CHAPTER V

SUMMARY AND CONCLUSIONS
Education is the most important instrument of human resource development and social change. Increasingly, greater stress is laid on Universalization of Primary Education with emphasis on girls education. Inspite of all the planned efforts and constitutional commitment, universalization of girls education is hampered by the low enrolment and high dropouts amongst girls particularly in the rural areas.

The poor educational facilities and the poor living conditions in rural areas are considered to be the major factors for low enrolment and high dropout and have become an obstacle in achieving universalization of girls education. Almost every study enquired into the problem of non-enrolment, stagnation and drop-out has stressed the above reasons as major causes. It may be pointed out here that none of the studies have made an attempt to enquire into the attitude and perception of the rural parents about the need for education and compare the same with the social reality at the gross-root level.

Secondly, none of the studies made an attempt to enquire the role of traditional caste occupational culture which socializes the expected adult role behaviour at the gross-root level.
Our contention is that the rural people do have respect for education and do wish to educate their children. However, their perceptions and attitudes with regard to "education", is different from that of the programmes that are being launched. We wish to examine this issue in the present study in the context of artisans (weavers) at a village setting in chronically drought-prone district of Andhra Pradesh.

Method of Study

To pursue the above raised issues, the following objectives are framed:

1. To analyse the enrolment and dropout trends.

2. To examine the family members interest in their children education.

3. To analyse the artisan’s perception with regard to the importance of education, and

4. To examine the artisans attitudes towards child earnings and work orientation.
The above objectives are pursued in the context of Somandepalli village of Anantapur district. The artisan group is considered for the present study is weavers.

**Universe**

The weavers of Somandepalli village constitute the universe of the present study. At Somandepalli village, our enquiry reveals 1,377 number of households are practicing weaving, out of 1,707 households in the village.

**Sample**

Our enquiry reveals that, the weavers of Somandepalli village can be broadly grouped into two categories, such as traditional weavers and non-traditional weavers. The traditional weavers are those who have been practising weaving traditionally as it was their caste occupation. The traditional weavers comprise a few sub-sects too. 747 number of households belongs to traditional weavers.

The non-traditional weavers are those who practice weaving currently, but which is not their traditional caste occupation. These members are drawn from different caste and occupational background. They took up weaving as it is
remunerative and provides relatively better employment and can be practiced with reasonable investments. They represented approximately 630 out of 960 of the remaining households.

In order to represent both these groups, we have adopted stratified quota sampling procedure. From each of the strata, viz., traditional weavers and non-traditional weavers, 60 households each were selected at random. Thus, our sample size constitute 7.01 per cent to the Universe.

SUMMARY OF MAJOR FINDINGS

The summary of major findings of the study has been divided into two sections. Section I deals with the summary of findings of the socio-economic characteristics of the respondents and Section II deals with universalization of girls education with reference to the issues raised in the statement of the problem.
Section I

Socio-Economic Characteristics

The summary of findings of the socio-economic characteristics of the respondents reveal the following features.

1. **Age**: The average age of the respondent is found to be 39.62 and majority of the respondents are found to be in the productive age-group of 32 to 45 years (57.50 per cent).

2. **Caste**: Of the total 120 sample households, 50 per cent of respondent households belong to traditional weaving community and the remaining 50 per cent of respondents are engaged in weaving which is not their traditional occupation. However, this group consists more by upper caste households.

3. **Marital Status**: Majority of the respondents are married.

4. **Education**: Approximately, 52.50 per cent of the respondents are illiterates and in the literates also none of the respondents have studied above high school level of education.
5. **Type of Family**: The prepondering majority of the respondents' families are nuclear in nature (93.33 per cent).

6. **Status of House**: A good percentage of respondents (74.17) are having their own houses and as many as 68.33 per cent of the respondents residing in pucca houses.

7. **School-going Children**: The number of school-going children are 248, of which 53.63 per cent are girls and 46.37 per cent are boys.

8. **Literates**: There are 329 literates out of 614 members, of which 56.53 per cent are males, and 43.47 per cent are females.

9. **Primary Occupation**: All the respondents primary occupation is weaving only.

10. **Secondary Occupation**: There is no secondary occupation for 71 per cent of the respondents, and agriculture is the major secondary occupation for the remaining respondents.

11. **Land Holdings**: A prepondering majority of respondents (77.50 per cent) are landless and none of the respondents are having land above 10 acres.
12. **Income**: The average income of the respondents' families is found to be Rs. 1,902 per month. The highest and lowest income of the families is found to be Rs. 4000 and Rs. 600 per month respectively.

13. **Indebtedness**: Those, who do not have any debts constitute 50 per cent of sample households and the institutional source (banks) is the main source of indebtedness for as many as 88.33 per cent of respondents who are having debts.

14. **Workers**: The percentage of male workers are more in weaving community and the percentage of female workers are more in the non-weaving community.

**Section - II**

**Universalization of Girls Education**

The summary of major findings of universalization of girls education, with reference to issues raised in the statement of the problem reveals the following features. These features have been categorized into five groups, namely the situation of education at Somandepalli village, enrolment and drop-out trends in primary schools, enrolment and dropout
trends among the respondent families, artisan's perception and attitudes towards education and child earnings and work orientation.

1. The Situation of Education at Somandepalli Village

A. The Somandepalli village has one zilla parishad high school, one mandal praja parishad elementary school, and one Sri Sarswathi Vidyavihar, which is a private school.

B. The mandal parishad elementary school has been established in the year 1928 and has upto primary level of education.

C. It has pucca building with insufficient furniture.

D. The school has eight teachers.

E. The total strength of the school from Class I to V is 841, of which boys and girls are 438 and 403 respectively.

2. The enrolment and drop-out trends in primary school

A. It has been observed that in certain classes, the enrolled number is either greater or lesser than the enrolled number of the base year.
B. As far as Forward caste girls are concerned (other than BC, SC and ST and others) there are no drop-outs. But, the dropouts are found to be highest in the case of Scheduled Tribes (cent per cent) followed by Scheduled Caste and others and Backward Caste.

C. It can be observed that drop-outs are more in Class IV and V.

D. The other interesting feature is that the backward caste girls are being kept in the school in the form of re-enrolment at Class II and III.

E. The percentage of boys dropouts in comparison of girls student is more among backward castes.

F. Scheduled Tribe respondents appears to be averse for the education of their female wards.

3. Enrolment and Dropout Trends among the respondent families

A. The sample respondent families have 170 children of the age group of 6-10 years, of which 68 were boys and 102 are girls and eleven respondent families do not have children in this age group.
B. It is observed that all the children of the above age group were enrolled in the school.

C. The boy-girl ratio of the respondents children enrolment for Class I to Vth indicating favourable position towards girl child school environment, atleast upto primary level.

D. It is observed that greater dropout tendency among the traditional weavers community.

E. It is noticed that girls understandably outnumber the boys in dropouts, indicating gender bias.

F. The relationship between boys and girls is independent to weaving and non-weaving communities by employing the chi-square test. The test reveals the value of 0.00344 which is significant at 5 per cent level.

G. Of the sample respondents 76.77 per cent conceded that their children do not attend school regularly.

H. Our analysis shows that in majority of the cases, it is the parents who evince greater interest on their wards education. This is particularly true in the case of non-traditional weavers.
I. It is interesting to mention here that 19.16 per cent of the respondents have taken pains to engage tutors to supervise their children's educational progress even at primary level. This is evident from the fact that, they committed seriously to universalization of primary education inspite of their socio-economic handicaps.

J. More than 70 per cent of the respondents have admitted that their children are irregular to school.

K. Majority of the children are irregular or have dropped-out to help their parents in their occupational pursuits. The next major reason for being irregular or for dropping out is child care.

4. Artisans Perception and Attitudes Towards Education

A. Majority of the respondents have responded to a question, What is the importance of education, they simply answered education is necessary.

B. Artisans of both the groups do not attach economic importance to educational attainments.

C. As many as 91.67 per cent of respondents supports overwhelmingly in favour of formal school education.
D. With regard to the respondent's desired levels of educational attainments reveals that a clear gender bias in favour of male child. At the same time, a greater disapproval for higher levels of educational attainments. The gratified fact is that all of them do want their children to benefit at least five years of schooling.

E. With regard to girls education, the differences between traditional weavers and non-traditional weavers is interesting. None of the traditional weavers want their children to attain above the ten years of schooling. A majority of them (51.67 per cent) feel five years of schooling is sufficient for girl education. On the other hand, the non-weavers are more flexible and more than 50 per cent of the non-traditional weaving community respondents wish that their girl children should attain more than five years of schooling.

F. Our analysis shows that while there is gender bias in terms of level of educational attainment, yet, there is no aversion towards universalization of primary education for girls.

G. It can be inferred that traditional caste, occupation background and culture is not detrimental to
universalization of primary education for girls even in a rural setting of backward regions like Anantapur district where female literacy is very low level (27.59 per cent).

5. Child Earnings and Work-Orientation

A. To a question whether children's earnings would reduce the financial difficulties, not surprisingly the response was unanimous. The respondents viewed that children's earnings would certainly reduce their financial difficulties.

B. The majority of the respondents, who constitute more than 60 per cent, wish that their children must learn either their occupation or some other vocation or both.

C. Our study reveals that all the boys are being encouraged to help their parents in their occupational activities, and all the girls are being involved in domestic activities.

D. Our data shows that a good majority of children (83.52 per cent) spend about one hour in a day that too mostly on the evening hours.
E. Our study reveals that 56.67 per cent of the respondents do not provide any guidance to the children. The reasons for not giving guidance to their children are being illiterate. However, among these members, majority of them are non-weaving community respondents.

F. Nearly 43.33 per cent of the respondents evince interest in their children’s education. They advised the children to read regularly at home.

G. Nearly 54.16 per cent of the respondents show interest in their school management for the proper working of the school and for maintaining conducive environment. Similarly, 50 per cent of the respondents feel that there is a need for a village education committee to supervise the working of the school and its management. Surprisingly, the 50 per cent of the respondents are not aware of Village Education Committee or its role.
CONCLUSIONS

On the strength of the findings of the present study, the following broad conclusions can be arrived at:

Our first conclusion is that, the rural parents particularly the artisan do have profound desire to provide education for their children and they do consider that education is necessary and important. The perception of the artisans and enrolment of all the children of 6-10 years age group bears testimony for this. It is important to note that, while the rural parents recognized, the importance of child earnings in reality, they do not wish to depend on that. Therefore, it is not correct to say that poverty is the major detriment for enrolment and drop-out.

Our second conclusion is that, while it is true that children are being involved in domestic work and income earning activities, it is not true that such an act alone is the cause for non-enrolment and dropouts. Our findings clearly point out that the children are being involved nominally in domestic works that too after school hours only. This certainly will not be the detrimental factor for enrolment and drop-out.
Our third conclusion is that the traditional caste occupational culture also has no bearing on enrolment and dropouts. The drop-outs among the weaver children is independent of traditional caste occupational culture.

In the light of above three conclusion, we offer a fourth conclusion of the social phenomenon of drop-outs. Our data suggests that, children are being withdrawn from a particular age onwards and also often a minimum of three years of schooling. This minimum three years of formal schooling is just enough to label the children as "LITERATES". The various programmes related to adult education, have helped the rural folk to gain this type of false impressions. Hence, the rural parents withdraw their children "after they have become literates". The further schooling is non-utilitarian as it will not help in the expected adult roles.

The attitude to the desired levels of education is a testimony for this.