"The basic concerns of education – to enable children to make sense of life and develop their potential, to define and pursue a purpose and recognise the right of others to do the same"¹

The first chapter deals with the general discussion on literacy gap among the Scheduled Tribe and general population. It has also made an attempt to review the existing literature related to community participation, primary education and Sarva Shiksha Abhiyan (SSA) in the tribal areas. The whole chapter is discussed in two parts. Part–A deals with the overall scenario of Scheduled Tribe literacy in India and Andhra Pradesh, role of primary education, various issues relating to primary education in the tribal areas, development of tribal education in the pre and post independent India and also the structure of education system in India. Part–B deals with the review of literature and presentation of objectives of the study, research strategy, methodology and sample design.

It is said that one of the important functions of education is to bring about social change in the society. It is more particularly for the Scheduled Tribes who have remained relatively isolated from the surrounding society and predominately engaged in agriculture. It is through education that the tribals expose themselves to the outside world providing with information about several matters relevant to life.² Emphasizing the importance of education for Scheduled Tribe, Ghanshyam Shah very rightly observes that, “Learning is a prerequisite for social transformation in a welfare State. Education also opens an avenue which enables them to enter the non-agricultural

sector for earning the livelihood”. In all the aspects it is observed that education makes life better in general and tribals’ life in particular. It is also believed that education is a tool for overall development of a county.

In this context Rudolf C. Heredia said that "Development of modern society included three processes of revolutionary structural changes: the Industrial Revolution, the Democratic Revolution and the Educational Revolution". The fourth process of revolutionary change for the development of modern society is that the cybernetic revolution in electronic communication and automation. Within these four revolutionary changes education, which plays a crucial role for development in modern society, is still being a fundamental problem for certain sections of the people. The imbalanced development in education among different sections of the society including among states, between male and female, between urban and rural has been a striking social phenomena since India's independence.

Considering the importance of education, the Constitution of India ensured various provisions to serve the interests of citizens. It also includes few opportunities to overcome social disparity among different sections of society. Moreover, several special schemes have been launched by central and state governments to ameliorate socio-economic disparities and encourage particularly Scheduled Tribes. The National Policy on Education 1968, 1986 and modified National Policy on Education 1992 mention educational development of Scheduled Tribes and their equalization with non-scheduled tribes population at all stages and levels of education.

Despite constitutional provisions and many special plans, projects, schemes and programmes launched by the government for educational development of Scheduled Tribes, no significant progress is observed in this sphere even today. Poverty, unemployment, migration and disinterest towards education have multiplied educational backwardness of Scheduled Tribes. Their deprivation in education is resulting into various forms of exploitation and the violation of human rights.

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5 Ibid.
PART-A
1. Primary Education and its Importance

As observed by the Education Commission “The destiny of India is now being shaped in her class rooms”6. If destiny is shaped in the class room as it is observed, primary education is an important stage in this direction. Primary education is the foundation stone for continued individual learning and the building of a nation’s human resources. Moreover, the primary school age is the formative period in the human life cycle. “The key to success in basic education is to focus on primary education, especially in those regions where the primary education gap is large. By identifying the most crucial of those things that can be done and doing them well, success is achieved, which builds credibility and confidence for further success on a broader front. A country’s success in primary education would serve as the wedge for broader efforts in basic education for all.”7

Further in a World Bank country study it is observed that “in India, women who complete primary education are much more likely than illiterate women to use health services. For those who complete primary school, the likelihood of using family planning services is 50 percent higher than for those who did not. Primary education also improves the probability of having ante-natal check-ups from a physician and immunizing children completely (by 100 percent). It also increases three-fold the likelihood of a physician-assisted birth. The evidence further suggests that primary education reduces total fertility rates by about 25 percent”.8 It also gives the required skills for performing their occupation and household activities.

The primary education, which is a very important for continuation of later stages of education, need to improve in all the spares like accessibility, teacher-pupil ratio, cultural background of the community, curriculum aspects, language, gender discrimination, poverty of the parents, school infrastructure, further enrollment, drop-out and retention especially when we talk about in tribal areas.

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2. Scenario of Scheduled Tribe literacy in India

Scheduled Tribe population in India according to 2001 population census is 8.43 crores. Out of 100 crores of total population they constitute 8.20 percent in the country.\(^9\) In pursuance of the directive principles of state policy of the Constitution of India and other special provisions, the state and central governments implement special programmes for socio-economic development of the tribes. Education is considered as one of the important components in their total development. Besides free education, various facilities, incentives and concessions are offered to motivate and help them overcome their economic hardships. Such efforts to some extent, proved useful to bring them into the fold of formal education.

However, despite concerted efforts, they still remain at the bottom in educational development because of poor enrolment and high drop-out rate. Their average all India literacy level according to 2001 census is only 47.10 percent, with a wide variations across different states and union territories, the highest and the lowest respectively being 64.35 per cent in Kerala and 28.20 per cent in Bihar.\(^{10}\) Similarly, inter-district and inter and intra tribal disparities with regard to educational development are quite high. The progress of literacy at national and state levels both general category and Scheduled Tribes from 1951 to 2001 are provided in Table 1.1.

Table–1.1: Percentage of literacy in general category and Scheduled Tribes (ST) from 1951 to 2001–All India and Andhra Pradesh

<table>
<thead>
<tr>
<th>S. No</th>
<th>Census Period</th>
<th>All India Literacy (%)</th>
<th>Andhra Pradesh Literacy (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>All</td>
<td>General</td>
<td>ST</td>
</tr>
<tr>
<td>1</td>
<td>1951</td>
<td>16.67</td>
<td>5.96</td>
</tr>
<tr>
<td>2</td>
<td>1961</td>
<td>28.29</td>
<td>8.54</td>
</tr>
<tr>
<td>3</td>
<td>1971</td>
<td>34.45</td>
<td>11.29</td>
</tr>
<tr>
<td>4</td>
<td>1981</td>
<td>36.23</td>
<td>16.35</td>
</tr>
<tr>
<td>5</td>
<td>1991</td>
<td>52.21</td>
<td>29.60</td>
</tr>
<tr>
<td>6</td>
<td>2001</td>
<td>64.84</td>
<td>47.10</td>
</tr>
</tbody>
</table>


\(^{10}\) Ibid.
The above table explains about the wide disparity in the literacy levels between general population and Scheduled Tribes in India and Andhra Pradesh. The literacy rate among the Scheduled Tribes of Andhra Pradesh is not even half of the national literacy of Scheduled Tribes as per 1981 census report. The above table reveals that the literacy levels almost more than triple in general population when compared to those of tribal population in the census period of 1951 to 1971 at all India level.

During 1971-81 the general literacy level is more than double when compared to Scheduled Tribes. In Andhra Pradesh during 1951 to 1981 the general literacy growth rate in each decennial period is almost four times more than that of Scheduled Tribes. As per the 2001 census, the literacy rate among the Scheduled Tribes in Andhra Pradesh is less than the literacy rate of Scheduled Tribes in India. The literacy gap within the Scheduled Tribes between all India and Andhra Pradesh is nearly 10 percent whereas in general category it is less than 5 percent in 2001.

To equalize the literacy rate of Scheduled Tribes on par with the general category, a number of schemes and programmes were introduced by the Government of India as well as the respective state governments. In all the programmes, primary education has been given high priority to achieve Universalization of Elementary Education (UEE). As Vimala Ramachandran said “backward and forward linkages are necessary in basic education”\(^\text{j1}\) to increase literacy levels among the masses particularly in Scheduled Tribes. The official gross enrolment ratios of general population and Scheduled Tribes for 1980-81, 1990-91 and 1995-96 are given in the Table 1.2 and drop-out rates of general category and Scheduled Tribes for 1988-89 are given in the Table 1.3.

### 3. Disparities in Primary Education

The disparity in education levels among different social groups in India is unfolding fact. The figures in enrolment rate between general population and Scheduled Tribes vary. It is also same in the case of drop-out rates. The following tables elaborate this fact.

Table–1.2: Gross enrolment ratios among Scheduled Tribes and general population children in India

<table>
<thead>
<tr>
<th>Levels/Year</th>
<th>General Category</th>
<th>Scheduled Tribes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Girls</td>
</tr>
<tr>
<td>1980-81</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I-V (6-11 Years)</td>
<td>80.5</td>
<td>64.1</td>
</tr>
<tr>
<td>VI-VIII (12-14 Years)</td>
<td>41.9</td>
<td>28.6</td>
</tr>
<tr>
<td>1990-91</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I-V (6-11 Years)</td>
<td>100.1</td>
<td>85.5</td>
</tr>
<tr>
<td>VI-VIII (12-14 Years)</td>
<td>62.1</td>
<td>47.0</td>
</tr>
<tr>
<td>1995-96</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I-V (6-11 Years)</td>
<td>104.3</td>
<td>93.3</td>
</tr>
<tr>
<td>VI-VIII (12-14 Years)</td>
<td>67.6</td>
<td>54.9</td>
</tr>
</tbody>
</table>


As can be observed in Table 1.2 enrolment ratios have been rising and appear to be higher in classes I-V (primary schools) for tribal children than for the general category. In classes VI-VIII (upper primary school), disparities in enrolment ratios between tribal children and the general category children as well as gender differentials in enrolments can be seen. In the case of girls in Scheduled Tribe is worst and their enrolment is lesser than the general category children. As it reaches to upper primary education the enrolment ratios of the Scheduled Tribe children is coming down comparatively to the general category children. It indicates as per the above table that the children belong to Scheduled Tribe community, who enrolled in the primary stage were not reaching upper primary schools as they drop-out in the middle school. The Table 1.3 explains about the drop-out among the general category as well as Scheduled Tribe children of classes I-V and I-VIII during 1988-89.

Table–1.3: Drop-out rates among general category and Scheduled Tribe children of classes I-V and I-VIII during 1988-89

<table>
<thead>
<tr>
<th>Classes</th>
<th>General Category</th>
<th>Scheduled Tribe</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>I-V</td>
<td>46.7</td>
<td>49.7</td>
</tr>
<tr>
<td>I-VIII</td>
<td>59.4</td>
<td>68.3</td>
</tr>
</tbody>
</table>


As per the Table 1.3, majority of tribal children who enroll in class-I drop out within a few years of entering school. Official dropout rates of tribal children in 1988-89 were
as high as 78.1 percent between classes-I and VIII. Almost 65 percent of tribal children leave school between classes-I and V, whereas in general category, 65.4 percent of children dropout of school by the time they reach class-VIII. These dropout rates are extremely high among girls in general category at 68.3 percent and girls in Scheduled Tribe constitute 81.5 percent.

Even though India is concentrated with a bulk of tribal community, it lags behind in terms of their education. The tribal population of India is larger than any other country in the world. If all the tribals of India had lived in one state, it could have been the fifth most populous state after Uttar Pradesh, Bihar, West Bengal, and Maharashtra. Hence it is important to focus for development of tribal education across in India for the overall development of the nation. There are various reasons for the high drop-out among the Scheduled Tribe children. The various issues related to Scheduled Tribes’ primary education is discussed below.

4. Issues in Primary Education with Reference to Scheduled Tribes

4.1. Accessibility and Teacher-Pupil Ratio

The most basic condition for tribal children to attend school is the availability of facilities for schooling within easy access. According to Nambissan study more than 50 per cent of predominantly tribal habitations do not have primary schools today. Lack of easy access to schooling is still a major factor in the exclusion of tribal children from education. She also says that the quality of schooling that is made available to children in predominantly tribal areas is poor in terms of school infrastructure, inadequate number of teachers and so on.

Supporting Nambissan’s study regarding the infrastructure facilities for schools of tribal children, Srivastava says that 40 per cent of the schools are single teacher schools, which are running somehow or the other. Some of them have no building at all and function in the panchayat buildings, community houses, or in the verandah of

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Introduction

some of the villagers.\textsuperscript{14} Srivastava referring the single teacher schools says “since there is only one teacher, whenever he is absent, and that is often, the school remains closed. When he returns to the school, children would have gone. Teaching of three to five classes by one teacher has its own disadvantages”.\textsuperscript{15} Irregular attendance of teacher and frequent closure of schools have been seen by Shyam Lal as the most important causes for the drop out of tribal children form school.\textsuperscript{16} Sujatha commenting on single-teacher schools says that it also partly responsible for tribal children’s unwillingness to attend school regularly.\textsuperscript{17}

Most of the schools in tribal areas with the exception of a few are single teacher schools. The main consideration before the state governments for posting teacher in a school is the enrolment of the children. The average enrolment in a tribal school being 20 to 30. One of the serious drawbacks in this system is the inadequate attention paid by the teacher to the pupil. As most of the schools in tribal areas are located in far off and isolated places there is no check on whether the teacher attends the school or not. “Nearly 63.4 per cent of tribal habitations have less than 300 people covering one-fourth of total tribal population. While 22 per cent of tribal habitations have less than 100 inhabitants, the population covered by these habitations is only 3.82 per cent of the total tribal population”.\textsuperscript{18}

4.2. Culture and Curriculum Aspects

The research, which has been done in this area, says that Scheduled Tribe children drop out in the early years of the school because in many cases the present curricula are not suitable to the needs of the tribal students. In many of the states it has not been revised for the last several years. The studies on analysis and modification of curricula were undertaken by the NCERT in Orissa and Andhra Pradesh. The syllabi of the two states for classes-I to V were analysed and it was found that they were not suitable to the needs of the tribal children of the respective states.\textsuperscript{19}

\textsuperscript{15} \textit{Ibid}.
\textsuperscript{19} L. R. N. Srivastava, in H. S. Saksena & others, 1998, op. cit., p. 29.
4.3. Language

While the importance of mother tongue as media of education has often been emphasized it is significant that no tribal language is included in the Eighth Schedule of the Constitution except Manipuri language in 1992.\(^\text{20}\) The data about media of instruction used in primary schools in 1986 is presented in the Table 1.4. According to the figures indicated in the table it is understood that in 96.9 percent of rural schools, the media of instruction were the 15 languages listed in the Eighth Schedule which are official languages (at the time of data indicated in the table). While 0.6 percent of schools have English as the medium, only 2.5 percent of primary schools were using other Indian languages which are almost tribal languages.

<table>
<thead>
<tr>
<th>Media of Instruction</th>
<th>Primary schools (in Percentages)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rural</td>
</tr>
<tr>
<td>Official Languages</td>
<td>96.9</td>
</tr>
<tr>
<td>(listed in Eighth Schedule).</td>
<td></td>
</tr>
<tr>
<td>Other India Language</td>
<td>2.5</td>
</tr>
<tr>
<td>(not listed in Eighth Schedule).</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>0.6</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
</tr>
</tbody>
</table>


All major policy documents that dwell on education in tribal areas emphasize that in the early years of primary schooling the medium of instruction for children should be their mother tongue. In the early 60s the Dhebar Commission highlighted the importance of language in the schooling of tribal children. It says, “it is experienced that tribal children pick up lessons easily when taught through tribal dialects. It is felt that the tribal dialects should be developed and preserved”.\(^\text{21}\) With specific reference to tribal communities, the Kothari Commission (1964-66) recommended that the “medium of education in the first two years of the school should be the tribal language and books should be specially prepared in these languages (using the script


of the regional language). A part of the National Policy on Education, 1986 the revised Programme of Action (POA, 1992) recommends that “children from tribal communities be taught through the mother tongue in the earlier stages in primary school”. D. P. Pattanayak says that unless a strategy for transition from the home languages to school language is built into the elementary education of the tribal children it is almost impossible to meet their learning needs. He further says that “unless special reading manuals are prepared keeping in view the difficulties of the tribal child he is bound to lag behind”.

4.4. Gender Differentiation

Many studies on tribal education felt that the gender differentiation is very high within the community at the primary school level. Bordoloi says that the tribal parents generally do not like to send their girls to school for education because they believe that spending money for girls’ education has no meaning. When the girl comes of age, she is to be given in marriage and hence earning from an educated girl does not in any way help the concerned family. He further observes that in the tribal societies it is easier to understand such types of feelings and attitudes towards girls’ education.

Nambissan says that the economic vulnerability of tribal families and frequent migration in search of work set concrete limits to the possibilities for educating children, particularly of girls. Bordoloi says that a girl of school-going age has to help her mother and other elderly women in the family not only by taking care of her younger brothers and sisters, but also helping the women of the family in the performance of day-to-day household works. He also says that she (a tribal girl of school-going age) is required to cook food, wash clothes, spin yarn, weave cloth, fetch water from the nearest available source, collect firewood and eatables from the nearby forests, attend agricultural work in the fields.

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25 Ibid.
In this connection Bordoloi explains that the question of educating large numbers of tribal girls depends on several factors such as school timings, adjustment of summer vacation timings to the busy agricultural season, state/condition of school buildings, and facilities for imparting education to the tribal girls through their mother tongue at the primary stages.\textsuperscript{29}

4.5. Poverty of the Parents
Most of the tribal communities are at subsistence level of economy and several primitive tribal groups are at pre-agricultural stage of economy. Because of grinding poverty, the children are engaged in household work from very young age for earning and contributing to the family income. The parents take their grown up children along with them when they go to forest for collection of minor forest produce. When both the parents go out for the work the grown up children take care of the younger children in the family.\textsuperscript{30} The children from the higher income group among the tribals have the greater participation in education, whereas the middle and lower income groups have the lower participation in education.\textsuperscript{31}

In other way of the above argument Sujatha observes that the poverty alleviation and development programmes launched by the government in tribal areas have an adverse effect on low participation of children in education and frequent absenteeism. For instance, she says, the children are entrusted with the responsibility of cattle and sheep herding by their parents, who were assisted by ITDA under various schemes to buy the livestock.\textsuperscript{32}

4.6. Infrastructure
The infrastructure facilities in the schools in tribal areas are not having good accommodation especially at primary education level. These schools are not having blackboards, benches and even chairs to teachers. There is also no proper place to keep any kind of teaching aids, maps, supplied by authorities.\textsuperscript{33} With reference to Ashram Schools in Andhra Pradesh, Sujatha in her study says that none of the schools have other teaching aids like maps, charts, globe, audio-visual aids as well as games

\textsuperscript{29} Ibid.
\textsuperscript{31} Kailash, \textit{Tribal Education and Occupation}, Nanak Publications, Delhi, 1993.
\textsuperscript{33} K. Mohan Rao, 1996, op. cit., p.18.
materials. She further says that the situation in upper primary schools is slightly better.\textsuperscript{34}

5. Tribal Education and Colonial Policy: A Brief Account

The Historical situation of education could possibly provide the background of the present educational development of the Scheduled Tribe. Going back to the British period we observe that the colonizers never wanted India to become self-reliant.\textsuperscript{35} The educational structures during the British period were meant to play a crucial role in maintaining the colonial rule and not to favor indigenous education. The government did not take any interest in making provision for educating the masses.\textsuperscript{36} As A. R. Desai observes, “the Government did not consider the supply of education entirely its own responsibility, nor did it consider it as an essential necessity to every Indian to be provided free of cost and compulsory”.\textsuperscript{37}

In the words of N. Minz the feudal economic structure before and during the British, exploited the tribals and suppressed and oppressed them very much.\textsuperscript{38} Tara Patel observes that there was no intention of developing the masses in education particularly in the case of tribals. The author further says that no facilities such as hostels were available to the weaker sections. As English became the medium of instruction the majority of the population including tribals was excluded from education.\textsuperscript{39}

Geetha B. Nambissan says that the colonial policy towards tribal communities was one of isolation, exclusion and protectionism.\textsuperscript{40} In this connection K. Sujatha also observes that the British government policy during the colonial period declared tribal areas, as “excluded” and “partially excluded” and adopted a policy of isolation.\textsuperscript{41}

\textsuperscript{34} K. Sujatha, \textit{Education in Ashram School – A Case of Andhra Pradesh}, National Institute of Educational Planning and Administration, Occasional Paper 18, New Delhi, 1990, pp.7-9.
\textsuperscript{36} \textit{Ibid}.
\textsuperscript{40} Geetha B. Nambissan, in Rekha Wazir (ed.), 2000, op. cit., p. 177.
The charitable organizations made a little effort in the education of the poor. In the 19th century missionaries began welfare activities among the poor. In the beginning they were working among the untouchables, but latter education was spread among a few tribal groups who were residing in the hills and forest areas isolated from the mainstream. Nurullah and Naik observe that “in Bengal and Assam the education of the tribal children has been partly taken up by the direct instrumentality of the state, but chiefly by the missionary societies with help and encouragement from the government”.  

The Hunter Commission in 1882 first officially voiced the concern for education of the tribes. The model of education for the tribes was the colonial western one, which was imposed in the rest of British India. However for the tribes it was to be simple and would teach only elementary skills. They had oral cultures and spoken languages. The Commission recommended that the tribes be brought to accept the vernacular of non-tribes.

The tribes, in the case of education, were not only bypassed but also discouraged by the traditional as well as organized institutions of learning. It was very clear in the case of highly organized tribal dormitories such as the dhumkurias of the Oraons and the ghotuls of the Murias, where training for adulthood was imparted in consonance with the economic life of the tribe and the spirit of the community, were deliberately undermined. Nambissan says those even the Christian missionaries did evolve scripts for the oral languages of some tribes using Roman, Devanagari as well as scripts of the regional languages were primarily aimed at facilitating for the translation and teaching the Bible.

Despite the urgency voiced by the Hunter Commission little was done for the spread of education in the tribal areas. In 1931, when the literacy rate of the country as a whole was around 9 percent, in the provinces of Bihar and Assam where there was

missionary activity, tribal literacy rates were a mere 0.5 percent and 1.4 percent respectively.  

However, it must be noted that due to the efforts of the missionaries, social workers and with some support from the government, spread of education among tribals was gathering a slow but gradual momentum. Nonetheless, it will be appropriate to state that the development of education among tribals was the least among all sections of the population.  We shall now obtain a brief perspective of tribal education in post-independent India.

6. Tribal Education Policy in Post-Independence Period: A Brief Account

The Chapter-2 which deals with policy studies on primary education with reference to Scheduled Tribes will be discussed elaborately. In this section a brief account on tribal education policy in post independent India is given for initial understanding. Sita Toppo believes that the tribals in India have remained backward mainly for two reasons, their long isolation from the general society and their exploitation by the non-tribals specially the zamindars, the money lenders, contractors and others who have been grabbing their land.

When India attained independence special care was taken to ameliorate the conditions of the tribals through the constitutional safeguards. Article 29 says that no citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of state funds on grounds only of religion, race, caste, language or any of them and Article 30 says that (i) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice (ii)The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language of the Indian Constitution protect the interest and rights of the minorities to establish and administer educational institutions. In respect to education, Article 45 of the Directive

\[46\text{ Ibid., p. 178.}\]
\[47\text{ Tara Patel, 1984, op. cit., pp. 41-43.}\]
\[48\text{ Sita Toppo, Dynamics of Educational Development in Tribal India, Classical Publications, New Delhi, 1979, p. 110.}\]
\[50\text{ Ibid.}\]
Principles of the State Policy directs the state to endeavor to provide free and compulsory education to all the children up to the age of 14 within ten years of the adoption of the Constitution.\footnote{Kusum K. Premi, ‘Access, Equity and Equality in Education with Focus on Scheduled Castes, Scheduled Tribes and Girls’, a paper presented at the National Seminar on Implementation of Education Policy in India, National Institute of Educational Planning and Administration (NIEPA), New Delhi, March 11\textsuperscript{th} 2000.} The Article 46, as a part of Directive Principles of State Policy, says that "the state shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular the Scheduled Castes and tribes, and shall protect them from social injustice and all forms of exploitation".\footnote{D. D. Basu, 1995, op. cit., p. 382.}

Three major commissions were set up by the Government of India to suggest reforms in education. The first commission was set up on higher education under the Chairmanship of Dr. S. Radhakrishnan in 1949. The second important commission was set up in 1951 to suggest reforms at secondary level, which gave its recommendations in 1952. The third major commission was set up under the Chairmanship of Dr. D. S. Kothari in 1964. This commission submitted a comprehensive report covering the entire education system. Recognizing the continuance of the inequalities in the system, the Education Commission (1964-66) devoted a whole chapter on \textit{Equalization of Education} covering Scheduled Tribes along Scheduled Caste and Other Backward Classes.\footnote{The Chapter VI of the Education Commission (1964-66) as 'Towards Equalization of Educational Opportunities' from page 97 to 129 deals with 'Education of Scheduled Tribes' along with other backward sections.}

The first National Policy on Education, which was based on the recommendations of the Education Commission (1964 -66), was prepared and passed by the Parliament in 1968. However this policy resolution could not be implemented by all the states for the simple reason that the education was on the state list. Thereby keeping this fact into consideration, in 1976, with an amendment to the Constitution of India, the education was brought under the Concurrent List.\footnote{D. D. Basu, 1995, op. cit., p. 460. - Through the 42\textsuperscript{nd} Amendment Act, 1976 education has been brought under the Concurrent List as 25\textsuperscript{th} item.}
The National Policy on Education 1986, the major policy on education after 1968 education policy, has given "unqualified priority to universal primary education"\(^{55}\) to all children. The Policy resolved that "all children by the time they attain the age of about 11 years will have had five years of schooling, or its equivalent through the non-formal stream, and likewise it will be ensured that free and compulsory education up to 14 years of age is provided to all children by 1995".\(^{56}\) A whole section of the document is devoted to *Education of Scheduled Castes / Scheduled Tribes and Other Backward Sections*, and says that "the central focus in educational development of SC/ST is their equalization with the non SC/ST population at all stages and levels of education".\(^{57}\)

A Central Advisory Board of Education (CABE) Committee under the chairmanship of Shri N. Janardhana Reddy, the former Chief Minister of Andhra Pradesh, was set up in 1991 by the Government of India to review the National Policy on Education, 1986. The committee submitted its report in 1992. The review committee in its review of NPE was guided by the four main principles, which are concerned with, equality and social justice, decentralization of educational management at all levels, creation of an enlightened and human society and empowerment for work.\(^{58}\) The aspect which was considered as an important from the viewpoint of social justice in education is the concern for the educational needs for SC/STs. By giving a separate chapter on *Education of the Scheduled Caste, Scheduled Tribes, and Other Backward Sections*, the committee stressed the importance for the schools, curriculum, remedial coaching, and recruitment of SC/ST teachers, Special Component Plan and Tribal Sub-Plan of ST habitations.\(^{59}\)

**7. Structure and Organization of School Education in India**

This description gives an understanding on structure and organization of primary education in India. We can’t see primary education as an isolated tool without having an overall idea of structure and organization of school education in our country. Hence, an attempt is made to discuss about the structure of school education in India.

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### Table-1.5: Structure of school education in different states in India

<table>
<thead>
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<th>States/UT</th>
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Note: The data and information with reference to Chhattisgarh, Jharkhand and Uttaranchal is not available.

There are broadly four stages of school education in India, namely, primary, upper primary, secondary and higher secondary. In pursuance of the National Policy on Education of 1968 and 1986, there have been attempts to evolve a uniform pattern of school education with 12 years of schooling, commonly known as 10+2 pattern. The
'plus two' stage refers to classes XI and XII which constitute higher secondary stage in all the states/UTs (In some states, higher secondary stage is part of collegiate education known as junior colleges). However, for first ten years of school, the organizational patterns differ considerably among states/UTs. While in 19 states/UTs, secondary stage consists of classes-IX and X, it consists of classes VIII, IX and X in thirteen states/UTs. The initial schooling stage up to class-VII or VIII (as is the case in many states/UTs) is generally called 'elementary stage'. The patterns of schooling in all states/UTs and the variations therein are shown in the Table 1.5.

Discussions regarding the organization and structure of education are largely the concern of the states/UT. Within the overall policy of the National Policy on Education, each state/UT has been independently determining the education structure to be adopted. This is particularly true of the school stage. However, there is almost complete uniformity in the pattern of educational structure within a particular state or UT and also a broad consensus has emerged for adoption by all states as indicated in the following Figure 1.1.

Figure-1.1

STRUCTURE OF EDUCATION IN INDIA

8. Sarva Shiksha Abhiyan and Community Participation

Sarva Shiksha Abhiyan is the national flagship programme of Government of India which aims to provide useful and relevant elementary education to all children in the 6 to 14 age group by 2010 and bridge social, regional and gender gaps. It assigns the greatest importance to systematic mobilization of the community and creation of an effective system of decentralized decision making. In keeping with the vision of the Constitution (Seventy-third and Seventy-fourth Amendment) Act, 1992, National Education Policy (NPE) and recommendations of Committee on Decentralized Management of Education, the Village Education Committees (VEC) were constituted or revitalized under DPEP. The process has been reinforced under SSA as funds for the programme flow through community based bodies for all school related expenditures, which in fact constitute more than 50 percent funds of SSA.

Almost all states/UTs have constituted VEC/PTA/SDMC/MTA/SMC/VEDC etc. under SSA. However, the nomenclature for the community level structure varies from state to state including the size, tenure as well as its pattern. Community based monitoring in specific issues like enrolment, retention, education of girl child and other disadvantage groups, utilization of various grants and construction is important and helps to ensure attainment of the programme objectives. These community level structures play a key role in micro-planning, especially in the development of village education plan and school improvement plans. Under SSA the annual work plan and budget is prepared by participatory planning process through these communities and they take into account the local needs and specificity.

In view of strengthening community members for effective management of school related activities, SSA provides for training/capacity building of members of Village Education Committees, School Management Committees, Parent-Teacher Associations etc. The norms provide for training of four persons in a village plus two persons per school for two days in a year- preferably women at the rate of Rs. 30 per day per person. The VEC/SMC etc. and community are generally sensitized and

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60 The name of the Village Education Committee (VEC) was renamed as School Education Management Committee (SEMC) by Government of Andhra Pradesh through the G. O. Ms. No. 95 dated 02/12/2006 during Congress party in power.
oriented on their role and functions in the light of various interventions of SSA like gender, civil works, procurement procedures, inclusive education etc.  

PART-B

9. Review of Literature

Under review of literature, an attempt is made to present a brief survey of studies on tribal education in India, policy studies on education, implementation/impact of Sarva Shiksha Abhiyan and community participation in primary education. The review provides the necessary background for this study and it helps to understand various concepts discussed by the previous studies. Further such review helps in evolving the scope and objective of this study.

Sachidananda (1964) in his study Tribal Education in India pointed out that the tribal people feared that the formal education would alienate the children from their tribal culture, resulting into de-tribalisation.  

T. B. Naik’s (1969) in the study Impact of Education on the Bhills: Cultural Change in the Tribal Life of Madhya Pradesh focuses on the impact of education on the Bhils in Madhya Pradesh. He pointed out that drop-out; wastage and stagnation are the major problems in tribal education.  

N. K. Ambasht (1970) in the study A Critical Study of Tribal Education pointed out poverty, illiteracy and lack of awareness as reasons for the incidence of dropout. Lack of comparability between the cultural background of the students and school curriculum was also found as one of the reasons for dropouts.

Ambasht (1970) in the study A Critical Study of Tribal Education made a study of Christian missionaries helping for tribal education in Ranchi, Bihar. His study indicted that distance of school, economic reasons, toughness of syllabus, different medium of instruction are the various reasons for wastage among tribal students.

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65 Ibid.
Bose, Banerjee and Mukharjee (1972) in their study *Primary Schools and their Teachers in West Bengal* found that less than twenty percent of rural primary schools have separate rooms for different classes and thirty percent of schools are functioning with only one room. They observed that no drinking water facility existed within the school or near the school premises in forty percent of rural primary schools. No urinals existed in eighty five percent of the schools. They also observed that no teaching learning materials were supplied to a majority of rural primary schools. They pointed out that majority of the schools worked at least 200 days per year with a maximum weekly teaching time varying between 22 to 26 hours.66

Pratap and Raju (1973) in their work *Study of Aided Elementary Schools of Srikakulam, Visakhapatnam, East Godavari and West Godavari Districts of Andhra Pradesh* reviewed the functioning of aided elementary schools in Andhra Pradesh. The objectives of their study were to review the functioning of the aided elementary school, to assess the facilities available in these schools and to spotlight the problem areas of the school. According to their study, majority of the sample schools did not have adequate accommodation. Some of the schools are conducting their classes under trees. Many schools did not have adequate teaching learning materials and furniture. It is observed that some of the teachers working in the sample schools were not residing in the villages where their schools were located. The general performance of these schools was found to be unsatisfactory.67

An attempt was made by E. V. Ratnaiah (1978) in his study *Structural Constrains of Tribal Education* to see the relation between geographic location accessibility of school and the educational participation. It was found that enrolment rate and attendance were relatively high in roadside villages than in interior villages. Even the awareness of parents on the availability of educational facilities is more in roadside villages.68

Sito Toppo (1979) in her study *Dynamics of Educational Development in Tribal India* in Ranchi in Bihar stated that Christian missionaries are helping for tribal education.

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Tribal showed more drop-outs and stagnation than non-tribal children. The various reasons for the drop-outs indicated are lack of encouragement by parents, illiteracy of parents, lack of follow up by teachers, absenteeism of students during harvest seasons and festivals, different medium of instruction.69

Most of these studies pointed out that the dropout rate among the tribal children is very high primary school stage, especially during first few years of schooling. However, the extent of wastage shows regional variations. Some of the findings made by G. D. Sharma and K. Sujatha (1983) in their study *Educating Tribals: An In-depth Analysis of Ashram Schools* are: greater the access to school, lower the dropout rate, dropout rate in Ashram Schools was lower than in non-Ashram Schools. This study points out the differential utilization of Ashram School facilities by various tribal groups in an area. Tribal groups having high literacy and high social status in the traditional social hierarchy utilize the Ashram School facilities better than those groups with low literacy and low status. And also attendance is found to be higher in these schools because of the residential facility70

Regarding teacher training and motivation those are working in tribal areas, K. Sujatha (1990) in her study *Education in Ashram Schools: A Case Study of Andhra Pradesh* has pointed out that the teachers working in tribal areas required adequate training and motivation. Some studies have brought teachers held preconceived notions and prejudices towards tribal children and these studies suggested special training programmes for teachers and administrator working in tribal areas.71

Buch and Sudame (1990) in their study *Urban Primary Education in Gujarat: An In-Depth Study* carried out in the selected urban areas of Gujarat. They observed that many sample primary schools did not have their own building and they are also facing shortage of space. Some of these schools lacked toilet facilities. Some of the sample primary schools were located in unhealthy areas and many of the sample schools are prone to noise pollution.72

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69 Sito Toppo, 1979, op. cit.
Govinda and Varghese (1991) in their study *The Quality of Basic Education Services in India: A Case Study of Primary Schooling in Madhya Pradesh* made an intensive analysis of primary education services in India particularly in the state of Madhya Pradesh. In this study they came to a conclusion that the level of infrastructure facilities provided in the school play an important role on the improvement of learners achievement and the overall quality of the school.73

Nirmala Sarma (1992) in the study *The Study of the Problem of Non-enrolment and Non-retention of the Children of Tea Garden with Special Reference to the District of Sib Sagar* studied the problem of non-enrollment and non-retention of the children of tea garden labour community with special reference to the undivided Sib Sagar district in Assam. In her study she observed that the overall condition of physical facilities in schools were far from satisfactory. She also found that 80 percent of sample school had a single hall, 90 percent of school had no urinals or latrines and 60 percent of schools had no provision of drinking water facility.74

Another important aspect in tribal education is the influence and role of Christian missionaries. Rudolf C. Heredia (1992) in the study *Tribal Education for Community Development: A Study of Schooling in Talasari Mission Area* observed that the entry of Christian missionaries of various denominations in several tribal pockets of tribal India started towards the end of the 19th century and has continued till today. The impact has been felt more in the North-Eastern states, and middle India. The influence of Christian missionaries on tribal life in general and on tribal education in particular has been analyzed by several studies. It was found that the tribal families, which were converted into Christianity, have shown more interest to participate in education than families, which were not, converted.75

K. Sujatha (1987) in the study *Inequalities in Educational Development of Tribes: A Case Study of Andhra Pradesh* and Kailash (1993) in his study *Tribal Education and Occupation* have pointed out that the children from the higher income group among

73 R. Govinda and N. V. Varghese, *The Quality of Basic Education Services in India: A Case Study of Primary Schooling in Madhya Pradesh*, National Institute of Educational Planning and Administration, New Delhi, 1991.
the tribals have the greater participation in education, whereas the middle and lower income groups have the lower participation in education.\textsuperscript{76}

A study conducted by K. Sujatha (1994) in her study \textit{Education Development among Tribes} brought out the fact that poverty alleviation and developmental programmes launched by the government in tribal areas have an adverse effect on low participation of children in education and frequent absenteeism. For instance, the children are entrusted with the responsibility of cattle and sheep herding by their parents, who were assisted by ITDA under various livestock schemes. Since a large number of the tribal families’ fall under the category of lower income groups, their proportionate participation in education is not so less than that of higher income groups. This trend shows that poverty is not the sole reason for less participation in education but other cultural, socio-psychological factors at family and school levels may be having a detrimental effect. She also, in the study, has found the increasing awareness of tribal people on developmental programmes and on the necessity of formal education. The tribal people were aspiring for modern occupations and did not find education as a means for their development.\textsuperscript{77}

The interaction between tribals and teachers working in that area was found to be entirely dependent on how teachers maintain relationship with the local people. K. Sujatha (1987) in her study \textit{Education of the Forgotten Children of the Forest: A Case Study of Yenadi Tribe} and B. K. Panda (1996) in the study \textit{Functions and Organizations of Tribal Schools} attempted to analyze the interaction pattern between teachers, students and community. It was found that the cultural background of teachers did not facilitate them to understand the problems of students and to adjust to the surroundings. Lack of facilities for teachers in tribal areas was also pointed out in these studies.\textsuperscript{78}

The study by K. Sujatha (1996) in her study \textit{Single-Teacher Schools in Tribal Areas: A Study of Girijana Vidya Vikas Kendras in Andhra Pradesh”} observed that although

\textsuperscript{77} K. Sujatha, 1994, op. cit.
these schools were established on special considerations and under special circumstances, no detailed and appropriate planning was made at the state or ITDA level particularly with regard to the selection of location, teacher requirements, infrastructure, training, monitoring…etc.79

Another important dilemma in tribal education from the beginning of the 20th century has been the medium of instruction. L. R. N. Srivstava (1971) in his study Identification of Educational Problems of the Saora of Orissa, D. P. Pattanayak (1981) in his study Multilingualism and Mother Tongue Education and Geetha B. Nambissan (2000) Identity, Exclusion and the Education of Tribal Communities have pointed out that the tribal children could not understand the regional languages and thus fell short of educational attainment.80

Other studies made by D. R. Pratap (1971) on Study of Ashram Schools in Tribal Areas of Andhra Pradesh, G. Ananda (1994) in the study Ashram Schools in Andhra Pradesh and B. S. Nagi (2000) in the study Educating Tribals in India: A Study of Ashram Schools have examined various problems with regard to facilities in these schools, like lack of adequate infrastructure, poor quality of food and irresponsible teachers and administration. The authors in their respective studies said that in the schools located in tribal areas are found insufficient infrastructure.81

The Gender Gap in Basic Education: NGOs as Change Agents edited by Rekha Wazir (2000) explores the Indian education scenario from the twin perspectives of gender disadvantage in access to basic education and the responses of the voluntary sector to overcome them. It also provided an analysis of NGO strategies for increasing access of girls and women to basic education. The authors analyzed the current situation of primary education in India including coverage, regional and socio-economic differences, the role of different actors, financing of basic education and recent policy changes. One of the authors, Geetha B. Nabissan, explores on education of tribal

children and said that language, curriculum, cultural aspects, teacher-pupil ratios and facilities in the calls room are some of the causes for drop-out of the tribal children.  

A study made on community participation titled *Community Participation in Primary Education: Innovations in Rajasthan* by Vimala Ramachandran (2001) reveals that participation of the community from the most disadvantage sections would improve condition of the education. The study is specially focused on the experiences of community participation during the implementation of Shiksha Karmi and Rajasthan Lok Jumbish projects. As Ramachandran says in the Rajasthan context, “community participation implies the participation of the disempowered, those who have not had access—as a community, as a geographic area or as a gender”. By sharing the experiences during the implementation of those two projects, she continues that community participation in specific context of Rajasthan should really involve people who have little or in-access to basic education.

Mythili (2002) in the study *Community Pressure for Higher Quality of Education: Rural Primary Schools in Karnataka* observed that “community provides not merely physical and human facilities, but also exerts pressure on the teachers to achieve higher quality of education”. The study suggests that the community needs an ability to visualize the importance of education and translate it into action for achieving a higher quality of education. The study also revealed that the reasons for high levels of community pressure can be traced back to the participation of people in various sphere of activities such as intellectual, political and apolitical movement in the region.

Indian Constitution has been amended to facilitate the panchayat institutions to participation in decision making in local bodies through 73rd and 74th Amendments. Through these amendments the panchayats have been conceived to be the third layer of government and are supposed to be entrusted with the responsibility of implementing universal and compulsory free education. In this context a study is made on education, panchayat and decentralisation titled *Education, Panchayat and*

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Decentralization: Myths and Reality by Poromesh Acharya (2002). It focused on exploring the myths and reality of the role of community in education and says that “panchayat raj institutions, instead of spearheading the decentralisation of the educational process, became a tool in the hands of the major political parties, which sought to implement populist policies like no detention rather than bringing in a thorough revamp of the entire system”.

K. Mani, K. Anandan and V. Vinaitherathan (2002) in their study on Community Attitude towards Involvement of Community Participation in Primary Schools finds that the community of different categories such as male, female, rural and urban areas have positive opinion on the involvement of community to improve the primary school.

R. Govinda and Rashmi Diwan (2003) in their study Community Participation and Empowerment in Primary Education presents the grassroots experiences, problems encountered, and lessons learnt from initiative launched in five Indian states. The contributors cover a range of important issues including how community participation works in an environment characterized by deep-rooted socio-economic divisions, the equitable distribution of participation, identifying and defining the community, and ensuring the genuine representation of those who are traditionally excluded from decision-making in rural areas. The five case studies cover Madhya Pradesh, Karnataka, Rajasthan, Bihar and Kerala. The editors emphasized on how decentralization in education has been actualized in different parts of the country and the dynamics of empowering the community to manage primary education.

Vimala Ramachandran (2003) in her book Getting Children Back to School: Case Studies in Primary Education made a collection of essays based on fieldwork with 10 NGOs operating in the field of primary education in different states in India. The editor focuses on researching the backward and forward linkages necessary to strengthen primary education. In this context she says that “a significant proportion of children, especially girls and those from underprivileged background, either drop out

at an early stage or learn very little. The quality of education in government schools also leaves a great deal to be desired”. In her study she also brings case studies of innovative educational programmes from the voluntary sector which influence, support and strengthen basic education, particularly forward and backward linkages. For effective strengthening of primary education, she said that “government and non-governmental initiatives are neither competing nor mutually hostile when it comes to delivering primary education to target populations. Hence, a triangular and synergistic partnership between the government, NGOs and the local community is what is needed to make universal elementary education a meaningful reality”.88

Vimala Ramachandran (2004) in another book Gender and Social Equity in Primary Education: Hierarchies of Access raises serious concerns relating primarily to gender and equity. The findings made in the book provide an insightful understanding of the ground realities of primary education programmes, particularly those run under the District Primary Education Programme. One of the most important findings indicate that a child’s gender, caste, class and community tend to define the nature of the school he/she attends which has implications for the processes of teaching and learning. The study also explored the perceptions of parents, teachers, children and the community regarding primary schooling and the impact of the DPEP. To overcome the above issues related to primary education, it explained “institutional mechanisms and strategies required to improve schooling and reduce inequalities, as also assesses the efficacy of various non-formal and alternative education initiatives”.89

Kumar Rana and Samantak Das (2004) made a study Primary Education in Jharkhand and the study explored that while inadequate infrastructure and the lack of teachers affect the quality of teaching, poverty of the parents is also equally responsible for the alarming rates of non-enrolment, dropouts and poor attendance of pupils. Scheduled Tribe children are particularly at a disadvantage as education is not imparted in their mother tongue. The study strongly suggests that to strengthen primary education the government can step in with incentives such as midday meal

scheme in the school and community participation has to be ensured to decentralize the education system at village level.\(^9^0\)

Sartik Bagh (2005) in the study *Decentralizing Education: The Role of Panchayat Raj and Community Participation* made an empirical investigation into the rural areas of Orissa, which focuses community efforts and the role of Panchayat Raj Institutions towards successful accomplishments of the primary education. The micro level study done in the district of Kalahandi in Orissa and studied the reflections of community participation in the implementation of primary education programmes. The writers emphasized that the members of Panchayati Raj Institutions and the community are not much aware about their roles and responsibilities especially when it comes to the school related activities and monitoring.\(^9^1\)

Prem Chand Patanjali (2005) in the study *Development of Primary Education in India* emphasizes the current status of primary education in India. The writer describes the challenges of non-universalisation of primary education and suggests effective measures to remove the barriers. The writer while explaining about the importance of the primary education, said that it is the gateway to all higher levels of education that train the scientists, teachers, doctors, and other highly skilled professionals that every county, no matter how small or poor. In this connection it is explained that “教育 for children must be the first call on the nation’s resources, and primary education develops the capacity to learn, to read and to acquire information, and to think critically about that information”.\(^9^2\)

In a study made by Sthabir Khora (2005) in the study *Continuing Low Literacy: The Case of Orissa* observed that the disadvantaged tribal groups have historically shown low literacy rates. The factors that explained are the historical disadvantage of the tribal community and the inadequate presence of women and SC/ST among teachers as compared to their numbers among pupils. It also explores that the state in its


mechanical replication of all central government schemes to raise literacy levels, has neglected the needs of this tribal groups.93


Vimala Ramachandran (2007) in her study *The Great Number Race and Challenge of Education* says that the data that government produces on enrolment and drop-outs of the school age children is very much disappointed. While discussing on quality of education at primary level she produced *Pratham’s*, a non-governmental organization, survey on learning outcomes of the children. It is found that almost half of the standard five children could not read a standard two text. The government is looking at increasing the numbers and neglecting the quality of education that each child is receiving. Infact while saying on government schools and quality of education she pointed out that “government schools no longer provide a common shared space for children of different backgrounds and communities: children today grow up without getting an opportunity to mix with children from other social groups. While children from middle class and affluent families with greater access to the world media may potentially be exposed to different view points, the majority of poor children not only attend school where they mix with their own kind but have little access to the media (print and visual). They are thus doubly disadvantaged-by poverty and by poor quality education”.95

There are a few references available on implementation of Sarva Shiksha Abhiyan. Abhijit Banerjee (2007) and others in their study *Can Information Campaign Raise Awareness and Local Participation in Primary Education* analysed the functioning of

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Village Education Committees and community participation. In their study they reported the findings from a survey in a rural district in Uttar Pradesh. Rural households, parents, teachers and VEC members were surveyed on the status of education services and the extent of community participation in the public delivery of education services. It is revealed that most parents do not know that a VEC exists, public participation in improving education is negligible, and large numbers of children in the villages have not acquired basic competencies of reading, writing, and arithmetic.\(^96\)

Anit Mukherjee (2007) in his study *Implications for Education* discussed on issues related to allocation of budget for secondary education and state governments’ ability to increase commitment to elementary education. While discussing about the Sarva Shiksha Abhiyan, he said, even though between 2002-03 and 2006-07, the whole country has been covered under Sarva Shiksha Abhiyan in a mission mode, the complexity of planning and implementation of it is still not clear for many observers. In his conclusions regarding the allocation of budget for the implementation of Sarva Shiksha Abhiyan by both State and central governments he observes that “some states have not been able to match the centre’s Sarva Shiksha Abhiyan expenditure even when their share is 25 per cent. The first task will be to make sure that the states release funds for Sarva Shiksha Abhiyan in a timely and consistent manner. The increase in the states’ share should be calibrated with the revenue capacity in the same way that the Twelfth Finance Commission has done for the backward states. Therefore, the next phase of Sarva Shiksha Abhiyan financing will depend crucially on the willingness and ability of state government to raise its commitment to elementary education”.\(^97\)

Ratan Khasnabis and Tania Chatterjee (2007) in their study *Enrolling and Retaining Slum Children in Formal Schools: A filed survey in Eastern Slums of Kolkata* found that retaining the students in a formal school is far more difficult than enrolling them, particularly if the students are from very poor economic background. While saying

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India is yet to achieve that goal of universalisation of elementary education or 100 percent enrollment and retention of children with schooling facilities in all habitations through the implementation of Sarva Shiksha Abhiyan, which has a special focus on girl children, students belonging to disadvantaged families still do not attend classes regularly. In their conclusion they strongly felt that, “the ground reality is that the students belonging to the disadvantaged families still do not attend classes regularly. Even if they are induced to get enrolled in formal schools, thanks to Sarva Shiksha Abhiyan retaining them in the school till they completed the primary education is still a big problem and the scenario is not expected to change radically unless the basic socio-economic issues related to the disadvantaged families are addressed properly”.98

To sum up, it is observed from the review of literature that most of the studies on tribal education were micro level studies conducted among selected tribal groups. Most of the sociological research in tribal education has been conducted to look into the socio–economic aspects and a few studies focused on impact and functioning of primary education in tribal areas. The main objective of the most of the studies has been to see the interrelationship between socio-economic aspects and educational participation. Socio-economic aspects like parental education, occupation, family income, family size, awareness and attitude of parents and students were also studied. These studies have also discussed several issues related to tribal education in general. Many studies identified that issues like accessibility, cultural aspects, curriculum, teacher-pupil ratio, amenities in the class and hostels, teacher behavior, poverty of the parents etc. play an important role in educating the tribal children. Some studies are focused on policy issues and they reviewed the existing policies on primary education. Very few studies are available on Sarva Shiksha Abhiyan and particularly, not much research is available on community participation in Sarva Shiksha Abhiyan.

The present study carried out by the researcher Primary Education in Tribal Areas: A Study of Community Participation in Sarva Shiksha Abhiyan is aimed to study the community participation in education related activities during the implementation of the first phase of Sarva Shiksha Abhiyan in tribal area of Rampachodavaram in East Godavari district. This study may fill the gap in the existing literature since much

literature is not available. In the next chapter, as a part of macro level study, an in-depth focus is made on policy issues in primary education with reference to Scheduled Tribes.

10. Importance of the Study

The role of education in the life of an individual has been universally recognized. In a complex society like India the impact of education in shaping an individual's personality is undisputed. Education goes a long way in bringing about desirable changes in individual's personality. It is only through education that one could become a contributor to the fast changing society like India, which is in a state of flux. In the process of social change the individual has to adjust his thinking to new dimensions. At this point the movement for universalisation of education spread rapidly in our country.99

Education implies that equal opportunities should be provided to all citizens, irrespective of their class, caste, or gender. The attention is drawn towards the weaker sections of our society who have been placed in the category of tribal and who form a bulk of India's population. It is felt by the major education policies that decentralization of primary education at grassroot level would enhance the overall educational development of the tribal community. In this context the study is aimed at understanding the participation of tribal community in primary education programmes that are implemented in decentralized manner.

In the light of above discussion it is also made clear that the School Education Management Committee (SEMC) is one of the important education committees at the village level.100 It comprises of total seven members. Out of seven, four parents of the school going children and one panchayat ward member act as members, one school head master as its convener and panchayat president as its chairman. The prime objective of the committee is that it “shall review the functions of the school once in every month and shall take all such steps necessary to fulfill the goals and objectives set forth in the Andhra Pradesh School Education Act (Community Participation)

100 Government of Andhra Pradesh, G. O. Ms. No. 95, issued by Education Department dated 02/12/2006.
In other way it is meant for enhancing the community participation in school related activities at the village level.

The review of literature shows that enormous research work has been done on the different aspects of tribal life. Though lot of progress has been made but lot has to be done in this direction. The present study is aimed at examining various policies on tribal education particularly primary education and also to see why the education programmes for school children are not successful among tribals. The real difficulties for tribal development in education have been "one existing inside and the other outside. Because of the traditional way of life and concept of magic oriented notions, the tribals have always resisted any reformation, education, and trans-culturisation, purely in a feeling that any such importation of thought is a challenge to their existence. The outside difficulty is that on account of peculiar way of thinking of the tribals any organizations including the State have not properly appreciated which is the right side first to tackle for the development".  

In the light of above discussion it has been clear that the tribal education for development depends upon both the inside views, which is tribal traditional way of life, and the outside view which is the responsibility of any organization including the State. Is it possible for the state to make education policy by balancing the tribal traditional way of learning? Or is it really necessary to protect the tribal traditional way of learning? These are the fundamental questions for any researcher to ponder over. In this connection Rudolf C. Heredia says that to redress tribal minority status the mobilization not just to preserve their cultural autonomy but to make them to participate in their own development where education will have a necessary and crucial role to play. It is the responsibility of both the people and the state to fill the gap between tradition and policy making.

In this connection, the present study on *Primary Education in Tribal Areas: A Study of Community Participation in Sarva Shiksha Abhiyan* made a focus to review various

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education policies at macro level and to understand the community participation while implementing Sarva Shiksha Abhiyan at micro level in the tribal areas.

11. Objectives of the Study
The objectives of the study are as follows;

1. To review various policies on primary education with reference to Scheduled Tribes at macro level.

2. To understand community participation in primary education in India.

3. To make an in-depth overview of Sarva Shiksha Abhiyan.

4. To understand the socio-economic background of the respondents in the tribal area.

5. To study the extent of tribal participation in Sarva Shiksha Abhiyan in Andhra Pradesh.

12. Research Strategy
The study is based on primary as well as secondary sources. Various policy documents, commission reports and existing literature are referred for critical examination of various policies, and community participation on primary education, and also to gain an overview of the programme of Sarva Shiksha Abhiyan. The study also adopted the strategy of conducting a survey to collect primary data from 345 respondents in 26 villages of 3 mandals\textsuperscript{104} in Rampachodavaram agency area of East Godavari district, Andhra Pradesh, where the programme of SSA has been implemented. The techniques adopted for primary data collection were structured questionnaire, unstructured interviews, focused group discussions, observation and verification of school records. The structured questionnaire is used separately for each category of the respondents i.e. parents of the school going children, PRI members and school teachers in SEMC, parents in PTA and students in primary education.

13. Methodology

13.1. Selection of the Mandals
Rampachodavaram is an agency area\textsuperscript{105} in East Godavari district of Andhra Pradesh. The agency is one of the backward areas in terms of literacy levels of tribal population in the district. It consists of seven mandals: 1) Addateegala, 2) Devipatnam, 3) Gangavaram, 4) Maredumilli, 5) Rajavomangi,

\textsuperscript{104} Mandal is a revenue division in the district, which earlier was called Tehsil.

\textsuperscript{105} Usage of ‘Agency’ is the legacy of the colonial government which identified the areas of tribal concentration as ‘Agency areas’. The agencies were administered with different policy formulation.
6) Rampachodavaram and 7) Y. Ramavaram. Out of these seven mandals, three mandals namely Y. Ramavaram, Gangavaram and Maredumilli are selected for the study lowest literacy has been reported as per the 2001 census. The total literacy of the district is 65.5 percent while the literacy rate of these three mandals is 37.4 percent, 42.5 percent and 52.4 percent respectively.

13.2. Selection of the Villages
A total of 26 villages are selected following the systematic sampling method from the above three selected mandals at 10 percent of the total number of villages in each mandal. The list of villages is accessed from the list available in 2001 census reports.

13.3. Selection of the Respondents
The respondents for the study consist of members in School Education Management Committee (comprising of parents of the school going children, PRI members and school teachers) members in Parent Teachers Association and students. About 345 respondents are selected following simple random sampling method from 26 sample villages. The criterion for selection of each category of the respondents is explained below.

13.3.1. Selection of SEMC Members
The SEMC, in each village, consists of 7 members with a composition of four parents of the school going children and one panchayat ward member as its members, school head master as its convener and panchayat president as its chairman. It implies that the SEMC has representation from parents, school teachers and PRI members. Among these three categories of the representation in each SEMC, two parents out of four, one PRI member (either panchayat president or panchayat ward member whoever is available) and all school teachers/head master (in the study area most of the schools are single teacher schools or maximum with two teachers) are covered in 26 villages for the study. These respondents are, as said above, selected following simple random sampling method. The list of the parents and school teachers in SEMC is obtained from the school records from the respective schools in the sample villages, whereas the list of PRI members is collected from the panchayat secretary in the office of the respective panchayat samithis.
13.3.2. Selection of PTA Members
The parents of the school going children and school teachers are the members in PTA. Among the total parent members in PTA, five of them are selected from each PTA in 26 sample villages. These sample respondents in each PTA are selected using simple random sampling method. The list of these members is obtained from the school records from the respective schools in the sample villages.

13.3.3. Selection of Students
The sample of the students is selected from primary schools located in the 26 sample villages. Among the total number of students in each school, four of them are selected for the study and their education varies from Class-I to Class-V. These students are selected based on simple random sampling method. The list of them is obtained from the school records from the respective schools in the sample villages.

14. Sampling Design
A multi-stage sampling method has been employed for the selection of mandals, villages and respondents for the study as shown in Table 1.6.

<table>
<thead>
<tr>
<th>S. No</th>
<th>Name of the Mandal</th>
<th>Total Villages</th>
<th>Sample Villages</th>
<th>Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>SEMC Members</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Parents of School going Children</td>
</tr>
<tr>
<td>1</td>
<td>Y. Ramavaram</td>
<td>131</td>
<td>13</td>
<td>26</td>
</tr>
<tr>
<td>2</td>
<td>Gangavaram</td>
<td>60</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td>3</td>
<td>Maredumilli</td>
<td>71</td>
<td>7</td>
<td>14</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>262</td>
<td>26</td>
<td>52</td>
</tr>
</tbody>
</table>

15. Chapterization
*Introductory* chapter deals with the general scenario of tribal literacy in India, primary education and its role in enhancing the literacy levels in the tribal areas. It also deals with Scheduled Tribe literacy in the pre-independence and in the post independent India. An attempt is also made in this chapter to review the available literature on community participation, Sarva Shiksha Abhiyan and policy issues in primary education with reference to Scheduled Tribes.
The Chapter-2 ‘Policy on Primary Education in Tribal Areas: Role of Community’ deals with understanding of various policies and recommendations of different commissions on community participation in primary education with reference to Scheduled Tribes since 1950. To have an elaborate understanding, the entire chapter is discussed in four phases based on the major trends in the Indian education system.

The Chapter-3 ‘Community Participation in Education: An Understanding’ is discussed about the experience of government as well as Non-Governmental Organizations’ (NGOs) involvement in implementing education programmes with the support of local community. The objective of this discussion in this chapter is to give various examples of community involvement and their active participation in implementing education programmes across India. Further, the discussion made in this chapter enables us to understanding the concept of community participation in Sarva Shiksha Abhiyan.

In the Chapter-4 ‘Sarva Shiksha Abhiyan: An Overview’ emphasis is made on understanding of its objectives and goals to achieve Universalisation of Elementary Education (UEE). The core component of Sarva Shiksha Abhiyan is its preparatory phase. During this preparatory phase school teachers have to prepare a micro level planning by involving the local community, PRI members, village elders, children particularly SC, ST, BC, minorities, physically challenged persons and women. The micro level planning contains the requirements of the school including the details of enrolment, drop-out etc. This micro level planning is to be prepared at the beginning of each academic year. The core principle in preparing micro level planning is “rely on the people to diagnose the problem and articulate their demand”. There was a confidence that once this happened, everything else would start falling into place. Keeping this as one of the major objectives in implementing Sarva Shiksha Abhiyan, the chapter deals with other aspects too in this direction as per the Sarva Shiksha Abhiyan policy framework.

The Chapter-5 deals with ‘Profile of the Study Area and Socio-Economic Background of the Respondents’. In this chapter an attempt is made to present the profile of the East Godavari district and Rampachodavaram agency area based on secondary sources. It also discussed the socio-economic background of the respondents based on the empirical data collected for the purpose.
Introduction

The Chapter-6 ‘Community Participation in Primary Education: Reflection from the Field’ is based on empirical data collected through structured questionnaire, unstructured interviews, focused group discussions and observations in the field in tribal area of Rampachodavaram. The responses of community on their awareness and participation in school related activities during the implementation of the first phase of Sarva Shiksha Abhiyan is presented and discussed.

In the concluding chapter, the focus is summarizing the entire work.