CHAPTER V

SOCIAL ASPECTS OF THE STUDY AREA
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The present chapter deals particularly with the social aspect. Here, variables such as respondent Gender, age, caste, Education, Marital status, residence etc., are analysed. The families selected here are with a view to collect preliminary information essential for studies. Further, the Interview Schedule has questions relating to the house hold things, food habits, source of drinking water, the types of works carried out by house wives, etc.

Other than looking into the individual taluk, a side by side comparison is also done in between the dry and wet taluk under study with the same variable which relates to the social issues.

Gender of Respondents

Information about the gender of respondents is presented in table 5.1. We find that 57.5 percent of women in Srirangapatna taluk and 55.5 percent of women in Nagamangala taluk have responded in the interview. The reason being, most of the women were in their houses as they had to look after their household affairs such as cooking, washing and looking after children, aged persons and also the helpless and disabled persons of the family. Moreover, most of them answered fairly as the questions were concerned with their household issues. Also, 36 percent and 24.5 percent of men in Srirangapatna and Nagamangala taluk respectively have responded. In Srirangapatna taluk most of the farmers do not fully engage themselves in farming, they depend upon the labors for their farming needs, thus, most of the farmers waste their time doing nothing. The male farmers are found discussing politics sitting under trees (Arali Katte) or even around temples and chit-chatting. In such groups discussions even youth took part...
along with the aged, but nowhere we could find women indulging in such chit-chatting. As and when the researcher went with the interview schedule, these men took active part in answering them except those questions relating to women.

**TABLE NO. 5.1**
**GENDER OF RESPONDENTS**

<table>
<thead>
<tr>
<th>Gender</th>
<th>Srirangapatna</th>
<th>Nagamangala</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Class</td>
<td>Percentage</td>
</tr>
<tr>
<td>Female</td>
<td>115</td>
<td>57.5</td>
</tr>
<tr>
<td>Male</td>
<td>72</td>
<td>36</td>
</tr>
<tr>
<td>Male/Female</td>
<td>13</td>
<td>6.5</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100</td>
</tr>
</tbody>
</table>

In Nagamangala taluk men were going out of villages for their work in morning and coming back only in the evening. Some of them took their animals for grazing thus, only aged and ailing men were available in the houses, thereby, the number of men was very less during the day. In some of the families both men and women have responded the interview schedule. 6.5 percent of men and women in Srirangapatna taluk spend their time in towns nearby, rest of them were busy with their farming in the fields, so, only few men have responded alone with women. But in Nagamangala taluk most of the men and women would go to work and come in the evening, so both the men and women have largely responded together.

**Age**

To work as an agriculturist, there is no upper or lower age limit for a worker. The unorganised (agriculture) sector is hardly governed by any laws laying down a minimum age limit for entry into the agriculture sector. A large number of families both in the urban and rural areas press their young
children to take up different kinds of work at a very tender age because their earnings are required to supplement the family income. The prevalence of child labour has long been not only recognised but also an accepted reality in India. This labour of children not only includes the work they do at home but also economically productive work they do at home but also an accepted reality in India. This labour of children not only includes the work they do at home but also economically productive work outside their homes. The committee on the status on women has observed that "large majority of girls, by the time they reach the age of eight are required at home to do various domestic chores, eg., collecting firewood, coal waste, cowdung, fetching water sometimes from long distances, washing, cleaning, cooking reaching food and water to parents in their places of work etc. Majorities of girls in this age group have to look after siblings, especially when their mothers are engaged in earning a livelihood".

Many young childrens (especially girls) are also compelled to take up some productive work in order to contribute to the family income. The question whether the very young childrens(girls) have the mental ability or physical capacity to take up hard jobs, thus not at all trouble the parents in the lower economic strata of the society. Mental ability or physical capacities are issues over which only the middle and upper classes bother the age of the child is viewed as an important factor in the process of the socialisation of the child. But such thoughts hardly occur to the poor parents in the lower economic stratum. The over riding consideration with them is how soon their children can be put to wage earning. While the middle class and upper class children postpone the acceptance of responsibilities other than studying for future most children in the lower strata have hardly any future thus except to begin to earn wages.
TABLE NO. 5.2
AGE OF RESPONDENTS

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Srirangapatna</th>
<th>Nagamangala</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Class</td>
<td>Percentage</td>
</tr>
<tr>
<td>18-27</td>
<td>43</td>
<td>21.5</td>
</tr>
<tr>
<td>28-37</td>
<td>52</td>
<td>26</td>
</tr>
<tr>
<td>38-47</td>
<td>58</td>
<td>29</td>
</tr>
<tr>
<td>48-57</td>
<td>33</td>
<td>16.5</td>
</tr>
<tr>
<td>58-67</td>
<td>09</td>
<td>4.5</td>
</tr>
<tr>
<td>&gt; 68</td>
<td>05</td>
<td>2.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>200</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

When the respondents from these two taluks are classified in six groups on the basis of their age, the remarkable fact is found that the people from these two taluks are similar in many things of their age. For example the respondents of 28-47 of their age are 55 percent in Nagamangala which almost all the same in Srirangapatna taluk. The importance of their age was considered when they were selected on their age. In some families all family members actively participated in answering the Interview Schedule, even men were curious to answer to questions which were posed on women in the family. Children were restricted by the elders from answering, the children would answer quickly when the elders gave vague answers regarding household aspects, but the elders would send the children away. The accurate information regarding agriculture, lands, yield, budget, income etc. could not be provided by the children so the children below 18 years of age were not included during the survey.

The persons above 18 years and more than 68 years of age were selected for the purpose. Six groups having range difference of 10 years were made example 18-27 years, 28-37 years, 38-47 years, 48-57 years, 58-67 years and above 68 years. The persons above 68 years of age were however of negligible percentage, 2.5 percentage of people in Srirangapatna taluk and
3 percent of them from Nagamangala taluk in above 68 years age groups have given the information.

Caste

Caste has been the traditional mode of stratification in Indian Society. In the past when caste barriers were strictly maintained and social mobility restricted, the caste of an individual generally reflected his or her social and economic status.

However, after independence, the government of India had formulated several policies that removed caste as an obstacle to social mobility. Nevertheless, caste continues to play an important role in Indian society. Caste has remained the primordial mode of stratification in India. Caste is defined as a 'hereditary, endogamous usually localized group having traditional associations with an occupation and a particular position in the local hierarchy of castes. Relations between castes are governed among other things by the concepts of pollution and purity and generally maximum commensality occurs within the caste.

Both Srirangapatna and Nagamangala are multi caste taluks in Mandya district, as is true of many parts of India, here also we find the existence of a dominant landowning caste. Vokkaligas have decisive dominance in the village under study since they have all the attributes of dominance like ownership of a sizable amount of land locally available, strength of number and a high place in the local hierarchy. All of them belong to the Gangadikara sub-caste which is described in the Mysore Gazetteer of 1897 as the most important and numerous tribes of Vokkaligas. The Mysore Gazetteer of 1927 describes them as a distinctively Mysore caste. (Mysore State referred have is now renamed as Karnataka since 1973).
Iyer describes the term Gangadikara as being the contraction of Gangavadikara, that is, a man of the country ruled by Ganga Kings who ruled over the greater part of Old Mysore and Cauvery river basin from the early Christian era and continued up to 1004 AD. Thus the adjective Gangadikara might have been derived from the name Gangavadi in view of its historical usage as the name of territory. Gangadikara is also known to be a territorial division of several castes who had their origin in Gangavadi.

The word Vokkaliga is derived from "Vokku" or "Vokkalu" which means a family residing on a cultivating land. A Vokkaliga means a man with a permanent dwelling, a man settled permanently on land as against other castes who were not bound to land in the same way. Thus we see that the Gangadikara Vokkaligas have been known to be agriculturists and very much attached to land. Though Vokkaligas in general have taken to other occupations also, specially the educated among them, in the rural areas agriculture remains their predominant occupation.

As already mentioned both Srirangapatna and Nagamangala are multi caste taluks. Beside the dominant caste of Vokkaligas the other castes in these taluks include Lingayats, Vishwakarmas, Madivala Shetty or Agasa (Washermen), Kumbara Shetty, Nayanakshtriya, Ganiga Shetty, Kuruba, Parivara, Adikamataka, Schedule tribes and Voddas.

Note: # Voddas are found only during harvesting season, earlier they were residing in the villages prior to the Cauvery dispute. The Voddas being agricultural labourers were landless and now they visit the villages only during seasons when there is agriculture work.

The Lingayats belong to priestly class of Aradhyas. The Vishwakarmas are the artisan castes who claim to have descended from Vishwakarma whose five sons were the originators of the five crafts, namely: (i) Smithy,(ii)
Carpentry, (iii) Stone carving, (iv) Metal work and (v) Jewelry. The Madivala shettys are the Washermen. These are the people who make clothes madi or clean. The Kumbara shettys are potters. Korama shettys are the basket weavers and swineherds. In general they are a wandering group. Nayanakshtriya or Hajama are the barber. Ganiga Shetty are the oil traders they also extract oil from various nuts. Kurubas are the sheep rearers and blanket weavers. Parivara of the agricultural labourers also they are landless. The Parivara is said to be working for the kings.

The Adikarnataka are the largest group of Scheduled castes in both the taluks. These were formerly known as 'Holeyas'. The term 'Holeya" might have been derived from the vernacular "hola", a dry-crop field, Holeya meaning hence a field laborer. In the Mysore Census Report of 1891 and 1901 they are described as constituting the back-bone of cultivation in the country. They prefer to call themselves Adikarnataka, a term which is described by Yeats as a 'Cacophonous combination' ⁵.

Occupation in Indian society takes major importance. People of different caste are normally identified according to their occupation they undertake. However, history has provided ample examples of castes following different occupations, in theory caste and occupation seem to be inextricably linked. Ghurye said in 1961 "in theory from very early times, not only have occupations or groups of occupations been prescribed 'varna' wise but a number of them also 'jati' or caste-wise" ⁶.

In Indian society upward mobility of certain caste groups has been a very slow process caste today is no longer legally a handicap standing in the way of upward mobility. Indeed, some of the under-privileged casts groups enjoy special privileges in the form of reservation in educational institution and in civil service. Yet the hard reality is that a large number of castes belonging to the lower strata have still been a deprived lot. Most of them
have to be content with occupations involving hard labour. Their work is very unremunerative, this is so because the lower strata castes have no social status and are vulnerable to exploitation. So case is an important factor which especially at the lower strata, generally determines the occupation or work taken up by its members.

Though equality of castes is ensured by legislation and some castes are even given special privileges the truth remains that casts which have been oppressed for long have hardly made any progress. While many of the higher castes have managed to break away from the oppressions, the lower caste and especially scheduled caste people continue to be exploited and harassed.

If the caste system in India is a bliss for the people of upper castes, it is curse to the people of lower castes. The system is a wealth to one group of castes and a burden to the other group of castes. The man's occupation does not decide the social status as the birth decides the status of future generations. Caste system in India is powerful media in deciding social and economic life of Indians, social life depends upon economic and political aspects. The caste system which has been a gift since centuries is one which decides the economic and social status.

The standard of living of people of various castes is varied. The standard accounted is according to the casts of people. It is true that the life has not any austerity of caste system which was in 18th and 19th centuries. Though towards the end stage of 20th century too the rural communities have not come out of such austerities. Today also the castism is in existence in almost all villages.

The research samples have been randomly collected from families of all castes in each village. Before undertaking the work of research, the
benchmark survey had been done on basis of caste of the families in each village. In both Srirangapatna and Nagamangala taluks the Hindus are classified with their caste names, and non-Hindus as others.

**TABLE NO. 5.3**

**CASTEWISE CLASSIFICATION OF RESPONDENTS**

<table>
<thead>
<tr>
<th>Caste</th>
<th>Srirangapatna</th>
<th>Nagamangala</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Class</td>
<td>Percentage</td>
</tr>
<tr>
<td>Vokkaliga</td>
<td>126</td>
<td>63</td>
</tr>
<tr>
<td>Lingayath</td>
<td>03</td>
<td>1.5</td>
</tr>
<tr>
<td>Shetty</td>
<td>02</td>
<td>01</td>
</tr>
<tr>
<td>Brahmin</td>
<td>01</td>
<td>0.5</td>
</tr>
<tr>
<td>Kumbara</td>
<td>03</td>
<td>1.5</td>
</tr>
<tr>
<td>Madivala</td>
<td>05</td>
<td>2.5</td>
</tr>
<tr>
<td>Ganiga</td>
<td>01</td>
<td>0.5</td>
</tr>
<tr>
<td>Hajama</td>
<td>03</td>
<td>1.5</td>
</tr>
<tr>
<td>Parivara</td>
<td>02</td>
<td>01</td>
</tr>
<tr>
<td>Kuruba</td>
<td>02</td>
<td>01</td>
</tr>
<tr>
<td>Vishwakarma</td>
<td>10</td>
<td>05</td>
</tr>
<tr>
<td>Scheduled caste</td>
<td>35</td>
<td>17.5</td>
</tr>
<tr>
<td>Scheduled tribe</td>
<td>02</td>
<td>01</td>
</tr>
<tr>
<td>others</td>
<td>05</td>
<td>2.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>200</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

**The caste Shetty is not found in Nagamangala taluk study villages.**

By closely examine the above table we find that in both taluks of Srirangapatna and Nagamangala the Vokkaliga families are more in number. Vokkaliga caste is the second biggest in population in Karnataka the Vokkaliga community are numerically dominant. Mandya district is one of them which have Vokkaliga community in first place.

In Mandya district, Hindus are more in population in rural areas, the other community people live in urban areas. Among 400 families selected for study work 393 of them are Hindu families, only 7 of them are of other religions, 195 and 197 families have given information in Srirangapatna and Nagamangala taluk respectively. Only 05 and 03 families were found other
than Hindu religion. On the basis of existing population 123 (63 percent) families in Srirangapatna taluk and 129 (64.5 percent) families in Nagamangala taluk have been selected for interview. Apart from the dominant Vokkaligas there are scheduled caste and Scheduled tribes communities living there having equal representation. Vokkaligas have the agriculture as their main occupation. Other backward caste people engage in works such as repairing of agricultural articles and assist in the agricultural works. (The description of the term Ryot has been given in chapter - II)

Religion

India is a country which constitute people of different religions. Special facilities are provided to the people belonging to different communities to safeguard their interests regarding education, economic and social needs. Though Hindus are in majority, it does not mean that minorities are looked down upon. It is remarkable that all are equally treated in this secular country. It is impossible to co-relate directly between religion and development of a country. In order to study the social and economic background of the rural people it is essential to know about their religion as there is a close relationship between a persons decisions making and his religion.

Here in table 5.4 information has been collected as per their religious faith and number.
TABLE NO. 5.4

RELIGION-WISE DISTRIBUTION OF RESPONDENTS

<table>
<thead>
<tr>
<th>Religion</th>
<th>Srirangapatna</th>
<th></th>
<th>Nagamangala</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Class</td>
<td>Percentage</td>
<td>Class</td>
<td>Percentage</td>
</tr>
<tr>
<td>Hindu</td>
<td>195</td>
<td>97.5</td>
<td>199</td>
<td>99.5</td>
</tr>
<tr>
<td>Muslim</td>
<td>05</td>
<td>2.5</td>
<td>01</td>
<td>0.5</td>
</tr>
<tr>
<td>Christian</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Others</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100</td>
<td>200</td>
<td>100</td>
</tr>
</tbody>
</table>

An attempt has been made to collect information from people of different religion as the Hindus, Muslims, Christians and others. Since the sample families have been selected on the basis of religion, Hindus constituted 97.5 percent in Srirangapatna taluk where as it was 99.5 percent in Nagamangala taluk and Muslims were 2.5 percent in Srirangapatna taluk and 0.5 percent in Nagamangala taluk who answered the interview schedule. It was not possible to collect information from Christians as they are not staying in rural areas. As India is a Hindu dominant country, it is no way remarkable if the Hindus out number the other religion people in the villages too.

Education

Education has been recognized as the most important tool that brings about social change and equality. It is also one of the most important factors contributing to the Socio-economic development of an individual. Recently the National Policy on Education has emphasised the role of education as an agent of social change and the need to improve the educational status of women. Inspite of the efforts on the part of the government, women continue to be discouraged in the matter of education.

Education is an important aspect for the development of irrigation and agriculture. The development of agriculture is possible only when the farmer
knows the important of agriculture and irrigation. Both the agriculture and irrigation are co-related to each other as these two aspects are so important to the farmer as is the education and knowledge. Irrigation is very important for social development of the farmers. Here the standard of education of the respondents is considered, as the education of a man tells of his standard and understanding power, his education is considered while answering the Interview Schedule.

'Mother is the first teacher, home is the first school'. Which means that women's literacy reflects the literacy of whole family. Women's literacy leads to the education and progress of other members of the family.

In India social attitudes towards education of girls have varied from total acceptance by its need and importance, to the total rejection of education as a wastage of resource and time or even as a liability. Even today women's literacy in India stands at a woefully low level of 39.42 percent. The main reason for the deplorably low progress of girl's education is that in the rural areas young girls have to shoulder the family responsibility. Besides doing domestic chores, girls have to take care of their younger siblings and some times may even be forced to earn for their family. Desai and Patel write “among the large majority of the population girls have to help in domestic chores, look after younger brothers and sisters, earn their livelihood and have to face general apathy towards their education”.

Education is one of the media's which eradicate ignorance, literacy leads the progress of social and economic status. The analysis here is done with a view of education and progress. The educational level has been classified into six phases in this study as shown in table 5.5.
TABLE NO. 5.5
EDUCATION OF Respondents

<table>
<thead>
<tr>
<th>Education</th>
<th>Srirangapatna Class</th>
<th>Percentage</th>
<th>Nagamangala Class</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Illiterates</td>
<td>77</td>
<td>38.5</td>
<td>106</td>
<td>53</td>
</tr>
<tr>
<td>Primary</td>
<td>52</td>
<td>26</td>
<td>50</td>
<td>25</td>
</tr>
<tr>
<td>High school</td>
<td>49</td>
<td>24.5</td>
<td>39</td>
<td>19.5</td>
</tr>
<tr>
<td>Pre University</td>
<td>02</td>
<td>01</td>
<td>01</td>
<td>0.51</td>
</tr>
<tr>
<td>Degree</td>
<td>18</td>
<td>09</td>
<td>04</td>
<td>02</td>
</tr>
<tr>
<td>Post graduate degree</td>
<td>02</td>
<td>01</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>200</strong></td>
<td><strong>100</strong></td>
<td><strong>200</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The literacy percentage is found to be high in Srirangapatna taluk compare to Nagamangala which is a dry taluk, which stands at 61.5 and 47 percent respectively. However, both the taluks have a number of illiterates (38.5 percent, 53 percent). They do not know even basic skills such as reading writing and simple arithmetic. Besides more literates are found in Srirangapatna taluk in every stage. Many reasons may be given for this, Srirangapatna taluk was capital town of Mysore territory for many years, thereby, the people were influenced by this. Srirangapatna has railway facility and regional highway (present National highway) and it has many historic places. Mysore city is just 15 kilometer away from Srirangapatna which is head quarter of the district. The Cauvery which is called as southern Ganga is flown in the taluk. It supplies water for agricultural land, so that the standard of living is both socially and economically sound. Because of this most of the people got the education. How can one find the literary progress of the people of village areas as they are not having basic education? The standard of education leads them towards social and economic progress. When the census statistics are looked at Nagamangala taluk is found of having more literacy rate.
TABLE NO. 5.6
LITERACY RATE IN MANDYA DISTRICT

<table>
<thead>
<tr>
<th>Taluk</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Krishnarajapet</td>
<td>52.01</td>
<td>28.42</td>
<td>40.19</td>
</tr>
<tr>
<td>Maddur</td>
<td>46.97</td>
<td>27.78</td>
<td>37.60</td>
</tr>
<tr>
<td>Malavalli</td>
<td>43.79</td>
<td>25.97</td>
<td>35.18</td>
</tr>
<tr>
<td>Mandya</td>
<td>47.58</td>
<td>22.81</td>
<td>38.47</td>
</tr>
<tr>
<td>Nagamangala</td>
<td>54.15</td>
<td>30.14</td>
<td>41.98</td>
</tr>
<tr>
<td>Pandavapura</td>
<td>46.28</td>
<td>24.40</td>
<td>35.47</td>
</tr>
<tr>
<td>Srirangapatna</td>
<td>48.05</td>
<td>32.11</td>
<td>40.30</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>59.18</strong></td>
<td><strong>36.70</strong></td>
<td><strong>48.15</strong></td>
</tr>
</tbody>
</table>

Source: Mandya district at a glance, Zilla Panchayat, Mandya 1999-2000

Main occupation of Nagamangala taluk is agriculture. As the waters of Cauvery are not available the agriculture is depending upon rainfall, thus, yield is less. Importance is given to education, because education is essential for employment. However, the difference found in the primary source analysis, in education levels has a hidden story in itself as we find in district statistics, Nagamangala literacy rate is higher than Srirangapatna, which is 41.98 percent (in Nagamangala), also the highest in the district, and 40.30 percent in Srirangapatna taluk. (as shown in the table no. 5.6)

The people of the taluk migrate, mostly the youths are found migrating for education, coolie or job. There by only aged persons, illiterates, farmers are staying in villages. The social and economic progress is found through the survey, as the number of literates increases.

Marital Status of Respondents

Marriage is said to be an important goal in the lives of women at large. Irrespective of the class or the caste background, the marital status confers a definite and welcome status for women, this is especially true in rural areas, marriage is defined as a religious obligation in Hindus. Marriage also
brings many additional responsibilities to a women who has not only to shoulder the burden of household work but also ensure the upkeep of her family. This additional responsibility drives many women to take up some work when their family income is very meager. Thus the study of marital status becomes very important.

**TABLE NO. 5.7**

**MARITAL STATUS OF THE RESPONDENTS**

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>Srirangapatna</th>
<th>Nagamangala</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Class</td>
<td>Percentage</td>
</tr>
<tr>
<td>Married</td>
<td>169</td>
<td>84.5</td>
</tr>
<tr>
<td>Widow</td>
<td>13</td>
<td>6.5</td>
</tr>
<tr>
<td>Widow</td>
<td>02</td>
<td>0.1</td>
</tr>
<tr>
<td>Divorced</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Unmarried</td>
<td>16</td>
<td>0.8</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100</td>
</tr>
</tbody>
</table>

According to the above analysed data 84 percent of respondents is married in Srirangapatna taluks and only 8 percent are unmarried. In case of Nagamangala as many as 82 percent of the respondent are married and about 8.5 percent of them are unmarried. In both the taluks, 7 percent of them are widows. The number of divorcees and widower are very meager.

In the rural areas almost all parents are very keen to see their childrens, especially daughters married off as early as possible. It is not uncommon to find parents beginning to make efforts to settle their daughters marriage as soon as they reach the age of 15. A law against child marriage seems to have little or no impact on them at all. Marital status does not bring about much change in the life styles of rural women. In a society dominated by patriarchal norms a women has to accept the burden of hard daily routine whether she is in her parental home or husbands home. Besides doing the domestic chores she has to work along with her husband on the farm if her family has any land or she may have to work as an agricultural laborer to
supplement the family income if the family has no lands. In case of house work also, it was found that most of them had learnt the household work while they were in their parents home and continued to practice in the husband's family. They also followed and learnt if ignorant the occupation of the husband or gave up the skills she acquired from her parents to become an agricultural labourer or a house wife.

Age of Marriage

Marriage is the religious and social relation arranged between male and female. The relation is possible through some religious and social customs and traditions. Marriage is the union held for personal and social welfare of both sexes, it is a powerful institution. It is remarkable that such system is seen only in human society.

But the early man of pre-history had no concept of family and marital institutions. As in animals, it was only for sexual act and regeneration. The civilization began when the early man started to settle and know the secrets of nature. Since then marriage was essential and inevitable for male and female for their life and procreation. So, the father, mother and children were established and marriage was developed as a social institution. At this stage, the system of marriage got new dimensions of religious beliefs.

The sex is an essential and pre-dominant for man as is the food and sleep. It is true that once it was responsible for sexual freedom. But it was given a stop when the institution of marriage took birth.

Marriage and family are essential and inevitable institutions of any society. They co-related like two faces of a coin. Then the men and women had to get the green signal for their wedded life in religious ways. Male and female are the two base units of the two institutions of family and marriage. In fact
marriage is the gateway to the family system. The roots of the tree of marriage are in family.

Indians have accepted the marriage as a religious organisation, because it is celebrated through religious customs and traditions and with a sense of refinement. So that marriage is a religious factor for Indians, marriage is one of the 16 sacraments. The woman gets sacrament only by marriage. Grahasthashrama is the anvil to the ashrams such as Brahmacharya, Sanyasa and Vanaprastha. Marital sacrament is the foundation for Grahasthashrama.

**View of Marriage in Scriptures**

The scriptures do not have any definite references regarding origin of the term 'marriage'. It is said that the origin of the marriage is in the origin of the nature itself. "Emauvy lokou Sahatantau vium tava bhutam vivaham vivahavahai daha navastutihe" is a saying in the Tandava MahaBrahamana. Which means, in the beginning Heaven and the Earth were together. But once they separated each other. Then they said, "Let us marry and live in co-operation". Here there it is in the name of marriage. So it is clear that nature itself is responsible for the origin of marriage. Though it is told that it is imaginative it is helpful to look into the antiquity of origin of marriage. As the Indians have this concept of marriage, most probably the effort of recording the origin of marriage has been not done in human society. Marriage also known as 'Brahma's knot', was thought to be 'Nature's rule' or 'Divinerule', the scriptures did not have only definite references to marriage. The origin of marriage got a definite form refinement.

The words such as 'Udwaha', 'Parinaya', or 'Parinayana', 'Upanayana', 'Panigrahana' and 'marriage' are used in scriptures (jurisprudence). These all are synonyms for the word 'marriage'. 'Udwaha' means sending out the
virgin out of her parents house. 'Parinaya' or 'Parinayana' means going round the sacred fire, 'Upayama' means bringing a virgin to the presence of another person 'Panigrahana' means holding the hands of virgin. 'Marriage' means taking a virgin for special reason. All these words are used depending the traditions of marriage rituals. Marriage gives the couple the responsibility of livelihood. These word helps us to know the span of the term marriage. It is special that due to marriage the male and female become very nearer\textsuperscript{14}. In the saying 'Visheshana Vahathi Ithi Vivaha', the prefix 'Vi' is added to the term 'Vaha', so that 'Vivaha' means carrying the female one for special ceremony\textsuperscript{15}.

The English term for 'Samskara' is 'Sacrament'. The term 'Ceremony' which is used as a synonym does not however give the opt and complete meaning of 'Samskara'. 'Samskara' is not just a religious ritualistic practice but also it is the excellence arising out of the implementation of ritualistic ordinances 'Samskara' has been described as "the symbolic practice of religious rites which is the obvious and outer representation of internal spiritual radiance\textsuperscript{16}. Analysts opine that the characteristic features of 'Samskara' originate from the rituals such as purgation through yagna and sprinkling of water. Vedic sacraments not only aim at purification of traditional physical factors, but also the overall purification of the receptor or 'Parigrahaka'. The earliest effort of describing such sacraments is given in 'Gruhya Sutras'. 'Gruhya Sutras begin from marital sacrament and end in 'Samavartana'.

Marital sacrament is an important costume for Vedic people. 'Grahya Sutras' explains that marriage is the origin for all the sacraments. The married person is bound by many rituals. It is said that it is essential for a man to be married to become a house holder. The Manu Dharma Shastra upheld the greatness of the life of a house-holder (Grahastha). All the system of life depends upon the house holder as all the creatures depend
upon the air. Wife is the origin for Dharma (religion) Artha (money) and Kama (sex). So that only the unmarried mans though he may belong to what so ever caste, is eligible for his duties. Even Manu too upheld and appreciated this 17.

Vedas have no references of divorce. Marriage was not an agreement for Vedic people. Instead it was a custom of religious sacrament. Nobody has the right to break it. Because the people had the belief that marriage was a Will or facility organised by the Gods such sacraments are never separated.

**Aim of Marriage**

Since Vedic period, the Indians gave importance to 'Para' (Gods kingdom) than to 'Iha' (Mans land). Although they have not neglected the worldly life. All the ancestors agreed and accepted worldly life. They are ready to do all the works of life. And they lived so. They did not inter related worldly life and metaphysic life. But they thought about the development of life. They desired to live long. Marital sacrament is must for the man who follows Dharma (religion), Artha (Money), Kama (Sex) and Moksha (liberation). Kama (sex) is the natural instinct of man. The desire for progeny is hidden behind secrecy of Kama, the sex. The marriage between male and female important for protection of social religion. The main purpose of marriage is reproduction and its development.

'Grahasthashrama' is the second main step among four Ashramas. In this is the supreme purpose of marriage. He who has completed his higher education is eligible for marriage. It helps him to have ethical relation with his blood-relatives of family. The illegal sexual intercourse is controlled by the marriage. The opinion of juriprudencers that religion, caste, and characters of male and female is for the purpose of hereditary welfare. It is duty of married person to look after social economic and religious activities.
He has not only to lead luxury life but also to lead the life of sacrifice. The debt of parents, God and teacher, liberation, religiousness, hospitality and sexual satisfaction are main duties to be followed by a house holder. Marriage is essential to achieve all these things so one can not become house holder without marriage. The society can not go on if everybody becomes a Sanyasi. So marriage is also essential for the progress of a society.

The hereditary and religious protection is supreme purpose of the marriage of Vedic people. To achieve these things marriage is essential. The marriage make the male and female as husband and wife. It leads to the harmony of the family. The husband and wife are in reciprocal relation for worship of Gods. (Rugveda-V- 32, 45-28) P. V. Kane opined that the term 'Jayeth Hastham' reveals the importance of marriage. He who performs the sacrificial fire rituals without his wife loses half of its fruits. It is the opinion of Pundits that aim of man, Religion and Rathi are hidden in tradition of Vedic marriage.

**Age at marriage**

Age at marriage is an important issue to be studied as our respondents are rural people and it is largely found that rural areas people marry at very young age, especially the women. The major issues which back early marriage among women are mainly the emphasis on the purity and chastity of women. The Committee on status of women though there is a distinct rise in the age of marriage for women in India, in rural areas the marriage of very young girls is still quite prevalent. Rules of endogamy, other norms of restrictions and preferences for marriages between certain groups, and the strong emphasis on the purity and chastity of women encourage early marriages.
The child marriage which started in post Vedic period continued its custom which raised many questions has population growth, poor education, poor health of both mother and child and the life expectancy of people also reduced due to the practice of early marriage.

Early marriage also spelt out the problems of girls who had to obey her parents decision in marrying men whom the parents choose has her life partner. However, the girls decision in marriage was not considered. This chain continued for her daughters marriage, child mortality was largely found among early marriages, even before birth as miscarriage and after birth due to lack of nutritious food and unhealthy physical condition of mother.

The Table 5.8 is evident that in Srirangapatna taluk there are no male respondent/spouse whose age at marriage was below 15 years. However we find 32 percent respondents and 16 percent spouse among female whose age group was below 15 at the time of marriage. On the contrary in Nagamangala taluk we find male members who had married below 15 years of age of whom the investigator spoke to 9.5 percent male respondents and 35.5 percent female respondents who married before 15 years of age. And also the spouse whose age group when looked into at the time of marriage we found there was 0.5 percent male and 20 percent female who married before 15 years of age.

This clearly shows that the respondent of Nagamangala taluk are comparatively less aware of the legislation, however, when looked into the literacy rate 1991 census education level of Nagamangala taluk is higher than that of Srirangapatna taluk. Here the limitation of our study is that we have found the rural illiterates when visited as the literates are said to have gone out or migrated for education / jobs / business etc. The reason is that people are less dependent on agriculture, because they largely depend on
rain water in other words canal irrigation is absent in Nagamangala taluk which we find in Srirangapatna taluk.

It is alarming to not that a large number of people both male and female marry between the age group of 16 and 25 years. So-or-so we hardly find women who marry after 26 years of age, however, there is 1 percent of male in Srirangapatna 3 percent male in Nagamangala among the spouse who are said to have married after 36 years of age.

Thus the Child Marriage Restraint (Amendment) Act fixing the minimum age of marriage for boys as 21 years and 18 years for girls was approved by the parliament in 1978. But the said act has hardly restricted the people from marrying off their children has stated in the legislation, it seems to have had little impact on the lives of rural folk, in general and rural women in particular.

The marriage in rural area does not insist on the grooms age as found in the study during the discussion with a respondent one of them gave their relatives examples of how a girl of 16 years married to 32 year old male. It is also evident in the study that the relationship also leads to such a marriage. The economic status of bridegrooms are hardly taken into account while settling the marriage of their daughters for them caste is the single most important criterion that is taken into consideration. In this process many other criteria are relaxed and it is not uncommon to find young girls being married off to men twice their age.

**Place of Residence**

The living conditions of a group of people are closely related to the social characteristics of that group. The term living conditions includes, among
others, such factors as the type of house in which they live, the area or part of the village or town in which their houses are located and the facilities and amenities available or not available in these houses. The place of dwelling reflects the life style, values and norms, the structure of social institutions and ideologies of the group. Housing is understood to have physical, social-cultural, psychological and economic dimensions.

In India millions of people live below the poverty line and are struggling almost every day to meet even the basic requirements of life. It is needless to mention that the overwhelming majority of those who do not even have access to the basic necessities of life are rural folk who work as labourers on farms or in their own houses to eke out a living. We can in this connection quote Madhu Kishawar who observes that 'an overwhelming number of people in India, about 80 percent live in rural areas. Most of India's people are from small peasant and landless agricultural labour.

Type of accommodation in urban areas depends on several factors. A few, mostly important government servants may be allotted government quarters. Some may have houses of their own. For the others housing is decided by their ability to pay rent in keeping with the location of the area. It is also a function of how big and how busy the urban area is. In the bigger urban conglomerations people whose income is very low are driven to seek housing in the poorer neighborhoods or sometimes even in slums. Factors like caste or religious affiliation of a person generally do not play significant role in the urban areas.

But when we go to the rural areas caste is the most important factor that determines the place where a person lives. Rural folk either by choice or necessity have continued to live in colonies or at least streets inhabited by their own caste members. Social stratification operates very rigidly in the rural society and pervades almost all aspects of social life. Though in cities
changes have occurred in the residential pattern, in villages caste colonies and streets inhabited by people belonging to one caste group are still a common feature. Living in such caste colonies or streets is in fact one of the reasons why there is little mobility or exchange of ideas and hence many of these people continue to remain in the same social and economic strata for years.

**Nature of Dwelling**

The rural folk generally tend to live in their own houses, even if they have to put up with lot of inconveniences. This may be basically due to one reason. The land or house that a ruralite has is generally a part of the ancestral property and by sheer necessity and the absence of any other alternative, generations after generation continues to occupy the same house though many such houses do not have even the basic amenities.

**TABLE NO. 5.9**

**NATURE OF DWELLING OF THE RESPONDENTS**

<table>
<thead>
<tr>
<th>Type</th>
<th>Srirangapatna</th>
<th>Nagamangala</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Class</td>
<td>Percentage</td>
</tr>
<tr>
<td>Own House</td>
<td>199</td>
<td>99.5</td>
</tr>
<tr>
<td>Rental House</td>
<td>01</td>
<td>0.5</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100</td>
</tr>
</tbody>
</table>

As per table 5.9 given above most of the people i.e., 199 (99.5 percent) families in Srirangapatna and 191 (91.5 percent) families in Nagamangala taluk live in their own houses. Only few of them live in rental houses, some of them have ancestral houses. Joint family system still exists in some families, all the family members live as one body, and two or three generations co-exist there under the same roof. The farmers do not give their houses to tenants as they need vast houses for their farming works.
Those who have come for business or because of their poverty, such people live in rental houses.

**Structure of House**

When the respondents were asked about their houses, it came to light that many types of houses are in same village. It describes the standard of living of the people. In the table 5.10 given below, the information regarding structure of houses of our respondents can be seen.

<table>
<thead>
<tr>
<th>House</th>
<th>Srirangapatna</th>
<th>Nagamangala</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Class</td>
<td>Percentage</td>
</tr>
<tr>
<td>Country tiles House</td>
<td>41</td>
<td>20.5</td>
</tr>
<tr>
<td>Mangalore tiles House</td>
<td>120</td>
<td>60</td>
</tr>
<tr>
<td>R.C.C House</td>
<td>22</td>
<td>11</td>
</tr>
<tr>
<td>Thatched House</td>
<td>02</td>
<td>01</td>
</tr>
<tr>
<td>R.C.C + tiles House</td>
<td>14</td>
<td>07</td>
</tr>
<tr>
<td>Rental House</td>
<td>01</td>
<td>0.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>200</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Most of the families among respondents 120 (60 percent) families in Srirangapatna and 163 (81.5 percent) families in Nagamangala taluk live in Mangalore tile floor houses. The Mangalore tile houses are built during last 50 years. In Srirangapatna taluk the house of which walls are built of bricks and floor is done with red-oxide are seen. In Nagamangala taluk the walls of most of the houses are made with mud, the floor is of mud. The floor is smeared with cowdung and kept clean. The walls of houses in Srirangapatna taluk are plastered with cement and painted with distemper and lime, during festivals and rituals such as marriage, funeral (death) ceremony the houses are seen whitewashed.
In Nagamangala taluk, the houses have Mangalore tiles for the roofing and are mud plastered and whitewashed. The walls here have small cracks and these cracks and fissures are filled with mud and white washed during festivals and on occasional family gatherings. There are reasons for the large scale use of the Mangalore tiles for roofing of houses in the two taluks. There are various schemes for the poor and the down trodden people in which they are provided facilities for building houses by the government, such schemes include Janatha houses, Ambedkar habitation scheme and Ashreya houses. Housing sites are distributed to the poor who can build their own houses in their own villages. For house building, the local Block Development Officer was empowered to distribute materials such as Mangalore tiles and timber for construction of houses. The loan amount was utilised to buy the rest of the building materials. In this way, government's helping hand reached out to the poor so that even they could possess own house.

Also because the Mangalore tiles have become popular and that it is simple in construction and easier for maintenance, people have opted for it. Through these tiles enough air and light can penetrate. Thus in both the taluks we can see such houses in large proportions.

There are however houses which use local tiles also called "Seeme Hanchu". But these houses are comparatively very old. While in Srirangapatna taluk there are about 21 percent local tiled houses, about 12 percent local tiled houses can be seen in Nagamangala taluk. Though in Srirangapatna taluk there are houses as old as 50 to 100 years, they appear somewhat modern. But in Nagamangala taluk, the houses are roofed with local tiles and have mud plastered walls and floors. The floors are further smeared with cowdung and kept clean. In Srirangapatna taluk about 11 percent of the houses are Reinforced Concrete Construction
(RCC) and about 7 percent of the houses are a combination of RCC and tiled houses.

While in Nagamangala taluk, the combination of RCC and tiled houses and the purely RCC houses are at par with each other and amount to only 1 percent of all constructed houses. Today, modernisation has cast its effect on villages all kinds of media is responsible for it. The newspaper, postal telegram system, television, the development of transport and communication etc., have reached villages and the villages have adopted to the changing scenario. The main occupation in the taluks being agriculture, while Nagamangala taluk is devoid of any irrigation and it has to depend upon the annual rainfall, Srirangapatna taluk has irrigation facility. The farmers here are prosperous and farming is profitable here. This is all due to the high-yielding irrigated lands of Srirangapatna. Thus the Ryot of Srirangapatna taluk are financially sound and socially forward. Hence it can be concluded that irrigated lands are far ahead of the rainfed lands. Irrigated lands yield better than lands that depend on rainfall. The result of the correlated aspects of yield and irrigation is separately discussed in the next chapter.

**Domestic water and its source**

It is needless to mention here that water is among the basic necessities of human life. Water has a special bearing on the life and problems of women. Water is used not only for drinking or cooking but for various other purposes. Many problems of life are related to the non-availability of water both in urban and rural areas. Women who have to bear the brunt of household work in the rural areas, often walk for several miles to fetch water for domestic use. This water is generally used for cooking and drinking. But for washing clothes, vessels or cattle they have to depend on the village tank or some other source of water. In the urban areas most
houses have taps and in many houses overhead tanks are installed to cater to the day-to-day requirement of water. In the semi-urban localities there are a number of taps in streets which meet the requirements of the local people.

In rural areas very few houses have taps. Most of the population depends on outside sources of water. It is almost the women who carry water from the water source. In this background it would be interesting to study over respondents source of water for domestic use.

**TABLE NO. 5.11**

<table>
<thead>
<tr>
<th>Source of drinking water</th>
<th>Srirangapatna</th>
<th>Nagamangala</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Class</td>
<td>Percentage</td>
</tr>
<tr>
<td>Public Well</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Private Well</td>
<td>24</td>
<td>12</td>
</tr>
<tr>
<td>Public Tap</td>
<td>52</td>
<td>26</td>
</tr>
<tr>
<td>Private Tap</td>
<td>110</td>
<td>55</td>
</tr>
<tr>
<td>Public Handpump</td>
<td>13</td>
<td>6.5</td>
</tr>
<tr>
<td>Private Borewell</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Canal</td>
<td>01</td>
<td>0.5</td>
</tr>
<tr>
<td>Stream</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Others</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>200</td>
<td>100</td>
</tr>
</tbody>
</table>

The above table no. 5.11 depicts that in Srirangapatna taluk people do not make use of public wells and private Bore wells for drinking water. However, in Nagamangala taluk both public wells and private Bore wells are used for drinking water.

Private taps are found to be used as the means of drinking water in Srirangapatna contrary to this we find not even a single household has a private house connection in their house in Nagamangala taluk. It is evident in the study that about 61.5 percent of the households depend on public hand pumps for drinking water.
Most of our respondents say that the bore wells from which they draw water are located outside their own colonies in Nagamangala taluk. People living in caste colonies depend on these bore wells for water, where bore wells are not available the respondents depend on public taps for water.

However, people do not have access to canal or stream water in Nagamangala taluk, private bore wells are a meager source of drinking water in Nagamangala taluk. Both public and private taps from 80 percent of drinking water source in Srirangapatna taluk which is absent in Nagamangala taluk.

Given the situation, "the vast majority of the hundred of thousands of Indian villages have no source of clean, portable water. In many villages in large regions of India, whatever quality of water may be available, it always requires long hours of arduous work for the women to bring it to her house. Often she can manage to carry only very inadequate quantities—walking miles to a stream, well or pond for a few pots of polluted water. This job is seldom, if ever, performed by men. The inadequate quantity and the unhygienic quality of water adds another burden on to the family’s struggle for survival. It is estimated that 80 percent of all illness in Third World Countries are linked to the consumption of polluted water" 24.
TABLE NO. 5.12
DISTANCE OF DRINKING WATER

<table>
<thead>
<tr>
<th>Drinking water source</th>
<th>Srirangapatna</th>
<th>Nagamangala</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Class</td>
<td>Percentage</td>
</tr>
<tr>
<td>Private house connection</td>
<td>107</td>
<td>53.05</td>
</tr>
<tr>
<td>In front of house</td>
<td>47</td>
<td>23.5</td>
</tr>
<tr>
<td>In the neighborhood</td>
<td>27</td>
<td>13.5</td>
</tr>
<tr>
<td>End of the street</td>
<td>14</td>
<td>07</td>
</tr>
<tr>
<td>Half farlong from the house</td>
<td>04</td>
<td>02</td>
</tr>
<tr>
<td>One farlong from the house</td>
<td>01</td>
<td>0.5</td>
</tr>
<tr>
<td>Very far</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100</td>
</tr>
</tbody>
</table>

It is interesting to note from the above table that Srirangapatna has access to drinking water within the village or to be more specific within the street. The percentage of households who fetch water within the street accounts to about 97 percent in contrary to the above statement we can find that 60 percent of the people fetch drinking water from more than half farlong or even more where as, there is not even a single household in the in Srirangapatna who go for more than one farlong fetching drinking water. In case of Nagamangala taluk there is not even a single private house connection or any drinking water facilities in the sample household taken for the study.

Note: The drinking water source specially private house connection and public taps is expected to increase as the village under study in Srirangapatna taluk had a project, related to water supply and sanitation, assisted by the World Bank.
Reference:


