

# Source Book

for

# Functionaries in Tribal Areas

# 9

## Formal Education



Tribal Welfare Department, GoAP, Amaravati  
Centre for Innovations in Public Systems, Hyderabad  
University of Hyderabad, Hyderabad



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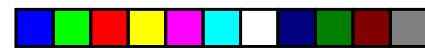


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<i>Acknowledgements</i>	<i>vii</i>
<i>Editors' Note</i> BV Sharma and N. Sudhakar Rao	<i>viii</i>
<b>Unit 1</b> <b>TW Educational Institutions: A Situation Analysis</b> <i>Vadrevu Ch. Veerabhadrudu</i>	<b>1</b>
<b>Unit 2</b> <b>Problems of Tribal Education: An Overview</b> <i>Sujatha K</i>	<b>11</b>
<b>Unit 3</b> <b>Tribal Education in India: A Review of Policies</b> <i>Sujatha K</i>	<b>21</b>
<b>Unit 4</b> <b>Gurukulams as Residential Schools: Equity and Excellence in Educating Scheduled Tribes in India</b> <i>Sujatha K</i>	<b>34</b>
<b>Unit 5</b> <b>Involving the Community in School Management</b> <i>Surya Surendran</i>	<b>48</b>
<b>Unit 6</b> <b>Gender Sensitization in Schools</b> <i>Snigdha Vishnoi</i>	<b>59</b>
<b>Unit 7</b> <b>Facilitating Tribal Students for Higher Education</b> <i>Sabari Girisan M</i>	<b>72</b>
<b>Unit 8</b> <b>Innovations and Future Prospects in Tribal Education</b> <i>Sujatha K</i>	<b>86</b>
<b>Unit 9</b> <b>Tribal Education, Challenges, Innovations and Suggested Interventions</b> <i>CIPS Team</i>	<b>94</b>



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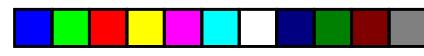
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v

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Prof. N.Sudhakar Rao

Prof. BV Sharma



## ***Editors' Note***

Administering the tribes in the country has been a part of the commitment made through the Constitution to strive for their socio-economic development. However, that has never been an easy task despite having specific policy driven formulations, separate administrative machinery, budgetary allocations and fixed targets over the period of six decades. Of the plethora of problems and issues of tribal society, the role of human component remains significant, though relentless efforts have been made to bring forth tangible results in this particular area. Services of trained and dedicated personnel to take up the arduous responsibility envisioned when planned tribal development was envisaged through the establishment of Tribal Research Institutes or Tribal Cultural Research and Training Institutes. The provision for the same was made in various states with the support of Ministry of Social Justice and Empowerment and later Ministry of Tribal Affairs, Government of India. These institutions are expected to impart training to the functionaries of the tribal welfare departments particularly sensitizing them about the tribal cultures, besides undertaking evaluation of various schemes and programmes implemented by the State Governments either on their own funds or with the support of Government of India. These are also to undertake research into the tribal culture, guide policy makers in preparation of special tribal development plans, in addition to suggesting policies required for the speedy socio-economic development of tribes. But unfortunately, the contributions of Tribal Research Institutions and their role in enriching the human power for gearing up tribal development remains deficient till date.

Apart from these institutions, several academic departments in the universities and various social research institutes have also been engaged in studying the tribal issues and their development for meeting academic needs and interests. Among all these, social or cultural anthropology stands out to be a unique discipline that has been concerned with the tribal issues specifically besides other questions relating to either pre-modern or modern or post-modern societies across the globe. The history of anthropological research in India dates back to the colonial period, 1916, initiated by the British administrators and the foundation of anthropological research was laid in 1945 which later became as Anthropological Survey of India that has been completely devoted to the research into tribal culture and the issues of tribal people. India is one of the earliest countries in the world that initiated anthropological research. In the academic arena, the first post-graduate department of anthropology was established in 1920 at the University of Calcutta, and after the independence, several departments are established where anthropological research has been vigorously followed using sophisticated tools and techniques. Apart from these institutional frameworks, the knowledge of tribal issues has also emerged from the government departments such as former Planning Commission, Commissioner for Scheduled Castes and Scheduled Tribes, and National Commission for Scheduled Castes and the same for Scheduled Tribes from their independent studies. Thus, enormous body of knowledge accrued so far, points out to the need of committed human power in the tribal welfare department.

Though academic departments, Anthropological Survey of India, social research institutions and other Government of India departments and institutions have been



carrying out research in tribal culture, evaluating the tribal development programmes and so on, yet the Tribal Research Institutes are the direct organs of the state governments that have been implementing the tribal development programmes. However, whatever be the reasons, the Tribal Research Institutions in the country have not been able to meet the expectations, and in some cases, they have become non-functional or playing a nominal role. Yet, there is an absolute necessity of such devoted institutions and rejuvenation of them is the need of the hour. Whether this happens or not, the tribal development will continue to act as a separate domain given the pace of development of the tribes in the country. The governments continue to engage and deploy their human power and machinery for the cause of tribal development. The officials are agents of the government who are engaged in the development programmes of the tribe and in most of the cases have the knowledge or gained such knowledge of the tribal people on the basis of their personal experiences though they are experts in their own field of specialization. The government is mostly seen, felt and experienced by the tribal people through these officials or machinery of the government. Their expertise in their special fields requires to be synergized with the knowledge about people whom they are serving for obtaining the desired results. Such synergy of knowledge may have eluded a necessary component in their formal training in the expert field, but its significance comes very real in practice. More importantly, the knowledge and sensitivity appear as a big help, when it comes to tribal society which might be different from their own society in which they have grown. Therefore, these officials or functionaries require an orientation towards tribal issues and such orientation could be provided by the Tribal Research Institutions, but such exercises are hardly ever practiced. Nor is there any programme or module or handbook developed so far in the country.

Over the years there has been a number of high power Committees that have studied tribal issues, submitted reports and made suggestions on the basis of which several Acts are passed and further modifications of the Acts have also taken place. Consequently, tribal policies have also been modified, new regulations have emerged. Simultaneously, the range of tribal issues also got changed/expanded in course of time, new issues surfaced while the old ones persisted or old issues continued with new dimensions. But there is no single source to provide all these changes either in terms of administration or the tribal situations due to scattered information and dispersed sources. Even if the officials working in tribal areas desire to acquire a comprehensive knowledge of tribal issues, and efforts made by the government about the tribal development over the years, it becomes a herculean task to pool together the scattered information to a single place.

From the above discussion, it is needless to emphasise the need for strengthening the human component in the efforts of the tribal development in the country. Though the government realised its importance, there was no concerted effort towards these ends. As there is neither orientation of officials, nor guidelines for such exercise or comprehensive information about the tribal development, the present exercise is mainly aimed to fill this gap.

The sourcebook presented now in this regard is intended for the use of officials working in the government departments concerned with tribal welfare in the light of the above discussion as a guide. It may be used for self-learning or as a manual in the context



of training in a formal teaching and learning mode. This document is conceived with three assumptions: (1) many functionaries have little knowledge about the emergence and existence of various Acts, amendments to Acts, schemes currently in vogue (including the spirit and context of a specific scheme; fund position, procedures of sanctions and execution) that are relevant for their functioning; (2) the functionaries working in tribal areas are short of cultural competency to effectively function and so there is a need to help them to identify where this shortfall could have an impact and how it would affect their successful functioning; (3) working with communities and achievement of community participation is possible only when the functionaries understand the structures and institutions in the tribal communities and succeed in identifying the cultural resources that enhance the participation. Keeping these assumptions in mind, the sourcebook has been planned drawing strength from the anthropological research inputs in terms of tribal culture, evaluation of various development programmes and findings. Further, it has taken into consideration the potential of tribal traditions, knowledge and ethos that can be used for their own development in the contemporary political and economic backdrop. The sourcebook is expected to provide not only required knowledge on tribal society and its issues, development efforts but also motivation that the reader would need for committed service.

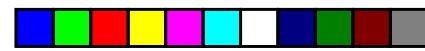
The source book is designed in nine volumes. Volume 1 contains units that focused on themes which are assumed to be of general interest and which provide the prerequisite information that enables comprehension of information provided in the other units. Volumes 2-9 are meant for functionaries of different departments and working in the tribal areas. The themes or units covered in the general section include 'Indian society: Indigenous populations, Scheduled Tribes and Scheduled Castes' that provides the background of tribal society in Indian context, and the theme 'Building Emphatic interactions with Tribals' is very important as it discusses the relevance of humanistic approach to the tribal issues for the ethnocentrism has been a great impediment for the proper attitude towards the tribe around the globe. 'Approaches to Tribal Policy and Tribal Development' is the general theme that highlights the basic philosophical framework of the government of India in which tribal development is conceptualized. The theme of 'Role of Traditional Leadership and Tribal Institutions in Development Process' has been included in this section to show forth the significance of leadership in the tribal society and because harnessing this resource is utmost important for ensuring community participation. The theme 'Constitutional framework, Human Rights and Child Rights' elucidate the concerns of the state about the vulnerable nature and precarious conditions of the tribes who live in close interaction with the surrounding, dominant non-tribal society. The theme 'Contemporary Tribal Challenges' discusses not only the age-old problems but also the new problems emerging through new interventions and problems emanating from the modern society. The section also includes the themes 'Tribes in Andhra Pradesh: Diversity and Social Organization' which gives the brief account of the tribes of Andhra Pradesh and 'Social organization among the tribes of Andhra Pradesh'. The inclusion of this theme has been considered important keeping in view the need to have a general understanding of demography, culture and society of tribes in the State. Thus, this section provides general reading necessary for all functionaries regardless of their expertise or professional background.



The volumes 2-9 are meant for role-specific professionals working for different departments such as (1) Revenue; (2) Police; (3) Forest; (4) Health; (5) Education; (6) Development (including Agriculture); (7) Panchayat Raj; (8) Marketing and (9) Youth Welfare; Entrepreneurship development, Tourism and Culture. The themes covered in these different sections are to facilitate the functionaries for enhancing their knowledge and skills on issues that are important for their specific roles in their respective departments. What guided while designing these sections, are the following concerns:

The Revenue deals with a range of aspects covering not only land issues but also the issues of tribal identity certificate, and in this case there have been problems. For example, land alienation is an issue in Scheduled V area but at the same time, there is a problem of land acquisition by the state itself against the interest of the tribes. There have been several interventions through the enactment of Acts and the officials should be familiar with these. In Police department, the issues are related to not only atrocities committed against the tribes but also Naxalism and tribes being sympathetic with those who raise arms up against the state. The customary law of the tribes takes care of the majority of law and order situation, but at times police intervention becomes necessary as the former cannot remain outside the statutory law, court and legal matters. Forest is the soul of the tribes, and therefore, the life of the tribe has been strongly intertwined with the forest department. Involving the tribes with the activities of the Forest department deserves the highest priority, but synergy in this regard is yet to be achieved despite the state's recognition of this vital issue decades ago. The departments concerned with Health, Women and Child Welfare and Public Health engineering are crucial as the environmental degradation, population growth, contact with non-tribes etc., have a significant impact on the tribal health. The tribal indigenous systems continue to be a great source of maintaining health, yet there are limitations of structural kind, and as we can reflect more, we are able to see that the tribes have not been averse to the modern health practices also as well. However, there is a need for bringing these systems together for improving the health standards of tribes.

The role of Education department in tribal society is immense; it is obvious, through education only, the tribes can face the modern world with better preparation. Though some progress has been made there is a lot to be achieved, and a number of hurdles are there on this road yet to overcome. The departments concerning the Infrastructure, Housing, Agriculture and allied activities play a crucial role in the overall development of the tribes. The officials shall ensure community participation by being empathetic and sensitive to the needs of people and understand the cultural ethos and recognizing the local resources and time-tested indigenous knowledge. Finally, the departments that deal with the Youth Welfare, Entrepreneurship Development, Tourism and Culture actually shall guide the future generation and equip it to meet the present challenges and prepare for the future with certain innovative ideas. They should be creative and develop the habit of thinking out of the box, and exploit the tribal potential for their own good. Thus, in brief the volumes 2-9 form the core of this exercise in reorienting, re-equipping, rejuvenating the functionaries or officials and providing material on tribal development in a holistic perspective.

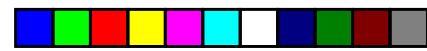


## xii

Finally, we shall say that it is a unique experience of bringing together several renowned and experienced resource persons to share our ideas with them and receive their reflections and also convince some of them to contribute to this volume. We sincerely acknowledge their help and are really grateful to each of them. Since it is the first of its kind on the tribal development in the country, we are sure this sourcebook is not free from some omissions and commissions. We will surely rectify these in the subsequent edition once we get feedback on the present volumes.

**Prof. N. Sudhakar Rao**

**Prof. BV Sharma**



# 1

## TW Educational Institutions: A Situation Analysis

“The government is committed to providing the best quality education to the tribal children in their own environment. To realise this mission, it has been decided that by the year 2022, every block with more than 50% ST population and at least 20,000 tribal persons, will have an Ekalavya Model Residential School,” Mr. Jaitley said. “Ekalavya schools will be on par with Navodaya Vidyalayas and will have special facilities for preserving local art and culture, besides providing training in sports and skill development.” Mr. Jaitley also hinted at another change. “We propose to treat education holistically without segmentation from pre- nursery to Class 12,” he said.

(Finance Minister Arun Jaitley in his Budget speech, 2018).

<http://www.thehindu.com/business/budget/ekalavya-schools-to-come-up-in-tribal-majority-areas/article22624158.ece> (14-4-2018)

- *Where do you think we failed in understanding the real issues relating to the education of tribal girls and boys?*

## Contents

1. Introduction
2. Learning Objectives
3. Facilities, Incentives and Special Administrative Arrangements
4. The Major Concerns: Issues Related to the Academic and Physical Environment
5. The Major Concerns: Issues Concerning the Social Environment
6. Way Forward
7. Summary
8. Recapitulation
9. Key Terms
10. Activity
11. References



## 2 • Formal Education

### 1. Introduction

Tribal Welfare (T.W) Department of Government of Andhra Pradesh has been functioning for the overall development of Scheduled Tribes in the state since 1966. After the reorganization of the state of Andhra Pradesh into Andhra Pradesh and Telangana in 2014, there are 27.40 lakh Scheduled tribes in the state comprising of (34) tribes. The state has areas notified under V schedule of Constitution of India. There are (4,764) scheduled villages in the districts of Srikakulam, Vizianagaram, Visakhapatnam, East Godavari and West Godavari. While 14.51 lakhs (53%) inhabit the scheduled areas, 12.89 lakhs of STs (47%) reside in the plain areas of the state. There are also (7) tribes identified as Particularly Vulnerable Tribal Groups (PvTGs) owing to their pre-agricultural economy, low level of female literacy and slow or stagnated population growth.

The mandate of T.W department consists of: a) ensuring effective implementation of constitutional safeguards for STs, b) implementing development and welfare programs to address critical gaps, with a special focus on education and c) coordinating and implementation of tribal sub-plan. Among the programs implemented by T.W Department, the programs of education among STs are accorded the highest priority. Around 70% of the department budget is spent on educational programs. The programs include a) promoting and improving pre-matric education among STs by running TW Primary Schools, Ashram Schools and various types of residential schools, sponsoring ST students to reputed schools run by private managements and providing scholarships to ST day scholars, b) promoting and strengthening post-matric education among STs by disbursing scholarships, running hostels, sponsoring students to reputed colleges and also for studies abroad, c) equipping ST children with skills to compete national level competitive examinations including civil services examinations.

Given the primacy to the education sector in the tribal welfare efforts, this unit attempts to provide an overall understanding of schemes, the spirit behind the programmes and general observations in regard to the success and failure of the initiatives undertaken to strengthen the formal education system to benefit the tribal population.

### 2. Learning Objectives

After going through the unit, the reader is expected to understand:

- (1) What are the government initiatives for promoting access to and quality of education in tribal areas;
- (2) What are the major concerns relating to academic environment in schools in the efforts of enhancement of educational attainments of tribal children?
- (3) What are the concerns relating to social environment in the promotion of formal education among the tribal children?

### 3. Facilities, Incentives and Special Administrative Arrangements

The department has run pre-matric hostels till recent times and as a policy converted them into residential schools and ashram schools. There are still (29) hostels functioning and it is proposed to convert them also in to residential schools in a phased manner. The department has set up AP TW Residential Educational Institutions Society (Gurukulam)



to manage the various types of residential schools with an objective of imparting quality education for ST children. Currently in the (29) hostels and (4) integrated hostels, (4,527) students are studying. There are (378) ashram schools with a strength of (83,643) and (184) residential schools with a strength of (44,365) students.

### 3.1 Amenities

For all the boarders of TW Ashram Schools and Residential Schools, the department provides boarding charges @ Rs.850/- p.m per student studying in class VIII to X and Rs.750/- p.m for students in Class I to VII , (4) pairs of school uniform, (1) set of bedding material, a trunk box, a set of plate and glass and free textbooks and notebooks. In addition to this additional material consisting of a school bag, tie, belt, ID card, shoes and socks, woolen sweater are also being given. Besides this, the department endeavors to provide complete infrastructure with basic facilities such as dormitories, kitchen and dining hall and water and sanitation facilities also. While the facilities that are provided to the students are of the same scale in both the ashram schools and the residential schools, the residential schools have an in-built mechanism to impart quality education. While the ashram schools started as providing access to education, the residential schools were started with a prime objective of providing quality education. The residential schools observe optimum class room size (1:40), teachers are selected with higher qualifications, paid higher scales, provide for a rigorous curricular practice with more emphasis on supervisory study and self-study.

### 3.2 Providing Access

The department has also observed that there were a number of school less ST habitations in the tribal areas and hence opened Tribal Welfare Primary Schools on a massive scale from 1986 onwards. Since absenteeism of non-tribal teachers working in tribal areas was a common phenomenon in those days, Government have also taken a landmark decision by reserving all the posts of teachers 100% in the scheduled areas in favor of local STs. Since availability of qualified local STs was an issue, Government have also relaxed the educational and training qualifications for appointment of STs as teachers. After appointing the untrained candidates, the department was sponsoring the candidates for training. However, the department is now appointing qualified ST candidates only as per NCTE guidelines.

### 3.3 School Calendar

The academic calendar of TW educational institutions is in tune with the academic calendar of school education department only. The schools have to function 220 working days a year. The primary schools start at 9.00 AM and work till 3.30 PM with a lunch break from 12.10 PM to 1.30 PM. The upper primary schools function from 9.00 AM to 4.10 PM and the high schools function from 9.45AM to 4.40 PM with a lunch break from 12.40 PM to 1.30 PM. The schools follow the state syllabus and the state government textbooks only. The medium of instruction is Telugu and English in case of TW Residential Schools. The tribal children in the scheduled areas still speak their tribal mother tongues and government have put in substantial efforts in promoting multi-lingual education in the tribal areas. The minimum academic activity consists of classroom instruction as per syllabus plan, holding (4) formative assessments (FA) in the months of July, August, November and



#### 4 • Formal Education

February and (3) summative assessments (SA) in October, January and March-April. The answer scripts are circulated within the district for internal valuation. 20 marks in the final summative are earmarked for internal assessment based on CCE method. The final examination for the Class X students are conducted by the state board. Based on the periodical assessment the slow learners are identified and remedial coaching is also to be arranged. In addition to the curricular work, co-curricular activities such as games, sports, yoga, art, drama, music, gardening and other creative activities are also to be taken up. Every ashram school shall have a parents-teacher association (PTA) which meets quarterly. The primary schools shall have school development committees (SDCs).

### 3.4 Inspections

In order to monitor the functioning of these institutions there are elaborate inspection and monitoring mechanisms put in place. All the schools in the tribal areas are under the administrative control of Project Officer, ITDA and under the academic guidance of school education department. All schools shall be inspected at least once in a year on the academic aspects and be visited as many times as possible. The Mandal Education Officer is the competent authority to take up academic inspections upto upper primary level. Officers of the rank of and above the Deputy Education Officer are competent to inspect the high schools and residential schools. For this purpose, Government have sanctioned District Education Officers (Agency)/Deputy District Education Officers for the ITDAs. Besides this, the Deputy Director, TW and Assistant Tribal Welfare Officers are responsible for providing necessary facilities for the schools and hostels.

### 3.5 School Complexes

Under Sarva Siksha Abhiyan, the school complexes have been carved out. A school complex is a group of 20-30 schools functioning within a specific territory to share their best practices as well as their common resources. Each school complex revolves around a centrally located school. The headmaster of the school complex undertakes a monthly meeting with all the teachers within the school complex. The day-long agenda consists of teaching a model lesson, sharing experiences, arranging a guest lecture, discussing planning issues and the last one hour for sorting out their service grievances, if any. Each school complex shall have a Cluster Resource Person (CRP) and he/she provides necessary secretarial assistance to the school complex, besides liaison with the Mandal Education Officer. Sarva Siksha Abhiyan provides a school grant of Rs.5000/- p.a and (2) pairs of free uniform to the children. The school education department provides midday meal to all the children in the government schools and free textbooks. The SSA also undertakes strengthening of the basic infrastructure in the schools such as classrooms, additional class rooms, and sanitation facilities. The SSA is also taking up in-service training to the teachers and is also providing additional reading material for the children at primary level.

### 3.6 RMSA

The schools having class VIII and above are receiving support under Rashtriya Madhyamika Siksha Abhiyan (RMSA) in terms of annual grants for maintenance, laboratory and training to teachers. However, the Union Human Resource Development Ministry has decided to merge its three flagship education development programmes - SSA, RMSA and STE from the current academic year.



### 3.7 Initiatives towards Improving Quality

While the primary mandate of tribal welfare department is to provide a congenial environment to the children for education, the department has also put in pioneering efforts in making the class rooms vibrant and learning more joyful and fruitful. They include: a) a joyful learning program taken up in tribal areas of Visakhapatnam in 1994-96 with UNICEF support, b) a comprehensive project for universalizing primary education in tribal areas during 94-97 with funding from IFAD, Rome, c) development of primers, supplementary learning material in tribal languages during 2005-2010, d) implementing '*Punadi*', a foundation activity to ensure children attain minimum levels of learning in 2012, e) QuEST (Quality Education for STs) during 2012-13 wherein student workbooks and teacher handbooks are developed from class III to X and the content is made more tribal culture specific.

### 3.8 Digital Learning

Efforts to introduce and promote digital learning in tribal welfare schools are also stepping up. One class room in each ashram high school is designated as digital class room and content has been supplied by SCERT and other agencies. Tribal Welfare department has also entered into a MoU with M/S Tata Trust in 2016 to implement the Tata edge content in all TW Residential Schools. Efforts have also been initiated to develop the content for Telugu Medium.

### 3.9 Works Program

The department takes up the construction work through tribal welfare engineering department. The works are executed through a process of tendering. However, works pertaining to normal annual maintenance and works worth of less than Rs.10 lakhs are executed through local tribal associations.

### 3.10 Health Checkup

There is an institutionalized procedure for health checkup of the inmates. Under this, there shall be a monthly visit and complete check up by the medical officer of the local PHC. Emergency and critical cases are referred to secondary and tertiary hospitals. Boarders are provided sanitary soaps and linen every month. The department has recently initiated efforts on a campaign mode in the name of '*Adivasi Arogyam*' to arrive at a fruitful convergence with *Rashtriya Bala Swasthya Kaaryakramam* (RBSK). Under this initiative, *beti* clubs are being promoted in the schools and a referral fund is also instituted to bear the cost of referrals.

### 3.11 Online Monitoring

The department has also instituted an online monitoring of the functioning of the institutions. The department has developed an online portals for monitoring tribal welfare ashram schools and hostels and for monitoring the residential schools ([twhostels.cgg.gov.in](http://twhostels.cgg.gov.in); [aptwgurukulam.ap.gov.in](http://aptwgurukulam.ap.gov.in)) The department has also instituted biometric devices for taking daily attendance and the reports are linked to the dashboard of Hon'ble Chief Minister of Andhra Pradesh.



## 6 • Formal Education

### 4. The Major Concerns: Issues Related to the Academic and Physical Environment

While the Ashram Schools and Residential Schools have been rendering their best efforts for development of education among STs in the tribal areas, there are still several areas where further improvement is required. Some of them are as follows:

#### 4.1 Issues Related to the Academic Environment

##### 4.1.1 Inadequate Academic Activity

The institutions are struggling to carry out the minimum academic activity; the activity is the bare minimum and doesn't meet the quality parameters in all tribal welfare Ashram High Schools. The classes are run from III to X, but the efforts of the entire team of teachers are focused on the upper classes that too class IX and X at the cost of lower classes. The time tabling and the schooling activity of the primary classes are mostly divided of extra-curricular and co-curricular activities, as a result, the schooling at primary level is dull and it is no surprise that there is an absenteeism of 15 to 30 percent in these classes. This is also observed in the upper classes though a little momentum has gathered recently due to the introduction of CCE methods. The schools do not look vibrant.

##### 4.1.2 Poor Academic Inspection

The Schools are supposed to be inspected once in a year by a panel of academic experts. The primary and upper primary schools have to be inspected by the Mandal Education Officer once in every year. But no such inspections are taking place. The schools are visited mostly by Assistant Tribal Welfare Officer only and the visit focusses only on the functioning of the hostel. Due to lack of regular and periodic inspection the schools are functioning in academic isolation.

##### 4.1.3 Inadequate Teacher Mentoring

The teachers in the Ashram Schools are of two categories: (a) Regular teachers, (b) Teachers working on contract. In the Residential Schools, part-time/guest teachers are also working in addition to regular and contract teachers. The regular teachers are not getting any orientation/refresher training. The contract, part-time and guest teachers are not given any foundation training. Further, their performance is not properly supervised and monitored. As found during the interaction with more than 1000 teachers, they are not exposed to better models of schooling and teaching. Their studies were also mostly confined to average schools and hence they are transferring the average level of knowledge that they are endowed with. A lack of exposure to better models is found to be a major factor affecting their performance. They are also not having a mentor or a guide or a resource team to look for further guidance. Almost all of them are punctual, committed and hard-working, but there is no institutional mechanism to transform their professional commitment to professional excellence.



#### **4.1.4 Issues Concerned with Mother Tongue**

Most of the tribal children in the tribal areas are actively speaking their mother tongue. At the primary level i.e., at class I in GPS and at class III level in Ashram Schools, the children find it difficult to switch over to Telugu. In the Residential Schools, the problem is further compounded as the instruction is English from class V onwards. In some of the schools, some old material developed in tribal dialects was found. That material was developed almost 10 years back by the ITDAs along with SSA. But the initiative was neither majorly scaled up nor continued; even teaching of Telugu and other subjects is being done in a routine manner. There is no innovation or experimentation or any intense activity in teaching the languages. In a few schools, children are found in class III and above who have been directly admitted without studying class I & II. In the primary schools under-aged and over-aged students are also found. These children are continuing to be native language speakers and there by not able to catch up the instructions in the schools.

#### **4.1.5 Issues Concerned with Teaching English**

English language teaching is one of the major curricular challenges in tribal schools. During an interaction with the GPS teachers, they have informed that they are not able to teach English for class V; they have not been given required training also. Further, in the Residential schools where English is a medium of instruction, the teachers are not equipped enough to transact their subject in English. In the Ashram Schools too, the teachers teaching English are not well equipped in teaching the subject. As a result, the children are not getting adequately equipped by the time they leave the high schools.

#### **4.1.6 Issues Concerning Science and Mathematics**

Next to English, teaching Science and Mathematics is also a major problem in schools in tribal area. Lack of proper methodology, the absence of proper academic guidance, lack of Science laboratories has resulted in poor levels of teaching/learning of Sciences and Mathematics.

#### **4.1.7 Issues Concerning in School Management**

The Head-Masters of Ashram Schools and Principals of Residential Schools are primarily teachers. They are becoming the heads of the institution by virtue of their seniority; there is no proper training and on-site guidance to them for managing the institution in a professional way. The heads of the institutions need to provide the leadership to the teachers and the students. Their capacities need to be strengthened in handling situations like teacher mentoring, conflict management, time management, student counselling, parent co-operation etc. At present, there is no such mechanism put in place.

#### **4.1.8 Inadequate Student Counselling**

Tribal students who join Ashram Schools and Residential Schools do face lot of problems pertaining to their health, adolescence and academic issues. Recently, the department has started focusing on the health-related issues. But this focus is more clinical in approach. What is needed is a comprehensive development of life skills through continuous education and counselling. Presently there is no such programme in operation.



## 4.2 Issues Related to the Physical Environment

### 4.2.1 Gaps in Infrastructure

In-spite of the fact that the department has put in enormous efforts in building up of the physical environment of the schools, critical gaps are found in every school. The gaps include, non-supply or part supply of school and hostel furniture, unfinished or incomplete buildings, non-functional sanitation facilities, lack of good laboratory, library and well developed playground, abandoned/dilapidated buildings etc. In most of the cases, the infrastructure is not commensurate with the size of the school and hostel. In most of the cases, the Head Master or Principal and the staff are not taken into confidence in the creation of the infrastructure.

### 4.2.2 No Regular Maintenance

There is no regular maintenance of the buildings and no institutional provision for taking up of petty repairs and for replenishing the consumables. In some of the schools the head masters are making highly adhoc arrangements at their level for the maintenance of the institutions.

### 4.2.3 Old Systems Still Prevail

In most of the institutions cooking is still done by fire wood and the cooking utilities are either inadequate or very old. Where cooking is done on LPG, the cooking systems are not modernized in many. The cooking and serving equipment is largely inadequate and there is no mechanism to check the quality of food served.

### 4.2.4 Lack of Proper Medical and Health Facilities

One problem that is being repeatedly represented by the heads of institutions is lack of proper medical and health facilities. In some of the Residential Schools, ANM posts are sanctioned but in mini Gurukulams and Ashram Schools, there are no ANMs. While there is the protocol of a monthly health check-up by the local medical officer in vogue, emergency health care remains a major problem. Lack of proper systems for timely identification of ailments, timely referral and treatment is resulting in huge absenteeism of the children. The department has recently started to address the critical gaps in the school health programme. The Department has initiated necessary measures for ensuring convergence among Medical and Health Department, Rural Water Supply & Sanitation, Woman Welfare and Tribal Welfare Departments for tapping the provisions of Rashtriya Bal Swasthya Karyakram (RBSK) and other programmes. The department has also started BETI clubs in the girl's institutions. However, these activities would take some more time to show their impact. Even then, the impact would be largely confined to awareness building and prevention. An effective system to handle emergency health care of the inmates of tribal welfare education is yet to be set up.

### 4.2.5 Compound Walls

The department has been following a policy of providing compound walls to only girls' institution. However demand for providing compound walls to the boys' institutions is also voiced.



## 5. The Major Concerns: Issues Concerning the Social Environment

### 5.1 Institutions are Closed in Nature

In most of the cases, the Ashram Schools and Residential Schools and even primary schools are functioning as closed institutions rather than being open. In most of the cases, there is a mutual distrust between the community and the institution. For any institution to function effectively, it should not only be open but work in active collaboration with the local community, local bodies and the civil society.

### 5.2 Parents' Participation is Minimal

Except in a few cases, the parental participation or involvement is not satisfactory in the functioning of Ashram and Residential Schools. The parent/teacher meetings are not being held. There is no system of reporting the academic progress of the children to the parents. There is no institutional mechanism to follow the truant/drop out and to bring them back to the school.

### 5.3 School Complexes

In order to strengthen the vertical and horizontal linkages among various schools functioning within a specific area, the tribal welfare department has established the school complexes. Subsequently, the School Education Department has also started the school complexes. In some ITDAs, the school complexes of tribal welfare and SSA are integrated and in other ITDAs they exist exclusively. There is a need to rationalise the school complexes and ensure that there is no duplication and over lapping. Now that SSA is providing a Cluster Resource Person to each school complex, the school complex system can be strengthened and it can also be developed into a resource centre. Each school complex can have a video conference facility and all school complexes can be networked and be connected to ITDAs, DIETs, District SSA headquarters and State headquarters of tribal welfare and SSA.

### 5.4 Online Monitoring

The department has supplied biometric devices for monitoring the attendances, but most of them are not functioning. There is an online portal for monitoring the functioning of the institution. This portal has four components: a) Basic data of incentive b) Status of supply of various incentivises c) Academic progress d) Status of health. While the basic data of the children have been registered and check by linking with Aadhar, the data pertaining to amenities, health and academic progress are not being updated regularly. One way of strengthening the online monitoring can be delegating this responsibility to the school complex Head Masters. This activity can be out-sourced and the personnel can be placed under the control of the school complex Head Masters for regular monitoring.

## 6. Way Forward

The Tribal Welfare Department has entered into a Memorandum of Understanding (MoU) with Centre for Innovations in Public Systems (CIPS) in 2017 and requested to suggest necessary interventions to make the tribal welfare institutions improve their functioning. CIPS and Officers and Headmasters from TW department have undertaken joint visits to



## 10 • Formal Education

some of the best schools in the country such as the Isha Schools at Coimbatore, the Kalinga Institute of Social Sciences, Bhubaneshwar and Rishivalley Public School, Madanapalle etc., and also held a national workshop on the concerns of tribal education. The workshop has discussed the major challenges, best practices in each area of tribal education and the proposed interventions.

## 7. Summary

The Government have initiated many schemes and programmes during the last four and half decades for improvement of education among the tribals. Initially the focus was on improving access to schools and provision of incentives. Subsequently there has been also effort to improve the quality of education in tribal schools. The initiatives were to address both the academic and social environments that are identified to enhance the educational attainments of the tribal children. It is true that these schemes met with some success. There is also greater opportunity now than before to improve the educational attainments of the tribal children with innovative programmes and by addressing to the new set of problems that have arisen due to a number of factors.

## 8. Recapitulation

- What are the specific measures taken to improve the access to education in tribal areas and what are the incentives now currently being provided to tribal children for their school education?
- List the special administrative arrangements made for effective class room teaching and supervision of tribal schools.
- What are the inadequacies in regard to creation of appropriate academic environment?
- What are the approaches made for establishment of proper social environment in tribal educational institutions and how can they be supplemented?

## 9. Key Terms

School, Supervision, Incentives, Instruction, Quality, programme

## 10. Activity

- Find out from the school children whether the incentives supplied to them are as per their need and also in sufficient quantities.
- Find out how the school children are involved in different activities including class room instruction and the students' reaction to such involvement.
- Collect case studies of some drop outs in order to find the specific reasons that lead to their withdrawal from school.

## 11. References

[www.aptribes.gov.in](http://www.aptribes.gov.in)

[www.tribal.nic.in](http://www.tribal.nic.in)



# 2

## Problems of Tribal Education: An Overview

At this school, its solo student, solo teacher.

“Leena Mathais is the only teacher at the Government Lower Primary School in Naxal-affected Balige village in the Mudigere taluk. The school has one student”.

“Without a regular bus service from the nearest town of Horanadu to the village, Ms. Mathais asks strangers travelling the 6 km distance for a lift. When there's none to be found, she stays back at the midday meal worker's house. “I have been going through this ordeal since I was posted here in 2016,” she says tearfully”.

“The absence of transport facilities is one of the reasons for poor attendance. Houses are scattered in the Malnad region. Students have to walk for about 3-4 km to reach the school. Some parents have admitted their children to private schools in Horanadu that run buses for students. Many send their children to government-run hostels,” says P. B. Prakash, a farmer in the Balige village”.

“Most residents of the region belong to the tribal community of Malekudiyas.”

<http://www.thehindu.com/todays-paper/at- this-school-its-solo-student-solo- teacher/article23566163.ece>

- *Do you think the access to school is still a problem in the State of Andhra Pradesh for schooling of tribal children?*
- *Do you think the problems are compounded for tribals in the Naxal affected areas?*

### Contents

- |   |   |
|---|---|
| 1. Introduction                                 | 13. Health and Hygiene                            |
| 2. Learning Objectives                          | 14. Life Skills and Vocational Training           |
| 3. External Problems                            | 15. Diverse Educational and Cultural Needs        |
| 4. Internal Constraints                         | 16. School/Educational Governance in Tribal Areas |
| 5. Compliance of RTE (2010)                     | 17. Socio-Economic Constraints                    |
| 6. Content and Curriculum                       | 18. Socio-cultural Factors                        |
| 7. Digital Divide                               | 19. Recent Changes                                |
| 8. Lack of Subject Special Teachers             | 20. Summary                                       |
| 9. Multi-Lingual Education                      | 21. Recapitulation                                |
| 10. Joyful (JFL)/ Activity Based Learning (ABL) | 22. Key Terms                                     |
| 11. Monitoring System                           | 23. Activity                                      |
| 12. Lack of Pre- Primary Education              | 24. References                                    |



## 1. Introduction

In the perspective of present status of tribal education it can be said that in spite of constitutional guarantees and persistent efforts, tribal communities are still lagging behind the general population. Regional, inter -tribal and gender disparities are significant in the state. Not only this, the extent and pace of education has also remained slow among the tribals. The reasons for this can be categorized as external, internal, socio-economic and psychological. The external constraints are related to ecological barriers, the problems and difficulties at the policy level, planning, implementation and at administration level. Internal constraints referred to problems associated with schools system, quality of facilities, content, curriculum, medium of instruction, pedagogy, school schedule, teacher related problems, academic supervision and monitoring. The third set of problems are related to social, economic and cultural background of tribals and the fourth category refers to the psychological problems of first generation learners. It is attempted in this unit to discuss these four categories of problems influencing the tribal education.

## 2. Learning Objectives

After going through this unit, the readers will acquire knowledge about:

- (1) The problems of tribal education;
- (2) The external constraints, internal constraints, socio-cultural and economic issues of tribals and the psychological problems of first generation learners; and
- (3) The gaps in the policy and practise to locate the premise of the problem in a precise way.

## 3. External Problems

Education for the tribes has long been categorized under the general development and certain welfare measures have been prescribed to improve their educational achievement. The problem with such a perspective is that it fails to properly address the specific disadvantages characterizing the tribal population. For instance, the norms for providing educational access have not been context specific. This has resulted in lack of schools in tribal areas and so introduction to formal education got immediately delayed.

Population and distance norms formed by the government have not been favourable to the tribal locations because of their sparse population and sporadic residential pattern. The norms relating to 'walking distance' are of no use considering the inaccessibility of tribal areas and presence of natural barriers between the tribal habitations and their schools.

Further, the onset of specific plans for tribal development brought certain specific changes to the system but they have not been successful considering the constraints. First, the tribal development departments did not have powers to prescribe an educational policy. Secondly, the education department did not have adequate sensitivity to understand the specificity of tribal culture. Thirdly, the changes brought by tribal development department have essentially been welfare principles and not specific to educational needs. Another aspect is the nature of the policy formulation; in the context of tribal education it



is essential to understand the complex realities of the tribal life and the expectation of tribals from the system. This has never been done either by the tribal welfare department or by the education department. As a result of these lapses worthwhile policy for tribal education could not be formed.

At the planning level same problems are getting repeated in the sense that the establishment of schools and expansion of schooling facility have been emphasized without taking the grassroots reality into consideration. One of the major drawbacks of tribal education at planning level is the presence of dual administration. The tribal welfare department has undertaken extensive study of the tribal life and culture and administers the development work at the local level. It also includes education in its framework and provides educational incentive to tribals. Based on its understanding of tribal situation it has framed specific policies for tribal education. As a result single teacher schools and residential schools have come up in tribal areas; it also looks after the incentive schemes to tribal students. But the problem with the tribal welfare department is its lack of expertise in educational planning and administration in general and academic supervision and monitoring in particular.

On the other hand, the education department is the sole authority in the promotion and planning of educational infrastructure in the state. The planning and implementation of guidelines and instructions regarding curriculum, textbook, teacher recruitment and transfer falls under the jurisdiction of state education department. This has given the necessary powers to the department to form educational policies. As a result a uniform educational policy has been framed by the education department for the state. The school calendar is case in point where the vacations and holidays cater to the need of a formal, non-tribal set up only rather than the local context and festivals of the tribes. Lack of sensitivity to the problems and the failure in understanding the tribal social reality coupled with the existing procedure of selection and appointment of teachers in tribal areas have resulted in poor performance and teacher absenteeism among tribal schools.

This has led to a disturbing situation where these two departments have found working at cross purposes rather than complementing each other. It is reflected in the ineffective development of educational access among the tribes. Absence of coordination, complimentarily, reciprocity of respective expertise and experiences between these two departments could not accelerate the educational development among STs.

The district level planning adopted in District Primary Education Programme (DPEP), Sarva Shiksha Abhyan (SSA) and RMSA could not take into account wide diversity in tribal areas and failed to reflect educational needs of tribals. In fact NPE (1986) envisaged household as unit for planning education in tribal areas. Micro level planning at habitation level and convergence of plans at ITDA is more practical in implementation of educational programmes.

#### 4. Internal Constraints

The internal problems of tribal education refer to the quality of school provision, suitable teachers, relevance of content and curriculum, medium of instruction, pedagogy and special supervision. Some of these problems are critically analyzed in this section. A majority of schools in tribal areas are without basic infrastructure facilities. Normally, the school buildings in tribal areas are with thatched roofs, dilapidated walls and non-plastered



## 14 • Formal Education

floors. Research evidences shows that a majority of tribal schools do not have blackboards leave aside other teaching learning materials. It is interesting to note in the context that the tribal welfare department which runs single teacher and ashram schools could not equip all the institutions with the basic teaching learning materials. In tribal areas the opening of school is equated with the posting of a teacher and same is the case with the ashram schools. In most of the ashram schools there is not enough space for the children to sleep. Consequently, the classroom turns into a dormitory and vice-versa. Infrastructure facilities like drinking water, toilets, labs and libraries still need to be strengthened. Due to lack of minimum sanitary provisions it is not uncommon to find that most of the children studying in ashram schools are afflicted with diseases like scabies, diarrhoea etc. leading to high dropout rate. The schools in tribal areas function with a bare minimum facility.

## 5. Compliance of RTE (2010)

Right to Education Act (2010) envisages certain infrastructure facilities as mandatory for all the schools. According to a recent research study large number of tribal areas in many states including Andhra Pradesh could not comply even 10 important indicators of facilities suggested in RTE.

## 6. Content and Curriculum

For a long time the demand to change the content and curricula to suit the tribal context is being made. No serious effort has been taken in this direction except sporadic pilot projects in recent past. The uniform structure and transaction of curriculum has put the tribal children at a disadvantage at least in identifying the reality. The urban based, non-tribal content of the curricula is a definite problem for the tribal children in primary classes. However, in recent past some efforts are made in the direction of reviewing the textbooks and curricula. This has led to the elimination of biases, particularly of the sections depicting negative and undesirable sentiments about tribal life and culture. In some cases positive depiction of tribal life and culture are incorporated in textbooks. More than this, there is a need to keep the tribal children familiar with the context, its immediate environment and socio-cultural milieu. In the absence of it, the tribal children not only will find it difficult to follow but will fail to identify the reality.

In respect to the pedagogy, it has been found that the rigid systems of formal schooling have made the children wary of the school. Formal schools emphasize on discipline, routine norms, teacher-centered instruction, etc. This comes strictly against the culture of free interaction, indulgence and absence of force as embedded in tribal ethos and culture that is prevalent in home. This has led to sharp division between home and school leading to lack of interest among the children towards school. Research findings have shown that lack of interest among tribal children is the major factor behind non-enrolment.

The teaching method adopted in schools is largely textbook based and this has clearly failed in evoking interest among the tribal children. The problem with the content and method is basic to ineffectiveness of education among tribal children. One of the problems with teaching tribal children is the method of teaching, since the tribal children are accustomed to learn in groups through observation and practice which is sharply in contrast with rote learning practices of general schools. Another area is the inherent shyness



of tribal children towards the teacher and their inability to establish a communication chain with the teacher and this is reflected in low attendance and high dropout. This can be solved by the use of alternative teaching methods and by the use of the mother tongue as the medium of instruction. The Constitution of India allows the use of tribal dialect (mother tongue) as the medium of instruction in case the population of the said tribe is more than one lakh. But the feasibility and viability of introducing and sustaining such a change has been problematic. However, in recent years some efforts have been put in preparing primers in tribal dialects, but again they have been nullified in the context of inter- tribal rivalry, hierarchy etc.

Teachers play a vital role in the educational process. In tribal areas education takes place only in schools and therefore the role of teacher assumes paramount importance in the absence any other means of education. Prior to 1986, teachers in Tribal areas were mostly Non Tribals coming from the plain areas. Due to the cultural and other barriers between them and tribal children their performance was not satisfactory. Hence, Government of Andhra Pradesh has taken land mark decision by reserving the post of teachers in scheduled areas 100% in favour of local STs. Initially Government has also relaxed requisite training qualification for appointment of local tribals as teachers. The Policy was further strengthened in 2000 and this was extended to post to be filled up by promotion also in 2009. As a result, in the tribal areas of Andhra Pradesh 90% of teachers are from local tribal community; this decision is historic and laudable and has far reaching social consequences in the tribal areas. However, it has a price to pay as this lead to lack of competency and teaching skill resulting in a compromise on learning achievement and performance. The Government has now done away with the relaxation of training qualifications for appointment of teachers in view revised guidelines of NCTE and the directions issued by Supreme Court. But, dearth of qualified tribals to teach English, Science and Mathematics continuous to be a major problem in tribal areas even though the policy of appointing local tribals as teachers has completed three decades. The Department is yet to come up with long term plan of action to bridge this gap.

## 7. Digital Divide

In the era of information technology and modernization, use of ICT has become inevitable in the pedagogy- teaching and learning process. However, schools in tribal areas are largely devoid of ICT facilities and lack necessary facilities such as electricity connection, proper rooms and equipment for supporting ICT. This in turn results in a grave digital divide between tribal and non-tribal students. As the tribal areas are still lagging behind the general areas in terms of poor infrastructure, the gaps and levels of development is also adversely affecting the digital learning. The rest of the world is moving towards pedagogy 2.0 based on Web 2.0. But a majority of tribal schools are still not equipped with even a computer.

## 8. Lack of Subject Special Teachers

The state policy of recruitment of only tribals as teachers in scheduled areas has certain limitations. Adequate numbers of qualified persons are not available for teaching Mathematics, Science and English subjects in tribal areas. Lack of diversity among teachers' background also is an issue to have competitiveness and motivational spirit among teachers.



## 16 • Formal Education

### 9. Multi—Lingual Education

Use of (8) tribal languages as medium of instruction was introduced on pilot basis in 2005. However, the state has not adopted concrete policy towards tribal languages as a medium of instruction. MLE programme is neither expanded nor was corrective measures taken to strengthen it. One of the constraints in implementing MLE has been lack of teachers to teach in tribal languages due to inter-tribal variation of mother tongue even among teachers.

### 10. Joyful (JFL)/ Activity Based Learning (ABL)

Joyful learning approach and suitable learning materials were introduced in some of the tribal areas in the state and later ABL has been adopted in all the schools in the state. In the context of multi-grade and multi class room situation using ABL method in tribal areas has practical problems which need to be addressed to improve effective teaching learning process. Un- sustained implementation of MLE and ABL/JFL has been a critical problem in tribal education.

### 11. Monitoring System

The normal norms and regulations of supervision and monitoring system are not suitable to tribal areas in view of geographical constraints. Designing an appropriate monitoring and academic support system at ITDA level is essential to improve school effectiveness in tribal areas.

### 12. Lack of Pre- Primary Education

Pre-primary education has been recognized as crucial factor for better learning of children at later stages. Absence of pre-primary education in tribal areas effects smooth transition of children from home to school. Pre-primary education helps not to lag behind in achievement levels.

### 13. Health and Hygiene

Prevalence of sickle cell anemia, chronic malaria, and seasonal diseases effect school attendance which in turn will have a bearing on the performance of tribal children. Further, addressing issues related to children with special needs is largely ignored in tribal areas.

### 14. Life Skills and Vocational Training

Schools in tribal areas, particularly Ashram schools and Gurukulums have failed to impart life skills and vocational training to provide livelihood opportunities for school educated tribal children. Lack of mentoring, counselling and guidance resulted with high drop-out/ failure rate at secondary level. Children could not be prepared for engaging in economically beneficial work.

### 15. Diverse Educational and Cultural Needs

The present system of education seldom caters to diverse needs or cultural talents of tribal children to excel in their innate abilities related to sports, music and art, environmental protection, management of natural resources etc.



## 16. School / Educational Governance in Tribal Areas

Schools in tribal areas are under different managements. While tribal welfare department plays a significant role, it is not possible for this department alone to play effective role in improving educational progress among tribes; inter departmental coordination at ITDA level need to be strengthened to improve school governance/ leadership and monitoring and academic support system to schools in interior areas.

## 17. Socio-Economic Constraints

Socio-economic and psychological factors too are constraints in the educational progress and development of tribal communities in India. In a broad sense these socio-economic and psychological factors can be outlined as poverty and poor economic conditions, social customs, cultural ethos, lack of awareness and understanding of the value of formal education, conflict and gap between the home and school etc. Poverty has the most damaging effect on the socio psychological development of personality. Studies on educational deprivation of tribals have inevitably linked it to their poor economic condition and subsequent poverty. It must be noted that the tribals are most impoverished and economically backward section of India. The economy is still a subsistent type and they continue to sustain on meager income. As the cost of living continues to grow they depend heavily on subsidiary occupations along with main occupation to eke out a living. The main occupation of tribals is agriculture practiced either through the method of shifting cultivation or terrace cultivation where the productivity is low. As a result of such economy the children play an important role contributing directly or indirectly by participating in family occupation and household work like cattle grazing, fuel and fodder collection etc.

Even though elementary education is free of cost and incentives are given to the children, in practice it is not 100% free due to several reasons. It is also to be noted that there are two types of funding available for children to pursue education. One type of funding provides all basic necessities for pursuing education in a residential pattern. At any given day around 25% of school going ST children are covered under this funding. Because of this higher level of investment which is around Rs. 35,000/- to 60,000/- per annum per child, the drop out may be relatively less in the residential mode of education. The other type of funding caters to the ST students who are outside the fold of residential schools and they are categorized as Day Scholars. The government support for the day scholars consists of free education, free text books, two pairs of uniform, mid-day meal and certain amount of cash incentive as pre-metric scholarship. This works up to Rs. 5,000/- to 10,000/- per annum. This financial support is not really high to retain the child in the school till he/she completes his/her education up to +2 level. Thus, the dropout rates among STs as they attain adolescent age increases in spite of consistent attention from the government towards tribal education.

First, the incentive scheme does not have cent percent coverage and thus has a limited value. Secondly, many of the benefits in most cases do not reach the beneficiary. Thirdly, even though incentives like slates, uniforms and other aids are given, they are of poor quality and do not reach in time thus nullifying the entire purpose. In this context, it should be understood that the little expenditure that the tribals incur on education like clothes, footwear, pocket money etc. are of great value to them considering their economic



## 18 • Formal Education

position. Under these circumstances it is not difficult to understand that education is not given priority. In an economy dominated by the struggle for survival the options are limited. Since, education does not provide any visible and immediate benefit and tribals do not see beyond the present state, the participation of tribal children is limited.

Another aspect of low participation is the opportunity cost. Opportunity cost is of more importance for a tribal in terms of education than the direct cost of education. Majority of the non-enrolled children are required to work in the household like sibling care, cattle grazing, agriculture etc. Although economic contribution of children is indirect, they certainly facilitate the participation of parents in economic activity undertaking a few odd jobs. Even if children are too young or otherwise free from these responsibilities they hardly go to school. The reason is that the tribal parents do not value education as important and compulsory against the immediate economic advantage of their children participating in day to day household work.

In recent years the efforts of the government are directed towards improving economic conditions of tribes by introducing various developmental programmes and schemes, mostly related to agriculture, horticulture, cattle rearing etc., backed by subsidies, monetary and non-monetary inputs. Basically, the assumption was that the economic development will help the tribal households in developing other aspects. A critical analysis of development programmes and their effect on tribal households shows that till the tribal households reach a threshold level of income and land size, the economic development programmes can come into conflict with other activities like education. In a way it can be said that all these factors specifically the development programmes, seem to adversely affect the education of tribal children (K. Sujatha, 1994). For example, in order to introduce permanent cultivation among shifting cultivators, the government initiated cashew and coffee plantation under the horticulture scheme in Andhra Pradesh. But accepting a new scheme in addition to their traditional cultivation means demand for more labour, which, in turn, brings change in the family structure. Work distribution pattern among the members of the household plays a crucial role in the success of the new scheme that they have accepted. This situation comes into conflict with the children's participation in education as their help in household work or in cultivation becomes essential. Particularly, for middle income group's, educational incentives like scholarships, clothes etc., do not serve as motivating factors as the child's immediate contribution to family economy either directly or indirectly is more valuable and visible. In another incident, a sheep rearing project was introduced and some of the tribal households were given a unit of sheep. Sheep rearing requires a full time person to take care of them. Usually children are employed for this work. The axe fell on education of their children. For the household, direct benefit from sheep rearing is more attractive to improve economic condition than the long-term benefits of education (Sujatha, 1994).

## 18. Socio-cultural Factors

Formal education is a relatively new concept in tribal areas. The need and benefits of education is yet be fully grasped by the tribal communities leading to their low participation rate. Secondly, the socialization process among the tribals is different from other communities; the role of parents is limited only to provide an adequate social environment. On the other hand, the environment in school is different with emphasis on discipline, reverence etc. in contrast with the home. This has led to conflicting situation between the



environments of school and home making children disengaged. Thirdly, education is not a priority among tribals.

Health is a major hindrance in the promotion and participation of tribal children in education. Diseases like scabies, eye infection, malaria, diarrhea, etc. are common in tribal areas, which affect the children's attendance too at school. For instance, in ashram schools in the absence of regular health checkup and medical facilities, students whenever they fall sick go home resulting in absenteeism and dropout.

Further, some tribal communities are seasonal migrants and their absence in particular place for a year leads to the absenteeism of their children and makes difficult for the children in actively participating in school. Too many festivals, rituals and celebration mark the tribal way of life and participation of children in these ceremonies is a compulsory social tradition which has a direct bearing on studies.

## 19. Recent Changes

The increased interaction of tribals with the development agencies and exposure to market economy has helped them to understand their limitations in terms of bargaining with the outsiders. They have particularly realized the implications and importance of education in dealing with the outsiders with equal terms (Sujatha, 1994, 1996). This realization has made them to seek formal education. It is important to note that gradually the tribals grasped that the access to education will foster economic development, social mobility and personality development. However, despite these realizations and massive efforts by governmental agencies many tribal children are still out of the school. The reasons can be explained in two perspectives. First, tribal children are yet to cope with the demands and contexts of an alien learning system and scheduled norms and behavior patterns. The institutional bases of education and formal structures of administration have not changed the content and curricula to suit the tribal context. Secondly, the tribals must realize the need to reform and modify their social and cultural norms that obstruct the children's participation in education and allow the system to encapsulate their children in the broad framework of formal education.

## 20. Summary

The paper focuses on the major problems that are plaguing the tribal education. The problems broadly classified as internal, external, socio-economic and cultural, and psychological issues pose a potential threat and act as impediments for ensuring quality education to the tribals. Further, it discusses a methodology of developing unique teaching-learning mechanism, content and curriculum which aptly suits the tribal environment. The paper throws light on the innovative approaches viz. joyful learning method/Activity Based Learning, Multi- Lingual Education which were adopted in some pockets and highlighted a need to mainstream them in order to overcome the potential problems.

## 21. Recapitulation

- List the external problems influencing the education of tribal children.
- What are the internal constraints affecting the education of tribal children?



## 20 • Formal Education

- What socio-economic and socio-cultural factors you think significantly hinder the educational performance of tribal children?
- How do you think formal education can be made more interesting to tribal children?

## 22. Key Terms

Culture, Economy, incentives, residential schooling, infrastructure, Joyful learning, Multi-Lingual Education.

## 23. Activity

- Visit an Ashram school in a tribal area and find out how many children were absent for more than 5 days during the last 30 working days and list the reasons for the same.
- Find out the school drop outs in the last one year in some tribal villages and analyse the reasons for their withdrawal from school.

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# 3

## Tribal Education in India: A Review of Policies

“Hundreds of government schools, especially in tribal-dominated districts, have been shut down over the past year. Elizabeth Kuruvilla reports on the closures, the mushrooming of private schools, and the battles waged by tribal villages to keep state- funded local schools open”

Elizabeth Kuruvilla writes:

“Social activists have expressed concerns that this strategy (residential schooling) has been increasing a sense of cultural alienation among the students. “They are forgetting their family culture and imbibing alien values. A child from a residential school is unable to cope with her village circumstances; he or she looks at it with disdain, has a sense of inferiority, and is always looking for a way out,” says Vidhya Das, from the NGO Agragamee that works in 10 districts of Odisha.

The current policy is similar to the setting up of residential schools for aboriginal children in Australia and Canada that started in the late 19th century, with assimilation the stated reason. The physical and emotional abuse faced by children removed from their homes, the denial of their cultural heritage and history, their subsequent demands for reparation, as well as the Canadian government’s apology for the hardships they faced, are well documented”.

<http://www.thehindu.com/news/national/other-states/in- odisha-schools-are-the-dropouts/article22475197.ece>

- *Do you think residential schooling paved way for quality education for tribals?*

### Contents

1. Introduction
2. Learning Objectives
3. The Approach to the Development of Tribes: Four Phases
4. Approach before Independence
5. Approach after Independence
6. Community Development Approach
7. Integrated Development Approach
8. Sub-Plan Approach
9. RTE Act (2010)
10. Summary
11. Recapitulation
12. Key Terms
13. Activity
14. References



## 1. Introduction

Tribes in India are occupying the lowest position in terms of educational development. Educational progress among them has not only been very slow but has also varied widely leading to serious inter-state and intergroup disparities. It is in this context that the present paper has made an attempt to review the policies adopted for their development in general and education in particular. The approaches and policies adopted for tribal education have undergone considerable changes over a period of time leaving behind the British policy of isolation. The post-independence period has witnessed three distinct approaches, namely, community development approach, multi-purpose integrated development approach and sub- plan approach. The review of the policies and programmes adopted for tribal education from British time, through successive five-year plans reveals that they have hugely been based on a macro perspective which does not reflect the tribal reality that is characterised by heterogeneity and as well as inter-group and inter state disparities. The need is for evolving an educational paradigm with microlevel policy perspective that matches well with their own cultural patterns.

## 2. Learning Objectives

After going through this unit, the readers will acquire knowledge about the policy aspects of:

- 1) Tribal education in pre-Independence and post-Independence periods;
- 2) The community development approach;
- 3) The integrated development approach; and
- 4) The sub-plan approach

## 3. The Approach to the Development of Tribes: Four Phases

Tribals in India who constitute 8.6 per cent of the total population of the country occupy the lowest position in the educational ladder with 59 per cent of literacy (Census of India, 2011). The progress of education among them is not only slow but also it varies widely among different states and tribal groups. The state Andhra Pradesh has a literacy rate of 49 Percent which is much lower than national average literacy rate.

To understand the dynamics of educational development among scheduled tribes, it is quite essential to examine how education has been viewed in their total development process. The approach to the development of tribes in India can be broadly studied under four phases. The first phase covers the pre-independence period. During this period the British adopted a policy of isolation with a view to maintaining status quo among the tribes; and the second phase from 1947 to 1952 was more of a transition period for the development of both the general population and or the tribals since the administration system had been undergoing structural changes during this period. During the third phase, one could see the emergence of the community development approach followed by the formulation of multipurpose tribal development blocks. A breakthrough in development approach was conceived from the Fifth Five Year Plan onwards with the formulation of Tribal Sub-Plans.



#### 4. Approach before Independence

The approach during the pre-independence period to facilitate tribal welfare and development was of a different type. It was mainly ameliorative in nature. The tribal areas were the last to come under the British power because of their difficult terrain and inaccessibility. By all account, it is clear that the character of tribal policy and British Government was isolationist. The British Government was inclined on the whole, to follow the policy of laissez-faire, partly because the task of administration was difficult and unrewarding. However, their policy helped landlords, money lenders and traders to exploit by depriving their right on land and forest and reducing them to labourers. The main purpose of the British Policy was to secure peace and not necessarily to help the people to advance on the road to progress either by integration with the non-tribals of plains or otherwise. Consistently with keeping the peace, in fact, settlement survey was carried out gradually, and by slow stages, regular land revenue was levied, wherever possible. There was no deliberate attempt either to strengthen the economic base of the tribals or to educate them.

Simultaneous with their general policy of isolation characterised by non-intervention or limited intervention under dire political need was their often covert and sometimes direct encouragement to the Christian missionary activities in the tribal areas. It is, of course, an undeniable fact that the Christian missionaries had done something concrete for the wellbeing of the tribes, the scope of which was wide, and that was an activity of spirited social service and reforms as a result of which many of the tribal areas had acquired schools, hospitals, etc. The missionaries, therefore, must be considered as the pioneers who initiated the process of organised socio-economic transformation in the otherwise stagnant tribal life. However, Christian missionaries while they canvassed service to the suffering humanity as their duty, they coupled it with the right of conversion to Christianity. This resulted in the large-scale conversion of many tribal groups, especially of the states in Eastern India. With the passage of time, it became more and more apparent to people that the "primary goal of the missionaries was conversion and the opening of hospitals and other welfare agencies were only baited in the trap of conversion". A careful analysis of the missionary activities thus leads to the conclusion that under the cover of humanitarianism, the political motives of the colonial rulers were rampant. The British Government's policy of declaring tribal areas, as "excluded" and "partially excluded" and of adopting a policy of isolation, was subjected to severe criticism by the Nationalists who "viewed their measures as part of a diabolic conspiracy to create a new separatist minority". Thus the efforts to educate tribes were not significant, as being alien rulers, they had limited objectives of education which was mostly meant to run their administration rather than imparting knowledge and skills.

During the period of the freedom movement, the impact of two social movements on tribal education needs to be noted. The first was the national movement led by Mahatma Gandhi, which inspired some of his followers like Thakkar Bapa, who started Ashram Schools for tribals in some parts of Gujarat and Maharashtra. Another social movement with significant bearing was the work of Godavari Parulekhar among the warlis of Thane district in 1940's. Considering that the tribal situation is extremely varied in terms of socio-economic conditions, demographic features and the degrees of exposure to outside world, the efforts of Christian missionaries and social workers were very meagre and could not lead to significant educational progress among tribes, which is evident from the



## 24 • Formal Education

1931 census according to which the rate of literacy among tribes was only 0.75 percent as against 7.5 percent for the total population in the country. However, after attaining independence, the policy of tribal development underwent a qualitative change.

### 5. Approach after Independence

In contrast to the British policy of indifference, the Government of India's important concern which moulded its policy was the welfare and socio-economic upliftment of the tribal people. The policy accorded a high sense of respect and recognition for the tribal culture and traditions and was strongly opposed to any kind of interference by outside agencies which were likely to lead to the destruction of the tribal art, culture and so on. This was clearly envisaged in the five fundamental principles of tribal development evolved by Pandit Nehru, the former Prime Minister of India. These were:

1. People should develop along the lines of their genius and we should avoid imposing anything on them. We should try to encourage in every way their own traditional arts and culture.
2. Tribal rights in land and forest should be respected.
3. We should try train and build up a team of their own people to do the work of administration and development, some technical personnel from outside will, no doubt, be needed, especially in the beginning. But we should avoid introducing too many outsiders into tribal territory.
4. We should not over administer these areas or overwhelm them with a multiplicity of schemes. We should work through, and not in rivalry to their own social and cultural institutions.
5. We should judge results, not by statistics or the amount of money spent, but by the quality of human character that is evolved.

The above principles of tribal development were also indicated in the Constitution through various measures to uplift them and thereby to bridge the gaps between tribals and others in socio-economic development. The architects of Constitution were well aware of the disadvantaged condition of the tribals arising out of unique socio-economic and geographical constraints. Hence, various Constitutional provisions have been provided with the object of promoting and safe-guarding the interests of the scheduled tribes. The Constitutional provisions have envisaged various measures ranging from the recognition of their social customs, customary rights over land and forests etc., to their upliftment by educational and economic development. Specifically, the Article 46 promises that "The states shall promote with special care the educational and economic interests of the scheduled tribes and protect them from social injustice and all forms of exploitation. Thus at a general level, the safeguards are of two kinds: (1) Protective and (2) Ameliorative and concessional.

The constitutional safeguards, when analysed, conveyed the concern of the nation in regard to the scheduled tribes in terms of their educational and economic betterment, their protection from social injustice and exploitation as found in various manifestations of discrimination and prejudices, and development of their general way of life. The creation of scheduled and tribal areas, preference in admission to educational institutions and public services, are some of the mechanisms visualized to fulfil the constitutional directives.



Formulation of specific policy measures in this regard involved lot of debate as to whether education should be given higher priority over economic development or the other way? It was felt by some that unless tribal population are equipped adequately with proper attitudes and understanding, economic development can not reach them. For this education should become a crucial instrument affecting their total development. Some others held a totally diverse point of view canvassing that until and unless the tribal people are provided with the minimum economic stability they cannot benefit from education. Therefore, education without economic development or development without education is highly risky and unsuccessful. Thus, it was visualized that planning for both aspects should go hand in hand complementing each other.

## 6. Community Development Approach

The period from 1947 to 1952 witnessed major changes in the approach to the total development administration in the country which had its implications for tribal development also. An era of special efforts for the socio-economic development of tribals can be considered to have begun from 1952 onwards. In the beginning, the general administration itself was assigned this task of tribal development but gradually in some states separate development administration set-up was established. Even today the administrative system varies from one state to another. They have either exclusive or multiple developmental departments.

The early fifties witnessed some important structural changes in the administration system as planned economic development was adopted as the national policy in India. The tribal communities like all constituent groups in the country were expected to equally participate in the development process. However, keeping in view the disadvantages they had to face, special provisions in the form of protective discrimination measures were extended for tribals to overcome their socio-economic constraints.

During the first five year plan the 'community development' approach was adopted, but, it was realized very soon that the entire tribal population could not be covered with a single model. The percolation theory in community development approach has failed as politically and socially dominant areas and groups reaped the benefits leaving tribal areas and tribal people far behind. Due to geographical and social disadvantage, development programmes particularly, educational facilities could not reach to tribal areas. The study team on Social Welfare and Welfare of Backward Classes of the committee on plan projects led by Shrimati Renuka Ray reviewed the tribal scene in the late fifties and remarked in their report (July 1959) that while each aspect of development was important in its own place, in actual operation no rigid order of priority was universally applicable. The committee took note of the fact that the felt need of tribal communities varied from community to community. The team recommended (a) economic development and communication, (b) education and (c) public health as the overall order of priorities. However, they stressed that the programmes should be integrated with one another and the degree of emphasis on each of them be determined by a systematic survey of needs and possibilities in each area.

## 7. Integrated Development Approach

Keeping in view the recommendations made by the committee and to eliminate the limitations and weaknesses of the community development approach, a massive



## 26 • Formal Education

programme of integrated development was initiated by organizing 43 special multipurpose Tribal Blocks during the second five-year plan in areas with tribal concentration. Their programmes involved an expenditure of Rs. 6.42 million which formed a part of the Rs. 49.3 million spent on tribal welfare during the second Five-Year Plan. Top priority was given to the promotion of education followed by communications, agriculture, animal husbandry and health care. In spite of according high priority to education the progress was very slow. Allocating funds to education was clubbed under social service sector. Except in the 43 special Multipurpose Tribal Blocks, educational development of tribes was treated as synonymous with rural development. Therefore, no special efforts were made to provide educational facilities or incentives to tribes as it was treated as synonymous with rural development. Therefore, no special efforts were made to provide educational facilities or incentives to tribes. However, the concessions which were in vogue could benefit the upper crust of tribal communities and thus created inequalities among tribal communities. This phenomenon particularly affected those tribals living in areas where their population size was smaller. The schematic budgetary system adopted during this period hindered the development of education as other social service sectors absorbed a larger quantum of funds and education remained nominal and only marginal expansion could take place.

The funds earmarked by the central government for tribal development were, in fact, conceived as supplementary to the normal programmes operated by the state governments. However, in practice, supplementary funds became sole finance for tribal development. This fact was pointed out by the various committee and commissions constituted to review the tribal welfare programmes.

The growth of education in different states has varied depending upon the state government's interpretation and translation into action of Article 46 of the constitution. Equality in opportunity could not be achieved by mere pronouncements and the disparity between tribal literacy and national literacy continued to grow. The Dhebar Commission (1962) made revealing observations on education. The education provided in a mechanical manner without much-planned efforts, according to the Commission resulted in high wastage, stagnation and non-participation. The sectoral approach could not allow education to progress in acceleration. This was more so in case of those tribal areas which were not covered by Tribal Development Block Scheme. The Dhebar Commission also suggested for the adoption of a comprehensive educational model for the tribals whose problems were unique.

In the Third Five Year Plan the expenditure on Tribal Welfare went up to Rs. 54.0 Million and the integrated development benefits had been made available to all the tribal areas through 500 Tribal Development Blocks opened by the end of the Third Five Year Plan on the bases of a recommendation made by the Elwin Committee and the Dhebar Commission. During this plan Economic upliftment was given top priority followed by education, health, housing and communications.

The expenditure figures indicated that although the amount spent on tribal welfare during the Third Five-Year Plan was high, the per capita expenditure decreased from Rs. 3.90 to Rs. 3.58. this could be attributed to the failure of planners to visualise the expected population growth of tribes which rose from 25 million in 1951 to 30 million in 1961. Further, the percentage of expenditure on Tribal Welfare to the total plan expenditure also



decreased from 0.94 percent during the second Five-Year Plan to 0.62 percent during the Third Plan Period. Another interesting feature of the expenditure was that while according to 1961 census, the scheduled Tribes constituted nearly 7 percent of the population the percentage of expenditure on Tribal Welfare Programmes was as low as 3.63 percent in the Third Fiver-Year Plan period. The five hundred Tribal Development Blocks covered by the end of Third Plan barely covered 40 percent of the total population in the country. The tribes living in areas outside the Tribal Development Blocks did not get any benefits except certain educational concessions. As already mentioned, this led to a wide gap in development between tribal communities and the general population and also between different tribal communities.

Even though enhanced allocations were made for Tribal Welfare in Fourth Five Year Plan, the effect of the higher allocations must have been off-set by the increase in population between 1961 and 1971. While the priorities continued to be almost unchanged during Fourth Plan, certain special programmes like the crash special nutrition programme and crash employment programme were introduced as corrective measures to provide a nutritious supplementary diet to the tribal infants and to increase the employment opportunities for the educated unemployed tribal youth.

The Fourth Five-Year Plan emphasized the need to develop a system of education which could meet the requirements of economic and social development in consonance with the cultural and economic needs of the tribes. The plan suggested education and development to complement each other. An important strategy adopted for the provision of facilities was the establishment of primary schools at close proximity to tribal habitations; middle and secondary schools were located at a central location with residential facilities. Along with the quantitative expansion, the qualitative improvement was also given equal importance by way of augmenting trained teacher. For this, special attention was sought for the training of teachers in the right perspective with respect to tribal culture and life. Attention was paid to such aspects as introducing science education, improving the methods of teaching mathematics and imparting vocational education for enabling school leavers to fit into agriculture and other sectors of development. In spite of the fact that the Fourth Plan had envisaged very sound measures to improve their life conditions by way of economic and educational development, the expenditure on tribal development was 0.5 percent of the total plan outlay, while it was 0.6 percent in the Third Plan period. While the total plan outlay between Third and Fourth Plans had got doubled, the increase in case of tribal development expenditure was not of the same order.

During the Fourth-Five Year Plan, separate Tribal Welfare Department was established in some states like Bihar, Madhya Pradesh and Orissa. It may be mentioned that the Constitution makes a provision for appointment of Tribal Welfare Ministries in these states. In some states the Department of Welfare of Scheduled Castes and Scheduled Tribes were put together under a common Social Welfare Tribal and Harijan Welfare Department. In case of Andhra Pradesh, Social Welfare Department was in charge of development of scheduled tribes and scheduled castes for some time and a separate Tribal Welfare Department was established and was made in charge of educational development also. During the Fourth-plan Period, Tribal Development Blocks were not extended geographically but only the life of the existing Blocks was extended for a period of another five years.



## 28 • Formal Education

During this plan period, the Tribal Welfare Department in various states made efforts to expand educational facilities. The opening of schools in remote areas, establishing Ashram Schools and hostels were some remarkable development in this direction during the Fourth Plan Period. States like Andhra Pradesh, Maharashtra, Gujarat had intensive programmes of enrolment drives for 6-11-year age children. Various incentive schemes were strengthened, and their coverage was further expanded. The post-matric scholarships, the supply of free textbooks, uniforms and merit scholarships could help the tribals to utilize the educational facilities. However, the managerial system which was dual in many states, with welfare department being in-charge of financing and the education department looking after academic supervision, led to confusion and resulted in lack of coordination among different departments for obtaining maximum benefits. In fact, this constraint is still continuing. The tribal welfare Department also covered agricultural extension, credit and marketing rehabilitation and construction of colonies etc.,

The Shilu AO Committee (1969) critically examined the working of the tribal development blocks. It was observed that the benefits of normal educational programmes hardly reached many of these areas. The differences in the level of development in tribal areas and general areas, and tribal communities and others tended to increase. Further, these disparities at the state and group levels widened. The periphery of the tribal group could benefit. The poorest remote, dispersed tribal groups became more disadvantaged. The Shilu AO committee strongly felt that their development should be based on integrated approach rather than being a sectoral one.

## 8. Sub-Plan Approach

Some of the weaknesses in policies and programmes of tribal development followed till the end of the Fourth Plan were critically reviewed by an expert committee set up under the chairmanship of SC Dube for advising on the formulation of new strategies during the fifth- Five Year Plan. After close examination of policies and programmes adopted through successive five year plans the new concept of Tribal Sub-plan came into existence. The distinct feature of Sub-Plan approach for tribal development was its objective of narrowing the gap between the level of development of tribal and other areas and improving the quality of life of the tribal communities. Three basic parameters of the tribal situation in the country were recognized for the formulation of the concept of sub-plan. First, there is variation in the social, political economic and cultural milieu among the different tribal communities. Second, their demographic distribution reveals their concentration in parts of some states and dispersal in others. Third, the primitive tribal communities live in scheduled regions. Hence, the broad approach to tribal development had to be related to their level of development and pattern of distribution. In predominantly tribal regions, area approach with a focus on the development of tribal communities was favoured, while for primitive groups, community orientated programmes was preferred. The dispersed tribals found in some pockets had to avail of the programmes of rural development, but the block agency had to introduce in such programmes an integrated thrust by pooling of finances from all sectors. Thus, a breakthrough in approach for tribal development was initiated in the Fifth Five Year Plan. Apart from core economic sectors like agriculture, animal husbandry etc., education was accepted as a primary input not only for economic development but also for strengthening the confidence of the tribal communities so that they could meet the new challenge with some degree of equality.



Thus, significant changes in approach for total development in general and education, in particular, could be noticed during the Fifth Five Year Plan. Unlike the earlier plan periods, the Fifth Plan equally emphasised the importance of qualitative expansion and qualitative improvement of Education for tribal communities. Under this Plan, need for opening pre-primary schools in areas with the predominantly tribal population was recognized. Correct perspective and acquaintance with tribal culture and ethos on the part of planners, administrators and teachers working in tribal areas was found quite essential in order to remove the alien feeling among them and to facilitate interaction between developmental agencies and tribal communities. Towards this end, an organization of short-term training and orientation programmes for District Education Officers and teachers and entrusted to National Council of Education Research and Training (NCERT) in order to acquaint them with tribal life and culture and to help them understand the special problems of tribal communities. Non-formal education for out of schools children was strongly suggested and NCERT took initiative in preparing a training syllabi for teachers of non-formal centres.

Along with the quantitative expansion of educational facilities by way of opening more Ashram Schools, establishing hostels etc., due attention was also paid for qualitative improvement by providing remedial coaching and counselling and guidance in vacations. The schemes sponsored by the Central Government such as the post metric scholarship scheme, book-banks, reservations, fellowship etc. were also expanded quite considerably. The restriction on the sanction of post-matric scholarships for third and subsequent children of the same parent was relaxed in case of girl students considering the poor conditions of living among tribes. Administration of post-matric scholarship scheme was decentralised to the state level. Some other important schemes were suggested in plan period but under the purview of State Governments such as pre-matric scholarship, the supply of free textbooks and uniform etc. However, the nature and extent of coverage of the state level schemes varied from state to state depending on their resource commitments and priorities. During the Fifth Plan liberal funds were also provided to voluntary organizations to run Adult Education Programmes in tribal areas.

While containing the sub-plan approach towards tribal development, as initially conceived, the Sixth Plan attached primary importance to poverty amelioration and this was coupled with the spread of education, particularly; universalisation of elementary education. During this plan period, there was a substantial increase in investment in tribal sub-plan areas.

In the Sixth Plan, emphasis was also laid on non-formal (including adult) education for those who otherwise remained illiterates. It was strongly suggested to open non-formal and adult education centres for out of school children of the age group 9-14 and for adults in tribal habitations. In order to achieve universalisation of elementary education, various measures were suggested. Preparation of curricula and reading material with proper perspective and sensitive handling by both state and central agencies was considered essential in order to make education relevant and effective for the tribal population. It was strongly advocated that the content and curriculum in schools education should take into account their culture, ethos, technology and their assimilative power; however, the so revised curriculum should not place the tribal child in a disadvantaged position to enter into higher levels of education and employment market. The teacher training programme was to equip the teacher trainees to understand the tribal child and his problems. Towards



## 30 • Formal Education

this, special orientation programmes were suggested both for teachers and district level officers. For the first time, besides offering the usual incentive (uniforms, scholarships, mid-day meal etc.,) paying compensation to tribal parents for opportunity costs was suggested as an inducement for better enrollment. Some states introduced this scheme. In order to remove the delay in disbursement of pre-matric and post-matric scholarships, the procedures were simplified and the funds for central government schemes were diverted in advance to states by further decentralizing the administrations.

The seventh Five-Year Plan, like earlier two plans has accorded high priorities to education. After reviewing the progress made in tribal education, the seventh Five Year Plan has emphasized that female literacy among tribals has to be provided massive impetus if any dent is to be made. Similarly, it has been observed that certain factors and processes have been operating leading to the relatively more rapid spread of higher education as compared to the dissemination of primary education among many tribal communities.

The seventh Plan has emphasized the need for further qualitative improvement. Towards this, the various measures included in the plan are such as providing required infrastructure, provision of equipment and building up of teacher's cadres according to the norms of minimum needs programmes. It is felt that recruiting teachers from amongst the tribal communities of the area engenders confidence among tribal children, serious attention as to be paid to academic factors namely, content and curriculum, and pedagogy of education provided to tribal communities.

It is identified that the cultural idiom of conventional education and tribal ethos are not in consonance with each other and this has eroded its acceptability by the tribals. In some cases, the alien content and curriculum have led to high drop-out and stagnation. The medium of instruction of tribal children is another important issues raised in the Seventh Plan and it has been suggested to evolve a well-conceived policy of medium of instruction for tribals as they have different dialects. Need to reduce the growing inequalities between regions and among different groups has also been given serious consideration.

The present administrative structure in charge of the education of tribals is peculiar in many states where a large number of educational institutions are under the control of tribal welfare departments, in spite of the fact that they lack expertise in academic guidance and supervision. In some other states, a dual system of administration is in vogue where the social welfare department is in charge of administrative aspects and education department look after the tasks of inspection and supervision. However, keeping in view the sub-plan approaches the seventh plan has made a bold suggestion to bring education of tribes completely under the control of the education department.

The National Policy on Education- 1986 has also accorded high importance to the education of Scheduled Tribes, with particular emphasis on universalization of elementary education. The fact is that unless all 6-11 year age children belonging to scheduled tribes and other weaker sections are covered by primary education, the task of achieving universal elementary education cannot be completed since they are the more vulnerable groups are likely to stay outside the system. Towards this, the Programme of Action formulated by the Ministry of Human Resource Development has envisaged various measures to be taken. The main emphasis is laid on micro-level planning taking a family as the unit. Non-formal education has been suggested for out-of-school children of 9-14 years. The need for strengthening the existing incentive schemes has been emphasized. In addition, efforts to



make education more socially relevant to tribals, establishment of school complexes, provision of additional teacher to single teacher school, opening of hostels in every district, identifying teachers from among educated tribals, expanding the scheme of ashram schools, making provisions for pre-primary education and paying opportunity cost are some of the important measures suggested in the Programme of Action which have direct relevance to the education of tribals. At higher levels of education arrangement for remedial coaching, establishing book banks, etc. are some of the important schemes suggested. Constant monitoring and evaluation has been considered as very important in order to get continuous feedback and to reformulate or alter the policy perspectives.

The subsequent Five Year Plans have emphasized improvement of access to schools by relaxing norms and provision of alternative schools where normal schools can not be opened. Improving participation has been focused and provision of mid-day meals was adopted besides priority to provide Anganwadi centers in tribal areas. In the nineties a significant intervention programme called District Primary Education Programme (DPEP) was initiated by National government with a major objective of expansion of access, improving infrastructure and reducing the gap between general population and scheduled tribes and scheduled castes. This programme has addressed several issues related to tribal education including making school curriculum relevant to the tribal context and making text book more culturally inclusive. Later SSA and RMSA and successive Five Year Plans envisaged quality improvement along with the expansion of and upgrading of schools. One of the important policy that has been adopted first by the state of Andhra Pradesh and later emulated by SSA was appointing local tribals as teachers, introduction multilingual education to teach in mother tongue, expansion of Ashram schools, the establishment of Kasturba Gandhi Balika Vidyalayas.

The 11th and 12th Five Year Plans have strongly felt need to improve quality of education, providing vocational trading and skill development as a priority in tribal education. Towards this provision of ICT facilities, improving school governance particularly leadership and management capabilities have been considered important aspects.

## 9. RTE Act (2010)

With the adoption of RTE Act, there has been major shift in the policy of education of disadvantaged, particularly scheduled tribes. From welfare and incentives approach rights and entitlement became a hallmark. Under RTE, irrespective of other issues, tribal people are entitled to have access to quality education and reservation of 25% seats in private institutions and focus on quality teaching-learning has been augmented.

Realising the effect civil strife activities in tribal areas, the national government has adopted special polices to improve educational facilities in Naxal effected areas.

The above appraisal of the policies and programmes shows that the approach for tribal development has undergone considerable changes. But the modifications have not brought significant change in policies for their education. The policies and programmes adopted for tribal education are largely based on a macro-perspective without diversification whereas, in reality, the tribes in India consist of heterogenous groups with wide variation in their exposure to modernity, occupations, socio-cultural ethos, etc. In fact, the educational paradigm for tribals need to be evolved from their own cultural



## 32 • Formal Education

patterns and made to match with the overall system rather than imposing an external model without preparing them to receive it.

## 10. Summary

The paper critically analyses policies pertaining to the education of tribals in India. The paper categorically divides the period as pre-independent, post-independent, community development approach, integrated development approach and the sub-plan approach towards education of the tribals.

Further, keeping in mind the heterogeneous nature of tribes in India, the paper recommends that policies shall be micro-perspective which would accommodate diversified classes into its fold. Also, it stresses upon a need to evolve educational paradigm for tribals from their own socio-cultural patterns without forcing them upon the external model.

## 11. Recapitulation

- What is the British policy of isolation? How did the missionaries contribute to tribal education?
- What was the influence of community development approach and integrated development approach on tribal education?
- What are the salient features of sub-plan approach as far as education of tribals is concerned?
- Examine the significance given to tribal education in the National Policy on Education, 1986?
- What is the impact of RTE 2010 on tribal education?

## 12. Key Terms

Community development approach, Integrated Development approach, Block, sub-plan

## 13. Activity

- Find out how the teachers in the tribal schools understand the shifts in policy in regard to tribal education?
- Examine the facilities created in the tribal areas where you are currently working for quality education?

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# 4

## Gurukulams as Residential Schools: Equity and Excellence in Educating Scheduled Tribes in India

Residential schooling has the following advantages for girls:

1. Offering them an environment away from the strong gendered expectation for girls to assume charge of care, work and household responsibility, including often tedious ones;
2. Protecting them from risk of sexual abuse and violence;
3. Mediation against the influence of gender and poverty acting in tandem such that in very poor households, parents do not invest in the education of their daughters, or girls are withdrawn from school;
4. Mitigating the effect of unfavorable perceptions or low expectations of teachers and peers stemming from class, caste and occupation-related identity issues, through special focus on addressing these, in targeted residential facilities;
5. Addressing quality of the teaching-learning experience in school, to include elements of pastoral care, and greater relevance of curricula to the circumstances of their lives and the factors they need to negotiate, compared to standardized school curricula;

Residential Schooling Strategies: Impact on Girl's education and empowerment, 2015; Centre for Budget and Policy Studies (CBPS).

<http://www.ipglobal.com/downloads/publications/Residential-School-Report-13-01-16.pdf>

- Do you agree that Gurukulams offer the above advantages to girls?

### Contents

1. Introduction
2. Learning Objectives
3. Tribal Context in India
4. Policies and Approaches towards Education of Tribes
5. Trends in Literacy and Educational Participation
6. Educational Constraints
  - 6.1. Unequal Access and Quality
  - 6.2. Socio-Economic Constraints
7. Tribal education in Andhra Pradesh
8. The Genesis of Gurukulams
9. Staffing Issues in Gurukulams
10. Physical Facilities
11. Students' Home Visits and Parents Visiting Children
12. Student Evaluation: Tests and Examinations
13. Students' Performance in Public Examinations
14. Status of Gurukulam in Andhra Pradesh
  - 14.1. Academic Performance
  - 14.2. Performance in Competitive Exams in 2017
15. Other Achievements
16. Other Recent Initiatives
17. Vocational Course
18. Performance in co-curricular activities, games and Sports
19. Issues and Challenges
20. Summary
21. Recapitulation
22. Key Terms
23. Activities
24. References



## 1. Introduction

India is a pluralist country with rich diversity, reflected in the multitude of cultures, religions and languages. Social and economic opportunities are differently distributed on lines of caste and class affiliations and geographical location. The vast population of tribes in India is a classic example of social and economic marginalization. The constitution of India (Government of India, 1991) envisaged special provisions for socio-economic development of tribes, and both national and state governments adopted special policies and practices encompassing affirmative, welfare and equity measures to overcome inherent constraints. However, education of tribes is characterized by low participation, high drop-out rates and low achievement levels. To improve participation and impart quality education, a policy practice of equity and excellence through Gurukulams (Residential Schools) has been adopted by Andhra Pradesh in India. This unit examines the effectiveness of Gurukulams in providing quality education to tribal children. The first part presents an overview of the tribal context, and policies and programs for their education. The second part explains the concept and objectives of Gurukulams, followed by a discussion of the unique features and management of Gurukulams, including teaching and learning processes and teacher accountability. The chapter also elucidates significant factors that help Gurukulams to achieve distinction and efficiency. In discussion of critical issues, challenges and lessons to be drawn, the chapter concludes by arguing that the role of Gurukulams needs to go beyond academic performance and public examination results, as tribal children need more ‘soft skills’ to be successful in wider society.

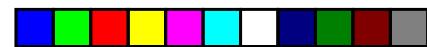
## 2. Learning Objectives

After going through this unit, the readers will acquire knowledge about:

- (1) An overview of education in the Tribal context;
- (2) Educational constraints for tribals;
- (3) Tribal Education in Andhra Pradesh;
- (4) Genesis and unique features of the Gurukulam system; and
- (5) Issues and challenges of Gurukulam system of education.

## 3. Tribal Context in India

India has a large tribal segment (104.2 million, Census 2011) constituting 8.6 percent of the total population of the country, with 574 tribal groups speaking 270 different tribal dialects. The majority of tribal populations live in scattered and small habitations located in remote and inaccessible areas in hilly and forested areas of the country, each with diverse socio-cultural lifestyles and varying degrees of exposure to modernity and social change. More than 90 percent of tribal workers are engaged in the primary sector of the economy, mainly forestry and food gathering, shifting/terrace cultivation, settled agriculture, casual labor, fishing and hunting. Tribes are spread across the country, but the major concentration exists in the “central belt” that extends from the states of Gujarat and Rajasthan in the west to West Bengal in the east.



## 4. Policies and Approaches towards Education of Tribes

Since independence in 1947, the Government of India has focused its policy on the welfare and socio-economic development of tribal people, to promote and safeguard tribal interests. In consonance with directives of the Constitution (Government of India, 1967), the national and state governments have adopted different policies and practices for tribal development, especially for education. This policy framework has focused upon equal opportunity and affirmative action, including free education, provision of free textbooks and uniforms, monetary incentives such as scholarships and stipends, provision of midday meals, hostels and special institutional arrangements. These mechanisms are designed to help overcome socio-economic constraints and to motivate tribes to participate in education.

Thus, the National Policy on Education (Government of India, 1986) suggested that priority would be accorded to opening primary schools in tribal areas, devising suitable curriculum and teaching materials in tribal languages, appointing tribal youth as teachers, and the expansion of ashram schools and residential schools.

## 5. Trends in Literacy and Educational Participation

Although the 2001 Census (Government of India, 2011) suggested that 59 percent of the tribal population is literate (a more than six fold increase from 9 percent in 1961), this remains significantly below the literacy rate amongst the general population (about 75 percent in 2011). Nonetheless, the enrolment of tribal children in primary schools has increased from 4.7 million in 1980/81 to 14.4 million in 2006/07, with a corresponding increase at the middle- school (from 742,000 to 4.7 million) and secondary levels (from 10,000 tribal students to 2.4 million) (Government of India, 1981, 2007). Overall, however, in 2006-07, tribal children comprised little more than 10 percent of all primary school enrolment, 8.5 percent of middle school enrolment and 5.6 percent at secondary level. The more recent figures on enrollment of tribal children in Andhra Pradesh reveal that the GER varied between 87.69% and 98.6% for different districts.

A further dimension of challenge in educating tribal children is seen in the drop-out rate: although there has been a decline in this drop-out rate through time, 62 percent of tribal students did not complete their middle-school education and 78 percent left before completion of lower secondary education. As per DISE 2016-17 for rural areas at national level about 10.03% of the ST children at the primary level, 16.59% at the upper primary level and 35.64% of ST children at the secondary level dropout from the school. This shows that dropout rates are alarmingly higher at secondary levels. In case of Andhra Pradesh the trend is similar to the national level. About 10.10% at the primary level and 10.39% of ST children at the upper primary level do not complete their respective schooling stages. A whopping 53.51% of the ST children drop out at the secondary level. Interestingly, at the upper primary and secondary level, the percentage of girls dropping out is lower than the percentage of boys. Furthermore, tribal children have been observed to perform poorly in schools and reference is often made to their poor levels of comprehension and reading ability (Srivastava, 1992; Sujatha, 1996). The level of performance of tribal students in public examinations at the end of secondary level schooling is very low. More than 45



percent of tribal students fail in public examinations at the end of Grade X as against 30 percent of students from the general population (Government of India, 2007). The National Achievement Survey (NAS, cycle 3, 2014), conducted the assessment of class three, five, and eight students in Reading Comprehension, Mathematics and Environmental Studies. In Andhra Pradesh, average score of SC, ST and OBC category students of class V students in reading comprehension was lower than the overall average score. The performance of SC category students was higher than ST students on all the competencies. Similarly, in Mathematics and environmental science General, SC and OBC category students scored higher than ST students.

## 6. Educational Constraints

### 6.1. Unequal Access and Quality

A basic condition for tribal children to attend school is schooling within easy access. Originally, in many tribal habitations, there was insufficient population to sustain a school, but with recent policy changes and programs, 70 percent of tribal habitations have been provided with primary schools (NCERT, 2002) within the community; and another 19 percent have schools within a distance of one km. However, at middle-school level, only 25 percent of tribal habitations have schools. The situation is even grimmer at secondary level as at least 50 percent of these habitations do not have secondary schools within a distance of eight kms.

Access to education includes availability of infrastructure and teaching and learning materials. However, there are a number of studies and official reports which suggest that even minimum physical facilities and basic conveniences that are essential for schooling are not available in schools where tribal children study. Teaching materials required for effective learning are inadequate and of poor quality in such schools. Though the government supplies textbooks and school uniforms free to tribal children, delay in distribution is a common problem. Teacher absenteeism is rampant in tribal schools. A common feature of schooling in remote rural areas is the phenomenon of “single teacher schools”. The presence of “single teacher” or even “two-teacher schools” in tribal areas is of concern because of the extremely poor quality of teaching that results when one or two teachers are expected to teach five classes (Mahapatra, 2010).

Many studies have pointed out that ineffective teaching, teacher absenteeism, the indifferent attitudes of teachers, truancy and lack of academic support from parents lead to poor academic achievement and consequently to student drop-out (Ambasht, 1976; Srivastava, 1966; Sujatha, 1996, 2000a; Mahapatra, 2010).

### 6.2. Socio-Economic Constraints

A number of research studies have found that tribal children contribute directly or indirectly to their family economy from an early age and also participate in activities within the household. This makes the opportunity cost of schooling particularly high for tribal families. Policy incentives for tribal education, such as waiving of fees, free textbooks, uniforms and scholarships, do not cover the real costs to families in sending children to school. The incentives themselves are inadequate and poorly implemented. Direct costs of schooling are also relatively high (Sujatha, 2000; Nambissan, 1997). Poverty and precarious



## 38 • Formal Education

living conditions are likely to constrain participation in schooling (Sujatha, 1987; Nambissan, 1997). Studies have also described socio-cultural aspects of tribal communities that hinder schooling. Parental indulgence, the frequency of festivals and rituals, lack of interest among parents and children, all contribute to constrain educational participation of tribal children. It must, however, also be recognized that despite the constraints of poverty, a significant section of tribal parents are willing to allow their children to pursue schooling and desire them to have occupational mobility as a means to escape from poverty (Sujatha, 1996, 2000b).

It is within this context of educational and socio-economic constraints that a number of Indian state governments have adopted innovative initiatives to provide quality education at school, especially at secondary level. One such initiative is located in Andhra Pradesh, where the state has adopted a policy to combine equity and excellence in education by establishing Gurukulams (residential schools).

## 7. Tribal Education in Andhra Pradesh

Andhra Pradesh's tribal population constitutes 5.53 percent of the state's population of 76 million. There are 34 tribal communities in the state, six of which have been classified as 'Particularly Vulnerable Tribal Groups' (earlier referred as Primitive Tribal Groups) essentially hunters and gatherers. In the 1970s, around 100 Ashram schools with free board and lodging were established by the state government to provide access to primary education in sparsely populated tribal areas; and in 1987, the state government took a conscious decision to provide primary schools in all the tribal habitations which had more than 20 school-age children. As many as 3,000 single teacher schools with Classes I-II were started by appointing local educated tribal youth as teachers, and these were later upgraded to primary schools (Classes I-V). In 1990, in partnership with local communities, *Mabadi* (Our Schools/Community Schools) with Classes I and II were established in smaller habitations (with a total population of less than 100). Thus, more than 90 percent of habitations were provided with primary schools within the habitation. At secondary level, close to 550 Ashram schools with free board and lodging were provided for boys and girls. Thus, to a large extent, the issue of access to school education has been addressed in the state. However, the quality of teaching and learning remained a major concern in tribal areas due to teacher absenteeism, student attrition, lack of adequate facilities, as well as the economic and social constraints of tribal communities. The irregular functioning of schools and the poor quality of teaching discouraged parents from educating children despite their desire for education (Sujatha, 1996).

## 8. The Genesis of Gurukulams

Public sector residential education took its inspiration from the concept of "Gurukulam", an ancient Indian school system where teachers and students lived together in a remote natural campus setting, away from civil life, where learning takes place. The name of the residential school in the local language, Telugu in Andhra Pradesh, is "Gurukula Pathshala." In Gurukulams, the learning takes place through close interaction between students and teachers by practicing a structured daily schedule. Students are trained in sharing responsibilities by actively participating in managing and maintenance of Gurukulam activities.



Table: Growth of Gurukulams in Andhra Pradesh

Year	Number of Gurukulams *			Total
	Boys	Girls	Co-Education	
1975*				2 schools
1999*	36 schools 10,165 students	23 schools 3,692 students	0	59 schools 13,857 students
2005*	52 schools 24,506 students	23 schools 13,282 students	6 schools 2,700 students	81 schools 40,488 students
2010*	77 schools 34,925 students	48 schools 19,768 students	9 schools 4,050 students	134 schools 58,743 students
2017-18	98 schools 25,309 students	78 schools 18,894 students	10 schools 314 boys, 396 girls	184 schools 44,913

• United Andhra Pradesh

The first exclusive Gurukulam for tribal children was established in 1975, and since then, the number of Gurukulams for tribal children has grown considerably, such that in 2017-18, there were 184 Gurukulam schools with enrolment of 44,913 tribal students (refer Table above). However, enrollment in these schools reveals increasing gender disparity over time.

The number of students admitted to Gurukulams is limited due to the cost factor as well as availability of other schooling facilities. A common entrance test is conducted at district level to select students, with sanctioned admission of 80 students in Class V/VI, forming two sections with 40 students each. Despite concerted efforts made by the Gurukulam administration to encourage tribal students to appear for entrance testing, the number of students competing for admission against the number of seats available is in the ratio of 2:1. Out of the total sanctioned number of seats in Gurukulams, a maximum of 85-90% seats were filled in the last 5 years.

The Gurukulam schools are unique institutions in the public sector, offering excellence in education for talented rural children. The most significant features of Gurukulams include availability of better physical facilities and the provision of free board and lodging, free uniforms, textbooks and writing materials. Students are selected based on their merit in an entrance test. The schools follow a structured daily academic schedule, with extended teaching and learning hours. There is continuous comprehensive student evaluation and the provision of support “remedial” coaching. The staffs appointed to Gurukulams are better qualified and trained, and have a higher salary structure. On average Rs. 15,000 are spent per student per year on food and educational resources.

The Gurukulams follow the syllabus and textbooks prescribed by the state government with the regional language (Telugu) as the medium of instruction. But owing



demand for English change was affected in 2008 and was justified by politicians and tribal leaders in terms of the need to match the employment market demand in the era of globalization.

## 9. Staffing Issues in Gurukulams

Each Gurukulam (high school) has one principal, nine postgraduate trained teachers, eight graduate trained teachers, one physical director, physical education teacher and one art/craft teacher. Teachers and principals in these schools have better conditions of service and better opportunities to promotion, but have strict terms of accountability. Until early 2000, teachers for Gurukulams were drawn from other schools, based on educational qualifications and competencies in addition to a written test. Subsequently, many of them were absorbed as regular teachers in Gurukulams. However, with the expansion of Gurukulams, teacher recruitment policy has changed. The minimum qualification required for teachers to teach elementary and secondary classes in Gurukulams is higher than that for other schools. Staff with a Bachelor's degree and graduates with training (TGT) are appointed to teach classes I to VII and postgraduate trained teachers (PGT) are appointed to teach Classes VIII to X and XI to XII. Regular teachers are recruited centrally by the Andhra Pradesh Tribal Welfare Residential Educational Institutions Society (APTWREIS) through an entrance test, lesson demonstration, and personal counselling. The entrance test and interview examine not only subject knowledge and pedagogical skills, but also attitude and compatibility to teach disadvantaged tribal communities and willingness to work in remoter, interior locations. The annual renewal of the contract teachers is based on performance. Where teacher positions fall vacant in the middle of the academic year, guest teachers are appointed locally. A teacher has to teach a minimum of 24 hours and a maximum of 30 hours a week. The principal has to teach four hours a week.

Principals and teachers are transferred among the Gurukulams within the region only. Transfer processes have been made more transparent since 2003 to avoid political pressure and corruption. Teachers have to work a minimum of two years in a school and can work for a maximum of six years at one place. Every year, existing vacancies are advertised by the Gurukulam administration, and teachers who have completed the minimum two years can apply for transfer through career counselling. The transfer and choice of place depend on points scored by a teacher, based on location and the number of years worked in the existing school, performance of students, and students' participation in co-curricular activities. The more remote the school in which the teacher has been working, more are the points accrued.

One of the significant features of managing Gurukulams is a strictly enforced accountability amongst principal and teachers with attendant sanctions for failure to achieve targets. Principals are held responsible for the effective functioning of the school, the overall quality of teaching and learning, and especially for the performance of students in public examinations. Principals have major responsibility for discipline, the safety of students and the proper running of hostels. Teachers are accountable for their teaching effectiveness, completion of the syllabus and, most crucially, for the performance of students in public examinations in their respective subjects, and student participation in co-curricular activities. Where targets are not met, principals and regular teachers experience cuts in annual salary increments, and even suspension and dismissal.



## 10. Physical Facilities

The charter of the Gurukulams envisages the provision of adequate school buildings, student dormitories and staff quarters by allocating a minimum of 10 acres of land; in the districts furthest into the interior, some have 20-30 acres. Two acres of land in each school is set apart for playground for playing football, hockey and cricket as well as other games of tribal children. In some schools, a sports track is also provided for running practice. About half an acre to one acre is set apart for growing vegetables and fruits and another half an acre is similarly earmarked for floral gardens, if it is a Gurukulam for girls.

The facilities of Gurukulams are significantly superior to those of most government-run schools, both in terms of actual space and resources and equipment; most school buildings have a library and laboratories, a staff 'room, a medical room/sick room, and a sports and games equipment room. Contrary to other government-run schools in tribal and rural areas, the classrooms in Gurukulams are fitted with lights and fans, although there are inevitably shortages of desks and benches. All schools have adequate laboratory facilities, computers, a library and teaching aids.

All the Gurukulams are provided with a trained nurse and a first-aid kit besides having a sick room. Doctors from primary health centers visit Gurukulams to organize regular medical check-ups for all students. The Gurukulam administration pays for medical insurance for tribal children, and they are covered under a Mediclaim policy. Students can get admitted even to corporate hospitals in an emergency.

## 11. Students' Home Visits and Parents Visiting Children

Unlike the experiences of residential schools for American Indians or Australian aborigines, the Gurukulams, which are residential in nature, never aimed at disassociating tribal children from their communities and families. Rather, they aim to provide a better institutional climate for quality education. Government agencies try to motivate communities and make them aware of the advantages of residential schools. There is no compulsion for parents to admit their children, but those who do so are required to sign up to the ethos and spirit of the school. During admission, parents generally accompany children and are provided with the written rules and conditions for Gurukulams that their children have to observe, although in some cases, elder siblings, relatives, guardians or former school teachers accompany children. At admission, the names of parents or guardians are registered as solely authorized to take tribal students out of school premises.

Gurukulams have parent-teacher associations (PTAs). However, as parents rarely show interest in attending quarterly association meetings, most Gurukulams organize meetings between parents and teachers at a time when parents accompany their children during school reopening after the vacation. However, all Gurukulams have to send the student's academic progress report to parents.

## 12. Student Evaluation: Tests and Examinations

The major objectives of student assessment in Gurukulams are to ensure that every student excels in learning and performs well. In addition to the normal tests that are conducted in



## 42 • Formal Education

other schools, Gurukulams test on a more frequent basis, analyzing student answers, providing feedback and organizing appropriate learning opportunities - a major part of the teaching and learning process. A teaching and assessment schedule is displayed in each classroom. Individualized attention to students' study habits is made possible when teachers share the same accommodation.

The continuous monitoring of students' performance and remediation are an important feature of Gurukulams. Soon after a new batch of students join the school, teachers conduct a formative assessment to gauge their competency levels in subjects studied in earlier classes. Bridge courses are organized for academically weak students to enable them to cope with Class VI standards within 1 or 2 months.

Four unit tests are administered quarterly, half-yearly and annually in all subjects. All answer sheets are analyzed and evaluated, comparing the performance of students with entry-level tests so as to take appropriate remedial action. In addition to these prescribed tests and examinations, individual teachers conduct flash tests, slip tests (students are given one or two questions 1 or 2 days prior to the test), all designed to identify and support slow learners and equip teachers appropriately.

Additional tests are conducted for Class X students from January. In view of public examinations in March, the syllabus is completed by the end of December while revision of the curriculum resumes from January. The content of each subject is divided into parts (between six and eight) and every day, two tests are conducted for one subject. Answer papers are corrected the same day and returned to students with suggestions for improvement. Teachers also focus on areas in which students are making mistakes and, if necessary, remedial coaching is provided. In fact, this period is very rigorous as teachers use question banks - question papers from previous years - in order to expose students to different patterns of questions that may appear in public examinations. In the middle of February, pre-public examinations are conducted to train students for public examinations. Strengths and weaknesses are discussed with students and improvements are suggested.

Continuous evaluation helps not only in identifying weak students, but also in inculcating regular study habits and a competitive spirit among tribal students. The purpose is not only to help students excel, but also to create high expectations. This largely accounts for the relatively high performances of tribal students in Gurukulams.

## 13. Students' Performance in Public Examinations

Gurukulam is a brand name for the student's high achievement in public examinations. The pass rate of students in Gurukulams has been consistently higher than in other schools and higher than the state average pass percentage. Similarly, performance of tribal students in Gurukulams is better compared to tribal students in other types of institutions.

## 14. Status of Gurukulam in Andhra Pradesh

- At present (184) institutions are functioning under the control of APTWREI Society (Gurukulam).



Sl. No.	Types of Institutions	Gender	Classes	No. of
1	APTW Res School for Gen ST & PTG	Boys	3 <sup>rd</sup> /5 <sup>th</sup> – 10 <sup>th</sup>	25
2	APTW Res School for Gen ST & PTG	Girls	3 <sup>rd</sup> /5 <sup>th</sup> – 10 <sup>th</sup>	13
3	APTW Res School (Hostel Converted)	Boys	3 <sup>rd</sup> – 6 <sup>th</sup>	49
4	APTW Res School (Hostel Converted)	Girls	3 <sup>rd</sup> – 6 <sup>th</sup>	31
5	APTW Res School of excellence	Boys	8 <sup>th</sup> – 12 <sup>th</sup>	2
6	APTW Res School of excellence	Girls	8 <sup>th</sup> – 12 <sup>th</sup>	2
7	APTW Res College of excellence	Boys	Inter	2
8	APTW Res College of excellence	Girls	Inter	2
9	APTW Res College	Boys	Inter	17
10	APTW Res College	Girls	Inter	1
11	APTW upgraded Res Junior college	Boys	5 <sup>th</sup> – Inter	2
12	APTW upgraded Res Junior college	Girls	5 <sup>th</sup> – Inter	5
13	APTW schools (EMRS –Newly started)	Co.Edu	5 <sup>th</sup> – Inter	10
14	APTW Res Sports school	Boys	5 <sup>th</sup> – 9 <sup>th</sup>	1
15	Mini Gurukulam	Girls	1 <sup>st</sup> -7 <sup>th</sup>	12
	<b>Grand Total</b>	<b>184</b>		

#### 14.1. Performance in Competitive Exams in 2017

Exam\Test	No. appeared	No. Qualified	No. Admitted in National Level Institutions	Remarks
IIT Mains 2017	120	78	17 (NITs)	
IIT Advanced 2017	78	36	04 (IITs)	
NEET 2017	100	38	01	
EAMCET	250	226		Admitted in University/ Local Engineering college

- 8 Boys and 11 Girls were admitted in NITs through IIT –JEE (mains) ranks in 2017.
- One student has selected for Veterinary Course through NEET 2017 rank.
- 226 students have qualified in EAMCET 2017 and joined the reputed Engineering Colleges in 2017.
- 2 Boys and 2 Girls were admitted in IITs through IIT –JEE (Advanced).



## 15. Other Achievements

- **Climbing Mount Everest:** Gurukulam has sponsored (7) tribal students to scale the Mount Everest. Out of which (4) students have successfully scaled the Mount Everest with three months of training in a first attempt in May 2017.

## 16. Other Recent Initiatives

**Sports School:** The first Sports School has been established in 2016-17 academic year in 26 acres of land that has been allocated at Anjoda village of Dumbriguda mandal, Visakhapatnam District by the Government of Andhra Pradesh. This school is exclusively for tribal students.

## 17. Vocational Course

District	Name of Institution	Vocational courses
Vizianagaram	Kurupam URJC (G)	Media Entertainment; Beauty Wellness
Prakasam	Dornala URJC (G)	Media Entertainment; Banking and Finance
Nellore	Kodavaluru URJC(G)	Media Entertainment; Agriculture
Kurnool	Srisailam (SOE-B)	Media Entertainment; Agriculture

- AP Skill Development Corporation has introduced Spoken English, Computer Education, Robotics, I.T, and Computational thinking courses in 49 institutions.
- Health monitoring cell has been established at Head Office level to monitor the health related issues of the institutions. It is also decided to have close monitoring of health issues in collaboration with Tribal Welfare Department and Nunet Cube Technologies. One app namely “SPARS” has been developed to monitor the health related issues of all the institutions daily.

## 18. Performance in Co-Curricular Activities, Games and Sports

Besides excellent performance in academics, students in Gurukulams participate in several co-curricular activities, games and sports by taking part in competitions. Gurukulam students regularly participate in debates, quiz programs, science exhibitions, mathematics Olympiad, games and sports competitions at district, state, regional and national levels and have won medals.

## 19. Issues and Challenges

Despite many shortcomings in physical facilities and a lack of regular teachers, Gurukulams are successful in providing a congenial environment that promotes excellent performance



in public examinations. There are, however, several important issues and challenges considering the fast-changing educational scenario since the 1970s after the inception of Gurukulams. Due to accountability and high expectation placed on principals and transfers of teachers on the basis of the student performance, pressure on tribal students to achieve better in public examinations has increased. As a consequence, the Gurukulam regime suffers from public examination fervour and the pedagogical tools are devoted to accustoming students to public examinations. Gurukulams are yet to work towards imparting skills that twenty-first-century education requires. With Gurukulams ignoring emerging evidence of effective teaching practices, their students are not equipped adequately with skills for probing, problem solving, construction of knowledge and its application.

Another issue is how far the Gurukulams equip tribal children to integrate with the mainstream. Since Gurukulams are exclusive institutions, tribal children are not getting directly exposed to student diversity and its attendant benefits. In other words, tribal students lack opportunities to develop skills that help integration with non-tribal students, essential for pursuing higher studies and for functioning in wider society. Gurukulams have not fully paved the way to negotiate between traditional tribal culture and the mainstream. Gurukulams, with their structured schedule, have not been able to reduce the gap between the tribal students and their own culture in many ways. For instance, all school holidays are for festivals and celebrations of the mainstream population. Despite Gurukulams being located deep in tribal areas, students have no holidays for their own festivals. Although Gurukulam students visit their homes and keep in touch with their parents, their exposure in Gurukulams is mainly to non-tribal values rather than their own cultural inheritance, serving to alienate them from aspects of their own indigenous values.

In a high-stakes competitive environment, Gurukulam policy is justified by the examination performance of its students. But what are the skills that tribal students will need to meet the demands outside the tribal world? What confidence and resilience will they need to deal with challenges that exceed their over-rehearsed attainment and examination scores? The kinds of pressures that Gurukulam policies impose need to be reviewed in the light of many important challenges that the educational system, and young people, are facing in the twenty-first century.

## 20. Summary

This unit first of all provides the context for the initiative of Gurukulam system of education in Andhra Pradesh for tribals. It is pointed out that the introduction of the Gurukulam system in the state of Andhra Pradesh stresses upon the efforts of Government in thinking beyond just the access to education and opened the pandora box for ensuring quality, equity and excellence in education.

The paper details the facilities, the organization of teaching and learning, the emphasis on the co-curricular activities etc., in Gurukulam system in Andhra Pradesh. While discussing the challenges in the Gurukulams and the issues related to the mainstreaming of the tribals, it emphasizes on the lack of mechanism to include the cultural aspects of tribals in the education system and a need to go beyond academic performance, public examination results, as tribal children need more 'soft skills' to be successful in wider society.



## 21. Recapitulation

- Why Gurukulam system of education was desired in the State of Andhra Pradesh for tribals?
- What are the unique features of Gurukulam institutions?
- What are the issues and challenges in Gurukulam system of education in the current context?

## 22. Key Terms

Socio-economic constraints, quality, equity and excellence in education, soft skills, teaching-learning methodology, teacher accountability, Gurukulam

## 23. Activity

- Visit one or two Gurukulams to understand what motivated the tribal boys and girls to join Gurukulam and ask them to compare their educational experiences in other schools.
- Find out from teachers of Gurukulam how they sustain their interest and motivation to teach tribal students.

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# 5

## Involving the Community in School Management

Participation of women of SHG in school management.

“Before the implementation of the RTE Act in 2010, CfBT Education Trust worked with Academic Monitoring Committees (AMCs)—the existing management committees at the time—to empower rural women in Self Help Groups (SHGs) in 333 villages of Andhra Pradesh to play a key role in monitoring local government schools and holding them accountable for education quality.

CfBT undertook several initiatives to raise awareness and involve community members in school improvement. A key innovation was the design of a simple scorecard to assess school performance and guide community expectations on various dimensions of school quality such as student attendance and performance, utilisation of grants, teacher attendance, infrastructure and parent involvement in SMC meetings. Given a 70% illiteracy rate among the local SHG women, the scorecard was designed with illustrations of school processes and used traffic light indicators as a ratings system.

The findings from the intervention noted increased SMC meetings and improved responsiveness of school authorities to issues raised as well as in teacher and student attendance, student academic performance and the quality of the midday meals.”

<http://centralsquarefoundation.org/advocacy/> encouraging-community-participation-in-schools/

- *What do you think is the role of NGOs in the promotion of education in tribal areas?*

### Contents

1. Introduction
2. Learning Objectives
3. Community Participation
4. School Management Committee (SMC)
5. Powers and Functions of SMC
6. Significance of Community Participation in SMC
7. Current State of SMCs
8. How can we make it better?
9. Other Forms of Community Participation in School Management
10. Community Participation in School Management in Tribal areas of Andhra Pradesh
11. Summary
12. Recapitulation
13. Key Terms
14. Activity
15. References



## 1. Introduction

Community is defined as a group of people sharing the same geographical location and having similar interests, attitudes and characteristics. Communities are, in a way, self-sustaining and have a sense of responsibility towards each other. The government has taken initiatives in the form of various policies to involve the community in development planning. Similarly, the School Management Committee (SMC) was introduced as a part of *Right to Free and Compulsory Education Act, 2009*. Its aim is to involve the community in decision making process relating to school management. This unit focuses on understanding the need for community participation in developmental programmes and what can be done to make SMC more community-centric.

## 2. Learning Objectives

After going through this unit, the reader is expected to learn:

- (1) The significance of community participation in governmental development programmes;
- (2) What School Management Committee (SMC) is;
- (3) The functions of SMCs;
- (4) How the wider community can help in school management;
- (5) Current condition of SMCs in the state;
- (6) How to increase community participation in schools.

## 3. Community Participation

Governmental systems all over the world had been traditionally following a top-down approach towards implementing policies for the development of their citizens. This approach involves the administrators and other experts charting down the plan structures. However, in the 1970s, with the introduction of participatory approaches in planning, the developmental programs became more community-centered. Needs assessment, a systematic approach to understanding the needs of the community before the planning process, gained popularity and more emphasis was placed on understanding what the community wants for themselves. This also laid ground work for the bottom-up approach which concerns taking into consideration the thoughts and cultural background of the groups involved. This is furthered by integrating the requirements and priorities of the community being developed and heeding their socio-cultural diversity combined with economic way of life. And hence, ultimately refining the approach towards attainment of the declared objectives. This approach is also known as grassroots approach because it begins from the community, understanding their needs and acting accordingly. The community takes center stage, owning responsibility of their progress. “In the context of development, community participation refers to an active process whereby beneficiaries influence the direction and execution of development projects rather than merely a share of project benefits” (Paul, 1987)

Community participation in project planning and implementation is substantially advantageous since it helps in improving the project design by making use of their indigenous knowledge, increase acceptability of the project among the community members



and produce a better impartial distribution of benefits. The entire process in itself indirectly empowers the people through their active involvement. Several community participation projects in India have been successfully incorporated which furthermore stresses on the hidden opportunities that exist within the realm of development through bottom-up approach.

## 4. School Management Committee (SMC)

The Right to Free and Compulsory Education Act, 2009 (RTE) makes it mandatory for all government and government-aided schools to have a School Management Committee (SMC). Under the RTE Act 2009, parents have been assigned with specific powers through the SMC elected by them. Consisting primarily of teachers, parents/guardians and members of the community, the SMC has been given an important role of initiating School Development Plans (SDP) and monitoring their implementation as well as the respective funds management. To facilitate grants, SMCs are required to follow the norms laid down in Sarva Shiksha Abhiyan (SSA) framework and the procurement policies set down in the Revised Manual on Financial Management and Procurement for SSA. The combination of these two policies determines the extent of financial autonomy enjoyed by the SMCs especially with regard to their ability to meet school needs and requirements.

An SMC is formed by election by the stakeholders of school - parents and teachers. After election, the SMC is constituted for the next 2 years and the 27 member committee is responsible for decisions to be taken in the school. The members of SMC include parents who take up 75% of the seats. 50% seats are reserved for women and seats are reserved also for minority communities. The Headmaster of school acts as a convener, who facilitates resources for effective functioning of the SMC. School management requires several degrees of convergence with other departments like health, woman and child development and also women's groups like Mahila Samakhya that are active locally. In order to foster this convergence, the state has reserved seats for ASHA workers, Auxiliary nurse midwife (ANM), Anganwadi workers and local self-help groups (SHG). The RTE Act maintains that local educationists, civil society members, artisans and others with backgrounds in art, culture and local histories could also add to the management of the school. This is especially important for the management of academic activities and academic planning. The members in turn, must elect their Chairperson and Vice-Chairperson. Either one of these positions should be taken up by a female.

## 5. Powers and Functions of SMC

SMCs were formed with an objective to manage the administrative and academic needs of the school and to make sure the school functions effectively by monitoring the activities and ensuring timely completion of academic course work. They also perform non-academic functions like maintaining the financial records of school, meeting the needs of school infrastructure, etc. One of the main functions of SMC is to ensure quality education in school and making it RTE-compliant. The powers and functions of SMC can be broadly divided into three categories:

### 5.1. Monitoring Powers

The SMC is supposed to monitor the overall functioning of the school. This includes making sure that student drop out rates are reduced, there is qualitative outcome of studies,



teachers aren't overburdened with work, maintaining the required man-power and infrastructure, and implementation and monitoring of mid-day meal scheme.

## 5.2. Financial Powers

The SMC is endowed with the responsibility of maintaining the financial records of the school, making an estimate of expected expenses, raising funds, preparing the annual accounts of receipts and expenditure, and develop a School Development Plan (SDP) periodically. The SDP is one of the most important powers given to SMC. It is a strategic plan for improvement of the school which reflects the demands and requirements of the school. The SMC, through prescribed methods have to identify the shortcomings present in the school management framework and make strategic plans to rectify them, so as to comply with the SSA norms. The SDP also gives a comprehensive view of the school, procedure followed to form the SDP, child census in the neighborhood of the school, data on enrolment, data on teachers, requirement for teachers, salary requirements of teachers, infrastructural needs and the budget, action plan for enrolment, planning for socially disadvantaged groups of children including girls and children with special needs to guarantee inclusive education, strategies to ensure school community linkages, sources of funding etc.

## 5.3. Grievance-Redressal Powers

As per the RTE 2009, the SMCs are the first level of grievance-redressal institution for teachers. The SMC, being the closest observer of school activities, should identify major dysfunctions related to management of school and compliance to RTE norms. Any such grievance should be reported to the local authority.

# 6. Significance of Community Participation in SMC

The school has to be looked at as a social organization, which is inseparably linked to the community. But, why should we stress so much on community participation in school? Assuming that most of the children are first generation school-goers, one might often come to the conclusion that responsibilities are being put in the wrong hands. One needs to understand that parents are the primary stakeholders after the children, and they would want only the best for their wards. They will be interested in understanding the needs of the school and their wards and can take appropriate decisions accordingly. If the goals of schooling and education are to be achieved, the power of community should be employed in suitable direction; therefore, making the efforts towards education of children, a people's movement.

The RTE Act defines a clear role for community participation by emphasizing on the duties of SMC. Let us look at a few ways in which community participation can improve the efficiency of school management.

## 6.1. Responsibility

The SMC members would be responsible and accountable towards their roles as this is a matter of their children's future. Being denied the benefits of education due to various reasons during their own childhood, they know the importance it holds and would work towards providing the best for the school.



## 6.2. Diverse opinion

The composition of SMC enables a panel of members from different backgrounds and walks of life. Apart from parents, who constitute 75% of the SMC, there are representations from NGOs, ANM and other important people of the village. The rules of forming SMC also make it compulsory to have 50% women on board. This gives women a fair representation in the functioning of SMC. Reservations are also made with respect to minority communities to make sure that their voice does not go unheard. This diversity of composition enables more engaging discussions and encourages members to use their individual as well as indigenous knowledge, apart from the formal guidelines, in order to solve various problems faced by the school.

## 6.3. Relationship with larger community

The villagers live as a tight-knit community and have a say in each other's lives. They can also help in enrollment and retainment of students as they know about each other's wards and often advise them on important matters. For instance, if a parent decided to drop out her/his child from school so that s/he can contribute to the earnings of the family or for any other reason; an influential person in the village, like the village elder, can intervene and make sure that the child doesn't withdraw from school. The members, being part of the community, have good relation with various important people of the village. The Panchayat members, village elders, and other significant people are known to each other. These contacts help facilitate any facility required by the school. In addition, raising funds and finding sponsors from the village for the school can be faster and more effective.

## 6.4. Transparency

With the engagement of SMCs, funds received by the school and its use become more transparent as the details are to be notified to the parents. SMC members are entitled to know the source of funds and the expenditure incurred by the school for its functioning. Any misappropriation can be identified with constant monitoring by SMC members who fall beyond the purview of school staff.

## 6.5. Catering to the needs of students

Children face various psychological and sociological challenges in school, especially if it is a residential school. They can express their problems better with their own community as they all belong to the same set of socialization. This is true especially in the case of culture-sensitive issues as the teachers and other school staff can often be unintentionally ignorant of the students' attachment to their cultural values. Hence, the community members have a better understanding of the needs of children.

## 6.6. Reducing the burden of school staff

The formation of SMC helps the teachers and staff to concentrate on their core duties as they are relieved from the responsibility of maintaining financial records and other monitoring policies. This sharing of responsibilities also leads to a more effective affiliation between the school staff and the SMC members.



SMC also allows for formation of sub-committees within it which encourages equal division of responsibilities among members. This way, individuals can take up responsibilities as per their expertise and no one is either left out or over-burdened.

## 7. Current State of SMCs

As per the provisions of RTE Act, every government and government-aided school is required to form an SMC. Within two years from the Act was put into effect, almost 90-95% of schools in united Andhra Pradesh had formed a School Management Committee for their school, taking into consideration all the rules of composition. However, the SMCs in practice have not achieved their full potential yet. The following are the problems and challenges which obstruct the proper functioning of SMCs:

1. Almost all schools have an SMC but their status and functionality are questionable. Many of the SMCs initially formed have already completed their terms and in the absence of fresh election, have become dysfunctional.
2. The members do not have a fair idea about their powers and responsibilities.
3. Some schools have an SMC only for name-sake. No meetings take place, signatures of members are forged, members rarely come into power through elections, sometimes names of parents are written as members even without their knowledge.
4. Though there is formal representation from the local community, minority i.e. women, SC and ST members, such memberships does not often translate into actual participation of these communities. Their opinions are often suppressed by the dominant members and their voices often go unheard.
5. It is often felt that decision making by the SMC is time consuming as it requires the physical presence of the members. Bringing them together and having an organized meeting involves considerable investment of time. Hence the school staff often take the decisions on their own.
6. Teachers generally see the SMC as a body that lacks capacity and they feel that they are overburdened with the duties of SMC along with their core duties.

## 8. How Can We Make It Better?

SMC is the main means to ensure community engagement in the school and the level of effectiveness of SMCs at present leaves much to be desired. The gap between policy and practice is huge when it comes to the formation and functioning of SMCs. If the positions of SMC are well maintained, it can lead to a very well-organized committee for the school's welfare. Here are some guidelines that can be followed to improve the working of SMC in schools.

### 8.1. Creating Awareness About the Committee

An early orientation on the powers and responsibilities of an SMC member to the parents and community members before the elections for these positions can help the community members to make a decision about who would be apt for the responsibility. This can be done by announcing in the Grama Sabha of the village as it is one occasion when almost all the villagers are present. In order to make sure that every child in the village is enrolled in



## 54 • Formal Education

schools, the teachers can campaign through the streets so that awareness is created among parents regarding the contemporary importance of educating their children. Door-to-door campaigning by the teachers is another viable strategy. These opportunities can be used also for creating awareness among the members about the SMC committee, its functions and the eligibility criteria for the members. This gives the potential members a headshot about the duties and to decide if they would want to take up the responsibility. Even after election, the elected members should be given training for a day or two so that they can grasp their responsibilities. The training should be simple and easy to understand.

### 8.2. Election of the Committee

Membership in SMCs should be voluntary and democratic. For the election to be democratic, it may be conducted at a time when all the voters i.e. the parents are available to attend the meeting. Most of the village members are engaged in daily wage labour and cannot miss a day of work. During the seasons when work is not available in their own village, the people migrate to nearby villages for a few months in search of work. The meetings in general and specifically for the elections should be held when there is minimum work in the field and majority of the parents are available. The village elder(s) can be requested to preside over the election process to ensure a fair and just procedure of electing the members. In case of residential schools, special consideration should be given to the availability of parents to attend the meetings, since they live in a different village which, sometimes may be very far from where the school is situated. Commuting to the school frequently might not be possible; therefore a fixed date has to be mentioned for the next meeting such that everyone is available.

### 8.3. Sensitizing the School Staff

For the SMC to function well, there is a need to establish a good relationship between them and the school staff. The teachers and other officials should not overlook the capabilities of the community. A session may be held for the school staff on the importance of community participation.

### 8.4. Including the Committee in School Activities

One way to make the SMC be more accountable to their responsibilities is by making them feel that they are part of the school. This can be attained by inviting them and requesting their participation for various functions and activities of the school. Students can also be organized to participate in any social events in the community. These can include any rallies and campaigns conducted along streets of the village for social causes like Swachh Bharat, creating awareness to prevent female foeticide, etc.

### 8.5. Working of the Committee

As a part of its functioning, the SMC has to frequently take important decisions for the school. For its efficient working, it should be made sure that the committee meets once in two months to discuss about the problems of the school. In order to maintain transparency in its working, the SMC can be suggested to present a periodical report during the Panchayat meetings.



## 8.6. Inclusion of Views from all Members

As discussed, the composition of SMC members consists of representations from different communities in the village. It is important that members from minority communities are not isolated but instead valued as much as the other members. In villages with diverse communities, it is typical of the dominant community to overshadow the others. Care should be taken that the decision making is not confined to one particular community. This can be achieved by monitoring of SMC activities by the teachers or other official members. Coming from different communities may also create language barriers among the members. A common ground should be found among the members to make an arrangement by which everyone can communicate in the committee and not be left out.

## 8.7. Allowing Time

In order to have a good participatory management, a harmless delay in decision making can be accepted. These hindrances occur mostly only during the initial phases. Once the committee gets a grasp of affairs, it would function in a smooth manner.

These are general suggestions that can be considered. The officer is advised to take decisions as the situation demands.

# 9. Other Forms of Community Participation in School Management

## 9.1. Parent-Teacher Organizations (PTA)

In government residential schools, the children come from different villages which are relatively far away. Therefore, frequent meetings with SMC is a challenge. Apart from forming an SMC, these schools also form a parent-teacher association (PTA) which is led by volunteer parents. The main purpose of having a PTA is to encourage parent to retain their wards in the school and make sure that the students return to school after long vacations. PTAs frequently coordinate production of a school newsletter and information fliers, keeping the entire school community informed of current events, issues, and accomplishments. Regular meetings allow PTAs to share information with members.

## 9.2. Initiatives by NGOs

Apart from the initiatives from government, the NGOs have also made efforts to improve community participation in school management. Some of them are described below:

- **Vidya Vanam** is a school for children from tribal and underprivileged families in rural India. The parents of these children are either illiterate or have had no formal education - hence, the sons and daughters represent first-time learners. Established in 2007, the school is an initiative of Bhuvana Foundation. They find it as their endeavor to help these children grow into literate, self-confident, motivated and emotionally stable human beings. Vidya Vanam provides children with the tools for self-learning while simultaneously recognizing their rich cultural identity and instilling pride and respect for their roots, environment and culture. The school is known for its unique innovations of designing the curriculum with community participation. A large majority of the children are being drawn from the Irula Tribe. The school instituted the practice of multi-lingual



## 56 • Formal Education

classroom. The curricula activity is designed in local tribal dialect using the traditional forms of arts and culture of Irula Tribe.

- **Balabadi.** In order to cater to the needs of preschool education for rural and tribal children, a novel initiative emerged in Cheepurupalli Mandal of Vizianagaram District, Andhra Pradesh. This initiative is introduced by Dr. P.D.K. Rao, Founder of Sodhana Institution, a not for profit organization. Sodhana Institute innovated “Balabadi” – A Pre- School focusing on school readiness in 2002. It ensures that children are ready for successful formal school education. It designed the curriculum for Balabadi. The curriculum is based on play way method designed by the local talented youth under the supervision of Dr. Rao and follows the philosophy of “Sahaja Abhyasana Vatavarana” that means “Natural Learning Environment” where the children are made to study in a natural environment (i.e. they are not burdened with books and homework). The objective is to provide basic education to children through different activities such as games, dances and action songs. The concept stresses upon the fact that in every child, learning may take place as a concomitant benefit through playing, singing and dancing with other children. The method adopted a local curriculum suiting to the needs of the rural children that ensures adequate school readiness before the beginning of the formal education. It not only imparts education but also reduces the school drop-out rate, and enhances child development in a holistic manner. This initiative has also been replicated in the tribal areas of Adilabad district by Sri. V.M. Manohar Prasad. Who had retired voluntarily from Indian Administrative Services and developed a model of Community management of primary education in tribal areas.

## 10. Community Participation in School Management in Tribal Areas of Andhra Pradesh

The Tribal areas of Andhra Pradesh have a long and proven history of community participation in strengthening education in tribal areas. Some of the efforts have also been mainstreamed by the education department. A few initiatives are as follows:

- **Community schools:** As per the norms followed by the school education department a regular school can be opened in school less habitation if number of school-age children are more than 20. This norm had excluded a number of tribal habitations where the school-age children are less than 20. This program was more pronounced in case of the tribal areas of Visakhapatnam District. Hence, the project officers of the ITDAs have mobilized the community to run their own schools by appointing local volunteer as a teacher. The ITDAs were matching their efforts by providing them necessary infrastructure and incentive for the students. Such schools were affectionately called Mabadi (our school) by tribals. (This success story was documented by UNESCO, and the full text can be accessed by <http://unesdoc.unesco.org/images/0012/001202/120281e.pdf>)
- **Mid-day meal Programme:** When the Government of India has launched a National Program for Nutritional Support for primary education only rice was supplied initially. Supply of cooked meal was not part of the program in the first phase. But, in the tribal areas, the community has provided matching support for converting rice into mid-day meal. The contribution of the community included (a) Supply of other ingredients. (b) Construction of Kitchen Shed (c) Cooking by the mothers on a voluntary basis by rotation.



ITDAs were providing cooking utensils and merge financial support for other contingencies. However, the Government has introduced mid-day meal program subsequently.

- **Monitoring by VTDAs:** after the enactment of Panchayath Raj Act, 1996 followed by the State Act, 1998, Government of Andhra Pradesh has constituted a village tribal development association in Tribal areas popularly known as VTDAs. These associations have owned the program of Primary education in tribal areas. Their participation included: (a) Monitoring the attendance and performance of school teachers. (b) Providing contribution in the form of Sramadhan for strengthening school infrastructure. In certain tribal areas for example in tribal areas of Adilabad, the VTDAs has contributed “Awwal Communities” (Mother Communities) to monitor the performance of school teacher and children.
- **Gram Sabhas and PESA:** Consequent to the 73<sup>rd</sup> Amendment of the Constitution, the Government of AP have extended the Panchayath Raj to tribal areas. Under this, Gram Sabha has been constituted in clusters of habitation other than Gram Panchayath villages. The Government of Andhra Pradesh issued the rules in 2011 for implementation of acts. As per the rules, the Gram Sabha has been delegated with the powers to review the performance of the local schools.
- **Parents committees of Ashram schools:** While a general school caters to the children of the habitation of the village in which the school is located, a tribal welfare Ashram School caters to a number of habitations. Normally, children from local habitation or village are not given admission in the hostel of Ashram School. Hence, the Ashram School has parent's community for drawing representatives from the parents of borders belonging to different villages. The Parent Community is convened once in quarter preferably on local shandy day. Generally, the Annual Parents meets are held along with the Annual School Celebrations wherein the parents would be informed about the performance of the students in the curricular and extra-curricular activities.

## 11. Summary

Community participation has been proven to be an effective way of implementing development projects. It is with the same spirit that School Management Committee was established in government and government-aided schools. The SMC is entrusted with major decision making responsibilities and its proper functioning can transpose the school towards development and progress. It comprises of members who are mostly parents and guardians of students of the school and also other important members like NGOs, ANM, etc. Community participation can prove to be an asset in the SMC because they would have a greater sense of responsibility as it is directly affecting their children. It takes into account opinions of diverse communities by giving them representation in the decision making body and has the advantage of support from larger society due to their relationship with the village members. The major powers and functions of SMC include monitoring powers, financial powers and grievance redressal powers. If anything does not go as per the RTE norms, the SMC members are supposed to report it immediately.

Although it is a great plan to include community participation in schools, unfortunately, the SMC rules are ignored in most of the schools in the state and they exist only for name-sake. For the SMC to function well, some efforts are to be taken such that



## 58 • Formal Education

election of members happen in fair and democratic manner, there is transparency in its working and there is equal representation to all members irrespective of their walks of life. There is an urgent need to establish a positive relationship between the school staff and the SMC members for its smooth functioning.

### 12. Recapitulation

- Why community participation is important in development initiatives?
- What is an SMC and how is this constituted?
- What are the powers of SMC?
- What is the significance of community participation in SMC
- Give a general account of current status of SMCs? What are the suggestions for improving the performance of them?
- What are the examples of NGO initiatives to achieve community participation?
- What are the successful initiatives of the Government of Andhra Pradesh in regard to community participation in tribal areas?

### 13. Key Terms

Community participation, School Management Committee, Bottom-up approach, Right to Free and Compulsory Education Act (2009), School Development Plan

### 14. Activity

- Visit some schools in tribal areas to verify the meetings of the SMCs.
- Meet the parents of tribal children on the day of parent-teacher meeting to find out the issues of schooling of their children and assess how the meetings were fruitful.

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# 6

## Gender Sensitization in Schools

Gender Equity Movement in Schools (GEMS) initiative.

“The GEMS classes have become popular. At the government middle school in Dudri, Murhu block, Khunti district, Jyoti (14) looks forward to it. In just a few sessions she has understood the different dimensions of violence. She now knows that even if a group of boys whistle as she walks past, the sexual act is to be condemned. And if her teacher rubbishes her work, asking her to stay home instead, this is nothing but intimidation”.

“The programme focuses on empowering girls and including boys in the dialogue. Jyoti is thrilled to note that her brother, in Class IX, now helps around the house despite his mother and aunts telling him not to, and nudges his three sisters to go out and play. He stands up for his mother more confidently on the rare occasion that his father comes home drunk and thrashes her”.

“In what is largely a tribal belt with high levels of human trafficking, sexual abuse is a well-kept secret. GEMS has helped reduce the incidence by helping girls and boys speak about issues that were once taboo”.

<https://www.thehindubusinessline.com/specials/india-interior/the-innovative-route-to-gender-equality/article9869174.ece> The Hindu; Business Line; Published on September 22, 2017

- *Do you accept that gender insensitivity is common in case of teachers in tribal areas?*
- *Do you think gender sensitivity training should be imparted to all teachers, both men and women?*

### Contents

1. Introduction
2. Learning Objectives
3. Rising Emphasis on Gender: The Desirability Component
4. Basic Concepts: Understanding Gender Constructions (Sex Vs Gender)
5. Gender Stereotypes and Division of Labour
6. Mainstreaming Gender in Schools
7. 'Self-Protection' for girls and 'Achievement' for Boys: Negotiating Gender Boundaries
8. Reflections on Gender Bias: Teaching Pedagogy and Philosophy: Text Books Patterning
9. Challenges in School Education: Gender Stereotypes and Persistence
10. Reflections on Teachers Role
11. Summary
12. Recapitulation and Activities: Self Learning Kit
13. Glossary
14. References



## 1. Introduction

Teachers have been given a prominent role in our society and are considered the most important agencies of change for the society. They are rightly considered as the most vital source of values and ethics after family and neighborhood. As is well known to us, that children receive the most important intellect in their formative years of schooling and get to apply/utilize this knowledge all throughout their lives. It is hence essential to train and sensitise the school teachers with respect to concerns of gender equity and development. Promoting gender as a priority concern in school teaching programs and practices comes across as an obvious and reflective thought for overall development of teaching institutions. The current unit is aimed at raising target audience's awareness levels of gender identity in schools. It is also to sensitise the teachers towards challenges of moving towards gender equity because of chronic stereotypes existing in the practices of society.

The ideas on gender sensitization are aimed at imparting basic knowledge of gender studies to school teachers, identifying the gender stereotypes in day to day practice and their suitable strategies for self-correction. Mainstreaming of gender issues in education has become the most sought after recommendation aimed at balanced development of individuals (both men and women) being raised in unbiased environment. The process and outcome of gender sensitivity and mainstreaming shall help all the individuals to have maximum utilization of their skills and aptitudes rather than being limited by social panorama of gender injustice.

## 2. Learning Objectives

After going through this unit, the reader is expected to learn:

- (1) Basic knowledge on concepts and issues of sex and gender constructions;
- (2) How to identify commonplace gender stereotypes in school and family institutions;
- (3) Teachers' role at schools and corrective strategies for improvement in teaching deliverables;
- (4) How to incorporate exercises that initiate self-understanding and improvement of gendered practices at workplace;
- (5) Strategies for gender inclusiveness and unbiased schooling experiences for teachers and children.

## 3. Rising Emphasis on Gender: The Desirability Component

The desirability/mainstreaming of gender component in the development/working of important social institutions are in the vague of steeping sex ratio and gender divide amongst the population. Schools are the pivotal source of learning for children of growing age. They grow up watching their teachers as role models and friends as peer learning source of values and life's ethics.

- School teachers play a crucial role in shaping the world view of the school going kids, hence are on the top of ladder to be included for gender sensitive upbringing and valued added education. Gender mainstreaming is the most



sought after reality of school education/or teacher training programs as sensitive individuals grow up to be as responsible and well groomed citizens to tackle the present day challenges.

- Balanced gender development works well for the overall growth of nation as well as its members. Gender sensitivity if acquired at an early age, has the capacity to change mindsets, deconstruct the age old stereotypes, helping unbiased development of children and society at large. It does not restrict any individual from pursuing their dreams in their chosen streams imparting the desired power to think, act and manage their priorities responsibly.

Day by day, with increasing deliberations on matters of gender, we are moving towards a society which is prepared to share the resources of the environment more equitably, generously and responsibly. In a globalised society, learning is drawn from all the corners of the world, that is to say, that practices from all over the world create an impact over the other. Constructive and collaborative mobility and steps are sought from the stakeholders of all the crucial institutions responsible for shaping gender identities. Schools are increasingly seen as important centers of corrective action, hence gender sensitivity programs are incorporated in all the major activities and long term strategy building. Gender based sensitization and empowerment is thus aimed at both the target groups, teachers as well as students.

#### 4. Basic Concepts: Understanding Gender Constructions (Sex Vs Gender)

Many people seem to be confused about the sex-gender distinction. It is common to encounter people in the society with fixed notions of gender roles that entail with the stereotypes. Some of them who show awareness of the role our cultural systems and socialization play in creating gender constructs, are also not very clear and confident about the agencies and patterns used in construction and conditioning. Constraints of age old traditions and experiences pose problems in balancing the reasons for unbiased child development and allocating routes of their mistreatment/harassment.

- To clarify, 'sex' is biologically determined and 'gender' is culturally constructed. To elaborate further, sex implies 'biological characteristics (internal and external sexual organs, hormones) whereas gender refers to the 'socio-cultural parameters' associated with activities prescribed for each sex.
- Sex commonly renders the identities to 'male' and 'female' and gender roles are bracketed as 'masculine' and 'feminine' as expressive identities of roles and socially prescribed characteristics.

Associations of gendered notions to qualities, capabilities, performance, restrictions, and roles are a reality in themselves according to the people. Girls being sensitive and boys being outgoing are just some of the societal constructions altering the reality of institution of gender since ever. The notions of gender are directly conveyed from the perspective of teachers to students. Teachers can effectively communicate the appropriate knowledge and values to students via class room lectures, day to day activities, event management and cultural discourses at school. They are the best nodal points for knowledge dissemination and character building.



## 5. Gender Stereotypes and Division of Labour

It is important to understand the gender facts being lived and expressed in day to day situations. How the labour (mental and physical) is allocated to different sexes? Understand the differences in role played by them? How far it is necessary or desirable for both the sexes to perform different roles? How different preferences of work are based on set notions of gender? To what extent does specialisation and activities need to be in accordance with societal prescriptions? Questioning the above listed prepositions helps us to clarify our own preconceptions and ideas of gender equality. It is of great value to explore the implications of gender in different life situations. For adequate values in children, our teachers need to be equipped with clarity of information on concepts like gender division of labour, patriarchy, and gender stereotyping. The perpetuation of traditional gender roles have a lasting impact on society in terms of exploiting the full potential of individuals. The division of labour approved and facilitated by society is often masked by the orthodox understanding of members. The new world practices and their persistence have the capacity to equate and encourage gender groups to best express their interests and choices.

As per the project study report on teachers and gender awareness (2015) conducted by Sunitha Rani of the Centre for Women's Studies, University of Hyderabad, the teachers gave a mixed response on gender sensitivity and awareness.

- Teachers gave both biased and empowering views on matters on gender. The opinions included, natural bent, inclination and excellence of boys in technical subjects while girls on social science, literature subjects. Some of them opined that girls have better sense of concentration while boys enjoyed more freedom and were restless.
- They also believed strongly over the categories like girls being sensitive (cry at small issues) and boys are brave (strong and less caring). Adjectives like independent, harsh, intelligent were being used repeatedly for boys whereas dependent, hardworking, softhearted, emotionally weak were used for girls.
- Some of the teachers also shared their views on the socio-cultural background which tries and enforces such gendered categories on both the sexes. They were also aware of the cultural conditioning which contributes to perpetuation of bracketing of genders in certain boundaries.

## 6. Mainstreaming Gender in Schools

Mainstreaming gender in all the crucial initiatives of governing bodies, especially the teachers training initiatives as well as overall progress mapping of schools are currently on the top agenda of development specialists. Gender has become an indispensable component while conducting background researches of the workplaces and other social settings. In the wake of skewed sex ratio and increasing gender crimes, enrichment of schools (formative institutions for learning and value building) with fresh gender perspectives has become increasingly important to present day times. Teachers and other school staff need to be sensitized and trained to address issues of gender disparity between students.



- Teachers are the link between society and schools to negotiate new boundaries independent of traditional comfort zones imposed to people. Social stigma attached to gendered lines of conduct is to be replaced with differential skills and equal opportunities for all.
- Traditional gender stereotypes with respect to delimiting women's movement and access to resources needs to get substituted by equity component and unbiased flow of opportunities.

Mainstreaming gender in schools comes along with their own challenges. Often the teachers and management of schools have their conceptions about the abilities and interests of boys and girls. They are often seen allocating work along the traditional lines of thought giving work of physical nature (lifting desks, sports participation) to boys, on the other hand giving creative and expressive work (music, arts, reception) to girls. For e.g., we hardly see encouragement to boys in taking up subjects like home-science, fine arts etc. At the same time, a lot of hesitation is identified in girls in taking up subjects of technical proficiency like maths, computer science. Often a lot of stereotypes are pushed by teachers and other members of society which are required to be corrected. Informed and empowered teachers are the crucial link to any developed society. They are the most effective company in which the younger generation gets groomed and responsible for handling such sensitive matters. Teachers orientation in updated educative technologies equipped in addressing gender concerns is the most successful strategy for constructive change in society. It is rightly conferred that teachers are the most important role models of not just the younger generation but their influence is extended to the community as a gradual step forward. Trying to include the gender component in day to day mannerism of teachers and students is important for balanced development and progressive growth of society.



## 7. 'Self-Protection' for Girls and 'Achievement' for Boys: Negotiating Gender Boundaries

Societal conditioning of gender roles occurs in varied patterns. There are subtle mechanisms and modes of communication for instilling values in children. We say, school being one of the foremost learning institutions, plays a paramount role in development of children. The importance of the same has been proven at all the times, all the places. Teachers are the indisputable role models of children in their entire schooling career. Students look up to their teachers for all the drivers of motivation as well as ideals for life's education. The gendered activities (class room teaching/extracurricular activities/sports) and other leadership avenues in the school's premises have a profound effect on the personality development of students. Most of the children grow up following the set norms and role patterning demonstrated by their teachers and peers. Parents and teachers' conduct and activities leave their imprints on children in terms of their gender relations and stereotypes. It is often seen in the daily activities at schools while giving examples of household division of labour, mostly depicts women/girls inside kitchen taking care of the cooking and house maintenance work whereas men are discussed for their financial contributions mostly



Source: <https://www.theodysseyonline.com/lets-debunk-traditional-gender-roles>

shown working at offices. Such common-place examples are never experimented/ or kept at pace with the changing notions of gender in present day world. This further deepens the gender gap inside the mindsets of individuals. Other examples of gender ignorance might come through perennial encouragement to men for sports activities and women for arts and crafts.

- General conversational situations in classrooms indicating gender accordance, for e.g. 'crying like girls' or 'rowdy like boys'; girls proclaimed 'good at drawing' and boys 'good at maths'; girls should not be 'loud' and boys should not be 'quiet'; Boys are 'stronger' than girls; Girls are more 'emotional and expressive' beings than Boys; Boys are 'better' drivers than girls.
- Boys are inclined towards engineering and Girls towards medical studies. Girls are a burden/responsibility to be rid of and boys are the lineage carriers are some of the examples/narratives that are shared/ common in school premises on a casual basis. Such beliefs and their expression often set up bad examples in-front of the young minds. There are times, when the routine actions of the teachers and management appear to be supporting gender based judgments.

Hence, teachers should be mindful of circulation of such content as these ideas are further implanted in future generations to come. Often as a result of these prescriptions, children are not able to let go of these primary learning having made in school. Such stereotypes stay and further perpetuate gender inequalities in the community population. Due sensitive attention, reflection and appraisal to such practices deserve the most desired focus of administrators as a matter of both policy making and practice.

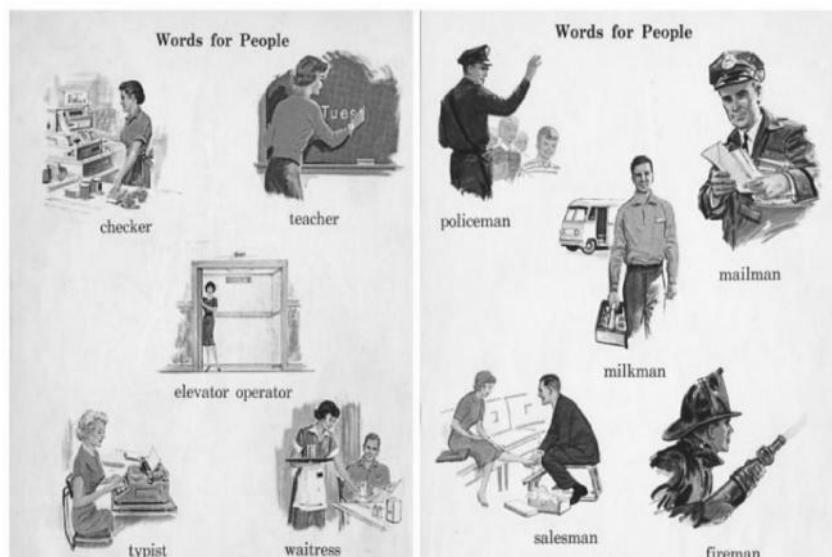
In general practice, it is observed that even in the journey of empowerment, the initiatives are coloured in our understanding of popular gender roles. For e.g, the corrective roles or initiatives sought for boys are mostly towards achievement (by pushing/ encouraging them for taking up roles of leadership, sports activities, networking with outside world) whereas for girls, the steps are to sensitise them towards their safety hence the ideas of 'self-protection', 'boldness', 'desirability' becomes important in the narratives of empowerment. There are very thin boundaries between gender roles and value



segregation (if considered necessary) for both girls and boys. We should be aware of our positions, challenges as well as edges while introducing the concepts of sensitization or empowerment.

## 8. Reflections on Gender Bias: Teaching Pedagogy and Philosophy: Text Books Patterning

Schools are desired to actively create texts/visuals and examples from their general demeanor to eradicate biased and nonproductive imageries of gender roles amongst themselves as well as schools. From day to day representations (gender biased addresses /tasks allocated to students) as well as textbooks designing, both have a crucial role in imparting and eradicating gender stereotypes in their own genre of action. Text books are an important reflection on contemporary values and ideas on socialization of our society. The text books consist of creative content in terms of visuals (pictures), text,



Source:<http://www.genderandeducation.com/issues/guest-post-alison-malcolm-on-a-gender-action-plan-for-colleges-and-universities/>

exercises and ordering of suitable data into various sections and subsections. The deliberations and the mannerism in the way the content is disseminated (or made available) to students determines the internalization. Also, all the agencies who are involved in the communication are crucial steppers of information to the desired audience. Students should have full access and power to information helping them judge their own creative bents and interests to choose their preferred streams of education/disciplines. Creativity rather than comfort zone should be the reasons for their choices and our teaching pedagogy should exist independent to any personal prejudices against the choices.

- Gender stereotypes can be either conveyed or contradicted through effective text and visual items (pictures of men playing sports or women cooking in the kitchen). Such portrayals are fed into the young minds from an early age affecting the identity they build up for themselves and others. Identification of such practices might help avoid the gender segregation of the education



sector and plan on constructive strategies towards creating a fairer and bias-free environment.

- Use of masculine pronouns and pronouns should be avoided in favour of more gender neutral language steering clear of traditional stereotypes in the teaching text or verbal exchanges. For e.g., “The principal must submit his report by the end of month” could be replaced with “The principal must submit the annual report by the end of month”. Another example could be, “If the student submits an essay plan, he will save a lot of effort” can be rephrased as “The student who writes an essay plan, saves a lot of effort”.

Mindful and persistent use of neutral language pattern and depiction through visual labels shall contribute to the gender sensitive practices at schools. In addition to the textbooks maneuvering, teaching philosophy could also add to the quality of knowledge exchange.

Giving equal attention and space to both the genders, balancing of gender roles, self-awareness and reflection on one's own practices and conduct could maximize the learning out of the system.

## 9. Challenges in School Education: Gender Stereotypes and Persistence

Social institutions like schools, family, state, religious institutions, markets are all interlinked and interdependent on each other with respect to their functions and roles in shaping the mannerism of individuals. Schools are comprised of variable populations of students as well as staff belonging to different caste, creed and classes. There are possibilities that the different social variables combine and have an influence over the mindsets of children and extended society members in contact. The heterogeneity of interests and backgrounds make for a challenging context yet it can be utilized as a tool for self-development.

The platform like schools/any institution of education puts each participant at an equal dias for treatment and socialization. Institutions like these are the perfect breeding spaces for both eradication as well as sustenance of cultural bracketing under multiple variables like gender, caste and class for example. It is a task of sheer balance to incorporate gender and other variables of importance (not as a separate pedagogic tool) but as imbibed in part and parcel of teaching practices and values in general. For the adequate development of contemporary values, it is also advisable to be aware of traditional stereotypes prevalent in the society. Often our interactions are laced with such stereotypes hindering broadening of our world view. These communication channels further inhibit personal growth of children by creating barriers of self-expression and development.

The incentives garnered from gender sensitive education goes a long way beyond the boundaries of formal education. They have a major contribution towards dissolving the demarcation lines of conduct with respect to tasks, roles and functions attributed to oneself as a part of their gender. The persistent and reflective efforts towards equality in gender roles helps students to take up independent subject/career choices eventually leading to responsible career choices of their own choices and interests. Stereotypes with respect to



intelligence, physical strength, aptitudes, age at marriage, caste/religious backgrounds might act as stumbling blocks in adequate career development. Teachers being the mediators between students and outside social institutions act as connecting links and agencies of bringing the desired positive social change on the pretext of their communication channels within and outside the society.

Traditional Gender Stereotypes	
Feminine	Masculine
1. Submissive	1. Aggressive
2. Dependent	2. Independent
3. Gentle	3. Tough
4. Nurturer	4. Provider
5. Emotional	5. Logical
6. Passive	6. Active
7. Sensitive	7. Carefree
8. Home-oriented	8. Worldly
9. Expressive	9. Reserved
10. Artistic	10. Scientific

## 10. Reflections on Teachers' Role

Teachers play an indispensable role in constructing, deconstructing and disseminating knowledge of gender stereotypes and subsequent division of labour to the students. Strong examples/case studies of gender equality should be presented/ discussed in the class. Impartial delegation of work responsibilities inside as well as outside the classrooms makes a huge difference to the self-image and confidence of the concerned students. Balanced schooling experiences in terms of gender roles and impartial socialization at families go hand in hand to impart knowledge on gender constructions in their life. Right from the formative institutions, children learn to steer their interpersonal gender relations being inspired from the situations they encounter around themselves. Use of multiple aids (audio-visual-practical) in the class rooms help enhance the takeaways and bolster the learning. In addition to the teaching responsibilities, teachers are engaged in many other initiatives at schools like sports and other extra-curricular activities.

Encouraging students to cross the gender impositions and participate in the avenues of one's own caliber and inclination contributes big way to the system, and also inspires their peer groupings to spread the message. This helps reducing the rate of gender conflicts as well. An unbiased as well as informed mind has the capacity to influence and involve others for the bigger causes of development challenges of people. Teachers are the responsible entities, at a social hierarchy to mobilize students as well as the larger community in place. Thus, it is imperative for teachers to reflect on their own knowledge and communication systems to assess any deeper signs of gender conflict or biasness. Until and unless the teachers are equipped well with the information, motivation to tackle (gender biasness) and act on the tenets of gender equity, we cannot expect the students to be empowered, so does the community for larger goals for development. Teachers are



## 68 • Formal Education

supposed to provide equal opportunities to their students irrespective of their gender. Expecting students to behave on fixed lines of traditional stereotypes or interests might delimit one's competencies and idea of performance.

- For e.g., in the group projects, if boys are expected to do most of the work with respect to scientific instruments, or participate exceedingly in outbound sports activities because of the judgments on their aptitude, or body built, it can limit one's idea (both boys and girls) of skill building and overall development.
- Similarly, if girls are always pushed towards activities of arts, crafts, music, homescience rather than making independent choices based on their caliber or interests, it can restrict their expressions and has the possibility of inadequate representation of skills and performativity.
- Teachers as well as the management have the additional responsibility of monitoring student's activities in terms of balanced representation and development of self-image and confidence of the students independent of their gendered expectations from the society.

## 11. Summary

The role of teachers in education of tribal children especially is enormous. Their influence in inculcation of values and ethics is huge. Since children receive the most important intellect in their formative years of schooling and get to apply/utilize this knowledge all throughout their lives, it is essential to train and sensitise the school teachers with respect to concerns of gender equity and development.

The training on gender sensitization is essentially for imparting basic knowledge of gender studies to school teachers, identifying the gender stereotypes in day to day practice and their suitable strategies for self-correction. It is expected that the gender sensitivity and mainstreaming shall help all the individuals to have maximum utilization of their skills and aptitudes rather than being limited by social panorama of gender injustice.

## 12. Recapitulation and Activities: Self Learning Kit

It is equally important to learn new values as well as cross check the new information gathered over a course of time. As a part of the module, some of the recapitulation exercises have been listed to assess and improvise the message retention. The exercises listed here are aimed accordingly.

'A' Reflect on statements if it is attributed to either **Sex/or Gender** denominations.

Question	Sex	Gender
a) Women menstruate and also undergo menopause.		
b) Boys are good at scientific projects.		
c) Body hair is ok for men, but women have to remove it.		
d) Men are more aggressive than women.		



e) Male voice breaks at puberty.		
f) Girls have more self-control.		
g) Girls are good at singing and playing musical instruments.		
h) Puberty changes are applicable to both girls and boys.		
i) Boys have better physical strength than girls.		
j) Girls fair poor at maths and boys are unable to draw.		
k) Boys have greater facial hair than girls.		

### 'B' Use of Nouns

Provide Gender Inclusive nouns for the following. One of them has been done for your example.

GENDER-BIASED NOUN	GENDER INCLUSIVE NOUN
1. Dear Sir	1.
2. Forefather/fore mother	2.
3. Manhours	3.
4. Camera man/camera woman	4.
5. Man-made	5.
6. Layman	6.

### 'C' Answer the Following

- a) Gender is a .....construct. (Social/biological/ideological)
- b) How many genders exist in the society? List them.
- c) Do girls and boys require different approaches of teaching or socialization? Provide reasons.
- d) Is it desirable to enlist suitable/appropriate extra-curricular activities for both male and female students? Why?
- e) Do women represent a vulnerable gender? If yes then why? Mention reasons in case of any else situation.
- f) Violence is gendered in nature? Comment.
- g) Is gender component desirable in teaching? Or general behaviour?
- h) Any gender related initiatives in teaching/non-teaching roles taken by you?
- i) Which are those important social institutions promoting gender roles awareness?
- j) What roles do institutions like patriarchy and matriarchy play in shaping gender roles?



## 70 • Formal Education

- k) Women and Men are genetically different or share an inferior-superior relationship? Justify.
- l) How is culture related to behavior prescriptions for men and women? Comment.
- m) Do you follow any different work allocation for male and female students (e.g. lifting tables and rangoli designs). Elaborate.
- n) List down of masculine and feminine characteristics. Cross check your answers with the content of module.
- o) List common and individual facilities essential for male and female students. Justify reasons.

## 13. Glossary

- **Gender:** Sociological identity of individuals. It refers to the culturally prescribed ways of masculine and feminine codes of behaviour. (E.g. Difference in roles, behaviour and expectations). It changes according to culture/society, class, time and place.
- **Sex:** Biologically determined identity of men and women, which are universal in nature. Sex essentially describes the physical and genetic composition with which we are born.
- **Gender Equality:** Refers to the fair platform provided to both the sexes to perform their tasks and receive justified acknowledgement for the same.
- **Gender Equity:** It refers to the equal allocation or access of/to resources to both men and women in an impartial manner.
- **Gender Division of Labour (Gender Roles):** Societal ways of desirable work-related manners and potentialities resting with men and women.
- **Gender Sensitive:** Consciousness in the mindsets of individuals towards gendered assessment of skills, rights and achievements.
- **Gender Relations:** Indicates the ways in which a society or culture prescribes rights, roles and responsibilities of men and women in relation to each other.
- **Gender Empowerment:** Process of gaining control over ideologies, power and access over resources by both/either of men and women.
- **Matriarchy and Patriarchy:** Social institutions of lineage, descent and authority in the power structures of the society.

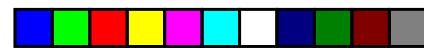
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# 7

## Facilitating Tribal Students for Higher Education

Are Scheduled tribes losing out in the job market? NSSO data suggests so.

“Unemployment rates for people with secondary level and above education was highest for scheduled tribes (men and women, rural and urban) – 6.8 per cent against 5.8 per cent for scheduled castes, 4.8 per cent for other backward classes and 4.5 per cent for ‘others’. Besides, the worker-population ratio (WPR, number of persons employed per 1000 persons) for scheduled tribe persons with secondary level and above education was also the highest at 51.8 per cent, against 49 per cent for scheduled castes, 49.3 percent for other backward classes and 48.4 per cent for ‘others’.

NSSO’s report on Employment and Unemployment among Social Groups in 2011-12.

<https://www.fuspost.com/economy/scheduled-tribes- losing-job-market-nssodata-suggests-2167933.html>

- *What do you think are the consequences of increase of unemployment of educated youth in tribal areas?*
- *Do you think the currently available schemes address the problem of unemployment of tribal youth appropriately?*

### Contents

1. Introduction
2. Learning Objectives
3. Status of Tribes in Higher Education
4. Commissions and Programs for Higher Education of Tribes So Far
5. Issues Faced by Tribes in Pursuing Higher Education
6. Policies Specific to AP Government
7. Summary
8. Suggestions
9. Recapitulation
10. Key Terms
11. Activity
12. References



## 1. Introduction

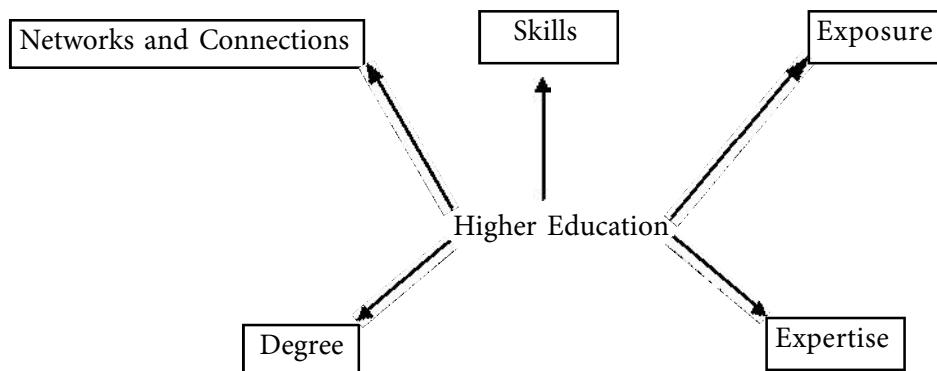
Literacy and primary education are, no doubt, important factors that have the potential to indicate the level of development of tribes. However, if you look at the current labour market, it is evident that just being able to read and write or even being schooled until XII will not help people in expanding their livelihood opportunities. Imparting certain skills like masonry, driving and painting may help the tribes in getting jobs in unorganized sectors. While these may lead to their livelihood diversification and may pull them out of extreme poverty, this would not result in significant social mobility. In this era of globalization and digitization, communication skills and digital knowledge become necessary for getting a decent job, in addition to professional qualifications.

Even to start a new business, the above said skills are necessary along with the required entrepreneurial skills so that one can compete with others in the market. Thus, it is in this scenario, higher education gains its significance of being an important aspect of tribal development. Besides all these benefits, higher education enables the tribes to get necessary social and cultural capital that are not possible to obtain at an earlier stage of education.

Social capital, here, refers to the networks and contacts that people have which help them in accessing various opportunities and resources. For example, if a tribal student manages to get into a college or university, s/he would get opportunities to interact with people from various socio-economic backgrounds. This may help their career paths in two important ways.

Firstly, it helps them to connect with people who may help them getting access to various employment opportunities. Secondly, if this looks like an impossible task, this can definitely help them getting exposed to various worldviews and opportunities.

Cultural capital, on the other hand, refers to the skills that are necessary for any person to get a particular job. This includes language skills, communication skills, behavioural skills etcetera.



Thus, the significance of higher education is not simply restricted to getting a degree. It is about getting necessary exposure, skills and networks besides professional knowledge. Higher education is not simply about getting employment in companies. It is about improving our chances in the market in all forms of opportunities available. Particularly the job opportunities that are available in IT and other service oriented industries demand good communication skills and other forms of cultural capital rather than mere marks obtained in the degree.



## 74 • Formal Education

Considering its promises, higher education gains much more importance in the context of tribes in India. This is because of the fact that the majority of the tribes are deprived of the necessary social and cultural capital required for entering the labour market. Particularly tribes living in the forest areas of states like Andhra Pradesh, Telangana, Orissa, Madhya Pradesh etc., are relatively isolated from the rest of the population. This leads to pre-emption of exposure and opportunities.

## 2. Learning Objectives

After going through this unit the reader is expected to learn:

- (1) The significance of higher education not only in terms of employment opportunities but also otherwise considering the skills, networks and exposure the students gain through it;
- (2) The current status of tribes in the higher education sector;
- (3) The policies that have been devised and commissions that have been constituted for higher education in general and tribal education in particular by the Centre and the State governments;
- (4) The issues that the tribal students face in accessing higher education both before and after getting admissions; and
- (5) To arrive at possible solutions to the issues with the available means at disposal.

## 3. Status of Tribes in Higher Education

The *Report of the High-Level Committee on Socio-economic, Health and Educational Status of Tribal Communities of India (2014)* of the Ministry of Tribal Affairs portrays the educational status of the tribes as follows:

"Literacy rate increased from 8.54 in 1961 to 11.3 per cent in 1971, rising marginally to 16.35 per cent in 1981. Within this, tribal female literacy rate was much lower, at 4.85 per cent in 1971 and 8.04 in 1981. Three decades of experience of tribal education (1951-81) indicated clear trends at the primary level: first, the tribals' educational status grew at a slow pace; second, there was a wide gap between the literacy rate of the tribals and the general population; and third, there was a high dropout rate, especially at the primary level; the drop-out was of chronic nature as the country-wide data portrays...With 91.65 per cent of the tribal students dropping out by Class X, their higher education also suffered (emphasis added) (2014: p. 157)."

While this was the situation of tribes until 1981, the recent statistics show that the situation has not improved much. According to the *Statistics of School Education 2010-11*, the drop-out rates of ST boys at X standard is 70.6% while the drop-out rate for all categories remains to be 50.4%. The corresponding numbers for girls are 71.3% and 47.9% respectively. While the overall figure for the percentage of students in India who entered Class I and studied up to class XII remains to be 30.3%, only 13.9% of the ST students who enter class I stay until class XII.

Given below is the longitudinal data of enrollment of tribes at various levels of education drawn from the Educational Statistics published by the Ministry of Human Resource Development, Government of India in 2016.



**Table-20: Level-wise Enrolment  
C: Scheduled Tribes Students**

(in lakhs)

Level/ Year	Secondary (IX-X)			Senior Secondary (XI-XII)			Higher Education		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
1980-81	NA	NA	NA	2	1	3	NA	NA	NA
1983-84	NA	NA	NA	3	1	4	NA	NA	NA
1986-87	NA	NA	NA	4	2	6	NA	NA	NA
1989-90	NA	NA	NA	6	2	8	NA	NA	NA
1992-93	5	2	7	2	1	3	NA	NA	NA
1995-96	6	3	9	3	1	4	NA	NA	NA
2000-01	7	4	11	3	2	5	NA	NA	NA
2005-06	9	6	15	4	2	6	4	2	6
2006-07	10	7	17	5	3	8	4	3	7
2007-08	10	7	17	5	3	8	6	3	9
2008-09	11	8	19	5	4	9	6	3	9
2009-10	12	9	21	6	4	10	7	4	11
2010-11	12	10	22	6	5	11	7	5	12
2011-12	14	12	26	7	6	13	7	6	13
2012-13*	NA	NA	29	NA	NA	12	7	6	13
2013-14*	17	15	32	7	6	13	8	7	15
2014-15*	17	16	33	8	7	15	9	7	16

We have to keep in mind that there are diversities within the people who are categorized as STs. There are differences in socio-economic statuses between STs of North-eastern India and those of states like Orissa, Chattisgarh, Jharkhand etcetera. Even with the latter category, there are differentiations such as tribes who live in isolated forest area, those who live in urban areas, those who are nomadic etc.

Given below are statistics of tribe wise distribution of students in higher education (degree and above) in Andhra Pradesh during 2017-18.

Sl. No.	Tribe	Number of Students
1	Andh (Sl.No-1)	8
2	Sadhu Andh(Sl.No-1)	3
3	Bagata(Sl.No-2)	2249
4	Bhil(Sl.No-3)	4
5	Chenchu(Sl.No-4)	222
6	Gadabas(Sl.No-5)	532
7	Gutob Gadaba (Sl.No-5)	2
8	Kallayi Gadaba (Sl.No-5)	2
9	Gond(Sl.No-6)	6



Sl. No.	Tribe	Number of Students
10	Koitur(Sl.No-6)	5
11	Naikpod(Sl.No-6)	18
12	Rajgond(Sl.No-6)	2
13	Goudu(Sl.No-7)	123
14	Hill Reddis(Sl.No-8)	2
15	Jatapus(Sl.No-9)	1678
16	Kammara(Sl.No-10)	430
17	Kolawar(Sl.No-12)	4
18	Konda Doras(Sl.No-13)	2749
19	Kubi(Sl.No-13)	2
20	Konda Kapus(Sl.No-14)	27
21	Konda Reddis(Sl.No-15)	1142
22	Desaya Kondhs(Sl.No-16)	1
23	Dongria Kondhs(Sl.No-16)	2
24	Kodhu(Sl.No-16)	501
25	Kodi(Sl.No-16)	5
26	Kondhs(Sl.No-16)	23
27	Tikiria Kondhs(Sl.No-16)	2
28	Yenity Kondhs(Sl.No-16)	11
29	Bartika(Sl.No-17)	4
30	Bentho Oriya(Sl.No-17)	18
31	Dulia(Sl.No-17)	15
32	Holva(Sl.No-17)	2
33	Kotia(Sl.No-17)	394
34	Sanrona(Sl.No-17)	8
35	Sidhopaiko(Sl.No-17)	2
36	Bhine Koya(Sl.No-18)	2
37	Doli Koya(Sl.No-18)	3
38	Kammara Koya(Sl.No-18)	39
39	Kottu Koya(Sl.No-18)	3
40	Koya(Sl.No-18)	2610
41	Lingadhari Koya(ordinary)(Sl.No-18)	1
42	Otti Koya(Sl.No-18)	1
43	Pattidi Koya(Sl.No-18)	1



Sl. No.	Tribe	Number of Students
44	Rajkoya(Sl.No-18)	4
45	Rasha Koya(Sl.No-18)	1
46	Kulia(Sl.No-19)	9
47	Malis(Sl.No-20)	12
48	Manna Dhora(Sl.No-21)	218
49	Mukha Dhora(Sl.No-22)	31
50	Nooka Dhora(Sl.No-22)	217
51	Nayaks(Sl.No-23) (in agency tracts)	28
52	Pardhan(Sl.No-24)	1
53	Parangiperja(Sl.No-25)	82
54	Porja(Sl.No-25)	169
55	Reddi Dhoras(Sl.No-26)	2
56	Kapu Savaras(Sl.No-28)	663
57	Khutto Savaras(Sl.No-28)	2
58	Maliya Savaras(Sl.No-28)	174
59	Savaras(Sl.No-28)	1328
60	Banjara(Sl.No-29)	24
61	Lambadis(Sl.No-29)	1319
62	Sugalis(Sl.No-29)	8344
63	Thoti(Sl.No-30)	4
64	Valmiki(Sl.No-31)	962
65	Chella Yenadi(Sl.No-32)	29
66	Kappala Yenadi(Sl.No-32)	3
67	Yenadis(Sl.No-32)	2987
68	Dabba Yerukula(Sl.No-33)	39
69	Koracha(Sl.No-33)	5
70	Kunchapuri Yerukula(Sl.No-33)	3
71	Uppu Yerukula(Sl.No-33)	12
72	Yerukulas(Sl.No-33)	7335
73	Nakkala(Sl.No-34)	19
74	Paiko(Sl.No-35)	5
75	Chenchuwar	2
76	Girijan	32
	<b>Total</b>	<b>36923</b>



Given below are statistics of district wise distribution of tribal students in higher education (degree and above) in Andhra Pradesh.

District	Number of ST Students
Visakhapatnam	5490
Guntur	4155
East Godavari	3778
Vizianagaram	3485
Chittoor	3300
Anantapur	2878
Krishna	2845
Srikakulam	2324
Nellore	1905
Prakasam	1746
Kurnool	1730
Kadapa	1685
West Godavari	1602
<b>Total</b>	<b>36923</b>

Another fact that we need to take into account is that majority of the tribal students who wish to pursue higher education prefer to take arts and humanities course rather than professional courses. This is evident from the recent All India Survey on Higher Education Report 2015-16. This has a huge impact on their opportunities in the job market after they complete their education (Click on the below link to see. The pertaining statistics are available from page number T-28 to T-46) [http://aishe.nic.in/aishe/view Document.action?documentId=227](http://aishe.nic.in/aishe/viewDocument.action?documentId=227)

#### 4. Commissions and Programs for Higher Education of Tribes so far

Here, we shall have a look at the various commissions that have been constituted with regard to tribal education so far and the policy reforms that they have prescribed with regard to higher education specifically. These commissions and policy makers would have analyzed the factors that contributed to the lack of participation of tribes in higher education and the possible solutions to it. Thus reviewing them would give us a basic picture of the higher education of tribes in India.

Here we have to keep in mind an important point. Though our focus is on higher education of tribes, the process of facilitating tribes for entering into higher education happens predominantly at school levels. So the actors who are potential enablers in this process are school teachers, principals, school complex secretaries, Block/Mandal Education Officers, ITDP workers and NGOs who are working at tribal education.



Two commissions were set up as soon as India got independent in order to address the issues of tribal education. They are Scheduled Tribes and Scheduled Area Commission (1960-61) also called as Dhebar Commission and the Indian Education Commission (1964-66). Of the two commissions, Dhebar Commission gave a comprehensive account of lack of tribal participation at all levels. These commissions mainly focused on primary and elementary education.

These commissions mainly focused on primary and elementary education. However, the suggestions do have significance for analyzing the entry of tribal students into higher education. Especially, the commissions' view that the teachers should act not merely as an instructor or those who impart knowledge but to act as the students' friend, philosopher and guide is more crucial with regard to tribal students than students from any other social background.

Radhakrishnan Commission on University Education was constituted in 1948 to study and analyze almost all the basic issues associated with university education in India. Particularly, it delineated the aims and objectives of university education in India and suggested the steps that need to be taken to create equitable access to higher education and to maintain high standards of education in India.

Later, the National Policy on Education (1986) also prescribed various relevant policies to promote higher education among tribal students.

"To promote tribals in higher education, especially in technical, professional and para- professional courses, the policy gives incentives by way of scholarships, special remedial courses and other programs to remove psycho-social impediments. Finally, to create awareness of the tribals' rich cultural identity and to promote their enormous creative talent, the policy recommends suitable designing of curriculum at all stages of education. (Ibid., p. 161)"

This was followed up by Program of Action in 1992. Out of the various programs it prescribes, two are worth considering.

- Preparation of instructional materials in tribal languages with a view to teaching them through tribal languages in the initial stage with a provision for transition to regional languages.
- Linking rates of pre-matric and post-matric scholarships with the increase in the cost of living index, and disbursing scholarships to students of upper primary school level and above through banks/ post-offices, in advance on the first day of each month.

Though how far the policy recommendations are carried out effectively are subject to debate, the recommendations given are worth considering.

The Rashtriya Uchachatar Siksha Abhiyan was implemented in 2013 which addresses the issue of lack of availability of educational institutions in tribal areas. It particularly emphasizes the significance of state universities and the important role they ought to play in tribal higher education since 75% of the tribal students get enrolled in state universities.

The tribal committee report also points out the discrimination faced by the tribal students at the universities both at the level of entry and while during the course.

"While discussing discrimination at the level of school education, one cannot refrain from pointing out the phenomenon in the area of higher education. The reaching



of an insignificant number of tribal students in the portals of higher education is grudged by students from upper castes. To stop the tribals' entry, various ways are adopted.... Once the tribal students manage to take admission, they are humiliated in various ways so that they are demoralized...The Government takes several measures to protect the tribal students. But, in most of the cases, the measures are poorly implemented. Instead of according full sympathy to the tribal students who come from a different cultural background, they are taken as quaint and unwanted. Anti-tribal psyche is stronger in higher technical institutes. This is revealed by reports of various Government enquiry committees. For instance, the Thorat Committee Report on the All India Institute of Medical Sciences (AIIMS), New Delhi, (2006) and, a few years later, the Mungekar Committee on Vardhman Mahavir Medical College, New Delhi (2012) (Ibid. p. 176)"

## 5. Issues Faced by Tribes in Pursuing Higher Education

In this section, we shall look at some of the issues that contribute to the lack of participation of tribes in higher education.

### 5.1 English and Communication Skills

It is well known that except for language degrees, most of the degrees in higher education are offered in English language. On the other hand, there are many suggestions by policy makers teaching the tribal students in their own language using their own or imported scripts in schools in order not to get them alienated because of the schooling process. While this may be a good idea to sustain the tribal students at the school level, this may not help them enter the portals of higher education. Despite denying them the benefit of knowing the English, the lingua franca of the contemporary world, this may also lead to intellectual and cultural exclusion of tribes from the dominant discourse. Thus the teachers and counselors must ensure that the students get proper English knowledge at least at the secondary and higher secondary level. This should be accompanied by proper educational counseling to impart confidence among the students to interact and communicate in English and other languages. This would serve two purposes with regard to facilitating tribal students in higher education. The knowledge of English language will help them access books and materials available in English that can definitely expand their knowledge base. When this is accompanied by proper communication skills, this might break the barrier in interacting with students from diverse backgrounds. Subsequently, this can help them battle shyness. The inhibition that the tribal students have in pursuing higher education should be seen at two levels. On one hand, they might face inhibitions, thanks to communication barriers. Secondly, they might also feel reluctant to participate, thanks to the fear of adapting to a different culture. Thus any form of educational counseling needs to take in these two aspects into account.

### 5.2 Discrimination and Other Issues Faced Inside the Campus

As mentioned in the previous sections, ST students face various forms of discrimination after entering a college or university. Studies have particularly pointed out to the problems faced by them in technical institutes like IITs. The three important issues faced by them in technical institutes are:



- i) Discrimination and stigma due to socio-cultural reasons;
- ii) Lack of interaction with fellow students and teachers;
- iii) High competition and risk of failure and drop out.

The lack of interaction with the faculty members is particularly high at the undergraduate level and this leaves the students to rely only on their peer groups for educational and psychological counseling.

### 5.3 Delay in Disbursement of Scholarships

There is a considerable number of pre-matric and post-matric scholarships that are available to tribal students that enable them to continue their education. For example, National Fellowship and Scholarship for Higher Education of ST students; National Overseas Scholarship; Top Class Scholarship etc., besides the general fellowship schemes like Junior and Senior Research Fellowships. The central government scholarships are provided through Ministry of Tribal Affairs and Ministry of Human Resource Development. The detailed information is available at the respective websites.

Scholarships are not just motivations or baits for tribal students to pursue higher education but a necessity. Most of the times, these scholarships not just take care of their personal needs but serve as an income that compensates for the loss of income that the family incurs by sending an able member to a college or a university. Thus, even a little delay in scholarship would give immense stress to the tribal students. First of all, it would affect them financially for the obvious reasons. Secondly, this leads to immense physical and emotional stress that makes them difficult to concentrate on studies.

As we shall see next in the unit, the increased digitization of all the bureaucratic processes has created both possibilities and limitations in accessing the benefits. In this regard, it is of utmost importance for administrative functionaries and officers working at various offices and institutions to ensure the timely passage of files and completion of passages. This would enable the timely disposal of scholarship to the students.

### 5.4. Digitization

It has now become an established fact that internet and computers are not only the necessary tools in our life but also the most important ones too. This digitization in India happens at two levels. On one hand, there is digitization due to the technological progress that a society is bound to witness. On the other hand, digitization has been taken as a project by the Government of India, especially in the past two years through its Digital India Platform initiative.

This digitization process has pervaded all levels of bureaucracy. For example, a student aspiring to enter higher education has to encounter internet and computer in all the following stages: a) Application Process; b) Semester Registration; c) Applying for Scholarships. While digitization has helped the students in saving the time and enable easy access to information, it demands certain requirements from the students such as: a) Internet Access; b) Ability to access internet and computers; c) Knowledge of Word Processing Software; d) Having Bank Accounts and Internet Banking/ Card Facilities.



Increasingly, application for universities, fellowships and scholarship are all becoming accessible only through online mode. This has become one of the impediments that prevent tribal students from entering higher education in addition to other bureaucratic processes. Thus, it is the need of the hour to ensure that the schools located in tribal areas and inhabitations are equipped with computer and internet facilities. It also makes computer education necessary at secondary and higher secondary level. Since minor errors in the application process may lead to bureaucratic hurdles, mere knowledge of smart phones and basic computer functions are not sufficient.

## 6. Policies Specific to AP Government

### 6.1. Ambedkar Overseas *Vidya Nidhi*

The scheme was introduced in the year 2013-14 to encourage the meritorious SC/ST students to obtain higher education in foreign universities which may increase their career prospects. Students may pursue PG and Ph. D courses in engineering, sciences and arts disciplines in selected overseas countries to avail the scholarship of Rs. 10 lac.

### 6.2. NTR Vidyajyothi (Pre-matric Scholarships)

Pre-Matric Scholarships are given to students of Class V-VIII and students of Class IX-X studying in students studying in Government schools in order to reduce the drop-out rate of students and lessening the burden of the family.

### 6.3. The Significance of ITDAs

The Integrated Tribal Development Agency has a huge role to play in the facilitation of tribal students in pursuing higher education. The Ministry of Tribal Affairs defines ITDA as: Integrated Tribal Development Agency (ITDA) / Integrated Tribal Development Project (ITDP) / Micro Projects have been as additional institutions for delivery of public goods and services to Scheduled Tribes. These agencies function under overall control of the State Governments. The respective State Government keep watch over these agencies for ensuring effective utilization of funds provided to them for implementation of various programmes / interventions and submission of progress of the work assigned to them. A total of 195 ITDA/ITDPs are there across the country.

## 7. Summary

In order to understand the significance of higher education, we need to look beyond mere degrees and the professional skills acquired during the course, to the networks, connections and the communication skills that are necessary for getting jobs or to start a business. The available statistics show that the tribals have historically been under-represented in the higher education sector despite multiple measures taken by various governments. While suggesting policy level measures is beyond the scope of the unit, issues are explored and suggestions are given as to what the functionaries can do with the limited leverage that they have. Discrimination faced inside the campus, lack of English and communication skills, delay in disbursement of scholarship, lack of proper support systems and digitization



are identified as some of the issues faced by the tribal students before and after getting admission in higher educational institutions. Creating support systems with effective coordination among the school principals, ITDA functionaries, NGOs, MEOs is suggested as one possible solution. The significance of alumni network and the role played by the heads and instructors of the higher education in smooth handholding of the students from schools to colleges and universities are also discussed.

## 8. Suggestions

At policy and implementation levels, there are various issues like poor access to higher educational institutions and the lack of physical and human resources that result in poor standards of the institutions. The following suggestions can be seen through the lens of the functionaries and other actors who play crucial roles in enabling the tribal students to enter higher education.

### The teachers at school

As mentioned before the teacher's significance lies in three aspects. Besides imparting knowledge of their own expertise, they should also enable the students to express what they have understood both in writing and speech. This would enhance the communication skills of the students and make them express their ideas effectively. They should create passion in the minds of the students to pursue studies and learning further. Finally, they should impart confidence and motivation to students to pursue higher education. However, they should ensure that the students do not feel alienated in this process.

### The Principals/ Head of Schools

Schools form the basic unit in our scheme of things. So the principal as the authority who is in charge of the school plays a crucial role. The principals of the respective schools should consider sending students to higher education - not just making them pass or get high marks - as their motto. The significance of the role played by them is more if they are heading an ASHRAM school. They may even devise a project, scheme and a target when it comes to sending the tribes to the higher education. They play a crucial role in coordinating teachers who impart English language and communication skills, mathematical skills, computer knowledge and in general education counseling. They can also serve as an ombudsman between the school and the university in facilitating the students in completing all the application and scholarship procedures. They may even create a special team for facilitating tribal students to complete application and registration process. They may create separate teams for other tasks within their own schools such as educational counseling, digital knowledge teaching, and communication skills.

### ITDAs-MEOs- NGOs

ITDAs in this regard can form a team that monitors and coordinate the activities of the schools under their jurisdiction. Thanks to initiatives like Sarva Shiksha Abhiyan, they already have a necessary framework like School Complexes and functionaries like School Complex Secretaries and Cluster Resource Persons. They, along with the NGOs, can use this framework to create awareness programmes to students, teachers and principals with



## 84 • Formal Education

regard to the significance of higher education, new scholarship and fellowship schemes, various courses, universities and opportunities that are available for the students etc.

### **University/ College Instructors**

Last not but not the least, it shall be futile if the students manage to enter higher education but not sustain there. Thus, the college or university should create an ambiance whereby it understands the socio-cultural background of the various students and takes necessary measures to retain them. The colleges and universities should also make sure that they have placement cell which helps the students getting jobs, research positions and internships. This would definitely create more incentives for the tribal students to take up higher education. They can also conduct various workshops and coaching classes that enable students to crack competitive examinations. They can also conduct various programs that enable students to get employment in job market after they complete their course as many college and universities already do. They should also make sure that there are enough internet facilities and assistance to enable tribal students to apply for scholarships and access all the necessary organisations/institutions.

Institutes like Tata Institute of Social Sciences have constituted SC/ST cell in order to help SC/ST students both at pre-admission and post-admission stages. At the pre-admission stage, besides assisting and guiding them in the application process, they also give tips and guidelines to the students to crack the entrance exam which involves a written test, Group Discussion and interview. Post-admission, besides conducting orientation, they also conduct capacity building sessions to improve language, communication and computer skills and to impart career guidance and personality development. They also have remedial/co-curricular coaching classes in order to help the students carry out academic activities like assignment writing/ thesis writing and also to impart necessary skills required for the career options available. They also give orientation and create awareness among students with regard to the relevant scholarships available to them.

For more info: [https://www.tiss.edu/uploads/files/Information\\_Booklet-SCs-STs\\_2016-17\\_online\\_version.pdf](https://www.tiss.edu/uploads/files/Information_Booklet-SCs-STs_2016-17_online_version.pdf) information.

Bodies within the institutions like the one mentioned above along with counseling cells and specialized grievance redressal mechanisms would be of great help to tribal students in addressing not only the academic issues but also other problems faced by them inside the campus.

### **Alumni Network**

Creation of alumni network at institutional level may help the students at all levels, namely, admission, receiving scholarship, academic issues and job opportunities. This would also provide the students inspiration and well defined goals as to what they can do after their studies.

Finally, there needs to be coordination between the above said actors to ensure that tribal students enter the portals of higher education in high numbers and the process of handholding is carried out smoothly. The above said actors are mere components of a



support system that can function effectively only if there is passion and proper coordination by all the actors.

## 9. Recapitulation

1. What are the ways in which higher education would help a student in her socio-economic mobility?
2. What has been the status of tribals with regard to access to higher education?
3. What are the issues faced by tribals in entering the portals of higher educational institutions?
4. What are the problems faced by them in sustaining in those institutions?
5. Who are the possible actors in the support systems that can be created for facilitating their entry into higher education and the smooth handholding of them in the institutions?

## 10. Key Terms

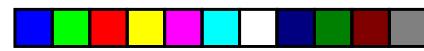
Higher Education; Social Capital; Cultural Capital; Communication Skills; Digitization; Support System; Handholding.

## 11. Activity

1. Conduct a small survey among the tribal students in a reputed university in the state to find out the lived experiences of them in the institution in regard to competition and alienation.
2. Find out from first generation tribal women students in any university in regard to how they have managed to access higher education and who provided the support?

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# 8

## Innovations and Future Prospects in Tribal Education

Kudumbasree Mission's bridge school that brings school dropouts from the tribal community in Attappady to the mainstream has brought cheer to tribesmen.

"It's a novel initiative of Kudumbasree against the backdrop of high dropout rates among Attappady's tribal students. All tribal women Kudumbasree units of the Nakupathi and Chalayoor settlements manage the bridge school availing themselves of government funds," says K. Sindhuja Mol, a social worker associated with the project.

*K.A.Shaji. The Hindu, November 15, 2015. <http://www.thehindu.com/news/national/kerala/a-new-chapter-in-tribal-education/article7879788.ece>*

- *Do you think documentation of educational innovations aimed for improving tribal education has been undertaken satisfactorily?*

### Contents

1. Introduction
2. Learning Objectives
3. Innovations for Improving Access to Education
4. Innovations to Improve Access
5. Institutions that Provide Schooling Facilities in Tribal Areas
6. Innovations to Improve Teaching-Learning
7. School Complex System
8. Innovations in Community Participation
9. Future Perspectives
10. Overcoming Digital Divide
11. Innovations in School Governance
12. Innovations to Use Community Knowledge and Skills
13. Innovations to Manage Infrastructure Facilities in Schools
14. Innovations to Meet Changing Educational Scenario
15. Incubation Centre for Innovations at ITDA
16. Interdepartmental Collaboration and Coordination
17. Summary
18. Recapitulation
19. Key Terms
20. References



## 1. Introduction

**D**uring the past few years, tribal education has witnessed a rapid transformation particularly in the arena of access, teacher recruitment, pedagogic reform, medium of instruction, school monitoring, teacher development, students' incentives and community participation. A brief overview of these trends will provide a critical understanding of ground realities and scope for future prospects.

For a long time much of the emphasis is given to expansion of access and improvement of enrollment. Along with the flexibility of norms regarding the opening of schools and prioritizing tribal areas for new schools a few innovations and strategies were adopted. Under the aegis of District Primary Education Project (DPEP) and later Sarva Shiksha Abhyans (SSA) and Rashtriya Madhyamika Shiksha Abhyans (RMSA), decentralization of educational planning was adopted by incorporating micro planning and school mapping methods. These techniques are adopted in providing access to tribal children.

## 2. Learning Objectives

After reading this unit the readers will acquire knowledge about various innovations in the following areas to meet changing educational scenario:

- (1) Improving teaching-learning outcomes;
- (2) Community participation;
- (3) Managing infrastructure facilities in schools;
- (4) Using community knowledge and skills;
- (5) School administration.

## 3. Innovations for Improving Access to Education

Considering difficult terrain, unique features of scattered habitations (with sparsely populated), tribal areas needed innovative policies and approaches to fulfill constitutional provisions and ensure equal opportunity for education of tribes. Several Committees/ Commissions on Tribal Development suggested adopting suitable policies and programmes for education of tribes. Further, National Policy on Education (1986) followed by Programme of Action and Revised Policy (1995) strongly emphasized to adopt diverse approaches to bring tribes in to the fold of education. The projects like DPEP, SSA and RMSA augmented to improve educational progress among tribes and to reduce the gap between tribes and general population. Consequently, different states adopted various innovative policies and programme to improve access, participation and teaching learning in tribal areas.

## 4. Innovations to Improve Access

Several innovative strategies have been adopted by different states to overcome constraint of routine rules and norms to establish primary schools in tribal areas. Andhra Pradesh is one of the states that adopted innovative policy frameworks to establish schooling facilities to meet differential educational needs of tribes. These innovative institutions were of different types like, Single teacher schools called Girijan Vidya Vikas Kendras (later named



as Government primary schools by appointing tribal youth as teachers,) Mabadi or Community schools designed to integrate community participation, Ashram Schools, Gurukulums etc.

## 5. Institutions that Provide Schooling Facilities in Tribal Areas

The establishment of non-formal schools, Alternative Schools, Kasturba Gandhi Balika Vidyalaya (KGBVs) in recent years further bolstered the effort towards the development of tribal education. In fact, the alternative schools and non- formal education centers were opened with the belief that the tribal children need a different environment for education than their counterparts and therefore an alternative is a necessity rather than another means. Community Schools have come up in states like Andhra Pradesh in tribal areas to provide alternative educational infrastructure to tribal children. Similarly, Education Guarantee Scheme in Madhya Pradesh is another innovation at the access front. Under this scheme, a school is provided to a community when its leader approaches the government to open a school with the list of twenty-five school going children in their habitation. This means a school is guaranteed only when a demand comes from the community by furnishing a certain necessary detail.

## 6. Innovations to Improve Teaching-Learning

In an effort to improve the teaching-learning process some innovations were incorporated. One of such innovations is joyful learning method. This is introduced in many a tribal schools to achieve more enrolment and retention. Joyful learning method is adopted from Rishi Valley Package which is based on child-centered learning allowing the children to learn at their own pace and defining the role of teacher as a facilitator. Joyful learning emphasizes on mastery learning. It consists of multi-grade teaching methods and school beautification where the community has an important role to play. In a bid to bring tribal children to schools a congenial atmosphere in school education through action is introduced. As a result, action and songs are introduced in the curricula to make it more interesting and enjoyable for children. Supplementary materials are provided with the curricula for better results. States like Maharashtra, Andhra Pradesh and Orissa have taken pilot projects for preparing supplementary materials in tribal dialects in order to facilitate teaching- learning process among tribal children. Almost as a corollary to these programmes emphasis is also given to teacher aspects. Teachers play a pivotal role in the entire education process and no effort to develop education will bore fruit unless they are taken into confidence. This can be achieved in three levels: by teacher empowerment; through the development of teacher competency; and finally, through motivating teachers. In order to achieve teacher empowerment, one should provide functional autonomy to teachers in transacting school curriculum. For skill and competency development, teacher training is essential. The Lok Jumbish and Siksha Karmi projects in Rajasthan are examples of teacher empowerment programmes. Similarly, in the Dhar district of Madhya Pradesh under teacher empowerment programme alternative methods of teaching was introduced to prepare locally relevant material. Teacher empowerment and teacher care are two critical factors through which teacher motivation can be achieved. Teachers require a peer group interaction, financial benefits and a certain degree of regularity and advantages in service for their motivation. We must ensure these inputs in order to achieve the results.



## 7. School Complex System

In order to improve the academic monitoring and supervision Cluster Resource Centres and School Complex systems have been formed in the tribal districts of Andhra Pradesh. Under the school complex system resource persons are recruited to provide regular monitoring, school based training and to sustain the capacity building efforts. This initiative facilitated regular monitoring of teachers and to improving capacity building of teachers through training. These in turn also lead to less teacher absenteeism and better teaching quality.

## 8. Innovations in Community Participation

Community participation is a major innovation in current educational development strategy. The realization of the value of community in education has led to certain changes in the policy forcing to adopt a method of planning to involve community in its developmental efforts. This has resulted in establishing school-community nexus and guaranteeing better participation and enrolment apart from checking teacher irregularity and absenteeism. Community participation is dependent on community mobilization, therefore, adequate measures are taken to motivate the community and mobilize it in participating and involving in school activity. The formation of Village Education Committees (VECs) to monitor and guarantee the participation of community in school activity is step in this direction. The VEC is entrusted with certain supervisory and administrative responsibilities. Now even attempts are made to provide training to VEC members in the basics of school management and administration by which they can be more effective and involved. Under the DPEP the VECs are revitalized and in many tribal areas VECs are given the responsibility of constructing the school building. With implementation of RTE Act School Management Committee (SMC) has become mandatory for all schools.

## 9. Future Perspectives

Although many things are said about the trends in tribal education, it is time to take stock of situation and make a future projection. The improvement of educational scenario in tribal areas should not be left out as an intermediate strategy; rather efforts should be undertaken to make it sustainable. However, some important observations are made from the present analysis which taken together as a model provides insight into the future. If these suggestions are taken seriously they will provide substance to current educational strategy among tribals into next century.

First of all, emphasis should be given to the quality and equity rather than quantity as it has been done in all these years. In fact, quality education has no alternative and therefore, our prime focus should be on the quality improvement of tribal education and make them effective so that tribal communities could stand on their own with others.

Second, looking at the tribal context it is of absolute necessity that the school schedule should be prepared as per the local requirement and usages rather than on the basis of centralized administration perspective. It has been found that vacations and holidays are planned without taking the cognizance of local contexts and thereby unnecessarily antagonizing tribal communities and keeping them out of school.



Third, though it has been highlighted time and again no concrete step has been taken to provide locally relevant materials to tribal students. It is high time that pilot project taken by some states in this regard at micro-level must be reproduced at macro-level. The availability of locally relevant materials will not only help the children to get engaged with the school but also facilitate faster learning.

Fourth, in order to make education effective and sustainable it is essential that we should build a partnership between the community and the government. Results from pilot studies in states like Andhra Pradesh show that community partnership not only relives the burden of state exchequer but also guarantees supervision and monitoring.

Fifth, environment building is of immense importance in the context of educational development among tribes. Community awareness and community mobilization is critical to environment building; therefore, these should be given importance. Once this is achieved it should not be left in lurch but should be continued.

Sixth, decentralization of monitoring is another aspect in the tribal education that cannot be overlooked. In fact, considering the geographical and communicational problem in tribal areas it is crucial restructure the monitoring system. One such example is school complex system in Andhra Pradesh.

Seventh, skill development, competency building and motivating the teachers also need to be focused for sustaining educational development. Teacher should be made the center of educational transformation and therefore, she/he must remain as the primary facilitator and diffusionist. There should be novelty in pedagogy and curricula so that the interest and motivation of teachers remain at a higher level. This will make the teachers more competent in handling the challenges of education in future. Attempts must be given not just to select the local teachers but also to find out and recruit the best among them.

## 10. Overcoming Digital Divide

Innovations in the use of ICT in teaching-learning to improve students learning levels are crucial. Partnership with voluntary agencies, replication of successful national and international experiences and starting up an Incubation Centre at ITDA level can help to narrow digital divide. Use of ICT to improve quality of teaching and to overcome lack of subject teachers would help.

## 11. Innovations in School Governance

Quality of teaching and learning mostly depends on school governance. In other words, school leadership plays a vital role in making a school effective. Effective school management requires contextual approach and management practices as each school is different. This is possible only when individual schools explore appropriate and innovative mechanisms suitable to their unique situation. The school leaders including teachers need intensive orientation to plan and adopt innovative management practices to overcome system level constraints, to meet socio-cultural issues and problems of first generation learners. Innovative practices to make schools dynamic and enriching academic and life skills of students need to originate from school level with the support from ITDA.



## 12. Innovations to Use Community Knowledge and Skills

Community participation is generally understood as working closely with the community in ensuring 100% enrollment and also obtaining the support of community for strengthening physical infrastructure. But in the tribal society the role of community is much larger, and the scope of community participation can extend even to the teaching and learning process also. In an innovative school run by Mrs. Prema Rangachary near Coimbatore, the curriculum is also being designed in active collaboration with the community. She runs a school for the children of a tribal community called Irulas, wherein the traditional art forms of the community are also actively utilized for teaching lessons. In an initiative taken up by Sri V.M. Manohar Prasad, a retired IAS officer from Andhra Pradesh for providing early childhood education in Adilabad district, the community has been taken as an active partner. In the tribal welfare Ashram School at Haddubangi in Srikakulam district, the community has been involved throughout the academic year and the progress of the children is informed to their parents periodically and regularly. Such innovative practices need to be scaled up.

## 13. Innovations to Manage Infrastructure Facilities in Schools

Generally, the cost of construction of buildings in tribal areas is very high due to the overloads and the quality continues to be poor due to lack of proper skilled personnel and lack of close supervision. One grey area in the educational infrastructure in the tribal areas is the condition of the bathrooms and the toilets. Even though a large number of sanitation structures are being constructed from year to year they remain defunct due to lack of running water supply. One innovation that can address this particular gap is the Ecosan toilets constructed by Aardhik Samatha Mandal at Reggulanka Village in Krishna District. Another innovation is Building as a Learning Aid (Bala). A number of such innovations have been documented in making construction at low cost and the structures are more students friendly. Such innovations may be replicated in the tribal areas on a massive scale.

## 14. Innovations to Meet Changing Educational Scenario

The parental perceptions and aspirations towards education in the tribal areas have undergone a significant change in recent times. Parents are now more interested in quality education rather than in the physical facilities. Their perception is pushing them towards sending their children to private schools where English is the medium of instruction. The Tribal Welfare Department has introduced Karadipath, an innovative methodology to teach English in Ashram Schools in ITDA Paderu and the program caught the imagination of the tribal parents. Now focus of the department should shift from building up of infrastructure to capacity building at all levels of functionaries for running the schools effectively.

## 15. Incubation Centre for Innovations at ITDA

The role of ITDA is crucial in making schools effective in tribal areas due to single line administration. There is an urgent need to revitalize and redesign the PMRCs to meet changing educational needs of tribal areas, to reduce disparities across geographical areas,



tribal groups and gender related aspects. PMRCs need to develop innovative functional framework and conduct action research to evolve innovations. PMRCs should be developed as incubation centers for educational innovations in ITDAs. For this, exposure visits should be organized for the PMRC staff and Tribal Welfare and Educational Staff to the best practices in education all over the country.

## 16. Interdepartmental Collaboration and Coordination

Considering importance of development of education, effective supervision and monitoring system and professional development of school leaders and teachers, the Tribal welfare department/ ITDA has to evolve an innovative model for effective and functional collaboration with different department at ITDA level and below.

## 17. Summary

This paper explores the various possibilities of implementing innovations in improving the educational standards of the tribals. A need for such innovations is discussed under different heads such as teaching-learning outcomes, community participation, school administration etc. duly illustrated with practical examples.

Further, the paper discussed future prospects of innovations and broadly classified them as quality and equity of education, developing locally relevant material and schedule, community partnership/mobilization/awareness, capacity building of teachers, and decentralization of monitoring mechanism.

## 18. Recapitulation

- Recall the innovations made to improve the access in tribal areas.
- What are the examples cited to improve teaching-learning?
- What are the efforts made for improving community participation and how these efforts can be further bettered?
- What are the suggestions made for overcoming the challenges in different areas relating to tribal education?

## 19. Key Terms

Quality and equity of education, community partnership, teaching-learning outcomes, Interdepartmental collaboration

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# 9

## Tribal Education, Challenges, Innovations and Suggested Interventions

“Activity-based learning (ABL), an initiative that has transformed elementary education”.

“In Rishi Valley School, located in Andhra Pradesh’s Chittoor district, they found a system that was being put to effective use among tribal children.” The basic philosophy of that system is that children do not learn by listening alone. They also learn by doing, experiencing and reflecting”.

“Numbers, for instance, were taught as rhymes or through activities and games. The core philosophy was to help students act and think independently, avoid rote learning and solve problems creatively. The children loved these methods and were quick to learn. They began to excel in the formal schools as well”.

“Vijayakumar got the opportunity to implement the system in Chennai when he took over as Commissioner of the city corporation in 2003. Teachers were sent to Rishi Valley for training and to prepare teaching material”.

Business Today; August 19, 2012 <https://www.businesstoday.in/magazine/special/innovation-education-activity-based-learning/story/186621.html>

- *Do you think 'defective' teaching methods and the alienation from the culture are important issues to be addressed for improving the educational attainments of tribal children?*

### Contents

1. Introduction	4.2. Innovations
2. Challenges, Innovations and Interventions	4.3. Interventions Required
2.1 Early Childhood Education	5. Education for STs
2.2. Major Challenges	5.1 Major Challenges
2.3. Innovations	5.2. Innovations
2.4. Interventions Required	5.3. Interventions Required
3. Primary Education	6. Teacher Training and Mentoring
3.1. Major Challenges	6.1. Major Challenges
3.2. Innovations	6.2. Innovations
3.3. Interventions Required	6.3. Interventions Required
4. Secondary Education Including Residential Schools	7. Community Participation
4.1. Major Challenges	7.1 Intervention Required



## 1. Introduction<sup>1</sup>

The landmark legislation of 2009 which promised universal inclusion in primary education, paved the way for more learning opportunities at secondary and higher levels. This legislation, the Right of Children to Free and Compulsory Education (RTE) Act, made education a fundamental right of every child in the age group of 6 to 14. However, despite being in force for these years, there is still significant debate about the framework through which this promise of effective inclusion is supposed to be realised. The RTE promises education of equitable quality in schools meeting certain necessary quality standards but in that crucial parameter of inclusion lays its biggest failing.

In the context of India, as per Annual Status of Education Report (2016) there is an improvement in enrolment, decline in out-of-school girls, improvement in school facilities etc. However, education for the underprivileged sections of India still remains a challenge in view of various socio-economic inequalities, coupled with equity issues. Therefore, to address the gaps in the present education system, CIPS organized a one day workshop on “Primary Education in India for the underprivileged: Challenges and Innovations”. The workshop provided a platform to discuss various problems at the grassroots level and to come up with a road map of suggestive innovative practices for addressing the critical gaps. The workshop aimed at understanding the basic issues in education pertaining to the underprivileged, giving way to retrospection on innovative practices undertaken by Government and NGOs to meet the challenges in providing access, improving enrolment and participation and various initiatives to improve quality, sharing the best practices in community participation, teacher mentoring in rural and tribal schools, school health, school infrastructure, CSR for education and coming up with road map for replicating the best practices for strengthening primary education for the underprivileged.

The workshop acted as a platform for State and Non-State actors to get together and while imparting their own expert knowledge, they were also able to draw from the experiences of each other. The workshop was a meeting ground for Government Officials, Academicians, NGO workers and other individuals who are actively participating in the education sector. Around 25 speakers were present at the workshop and each of them made insightful Presentations to understand the gaps in education amongst the disadvantaged section of the society. However, the challenges were not talked about in isolation; they were coupled with the innovative ideas to surpass the same.

By the end of the workshop, challenges, innovations and further interventions required were identified under various categories apart from primary education but those which affect the same nonetheless. The categories included early childhood education, primary education, secondary education including residential schools, education for SCs and STs, teacher training and mentoring and community participation. The interventions suggested by the experts in education were well received and CIPS has taken the road to facilitate the policy level changes as per the same.

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<sup>1</sup> This write up is based on the report prepared by the CIPS team on the outcome of the one day workshop on “Primary Education in India for the underprivileged: Challenges and Innovations” organized by the CIPS at Hyderabad.



## 2. Challenges, Innovations and Interventions

### 2.1 Early Childhood Education

Though the workshop's focus was on the challenges and innovations in the area of Primary Education, the participants found Early Childhood Education to be of significance as it affects the learning process of the child when he/she starts primary schooling.

### 2.2. Major Challenges

**The absence of exclusive Pre-Schools in Government Sector:** In the absence of pre-schools exclusively in the Government sector, an Anganwadi is assumed to play the role that a pre- school is supposed to play in the development of a child before he/she joins the primary school. However, the Anganwadis lack in doing the same effectively. The child, thus, misses out on the learning which he/she needs before entering the school curriculum which in turn has a negative impact on the manner in which they cope up with education imparted at the primary level.

**Under-aged enrolment in Primary Schools:** Due to the absence of pre-schools, parents end up enrolling their children in primary schools a year or two earlier than the prescribed age for enrolment. The under-aged children in primary schools face a maturation problem which makes it extremely hard for them to learn and register the content being taught.

**Lack of adequate learning material:** Children undergoing pre-school in Private schools learn using a variety of learning material such as drawing books, crayons, charts, nursery rhymes, etc. However, Children joining class 1 in Government schools, only have a slate and a universal textbook. The absence of material to work with hinders the cognition process of the learners at that stage.

### 2.3. Innovations

**Balabadi:** An excellent example of a pre-school focussed on school readiness was introduced by Sodhana at Chipurupally in Vizianagaram district, Andhra Pradesh. Balabadi in Chipurupally, stresses upon the fact that learning takes place as a concomitant benefit through playing, singing and dancing with other children. The School timing (9 AM – 4 PM) fits well with the working hours of rural parents engaged in agriculture and its allied activities.

**ECE Program:** Under the Andhra Mahila Sabha, ECE program, under-qualified community workers are provided with on the job training in government-run Anganwadis. Formal teaching with some free play, songs-rhymes and better social interaction are also being introduced.

### 2.4. Interventions Required

**School Readiness:** whether or not the Anganwadis take up the pre-school activity effectively, a school readiness package can be implemented in all government schools. School readiness should be made part of the curriculum. This issue may be taken up with the School Education Department to issue instructions to SCERT to study this issue in detail and come out with necessary instructions as part of the curriculum framework.



**Convergence of Anganwadi and Primary School:** While Anganwadis are run by Women Welfare Department and Primary Schools by multiple management along with local bodies, there exists no mechanism in practice for ensuring the convergence of Anganwadis and Primary Schools. The matter may be taken up with the School Education Women Welfare departments to evolve a suitable convergence mechanism with a focus on pre-school activity.

**Additional learning material:** Additional learning material needs to be provided to children of class 1 and 2 of government schools. This material needs to be child centred and activity based. Under Sarva Shiksha Abhiyan there was a provision for an Annual Teacher Grant to prepare additional learning material for children. Now the grant has been discontinued. This matter may be taken up with SSA in order to study this need and not only consider restoring the teachers grant but also enhance the same.

### 3. Primary Education

#### 3.1. Major Challenges

**The Greatest Concern is The Small Schools:** 50% of Primary Schools have an enrolment of less than 30. Each school has only 2 teachers who are also allowed to take official leaves, casual leaves, childcare and sick leaves. There is no system level arrangement to replace a teacher if one goes on leave thus leading to one single teacher teaching all 5 classes. This hampers the development of a child's foundational skills; ones which are not taught in higher classes.

**Learning Crisis: Disengagement Of Children during and after School Hours:** One of the reasons as to why a child of grade 5 cannot read and write properly is the disengagement of children during and after school hours. Though the curriculum has been reformed to make learning more interactive, the teachers prefer to stick to the old method rather than adopting the new ones; one of the reasons for this might be that adopting these new methods increases the workload of teachers. Children who are only engaged in 'listening to the teacher', copy and rote learn from textbooks or guide books rather than engaging in dialogue and discussion.

**Multiple Classes:** The primary schools, with practically one or two teachers, consist of classes 1-5. Irrespective of the number of children in each class, the teachers have to take up class wise teaching, covering all subjects as per syllabus. This diffuses their energies and in the process, they are not able to do justice to any one particular class.

**Poor Learning Outcomes and No Proper Monitoring:** The learning outcomes of the children after spending 5 years in the primary school are extremely poor as has been pointed out repeatedly by various studies including ASAR survey. Further, there is no continuous comprehensive evaluation at the primary level and there is no child-wise performance tracking and monitoring. The poor learning outcomes of the children result in dropouts when they reach class 5 which then results in an additional burden on the academic activity of the secondary schools where they join subsequently.

**Children migrating to private schools:** The recent years have seen a major exodus of children from government schools to private schools who leave in the hope of obtaining quality English medium education. But a great majority of English medium schools run by the private sector are also not fully equipped for instructions in English medium. There is also a lack of eligible human resource to teach English in rural areas which is a major hindrance.



**Poor infrastructure:** Despite the huge financial support from the Government of India under the Sarva Shiksha Abhiyan for strengthening school infrastructure, the primary schools are still lagging behind in basic facilities. The assets created under SSE and other schemes are not being properly maintained.

**The medium of instruction:** With a focus on English as a medium of instruction, children in remote rural areas, who speak one language at home and have no contact with the school language outside of the classroom, often have the biggest problems in gaining any understanding of the language taught at school. This is a significant factor contributing to poor quality education, continuing low literacy and high-dropout rate.

### 3.2. Innovations

**Ways to deal with the perennial problem of teacher absenteeism:** One of the ways to surpass the perennial problem of teacher absenteeism is to reduce the student dependence on teachers through creating a self-learning environment in and outside the classroom. Pratham has come up with similar interventions which are:

**'Reading Gyan' (by Pratham):** Emphasizing the need for community participation, Pratham has developed community-based children groups where volunteers are identified and are formed in groups. Each group comes together in the evening to discuss social issues, projects, or do any activity they like. These are not textbook oriented activities but whatever the children want to learn. This enhances group learning methodologies while reducing their dependence on teachers.

**'Reading week' (by Pratham):** Another innovative practice implemented is the carrying out a reading week once in two months. Different activities are formulated for each day of the week and are handed over to one mother who has to make sure that a group of 5 to 6 children sit together and do the activities mentioned. This, while allowing the children to participate in group work, also involves the mothers in their activity.

**Multi-grade teaching:** For the past two decades, the Rishi Valley educational society has been working in the area of multi-grade teaching to handle the issues of multiple class teaching. The Rishi Valley educational society has developed activity based, child centred material which can be contained in a box which they call 'School in a Box'. This material enables the child to learn at his own pace. That way it provides an opportunity for more personalized learning for the child. It also provides for individual based, group based and classroom based activities. These can be mapped and the outcomes can be monitored with scientific precision. This model is gaining wider acceptance within the country and in certain other countries also.

**Ban on guides:** The Government of Telangana has put a blanket ban on guides, guide type workbooks with readymade answers to the questions given in the exercise part under every unit/lesson. This is aimed at improving the learning and focus on conceptual understanding during classroom transaction. It also plans on introducing better equipped libraries in order to encourage active reading and reflection.

### 3.3 Interventions Required

**Additional work for the teachers having less than 1:20 student-teacher ratio:** Shutting down schools is not the solution for schools having less than 20 children per teacher. Since



a school has to be nearer to the vicinity i.e. within a radius of one kilometre, the answer lies in redefining the job role of such teachers. Those teachers with less than 20 children each can also be entrusted with the responsibility of adult literacy in their respective habitations. For this purpose, a detailed school mapping exercise be taken up by the department in the beginning of the academic year.

**Multi-grade teaching model:** Matter may be taken up with School Education and SCERT to study the model of multi-grade teaching developed by Rishi Valley and examine whether policy guidelines can be given for replication in all primary schools across the country.

**Need to develop additional learning material:** Since the issue of disengagement of the child has been widespread and deep-rooted, the department may study this problem in detail and consider coming up with necessary policy guidelines coupled with relevant schemes for the supply of additional learning material.

**Policy to include the compulsory use of mother-tongue:** The TW department and School Education departments may come up with a set of policy guidelines to include the compulsory use of mother-tongue of tribals for classes 1 and 2, while also promoting it for higher classes.

## 4. Secondary Education Including Residential Schools

With most schools having both primary and secondary sections, the workshop discussed an issue pertaining to secondary education also. The representative of Tribal Welfare Department of Andhra Pradesh and Telangana, the Consultant of School Education of Telangana, Secretary Telangana Social Welfare and Tribal Welfare and Residential Educational Institution Society, came together to explain in detail the various interventions taken up by their respective governments for development of secondary education. However, they have also pointed out certain critical gaps in the area of secondary education which are as follows:

### 4.1. Major Challenges

**Lack of qualified and motivated teachers:** With teachers being central in maintaining good quality education, the under-qualified, overworked and demotivated teachers act as a big barrier to children receiving a good education.

**Not all children are under the fold of residential education:** The investment by the government in Residential School children and in day scholars varies to great extents so much so that the government spend only about one-tenth on a day scholar as compared to the residential school student. About 25% of those enrolled are part of residential schools while the 75% are left out as day scholars.

**The spread of these schools remains uneven:** There are also less number of Residential Educational Institutions and KGBVs in high Illiteracy Plain Districts.

### 4.2. Innovations

**Flipped Classrooms:** Introducing flipped classrooms in high schools (IX-XII) where children will take in their hands the entire education process of the classroom. This is aimed at breaking the norms of linear learning in schools.



**Summer Samurai Program:** The Summer Samurai program is a camp where, 30-40,000 children learn from graduates, PhD and University students and their own colleagues. This trains them to create an environment of self-learning.

**Rashtriya Madhyamik Siksha Abhiyan:** RMSA aims at providing a quality secondary school within reasonable distance of any habitation.

**Post Matric College Hostels:** 156 Post Matric College Hostels are functioning to encourage Post Matric Education among the S.T. students in Andhra Pradesh. These 156 hostels are functioning with ( 21,908 ) students.

**Residential Institutions:** Residential Schools have been established on a massive scale in Andhra Pradesh and Telangana to provide quality and excellence in education for 5-10 grade students. The special focus is on Primitive & Vulnerable Tribal Groups. With an emphasis on job oriented technical courses, they prepare the students to compete successfully in competitive exams such as IIT, AIEEE, EAMCET, etc through long-term coaching. Further, these schools are managed by separate societies established exclusively for this purpose.

**CCE Model:** The governments of Andhra Pradesh and Telangana, through introducing the CCE model, have replaced unit tests and terminals with formative and summative assessments that carry ample opportunity for project work and experiments. This makes learning more active, participatory and experiential.

**The ST Job Portal:** Through this portal, the gap between employers and job seekers are being bridged. It provides multiple support services like Job alerts, job search, skill training, interviews, placement and admission notifications for higher education etc. So far 3002 ST unemployed youth have been registered.

**Increased Investment:** The Government of Telangana has invested 15,000 crores into residential education, plans to get 7 lakh children in these schools by 2021. Herein, the teachers will be recruited through the Telangana State Public Service Commission.

### 4.3. Interventions Required

**Engaging teachers with higher skills and academic aptitude:** The Residential Schools in Andhra Pradesh and Telangana with focus on quality education have engaged teachers with higher academic levels, quality and scales. They have an optimal pupil-teacher ratio and emphasize the idea of 'self-study' rather than spoon feeding. This needs to be studied further by holding workshops with teachers and drawing up a detailed plan of action.

**'Quest':** The Government of Andhra Pradesh has introduced 'Quest', a program, wherein all subjects for classes 3-10 have lessons which are task oriented and include interesting examples from the tribal culture itself. The teachers supervising these activities have been trained and inducted into the same; an idea which can be implemented on a larger scale. The program needs to be updated and continued.

**Converting Tribal Welfare Hostels to Residential or Ashram Schools:** The governments of Andhra Pradesh and Telangana have taken steps to rationalize hostels based on strength and also to convert them into residential schools wherever possible in a phased manner. There are still (29) hostels and they may also be converted once for all.



## 5. Education for STs

As per the Annual Status of Education Report, there is an improvement in the enrolment rate. However, amongst the Scheduled Tribe population in India, the literacy rate is still low. The literacy rate as per Census 2011 is 73% but for STs is 59% only. With education for the underprivileged sections of India remaining a challenge, the participants gave major insights to tackle the issues concerned with the same

### 5.1 Major Challenges

**Mother-tongue V/S English:** The education system favours using national or 'global' languages instead of mother-tongue teaching. However, Children in remote rural areas, who speak one language at home and have no contact with the school language outside the classroom, often have the biggest problem in gaining any understanding of the language taught at school. This is a significant factor contributing to poor quality education, continuing low literacy and high-dropout rate.

**The location of the school and geographical barriers:** The geographical barriers create a hindrance for the children of tribal villages to attend the schools that are located far away.

**The attitude of Parents:** As education does not yield any immediate economic return, the parents prefer to engage their children in remunerative employment which supplements the family income.

**Standardized curriculum:** Standardized textbooks and tests which do not reflect the socio-cultural realities of the children, make it difficult for young minds to understand and grasp the concepts and ideas which are removed from their reality. Also, the lack of understanding of cultures of students on part of teachers and school system acts as a hindrance. For instance, children do not attend school during the time of festivals that are celebrated in their community, like a harvest festival. This makes them fall behind in their syllabus and affects their performance.

**Lack of empathy amongst teachers towards students:** In the absence of an induction program, most teachers remain ignorant of the background that the children are coming from. Coming from diverse but weaker sections of the society, it is important for the teachers to understand the life situations of the children he/she is dealing with.

### 5.2. Innovations

**'Impact' Program:** The decision to enrol or drop out of school is one which involves the say of the parents. It thus becomes important to make parents understand the necessity of education. One of the ways to do so is the role model approach, where successful people who are born out of the same ecosystem are brought back to villages to unpack their stories. Under the 'Impact' program, parents coming to school meet the outstanding alumni of these schools. This is aimed at making them directly see and realize the importance of education; a medium of emancipation.

**'Earning while Learning':** An interesting and innovative program is the 'Earning while Learning' program. Acting on the reality of many underprivileged children not having proper homes and basic amenities, the schools 'encourage children to teach themselves' i.e.



## 102 • Formal Education

teachers coach children who then teach their colleagues for Rs.50 or Rs. 100 per month. Also, if they come on state-owned TV called MannaTV then they are paid Rs. 1500 per hour. The best lecture on MannaTV is awarded Rs. 30,000. This, explicitly shows, both, the children and their parents the value of learning.

**Bi/Multilingual Packages:** A bilingual study package has been introduced for children in Adilabad District where the local language was Gond. They are taught in their local language before being exposed to other languages.

**Karadipath:** has taken a rather creative approach to language. It uses the aural, oral and visual experiences of storytelling to create a heightened language learning experience. A talking library and theatre experience has been introduced to promote reading and contribute to the overall development, curricular and co-curricular, of the child. It has developed a rich sound-scape with stories narrated in a neutral Indian accent by ace storytellers like Nasseruddin Shah, Sanjay Dutt, Rahul Dravid etc.

**Schemes and Scholarships to Motivate Children and Their Community:** Bright children among STs are selected by District Selection Committee under the Chairmanship of Collector in non-ITDA districts and Project Officers in ITDA districts. These children are then admitted to the Best Available schools (Reputed Private Management Schools. Also, the Scheme of overseas scholarship has been started during the year 2013-14 with the total scholarship of Rs.10.00 Lakhs per student which has now been increased to Rs. 20 Lakhs. ST students who are pursuing Inter, Degree, P.G., Professional & Research Programmes and whose parental income is less Rs.2.00 lakhs per annum are eligible for the Post- Matric Scholarship Scheme.

**Youth Training Centres:** State of art residential skill training centres have been established to train unemployed youth in different areas which could help them get jobs and benefit their communities.

**Review of education activities:** Project Monitoring and Resource Centres (PMRC) assist the Project Officers of ITDAs in undertaking a monthly review of the performance of educational institutions and educational officers. Follow-up with the programs and activities proposed is a significant part of their success.

### 5.3 Interventions Required

**Effective implementation of RMSA and SSA:** While SarvaShikshaAbhiyan is intended to reach the bottom most rungs, it does not have the required flexibility to address the needs of the STs in a comprehensive manner. The TW department and School Education Departments may require examining the gaps and coming up with guidelines to implement RMSA and SSA in an effective manner. One suggestion could be releasing the grants to ITDAs directly for implementing tribal specific programs. The district action plans may have to carry sub plans for the development of education of STs. This matter needs to be taken up with Government of India for issuing specific guidelines to the states in this regard.

**Increasing Investment for the Most Vulnerable:** Even amongst STs, there exists certain groups and communities that are more vulnerable than the rest like the PVTGs. The Government may increase funding and investment in these groups in order to support them in their upward mobility.



**Policy to include the compulsory use of mother-tongue:** The TW department and School Education may come up with a set of policy guidelines to include the compulsory use of mother-tongue of tribals for classes 1 and 2, while also promoting it for higher classes.

**Promote the use of English in Tribal areas:** The TW department and School Education departments may have to jointly come up with guidelines to promote the use of English in tribal education.

**Quality of teachers needs to be enhanced:** Tribal Welfare Department may put in efforts to start MOOCs and online learning facilities for tribal youth and more in service opportunities for teachers working in tribal areas.

**Making curricular activities more creative, flexible and contextual:** Studies, analysis of existing literature as well as field visits to schools with best practices point out one major intervention. The lesson is that the curricular activities, up to class 8 are more flexible and contextual. This provides the child with space to explore his/her own creativity. Also, since there is lack of proper monitoring measures, the headmasters and teachers should come up with plans to equip themselves better.

## 6. Teacher Training and Mentoring

Teacher quality is one of the most significant aspects of good primary education. Thus, it becomes very important to understand and deal with the challenges associated with teacher training and mentoring.

### 6.1. Major Challenges

**Teacher Vacancy:** Despite periodical recruitment of teachers, there exists a perennial problem of teacher vacancy which becomes a major hindrance to the flow of regular study and course- work.

**Teacher absenteeism:** One of the major problems faced by schools today is teacher absenteeism which affects the routine activities of children. A reason for teacher absenteeism is the lack of accommodation facility which makes them irregular at school, thus hampering the normal routine of the school.

**Under-qualified teachers:** With the perennial problem of teacher vacancy and absenteeism, the schools end up hiring under-qualified teachers.

**The absence of an induction program:** The absence of an induction program is an important management related problem that needs to be addressed. In the absence of an induction program, teachers remain rather ignorant to the background of the children who they are teaching and the manner in which they are to be taught.

**The absence of required support to teachers:** The benefits of the reservation for tribal teachers in tribal schools can be reaped through providing them with the support required for creating a new and creative learning environment; one which is presently absent.

**Lack of adequate resources in the classroom:** Resources such as audio-visuals tools, games and equipment for conducting practicals are important mediums which are absent in schools. The absence of proper resources infringes on the student's ability to learn effectively.



**Lack of support from parents and the community at large:** The lack of awareness about the significance of education and the failure of modern education in creating livelihood options are major reasons for lack of support from parents and community in education programs; a support which is necessary for successful implementation.

## 6.2. Innovations

**Continuous training and capacity building of the teachers:** This is being taken up by the Government in partnership with reputed NGOs, state national and international agencies. The head masters of Tribal Welfare Ashram Schools are imparted training in educational planning and administration under the guidance of NUEPA (National University of Educational Planning and Administration), New Delhi.

**Contract Teachers:** With teacher vacancy being a perennial problem, contract teachers are being recruited wherever there is teacher vacancy in Ashram Schools in Telangana.

**'Quest':** Quest Program requires teachers to visit children's home during vacations. This allows the teachers to build a relationship not only with children but also with their parents.

## 6.3. Interventions Required

**Introducing a paper on challenges of the disadvantaged:** In all Teacher Training courses, a paper should be introduced and made mandatory on the challenges of educating the disadvantaged with a special focus on STs.

**Introducing module on Innovations:** In the Teacher Training Program, a module should be included on innovation and to identify, promote and foster innovative practices in teaching, learning, classroom and school management.

**Recertification and Professional Development of Teachers:** The decreasing professionalism of teachers call for continuous monitoring, academic reviews and feedback. Coming from diverse but weaker sections of the society, it is important for the teachers to understand the life situations of the children he/she is dealing with. This is the way to build a child's confidence while also a process of relationship building with him/her. This requires a 3-4 month induction program for the teachers, which should also aim at sensitizing them. Also, while, currently there is no appraisal system present, it is necessary to have a re-certification of teachers.

**Effective support mechanisms:** It is important to form effective support mechanisms for helping teachers when they need it.

**Improving motivational levels of the teachers through regular teacher training and mentoring:** Keeping teacher quality as central to good education, continuous training and capacity building of the teachers are being taken up by the Government of Andhra Pradesh in partnership with reputed NGOs, state national and international agencies. This model can be studied by other states.



## 7. Community Participation

Community participation is necessary for an education program to be planned and implemented effectively. The following were the innovative programs that were brought out during the discussion which also highlight the significance of such participation:

**Vidya Vanam:** The students at Vidya Vanam — most of them first-generation learners — are from the Irula tribe, the Adi Dravidar communities, and the BC, MBC and OBC categories. For such diverse students, there are no prescribed textbooks. The teachers cull material from books and distribute photocopies to students where the lesson plans are based on interdisciplinary interactions around the same theme. If the theme is water, then the Science class will talk about two molecules of Hydrogen and one of Oxygen, the History class will get into civilisations that flourished along rivers, and the Maths class will calculate the volume of a dam. There is a constant endeavour to keep the children connected to their surroundings and learn from it as it is much easier to relate to their immediate than to the foreign. For this, Vidya Vanam integrates art of the community in the school curriculum. Also, it is mandatory for teachers to know the local language of the students along with the language of the state.

**'Reading Gyan' and 'Reading Week':** Emphasizing the need for community participation while also teaching children the skill of self-learning, Pratham has developed community based activities like Reading Gyan and Reading Week. In the former children groups are formed and they come together in the evening to discuss social issues, projects or do any activity they like. The 'Reading Week' involves the participation of a mother who supervises the activities to be conducted by a particular children's group through the week.

### 7.1 .Interventions Required

**Schemes for capacity building:** The TW department, SSA, RMSA and Rural Development Departments may launch schemes for capacity building of communities. Awareness drives about the significance of education could also prove to be an effective tool to sensitize people.

**The 'Role Model Approach':** An innovative approach wherein parents meet the renowned alumni of schools where their children are enrolled can be studied and implemented on a larger scale. This approach is a motivational approach directed towards parents and the community at large.



## CONTENTS IN OTHER VOLUMES OF THE SOURCE BOOK

### Volume-1

#### General Themes

##### Contents

- Indian Society: Indigenous Populations, Scheduled Tribes and Scheduled Castes / *Mariakumar Mathangi*
- Tribes in Andhra Pradesh: Diversity and Social Organisation / *Narayana Rao Bonthu*
- Building Empathetic Interactions with Tribals / *Anakha Ajith*
- Contemporary Tribal Challenges / *Dalibandhu Pukkalla*
- Approaches to Tribal Policy and Tribal Development / *Thanuja Mummidi*
- Constitutional Framework, Human Rights and Child Rights / *Sama Arun Kumar Reddy*
- Role of Traditional Leadership and Tribal Institutions in Developmental Process / *Anil Kumar.K*
- Gender Sensitivity in Tribal Administration / *Bhavapriya Thottakad*

### Volume-2

#### Land and Identity Issues in Tribal Areas

##### Contents

- Tribal Areas: Pre and Post-Independence / *K. Koteswara Rao*
- Verifying Tribal Characteristics and Claims of Cultural Affinity for Scheduled Tribe Status / *K.V. Subba Reddy*
- Community Resources and Management in Tribal Areas / *Alok Pandey*
- Land Ownership, Conflicts and Dispute Resolution in Tribal Communities / *Alok Pandey*
- Land Acquisition in Tribal Areas and Acts of Land Acquisition / *K. Koteswara Rao*
- Resettlement and Rehabilitation Policy and its Implementation / *K. Koteswara Rao*

### Volume-3

#### Tourism, Culture, Youth Welfare and Entrepreneurship Development

##### Contents

- Expressive Cultures among Tribals: Issues of Tribal Identity and Tribal Rights over Cultural Expression / *Snigdha Vishnoi*
- Tribal Tourism and Tourism for Tribal Development / *P.D.Satya Pal*
- Opportunities for Promotion of Tribal Sports, Arts and Crafts / *Amit Kumar Kisku*
- Livelihood Diversification through Non-Agricultural Sectors : Opportunities and Challenges for Skill Development / *Sabari Girisan M*



## Volume-4

### Health and Women and Child Welfare

#### Contents

- Health Status of Tribals : An Overview of Disease Burden in Tribal Areas / *Anitha C T*
- Malnutrition in Tribal Areas and Government Programmes of Nutrition / *Anitha C T*
- Immunization Status of Tribals / *Anitha C T*
- Healthcare Schemes of Government in Tribal Areas / *Dalibandhu Pukkalla*
- Cultural Context of Health and Illness / *Anakha Ajith*
- Health and Magico - Religious Practices of Tribes / *Deepika Siripurapu*
- Understanding the Strengths of Tribal Health Practices / *Shalini Shaji*
- Reflecting on Narratives of Illness : The Case Studies of HIV/AIDS and Ebola / *Zenia Taluja*

## Volume-5

### Panchayat Raj and Development

#### Contents

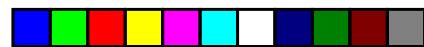
- Bottom-Up Approach in Planning and Needs Assessment / *Sama Arun Kumar Reddy*
- Innovations for Tribal Development: Types, Challenges and Lessons Learnt / *Avik Chakraborty, Choragudi NV Ashish, and Narayana Rao Bonchu*
- Tribal Sub Plan 1975-2013 and Special Development Fund / *Kalyan Reddy Pendli*
- Needs and Challenges of Inter-Sectoral Coordination of Welfare Activities / *Kalyan Reddy Pendli*
- PESA (Panchayats Extension to Scheduled V Areas) Act and Its Implementation / *Annamalai V*

## Volume-6

### Interface of Law and Customary Law

#### Contents

- Customary Mode of Conflict Resolution in Tribal Areas: A New Task on Our Agenda / *Rakshith BV*
- Issues Relating to Denotified and Nomadic Tribes of Andhra Pradesh / *Gandhi Malli*
- Implementation of PCR Acts and Crime and Atrocities on Women in Tribal Societies / *Ravi Kumar Mala*



## Volume-7

# Natural Resource Management and Biodiversity

### Contents

- Community and Natural Resources for Tribals and Their Management / *Alok Pandey*
- Role of Socio-Cultural Elements of Tribal Life in Forest Conservation / *T. Appa Rao*
- Indigenous Knowledge of Tribals on Forest Products and Bio-Resources / *K. Koteswara Rao*
- Forest Policy and Forest Laws / *K. Anil Kumar*
- Involving Tribals in Forest Management / *D V Deshpande and Sridhar Bhallamudi*
- Managing Man - Animal Conflict in Tribal Areas / *T. Appa Rao*
- Biological Diversity Act 2002 / *P. Sravanthi*

## Volume-8

# Agriculture and Challenges of Marketing

### Contents

- Promotion of Agriculture in Tribal Areas / *Bhallamudi Sridhar and Mrinal Kanti De*
- Tribal Livelihood Promotion through Development of Allied Sectors to Agriculture / *Bhallamudi Sridhar, Mrinal Kanti De and RS Reddy* /
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## for

# Functionaries in Tribal Areas

## Volume 9 : Formal Education

As part of the MoU between CIPS and the Tribal Welfare Department, Government of Andhra Pradesh, Amaravati, CIPS has been requested to design a module for the functionaries working in the tribal areas of Andhra Pradesh. CIPS has collaborated with the Department of Anthropology, University of Hyderabad and brought out these modules.

The modules are designed as source books explaining the key concepts, information and reference material pertaining to important aspects of tribal life, culture, economy and various programmes taken up for their development and welfare. Each source book is expected to help the functionaries as self-learning material, equipping the functionaries with the basic concepts, theoretical framework and practical application of the principles concerning various aspects of governance in the tribal areas and of tribal development.

Prof. B.V. Sharma and Prof. N. Sudhakar Rao of Department of Anthropology, University of Hyderabad have edited this volume, assisted by Dr. K. Koteswara Rao, Post-Doctoral Fellow at the Department, under the overall guidance of Sri C. Achalender Reddy, Director, CIPS and his team.

