Chapter III
Socio -Economic Profile of the Respondents

Among all the resources that are being found on this planet, the human resource, a most prominent and prolific, is indivisibly constituted by both men and women. A very healthy civic life is established wherein men and women are equally treated. The social life is said to be equilibrium, where men and women have an equal atmosphere of accessing their social, economic, educational, political and cultural rights, which leads for their allround empowerment.

Various research studies relating to the status of women reveal that in India, over centuries together, a tradition gripped caste hierarchy, joint family system, patriarchal structure of the family etc, have resulted in male dominance and subservient position of women. Men like father, husband and son happened to be the obvious breadwinners of the family and women generally stayed at homes and looking after the men-folk and children.

In the endeavor to achieve gender equality and women empowerment, the rising level of awareness of accessing human rights among the women plays a very important role. Although the new political policies and economic programmes are equal-gender oriented, it is a prime task to develop social awareness that men and women, in spite of natural biological differences, have equal capability to contribute to the wholesome development of our nation. Thus there is utter need of the fact that social awareness is to be increased so as to bring success in all other reconstructive activities. The social awareness inturn is complemented with women’s accessing of their rights. From this
point of view the socio-economic characteristics of the community are studied through the selected sample survey.

Through this chapter an effort has been made to understand socio-economic background of the respondents such as age, education, religion, caste, marital status, type and size of family, occupation, annual income, and type of house and nature of the house ownership, etc. In this study these constitute independent variables on which other variables such as their access of social, economic and political rights are dependent.

Age of the Respondent

One of the most significant traits in understanding the socio-economic status of an individual is her age. Because the age biologically signifies the physical and mental maturity that strengthens to perform the role, to expose and experience the life and it relates person's particular stage in the evolution of work culture. From sociological point of view it signifies the divisions of a society into different status, levels based on age groupings. At each age level members of the society are expected to conform with the culturally defined behavior patterns, usually defined according to their age grouping. It also denotes the status and kinship of an individual in family, in any organized group of society. Age is an important factor that determines the person's level of awareness of accessing the rights to seek their empowerment. Thus the information about one's age is crucial part of the study. The exploration in access of social, economic political, education and cultural rights, the age is relevant. Hence the data regarding age structure of the respondents is given below in Table 3.1
Table 3.1
Age Composition of the Respondents

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between 18 to 20</td>
<td>09</td>
<td>3.0</td>
</tr>
<tr>
<td>Between 21 to 30</td>
<td>108</td>
<td>36.0</td>
</tr>
<tr>
<td>Between 31 to 40</td>
<td>125</td>
<td>41.7</td>
</tr>
<tr>
<td>Between 41 to 50</td>
<td>44</td>
<td>14.7</td>
</tr>
<tr>
<td>Between 50 to 60</td>
<td>14</td>
<td>4.7</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>100</td>
</tr>
</tbody>
</table>

The above table indicates that as many as 09 (3.0 per cent) of respondents are found in the age group of 18 to 20, whereas 108 (36.0 per cent) of the respondents belong to the age group of 21 to 30, about 125 (41.7 per cent) belong to 31 to 40 years, 44 (14.7 per cent) belong to 41 to 50 years and 14 (4.7 per cent) belong to 51 to 60 age group.

Thus the present sample shows that a majority of the respondents belong to the age group of 31 to 40 years which is the most productive and deciding period of one's own life. This shows that age group of 21 to 40 years significantly constitutes as many as 233 i.e. 77.7 percent which group is productive and fully matured. The persons of this group have awareness to access their rights and equip themselves for their empowerment. Several studies have also proved that young population is considered as more active and enthusiastic and are aware about the rights as compared to other age groups.
Educational Background of the Respondents

The level and type of education is the key that enables one to rise up to high awareness to access all human rights. Education particularly women education plays a vital role in social transformation. It is an essential means for upward social mobility and brings a progressive perception and a reformist vision that lead to social change. It is an instrument for evolution of a personality as well as entire human resources. Aristotle rightly defined. "The aim of education is to develop human faculties, especially his/her mind, so that he/she maybe able to enjoy the contemplation of the supreme truth, goodness and beauty in which perfect happiness essentially consists".

Education is therefore important to create general consciousness among the people to access and let others to access the rights as to make their life fully empowered. Therefore in the present study an attentive effort is made to analyze the educational status of the respondents. The overall literacy rate of Indian women is 45 per cent. Particulars about the educational background of the samples is given in Table 3.2

<table>
<thead>
<tr>
<th>Education</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Illiterate</td>
<td>55</td>
<td>18.3</td>
</tr>
<tr>
<td>Primary</td>
<td>72</td>
<td>24.0</td>
</tr>
<tr>
<td>Secondary</td>
<td>36</td>
<td>12.0</td>
</tr>
<tr>
<td>PUC</td>
<td>50</td>
<td>16.7</td>
</tr>
<tr>
<td>Graduation</td>
<td>52</td>
<td>17.3</td>
</tr>
<tr>
<td>Post graduation</td>
<td>30</td>
<td>10.0</td>
</tr>
<tr>
<td>Others</td>
<td>05</td>
<td>1.7</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>100.00</td>
</tr>
</tbody>
</table>
The data collected from the field on educational background reveal that as many as 55 (18.3 per cent) of the respondents are illiterates. A good proportion of the respondents i.e. 72 (24.0 per cent) have had an education up to primary school level. Similarly 36 (12 per cent) respondents have studied up to S.S.I.C. 50 (16.7 per cent) respondents are educated up to P.U.C, whereas 52 (17.3 per cent) of the respondents have got Degree level education, 30 (10.0 per cent) of the respondents are Post Graduates and 5 (1.7 per cent) respondents have completed other professional courses like B.Ed, Diploma and ITI.

It is evident from the above figures that a significant portion of respondents i.e. 55 (18.3%) are illiterates, and 72 (24.0%) have just primary level of education. Though effective programmes are implemented by the government and private management in providing education to the people, especially to the women, the people are lagging behind in obtaining literacy and minimum educational level. And those who have education above the PUC level are very significant minority. This is consistent with the overall literacy and educational level of women in India, which is also low.
Religious Background of the Respondents

In this study effort is made to know the religion of the respondents so as to analyze the role of religion in accessing the human rights among the women. It is said that religion plays an important role in prescribing the social position of women, particularly their attitude, beliefs, inherent character, status, discharging of rights and obligation.

It may be presumed that most of the religiously prescribed customs, traditions, rituals, status, and standard roles are rather male prerogative. As a result, women are deprived of accessing their rights to seek full empowerment.

Religion is an institutionalized traditional system of beliefs, practices and it is a system of sacred philosophical values concerned with the comprehension of life and ultimate truth. Its practice is the result of a person’s attempt to capture and enshrine his/her philosophical and spiritual insight. As a social phenomenon, the religion also stresses fellowship in the social development, and perpetuates its insight and knowledge. It is concerned with the common plight of all the people at all times, irrespective of age, sex, or status in the society.

However, as a result of an impact of the development of science and technology, complemented with rapid urbanization, industrialization, education, legislation principles of secularism and socialism, the earlier. Religious fundamental and traditional values have loosened their strength. Progressive outlook and democratic rational values which are contradictory to the orthodox mindset are steadily being emerged.

The data collected in the field on religious background of the respondents, are presented in Table 3.3
Table 3.3
Religious Composition of Respondents

<table>
<thead>
<tr>
<th>Religion</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindu</td>
<td>243</td>
<td>81.0</td>
</tr>
<tr>
<td>Muslim</td>
<td>31</td>
<td>10.3</td>
</tr>
<tr>
<td>Christian</td>
<td>19</td>
<td>6.3</td>
</tr>
<tr>
<td>Others</td>
<td>07</td>
<td>2.3</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 3.3 indicates that as many as 243 (81.0 per cent) of the respondents belong to Hinduism which is also the majority religion in India, whereas 31 (10.3 per cent) of the respondents are Muslims, 19 (6.3 per cent) of the respondents are Christians and remaining 07 (2.3 per cent) belong to other religions, like Buddhism, Jainism etc.

Caste Background of the Respondents

The caste factor is taken in this study to understand the individual's social position. In Indian society, the caste plays a very predominant role in all spheres of public life and especially in Hinduism every person is recognized by his/her caste and sub caste.

The sociological perspective views the caste system in terms of social stratification as a phenomenon of social inequality. According to it, society has certain structural aspects and it distributes its members in various social positions. Caste system is a closed social stratum based on heredity that determines its members' prestige, occupation, place of residence, and social
The caste forms hierarchy of superior and subordinate ranks and relationships. Each caste advocates endogamous system and social relations between members of different castes are severely limited and formalized. Hence the caste factor is taken in this study. The particulars regarding caste background are presented in Table 3.4.

Table No 3.4
Caste Composition of the Respondents

<table>
<thead>
<tr>
<th>Caste</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhramins</td>
<td>15</td>
<td>05.0</td>
</tr>
<tr>
<td>Lingayats</td>
<td>112</td>
<td>37.3</td>
</tr>
<tr>
<td>High caste Hindu</td>
<td>53</td>
<td>19.7</td>
</tr>
<tr>
<td>Low Caste Hindu</td>
<td>64</td>
<td>21.3</td>
</tr>
<tr>
<td>Not Applicable</td>
<td>56</td>
<td>18.7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>300</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

From the above table it is found that about 15 (5.0 per cent) respondents are Bhramains, 112 (37.3 per cent) of the respondents are Lingayats, belonging
to different sub-castes such as Jangamas. Kuruveenshetty, Banajiga, Pattasali, Panchamasali, Shivashimpi etc. The respondents identified with high caste Hindu such as Reddys, Devang, Maheswari, Pategars, Marathas etc, are 53 (17.7 per cent) while 64 (21.3 per cent) of the respondents are identified as Low Caste Hindus that include Kurubas, Schedule Caste and Schedule Tribe as declared by the government, and 56 (21.3 per cent) of the respondents are not being considered with any caste as they belong to the either religions i.e. Muslims, Christians, Jains and Buddhism.

The data indicate that more number of Lingayats 112 (37.3%) are selected because they are in majority, the Bhramins are only 15 (5.0%) as they are found less probably because they are migrated to urban areas. Similarly High caste Hindus that constitute 53 (19.7%) are found to be weavers community, while 64 (21.3%) respondents identified with lower caste are found to be involved in laborious work and in petty business.

Caste and Education

An effort has been made in this study to analyze the relationship between caste and education of the respondents and the hypotheses i.e. 'higher the caste, greater is the level of education and empowerment'. The details are shown in Table 4.4
Table 3.5
Caste and Education

<table>
<thead>
<tr>
<th>Caste of the respondents</th>
<th>Education</th>
<th>Illiterate</th>
<th>Primary</th>
<th>S.S.L.C</th>
<th>P.U.C</th>
<th>Graduates</th>
<th>Postgraduates</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brhramin</td>
<td></td>
<td>04</td>
<td>01</td>
<td>01</td>
<td>05</td>
<td>02</td>
<td>02</td>
<td>05</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(26.7)</td>
<td>(6.7)</td>
<td>(6.7)</td>
<td>(33.3)</td>
<td>(13.3)</td>
<td>(13.3)</td>
<td>(100)</td>
<td></td>
</tr>
<tr>
<td>Lingayat</td>
<td></td>
<td>11</td>
<td>28</td>
<td>08</td>
<td>22</td>
<td>14</td>
<td>01</td>
<td>05</td>
<td>112</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(9.82)</td>
<td>(25.0)</td>
<td>(7.14)</td>
<td>(19.64)</td>
<td>(25.0)</td>
<td>(12.5)</td>
<td>(0.89)</td>
<td>(100)</td>
</tr>
<tr>
<td>High caste Hindu</td>
<td></td>
<td>10</td>
<td>09</td>
<td>06</td>
<td>11</td>
<td>13</td>
<td>04</td>
<td>-------</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(18.86)</td>
<td>(16.98)</td>
<td>(11.32)</td>
<td>(20.75)</td>
<td>(24.52)</td>
<td>(7.54)</td>
<td>(100)</td>
<td></td>
</tr>
<tr>
<td>Low caste Hindu</td>
<td></td>
<td>20</td>
<td>17</td>
<td>14</td>
<td>11</td>
<td>01</td>
<td>01</td>
<td>-------</td>
<td>64</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(30.08)</td>
<td>(26.98)</td>
<td>(22.22)</td>
<td>(17.18)</td>
<td>(1.58)</td>
<td>(1.58)</td>
<td>(100)</td>
<td></td>
</tr>
<tr>
<td>Not applicable</td>
<td></td>
<td>14</td>
<td>14</td>
<td>07</td>
<td>05</td>
<td>05</td>
<td>09</td>
<td>02</td>
<td>56</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(24.22)</td>
<td>(24.22)</td>
<td>(12.28)</td>
<td>(8.9)</td>
<td>(8.77)</td>
<td>(15.78)</td>
<td>(3.50)</td>
<td>(100)</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>55</td>
<td>72</td>
<td>36</td>
<td>50</td>
<td>52</td>
<td>30</td>
<td>05</td>
<td>300</td>
</tr>
</tbody>
</table>

Table value of $\chi^2$ 5% = 52.86 and calculated $\chi^2$ = 24.996

Table 4.5 reflects that among 15 respondents belonging to Brahmin caste, 4 have primary education, 01 has secondary education, 01 has studies up to PUC and 05 are graduates, 02 are postgraduates and 02 have other type of education like BED and Diploma. Among the 112 respondents belonging to Lingayats, 11 are just illiterates, 28 have primary education, 08 have secondary education, 22 PUC, 28 graduation, 14 post graduation and 01 has the technical education i.e. Diploma. Among 53 High caste Hindu respondents, 10 are illiterates, 09 have primary education, 06 have SSLC 11 have studied PUC, 13 are graduates and 04 are postgraduates. Among 64 low caste Hindu
respondents 20 are illiterate, 17 have Primary education, 14 have SSLC, 11 have PUC, 01 has Degree, 01 has post graduation Degree. Among the 56 respondents who fall under Not Applicable category 14 are illiterate, 14 have primary education, 07 have SSLC 06 have PUC 05 are graduates 09 are postgraduates and 02 have education of Diploma/BEd Degree.

The chi-square test is applied to the above data to test the relationship between caste and education of the respondents.

The table value of $x^2$ at 5 per cent level of significance for 15 degree of freedom = 24.996, since $x^2$ calculation = 52.86 which is greater 24.996. Since the calculated value $x^2$ is greater than the table of value of $x^2$ at 5 per cent level of significance with 15 degree of freedom. Therefore in rural areas there is significant co-relation between caste and education. Hence it is true that 'higher the caste, greater is the level of education and empowerment.

It is revealed from above table that 30.08 percent of respondents from the lower castes are illiterate. It is therefore evident from the table that a majority of the lower caste respondents in this study are illiterate, as generally it is true in India also.

**Marital Status of the Respondents**

It is an established fact that marriage is one of the important determinant factors of an individual in recognizing his/her status in society. Marriage gives social prestige and involves performance of social roles. In all the civilized societies marriage is a universal phenomenon. It is a significant sacrament of life of an individual in Indian society, which facilitates the individuals in accomplishing social, cultural and religious responsibilities. Marriage is an institution of complex social norms. It sanctions the relationship of a man and a woman and binds them in a system of mutual
obligations and rights essential for the functioning of healthy family life. Marriage ceremony when performed publicly or by some relatives, and representatives of the community, is a ritual that announces or signifies the recognition of the both as husband and wife of their new status in the community. It also grants the social approval and support of the new status being contracted. Edward Westernmark a well known sociologist (1924) in his book “History of Human Marriage” states “marriage is more or less the durable connection between male and female, lasting beyond the mere act of procreation, till after the birth of offspring”. Bowman (1960) states the basic objects of marriage are sex gratification, desire for home and children, companionship, social position and prestige, economic security and protection. Thus marriage is a miniature of a social system to keep it in equilibrium. It requires the upholding of the human rights such as deciding of age at marriage, freedom in selection of life partner, fixing the limit of procreation, right to divorce and remarriage. Keeping this view the survey is made in this study. The data collected on marital status of respondents are presented in Table 3.6

Table 3.6
Marital Status of the Respondents

<table>
<thead>
<tr>
<th>Marital status</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Married</td>
<td>231</td>
<td>77.0</td>
</tr>
<tr>
<td>Unmarried</td>
<td>45</td>
<td>15.0</td>
</tr>
<tr>
<td>Widow</td>
<td>17</td>
<td>5.7</td>
</tr>
<tr>
<td>Divorced/separated</td>
<td>7</td>
<td>2.14</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>100</td>
</tr>
</tbody>
</table>
The above table shows that a significant majority i.e. 231 (77.0 per cent) of the respondents are married whereas 45 (15.0 per cent) respondents are unmarried, while among the other respondents, 17 (5.7 per cent) are widows and 07 (2.14 per cent) respondents are either divorced or separated.

Thus in view of the above findings it may be said that the married women constitute a majority because marriage is a universal and almost a compulsory institution in our traditional society and they enjoy more human rights, than the unmarried or widows or divorced/separated.

Type of Family of the Respondents

Type of family is one of the important factors as it depicts the status and role of a person, and it enables its members to mould one’s own attitudes, emotions and patterns of behavior. Family is such an indispensable system where in a person’s almost all the biological, sentimental, economic, cultural, religious and educational interests are fulfilled. Family as a basic social institution, is important for the survival of a society. It is composed of a system of interrelated social roles and norms organized around the regulation of sexual relations, the rearing of children, and the structuring of kinship relationships. The accessing and exercising of human rights are primarily and differently found in different types of family. Thus an attempt is made to study the type of family of the respondents.

In this study three types of families are found namely joint family, nuclear family and single person family. The necessary interpretation of these is given below.

According Dr. Iravathi Karve (1953) "Joint family is a group of people who generally live under one roof, eat food cooked at one hearth, hold
property in common, participate in common family worship and are related to
one another as some particular type of kindred”.

The joint family consists of members belonging to three or more
generations. The members live jointly together. It is a joint unit of production,
wealth accumulation, consumption and also a unit of cultural, religious and
recreational practices.

According to George.P.Murdock (1949) “Nuclear family is one which
consists of the husband, wife and their unmarried children”

The nuclear family is a basic unit of family organization, composed of a
husband and wife and their children. The nuclear family may be a separate
family or a part of a larger family. The single person family is one where in a
woman is living alone without husband and children.

The distribution of the respondents as per their identification of family
is shown in the following table.

Table 3.7
Type of Family of the Respondents

<table>
<thead>
<tr>
<th>Type of family</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joint family</td>
<td>163</td>
<td>54.3</td>
</tr>
<tr>
<td>Nuclear family</td>
<td>127</td>
<td>42.7</td>
</tr>
<tr>
<td>Single person family</td>
<td>10</td>
<td>3.0</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>100</td>
</tr>
</tbody>
</table>
The Table 3.7 indicates that as many as 163 (54.3 per cent) of the respondents live in joint family, whereas 127 (42.7 per cent) live in nuclear family and 10 (3.0 per cent) are identified with single person family.

The above figures revealed that the majority of respondents i.e. 163 (54.3%) are also found in the joint family. This is because in this study, the weaving community represented a sizeable majority, which requires more helping hands to work. It is observed that joint family can get engaged in handloom weaving activities. It is also interesting to note that 127 (42.7%) are found in nuclear family, it may be due to influence of industrialization, urbanization which have changed the mind set of young generation to lead their life self reliant.
Size of Family of the Respondents

In order to understand the economic status of the respondents the number of members living in the family is important to study, so that the scope of accessing the rights can be analyzed. Therefore an attempt has been made to collect the data regarding the size of the family.

It is assumed that bigger the household size, greater would be the hurdle in accessing the rights. It is obvious that the joint families are bigger and thus in such families of patriarchal structure, male dominance is found. So the rights of women are discriminated. Whereas the nuclear family of smaller size where men and women are educated and usually both husband and wife are involved in gain full jobs. In such families the rights of women are being consciously accessed.

The data collected in regard to the size of the family of the respondents are shown in Table 3.8

<table>
<thead>
<tr>
<th>Size of Family</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 5</td>
<td>121</td>
<td>40.3</td>
</tr>
<tr>
<td>Between 6 to 15</td>
<td>177</td>
<td>59.1</td>
</tr>
<tr>
<td>16 and above</td>
<td>02</td>
<td>0.6</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 3.8 indicates that of the total 300 respondents’ families, 121 (40.3 per cent) families have 5 or less members, 177 (59.1 per cent) have 6 to 15 members and only 02 (0.6 percent) families have more than 15 members.
The analysis of Table 3.8 clearly shows that the proportion of the families having 6 to 15 members is quite significant. This obviously indicates that the most of the families have more members who live in a joint family system weaving performing activities. This is a common feature in rural areas and small towns of India.

Head of the Family of the Respondents

Family is a basic unit of society. It is the duty of the Head of the family to look after the dependents. For the smooth functioning of a family the role of the head is considered to be very important. Various studies have shown that the head of the joint family is more conservative and traditional oriented, he is in favour of male prerogative, always gives scope of listening to his male members rather than females. In nuclear family the sense of equality prevails irrespective of gender difference. Hence in this study an attempt is made to know the head of the family of respondent.

Table 3.9

<table>
<thead>
<tr>
<th>Head of family</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Husband</td>
<td>125</td>
<td>41.6</td>
</tr>
<tr>
<td>Grand father/father/brother</td>
<td>62</td>
<td>20.7</td>
</tr>
<tr>
<td>Father-in-law</td>
<td>69</td>
<td>23.0</td>
</tr>
<tr>
<td>Myself</td>
<td>44</td>
<td>14.7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>300</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Table 3.9 indicates that 125 (41.6 per cent) of the respondents are living under the headship of their husbands, 62 (20.3 per cent) families of the
respondents are headed by grand father/father/brother, 69 (23.0 per cent) families of the respondents are headed by father-in-law and 44 (14.7 per cent) families are headed by the respondents themselves.

The data of Table 3.9 reflect that a majority of the house holds 125 i.e. (41.6 per cent) are headed by the husbands. As the husband is the bread winner of the family he takes major decisions. Whereas in only 44 (14.7 per cent) families, the respondents themselves are the head. And their voice determines every family activity. In significant majority of the families' i.e.62 and 69 fathers/father-in- laws are heads of the family, and their voice dominates.

Economic Condition of the Respondents

A person is classified as rich, middle class and poor on the basis of his economic condition. Economic condition represents a social position of an individual in the society. The economic position on the social scale is being deemed as of the person's status as superior and inferior. With the intention to ascertain as to how the economic position of the respondents would help in creating awareness of accessing their rights, the respondents were asked to answer whether they came in the category of rich or middle or poor class. Several studies have shown that the weak economic position might lead to the denial of rights to women; the women from the lower and middle-income families are deprived of their rights. The details of the economic conditions of the respondents are given in Table 3.10
Table 3.10
Economic Condition of Respondents

<table>
<thead>
<tr>
<th>Economic Condition</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poor class</td>
<td>117</td>
<td>39.0</td>
</tr>
<tr>
<td>Middle class</td>
<td>90</td>
<td>30.0</td>
</tr>
<tr>
<td>Rich class</td>
<td>93</td>
<td>31.0</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>100</td>
</tr>
</tbody>
</table>

The table indicates that as many as 117 (39.0 per cent) respondents have been identified with poor economic condition, similarly 90 (30.0 per cent) are found in the middle economic condition and about 93 (31.0 per cent) respondents identified themselves with rich class.

Hence it is observed that among the samples studied, 117 are poor and 90 belong to middle economic position.

Annual Income of the Respondents

Income is the most deciding factor of an individual’s socio-economic profile. The status and standard of life is being based on the income only. The sources of income generation are agricultural land holding, industrial units, business and service. The number of members earning in the family would constitute a family income. Studies have shown that the high income source results in availing of the benefits in one's life and such benefits reflect the easy accessing of one's own rights, whereas low income source offers the individuals lesser number of benefits, hence it distresses the accessing of their rights. It is therefore in order to ascertain the interrelation between the income and accessing of rights, the respondents were asked to inform about the total income of their families. The income of the respondents is depicted in Table 3.11
Table 3.11

<table>
<thead>
<tr>
<th>Income</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than Rs 20000</td>
<td>135</td>
<td>45.0</td>
</tr>
<tr>
<td>Between Rs 20001 to Rs 30000</td>
<td>44</td>
<td>17.7</td>
</tr>
<tr>
<td>Between Rs 30001 to Rs 40000</td>
<td>29</td>
<td>9.7</td>
</tr>
<tr>
<td>Between Rs 40001 to Rs 50000</td>
<td>19</td>
<td>6.3</td>
</tr>
<tr>
<td>Rs 50000 and above</td>
<td>73</td>
<td>24.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>300</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Table 3.11 reveals that about 135 (45.0 per cent) of the respondents’ family income is less than Rs 20000, about 44 (14.7 per cent) respondents’ income is found to be between Rs 20001 to Rs 30000, while 29 (9.7 per cent) respondents have said that their income is between Rs 30001 and Rs 40000, whereas 19 (6.3 per cent) respondents’ income is found to be between Rs 40001 and Rs 50000. And rest of the samples i.e. 73 (24.3 per cent) are identified themselves with the annual income of more than Rs 50000.

It is visible that a significant proportion of the samples is found with less than Rs 20000 income and is said to be poor.

Caste and Income of the Respondents

An effort has been made to study the relationship between caste and income of the respondents in order to test the formulated hypotheses i.e. ‘higher the caste greater is the income and greater the income more is the awareness of access of rights as well as empowerment’. The details are given in Table 3.12.
Table 3.12
Caste and Income of the Respondents.

<table>
<thead>
<tr>
<th>Caste</th>
<th>Less than Rs.20,000</th>
<th>Rs.20,001 to 30,000</th>
<th>Rs.30,001 to 40,000</th>
<th>Rs.40,001 to 50,000</th>
<th>More than 50,000</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhramins</td>
<td>02</td>
<td>03</td>
<td>03</td>
<td>02</td>
<td>05</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>(13.3)</td>
<td>(20.0)</td>
<td>(20.0)</td>
<td>(13.3)</td>
<td>(33.4)</td>
<td></td>
</tr>
<tr>
<td>Lingayats</td>
<td>29</td>
<td>22</td>
<td>11</td>
<td>05</td>
<td>45</td>
<td>112</td>
</tr>
<tr>
<td></td>
<td>(25.9)</td>
<td>(19.6)</td>
<td>(9.8)</td>
<td>(4.5)</td>
<td>(40.2)</td>
<td></td>
</tr>
<tr>
<td>High caste</td>
<td>18</td>
<td>12</td>
<td>02</td>
<td>06</td>
<td>25</td>
<td>53</td>
</tr>
<tr>
<td>Hindus</td>
<td>(34.0)</td>
<td>(22.6)</td>
<td>(3.8)</td>
<td>(11.3)</td>
<td>(28.3)</td>
<td></td>
</tr>
<tr>
<td>Low caste</td>
<td>45</td>
<td>04</td>
<td>08</td>
<td>03</td>
<td>04</td>
<td>64</td>
</tr>
<tr>
<td>Hindus</td>
<td>(70.3)</td>
<td>(6.2)</td>
<td>(12.5)</td>
<td>(4.8)</td>
<td>(4.2)</td>
<td></td>
</tr>
<tr>
<td>Not applicable</td>
<td>41</td>
<td>03</td>
<td>05</td>
<td>03</td>
<td>04</td>
<td>56</td>
</tr>
<tr>
<td></td>
<td>(73.2)</td>
<td>(5.4)</td>
<td>(8.9)</td>
<td>(5.4)</td>
<td>(7.1)</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>135</td>
<td>44</td>
<td>29</td>
<td>19</td>
<td>73</td>
<td>300</td>
</tr>
</tbody>
</table>

Table value of $x^2$ for 10 d.f. at 5% level of significance is 114.61 calculated $x^2 = 18.307$

The above table indicates that of the 15 respondents belonging to Bhramin caste 02 have an annual income of less than Rs 20,000, 03 have the income between Rs 20,001 to 30,000, 03 have the income from Rs 30,001 to Rs 40,000, 02 respondents have between Rs 40,001 to Rs 50,000 income and 05 have more than Rs 50,000 income. Among the 112 Lingayat respondents 29 have the annual income of less than Rs 20,000, 22 have between Rs 20,001 & 30,000, 11 have income of Rs 30,001 to Rs 40,000, 05 have between Rs40,001 to 50,000 and 45 have above Rs 50,000. Among the 53 respondents of High
Caste Hindus, 18 were found to have less than Rs 20,000, annual income, 12 were found between Rs 20,001 to 30,000, 02 were found between Rs 30,001 to 40,000, 06 were found between Rs 40,001 to 50,000 and 25 have above Rs 50,000. Among the 64 respondents of Low Caste Hindus 45 have the annual income less than Rs 20,000, 04 have between Rs 20,001 to 30,000, 08 have between Rs 30,001 to 40,000, 06 have between Rs 40,001 to 50,000 and 04 have above Rs 50,000. Among the 56 respondents not belonging to any applicable category 41 have less than Rs 20,000, annual income, 03 were found to have the income between Rs 20,001 to 30,000, 05 were found between Rs 30,001 to 40,000, 03 were found between Rs 40,001 to 50,000 and 04 have above Rs 50,000.

Our hypothesis, therefore is that 'higher the caste greater is the income and greater the income more is the awareness of access of rights as well as empowerment'. It is presumed that the awareness to access of rights is more with the higher income group respondents. The people who are involved in gainful employment are liberal in exercising their rights. Our finding show that 70.3 per cent of lower caste Hindus having the annual income less than Rs 20,000 are deprived of accessing the rights.

The Chi-square test is applied to the above data, to test the interdependence of caste and income.

The table value of \( x^2 \) with 10 d.f.(degree of freedom) at 5% level of significance is 114.61 since, \( x^2 \) calculated value which is 18.307 is greater than 114.61 with 10 degree of freedom. There is a significant relationship between caste and income of the respondents. Hence the formulated hypothesis 'higher the caste greater is the income and greater the income more is the awareness of access of rights as well as empowerment are positively related to each other is proved to be true with the data.
Type of House of the Respondents

House the basic need of human being, is one of the factors in assessing the socio-economic position of a person. House is such a place where a person spends three fourth span of his/her life and can access more rights. It is here that a person gets nurturing, flourishing breeding and breading. Thus with this view an attempt has been made to know in what type of house the respondents live and access their rights.

World Health Organization (1961) states that house is “physical structure that person uses and the environs of that structure including all necessary services, facilities devices needed or desired for the physical, mental and social well-being of the family and the individual.”

It is commonly agreed upon the fact that all houses do not necessarily resemble one another. There are some houses, which are made up of mud walls, mud floor, and thatched roofs, such houses are called kucha houses. There are some houses constructed with planned RCC made up of cement, steel bricks, sand crushed stone, such houses are called pucca houses, and there are certain other houses where the walls are constructed using mud and sized stone and roofing with steel angles or polished stone, which later is plastered by cement such house is called semi pucca. Studies have also proved that the poor house conditions of kuccha and semi-pucca houses are over crowded, congested and there is scarcity of sanitary and ventilation facilities. This would come in the way of accessing even the fundamental rights for an individual. It is therefore full information about the type of the houses where the respondents are living has been collected.

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Table 3.13
Type of House of the Respondents

<table>
<thead>
<tr>
<th>Type of house</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pucca house</td>
<td>134</td>
<td>44.7</td>
</tr>
<tr>
<td>Kuccha house</td>
<td>104</td>
<td>34.7</td>
</tr>
<tr>
<td>Semi pucca</td>
<td>62</td>
<td>20.6</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>100</td>
</tr>
</tbody>
</table>

It can be stated from the above table that among the samples studied, about 134 (44.7 per cent) respondents' houses are pucca, whereas 104 (34.7 per cent) respondents are residing in kuccha houses and 62 (20.7 per cent) houses of the respondents are semi puccha.

The above figures reveal that majority of the respondents live in kuccha or semi pucca houses with poor housing facilities. It was observed that the 55.3 per cent respondents (104+62) dwell in kucha and semi pucca houses, which lack even the basic facilities like proper ventilation, light and drainage etc. This of course is one of the causes of health hazards.

Ownership of House of the Respondents

As shelter is a basic need of human beings man/women always aims at owning a house. Although person living in the house either rented or given by employer, puts all efforts to own the house. It is generally observed that rural people do not face any housing problem as compared to urban setting. The life style, standard of living, attitudes, emotional feelings, sense of responsibilities, tolerance, safety and security of the life makes greater demand on the need of owning of house. It is therefore an attempt is made to collect the data on nature of holding the house by the respondents.
Table 3.14
Ownership of House of the Respondents

<table>
<thead>
<tr>
<th>Nature of house</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self owned</td>
<td>190</td>
<td>63.3</td>
</tr>
<tr>
<td>Rented</td>
<td>89</td>
<td>29.7</td>
</tr>
<tr>
<td>Government given</td>
<td>21</td>
<td>7.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>300</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Table 3.14 throws light on the fact that as many as 190 (63.3 per cent) respondents are residing in their own houses, whereas 89 (29.7 per cent) of the respondents are leading in rented houses, and about 21 (7.0 per cent) respondents are living in houses provided by the government.

Though the majority of the respondents' i.e. 63.3 per cent owns their houses, they are kuccha with little facilities. In a small town like Guledgudd, the people living in the rented houses are hardly found. The house rent that
they pay is so cheap which shows they are from lower economic category. And only 7.0 per cent of the respondents are living in government given houses who come under the beneficiaries of government programmes like Ashraya Yojana, Indira Awas Yojana. This of course shows the poor awareness of accessing facilities from the public sector.

Toilet/Sanitary Facilities of Respondents

An effort is made in this study to analyze the socio-economic condition of the samples, regarding the access of the toilet/sanitary facilities, whether they are using self-owned or public or toilets open place. Toilet and sanitary are the social necessaries of civilized society for comfortable living, particularly for women folk. Open toilets act as the breeding centers of many diseases and the practice of that is also an insult to civilized society. Of course, the state government through Integrated Rural Development Association (IRDA) and under Total Sanitation Programme has taken up good action programme to awake the public to have their own toilets as to lead healthy life. The government ensured the necessary financial help and even subsidy for getting the toilets constructed but rural people rarely access such facilities. Hence it was felt essential to collect information regarding the toilet/sanitary/drainage facilities that respondents have.

Table 3.15
Toilet/Sanitary Facilities of the Respondents

<table>
<thead>
<tr>
<th>Toilet/Sanitary</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Own</td>
<td>187</td>
<td>62.3</td>
</tr>
<tr>
<td>Public</td>
<td>45</td>
<td>15.0</td>
</tr>
<tr>
<td>Open place</td>
<td>68</td>
<td>22.7</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>100</td>
</tr>
</tbody>
</table>

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The above table indicates that, among the respondents studied, a good proportion i.e. 187 (62.3 per cent) are having their own toilets whereas 45 (15.0 per cent) of respondents depended on public toilets and about 68 (22.7 per cent) respondents are using open place. It is visibly evinced that the maximum number of respondents’ i.e. 187 have their own toilet facility and are able to lead decent life.

Living Background of Respondents

An attempt has been made in this study to know whether the respondents are native dwellers of the place or have come from other place. The definition of migration is “movement of a person, class or category of people, from one area to another”. The demographic hypothesis is that migration is due to differences in the social and economic desirability of communities. The migrant leaves one community for another because of the unfavorable conditions (push) at his native community and the attractive (pull) conditions in the new community.

It is generally said that the movement women from one place to another events after their marriage, however in these days due to professional avenues women are prone to take movement. It may be presumed that the different style of living, standard of life at a place destination would impact on other migrants, and there by a new horizon, progressive vision and out look may arise. It is generally observed that women keenly watch on new incumbents specifically their attitudes, behaviours, vision, and they try to absorb them in their life so that new style of life may emerge. This may also affect their awareness of accessing their rights. Thus with this intention data were collected to know about their living background.
Table 3.16
Living Background of Respondents

<table>
<thead>
<tr>
<th>Living Background</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Migrant</td>
<td>66</td>
<td>22.0</td>
</tr>
<tr>
<td>Native</td>
<td>234</td>
<td>78.0</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 3.16 shows that as many as 234 are original dwellers and 66 are migrants. It is understood from the data that, among the total respondents 66 (22.0 per cent) have come from other place that means as per the traditional marriage bond that a women though she is born and brought up in one place, she has to live in the husband's house after her marriage, whereas 234 (78.0 per cent) are originally from the same place. The number of such women is preponderant. It is so because, the place surrounds with weaving community. And the joint families of that community seek their marital alliance within the same town

Occupation of the Respondents

Occupational position is deemed to be one of the most important criteria of deciding socio-economic status of a person. The occupation of the respondents play determining role in shaping the style and standard of life, and thereby their awareness of accessing rights is affected. The term occupation is defined as “a set of activities centered on an economic role and usually associated with earning a living”. “An occupation is also defined as a social role that is determined by the general division of labour within a society, it is an important factor defining person's prestige, class, position and style of life.”
Studies have thrown a light upon the fact that the persons who are engaged in
gainful employment are said to be more free and as they contribute their
earning to the family purse, they are expected to be more aware in exercising
their rights in the family as well as out side. Whereas the non working
persons are the dependents and they themselves feel rather deprived in free
accessing of their rights. With this background an attempt is made to collect
the information on the occupation of the respondents. Table 3.17 represents
occupation of the respondents

Table 3.17
Occupation of the Respondents

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Working in twisting factory</td>
<td>40</td>
<td>13.3</td>
</tr>
<tr>
<td>Working in Power looms</td>
<td>35</td>
<td>11.7</td>
</tr>
<tr>
<td>Teacher</td>
<td>60</td>
<td>20.0</td>
</tr>
<tr>
<td>Government employee</td>
<td>15</td>
<td>5.0</td>
</tr>
<tr>
<td>Not working</td>
<td>150</td>
<td>50.0</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>100</td>
</tr>
</tbody>
</table>
Table 3.17 represents the occupational composition of the respondents. Among the respondents 40 (13.3 per cent) are working in twisting factories, about 35 (11.7) are working in power looms, about 60 (20.0 per cent) are working as teachers, about 15 (5.0 per cent) are working in government offices and about 150 (50.0 per cent) respondents are not working.

It is revealed that a majority respondents are being employed as laborers in private organizations like twisting factories or power looms Guledgudd town offers good job opportunities in weaving allied occupation. About 25.0 per cent of the respondents are government employee, working in Education, health department and in Banks. And 50.0 per cent of the respondents are not involved in any gainful employment. However they help in weaving related activities like reeling, folding the manufactured cloths etc. But their work is not considered as gainful work.

Sum up

To sum up on socio-economic background of the respondents, majority of the respondents are in the age group of 31 to 40, and a good number of the respondents are Hindus, identified themselves high caste and married. Secondly a significant proportion of the respondents is illiterate, and has just primary education. Most of them have semi-urban background, living in traditional joint family. Majority of them are involved in weaving occupation and its allied activities. Their income is low, hence they are poor. Housing, toilet and sanitary facilities are not good and are inadequate. All these socio-economic conditions have led them to live in poor and uncomfortable conditions. They need help and encouragement to progress themselves.