

**SOCIO-PSYCHOLOGICAL FACTORS IN THE FAMILY SETTING  
OF THE TRIBAL CHILDREN AND THE PROBLEM OF  
DROPOUT AT THE PRIMARY SCHOOL LEVEL  
A STUDY OF SANTALI CHILDREN IN ORISSA**

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### DECLARATION

Certified that the dissertation entitled " Socio-psychological factors in the Family setting of Tribal Children and the problem of Dropout at the Primary School level - a study of Santali Children in Orissa", submitted by Prabina Kumar Tripathy is in partial fulfilment of eight credits out of a total requirement of twenty-four credits for the degree of Master of Philosophy of this University. This dissertation has not been submitted for any other degree of this University and is his own work.

We recommend that this dissertation be placed before the examiners for evaluation.

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**CHAPTER - I**  
**I N T R O D U C T I O N**



Control of dropout and education of the scheduled tribes are given priority under the educational expansion in the sixth plan. Art 46 of the constitution of India lays down that "The states shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular of the scheduled castes and scheduled tribes and shall protect them from social injustice and all forms of exploitations".<sup>1</sup> To fulfil this, directive efforts are being made on a continued basis by the central and state governments. A substantial percentage of money, resources and time have been allocated to achieve this objective but the results are not up to the expectations.

The last 35 years have been marked by appointment of various commissions and committees and the institution of new programmes and projects in the field of tribal education. Reports such as, backward classes commission (1956), the scheduled areas and scheduled tribe commission (1962), Srivastav and his associates (1970, 1970a, 1970b and 1971), Renuka Roy committee, Elwin committee, Sachidananda, Ambasht, Das Gupta and several others deal with the tribal community in India as a whole in a global perspective. Efforts have been at macro-level to determine the status of education among different tribes and at the micro-level to describe the conditions of life within anthropological and sociological frame works. Srivastav (1971) attempted to identify the educational problems of a particular tribe in Orissa called Seora. But no study has been conducted of dropout children to identify social and psychological aspects in the family setting of tribals to account for the high rate of dropout.

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1. The constitution of India (as modified upto 1st November, 1956).

In the present study, efforts have been made to identify the social and psychological factors of dropouts in relation to the family setting of a particular tribe 'Santal' in Naurbhanj district of Orissa. The findings are based on field work and observation gained by living in tribal villages and establish direct contacts with the people.

DROPOUT PROBLEM AMONG SANTALIS, ORISSA :

What is dropout? - The term dropout has been used largely with reference to education at the school level. Dropout may be defined as a child who withdraws before completing a course of instruction.

Encyclopedia of Psychology defines dropout as "An individual who gives up before reaching his goal, particularly a student who does not complete a course."

Websters Third New International Dictionary defines dropout as "One who drops out before achieving his goal as from school or a programme of instruction or training."

So in a primary school set up the dropout may be referred to as :-

- i) Those who enter class I but are withdrawn by their parents, for one reason or the other, before they complete primary education.
- ii) Those who enter class I but repeatedly fail in one class or the other and finally dropout.

This indicates that the index of literacy or universalisation of elementary education should not know<sup>bc</sup> from mere enrolment in class I but from their retention in subsequent grades. This is where a depressing picture is seen in case in case of scheduled tribe children. Children enrolled in class I, 58.80% leave schools by class II, 74.92% by class III, 88.20% leave schools by class IV and 92.01% leave by class V. In other words, out of 100% in class I only 8% remain in class V. Scheduled Tribes girls dropout schools in larger number (96.10%) than Scheduled Tribes boys (90.58%). Scheduled Tribes children thus contribute maximum to the educational wastage and as such the problem of tribal education demand considerable attention.)

In Orissa the position of enrolment and its consequent decrease is certainly eye catching as shown in table below :-

TABLE NO. I

\*PERCENTAGE OF ENROLEMENT TO THE CHILD POPULATION FOR DIFFERENT DISTRICTS IN ORISSA :

DISTRICT	CHILD POPULATION (6-11) (1973)	ENROLEMENT IN PRIMARY SCHOOL	PERCENTAGE OF ENROLEMENT
Sambalpur	255411	186190	72.89
Sundargarh	139232	108875	78.19
Keonjhar	133276	94595	70.91
Mayurbhanj	196235	108128	55.09
Balasore	259428	249141	96.03
Cuttack	529893	463663	87.42
Dhenkanal	184090	124736	67.75

DISTRICT	CHILD POPULATION (6-11) (1973)	ENROLMENT IN PRIMARY SCHOOL	PERCENTAGE OF ENROLMENT
Phulbani	85293	64109	75.16
Balangir	175639	116332	66.23
Kalahandi	163189	98001	60.05
Genjam	315510	191530	60.71
Koraput	284063	218227	76.82
Puri	317876	264423	83.18

\*Source :- Data Processing Unit, NCERT, New Delhi.

From the above table, the poor educational progress in the district of Mayurbhanj, Kalahandi, Genjam, Balangir, Keonjhar and Dehenkanal became obvious. The purpose of bringing district-wise enrolment statistics is that certain districts have more of tribal population and are backward educationally because of greater dropouts among Scheduled Tribes children, as shown in Table No.2 :-

TABLE NO.2

\*POSITION OF TRIBAL POPULATION IN MAYURBHANJ DISTRICT OF ORISSA.

Total Tribal Population - 729764 - 60.61% (Highest Tribal Population in Orissa)

TABLE NO.3

\*DISTRIBUTION OF SANTAL TRIBE IN ORISSA.

	<u>POPULATION</u>	<u>PERCENTAGE</u>
Orissa	452953	100%

	<u>POPULATION</u>	<u>PERCENTAGE</u>
Sambalpur	139	.03
Sundargarh	4152	.92
Keonjhar	33182	7.33
Mayurbhanj	359506	79.37
Balasore	46921	10.36
Cuttack	4604	1.02
Dhenkanal	2497	.55
Phulbani	36	.01
Balangir	5	Nil
Kalahandi	19	Nil
Koraput	1677	.37
Ganjam	54	.01
Puri	161	.03

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\* Source :- 1971 Census of India

Table No.2 and 3 indicate that the Santal population is very high in the district of Mayurbhanj. It is 79.37 percentage of the total Santal population in Orissa. Also the district Mayurbhanj has highest tribal population (60.61%) in Orissa.

IMPORTANCE OF THE INVESTIGATION :-

The Santal tribal mainly concentrated in the district of Mayurbhanj of Orissa. They are one of the most popular tribe in Orissa as well as India. They are educationally not developed as compared to the other tribes of Orissa. This low percentage of literacy among the Santal, high rate of dropout

from the primary school and other related problems of schooling are some of the motivating factors for taking up this study.

The Santalis are rooted in their traditional culture and have undergone little or no change over the years. They are very much traditional in their approach. The social environment does not seem to place value on schooling of children. Each member has to contribute and add to the family income. Every child is an economic unit. The schooling children render some sort of economic assistance to the family and help their parents. The present study does not endeavour to derive a inference in a way of generality but is expected to suggest ways of conducting further investigations in the area.

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CHAPTER - II

REVIEW OF RELATED STUDIES

Studies on Deprived and Their Educational Achievements :

Research indicates that all deprived have something in common. The term deprived, psychologically deprived (Kirk 1958), culturally deprived (Riesman 1962), socially disadvantaged (Havighrast 1964) and disadvantaged (Ugiris 1968) are categorised in different literature. Children in all categories are marked by three general characteristics during their school career, namely progressive decline in intellectual functioning, cumulative academic achievement deficit and premature school termination or high dropout rate. Fraser (1959) on the basis of an investigation in Aberdeen concluded that income had more influence on attainment than did family size and the other most influential factors were parents' attitude, living space and abnormal background.

Riesman (1962) has observed that the kind of home a child comes from is an important factor in his progress at school. The lower streams in schools tend to have more children from poorer homes, and the higher streams contain children from better homes. Difficulties in learning and behaviour often seem to be related to inadequacy in home conditions or to abnormalities of family settings.

Douglas (1964) found the degree of parental interest more influential than of the home or the schools' academic records. These results give an impetus to attempt to increase parents interest in their children's progress and to improve their attitudes towards education.



Gordon (1965) has expressed, deprivation has been equated with failure to provide opportunity to have experience.

Gray and Klaus (1965) describe the culturally disadvantaged child by the manner in which he receives less reinforcement for his behaviour especially from adults and that the reinforcement he does get is diffused rather than focussed precisely for the adequacy of his performance.

Zigler and Kanjir (1965) also supported the above views and stated that the geographical environment which determine the mode of economic pursuits, space of play and institutional setting provided by caste, class and general amenities available to the individuals' residing in those places, like drinking water, power, civic amenities, means of entertainment etc. are important for the individual. The level of poverty and general economic conditions are the underlying causes of all deprivations.

Bowlby (1965) emphasized the importance of the mother child relationship. The work of the child guidance and child care services have also led us to define poor home in psychological rather than material terms. Many researches have been conducted to demonstrate the relationship between various aspects of home background and school progress.

Wiseman (1966) stresses that satisfactory school progress depends on the physical and psychological support, child receives from the mother. He also found that the fathers' interest in the child provides an added spur to achievement.

Morris (1966) and Rutter (1966) compared good and poor readers. They did not find that more poor readers tend to come from broken homes, which is a timely reminder that commonly held assumptions are not always confirmed by researches.

Anastasi (1966) pointed out that person reared in different cultures may differ in the <sup>performance</sup> importance. They place upon speed, the strength of their achievements and competitive drives, their interest in solving abstract problems and many other work habits and test taking attitudes that affect performance. She further points out that besides these obvious environmental in-equalities, there remains the important influence of social expectancy of an individual tends to affect what he does and what he becomes. When such expectations carries the force of cultural tradition behind it and is repeatedly corroborated in daily interpersonal contacts, it influences the behaviour and thinking. As a result the individual often becomes convinced that he is intellectually inferior or superior or that he possesses this or that talent or defect according to the dictates of the particular culture and it affects his learning.

Clergy and Nagson (1968) have suggested that as many as ten to twelve percent of children may be considered as children in distress whose poor response to schooling, vulnerability to delinquency and maladjustment are hardly surprising in view of the stressful circumstances in which they live.

Miller (1970) found the correlations between social class and attainment generally of the order of .30 to .35. Further he concluded that what matters is not the social class from which the person originates, rather it is the characteristics of the person

and his social environment which influence his learning. Therefore while studying social factors affecting learning performance, one must look beyond social class to interests, the values which may reflect parents cultural level, educational level and educational and vocational aspirations. In other words each and every index of social class should be taken into account while dealing with the relationship of social class to learning.

Das, Jachuck and Panda(1970) found that rich Brahmin children differ significantly from poor Harijan children, but there was no significant difference between poor Brahmins and rich Harijans.

Werner and Marlidharan(1970) found significant difference between pre-school advantaged and disadvantaged children on Drm-a-man test and porteus maze test.

Morrison and Mc Intyre(1975) pointed out that there are different aspects of home environment and each of these are correlated with academic success. Sharma(1976) argued that a person ought to be judged by universal criteria, such as ability and performance and not by particularistic standards based on the accident of birth. He further pointed out that this is a purely meritocratic idea, but a person's merit, especially the way it is usually determined, is itself subject to the influence of social background. The social class has been studied on one of the important variables that determines the academic performance and learning.

Tripathy and Mishra(1976) found that prolonged deprivation is significantly negatively related to Koh's Block Design Test.

Daniel and Stevens(1976) have reported that the locus of control variables plays a major role in the learning processes and striving for achievement by influencing an individual's strategy

preferences in confronting problem solving and risk-taking situations.

Das and Paivato (1976) have tried to relate malnutrition to cognitive competence using stature as independent variables. They found that the effect of malnutrition was blended with SES.

Similarly Dutta and Panda (1977) found that the effects of malnutrition on colour naming, word reading and CPW were inconclusive.

A series of studies completed at Delhi University (i.e. Broota and Madhulia (1978), Chawla (1979), Juneja (1979) and Broota (1979) indicated that children living in varying environments (i.e. urban, rural, orphanage) differ in performance on tasks involving perception of colour, form and size.

Mishra and Tripathy (1980) have shown significant effect of deprivation on depth perception, perceptual identification and categorisation tasks.

Puspa (1981) has suggested that deprivations influence not only attainment but also the development of abilities themselves. He pointed out that in the home environment, the satisfaction of the child mainly depends upon the interaction between the parents and with the parents. In a family, whether economically high or low, the amount of time that is spent by parents with children is important. To a large extent in a deprived home, the parents do not encourage conversations or clarify their questions. They are not praised for their progress in the school but punished for their failure.

STUDIES ON TRIBAL CHILDREN AND THE PROBLEM OF DROPOUT

Das and Singh (1974) and Ushaari (1980) found that there is no difference in mental abilities of SC/ST and Non-SC/ST as tested by Raven's Progressive Matrices.

Chatterjee (1975) while comparing the performance test of tribal and non-tribal boys of Tripura on five performance tests (Alexanders' Passalong, Koh's Block Design, Dearborn's Form Board Memory and Picture Test) has found that the tribal boys scored lower in all tests except passalong.

Prakash and Prakash (1976 - 77) have reported that as far as the distribution of general mental ability is concerned, the students of urban areas surpass their rural and tribal counterparts.

Sahu and Mahanta (1977) have found no effect of Socio-cultural disadvantage on CPM among children of classes II - VI. Singh (1976 - 77) has, however, maintained that the non-tribals as compared to the tribals have higher intelligence even in rural samples.

Sinha (1977) has examined the influence of age, schooling and socio-economic factors in the development of certain perceptual skills and found caste, status and quality of schools affected the performance in perception. It was found that tribal children were

the most deprived of residential accommodation, home environment, clothing, parental characteristics, interaction with parents and recreational facilities.

Aggarwal (1975) found significant differences in the mean locus of control scores existed between the disadvantaged and advantaged children. The disadvantaged children found to be more external (believing in system of luck and chance for its accomplishment) than the advantaged children.

Rath (1979) using Raven's Progressive Matrices found that the differences in means of Brahmin, SC and ST considered together, were not significant. But taken separately Brahmin children differed significantly from low caste children. Also the difference were significant at younger age level.

Sinha (1980) in his study has not obtained any difference between the intelligence test scores of people belonging to two different social-groups - tribal and non-tribal. The differences existed mainly due to difference in their environmental and cultural conditions.

Singh and Sinha (1983) concluded that the Santal students as compared to the non-tribal students are significantly lower in intelligence.

Studies on Indian Tribes and their education of the Backward Classes Commission (1956), the Scheduled Areas and Scheduled Tribe Commission (1962), Srivastav and his associates (1970, 1970a, 1970b and 1971) pointed out that the slow progress of education among the tribals in India is due to inadequate provision of schools in these

communities. The tribals generally live in inaccessible areas in small and scattered villages and for that reason schools can not be provided for all the villages. Almost all the studies on tribal education have pointed out that poverty of the tribals is at the root of slow progress in education and consequently the problem of dropout is very rampant.

Ramka Roy Committee, Elwin Committee, Sachidananda, Ambast, Dasgupta and several others have pointed out that retardation in education among the tribals is due to apathetic and indifferent attitude and lack of motivation for education, which arises owing to two main reasons, firstly the social system is alien and it is not adjusted to the socio-economic and cultural needs of the people. Secondly the tribals have certain prejudices and suspicious towards the sincerity of the non-tribals.

Bombay Municipal Corporation (1956) have listed reasons for dropout of the tribal students from Primary Schools. According to the report, the important reasons observed are the overage group of <sup>children</sup> the group, migration to native place responsible for dropout of 43%. Girls marry at a much earlier age than the boys and therefore 3.9% of the girls dropout on account of marriage.

Rath and Mishra (1974) observed that only two to five percent of teachers in tribal areas belonged to SC/ST. Some teachers considered these children as equally intelligent and poor achievement and dropout are due to poverty.

Sachidananda (1974) has indicated that the main reason for dropout of the SC/ST children from schools was the lack of proper educational atmosphere at home.

Gupta and Kharshekar (1974) found the following factors of dropout at the schools ;

- (a) Fathers of dropouts were ill-educated.
- (b) The dropout families were poor.
- (c) Girls ratio was less in the schools.
- (d) Financial resources.
- (e) More girls than boys stopped education due to non-economic reasons.
- (f) Parents were compelled to discontinue studies.
- (g) Most of the dropout children spent their life aimlessly.

Rathnayana (1974) studies structural constraints on tribal education. One of the major findings of the study was that the rate of dropout was tremendous from the 100 enrolled in the first standard only 3 persisted upto the fifth standard. Teachers in tribal community were not adequately equipped with the language of instruction. The non-tribal teachers had no orientation in tribal language and culture and thus were handicapped in achieving their objectives. The instructional materials and the curricula were of the normal type and not specifically developed for the tribal children.

Karlekar (1975) observed that (the main reason of dropout of the tribal students were economic pressure and the need to work to supplement the family income.)

Sharma (1975) has indicated economic handicap as the main reason for the low enrolment in schools.

George (1975) found that (the collective reasons of dropout of the SC/ST students were - a considerable number of SC/ST students suffered from inferiority feeling and they needed to be protected



through proper guidance. These students needed vocational training in order to be self-dependant. The ST did not show high aspiration for technical and professional job.

Sharma (1976) has reported that the unsuitable syllabus and its contents create negative attitude towards school and consequently dropout occur.

Ambasht (1976) has shown that there exists social distance between the teachers and the pupils in the tribal areas. He pointed out that the tribal students like the tribal teachers more than the non-tribal teachers because they belong to their own community.

Mishra (1978) has indicated that, so far the SC/ST students were concerned they have generally dropped out at the lower level of their education and that too due to poverty.

Nayak (1978) found that the tribals were weak in studies. He further reported that the reason for the dropout of the students was the local dialect.

Rath (1981) has reported that the enthusiasm of the tribal people in the education of their children also depends considerably on the timings of school hours in different seasons. So due to lack of proper timings the parents are not interested to send their children to schools.

Hussain (1982) has emphasised that the lack of suitable teachers and the problem of regional language create a great hindrance to successful education in case of tribals.

STUDIES ON SANTAL FAMILIES

Mazumdar (1956) has rightly remarked that interaction with Hindu culture has affected all aspects of Santal life (material, economic, social, linguistic and religious) to a great extent.

Sinha (1957) and Sachidananda (1965) have recorded Santals' blind faith in many of the religious ideas like immortality of the soul, its transmigration, concept of heaven or hell and reincarnation which are not within the values of contemporary Hindu community life.

Prasad (1971) stresses the impact of Christianity on Santals. Further there are studies (Dasan/Banerjee 1962, Das and Banerjee 1964, Ghans 1959, 1965) which have reported considerable changes in Santals as a result of industrialisation and urbanisation. Moreover political awareness contributed to be increased in education. The spread of the means of transport and communication have not only happened up new vistas, new horizons and new outlook on life to the Santals but, they have also enabled them to come out of their isolation and change their self-image and sense of identity.

Kochar (1964), Mukherjee (1960) have posited a view that the Santals still adhere to their traditional culture. They are well known for the orthodoxy and behaviour, of course they have not lost the essential core of their social and cultural traditions.

Kochar (1963, 1966), Prasad (1972) have sincerely observed that the religion of the Santals is centred around the worship and ceremonies of numerous gods, deities and spirits whom they propitiate on different occasions and festivals. They sincerely observed different religious festivals and fasting on those occasions is more common among them.

Sinha (1977) observed that the type of Santal family is patrilineal and patrilocal. The female does not inherit property in actuality. They can at best acquire a maintenance allowance or may act as custodians of property on behalf of their minor male offsprings who are real inheritors. The women are considered intrinsically inferior to men in the Santal community. So far as the division of labour is concerned the females are also free to work out-side of their homes to supplement the earnings of their family. However, the males are generally dominant in social life owing to patrilineal society where emphasis is on pleasure and on the maintenance of reciprocal and obligatory relationship.

Sinha (1979) has characterised them as more orthodox and fatalistic in their out look. Panley and Singh (1971) and Singh (1969) have reported that the tribals are more religious than the non-tribals. Thus it seems abundantly clear why the Santal students are considerably more traditional and orthodox in their religious attitude as compared to the non-santal students.

Singh and Sinha (1982) observed that despite the impact of different socio-cultural movements following women's lives at different levels, the Santals strictly like to follow the above mentioned principles generally prescribed for the status of women by their ancestors. Hence it is not surprising that the Santal students in comparison to non - Santals are significantly more traditional and orthodox in their attitude towards women.

SUMMARY

A sizeable amount of research focussing on deprived dropout of the children and family setting of the Santal/non-Santal tribes agree that poverty of the tribals is at the root of slow progress in education. Lack of suitable teachers, syllabus and timings of the school are found responsible for dropout of the students from schools. Studies have not focussed on the social and psychological factors within the family setting of the tribals which may form hindrances to the schooling of their children. Many of the questions may not be adequately answered yet. For example it is not clear that ;

- (i) How far social barriers and prejudices prevalent within tribal societies act as retarding agencies for education of their children?
- (ii) Are the tribals prepared for education given the opportunity by foregoing economic advantages ?
- (iii) What can be done or can something be done for the tribal children to get psychological support from their families ?
- (iv) Should that be a need for the teachers at present working in tribal areas to be suitably qualified and aware of the tribal way of life ?

CHAPTER - XVI

METHODOLOGY

### STATEMENT OF THE PROBLEM

The social and psychological factors in the family setting of Santali tribals are important leading to the dropout of their children from schools at the primary stage itself.

### ASSUMPTIONS

1. Deficits in social setting of the Santal families affect the development and lives of their children.
2. Deficits in family setting of Santali tribals affect the schooling of tribal children.
3. Santali parents are not interested in schooling of their children.
4. All children in Santal families are needed to support the family.
5. The levels of cognitive development of Santal children do not reach a level necessary to go through the rigors of schooling.
6. Negative pressures exceed positive support in case of dropout children.
7. Tribals speak a language which is not used by non-tribals and schools.
8. Exposure of teacher to tribal life promotes understanding of specific problems.

### OBJECTIVES

1. To identify Santali tribal children who have already dropped out of school and locate their families and teachers.
2. To analyse the relevant components of social environment of the families of the dropout children across villages which may be possible to be quantified.

3. To identify relevant psychological factors in the family setting of the dropout children across villages.
4. To measure the levels of cognitive development of the dropout tribal children and compare with the scores for normal children.
5. To study the relationship between family setting variables and cognitive development.
6. To find out the reasons of dropout as seen relevant by dropout children themselves, their parents and the teachers.
7. To identify possible steps that may be taken in helping their development educational and otherwise.

#### HYPOTHESES

The following hypotheses were formulated.

1. The family structure of the Santali tribals is comparable across villages and makes demand on children to withdraw from the school.
2. Lack of psychological support in social environment and family setting is comparable in case of all Santali dropouts irrespective of villages.
3. Illiteracy of family members and low aspiration levels characterise the family as well as dropout children.
4. Language difficulty at schools and engagement in different economic activities are not common to all Santali dropouts.
5. Lack of appropriate attitude of the heads of the tribal families and teachers do not affect children's continuity at schools.
6. Syllabus and school hours are suitable at primary stage in case of Santali tribal children.
7. The level of cognitive development and reading and writing skills of the dropout children are not lower than normal children.

8. Locus of control of the dropout children is related to their level of cognitive development.

VARIABLES

Family structure :- It refers to type of family, family size, clan distribution, authority and the responsibility etc.

Family size :- It includes the total number of adult males, females and children in the family.

Occupation :- Occupation of the head of the household, which engages his major attention and time.

Income :- Monthly income of the family inclusive of small children.

Educational status of family members :- It refers to the school class to which the family members may have been educated.

Religion :- Hindu, Muslim, Christian or other types of religion.

Language :- Language used for communication within the family and the community of tribals.

Food :- Number of meals taken in a day.

Drinking habit :- It seeks information regarding nature of drink, permissiveness towards children for drinking and approximate age of starting to drink.

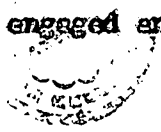
Marriage practices :- The practices of marriage system i.e. whether child-marriage system or the other types of marriage practices.

Different activities of the family members :- The activities of the all different male and female members including children.

Fatalism :- The opinion as to what extent they believe that God directs their life.

Present engagement of the dropout children :- This variable refers to the information regarding the activities of the dropout children in which he/she is engaged and if this constitutes his/hor source of

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remuneration.

Present educational standing :- Level and facility of their reading and writing skills.

Educational qualification of the teachers :- The level of education acquired by teachers and if they have any professional training.

Cognitive development :- It refers to individual child's ability to function at an abstract level.

Attitude :- Thurstone (1946) defines an attitude as "the degree of positive or negative affect associated with some psychological object". By a psychological object, Thurstone means any symbol, phrase, slogan, person, institution, ideal or idea towards which people can differ with respect to positive or negative affect.

The present study considers attitudes as dispositions to act either positively or negatively towards a person, group, situation and values.

Locus of control :- Rotter (1966) describes locus of control as "the belief which an individual holds as to the source of his reinforcements. Reinforcement may be seen as largely the consequence of one's own action or characteristics (Internal Locus of Control) or as the result of outside forces (External Locus of Control) such as fate, chance or the action of powerful others". So the information is sought using this variable with regard to the internal and external control felt by the dropout children.

Aspirational level :- The level to which the parents are interested to give education to their children.

Feeling of dropout children :- Information on how dropout children feel about their act of leaving school.

SAMPLE

The study was confined to fifty dropout Santal children from primary school, forty-six heads of the household from which these children come and fourteen teachers of the dropout children from Naurbhanj district of Orissa. The purposive method was used for identification and selection of sample.

Tools used :- The following tools were used to collect the necessary data.

- (a) Interview Schedules :- Three separate schedules were developed, one each for dropout children, family head and teachers.
- (b) Coloured Progressive Matrices (CPM) developed by Raven (1977).
- (c) Detailed observations were made and recorded to develop representable cases and profiles of family, school and dropout children.

SCHEDULE NO - 1 (For Head of the Household)

This schedule was developed to study the family setting of the dropout children and administered to the head of the household. It was a structured interview schedule consisting of 31 items. The information was obtained on following items ;

- (a) Identification data - It includes Name, Age, Sex, Tribe and Clan.
- (b) Family size.
- (c) Occupation.
- (d) Income of the family per month.
- (e) Educational status of the family members.
- (f) Religion.
- (g) Language.

- (h) Food.
- (i) Drinking habit.
- (j) Family structure.
- (k) Marriage practices and customs.
- (l) Village status.
- (m) Primary activities of the family members.
- (n) Reasons for dropout.
- (o) Time available for children's schooling.
- (p) Preference for education of their children.
- (q) Preference for living.
- (r) Religious activities.
- (s) Faith in God.
- (t) Attitude towards teachers, school, education and educated tribals.
- (u) Demand for children's financial assistance.

SCHEDULE NO - 2 (For Dropout Children)

This was also a structured interview schedule developed to collect information from the dropout children. The following aspects were focussed ;

- (a) Identification data - Name, Age and Sex.
- (b) Language.
- (c) Drinking habit.
- (d) Reasons for dropout.
- (e) Feeling about dropout.
- (f) Present educational standing - It includes the level of competency in reading and writing.

- (g) Class at which dropped out.
- (h) Present occupation or engagement.
- (i) Time available for study.
- (j) Spending of leisure time.
- (k) Attitude towards educated tribals, parental weightage to education, teachers, school and syllabus.
- (l) Attitude <sup>of</sup> ~~to~~ parents towards their study.
- (m) Faith in God.
- (n) Difficulties encountered in schoolwork.
- (o) Locus of control.

SCHEDULE HQ - 3 (For the Teachers of Dropout Children)

This schedule was developed to collect information from the teachers of the dropout students on the following aspects.

- (a) Identification data - Name, Sex and Age.
- (b) Caste.
- (c) Mother Tongue and other language known.
- (d) Educational qualification.
- (e) Total teaching experience.
- (f) Opinion towards special training for the non-tribal teachers.
- (g) Reasons for dropout.
- (h) Opinion regarding suitability of school hours and holidays.
- (i) Language used in teaching as medium of instruction.
- (j) Opinion regarding attitude of parents towards their children's education.
- (k) Opinion towards text books used.
- (l) Interest taken by tribal leaders.

- (m) Opinion towards need for comprehensive pre-school education.
- (n) Visiting tribal families.
- (o) Participation in the community affairs.
- (p) Teachers' general attitude towards dropout children.

#### COLOURED PROGRESSIVE MATRICES

The coloured progressive matrices test was used to assess each dropout child's cognitive development. This test has been designed by Raven (1977) essentially for use with young children.

The three sets of twelve problems constituting the colour progressive matrices are arranged to assess the cognitive process of children under 12 years of age. The three sets together provide three opportunities for a person to develop a consistent theme of thought and the scale of thirty six problems as a whole is designed to assess accurately as possible, mental development upto intellectual maturity.

The CPM sets A, Ab and B are arranged to assess mental development upto the stage when a child is sufficiently able to reason by analogy to adopt this way of thinking as a consistent method of influence. It is believed that presenting the test as coloured illustrations printed in a book makes the problem attractive enough to sustain the child's interest in the task.

#### PROCEDURE

Data for the present investigation were collected in three phases extending over a period of about two months.

##### Phase - I

Phase-I involved the task of identifying dropout children from the primary school using school records. The investigator approached the

Tribal Welfare Extension Officer of Botanati Block, and with his co-operation contacted different tribal schools in the area. Last four years enrolment records were examined. With the help of Headmasters, fifty dropout Santal children were identified in five schools.

### Phase - II

Phase-II involved interviewing all the heads of each household, dropout children and the selected teachers of the primary schools using specified schedules. Personal contacts of sufficient duration were established with persons concerned prior to collect informations. This procedure was considered necessary because of the following reasons ;

- (a) Response to the items on the schedules needed close rapport with the respondents.
- (b) All the heads of the household and the dropout children were quite unable to go through the schedules. Teachers were able to read items correctly yet most of them could not comprehend most of the items in order to respond to these effectively.
- (c) It was necessary to clarify some of the statements of the schedules in order to get appropriate response.
- (d) All the respondents including the teachers were responding to the schedules for the first time.

Being accepted by the respondent group especially in case of head of the families and dropout children was a problem. The language formed unfordable barrier and assistance has to be taken of an interpreter who was well conversant with the local dialects, standard Oriya and English. Several rounds of discussions were held with the interpreter.

With definite preparation, only the investigator and the interpreter proceeded to the villages in which the selected dropout children inhabited. It was decided to interview the head of the household, dropout child and teachers separately at different times convenient to them, but not on different days.

Interview with the Heads of the Households ;

The fifty dropout children included in the sample came from 46 households in five adjacent villages. The investigator established contacts with the village headman in order to ascertain the location of houses and the time of their availability for the purpose of interview. The village headman were also requested to provide an introduction and inform the heads of the household of investigator's visit. The headman informed the investigator that tribals have a period of rest in the afternoon from 12.30 p.m. to 2.30 p.m. and at that time contact should be established.

The researcher contacted these forty six persons in five villages. Out of 46 heads, 42 persons were male members engaged in different occupation busy from about 8 a.m. in the morning till late in the evening hours. After several visits and meetings only, the rapport could be established. One person was interviewed at a time. They were assured that their informations would be kept strictly confidential and would be used for the investigation purpose only. The investigator put questions itemwise in the local dialect with the help of interpreter. The information to each item was given by the person concerned in his own dialect. His responses were recorded either in standard Oriya or English by the interpreter. In all the cases it was ensured that respondents felt free and frank in giving the information. Questions

were repeated and cross-checked where concealing of facts was suspected.

The investigator filled the structured schedule himself.

The same procedure was adopted in case of four female respondents.

#### Interview With The Dropout Children ;

A part of familiarity generated from contacts with the families. A few days were spent on mixing with children alone. Out of these fifty dropout children, 36 were boys and 14 were girls, in the age range of 9 to 12 years. They were engaged in some minor occupations to help their parents and were available in their houses during the morning hours. The researcher accompanied by the interpreter went to the house of each dropout child to conduct interview. Proper rapport was established with the dropout child before conducting actual interview. The interpreters' dialogue with him in his dialect helped a lot to establish necessary rapport. In course of discussion with them, the investigator observed that they were able to have dialogue in Oriya to some extent. Although they could not speak Oriya fluently the investigator could understand their speech. After filling the identification data, the questions were put to them in their own dialects. Their responses were translated into Oriya by the interpreter. To some of the items the respondents also tried to give responses in a peculiar way by using Oriya and their own dialect mixed together.

At the time of interview, care was taken not to have interference of the parents or any other elder members of their family.



### Interview With The Teachers :

The investigator interviewed 14 teachers of five different schools. No difficulty was faced in interviewing the teachers. Each teacher was explained the purpose of the investigation. He was requested to give free and frank opinion about the dropout children, curricular and co-curricular programmes of the schools and the other related aspects in the schedule developed for the purpose. He/she was also assured that his/her responses would be used for the purpose of investigation and this would be kept strictly confidential. In case of difficulty in understanding some of the items of the schedule, the investigator helped. All teachers were interviewed individually at different times.

### Phase - III

The time gap between phase-II and phase-III was approximately one month. The phase-III focussed mainly on children. The cognitive development of dropout children were measured by individually administering CPM. Instructions were given as per the manual, the child's attention was guided to the matrix to be completed. It was carefully explained to the dropout children that each of the pieces meant to be fitted by the right shape in the space and only one of them is the right pattern. For better understanding of the problem, their own dialects were used. The subject was asked to look carefully at each and to be sure that he has found the one which is quite right before he points to it. If the child did not point to the right piece, the experimenter used to continue his explanation with the help of interpreter, until the nature of the problem to be solved was clearly grasped. Responses were recorded in an answer sheet prepared by the experimenter. In this way set A, Ab and B

were demonstrated and administered.

Method of Analysis :

The analysis of the responses has been done in terms of percentages obtained separately for children, their parents and teachers. The data has also been analysed using factor analysis and the stepwise regression analysis procedures.

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**CHAPTER - IV**

**RESULTS AND DISCUSSION**

**FAMILY STRUCTURE AND COMPOSITION**

This includes information on family size, clan, type of family, family composition, authority and responsibility.

**Table No. 4 : Family Structure and Composition**

Family size		Clan		Types of Family	
Size	No.	Type	No.	Type	No.
2	1	Muzmu	13	Patrilineal	46
3	-	Tudu	5	Matrilineal	-
4	1	Hembrun	5	Joint Family	20
5	7	Maghi	14	Nuclear Family	26
6	11	Hansda	3	Married/Unmarried Separated/Widow/ Divorced	4
7	10	Geera	2		
8	11	Soren	3		
9	2	Marendi	1		
<b>Total</b>	<b>46</b>	<b>Total</b>	<b>46</b>	<b>Total</b>	<b>46</b>

The family size ranges from 3 to 10 persons among the Santali dropouts included in the study. The average size is approximately 6 to 8 persons per family which is a medium sized.

Clan system is prevalent among the Santalis. All of them strictly adhere to their respective clan. The tribe is divided into twelve exogamous totemic clans (Parish). These are (1) Hansda (2) Muzmu (3) Tudu (4) Hembrun (5) Maghi (6) Geera (7) Soren (8) Marendi (9) Pauria (10) Baske (11) Chore and (12) Gadea. In the sample besides Pauria, Baske, Chore and

Besides all other clans have been included. Majority of families belong to Murmu, Maghi, Yudu and Hambrua clan.

Santal family is patrilineal. The female does not inherit property of the father. Generally four types of families are found among the Santals. Tribal families are both types nuclear and joint. It is observed that there are more nuclear families in the sample. Another type of family headed by widow woman is also observed. Village differences are not significant.

The nuclear family consists of husband, wife and unmarried children. Joint family is composed of a man and his wife, their married sons and their wives with children and one or two unmarried sons and daughters or several brothers with spouses and children or with one or two unmarried siblings. In a joint family, the father directs and controls the work of his sons and son's wives either directly or through his wife. In some cases an aged father, who is not engaged in strenuous work, supervised the son's work and handled the family finances. In some other cases the aged father made his eldest son, the responsible head of the family and the son controlled the family affairs. All families of the dropout children are run under male headship. Head of the family is busy in providing life requirements as desired by the family members. He is very labourious and engaged in different activities to support his family. Women have an important role in the family affairs. They help the family members in economic pursuits i.e household affairs and also earn wages by working as labourers. They also

make rope and khalli for market purpose. Besides men and women, schoolgoing children also co-operate and share work with their parents to help and support them in economic activities.

The Santali family structure is very much traditional and does not give any educational atmosphere to the school going children. The children are under tight control of the heads. Their activities are to be decided by the parental wishes and choices. This finding corroborate to some extent the observation made earlier by Sinha (1975). Sinha observed that the type of santal family is patrilineal and patrimonial. Women are considered intrinsically inferior to men in the santal community. So far as the division of labour is concerned the females are also free to work outside their homes to supplement the earnings of their family and thus to some extent both men and women in the santal family enjoy equal rights as far as jobs are concerned. However, the males are generally dominant in social life. The children are also forced to do some economic activities to support the parental income. Families are closely knit and emotional ties are strong.

#### SOCIAL ENVIRONMENT

Social environment includes information on occupation of the head of the household, income of the family, economic activities of family members, religion, food and drinking habits, educational and community status etc.

Table No.5 : Occupation of the head and engagements of the Dropout Children.

Occupation of the Head			Engagement of the dropout children					
Type	No	Perce- ntage	Boys			Girls		
			Type	No.	Perce- ntage	Type	No.	Perce- ntage
Peasant	5	10.9						
Agricultural tenant	5	10.9	Engaged in assisting their father and other male members and also ingoating and collecting forest materials etc.	45/46	100	Engaged in assisting their mother in house hold chorus.	46/46	100
Agricultural labourer	6	13.0						
Business	-	-				Engaged in looking after younger ones and making rope and Khali	46/46	100
Employee	-	-	No engagement only playing and wandering	-	-			
Artisan/ Craftman	-	-				No engage- ment	-	-
Labourer (daily wage)	30	65.2						
Any other	-	-						
<b>Total</b>	<b>46</b>	<b>100</b>	<b>Total</b>	<b>46</b>	<b>100</b>	<b>Total</b>	<b>46</b>	<b>100</b>

Table No.6 : Monthly income of the family and the remuneration of the dropout children.

Family Income			Dropout Children		
Income range	No.	Percent- age	Approximate income	No.	Percent- age
Below Rs.200/-	11	23.9	Rs.30/-	39	78
Between Rs.201/- to Rs.500/-	35	76.1	Rs.40/-	1	2
			Rs.100/-	1	2
Between Rs.501/- to Rs.1000/-	-	-	Rs.20/-	2	4
			Rs.60/-	4	8
Above Rs.1000/-	-	-	Rs.50/-	3	6
<b>Total</b>	<b>46</b>	<b>100</b>	<b>Total</b>	<b>50</b>	<b>100</b>

Table No.7 : Educational Status of the Family Members.

Father	Mother		Other Members			
	No.	Percentage	No.	Percentage	No.	Percentage
Illiterate	40	86.9	46	100	Yes	6
Literate without educational qualification	2	4.3	-	-	No	46
Primary	2	4.3	-	-		
Middle	2	4.3	-	-		
Matriculation	-	-	-	-		
Above matriculation	-	-	-	-		
<b>Total</b>	<b>46</b>	<b>100</b>	<b>46</b>	<b>100</b>	<b>Total</b>	<b>46</b>

Table No.8 : Religious Practices.

Types	No. Percentage		Religious activities	No. Percentage		Faith in God No. Perc.	
	No.	Percentage		No.	Percentage	No.	Percentage
Hindu	-	-	All Parba & ceremonies	46	100	Yes	46 100
Muslim	-	-	No religious ceremonies	-	-	No	- -
Christian	-	-					
Other (Sarna)	46	100					
<b>Total</b>	<b>46</b>	<b>100</b>	<b>Total</b>	<b>46</b>	<b>100</b>	<b>Total</b>	<b>46</b>



Table No.9 : Food Habits.

	No.	Percentage
Two meals in a day	44	95.6
Three meals in a day	2	4.4
One meal in a day	-	-
Any other	-	-
<b>Total</b>	<b>46</b>	<b>100</b>

Table No.10 : Drinking Habits.

Habit	HEAD OF THE HOUSEHOLD		Allowing Children to Drink		Approximate Age of Starting Drinking			
	No.	Percentage	Response	No.	Percentage	Age in years	No.	Percentage
Daily	38	82.6	Yes	34	73.9	8	6	13.6
Occasionally	7	15.2	No	12	26.1	9	-	-
During Festival	1	2.2				10	19	41.3
Don't Drink	-	-				11	-	-
						12	20	43.5
						13	1	2.2
<b>Total</b>	<b>46</b>	<b>100</b>	<b>Total</b>	<b>46</b>	<b>100</b>	<b>Total</b>	<b>46</b>	<b>100</b>

Cont'd....

Table No.10 (Cont'd) : Dropout Children

Nature of Drinking	No.	Percent	Approx age of Drinking	No.	Percent
Daily	-	-	7 Years	6	16
Occasionally	1	2	8 Years	28	77.7
During Festival	35	70	9 Years	2	8.2
Don't Drink	14	28			
<b>Total</b>	<b>50</b>	<b>100</b>	<b>Total</b>	<b>36</b>	<b>100</b>

Table No.11 : Marriage Practices & Customs

	No.	Percentage
Adult Marriage	-	-
Child Marriage	46/46	100
Arranged Marriage	36/46	78.3
Love Marriage	6/46	13
Inter-cast Marriage	4/46	8.7
<b>Total</b>	<b>46</b>	<b>100</b>

Table No.12 : Village Status.

Response	No.	Percentage
Yes	8	17.4
No	38	82.6
<b>Total</b>	<b>46</b>	<b>100</b>

**Table No.13 : Preference for Living Area.**

	No.	Percentage
Liking Urban Life	13	28.3
Liking Rural Life	33	71.7
<b>Total</b>	<b>46</b>	<b>100</b>

**Table No.14 : Different activities of the other Male and Female Members in the family.**

Other Male Members		Other Female Members	
Activities	No.	Activities	No.
Engaged in Cultivation	10/46	Engaged in Household works	46
Engaged in Hunting	30/46	Assist other Male members in their family	46
Engaged in Fishing	46/46	Engaged in religious activities	46
Daily Labourer	46/46	Making Rope and preparing Khali	46
<b>Total</b>	<b>46</b>	<b>Total</b>	<b>46</b>

Most of the heads of the households from which dropout children come are engaged daily wage earners like stone cutter, wood cutter, agricultural work etc. Village differences are not significant. It is observed that most of the heads have similar type of occupation. Very few are engaged in

agricultural work and as agricultural tenant. Majority of the dropout children belong to family with a monthly income ranging from Re.200-500/-. But income of Purunapani and Mahulia 50% of the families suffer from acute financial difficulties. Their income is below Re.200/-. The low income of the family demands the schoolgoing children to engage in different type of economic activities to support the families. This makes demand on their time to go to school for education and also affects interest in school negatively.

Beside heads, all other male and female members are busy in different type of economic activities to support their family. Men are busy in hunting, fishing and cultivation to assist the heads. Women assist the male members in different out side activities like making rope and khali for selling in the market. Most of the dropout children are in a position to earn approx Re.30/- per month by undertaking some minor economic activities like goatig, serving in the hotel and making rope and khali in case of girls. Each member in a Santal family, irrespective of village constitutes a economic unit to support the family income. Due to the help and assistance from the children, the Santal parents did not prefer to send their children to schools.

In another tribe of Orissa (Saura), Srivastav (1971) observed that the children helped their parents in their economic pursuits and a child was an economic unit of the Saura family. 98.33% of the teachers told that the students helped their

parents in various ways and certainly added to the economic life directly or indirectly. It seems economic pressure is high on all tribals whether Saora or Santal of Orissa. In a similar study Zigler and Kanjir (1966) remarked the level of poverty and general economic condition are the underlying causes of slow progress of education among tribals. Sharma (1975), Chauhan and Narayan (1976) have indicated that the low achievement of Scheduled Tribe students seems to lie in their economically disadvantaged positions. Karjatkar (1975) and Mishra (1978) also support the above views and point out that poverty of the tribals is at the root of slow progress in education and consequently the problem of dropout is very rampant.

Srivastav (1971) reported that in case of Saoras, 83-87 percent parents said that the help and contribution of their children to the family was essential. 77.05 percent teachers felt that the children were more beneficial to the parents when they rendered them various types of assistance than when they went to attend schools. All officers said that the Saora parents were not prepared to send their children to schools and sustain economic loss.

In majority of the cases the parents are themselves illiterate and therefore they do not realise the importance of giving education to their children. Besides parents, all other members in the family are also illiterate. Since they do not have facilitating environment in their home, they do not study and therefore either dropout or fail at the examination. Even the father coming under the category of literate have acquired hardly any education to be able to adequately realise the value of

education. Wiseman (1967) observation<sup>ed</sup> that the degree of literary within the home and the attitude of parents towards books and school are important factors in case of their children's schooling, seems relevant in case of santali students. Schools, books etc symbolise the learning and education and unless cognitive affective meanings are associated to these, these do not become objectives. Similar findings are noted in case of disadvantaged children. Plowden report (1967) mentioned that the social class accounted for nine percent of the variance in educational performance of primary school children. Deutsch (1967), Sirhe (1966), Sachidananda (1974), Gupta and Khandekar (1974) and Mishra (1978) have found a highly significant relationship between the tendency to dropout and low level of parental education. It is observed that all the dropout families across the five villages have similar educational status. Low educational status is thus a typical feature of santali family.

Most of the tribal families of the dropout children are able to afford two meals in a day. The two meals in a day are sufficient by national standards but santalis are not satisfied with the conditions. They find it insufficient as they are hard working and require more energy. The tribal families are in the habit of taking some hand-made alcoholic beverage called Handia which is very cheap to prepare. It is seen that they took this handia in a good quantity. Besides,

the rice hand-made Handia, Mahua drink are taken by some heads of the tribal families. Majority of the heads are habituated to daily drinks. They have started drinking from their childhood at the age of about 10 years. They do not hesitate in allowing their children to drink. At the tender age of 7-9 years the parents are allowing their children to drink occasionally or during festivals. Gradually children get habituated to daily drinking by the time they reach the age of 16 years. Men, Women and children all take Handia together. After taking Handia, they dance. The dance <sup>is</sup> accompanied by drum and it varies from season to season. Both sexes participate in dances. Usually it takes place in the middle of the village where all other villagers would be able to participate. Drinking habit does play an important role in their social life. Humain (1982) in his study of santalis remarked that drinking among the santal communities has been widely prevalent. The sentimental attachment of the tribals to one kind of liquor or the other is evident from the fact that Mahua there is treated as sacred by many of the tribals and is worshipped. So drinking can be said to be a part of their social milieu from the times immemorial and has to be considered in that context.

All the santal families belong to a hidden kind of religion called Sarva. Despite the influences from Hindu, Muslim and Christianity, still santalis believe in their traditional ways of life. All the families are performing religious ceremonies (Purba) as per their Sarva religion. All the family members

are very religious minded. They have strong faith in God. They are very rigid towards their own religious commitment. Most heads are very much fatalistic in their approach towards different situations. They are so religious minded that Hussain (1982) expressed that "they believe that their god shall be angry if they send their children to schools run by outsiders."

A little different than this study are the findings of Rajuvar (1956). He remarked that "interaction with Hindu culture has affected all aspects of santal life (material, economic, social, linguistic and religious) to a great extent." Jha (1968) also notes significant influences of the non-tribal Hindu castes on the tribals. Prasad (1971) stresses the impact of Christianity on santals. But it supports the studies by Kochhar (1964), Mukherjee (1960) have posited a view that the santals still adhere to their traditional culture. They are well known for the Orthodoxy and behaviour of course they have not lost the essential core of their social and cultural traditions. So this type of traditional outlook is not helpful to their children to pursue education.

Irrespective of villages, all the heads of the dropout children support the practice of child marriage. All of them have opted for their marriage at the age of 16 or 17 in case of men and 10 or 11 in case of women. About 78.3% of them are in support of arranged marriage. Very few have married because they fell in love with a girl of their caste or intercaste.



Besides arranged marriage, intercaste marriage are also observed in some rural families. The practice of child marriage makes demand to withdraw early, the girl students from schools.

In a similar observation Srivastav (1971) notes that generally the Saora students are admitted late in the schools and they fail twice or thrice before they reach class III. It was observed and also reported by most of the teachers working in Saora villages that by the time they pass lower primary classes i.e. class II or III they marry and get settled. Further it has been observed that during marriage proposal, the schoolgoing girls are not allowed to attend school.

Most of the heads of the families of dropout children are neither the headman of the village nor have any other member status in the community. But in case of village Bhuridubani, out of 12 families, 5 families have some status like village headman and panchayat members. It is seen that village status is related to the education of the heads. Generally if the person can write, speak and read Oriya to some extent, he will be selected as village headman or panchayat members. Although few heads are headman or panchayat members in the village, they are also not sending their children to schools. Hence village headmen have no special interest for their children's schooling.

Due to the lack of encouragement from the family, the tribal children are not interested to go to the schools. A majority of the heads and dropout children prefer rural life

to urban life. They are satisfied with the present condition of the living. Very few however opt for their preference for change. It indicates that tribal heads are not in favour of mobility which will ultimately create problem for their traditional living. Toppe (1978) has indicated that "those who live in rural areas prefer rural life and those who live in urban area prefer urban life."

The above discussion indicated that the social environment of dropout children families are not in favour of their schooling. Their social environment totally lacks the educational atmosphere inside and out side the home. The above findings support the hypothesis that "lack of proper social environment in the family of the dropout tribal children is a reality."

#### PSYCHOLOGICAL SUPPORT

Attitude towards Teachers : All heads (N=46) as well as dropout children (N=50) indicated their preference and liking for tribal teachers. They feel that they do not dislike non-tribal teachers but they do not know their language and understand their difficulties. All the teachers (N=14) in these schools were non-tribals. There was an apparent gap between teachers and children. Hence lack of suitable teachers is one of the major reasons for the slow growth of education and consequently dropout. For dropout children and parents, it is not clear what will be the position in the presence of non-tribal teachers. In a study over Kharis students,

Ambacht (1970) said that these children like tribal teacher because they are helped by the teacher in their difficulties and they speak their language. In the same study it is observed, in case of Munda children, that they like the tribal teacher because he is a tribal and speaks their language. In another study Srivastav (1974) reported that "majority of the teachers felt that teachers outside the Saora area did not like by the Saora children because they could not speak Saora dialect and hence felt difficulty in conversing with the people and the students. Toppe (1978) observed that "not even one Orissa student has expressed his liking for the tribal teachers, simply because he is a tribal. Majority of the Orissa students have expressed their liking to tribal teacher because a tribal teacher understands their difficulties and problems more than non-tribal teachers. Hussain (1982) remarked that "lack of suitable teachers is one of the major reason for the slow growth of education among the tribals. Most of the teachers employed for imparting education to the tribal children are non-tribals. They show little appreciation of the tribal way of life and value system. Due to lack of their own tribal dialect, such teachers fail to establish proper rapport with their students and their parents". So it is felt that if the problem of teacher is common for the various other tribes, it should be same for Santalis. Besides Munda, all other tribal students have similar type of expression as compare to Santal students of Orissa.

Attitude of the Teachers towards Dropout Children :-

All the teachers (N=14) interviewed in the tribal schools report positive attitude towards dropout children. Most of the teachers remarked that "they are so simple and obedient that we love them." In a similar study Ambacht (1978) indicated that the non-tribal teachers say "the tribal students are so simple and obedient that we have a soft corner for them in our hearts and we like them." But Hussain (1982) has disagreed with the above views by saying that "the non-tribal teachers approach the tribal students with a sense of superiority and treat them as savage and uncivilised and hence fail to establish proper rapport with them." The present investigation does not support the views of Hussain, yet why they fail to draw the attention of tribal children is not understandable.

Attitude of the Heads towards Education

Table No.15 : Attitude towards School and Education.

Children's Education	No	Attending any function of the School	No.
Favourable	-	Yes	5
Indifferent	46/46	No	41
Unfavourable	-		
Total	46	Total	46

**Table No.16 : Parental interest towards Children's Education.**

<b>Opinion of the Dropout Children</b>	<b>No.</b>	<b>Percent</b>
Yes	16	32
No	34	68
<b>Total</b>	<b>50</b>	<b>100</b>

**Table No.17 : Whole Attitude towards School and Education.**

<b>Education is Essential</b>	<b>No.</b>	<b>Per- cent</b>	<b>Attending any function of the School</b>	<b>No.</b>	<b>Per- cent</b>	<b>Working of the School</b>	<b>No.</b>	<b>Per- cent</b>
Yes	18	36	46	92	13	26		
No	18	36	4	8	27	54		
Don't know	14	28	-	-	10	20		
<b>Total</b>	<b>50</b>	<b>100</b>	<b>Total</b>	<b>50</b>	<b>100</b>	<b>Total</b>	<b>50</b>	<b>100</b>

**Table No.18 : Attitude of Tribal parents towards the School and its functioning.**

<b>Teachers Opinion</b>	<b>No.</b>	<b>Percent</b>
Cooperative	-	-
Sympathetic but not active	1/14	7.2
Indifferent	-	-
Unfavourable	13/14	92.8
Antagonistic	-	-
<b>Total</b>	<b>14</b>	<b>100</b>

Most of the teachers and dropout children have expressed the indifferent attitude of the heads towards their children's education. Besides headmen of the village, none of them are willing to attend the function of the schools, yet to what extent this indifferent attitude of the heads leads their children to withdraw from the primary schools is not perhaps a simple function. It is true that parental attitude and interest provides maximum support towards the children's schooling but whether it's lack directly facilitates dropout is to be investigated. Ronaka Roy Committee, Elwin Committee, Sachidananda, Ambaht, Das Gupta and several others have pointed out that retardation in education among the tribals is due to apathetic and indifferent attitude and lack of motivation for education, but most investigations have not controlled other sources of variance.

Attitude towards Educated Tribals :-

Table No.19 : Attitude of the Heads towards educated Tribals.

Educated Tribals show disregard towards tribal culture and tradition.			Helpful for improvement of the family		
	No.	Percent		No.	Percent
Yes	26	56.5	Yes	16	34.8
No	12	26.1	No	30	65.2
Don't know	8	17.4	Don't know	-	-
Total	46	100	Total	46	100

**Table No.20 : Attitude of the dropout Children towards  
Educated Tribals with regard to disregard  
to their culture and tradition.**

<u>66</u>	<u>No.</u>	<u>Percent</u>
Yes	26	52
No	3	6
Don't know	21	42
<b>Total</b>	<b>50</b>	<b>100</b>

Most of the tribal heads including dropout children were of the opinion that educated tribals felt alienated and cut off their links with their families and villages. Most of the educated tribals show disregard to tribal culture and tradition. So the educated tribals are not helpful for the improvement of the family. A wide spread feeling among the tribals was that education makes their children defiant and insolent and alienates them from the rest of their society. The negative perception of educated tribals discourages parents against educating their wards.

Interest of Tribal Leaders towards School and its' Functioning.

**Table No.21 : Interest of Tribal Leaders towards School.**

<u>Teacher's Opinion</u>	<u>No.</u>
Yes	4/14
No	10/14
<b>Total</b>	<b>14</b>

Most of the teachers were of the opinion that tribal leaders have no interest towards school and in its functioning. Also the heads, who have some kind of community or village status are not interested to send their children to schools. Common parents look towards leaders to provide guidance as their judgement are not very informed. They however feel discouraged when they find leaders do not have any positive views of schools and children's education.

Interest of the Teachers in visiting Tribal Families and Participate in their Community affairs :-

Table No.22 : Interest of the teachers in visiting of tribal families and participating in community affairs of the tribals.

Visiting Tribal families	Participation in community affairs of the tribals.	
	No.	No.
Yes	13	-
No	1	14
Total	14	14

Most of the teachers have expressed their interest in visiting tribal families in order to motivate their parents. But at the same time majority of the heads and dropout children have expressed that teachers have no interest to visit their house. No teacher takes interest in participating in community affairs of the tribals. It shows that the act of visiting tribals families does not serve the purpose unless the teachers keep close communication with the community affairs of the



tribals on a continuous basis. The lack of community participation and communication by the teachers do not encourage tribal families to understand teachers views and to accept them as agents of change in the life.

Aspirational level of the Heads and Dropout Children.

Table No.23 : Aspiration level of Heads of the Household.

Upto which class you want, your children to be educated.	No.	Per- cent	Purpose of going to School	No.	Per- cent
Middle	-	4.2	Get nice job	18	39.1
Matriculation	4	6.5	Get Govt job	-	-
Graduation	-	-	For betterment of their social status and standard of living	-	-
University	-	-	To serve the Society	-	-
Professional Training	-	-	Just for a fashion	-	-
Other Training	-	-	To get the knowledge	-	-
Don't know	42	93.5	Don't know	28	60.9
<b>Total</b>	<b>46</b>	<b>100</b>	<b>Total</b>	<b>46</b>	<b>100</b>

Most of the heads and dropout children do not understand the need and purpose of education. Few understand it in terms of getting nice job. Majority of the heads do not have any desire as to which class their children are to be educated. It shows that the aspirational level of the heads and dropout children are not clear and in some case very low.

As the heads are not aware of the purpose of education, ultimately they do force their children to withdraw from the schools.

In a study of Educational problems of Saora, Srivastav (1971) has remarked that there is an absence of sense of aspiration among the Saora. Unless a person aspires to achieve something and reach a goal, he may not try for it. All of them feel that they can not achieve this goal and hence not interested in education.

Miller (1970) concluded that while studying social factors affecting learning performance, one must look beyond social class to interest, the values which may reflect parents' cultural level, educational level and educational and vocational aspirations.

Locus of Control

Table No.24 : Locus of Control in case of Dropout Children.

Success in life depends on	No.	Per-cent	Unsuccess in life depends on	No.	Per-cent
Your own effort	-	-	Your own effort	-	-
God	24/50	48	God	24/50	48
Luck	48/50	96	Luck	36/50	72
Parents	-	-	Parents	-	-
Community	-	-	Community	-	-
Don't know	-	-	Don't know	12/50	24
<b>Total</b>	<b>50</b>	<b>100</b>	<b>Total</b>	<b>50</b>	<b>100</b>

All the dropout children (N=50) believe strongly in religion and God. The dropout children were asked to recollect any important event in their life. They were further asked whether it was because of fate (good luck or bad luck), God or due to their own efforts. A majority of them explained that it was because of luck and God. All of them believe that God directs their all life activities.

Aggarwal (1975) found significant differences in the mean locus of control scores between the disadvantaged and advantaged children. The disadvantaged children are found to be more external (believing in system of luck and God for its accomplishment) than the advantaged children. This result supports the present findings. Gupta and Sharma (1980) have suggested that the locus of control variable plays a major role in the learning process and striving for achievement by influencing an individual's strategy, preferences in problem solving and risk taking situations. Dropout tribal children have an external locus of control and do not see themselves capable of achieving their goal. They like to wait for God's grace and if they have achieved they are obliged to God.

The above discussion indicates that the psychological support of dropout children is not adequate to facilitate their schooling. The above findings support the hypothesis that "Lack of psychological support in family setting leads to dropout from school in case of tribal children, irrespective of villages tangentially if not in a straight forward manner.

COGNITIVE DEVELOPMENT OF THE DROPOUT CHILDREN

Table No.25 : Intelligence Score.

No.	Set A	Set Ab	Set B	Total (A, Ab, B)
50	Mean = 8.5	Mean = 4.1	Mean = 2.7	Mean = 15.36

The mean intelligence score of the dropout children in this research is 15.36. It is observed that most children have given correct responses to the items under set A. But afterwards their score has decreased to a large extent while answering the items under Ab and B. It seems that the ability of dropout children have not developed properly to function at an abstract level. For their class and age group, the level of intelligence is very low compared to normal students, as of norms of Raven manual. Lack of proper atmosphere and support leads to their lower level of development, the dropout children face many difficulties in school.

Aggarwal (1975) found that significant differences existed between the advantaged and disadvantaged children in the mean intelligence score. Mishra and Tripathy (1980) have observed significant effect of deprivation on depth perception, perceptual identification and categorisation tasks. Malani (1976) has reported differences in performance of advantaged and disadvantaged children on development of colour concept. Das (1974) have reported differences between advantaged and dis-advantaged children on several cognitive measures. Ushassi (1980) found that

there is no difference in mental abilities of socially advantaged and disadvantaged children as tested by RPN. So in the present investigation, how the intelligence score of the dropout children may make it difficult further to go for rigorous study. Hence the tenability of the hypothesis that "the level of cognitive development of the dropout children do not acquire an optimal limit" is accepted.

Other Variables :-

These included :

1. Language
2. Opinion of the teachers towards preschool education and special training for the teachers.
3. Opinion of the Teachers towards text book and time table.
4. Preference of Education of their children (Heads of the Household).
5. Present educational standing of the dropout children.
6. Time available for study in schools.
7. Opinion of the students towards syllabus, text books and difficulties in subjects.
8. Opinion of the children liking for again going to school.
9. Reasons of Dropout.

OTHER VARIABLES OF DROPOUT

Table No.26 : Other Language known besides Mother Tongue.

Heads	No.	Per- cent	Dropout No.	Children, Percent	Teachers, No.	Percent
Santali	-	-	-	-	-	-
Oriya	4/46	8.7	16/50	32	-	-
Hindi	-	-	-	-	10/14	71/4
Bengali	-	-	-	-	2/14	14.3
English	-	-	-	-	7/14	50
Others	-	-	-	-	-	-
<b>Total</b>	<b>46</b>	<b>100</b>	<b>50</b>	<b>100</b>	<b>14</b>	<b>100</b>

**LANGUAGE :-** All the Heads and dropout children have their mother tongue as santali. It is seen that they use santali as the medium of communication inside and outside the home. Very few (8.7%) of the heads have little knowledge in Oriya. But in case of children 32% know Oriya due to the impact of the schooling. But they are so poor in oriya that a student of class IV could not read his text book written in Oriya language. But in schools the medium of instruction is Oriya. All the teachers in those schools are non-tribals. They do not have any knowledge regarding the tribal dialect. Hence as soon as the tribal child enters into the class I, he feels he can not communicate with the teachers. Gradually he develops negative attitude towards books written in Oriya language. All the teachers have expressed that tribal

children face difficulties in learning through the Oriya medium.

All the Heads and the dropout children have expressed that santali should be the medium of instruction in primary schools. But in case of teachers, they were of the opinion that both santali and oriya should be used in primary schools. So language plays an important role in creating negative attitude towards study. This negative attitude is ultimately responsible for withdrawing such children from primary schools. Srivastav (1971) has indicated that 95.83 percent students wanted that Saora should be introduced as medium of instruction in the first three years of their schooling. Similarly 75.81 percent parents desired that Saora should be introduced in the first three classes. As many as 87.05 percent teachers were of the opinion that the medium of instruction in primary school should be both Santali and Oriya. Hence the problem faced by the Santali children with respect to language is similar to Saora of Orissa.

Hussain (1982) has expressed that, one of the major problem in tribal education is that of language. Most of the States impart education to tribals through the medium of regional language. This makes education un-interesting to many of the tribal people. It also hurts tribal sentiments. Nayak (1978) also emphasized that the reason for the dropout of the students was the local dialect and Hindi were unintelligible to them. So the above findings support the

hypothesis that dropout tribal children face language difficulty in schools.

Teacher :- Majority of teachers working in the Santal area are either middle passed or below metric. They have very nominal training like E.T. It is seen that most of the teachers belong to the age group of 40-50 years. They do not understand the local dialect 'Santali'.

Srivastav (1971) found that "the teachers working in the Sacra area and in Puri district differ greatly in their qualification. 76.62 percent of the teachers working in the Sacra area are either middle passed or below middle". One wonders whether such teachers are sent to tribal areas as a result of conscious policy.

All the teacher (N=14) were of the opinion that, to teach Santali students special orientation is required by the non-tribal teachers. They are quite unaware of the local dialect. Besides orientation of teachers, it is desirable that the preschool education be given to the tribal children before taking admission in class I. By doing so, they will be prepared better to cope up with the school work.

Syllabus in Practice :- All the teachers (N=14) have expressed that though the syllabus is not very difficult, it is not to the liking of children. According to them syllabus is good but it is being written in unknown language creates problem for the tribal children. The dropout children, however, do not seem to have sufficient knowledge and views



about the contents of the syllabus. The syllabus may be suitable for the tribal children if it could be written in their own dialect.

Srivastav (1971) also remarked that 93.08 percent of teachers interviewed and said that a fresh Saora student did not at all understand the contents of his book because they are unable to follow the contents of books written in Oriya.

So with regard to syllabus, the opinion of the teachers are same in Saora and Santal areas of Orissa.

Timing of the School : All the schools function from 10 AM to 4 PM. But during this time all the children are engaged in different support activities and unable to come to school. All the Heads and dropout children were of the opinion that the school should be from 6 AM to 9 AM in the morning. But all the teachers are satisfied with the present school timings as it is convenient for them to come from the other village.

Srivastav (1971) also observed that "in the Saora area the schools function twice a day, once in the morning and once in the evening. This practice seems to be all right as 93.75 percent of the students and 100 percent of the parents said that the present timings of school were suitable and these need not be changed." Rath (1981) has remarked that the enthusiasm of tribal people in the education of their children also depend considerably on the

timings of school hours in different seasons. The school timings should not clash with their important socio-economic activities and wants".

Present Educational Standing :-

Table No. 27 : Present Educational Standing.

Sl No.	General Competency	Specific Competency	No.	Per- cent
1.	Reading	i) Can read alphabets only	31/50	62
2		ii) Can read letters by the help of pictures.	15/50	30
		iii) Can read small words written in bold letters.	4/50	8
		iv) Can read papers and Magazines.	-	-
		v) Can read letters	-	-
		vi) Can read any books	-	-
2.	Writing	i) Can write alphabets only	31/50	62
		ii) Can write small words	15/50	30
		iii) Can write simple sentences	3/50	6
		iv) Can write complex sentences	-	-
		v) Can write letters and applications	-	-
		vi) Can write any paragraphs	-	-
<b>Total</b>			<b>50</b>	<b>100</b>

Even the students reading in class II, III, IV were not able to read small words written in bold letters. They

could not write small words correctly. Out of 27 dropout children from class II, only 9 students would write Oriya alphabets. But others could not write alphabets. Even if the students dropped at class IV they could not read letters or write small words. Through out the observation, not a single dropout student could read the book fluently meant for class I or II. Most of them are not interested to come to school again. They said, this is due to over-age and poor educational understanding.

Reasons of Dropout as indicated by the Heads, Dropout Children and Teachers :-

Table No. 28 : Reasons of Dropout from the Schools.

HEADS		DROPOUT CHILDREN		TEACHERS	
Reasons	No.	Reasons	No.	Reasons	No.
Bad Health	8/46	Due to Language	47/50	Poverty of the parents	2/14
Not interested in Edn.	19/46	Subject as such difficult	41/50	Lack of motivation	13/14
Poor economic condition of the family.	18/46	Tired from days work.	20/50	Lack of interest in the children.	5/14
Unable to provide financial support for their education.	22/46	Not interested	13/50	Poor academic achievement.	3/14
Children's financial support is needed for the family.	22/46	Was not taught well in the beginning.	5/50	Lack of facilities.	6/14
Due to language	18/46	Bad Health	5/50	Due to language difficulties.	11/14
Poor result in the Exam.	19/46	Poor economic condition of family.	5/50	Due to drinking.	3/14
Any other (marriage)	16/46	Any other	8/50	Any other	-
<b>Total</b>	<b>46</b>	<b>Total</b>	<b>50</b>	<b>Total</b>	<b>14</b>

To identify the reasons of dropout among the Santal children, the reasons pointed by the Head of the household, dropout children and teachers working in those schools were taken into consideration. To have a comparative study the responses given by Heads, dropout children and teachers were recorded. On the basis of the responses of the three categories of respondents and observations made in the field, the following important reasons for dropout in the Santal area have emerged.

The problem of language faced by the tribal children was very much emphasized by the dropout children, their Heads and teachers of all the five schools in respective villages. They considered it of the greatest importance. It has already been pointed out that the Santal students are unable to follow their lessons and contents of text-books prescribed for them because the text-books are written in Urdu. And the result is that the Santal students do not find interest in reading these books and either dropout or fail in the examinations. At some places, the parents told that as their children did not learn anything in the school, there was no point in sending them to school.

The next important reason of dropout, as pointed out by the teachers was the lack of motivation in their homes. As the Santal children help their parents in economic activities, the parents are not particularly interested in dis-engaging the children from economic activities and sending them to schools.

The other important cause of dropout as indicated by teachers, students and their Heads was child marriage and drinking habit of the Santal family. Due to child marriage, the girl students are forced to withdraw from the class.

The next important cause of dropout was the economic hardship. The economic condition of the santal is poor and hence they have to work hard for their livelihood and contribution of each member of the family including that of children is required. Thus neither the children are willing nor their parents are ready to spare them to attend school.

Lack of interest among the santal children was also considered as a cause of dropout from the schools.

Besides the above reason, the teachers have expressed their opinion regarding the lack of school facilities and financial assistance to motivate the tribal children. Neither they have intrinsic nor extrinsic motivators.

#### INTER CORRELATION OF FAMILY SETTING AND SOCIAL ENVIRONMENT VARIABLES.

The correlation between age of the Head of the household and family size is .38. It indicates that higher age heads are having larger number of family members. The correlation between Clan and village is .54. It shows that a particular village is inhabited by particular Clans.

The 'r' between age of the Head and income of the family is .36. The older Heads have more income than the youngsters. Evidently they have more children. The 'r' between age of the Head and marriage practices is .41. The aged Head of the

**TABLE NO. 29**

**INTERCORRELATION OF FAMILY SETTING AND SOCIAL ENVIRONMENT VARIABLES**

Variables	1	2	3	4	5	6	7	8	9	10	11	12
Age of the Head.	1											
Sex.	-.27	1										
Family Size.	.38	-.34	1									
Clan.	-.16	.12	.08	1								
Occupation.	-.05	.19	-.00	.16	1							
Income.	.36	-.35	.17	.06	-.36	1						
Educational status of the Father.	-.09	-.10	-.21	-.19	-.14	.12	1					
Language known (Besides mother Tongue).	.05	-.24	-.09	-.19	-.08	-.14	-.03	1				
Food	.20	-.70	.50	.08	-.15	.38	-.12	.05	1			
Drinking Habit.	-.11	.21	-.06	.16	-.05	.19	.06	-.18	.02	1		
Allowing Children to drink.	.04	.09	.11	-.14	.15	.05	.07	-.03	-.04	.04	1	
Appro'x age of starting Drinking.	.25	-1.0	.21	-.12	-.19	.22	.10	.22	.23	-.21	-.19	1

Cont'd.....

Variables	13	14	15	16	17	18	19	20	21	22	23	24	25
Family Structure	-.09	.14	.07	-.16	.23	-.11	.02	-.12	-.13	-.23	.11	-.14	†
Marriage Practices	.41	-.13	.28	-.42	-.10	.25	.01	.11	.18	.20	.21	.13	
Village Status	.31	-.12	.23	-.38	-.07	.23	.05	.10	.17	.22	.22	.12	
Different Activities of the other Male members	-.78	.20	-.18	.16	.16	-.10	.22	-.88	-.29	-.02	.28	-.20	
Reasons of Dropout	.18	-.42	-.10	-.08	.05	-.07	.24	-.05	.12	-.13	-.13	.23	
Leisure, Time of the Dropout Children	.14	-.11	.02	.09	-.06	.42	-.19	-.17	-.04	-.09	-.11	.11	
Purpose of Children's Education	.09	-.28	-.18	-.17	-.16	-.01	.24	.21	.02	-.02	.15	.25	
Preference of Educat- ion of the Children	.03	-.11	-.22	-.10	-.12	.12	.25	.25	.01	-.05	.14	.11	
Preference for Living	-.10	-.28	-.21	-.17	.02	.08	-.14	-.10	-.16	-.01	.21	-.09	
Attending Function in the School	-.12	-.11	-.24	-.18	-.28	.14	.88	.06	-.21	.00	.14	.07	
Attitude towards Educated Tribals	-.19	.18	.04	-.28	-.06	-.15	.02	.19	.01	.02	-.09	.10	
Educated Tribals are helpful for the Family	-.14	-.07	.20	-.21	.06	-.02	-.22	.17	.04	-.05	-.26	-.11	
Village Differences	.09	.11	-.10	.54	.27	.16	-.30	-.04	.05	.08	-.08	-.06	

Cont'd.....

Variables	13	14	15	16	17	18	19	20	21	22	23	24	25
Family Structure	1												
Marriage Practices	-.16	1											
Village Status	-.34	.04	1										
Different Activities of the other Male members	.10	-.10	-.26	1									
Reasons of Dropout	-.21	-.21	.01	.07	1								
Leisure time of the Dropout Children	-.05	-.01	-.29	-.29	.01	1							
Purpose of Children's Education	-.22	.19	.15	.04	.22	-.22	1						
Preference of Education of the Children	-.08	.14	.10	.12	.15	-.21	-.08	1					
Preference for Living in the School	.18	-.08	-.21	.20	-.01	-.19	.05	-.20	1				
Attending Function in the School	.02	-.11	.27	.18	-.19	.21	.38	.22	.17	1			
Attitude towards educated Tribals	.02	.12	.11	.13	.13	-.29	.16	.05	-.17	.02	1		
Educated Tribals are helpful for the Family	.11	.17	.09	.25	-.18	-.06	.12	-.10	.05	-.17	.18	1	
Village Differences	.10	-.37	-.36	.08	-.03	.21	-.30	-.03	.10	-.21	.22	-.27	1

N.B - Significant at .05 level equal to .28 and Significant at .01 level = .36.



household are strongly in favour of arranged child marriage practices. The Headmen of the village is always an aged person ( $r=.31$ ). Family size and food habits are found to be significantly correlated. The family having larger size are in greater need of more food. The family with better income can afford more meals in a day. Childrens' engagement into activities raises the income of the family. Attending functions in the schools relate to educational status of the Head. It indicates that those Heads who have some education are more aware and attend functions in the schools. Also they understand the purpose of education better.

Besides the above relationship, some significant negative relationships have been observed. Different activities of the other male members do not depend on the age of the head of the households ( $r=-.78$ ). The activities are independently taken up and pursued. Sex has no relationship with family size, income of the family and food. Further sex has no relation with reasons of dropout. It indicates that in case of male and female, there is no such differentiation in opinion among themselves regarding different issues. Another negative relationship ( $-0.42$ ) is found between Clan and marriage practices. It shows that a particular Clan may follow a particular practice for the marriage and not others. Clan has also negative relationship with village status. It indicates that the village status does not confine to a type dominant Clan. Income of the family is also negatively correlated ( $-0.36$ ) with occupation of the Heads. It indicates that a particular range of income

does not generate out of a particular type of occupation. Those who have been able to get more food in a day do not relate it to a particular type of activity of the male members. The family structure does not depend on the village status. A particular type of family does not necessarily have some status in a village. Again village status has no relationship with the leisure time activities of the children. It indicates that the Heads those have some status in the village, their children are engaged not in a particular type of activity to pass their leisure time.

INTERCORRELATION OF CHILDREN'S CHARACTERISTICS, PERCEIVED PSYCHOLOGICAL SUPPORT AND INTELLIGENCE

The table (No.30) indicates the relationship among children's characteristics, perceived psychological support and intelligence. Intelligence is highly correlated with, age of the dropout children, present educational standing, class of dropout and other language known. It indicates that the older children who dropout at higher grade have better ability in reading and writing and knowing Oriya language and have secured more score in intelligence test.

The relationship between external locus of Control and intelligence is not significant ( $r=.22$ ). Belief in God/Fate has nothing to do with intellectual functioning. Further there is a significant relationship between age and present educational standing. It indicates that older dropout children have better ability in reading and writing. The 'r' between present educational standing and other language known is .50. The child who knows Oriya language has better ability in reading and

INTER-CORRELATION OF CHILDREN CHARACTERISTICS, PERCEIVED PSYCHOLOGICAL SUPPORT AND INTELLIGENCE

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Age	1																			
Age of the Father	-.18	1																		
Sex	-.04	-.17	1																	
Language	.57	.08	-.10	1																
Drinking Habit	.25	-.02	-.01	.06	1															
Age of Drinking	.22	-.01	.03	.06	.44	1														
Reasons of Dropout	-.01	.14	-.32	.09	.20	.19	1													
Feeling of Dropout Children	-.07	-.11	.21	-.22	-.07	-.02	-.17	1												
Again going to School	-.14	.19	.14	-.11	-.13	-.14	-.17	-.11	1											
Reasons for not going to School	.05	-.22	-.41	.12	.03	-.01	.23	-.05	-.73	1										
Present Educational standing	.40	-.04	-.24	.50	.31	.28	.28	-.08	.03	-.01	1									
Class of Dropout	.58	.00	-.19	.75	.23	.23	.17	.27	-.15	.03	.76	1								
Year of Dropout	-.19	.06	.06	-.02	-.14	-.10	-.07	.14	-.08	-.05	-.19	-.05	1							
Present Occupation	-.23	-.19	.01	-.40	-.04	-.07	-.05	-.02	-.16	.25	-.20	-.43	.20	1						
Remuneration	.18	.14	-.32	.25	.09	.14	.25	-.08	.19	.06	.41	.44	.24	-.52	1					
Time of Engagement	-.06	.13	-.05	-.03	-.24	-.19	-.04	-.01	.17	.00	-.10	-.02	.61	.15	-.05	1				
Time for Study	.11	-.05	.08	.00	-.06	.04	.06	-.10	.12	-.15	-.26	-.10	.08	-.14	.16	.05	1			
Attitude of parents towards Education.	-.04	.00	.09	-.03	.18	.23	.23	-.21	-.03	-.04	.02	-.03	-.02	.04	-.02	.21	.20	1		
Opinion towards Educated Tribals	-.25	-.00	.08	-.23	.02	.05	.01	-.05	-.03	.07	.04	-.17	-.15	.24	-.40	.10	.20	.20	1	
Parental Weights to Education	-.25	-.00	.18	.00	.08	.04	-.23	.16	-.15	.17	.01	-.05	.12	.10	.26	-.16	-.03	-.10	.30	1

Cont'd.....

TABLE NO.30 (Cont'd)

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Attending Function in the School (Parent)	.13	.08	.21	.08	.08	.12	-.16	.25	-.02	-.12	-.22	-.20	-.12	-.11	-.25	.01	.31	.12	.36	-.12
Difficulties in Subjects	.22	-.04	-.18	.13	.23	.24	.33	-.09	-.17	.10	.26	.26	.01	.04	.23	.07	-.17	.12	-.16	.03
Reasons for not approaching teacher for help	.01	.12	-.21	-.03	.21	.03	-.03	.02	-.03	.02	-.03	-.08	.10	-.07	-.15	-.27	.14	-.24	.11	.29
Purpose of Education	.13	.06	-.44	.14	.17	.21	.24	-.01	.19	-.00	.42	.36	-.06	-.12	.41	-.07	-.02	-.78	-.09	.12
Opinion towards functioning of the school	-.33	-.05	.22	-.22	-.49	-.49	-.26	.06	.25	.05	-.36	-.34	.12	.09	-.38	.16	-.17	-.15	-.05	.03
Attending Function in the School	.06	.23	.02	.11	-.17	-.20	.03	-.04	.09	.22	-.10	.07	-.38	-.11	.06	.24	-.03	.04	.15	.18
Locus of Control	-.06	-.28	.15	-.08	-.07	-.06	.09	.10	.10	.00	.05	.01	-.15	.14	.08	-.21	.04	-.19	.06	.02
Perception towards achievement	.00	-.01	.13	.05	.31	.27	.15	-.14	-.08	.03	.23	-.01	-.13	-.21	.13	-.20	.27	-.26	-.03	.19
Perception towards present standard	-.01	-.03	-.08	-.03	.31	.25	.41	-.25	-.04	.03	.44	.25	.20	-.06	.22	-.25	-.03	-.10	-.08	.23
Act of leaving School	-.09	-.04	-.58	-.06	.21	-.08	.29	.16	-.04	.30	.15	.11	.08	.11	.28	-.04	-.14	-.21	-.30	.00
Intelligence	.68	-.14	.10	.50	.24	.19	.24	.19	.18	.02	.32	.56	.21	-.13	.28	.27	-.02	-.08	-.15	-.14

Cont'd.....

TABLE No. 30 (Cont'd)

Variables	21	22	23	24	25	26	27	28	29	30	31
Attending Function in the School (parent)	1										
Difficulties in Subjects	-.26	1									
Reasons for not approaching teacher for help	.25	-.16	1								
Purpose of Education	-.13	.20	.06	1							
Opinion towards functioning of the school	.12	-.38	.07	-.45	1						
Attending Function in the School	-.32	.23	-.10	.00	.09	1					
Locus of Control	-.03	.03	.11	-.03	-.09	-.06	1				
Perception towards achievement	.01	.12	.00	.24	-.14	-.15	-.23	1			
Perception towards present standard	-.25	.21	-.22	.34	-.20	-.26	.11	.46	1		
Act of leaving School	-.58	.11	.08	.27	-.31	-.15	.17	.02	.36	1	
Intelligence	-.02	.37	-.06	.05	-.24	-.03	.22	-.09	.06	.02	1

N.B :- Significant at .05 level = .28 and Significant at .01 level = .36 .

writing. The 'r' between attitude of the parents towards education and the opinion of the children to go again to the school is .31. It indicates that those Heads who have positive attitude towards education, their children are interested in going to the school again.

Some negative significant correlations have been observed. Opinion towards working of the school does not depend on the age, drinking habit, approximate age of drinking, present educational standing, class of dropout, remuneration, difficulties in subject and purpose of education. Further sex has no relation with reasons of dropout, reasons for not going to school again, remuneration, feeling of the dropout children and purpose of education. This indicates that sex differences do not necessarily contribute to a particular type of opinion. The 'r' between attitude of the parents towards children's education and the purpose of education is -.78. It indicates that the parents positive attitude may not be able to prevent dropout children and necessarily make them see the purpose of education.

Attending functions in the school has negative relationship with present engagement and remuneration of the dropout children ( $r = -.38$ ). There is a negative significant relationship between attending functions in the school (opinion of the dropout children) and attending functions in the school in case of their parents ( $r = -.32$ ). It indicates that the parents those who attend the functions in the schools, their children are not necessarily interested to attend the functions in the schools. The 'r' between present occupation of the dropout children and

class of dropout is  $-0.43$ . It indicates that class differences in case of dropout children relate to special kind of activities. Another negative correlation is found between occupation and remuneration of the dropout children ( $r = -0.52$ ). A specific type of occupation does not ensure a specific range of remuneration. Age of the father has no impact on the Locus of Control of the dropout children ( $r = 0.28$ ). All fathers foster faith in God and luck among children. It is more a factor of their over all situation than father's age group.

#### FACTOR MATRIX AND ROTATED FACTOR MATRIX OF FAMILY SCHEDULE.

Results of the Table No.31 and 32 indicate that the family schedule yields 5 factors relating to dimensions of family setting of the dropout children.

Table 31 indicates that high factor loading on the first factor emerge from Age, Family size, Income, Food habits, Drinking habits, Marriage practices, Village status, reasons of Dropout, Purpose of Children's education. The second factor includes Age, Family size, Clan, Income, Food, Leisure time engagement and village differences. In the two factors Age, Family size, Food and drinking habits are common, showing common factor variance. High loadings on the third factor is found on sex, Drinking, Marriage practices, Village status and opinion towards educated tribals. The fourth factor shows high positive loadings on items Sex, Income, Educational Status of the father, Drinking habit, Marriage practices, village status, Leisure time engagement and attending functions in the school. The fifth factor has high positive loading on educational status of the father, Food, Drinking habit, Family structure, preference for

TABLE NO. 31

FACTOR MATRIX OF FAMILY STRUCTURE SCHEDULE

Variables	FACTORS				
	1	2	3	4	5
Age of the Head	50	33	-	-	-
Sex	-78	-	34	33	-
Family size	39	45	-	-	-
Clan	-35	37	-42	-	-
Occupation	-37	42	-	-	-
Income	49	37	-	-	-
Educational status of Father	-	-60	-34	39	32
Language know (Besides mother Tongue)	-	-	-	-33	-
Food	60	41	-	-	31
Drinking Habit	-	-	-	46	42
Allowing Children to Drink	-	-	65	-	-
Appo'x age of starting Drinking	78	-	-34	-33	-
Family Structure	-	-	-	-	67
Marriage Practices	39	-	64	30	-
Village Status	55	-	62	34	-
Different Activities of the other male members	-39	32	-	-	-
Reasons of Dropout	36	-	-37	-	-
Leisure time of the Dropout Children	-	56	-	36	32
Purpose of Children's Edn	44	-54	-	-	-
Preference of Edn of Children	-	-51	35	-	-40
Preference for living	-39	-	-	-	61
Attending Function in School	-	-67	-41	35	-
Attitude towards Educated Tribals	-	-33	-	-	1
Educated Tribals are helpful for the Family	-	-	61	-47	39
Village Differences	-32	45	-42	-	-



TABLE NO. 32

ROTATED FACTOR MATRIX OF FAMILY SCHEDULE

Variables	FACTORS				
	1	2	3	4	5
Age of the head	91	-	80	-	-45
Sex	-92	81	-	-	-
Family Size	55	-	-	-	-
Clan	-	-	-54	-	30
Occupation	-	-	-	-	-
Income	38	-	-	60	-35
Educational status of Father	-	91	-	-	-
Language known (Besides mother Tongue)	-	-	-	-	-63
Food	86	-	-	-	-
Drinking Habit	-	-	81	-	-
Allowing children to Drink	82	-	81	-	-44
Appro'x age of starting Drink	92	-	-	-	39
Family Structure	-	-	93	-	-63
Marriage Practices	-	-	90	-35	-
Village Status	37	-31	-42	-	-
<del>Significant Significant aspects</del> Different Activities of the other male members	35	33	-	-49	-
Reasons of Dropout	35	33	-	-40	-
Leisure time of the Dropout children	-	-	-	83	-
Purpose of children's Edn	-	-64	-	-	-
Preference of Edn of children	-	-	-	-	-
Preference for living	-	-	-	-	-
Attending Function in School	-	-88	-	87	-
Attitude towards Educated Tribal	-	-	-	-	86
Educated Tribals are helpful for the family	-	-	-	-55	40
Village Differences	-	32	-47	31	-

living area and attitude towards educated tribals.

Table 32 presents the rotated factor matrix of variables of family setting using a varimax solution. The factor loadings appearing in Table 34 change somewhat after rotation.

Factor 2 remained same even after its rotation. On factor 2, significant loadings after rotation are on sex, fathers' educational status, Dropout and village differences. On the third factor only age, marriage practices and village status retained the previous loadings. In fourth factor only item income, economic reasons of dropout, interest in school retained the high positive loadings. On the fifth factor, Clan, Family structure, attitude towards educated tribals have positive loading after rotation. Age, Age of Drinking and Marriage practices had negative loadings, suggested these could hamper educational continuity.

Factor 1 measures some family variables like age of the Head, family size, Income, Food habits and Drinking habits. These variables show significant correlation among each other in Table No. 22. So this factor may, therefore be labelled as family status.

Factor 2 includes the variables like educational status of the father, activities of the other male members and attending functions in the school. This factor may be labelled as educational environment in the family.

Factor 3 indicates some information with regard to Age, Marriage practices and Village status. There is also positive relationship existing among these variables. This factor may be defined as community norms and customs for the family.

**TABLE NO. 23**

**STEP-WISE REGRESSION ANALYSIS USING INTELLIGENCE AS DEPENDANT VARIABLE**

INDEPENDENT VARIABLE	INTELLIGENCE	
	Regression Co.	Multiple R
Age	2.836	.68
Age	2.232	.71
Class	1.284	
Age	2.106	.72
Class	1.506	
Sex	1.222	
Age	2.899	.72
Loans of Control	.619	

**TABLE NO. 24**

**STEP-WISE REGRESSION ANALYSIS USING REASONS OF DROPOUT AS DEPENDANT VARIABLE**

INDEPENDENT VARIABLE	INTELLIGENCE REASONS OF DROPOUT	
	Regression Co.	Multiple R
Present standard	3.126	.61
Present standard	2.802	.66
Attitude towards school	-.957	
Present standard	2.649	.51
Attitude towards school	-1.019	
Attitude towards educated tribals	-1.629	
Present standard	2.378	.56
Attitude towards school	-1.215	
Attitude towards educated Tribals	-1.847	
Parental Attitude	-1.506	

**TABLE No. 25**

**STEP-WISE REGRESSION ANALYSIS USING REASONS OF DROPOUT AS DEPENDANT VARIABLE**

INDEPENDENT VARIABLE	REASONS OF DROPOUT	
	Regression Co.	Multiple R
Present standard	2.126	.41
Present standard	2.256	.45
Essential of Education	1.349	
Present standard	2.051	
Essential of Education	1.207	.54
Difficulties in study	.459	
Present standard	2.602	
Essential of Education	1.101	.58
Difficulties in study	.556	
Time for study	.999	
Present standard	2.962	
Essential of Education	1.057	
Difficulties in study	.619	.60
Time for study	1.153	
Approaching teacher for help	1.408	

Factor 4 indicates the information regarding income and the activities of the Dropout children. It is also significantly related with each other. So this factor may be considered as economic condition of the family.

Factor 5 also indicates Age, Customs and attitude towards educated tribals as importance with regard to family setting variables.

STEPWISE REGRESSION ANALYSIS USING INDEPENDENT AND DEPENDANT VARIABLES,

The above Table Nos. 33, 34, and 35 include the result of regression Analysis. In Table No.33, intelligence score is used as criterion and different combinations of variables of the child schedule as predictors. In Table No.34 and 35 reasons for dropout score is used as a criterion.

The stepwise regression analysis shows that age can predict intelligence to a very high level ( $R=.68$ ). By entering the class variable into the regression equation alongwith age, the level of prediction increases to .71. A further inclusion of sex to age and class, increases slightly to .72. This shows that intelligence can be predicted by using age alongwith sex and class of dropout. Lease of control score and age are equally good predictors of intelligence ( $R=.72$ ).

In the similar trend (Table No.34 and 35) include the regression co-efficients and the multiple R for reasons of dropout using different combinations of predictors. The combination of present standard of the children, attitude towards school, attitude towards educated tribals, parental attitude towards education, attending functions in the school, purpose of education, difficulties in study, time for study and teachers help are sufficiently predictive of reasons of Dropout.

**CHAPTER - V**  
**C O N C L U S I O N**

The socio-psychological factors in family setting of dropout of Santal children focussed in a wholistic manner. Data are obtained from families, children and school teachers and combined.

Findings :-

1. The santali family structure is very much traditional. The children are under tight control of the heads. Their activities are to be decided by the parental wishes and choices. The school going children are also forced into economic activities at a very early age to support the parental income. This makes them leave schools. Families are closely knit and emotional ties are strong. Santalis living in different villages had made no difference. This finding supports the hypothesis that "the family structure of the santali tribals is comparable across villages and makes demand on children to withdraw from the school."
2. Dropout children belong to typical santali families where heads are engaged as daily wage earners like stone cutter, wood cutter and agricultural worker etc. The families have income ranging from Rs. 200/- to Rs.500/- per month.
3. Most santali parents are illiterate and therefore they do not see the purpose of giving education to their children. Other members of the dropout family are illiterate.
4. The tribal families are in the habit of taking alcoholic beverage. Most of the dropout children are also in touch of Handia occasionally or during festivals.
5. Santalis' religion is Sarna. They perform all religious activities as per the Sarna religion. They have strong faith

in God. They are not contaminated by other religions.

6. All the Heads of the dropout children support arranged child marriage practices. Girls are forced to withdraw from the school due to marriage proposal earlier than boys.

7. Most of the heads of the dropout children have no village status. Even those have status, they have no special interest to send their children to school.

8. A majority of the Heads and dropout children prefer rural life instead of urban life. They are not in favour of change and mobility as this may contaminate tribal life.

9. For Santal family there is lack of psychological support in the existing social environment. The social environment and the family setting do not create a favourable attitude of Heads and dropout children towards study. All the Heads including dropout children have a kind of negative attitude towards educated tribals. They pretend of their interest towards tribal teachers because they would know the tribal dialect and understand their difficulties. Most of the Heads are not interested to attend any function in the school. Village differences are not significant. This finding supports the hypothesis that "lack of psychological support in social environment and family setting and comparable in case of all Santal dropouts irrespective of villages." But the above findings does not support the hypothesis that "lack of appropriate attitude of the Heads of the tribal families and teachers do not affect childrens' continuity at schools."

10. All the Heads are quite ignorant about the purpose of



education of their children. They do not aspire upto what class their children are to be educated. Parents are illiterate and having very low aspirational level about their children schooling. This finding supports the hypothesis that "illiteracy of family members and low aspiration level characterise the family as well as dropout children."

11. In all the schools, the medium of instruction is Oriya. The mother tongue of the dropout children is santali. Due to language difficulty all the dropout children have a kind of negative attitude towards books written in oriya language. This language problem is the common for all dropout santal children. This finding does not support the hypothesis that "language difficulties at schools are not common to all santali dropouts."

12. All the dropout children are engaged in different economic activities like goating, serving in the hotel, assisting their heads in economic activities, collecting various forest products. All the dropout girls are engaged in household chores and also engaged in making rope and preparing khali for market purposes.

13. Majority of teachers working in the santal area are either middle passed or below metric. They do not have special training for teaching tribal children. All of them are quite unaware of the santal dialect, special needs of tribes and difficulties.

14. The syllabus is not suitable for the santal children as it is written in oriya language. All the dropout children

prefer morning hours i.e. from 6 AM to 9 AM. In this context the tenability of the hypothesis that "syllabus and school hours are suitable at primary stage in case of santali tribal children" may not be accepted.

15. The mean intelligence score of the children is 15.36. So the level of intelligence is very low compared to normal children. It is found that, the intelligence is highly correlated with age, language known, class of dropout and present educational standing. Age can predict intelligence significantly. It is found that the reading and writing skill is very poor in case of dropout children. Even the students reading in class II, III, IV were not able to read small words written in bold letters. This finding does not support the hypothesis that "the level of cognitive development and reading and writing skills of the dropout children are not lower than normal children."

16. They are strongly guided by the external locus of control. It is found that the 'r' in between external locus of control and intelligence is .22. It is not significant at .05 level. It indicates the child who believe less in external locus of control may secure higher intelligence score. The locus of control of the dropout children is not significantly related to their level of cognitive development. This finding does not support the hypothesis that "locus of control of the dropout children are significantly related to their level of cognitive development."

**Implications :-**

The Santals are rooted in their traditional culture and have undergone no change over the years. They still adhere to old practices and customs. In the families, the socio-psychological factors play an important role towards the dropout of their children from primary schools. The social environment does not seem to place value on schooling of their children. The negative psychological pressure from the existing social environment does not encourage the students to continue their studies. Lack of suitable teacher creates no motivation among the Santal children to come to the schools.

So, dropouts in Santal tribes share with other disadvantages in the social condition and psychological support of the individuals. They have no special problems as tribes except of language, psychological identification on the basis of language and regular drinking/dancing habits. Attitudes seem to be comparable to poor and deprived but they are more closed. There is also no understanding between teachers, family and children to appreciate each others problems and look at school as a positive agency.

**Suggestions :-**

**(1) To eradicate Social Superstitions and Prejudices.**

(a) Adult education programmes for tribes may help in superstitions and prejudices against realisation of the good in education.

(b) A vigorous programme of social development among Santal community. This would come through a rational system

of social education for the tribal people. It would be more than literary movement. It would include the entire canvas of tribal life in those areas. It would create in the tribal mind a consciousness of their own surroundings, problems and needs together with a new sense of national sentiments.

2. To Develop Proper Psychological Support.

- (a) Teachers should play the role of counsellors with family and child together as a unit to create proper attitude among the tribal people towards different developmental issues. Proper counselling should help them realize the importance of education of their children and its future course of consequences.
- (b) Since the tribal children have cognitive and cultural deficits, the compensatory pre-school education for them should be designed to compensate their reading and writing abilities before taking admission in primary schools.

3. Economic Support.

- (a) The school schedule should be adjusted, the daily timings, holidays and vacations should be scheduled in accordance with the needs of the community and the local economic and agricultural operations, so that children can assist their parents in their economic activities.
- (b) Government should make arrangements for stipends, book-grants and the provision for mid-day meals for the tribal children in order to create interest

towards school and education.

- (c) In case of education in the primary stage for the tribal students, it should be craft-oriented, as far as possible the craft should be suitable to the local conditions.

4. Medium of Instruction :-

Mother tongue of the tribal communities should be used as bridge language during the first year or so at the primary stage to be ultimately switched over to the regional language.

5. Text Books :-

The text books for the tribal children in the primary stage should be written in local dialect. It should contain information on daily life and about the different aspects of the tribal life and their culture.

6. Teachers :-

The attention should be given to the training of the teachers meant to serve in the tribal areas. Knowledge about the language and the culture of the tribes concerned should be considered indispensable. The teachers should also be given training about the method of implementing instruction in tribal language.

7. Steps have to be taken to involve the local community in different school activities. The school and community should be drawn together by making the parents and tribal leaders participate in some programmes or activities of the school.

Extension for Further Research :-

The present study, a part of the M.Phil course explored the relevant socio-psychological factors in the family setting of the santal dropout children. It is felt that the following issues may be taken into consideration for further extension of this present investigation.

- (a) The present study was confined to small sample of 50 dropout santali children from the primary schools in a particular area. So the sample can be extended to the representative santali children from different parts of India.
- (b) For the purpose of comparison, another group of tribal children or non-tribal children other than santal may be taken in further research.
- (c) <sup>Intervention programmes</sup> Like small group of teacher, family head and child together may be worked out, administered and evaluated for success/failure.

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**APPENDIX - I**

**(INTERVIEW SCHEDULES)**



SCHEDULE NO. 1

(For the heads of the Households)

Village \_\_\_\_\_

Sl.No. \_\_\_\_\_

House No. \_\_\_\_\_

1. Name of the head of the family \_\_\_\_\_

2. Age \_\_\_\_\_ Sex \_\_\_\_\_

3. Family Size. Boys \_\_\_\_\_ Girls \_\_\_\_\_ Others \_\_\_\_\_

4. Tribe \_\_\_\_\_

5. Clan \_\_\_\_\_ and sub clan \_\_\_\_\_

6. Occupation :-

- |                           |                        |
|---------------------------|------------------------|
| 1. Peasant                | 2. Agricultural tenant |
| 3. Agricultural labour    | 4. Businessman         |
| 5. Employee               | 6. Artisan/Craftsman   |
| 7. Labourer (daily wages) | 8. Any others.         |

7. Income of the family (per month) :-

1. Below Rs.200/-
2. Between Rs.201/- to Rs.500/-
3. Between Rs.501/- to Rs.1000/-
4. Above Rs.1000/-

8. Educational status of the father/guardian :-

1. Illiterate
2. Literate without educational qualification
3. Primary
4. Middle
5. Matriculation
6. Above Matriculation

9. Educational Status of the mother :-

1. Illiterate
2. Literate without educational qualification
3. Primary
4. Middle
5. Matriculation
6. Above Matriculation

10. Any other educated members of the family \_\_\_\_\_

11. Religion :-
1. Hindu
  2. Muslim
  3. Christian
  4. Others

12. Language :- (a) Mother tongue \_\_\_\_\_

(b) Other language known \_\_\_\_\_

(c) In which language do you wish that your children should be educated \_\_\_\_\_

13. Food :- How many times you are taking your food ?

1. Two meals in a day.
2. Three meals in a day.
3. One meal in a day.
4. Any other.

14. Drinking habit :-

1. Daily
2. Occasionally
3. During festivals
4. Do not drink

15. Do you like to allow ~~when your~~ children for drinking :-

1. Yes
2. No

16. Approximate age when you started drinking :- \_\_\_\_\_ years.

17. Family structure :-

1. Patrilineal
2. Matrilineal
3. Joint family
4. Simple family
5. Married/Unmarried/Widow/Separated/Divorced.

18. Marriage practices and customs :-

1. Adult marriage
2. Child marriage
3. Arranged marriage
4. Love marriage
5. Intercast marriage

19. Village Status :- (a) Do you have any special status in the village ?

1. Yes
2. No

(b) If yes Please mention :-

1. Village official
2. Panchayat member
3. Village headman
4. Any other

20. Different activities of the other family members:-

(a) ~~Father~~ Other male members -

1. engaged in cultivation
2. engaged in hunting
3. engaged in fishing
4. engaged in daily labour
5. Any other

(b) Mother -

1. engaged in household works
2. Assist her husband and other male members in agriculture and fishing
3. engaged in religious activities
4. Any other

(c) Other female members -

1. engaged in household works
2. Assist the male members in agriculture and fishing
3. engaged in religious activities
4. Any other

- (d) Boys - 1. engaged in assisting their father .  
2. engaged in playing and wandering.

- (e) Girls - 1. Girls are engaged in assisting their mother.  
2. Look after the younger ones.

21. Reasons for dropout of their children from school :-

1. Bad health
2. Not interested in education.
3. Poor economic condition of the family.
4. We are unable to provide a financial support for their education.
5. Children's financial support is needed for the family.
6. Due to language difficulties.
7. Poor result in the examination.
8. Any other reason

22. When your children free for doing to school \_\_\_\_\_

23. How does your children spend their leisure time  
\_\_\_\_\_

24. Why the children are going to school ?

1. Get nice job
2. Get Government job
3. For betterment of their social status
4. To serve the society
5. Just for a fashion
6. Do not know
7. Any other

25. Do you like only

1. elder son to be educated ?
2. elder daughter to be educated ?
3. younger son to be educated
4. Younger daughter to be educated ?
5. All son to be educated ?
6. All daughters to be educated ?
6. Only son to be educated no daughter ?
8. Any other ?

26. Do you like to prefer 1. Urban life ?

2. Rural life ?

27. That type of religious activity do you like to perform in your family ?

- 1.
- 2.
- 3.
- 4.

28. Do you have faith in God ? 1. Yes, 2.No, 3. Undecided.

29. Attitude towards teachers :-

Do you like tribal or non - tribal teachers \_\_\_\_\_.

If tribal why ?

1. He is a tribal.
2. He knows our language.
3. He understands our difficulties.
4. He teaches well
5. He is clean.
6. He is regular
7. He is honest.
8. Any other.

If non-tribal why ?

1. He is non-tribal.
2. He is generally clean
3. He understands our difficulties.
4. He teaches other than our languages.
5. He does not give severe punishment.
6. Any other.

30. Attitude towards School and education:-

(a) Upto what class do you want your child to be educated ?

1. Middle
2. Matriculate
3. Graduation
4. University
5. Professional training
6. Other training.

(b) Do you think that children's education is essential ?

1. Yes
2. No

(c) If you attend any of the function of the school ?

1. Yes
2. No

If yes when ? \_\_\_\_\_

(d) Do you feel that educated tribals show disregard towards tribal culture and tradition ?

1. Yes,
2. No,
3. Do not know.

(e) Do you think that educated tribals are helpful in the improvement of conditions of their family.?

1. Yes,
2. No,
3. Do not know

(f) What is the general attitude of yours towards children education ? 1. Favourable 2. Indifferent 3. Unfavourable

31. Was your child getting any financial assistance from the government ?

1. Yes    2. No

If yes, how much \$: \_\_\_\_\_?

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SCHEDULE NO. 2

(For the dropout Students)

1. Name \_\_\_\_\_ Age \_\_\_\_\_
2. Father's Name \_\_\_\_\_ Age \_\_\_\_\_
3. Guardian's Name \_\_\_\_\_ Age \_\_\_\_\_  
(If other than father)
4. Sex :- 1. Male 2. Female
5. Language :- a) Mother tongue \_\_\_\_\_  
b) Other Language known \_\_\_\_\_  
c) In which language you are interested to teach  
in the school \_\_\_\_\_
6. Drinking habit :-  
1. Daily 2. Occasionally 3. During festival  
4. Do not drink.
7. Approximate age when you started drinking \_\_\_\_\_ years.
8. Reasons for dropping out from the school ;  
1. Poor economic condition of the family. 2. Tired from days work.  
3. Medium of instruction 4. He was not interested  
5. Ill health 6. Subject as such is difficult.  
7. Was not taught well in the beginning . 8. Any other reasons.
9. How are you feeling after dropping out from the school ?  
1. Unhappy 2. Happy
10. Do you like to go again to the school.  
1. Yes 2. No.
11. If no why ? 1. Due to my over age 2. Due to my in ability  
3. My standard is very poor  
4. Due to fear and punishment.
11. Present educational standing :-  
(a) Reading - 1. Can read alphabets only 2. Can read letters by the  
the help of pictures. 3. Can read small words written in  
bold letters. 4. Can read paper and magazines  
5. Can read letters  
(b) Writing - 1. Can write alphabets only 2. Can write small words  
3. Can write simple sentences 4. Can write complex  
sentences 5. Can write letters and applications  
6. Can write any paragraphs.

12. Class from which dropped out \_\_\_\_\_ year \_\_\_\_\_.
13. Present occupation of the Dropout students or his present engagement \_\_\_\_\_

(a) Amount of remuneration :- Daily \_\_\_\_\_  
Weekly \_\_\_\_\_  
Monthly \_\_\_\_\_

(b) Time of his engagement in the work from \_\_\_\_\_ to \_\_\_\_\_

14. When he is free for study \_\_\_\_\_
15. How does he spend his leisure time ?  
1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_
16. What is the general attitude of your parents towards your education :- 1. Favourable 2. Indifferent 3. Unfavourable
17. Do you feel that educated tribals show disregard towards tribal culture and tradition.  
1. Yes 2. No, 3. Do not know
18. Before dropping out, did your parent give weightage on account of your education ?
19. What are your special interest and habits ?

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20. Do you like to go to : 1. Cities 2. Towns 3. Other places

21. Do you have faith in God ? 1. Yes, 2. No, 3. Undecided

22. Before dropping out did you feel any difficulty in getting on with your studies ? 1. Yes, 2. No

23. (a) Did you approach your teacher for help and guidance ?  
1. Yes 2. No

(b) If no, what is the reason ?

1. Not felt the need 2. Hesitate to go 3. Any other reason

24. Attitude towards teacher :-

(a) Do you like your tribal teacher or non-tribal teacher

---

25. (b) If Tribal teacher what is the reason?

1. He is a tribal 2. He knows our language 3. He understands our difficulties. 4. He teaches well. 5. He regular  
6. He is clean 7. He is honest 8. He does not give severe punishment 9. Any other



- c) If non-tribal teachers, what is the reason ?  
1. He is non-tribal 2. He is clean 3. He is regular  
4. He is honest 5. He does not give severe punishment  
6. Any other.
25. Attitude towards School, Syllabus and education :
- a) Do you think that your education is essential ?  
1. Yes 2. No.
- b) Are you satisfied with the working of the school from where you have dropped ?  
1. Yes 2. No. 3. If yes, when \_\_\_\_\_
- c) Did you attend any of the function of the School ?  
1. Yes 2. No. 3. If yes, when \_\_\_\_\_
- d) How do you find the syllabus in practice ?  
1. Very congenial 2. Congenial 3. Neutral  
4. Uncongenial 5. Very uncongenial.
26. Locus of Control :
- a) Do you consider yourself  
1. Deeply religious? 2. Moderately religious? 3. Largely indifferent? 4. Basically opposed to religion?
- b) Do you think that your successful in life depends on :  
1. Your own effort 2. God 3. Luck 4. Parents  
5. Community 6. Donot know.
- c) Do you think that your unsuccessful attributes in life depends on :  
1. Your own effort 2. God 3. Luck 4. Parents  
5. Community 6. Donot know.
27. c) Do you feel that you have done wrong by not going to School ?  
1. Yes 2. No 3. Do not know.
- a) As far as your academic achievement are concerned you are -  
1. Very unsuccessful 2. Unsuccessful 3. Successful  
4. Very Successful
- b) The present standards you set for yourself with regard to your further studies are :  
1. Very low 2. Low 3. High 4. Very high.

SCHEDULE NO - 3

(For primary school teachers of dropout students)

1. Name and address \_\_\_\_\_  
\_\_\_\_\_
2. Sex \_\_\_\_\_ 1. Male 2. Female
3. Age \_\_\_\_\_ years \_\_\_\_\_
4. Tribal or Non-tribal \_\_\_\_\_
5. If tribal, Name of the Tribe \_\_\_\_\_
6. Name of the Class \_\_\_\_\_ and sub class \_\_\_\_\_
7. Mother tongue \_\_\_\_\_
8. Any other languages you can speak, read and write ?  
1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_

9. Educational qualification \_\_\_\_\_
10. Since how many ears you have been in the teaching profession ? \_\_\_\_\_ years.
11. Since how many years you have been working in the present school ? \_\_\_\_\_ years.
12. Do you feel that teachers in tribal areas require some special training ? 1. Yes 2. No
13. What is the main reason for dropout of the students from the School.  
1. Poverty of the parent. 2. Lack of motivation of the parents towards education of their children. 3. Lack of interest of their education among children. 4. Poor academic achievement. 5. Lack of facilities. 6. Syllabus is difficult for them. 7. Due to language difficulty 8. Any other
14. a) Are the present school hours and holidays suited to local conditions.  
1. Yes 2. No.  
b) If no what changes do you propose
15. What language do you mostly use in teaching and speaking to the tribal children.  
1. Regional language 2. Tribal language 3. Both  
4. Any other language.
16. Do the tribal children feel any difficulty in studying through regional language.  
1. Yes 2. No. 3. Do not know.
17. In your opinion what should be the medium of instruction in this tribal schools.
18. Do you feel the present text books are suited for tribal children?  
1. Yes 2. No.
19. What is the general attitude of tribal parents towards the school and its functioning  
1. Cooperative 2. Sympathetic but not active 3. Indifferent  
4. Unfavourable 5. Antagonistic.
20. Do the tribal leaders take interest in educational activities?  
1. Yes 2. No.
21. Do you feel that certain comprehensive preschool programme is required for the tribal children before coming to school.  
1. Yes. 2. No.
22. Do you like to visit the families of the tribal children?  
1. Yes 2. No.
23. Do you like to participate in the community affair of the tribals.  
1. Yes 2. No.
24. What is your general attitude towards dropout tribals.  
1. Favourable 2. Unfavourable 3. Indifferent.

APPENDIX - II

REPRESENTATIVE OBSERVATIONS

OBSERVATION NO - 1

In a village named Hnurutubani of Betnoti Block in Mayurbhanj district of Orissa a house was visited. The name of the head was Sukalu Murmu. The family consists of 10 members. The detailed description of the family members with their respective age are as follows :-

- |  |            |
|--|------------|
| (a) Sukalu Murmu (head)  | - 70 years |
| (b) Younger brother of S. Murmu  | - 60 "     |
| (c) Wife of his younger brother  | - 55 "     |
| (d) One married son of S. Murmu  | - 35 "     |
| (e) Wife of Sukalu Murmu   | - 60 "     |
| (f) Wife of the son  | - 25 "     |
| (g) Four children of the married son of Sukalu Murmu and no children of his younger brother. |            |

The family was joint family. Out of four children two were boys and two were girls. The first child was girl named Kumari Bari Murmu, who had dropped out at class 3 from Hnurutubani Primary School. Other three children were not going to school.

Sukalu Murmu had an income of not less than 17 rupees per day. They were living in a hut. It was consisting of two-sloped gable shaped. A dwelling complex consisted of two huts, a verandah and a cattle shed. The principal room where the head of the family lives

had a portion partitioned by a low wall known as bhitar, which was the place reserved for family ancestral spirits. In the verandah there was a husking level (Dhenki) and a milestone. The walls were plastered with a mixture of mud and cowdung on both the sides of the frame work. The roofs were thatched with straw. The floors were made up of beaten earth with wating of cowdung solution. The outer walls were beautifully decorated with different designs using different coloured earth and ashes of straw.

The time was 8 a.m. All the members were used to take boiled rice soaked in water overnight with a pinch of salt and chili. The head including his younger brother and their wives went to work as daily labourer. At home the dropout girl was busy in making ropes and looking after the younger children. Another younger boy of the age of 10 years was busy in collecting forest materials like mahua, woods and fruits. All the members who went to work outside returned home at about 12.30 p.m. The wives of the two brothers were engaged in preparing food for family members. They took hot rice boiled rice with vegetable curry (utu). All the family members including ladies sat in one place to take their food. Mothers were busy in feeding their small children.

After taking rest for one hour from 1 to 2 p.m. again they went to work . They returned from their work late in the evening. At about 7 or 8 p.m. all family members including children upto the age from 8 - 10 years took handia one kind of intoxicating beverage. It was made up of sun-dried rice. All of them were happy after taking handia. Afterwards, the family members including their children walked to a common place where all other Santal families met. They danced with other members from the village. Both men and women participated equally. They used to dance with the help of drum and stick.

After dance the family of Sukulu Murma returned home. Then the housewives prepared food for night. At about 9 O' clock in the night, all the family members took boiled rice with fish. About 10 p.m. they retired to bed.

The head was expected to be responsible to provide all types of requirements for the family. All the younger members of the family respected the head Sukulu Murma.

Family members talked to each other in their own local dialect 'Santali'. They called their daughter 'Kudi' and their son 'Kuda'. The head and other adult members of the family were able to follow the Griya to some extent, though speak they could not speak it.

A question was asked to Sukulu Murmu that why did he not like to send children to school. He answered that "my grandfather was illiterate, myself and also my son is illiterate, then why the children of my son are to be educated?" Sukulu Murmu and his brother after night food went to a place where other family heads were present and were busy in talking about their difficulties and other problems.

Observation on the activities of Kumari Bari Murmu who had dropped out at Class 3

Bari Murmu, a 12 years old girl had dropped out at Class 3. She was only 12 years and her marriage was already settled. After marriage proposal took shape, the head of the household forced to withdraw from school. At home she was engaged in making rope, looking after younger brother and sister including household chores. Her language was very poor. She was very fatalistic in her approach. She appeared to be very simple and hesitated to talk freely with the investigator. She was shy and filled of fear and ignorance.

OBSERVATION NO - 2

In the same village Bhurudubani, the investigator went to another Santal family. It was a small family consisting of five members. The head of the family was Kailash Chandra Murmu of approx, 45 years. Besides head, other members of the family were his wife and three

children. Out of the three children two boys were identical twins. Both the boys had dropped out from Primary School. Besides two brothers there was a 7 years old daughter of Kailash Murmu. The wife of Kailash Murmu was physically handicapped. She was not in a position to work for the family. So the only man Kailash Murmu was busy for the whole day for earning money for the family. The mother alongwith her small daughter were busy in doing household work. In the day time they were busy in making roap and khali.

The identical twins were busy in helping his father in cultivation. The total income of the family was approximately 6 or 7 rupees. The head and wife were illiterate and were not in a position to understand Oriya. All the family members were using their own dialect for their communication. The head was looking very strong and hard working. He was very innocent. They were used to take two meals in a day due to lack of money. One exception was found was in case of Kailash Murmu that he was not taking alcoholic drinks daily due to lack of money.

The house of Kailash Murmu was similar to that of Sukul Murmu. The house was very clean and all the household equipments were arranged in order.

#### OBSERVATION NO - 3

The next day, the investigator went to another village named Mahulia. In Mahulia, they went to a Santal family and observed their



daily activities. The head of the family was Guhia Maghi. The family included, the head, his father, his wife and five children. Out of five children, four were boys and one was girl. The father of Guhia Maghi was very old. He was not in a position to go outside. He had been bedridden for last one year. The head and his wife used to go for daily labour. Out of five children, two were small and the girl was busy in the house to look after the youngsters and also her grandfather. Other two elder brothers used to go for goating and collecting various kinds of forest products. From morning to noon time they were busy in the forest; After 12 p.m. the head, his wife and two brothers came to the house. The mother was busy in feeding her small children. The income of the family was not more than 10 rupees per day. During their leisure time from 1 to 2 p.m. a discussion was held with the head on reasons for not sending of his children to school. He had given an interesting answer which has to be noted. According to him "all those have been educated from this community are not coming again to their community after their services in urban areas. Even if their family condition is worst. Then why shall I take interest in sending children to school? What is the value of educating his children?"

After one hour rest, again they went to their respective work.

Like Sukulu Mirmu family, the head Guhia Maghi alongwith all the

family members took handia after returning from their work.

All the family members including father, were illiterate. The elder Brother had dropped out from class 3 from Mahulia U.P. School. But the next one was not going to school from the beginning. The house was very clean to look at. One important observation was that all the family members were sympathetic to their bedridden grandfather.

### OBSERVATION OF SCHOOLS

#### OBSERVATION NO - 1

During field study, the investigator visited five Primary Schools from where the selected 50 students had dropped out. This is a observation of the school named Purunapardi U.P. school in Retnoti Block of Mayurbhanj district in Orissa.

The said school was situated in the centre of the village Purunapardi. The investigator went to the school at about 9.30 a.m. in the morning. The physical condition of the school was quite bad. The roof was thatched with straw. But many portion of the straw were opened up due to lack of money for new thatching. The walls were made up off clay which was displaced due to seeping of rain water from the opened roof. The school had no window or doors. Only some open space was dræm inside the wall for passin: of air and light. Three classes starting from class-I were going on in one room. On that day only one teacher was present named Maheswar

Pradhan a non-tribal teacher. The school started at 10.30 a.m. with 15 students, out of which 8 were in class-I, 3 in class-II and 4 in class-III. Remaining 50 students were absent on that day. All the students sat in one room to class-wise. The school had no chairs for teachers, no table, no duster, no black board etc. The teacher expressed his difficulties in teaching students as there were no facilities. In class-I, the investigator asked some questions to the students in Oriya language. But they could not respond. The language problem was also faced by the teacher of the school in communication. Some difficulty was experienced in communicating with the students of class-II and class-III. The students came to the school without any books or writing materials. No student in that school was getting any type of financial assistance for their study. The teachers qualifications was upto middle class with E.T. The most interesting observation was that, after one hour, all the students went away to their respective homes for helping their parents. They did not come again to school. The school is expected to meet students till about 2 p.m.

OBSERVATION NO - 2

The next day, the investigator alongwith Block Welfare Extension Officer went to visit another school named Bhuruduband U.P. school. The school was situated at the end of the village. The investigator

went to the school at about 11 a.m. This school enrolment was some way better than the Purunpani school. The total strength of the school was 85 including class-V. On that day only 30 students were present. But it is found that class-I consists of 15 students out of 30. Then other 15 students were distributed in all classes. But only two students were present in class-V. There were two teachers having qualification less than Matric. One was very old and the other one was middle aged. The physical condition of the school was better than the Purunpani school. The school had two tables and two chairs for the teachers. The problem of language was also expressed by the teachers of that school. It was experienced that even the students in class-V could not read a book meant for class-II. So the reading and writing ability was very poor in case of these children. The similar observation was also made like Purunpani that after 1 p.m. most of the students had left the school and did not come again.

Similar trends were observed in Santal families and the schools in those areas.

**APPENDIX - III**

**CODES FOR THE ITEMS**

SCHEDULE NO. 1

HEAD OF THE HOUSE-HOLD

<u>Item</u>	<u>Code</u>
Name	-
Age	-
<u>Sex</u>	
Male	1
Female	2
<u>Family Size</u>	
Male members including boys	-
Female members including girls	-
<u>Total</u>	-
<u>TRIBE</u>	
Santal	2
Non-Santal	1
<u>CASTE</u>	
Rurau	1
Tudu	2
Hembrum	3
Maghi	4
Manada	5
Besra	6
Soren	7
Narandi	8
<u>OCCUPATION</u>	
Peasant	1
Agricultural Tenant	2
Agricultural Labourer	3
Labourer (Daily wages)	4
<u>INCOME OF THE FAMILY PER MONTH</u>	
Below Rs.200/-	1
Between Rs.201/- to 500/-	2

<u>Item</u>	<u>Code</u>
<u>EDUCATIONAL STATUS OF THE FATHER/ GUARDIAN</u>	
Illiterate	1
Literate without educational qualification	2
Primary	3
Middle	4
<u>EDUCATIONAL STATUS OF THE MOTHER</u>	
Illiterate	1
Literate without educational qualification	2
<u>ANY OTHER EDUCATED MEMBERS OF THE FAMILY</u>	
Yes	2
No	1
<u>RELIGION</u>	
Hindu	1
Muslim	2
Christian	3
Sarna	4
<u>LANGUAGE (MOTHER TONGUE)</u>	
Oriya	1
Santali	2
<u>LANGUAGE KNOWN</u>	
Oriya	1
Hindi	2
<u>WHICH LANGUAGE YOUR CHILDREN SHOULD BE EDUCATED</u>	
Oriya	1
Santali	2
<u>FOOD</u>	
Two meals in a day	2
Three meals in a day	3
One meal in a day	1

<u>Item</u>	<u>Code</u>
<u>DRINKING HABIT</u>	
Daily	4
Occasionally	3
Bring Festival	2
Don't Drink	1
<u>ALLOWING CHILDREN FOR DRINKING</u>	
Yes	2
No	1
<u>APPROXIMATE AGE OF STARTING DRINKING</u>	
8	1
9	2
10	3
11	4
12	5
13	6
<u>FAMILY STRUCTURE</u>	
Patrilineal	3
Matrilineal	2
Married/Un-married/widow/ Separated/Divorced	1
<u>MARRIAGE PRACTICES</u>	
Child Marriage	4
Arranged Marriage	3
Love Marriage	2
Intercaste Marriage	1
<u>VILLAGE STATUS</u>	
Yes	2
No	1



<u>Item</u>	<u>Code</u>
<u>NAME OF THE STATES</u>	
Village Official	3
Panchayat Member	2
Village Headman	1
<u>ACTIVITIES OF OTHER MEMBERS (OTHER MALE MEMBERS)</u>	
Engaged in Cultivation	1
Engaged in Hunting	2
Engaged in Fishing	3
Engaged in Daily Wage	4
<u>MOTHER</u>	
Engaged in Household works	1
Engaged in religious activities	3
Assist her husband and other Male members in agricultural activities	2
Making Khali and Rope	4
<u>OTHER FEMALE MEMBERS</u>	
Engaged in Household chores	1
Assist the male members in Agriculture and fishing	2
Engaged in religious activities	3
Making Khali and Rope	4
<u>ACTIVITIES OF THE BOYS</u>	
Engaged in assisting their father	1
Engaged in playing and wandering	2
<u>ACTIVITIES OF THE GIRLS</u>	
Engaged in assisting their mother	1
Look after the younger ones	2

<u>Item</u>	<u>Code</u>
<u>REASONS OF DROPPING</u>	
Children's financial support is needed for the family	8
Not interested in education	7
Unable to provide financial support for their education	6
Due to language difficulty	5
Poor economic condition of the Family	4
Poor result in the Examination	3
Bad Health	2
Any other	1
<u>WHEN YOUR CHILDREN FREE FOR GOING TO SCHOOL</u>	
Morning 6 AM to 9 AM	3
10 AM to 4 PM	2
6 PM to 9 PM	1
<u>LEISURE TIME SPENDING OF THE CHILDREN</u>	
Making Rope	2
Goating	1
<u>PURPOSE OF CHILDREN'S SCHOOLING</u>	
For betterment of their social status	3
Get nice job	2
Don't know	1
<u>PREFERENCE FOR EDUCATION OF THEIR CHILDREN</u>	
Elder son to be educated	1
Only son to be educated not daughter	2
<u>Environmental Preference</u>	
Urban Life	1
Rural life	2

<u>Item</u>	<u>Code</u>
<u>RELIGIOUS ACTIVITIES</u>	
All Jatra and Parba	2
Don't know	1
<u>FAITH IN GOD</u>	
Yes	3
Undecided	2
No	1
<u>ATTITUDE TOWARDS TEACHER</u>	
Tribal	2
Non-tribal	1
<u>IF TRIBAL, WHY ?</u>	
He knows our language	2
He understands our difficulties	1
<u>ATTITUDE TOWARDS SCHOOL AND EDUCATION</u>	
(Upto what class do you want your children to be educated)	
Matriculate	2
Don't know	1
(Children's education is essential)	
Yes	2
No	1
(Attending Function in School)	
Yes	2
No	1
<u>OPINION TOWARDS EDUCATED TRIBALS</u>	
Yes	3
Don't know	2
No	1

<u>Item</u>	<u>Code</u>
<u>EDUCATED TRIBALS ARE HELPFUL FOR THE IMPROVEMENT OF THE FAMILY</u>	
Yes	3
Don't know	2
No	1
<u>GENERAL ATTITUDE TOWARDS CHILDREN'S EDUCATION</u>	
Favourable	3
Indifferent	2
Unfavourable	1
<u>CHILDREN'S FINANCIAL ASSISTANCE FOR THE FAMILY</u>	
Yes	2
No	1
<u>VILLAGE BREAK UP</u>	
Bhurudubari	1
Purudapani	2
Mahulia	3
Sukhilehar	4
Tulsi Chaura (Sethilo)	5

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SCHEDULE NO. 2  
(DROPOUT CHILDREN)

<u>Item</u>	<u>Code</u>
Name	-
Age	-
Age of the Father/Guardian	-
<u>SEX</u>	
Male	1
Female	2

<u>Item</u>	<u>Code</u>
<u>LANGUAGE</u>	
<u>(Mother Tongue)</u>	
Oriya	1
Santali	2
<u>OTHER LANGUAGE KNOWN</u>	
Oriya	1
Santali	2
<u>Language interested in School</u>	
Oriya	1
Santali	2
<u>Drinking Habit</u>	
Daily	4
Occasionally	3
During Festivals	2
Don't drink	1
<u>APPROXIMATE AGE OF DRINKING</u>	
-	-
<u>REASONS OF DROPOUT</u>	
Medium of Instruction	8
Subject, as such difficult	7
Tired from days' work	6
No interest	5
Was not taught well in the beginning	4
Ill health	3
Poor Economic condition of the family	2
Any other	1
<u>FEELING OF DROPOUT CHILDREN</u>	
Unhappy	1
Happy	2

<u>Item</u>	<u>Code</u>
<u>AGAIN GOING TO SCHOOL</u>	
Yes	2
No	1
If no, why ?	
Due to over age	2
Due to inability	3
Standard is very poor	4
Due to fear and punishment	2
<u>PRESENT EDUCATIONAL STANDING</u>	
Reading :	
Can read alphabets	1
Can read letters	2
Can read small words	3
Writing :	
Can write alphabets	1
Can write small words	2
Can write simple sentence	3
<u>CLASS FROM WHICH DROPPED OUT</u>	
Class	-
Year	
(1980 & a	2
(1981)	1
<u>PRESENT OCCUPATION</u>	
Goating	4
Serving in Hotel	3
Cultivation	2
Making Rope	1

<u>Item</u>	<u>Code</u>
<u>Remuneration</u>	
Rs.20/-	1
Rs.30/-	2
Rs.40/-	3
Rs.50/-	4
Rs.60/-	5
Rs.100/-	6
<u>TIME OF ENGAGEMENT</u>	
6 AM to 6 PM	4
6 AM to 5 PM	3
9 AM to 6 PM	2
6 AM to 9 PM	1
<u>TIME FOR STUDY</u>	
6 AM to 9 AM	3
10 AM to 4 PM	2
6 PM to 9 PM	1
<u>SPENDING LEISURE TIME</u>	
Making rope	2
Other engagement	1
<u>ATTITUDE OF PARENTS TOWARDS STUDY</u>	
Favourable	3
Indifferent	2
Unfavourable	1
<u>OPINION TOWARDS EDUCATED TRIBALS</u>	
Yes	3
Undecided	2
No	1
<u>DIFFICULTIES IN STUDY REQUIRE DROPOUT</u>	
Yes	2
No	1

<u>Items</u>	<u>Code</u>
<u>APPROACHING TEACHER FOR HELP</u>	
Yes	2
No	1
If No, reasons	
Not felt the need	3
Hesitate to go	2
Due to language	1
<u>ATTITUDE TOWARDS TEACHERS</u>	
Tribal	2
Non-tribal	1
If tribal, reasons	
He knows our language	2
He understands our difficulties	1
<u>ATTITUDE TOWARDS SCHOOL SYLLABUS AND EDUCATION</u>	
Education is essential	
Yes	3
Do not know	2
No	1
Opinion towards the working of the school	
Yes	3
Do not know	2
No	1
Attending function in the school	
Yes	2
No	1
Syllabus in practice	
Very congenial	5
Congenial	4
Neutral	3
Uncongenial	2
Very uncongenial	1



<u>Item</u>	<u>Code</u>
<u>LOCUS OF CONTROL</u>	
Do you consider yourself -	
Deeply religious	4
Moderately religious	3
Largely indifferent	2
Basically opposed to religion	1
Do you think that your being success in life depends on -	
God	3
Luck	2
Parents	1
Unsuccessful in life depends on -	
God	3
Luck	2
Parents	1
<u>PERCEPTION OF THE DROPOUT CHILDREN</u>	
Academic achievement -	
Very unsuccessful	1
Unsuccessful	2
Successful	3
Very successful	4
Present standard for further study -	
Very low	2
Low	1
Do you feel that you have done wrong not going to school -	
Yes	3
Don't know	2
<del>xxxx</del> No	1