

EDUCATION AMONG WEAVERS OF SIRCILLA IN ANDHRA PRADESH

**A Dissertation submitted to the University of Hyderabad in
Partial fulfillment of the requirements for the award of the degree of**

MASTER OF PHILOSOPHY

In

SOCIOLOGY

By

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DECLARATION

I here by declare that the work presented in this dissertation entitled “**EDUCATION AMONG WEAVERS OF SIRCILLA IN ANDHRA PRADESH**” has been carried out by me, under the Supervision of Dr. Nagaraju Gundimeda, at the Department of Sociology, School of Social Sciences, University of Hyderabad, Hyderabad, India and this work has not submitted for a degree or diploma, at any other University.

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This is to certify that the dissertation entitled “**EDUCATION AMONG WEAVERS OF SIRCILLA IN ANDHRA PRADESH**”, submitted by Sreeramulu Gosikonda in partial fulfillment of the requirement for the award of the degree of Master of Philosophy in Sociology, is a record of bonafide work carried out by him under my supervision and guidance. His dissertation presents his individual and independent work. This dissertation has not been submitted either in part or in full to any other university or institution for the award of any degree.

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Chapter – I

Introduction

1.1 Introduction to the Problem

Education has certain roles in the traditional Indian society, where the people are divided on the basis of caste and occupational hierarchy. Education and occupational change has been restricted for backward and marginalized sections. With the introduction of education for all in India after its Independence, many changes were brought in the structure of occupations. Education provides new opportunities for all irrespective of any caste. Many castes in India have changed their occupation through formal education. Education becomes an important factor for social change and occupational mobility. The weavers of Sircilla in Andhra Pradesh are accepting changes in the society like accessing education; on the other hand they are continuing their traditional occupation. At this juncture the present study focuses on the culture of occupation and education among the weavers of Sircilla in Andhra Pradesh.

This chapter is broadly divided into two sections, section-1 deals with linkages between the caste system and occupation and objectives, methodology and sample selection and reflections from the field. Section-2 provides a review of sociological theories on education and highlights the social, economic problems of the weavers in different parts of India in general and Andhra Pradesh in particular.

Section – 1

1.2 Caste and Occupation in Indian Society

There is a close relationship between caste and occupation in India. ‘Caste’ is a collection of families bearing a common name, claiming common descent from a mythical ancestor, human or divine and they follow the same hereditary work. The name generally denotes

with a specific occupation (Oliver C. Cox, 1948, p. 4). The caste is considered as cultural phenomena in India. The Hindus believe that if an individual is born with his caste status, he will not be allowed to change his/her caste. The caste system provides for the ordering of groups in society once and for all. People enter to new fields or to achieve advanced social position is taboo. Individual mobility becomes rarer and more difficult. Two or more castes may fuse or one caste may divide. He finds that the members of Tanti (a weaving caste), a regular caste of weaving is insufficient to meet the needs of the community then one more caste called Saraks takes to weaving as their new occupation and they change their caste name as Saraki Tanti (Ibid, p.5-10).

The occupation has significant connection with caste system in Indian society. Manu says “But for the sake of the prosperity of the world, he caused the Brahmana, the Kshatriya, the Vaishya and the Sudra to proceed from his mouth, his arms, his thighs and his feet...” But in order to protect this universe he assigned separate duties and occupation to them, who come from his mouth, arms, thighs and feet (Ibid, p. 60). Gita says “the work of Brahmins, Kshatriyas, Vaishyas and Sudras is divided according to qualities born of their own inner nature”. Gita clearly identifies virtue with function. Manu says “The king should carefully compel Vaishyas and Sudras to perform the work prescribed for them; for if these castes suddenly go off from their duties, they would throw this whole world into confusion”. Caste is a function of occupation and all cultivators, all traders and all weavers ought to belong to the same caste, at any rate within the same area. But the same occupation embraces a whole crowd of castes, each of which is a closed corporation (Ibid, p.61-64).

In this way the caste system in India is associated with occupation. Radhakamal Mukerjee (1937) says that the caste system, the rural community and the joint family have contributed to social and cultural solidarity in India. This solidarity makes the people to stick to their traditional occupations, where there is no chance for social change. According to Hindu religious scriptures, the weavers come under the Sudras and they have to weave the cloths to the entire society.

1.3 Weaving as an Occupation

Vijaya Ramaswamy (1985) says that cotton textiles of superior quality were being produced and exported from centers like Kanchipuram, Madurai and Tanjavur in Medieval South India. She quotes Silappadikaarm that the weavers had separate streets called, karugar vidi or aruvai vidi. The Atharvana Veda says that day and night spread light and darkness over the earth as the weavers throw a shuttle on the loom. The Hindu God Vishnu is called tantuwardan or weaver because he is said to have woven the rays of the Sun into a garment for himself (p.1).

Weaving Castes

According to Vijaya Ramaswamy (1985), the weaving communities in Medieval South India are concentrated in textile centers which were linked to ports. Some of the weaving centers in Andhra region were Khammapalli (Karimnagar), Mattewada (Warangal). The Devanga weavers lived both in the Andhra and Karnataka region. She says that the Sale or the Saliga community is an important weaver community during medieval period, which has been classified into the Padma Sale and the Pattu Sale. This Sale and Saliya (a weaving caste in Tamil region) communities have the same root from Sanskrit word shalika, which means weaver (p.13 – 14).

In Dharwar and Belgaum districts weavers are referred as Saliga and they are called as Salevaru in the Andhra region. The common deity of the Sale and the Saliya is called Salisvara. The Jeda or Jedara caste of weavers located in the Karnataka region and the Saliya and the Kaikkolar weaver communities are concentrated in Tamil region (Ibid, p. 14). Lakshmi Narasaiah and Thandava Krishna (1999) say that hereditary occupations of weaving communities in Andhra Pradesh are Padmasali, Devanga and Thogata (p.58).

Seemanthini Niranjana (2004) says about handloom industry in Andhra Pradesh. According to her study, the weavers of Tenali in Guntur district belong to Padmasali caste and they will not allow other castes to engage in weaving. She finds that the

Vaisyas monopolise the entire handloom business in Chirala of Prakasam district and the weaving castes in this area are Padmasale and Devanga. She finds that the major weaving castes in Yemmiganur of Kurnool district are Kurini and Padmasali whereas in Koyyalagudem of Nalgonda district it is Padmasalis. The above studies reveal that the Padmasali is a major weaver caste in Andhra Pradesh.

1.4 Caste and Education in Indian Society

Oliver C. Cox (1948) finds that the occupational mobility is collective rather than individual in traditional Indian society. Edwin D. Driver (1962) examines that the caste system obstructs occupational change in India and he finds that intergenerational mobility is frequent among rural and urban castes. The association between positions in the caste and occupational hierarchies is attributed to differences among castes in educational attainment. According to Jetely S (1969) Sanskrit learning was monopolized by a single group of castes but today the educational system is secularized and open and new social strata have availed themselves of its benefits. Narendra K Singh (1979) says that the system of stratification in the context of Indian society has had certain distinctive characteristics. The hierarchical division not only led to unequal status which is highly rigid and ascribed through birth but also implied social and legal disabilities. The reservation policy is considered as an opportunity of life for downtrodden people (p. ix).

The special provisions for educating downtrodden people are based on assumption that education can be important factor for their development. At the individual level education helps in understanding and grasping knowledge and information. Education also enables a man to adopt a profession, vocation, a job. Singh says that education can influence the process of social change and he concludes that education is not only considered as a prime factor for career but also an important indicator of the social status (Ibid, p. ix).

1.5 Statement of the Problem

“Education among Weavers of Sircilla in Andhra Pradesh” aimed to demonstrate the culture of education among weavers. Although scholars of diverse disciplines approached weavers’ issues and conducted studies on the multiple problems of handloom weavers in Andhra Pradesh, most of these studies ignored to focus on the educational problems and aspirations of weavers in a detailed manner. The present study aimed to fill up this gap and contribute to the body of literature on education among weavers of Sircilla town. This study focuses primarily on the educational and occupational experiences of the weavers and their strategies and problems in educating their children.

1.6 Objectives of the Study

The present study has proposed to work with the following objectives. They are:

- To contextualize the cultural significance of caste and occupation.
- To trace out the occupational and educational history of the family members over three generations and
- To highlight the experiences and encounters of weavers in dealing with transition from traditional occupation to modern education and examine the strategies and problems in educating their children.

1.7 Methodology

The present study uses both primary and secondary sources of data for finding the possible answers to the research problem. In order to conduct an empirical study, Sircilla Town of Karimnagar district has been selected for understanding the culture of education among the weavers. Sircilla is a Mandal¹ and Municipality in Karimnagar District of Andhra Pradesh. According to 2001 census, the total population of Sircilla Mandal is 1,22,368 and Sircilla Town (Municipality) population is 65,314. In Sircilla town the researcher selected Padmanagar, Venkampet, Nehrunagar, B Y Nagar and Sundaraiah

¹ Constitutional defined geographical block, which consists a cluster of villages

Nagar. Snowball technique was used to identify the respondents from the town. Personal interviews, group discussion were conducted to collect the qualitative data and structured questionnaire was used to collect the quantitative data.

Since there are very less handlooms working in Sircilla, the present study is limited to Power loom Industry. Around 10000 people are engaged in Sircilla power loom industry. The total population of the selected areas for the study is 750 which includes Power loom Workers², Suicide victim families³, Asames⁴ and Seths⁵. The selected areas are Padmanagar, Venkarnpet, Nehrunagar, B Y Nagar and Sundaraiah Nagar in Sircilla Town. The following table provides details pertaining to the sample of respondents of the study.

Table: 1.1 Sample Distributions for the Study

Sl. No	Type of Respondent /Family	Total Population	Total Sample	Percentage
1	Power loom Workers	500	50	10
2	Suicide Victim Families	100	20	20
3	Asames	100	20	20
4	Seths	50	10	20
Total Sample Size (100)		750	100	13.3

For the present study the researcher has used the SPSS (Statistical Package for Social Sciences) to quantify data and generated relevant tables.

1.8 Self Reflexivity (Experiences from the Field)

The researcher stayed at ‘Sircilla Chenetha Vasthra Vyapara Sanagam’ by paying daily charges for accommodation. All streets are noisy with continuous functioning of power loom. The power looms are operated in the sheds i.e. Kharkhanas. The power loom workers meet at the hotel for taking tea during their rest time.

² Power loom workers engage on power loom production on a temporary basis; there are six categories among them. Those are, worker weaver, warper, wipining worker, pirn- winder, dyeing worker and technician.

³ The families which have witnessed suicide death due to debts/ ill health/ lack of work.

⁴ Asames are those who own power looms and take care of cloth production on looms by engaging workers.

⁵ Seths are those who supplies yarn to Asames for cloth production.

At first the researcher went to Padma Nagar. Many of the weavers thought that the researcher is the officer, who issues health insurance cards to the weavers. But the researcher clarified regarding his purpose of visit. The researcher said to the weavers that the data is not for any governmental beneficiary scheme, so, they are requested to give facts regarding their family. The researcher said that it is for identifying the problems of power loom industry in general and problems in educating their children in particular. Thereafter each and every weaver was interested to give his details, which were recorded in the interview schedules.

After completion of one week field work the researcher understood clearly the distinction (hierarchy) among the Workers, Asames and Seths. Women members of the many weaver families engage in beedi rolling activity. Many of the girl children who are studying in government schools also engage in beedi rolling activity. The researcher visited suicide prone areas like Sundaraiah Nagar, B.Y. Nagar and T.R. Nagar and identified the suicide victim families. The weavers thought that the researcher comes for knowing more details for sanctioning compensation⁶ to the suicide victim families. Many of the weavers received Rs. 50000 and the remaining share Rs. 1 lakh has fixed in the bank in the name of wife/ parents of suicide victim. They are bothered about their daughters' marriage, which needs more money for dowry.

The weavers have positive attitude towards the education of children. The researcher has noticed that some of the private schools are providing free education to the children of suicide victim families.

1.9 Chapterization

This study has been divided into five chapters. The first chapter provides brief introduction about context of caste and occupation in India and it deals with literature review on the sociological theories on education. It also tries to bring out the conceptual

⁶The Govt. of Andhra Pradesh gives compensation of Rs.1.5 lakh to the weaver suicide victim families

works of both the western and Indian scholars on the conditions of weavers, relationship between education and occupation and also problems relating to schooling in India. The second chapter focuses on the political economy of Sircilla. The third chapter provides the socio-economic profile of the respondents. The fourth chapter dwells upon occupational and educational profiles of respondents and demonstrates the transition from traditional occupation to modern education. It also focuses on the educational and occupational experiences of weavers and their strategies and problems in educating their children. The fifth chapter presents the summary of findings and conclusion.

Section – II

1.10 Review of Literature

The second section of first chapter is to look in to the existing literature on weavers and education. As such some of the scholars' studies on weavers and sociological theories on education were reviewed. Though there has been a substantial research on weavers, no significant work has been done on weavers of Sircilla and educational culture in the state of Andhra Pradesh in general and Sircilla in particular. However, some of the published works are reviewed in this section. This review throws some light to understand the sociological theories on weavers and education in particular.

Sociological Theories on Education

Emile Durkheim is the father of Sociology of Education and he laid the foundation for the emergence of Sociology of Education as a new branch of study in Sociology. Education changes its nature according to the needs and demands of the society and also it influences social change

Education helps to maintain social order as well as it contributes to social changes. There are different types of sociological perspectives in understanding the role of education in

society. Those are Functionalist Perspective, Conflict Perspective and Critical Perspective.

Functionalists view society as a self-regulating system of interrelated parts. The interdependence among its various parts, i.e., various institutions –social, economic, political, cultural and so on - makes possible the continuous functioning of society as a whole without any disruption. Society as a self-regulating system maintains equilibrium of the whole system. The functionalist scholars emphasize on the functions of education in maintaining value consensus and social solidarity.

Durkheim (1956) focuses on the functions of education. He explains the role of education in transmitting the society from simple and homogeneous to complex and heterogeneous. According to Durkheim, the major function of education is to transmit social values and norms to successive generations. Durkheim (1956) says that education disseminates shared values and norms among young children and transmits them from one generation to another. Education is considered as an agency of socialization. According to him, every human being has two kinds of character of education – ‘individual being’ and ‘social being’. The ‘individual being’ refers to the mental states of each individual and his/her personality and applies to only the personal events.

According to Durkheim (1956) the ‘social being’ refers to the influence of social practices, moral values and norms within us. The objective of education is to constitute this ‘social being’ in all members of the society. This ‘social being’ facilitates social cohesiveness and social solidarity, which are necessary for the functioning of society. Durkheim (1956) says that the industrial society needs technical knowledge and it leads to division of labour in the society. This is the character of the modern complex society. The responsibility of imparting education is shifted to schools in the industrial society. In schools, children should learn to cooperate with other members of society, whom they don’t know before. Social solidarity in complex society depends on the interdependence of specialized skills. Schools impart those specialized skills in accordance with the

demands of society. Thus, the role of education also changes according to the changing nature of society and its demands.

Parsons (1959) views school class as a social system. Family is an agency of primary socialization and later school takes over as the socializing agency within the family. Child's status is determined by birth and is judged in terms of 'particularistic' standards in opposition to 'universalistic' principles. But in the larger society, especially in advanced industrial societies, adult status is an achieved one and children are judged in accordance with the universalistic standards. School as a social system reinforces these universalistic principles and makes them understand that status is achieved on the basis of merit and of performance. Thus, schools operate on meritocratic principles. Parsons (1959) states that value consensus are imperative for society to survive. Schools in the industrial societies socialize children into the basic values of society. They instill two major values- the value of achievement and of equality of opportunity.

Conflict theorists treat that society as a system of equilibrium and divide it into dominant groups and subordinate groups, which are completely opposite to each other. There is always a constant struggle between these groups. The conflict perspective on education critically looks at the role of education. According to this perspective, education is used as a means to disseminate the dominant ideologies, which will help to retain the existing power relation in which subordinate groups are exploited by dominant elites.

Louis Althusser (1972) takes the idea of Marxian conception of state as a repressive apparatus and applies to his theory also. He makes a distinction between Repressive State Apparatuses (RSAs) and Ideological State Apparatuses (ISAs). The RSAs include army, police, court, etc., whereas ISAs includes the family ISA, the educational ISA, political ISA, cultural ISA, etc. According to Louis Althusser (1972) the educational ISA reproduces the labor power. It inculcates necessary skills and techniques to young children and prepares them to adhere to rules of morality. The educational ISA becomes dominant ISA in the formation of mature capitalism by replacing the religious ISA. It also provides the necessary workforce demanded by the capitalist industries. In this way,

it reproduces the relations of production. He also talks of the transition from capitalist relations of production to socialist relations of production.

Pierre Bourdieu's Forms of Capital

Pierre Bourdieu (1986) says that the cultural and social capital is also influential in accessing education. For this, he goes beyond the economic conception of capital which represents material exchange and explains other forms of capital, which are non-material. He explains the cultural capital and the social capital as given below.

According to Bourdieu (1986) cultural capital is convertible, on certain conditions, into economic capital and may be institutionalized in the form of educational qualifications. Cultural capital could be found in three forms. Those are the embodied state, objectified state and institutionalized states of cultural capital.

1. The embodied state of cultural capital: It is in the form of long- lasting dispositions of mind and body. It represents an individual's ability, efficiency and competency that could be appropriated through investing more time and efforts. When it is integrated into the individual, it becomes a type of habitus (acquired patterns of thoughts and behavior).
2. The objectified state of cultural capital: It includes cultural goods and material things such as pictures, books, dictionaries, instruments, machines, etc. It can be appropriated by economic capital and embodied state of capital.
3. The institutionalized form of cultural capital: This form of cultural capital provides academic qualifications, credentials, and so on. It confers a legally guaranteed value on its holder. These academic qualifications could be used as a rate of conversion between cultural and economic capital.

According to Bourdieu (1986) social capital is made up of social connections, which is convertible, in certain conditions, into economic capital and may be institutionalized in the form of a title of nobility. Social capital is the aggregate of actual resources that can be appropriated by a durable network of institutionalized relationship. An individual's social capital is determined by the size of his/her relationship network. It has a strong influence on the levels of educational attainment over time for future goals. Bourdieu (1986) concludes that cultural capital and social capital is fundamentally rooted in economic capital. But he says that they can never be completely reduced to an economic form. According to Bourdieu (1986) economic capital is the base for either cultural capital or social capital which influences the schooling of children.

Thus, the foregoing theoretical reviews highlight the significant relationship between the socio-economic condition of the family and children's schooling. Some of these theoretical insights are very much relevant to understand the structure and organization of education for the children of diverse social and occupational backgrounds including the weaving community of India in general and Andhra Pradesh in particular.

Socio-economic Conditions of Weavers in India

Vijaya Ramaswamy (1985) says that the weavers of medieval South India claimed their origin by giving mythological reasons. The Telugu Sals traced their origin to Bhavana rishi who is said to have manufactured the thread from Vishnu's navel and made cloth for the gods. The Kaikkola weavers claimed their descent from Virabahu, the divine lieutenant of the deity Kartikeya. The Devanga claimed to be Brahmins and traced their origin from Manu and Devala Munivar – the son of Siva (p.56-57).

Rao C.S. (1973) observed that the employment in handloom industry is declining so the weavers are trying to change their profession / occupation. He says that the weavers are facing the problems of hike in the raw material cost, lack of proper production marketing and financial facilities. Agandi V.B. (1975) says that the power loom cloth is cheaper than the handloom cloth so that the ordinary consumer prefers power loom cloth than

handloom cloth. He finds that it has become very difficult for marketing the handloom products. Sharada M. (1979) felt that handloom weavers are facing the problem of unemployment and under-employment. They have been living below the poverty line. The marketing of handloom products is very difficult compared with that of mill made cloth.

Chakraborty S.M. (1980) observed that the hike in the raw materials forced the weavers to use cheap quality of colors and it decreases / declines the quality of the handloom products. So that the consumer prefer mill made cloth. Rajula Devi A.K. (1983) and Kotaiah Pragada (1992) felt that majority of the weavers' socio-economic conditions are not good and they are trying to change their occupation. Venkatasubbaiah K. (1991), in his study observed that the weavers were living below poverty line and the incidence of the dependence is very high among the weavers. He has suggested that proper training should be given to the weavers to adopt the modern skills.

Meeta and Rajivlochan (1996), says that Malegaon town in Maharashtra is famous for its power loom industry. Muslims constitute over 80% of the total population of the town. Work goes on through the entire 24 hours. The worker would have started work at the age of 15, learnt the basic skills of making grey cloth. The worker engages on looms for 10-12 hours a day. The workers earn about Rs. 360 per week, which could be collected on Thursday evening. On Friday only, the looms won't run because, The Maharashtra State Electricity Board (MSEB) switches off power to the entire town for the duration of the weekly bazaar. The weavers prefer to approach the yarn and cloth merchants, who extend credit (p. 673-6).

Lakshmi Narasaih and Thandava Krishna (1999) explain the problems of the handloom weavers of Prakasam District in Andhra Pradesh. In their study they found that around 61.60 % of the total members of the units are illiterate, 76.19% of the respondents engaged in this profession because of their traditional activity. Around 74.49% of respondents said to continue their profession, because there is no way out. Children's

educational needs, daughters' marriage expenditure, medical expenses and celebration of feasts lead the weavers for debts (p.65-67).

Ratan Khasnabis and Pranab Nag (2001) say about the labour process in the handloom industry of Nadia District in West Bengal. They say that the weaver needs yarn, has to prepare a warp and sell the cloth in open market on his own risk. These all things are not easy for a small weaver. So, he should depend on a merchant. They say that declining of labour force in agriculture is making the weaving as an alternative source of employment in rural areas (p.4836-4840).

Seemanthini Niranjana, Annapurna, Syamasundari, Latha and Uzramma (2006) say about the marketing system and master weaver system in handlooms. The handloom production would be done by independent weavers, co-operative weavers and working weaver under master weaver. They say that the master weaver himself makes investment in yarn, he engages weavers under him to weave the product. The final product is marketed through the master weaver's own networks. They found that the independent weavers are few due to problems in accessing working capital as well as markets directly (p.3362).

Narasingha Behera (2009) explains about the economic impact of weavers' co-operatives on member weavers in Bargarh district of Orissa state. He says that a literate weaver can make use of various facilities provided by the Government and the co-operative. The weaver can easily learn the improved designs of weaving. He observed in his study, that the monthly income from weaving of active members ranges from Rs.500 to Rs. 5000. (p. 160).

Narasingha Behera (2009) found in his study that the member households spend on an average 69.9%, 12.5%, 6.7% and 7.3% of their monthly income for food, clothing, medicine and education of children. The remaining income would be spent for festivals. Their savings range from Rs. 150 to Rs. 750 per month. Low income, addiction to alcohol, lack of financial planning and social obligations contribute to high degree of indebtedness among member weavers (p.162).

The foregoing studies reveal the problems of weavers and demonstrate the socio-economic conditions of weavers are not good and their savings are very less. Many of the weavers are working under master weavers due to problems in accessing working capital and market. Even though the weavers are facing many problems by engaging in weaving occupation they are unable to come out from their traditional occupation. They think that preparing cloth is a sacred work associated with their cultural values. They neither have access to better education nor changing occupation. There is a close relationship between education and occupational change.

Education and Occupation

The role of education in occupational mobility is very important and essential. With the help of modern education many sections of Indian society have been changing their occupation. They are defeating the ascribed status by winning the achieved status. Education has been considered as the best instrument to social change and occupational change. The government provides special provisions for the upliftment of the lower sections of Indian society. Even though there is a provision in the Constitution of India for free and compulsory education for the children of age 6-14 years. But there are many problems associated in accessing even primary education for many of the children in India.

Tilak, Jandhyala B.G (1996) says that education is a major instrument of social change in India. He explains the importance of effective elementary education in eradicating social problems of Indian society, such as child labour, child marriages, reduction in fertility rates and women empowerment. He argues that the effective elementary education might reduce the level of public expenditure required on the basic needs. He says that labour force with primary education increases their earnings double, when compared to illiterates and mere literates and Primary education enhances individual earnings by 20 per cent (p.277).

Rao M.S.A (1967) examines the role of education in social mobility. He says that education operates through families with their economic and cultural resources. Education is directly related to the economic status, social prestige and occupational mobility. He argues that a lower caste / class student has lower aspiration levels than a student from higher caste / class. He argues that wealth is one of the considerable factors in higher education. He finds that social mobility may occur over a period of generations or within a generation. He explains that when students from lower strata get highly educated, they can get good job, which gives economic upliftment to that family (p. 147-158).

Jetely S (1969) examines that formal education has enabled the Koiris in Uttar Pradesh (whose traditional occupation is the growing of fruits and vegetables) to diversify their occupation. He finds that because of their higher education, political power, increased incomes and scientific agriculture there is an improvement in the secular rank of the Koiris. He concludes that the Koiris have adopted Sanskrit values and they change their caste name as “Maurya” (p.725 - 727). According to Desai I.P. (1971) occupational change has been understood largely as change in the activities of the members of a society to earn their livelihood. The change is observed in terms of changes in the distribution of these activities in the socio-economic structure of society (p.1094).

Nandu Ram (1986) finds that the sources of social mobility among the Scheduled Caste in Kanpur City are education, government jobs and mill works etc. Mobility occurs through their adoption of Sanskritized symbols, norms and even behavior pattern. According to Bose P.K (1981) the literacy, education and employment are the most important indicators of social mobility among Scheduled Castes (K.L. Sharma, 1986, p.232& 249).

Lieten G.K (2000) says that education is perceived as an instrument of social mobility. S. Mahendra Dev and Vijay Mahajan (2003) say that education is important for workers in order to get qualitative employment. Although education has significant role in occupational change and life style of the family many of the parents are unable to send

their children to school. Because there are many problems associated with schooling in India such as child labour, lack of basic amenities in the government schools and lack of awareness of parents on the importance of education.

Problems Related to Schooling in India

Even though education is the best instrument for social mobility, many of the poor families in India are not sending their children to school. The children are engaged in work for the survival of the family. The child labour is one of the major reasons for drop outs in India.

S.Mahendra Dev and Vijay Mahajan (2003) say that India, Pakistan and Bangladesh have the world's largest number of child labourers. Incidence of child labour in Andhra Pradesh is the highest in the country. There is some correlation between the women's work participation rate and child labour. Andhra Pradesh has the highest incidence of child labour and high women's participation rates (p. 1252).

Child labour is defined as "any work by children that interfere with their full physical development, the opportunities for a desirable minimum of education and of their needed recreation" [Stein and Davies 1940: 112-3]. According to Ifthikar Ahmed (1999) child labour is associated with inequality in society and he concludes that poverty ranked last among the seven determinants of child labour and unequal income distribution, high dependence on agriculture have higher rates of employment of child labour (Lieten, G.K. 2000, p. 2037-2038).

If the family income is sufficient to family, the children should continue in education. If the income is insufficient, the children have to work for earning. The parents think that the expenses should lead to returns. Even though a daughter educated well, these returns won't come, because the daughter leaves the household after her marriage. But in the matter of son the returns will come in the future (Ibid, p. 2174-5).

Myron Weiner (1996) says that the government shouldn't force poor parents to send their children to school when it cannot provide employment for all adults. Even though the income may be small, children are an economic asset to the poor. The children serve as apprentices, acquiring skills for adult employment by engaging in work in their family. He says that the employment of the children sustains India's traditional craft oriented industries and that child labour makes India's exports more competitive. Since children are paid less than adults they are able to produce goods at lower costs. Without child labour, carpets, handloom textiles and beedi sectors may be maintained by factories. He concludes that child labour has kept girls out of school (p. 3008-9).

Saravanan V (2002) says that eradication of child labour is indispensable to promote human resource development. As the incidence of poverty falls and education improves, the child labour will decline. Since the problem of child labour is associated with the living conditions of the family as well as availability of school facilities, he suggests initiating programmes for the economic development of the households (p. 5213).

Ranjan Ray (2000) in his article "Poverty, Household Size and Child Welfare in India" examines the impact of poverty, family, socio-economic conditions on child labour and child schooling. He finds that a girl child in a poor household is at a higher risk of missing school. The backward classes and female headed households are in poverty. There is a negative relationship between school and poverty. He finds that children from smaller families are receiving better schooling than children from larger families. A child from a poor household has twice the likelihood of working than one from a non-poor household (p. 3517-9).

Rukmini Benarji (2000), in her essay on "Poverty and Primary Schooling" says that a flexible approach is essential for the universalization of primary education and elimination of the child labour in India. Rukmini encourages recognizing innovative action at the community / local level or in the class room (p. 802).

The Government of India has started Mid-day meal scheme in the government schools for achieving universal primary education and to eliminate the child labour in India. Irudaya Rajan and Jayakumar (1992), says that the mid day meal scheme for school children was introduced in Tamil Nadu in 1956 for the first time in India. Its primary objective is to reduce drop-out rates at the primary level, to promote universal education and improve the nutritional status of children (p. 998).

Shashibhushan Singh (2004) says that the poverty of the parents is responsible for poor attendance and early dropout from the schools. With adequate resources and quality safeguards, mid-day meals can play a major role in improving school attendance, eliminating class room hunger and fostering social equity [Dreze and Goyal 2003]. In the school, a child gets one -time meals, which is nothing compared to amount he/she is earning by staying outside the schooling system. The worst problem in schools is that there are no toilet facilities for girls. (p. 998)

From the above studies it has been clear that the parents of backward castes and weaker sections of Indian society are not in a position to send their children to school. Because of poverty, they want to engage their children in their hereditary occupation, which leads to child labour. The children are considered as an economic asset to the poor in India. The parents think that sending children to school decreases income as well as deviates from their traditional occupation.

Even though the government schools are providing meals to the children during lunch hour, many of the poor parents are not sending their children to government schools. The poor quality in government schools leads the poor parents to send their children to private schools only. The parents recognized the difference between the government schools and private schools in terms quality of education.

The poor students are not attending the government schools and there is a massive dropout at school level. The reasons for this are the bad condition and poor quality of education in government schools. So, the parents are sending their children to the private

schools, although all parents are not rich. He concludes that the lower class parents send their children to the private school due to these reasons (Shashibhushan Singh, 2004, p. 999). Vimala Ramachandran, Kameshwari Jandhyala, Aarti Saihjee (2003) says that poor quality and poor outcomes in Government Public Schools (GPS) are the motivational factors in the emergence of Private Schools. So, many parents decide to send their children to private schools only (p. 4999).

The emergence of private schools has had a negative impact on the services provided by the government schools. The main problem of the government school is deficient teaching staff. Srivastava (1997) finds that the rural dominant castes parents are sending their children to private schools, so that there is no pressure on the government schools (G.K. Lieta, 2003p.2175). The children may study either in government school or in private school, but their academic performance could be influenced by the family background and home environment.

Role of the Family on Children's Academic Performance

According to Coleman Report (1966) in the U.S. and the Plowden Report (1967) in England, family background is more decisive than the school characteristics in determining success or failure among school children. The study of Birch and Gussow finds that poverty contributes toward educational failure, because their health and nutritional status is inadequate to allow for the maximum mental development and for the realization of their educational potential. Lack of motivation, culture of poverty and inadequate trained teachers are the problems of the poor children in schooling (George Clement Bond, 1981p. 237-43).

Uday Desai (1991) finds that education supplies and sanitary facilities at home have a relationship with the academic performance of children. Children's academic performance has been influenced by family income, parental education and occupation, basic home amenities as well as cultural and psychological factors. Home environment is a powerful predictor of children's academic performance (p.245-6).

It is clear from the above studies that the reasons for dropouts and poor performance in Indian school education are poverty of the parents, child labour and teachers' absenteeism, lack of dedication among teachers, lack of quality education, lack of basic facilities in government schools and lack of adequate trained teachers, lack of motivation, lack of health and nutritional status of children and lack of awareness of parents on importance of education.

Children's academic performance has been influenced not only by family background but also by habitus. Bourdieu (1986) says that the cultural and social capital is also an influence in accessing education. He says that the embodied state of cultural capital includes the individual's ability and efficiency. If it is integrated to the individual it becomes habitus, which means acquired patterns of thoughts and behavior. The weavers' educational and occupational experiences become the habitus of their family. Habitus changes from generation to generation. The weavers' perceptions on education and expectations on their children reconstruct the habitus, which influence the academic performance of the children.

Relationship between Social Capital and Habitus

Richard K. Harker (1984) defines habitus as the way a culture is embodied in the individual. In schooling some habituses constitute cultural capital and it is reinforced with success. Bourdieu uses a mediating concept of habitus between objective structures and practice. Bourdieu (1979) defines habitus as a system of durable, transposable dispositions which functions as the generative basis of structured, objectively unified practices. Bidet (1979) defines habitus as the culture (of an epoch, class or any group) as it is internalized by the individual in the form of durable dispositions that are at the basis of his/her behavior (p.118-20).

The child is disposed to see the world in the same way as the older generation or the primary group. The changes in material and social environments constitute a source for

reconstruction of the habitus in each generation. Such objective conditions also durably inculcate dispositions, which in their turn engender both aspirations and practice in line with the objective conditions. Hence habitus changes with each iteration, and changes in a direction which attempts a compromise with material conditions (Ibid, p. 120).

Raju J. Das (2004) says that social capital, understood as norms of reciprocity and associational life, is supposed to provide a bottom approach to poverty alleviation worldwide. The World Bank says that social capital is a necessary condition for long-term development and that social capital is the capital of the poor. He examines the benefit of daily wage labour class in rural areas of Orissa from social capital. He concludes that social capital as an independent variable and poverty as a dependant variable because the economic – political conditions of poor people have an enormous constraining effect on social capital itself and its supposed material benefits for the poor (p.27). Susan A. Dumains (2002) finds in his study that the factors which influence a student's grade are inherent ability, habitus and socio – economic background (p. 59).

Chapter – II

Political Economy of Sircilla

This chapter is aimed to focus on the socio- demographic profile of Karimnagar District in general and Sircilla town in particular. It explains the regional disparities in education across different regions of Andhra Pradesh State i.e. Andhra, Rayalaseema and Telangana regions. It portrays on the problems of the power loom industry with specific emphasis on the problems of Sircilla weavers. It gives a brief note on the reasons for crisis of power loom industry in Sircilla. It also describes the problems of the suicide victims among the weavers of Sircilla.

Literacy Rate in India

According to Census 2001, the literacy rate of India is 65.38% in which the male literacy rate is (75.96%) and female literacy rate is (54.28%). Kerala stands first place in India with highest literacy rate (87.86%), followed by Mizoram (86.13%), Lakshadweep (81.56%), Goa (75.51%) and Delhi (75%) where as Andhra Pradesh with 61.11% stands in 8th position.

Literacy Rate in Andhra Pradesh

Though Andhra Pradesh has been playing an important role in promoting professional education it has failed in improving the literacy rates in rural areas. Andhra Pradesh consists of three distinct regions namely Andhra, Telangana and Rayalaseema. The literacy rates in Telangana are less when compared to other two regions of Andhra Pradesh state. The literacy rate in Telangana is 49%, as against 55% in coastal Andhra and 55% in Rayalaseema.

Map 2.1 Andhra Pradesh State

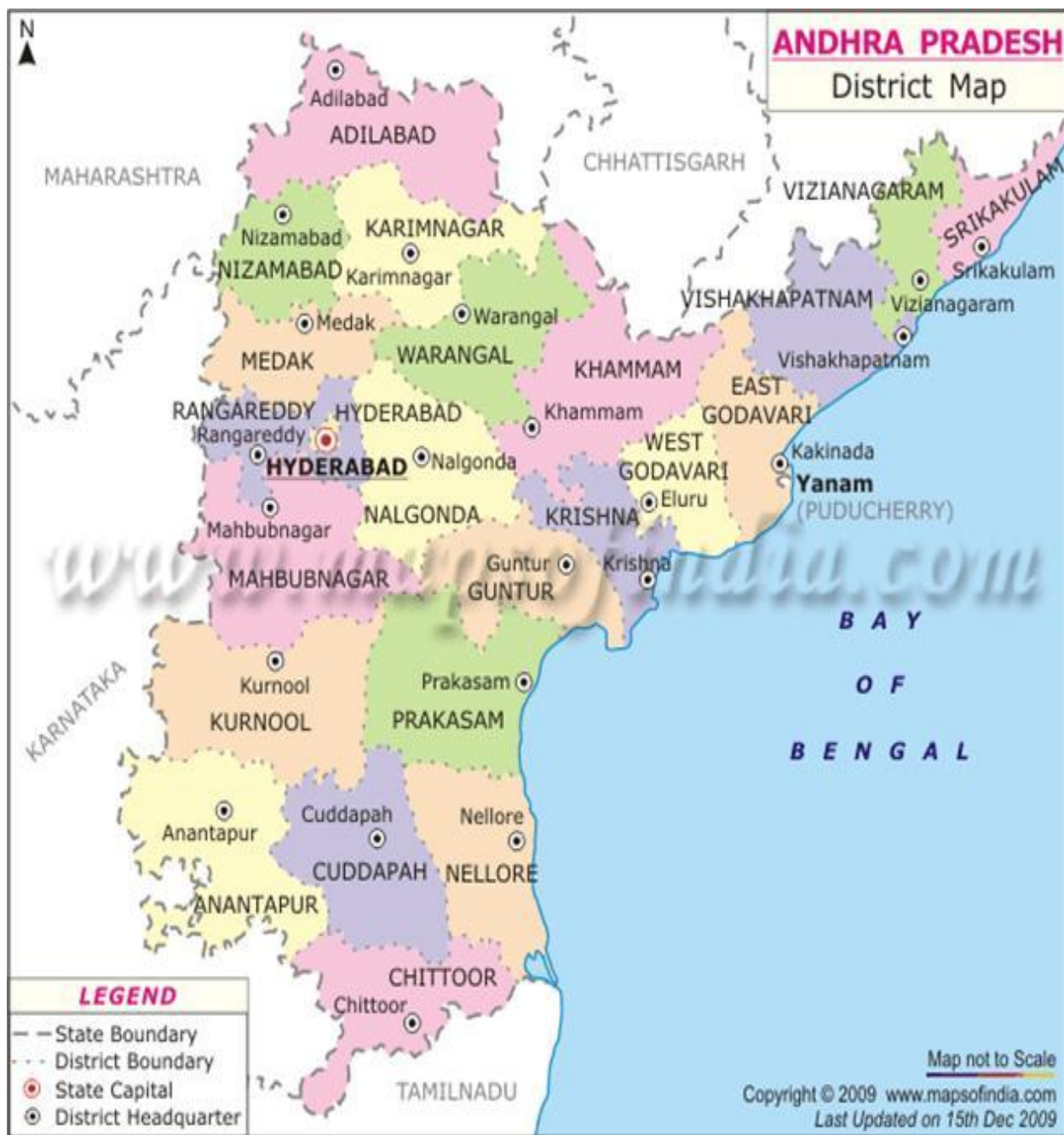


Table: 2.1 District wise Literacy Rate in Andhra Pradesh

S.No.	District	TP	TLP	%LP	Male	%LM	Female	%LF
1	Mahabubnagar	3,513,934	1,317,521	37	850,424	65	467,107	35
2	Medak	2,670,097	1,171,134	44	738,208	63	432,926	37
3	Vizianagaram	2,249,254	997,482	44	605,038	61	392,444	39
4	Adilabad	2,488,003	1,112,189	45	688,072	62	424,117	38
5	Nizamabad	2,345,685	1,044,788	45	642,996	62	401,792	38
6	Kurnool	3,529,494	1,592,172	45	1,003,659	63	588,513	37
7	Karimnagar	3,491,822	1,661,089	48	1,013,328	61	647,721	39
8	Srikakulam	2,537,593	1,217,659	48	731,778	60	485,881	40
9	Nalgonda	3,247,982	1,595,643	49	981,875	62	613,768	38
10	Warangal	3,246,004	1,595,745	49	973,527	61	622,218	39
11	Khammam	2,578,927	1,267,944	49	745,679	59	522,265	41
12	Anantapur	3,640,478	1,774,088	49	1,104,042	62	670,046	38
13	Prakasam	3,059,423	1,532,126	50	938,482	61	593,644	39
14	Visakapatnam	3,832,336	2,002,316	52	1,171,082	58	831,234	42
15	Guntur	4,465,144	2,455,965	55	1,407,402	57	1,407,402	43
16	Cuddapah	2,601,797	1,420,752	55	867,054	61	553,698	39
17	Rangareddi	3,575,064	2,034,381	57	1,192,100	59	842,281	41
18	East Godavari	4,901,420	2,807,728	57	1,504,676	54	1,303,052	46
19	Nellore	2,668,564	1,522,866	57	866,975	57	655,891	43
20	Chittoor	3,745,875	2,176,990	58	1,273,940	59	903,050	41
21	Krishna	4,187,841	2,539,974	61	1,386,261	55	1,153,713	45
22	West Godavari	3,803,517	2,458,822	65	1,308,598	53	1,150,224	47
23	Hyderabad	3,829,753	2,634,949	69	1,449,602	55	1,185,347	45

Source: Census 2001

- TP= Total Population TLP= Total Literacy Population LP= Literacy Population
- %LM= Literacy Male %LF= Literacy Female

Table: 2.2 Regional wise Literacy Rate: Telangana Region

S.No.	District	TP	TLP	%LP	Male	%LM	Female	%LF
1	Mahabubnagar	3,513,934	1,317,521	37	850,424	65	467,107	35
2	Medak	2,670,097	1,171,134	44	738,208	63	432,926	37
3	Adilabad	2,488,003	1,112,189	45	688,072	62	424,117	38
4	Nizamabad	2,345,685	1,044,788	45	642,996	62	401,792	38
5	Karimnagar	3,491,822	1,661,089	48	1,013,328	61	647,721	39
6	Nalgonda	3,247,982	1,595,643	49	981,875	62	613,768	38
7	Warangal	3,246,004	1,595,745	49	973,527	61	622,218	39
8	Khammam	2,578,927	1,267,944	49	745,679	59	522,265	41
9	Rangareddi	3,575,064	2,034,381	57	1,192,100	59	842,281	41
10	Hyderabad	3,829,753	2,634,949	69	1,449,602	55	1,185,347	45

Source: Census 2001

Table: 2.3 Regional wise Literacy Rate: Andhra Region

S.No.	District	TP	TLP	%LP	Male	%LM	Female	%LF
1	Vizianagaram	2,249,254	997,482	44	605,038	61	392,444	39
2	Srikakulam	2,537,593	1,217,659	48	731,778	60	485,881	40
3	Prakasam	3,059,423	1,532,126	50	938,482	61	593,644	39
4	Visakapatnam	3,832,336	2,002,316	52	1,171,082	58	831,234	42
5	Guntur	4,465,144	2,455,965	55	1,407,402	57	1,407,402	43
6	East Godavari	4,901,420	2,807,728	57	1,504,676	54	1,303,052	46
7	Nellore	2,668,564	1,522,866	57	866,975	57	655,891	43
8	Krishna	4,187,841	2,539,974	61	1,386,261	55	1,153,713	45
9	West Godavari	3,803,517	2,458,822	65	1,308,598	53	1,150,224	47

Source: Census 2001

Table: 2.4 Regional wise Literacy Rate: Rayalaseema Region

S.No.	District	TP	TLP	%LP	Male	%LM	Female	%LF
1	Kurnool	3,529,494	1,592,172	45	1,003,659	63	588,513	37
2	Anantapur	3,640,478	1,774,088	49	1,104,042	62	670,046	38
3	Cuddapah	2,601,797	1,420,752	55	867,054	61	553,698	39
4	Chittoor	3,745,875	2,176,990	58	1,273,940	59	903,050	41

Source: Census 2001

- TP= Total Population TLP= Total Literacy Population LP= Literacy Population
- %LM= Literacy Male %LF= Literacy Female

When we analyze the educational disparities across the three regions it has been observed that the Telangana region is lagging behind when compared to the other regions in literacy rates.

Chinna Rao (2006) emphasized the role and impact of the Wood's Dispatch of 1854 in imparting education for different sections of the society. The missionary activists primarily focused on the rural areas and targeted the marginal sections of society to promote their activities. The schools and colleges which have been established by the missionaries in coastal Andhra played a crucial role in both education and employment at the time of Independence. This is the major reason for the great advancement in education of the Andhra region.

For more than 400 years, Telangana was part of Hyderabad state, an independent kingdom and it was ruled by Qutub Shahi and Nizam dynasties. So, Telangana was not under the British rule where as coastal Andhra and Rayalaseema regions were part of Madras Presidency. That is why the missionary activities didn't spread across the Telangana region and this region was not exposed to the project of colonial modernization.

Urdu language was used as the language of administration and medium of instruction in educational institutions in Telangana during Nizam period. The mother tongue of the majority of the people, Telugu language was not given importance even as a medium of instruction in educational institutions. So, the people of Telangana under Nizam rule did not get proper education and deprived of the reform movements associated with modern education. The historical burden continued even after the India's Independence and liberation of Telangana from Nizam rule in 1948. Thus the project of colonial modernization has bypassed the Telangana region in multiple areas; education is the major area in this process. However, Karimnagar is one of the developed districts of Andhra Pradesh in general and Telangana region in particular. The impact of

development could be seen in areas of literacy and education. The table below (table 2.5) provides mandal wise literacy rate in Karimnagar district.

Literacy Rate in Karimnagar District

According to Census 2001, the literacy rate of Karimnagar District is 47.57%. In the mandal wise literacy rate Karimnagar Mandal stands first place in Karimnagar district with highest literacy rate (67.00%), followed by Ramagundam (58.92%), Jagtial (54.59%), Huzurabad (54.14%), Sircilla (52.17%), Korutla (51.64%) and Metpally (51.40%). Sircilla mandal stands 5th place in literacy rate among all mandals of Karimnagar district.

Map 2.2 Karimnagar District

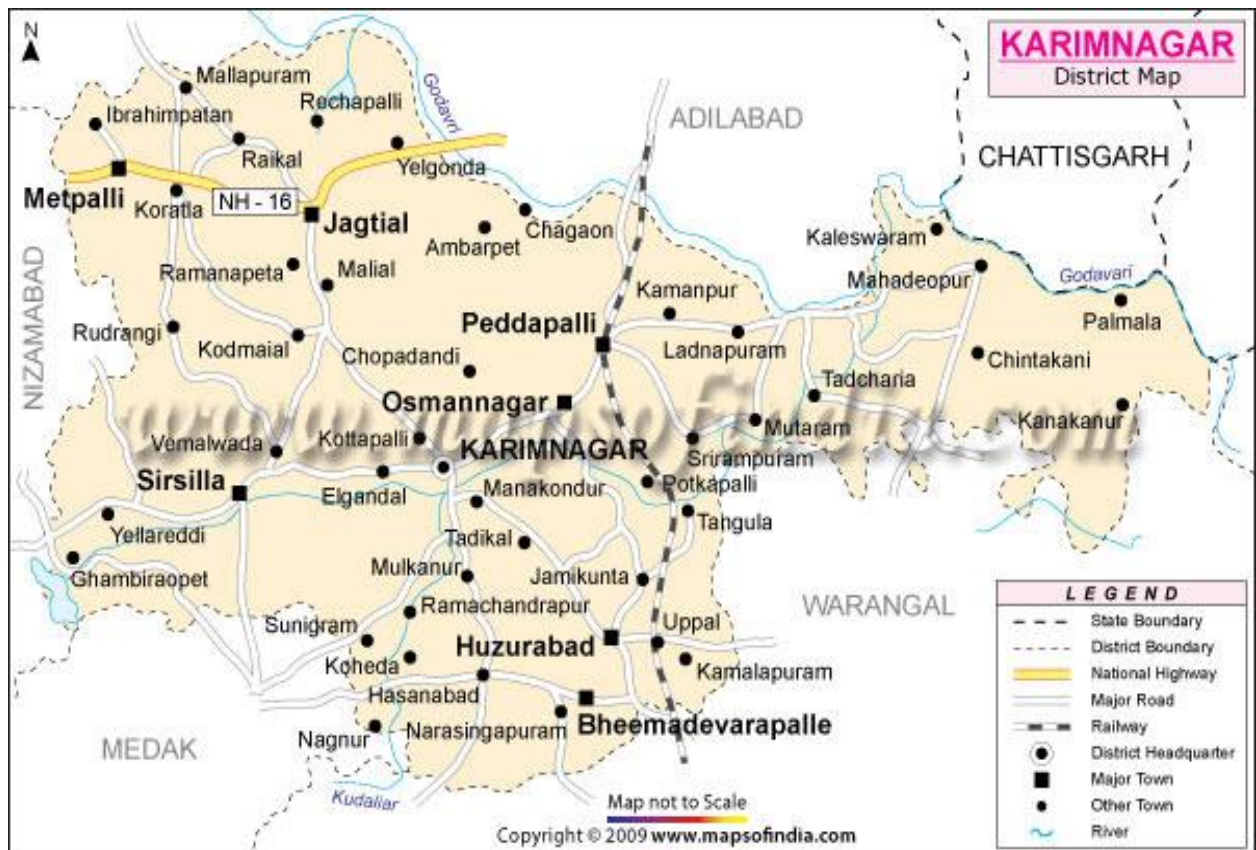


Table: 2.5 Mandal⁷ wise Literacy Rate in Karimnagar District

SL.N o.	Mandal Name	Population			Literacy Rate (%)		
		Total	Male	Female	Total	Male	Female
1	Karimnagar	289375	147954	141421	67.00	74.84	58.80
2	Manakondur	64864	32725	32139	44.39	54.93	33.66
3	Thimmapur	49625	24908	24717	46.55	56.78	36.24
4	Bejjanki	51838	25528	26310	46.34	58.05	34.99
5	Gangadhara	46879	23338	23541	44.80	56.71	32.99
6	Ramadugu	47654	23905	23749	46.84	58.28	35.33
7	Choppadandi	48659	24721	23938	45.75	56.93	36.20
8	Husnabad	75401	38192	37209	45.84	55.93	35.48
9	Chigurumamidi	41019	20773	20246	45.92	57.15	34.41
10	Koheda	45160	22575	22585	45.58	57.86	33.31
11	Huzurabad	71201	35927	35274	54.14	64.05	44.04
12	Jammikunta	93501	47127	46374	49.90	60.34	39.30
13	Veenavanka	47080	23573	23507	43.51	54.69	32.31
14	Kamalapur	59466	29946	29502	45.75	57.71	33.59
15	Elkathurthy	39657	20168	19489	46.21	56.71	35.35
16	Shankarapatnam	43472	22031	21441	46.24	57.20	34.98
17	Saidapoor	38450	19240	19210	44.61	55.73	33.48
18	Bhimadevarapally	54379	27438	26941	45.71	56.61	34.61
19	Jagtial	150565	75402	75163	54.59	65.21	43.94
20	Raikal	58807	28603	30204	37.88	49.51	26.87
21	Dharmapuri	73230	36124	37106	35.02	45.72	24.60
22	Sarangapur	40881	19935	20946	30.73	41.67	20.31
23	Mallaial	45244	21952	23292	40.42	51.12	30.33
24	Kodimial	42346	20719	21627	40.11	51.04	29.63
25	Pegadapally	44879	22284	22595	38.01	48.99	27.17
26	Gollapally	41648	20514	21134	37.01	48.56	25.81
27	Metpally	76985	38270	38715	51.40	62.58	40.36
28	Korutla	94429	46958	47471	51.64	61.91	41.49
29	Maidipally	49773	24151	25622	38.58	49.83	29.97

⁷ There are 57 Mandals in Karimnagar District of Andhra Pradesh State

30	Ibrahimpattanam	50845	24737	26108	36.08	47.58	25.19
31	Mallapoor	49575	23963	25162	34.17	45.58	23.50
32	Kathlapoor	42786	20491	22295	39.58	52.03	28.15
33 *	Sircilla *	122368	61120	61248	52.17	64.00	40.36
34	Illanthakunta	48990	24130	24860	45.70	57.92	33.83
35	Gambhiraopet	44186	21757	22429	41.77	53.74	30.16
36	Musthabad	44349	22179	22170	42.80	54.90	30.69
37	Yellareddipet	56431	28069	28362	40.99	53.39	28.71
38	Vemulawada	73421	36696	36725	49.29	60.41	38.17
39	Boinipally	37564	18601	18963	44.94	57.01	33.11
40	Konaraopet	41381	20640	20741	40.49	53.14	27.90
41	Chendurthy	40558	20079	20479	39.51	51.30	27.95
42	Peddapally	90830	45418	45412	49.81	58.11	41.51
43	Srirampoor	37272	18806	18466	40.83	50.98	30.50
44	Odela	39539	19860	19679	42.93	53.50	32.26
45	Ramagundam	279323	142247	137076	58.92	67.07	50.47
46	Sulthanabad	56717	28586	28131	46.92	56.86	36.82
47	Velgatoor	47229	23827	23402	37.28	47.20	27.17
48	Dharmaram	49636	24590	25046	37.16	46.00	28.48
49	Julapally	45094	22575	22519	41.67	52.20	31.11
50	Eligedu						
51	Manthani	50405	25487	24918	47.53	55.51	39.37
52	Kamanpore	74474	37606	36868	50.44	58.65	42.06
53	Mutharam(Man.)	28628	14308	14320	37.74	46.85	28.63
54	Malharrao	23843	12011	11832	36.06	44.58	27.41
55	Mahadevpore	35325	17744	17581	36.26	46.61	25.81
56	Kataram	31259	15741	15518	37.80	47.38	28.09
57	Maha Mutharam	23327	11701	11626	28.06	37.48	18.58
Dist. Total		3491822	1747968	1743854	47.57	57.97	37.15

Source: Census 2001/ Hand book of Statistics 2007-08, Karimnagar District

*The Mandal which has been selected to conduct the field work

It is clear from the above table that the average literacy rate of Karimnagar District is 47.57% with 57.97% of the male literacy rate and 37.15% of the female literacy rate.

Sircilla Mandal was selected for conducting field work. The literacy rate of Sircilla Mandal is 52.17%, where the male literacy rate is 64.00% and female literacy rate is 40.36%. The literacy rate of Sircilla mandal is high when compared to the average literacy rate of Karimnagar district.

The area of Sircilla Mandal is 279.41 sq. km. It has 21 Revenue Villages. There are 27,468 households with 1,22,368 population in the mandal and its urban population is 53.38% to the total population. The density of population of Sircilla mandal is 438 per 1 sq. km. The average sex ratio of Karimnagar district is 998 (females per thousand males), whereas it is 1088 in Sircilla mandal. This is the one and only mandal which has highest sex ratio in Karimnagar district. It means it has more female population when compared to all other mandals of Karimnagar district.

Table: 2.6 Distributions of Workers by Broad Industrial Categories in Sircilla Mandal

Sl. No.	Dist. / Mandal	% of Cultv	% of AL	% of HHIW	% of O.W	% of T.W	% of N.W	% of T.P
1	Karimnagar Dist. Average	12.38	16.37	6.20	14.07	49.02	50.98	100
2	Sircilla Mandal	7.98	7.50	18.24	17.47	51.19	48.81	100

Source: Census 2001/ Hand book of Statistics 2007-08, Karimnagar District

*Codes: Cultv – Cultivators; AL – Agricultural Labour; HHIW – House Hold Industry Workers; O.W – Other Workers (Main & Marginal); T.W – Total Workers; N.W. – Non Workers; T.P – Total Population

The above table shows that the total work force of Sircilla Mandal is 51.19%, which is more than Karimnagar district's average total work force. The dependency on agriculture is more in Karimnagar district but it is less in Sircilla mandal with 7.98% of cultivators and 7.50% of agricultural labour. Sircilla Mandal has 17.47% of main and marginal workers. Household industry workers are high with 18.24% to the total workers of Sircilla mandal, which is very high when compared to Karimnagar district's average

house hold workers i.e. 6.20%. It is the one and only mandal which has the highest household workers among all other mandals of Karimnagar district. The power loom industry and beedi making industry come under household industry. These two industries are providing large employment to many workers in Sircilla mandal. That is why Sircilla mandal has the highest percentage of workers who engage in household industry.

Sircilla has grown in to a major industrial township as it has power loom industry and beedi making industry. In 1971 Sircilla was a Gram Panchayat with the population of 23,000. With the expansion of power loom industry in Sircilla, the population has increased to 65,314 with 14,031 households. The Sircilla Gram Panchayat became Grade – 2 Municipality in 2009.

Table: 2.7 Weavers population in Karimnagar District & Sircilla Town

Sl. No.	Dist./Town	Total Population	Weavers Population	% of WTP*
1	Karimnagar Dist.	34,91,882	7,02,000	20.1
2	Sircilla Town	65,314	50,536	77.37

Source: Assistant Director, Handlooms and Textiles, Karimnagar District

* % of WTP- Percentage of the Weavers Population to the Total Population

The above table shows that the average weavers' population of Karimnagar district is 20.1% to the total population. But in Sircilla town the population of the weavers is very high with 77.37% to the total population in that town. Since power loom industry is located in Sircilla, it has more population of weavers. But their population is not significant in the surrounding villages and mandals which are the part of Sircilla Assembly Segment. So, the weavers of Sircilla town are unable to elect a Member of Legislative Assembly (MLA) from their own community. The weavers could elect Chairman and Counselors of Sircilla Municipality from their own community.

Looms in Sircilla Town

Sircilla was famous center for handlooms in the past but now it has only 220 handlooms. Around 30,000 power looms are running only in Sircilla Town out of 40,000 power looms in Karimnagar District. (The Eenadu⁸, September 5, 2010). Power loom weaving is predominant activity in Sircilla town and major income is derived from the power loom and allied activities. Around 8500 worker weavers⁹ engage on power looms in Sircilla. There are three types of power looms functioning for the cloth production those are polyester, cotton and suiting looms.

Table: 2.8 Educational Facilities in Sircilla Town

Sl. No.	School/ College	Govt.	%	Private	%	Total
1	Primary School	15	42.85	20	57.14	35
2	Upper Primary	-	-	20	100	20
3	High School	6	20.69	23	79.31	29
4	Junior College	2	25	6	75	8
5	Polytechnic College	1	100	-	-	1
6	B. Ed. College	-	-	1	100	1
7	D. Ed. College	-	-	1	100	1
8	Engineering College	-	-	1	100	1
Total		24	25	72	75	96

Source: Hand book of Statistics 2007-08, Karimnagar District

The above table shows that around 42.85% of the primary schools are being run by the government while the remaining 57.14% of the schools are being run by the private management. All upper primary schools are being run by private management only. Around 20.69% of the high schools are run by the government, while it is 79.31% in the matter of private high schools. In school education ¹⁰only 25% (21 out of 84) of the

⁸ A popular Telugu daily news paper in Andhra Pradesh

⁹ Who operates power loom when it is in running for cloth production

¹⁰ School education includes primary schools, upper primary schools and high schools. There are 84 schools are running in Sircilla town.

institutions are being run by the government management whereas 75% (63 out of 84) of the institutions are being run by the private management.

Government and Private Junior colleges in Sircilla are around 25% and 75% respectively. One polytechnic college is also being run by the government in Sircilla. One B.Ed. College, one D.Ed. College and one Engineering college is being run by the private management. It is clear from the above table that major educational institutions in Sircilla are under private management and the role of the government is limited in this regard. The educational institutions which are being run by private and government management are 75% and 25% respectively.

In addition to these Educational Facilities, there are 63 Anganwadi Centres and one Bala Karmika School run by the government. Two boys' hostels and one girls' hostel for SC, ST and BC are also being run by the Government of Andhra Pradesh.

Although power loom industry provides large-scale employment to the weavers of Sircilla most of the weavers are living below poverty line. However, the weavers of Sircilla are facing many problems such as hike in power tariff, lack of yarn supply, lack of market, lack of processing unit, lack of loans by the banks, lack of implementation of minimum wages for power loom workers and beedi workers and also lack of hospital for treatment of occupational diseases for power loom worker and beedi workers. Due to economic and health problems some of the weavers in Sircilla are committing suicide.

Weavers Suicide Deaths in Andhra Pradesh

Srinivasulu K (1994) finds that the prices of cotton and chemical dyes in 1991 lead the weavers of Chirala in Prakasam District of Andhra Pradesh into unemployment, starvation, disease and death. In that crisis between September and November 1991, around 110 weavers were identified to have either committed suicide or died of starvation. Srinivasulu, K. (1997) says that the government policies that focused on liberalization, globalisation and modernisation of the textile industry ignores the

livelihood issues pertaining to the lakhs of traditional handlooms and power loom weavers. Around 50 suicide deaths of weavers occurred in Sircilla of Karimnagar District.

Weavers Suicide Deaths in Karimnagar District

There is the incidence of weavers' suicide deaths in Karimnagar district. There are five Revenue Divisions in the district of Karimnagar. Those are Karimnagar, Jagtial, Peddapalli, Sircilla and Manthani Divisions. The suicide deaths in the district mainly occurred in Sircilla and Karimnagar Divisions. The division wise suicide deaths in Karimnagar District from April 1997 to December 2008 are given below.

Table: 2.9 Weavers Suicide Deaths in Karimnagar District (1997 -2008)

Sl. No.	Division	Total Suicide Deaths	% to the Total Suicide Deaths
1	Sircilla	270	84.63
2	Karimnagar	40	12.53
3	Peddapalli	4	1.25
4	Jagtial	5	1.56
5	Manthani	0	0
Total		319	100

Source: Assistant Director, Handlooms and Textiles, Karimnagar District

The above table indicates the suicide deaths of weavers occurred in Karimnagar District from April 1997 to December 2008. Majority (84.63%) of the suicide deaths occurred in Sircilla Division followed by 12.53% of the suicide deaths in Karimnagar Division. Peddapalli and Jagtial Divisions also witnessed the incidence of weavers' suicide deaths whereas Manthani Division has not witnessed any case. The reason for this is that Manthani Division has more forests and the people of this division depend on agriculture as well as on forests not only for their livelihood but also for income.

Power Loom Weavers' Suicide Deaths in Karimnagar District

The population of the hand loom weavers is more in Karimnagar District when compared to that of the power loom weavers. The following table shows the suicide deaths among handloom weaver as well as power loom weavers in Karimnagar District of Andhra Pradesh.

Table: 2.10 Power Loom Weavers' Suicide Deaths in Karimnagar District

Sl.No	Type of Weaver	No. of Suicide Deaths	% to the Total Suicide Deaths
1	Power loom Weaver	307	96.23
2	Handloom Weaver	12	3.76
Total		319	100

Source: Assistant Director, Handlooms and Textiles, Karimnagar District

It is clear from the above table that most (around 96.23%) of the power loom weavers committed suicide when compared to handloom weavers. If we consider suicide death as an indicator for crisis then the table indicates that the power loom industry is in severe crisis than the handloom industry in Karimnagar District. The handloom weavers diversified their occupation and they are depending on the agricultural sector. Even though the power loom weavers are getting fewer wages, still they are engaging in the same work. Sircilla is famous for power looms in Karimnagar district. The following table shows the number of weavers who committed suicide in the nine (9) Mandals of the Sircilla Division.

Table: 2.11 Weavers' Suicide Deaths in Sircilla Division¹¹

Sl.No	Mandal	Total Suicide Deaths	% to Total Suicide Deaths
1	Sircilla	254	94.07
2	Other than Sircilla Mandal ¹²	16	5.92
Total		270	100

Source: Office of the Revenue Divisional Officer, Sircilla

¹¹ Sircilla Division consists of nine (9) Mandals, those are Sircilla, Vemulawada, Illanthakunta, Gambhiraopet, Musthabad, Yellareddipet, Boinpally, Konaraopet and Chendurthy

¹² Other than Sircilla includes Vemulawada, Illanthakunta, Gambhiraopet, Musthabad, Yellareddipet, Boinpally, Konaraopet and Chendurthy Mandals

The above table shows that around 94 % of the suicide deaths occurred in Sircilla Town / Mandal only. B.Y.Nagar, Sundaraiah Nagar, T.R.Nagar, Nehrunagar, Padmanagar, Indiranagar and Vemkampet are the suicide prone areas in Sircilla town. All these places have more population with power loom workers. Around 5.9% of the suicide deaths occurred in remaining eight (8) mandals of Sircilla division (except Sircilla mandal). The above table clearly shows that Sircilla mandal has witnessed more suicide deaths among nine mandals of Sircilla Division. There were 270 suicide cases filed in Sircilla Division from April 1997 to December 2008. Among this almost all of the victims engaged in power loom sector only.

Reasons for Weavers Suicide in Sircilla

1. Debts and ill health
2. Low wages lead to financial crisis, it leads to family disputes
3. Lack of adequate work, lack of yarn supply to the owners (Asames / Seths)
4. Hike in the yarn rate led to closing down of the Kharkhanas (Sheds of power looms)
5. Daughters' marriage (Dowry)
6. Increase in power tariff and power cuts during working hours
7. Addiction to alcohol

Out of 270 suicide cases, 125 families received ex-gratia of Rs. 1.5 lakh from the Government of Andhra Pradesh. Remaining 143 cases were rejected because they did not commit suicide due to occupational distress. The Government of Andhra Pradesh is distributing 35 kg rice per month to each weaver family in Sircilla under the Anthyodaya Anna Yojana (AAY) by charging only Rs. 2 per Kg. Thus, the major source of income for the suicide victim families is beedi rolling ¹³ only. The head of the family becomes the wife of the suicide victim and she has to look after the welfare of her children by engaging in beedi making activity.

¹³Beedi rolling is a major source of income of the women weavers in Sircilla

Summary

Sircilla is famous for its handlooms in the past, but now it is famous for suicide deaths of weavers. There are 30,000 power looms are running with 9000 workers. The weavers' population is more in Sircilla. The weavers of Sircilla are facing many problems such as hike in power tariff, lack of yarn supply, lack of open market, lack of processing unit and lack of hospital for treating occupational diseases. Due to economic problems and health problems around 254 weavers committed suicide in Sircilla mandal from April 1997 to December 2008. Thus the nature of economy and social conditions has larger bearing on conditioning the educational access and aspirations of weavers.

Chapter – III

Socio-economic Profile of the Respondents

This chapter provides socio demographic profile of the respondents in a detailed manner. The educational levels and occupational profiles of the respondents also presented in this chapter. This chapter also deals with the sources of income and nature of expenditure among the respondents.

3.1 Socio-Demographic Profile of the Respondents

The social and demographical profile of the weavers has been given in the following paragraphs. It also discusses the details about gender, age, occupation, family size, total family members, house particulars and native place of the respondents.

Religion and Caste of the Respondents

The entire respondents, who participated in the study, belong to Hindu religion and Padmashali caste from Sircilla of Karimnagar District in Andhra Pradesh.

Table 3.1 Gender of the Respondents

Gender	Freq	%
Male	90	90.0
Female	10	10.0
Total	100	100.0

Source: Field Record

The above table shows that around 90% of the male respondents and 10% of the female respondents are covered under the present study. The male percentage is high because the power loom industry is concentrated with male members only.

Table: 3.2 Age Group of the Respondents

Age Group	Freq	%
≤25 years	7	7.0
26 - 35 years	23	23.0
36 - 45 years	26	26.0
46 - 70 years	44	44.0
Total	100	100.0

Source: Field Record

The respondents' age categorized in to 4 groups. The above table shows that around 26% of the respondents age is varying between 36 - 45 years followed by 23% of the respondents' age is varying between 26 - 35 years. Most (44%) of the respondents' age is varying between 46 – 70 years. Around 7% of the respondents age group is less than or equal to 25 years. So it shows that the young respondents, who participated in the study is less.

Table: 3.3 Educational Qualifications of the Respondents

Educational Qualification	Freq	%
Illiterate	25	25.0
up to 5 th class	33	33.0
up to 7 th class	13	13.0
10 th class	20	20.0
Intermediate	6	6.0
Degree	3	3.0
Total	100	100.0

Source: Field Record

The above table shows that around 25% of the respondents are illiterate and 33% of the respondents have studied up to 5th class only. Around 13% of the respondents are studied up to 7th class, 20 % of the respondents completed their 10th class. Only 6% of the respondents' educational qualification is Intermediate and only 3% of the respondents completed Degree. It indicates that majority of the respondent weavers are either

illiterates or partially educated. According to Narasinga Behera (2009) a literate weaver can make use of various facilities provided by the Government. In the present study around 58% of the respondents are illiterates and mere literates, who are not aware of government facilities to the weavers.

The literacy rate among the power loom workers, beedi workers and suicide victim family respondents is very less whereas the educational qualifications is more among the Asames and the Seths. The minimum educational qualification of the Asames and the Seths is 10th standard. Some of them have studied Intermediate and Degree also.

Table: 3.4 Occupations of the Respondents

Occupation	Freq	%
Power loom Worker ¹⁴	55	55.0
Asame ¹⁵	21	21.0
Seth ¹⁶	10	10.0
Beedi Rolling ¹⁷	6	6.0
Self employed ¹⁸	2	2.0
Non working adult	6	6.0
Total	100	100.0

Source: Field Record

The above table shows that most (55%) of the respondents are the power loom workers. Around 21% of the respondents are the Asames and 10 % of the respondents are the Seths. Around 6% of the respondents are engaged in beedi rolling activity and only 2 % of the respondents are self-employed. The remaining 6% of the respondents are non-working adults.

¹⁴ Power loom worker engages on power loom production on a temporary basis; there are six categories among them. Those are, worker weaver, warper, wipining worker, pirn- winder, dyeing worker and technician.

¹⁵ Asames are those who own power looms and take care of cloth production on looms by engaging workers.

¹⁶ Seths are those who supplies yarn to Asames for cloth production

¹⁷ Beedi rolling is a predominant activity in Sircilla, generally women and girl children engage in this work

¹⁸ Self employed like tailoring, running kirana shop, owning auto rikshaw etc.

Table: 3.5 Native Place of the Respondents

Native Place	Freq	%
Sircilla	49	49
Out of Sircilla	51	51
Total	100	100

Source: Field Record

The above table shows that majority (51%) of the respondents are coming from out of Sircilla. They come from surrounding villages, mandals of Sircilla and surrounding districts of Karimnagar in the Telangana region. The distance from Sircilla to the native place of the respondents varies from 10 km to 200 km.

According to Srinivasulu K (1997), the power loom industry is a major source of employment to weavers in Telangana. He says that this power loom industry is linked to the decline of the handloom industry. He explains that the flow of the cheap cloth of the power loom has affected the survival of the handloom weavers. So, the male weavers migrated to the textile centers in Western India like Bombay, Bhiwandi, Sholapur and Surat. He says that as Sircilla Power loom Industry grown up the weavers of Telangana, who migrated to Western India for their livelihood, came back to Sircilla. It is very clear from the above table that 51% of the weavers belong to other places rather than Sircilla.

Table: 3.6 Type of Family of the Respondents

Type of Family	Freq	%
Joint	16	16.0
Nuclear	84	84.0
Total	100	100.0

Source: Field Record

The above table shows that most of (84%) of the respondents are belonging to nuclear families. Only 16% of the respondents belong to joint families. The people are thinking that the nuclear family system is better than the joint family system. Many of the young parents are migrating to towns and cities not only for employment but also for providing

better education to their children. The children of nuclear family get better opportunities for their education than the children of joint family.

Table: 3.7 Total Members in the Respondents' Family

Members in the Family	Freq	%
1	4	4.0
2	10	10.0
3	21	21.0
4	39	39.0
5	15	15.0
6	9	9.0
7	2	2.0
Total	100	100.0

Source: Field Record

The above table shows that most (39%) of the respondent families have four members followed by 21% of the respondent families have three members. The families, which have two members, five members and six members are 10%, 21% and 9% respectively. The average size of the respondent family members is 3.88 (388 members in 100 weaver respondent families). It shows that majority of the respondents are having small families. According to Ranjan Ray (2000) the children of smaller families are receiving better education when compared to children from larger families.

The average size of the male members of the respondent families is 2.07 (207 male members in 100 weaver respondent families). The average size of the female members of the respondent families is 1.81 (181 female members in 100 weaver respondent families). It shows that the female members are less in the respondent families when compared to male members.

Table: 3.8 Total Members Engaged in Weaving Occupation

Members Engaged in Occupation	Freq	%
0	8	8.0
1	66	66.0
2	22	22.0
3	4	4.0
Total	100	100.0

Source: Field Record

The above table shows that around 66% of the respondent families are engaged in weaving occupation with single member in the family. Around 22% of the families with two members and only 4% of the families with three members are engaged in weaving occupation among the respondent families. There are 8% of the families which are not engaged in weaving occupation.

The average size of the total family members, who engaged in weaving occupation, is 1.28 (128 members in 100 weaver respondent families). But the average size of the respondent family is 3.88. It is clear that the participation of members of the respondent families in weaving occupation is limited when compare to its average size of the family members. The family members help is needed in handloom production, but in power loom production it is not needed and because of this the women weavers engage in beedi rolling activity.

Many of the respondent families are engaged in weaving occupation with single male member. The average size of the male members, who engaged in the weaving occupation of the respondent families, is 1.23 (123 male members in 100 weaver respondent families). Since power loom industry provides employment to male only, most of female members of the respondent families are not engaging in weaving occupation.

Table: 3.9 Type of Ration Card of the Respondents

Type of Ration Card	Freq	%
White ¹⁹	18	18.0
Pink ²⁰	1	1.0
AAY ²¹	81	81.0
Total	100	100.0

Source: Field Record

The above table reveals that most (81 %) of the families are having AAY (Anthyodaya Anna Yojana) cards and 18 % of the respondent families are having white ration cards. Only 1% of the respondent families are having Pink ration cards. The AAY cards are being issued by the Government of Andhra Pradesh for the families of below poverty line. There is a positive relationship between economic condition of the family and children's access to education. The above table shows that majority of the respondent families are living in below poverty line and it impacts their children education in a negative manner.

Table: 3.10 House Particulars of the Respondents

House Particulars	Freq	%
Own House	64	64
Rented House	36	36
Total	100	100

Source: Field Record

The above table shows that around 64% of the respondent weavers are living in their own houses and around 36% of the weavers are living in rented houses. Most of the respondents are living in RCC Houses and in Semi pucca houses. The rent for houses varies between Rs. 100 – Rs. 800 per month. The rent Rs. 100 is for single member worker, who doesn't have family at Sircilla. Most of the respondent families are living

¹⁹ Below Poverty Line Families: they are eligible for all schemes and subsidies provided by government like Arogya sri, Rs.2 per 1 Kg rice (each member in the family gets 4 kg rice per month).

²⁰ Above Poverty Line: above poverty line

²¹ Anthyodaya Anna Yojana (AAY) Families: 35 Kg rice (Rs.2 / 1 kg) given by the government irrespective of their number in the family

either in single room houses or in double room houses. According to Uday Desai (1991) sanitary facilities at home have a relationship with the academic performance of children. In the present study it is found that many of the respondents are living in either single room or double room houses, where the children could not find any healthy and hygienic atmosphere for their studies.

All of the respondent families have power connection with fans. Most of the respondents are using gas stove for their kitchen purpose. The respondents say that they get sanctioned gas cylinder through Self Help Groups (SHGs)²². Many of the respondents are having Television as well as mobile phones also. The Television considers as one the tools to know about the news and knowledge of current society.

Table: 3.11 Problems of the Respondents

Type of Problems	Freq	%
Health	11	16.2
Financial / Debts	52	76.5
Family	3	4.4
Personal	2	2.9
Total	68	100.0

Source: Field Record

The above table indicates that around 68% of the respondents are facing problems. Among these 76.5 % of the problems are related to financial / debts, followed by 16.2% of the problems are related to health. The health problems also lead to financial problems. Around 4.4% of the respondents are having family problems whereas around 2.9% of the respondents have personal problems.

There are multiple factors which contribute for the higher levels of indebtedness among the weavers of Sircilla. Broadly these factors classified into two categories, ideological factors and material factors. The name of Padmashali caste itself indicates the religiously

²² A group of women is considered as SHG. They deposit a fixed amount every month in the bank. The bank sanctions financial loans to the SHGs at lower interest rate. The members of SHG shares money as borrow. They have to repay it every week / month

guided caste superiority. Most of the respondents traced their caste's mythological relationship with God Brahma²³.

The sense of caste superiority and utmost significance attached to social and cultural practices tends to encourage the weavers to spend more money on functions and festival which ultimately leads to heavy debts. The respondent families are spending money on cultural practices like birth ceremonies (21st day), matured functions for girls, marriage functions and for death also. The expenditure is high if the girl is going to be married, because they have to give dowry. This is not a burden on the Asames and the Seths but it is the major factor for increasing debts of the power loom workers and suicide victim families.

According to Lakshmi Narasaiah and Thandava Krushna (1999) the reasons for taking debts among the weavers of Prakasam district of Andhra Pradesh are children's educational needs, daughters' marriage expenditure, medical expenses and celebration of feasts. As mentioned by Mishra (2006) that marriage expenditure of daughters, educational needs of son and health needs are the factors for indebtedness among the farmers.

Narasingha Behera (2009) in his study of the weavers in Bargarh district of Orissa finds that the less savings, low income, addiction to alcohol, lack of financial planning and social obligations contribute high degree of indebtedness among weavers. The above studies also found the similar factors which causes economic burden for weavers in different parts of India.

²³ According to them, Nava Brahma is son of Brahma; Nava Brahma is father of Thwakku/ Brugu Maharshi. His son is Mrukanda Maharshi and he is father of Markadeya. Bhavana Rishi is son of Markandeya. Bhavana Rishi gets marriage with Bhadravathi, who is daughter of God Sun. The Padmashalis are the sons of the Bhavana Rishi and Bhadravathi. The Padmashalis belong to the Markandeya Dynasty. Bhavana Rishi prepared cloths for the Gods and Goddesses from the filaments of lotus.

4.2 Income and Expenditure Details of the Respondents' Family

This section aims to provide the details of income, expenditure and savings of the respondents. It also aims to find out the expenditure levels of the respondents on their children's education.

The monthly working days of the respondents ranges from 20 days to 25 days. Most (around 36%) of the weavers engaged in working for 24 days in a month. In Sircilla the looms do not work on Sundays because of no power supply on that day. The weavers collect (weekly) wages from the owners (Asames) of the power looms on every Sunday. Meeta and Rajeevlochan (1996) say that the weavers of Malegaon collect their weekly wages on Thursday evening and on Friday the looms won't run because of any power supply on that day.

Table: 3.12 Monthly Incomes from Weaving

Monthly Income from Weaving (Rs.)	Freq	%
0	5	5
1300 – 2500	14	14
2501 – 5000	52	52
5001 – 10000	19	19
10001 – 22000	10	10
Total	100	100.0

Source: Field Record

The above table shows that around 5% of the respondent families are not depending on weaving and 95% of the respondent families are getting income from weaving. The minimum and maximum monthly income of the respondent families from weaving is Rs.1300 and Rs. 22000 respectively. Around 14% of the respondent families' monthly income from weaving occupation is varying in between Rs.1300 – Rs.2500 and most (around 52%) of the respondents families' income is varying in between Rs.2501 – Rs.5000.

Around 19% of the Asame families monthly income from weaving is varying in between Rs.5001 – Rs.10000. Around 10% of the Seth families are getting high income from weaving, which varies in between Rs.10001 – Rs. 22000. The respondent families which are earning up to Rs.5000 per month from weaving belong to power loom workers and suicide victim families. The Asames and the Seths are getting major income from weaving itself, but the power loom workers are getting less income. So, many of the respondent families depend on beedi rolling activity also for more income.

Beedi rolling is a predominant activity in Sircilla as like as power loom working. The women of the weaver families engage in beedi rolling activity. It is a major source of employment to not only women but also for the families which are not depending on weaving activity. The following table shows the monthly income of the respondents from beedi rolling.

Table: 3.13 Monthly Incomes from Beedi Rolling

Monthly Income from Beedi Rolling (Rs.)	Freq	%
0	23	23
500 – 750	12	12
751 – 1000	58	58
1001 – 2000	7	7
Total	100	100.0

Source: Field Record

The above table shows that around 23% of the respondent families are not depending on Beedi Rolling. The minimum and maximum monthly income from Beedi Rolling is Rs. 500 and Rs. 2000 respectively. Around 12% of the families are getting little monthly income from beedi rolling that varies from Rs. 500 to Rs. 750 only. Most (around 58%) of the families' monthly income from beedi rolling varies from Rs. 751- Rs. 1000. Only 7% of the families' monthly income from beedi rolling varies in between Rs.1001 – Rs.2000.

The beedi rolling activity is quite dangerous and it affects the health of the worker. It may cause cancer also. But, the beedi workers don't have a hospital to treat their occupational diseases in Sircilla. Saravanan V (2002) also finds that the problems of the beedi workers in India are low wages, irregular employment, lack of credit and lack of medical facilities. The beedi rolling activity is also not increasing the income of the power loom workers. But it decreases the economic burden of the family. The suicide victim families are depending only on beedi rolling activity for their economic sustenance. The dependency of women on the beedi rolling activity is more in the power loom worker families when compared to the Asame and Seth families.

The beedi rolling activity has negative impact on the education of the girl children of the power loom workers, beedi workers and suicide victim families. Since it is a household work the girl children are being trained by their mother in making beedis. The girl children who are going to the government schools, they engage in this activity after their school hours. If the economic condition of family is not good and/or the father commits suicide, the girl children are forced to engage in beedi rolling activity for earning. It causes to stop their education. Lieten G.K (2000) finds that if the income is insufficient, the children have to work for earning.

Table: 3.14 Total Incomes per Month

Total Income per Month (Rs.)	Freq	%
1000 – 2500	9	9.0
2501 – 5000	51	51.0
5001 – 10000	28	28.0
10001 – 22000	12	12.0
Total	100	100.0

Source: Field Record

The above table shows that the total monthly income of the respondent families from all sources ranges from Rs. 1000 to Rs.22000. Around 9% of the respondent families' total monthly income is very less, i.e. Rs. 1000 to Rs. 2500. Most (around 51%) of the respondent families' total monthly income ranges from Rs. 2501 to Rs. 5000. Around

28% of the weaver families' total income per month is varying in between Rs.5001-Rs. 10000. Only 12% of the respondent families' total monthly income is very high which ranges from Rs. 10001- Rs. 22000.

In the present study most of the respondents' monthly income is less so that their expenditure on education is limited. According to Uday Desai (1991) family income, parental education and occupation influence children's academic performance. The power loom workers and beedi workers are getting less income so that their expenditure on children's education is very less and limited. But the income of Asames and Seths is high so that they can expend more money on their children's education.

Table: 3.15 Total Expenditure per Month

Total Expenditure per Month (Rs.)	Freq	%
1000 – 2500	14	14.0
2501 – 3500	34	34.0
3501 – 4500	35	35.0
4501 – 6500	17	17.0
Total	100	100.0

Source: Field Record

The above table shows the total expenditure of the respondent families per month. The lowest and highest total expenditure per month is Rs.1000 and Rs. 6500 respectively. Around 14% of the families' expenditure varies in between Rs.1000 to Rs.2500. Most (around 69%) of the respondent families' total expenditure per month is varying in between Rs.2501 – Rs. 4500. Around 17% of the respondent families monthly expenditure ranges in from Rs. 4501 – Rs. 6500. The respondents' monthly expenditure depends on monthly income. Generally, the power loom workers are getting less income so that their expenditure is also less.

Table: 3.16 Monthly Expenditure on Education

Monthly Expenditure on Education (Rs.)	Freq	%
150 – 250	11	20.0
251 – 750	33	60.0
751–1000	8	14.54
1001–2000	3	5.45
Total	55	100.0

Source: Field Record

The above table shows that around 55% of the respondent families are spending money for their children's education. The minimum and maximum monthly expenses on education are Rs.150 and Rs.2000 respectively. Around 20% of the respondent families' monthly expenditure on education is very less i.e. Rs. 150- Rs. 250. Most (60%) of the respondent families' expenditure on education varies from Rs. 251- Rs. 750. About 14.54% of the respondent families' monthly expenditure on education is varying in between Rs.751- Rs. 1000. Only 5.45% of the families are spending more money on their children's education ie.Rs1001-Rs.2000. This table shows that the respondent weavers' expenses on education are very less.

Among all educational institutions in Sircilla around 25% of them are being run by government management where as remaining 75% of them are being run by private management. Even in school education also the private management has 75% of the institutions. Already the power loom workers, beedi workers and suicide victim families are getting less income, which is not enough even for survival of the family. So, it is difficult for them to send their children to the private schools by paying large amount of fee.

But the power loom workers of Sircilla think that even though they are facing financial problem they are interested to send their children to private schools. The reason for this is the fee structure for primary education in the private schools is less. After completion of

primary education the children will be sent to the government schools only because the private schools collect more fees for secondary classes²⁴.

Table: 3.17 Total Saving per Month

Total Saving per Month (Rs.)	Freq	%
0	15	15
200 – 500	22	22
501 – 1000	20	20
1001 – 2500	16	16
2501 – 4500	8	8
4501 – 10000	10	10
10001 – 17000	9	9
Total	100	100.0

Source: Field Record

The above table shows that around 15% of the respondent families are not saving anything per month. The lowest and highest total saving of the weaver families per month is Rs.200 and Rs. 17000 respectively. Around 22% of the weaver families total saving per month is very less and that varies from Rs.200 to Rs. 500 only. Around 20%, 16%, 8% and 10% of the respondent families' total monthly savings are Rs.501-Rs.1000, Rs.1001-Rs.2500, Rs.2501- Rs.4501 and Rs.4501- Rs.10000 respectively. Only 9% of the respondent weaver families total savings per month is high i.e. Rs.10001- Rs.17000. Narasinga Behera (2009) finds that the savings of the weavers in Bargarh district of Orissa ranges from Rs. 150 to Rs. 750 per month.

Around 42% of the weaver families' savings ranges from Rs. 200 to Rs. 1000. The researcher did not take the details of the payment to the Self Help Groups (SHG)²⁵. Many of the women of the weaver families are the members in SHGs, so they have to repay the monthly debts, which have been taken from the SHG for their economic needs.

²⁴ Secondary classes include 8th class, 9th class and 10th class

²⁵ A group of women is considered as SHG. They deposit a fixed amount every month in the bank. The bank sanctions financial loans to the SHGs at lower interest rate. The members of SHG shares money as borrow. They have to repay it every week / month.

The study finds that the suicide victim families are unable to save money per month. The power loom worker families' savings per month is very less. The Asame families monthly saving ranges from Rs.2501 – Rs.10000, which depends on the number of power looms they own. The highest savings per month is being done by the Seth families and it ranges from Rs.10001 – Rs.17000, which depends on the number of the Asames they supply yarn.

If the savings of the family is more, that money will be used for educational purpose of the children, health needs of the family members. According to Myron Weiner (1996) education is an investment in human resources. Since education has been considered as an investment, the savings of the family will impact the children's educational needs. The parents can provide quality education to their children if they have enough money in the form of savings.

Table: 3.18 Percentage of Expenditure to the Total Income per Month

% to the Total Income	Respondents	Mean	Minimum	Maximum	Range
% of the Total Saving to the Total Income per Month	100	27.1	0	77.2	77.2
% of Expenditure on Education to the Total Income per Month	55	9.0	2.8	20	17.2

Source: Field Record

The respondents' average total saving to the total income per month is 27.1% and the lowest and highest total saving to the total income per month is 0% and 77.2% respectively. Around 55% of the respondent families are spending money on their children's education. The average percentage of the expenditure on education to the total income per month is 9.0%. The lowest and highest expenditure on education to the total income per month is 2.8% and 20% respectively. Narasingha Behera (2009) says that monthly expenditure of the weavers in Bargarh district of Orissa on their children's education is 7.3% of their total income per month.

Summary

The field site (Sircilla) is very famous for power looms. The major source of employment for most of the weavers in Sircilla is power looms. A preliminary examination of the socio-demographic, educational- employment, source of incomes and modes of expenditure reveals, the state of economic impoverishment, expenses associated with rituals and cultural practices such as marriages, death ceremony and multiple cultural and material needs and aspirations tend to push the weavers into debt trap. Thus the gap between cultural values and economic returns has larger bearing on mediating the nature of relationship between occupational (dis) continuity and educational drop out or advancement.

Chapter – IV

Educational Experiences and Encounters

This chapter aims to highlight the changing patterns in education and occupation among the respondents. Besides, this chapter focuses on the gender and generation wise educational and occupational profiles of the respondent s' family members for three generations. The personal experiences of the respondents on occupation and education are being also described in this chapter. It also attempts to know the respondents strategies and problems in educating their children.

Educational and Occupational Profile of the Respondents' Family Members over Three Generations

This chapter is aimed to analyze on the educational and occupational profiles of the respondents' family members for three generations. It helps in understanding the educational and occupational mobility among the weavers. An attempt has been made to capture the changing patterns in educational transition across the generation. In this study the respondent is considered as a member of second generation whereas his/her parents are considered as members of first generation and the children of respondents are clubbed under third generation²⁶.

Table: 4.1 Gender & Generation wise Classification of Respondent's Family Members

Sl. No.	Generation	Men	Women
1	1 st	Weaver's Father	Weaver's Mother
2	2 nd	Weaver & Weaver's Brothers	Weaver's Wife & Weaver's Sisters
3	3 rd	Weaver's Sons	Weaver's Daughters

Source: Field Record

²⁶ The weaver's father and mother are considered as the first generation members of the family. The weaver, his wife, his sisters and his brothers are considered as the second generation members of that particular family. The weaver's sons and daughters are considered as the third generation members of the family

The following paragraphs discuss on the educational and occupational background among all the members of the respondent families. The educational and occupational profile of respondents for three generations helps in understanding the changing patterns in education and occupation among the weavers.

4.1 Occupational Profile of Members of Respondent Families over Three Generations

The weavers are engaged in their traditional occupation for many generations. They are deprived from the educational facilities provided by the state. There is a relationship between education and occupational mobility. Slowly the weavers are accessing the education and they are able to change their occupation. There are differences between the occupations of men and women among weavers. So there is a need to look into the gender wise changing patterns in the occupational structures among the weavers. The occupational profiles of weavers for three generations help in understanding the occupational mobility among them in a better manner.

Occupational Profile of Men of the Respondent Families over Three Generations

The following table shows the occupational details and their changing patterns among the men of the respondent families (i.e. weaver's father, weaver, his brothers and his sons).

The below table shows that around 79% of the first generation men are handloom weavers and only 12% of them are power loom workers. Even the Asame and Seths are also very less among first generation men. The men of the first generation depend only on handloom sector. But the occupation of the second generation men has much difference to the above. It is very difficult to find even single weaver who is working as the handloom weaver.

Table: 4.2 Occupational Profile of Men of the Respondent Families over Three Generations

S. N	G*	Occupational Profile												Total	%
		HL weaver	PL worker	Asame	Set h	Pirn Windi ng ²⁷	Prie st ²⁸	Govt . job	Priv ate job	Self empl oyed ²⁹	Clot h merchant	Stu den t	N W adult		
1	I	79	12	3	2	0	2	0	0	0	0	0	2	100	24.21
		79%	12%	3%	2%	0%	2%	0%	0%	0%	0%	0%	2%	100	
2	II	0	128	33	21	3	2	3	4	10	5	3	4	216	52.30
		0%	59.25%	15.27%	9.72%	1.38%	0.92%	1.38%	1.85%	4.63%	2.35%	1.38%	1.85%	100%	
3	III	0	25	2	1	0	0	0	12	4	0	53	0	97	23.48
		0%	25.77%	2.06%	1.66%	0%	0%	0%	12.37%	4.12%	0%	54.63%	0%	100%	
Total		79	165	38	24	3	4	3	16	14	5	56	6	413	100
%		19.12	39.95	9.20	5.81	0.72	0.96	0.72	3.87	3.38	1.21	13.55	1.45	100	

Source: Field Record * G- Generation, HL-Handloom; PL-Power loom; NW-Non Working

The above table shows that around 59.25% of men of the second generation are power loom workers. Around 15.27% of the second generation men are Asames and around 9.72% of men are Seths. According to Srinivasulu K (1997) the growth of the power loom sector in Telangana, is related to decline of the handloom industry. After 1976 when Sircilla has expanded with power looms then the men of the weaver families shifted to work on power looms. It is clear from the above table that men of the second generation are engaged in power loom weaving but not in handloom weaving. Some of the second generation men have engaged in priesthood, self-employment, cloth business,

²⁷ Engages in preparing weft for power loom production by machine

²⁸ Engages as a Brahminical priest

²⁹ Like tailoring, running kirana shop/hotel, owning auto rikshaw etc

government sector and private sector. It shows that the diversification of occupation is more among men of second generation than men of the first generation.

The occupation of the men of the third generation is changing. The power loom workers are decreased to 25.77% and around 54.63% of the men are either completed their studies or currently studying. The dependency of the weavers on power loom industry is decreasing among the men of the third generation. The men of the third generation are accessing better education than the men of first and second generation. The reason behind this is the weavers are not interested to encourage their children into power loom sector, because of hard work and fewer wage. So, many weavers are educating their children to change their occupation.

Occupational Experiences of Weavers

Most of the weavers say that they engage in this occupation because they consider weaving as the traditional occupation of their caste. Lakshmi Narasaiah and Thandava Krushna (1999) say that most of the respondents in Prakasam District of Andhra Pradesh engaged in weaving occupation because of their traditional activity. Due to financial problems of their family, many of the weavers entered into weaving occupation at the age of 15 years. Due to decline of handloom sector the weavers shifted to power looms.

Most of the respondents say that the worker weaver (who operates power loom while it is working for cloth production) has much risk in the Power loom Industry of Sircilla. Because, he has to work for 12 hours a day by standing and he has to work during nights also for 15 days in a month. The worker weaver has to simultaneously operate 6-8 power looms in the Kharkhana (working shed of power looms).

The Seth and the Asame get more benefits in the power loom industry of Sircilla. They say that they need to put investment on looms, raw materials and to look after maintenance of power looms. The weavers are consulting Seths for yarn purchasing and for selling of production. Non availability of open market and inadequate supply of yarn by the government make the weavers to depend on the Seths. So, the Seth is very

important in power loom industry of Sircilla. Seemanthini Niranjana, Syamasundari, Latha and Uzamma (2006) find that the master weaver plays major role in investing on yarn, in engaging weavers for production and also for selling the final production. They find that the independent weavers are few due to problems in accessing working capital as well as markets directly.

Occupational Profile of Women of the Respondent Families over Three Generations

The following table shows the occupational details and their changing patterns among the women of the respondent families (i.e. weaver's mother, his wife, his sisters and his daughters).

Table: 4.3 Occupational Profile of Women of the Respondent Families over Three Generations

S. N	Generation	Occupational Profile								Total	%
		Winding cotton ³⁰	Beedi Rolling ³¹	Self Employed ³²	Home Maker	NW* Adult	NW Child	Student	Any other		
1	1 st Gen.	83	13	0	1	3	0	0	0	100	24.03
		83%	13%	0%	1%	3%	0%	0%	0%	100%	
2	2 nd Gen.	6	173	6	20	6	0	5	6	222	53.36
		2.70%	77.92%	2.70%	9.00%	2.70%	0%	2.25%	6.70	100%	
3	3 rd Gen.	0	30	4	6	0	2	52	0	94	22.59
		0%	31.91%	4.25%	6.38%	0%	2.12%	55.31%	0%	100%	
Total		89	216	10	27	9	2	57	6	416	100
%		21.39	51.92	2.40	6.49	2.16	0.48	13.70	1.44	100	

Source: Field Record* N.W. Non Working

³⁰ Engages in spinning cotton through charkha for cloth production on handlooms

³¹ Engages in making of beedis

³² Like tailoring, running kirana shop/hotel, etc

The above table shows that around 83% of women of the first generation are engaged in winding cotton whereas around 13% of women of the same generation engage in beedi rolling activity. The home makers are very less among first generation women. It shows that handloom sector provides large employment to women of the first generation than beedi making sector. Around 77.92% of women of the second generation are engaged in beedi rolling activity and only 2.7% of the women of second generation are engaged in winding cotton. Self employees (around 2.7%) and home makers (around 9%) are more among women of the second generation when compared to the first generation. It shows that beedi making sector provides large employment to women of the second generation than handloom and power loom sectors.

The above table shows that around 31.91% of women of the third generation engage in beedi rolling activity and around 55.31% of women of the third generation are either completed their studies or studying. There is no employment to women of the third generation in handloom sector. The beedi workers also decreased among women of the third generation (31.91%) when compare to women of the second generation (77.92%). Women of the third generation are accessing education. The above table indicates that women of all three generations, who engaged in beedi rolling is very high with 51.92% to the total women. Women of all three generations, who engaged in winding cotton and who are studying are 21.39% and 13.70% respectively to the total women

The above table shows the occupational change among the women of three generations. The women of the first generation are engaged in winding cotton, the second generation women depend on beedi making activity for their earnings. But the dependency on beedi making activity has decreased among women of the third generation and they are accessing better education when compare to the first and second generation women. As Srinivasulu K (1997) stated that when after 1976 Sircilla has expanded with power looms then the women of the weaver families shifted to beedi making activity / occupation.

As mention by Srinivasulu K (1997) the decline of handloom industry in Telangana region forced the members of the weaver community to migrate to Western India to work on power looms. Then the women of those workers do not have any other work to do by

staying at the home, so that they choose beedi making activity as an alternative employment to the women. The women respondents say that they engage in beedi making activity because of non availability of work in power loom industry.

Beedi industry provides employment to the women by staying at home and also it provides financial assistance to the family. Most of the respondents consider beedi rolling as an occupation of their family. It indicates that the beedi industry is also an important sector in providing employment as like as power loom sector in Sircilla.

Many of the women engage in this activity and it is continuing for generations so that it has been considered as an alternative occupation of the family, in which they are getting money (although it is less) and they are unable to come out of this activity (because of health problems and low wages etc). The dependency on beedi making activity is very high among the power loom worker families and suicide victim families whereas it is very less among the Asame and Seth families.

The beedi making activity influences the education of the girl children of power loom worker and suicide victim families. If the income of the family is not enough for their survival, the girl children have to make beedis for earnings. It leads to stop the education of girl children after 7th class itself. But the girl children of the Asame and Seth families are accessing the better educational opportunities. It is clear from the above table (4.3) that women of the second and third generations are engaged in beedi rolling but not in handloom sector.

4.2 Educational Profile of Members of the Respondent Families over Three Generations

The weavers are one among the many backward classes in India. They are deprived from the educational facilities provided by the state. The women are also deprived from the education. This study aimed to capture the changing patterns of educational levels across three generation by gender.

Educational Profile of Men of the Respondent Families over Three Generations

The following table shows the educational levels and its changing patterns among men of the respondent families (i.e. weaver's father, weaver, his brothers and his sons).

Table: 4.4 Educational Profile of Men of the Respondent Families over Three Generations

S. N	Genera tion	Educational Levels								Total	%
		Illitera te	5 th class	7 th class	10 th cla ss	Inter	Degre e	PG*	EE*		
1	First Gen.	84	10	5	0	0	1	0	0	100	24.21
		84%	10%	5%	0%	0%	1%	0%	0%	100%	
2	Secon d Gen.	57	63	38	34	10	11	3	0	216	52.30
		26.38%	29.16%	17.59%	15.74%	4.63%	5.09%	1.38%	0%	100%	
3	Third Gen.	3	23	24	27	11	3	4	2	97	23.48
		3.09%	23.71%	24.74%	27.83%	11.34%	3.09%	4.12%	2.06%	100%	
Total		144	96	67	61	21	15	7	2	413	100
%		34.86	23.24	16.22	14.76	5.08	3.63	1.69	0.48	100	

Source: Field Record *PG-Post Graduation; *EE – Engineering Education

The above table shows educational levels of the men of the weaver families for three generations. It shows that around 84% of the men of the first generation are illiterates and remaining 15% of men studied up to 7th class and the men, who has completed their degree is only 1%. The table shows that most (85%) of the fathers of the weavers' are illiterate and they are unable to make use of all facilities provided by the government. Around 26.38% of the men of the second generation are illiterates and among literates many of them have studied up to 5th - 7th class or maximum 10th class only. Around 4.63%, 5.09% and 1.38% of the men of the second generation have studied Intermediate, Degree and Post Graduation respectively.

The literacy rate is very high among the men of the third generation when compared to men of the first and second generation. Only around 3.09% of the men are illiterates. In third generation, many of the men are either completed their studies or currently enrolled in educational institutions at various levels. The above table shows that the third generation men are accessing higher education also, which is very less in the other two generations. Engineering education is also accessible to the third generation men, which is not available to the first and second generation men of the respondent families. It is evident from the above table that the diversification of the occupation has happened among the weavers through education.

Educational Profile of Women of the Respondent Families over Three Generations

The following table shows the educational levels and its changing patterns among women of the respondents' family i.e. weaver's mother, his wife, his sisters and his daughters.

Table: 4.5 Educational Profile of Women of the Respondent Families over Three Generations

S.N	Generation	Educational Levels							Total	%
		Illiterate	5 th class	7 th class	10 th class	Inter	Degree	PG*		
1	First Generation	94	5	1	0	0	0	0	100	24.03
		94%	5%	1%	0%	0%	0%	0%	100%	
2	Second Generation	127	42	24	15	3	11	0	222	53.36
		57.20%	18.19%	16.81%	6.75%	1.35%	4.95%	0%	100%	
3	Third Generation	4	30	26	24	2	6	2	94	22.59
		4.25%	31.91%	27.66%	25.53%	2.12%	6.38%	2.12%	100%	
Total		225	77	51	39	5	17	2	416	100
%		54.08	18.51	12.26	9.37	1.20	4.08	0.48	100	

Source: Field Record

*PG- Post Graduation

The table shows educational levels of the women of the respondent families for three generations. It shows that around 94% of the women of the first generation are illiterates

and remaining 6% of women studied up to 7th class only. Around 57.20% of the women of the second generation are illiterates and among literates many of them have studied up to 5th class or 7th class only. Around 6.75% of women of the second generation have studied 10th class, around 1.35% of women of the second generation have studied Intermediate and around 4.95% of the women of the second generation have completed Degree.

The above table shows that the literacy rate is very high among the women of the third generation when compared to women of the first and second generation. Only around 4.25% of the women are illiterates. In third generation, many of the women are pursuing degrees in diverse fields of knowledge. The above table shows that the third generation women are accessing higher education also, which is very less in the other two generations.

It is evident from the above table that the awareness of the education for women is growing from generation to generation. So, there are very less illiterates, i.e. 4.25% among the women of the third generation of the respondents' family.

Gender and Generation wise Comparison on the Educational Mobility of the Respondents' Family Members

The following table shows that the education levels have improved from first generation members to third generation members. Among three generations the educational levels of women are less when compared to men. However the difference in educational levels is less among men and women of third generation. The gender disparity in education among weavers has declined from first generation to third generation.

Table: 4.6 Gender and Generation wise Comparison on the Educational Mobility of the Respondents' Family Members

S. N	Generati on	Educational Levels								Total	%
		Illitera te	5 th class	7 th clas s	10 th cla ss	Inter	Degre e	PG*	EE*		
1	Women of 1 st Gen.	94	5	1	0	0	0	0	0	100	12.06
		94%	5%	1%	0%	0%	0%	0%	0%	100%	
	Men of 1 st Gen.	84	10	5	0	0	1	0	0	100	12.06
		84%	10%	5%	0%	0%	1%	0%	0%	100%	
2	Women of 2 nd Gen.	127	42	24	15	3	11	0	0	222	26.77
		57.20%	18.19%	16.81	6.75%	1.35%	4.95%	0%	0%	100%	
	Men of 2 nd Gen.	57	63	38	34	10	11	3	0	216	26.05
		26.38%	29.16%	17.59	15.74%	4.63%	5.09%	1.38%	0%	100%	
3	Women of 3 rd Gen.	4	30	26	24	2	6	2	0	94	11.33
		4.25%	31.91%	27.66	25.53%	2.12%	6.38%	2.12%	0%	100%	
	Men of 3 rd Gen.	3	23	24	27	11	3	4	2	97	11.70
		3.09%	23.71%	24.74	27.83%	11.34%	3.09%	4.12%	2.06	100%	
Total		369	173	118	100	26	32	9	2	829	100
%		44.51	20.86	14.23	14.76	3.13	3.86	1.08	0.24	100	

Source: Field Record *PG-Post Graduation; *EE – Engineering Education

Gender wise Comparison on the Educational Mobility of the Respondents' Family Members over three Generations

The following table shows that the literacy rate of women is less when compared to the men across three generations. There is a disparity in educational levels of the men and women of the all three generations. There is a significant difference between men and women of the three generations in Post Graduate and Engineering Education. The

average of the women who are studying / have studied PG is 0.48% and it is 1.69% among the men of all three generations. Among three generations none of the women have studied / are studying Engineering education, but 0.48% of the men has studied / is studying engineering education.

Table: 4.7 Gender wise Comparison on the Educational Mobility of the Respondents' Family Members over three Generations

S · N	Generat ion	Educational Levels								Total	%
		Illitera te	5 th class	7 th class	10 th cla ss	Inter	Degre e	PG*	EE*		
1	Women of Three Gen.	225	77	51	39	5	17	2	0	416	50.18
		54.08%	18.51%	12.26%	9.37%	1.20%	4.08%	0.48%	0%	100%	
3	Men of Three Gen.	144	96	67	61	21	15	7	2	413	49.81
		34.86%	23.24%	16.22%	14.76%	5.08%	3.63%	1.69%	0.48%	100%	
Total		369	173	118	100	26	32	9	2	829	100
%		44.51	20.86	14.23	14.76	3.13	3.86	1.08	0.24	100	

Source: Field Record *PG-Post Graduation; *EE – Engineering Education

The above table shows that among three generations the literacy rate of women is less when compared to the men. There is a disparity in educational levels of the men and women of the all three generations. There is a significant difference between men and women of the three generations in Post Graduate and Engineering Education. The average of the women who are studying / have studied PG is 0.48% and it is 1.69% among the men of all three generations. Among three generations none of the women have studied / are studying Engineering education, but 0.48% of the men has studied / is studying engineering education.

The average illiteracy rate of the all members (including male and female) of all the three generations is 44.51%. Among all the members, around 20.86% of them have studied up

to 5th class, around 14.23% of them studied up to 7th class and around 14.76% of the members have studied up to 10th class. Around 3.13% of the members have completed Intermediate and around 3.86% of the members have completed their degree. The members of all the three generations, who have accessed to Post Graduation and Engineering education, are 1.08% and 0.24% respectively.

Educational Experience of the Weaver

The weavers have multiple opinions on significance of education. Many of the respondents say that there is no value and no life without education. They perceive education as the best tool for not only changing occupation but also in providing good job. Due to economic reasons, the power loom workers, beedi workers and suicide victim family respondents are unable to continue their children in studies.

The respondents say that because of big family and poverty, providing food to all family members was a big deal for their parents in the past. Ranjan Ray (2000) says that there is a strong negative relationship between school and poverty. The economic problems became an obstacle for the respondents in accessing education.

Table: 4.8 School Experiences of the Respondents

School Experiences of Weavers	Freq	%
Government School	55	73.33
Private School and Govt. School ³³	12	16
Private School	8	10.66
Total	75	100.0

Source: Field Record

The above table shows that around 75% of the respondent weavers went to school. Among them majority (around 73.33%) of the weavers studied in the government schools. About 16% of the weavers completed their primary education in the private

³³ Primary education in Private school and Secondary education (from 8th class) in Government school

schools, later on they went to the government school. Only 14% of the weavers completed their school education in the private schools.

All of the power loom workers have completed their education in the government schools whereas most of the Seths were studied in the private schools. Most of the Asames were completed their primary education in private schools and secondary education in government schools. Most of the respondents said that teachers were dedicated towards their profession for providing quality education in the past. They say that all children (including upper caste) studied in the government schools.

Most of the respondents say that helping their father in occupation, financial problems of their family, lack of awareness and lack of guidance were detriments neither to entering school nor to continue studies. Most of the power loom workers and beedi making workers say that there is no use of education in their occupation whereas most of the Asames and the Seths say that education is very important in their occupation/business.

The respondents recognize difference between private and government schools at present. Most of the respondents say that the private schools are business oriented and the government schools are service oriented. But they say that the private schools are providing quality education whereas the government schools are not providing quality education. The respondents say that awareness on importance of education is increasing day by day.

4.3 Strategies of Weavers towards their Children's Education

This section is aimed to highlight the strategies of respondents for their children's education. It also deals with the expectations of the respondents from their children's education.

Most of the respondents want to encourage their children in studies. The power loom workers and beedi workers are saying that the future of the children depends on economic

condition of the family, children's academic performance and also children's interest. The Asames and the Seths say that they could encourage their children in higher studies also.

Table: 4.9 School Experiences of the Respondents' Children

School Experience of Weavers' children	Freq	%
Private School and Govt. School ³⁴	52	52.0
Government School	22	22.0
Private School	26	26.0
Total	100	100.0

Source: Field Record

The above table shows that most (52%) of the respondents' children completed their primary education in the private schools and for secondary education they went to the government schools. About 26% of the respondents sent their children to the private schools where as 22% of the respondents sent their children to the government schools.

Most of the power loom workers' children have completed primary education in private schools and secondary education in government schools. Most of the female headed family/suicide victim families' children studied in the government schools. But the children of the Asames and the Seths have studied in the private schools only. The power loom workers, beedi workers and suicide victim families are sending their children to the Telugu medium schools whereas the Asames and the Seths are sending their children to English medium schools only.

It is common in Sircilla that the workers are sending their children to private schools up to 5th / 7th class. After that they send their children to the government school. Reasons for this are, the fee structure is high in private schools for the higher classes. There is no fee in the government schools and the teachers take care of the students in government

³⁴ Primary education in Private school and Secondary (from 8th class) education in Government school

schools. The parents think that the children get basic knowledge by studying in the private school.

The parents also believe that the private schools are better for the best foundation in school education. They do not prefer government schools for primary education. Once they complete their primary education in private school, they are able to study themselves in the government schools also. Most of the respondents are expecting that their children's future would be good by changing occupation if they are educated.

4.4 Constraints of Weavers in Educating their Children

This section is aimed to explain the problems of weavers in educating their children. It describes the problems of weavers in educating their girl children.

The power loom workers and the suicide victim families have financial problems in educating their children. They say that girls' education is very important to the family. But they have to earn enough money for dowry of their daughters' marriage. So, that many of the girl children engage in beedi rolling activity to decrease financial burdens of the family. But the Asames and the Seths are encouraging not only sons but also daughters in higher studies. Since the Asames and the Seths are getting enough income from the weaving their children's help is not needed for financial assistance.

Most of the respondents agree that caste occupation is one of the reasons for engaging in the same occupation for many generations. Most of the respondents say that low wages, debts and ill health lead the weavers to commit suicide in Sircilla. The suicide victim families are facing socio- economic- cultural and psychological problems. Before the suicide occurred in the family, the primary income source was the weaving of the suicide victim. But after suicide many problems are being faced by the family members. The wife of the victim became the head of the family and the beedi rolling is the primary income source of that particular family until their children grow. Their family income was suddenly decreased from Rs. 4000 to Rs. 1500-2000.

Their children's education comes first, which is being affected by the suicide. The less income of the suicide victim family influences the education of the elder child (daughter/son). If the elder child is boy, he stops his education before or after 10th class and he engages in pirn – winding / wipining work. If the elder child is girl, she stops her education before or after 7th class, and she engages in along with her mother.

The power loom workers, beedi workers and suicide victim families' respondents are suggesting to shift to any other work is much better than this weaving occupation. But the Asames and the Seths are encouraging their children either to engage in their business or to secure a good position in the government sector. Most of the respondents say that education is the best instrument to change their lives. So they want to educate their children to change their occupation.

Summary

The foregoing analysis demonstrates the transition from traditional occupation to modern education. There are multiple push and pull factors responsible for this kind of transformations. Technological revolution in textile industry unleashed larger implications for traditional weavers. Most of the weavers are forced to either continue in the same occupation or search for an alternative livelihood sources and learn to live with changing realities. This is where education gained much significance as means of social mobility and economic and cultural advancement. Most of the weavers believed that education helps in occupation change. However, due to lack of financial support, lack of guidance and lack of awareness, many of the weavers failed in continuing their education.

Chapter - V

Conclusion

The study titled “Education among Weavers of Sircilla in Andhra Pradesh” aimed to demonstrate the socio-cultural significance of Weaving as occupation by drawing insights from field site (Sircilla). The study gained significance in the context of phenomenal growth of weaver’s suicide deaths in sircilla town. The objectives of study are: to contextualize the cultural significance of caste and occupation, to trace out the occupational and educational history of the family members over three generations and to highlight the experiences and encounters of weavers in dealing with transition from traditional occupation to modern education and examine the strategies and problem in educating their children.

The present study used both primary and secondary sources of data for finding the possible answers to the research problem. In Sircilla town the researcher selected Padmanagar, Venkampet, Nehrunagar, B Y Nagar and Sundaraiah Nagar. Snowball technique was used to identify the respondents from the town. Personal interviews, group discussion were conducted to collect the qualitative data and structured questionnaire was used to collect the quantitative data. The sample of study consists of 100 weaver families. Power loom Workers, Suicide victim families, Asames and Seths are covered for sociological scrutiny and analysis.

The study found that there is a significant relation between the caste and traditional occupation; it also noticed the importance of theories of sociology of education in general forms of capital theory in particular is very much relevant in the context of understanding the traditional occupational communities like weavers in India.

All the respondent weavers, who participated in the study, belong to Hindu religion and Padmashali caste. Around 90% of the respondents are male whereas the female respondents are only 10%. Around 95% of the respondent weavers are getting income

from weaving. The respondent families' monthly income from weaving activity ranges from Rs.1300 to Rs. 22000. Around 77% of the respondent families are engaged in Beedi Rolling activity. The minimum and maximum monthly income from Beedi Rolling is Rs. 500 and Rs. 2000 respectively. The beedi rolling activity decreases the economic burden of the power loom workers and suicide victim families.

The impact of beedi rolling activity on the education of the girl children is very much significant. If the economic condition of family is not good and/or the father commits suicide, the girl children are forced to engage in beedi rolling activity for earning. The girl children who are going to government schools tend to engage in this activity after school hours. Many of the power loom workers, beedi workers and suicide victim families are facing financial problems and health problems. The respondent are spending money on cultural practices like birth ceremonies (21st day), marriage functions and for death ceremonies also.

Study found a significant shift in occupations among the respondent families over three generations. Most of the first generation men have engaged in handloom industry where as the second generation men have engaged in power loom industry. Some of the second generation men have diversified their occupation by opting for self-employment, priesthood, and cloth business, service in government sector or private sector. However, most of the third generation men are studying and their participation in power loom industry has decreased. It indicates that there is a shift in the occupations of weavers from the first generation to the third generation.

The first generation women have engaged in handloom industry where as the second generation women have engaged in beedi rolling activity. But the third generation women are studying and their participation in beedi rolling has decreased.

There are disparities in educational levels among the members of the respondent families over three generations. Illiterates are more in the first generation and literates are increased in the second generation. Since the weavers are recognizing the importance of

education, the third generation members are studying minimum 10th class and they are accessing higher education like Post Graduation and Engineering Education.

Among three generations the educational levels of women are less when compared to men. However, the difference in educational levels is less among men and women of the third generation. The gender disparity in education among weavers has declined from the first generation to the third generation. There is a disparity in educational levels of men and women of all three generations. There is a significant difference between men and women of three generations in Post Graduate (PG) and Engineering Education. Over three generations around 0.48% of the men has studied / is studying engineering education but, none of the women have studied / are studying Engineering education.

Many of the respondents agree that the beedi industry provides not only employment to the women but also financial assistance to the family and they consider it as an alternative occupation of their family.

No power loom worker has interest to welcome their children into weaving activity. According to their opinion, all risk will be put on the shoulders of the workers. But all the benefits and subsidies go to the power loom owners. It is found in the study that the respondents strongly perceive education as an agent of social change and economic mobility. Around 75% of the respondent weavers went to school. Among them majority (around 73.33%) of the power loom workers studied in the government schools whereas most of the Seths studied in the private schools. Most of the Asames completed their primary education in private school and secondary education in government schools.

Many of the respondent weavers have financial problems in educating their children. Due to economic problems most of the power loom workers, beedi workers, suicide victim families' are sending their children to government schools. But the Asames and the Seths are sending their children to the private schools with English medium.

The respondents felt that debts, low wages and ill health are the reasons for suicide deaths of weavers in Sircilla. Most of the respondents are suggesting that shifting to any other

work is much better than weaving occupation and they say that education is the best instrument to change their lives.

Since education of children has been directly linked to the economic condition of the family, there is a need for increasing wages of the weavers. In this regard, the researcher would like to propose some of the remedial measures which could strengthen the higher education among the children of the weavers of Sircilla.

- The minimum wages for the power loom workers and beedi rolling workers should be implemented.
- The labour officials should take appropriate action on the power loom owners, if they engage children in their Kharkhanas (work sheds of power looms).
- The government should take care of improving enrollments in the government schools.
- The government should monitor the fee structure in the private schools.
- The government should conduct awareness programmes on importance of education for both boys and girls and also in changing occupation
- The government should take steps to conduct researches regarding the problems of Power loom Industry in Sircilla, and the government should take actions according to the recommendations.
- Controlling of suicide deaths is needed. For this the government and the voluntary organizations should conduct awareness programmes regarding importance of life.
- The government should take care of establishing a hospital in Sircilla which treats occupational diseases of the power loom weavers and beedi workers.

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Appendix

Questionnaire

“Education among Weavers of Sircilla in Andhra Pradesh”

A. Socio-demographic Profile of the Respondent weaver

1. Name & Address of the Respondent (Weaver):

2. Personal Details of the Respondent (Weaver):

1	2	3	4	5	6	
Sex	Age	Caste	Religion	Educational Qualification	Occupational Category	
					Primary*	Secondary

* Codes: 1. Power loom Worker 2. Asame 3. Seth 4. Beedi rolling 5. Self Employed

3. Details of the family:

Type of Family		Total Members of the Family			Members Engaged in Occupation		
		Male	Female	Total	Male	Female	Total
Joint	Nuclear						

4. Type of Ration Card: _____ 1. White 2. Pink 3. AAY

5. Did you go to Bhiwandi/ Sholapur/ Bombay/ Surat in the past? ____ 1. Yes 2. No

6. If you are a migrant, from where did you come here? _____

7. Particulars of the Residential House:

If Own				If Rented (Rs. Per Month)	No. of Rooms
1.RCC	2.Semi-Pucca	3. Shed	4. Thatched		

8. Kindly specify the household items in your house

Codes	1	2	3	4	5	6	7	8	9	10	11
Type of Object	Power Supply	Fan	Cooler	Gas Cylinder	Cycle	Two-wheeler	Radio	TV	Cell phone	Fridge	Any other
Yes-1											
No-2											

9. Do you have any problems relating to? _____ a) Health b) Financial- debts c) Family d) Personal

10. Educational & Occupational Profiles of the Family Members over 3 Generations:

S.No	Generation	Relationship with the Respondent	Educational Qualification *	Occupation**	
				Primary	Secondary
1	1st	Mother			
		Father			
2	2nd	Weaver			
		Weaver's Wife			
		Elder Sister			
		Younger Sister			
		Elder Brother			
		Younger Brother			
3	3rd	Elder Daughter			
		Younger Daughter			
		Elder Son			
		Younger Son			

Codes: *Educational Qualification: 1) Illiterate 2) Up to 5th class 3) Up to 7th Class 4) 10th class 5) Intermediate 6) Degree 7) PG 8) Technical Education 9) Any other

**Occupation: 1) Power loom Worker (a.Worker weaver b.Warping c.Wiping d.Dyeing e.Tehnician f. pirn winder) 2) Asami (Power loom Owner) 3)Seth 4) Handloom Weaver 5)Winding cotton/yarn 6) Beedi Rolling 7) Priest 8) Cloth Merchant 9)Govt. Job 10) Private Job 11) Self employed (Tailoring, Auto Rikshaw, Running Kirana shop / Hotel etc.,) 12)Business 13) Home maker 14) Non working adult 15) Non working child 16) Student 17) Any other

B. Income & Expenditure Details of the Family

11. No. of working days in a month _____

12. Income details of the Family per Month:

Source of Income	1.Weaving/ Power Looms	2. Beedi Rolling	3. Any other	4.Total
Income Per Month (In Rs.)				

13. Expenditure Details of the Family per Month:

Codes	Item	Expenditure (in Rs.)	% to the Total
1	Education		
2	Health		
3	Food grains like Rice		
4	Kirana material		
5	Power Bill		
6	Dish Bill		
7	Gas Cylinder/ Fire Wood		
8	Festivals		
9	Clothing		
10	Ceremonies like Marriage		
11	Any other		
12	Total		
13	Total Saving Per Month (Income – Expenditure) Rs.		

C. Perceptions of the Weavers on Occupation and Education

Occupational Experience of the Weaver

14. Why did you choose this occupation compared to other occupation?

15. Who does have much risk in the Sircilla Power loom Sector? Why?

16. Who does get more benefits in Sircilla Power loom Industry? Why?

17. What is the need for consulting “Seth” in Sircilla Power loom Industry?
18. Narrate a brief history of your personal engagement in this occupation.
19. What is the role of Beedi Rolling Industry in Sircila?
20. Do you consider that Beedi Rolling is also becoming an occupation of your family?

Educational Experience of the Weaver

21. What is the significance of education in the present society?
22. What is your opinion on education during your school/college days? What were the conditions and problems of your family in educating all members?
23. Please share your educational experiences.
24. Why have you failed to enroll in higher education?
25. How far your education enabled the experience of social accomplishment?
26. Did education help you in your occupation/business?
27. What are the changes you observed between present & past school education?
28. What is your opinion on increasing demand for education?

D. Strategies of Weavers towards their Children’s Education

29. Would you like to encourage your children to study?
30. Where your children are studying / have studied (government or private school)? Why?
31. Are you putting any extra effort to provide quality education to your children?
32. What is the significance of Girls Education?
33. What are you expecting from your children’s education?

E. Constraints of Weavers in Educating their Children

34. What are the problems that you are facing in educating your children?
35. What are the problems that you are facing in educating your daughters?
36. What are the reasons to engage in the same occupation for many generations?
37. What are the reasons for committing suicide of weavers in Sircilla?
38. What is your vision towards the comprehensive development weaving community across the state?

Field Work Photos



Photo.1 The researcher with a Priest who belongs to weaver community



Photo.2 A boy (left) engaged in Wipining work after his 9th class



Photo.3 A girl engaged in Beedi making activity after her 7th class