Chapter III

SOCIO-ECONOMIC BACKGROUND OF RESPONDENTS

A brief account of the socio-economic background of the respondents is presented in this chapter, which would facilitate our further analysis of performance, attitudes and aspirations in the forthcoming chapters. The information related to the respondents' socio-economic background was collected during interviews. The respondents include students, parents, teachers and drop-outs. While our main emphasis is laid on the students, the analysis of socio-economic background of other categories of respondents would be supplementary in nature.

The present analysis could help us to understand the bearing of socio-economic background of the respondents on various issues relevant to the study of tribal education. As explained earlier, 180 students studying in three Ashram schools, who were in high school sections, were chosen as sample respondents. In addition to this, the following were selected: 36 parents (father or mother), 20 high school teachers - including three head masters, 9 teachers from Tribal Welfare Primary Schools (single teacher) and 15 drop outs who were earlier studying in Ashram high schools.

I. Socio-Economic Background of the Students (Sample 180)

Since the main emphasis of this study is on high school students, it was decided to choose a uniform number of
students from three classes i.e. VIII, IX and X from each of the selected three high schools. Thus we have 20 respondents from each class in all the three schools. The following analysis attempts to bring out their socio-economic background.

a) Sex-wise distribution of respondents:

Out of the total 180 respondents, 150 were boys and 30 were girls, (83.3% and 16.7% respectively) in the total sample. It is a well known fact that the enrolment of girls in the schools was far less among scheduled tribes than other castes/ethnic groups. Further, the number of girls who continue till high school classes was also observed to be declining, as they go on to higher classes. Due to this the number of girls studying in the classes from 8th to 10th was fewer than that of boys in the Ashram schools.

Early marriages, lack of awareness and confidence on the part of parents towards girl child education, requirement of girls for domestic work, non-availability of hostels for girls in most of the Ashram high schools were some of the reasons for the meager presence of girls in the high schools. This fact is reflected in the sample also. Further, only one Ashram school was having attached hostel for girls, while the other two schools did not have any facility for girls' stay. It was observed that there were more girls at the school where a separate hostel was
provided for them than in other two schools. Hence, it was unavoidable to choose more number of girls from School-one (around 50% of the girls in the sample) than from other two schools. However, class-wise uniformity is followed while selecting the female respondents.

b) **Age-wise distribution of respondents:**

The respondents are asked to state their age which is subsequently cross-checked with the records available in the schools. Since the sample of students comprises only three classes from VIII to X, it is felt essential to classify them into two types: i) those students whose actual age corresponds to class in which they are studying at, and ii) those students whose age is not corresponding to the class in which they are studying. The latter group mainly consists of those students whose age is above the appropriate age to the class in which they are studying.

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Appropriate age in terms of class</td>
<td>118</td>
<td>64.4</td>
</tr>
<tr>
<td>Above appropriate age</td>
<td>64</td>
<td>35.6</td>
</tr>
<tr>
<td>Total</td>
<td>180</td>
<td>100</td>
</tr>
</tbody>
</table>
As shown in Table 1 above, around sixty five percent of the students were having age appropriate to the class in which they were studying. The appropriate age is calculated with minimum age of 5 years for class I. Thus, the appropriate age for class VIII is considered as 13 years, for class IX as 14 years and for class X as 15 years. According to this, majority of the respondents (64.4%) are having age in proportion to their class. But a significant percentage (45.6%) of the respondents have their age above the appropriate age to their class. One of the respondents at School-one who was studying class X has 18 years of age.

The above analysis helps us to understand the fact that among the tribal children, a considerable percentage of them (35.6%) were either admitted into the school lately or would have failed in some class and/or stagnated at some point during their schooling. When the respondents are asked whether they failed in any class, nearly thirty seven percent answered in affirmative. This further substantiates the above analysis on age. However, on enquiry it is revealed that not all the students who failed earlier in some class have stagnated. Some of them passed the 'repeat exam' and joined for higher class without losing any year. Based on this discussion, it can be concluded that those who have age above the appropriate age were either admitted into the school lately, or stagnated at some point due to failure in the examination.
c) **Tribe-wise distribution of respondents:**

The ethnic background of the respondents is given in Table 3.2 below.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Tribe</th>
<th>No. of respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Valmiki</td>
<td>65</td>
<td>36.1</td>
</tr>
<tr>
<td>2.</td>
<td>Bagatha</td>
<td>41</td>
<td>22.8</td>
</tr>
<tr>
<td>3.</td>
<td>Konda Dora</td>
<td>28</td>
<td>15.6</td>
</tr>
<tr>
<td>4.</td>
<td>Kotiya</td>
<td>11</td>
<td>6.1</td>
</tr>
<tr>
<td>5.</td>
<td>Nooka Dora</td>
<td>8</td>
<td>4.4</td>
</tr>
<tr>
<td>6.</td>
<td>Porja</td>
<td>7</td>
<td>3.9</td>
</tr>
<tr>
<td>7.</td>
<td>Konda Kapu</td>
<td>2</td>
<td>1.1</td>
</tr>
<tr>
<td>8.</td>
<td>Other tribes</td>
<td>13</td>
<td>7.2</td>
</tr>
<tr>
<td>9.</td>
<td>Non-tribals</td>
<td>5</td>
<td>2.8</td>
</tr>
</tbody>
</table>

| Total | 180            | 100%               |

As shown in Table 3.2, majority of the respondents are belonging to Valmiki tribe (36.1%). They are followed by Bagathas (22.8%), Konda Dora (15.6%) and least being Konda Kapu (1.1%). There are some non-tribal respondents (2.8%) who belonged to migrant castes from the plains. They are
mostly the children of government employees and businessmen. The representation of small tribal groups such as Nooka Dora, Porja, Konda Kapu is less (5%). In fact the population of these tribal groups in the agency area is also less in proportion to Bagatha, Valmiki etc., which are the major tribal groups. The sample more or less represents the universe of students studying in the three Ashram schools.

The population of Valmiki tribe is less than the Bagatha in Agency area. However, it is observed that more number of Valmiki children in the age group of 8-14 are studying in the schools than the Bagatha children in the same age group. There are several reasons for this phenomena. Important among them being: a) there are more number of valnikis in government employment and business than Bagathas, b) several Valmiki families are converted into Christianity, by the missionaries and they were benefitted in terms of educational advancement after such conversion, and c) the Valmikis are more exposed to modern occupations and trades than the Bagathas who are mainly the traditional land holders, d) the literacy rate of Valmikis (19.37%) is more than the Bagathas (8.72%), as per 1981 census.

d) Mother tongue of the respondents:

As elsewhere, the tribal groups in Visakhapatnam district are having their own distinct dialect. There are as
many as 15 dialects in this reason. Most of the dialects are found to be originated either from Telugu or Oriya. Since this area is adjacent to the Orissa state, many tribal dialects have their origin in Oriya. Sometimes we find Oriya and Telugu mix in these dialects. These dialects, apart from other practices, distinguish various tribal groups ethnically. Many tribal dialects in this region have evolved due to assimilation of cultures having roots in Oriya-Telugu linguistic complex. Analysis of the mother tongue of the respondents, portray the multilingual cultural complex in which the different tribal groups are living in. They would also show the multilingual background of the students in these schools.

Table 3.3 Mother tongue of the respondents

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Language/Dialect</th>
<th>No. of respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Telugu</td>
<td>90</td>
<td>50.0</td>
</tr>
<tr>
<td>2.</td>
<td>Oriya</td>
<td>30</td>
<td>16.7</td>
</tr>
<tr>
<td>3.</td>
<td>Kupiya</td>
<td>26</td>
<td>14.4</td>
</tr>
<tr>
<td>4.</td>
<td>Dome</td>
<td>16</td>
<td>8.9</td>
</tr>
<tr>
<td>5.</td>
<td>Kotiya</td>
<td>9</td>
<td>5.0</td>
</tr>
<tr>
<td>6.</td>
<td>Konda</td>
<td>5</td>
<td>2.8</td>
</tr>
<tr>
<td>7.</td>
<td>Others</td>
<td>4</td>
<td>2.2</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>180</td>
<td>100%</td>
</tr>
</tbody>
</table>
Fifty percent of the respondents have reported that their mother tongue as Telugu. This includes the non-tribal students also (2.8%). Hence, around forty seven percent of the respondents who are from tribal background have Telugu as their mother tongue. It may be assumed that this group of students and their families have been assimilated into the regional mainstream. Further, it indicates that these respondents are in the process of losing their distinct tribal ethnic identity.

The next major linguistic group among the respondents is those who stated 'Oriya' as their mother tongue. This group consists of around seventeen percent of the respondents. As observed during the field work, they could not speak the Oriya of Orissa state but a dialect used by some people in the border—usually a mixture of Oriya and their tribal dialect. More than fourteen percent reported Kupia as their mother tongue, Dome (8.9%), Kotiya (5%) and the remaining (2.8%) claimed Konda as their mother tongues. All these respondents speak their mother tongue at home and use Telugu outside. Some of these respondents explained that their family members could not understand Telugu and they are the only ones in their families who could speak Telugu. It was observed that many students studying in Ashram schools have their own peer groups formed on linguistic basis. After the class hours these students group together and chat in their own dialect. There used to be expressed
solidarity among students having similar linguistic origin. It must be stated here that all the Ashram schools are having students from various groups. Students of the same linguistic background used to share jokes, gossip and express problems among themselves, in these schools.

e) Distance between the school and respondents' home:

An attempt has been made to analyse the distance between the respondents' home place and the residential school where they are studying. This would also help to understand the radius of services extended by the Ashram schools.

Table 3.4 Distance between the school and respondents' home

<table>
<thead>
<tr>
<th>Distance</th>
<th>Less than 10 km</th>
<th>11-20 km</th>
<th>21 km &amp; above</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percentage of respondents</td>
<td>47.3</td>
<td>32.2</td>
<td>20.5</td>
<td>100%</td>
</tr>
</tbody>
</table>

Majority of the respondents (47.3%) have their home within a radius of 10 km from the school. More than thirty two percent had their home within a radius of 11-20 km from the school. The remaining (20.5%) of the respondents are having their home place within a radius of 21 km and above. The data reveal that most of the students are from the
villages and hamlets within a radius of 10 km. Another important point is that the percentage of students is decreasing as the distance between school and home increases.

f) **Type of house:**

More than forty one percent of the respondents and their family members lived in **Kacha**1 houses. 33.3% of the respondents stated that they live in **semi-pucca** houses, remaining 25.6% of the respondents have come from families who lived in **pucca** house. Most of these **pucca** houses are constructed by the government under housing scheme, as reported by the respondents. The data show that nearly 75% of the respondents's families do not have **pucca** houses. This does not depict their absolute poverty as the tribals usually live in thatched bamboo shelters/huts. However, we can assume that the single room shelters where the respondents live with their families during vacations may not provide congenial atmosphere for studies. Further, lack of privacy at homes can also be understood with this information, as many of them live in single room dwellings. The tribal children are reportedly having exposure to the

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1 Kacha houses refer to the thatched dwelling huts with Bamboo structure covered with palm leaves or grass. Semi pucca houses refer to the stone structures plastered with mud and are covered with palm leaves. Pucca houses are those with bricks/stone structure plastered with either cement or mud and are covered with permanent slab.
sex, (which would be discussed in the coming chapters) may be due to absence of or impossibility of privacy between married and unmarried family members, in the residence.

g) Size of the family:

The students were asked to state the number of family members who resided in their homes. This would help to know the family size and its impact on the children's education. More than twenty nine percent (29.4%) of the respondents have stated that their family has 3 members, whereas 50% of the respondents reported that their family comprises as 4 or 5 members. Remaining (20.6%) respondents came from families having more than 6 members. It is significant that most of the respondents (79.4%) have come from families which have fewer members, less than 6 members. This shows that the nuclear families are more inclined towards education of their children than families with large size. However, some tribal groups have traditionally been, following nuclear family norm, than joint family.

h) Educational background of the parents:

Main aim of the analysis made here is to see whether there is any impact of parents' educational background on the children's education. In other words, it is to know whether the educational attainment of parents has any bearing on their interest towards children's education.
Further, parents' education level would also influence the children's academic performance and achievement as pointed out by several studies. The education level of parents also determines their higher status, when other factors being more or less constant. The following analysis would help to understand issues such as the academic achievement, motivation of the child and their future aspirations in the following chapters.

Table 3.5 Educational background of the parents (Figures in percentages)

<table>
<thead>
<tr>
<th>Education level</th>
<th>Non literates</th>
<th>Primary level</th>
<th>Upper primary level</th>
<th>High school &amp; above level</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Father</td>
<td>67.7</td>
<td>19.4</td>
<td>3.3</td>
<td>7.8</td>
<td>1.7</td>
</tr>
<tr>
<td>Mother</td>
<td>95.8</td>
<td>1.1</td>
<td>1.1</td>
<td>2.8</td>
<td>-</td>
</tr>
</tbody>
</table>

As shown in Table 3.5, most of the parents of the respondents are non-literate as 67.7% of the fathers and 95% of the mothers did not have any educational background. More than nineteen percent (19.4%) of fathers and only 1.1% of mothers had education up to primary level; 3.3% of fathers and 1.1% of mothers did study up to upper primary level; 7.8% of fathers and 2.8% of mothers had the privilege of studying up to high school level; and only 1.7% of fathers are having
educational level up to graduation and above and none of the mothers are graduates. As per the data stated above, most of the students studying in the Ashram schools have less educated parents. As expected, the education level of mothers is less at all levels compared to that of fathers. Out of 180 students only 3 students mentioned their fathers' qualification as graduation. It is understandable that the tribals are slowly recognising the importance of education. Though the governments at Centre and States have been making efforts for nearly half a century since Independence, most of them are still non-literates. This is more visible in the case of hill tribes than the tribals in plains.

i) Occupational background of the parents:

Occupation is an important indicator of socio-economic status of a particular people. Moreover, occupation indirectly gives us the approximate financial position of the families since in many cases, the 'incomes' stated by the respondents are not always reliable. Further, as the respondents are school-going boys and girls, their statements on income may not be as accurate as their statements on their parents' occupations. Hence, the analysis of occupational background of parents is very crucial for our further analysis. The occupational background is analysed separately for fathers and mothers, as the type of occupations vary for these two categories.
i) Occupation of fathers: As reported by the students, 47.2% of their fathers are farmers having own/rented land. A sizeable section (34.4%) of them stated that their fathers are agricultural labourers. More than nine percent of the respondents had their fathers working in government services as clerks, teachers and class IV employees. Around eight percent of the respondents stated that their fathers are into business - most of them are petty traders and the rest (1.1%) of the respondents' fathers are in service sector.

ii) Occupation of mothers: More than half (50.6%) of the respondents reported that their mothers are agricultural labours. These students explained that their mothers work as agricultural labourers for wages during the work season and at other times they work in their fields. Around forty four percent of the respondents stated that their mothers are engaged in domestic chores as housewives; and 3.3% of the students stated that their mothers are in government services as class IV employees and casual labour in government agencies. Remaining (2.2%) of the respondents reported that their mothers are running petty business like vegetable vendors, fruit shop etc.

As per the data furnished above with regard to the occupational background of the parents, it can be assumed that most of the students studying in Ashram schools are either from below poverty line or slightly above the poverty line. Only those students whose parents are in either
government service or in business may be placed at above the poverty line but the latter can not be considered as rich. Even those parents who are engaged in agriculture in their own/rented lands cannot be assigned to middle or upper classes, as the lands are not very productive and their mode of cultivation is also traditional in nature. However, the analysis of the data on family income would further facilitate, to understand the economic position of families of the respondents.

j) Family income:

The respondents are asked to give information related to various sources of their family income. As the students could not give accurate information on family income, we have gathered information on several factors such as the number of acres of landholding (own/rented), crops sown, total yield in bags, (crop-wise), number of family members engaged in labour work, per day wage for male and female workers, number of working days in a week/month/year, salary in case of employees, approximate sales per day in case of business/trade, etc.

The tribal people in the Agency area are mainly cultivating jowar and bajra. Only a few of them having irrigation facilities used to have paddy fields. Of late they have been engaged in certain commercial crops like oil seeds.
Based on the existing rates at which the farmers were selling their produce, the value of the product is calculated for the number of bags of yield (as stated by the students). For agricultural labourers, the wage per day is calculated for six days in a week - for 6 months in a year. The daily wage for male and female workers was same for all adults. It was around Rs. 15 per day. For children the daily wage used to be from Rs. 10-12. As per these calculations, the incomes of the respondents' families are arrived at. The approximate annual income of the respondents is given below. More than sixty three percent (63.8%) of the respondents fall in the annual income category of below Rs. 12,000, thirty percent of the respondents come under the income category of Rs. 12,000-21,000, and the remaining (6.1%) of the respondents fall in the income category of Rs. 21,000 and above.

The data further strengthen our assumption that most of the students are from the weaker sections of the society. A few of the tribal families are above subsistence, mostly due to their non-agricultural occupational background such as Government employment and business. Those families which could harvest commercial crops and paddy are also observed to be in this category. But all others are just at subsistence level.
k) Status of siblings:

It is felt necessary to know the status of the siblings of the respondents. The respondents are asked the following two questions: i) Are any of their siblings studying? and ii) Did any of their siblings drop out of the school and the reasons for drop out? The main intention in asking these questions is to assess the encouragement of the family for children's education. Further, the educational interest of the children would be more if their siblings also took to education. The responses for the above two queries may not give the status of all the siblings of a respondent. We can at least know whether any one of the siblings was studying or studied up to a level or dropped out.

More than seventy two percent (72.2%) of the respondents have stated that their siblings were either studying or had studied earlier, 27.8% of the respondents stated that none of their siblings ever studied. Out of the remaining (72.2%) whose siblings went to school, 41.1% of the respondents have stated that one or two of their siblings dropped out of the school, while answering the second question. The remaining (58.9%) of respondents said there are no drop out cases in their family.

The point which causes worry is that around twenty eight percent of the respondents reported the incidence of drop out in their family among their siblings. Most of them stated that the parents needed the help of older children at
work and some of them explained that their siblings had to stop studies due to early marriage and the need to render domestic help. Further, another twenty eight percent of students have siblings who had never gone to school.

To sum up, most of the students who are selected in the sample have a poor economic background, and they are drawn from several ethnic and linguistic backgrounds among the tribals in the study area. Most of them have discouraging educational background and their cultural capital is low as many parents are non-literate and there are drop outs in the family. Many of them came from the families of agricultural labourers and small peasants with low income, which lived in kacha and semi pucca shelters. A significant percent of respondents have faced failures at some point of time in their schooling which will be discussed in the following chapter.

II. Socio-Economic Background of the Parents

To get cross sectional views on education for tribals and functioning of Ashram schools, 36 parents are selected and interviewed. The respondents are selected randomly and at convenience. Out of this 36 parents, 30 are fathers and 6 are mothers. All these respondents are in the age group of 28-40 years. Seventy five percent of the respondents are living in hamlets and villages while the remaining 25% of them are residing at Mandal headquarters. Majority of them
are Valmikis and Bagathas. A few respondents are from Konda Dora, Kotiya and Kodu Samantha. All the respondents could speak both their tribal dialect and Telugu.

Among the fathers, 70% of them are non-literate, 20% had schooling at primary level, 6.6% did high schooling and 3.3% (only one person) had education up to graduation. Among the mothers, 83.3% of them are non-literate and only one person had education up to high school level.

Among the fathers who are selected for sample, 63.4% are agricultural labourers, 23.4% are small farmers, 6.6% are in service sector (tailoring and barber) and the remaining 6.6% are in government service. Among the mothers who are selected for interview, 83.3% of them are agricultural labourers and 16.7% of them (only one person) in government service. When the respondents were asked to state their monthly incomes, except 3 who are having government jobs, all others have stated around Rs. 500/- as their monthly income. It was a tough task to get their actual incomes from them. However, we attempted to get other types of information related to income and based on that the average income range had been prepared for all the respondents. The income range of the respondents is in between Rs. 10,000 to Rs. 24,000/- per annum.

Irrespective of incomes, most of them are living in thatched traditional shelters, and only a few of them are living in pacca and semi pacca houses.
III. Socio-Economic Background of Teachers

The total strength of teachers in all the three high schools was 41. For the purpose of study 20 teachers were selected as sample respondents. Most of the teachers working in Ashram high schools were non-scheduled tribals. There were only 7 teachers belonging to scheduled tribes in all the three schools. Out of 20 sample respondents, 17 are males and 3 female teachers.

Among the 20 teachers chosen for our sample, 60% of them are graduates with B.Ed., 20% of them are language pandits in Telugu and Hindi, 15% of them are Secondary Assistants with SSC and Teachers Training Certificate and the remaining 5% (only one) has qualification of graduation and Bachelors degree in Physical Education. Out of the 60% of the graduate teachers with B.Ed., 25% of them are science teachers, 25% of them are Mathematics teachers, 33.3% of them are social science teachers and the remaining 16.7% are English language teachers. This category of graduate teachers include three headmasters also.

The teachers mostly belonged to non-S.T. background and are residing in the agency area only at the instance of their job in Ashram schools. The social background of the sample teachers is as follows: Forty five percent of them are upper castes which include Brahmin, Vaisya and Rajus. Thirty five percent of them are from other backward classes (OBC), such as Koppula Velama, Gavara, Padmasalie, ten
percent of the respondents belonged to scheduled castes, and the remaining (10%) of the teachers are from scheduled tribes (one Valmiki and one Konda Dora).

Except the teachers who belong to scheduled tribes, none of the other teachers could follow the tribal dialects of the area, despite the fact that they have been working in the Agency area for several years. Most of the non-S.T. teachers have reported that they mainly grew up in urban areas like Anakapalli, Visakhapatnam, Vizianagaram etc. None of them had any exposure to tribal areas before coming to Ashram schools. Both the teachers who belong to scheduled tribes mainly grew up in the Agency area only.

Most of the teachers, except the two teachers belong to scheduled tribes, have put in 12-14 years of service in the Ashram schools. The two teachers who belong to scheduled tribes are recent entrants having six years of service. All these teachers were recruited specifically to work in Ashram schools. Hence, their entire service is put in Ashram schools only. One teacher who belongs to Konda Dora had earlier worked in tribal welfare primary school for four years and joined high school later on. The monthly income of the teachers is reported to be in the range of Rs. 3000 - Rs. 5000/- depending upon the designation and number of years of service, just like any other government employees. In addition, the teachers get Special Compensatory Allowance (SCA), Bad Climate Allowance (BCA), 10% of HRA and 10% of
the basic salary as compensatory allowance (CA). It is observed that several teachers have other sources of income from their native places through agriculture, rents, interests etc., of which no reliable information could be gathered.

In addition to these 20 teachers who are working in high schools, we have also interviewed some teachers working in Tribal Welfare Primary Schools (TWPS) as single teachers. It was thought that the responses from single teachers would provide some insights with respect to tribal education at primary school level, particularly the problems these schools are facing, both academic and non-academic. For this purpose 9 single teachers are chosen as sample respondents - three from each high school area. The selection of these teachers is through purposeful sampling.

All the single teachers who are interviewed are scheduled tribes, born and brought up in the Agency area itself. All of them passed secondary school certificate. They have also completed Secondary Teachers Training Certificate course. Most of them put in 6-8 years of service in these schools. All of them have the advantage of conversing in tribal dialect and hence are regarded as local candidates in the villages, unlike the non-S.T. teachers who are regarded as outsiders.

Since all these single teachers are posted in their local area, they also have an advantage of living with their
community and could hope for the community support. The average monthly income of these teachers is around Rs. 3,200/-. In addition they get some food grains, vegetables etc., from their home, as explained by majority of them.

Out of these 9 single teachers, three of them have stated that they are christians and the rest of them reported as Hindus. It is a significant feature, as many among their generation are benefitted by the christian missionaries working in the Agency area.

IV. Socio-Economic Background of the Drop-outs

For the purpose of understanding the reasons and conditions which influence the incidence of drop-out, we thought it is necessary to interview a few of them, to supplement the information furnished by teachers, officials, parents and students on this issue. Fifteen respondents in the age group of 14-20 are chosen. The method of selection of these 15, respondents was purposive in nature. Out of these 15 there are 10 boys and 5 girls. All these respondents have previously studied in various Ashram schools and discontinued studies at different stages. More than thirty three percent (33.3%) of them discontinued their studies after they failed in class VII. Another 33.3% of them discontinued their studies during class IX. Twenty percent of them dropped out from education after they failed in class X public examination, while the remaining
(13.4%) of them discontinued their studies when they were in class VIII.

The sample consists of 33.3% Konda Doras, 33.3% of Nooka Doras, 13.4% of Valmikis, 13.4% of Bagathas and 6.6% of Porja. More than eighty five percent of them stated that they are living in bamboo thatched shelters and the rest are in semi paccia shelter. Twenty percent of them reported their family size as three and below, 60% of them have their family size as 4 - 6 members. Rest of them are part of joint families with size seven and above.

Forty percent of the respondents are already married and a few of them are having children also. Except one girl's father who had education upto high school level, all other respondents reported that their fathers did not have any education. None of their mothers are literates. Twenty percent of the respondents stated that their fathers are having their own agriculture land and all the remaining have stated that their fathers are agricultural labourers. All the respondents stated that their mothers are agricultural labourers, except one girl whose mother is running a tea shop. The family income reported by the respondents is in the range of Rs. 6,000 - Rs. 12,000 per annum.

It is interesting to note that all the respondents have reported the incidence of drop-outs among their siblings, in the family. Except a few of them, all others were staying in the hostels of Ashram schools, before their
discontinuation of studies. Most of the respondents complain that the syllabus is tough and they express their dissatisfaction over the teachers' behaviour. Only 40% of them are repenting for discontinuation of studies.

All the respondents are engaged in some occupation. Most of them are working as agricultural labourers with a daily wage of Rs. 15/-. One girl is running a tea staff. One boy is also having a tea and cigarette shop. One of the respondents has started a shop for fancy goods. All the three respondents who are engaged in business have reported that their monthly income is around Rs. 800/- and they are not repenting for discontinuation of studies, whereas the respondents who are agricultural labourers expressed their dissatisfaction over their socio-economic position.

To sum up, this chapter mainly focus on the socio-economic background/position of various categories of respondents. The findings in this chapter are mainly based on the responses of the respondents. It can be noticed that there are wide disparities in the socio-economic and cultural background of students and teachers. These two categories of respondents are of crucial importance for our discussion on tribal education. The analysis of the data reveals that these two categories are from two extreme socio-cultural mileu. This difference in their socio-cultural background will reflect in their attitudes, perceptions and awareness on various issues. Further the
differences in their socio-cultural background would invariably influence their behavioural and interactional pattern. And these crucial aspects determine the educational achievement and the character of the schooling. Thus the above discussion provides sufficient description of the respondents which would help to analyse various issues in the subsequent chapters.