

**ASPECTS OF TRIBAL-PRIMARY EDUCATION WITH  
SPECIAL REFERENCE TO THE DROPOUTS RATE-  
A SOCIOLOGICAL ANALYSIS**

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**MASTER OF PHILOSOPHY**

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19th July, 1996

## Certificate

Certified that the Dissertation entitled "**ASPECTS OF TRIBAL-PRIMARY EDUCATION WITH SPECIAL REFERENCE TO THE DROPOUTS RATE - A SOCIOLOGICAL ANALYSIS**" by **SHOBHA KUSUMA**, has not been submitted for a award of any degree to this or any other University. We recommend that this dissertation may be placed before the examiners for the consideration of award of Degree of **MASTER OF PHILOSOPHY** in Sociology of Jawaharlal Nehru University, New Delhi.

Prof. Dipankar Gupta  
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*Shobha Kusuma*  
Shobha Kusuma

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“Education is a weapon, whose effect depends on who holds it in his hands and at whom it is aimed”.

*- Joseph Stalin*

## Chapter I

### INTRODUCTION

As mankind is proceeding towards greater and greater homogeneity in respect of racial, cultural and linguistic affinities, so is cultural heterogeneity simultaneously existent due to ethnicity.

In this process some of the oldest cultures are either dying or being exterminated. A great segment of humanity, is referred by a variety of bewildering terms such as primitive, tribal, indigenous, aboriginal, native and so on. Some major characteristics of these groups have been simple pre-industrialized-economy, unsophisticated rituals and social customs, innumerable dialects, small local community organization and homogeneity. India ranks next to Africa in the size of tribal population.

The contemporary world presents a phenomenon which is becoming crucial in understanding inter-group relations. This vital factor is "ethnicity". Even in societies where individualism and merit are the underlying principles of government and mobility, there is a

departure from them due to ethnicity and ascriptive identities are emerging as challenges to such norms.

India with its unity in diversity has been a melting pot of different races and tribes speaking different languages and dialects with varied cultural and ethnic composition. In spite of the assimilation and integration of certain groups with the neighbouring communities, there are still some distinct pockets where people with peculiar customs and almost a distinct way of life, reside. The pressure of traditional forces, as also the relative isolation of many communities have retained them in an old socio-cultural heritage. Apart from caste Hindus and other communities, the tribal population of India keeps on perpetuating certain specifically distinguishable cultural traits. India is a country of immense diversity like race, language, religion and caste which constitute the major forms of diversity in India. Groups of people in India differ from each other not only in physical or demographic characteristic but also in distinctive patterns of behaviour, which are determined by social and cultural factors like language, region, religion and caste. These are four major premises where ethnicity in India

operates. Ethnic diversity is less obvious at sub-levels when compared to the larger levels like caste, language, religion and region.

The scheduled tribes have also formed their own respective ethnic blocks in different parts of India in order to fight the exploitation by the non-tribals.

India is a multi-ethnic society in which there are a large number of ethnic groups which vary in size from highly localized caste and tribal groups to great language and religious groups, in which no single group is clearly dominant and in which the boundaries between groups are not entirely fixed. These groups also vary enormously in the extent to which a self conscious awareness of a common identity different from other groups exists among them. The system as a whole is a segmented one characterized by the existence of parallel ethnic structures, which are in turn divided hierarchically within them selves, showing cultural heterogeneity. In the form of ethnicity the cultural heterogeneity exist simultaneously with homogenizing tendency (globalization).

India, the fifth largest in area and second populous country in the world harboured about 40,000 ethnic groups of which 37,000 are



Hindu castes and 300 are outside the caste system, consisting of mainly tribes. The size of tribal population in India according to 1991 census, is about 65 million, which constitute about 7.76% of the total population of the country (843 million). The highest concentration of the tribes is in Madhya Pradesh followed by Orissa and Bihar. Andhra Pradesh, the fifth populous state in India is inhabited by about four million tribal people which constitute six percent of tribal population. There are thirty - three distinct tribes listed in Andhra Pradesh. In the smaller states like Mizoram, Arunachal Pradesh, Nagaland and Meghalaya, more than 80% are tribes.

The tribal groups in India belong to various racial, linguistic, cultural and ethnic groups who are at various levels of socio-economic development. Educational progress tribes is also uneven and varies widely between the states, regions and individual groups. There are certain tribal communities who still profess their traditional occupations such as food-gathering, hunting, fishing and primitive type of agriculture.

Prior to Independence, the British Government adopted a policy of isolation for the tribes, since they are considered as administratively unremunerative and hence they coined a term for these natives as "Happy noble savages". This partial isolation resulted in primitive technology.

Rapid changes have taken place in India after Independence which transformed the tribal communities. The tribes were no longer left to themselves. Education has become necessary for them to get equipped with new knowledge and skills to cope with the changing situation. It helped to act as a bridge between the traditional orthodox world of the tribes and the modern world to which they are exposed now after technological innovation.

### **Education**

The root meaning of education is bringing up or leading out or making manifest, the inherent potentialities in a pupil. Broadly speaking, education refers to any act or experience that has a formative effect on the personality of an individual. Such a view of education will

include all of life's experiences. In a technical sense, education refers to the process by which society, through its different institutions, deliberately, transmits its cultural heritage, accumulated values, knowledge and skills to its young, from one generation to another. Education is often regarded as synonymous with learning, as the acquired experience of any sort - intellectual, emotional or sensorimotor. Education is a product of experience. It is the process by which and through which the experience of the people, that is knowledge, skills and attitudes are transmitted to the members of the community.

John Dewey speaks of education as that reconstruction or reorganization of experience which adds to the meaning of experience and which increases ability to direct the course of subsequent experiences.

Education is a continuous process from birth to death. The school is not the only agency that imparts education. It is concerned with a person's whole life in its several manifestations. Though the school exerts greater influence in educating the child, the traditional

social agencies, like family, kinship, religion in addition to modern communications such as press, radio, library, cinema, television etc. will supplement its work.

Education is the process of helping the child to adjust to this changing world. The aim of education is to develop the mental and physical ability of the individual to take up responsibilities with knowledge and courage. The methods employed at various ages may also be different but the basic factor remains the same. Herbert Spencer makes the aim of education more specific by stating that education is a preparation for complete living. Nehru says "Education is meant to free the spirit of man and not to imprison it in set frames". Education is a process of transforming crude tendencies of individual in the form of fruitful agencies of human progress. Literacy and education are necessary pre-requisites for the social progress of any country. In this context, a brief review of ancient Indian education will help to understand the status of education in the past.

## **Historical Perspective on Indian Education**

The history of Indian education dates back to Indian civilization. A historical account of the development of education in India in different ages will help to understand the various aspects of educational development and the present problems. The historical account can be broadly divided into the following periods:

Education during the Hindu period incorporating Brahmanic system and Buddhist system.

Education during the medieval period

Education during the British period

Education in the post - Independence period.

We have a very little record of the pre-vedic period. In the early vedic period numerous teachers called "Gurus" instructed a small number of disciples. The primary object of education was "religious" in character. The studentship was characterized by religious ceremonies, offering prayers and sacrifices, memorizing vedic hymns by rote, and observing a strict code of conduct in accordance with the rules of celibacy. In this system, knowledge was imparted orally and education

included physical, spiritual and material development of the pupil.

The characteristics of the Brahmanic system of education were realization of the self through Dharma, Artha, Kama and Moksha, memorizing mantras and aphorism, reading vedas, upanishads, sanskrit grammar and literature. The Guru was worshipped as God. Girls were allowed to get education. But in later vedic period girls education was on the decline.

The Buddhist system of education came into ascendancy about 600 B.C. In this system, monasteries (maths) were installed where monks and pupils assembled in large numbers. Maths were the elementary institutions of learning. Higher education grew up in monasteries and viharas and these resemble residential universities of today. Nalanda, Vikramshila, Takshasila, Odantapuri and Jagadpala were similar seats of higher learning of Buddhists. The system was basically spiritual in context, although other subjects also were taught. The Buddhist universities earned international reputation and pupils from all over Asia came here for studies. The characteristics of Buddhist system of education were moral and spiritual development by following

Buddhist principles of eightfold path, with emphasis on truth and non-violence. Literature, medicine, religion politics and astrology were taught in Pali. Women's education was not encouraged. The teacher lived an ideal, simple life as a Buddhist monk. Encouragement of scholarship was on the basis of merit and every body was encouraged to study without discrimination of caste or creed.

Muslim conquest of India coincided with a dark age in Islamic education when the schools lost their wider ideals of culture in a narrow pre-occupation, sectarian controversies. Rudiments of education were imparted in mosques and Pathasalas were replaced by maktabas. Education however took large strides during the reign of Akbar. Residential colleges were started for both Hindus and Muslims. Culture received encouragement at the hands of Mughal emperors. Madararasas were built all over the country. During Aurangzeb's reign, Hindu education received a set back. However, educational system in the medieval period had a number of special characteristics. It was basically religious in character. It emphasized personal relations between teacher and pupil. It was individual rather than mass

education of the present times. A teacher had a small group of students and he paid individual attention to them. Education was in a way a family process to inculcate the established traditions. This aspect of education is missing in the present set-up due to the impact of civilization.

In 1781, Warren Hastings founded the Calcutta Madrasa. Later Mr. Duncan and Lord Cornwallis established a Sanskrit College at Benaras in 1792, East India company spent at least one lakh rupees per year for educational purposes.

Indian education received a great impetus during nineteenth century. Raja Rammohan Roy founded a college at Calcutta in 1816. English education was encouraged by Lord William Bentinck. Lord Auckland and Macaulay, vernacular schools were established. A separate school for girls was started in Calcutta in May, 1849. Woods Despatch containing a scheme of education for all Indians was issued in 1854. The Education department was transferred by the Government of India to the local government in 1871. Hunter commission was appointed in 1882 to review the progress of education since 1854 with



special reference to primary education. Under the British Government education was first ignored, violently and successfully opposed, then conducted on a system now universally admitted to be erroneous and finally placed in its present footing. The percentage of literacy increased consistently from 1831 to 1931, in the plain areas under British administration.

### **Education in the Post-Independence Period**

The first mile stone in the development of education in Independent India was the enactment of Indian constitution which defined a number of matters concerning education with an emphasis on free and compulsory education for all children until they complete the age of fourteen (Vide Act 45, Directive Principles of State Policy), which changed the whole scenario. Again the state shall promote with special care the people and in particular the scheduled castes and tribes and shall protect them from social injustice and all forms of exploitation. The lists of tribes were prepared and included in the schedule of the constitution of India for taking up the welfare and

development measures of the tribal people in a special way. The tribal people have awakened from their centuries old slumber.

Education as it spreads, is revolutionizing the social and economic conditions of the tribal villages and creating new demands as it generates new skills.

### **Policy of Rulers towards Tribals in the Past**

The Hindu and Muslim rulers followed a policy of non - interference towards the tribals in India. A famous Ashokan rock-edict assures the forest tribals in his domain, of his compassion and desire for their well-being. The British rulers had partially or fully (i.e. area - wise) excluded certain areas isolated for tribals. As a consequence, the tribal areas remained cut off from the rest of the population due to absence of communication facilities. The British rulers did hardly anything to develop the economy and education of the tribals.

It is essential to understand tribal administration before proceeding to the education system among these groups. Education among tribes will make them aware of their rights. Hence, the policies

towards tribals in ancient pre-British period was segregation by setting apart the tribal groups. The tribals had to seek shelter in isolation on hill abodes as the places of habitation over a period of several hundreds of centuries.

### **Constitution of India - Scheduled Castes & Scheduled Tribes**

A number of special provisions have been incorporated in the constitution of India for safeguarding rights and interests of scheduled tribes by accelerating the rate of development so as to bring them at par with general population of the country.

Special safeguards for the S.C. & S.T provided in the constitution of India have been spelt out in 24 Articles including Article 46 as referred to above and in two schedules, namely the 5th and 6th schedules which, in fact elaborate provisions outlined, under Article 244 and Article 275. The Article 24 come within the pervuew of the fundamental rights, under part III of the constitution. The constitution makers found certain inadequacies in the policies towards tribes in British India and framed a policy of development and integration

towards tribals in democratic India: In the IVth Five Year Plan the Ministry of Education, Government of India has granted Rs. 1210 crores - Rs. 380 crores in the central sector and 830 crores in the state sector for Education and the objectives were to remove the present deficiency in the educational system and link it more affectively with the increasing demands of social and economic development, to ensure quality of educational development for ensuring social justice, and to establish closer links between the pattern of education on the one hand, on the other hand the needs of development and the employment market. Involving students and the academic community in the task of socio-economic development was also given importance.

During the past four decades the problem of education with special reference to the tribal people is discussed with an emphasis on "Primary education and dropouts in Tribal schools". In this connection, it may be mentioned that some tribal welfare workers including Elwin believed that the primitive tribal folk should be left to themselves and allowed to live in isolation and he cautioned that the attempts to acculturate tribals will end in disaster for those people. Social

anthropologists in general agree that assimilation of the better elements of the culture of advanced neighbours by the tribal folk should be encouraged, while helping to retain the good elements in the tribal culture. Since adults are more likely to change, introduction of new concepts, habits and technical processes can be more easily accomplished among children and adolescents. The training of the young comes under the heading "education". It may therefore be said that the best means of acculturation is through education. However, before imposing any system of education on tribal folk it is essential to examine the characteristics of educational systems as found among tribes. Such systems are integrated with the rest of their culture. While in contact with non-tribals, adoption of new elements or adoption of old elements to suit to the new cultural setting is rendered much easier if the process of change is sought to be made from what is more familiar to the less familiar. This is in consonance with the accepted psychological principles that form the basis of all educational methods. Since education has intrinsic relation with culture an anthropological approach is essential to understand the problems in tribal areas. A

careful survey of the system of education prevalent among any tribal area is necessary before trying to educate" the members of it. The education should remove inferiority complex and self pity among young tribals and make efficient an adult to face the problems and challenges in life. It should help tribals to develop social mobility helping in the enhancement of emotional integration and thus stimulating harmonious self development. Educational anthropology in India has been long neglected, simple introduction of new educational institutions in the shape of schools over looking the cultural back ground of tribal people may result in a good deal of wasted effort.

It is the general impression that there is a large scale wastage of educational inputs in tribal areas due to low rate of student enumeration, high incidence of student absenteeism and dropouts. Keeping the above knowledge in mind, a modest attempt is made in the present study to find the reasons for wastage in the primary education in the tribal area with an anthropological approach. The following are the aims and objectives of the study:

To understand the role of teacher in the communities in motivating the tribes towards education.

To understand the role of school teacher as an instrument of social progress.

To examine the causes affecting enrolment in primary schools in tribal areas.

To record the rate of dropout of students.

To explore the causative factors for students dropouts.

To assess the socio-economical and cultural view-point of students and parents regarding school and dropouts.

### **Chapterization**

This dissertation work consists of 5 chapters. The first chapter is introduction. It describes about the process of homogenization (globalization) and heterogenization (ethnicity) and historical perspective on Indian education. The end of the chapter deals with the constitutional safe guards for scheduled castes and scheduled Tribes and aims and objectives of the study.

Before attempting to achieve the above objectives it is essential to have first hand knowledge of literature on tribal education in India. Hence, review of literature is presented in chapter - II.

The third Chapter describes the setting of sample area. The first section of the fourth chapter deals with student enrolment and dropouts in Ashram schools. The second section of fourth chapter shows the case studies. In this, emphasis is given on teachers view, parents' view, students view, I.T.D.A's project officers view and investigators view on reasons for dropouts.

The final and fifth chapter consists of summary and conclusions.



## Chapter II

### REVIEW OF LITERACY AND TRIBAL EDUCATION

#### Literacy Among Tribes

Education was one of the main considerations for hierarchical classification in Hindu society. Tribals were exploited due to lack of literacy and awareness about education. Education is the knowledge which gives inner strength and acts as a catalyst to the development of human resources for attaining freedom from exploitation. According to census of India, (1971 & 1981) there is a gradual increase in literacy rate among tribes (Table - 1).

Table - 1

#### **Percentage of Literacy among general population and tribes in India Census of India 1971 & 1981**

Population	Census Year, 1971			Census year 1981		
	Male	female	Total	Male	Female	Total
General	39.45	18.69	29.45	46.89	24.82	36.23
Tribal	17.63	4.85	11.30	24.52	8.04	16.35
Difference	21.82	13.84	18.15	22.37	16.78	19.88

Although there is some increase in literacy both in males and females, still there is a gulf of difference between sexes in the literacy rate. Compared to general public, very low literacy is reported among tribals, especially the difference is increasing decade by decade rather than declining. The main reasons for slow progress in literacy among tribals are poverty, lack of schooling facility, content of curriculum, medium of instruction, absenteeism and education policy. The Government of India has reserved 7.5% of seats in educational institutions to tribals as per Constitution of India (1956) both in central and state administrated institutions.

The states will implement tribal welfare scheme through department of tribal welfare and department of Education by establishing Ashram schools in tribal areas and extending scholarship, mid-day meals, hostels and infrastructural facilities. However, differences exist in the policies between states in the administration of educational institutions. In the state of Andhra Pradesh, the literacy rate among tribes is still lower than the average rate of Indian Union.

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Table - 2

**Percentage of Literacy among non-tribes  
and Tribes of Andhra Pradesh during  
the last four census years**

Population	Census Year			
	1961	1971	1981	1991
General	21.19	24.57	29.94	33.42
Tribal	4.41	5.33	7.82	9.73
Difference	16.78	19.24	22.12	23.69

Estimated by District administration

Compared to the general population in India the people in Andhra Pradesh have relatively lower literacy rate although they are catching up with the Indian average rate at a faster rate. The Andhra tribes report poor literacy rate 7.82% as per 1981 census. The gap between non-tribes and tribes is also increasing indicating that the non-tribes have recognized the importance of education and are getting educated at a faster rate than tribes. It is interesting to note the differences in the literacy rate between people of different residences too (Table 3)

Table - 3

**Percentage of literacy by Residence  
and sex in Andhra Pradesh & Srikakulam  
district in 1991**

Population	Andhra Pradesh		Srikakulam District	
	Males	Females	Males	Females
Rural	40.08	20.77	38.31	17.48
Urban	64.92	48.33	65.05	44.25

As expected the literacy among rural folk is very low compared to urban areas in Andhra Pradesh. Specially in Srikakulam district, the literacy among rural population is lower than state average.

In Andhra Pradesh there are 48 primary schools, 453 Ashram schools with 47,470 boarders, 487 hostels with 49,969 boarders for the benefit of the tribals as per the Andhra Pradesh year book (1989). About 3.13 lakh students got benefitted with the pre-matric scholarships. Yet literacy among tribes is very low.

### Wastage of Education

In spite of gradual establishment of new schools and increase in enrollment of children in tribal area both in Andhra Pradesh and India, (Table - 4) most of the efforts are being wasted because a large number of children dropout from the school before completing the primary stage of education. The goal of universalization of primary education among tribes is yet to be realized. The problems such as inter-relationship between school education, community and culture are to be understood to comprehend the issues involved in a broader perspective.

Table - 4

#### **Classwise Enrollment in Primary Class I-V among Tribal & non-tribal children in India During 1980-81 & 1985-86**

(Rama Rao 1990)

Class	Year 1980-81		Year 1985-86	
	Tribe	Non-Tribe	Tribe	Non-Tribe
I	100	100	100	100
II	47.8	61.1	54.4	67.2
III	34.4	48.9	41.0	55.1
IV	24.8	39.7	25.2	45.6
V	18.3	32.5	19.3	38.3

## Education & Culture

If class room knowledge is based largely upon the knowledge of dominant groups, schooling will automatically favour the children of the powerful and discriminate against those from lower social strata.

According to Pierre Bourdieu, the major role of the educational system is "Cultural reproduction", or reproduction of the culture of the "dominant classes."<sup>1</sup> Bourdieu refers to the dominant culture as "cultural capital" because via the educational system, it can be translated into wealth and power. Cultural capital is not evenly distributed throughout the class structure and this largely accounts for class differences in educational attainment. Students with upper class backgrounds have a built in advantage because, they have been socialized into the dominant culture. The educational attainment of social groups is therefore directly related to the amount of cultural capital they possess. This is one of the main reasons why tribals are lagging behind plain people.

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<sup>1</sup> M. Haralambos with R.M. Herald. Sociology Themes and Perspectives, (New Delhi: Oxford University Press, 1994), p.216.

There is a close interrelationship between education and culture. Many of the basic components of culture depend upon the educative process for their existence because the education process becomes meaningless without the substance of culture. Education in every cultural setting, is an instrument for survival. It is also an instrument for adaptation and change. As the parallel changes in related areas of culture are necessary to make education effective, similarly education becomes effective only when the school maintains a compatible relationship with the community. A compatible relationship between school and community not only depends on the context and method of education but also on a sound institutional framework.

The problems that are usually felt to universalize primary education among scheduled Tribes can be broadly categorized into two viz., concerning the school as an institution and concerning the socio-economic and cultural life of the community. The first category includes areas such as organization and administration of schools, teachers, the nature of physical facilities-accommodation, teaching aids, library, curriculum, supervision, nature and extent of educational supporting

services etc., all in the community perspective. The second category include their economic life, traditional methods of training the children and their life goals, economic role of children in the family and community, work schedules, beliefs, superstitions, attitudes, contacts and exposure to outside world, etc.

The factors that are included in each category are equally important and need attention. However, the latter category has received enough attention from researchers, whereas the school as an institution received scant attention.

Some scholars has visualised that the success of the educational programmes depends on a sound institutional framework and the socio-economic and cultural life of the recipient community. The operational objectives of the school library programme are to enrich, support, vitalize and implement educational programmes as it strives to meet the needs of each student.

The successful functioning of any organization depends on effective supervision through checks and periodical evaluation. The tribal child who lives isolated, untouched, and away from the modern



civilization can hardly assimilate the information about the nation. So the introduction of Ashram schools, provision of hostel facilities, and other package of incentives have made a substantial change in the attitude of tribal parents towards formal education. Aiyappan<sup>2</sup> gave a number of suggestions regarding schools and recommended vocationally biased education, prizes and literacy programme for youth. Basu<sup>3</sup> outlines the role of the Anthropologists in imparting education to the tribal people. He focusses attention to the significance of mother-tongue on the medium of instruction and emphasized the needs for scientific collection and vocabularies of tribal children. Biswas<sup>4</sup> recommended that all tribal adults should be educated. Chattopadhyaya<sup>5</sup> suggested a special syllabus after analyzing the basic

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<sup>2</sup> Aiyappan. A., Report on the Socio-Economic Condition of the Aboriginal Tribes of the Province of Madras, Government Press, 1948.

<sup>3</sup> M.N.Basu, Suggestion for the Educational Plan of the Aboriginal people of India, 1961, 9(3), pp.123-126.

<sup>4</sup> P.C.Biswas, Anthropology and Tribal Education, Vanyajati, 1965. Symposium on Problems of Education of the Tribal People of India, 3(2), 123-126, P.C. Biswas Tribal Report of NCERT, Delhi 1966, pp.3-5.

<sup>5</sup> K.P.Chattopadhyaya, Tribal Education Man in India, 1953, 23(1), pp.1-18.

characteristic of tribal system of education. Some of the frequent and general educational problem encountered and mentioned by earlier authors in tribal context are socio - economic, content - curricula and medium of instruction, functioning of the schools, unsuitable working hours and holidays, single teacher schools, distant location of the schools, multiple managements, inadequate supervision inadequate equipped teachers and alien medium of instruction. The other problems are the different cultural backgrounds of teacher and students and their relationships, absence of facilities for further study, dropout in the middle schooling, late age of admission of children, illiteracy of parents, lack of encouragement and motivation at home and unattractive school environment, the assignment of school going children for looking after their younger siblings, inapt methods of teaching, lack of awareness and attitude towards education. Some of the causes responsible for dropouts are mainly economic in nature such as parental pressure on school going children to take care of their younger sibs at home, to assist the mother in the household activities particularly girls in cleaning the house, collecting fuel wood, grinding

the grains, etc. In case of males, assisting the father in cleaning bushes for Podu cultivation, grazing cattle etc, in addition the economic reasons, some social reasons like the influence of peer groups, early marriage, restrictions on girls movement, students perception towards teacher etc. also play a pivotal role.

The area for the present study was selected based on the poor literacy rate and high concentration of tribes in Srikakulam District of Andhra Pradesh. As a part fulfilment of M.Phil course in Sociology, survey was conducted in Sithammapet Mandal, an agency area in Srikakulam district for about two weeks. The details of area, people, and infrastructure of educational institutions, etc are presented in chapter III.

Table - 5

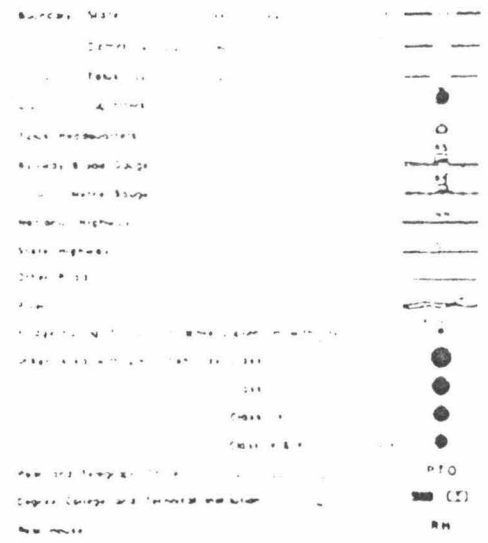
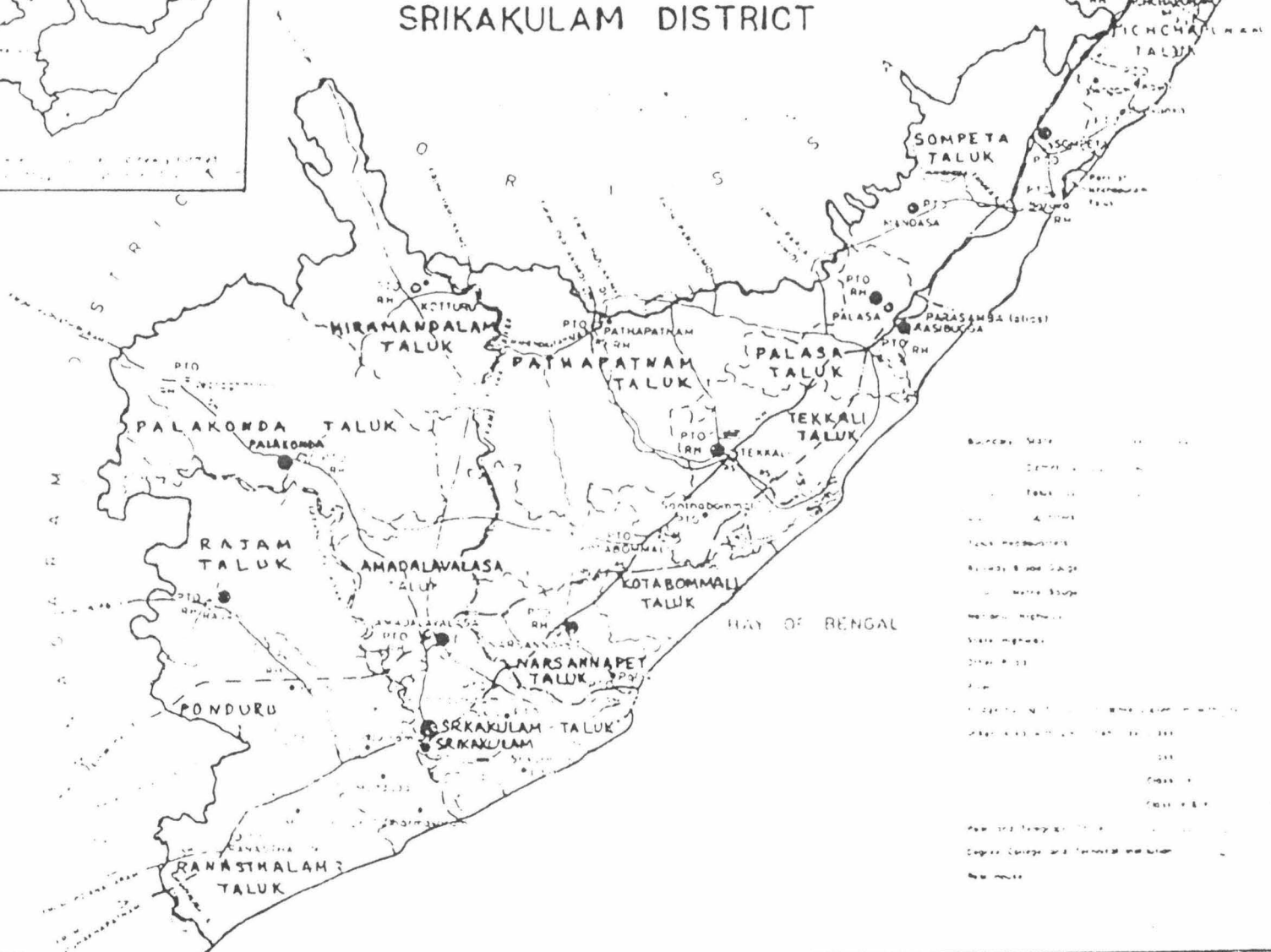
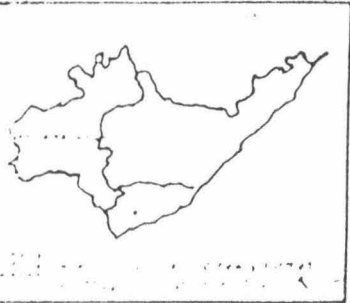
**The Districtwise distribution of tribal population of Andhra Pradesh**

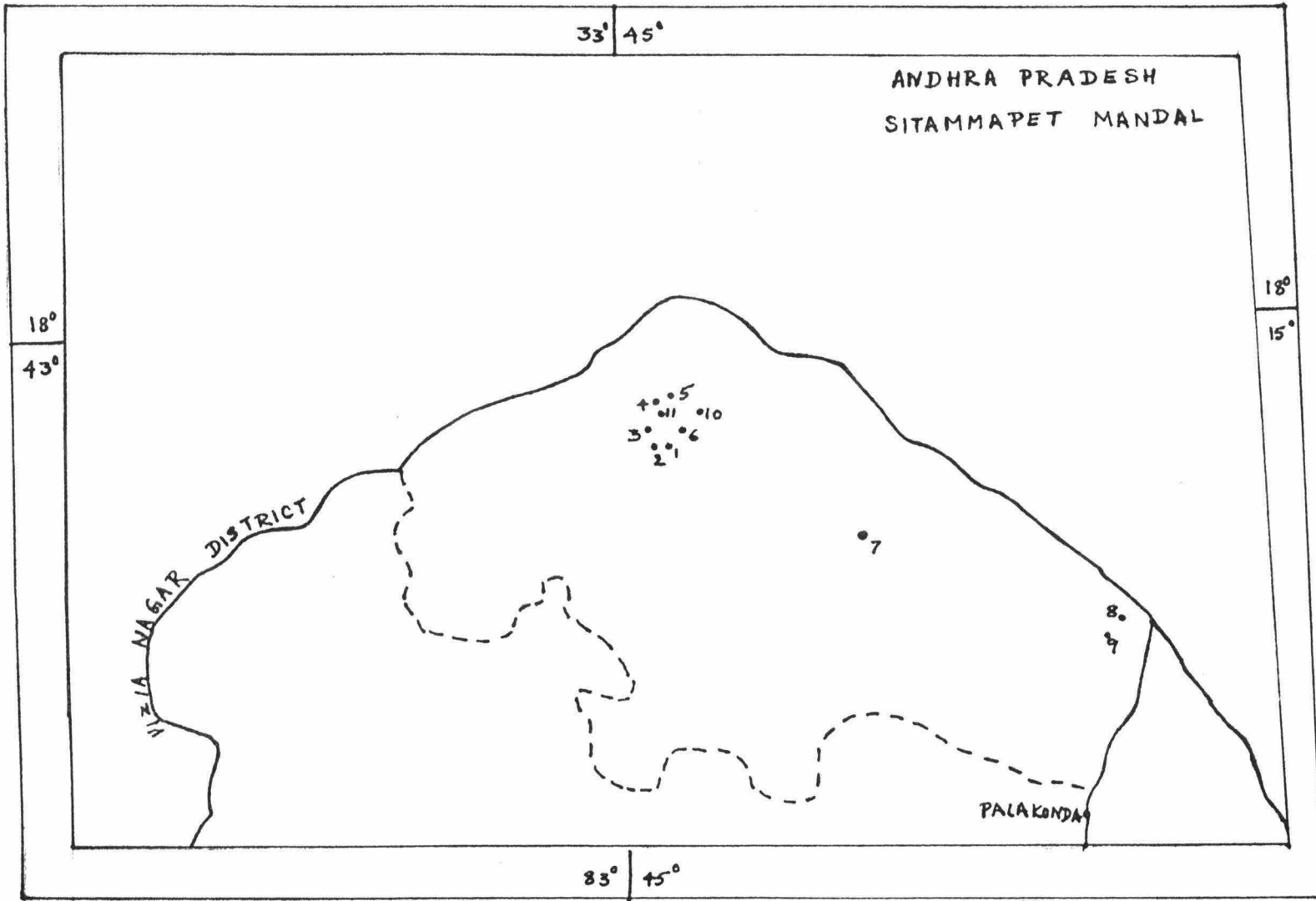
District	Total Population	Number	Total Population	
			% in Total population of district	% in total tribal population of state
Srikakulam	1,959,352	105,142	5.37	3.51
Vizianagaram	1,804,196	153,344	8.50	4.88
Visakhapatnam	2,576,474	354,127	13.74	11.15
East Godavari	3,701,044	143,422	3.88	4.52
West Godavari	2,873,958	66,526	2.32	2.10
Krishna	3,048,468	66,927	2.20	2.11
Guntur	3,434,724	139,749	4.07	4.40
Prakasham	2,329,571	77,847	3.34	2.45
Nellore	2,014,879	177,497	8.81	5.59
Chittoor	2,737,316	68,834	2.88	2.48
Cuddapah	1,933,304	37,580	1.94	1.18
Anantapur	2,548,012	82,026	3.22	2.58
Kurnool	2,407,299	39,914	1.66	1.26
Mahaboobnagar	2,444,619	155,240	6.35	4.89
Rangareddi	1,582,062	72,656	4.59	2.29
Hyderabad	2,260,702	14,488	0.64	0.46
Medak	1,807,139	68,516	3.78	2.16
Nizamabad	1,679,683	90,262	5.37	2.84
Adilabad	1,639,003	272,886	16.65	8.58
Karimnagar	2,436,332	60,567	2.49	1.91
Warangal	2,300,295	292,772	12.73	13.54
Khammam	1,751,574	429,959	24.55	6.16
Nalgonda	2,279,685	195,660	8.58	13.54
Andhra Pradesh	53,549,673	3,176,001	5.93	100.00

Source: Census of India, 1981.



# ANDHRA PRADESH SRIKAKULAM DISTRICT





1. Pedda Pollas
2. Ippamaruguda
3. Kosumanuguda
4. Parasamanuguda
5. Chaparayaguda
6. Nayakamma guda
7. Donubai
8. Sithamma pet
9. Addubangi
10. Velagapuram
11. Disco colony

## Chapter III

### AREA, PEOPLE AND ASHRAM SCHOOLS

#### Area

Srikakulam is a coastal district in the Northern-most region of Andhra Pradesh, bordering Orissa state on the North-West side, Bay of Bengal on the East and Vizianagar district on the South-west side (Map-1).

The total geographical area of the district is 5,838 sq. kms of which the tribal area constitute 18% (1,043.32 sq. kms) spreading over 19 mandals out of the total 37 mandals. The tribal population as per the 1981 census is 1,05,142 which consists 5.37% of the total district population of 19,59,532 (Table-1). The district has two distinct regions contrasting ecological and topographic characteristic features. One with the plain landscape extending from the sea coast up to the foot-hills of the Eastern Ghats, with moderate temperature and the other covered by thick forest about 70,000 hectare. A top elevated Eastern Ghats at



an altitude of about 3,000 and M.S.L, with cool temperature inhabited by the tribal people. The normal rainfall is about 1,068 mm. per annum which is moderate. The mineral resources found here were limestone, mica, graphite, fine clay & quartz. The rivers and riverlets namely, Nagavali, Vansadhara, Mahendra, and Tanaya flow from Eastern Ghats merging with Bay of Bengal at different points. About 1,921 villages are listed in Srikakulam District. The soil is mostly black and red dry gravel.

The Srikakulam district is divided into 37 administrative local self government mandals. Sithampet and Veeraghattam Mandals are chiefly inhabited by tribal population. Both the mandals include hilly terrain to a large extent, followed by valleys and small stretches of plain land. The areas of Sithampet and Veeraghattam mandals measure 57.17 sq.kms and 150.66 sq.kms. respectively. Relatively more number of villages mostly tribal hamlets and settlements (136) are found in Sithampet Mandal compared to larger villages inhabited by caste people in Veeraghattam (41). The size of population in Sithampet and Veeraghattam are 32,080 and 54,506 respectively. Majority of people

in Sithampet are tribes. In addition to these mandals sporadically Sithampet is one of the twelve integrated tribal development agencies (ITDA) in the state of Andhra Pradesh, where the tribal welfare schemes are launched for the upliftment of downtrodden tribes. The major agricultural crops include paddy, bajra, jowar and ragi. Here climate is warm in summer and cool temperate in winter. This area is surrounded by hills covered by their forest with different types of temperate and tropical flora and fauna. Different types of leguminasia are found. Paddy and millets such as bajra, ragi, jowar etc. are cultivated. Banana, pineapple, guava and citrus plantations are seen. Huge trees like tamarind, soapnut, marking nuts, mango and custard apple, etc. form the forest cover. The tribals usually domesticate pig, cow, sheep, goat, buffalo, chick, etc. along with pet animals like dog and few birds.

### **People**

The main tribes that live in the district are Jatapu and Savara out of 1,921 villages, about two hundred villages are inhabited by these tribes. Among the Savara there are two main sub-groups. They are

Konda savara, kapu savara, Konda savara are recognized as a primitive tribal group. The konda savara people live mostly on the hill slopes and depend on podu cultivation. They speak their mother-tongue the Savara dialect. They can understand Telugu language, if not good in speaking. They are normally very reserved and apprehensive about outsiders. They feel insecure when they speak or interact with other. They are non-vegetarians and eat pork, and beef. Their staple food is millet and rice. Jatapu's speak Telugu language and live mostly at the foot hills, plains and valleys. Jatapu are the socially and economically dominant sub-tribe over Konda Savaras. They are mostly settled cultivators, but depend on both wet and podu lands. Kapu savara generally live in non-tribal villages. They speak Telugu language fluently. Socially and economically, they are more advanced than Jatapus and Konda savaras, and have settled cultivation to larger extent.

The polla village was selected as field camp, which is located in Veeraghattam mandal, Sithampeta agency, Srikakulam district. This village is surrounded by other villages and hamlets namely

Nayakamguda, Sirimanuguda, Panasamanoguda, Saparaiguda, Velagapuram, Kosamanuguda, Disco colony, Duggi, Rai lanka and Kothavalisa. All these villages are governed by Polla gram Panchayats. It is 22 km. from Ssithampet and 9 km. from Donubai by road. The distance from Veeraghattam to Polla is nearly 30 km. Metal roads connect sithampet and Veeraghattam via Donubai and Polla village. A primary health centre functions at Donubai. There is a post office, Veterinary hospital, Ashram school and Girijan cooperative sales depot functioning at Polla village.

In Polla village (field camp) savaras form only 5.6% of the total tribal population Jatapus form 93.4% a few (1%) were non-tribals.

Village and settlement patterns:

The settlements are situated at the foot hills or on hill slopes, nearer to the stream. The hamlets or villages are relatively small with about 10-15 households, which are heterogeneous. Few families of Savara tribe and one or two families from artisan castes are observed in each village. Usually, savara settlements are located mostly on hill slopes, cultivating dry lands, while Jatapu reside at the foot-hills

forming a relatively higher proportion of available wet agricultural land. Villages consists of one or two lanes with houses on either side. Few families together construct house as a elongated single shed erected on centre poles with roof sloping on either side which is divided into compartments. These houses are thatched with straw and partitioned by mud walls. In heterogenous villages, the houses of lower ranked people will usually be at one end while Jatapu form separate colony. Common cattle shed is usually located at the back side of the house.

#### Social organization:

Jatapur possess no sub-tribes, whereas Savara have sub-groups. Sons inherit the surname permanently while daughter retain the parental lineage till their marriage. Exogamy is strictly observed at surname level similar to several Hindu castes.

#### Dress Pattern and Ornaments:

Usually the older generations wear a loin cloth around the waist while the young people wear lungi and banian. Older women wear sari without blouse while young girls wear blouses too. Women wear ornament made of brass on nostrils, nasal septum and ear lobes and

glass bangles on hands. Occasionally gold and silver ornaments are also observed along with black beads as necklace. usually dress and ornaments are purchased in weekly shandies.

Occupation:

The primary occupation is agriculture although several families also depend on casual labour and collection of minor forest produce. Men cut the bushes on the adjoining hill slopes to make podu fields. The women folk help men in cleaning the bushes, weeding and harvest, collect fuel wood and minor forest produce in addition to regular domestic work. Old people look after the older and young children at home. Cattle grazing is assigned to young children.

Food Habits:

Both the tribes are non-vegetarians. But Jatapu do not consume beef and have no commensal relation with savara. Hence, Jatapu claim superior status over neighboring savara who consume beef. The breakfast consists of usually conjee (rice water) and the left over rice of earlier nights dinner. The noon lunch consists of gruel made of millets. The supper consists of rice along with dal or vegetable curry and thin

soup of tamarind. In the past people were not used to milk the cow and consume milk and other dairy products. Now few families use milk for tea, coffee, etc. Majority of men and a few women drink sago palm extract, home made rice beer, and other alcoholic drinks. Many people including women, smoke and chew tobacco.

#### Religion and Rituals:

The beliefs and practices of Jatapu indicate the influence of Hindu religion. But both the tribes have their own religion. They are polytheists and worship numerous gods and goddesses including deities of animistic nature. The religion centres around supernaturalism and they believe that supernatural powers control the entire universe. They worship both animate and inanimate things. In a heterogenous village with savara and Jatapu populations, separate places of worship for each tribe for all the goddesses are observed. They observe Sandamma festival, tenke ritual, kondam festival, kandi or bona festival. All these festivals have socio-economic significance.

#### Political Organization:

Traditional village council headed by Naidu and a community

council for each tribe led by the headman exist. The office of these councils are hereditary and the succession is by the eldest son. Elected panchayat Sarpanch will also involve in the council to solve the inter and intra-tribal disputes. The sacred specialist 'Jann' belonging to the specific tribal group performs priesthood for various festivals, ceremonies and rituals in the respective villages. Another specialist 'Disari', belonging to savara tribe fixes auspicious dates for conducting ceremonies and rituals.

#### Property and Economy:

These are people of simple subsistence economic class. Each family mostly owns a portion of a house. They own either wet land or dry podu land or both. The family property includes domestic animals, household furniture, utensils, ornaments, agricultural implements, etc. The inherited property will be shared among sons only as per male equigeniture. Agricultural produce is the primary source of economy supplemented by more forest produce.

#### Health:

Most of the mortality is due to neonatal and infant deaths



occurring due to water-borne diseases, such as diarrhoea, Jaundice and unspecified fever. Also Malaria, helminth infections, skin diseases and malnutrition is prevalent. Only few males and negligible fraction of females have adopted birth control measures.

#### Literacy:

The literacy rate among scheduled tribe population is 5.37% in Srikakulam district and 7.84% at state level, as against the average of 22.72% and 29.94% in that order among non-tribes as per 1981 census. The total primary schools in Srikakulam district were 2,398. In that three residential schools, thirty three Ashram schools and thirty three single teacher schools are located in Sithampet.

#### Origin of Ashram School:

The idea was conceived during the social reform movement and developed during the national struggle for independence. Thakkar Bappa, along with reformers, initiated genuine educational efforts in the tribal areas.

The term 'ashram' was derived from the Gandhian philosophy of practice that perceived self-reliance as the natural nourishment for the

development of a local community. This educational venture was, first and foremost, geared to making the community self-reliant. Ashram (or the hermitage tradition of ancient India) provided the historical continuity for these attempts. Thus cherished goals evolved into schools where the teacher and the taught lived together sharing common residential space.<sup>6</sup>

By the early part of this century, there were a number of such schools which encouraged an appreciation of the Indian heritage and world-view in pedagogy.

Some of the well-known schools were the Visvabharathi Vidyalaya founded by Rabindranath Tagore, the Ranchi school founded by Paramhansa Yogananda and Gurukul Kangri.

Under the leadership of Thakkar Bappa, a number of ashram schools were set up in the tribal tracts of Gujarat and Maharashtra, the two states where these schools have been a success. An excellent experiment inspired by Anutai Vagh at the well-known Kosbad hill still

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<sup>6</sup> Bikram Narayan Nanda, Contours of Continuity and Change: The Story of Bonda Highlanders, (New Delhi: Sage Publications, 1994), p.178.

stands as proof of the inherent success of the spirit of pedagogy.<sup>7</sup>

The philosophy behind the ashram Concept was to enable the tribes to nourish itself for social transformation and mainly for the benefit of tribal children. The present exercise is confined to the boarders of Ashram schools only. The composition of tribal and non-tribal children is 80:20, Co-education facility exists in the Ashram schools.

The boarders of Ashram schools are provided with free boarding and lodging facilities besides incentives such as free supply of slates, text books, note books, dresses, bedding material, plate and tumbler, trunk box, cosmetics etc.

It is generally felt that one of the reasons for poor literacy rate among tribals is due to the heavy drop-outs rate in the schools meant for tribal children, despite various incentives offered by the Government. Therefore an attempt has been made in this survey to study the extent of dropouts at the elementary level among the children admitted into tribal welfare ashram schools in Sithampet I.T.D.A> of

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<sup>7</sup>        *ibid.*, p.178.

Srikakulam district.

Table - 6

**Primary schools in sithampet I.I.D.A.**

<b>School</b>	<b>Number</b>
Residential schools	3
Ashram schools	33
Single - Teacher schools	33
<b>Total</b>	<b>69</b>

All the Ashram schools are functioning in pucca buildings. Each class room contains one table and chair for teacher and a black board. Students sit on the floor.

**Material and Methods:**

The data is collected from three tribal welfare Ashram schools in Sithampeta I..T.D.A. which are considered to be the large in size. They are:

Tribal welfare Ashram school in pedda Polla village.

Tribal welfare Ashram school in Donubai village

Tribal welfare Ashram school in Addubangi village.

These three schools represent broadly the entire tribal area of Sithampet in Srikakulam district. The reference years considered for this purpose are 1989-90 to 1993-94 batches.

Methods:

After selecting the three Ashram schools, the investigator has visited the schools several times at different hours of the day to observe the attendance of the students as well as teacher. The data relating to student dropouts are collected from the school records. The teachers scheduled tribe students and parents are personally interviewed and observed to ascertain the reasons for dropout and lack of motivation to get education among tribal children. Also several case studies were conducted on teachers, students and parents for further analysis.

Dropout rate is worked out at elementary level only and the stagnation of children in the remaining classes are not considered. The words 'studied', 'reached 'continued' and 'completed', (V Class) are used interchangeably. The study throws light on the reasons for dropouts.

## Chapter IV

### **STUDENT ENROLLMENT AND DROPOUTS IN ASHRAM SCHOOLS**

As mentioned in the earlier chapter, the literacy rate is relatively very low among S.T. population (5.37%) of Srikakulam district compared to tribes of Andhra Pradesh (7.84%) as against the averages of general populations of Srikakulam (22.72%) and Andhra Pradesh (29.94%).

Prior to Independence not much was done in the Sithampet agency of Srikakulam district. Hardly a couple of schools were functioning. After Independence a few schools like aided elementary schools, Samithi Elementary schools and a couple of Government schools were opened under different managements with the establishment of integrated tribal development agency (ITDA). As a part of new strategy for tribal development education received its due importance. As a result, three residential schools, 33 Ashram schools and 33 single teacher schools were started in Sithampet agency.

The investigator has selected only three Ashram schools for the present study to conduct an indepth study. The schools are tribal welfare ashram schools located at Peda Polla, Donubai and Addubangi villages.

The data is presented here with detailed description of each school along with their enrollment and dropout particulars.

#### **Tribal Welfare Ashram School: Pedda Polla**

This is the first school established by I.T. D.A. at Pedda Polla in 1989. The school is situated in the then relatively interior area that is on the way between Donubai and Neelakhantapuram. Most of the inhabitants are Savara and Jatapu tribal people. This school comprises three male teachers, one female teacher and a Warden (male) for hostel administration. All these are residing in quarters given by I.T.D.A. These quarters are just opposite to the school building. Other supporting staffs were hostel cook, two assistant cooks and a watch man for hostel. All the teachers are from outside the agency area. The total strength of the school is one hundred and twenty-two students

(122). It is a primary school. The enrollment of students in the school during 1989-90 and the number of students dropped out of the school during the subsequent five years from this batch of students till class V are presented in Table 7.

Table - 7

**Tribal welfare Ashram school in Peda Polla students enrollment in the year 1989-90 and dropout in each class in that Batch from 1989-90 to 1993-94. academic years**

Class		Enrollment			Dropout %		
		Boys	Girls	Total	Boys	Girls	Total
I	No	23	15	38	14	14	28
	%	100	100	100	100	93.33	73.68
II	No	9	1	10	2	0	2
	%	39.13	6.67	26.32	69.56	93.33	78.95
III	No	7	1	8	2	0	2
	%	30.43	6.67	21.08	78.26	93.33	84.21
IV	No	5	1	6	0	1	1
	%	21.74	6.67	15.79	78.26	100.00	86.84
V	No	5	0	5	0	0	0
	%	21.74	0.00	13.16	0.00	0.00	0.00

Class-I is taken as 100% enrollment. The first school in I.T.D.A. was opened at Pedda Polla in 1989 with only 23 boys and 15 girls



admitted in class I during 1989-90 academic year. Several students could not complete class I due to high rate of absenteeism. Subsequently in class II only 39.13% of boys and 6.67% of girls continued schooling while 60.87% of boys and 93.33% of girls have dropped out of the school. The academic year 1990-91 began with only nine boys and one girl, out of 23 boys and 15 girls continuing in class II. The dropout in second class was relatively less. Two boys each in class II & class III dropped out while the girl alone continued her education till class IV. At the end of class IV only five boys continued till class V while the girl dropped out of the school.

The data indicates that the dropout rate is 60.87% among boys in class I and it increased to 78.26% by the time they reached class V. Most of the girls (93.33%) dropped out in class I and 100% dropout by the time the students are promoted to class V. The overall dropout rate for both the sexes in Pedda Polla school is 86.84% which is considered a very high rate of wastage.

The composition of tribes among students enrolled and dropped out from the above school is presented in Table -8. The Savaras

constitute 36.84% while Jatapu are 63.16% of the total admitted students in 1989-90. All except two Savara boys and three Jatapu boys dropped out of the school. There is no much significance in the dropout rate between the tribes, since majority of the students from both the communities dropped out of the school.

Table - 8

**Tribewise distribution of students enrollment and dropout  
in each class in Tribal Welfare Ashram School,  
Peada Polla During 1989-90 to 1993-94**

Class		Dropouts					
		Savara		Jatapu		Total	
		No	Dropout	No	Dropout	No.	Dropout
I	No.	14	11	24	7	38	28
	%	100	78.57	100	70.83	100	73.60
II	No.	3	1	7	1	10	2
	%	21.43	87.71	29.17	75.00	26.32	78.95
III	No.	2	0	6	2	8	2
	%	14.29	87.91	25.00	76.00	21.05	84.21
IV	No.	2	0	4	1	6	1
	%	14.29	87.71	16.67	87.50	15.79	86.84
V	No.	2	0	3	0	5	0
	%	14.29	87.71	12.50	87.50	13.16	

Class I is taken as 100% enrollment. The second school is situated at Addubangi. It is 5 km. away from Sithampet T.T.D.A. office. It is also a primary school. Here the total strength of the students are 189. Teaching staff include four male teachers, and a lady teacher. There are no staff quarters for residential purposes. All the teaching staffs are non-tribals. The hostel warden is a tribal man - while other working assistants were non-tribals. One cook and two assistant cooks and a watch man; run the hostel. This school is situated just adjacent to the road point. The details of enrollment and dropouts are presented in Table - 9.

Table - 9

**Students enrollment in Tribal Welfare Ashram School, Addubangi during the academic years 1989-90 to 1993-94**

Class		Enrollment			Dropout%		
		Boys	Girls	Total	Boys	Girls	Total
I	No.	27	12	39	12	8	20
	%	100	100	100	44.44	66.67	51.28
II	No.	15	4	19	4	1	5
	%	55.56	33.33	48.72	59.26	75.00	64.10
III	No.	11	3	14	4	1	5
	%	40.74	25.00	35.90	74.07	83.33	76.92
IV	No.	7	2	9	1	1	2
	%	25.93	16.67	23.08	77.78	91.67	82.05
V	No.	6	1	7	0	0	0
	%	22.22	8.33	17.95			

The Ashram school at Addubangi had a strength of 39 students (27 boys & 12 girls) in class I during the academic year 1989-90. The data on dropouts of this batch is collected from the records. Compared to the Ashram school at Peddapolla, the dropout rate is lower in class I. About 55.56% of boys and 33.33% of girls continued class II with a dropout rate of 51.28% in class I. Similar to Pedda Polla school, the dropout of girls is higher in Addubangi school too. The rate of dropout increased to 64.10% in class II, 76.92% in class III and 82.05% in class IV only one girl student and six boys continued the schooling up to class V, with about 17.95% of students continuing their education and the wastage was 82.05%.

Tribewise distribution of enrollment and dropout in Addubangi school area are listed in Table - 10. In Addubangi school also, majority of students are Jatapu (25) followed by Savara (14). The dropout rate in the class I are higher in Jatapu students than Savara students. As many as 88.% of Jatapu have dropped out of school, while only 71.43% of Savaras continued up to class V in the school. The dropout rate is also higher in classes II & III too.

Table - 10

**Tribewise distribution of students in Tribals Welfare  
Ashram School, Addubangi during 1989-90 to 1993-94**

Class		Dropouts					
		Savara		Jatapu		Total	
		No	Dropout	No	Dropout	No.	Dropout
I	No.	14	6	25	14	39	20
	%	100	42.86	100	56.00	100	51.28
II	No.	8	3	11	2	19	5
	%	57.14	64.29	44.00	64.00	48.72	64.10
III	No.	5	1	9	4	14	5
	%	35.71	71.43	36.00	80.00	35.90	76.92
IV	No.	4	0	5	2	9	2
	%	28.57	71.43	20.00	88.00	23.08	82.05
V	No	4	0	3	0	7	0
	%	28.57		12.00	88.00	17.95	

The third school under study is Tribal Welfare Ashram school, Donubai. It is 13 km. away from Sithampet, the headquarters of I.T.D.A. The total strength in this school is about 300 students. The teaching staff consists of four male teachers and two lady teachers. All are non-tribals, and came from different places, but residing in Donubai

itself. There are no staff quarters for teachers at Donubai. The school is situated by the side of Sithampet and Polla road, with pucca building. Majority of students belong to Savara and Jatapu tribal group only.

In this school on physical education a teacher is also appointed. The hostel is attached to the school with pucca building just by the side of the school. Hostel management include the Warden (male), one male cook, three assistant cooks, and one watchman. The data on enrollment and dropout at Donubai is presented in Table - 11.

Table - 11

**Students enrollment in Tribal Welfare  
Ashram school, Donubai during  
the year 1989-90**

Class		Enrollment			Dropout%		
		Boys	Girls	Total	Boys	Girls	Total
I	No.	82	13	95	46	6	52
	%	100	100	100	56.10	46.15	59.74
II	No.	36	7	43	10	0	10
	%	43.90	53.85	45.26	68.29	46.15	65.26
III	No.	26	7	33	9	3	12
	%	31.71	53.85	34.74	79.27	69.23	77.89
IV	No.	17	4	21	5	2	7
	%	20.73	30.77	22.11	85.36	76.92	85.26
V	No.	12	2	14	0	0	0
	%	14.63	15.38	14.74	85.36		

Source: Attendance register, year 1989-90; I.T.D.A. School, Donubai.

Table - 12

**Tribewise distribution of students in  
Tribal Welfare Ashram School, Donubai**

Class		Dropouts					
		Savara		Jatapu		Total	
		No	Dropout	No	Dropout	No.	Dropout
I	No.	35	23	60	29	95	52
	%	100	65.71	100	48.33	100	54.74
II	No.	12	3	31	7	43	10
	%	34.29	74.28	51.67	60.00	45.26	65.26
III	No.	9	5	24	7	33	12
	%	25.71	88.57	40.00	71.66	34.74	77.86
IV	No.	4	2	17	5	21	7
	%	11.43	94.28	28.33	80.00	22.11	85.26
V	No.	2	0	12	0	14	0
	%	5.71	94.28	20.00		14.74	

The school at Donubai had relatively higher student enrollment than Pedda Polla and Addubangi because, it is a centrally placed village with more number of hamlets on different sides. As many as 82 boys and a relatively lower number (13) girls were admitted into Class I during 1989-90 academic year. At the end of class I, 56.10% of boys



and 46.15 of girls have dropped out of the school. The dropout rate is class I at Donubai school is relatively lower than Pedda Polla and Addubangi. At the end of class IV only 12 boys and two girls continued their primary education. Although the dropout rate was lower in class I (54.74%)it increased gradually to 65.26% in class II, 77.89% in class III and 85.26% in class IV with approximately similar rates of dropouts like the schools at Pedda Polla and Addubangi. Tribe wise distribution of enrollment and dropout at the Donubai hostel also had higher number of Jatapus over Savaras. The dropout rate reveals that only 5.71% of savaras and 20% of Jatapus continued their schooling up to primary level. The difference between the tribes is considerably higher and worth-mentioning.

The data on the three Ashram schools studied for the enrollment and dropout separately for boys and girls are listed in Table - 13. The enrollment of girls is lower with only 23.26% of total enrollment indicating that the tribals are not interested to send their daughters to school. Again the dropout rate is higher among girls (70%) than boys (54.44%) in class I. On the whole more than half, i.e; 58. 14% of

students admitted in class I are dropping out in tribal schools. At the end of 1993-94 i.e. in class V only 17.42% of boys and 7.50% of girls continued their primary education with a total of 15.12% out of the total enrolled. The table reveals that 84.88 % of the tribal students have dropped out of the school which is a colossal wastage of efforts and inputs.

An attempt is made to analyse the dropout rate in different classes which is listed in Table - 14. The data reveal that the higher dropout is in class I which is reported in most of the studies on tribal schools followed by class III in the case of boys and class IV among girls. As the girls are growing up, the parents tend to take away the daughters out of school for helping the mother in the domestic work. As mentioned earlier, in the class I stage also, girls tend to drop more frequently (70%) than boys (54.55%).

Further analysis is made to find out the rate of dropout differences between Savara and Jatapu tribes and the data are presented in Table - 15.

Table - 13

**Student Dropout Rate During the last five years  
in the three Ashram Schools studied**

Year	Class		Enrollment			Dropout%		
			Boys	Girls	Total	Boys	Girls	Total
1989-90	I	No.	132	40	172	72	28	100
		%	100	100	100	54.55	70.00	58.14
1990-91	II	No.	60	12	72	16	1	17
		%	45.45	30.00	41.86	66.67	72.50	68.02
1991-92	III	No.	44	11	55	15	4	19
		%	33.33	27.50	31.98	78.03	82.50	79.07
1992-93	IV	No.	29	7	36	6	4	10
		%	21.97	17.50	20.93	82.58	92.50	84.88
1993-94	V	No.	23	3	26	0	0	0
		%	17.42	7.50	15.12			

Table - 14

**Classwise dropout rate in three Ashram  
Schools During 1989-94 academic years**

Class	Savara			Jatapu		
	Enrolled	Dropout		Enrolled	Dropout	
		No	%		No	%
I	132	72	54.55	40	28	70.00
II	60	16	26.67	12	1	8.33
III	44	16	34.09	11	4	36.36
IV	29	6	20.69	7	4	57.14
V	23	-	-	3	-	-

Table - 15

**Tribewise enrollment and dropout during 1989-94  
at three Ashram schools in Sithampet I.T.D.A**

Class	Boys			Girls		
	Enrolled	Dropout		Enrolled	Dropout	
		No	%		No	%
I	63	40	63.49	109	60	55.05
II	23	7	74.60	49	10	64.22
III	16	6	84.13	39	13	76.15
IV	10	2	87.30	26	8	83.49
V	8	-	-	18	-	-

The data indicates that the enrollment of Savaras in the schools is 36.53% which Jatapu constitute 63.37%. The dropout data reveal that the incidence of dropout is higher among Savaras (63.40%) in class I than Jatapu (55.05%). However, on the whole 87.3% of Savaras and 83.49% of Jatapus have dropped out of school and only 12.70% Savaras and 16.51% of Jatapus have continued their education till primary level (Class V).

From the above mentioned tables, it is clear that the dropouts are 84.88% which is a wastage as education. An attempt was made to find out the reasons for the high rate of dropout among children by interviewing the dropout among children by interviewing the teachers, parents, children and the concerned civil servant, who are the present administrators. The views expressed by the individual teachers, parents, students and the civil servant are listed under case studies. The views expressed are purely their personal and hence the names of the individuals are not provided.

## **CASTE STUDIES**

### **Teacher's View**

A female teacher of class III in Ashram school. Donubai feel that the students are not getting the same food interms of the type of cooking, variety of rice or millets taste etc, as they get at their homes. She felt that the tribal children face the alien culture in the form of teacher which they are not in a position to absorb and assimilate. In addition, Telugu as medium of instruction made some of the Savara students scared and unmanageable in the school. She suggested for appointment of teachers knowing the tribal dialects of that region. A male teacher of class II Donubai felt that the class syllabus constitute a different culture which is contradicting to their own culture. He also opined that certain tribal people (Savara) are shy and do not communicate with the teacher if they cannot understand the subject taught.

Another female teacher of class IV at T.W. Ashram school Addubangi, mentions that the improper school and hostel environment (i.e. lack of proper shelter and lighting facilities in hostels) are the

reasons for dropout in addition to the inferiority complex of tribal students. She suggested for an incorporation of special syllabus that suits the tribal culture.

A male teacher of class V analyses that the rate of dropout will be more after November and December, because all the incentives such as soaps, blankets, boxes, dress etc., will be issued to the students by then. He feels that the parents send the children to school till that time to get the benefit of incentives.

A lady teacher of class I from Donubai expressed that the young children of classes I, II and III miss the parental love and affection in the hostels leading to frequent visit to home and finally dropping out of school. She also thinks that the children are getting used to easy way of life, wasting time freely in the forest, collecting fuel - wood instead of spending constructive time within four walls of the school routinely.

A teacher of class II in Pedapolla expressed her view saying that the festival are lengthy in tribal society. If the parents have excess money they spend for festivals and watch movies along with their children. Hence, parents take their children out of school for 10-15

days frequently and the ultimately results in dropout.

The hostel warden at Pedda Polla thinks that the agency area is unhygienic and hence students are frequently affected by infections. In these situation, child expects the attention of parents. The warden also thinks that the parents are superstitious and suspect that their ward gets the disease due to the foul play of evil spirits and devils that reside in the hostels. So they take the child out of the hostel and hence the dropout of the school.

**Parents Views:**

An illiterate father of forty-five year old owning 2 acres of dry land opines that the schooling of a child is a lengthy process. He questions that why should one spend such a long time to enjoy the fruits of education. If the child does not go to school, he will help the parent in agriculture operations and will be an economic asset.

An illiterate man of fifty year old without any land holding says that he is interested to send his son to the school but due to poverty he could not send his child to school.



Another father of 46 years old whose wife died, says that his daughter had to dropout of the school because she had to attend domestic work and also has to take care of younger sister and house.

A fifty year old uneducated man feels that they do not feel the need of education because they have dry as well as wet land, the earnings of which will take care of their family. He assumes that his children will be happy even without education.

A forty year old man with an acre of dry land and cattle says, he along with his wife are busy in podu cultivation, and hence the children have to take care of the domestic work and attend cattle grazing.

A forty - five year old father complains that his first son died when he was in hostel, and hence he has an apprehension about hostel environment. He thinks his other son may also die if he is sent to the school.

Another forty - five year father says that he could not send his children to hostel and school due to his emotional attachment towards his kids. He also feels that his family is satisfied with two acres of dry land and that is enough for their children.

A middle-aged man owning one acre of dry land feels that the education is only meant for white - collar jobs which they may not get due to their low status in the society.

Another parent of forty - nine years old complains that the school teacher will ill-treat the children and as a parent he does not like his children to be punished by the teacher.

### **Students Views**

A fifteen year old Savara girl feels the pride of being the only child of her parents and says that she left the school as there are no friends and peers at school. Without company she did not want to go the school.

A ten year old boy explains that he is psychologically disturbed by the death of his father and brother in the same year and this discomfort made him leave the school.

A nine year old girls complains that her father does not want her to go to school as she has to look after the domestic work since her mother died and elder sister got married.

Another girl of nine year old says that her class teacher did not pay attention to her and she felt neglected and this psychological feeling led her to leave the school.

A ten year old girl states that one day the teacher praised the other students by degrading her and from that day onwards she stopped going to school.

A ten year old boy complains that the warden had scolded him. Thus discontinued the education.

A twelve year old girl hesitated to attend school because of the apprehension that the other students at school may tease and make fun of her due to her premature grey hair.

A nine year old boy complains that he left the school as his teachers scolded him. A twelve year old boy expressed that he left the school out of fear developed in him after witnessing the death of a boy while staying in the hostel.

A thirteen year old boy states that home sickness forced him to discontinue his education.

A ten year old boy declares that he hesitated to stay in hostel as the hostel food was not palatable. Delicious dishes like beef and pork, available at their home were not available in hostel mess.

A thirteen year old boy expresses his apprehension that evil spirits reside in hostel.

A twelve year old boy complains that food is not being served in time in hostel and so he left the school.

A fourteen year old boy complains that ill-treatment and unfriendliness of his co-students led him to leave the school.

A fifteen year old boy explains that he is unable to score good marks in the examinations and could not dare to face the teacher due to fear and shyness.

A sixteen year old boy complains that his father insisted him to work in the fields rather than attend the school.

A fourteen year old boy staying with his grand - father says that his parents died leaving behind a younger brother, who is to be taken care by this boy and hence he could not attend the school.

A fifteen year old boy says that his favourite teacher got transferred to another school resulting in his leaving the school.

A fifteen year old boy says that teacher compares the performance of the students in the class and while the teacher point out at this girl for her poor performance, she felt degraded and left the school.

A fifteen year old girl says that due to her mother's ill-health she had to look after the younger sisters and brother.

A fourteen year old boy ascribes the reason to the infectious skin diseases he was affected with.

A fourteen year old girl said that as her parents died she got depressed and could not pay attention to studies.

A fourteen year old girl felt that she received poor attention from the class teacher.

A thirteen year old girl staying with her uncle and aunt who directed her not to attend the school but help in the household work.

A fifteen year old boy complains that the teacher beat him and hence he discontinued going to the school.

Another fifteen year old boy says that he lacks concentration and interest in studies.

A ten year old boy says that if he stays in the hostel he has to get up early in the morning which is an unpleasant thing to him.

A 11 year old boy attributes the reason to the hostel food which is unpalatable to him.

A thirteen year old boy attributes unpalatable and unhealthy food with insects in the dishes served in the hostel.

A fifteen year old boy says that he could not study because of the death of his father. He has to look after his mother, two younger sisters by cultivating land.

A fifteen year old boy expresses his fear towards education as he feels it is tough.

A fifteen year old boy accuses himself that he could not concentrate and feels sleepy in the classroom.

A fifteen year old girl alleges that the teacher beat her in the class which is humiliating to her.

Another boy says that the curries in the hostel were not prepared well and not palatable and feels difficulty to continue in the hostel.

An eleven year old girl states that due to her ear-pain she could not pay attention in the school.

A fourteen year old boy says that he felt discomfort in the hostel due to the ill-treatment of the cook who pays special attention to the senior students in the hostel.

Three other boys expressed their superstitious fear that some evil spirits will be residing in the hostels which may harm the students.

#### **Views of Civil Servant (I.T.D.A. Project officer)**

The project officer, who is the chief administrative officer of the I.T.D.A explains various reasons as listed here-under, perceiving the views of the parents and teacher and their role in dropout of students from schools. Many times the parents are not able to see the direct relations to see the educational prosperity because of the waste teaching and irresponsible attitude of the teachers. Hence they are not very much interested to send their children to the school as the

teachers are not regular. The teachers serving in the schools located in tribal areas by and large are disinterested to work there. Teacher come to school irregularly. The teachers are not able to hold the attention of the students by the routine way of teaching, they made an impression on the students that they are not learning any thing in the school. The maintenance of the hostels are very poor. The food provided is many times below the starvation level. It is nutritionally very poor. This makes students unhealthy. Hence, parents are not willing to send their children to the school. The lack of medical facilities in the tribal areas force the school teacher and warden to send the students to their houses. Frequent infections such as Malaria, Typhoid and Tuberculosis made the student unhealthy to attend the school. Hence, a minimum of 15 to 20% of the students will be constantly absent from the school. After a few months they dropout. The above narration is out of his experience in the tribal area for the last two years.

### **Investigators View**

The investigator feels that the socio-economic, cultural and



psychological factors do play a major important role with regard to the dropouts. It is observed from the study that more than 60% of the dropout is noticed in the first standard itself, that is soon after they enrolled.

## **THE REASON FOR DROPOUTS**

### **Cultural factors**

The child rearing practices among tribes assure individual freedom to children who are given important because they are scarce in number due to their being more disease - prone. A tribal parent unlike his advanced non-tribal man gives value to the child's opinions. Hence, child enjoys freedom to decide his own course. When a child is subjected to control which is alien to him, he is unable to adjust to the psychological pressure and drops out from the school. Since the schools in the tribal area are being run by non-tribal teachers in the similar fashion to that of rural areas, the tribal cultural aspect is not taken into consideration. The teachers in their own enthusiasm to impart education, impose alien cultural elements, and impose physical

punishment. The student never experienced similar situation in the hands of their parents and hence became mentally upset, subjected to such physical punishment. They undergo cultural shock due to ethnocentrism. As a result they develop fear and aversion towards the teacher and school and ultimately the result is dropout from the school.

### **Socio-Economic factors**

The tribal subsistence economy does not easily allow the perception of a future. The months during which attendance in the Ashram schools abruptly falls are November and December, because of cultivation and harvesting. The tribal economy based on shifting cultivation, with an intensive expenditure of household family labour. Children assist in a significant way from an early age by looking after infants, attention to domestic chores and taking care of cattle, while the elders are away for most of the day in the forest and fields.

There is a clash between the two different sets of interests, economy & education. In their views, the school fails to compensate immediate economic gains leading to long time absentism which finally results in dropouts.

## Chapter V

### SUMMARY AND CONCLUSIONS

Educating children is one of the most crucial and important concerns of a society, that is to say that maintaining its own existence as a social entity is very much urgent. If the society is to maintain itself, the children must be so shaped to fit into the roles on which the very survival of that society is dependent. Presumably, the function of socializing the children would be the same in every society but India presents a different picture and particularly tribal India presents a different situation.

The scheduled tribes are a significant section of the national population with their distinctive ways of life. As time passes on, they are exposed to various ongoing changes in the country and it is recognized that education can play an effective role to equip them with the necessary skills to cope with the situation. It is evident from the available figures on enrollment and wastage that, much is desired to be

done. A close relationship exists between education and culture. In spite of the best efforts of the central and state Governments, the tribal people have not achieved much educational success. Though the tribal societies is steadily, but, slowly progressing, the hiatus between the educational standards of tribals and non-tribals is still wider.

Though many schools are established and efforts were made in tribal areas to fetch every child a minimum of primary education, their achievements are not up to mark. Wastage and stagnation are said to be the two main reasons for the slow spread of primary education among tribal societies.

Starting from the First Plan, government concentrated on the upliftment of tribal communities. However, because of ignorance and illiteracy many a tribal could not get the benefit that are given to them. Most of the tribals in India were subjected to exploitation by non-tribals. Realizing the importance of the role of education both in the welfare and the development of tribes, serious efforts were taken up by the government in this regard. Many schools were opened up even in interior remote tribal areas. Liberal funds were allocated from plan to

plan in the budgetary allocation for education. As a result, a slight increase in literacy has been achieved among the tribals. But most of the planners as well as the administrators felt that the result does not commensurate with the huge budgetary spending in this regard. The tribal literacy rate is far below, compared to the national average of general population. If this same trend continues the aim of the policy-makers to bring the tribal population at par with the rest of the population cannot be fulfilled in near future.

One of the main causative factors for this sorry state of affairs is poor enrollment in schools and wastage in tribal areas. The universalization of tribal primary education for all school going children has not been achieved. Another major problem in the field of tribal primary education is dropout. More than 80% of the children enrolled are dropping out in between the 1st and 5th standard alone.

Ofcourse it is not peculiar to tribals alone but this can be seen even in general population especially in the rural areas. But in tribal areas it is alarming. Various committees were appointed by government from time to time and the recommendation were implemented in the

tribal education, but no satisfactory results were obtained.

Several experts, social workers, administrators and even a layman have given various reasons for the dropout in primary education in tribal areas of the country. Most of the personnel expressed a view that economic conditions are mainly responsible for this wastage because a child above 5 years is an economic asset to the family and parents would not be willing to send their children to schools for unproductive ventures. Some anthropologists felt that the medium of instruction should be tribal dialects and suggested that there should be a separate educational policy for the tribals.

However, the administrators throw the blame either on the teaching faculty or on the management. Some social workers feel that the socio-economic conditions are mainly responsible for the wastage in tribal primary education.

Based on the opinions expressed by the parents, students and on personal observations, the investigator feels that socio-economic and cultural factors do play a were significant role.

The child rearing practices in tribal societies give more freedom to the child, than urban and rural areas where parents take decisions for their children. This cultural factor plays an important role in the dropout of majority of tribal students. When teachers wants to punish them, parents and students doesnt like this, because they are not conditioned to this urban or rural culture, so they dropout.

The medium of instruction is not a significant factor with regard to the dropout rate in this area. Both Savaras as well as Jatapus can speak Telugu, the regional language which is the link language between these particular groups.

Due to economic factors some student dropout as they are being used for cattle herding, collection of fire wood and assist the parents in shifting cultivation etc.

The investigators observations indicate that the parents are not particular about their children's education, because the education did not serve their immediate needs. Instead it takes away a working hand from the family which they do not want. They feel education is a costlier affair.

The tribals are fatalists, indifferent to education of their children, Superstitions and their traditional outlook predominates in every walk of their life and so they are not much interested in education.

The different cultural backgrounds of teacher and students and their relationships also leads to absenteeism to dropout. Absence of facilities for further study, dropout in the middle, schooling, late age of admission of children, illiteracy of parents, lack of encouragement and motivation at home and unattractive school environment, leads to dropout.

To disclose the extent and causes of educational wastage an attempt is made to study. For that purpose three Ashram schools which are in the purview of Sithampet I.T.D.A are selected. The enrolment of students into the class I during the academic year 1989-90 and also the number of dropouts from each class, i.e. from class I to class IV during the period 1989-94 were enlisted from the school records of the three selected Ashram school which represent broadly the entire tribal schools set up in Sithampet I.T.D.A. To find out the reasons for high rate of educational wastage in the form of dropout, the investigator has



chosen to interview the teachers, parents, students and also the administrative personnel and made a case study by considering each person as a case. Several visits at different times were made to discern the attendance of students as well as the teachers. This micro study is made in consonance with anthropological traditions of intensive detailed study in its wholistic perspective.

The result indicates the poor enrollment of tribal children into the school and high rate of dropout. The enrollment of girls is still poorer (23.26%) than boys (76.74%). Also the dropout rate is much higher in girls compared to boys. The total dropout recorded in boys is 82.58% while among girls it exceeds upto 92.50%. The highest rate of dropout is noticed in class I in both boys 54.55% and girls 70.00% and this rate is again greater among girls. While looking at the tribewise distribution of enrollment and dropout, it is very clear that the enrollment of Savara children is relatively (36.63%) poor compared to the children of Jatapu (63.37%) and their dropout rate is also a little higher (87.3%) than Jatapu (83.40%).

**The salient features are**

Enrollment of tribal Boys in class I	:	76.74%
Enrollment of tribal girls in class I	:	23.26%
Dropout rate of tribal boys in class I	:	54.55%
Dropout rate of tribal girls in class I	:	70.00%
Average Dropout and Wastage in class I	:	58.14%
Average dropout rate from Class I-IV	:	84.88%
Dropout rate of tribal boys from Class I-IV	:	82.58%
Dropout rate of tribal girls from Class I-IV	:	92.50%
Dropout rate of Jatapu students	:	83.44%
Dropout rate of Savara students	:	87.30%

**Main reasons for Drop-out**

The reasons can be classified into three categories, i.e. socio-economic, educational and health factors. Parents, teachers and drop-out children were interviewed to know their reasons for drop-out which are presented in earlier chapters. The summary carries the reasons for dropout in a brief form.

### **Socio-Economic Factors**

Help in household, agriculture works, baby sitting, cattle grazing etc.

### **Educational Factors**

Children irregular in attendance and studies, children repeating in the same class Maladjustment in the school in coping up with syllabus.

### **Health Factors**

Children often fall sick due to lack of medical facilities in Ashram schools contagious diseases, being one of the prime reasons.

### **Other Factors**

- Lack of awareness among tribes about the benefits of education.
- Indifference of tribals towards education as they feel that it does not serve their immediate needs.
- Use of child labour for agriculture operations.

- Inferiority complex and lack of confidence among tribal children.
- Administrative policy of not readmitting failed students in the hostel in the next academic year.
- Infectious diseases, illness and long absence during fairs and festivals.
- Belief in one's own fate and superstitious beliefs (e.g. evil spirits reside in hostel building) among tribal people.
- Fear consciousness about examinations.
- Curtailment of freedom in the school by the teachers contrary to their home atmosphere.
- Culture shock to newly enrolled student and communication gap between teacher and student.
- Lack of information about the tribal culture in the curriculum.

### **Some Suggestions**

A suggestion relating to the school curriculum may be made in this connection to suit the local situations and needs of the students and the members of the tribal society. The teachers may be advised to

teach in local dialect to make the students understand better. The school hours may be changed so that the students can contribute in household economy and still attend school later on Ungraded class in the first two years of school may be introduced in the schools. The curriculum should emphasize cultural programmes, games etc. The education policy among tribes may be amended so as to make provision to readmit the failed student in the same class with hostel facility and other incentives.

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