	MANDYA	34	10	152	22	95	49
5	NAGAMANGALA	30	-	182	18	85	5
6	PANDAVAPURA	26	-	130	3	54	7
7	SRIRANGAPATNA	16	2	75	6	42	9

SOURCE : DDPI's OFFICE, MANDYA (1992-93)

TABLE 17

**TEACHERS BY SEX, RURAL/URBAN BLOCKWISE
IN MANDYA DISTRICT**

SL. NO.	NAME OF THE BLOCKS	PRE PRIMARY						LOWER PRIMARY						HIGHER PRIMARY					
		RURAL		URBAN		TOTAL		RURAL		URBAN		TOTAL		RURAL		URBAN		TOTAL	
		MALE	FEMALE	MALE	FEMALE	MALE	FEMALE	MALE	FEMALE	MALE	FEMALE	MALE	FEMALE	MALE	FEMALE	MALE	FEMALE	MALE	FEMALE
1	IRISHNARAJPET	-	20	-	23	-	43	386	61	15	7	401	68	274	17	38	19	312	35
2	MADDUR	-	39	-	5	-	34	165	56	64	22	229	80	540	175	93	84	628	259
3	MALAVALLI	-	21	-	4	-	25	388	152	21	23	409	175	413	37	47	123	460	320
4	MANDYA	-	28	-	16	-	44	292	73	45	81	337	154	558	92	145	299	700	391
5	NAGAMANGALA	-	19	-	1	-	20	262	44	12	14	274	58	229	40	50	26	279	66
6	PANDAVAPURA	-	21	-	0	-	21	84	32	16	39	100	71	235	71	30	10	265	31
7	SRIRANGAPATNA	-	18	-	0	-	18	120	45	27	36	147	81	150	153	32	33	132	186

SOURCE : DEPARTMENT OF EDUCATION, MANDYA (1992-93)

TABLE - 18

~~TABLE - 18~~ TOTAL ENROLMENT (1992-93)
for different grades - groupwise for 4 Taluks
of Mandya District

Name of the Taluk	I Std.		II STD		III Std		IV STD		TOTAL		V STD		VI STD		VII STD		TOTAL		
	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	
	G	4124	4123	5001	3005	3508	3745	4321	2652	16954	13525	3955	2581	3193	2351	2627	1536	9775	6468
MADDURE	S.C.	719	511	620	445	522	262	520	52	2381	1270	460	210	372	185	195	133	1027	536
	S.T.	118	43	112	37	89	30	243	29	562	139	23	32	20	10	17	11	60	53
	G	2736	2916	2435	2465	2612	2424	2240	2103	10023	9908	1938	1812	1696	1590	1654	1423	5288	4825
MALAVALLI	S.C.	989	736	671	671	682	610	633	547	2975	2564	648	463	487	423	506	379	1641	1285
	S.T.	68	71	51	47	21	26	29	20	169	164	12	15	19	12	11	08	47	35
	G	2706	2464	2200	2137	2313	1884	1708	1910	8927	8395	1736	1464	2013	1368	1992	1188	5746	4828
NAGAMANGALA	S.C.	273	328	305	316	142	202	188	98	808	844	118	86	121	91	92	76	331	263
	S.T.	55	36	41	38	24	15	15	12	135	106	12	08	18	03	18	06	48	17
	G	1216	1591	1424	1416	1374	1285	1713	1176	5727	568	962	1108	933	1020	812	873	2712	2001
PANDAVA-PURA	S.C.	218	235	165	149	204	152	134	115	717	648	131	90	96	66	69	40	296	196
	S.T.	11	13	06	07	10	06	06	11	33	37	03	05	08	09	03	02	14	16



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INSTITUTE OF EDUCATIONAL
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 DELHI-110016
 D-8213
 Date: 26-9-94

TABLE - 19

DROP OUT FOR THE YEAR 1992-93 IN 4 TALUKS OF MAIDYA DISTRICT

NAME OF THE TALUK	Category	I STD		II STD		III STD		IV STD		TOTAL		V STD		VI STD		VII STD		TOTAL	
		B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
K.R. PET	G	61	122	111	76	122	150	169	64	463	412	190	93	10	74	64	17	213	184
	SC	87	132	25	70	63	85	25	66	200	353	31	41	40	26	22	08	93	75
	ST	06	09	02	04	05	03	04	03	17	19	04	03	02	01	05	05	11	14
NAGAMANGALA	G	19	172	27	118	20	237	124	95	190	622	17	82	05	22	18	72	40	176
	SC	17	32	41	16	99	14	32	14	189	76	31	11	14	10	14	11	59	32
	ST	02	08	06	07	09	03	03	02	20	20	00	03	06	02	02	06	08	11
PANDAVAPURA	G	386	518	242	311	360	409	221	207	1206	1445	251	82	172	59	150	259	573	300
	SC	34	47	36	38	16	37	31	31	117	153	20	13	22	14	40	10	82	37
	ST	61	36	20	13	30	19	24	10	135	78	42	15	21	03	27	13	90	31
SRIRANGAPATNA	G	120	125	101	105	87	99	72	78	390	407	42	40	30	31	20	25	92	96
	SC	25	22	15	18	14	35	10	12	64	67	08	09	06	08	07	09	21	26
	ST	07	09	06	08	07	09	05	08	25	34	04	05	08	04	05	06	17	15