

DRAFT

DPEP GENDER STUDIES
KARNATAKA

PROJECT REPORT
ON
GIRL EDUCATION
AND
WOMEN EMPOWERMENT

RAICHUR DISTRICT

DSEET
BANGALORE

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VILLAGES OF DEVADURGA TALUK

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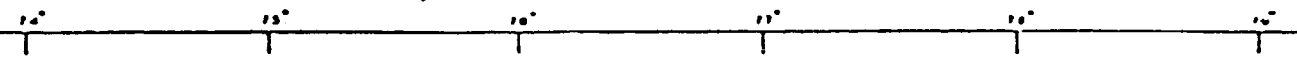
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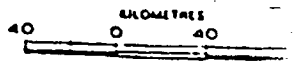
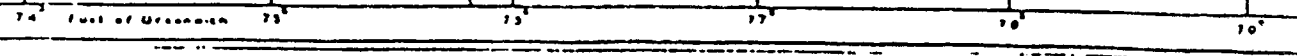
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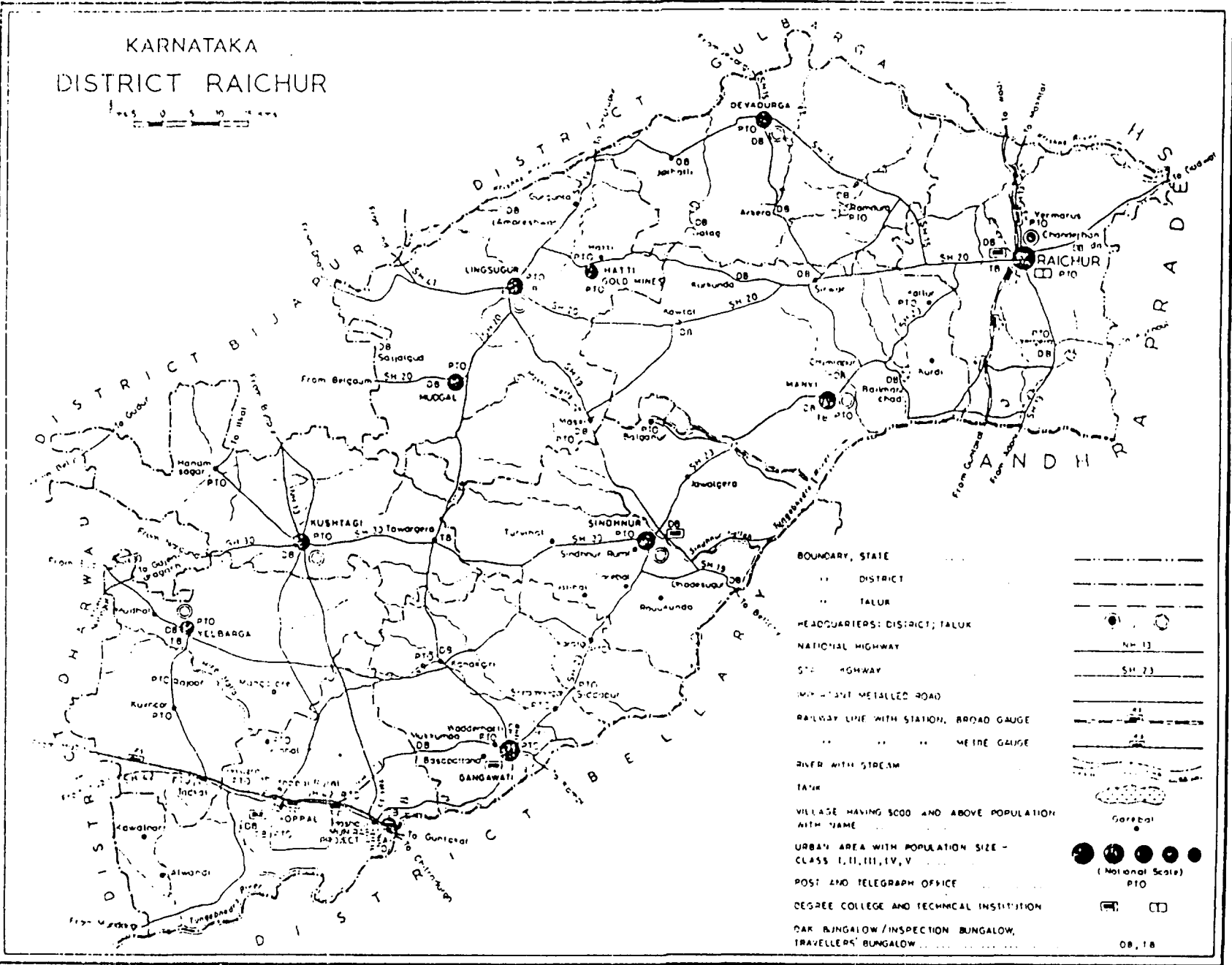
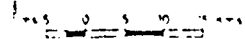
DISTRICT COVERED BY DPEP GENDER STUDIES - RAICHUR



KARNATAKA



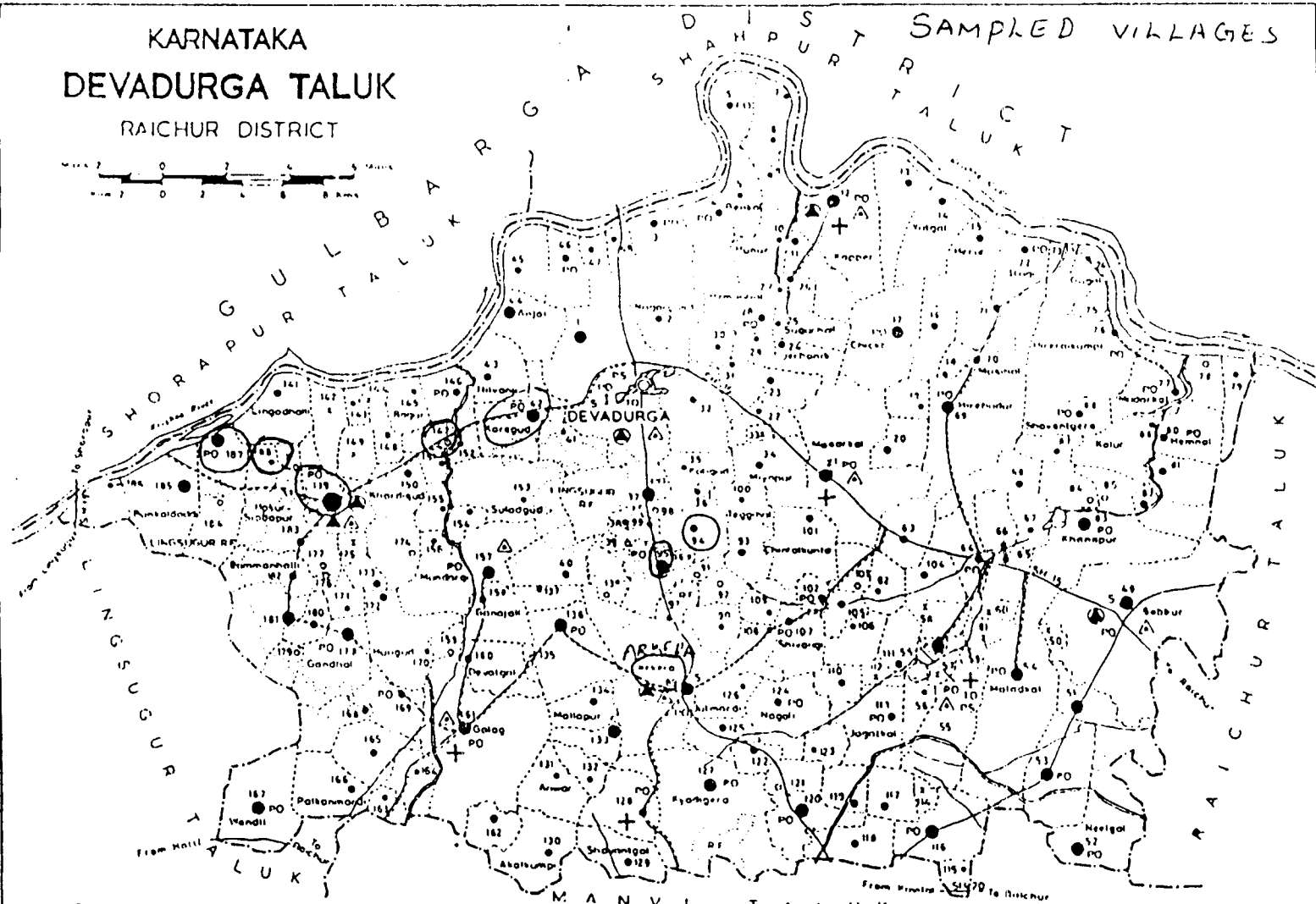
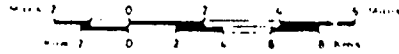
KARNATAKA DISTRICT RAICHUR



BOUNDARY, STATE	
DISTRICT	
TALUK	
HEADQUARTERS: DISTRICT; TALUK	
NATIONAL HIGHWAY	
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IMPAVED METALLED ROAD	
RAILWAY LINE WITH STATION, BROAD GAUGE	
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VILLAGE HAVING 5000 AND ABOVE POPULATION WITH NAME	
URBAN AREA WITH POPULATION SIZE - CLASS I, II, III, IV, V	
POST AND TELEGRAPH OFFICE	
DEGREE COLLEGE AND TECHNICAL INSTITUTION	
DAK BUNGALOW / INSPECTION BUNGALOW, TRAVELLERS' BUNGALOW	

Based upon Survey of India map with the permission of the Director General of India

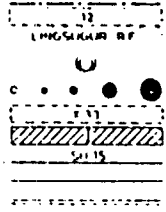
KARNATAKA
DEVADURGA TALUK
 RAICHUR DISTRICT



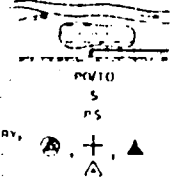
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POBINARY TALUK
 ● VILLAGE WITH LOCATION CODE NUMBER
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MANVI TALUK
 VILLAGES WITH POPULATION SIZE BELOW 200,
 200-499, 500-999, 1000-4999 AND ABOVE
 UNIDENTIFIED VILLAGES WITH LOCATION CODE
 URBAN AREA WITH LOCATION CODE
 STATE HIGHWAY
 IMPORTANT METALLED ROAD
 UNMETALLED AND OTHER ROADS



RIVER WITH STREAM
 CANAL WITH PERMANENTLY
 POST OFFICE / TELEGRAM OFFICE
 HEALTH CENTER / DISPENSARY
 PRIMARY HEALTH CENTER / PRIMARY HEALTH UNIT, DISPENSARY,
 FAMILY PLANNING CENTRE
 IMPORTANT VILLAGE MARKET / HAAT (MARKET)



CHAPTER I

INTRODUCTION

BACKGROUND OF THE DISTRICT

Raichur District is situated in northern part of the Karnataka, surrounded by Gulbarga, Bijapur, Dharwad, Bellary Districts and Andhra Pradesh. The District has 5 Taluks and 57 Revenue hoblies. The District is situated between 15.46 and 77.35 degree of east longitude in between two major Rivers, namely Krishna and Tungabhadra. (popularly) known as "Doab" region. The total area of the district is 14073 Sq. kms and the Population according to 1991 census is 20.06 lakhs and its length (height) above the main sea level is 399.90 meters.

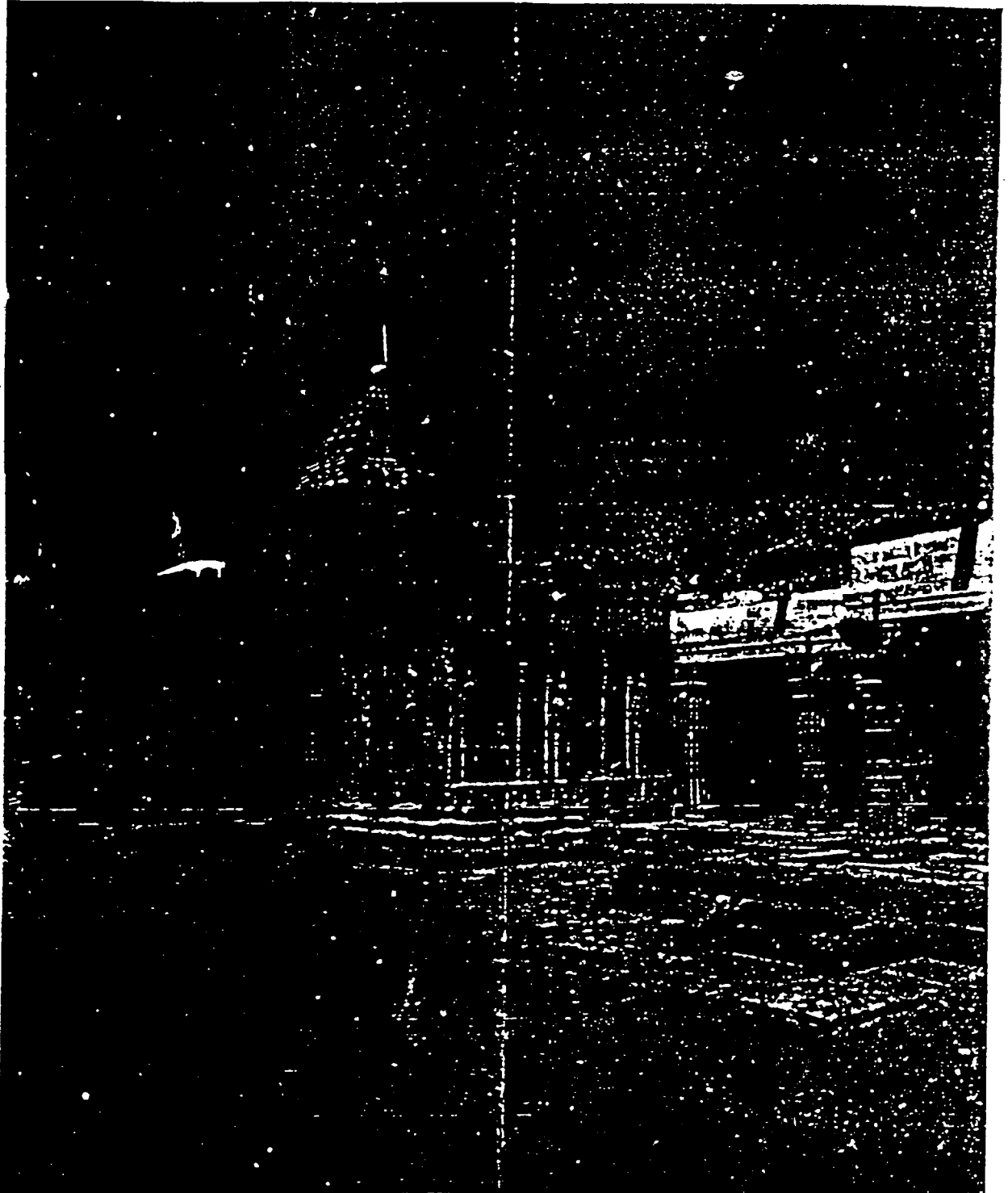
The District has nine Taluks, ~~are~~ Raichur, Manvi, Sindhanur, Gangavathi, Koppal, Yelaburga, Kustagi, Lingasugur and Devadurga. The left bank canal of Tungabhadra project provides irrigation facilities for 3 Taluks namely Gangavathi, Sindhanur and Manvi and some villages of the Koppal, Devadurga and Raichur. The rest of the Taluks mainly depend upon rainfall. Agriculture Activities. The temperature of the district ranges from 19 -44 degree Celsius and average rainfall is 601.6 mm. The District is known for Hutt Goldmines and thermal unit at Shaktinagar, Maski in Lingasugur taluk and Koppal are places having Ashoka ~~at~~ inscriptions. Kanakagiri is known for Kanakachal Temple.

a) HISTORICAL FEATURES

Origin of Name: The district derives its name from its headquarters town Raichur (Rayachooru in Kannada) as do most of the other districts also in the state. Though many of the villages round about still call the place by the earlier form of the name which is Rachooru however in modern times, it has come to be generally written and pronounced in Krishna as Rayachooru. The name of this place which is considerable antiquity can be traced back to the 12 th century at least.

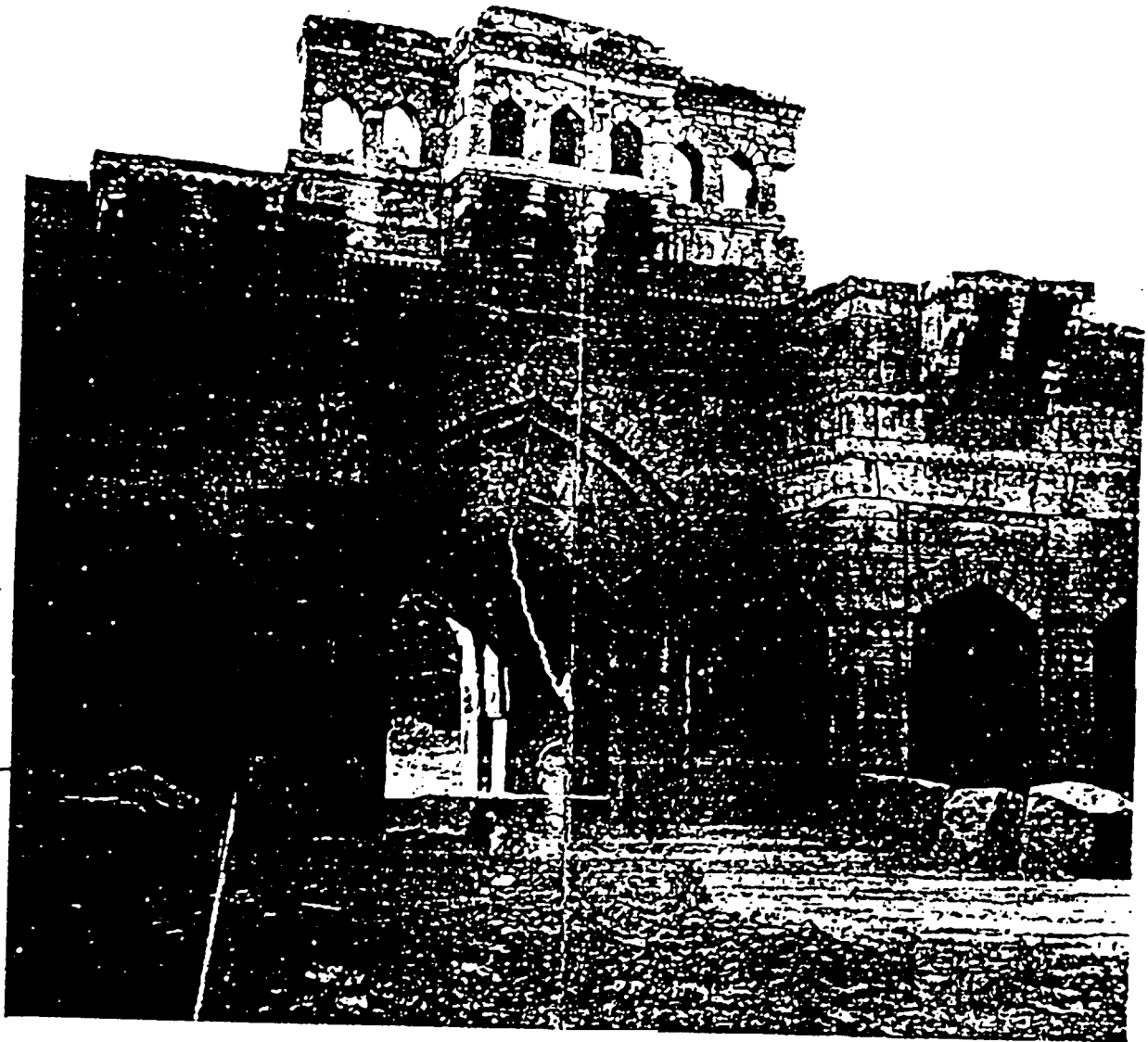
It is narrated that a chieftain on witnessing a strange spectacle of a rabbit turning on a dog that pursued him and tearing the latter (dog) to pieces at this spot, Thought that the scene of this heroic unusual action was a fit place for building a fort, accordingly constructed a formidable fort and named the place as 'Naichur' which in Kannada connotes the idea of the dog being torn to pieces. The present name Raichur Is said to have derived from that 'Naichur'. But this kind of story is repeated in respect of many forts. It is also said that 'Rai' meaning stone (because of rocks in the vicinity). Which became Rayachooru or Raichooru. These and such other stories can be said to be the only conjectures in view of the clear historical evidence about the name already explained. It appears that Raichur had been once renamed Feruzenagar by a Bahmani sultan, But the appellation did not stick on to it and it continued to be called by the old name only.

MAHAMEYA TEMPLE — RAICHUR DISTRICT



Mahameya temple — Itq

RAICHUR FORT

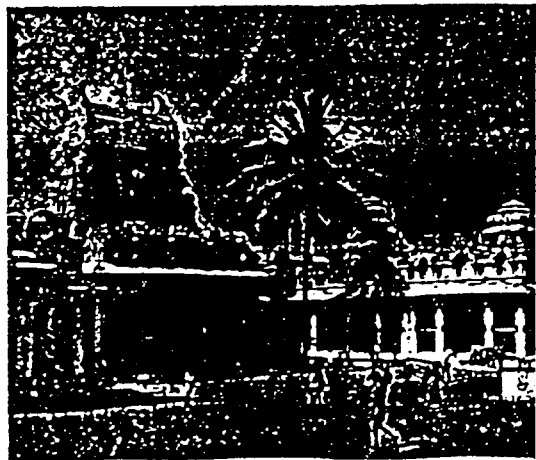


ASHOKAN INSCRIPTION



Ashokan inscription - Masip

KANAKACHALAPATHI TEMPLE



Kanakachalapati temple - Kunakagin

strongest place" he has seen in India . The Europeans with their strong artillery; could make little impression on it "at the end of six months" siege".

Devadurga:- Devadurga is the headquarters town of the Taluk of the same name and is about 34 miles west of Raichur. It was formerly a strong hold of Bedar chieftains and has an old fort near by, there is a hill which contains table.

Gabbur:- Gabbur in Devadurga Taluk has several old temples and inscriptions. In the old days, it was a centre of education and was also known as "Gopuragrama. The most important of the temples are those of Male Shankara, Venkateshwara, Ishwara, Bangara Basappa and Hanuman.

Hutti:- Hutti in Lingasugur taluk about miles from Lingasugur, is well known for the gold mines.

Kanakagiri:- In Gangavathi taluk is an ancient place. It is surrounded on 3 sides by 2 streams and was formerly the chieftain town of a principality:

Kanakagiri means a " hill of gold" and its old name was swarnagiri with the same meaning it is said that kanakamani a saint performed penance at this place.

According to a popular saying in the area people with eyes must ~~be~~ see kanakagiri temples and those with legs, Hampi.

b) POPULATION

Population: The total population of the district as per 1991 Census is 23.6 lakhs, out of which the Male population is 11.65 lakhs and Female Population 11.41 lakhs. out of 23.6 lakhs 18.26 is rural population, SC Population is 11.7 % and that of ST is 7.7%. The Demographic studies show that the density of Population is 165 per Sq Kms.

Religions:- The following statement gives the religionwise distribution of the population of Raichur district.

- 1) Hindus
- 2) Christians
- 3) Muslims
- 4) Jains
- 5) Sikhs
- 6) Buddhists

Languages:- The main language spoken in the district is Kannada, Telugu and Urdu are also spoken by some people. The Kannada language as spoken in Raichur District has many Urdu and Telugu words. The eastern part has contacts with the Andhra District also and as such Telugu is understood by some. Marathi is also understood in some trade circles since there has been always a trade connection in cotton and Groundnut with sholhapur and Bombay.

The following major languages are spoken by the people of Raichur district.

- 1) Kannada
- 2) Urdu
- 3) Telugu
- 4) Banjari
- 5) Marathi
- 6) Hindi
- 7) Tamil
- 8) Marwari
- 9) Korva
- 10) Gujarathi
- 11) Konkani
- 12) Malayalam
- 13) others

Occupations:- The largest number of Muslims in the district are to be found in Raichur city, Mudgal and Koppal. In the Rural Area, their main occupation is agriculture and weaving as a matter of fact most of the Muslims, who are now engaged in agricultural and allied pursuits dress in the Hindi fashion and speak fluent Kannada.

Among the occupational or functional groups are the Bhois or Bovis who are engaged in fishing and agriculture, the medars engaged in the making of baskets and mats, the Dhobis (Agasaru) or washerman, the Hajanns or barbers and Mochies or cobblers. The religion of the Bovis is a mixture of orthodox Hinduism and animism. Their favourite deity is Gangamma or river goddess worshipped by the entire community when the rivers, streams are full. Their tutelary deity is vankatrama. Who is worshipped especially on sweetmeats. They are not vegetarians, but they abstain from pork. Many of them have lost their original occupation of fishing and have

become or domestic servants in Hindu and Muslim households or taken to agriculture. palanquin-bearing was an old occupation of them.

The traditional occupation of the Idigas is today-tapping. Some of them are also employed in household and other services a few of them possess lands and are farmers. The gollas are a pastoral caste. Some of them have taken to agriculture and trade. There are also Jain tailors and vaishnavite tailors. The kumbhars are divided into several sects. Some of them are lingayats, The barbers are in demand not only for purposes of tonsure but also on occasions of marriages when they engage themselves as musicians playing pipe.

AGRICULTURE CONDITION: The Primary occupation of the people is Agriculture. The District comes under two climatical Zones namely North Eastern zone covering Raichur, Manvi and Devadurga Taluks. and Northern Zone covering remaining 6 Taluks namely lingasugur, Sindhanur, Gangavathi, Koppal, Kustagi and Yelaburga.

About 10.25 Hectares the grass area under agriculture crops out of these 5.5 lakhs Hectors is shown during Kharit 35 lakhs Hectors during Rubby and the total area under irrigation is 2.13 lakhs Hectares. The major crops of District are paddy, Jawari, Bajra, Groundnut, Cotton, Sunflower.

Industries: The growth of Industries Sectors (centres) is slow in the District as very few industries were setup, The few areas of Development namely Mysore Petro Chemical Limited. Thermal Plant oil mills, Rice mills, A Sugar factory near Gangavathi: is contributed Moderrisation of Gangavathi town.

c) PHYSICAL FEATURES

Natural Divisions:

The whole of the District lying as it does, between the two great rivers, the Krishna and the Tungabhadra, is generally referred to as the Raichur 'Doad' Roughly, the western portion of the district is a plain country, bleak in aspect of scanty of vegetation, while the eastern portion has a few hillocks and scrub Jungles. This latter portion has an undulation surface with a soil of red colour, While the plains of the western portion contain good black alluvial soil.

Rivers: The only two rivers of importance in this district are the Krishna and the Tungabhadra which form the entire northern and Southern boundaries of the district, respectively. they have been associated from time immemorial with religious and cultural activities and have several famous shrines on their banks. Picturesque spots on their banks have been also abodes of spiritual sadhana. In the historical and Development of a country, the great rivers

have played a vital role. Legend and tradition have satisfied these perennial sources of water, which have given an immense impetus to civilisation and prosperity of the land. These beneficent rivers have exercised a strong influence on the life and imagination of the people.

Forest:- Except perhaps, the banks of the two major rivers, the whole of the district is practically devoid of forest vegetation. The rainfall is inadequate and erratic. There are no distinct hill ranges owing to the geological formation of the land. The dry tropical climate is also not helpful to forest growth. Added to all this whatever forest cover the district possessed in the remote past, has been destroyed by man in his persistent effort to clear such land for the cultivation of his foodgrains, for the grazing of his cattle and for collecting fuel and timber. The process of erosion in this district has also had its parts to play in the gradual deduction and deterioration of the top and sub-soils. The water table has gone down considerably. The area of forest land is only about four percent of the district's total area as against the minimum of 33-1/3 percent desirable according to the national forest policy. The belts of vegetation that can, if at all, be called forests are confined to the upper and lower reaches of the rivers and are to be found in the taluks of Manvi, Lingasugur, Kustagi, Deodurg and sindhanur. The Taluks of Koppal and Yelaburga are entirely devoid of forest land, while Gangavati and Raichur taluks cannot lay claim to any appreciable areas and under forest.

The weeds and climbers found in the forests of the district are not of any great economic value. Even different types of grass grown are not of the nutrient types for the cattle and therefore, are more useful for thatching roofs of villages houses. The minor forest produce consists of Tarwad bark, Tupra (beedi) leaves Rousa grass shafifa or seetaphal, honey and wax soapnut and tamarind.

d) SOCIAL LIFE:-

The joint family system so characteristic of the Mitakshra law of inheritance was pre-dominant among the Hindus of the district till very recently and even today quite a few household accept this system unquestioningly, and give due respect to the accepted head of the family. But the changes in the pattern of society and the new laws of inheritance have been responsible for the splitting up of families.

The Hindus follow the main Hindu law in matters like succession, partition, privileges of minors etc. The new law gives equal rights to the son and the daughter in the event of the owner dying intestate. The impact of this is being felt in the district and signs are not wanting of big property holders setting the question of inheritance through wills but, by and large the vast changes in the pattern of hindu law have not been unwelcome in the district. The Muslims are governed by the Muslims law.

Marriage and Morals:- Records of the old times reveal the existence of the system of polygamy among the Hindus in the district. It had continued to be in practice until recently. The Hindu Marriage Act of 1955 put an end to this system, which was already disappearing and marked a milestone in the onward march of the Hindu Society. It was almost a fashion for affluent men, till recently, to acquire several wives. Polygamy is however, prevalent among Muslims. Among many sections in this district Widow remarriage is common. The marriage is called udike as against the regular marriage which is called Maduve. The re-married Widows have some status in the society as the Women whose first husband is living. Among the orthodox Hindus divorce is not generally in practice. among the some other castes, it is in vogue. It can be brought about at the instance of either party for infidelity or other Serious reasons.

Among the generally of castes the marriages rituals are now simplified. Instead of five days, The marriage celebrations are completed now in two or three days or even in one day. usually the marriage takes place at the brides place. Among a section of the Harijans the marriage takes place at the bridegroom's Place.

Position of Women:- The position of women in society is one of economic dependence on the menfolk. As elsewhere in the state. About eighty percent of the girls of the higher classes read upto the secondary school standard and then prepared themselves for a career as wives and such of them as

do sometimes engage themselves in some useful and mothers. A few become teachers, Bank employees and other Government service in addition to their duties as wives and others have no independent means of livelihood. A few among the Christian community have become trained teachers and nurses. But the sight of women working in officers or private business establishments, a feature becoming increasingly common in bigger cities is almost absent in Raichur District.

But the picture is different when we take into consideration the uneducated women belonging to the lower classes of society Barring Brahmins, Muslims and well-to-do families of other caste and communities, many of the women belonging to the labor classes work along with their menfolk for supplementing the family budget. Their activities comprise work in the fields ginning and pressing factories and in certain trade centres. Generally girls begin to work when they are 14 or 15 years of age and go on till old age prevents them from doing any more work. They are active helpers to their menfolk and their earnings contribute substantially in the effort to keep the family pot boiling.

Special Features:- In the influence of Basaveshwara and other Shaivasharanas, who spread their message of correct conduct in life, has been great, not only among the veerashaivas but also among members of the other communities in as much as the earnestness of his teaching had its appeal for all. Raichur district has been also the birth place of some of Jagannatha Dasagopal dasa and Vijaydasa who

incessantly spread the message of supreme devotion to the almighty and who poured forth their music to make the people realise the importance of Bhakti in everyday life. It is due to the profound influence of the sharanas and dasas on the people of the District that we find that the cardinal virtues of piety, devotion, charity and goodwill still continue to shine like beacon stars.

Social Evils:- Prostitution has been a profession as old as human society and is pursued in cities and towns almost all over the world. The suppression of immoral Traffic attempts at checking the evil do not seem to have been very successful. Some crowded parts of Raichur and other towns have many houses of ill fame. In the old days, this evil profession which was confined to a community was considered also as an artistic profession. Even now there are some of them in places like Raichur. Added to this is the evil of drink which is fairly wide-spread among several sections of the people. The poorer sections spend much on country liquor. In the wake of inebriation and prostitution comes the other evil of gambling. Raichur District seems to have its share of this also.

Home life:- The people in many villages of the district live mostly in houses built of mud with the roofing also in mud. In the eastern parts of the district palm leaves and stem are used for roofing and are found to be quite useful in reinforcing the mud roofing. In the western parts of district cotton stems are used instead of palm stems, which

serve as rafters on which the mud is heaped and levelled as elsewhere houses in the rural areas are built with scant respect for sanitation and hygiene. Most of them ill-ventilated and often lack of elementary amenities like drains for waste water.

Some of villages have a large number of houses built with stone and these are generally owned by the big landlords, merchants and money lenders, of course, cattle live in enclosures very near the house and add to the insanitatiness of the house. Many villages are located near small streams and in river valleys when there is no other water supply wells are the only source. Most houses are on road level. Fields around about the village are used for calls of nature and in many of the houses there are no latrines. The scheduled castes generally live in a separate group of huts called 'jopadi' and have their own wells or water source generally each village has a temple of Hanuman at or near the entrance.

Urban Housing:- houses in the towns do not differ very largely from the pattern of rural houses, except that most of them are stone walled and have more accommodation. These houses have spacious rooms, a Verandah and a separate block for the kitchen and bathroom and some of them have an upstairs portion also.

Food habits:- The staple food of the people is jowar. Jawar is ground into flour and made into cakes (rotties) which are

eaten with condiments and vegetables. The poor sections of the community who cannot afford vegetables, eat the Jawar flour cakes with chutney. The vegetarian food consists mainly of Jowar bread or wheat chapatis, rice, vegetables, Ghee, pickles, and appalas & curds or on just about noon and the other in the late evening. Festivals and other days of rejoicing see the preparation of specialities both sweet and savoury. In addition to principal meals they take a breakfast in the morning and tea or coffee in evening. In the rural areas those who are engaged in manual labours, generally take three meals, in the morning at mid-day and in the night.

Dress And ornaments:- The usual traditional dress of men consists of a Dhoti worn in the katche style a full or half shirt, a coat or 'anga-vastra' called shalya and a head dress consisting of a turban tied round the head. The dress pattern of women also follows traditional lines. A tight fitting bodice called Kuppasa and saree are worn.

The practice of wearing heavy and old fashioned ornaments has given place to that of light ornaments. Women wear simple gold or necklace, small ear-rings and nose studs either made of gold or set with precious stones, light gold bangles and rings. Silver ornaments are common in the rural areas.

Common life:- The stresses and strain of modern living and growing tendency among the people to sneer at old-time

amusements and recreations have been responsible for the slow decay of most of the folk arts of the districts. But even to-day especially in the rural parts some of these exercise a profound fascination for the people. The lambani dance and another called the hand clapping dance are still popular and no important public function in many of the villages is complete without an exhibition of these picturesque and beautiful dance. village dramas called Bayalata are also very popular and draw large audiences. These are generally staged in the open air an improvised dais serving the needs of the actors, stories from the epics and the puranas are the common subjects.

During festivals some persons from the villages go out hunting.

The Yugadi festival day and the dasara season are times when the villages deck themselves out in all their finery. There is an atmosphere of mirth and Jollity all round and the prevailing hospitality of a bibulous variety is lavish on the occasion of Kar hunnime festival oxen are decorated and are made to run through the agase of the village. Guri Hunnime is a big festival for women. Basava Jayanti the birth day of sri Basaveshwara is celebrated with eclat, so also most of the other Hindu festivals.

The passage of time has seen some of the traditional amusements go into destitute and replaced, especially in the urban areas by modern games like cricket football and hockey and indoor games volleyball is very popular in the district.

There are several indigenous games like kabaddi, uppintz, phani-chendu, lagge-chendu, till-belli played by boys and cahppate-ata, Kolata, Kuntata etc. played by girls. Kite flying and Buguri etc are also popular with children. Each Taluk headquarters has a recreation centre or club where these modern games are played.

Wandering minstrels go all over the district singing bhajans and reciting vachans and songs composed by the famous sharanas and dasas. They have a considerable effect on the peoples in general including in them a sense of devotion to God and the need to realise him through Bhakti.

PILGRIM CENTRES AND JATRAS :-One of the most important pilgrim centres for the Hindus in the District is 'Varada-Gadde' surrounded by the Krishna river and the place is held sacred. Manvi is also the Birth place of Jagannatha pura who spread the Bhakti cult.

The Amreshwar jatra in Lingasugur Taluk, The adavirayan gudi Jatra and tes. The Gavisiddeshwara Jatra at Koppal is. The Kanakagiri fair in gangavathi taluk. these are the important Jatras in raichur district celebrated yearly one time.

The syed shams Alam Hussain the usrus held about August is a great Muslims festival.

The District has produced outstanding personality in various fields. Late Ghanamath Swamiji of Santekellur in lingasugur taluk. Write "Agriculture Science" book 350 years

back, Ramanand Teerth, Taranath Educationists and freedom fighter like Jayatheerth Rajpurohit, Writer Siddayya Puranik, Sri Shantarasa and Sri Devebdra Jynar Hakani are well known for Kannada literature. This Raichur District is contributed for "DAS Sanitya". Sri. K. Shantayya and Sri Guru Rao retired Directors of Education Dept. are well known for their Administration and Educational Activities.

The district of Raichur has a hoary past. It has had an eventful and rich history beginning from the days of the Mauryan King Ashoka. A number of inscriptions, rock edicts and other records, temples, forts and battle fields bear testimony to this fact. Lying between two important rivers the Krishna and the Tungabhadra this potentially rich tract had been a zone of contention between kingdoms. In the recent past it was a part of the princely state of Hyderabad, and since the 1 November 1956 it is a constituent district of the Mysore State.

e) ECONOMY

AGRICULTURAL and IRRIGATION:- The dominant feature of this district's economy is that it is primarily dependent on agriculture which is the chief occupation of the people as in the other contiguous districts which are all predominantly agricultural in character. Nearly 75% of the population of the District derive their livelihood directly or indirectly from agriculture, The importance of conservation, control and utilisation of the waters flowing down the perennial

rivers the Tungabhadra and the Krishna and several other small streams of the district, is indeed great and the inhabitants of Raichur district own a deep debt of gratitude to the originators of the Tungabhadra project. Main crops of the Raichur District are jawar paddy. Groundnut, Wheat, Cotton, sunflower, Sugarcane etc.

HORTICULTURE:- The District had not been particularly known for any large scale Activity in the cultivation of fruits and Vegetables, except perhaps the local varieties of papaya and the other varieties of fruits consumed in the district were brought outside.

For the First few years the department of Horticulture was engaged in popularising the importance and utility of cultivation of fruits vegetables and other garden crops to the ayacutdars by lying out demonstration plots in Sindhanur, Gangavati and Manvi Taluk.

FRUIT CULTIVATION:- The soils in the Taluk of Gangavati Manvi, Sindhanur and parts of Raichur are ideally suited for the cultivation of fruits like bananas, Guava, Sapota, grape and Mango on the other hand, citrus fruits and grapes thrive well in the soil of Devadurga Raichur. Lingasugur and Kustagi Taluks. Very good citrus Gardens are found in Hanumapur, Mudgal, Jalahalli and Kadlur of Devadurga taluk.

Vegetables are ordinarily grown as mixed crops vegetable like Knol-Khol, Cabbage. Cauliflower carrot, beetroot radish, beans and tomato Thrive well in the District Local

indigenous varieties like Bright, Lady's finger indigenous varieties like Brinjal, clusterbeans and children are also grown. ANIMAL HUSBANDRY:- A farmer ordinarily keeps at least a pair of bullocks and a few cows, sheep and goat in orders to carry on the agricultural operations and provide him self and his family members with milk. The dependence on cattle for agricultural operations is still great, despite some mechanisation of agriculture.

Finding fodder for cattle had been a major difficulty of the Agriculturists. The kind of grass grown were not of a nutritonous type and the livestock had to depend upon silage. The harvest season such as it is a good time for cattle since appreciable; at other times, they have to depend on stored fodder and the coarse varieties of grass growing in patches with the extension of irrigational facilities under the Tungabhadra project, fodder cultivation has engaged the attention of the Dept. A number of demonstration plots have been laid out in order to educate and encourage the farmers to grow fodder for cattle the Goshala at Raichur has cultivated 25 acres of napier grass.

INDUSTRIES:- Raichur though potentially a rich region, remained industrially backward quite long after the dawn of modern era. "overtly amidst plenty" would have been perhaps the remark of industrialist when his eyes surveyed the expansive black soil of the Raichur Doad. he would fain visualise the time when a harmonious blend of increased agricultural and industrial activities would put an end to

poverty & assure to high standard of living for the people of district.

The occupational classification of the people of the district disclose the fact that only a very small percentage of the population is depending upon industries for their livelihood.

Recent years have seen the rise of some new industries; cotton- Ginning and pressing factories and oil mills have been started a sugar mill at Munirabad, reinforced cement concrete manufacture at Raichur and gold mining at hutti are the other industries and a review of these is made in the course of this chapter. The Execution of Tungabhadra project is ushering in a new era of prosperity. IN the selected block Devaounga there is no distinctive industries it is full backward Taluk in all fields.

Among the few notable industries developed after advent of Hydro-electric power mention may be made of hutti (Gold mines, Chemicals and fertilizers, sugar pulp, and Board at munirabad.

The History of gold mining in the Hutti area is said to have its beginning in the pre-ashokan period. Hutti gold mines are considered to be one of the most ancient metal working in the world .

FARUK ANWAR OIL MILLS:- Raichur District is quite rich in oil-seeds and there is good scope for vegetable oil industry, messers faruk Anwar company's oil mills which was established in 1944-45 at Raichur. This industrial unit is said to be one of the biggest units of its kind in south India.

There will soon be an importance addition to the number of industries in the district are - Mysore Petro chemical limited, Thermal plant oilmills, spinning mills Rice mills, cotton ganning Rcr pipes, Handloom weaving, sugar factory all these.

A large population of the district constitute marginal families and agricultural Labourers. These groups are weak both economically, educationally and socially.

CHAPTER II

EDUCATION IN DISTRICT

In the year 1869. Education Department was established on a firm footing with the appointment of a secretary to the a Minister in the Education department and also a director of public Instruction. English education was first introduced in the district in 1873, when english was given the place of a subsidiary language. In the meanwhile, the whole system of education was re-organised dividing it into primary, lower secondary and Higher secondary stages. In the year 1882, high schools were opened at the headquarters of all districts. Primary education was made free and a middle school examination was instituted in 1890. But it was 20 years later that a higher secondary certificate examination was held corresponding to the matriculation Examination in other areas.

Among the non-official organisation which strove for the improvement of education in the eighties and nineties of the 19th century mention may be made of St. mary's convent. It is the oldest institution in Raichur District. In 1957, it was raised to the status of a high school for both boys & girls. Even now it is one of the popular institutions in the district. The other two private agencies, which have been striving for improvement and spread of education in the district. Since the twenties of the 20th century, are the Hamdard Higher Secondary and Degree college, Raichur city and the Vidyananda Gurukula Kukunor.

HAMDARD HIGHER SECONDARY SCHOOL:- The Hamdard High School was started by the late pandit Taranath, who was an eminent nationalist, 1920 on nationalist lines as a sort of revolt against the oppressive feudal rule. The name of pandit-Taranath as a pioneer in the educational advancement will be long remembered in the area. the Hamdard High School Stands as a monument to his long years of social service . by 1925 it was converted into a full fledged high school since then it has been expanding and has become a household word in the area with the expansion of the high school. It was upgraded into a higher Secondary School during the year 1966-67 with the opening of PUC in humanities. In the same year english medium sections were also started.

The school is situated in the heart of the town near the Naurang Darwaja of the Raichur fort. The organisation which runs the institutions is called the Taranath Shikshana Samsthe (this samsthe runs also the Laxmi Venkatesh desai college S.S.R.G women's college. Tagore school and colleges both boys and girls Besides public Contributions, the school also gets a Govt grant . The institutions has a plan of starting a general Hostel for the benefit of needy students.

VIDYANAND GURUKULA:- This is Higher Secondary school at Kukunor in Yelaburga taluk is also a well-known private institution started by the efforts of Sri R.B Desai and the late H. Ramaswamy in 1922. Before the establishments of this institutions students from this backward area had to go to Raichur for their studies. **GROWTH OF LITERACY THROUGH THE**

DECADES:- In the past and present Raichur district was educationally backward compared to other areas of the Karnataka state. The % of Literacy was very low.

The female population is comparatively lesser than males and deprived of many opportunities they have not availed of educational opportunities, in house-hold most of them are illiterate the percentage of illiteracy is high among Females in general and Sc/ST in particulars. The current rates of literacy among the females is 17.83 as against male literacy figures of 39.48.

These figures indicate that the progress of the district in the educational field is very poor. The cultivating classes in the rural areas have yet to favour the idea of sending their children to schools. Further especially in the rural areas, pupils drop out at the end of primary stage for assisting their elders in agricultural activities. In recent years various efforts have been made by running adult literacy classes organising Social activities the rural adults also to learn read and write.

PRE-PRIMARY EDUCATION:- Formerly infant classes were attached to some primary schools and to some extent, they served the purpose of pre-primary and Nursery education, Now pre-primary education is mostly managed by private organisations and ICDS. the govt are helping the private agencies and local bodies by giving grant in Aid, for running shishupalana (shishuvihara) or nursery schools, which are

meant primarily for the development of the educational instincts in children of the age group 3 to 5 years. Now in Raichur District number of the pre-primary Institutions are 207 and Anganwadi Centres 1163.

No of pre-primary teachers-

Male-2 Female-190 Rural- 137 urban-55 SC- 8 ST-1

PRIMARY EDUCATION:- Primary education was imparted mainly in primary schools and the primary sections of some of the composite primary cum middle schools. Usually, the primary sections consisted of five classes in infant class, corresponding to the nursery class and primary classes I to IV.

The Primary education was the sole responsibility of the Govt as the former Karnataka state, The duration of primary education was of seven years and it was provided in two kinds of schools, namely primary Schools with classes I to IV the no^{of} primary schools of our Raichur District is 1039. Primary cum middle schools with classes V to VII are 566 schools.

AS in 1991 according to the figures made available by the district educational officers (Dept of educational).Raichur there were in Primary 60303 and in H.P.S . 115611 Strengths. Seperate Girls Primary school 23.

VOLUNTARY SCHOOLS:- There are some schools in the district Known as Voluntary Aided primary Schools and un-aided Primary Schools. Who volunteered to work ~~in these~~ were paid a grant of Rs 300 to 500 per month without any dearness allowance or any service conditions.

CHAPTER III

SOCIAL SERVICES FOR GIRLS and WOMEN:-

Labour Welfare:- There is considerable labour population in the District of Raichur that is being benefitted by the several laws ---

1) Maternity leave for women workers rights under industrial disputes Act Establishment of canteen and welfare centres and the like were also guaranteed.

The govt is implementing several welfare Schemes, The Govt activities in respect of providing banking facilities starting of co-operative societies, screening of film shows to educate the working class and workers education schemes have met with encouraging results. A labour welfare centre started Five years plan period. It is equipped with facilities for various indoor games and children toys and also has a Radio and T.V set, A reading room and a small library are attached to this centre. A separate tailoring section has also been started at this centre for the benefit of women.

REMAND HOME:- A Remand home established under the provision of the childrens Act is functioning at Raichur since august 1960. Destitute and delinquent Children, who are remanded. During the period of the stay of these the inmates are engaged in literacy classes in the day time. They are also made to attend to small pieces of work in the garden. Evening they participate in indoors and outdoors games like carom football etc. They are given food a set of clothes and

beddings. The health of these children is carefully looked after. RECEPTION CENTRE:- A Reception centre is functioning at Raichur since 1962 . It was started under the social and moral Hygiene and after -care programme. Destitute woman unmarried mothers, deserted wives. Un-cared for women etc. Women and children who are rescued under the suppression of immoral traffic in women and girls Act 1956 . Are also admitted to this centres. The centre aims at providing training and after-care facilities in order to see that these unfortunate women and children are rehabilitated properly in life.

This reception centres can accommodate 30 to 35 women and Girls. They are given good good and clothing and bedding. A literacy class and an adult education class are being run n at this centre for the benefit of the inmates. Provision of vocational training in embroidery knitting, spinning, tailoring etc. has also been made, there are few chrakhas and a new tailoring machines. There are also facilities for indoor games. The centre is attached to the probation and after -care services wing of the social welfare Dept. A part of the expenditure is met by the central Government by way of grants.

ADVANCEMENT OF BACKWARD CLASSES:-

According to the 1991 census Number of persons belonging to ST was almost negligible. People belonging to the backward classes are engaged in occupations like agriculture unskilled labours, production of leather goods. Cattle

WOMEN'S WELFARE CENTRES:- By end of the second five year plan period there were six women's welfare centres besides Bapuji sevamandir Raichur. They were situated one in each taluk. A nursery School is attached to each of these centres where children between the age group of 3 to 5 years are provided with free mid-day meals and clothings various programmes for women are also conducted crafts. like tailoring and embroidery etc are taught.

The women welfare organises who is incharge of these institutions pays visits to the houses of people belonging SC and ST during which She makes individual contacts with women and guides them in matters of cleanliness, hygiene, cooking family income and budgeting etc. All the national festivals are celebrated and their importance is explained to the members.

In some of the places like Raichur where a large number of people belonging to the SC are living the strength of children in nursery schools is 100, while in all other centres this number is limited to 50.

Provision has also been made for the grant of tour expenses for high school students on the basis of merit and good conduct award of grants to a few deserving students studying in the aided college of Raichur and financial assistance to student desirous of undertaking Post-graduate etc.

ECONOMIC UPLIFTMENT:-

For the welfare of women various programmes have been taken up. Two tailoring centres one at Raichur and another at Talur have been functioning in the District. 30 women belonging to the SC are being given training at each of these centres every year. On the completion of the annual tailoring examination each successful candidate is given sewing machine free of cost.

It has also been proposed to supply poultry and sheep at subsidised rates for the development of poultry farming and sheep breeding besides supply of bullocks, seeds, manure etc. to the SC for Agricultural development.

SOCIAL DISABILITIES:- The social disability arising out of the practice of untouchability has engaged the attention of social welfare department and propaganda measures have been adopted for eradicating the practice of untouchability. A scheme for the award of prize to institutions or local bodies for doing outstanding work for the removal of untouchability is in operation. During the year 1967-68 the village panchayat of Kukunot in Yelaburga Taluk won the II prize at the state level for the good work.

VOLUNTARY SOCIAL SERVICE ORGANISATIONS:-

Organised social activities form a particular feature of the non-official endeavour in the district, and there are several Voluntary organisations doing good work in catering for the social needs of the people in a variety of

ways. However it may be said that their number is not large when compared with size of district which is the 3rd largest in the state. These organisations not only complement and supplement Government efforts in several fields but also cover some fields of ~~administrative~~ service which govt agencies alone cannot fulfil. Many of these social service organisations have own official recognition, assistance and general guidance. Several Public-spirited Pioneers took up the task of organising social service bodies & starting programmes to uplift the less fortunate groups in the social fabric of the Dist., Medical aid, educational facilities, Harijan welfare and women's and childrens welfare have been among the subjects to which earnest attention is being paid by these organisations.

The following are some of the important social service institutions in the District whose activities are given in a nutshell. It has not been possible to obtain details from each and every institutions. However attempts have been made to include as many institutions as possible about whose activities, particulars could be collected.

MAHILA SAMAJA RAICHUR: The Mahila samaja Raichur, a womens welfare institutions was started by a band of public spirited workers in October 1955. The main objects of this institution are to guard these social interests of women and to look after the welfare of children. This samaja also running a Shishu Vihara and girls high school in the Raichur proper.

It is a scheme sponsored by the central social welfare board aimed at helping widows, deserted wives and destitutes above 20 years age to earn livelihood.

KASTURBA ANATHASHRAM MANCHERLA: The Kasturba Anathashram is an orphanage for the welfare of Harijan pupils and is located at mancherla nine miles from Raichur town. Though a small orphanage, providing accomodation for about 30 people the institution is rendering good service to the under-privileged members of the community. Free food and education is admitted into the Ashram for whom every possible assistance is given in order to make them fit and useful for discharging their future obligations form an integral part of the education imparted in the Ashram.

Kasturba Kendra Gunjahalli:- The kasturba kendra, Gunjahalli in Raichur Taluk is a children's institution located about 13 miles away from Raichur town. The main objects of the Kendra area to cater for the Social, Economic and educational needs of children belonging especially to the poor class. The dispensary also attached to the kendra and is doing useful work.

KASURBA METERNITY CENTRE GUNJAHALLI:-

It was opened in Jan 1955 under the direct patronage of the Kasturba Gandhi National Memorial trust. The object of this welfare institution is to provide free maternity and medical aid to the people of Gunjahalli and of the surrounding villages. A large number of out patients are

treated in the centre every year. In addition antenatal, Post-natal and delivery cases are also attended to. The centre receives a grant from the central Social welfare Board and also from RCR Taluk Development Board.

NEW EDUCATION SOCIETY RAICHUR:-

Its origin having been established in 1968. It is a registered organisation, the aims and objects of which are the promotion of education Science and literature by establishing educational institutions from the nursery to the college level. Starting of libraries, reading room and hostels is also among its objects. The society has started library and Naymadarsa school and college (only girls).

Rotary Club Raichur:- The Rotary club is a member of the Rotary international. It is essentially a service organisation covering four avenues of services viz service to members, Vocational service, community service and international service. In Raichur the club's activities are mainly directed towards rural services like help to poor boys studying in schools and opening night schools in RCR town for Harijan boys. On national Holidays like Republic day and independence day fruits are distributed by the members of the club to patients of the civil hospital.

LIONS CLUB RAICHUR:- The main objectives of rendering social service to the community in fields of education, health and running English medium schools. Elocution and essay, Drawing Competitions for students are conducted every Year during the

independence day and Republic day celebration respectively and prizes are awarded to the winners. Fruits and sweets are distributed among the patients in the local civil Hospital and the intimates of the local remand Home. The club conducted yearly one time 3 to 6 years Childrens health competetion for their mothers.

Kranti Club Raichur:- The kranti club Raichur is a premier sports club of RCR District. The main objectives of the club are to promote among its members interest in whole some outdoor physical activities to set up a high standard of sportsmanship among them and to improve their standards of efficiency in games and athletics.

The club provides for most of the major games, particularly kabaddi and volleyball. It has been a champion in these two games in the District in had unique record of presenting a ladies team at the volleyball court of Raichur. The Club raises the funds required for its activities through subscriptions from the members and contributions from the public.

Bharat Sevak Samaj Raichur:- The Raichur unit of Bharat sevak samaj. This all india social service organisation has its main objectives the service to the nation irrespective of caste, creed or political beliefs. Each year 8 to 10 such camps were organised separately for boys and girls. Teachers etc., aimed at inculcating the spirit of Social service and dignity of labour in the minds of young men and women of the

district. During these camps, construction of approach roads well field channels addition village cleaning.

A cutting and tailoring centre for women was started by the samaj voluntarily. Social service organisations there are several other similar institutions in the District mostly the urban Areas which strive for the social cultural, educational and economic uplift of the women Society.

MAHILA SAMAKHYA:- Mahila samakhya programme was launched in Raichur District in the beginning of the year 1992. with the recruitment of district programme co-ordinator resource person be trained, Sahayoginis.

As per the directions of MSK state office three talukas have been selected in the first phase namely Kushtagi, Yelaburga and Lingusugur.

The selection of villages are made on the basis of poverty higher size of SC/ST population and the interest of the women folk. All together 89 villages were selected in 8 mandals but at present each sahayaginis is working in 6-7 villages.

PROGRAMMES:- Our vision is to empower women by equipping them with skills which they need to face the realities of life. Education is also equally important and primary importance is to overcome our day to day problems.

In this process women identified several problems. But the priority was given to health problems, particularly

personal and village Hygiene mother and child health and main nutrition, some women, those who are practicing herbal and home remedies asked for trainings to enrich their existing skill. After trainings these women are practicing herbal and home remedies.

LITERACY WORKSHOP:- Literacy as the rural folk understood was reading step of their life there is learning and have knowledge in lot many aspects. It is the right time to make its importance to fulfill this need have to be equipped with methodology of education which is necessary for women.

HEALTH WORKSHOP:- One of the basic problems everybody especially the rural folk is facing is the ill health and malnutrition. The main cause for this problems is lack of cleanliness. We found they need of this education would have provided the rural women who are the main function members of the family.

WOMEN'S AWARENESS CAMP:- The major problem of rural folk is poverty, Generally they have a concept that economic development alone leads to development. They are totally ignorant about the lack of informations in them and the power of unity. To make the women overcome the problems collectively.

SMALL SAVINGS AND SELF HELP CREDIT WORKSHOP:- Women in few villages have shown interest in small savings and self help credit system. Hence give the proper information about this.

- 1) Environmental Awareness Camp
- 2) Exposure visits/ educational tour.

Nehru Yova Kendra (NYK):- Nehru Yuva kendra started in India 1972 Next started in Raichur District 1st oct 1983
Distribution of NYK in Raichur District Block.

Wise	No's
1) RAICHUR	42
2) DEVADURGA	83
3) GANGAVATHI	8
4) KUSTAGI	61
5) LINGASUBUR	86
6) MANVI	49
7) SINDHANUR	41
8) YELABURGA	53
9) KOPPAL	65

Special Activities Of NYK:- For ladies

- 1) Tailoring
- 2) Glass work
- 3) Embroidary
- 4) Awareness Camps
- 5) Vocational Trainings
- 6) pickle and papad making.

For Gents:-

- 1) sports Champion
- 2) Folk art
- 3) T V and Radio Repairing
- 4) Mass Human Chain rally
- 5) Cultural Programmes

Samuha In Jalahalli Devadurga:-

Samuha Samstha working in Jalahalli covered 60 villages helped in the educational Programmes Like opening supplimentary Schools, Health education, Saving Credits (only ladies).

CHAPTER IV

BRIEF REPORT-PRIMARY DATA ANALYSIS

ESN D P E P Gender studies in the Raichur district Devadurga taluk. The primary data was collected from selected 10 villages and two urban slums of the block which has the low female literacy and low girls enrolment in Raichur district.

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

1) Village having no schools 2) Village having Primary Schools /lps 3) Village having Middle schools /Hps 4) Village having MAHILA MANDALS. 5) Village representing the weaker section of the society or ST/SC peoples. 6) Urban slum having only SC population 7) Urban slum having Migrated people.

1) Out of the total sample population by caste 25.26% were SC, 36.47%, ST 38.17% were others.

2) By mother tongue- 85% were kannada speaking and 7% urdu the others spoke Telugu. 3) By religion most of the people

(population) were Hindu, they constitute 89.83% , Muslims 9.46% and 0.71% others.

4) The distribution of population by broad age group is revealed.

0-4 years male 9.73 % female 10.06%

5-9 years male 18.03% female 24.47%

10-14 years male 15.8% female 21.39%

5) The average Size of the household is for SC-6 and ST-6 and others also 6.

6) The source of drinking water was borewell 50% and taps 48%. and about 80% of the households have the source of drinking water as kutchha well.

The distance of the source of drinking water is closeby to home or upto 1 K.M far.

7) The Main source of fuel was wood 98% depend on wood for cooking and few of them use coal/Charcoal and cowdung cakes.

8) Most of the workers are cultivators among them 56.86% are male and female workers are 26.19%. The second important occupation is livestock among them female are more they constitute 50% and male 15.97%.

9) Out of 866 illiterates 58% are female and 41% are male.

The gross enrolment among SC I to VII std is 29 boys and 27 girls the total is 56. Among ST I to VII std boys is 55 and girls is 26, among others boys is 68 and girls is 47.

The Educational expenditure is around Rs 643 for SC boys and Rs.628-00 for girls. When compared to boys, girls expenditure is very less. Expenditure for girls education in other caste is very less.

The incentives are available only to SC/ST students (I to VII std) are text books, uniforms, scholarships and free education upto higher Secondary. Attendance Scholarships, Mid-day meals is also available.

According to the parents the incentives available are not satisfactory. Support to all the community students who belong to the economically weaker section. Government incentives like books uniforms scholarships to be given upto Higher Secondary and they feel that girls education is unnecessarily costing therefore all incentives are to be given for girls education.

3) The Anganawadis/155 centres are working in the block Devadurga but Anganawadis are not functioning properly, regularly. Parents reply about Anganawadis is very bad. They want regular, prompt work. Anganawadi Teachers express that there is no good building for their work or building problem.

Health Centre

Only few Health centres are available in the block/villages. Sufficient facilities are not available. Only few ANM or Dais visit weekly once. Therefore village people want compulsory one Health centres per one village, One doctor, Two Nurse or Midwives.

MAHILA MANDALS:

Mahila mandals are functioning in every village but their working pattern is not satisfactory because they give only Tailoring training but village women want income

generating Programmes, Literacy Programmes and health awareness.

Educational aspirations of parent for children are for boys is graduation (55) and for girls (40) Higher Secondary for boys (30) and for girls (40). In secondary Level for boys (39) and for girls (26).

Occupational aspirations of parents for Children are for boys (97) to be govt services for girls (73) next Aspirations for boys (36) and for Girls (42) comparing girls teacher occupation is more than boys. Totally or commonly Girls occupations aspirations is Housewife ~~there~~ is 70% .

Specific Programmes required are :

- 1) Literacy programmes: NEE centres 75%.
- 2) Income generating programmes 72%
- 3) Health Nutrition Programmes 54%
- 4) Literacy Income Generating 50%

Factors that can encourage the parents to send their daughter to school are .

- 1) Free uniforms free Books 87%
- 2) Free meals 64%
- 3) Free Stationery 36%
- 4) Separate schools for girls 19%
- 5) More Female Teachers 18%

Some observations of Dropout Girls on Scholarships. The total number of 174 dropout girls are 174 in the sampled area. 60% of parents liked girls to continue their schooling.

And than 77% of girls liked the school in parents perception 36% like to send to school. 7% girls failed in class because of domestic work and care of siblings but they also liked to continue their education.

Punctuality/Regularity and liking of school and teachers by drop out girls. In the studied villages 174 girls were dropout. 89% were regular in going to school and punctual. 77% liked teachers. 52% got teachers help when needed, 48% girls found difficulty in homework because no guidance of any others like parents, brothers and brothers elders sisters. etc.

Reasons of Dropout girls for not being in school 1)
Domestic work - 51% out of 174.

2) Parental lack of motivation and parent illiteracy 33%

3) Inability of providing books 29%.

4) Social Taboo onset of puberty 24%.

Subject liked and disliked by dropout girls

1) Maths-58% 2) English-23%

Disliked because of difficulty in home work. They wanted some guidance. other subjects like mother tongue kannada, social science, science are liked very much because these subjects are useful in daily life. mode of transport is on foot (97%) others is negligible.

Work done and time spent by dropout girls at home out of total sample survey of 175 girls spend 1-2 hrs for fetching water 72% for washing, cleaning utensils 60%

Perception of dropout girls about discrimination out of total sample survey. Rituals and social visits 21% and next discrimination is opportunities for play 17% clothing toys/games -14% helping studies 15%.

Perception of Never enrolled girls reasons for non-enrolment of girls in school out of sample survey 18% care of siblings 17% of parents illiteracy 16% of inability of providing books 14% inability providing clothes and shoes all these percentage shows that parents poverty illiteracy, care of siblings.

Observation of Never enrolled school girls in our sample survey out of 324 the never enrolled girls like 80% like going to school now 76% girls ever want to go to school. 59% girls talked to parents about it.

Reading, writing, numerical ability of non-enrolled girls out of sample survey 35% girls are able to count and 4% are taught by father.

Out of sample survey 83% girls wanted Literacy programmes /NFE centres 58% girls wanted income generating programmes. 66% girls want literacy and income generating programmes.

Out of sample survey , 58% of girls spent 1-2 hrs time for making food. Care of siblings 33% girls spent 2+ more than 2 hrs time, 57% girls ~~than 2 hrs~~ time for washing/ cleaning utensils upto 1 Hrs.

Perception of N-E girls about discrimination made by her parents are 15% on Rituals and social visits 14% opportunity for play 12% is toy/ games. All these are equally necessary for both but discrimination is there because boys are considered necessary while girls are not.

In the sample survey out of 36 teachers 75% are male teachers, 25% are female teachers and 81% are married 19% are unmarried.

Out of sample survey 92% is trained teachers 89% qualified training course /technical. Highest service is 36% that is 10-20 years.

Out of sample survey 44% of the teachers have their residence is close by (less than 1 km) their mode of transport is on foot (42%). 39% residence is 47 km and 14% mode of transport is by cycle.

Out of sample survey 92% teachers tell about N-E girls is for domestic work 86% of never enrolled in the school because of care of siblings 67% illness of family members.

Out of sample survey 70% teachers qualification is technical course/ Teachers training 30% of teachers service is 10-40 years 70% of teachers taught middle classes.

Out of sample survey the head of the institutions tell about play ground,(70% of them have). 80% have medical checkup facilities 60% have library facility.

Out of sample survey the head of institutions tell about girls continuing their education, 60% are are continuing

their education because of better economic standard of households 50% are because of parents education, 30% are because of parents motivation.

Out of sample survey 42% community leaders educational qualification is middle level 53% are high school/ Higher Secondary Education. This shows that most of the community leaders not having higher education therefore they are not interested in girls education.

Out of sample survey 50% of community leaders are engaged in cultivation and percentage of other occupations is negligible.

Out of sample survey the community leaders tell about participation of women 50% of the women participate in village Panchayat meeting. 42% of the MAHILA MANDALS are functioning.

Out of sample survey the community leader tell about incentives, 75% of SC/ST students are benefitted by these incentives. 67% students of backward class are benefitted.

Out of sample survey the community leaders (75%) want NFE centres in the village because there is no NFE centres and 67% of them want accommodation. It is not available in village level. 92% need separate NFE centres for girls.

Out of sample Survey the community leaders(83%) want co-education.

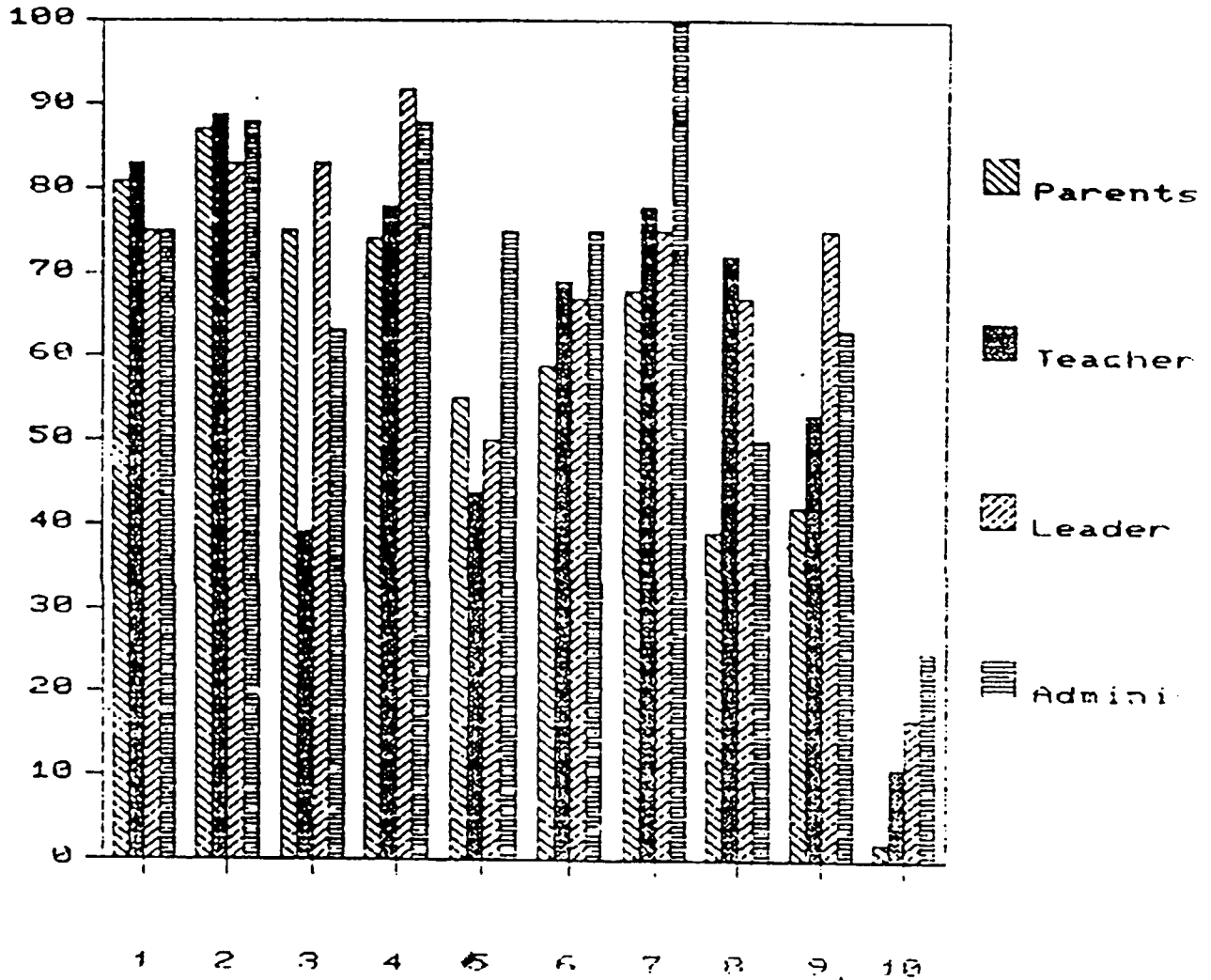
Out of sample survey educational administrators educational qualification is post graduate and above are 50%, 25% are graduate. Out of this sample survey 50% have 30-40 years length of service, 25% have 5-10 years of service.

Out of the sample survey education administrators tell about girls continuing their education in school is due to better economic standard of the household-63%, 38% are due to parental education and motivation, 25% self motivation of girls.

Out of sample survey - educational Administrators reponse about incentives 38% incentives available are adequate. Awareness of educational is very necessary for women and Girls.

DEVADURGA

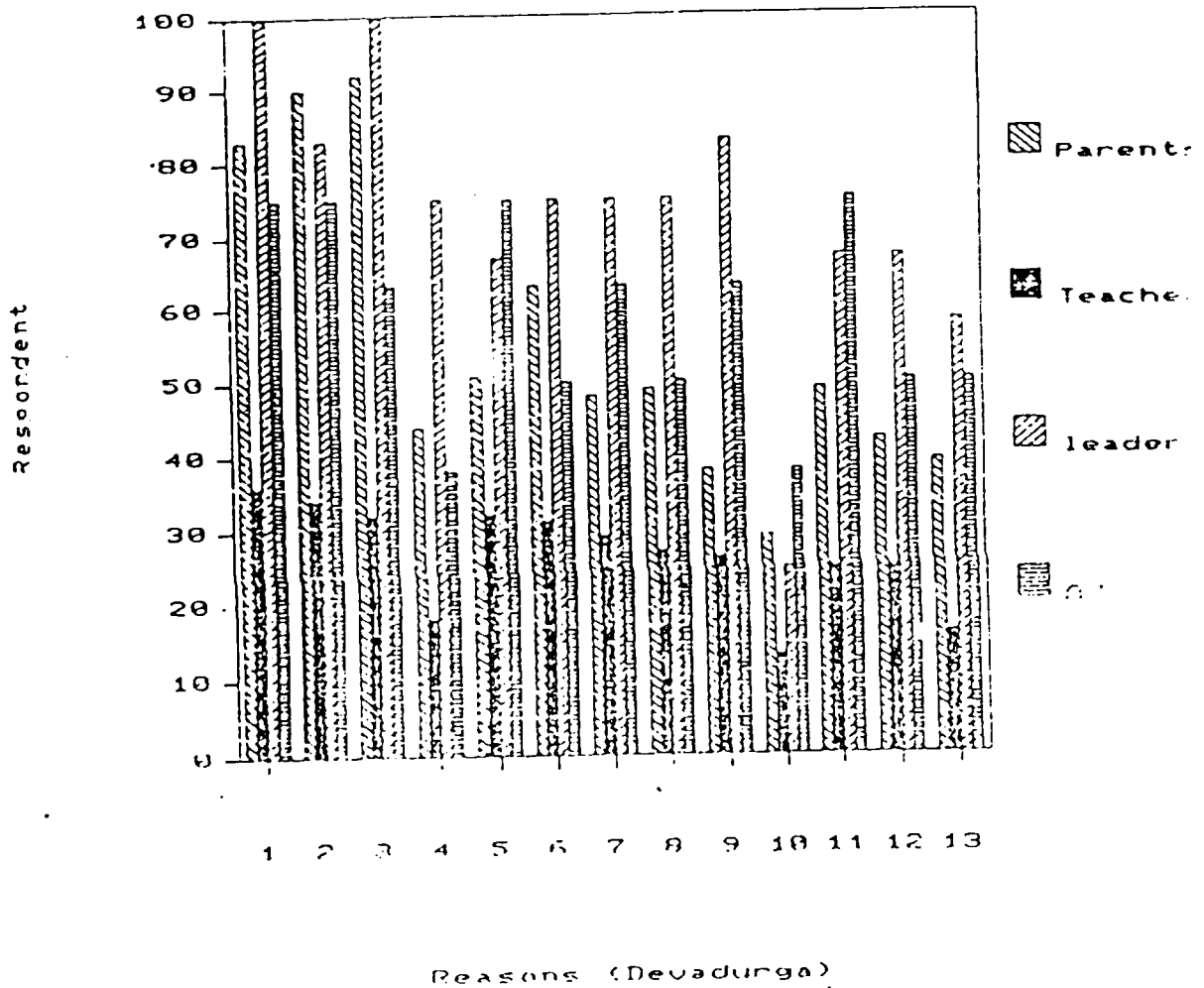
Perception of utility of Girls Education



Reasons (Devadurga)

- 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
- 8) 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



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 equal wages for equal work
5. Both should be given the same freedom	11. Husband and wife should take all decisions jointly
6. Both should be given equal time to play	12. Household work must be shared by all members of
	13. Assets of the family should be registered in joint name

CHAPTER V

GROUP DISCUSSION

NAVILUGUDA

The focus of the Group Discussion was on primary education for women and women empowerment. Mariamma, Lakshmi, Yentamma, chendamma devamma, Hanumanthi, Shivamma, Amaramma, Krishnamma

The questions for Group Discussion was

1. Why has the literacy rate for girls between the age group of 6-14 low when compared to the boys of the same age group ?
2. Reasons for non-enrollment of girls ?
3. Reasons for poor attendance of girls in school.
4. Reasons for drop out
5. What are the special benefits available only for girls in school?
6. What encourages girls to go to school?
7. What kind of opportunities does a girl get at home and at school?
8. How do people react when a baby girl is born in a village.
9. Distance of school from the residence, school timings, their opinion on teachers. What is their opinion on

co-education, relevance of curriculum availability of incentives, benefits of girl education.

The answers to these question is their own language is as follows :

We are very poor, we live by earning daily wages, where do we get money for educating girls ? That's why we do not send them to school.

Inspite of all the members of the family earning we are barely able to get a square-meal in such a situation how can we educate our daughter.

When we go to work we expect the girl to take care of the house and of the younger siblings.

We have not studies, if we send our daughter to school, even she will end up in the kitchen so why make her study.

From the above answers we can infer that the girls are not sent to school because of poverty, domestic work and to take care of siblings.

The reasons for low attendance drop-out are :

During harvest reason girls are asked to lend a helping hand hence their attendance is poor also family problem like poverty and ignorance among parents are the other reasons.

The customs and age-old beliefs of the villagers and also their out look on girls are the other reason for girls dropping out from school.

Once the girl attains puberty, she is asked to stay back at home.

Since, there is no immediate returns in form of cash through education, we prefer that the girls work in the field and earn money.

In school, the opportunities for the boys and girls are same they get uniforms and book and mid-day meals equally but at home there is gender inequality. We are not happy when a girl is born.

Apart from spending on education for girls we should spend even for her marriage which means educating her is a waste, besides she is considered to be a burden to her parents.

Girls once married will have to go away from the house where the boys are considered as the heirs of the family and the property right fully belongs to the boys. Girls do not have a share in property. This reveals that the women themselves give more importance to their sons than their daughters.

Distance of school is not so far from residence only in harvest season there is high drop-out. About co-education they think it creates a sense of unity as brother's and sister's. Since only LPS is present they are not much aware of merits and de-merits of education.

We have good opinion on teachers, we don't think lady teachers ^{are} essential as some male teachers have shown that they can adopt themselves to the mentality of students.

Since they themselves are illiterate they are not aware of the relevance of curriculum.

They feel that incentives are not available on time.

At the end of the discussion, some old ladies said they required pension as they were not aware of the facilities available from government.

They felt that the people born in the cities were "blessed one's " while they are "sinners" for being born in villages.

In the end they realised that it was very important to educate girls/women.

JAMBALADINNI (ALL MEN)

According to DPEF Gender studies There was a male group discussion arranged at JAMBALADINNI village on 18-11-93. Discussion was on the following topics women' education and empowerment.

15 men were invited for this discussion. They answered to the questions asked, according to them

1. Why is the education of the girls still backward ?

Parents are illiterate and most of them are wage earners and go to work, hence the girl should stay back and look after the house. The most important reason is that there

is no availability of school and the children should go to the neighboring village called Navilugudda, so they themselves are reluctant to go to school.

2. Why is the attendance of girls in schools less ?

Here Majority of the people are poor and their livelihood is wage earning. We prefer that our children earn a living than to study as we are poor. We work from morning to evening in the fields and hence are not aware about the children's education. There is no convenience also as small children should go to school in neighboring village and they themselves are reluctant to go and in the rainy season it is very difficult.

3. Reason for low enrollment of girls in school?

The girls should go to the neighbouring village to school. Sometimes they cannot be sent to school as they are poor and sometimes as the families are large and the girls are not enrolled as they should take care of the siblings. Some parents don't know the age of their children, when the teacher enquires about the age of the girl during enrollment, they are not aware of it.

4. Reason for drop-out

In Jambaladanni there is a school building but is not operational. That is why children go to Navilugudda for LPS and for further education they go to Devadurga. But after attainment of puberty they are not willing to go to school themselves. During harvest season they drop-out for around 2

months and then hesitate to go to school again.

5. Are the incentives available on time ?

According to them the incentives are not being provided on time .

6. How far is the school from the residence?

Since there is no school available in this village, girls should go to the neighbouring village hence girls drop-out.

7. Is the school timings suitable for your daughters?

Yes, except during harvest season, where seasonal holiday is recommended

8. What is your opinion on co-education?

Co-education is good because girls become bold, they feel they are not below boys in any field. They will come forward and participate in all the activities like elocution, debate, essay, singing, etc., and also they feel that all are like brothers and sisters.

9. What is your opinion on teachers, and do you prefer female teachers to male teachers?

The teachers in Navillugudda are good. The incentives when ever available is being provided promptly. And if the girls absent themselves, the teachers come and enquires about them.

Although there is allotment for two teachers, only one teachers is there. We want another teacher also. So once the

number of teachers are increased the enrollment will also improve.

If the teacher does his duty properly, that is sufficient, there is no preference for female teachers as such.

10. Opinion on relevance of curriculum?

We are illiterates and know nothing about curriculum.

11. Will you object if your daughter prefers to study further? We are illiterates and hence prefer our daughters to study, but when she comes to marriageable age we prefer to get her married than to study.

12. Do you educate the girl with the view of sending her to job?

In villages nobody educates a girl until she finds a job. We educate her only till 7th std and then get her married. We are not interested in sending her to work. The moment she attains puberty she is viewed as a burden and all that we can think of is to get her married.

13. Do you treat your sons and daughters alike ?

Yes, but they prefer boys because they feel they don't gain any thing from the daughter as she goes away to her husband's house.

14. Do you feel sad at the birth of a baby-girl?

Yes, Because the responsibility of the girls is more.

15. Will you give a part of your property to your daughter?

Once she is married off she belongs to her husband's house therefore even if we have more property we won't give it to her.

16. Is there child marriage in the village?

Usually in our village, girls get married at the age of 12-13 years. It is in practice from olden days. We like to shed our responsibilities early by getting her married.

17. How much do you spend to educate your daughter?

We usually do not spend much as we get incentives but on things like stationery etc. We spend equally for boys and girls.

18. Will you send your daughter to school if the existing school building is made operational and if teachers are provided?

Yes. "We are willing to send our daughters" they all replied with enthusiasm.

GOWRAMPET (MIXED GROUP)

The topic for the group discussion was on girls education and women's empowerment.

1. Why the girls education is not much progressed?

The reasons are parental illiteracy, parental lack of motivation and lack of awareness about girls education ladies answer was they listen to their husbands.

2. What are the reasons for shortage of attendance?

Poverty of the family makes girls stay back at home. The main source of financial income is from daily wages parents go to fields to work. Parental illiteracy and motivation are also the reasons for shortage of attendance.

3. What are the reasons for girls Non-enrollment ?

Parents are not aware of their children's age. Only if the census people visits their places they put their children to the school. Parents are not sure of getting jobs after finishing schooling. Girls have to take care of siblings.

4. What are the reasons for girls dropout ?

Parents want their daughter to do work at home only. They send them to school upto VII standard only. No body is at home to help them in doing home work of school. So teachers beats them. During harvesting season also the children go to the fields to work. So that they can earn some money to run the family. After daughters mature parents do not like to send them to the school.

5. What are the facilities available for the girls in school?

School celebrates national festivals like Independence day (15th August). Resource persons give speeches. They distribute sweets to the children, Higher officer from the department of education visits schools often.

6. Are incentives like books, uniform available in time ?

Yes they are available in time, but some times they does not give uniform.

7. Are the school timings convenient ?

It is convenient, only during harvesting season about 2-months children cannot go to school. But the school is belongs to government. We have to adjust to it and we must send children to school.

8. What are your opinions about co-education ?

Co-education is good, The children develops courage

curiosity feelings of brotherhood. ladies reply was in higher classes boys and girls should not study together. That is why they are not sending their daughter to school for higher classes.

9. What are your opinion about female teachers ?

parents have got good opinion on male teachers. Male teachers is like a father to children. Teachers are coming on time to school. Female teacher are not liking to work in the villages because the environment in their villages is not good. But it is good, if they come. So that our daughters will have freedom to talk any matter.

10. Is the curriculum framed in simple manner ?

We are illiterates, we do not know any thing about it. But chennamma teacher explains, our doubts, we know some thing about education, Agriculture, How to earn money, population, through our children.

11. Have you any objection to your daughters higher education?

We do not object it because we are illiterate, But little education is enough for them. They will get married early because of the village environment. Ladies told girls should not study much. Marriage is main thing for them.

12. Are you educating your girl just to get jobs ?

In villages the ladies are not going to the jobs. If the girls have little education it is sufficient. Female should look after the household. This is our custom. Ladies said that if the girls are able to write letters that is enough.

13. Have you have any discrimination between your son and daughter ?

No. we treat them equally always but we feel first the boys should be born and then girl, and we also feel girls are a burden to us because we have to spend lot of money for her marriage. And also after her physical menstruation the responsibility is also increased for parents. Son means not much problem for parents. He earns for the family. Not much responsibilities to parents. In parents old age he takes full responsibilities of parents.

15. Would you like to give property to daughters also ?

No one gives property to daughters, we get them married. we do not follow government rules, we give property to sons only. Any how after girls marriage they will get their husbands property. The sons and daughters and son-in-laws during the festivals also won't like to give property to the daughter.

16. Do you send your daughter to shops and shandies ?

In the villages normally girls won't be allowed to go outside from house for shopping purpose. Because evenings drunkards walk on the streets. So we prefer them to work at home.

17. Do you take your daughter to village affairs ? We celebrate Mohanam with out having any discriminations we go and offer sugar to God. We purchase things or toys to our children attend car festival also women's participation is

more in such occasions.

18. Do you perform child marriage in your villages ?

Normally in the villages girls will get married at the age of 12-13 because daughter's marriage is a great responsibility for the parents.

19. How the women spend leisure time ?

Girls play outside during harvesting season they go for fields. During summer they go outside and collect together in the evenings. And they talk for some time they sing together.

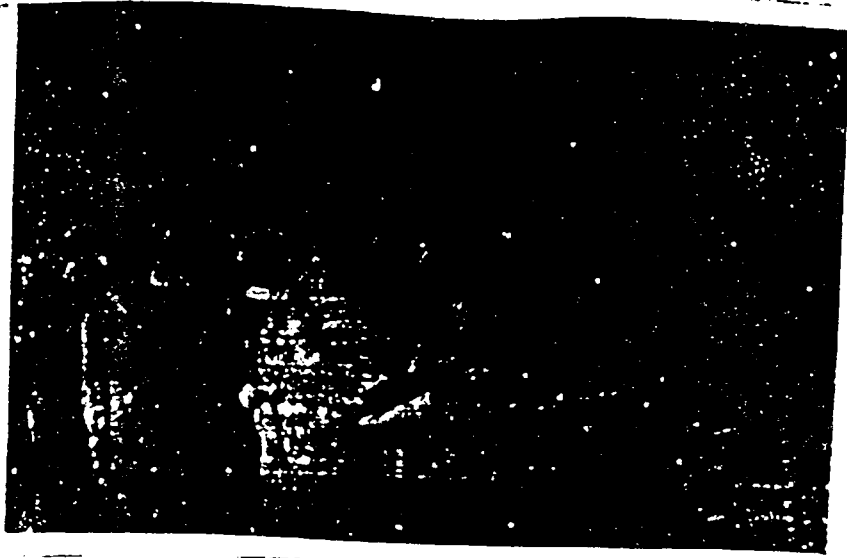
20. How much you spend for your daughter's education ?

We do not pay fees to school. School is giving uniforms and books to our children. We purchase pens to write for our children. About 100 Rs we spent every year per child.

21. What are the festivals you celebrate in your village ?

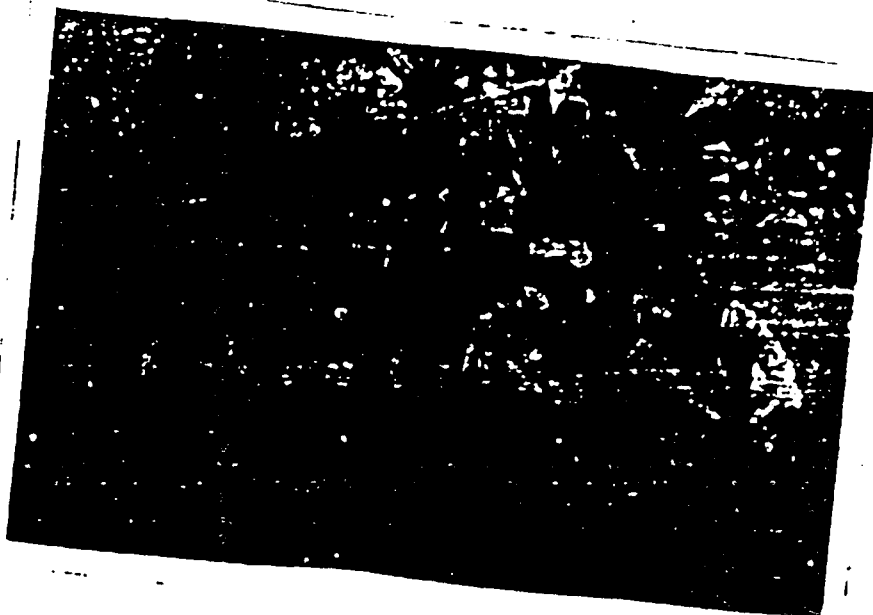
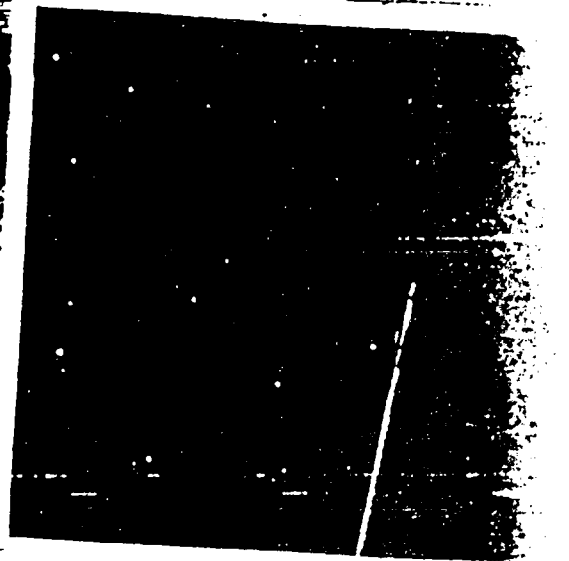
We celebrate Shankranti, Ugadi, Nagarapanchami, Deepavali, moharam, We prepare sweets, We go to field and eat there also -

GROUP DISCUSSIONS - RAICHUR DISTRICT



MIXED -
GROUP

ALL WOMEN



MIXED
GROUP

DISTRICT RAICHUR (KARNATAKA)

OBJECTIVE OF THE STUDY	FINDINGS	STRATEGIES	PERIOD	COSTING AND PHASING	
1 Mapping out gender disparities in access, enrolment, retention and achievement.	1.1 Access like drinking water and fuel not adequately available hence girls do not go to school/ stay in the school	1.1.1 Increasing the number of source of drinking water, so that the girls can save time for schooling			
	1.2 Schools far away in some areas	1.2.1 Having the school near the village itself and also making the school environment attractive by giving enough toys and space.			
	1.3 Lot of gender bias in education (books) discourage girls.	1.3.1 Review the books and print them.			
	1.4 Economically backward and hence opportunity cost can't be met.	1.4.1 Incentives to be provided			
	1.5 NOT aware of the importance of education	1.5.1 Motivate the parents through media of puppet -shows street plays.		MAY 94	1.5.1 1000 (1) = 10,000 preparation Printing 10 X 500 X 15 = 75000/- Total 85,000/-
2 Causes for non-enrolment and drop-out	a) Continuing Education				
	2.1 parental literacy				
	2.2 parental motivation				
	2.3 Better economic status of the house-hold				
	b) Drop-out				
	2.4 poverty - can't afford to buy books and uniform.	2.4.1 Provide incentives			
	2.5 Domestic work and cattle rearing	2.5.1 Support for the domestic work girls are doing to release time their labour time for education/mobile schools		94-99	2.5.1 100 X 250 X 12 X 5 = 15 lakhs
	2.6 Social taboos on the onset of puberty	2.6.1 Appoint more female teachers 2.6.2 Providing toilets			
	2.7 parental lack of motivation	2.7.1 Sensitization of parents and teachers			2.7.1 378*1000*12=3,78,000
	c) Non-enrolled				
	2.8 Care of sibilings	2.8.1 Full time functioning of ECCE			
	2.9 Parental illiteracy	2.9.1 Conduct sensitization programmes			
2.10 Poverty	2.10.1 Providing incentives to the extent of substituting to the girl child's earning				
2.11 Lack of parental motivation	2.11.1 Sensitization of parents			2.11.1	
2.12 Helping parents in Occupation	2.12.1 Open schools/Mobile schools to be introduced			100 X 12 X 500 = 6 Lakhs	

3 Women's Situation	3.1 women are empowered they are she and back ward 3.2 They are illiterates	3.1.1 They can be empowered by providing them opportunity in work of their interest (remunerative work) 3.2.1 Conduct sensitization programmes/ Mobilising women's group	3.2.1 Covered
4 Gender bias in curriculum and class-room activity	4.1 Gender bias in books teachers attitudes, classrooms activities is existing, state component envisages common strategy	4.1.1 State report has identified the strategies. (Reframing the text-books/ Preparation of hand books/ Training of teacher.	
5 Identify supportive community structures	5.1 A Non- governmental organisation called sasoocha is functioning. It is mainly concerned with health and hygiene of villages. They also provide loans.	5.1.1 Many such NGO's are required which mainly orients itself towards the upliftment of the status of women and also health care for girl-child. The present NGO could be given UEE agenda too.	
6 Convergence of services of other departments	6.1 Crèches not available TRYSEM, PVT not available P. Adt available	6.1.1 Opening crèches will reduce drop out and non-enrolment problem as most of the girls are engaged in care of siblings. 6.1.2 Nutrition has to be provided 6.1.3 TRYSEM should be started, so that women can also help in the economic contribution of the house- hold 6.1.4 Fuel problems can be solved by having community Biogas system and solar power.	
7 Availability of incentives	7.1 incentives not attractive 7.2 Incentive not adequate 7.3 Available only for SC and ST	7.1.1 Incentives like shoes and bags to be given apart from books and uniform 7.1.2 Activity linked incentives like vocational classes for girls to be started at an early age. Incentives should be need based 7.3.1 Incentives to be given to all economically backward communities instead of concentrating only on a few sections.	
8 Participation of women	8.1 participation of women in education, administration and other areas is very poor 8.2 Female Teachers are very few compared to male.	8.1.1 Bring about policy changes so as to enable more women participate in all fields. 8.2.1 Increase the number of female teachers.	
9 Develop District level monitoring and evaluation frame work.	9.1 Monitoring is done in routine fashion without collecting disaggregated data on sex parameters	9.1.1 State component has visualised computer aided monitoring and evaluation with provision for gender variable	

Total 25.63 lakhs

TIME FRAME OF OPERATIONS

Activities (Raichur Dist.)	94-95	95-96	96-97	97-98	98-99
1 Preparation of compaing material	xxx		xxx		
2 Conduct of camparing	xxx	xxx	xxx	xxx	xxx
3 Providing support to girls domestic work	xxx	xxx	xxx	xxx	xxx
4 Senstisation of Parents and Teachers	xxx	xxx	xxx	xxx	xxx
5 Installation of Biogas plants		xxx	xxx	xxx	
6 Teachers Training	xxx	xxx	xxx	xxx	xxx

CHAPTER VII

DPEP RECOMMENDATIONS

The physical and cultural environment in Raichur District is not conducive for participation of girls in the educational process as it is so in several parts of the country. Negative attitude towards girl education is an attribute of the cultural environment.

strategies identified for building a cultural environment conducive for attracting children to school and retaining them thereafter:-

a) **CRECHES:-** It is proposed to have creches attached to Anganawadi's with one adult women worker incharge of the care of 10 to 15 kids from homes of agricultural labourers, women of nuclear families. She would also motivate the families of dropout girls to send their children to schools.

b) **NON-FORMAL EDUCATION:-** The non-enrolled children and dropout from schools are quite heavy among girls. The thrust of NFE's programmes will be girls.

c) **TEACHER'S TRAINING:** One of the programmes of training for teachers is on 'gender-sensitivity'. Such a programme would also covers training of community leaders. .pa

d) **INFRASTRUCTURE FACILITIES:-**it is proposed to put up girls toilet in all higher primary schools along with water facility. Supply of sports and games equipments may also give adequate emphasis to girl-specific interest. e) **SPECIAL INCENTIVES:-** One of the useful incentives proposed is the supply of second set of uniforms to all girls in primary schools at LPE stage.

CHAPTER VIII

CONCLUSIONS

The female population is comparatively less than males and are deprived of many opportunities. They have not availed of educational opportunities. The only employment they have is in house-hold. most of them are illiterate the percentage of illiteracy is high among females in general and SC/ST in particulars. The Current literacy rates among the females is 17.83 as against male literacy figure of 39.48. A large population of District constitute marginal families and agriculture labours. These groups is weak both economically educationally and socially. Out of 1401 villages 1282 villages are electrified. population.

TABLE 1
Blockwise Distribution of Population 1991

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
				Male	Female			
1	RAICHUR	1541	160	183451	175367	233	956.04	30.9
2	DEVADURGA	1506	188	89575	67226	117	973.77	25.2
3	GANGAVATI	1329	158	161559	158563	242	981.45	24.45
4	KOPPAL	1375	151	127078	124284	183	978.01	25.79
5	KUSTAGI	1366	177	95511	94029	139	984.47	38.49
6	LINGASUGUR	1948	191	132018	129322	134	979.57	30.59
7	MANVI	1791	171	135076	133908	150	991.35	33.62
8	SINDHANUR	1592	172	143016	141264	178	967.74	29.83
9	YELABURGA	1490	144	98916	97067	132	981.3	26.98
10	KARNATAKA (STATE)	191,791	29193					

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

TABLE 2

DISTRIBUTION OF SC/ST

Sl. No.	Name of District	Scheduled Castes			Scheduled Tribes			% to total population	
		Male	Female	Total	Male	Female	Total	SC	ST
1	2	3	4	5	6	7	8	9	10
1	RAICHUR	20462	19717	63792	4238	4153	8391	17.78	2.81
2	DEVADURGA	17323	17255	34639	17865	17797	35662	19.59	20.17
3	BANGAVATI	23615	23514	47129	15781	15322	31103	15.98	10.57
4	KOPPAL	21716	21635	43351	6197	6020	12217	17.24	4.86
5	KUSTAGI	11985	11824	23809	4273	4077	8350	12.56	4.4
6	LINGASUBUR	24818	24430	49248	6232	6275	12507	21.3	5.07
7	MANVI	25332	25676	51008	20983	20902	41885	18.98	15.57
8	SINDHANUR	20245	20557	40802	6385	8256	16643	15.48	6.87
9	YELABURGA	15406	15031	30437	2828	2579	5407	15.53	2.75

SOURCE: 1) Census of India, 1991 (final Population totals)

2) District Statistical Handbook, (latest issue)

TABLE 3

Population by Board Age Group, 1991 C.R 1981

Sl. No.	Name of District /Block	0-4 Years		5-9 years		10-15 years	
		Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8
1	RAICHUR	18927	18090	22014	21042	18565	17745
2	DEVADURGA	9252	9398	10761	10931	9076	9218
3	GANGAVATI	16862	16429	19614	19110	16540	16110
4	KOPPAL	13361	13045	15542	15173	13106	12796
5	KUSTAGI	8997	9087	10464	10570	6825	6914
6	LINGASUGUR	13361	13045	15542	15173	13106	12796
7	SINDHANUR	14476	14453	16834	16816	14200	14172
8	YELABURGA	10144	10250	11799	11923	9950	10055
9	MANVI	13337	13258	15513	15421	13083	13005

SOURCE: (1) Census of India, 1991 (final Population totals)

Note: 1. If block wise figure are not available, give figures fro district selected for survery and State and India as whole.

2. If figures for 1991 are not available, give figures for 1981 from Census Reports, 1981.

Table 4. Vital Statistics 1993

Name of the District : RAICHUR

Sl. No.	ITEM	YEAR	RURAL	URBAN	TOTAL
1	2	3	4	5	6
1	Crude birth rate	1993			29%
2	Crude death rate	1993			9%
3	Total marital fertility rate	1993			4.3%
4	Mean age at marriage	1993			
	Male				21
	female				18
5	Percentage married females in age group				
	10-14 years				
	15-19 years				
6	Couple Protection rate	1993			37%
7	Infant mortality rate	1993			77%
	Male				
	Female				
8	Child mortality rate				
	Male				
	Female				
9	Maternal mortality rate	1993			4-5
	percentage of births attended by trained dais/medical personnel				46.4%
10	Expectation of life at birth				

SOURCE: 1) Census of India, 1991 (Final Population Totals)
 2) DEPARTMENT OF HEALTH
 3) DISTRICT STATISTICAL HANDBOOK (LATEST ISSUE)

Table 5: Distribution of workers by Sex and Rural/urban areas in 1991

Name of the District :

Sl. No.	Category	MALE			FEMALE		
		RURAL	URBAN	TOTAL	RURAL	URBAN	TOTAL
1	2	3	4	5	6	7	8
1	DISTRICT						
a.	Main workers	61.5%	79%	64.2%	38.5%	21%	35.8%
b.	Marginal workers	4.2%	17.4%	4.7%	95.8%	82.6%	95.2%
c.	Total Population	58%	78%	60.97%	42%	22%	39.02%

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

TABLE 6. Percentage Distribution of main Workers in the Districts 1991

Sl.	ACTIVITY	RURAL		URBAN		TOTAL	
		Total workers	% of female	Total workers	% of Male	Total workers	% of Total
1	2	3	4	5	6	7	8
1	Cultivators	304582	23.69	13713	16.39	318295	
2	Agricultural labourers	425401	93.87	31371	6.12	456772	
3	Livestock and forestry Etc	9125	15.83	2365	84.16	11490	
	Mining and quarrying	2810	10.65	4501	89.34	7311	
4	Manufacturing	13765		3192		16957	
	Household industry					0	
	others					0	
5	Construction	3439	9	4744	90.9	8183	
6	Trade and Commerce	20517	12.34	26620	87.65	47137	
7	Transport, Storage and communication	2986	3.99	7853	96	10839	
8	other service	33145	17.07	43574	82.92	76719	
9	Total						

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

TABLE 7. CHILD LABOUR FOR THE BLOCK WISE.

Sl. No.	Name of District /Block	BOYS	GIRLS	TOTAL
1	2	3	4	5
	RAICHUR	99	10	109
	DEVABURGA	42	10	52
1	GANGAVATI	110	20	130
2	LINGASURUR	52	10	62
3	SINDHANUR	86	10	96
4	KOPPAL	50	10	60
5	YELABURGA	30	17	47
6	HUSTAGI	29	10	39
7	MANVI	40	12	52

1) Census of India, 1991 (final Population totals)

NOTE: ~~If figures for 1991 are not available, give figures for 1981 from Census Reports, 1981.~~

TABLE B

BLOCKWISE DISTRIBUTION OF MAHILA MANDALE 1992

S.No.	BLOCK	NO. OF VILLAGES HAVING M.M. (ONLY REGISTERED MM)	No. of M.M. having educational activity programme	Nature of activity
	RAICHUR	1		Tailoring and Literacy Programme
1	DEVADURGA	18		Tailoring and Literacy Programme
2	LINGASUGUR	1		Tailoring and Literacy Programme
3	KOPPAL	4		Tailoring and Literacy Programme
4	YELABURGA	2		Tailoring and Literacy Programme
5	GANGAVATI	2		Tailoring and Literacy Programme
6	KUSTAGI	5		Tailoring and Literacy Programme
7	SINDHANUR	6		Tailoring and Literacy Programme
8	MANVI	2		Tailoring and Literacy Programme

Source: Women & child development department report.

1

TABLE :9 NON-GOVERNMENTAL ORGANISATIONS WORKING FOR WOMEN'S EDUCATION AND DEVELOPMENT AT DISTRICT / BLOCK LEVEL

1	2	3	4	5
NO.	NAME OF VOLUNTARY ORGANISATION	NO OF VILLAGES COVERED	HELPED TO HAVE EDUCATIONAL PROGRAMME	NATURE OF PROGRAMME
1	ARUNODAYA MAHILA MANDAL MUDGAL			Income generating pre saving scheme, Angnanawadi creches, (25 Girls) supplementary primary schools Boarding, Health centre Handicaped students Training
2	Ankura Mahilamand at post: Maski Lingasugur			only sc & ST & devadasi women training for weaving for carpets
3	Prerana Samstha promod kullarni Raichur		10 villages helped to have education programmes	Irrigation Schoolless villages to school saving credit only ladies these programmes are only SC & ST for independent
4	Samuha Samstha Project Director Jalahalli Tq. Devadurga		60 villages helped to have education programme	Supplimentary schools Health education on saving Credits (only ladies)
5	Janodaya ronarpet Manvi Dist raichur			Schooling Tailoring + Training : Awareness programmes etc. Meeting, Training for devadasi
6	Samauvaya Sanchalane Lingasugur Dist. Raichur		15 villages helped to have educational Programme	organisation Awareness progammes eg. Street dramas, Information Govt. Facilities to Provide these facilities Health Programmes Supplimentary and development of education Programmes
7	Vinayalaya Sirwan Tq. Manvi Dist. Raichur.			Christian missions
8	Shevashrama Kavital Tq. Manvi dist Raichur			Only Education Programmes

9	Vidyanata Gurukul Kuknoor Tq. Yelaburga		
10	Sira padma vidya samuha. Mustagi		
11	Dr. B.R Ambedkar New Vidya Samstha Raichur		Education Programme
12	Rural Development & Technical Elements Institutions Itagi Tq.Yelaburg		
13	People Society For Rural construction Itagi.Tq.Yelaburg		
14	Spandana Maski Tq. Lingasugur Dist. Raichur		
15	Sri Jairaj Ingrid Institutions Gillesuga Tq. Raichur		
16	Jana chetana Yapaldinni Tq. Raichur		
17	Janachetana Yapaldinni Tq. Raichur		
18	Parivarthana S B H colony Raichur		Not working
19	Mahita samakhya S B H colony Raichur	30 villages helped educational programmes	Onlyt Sc ST and devadasi womens- literacy programmes Awareness of small saving self help credit other Training and workshops women organisations Environmental educational etc.
20	H.R.D.S Akshata Petrochemicals colony raichur		Not working
21	Krishna Samuha Samsathe Jalahalli Tq. Devadurga Dist Raichur		Same Programmes of Samuha Sams

Table 10

Women in educational Administration

Designation	Total no of persons	No. and % of women
Block level		
Class II	1	-
Class III	3	-
Class IV		
District level		
Class I		
Class II	6	1
Class III		
Class IV		
State level		
Class I		
Class II		
Class III		
Class IV		

SOURCE : District Statistical Handbook/ Department of education

Note : Give figures for latest available year

Women Development Agencies

Name of Agency	Name of Block covered	No. of villages covered	Nature of programmes	No. of beneficiaries
The Raichur district women multipurpose co-operative society limited	Devadurga Raichur manvi, Koppal, Lingsgur, Yelaburga & blocks covered	---	1) Sticheing programmes for woman from vidya vikas yojan (school uniforms) 2) Sticheing of uniforms for hostel students 3) Supply of food to anganwadi 4) Supply of stationery for other Depts. 5) Opening of branches introducing Fair price shop 6) Strengthening of the activities of the association	600 women
Women and child welfare centre	9 taluks	18 villages covered	Tailoring training centres	SC & ST and Green card holders

Source : District Commissioner's Office/ Department of Social welfare etc.

Table 12

Literacy Rate for the District 1991

Population	Rural	Urban	Total
All population			
Male			45.47
Female			25.69
Total			35.81
Scheduled caste			
Male	13.76	32.64	16.91
Female	2.4	12.1	4
Total	8	22.43	10.44
Scheduled tribes			
Male	20.25	26.95	20.71
Female	2.76	6.94	3.16
Total	11.51	18.06	11.96

Source : Census book report

Table 13

LITERACY RATE 1991 FOR THE BLOCK

SLNO	BLOCK	ALL COMMUNITIES			SC			ST		
		MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL
1	DEVADURGA	24.46	8.69	16.63	12.55	1.91	7.20	13.73	1.50	7.79
2	LINGASUGUR	39.65	16.29	28.09	16.90	4.70	11.76	18.61	2.57	10.62
3	KOPPAL	46.19	21.61	34.04	15.60	4.30	11.43	30.88	5.26	18.26
4	YELABURGA	44.90	17.22	31.19	19.11	3.17	11.39	30.86	4.83	18.04
5	GANGAVATI	38.59	16.48	28.63	13.17	2.89	8.05	21.85	3.89	12.86
6	KUSTAGI	41.50	14.31	28.01	19.11	4.44	11.69	30.08	4.55	17.41
7	SINDHANUR	37.43	17.00	27.36	11.99	2.09	6.97	17.47	1.99	9.60
8	MANVI	32.69	14.33	23.50	13.31	2.75	8.00	17.39	2.55	9.93

Source : Department of Education

Table 14

NUMBER OF VILLAGES SERVED BY SCHOOLS BLOCKWISE

S.NO	NAME OF THE TALUK	Number of institutions in Rural areas				
		Pre-primary schools	Lower primary schools	Higher primary schools	Secondary schools	Higher secondary schools
1	RAICHUR	21	104	47	12	8
2	DEVADURGA	19	127	46	5	4
3	LINGASUGUR	17	112	54	6	2
4	KOPPAL	19	113	56	8	5
5	YELABURGA	16	73	52	12	5
6	GANGAVATI	18	76	64	17	4
7	KUSTAGI	22	114	58	11	4
8	SINDHANUR	23	144	58	10	5
9	MANVI	18	122	45	3	3

Source : Department of Education District Statistical hand book

Table 15

Availability of Basic Amenities in Schools in the District

Sl. No.	Name of the Block	Educational Level	Number of school having					
			Drinking water		Play ground		Toilet for girls	
			Rural	Urban	Rural	Urban	Rural	Urban
1	Devadurga	a Primary	-		1		--	
		b Middle	4		10		--	
		c Secondary	1		4		--	
		d Higher secondary	1		4		--	
2	Gangavati	a Primary	12		30		--	
		b Middle	25		45		--	
		c Secondary	4		6		--	
		d Higher secondary	4		6		--	
3	Koppal	a Primary	26		54		--	
		b Middle	25		39		--	
		c Secondary	7		12		--	
		d Higher secondary	7		12		--	
4	Kustagi	a Primary	5		53		--	
		b Middle	14		42		--	
		c Secondary	7		10		--	
		d Higher secondary	7		10		--	
5	Lingasugur	a Primary	1		6		--	
		b Middle	22		14		2	
		c Secondary	6		9		--	
		d Higher secondary	6		9		--	
6	Manvi	a Primary	29		15		--	
		b Middle	23		18		--	
		c Secondary	4		8		--	
		d Higher secondary	4		18		--	
7	Raichur	a Primary	6		41		--	
		b Middle	12		28		--	
		c Secondary	5		8		--	
		d Higher secondary	5		8		--	
8	Sindhanur	a Primary	13		63		--	
		b Middle	11		37		--	
		c Secondary	--		6		--	
		d Higher secondary	--		6		--	
9	Yelaburga	a Primary	--		--		--	
		b Middle	40		62		--	
		c Secondary	7		9		--	
		d Higher secondary	7		9		--	

Source: Department of education

Table 16

Incentive schemes

SLNO	Name of Scheme	No. of beneficiaries		
		Boys	Girls	Total
1	Free Uniforms	150157	104787	254944
2	Attendance Scholarship	-	-	-
3	Free education up to Higher secondary	213078	136236	349314
4	Free writing material	-	-	-
5	Free stationery	-	-	-
6	Book banks	-	-	-
7	Free mid day meal	-	-	191264
8	Books	73686	52812	126498

Table 17

Teachers by sex and by Rural Urban areas in the District

SLNO	NAME OF THE TALUK		Pre-Primary			Primary(LPS)			Middle(Higher primary)		
			Male	Female	Total	Male	Female	Total	Male	Female	Total
1	RAICHUR	R	-	16	16	85	38	124	123	65	188
		U	-	30	30	-	-	-	-	-	-
2	DEVADURGA	R	-	12	12	134	39	173	167	43	210
		U	-	-	-	-	-	-	-	-	-
3	LINGASUBUR	R	-	21	21	149	12	161	187	66	253
		U	1	4	5	8	11	19	61	13	74
4	KOPPAL	R	-	16	16	99	19	118	186	39	225
		U	-	5	5	16	2	18	77	41	118
5	YELAEURGA	R	1	16	17	86	12	98	273	36	309
		U	-	-	-	-	-	-	-	-	-
6	GANGAVATI	R	-	14	14	108	15	123	191	72	263
		U	-	9	9	12	10	22	75	19	94
7	KUSTAGI	R	-	18	18	139	10	149	249	50	299
		U	-	-	-	-	-	-	-	-	-
8	SINDHANUR	R	-	13	13	155	58	213	149	29	178
		U	-	4	4	18	4	22	48	15	63
9	MANVI	R	-	10	10	151	98	249	143	21	164
		U	-	2	2	6	9	15	39	16	55

Source : Department of Education

Table 18

Enrolment Ratio by Sex and Rural Urban Areas in the District 1993-94

SNO	NAME OF THE TALUK	Area	All communities			Schedule Caste			Scheduled tribes		
			Male	Female	Total	Male	Female	Total	Male	Female	Total
1	RAICHUR	R	-	10200	10200	1750	1025	2775	1425	975	2400
		U	-	9575	9575	4450	3150	7600	1175	825	2000
2	DEVADURGA	R	15050	8566	23416	2715	1755	4470	1961	770	2731
		U	224817	128043	352860	-	-	-	-	-	-
3	LINGASUGUR	R	16868	10243	27111	4267	2422	6689	2389	1187	3576
		U	4751	4116	8867	912	794	1706	183	168	351
4	KOPPAL	R	16454	11394	27848	3004	1724	4728	1763	1139	2902
		U	5853	8489	14342	780	629	1409	196	250	446
5	YELABURGA	R	16800	12700	29500	2900	1730	4630	1300	1000	2300
		U	-	-	-	-	-	-	-	-	-
6	GANGAVATI	R	17174	11142	28316	2318	1184	3502	2340	1559	3899
		U	6874	5345	12222	811	446	1257	345	241	586
7	MUSTAGI	R	17793	11051	28844	2285	1329	3614	2115	1066	3181
		U	-	-	-	-	-	-	-	-	-
8	SINDHANUR	R	16399	10390	26789	2637	2412	5049	939	460	1399
		U	2843	1909	4752	329	229	558	265	150	415
9	MANVI	R	11965	7006	18971	2390	4029	6419	2764	1424	4188
		U	6793	6114	12907	1339	1762	3101	617	400	1017

Table 19

Drop out calculated for 1991-92

Stages	6-10 years	Percentage %	11-14 years	Percentage %
General over all	31547	50.9	5484	25.5
Boys	15843	44	2592	18.2
Girls	15704	60.3	2892	36.2
Scheduled caste	6949	59.6	1535	48.2
Boys	4071	58	966	46.2
Girls	2878	62	569	52
Schedule Tribes	2565	67.4	381	64.1
Boys	1336	65	250	62.9
Girls	927	72	131	66.9

Retention and dropout at primary and Higher primary level

Male	Female	SC	ST
10555	8951	4035	2331

Table 20

Number of Villages having ICDS Centres

SLNO	NAME OF THE BLOCK	No. of villages having ICDS Centres (Anganwadi)	No. of beneficiaries	
			Boys	Girls
	RAICHUR	329	786	8762
1	DEVADURGA	155	3029	2997
2	LINGASUGUR			
3	KOPPAL			
4	YELABURGA	137	2714	2646
5	GANGAVATI	200	4135	4272
6	HUSTAGI	242	5057	4538
7	SINDHANUR	213	4390	4067
8	MANVI	130	3008	3800

Source : Department of women and Child Development
District Statistical handbook

Table 21

Number of Villages with Balwadi

SLNO	NAME OF THE BLOCK	No. of villages having Balwadis	No. of beneficiaries		
			Boys	Girls	Total
	RAICHUR	57			3887
1	DEVADURGA	18	120	35	675
2	LINGASUGUR	29	35	48	2232
3	KOPPAL	20			815
4	YELABURGA	22			707
5	GANGAVATI	24			1080
6	HUSTAGI	20			608
7	SINDHANUR	20			1131
8	MANVI	18			896

Source : Department of Woman and Child Development
District Statistical Handbook

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